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SUBSCRIPTION PRICE 10/-
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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 6

FEBRUARY 6, 1931

Twopence

SAVIOUR

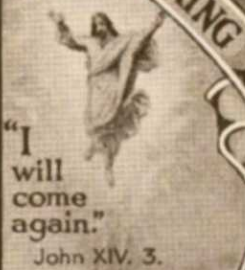


"I am come that they might have life."
John X. 10.



Principal George Jeffreys, who has just completed a successful Revival Campaign in the Ulster Hall, Belfast (see page 84)

COMING KING

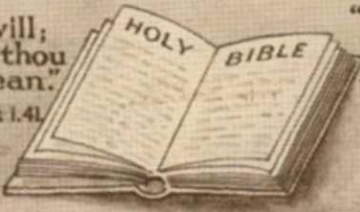


"I will come again."
John XIV. 3.

HEALER



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



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

BAPTISER



THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

Vol. XII.

February 6, 1931

No. 6

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

Quantities.—A dozen or more of each issue may be obtained at 2/- per doz., 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 the 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 Rd., Clapham, London, S.W.4. 'Phone: Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4. 'Phone: Macaulay 2981.

Telegrams: Publishing Dept.: "Vicepress, Clapcom-London." Editorial Dept.: "Foursquare, Brixstret-London."

BE SURE TO BOOK THIS DATE

EASTER MONDAY, 1931

at the

Royal Albert Hall

LONDON

PRINCIPAL

GEORGE JEFFREYS

(Founder & Leader of the Elim Foursquare Gospel Alliance)

will officiate at

3 Great Gatherings

Morning at 11 o'clock.

(C) Divine Healing Service:

After ministry of the Word, the sick will be anointed with oil and prayed for, and requests for prayer dealt with. (James v. 14.)

Afternoon at 3 o'clock.

Communion Service:

After ministry of the Word, thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate. (I. Corinthians xi. 26.)

Evening at 6.30 o'clock.

Baptismal Service:

When converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ. (Matthew xxviii. 19.)

Pray for a great outpouring of the Holy Spirit.

WATCH THESE DATES

ANNAGHANOON, Co. Down. Commencing Jan. 18. In the Elim Hall. Campaign by Evangelists W. J. Hilliard and W. E. Barrie. Sundays, 7 p.m. Week-nights, 8 p.m.

BALLYMENA. During February. Elim Hall, Castle Street, Campaign by Pastor and Mrs. R. Tweed.

CANNING TOWN. Commencing January 18, in the new Elim Hall, Bethell Avenue. Revival and Divine Healing Campaign by Pastor and Mrs. Charles Kingston. Sundays, 6.30. Week-nights, 7.30 (except Sats.). Wednesdays and Thursdays at 3 p.m.

CLAPHAM. Jan. 13—Feb. 17. Elim Tabernacle, Park Crescent. Six Tuesdays, at 7.30. Bible School lectures by Principal P. G. Parker.

HORNSEY. Jan. 14—Feb. 18. Zion Tabernacle, Duncombe Road. Six Wednesdays at 7.30 p.m. Bible School lectures by Principal P. G. Parker.

HORNSEY. Feb. 15. Zion Tabernacle, Duncombe Road, at 6.30. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

KINGSTON-ON-THAMES. Jan. 15—Feb. 19. Elim Tabernacle (late St. James' Hall), St. James' Road. Six Thursdays at 7.30. Bible School lectures by Principal P. G. Parker.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

LONDON. Every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

MERTHYR. Feb. 7-12. Jerusalem Chapel, Court Street, Gospel mission conducted by Pastor Wm. Davies.

SOUTHAMPTON. Commencing Jan. 18 in the Elim Tabernacle, Park Road, Freemantle. Campaign by Mr. J. Tetchner.

ELIM WOODLANDS.—Special monthly gathering on Saturday, February 7th, 3.30 to 9 p.m. (Tea at 4.15). Pastor Henderson will speak on "The Beginning of the Elim Movement." Tickets, 1s. 3d. at the door, or 1s. if bought in advance at any Elim Church in London.

This space is reserved for local announcements

Oil: the Secret of Warfare

By HAROLD PAYN

THE Military Correspondent of the *Daily Express*, in describing the Army manœuvres in the issue of that paper of 19th September, 1930, and comparing the Army of 1914 with the present-day mechanised Cavalry, Infantry, Artillery, Engineers and Signallers, and the use of armoured cars, tanks and aeroplanes, concludes his remarks with these words "Oil is the key of the motive power of the armies of to-day and the future, for without petrol, not a wheel of the new army can turn"

Is it not equally true that "oil" is the key of the motive power of Christ's spiritual army? The army which wrestles not against flesh and blood, but against

PRINCIPALITIES AND POWERS

that are mustering their unseen array, ready for the final conflict

The oil of the national army is visible, but the oil of the spiritual army is invisible. The things that are seen are temporal, but the things that are not seen are eternal. "Oil," which is a type of the Holy Spirit, is the motivating force of all spiritual work. Without it, the spiritual army, the Church, or the individual soldier, are useless as organisations—machinery without power, as is a lamp without oil.

When a man presents himself for enlistment, he is called a recruit, but in the army of the King of kings, he is called a convert. The Holy Spirit as the "oil" has softened his hard heart, making it willing and pliable to the will of God.

SALVATION

He has been born again. He was already born of the flesh, but has now been born of the Spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John iii 6). As soon as this new birth takes place, the conscience is awakened to the fact that there is a constant warfare going on. "The flesh lusteth against the Spirit and the Spirit against the flesh. These are contrary the one to the other" (Gal vi 17).

The convert or young soldier now learns to walk, not after the flesh, but after the Spirit. He must walk in the Spirit, so that he will not fulfil the lusts of the flesh. He realises there are foes within and foes without, lying ambushed and unseen by the eye of the flesh, waiting for unguarded moments, to bring about his downfall. How utterly helpless and hopeless is the arm of flesh to deal with such subtle forces. It is only when we come to the end of ourselves that we realise our utter dependence upon God. We have no fitness of our own. All the fitness He requireth is to feel our need of Him. He is all our need met.

HEALING.

The Spirit having softened and mollified the heart and opened it, the Good Samaritan pours in oil and wine to heal the wounds—Divine healing for our physical fitness. The Spirit also quickens our mortal

bodies. Our weaknesses, doubts and fears that clog are dispelled as He imparts His Divine strength and energy. The way to keep fit is by obedience to the commands given. Obedience is the first duty of a soldier, and in his copy of the King's rules and regulations, at Exodus xv 26, he reads, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians [the worldings], for I am the Lord that healeth thee."

SEPARATION.

The convert has left the world's side, and is now on the Lord's side. He is now convinced there is no neutral ground, for the King has said, "Those who are not with Me are against Me." The young soldier is aware that oil will not mingle with other liquids, but will always rise to the top. He now realises that the Spirit of God will never mingle nor become one with the flesh, but will always keep separate. The Spirit is from above and will never come under the command of the flesh. The soldier must be particular with whom he associates, and must not bring discredit upon the Army. He must not be unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? He cannot serve God and mammon. No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier (II Tim ii 4).

SERVICE.

The services of a soldier are to be entirely devoted to the King's business. He is not allowed to run any other business or profession in addition, for himself.

CLOTHING

After enlistment the soldier puts off his own clothing and puts on the uniform of the King's Army. He puts off the garments of his own righteousness, which are as filthy rags, and puts on the garments of salvation. This change of clothing is not merely to alter the outward appearance, such as clerical clothing often does, but is indicative of the change of life within. The soldier is a new creature in Christ Jesus, and this new clothing makes him say, "I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isaiah lvi 10). The soldier must now follow after righteousness. "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness" (Rom viii 10).

Righteousness, like the oil, will not mingle with unrighteousness. Attempts to make it do so will only result in failure, whether it be on the part of the individual soldier, or a body of the Church. This truth cannot be over-emphasised.

EQUIPMENT.

When these garments are worn; the soldier becomes conspicuous and will draw the enemy's fire. He will need to put on the whole armour of God, which consists in having his loins girt about with truth, the breastplate of righteousness, his feet shod with the preparation of the Gospel of peace, and above all the shield of faith, wherewith he will be able to quench all the fiery darts of the wicked. He then puts on the helmet of salvation, pulling it well down over his ears, to keep out the many and varied conflicting opinions about the Word of God so prevalent to-day.

The soldier now stands ready to meet his foes as far as his weapons of defence are concerned, but he has no weapon of offence. He must therefore take the Sword of the Spirit, which is the Word of God. No other weapon is of any use against the enemy. Satan cannot get past the challenge, "It is written." This sword of the Spirit must be wielded by the Spirit. It is not to be used by the soldier for wounding other soldiers. This sword when rightly used is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.

POWER.

The soldier thus pardoned, cleansed, clothed and equipped is ready to be led by the Spirit to fight for the extension of the Kingdom, which is not of natural

but of spiritual power, not of military glory, but of righteousness, peace, and joy in the Holy Ghost. A kingdom extended not by force of arms, but by the witness of the human voice after being oiled by the Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord." The kingdom is the Lord's, the power is His, and the glory. The power is the oil which ye shall receive, after that the Holy Ghost is come upon you, and "ye shall be witnesses unto Me, both in Jerusalem and in all Judæa and in Samaria and unto the uttermost parts of the earth." Without this oil the army of God remains powerless to combat the growing forces of evil of to-day.

The King is coming soon, and those without oil will be saying to those who have it, "Give us of your oil." It will be too late then, so be wise in time.

Watch ye, pray ye, soldiers of the Lord,
Work ye, wait ye, trusting in His Word,
Keep His commandments and His law obey,
And He will reward you in the last great day.

Back numbers of the *Elim Evangel* may be obtained at the reduced price of eight dozen for 3/6 post free, for free distribution. This is a splendid way of spreading the truth in your district. Write at once to the *Elim Publishing Co., Ltd.*, Park Crescent, Clapham Park, London, S W 4.

Principal George Jeffreys' Birmingham Campaign

TWO MORE RECORDED HEALINGS



MISS MADGE WELKES

Mrs. Ratcliff
healed of
cancer of the
throat, and
Miss Welkes
healed of
growth
under
the knee.



MRS RATCLIFF

Light for the Dark Lands

Bible Training and Campaign Work in America and Africa

THEIR work in Mexico having been prayerfully committed to the care of the native brethren at Guadalupe, Pastor and Mrs G H Thomas have taken up the Bible School for Mexicans at San Diego, California, for a season. Our brother writes as follows

For a short time we have returned to our old field of labour where we first commenced working among the Mexicans nearly five years ago. We had not thought of returning to this part so soon, but after prayerfully considering an urgent request to return to take charge of the

MEXICAN BIBLE SCHOOL

during this school year, we decided to come. It was good to meet again with the workers and native Christians with whom we had previously worked and had fellowship, and to know that they were standing true to their Lord and the Gospel, and that others had been won to Him.

The San Diego Bible School is conducted in Spanish, as the students are all Spanish-speaking, some of them not being able to speak five words properly in English. The majority of them are Mexicans, some of whom have recently come from Mexico. The others are Porto Ricans, most of whom I believe were born in Porto Rico, but have come to this country, some quite recently.

We are quite near the Mexican border and in many ways our work is typical of that in Mexico, as the Mexicans here live in colonies preserving their native customs, and living just as they do in Mexico. In fact if a person did not know that he was in the States, and were suddenly placed in one of these

MEXICAN COLONIES,

he would feel certain that he was in Mexico. There are many thousands of Mexicans in these border towns and these make a good field of labour among a needy people.

The methods of working here on the border are somewhat different to those used in the interior of Mexico, here we have liberty to hold open-air meetings and services in the homes of the Mexican Christians, privileges that were denied us in the latter place. The Bible School for Mexicans commenced its new term a short time ago, and this year we feel encouraged, as we have about twenty capable young people who feel called to dedicate their lives to the service of our Lord Jesus and the winning of precious souls. It is the desire of some of these to return to their native soil on the completion of their training, to take the Word of Life to those who know not the Gospel of our Lord Jesus.

One of these young men, who was born in Porto Rico, West Indies, has

WAITED FOUR YEARS

for the opportunity to come to the Bible School, and at last the way has opened for him. He has not had much education, but he has proved the Lord in a wonderful way as his Saviour and Healer, and it is

good to listen to him testifying, whether in the church or in the open-air meetings in the streets. Others of these students, previous to their conversion, were drunkards and slaves to other vices, but the grace of God has worked a marvellous change in them, and their ambition now is to be witnesses to their Lord and Master, who has saved and transformed their lives.

Last Sunday evening we held an open-air meeting in the street in the part of the town where the Mexicans congregate. Our little company consisted solely of students, we sang hymns in Spanish, some of the young people accompanying with their guitars. The people soon began to gather round to listen to the group of bright young people who seemed to be full of life and happiness. Then one after another the students told of the change that had been wrought in their lives since they had come in contact with their Saviour, Jesus Christ. While some were testifying, others would get in among the listeners and distribute tracts and portions of the Scriptures, and when they saw someone interested, they would speak to him about their need of salvation.

At the close of the service the invitation was given to accept the Lord Jesus as Saviour, and there on the street, with others looking on, two men raised their

HANDS IN RESPONSE,

and came along with us to the service which followed in the church, where they were further dealt with, and shewn more fully the way of salvation. This was the outward result of the open-air meeting, but who can tell how many went away carrying in their thoughts the precious seed of the Word.

Every week the students go to a village about ten miles away to conduct services in the home of a Mexican Christian. A fairly good number gathers to these services, and last week a young woman gave her heart to the Lord. Thus the students are able to put into practice what they learn at their studies, and it keeps them happy and busy for the Master. A number of the students who have graduated from the school are in charge of assemblies, and doing a useful work among the Latin-American people in various places.

GEORGE AND MAUD THOMAS.

Cheering news of Bible School work and other good progress comes also from Pastor and Mrs Hubert Phillips, labouring at Nelspruit, East Transvaal, as follows

We have just opened a Bible school for the training of native evangelists to reach their own countrymen. We feel the dearth of God-equipped men very keenly, and after prayer for guidance have taken this step. It has of course meant procuring land needful for the purpose, building huts for the students to live in, and a classroom. The latter building cost about £12 and the natives of the local church have asked

if they could help by finding the money. It was a great joy to us when we heard this, as at that time the assembly was passing through a severe test, but instead of the sheep being scattered they kept closer together. Praise God for that! In all things we are caused to triumph in Christ Jesus.

The training of native helpers in this way is the best foundation for true progress.

In the afternoon of the day of opening we had a baptismal service. The people sat in groups on the big rocks by the river. It was a great joy to all when one brother, an old Christian, was baptised. He testified that the Lord had been striving with him a long time, and how he had been reading his Bible, and now, though he had preached the Gospel for years, he wanted to be baptised according to the pattern in the Scriptures. His oldest daughter was also immersed that day. He says that his wife can-

not yet clearly see the need for herself, as she also was sprinkled years ago.

A few days after the opening, three young men appeared, two of them expecting to be trained as evangelists. On enquiry we found that none of them were saved, though they said they were "trying." Praise God, He met them, and they went off to seek work nearby, rejoicing in God their Saviour.

On the previous Sunday we had a baptismal service thirty miles way, and opened a small church too.

There are many needy places around, but we have not the men to send. How can they hear without a preacher? There are many discouragements by the way and Satan has been busy, but our Captain has never lost a battle.

Yours in His victory,

HUBERT AND JEAN PHILLIPS

The Principal and Revival Party at the Jerusalem of Elim

By Pastor JOSEPH SMITH (*Irish Divisional Superintendent*)

FOR a number of years with ever-increasing interest the members of the Elim family in Belfast have followed the movements of their beloved leader, Principal George Jeffreys, as he passed from one city to another spreading the message of the Foursquare Gospel. But these glowing reports all came from

ACROSS THE IRISH SEA.

They rejoiced in them, but how they longed to have him once more amongst them. They remembered the years he had laboured amongst them at the commencement of the work, and how their souls rejoiced as he broke to them the bread of life during his short annual visits to each Christmastide Convention. But at last their hopes were realised, and the glorious announcement was made that the Ulster Hall had been secured for a special campaign to commence on December 28th.

When the writer visited London during the time of the great Foursquare Gospel Rally in the Crystal Palace he obtained a promise from the Principal to come to Belfast if the Ulster Hall could be secured some time before Easter. Returning to Belfast he went immediately to the Ulster Hall office, but was told that the hall was booked right up to Easter. "Look again," he asked the clerk, "and see if there is not some time clear between now and Easter?" "Oh yes," he said, "there is a couple of weeks vacant at the beginning of the year." "When does it commence?" "On December 28th," was the answer. "All right, put my name down." And so the hall was secured, and with a joyful heart the writer proceeded from the City Hall back to his home. More especially joyful was he because of the time, for would not the Principal be coming to Belfast for the Christmas Convention, and the booking just secured would immediately follow on. It certainly looked as though the Lord was in it.

But at last the time came, December 28th. As we sat around the breakfast table in our home at our

Irish headquarters, the subject of conversation was the coming meetings of that day, and

HOW MANY MIGHT WE EXPECT

at the opening services. Everyone was agreed that if the body of the hall were three-quarters full for the afternoon meeting it would be good, but the writer believed the hall would be filled, gallery and all. But what can one do to convince so many?—he was told he was far too optimistic. Anyhow the time came, and not only were the gallery and the ground floor full, but the platform as well. Praise the Lord!

What a time we did have, the tide rose higher and higher as the meetings went on. The latter rain fell in showers, the healing power of the Lord was manifest in every service at which the sick were prayed for, and conviction reigned in all the meetings. Those who had stood afar off these many years were now brought nigh, beholding the mighty works of the Lord, and old prejudices were wiped out. The table was spread, their souls were hungry, and why should they not help themselves. And those who had one meal were soon back again for a second and a third, and so on. All classes, rich and poor, ministers of different denominations, together with students from the Queen's University attended.

THE SERVICES

Since the close of the campaign I have had some little conversation with two of our members about the meetings. One of them said "I was coming down the Shankill Road on the tram, and I fell into conversation with a man and woman, and I invited them to the meetings. A woman who stood listening to the conversation, said, "I was at the meeting on a Wednesday afternoon, and was healed after suffering with a stroke and paralysis. I had to be helped into the meeting, and I walked unaided out of it."

Another member said, "I was standing in the queue outside the Ulster Hall, and I heard a woman

beside me telling how she had suffered for eighteen years with stomach trouble, and for the last eight years she suffered dreadfully. But no sooner was she prayed for than she was instantly and completely healed."

Other testimonies sent in read as follows: "It afforded me untold joy to be able to testify that when doctors failed to alleviate my suffering, the Lord

COMPLETELY HEALED

me. In December, 1930, I was ordered by my doctor to undergo a very serious operation, but declined owing to having a weak heart. On Wednesday afternoon, December 31st, I was anointed and prayed for at the Divine healing service in the Ulster Hall, and from then till this present moment I have had neither pain nor ache. To God be all the glory. I might add that I am a member of the Ravenhill Road Elim Tabernacle" (*Mrs. Mary Tanner*)

"I praise and thank God for healing me of a perforated ear-drum. I could not hear, but since I was prayed for in the meeting I can hear, praise the Lord" (*Mrs. Hyde*)

I wish to add my testimony to the healing power of the Lord Jesus Christ. I know He is the same that delivered Daniel, and, praise His Name, He has delivered me. I was laid aside for nine weeks with high blood-pressure, and through this I suffered a stroke right down my right side. I was absolutely powerless, had to drag my leg after me, could not lift a pin with my right hand, but I knew Jesus is the same, and though nineteen hundred years have passed, I knew He would raise me up again. I counted the hours till Principal George Jeffreys' campaign would commence in the Ulster Hall. I was helped to the first afternoon meeting, Mr. Jeffreys prayed for me, the power of God fell on me, and I was completely cured. Glory to God. Nearly four weeks have passed, and I am praising God for all He has done for me. This is a testimony for the glory of God, and can be used for His glory" (*Mrs. Maggie Martin*)

While the sick were being prayed for, the power of God was also mighty in the meetings to baptise with the Holy Ghost. Standing on the platform, I noticed one sister who was in the line with others, waiting to be prayed for, but before she reached the Principal, I noticed that she came

MIGHTILY UNDER THE POWER

of the Holy Spirit, and sank down on a seat. A few minutes afterwards I heard her most beautifully praising the Lord in other tongues. The sweet fragrance of this fresh manifestation of the Spirit of God so filled the air around with a sense of the presence of the Lord, that I noticed those beside her fairly beam with the light of the glory of God. And I myself could not resist the temptation to enjoy a cupful from this fresh river of living water. I have since heard of others who also received the Baptism of the Holy Ghost in the meetings.

Many remarkable conversions have also taken place, some for whom prayer has gone up incessantly for years have been brought to the Lord. A sergeant of police who acted as usher during the services, one

night at about twelve o'clock being on his regular round of inspection, fell into conversation with one of the constables, and asked him if he had been to the meetings. "Yes," he said, "and I was the fourteenth that put my hand up to-night." So in the middle of the night as well as in the day, the chief topic seemed to be the meetings in the Ulster Hall.

But the closing night of the campaign was the crowning feature of all. The Lord had blessed us right along, and why should we separate without remembering His dying love toward us. Therefore it was decided to arrange one great communion service where those of all classes and creeds might meet around one common table—the Lord's table. But such

A PACKED CONGREGATION

came together that night, every seat that could be found was brought forward; the beautiful plants which Mr. Darragh had so carefully arranged around the platform he ordered to be taken down, and that some "plants of righteousness"—living ones which could shout and sing—be placed in their stead. Many unable to find seats were quite satisfied to remain standing throughout the entire service. When the appeal was made fifty-six hands were raised. Then an opportunity was given to those who wished to leave, but only a few went out. The great majority by far wanted to meet together around the table of the Lord. The cloud of the presence of the Lord hung low that night, as softly from that large congregation the sweet words of "When I survey the wondrous Cross," were wafted on the heavenly breezes right up to the throne of God. The ushers moved silently in and out amongst the people carrying the bread and wine, whilst with bowed heads the congregation worshipped the Lord. It was the great object of the Principal that the Lord might find in the Ulster Hall that night something which He is seeking for, a people who will worship Him in spirit and in truth. It was the testimony of all, that such a breaking-of-bread service had never before been seen in the city of Belfast.

THE CAMPAIGN

is not over. At the time of writing the meetings are going on for at least another three days in the Elim Tabernacle, Ravenhill Road. What will happen before the close we do not know, but we do know that the Lord of hosts is amongst us, and there is the shout of a King in the camp.

I feel that I cannot close this article without referring to what Mr. McWhirter said of the ushers who assisted him in the work—that he never before had worked with so fine a body of men, or such an agreeable and willing company of ushers.

The Revival Party praise God for the saints in Belfast, and they in turn praise God for the Revival Party, and we all praise God together.

With a view to increasing the efficiency of our Publishing and Supplies Companies, they have recently been amalgamated. Readers are asked to note that all orders by post should be addressed in future to Elim Publishing Co., Ltd., Park Crescent, London, S.W.4, instead of to the Elim Book Saloon, 7, Paternoster Row, E.C.4. The Book Saloon in Paternoster Row will still be open for business over the counter.

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, February 8th Luke vii 18-35
 "A reed shaken by the wind" (verse 24)

The Lord brought into contrast a prophet and a reed shaken by the wind. The reed sways to the wind. It takes the easier course. It offers little resistance. It yields to the wind. Discover the direction of the wind and you know the direction in which the reed will sway and bend. But the Lord implies that a prophet is not so. He knows his message because God has given it, and he refuses to sway to the opinions of uninspired advisers. A prophet can be martyred, but he cannot be shaken. We should all seek the firmness of the prophet. There is a firmness which is simply the firmness of self-will—pride lies at the root of it. But there is also a firmness which is the result of God's will. Find out God's will, and then, even if a thousand winds of opinion blow upon you, you will still be unshaken. It is better to be a martyred John the Baptist than a shaken reed.

Monday, February 9th. Luke vii 36-50
 "Go in peace" (verse 50)

There are no sweeter words that can be spoken to a harassed life. Many a heart is longing to go in peace—but there is no peace. A man puts on his overcoat at the office. He is going home. But does he go in peace? Possibly, not. His stocks and shares are worrying him. His bills are troubling him. His staff are not working satisfactorily. In addition there is illness at home. He simply leaves one trouble to go to another. There is no peace to such a man, only a restlessness of heart. Yet material troubles are nothing in comparison to spiritual troubles. A sinful conscience is frequently harder to satisfy than an angry creditor. But God can speak peace. Through the blood of the Cross He can speak peace to every sick heart. Whether it is the sin-problem or a life problem, God can bring heaven's wisdom to bear upon the earthly tangle. And we—with all the tangles untroubled—can go in peace.

Tuesday, February 10th Luke viii 1-15
 "The seed is the Word of God" (verse 11)

There is life in the Bible. The Bible is not a lifeless tome, it is a living seed. A seed is a small thing, but out of it come great things. A seed will become a forest. A seed will furnish a land with beautiful blooms. If one has the right seed, then the results will be of surpassing value. The Bible is seed—it is the Word of God. It is sown in barren soil, and from the barren soil there springs a beautiful life. The living seed of the Word of God was sown in the heart

of a busy fisherman, and that fisherman became the saint and seer of Asia and Patmos. The living seed of God's Word was sown in the heart of a poor gipsy boy, and that despised lad became Gipsy Smith, the world-famed evangelist. Sow the seed. It may be discouraging work at times, but he that soweth in tears shall surely reap in joy. Seeds grow in unlikely places.

Wednesday, Feb 11th Luke viii 16-25

"He said unto them, Where is your faith?" (verse 25)

The Lord is looking for faith. He wonders at the lack of it. He rejoices when it is present. It is good to know however, that our lack of faith does not necessarily hinder the Lord from working. There was lack of faith among those disciples in the boat, but still the Lord arose and rebuked the wind and the raging of the water. It is true that the Lord can do much more for us when we have a vivid faith, but it is restfully true that He does not despise us and leave us when our faith is very small. We may be faithless, but He remaineth faithful. Where is our faith?

Thursday, Feb 12th Luke viii 26-39

"They were afraid they were taken with great fear" (verse 37)

The Lord Jesus had done that which should have filled them with great joy. He had cast out demons. But instead of being filled with joy they were filled with fear. Evidently an unholy fear was upon that countryside. They were living outside the will of God. Demons were cast out and swine were lost. Those who are with God and identify themselves with His judgments are full of joy. For judgment against evil is simply the proof of the triumph of righteousness. Finally all righteousness will triumph over all evil. The child of God is not afraid at this thought, but rejoices over it. We eagerly wait for the day when all that is wrong shall be crushed under foot by all that is right.

Friday, February 13th. Luke viii 40-56

"They were all waiting for Him" (verse 40)

What a complete contrast! On the one side of the lake they were afraid of Him, and wished to get rid of Him. But on the other side they were waiting for Him and gladly received Him. The Son of God had varying receptions. Some welcomed Him—others rejected Him. So it is with the servant of God. Some delight in the presence of a man of God, but others are irritated at his presence and plan his withdrawal. We must not be surprised when we are variously received. Well is it if we are welcomed as we serve in His Name. But if not, still we have fellowship with His Cross.

Saturday, Feb. 14th. Luke ix 1-11

"He healed them that had need of healing" (verse 11)

The sons of men have needs. The Son of God meets them. Sin is met by atonement and forgiveness. Weakness is met by Divine strength. Darkness is met by light. Ignorance is met by knowledge. Loneliness is met by companionship. Sickness is met by health. Discouragement is met by comfort. Hunger is met by food. Impoverishment is met by supply. The delights of the Lord Jesus have ever been with the sons of men. Why then should we charge our souls with care? Is He not a Friend of ours? Then let us carry all our needs to the One who always heeds. The One who furnishes eternity can easily furnish our little lives.

Bible Educator

A prize, and special mentions, monthly

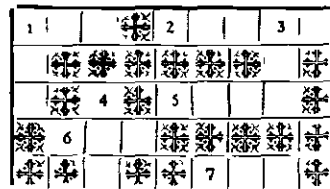
All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, S W 4

A FIVE-MINUTES CROSSWORD

Fill up the Crossword, put your name and address on the dotted lines above, cut out both together, and post in an unsealed envelope with 1d stamp, addressed to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, S W 4. Fold in the flap of the envelope before posting.

Name _____

Address _____



Clues Across 7 Conjunction

1 Definite article

2 Verity

5 Opposite of death

6 A Name of God

(Exodus iii 14)

4 A road

The words when fitted in make a well-known saying of the Lord Jesus describing Himself

Solutions should arrive first post Monday, February 9th.

Answer to January 23rd Puzzle. John iii 16 (whole verse)

First twelve with correct solution
 Kathleen Bosnell, Hilda Jones, H P Bonifazi, Philip Havis, Mildred Evans, Irene Spencer, Winifred Moon, Neil Henderson, Margaret Howard, A Green, Stella Cliff, Florence Lock

The prize-winner for January will be announced next week.

For the best set of solutions in February we will give that fine missionary book, "Lion-Hearted" (the story of Bishop Hannington, the great African missionary)

As Thyself

THE genius of the Scriptures is seen in a rightly placed emphasis "Thou shalt love thy neighbour as thyself," said Jesus. An innate tendency to think more highly of one's self than one ought to think, to pamper and seek to please self, makes the command to shew Christian courtesy and the warnings against selfish indulgence altogether necessary. But we are not to infer, because this is true, that all regard for one's soul is condemned. After

THE CARNAL SELF

has been removed from the nature, there remains a healthy regard for one's own eternal interests. In other words, there is a love of self that is not a selfish love. That truth is implied in the lines:

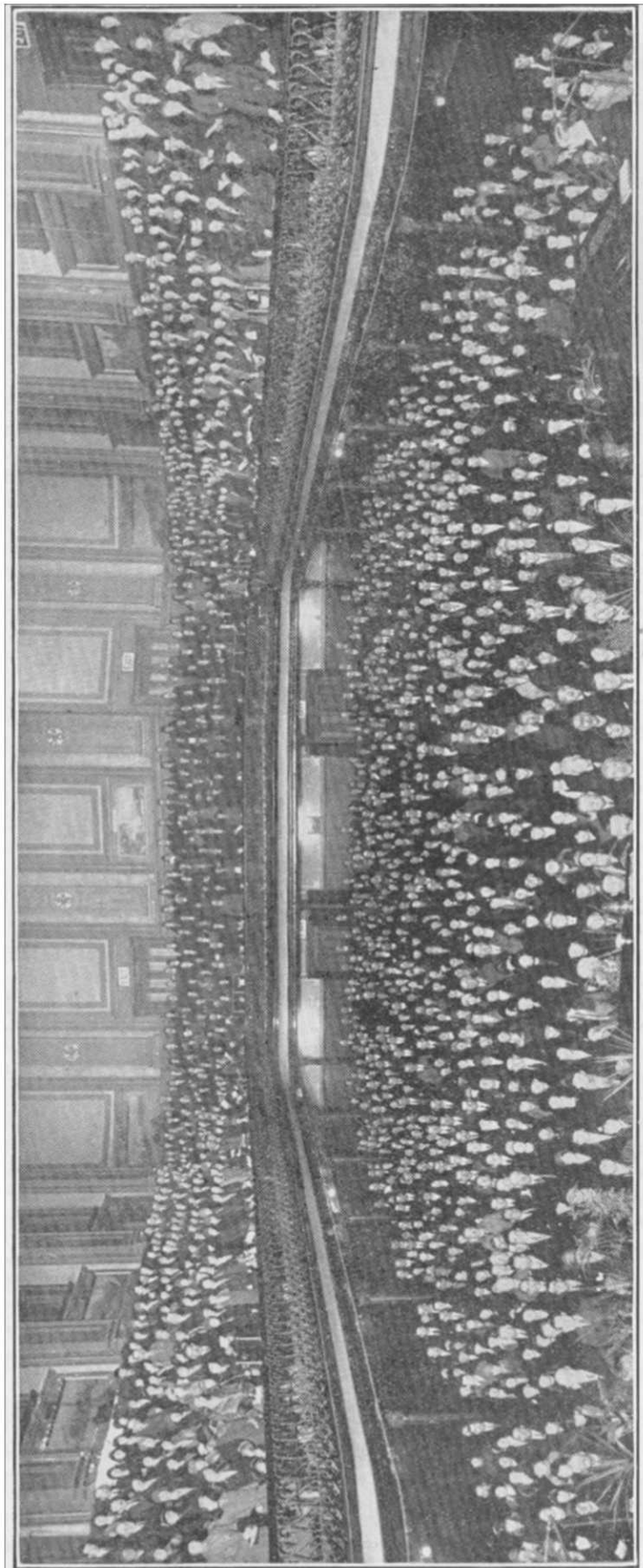
A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky

That fact makes mockery at individual salvation to appear, as it is, both senseless and unscriptural. Your soul or mine is worth as much as the soul of any other man. And, since by the endowment of freedom we are charged with making provision for its safety, we can no more be indifferent to our own welfare and please God, than we can please Him while living in utter indifference to

THE WELFARE OF OTHERS.

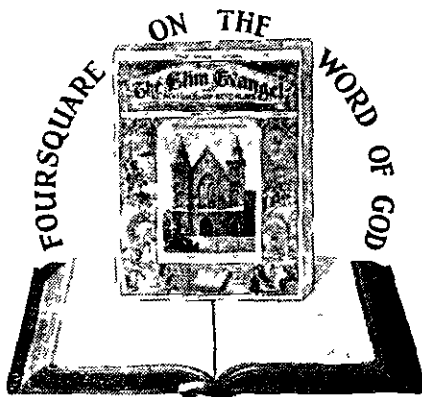
That is true quite aside from the fact that only saved souls are vitally interested in the salvation of souls. The Good Shepherd leaves the sheep that are safely sheltered in the fold to seek the one lost sheep, though I be that sheep. "There is joy in heaven over one sinner that repenteth"—even though I be that sinner. A nonchalant attitude toward individual salvation is strangely out of harmony with the teachings of Him who loved *one* rich young ruler, who spoke the word of pardon to *one* poor woman taken in adultery and who perpetuated the memorial of *one* weeping Mary who anointed Him against the day of His burial. "Thou shalt love thy neighbour." Yes, "Thou shalt love thy neighbour—as thyself—Sel

We gratefully acknowledge an anonymous gift of £3 from Islington for our Foreign Missionary Work



A GLIMPSE OF THE ULSTER HALL.

A view from the platform of Ulster's premier hall where Principal George Jeffreys and Revival Party held a full three weeks' campaign at the commencement of this year. The great platform, the orchestral stalls, and the terraces behind (not seen in the picture) were packed to the roof. Day after day glorious scenes of revival were witnessed in the crowded congregations, as the stream of salvation and healing flowed. The campaign was talked about in office, shop, and factory. Nearly sixteen years before in this same city the Principal laid the foundation of the great Foursquare Gospel movement that has swept the British Isles. Those who rallied to the Elm flag then say that the revival fire was more intense in 1915 than in 1931.



EDITORIAL

The Hidden Servant.

THE aeroplane speeds across the sky. It hastens forward on its important service. But the pilot is not seen. The servant is hidden. He does a great work, but as we look upward and peer at the rushing bird of the air, the pilot is completely out of sight. We are reminded of Dr. F. B. Meyer, who, just before passing into glory, said, "You will tell the others I am going home, a little sooner than I thought. Then tell them not to talk about the servant, but to talk about the Saviour."

"Divine Healing."

THE Anglican discussion in Convocation at Canterbury on Divine healing registers important progress toward more general recognition of the primitive command and practice that a Christian laid aside by sickness call for the elders of the Church that they may pray over him, anointing him with oil in the Name of the Lord, and expecting that the prayer of faith shall save the sick, and the Lord shall raise him up.

The latter clause in the command is of course its essential and vital part, without which the whole command is meaningless. The value of the official recognition of the command urged by some speakers in the discussion would therefore rest, not upon the official status of the ministrants, as suggested by Prebendary Harris (the proponent of the resolutions discussed in Convocation), but upon their faithful expectation that

Christ will fulfil their prayer and heal the expectant sick ones. This faithful expectation in a ministrant is the only evidence of Divine commission to such work that can qualify a man to minister therein, for the Scriptures assure us that Christ, and not episcopal ordination, is the Author and Finisher of faith. Many ministrants of this apostolic command who are "unauthorised" in the Anglican sense, are practising their faith with complete success to-day, and often under no other ordination whatever than that of the Pierced Hands. The discussion in Convocation indeed itself produced evidence that a lesser ordination than that supreme one will sometimes leave the ordinand as destitute of real faith as he was before, especially on this subject.

Gipsy Smith.

LONDON once more has the privilege of having Gipsy Smith in her midst conducting a great mission at the Metropolitan Tabernacle. It was a joy to find a great crowd of 2,000 people present on Saturday, January 17th, to welcome him. Many young people were present, for it was in connection with the London Campaign for Youth that the Gipsy had come to London. The evangelist has lost the jet blackness of hair of a few years ago, but his energy and youth re-

main untouched. In fact he said he was the youngest person present in the building. Incidentally he stated that he still touched his toes twenty times every morning. His first address was introductory and very informal, yet, nevertheless, many responded to his invitation to accept Christ. As about 100 passed into the enquiry room the Gipsy shook hands with them. One young man completely broke down as he took the missionary's hand. His sobs filled the great Tabernacle. It was a touching sight when the Gipsy laid the young man's head on his shoulder and put his arms around him like a great-hearted father.

How to Have Faith.

IN the early years of Dr. R. A. Torrey's service for the Lord he desired to have larger faith, so that he could accomplish greater things for the Kingdom of God. He tried to work up and pump up his faith, but did not succeed. Then he discovered that "faith cometh by hearing, and hearing by the Word of God." He began to saturate his soul more fully with the Word, and his faith increased accordingly.

There is nothing in life so urgent or important, that we should lessen the time to pray, because of it—Bounds.

MISQUOTED SCRIPTURE

No. VI—John xiv 2, 3.

IN these days when the truth of the Second Coming of our Lord is so well to the front among those who believe in the whole Bible, it is interesting to note a misquotation of a scripture containing this precious promise. Frequently one hears the above passage cited as "I go to prepare a place for you, that where I am, there ye may be also." Now this leaves out a vital part, for the words of our Lord were, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." The emphasis falls on His coming again, for "if I go to prepare a place, I will come again."

It is not, therefore, a question of a place prepared for us to which in due time we shall go, but of a place prepared and of His returning for us in order to take us there to be with Him. Many Christians believe that by dying they enter into the prepared place, but the scripture under consideration shows us that we shall only enter into it when He comes again for His own. The promise of His coming left out of this passage destroys its true perspective.

Some of the Gifts of God

III.—An Examination of the Gifts.

By Pastor LEN J. JONES

WITH all the previous considerations in mind, looking at the gifts as a whole, we are now ready to spend our time upon them separately

Wisdom and Knowledge The first two can be dealt with together, because in the explanation of one the explanation of the other is given—one is explained by saying what it is not, and in saying what it is not, we get the meaning of the other

What is the difference between wisdom and knowledge? Can a person have wisdom without knowledge, or knowledge without wisdom?

We notice that these gifts are separated. We notice, too, that there is

A SEPARATION

between wisdom and knowledge in other scriptures—we read, "O the depth of the riches both of the *wisdom and knowledge* of God" (Rom xi 33), and in Colossians ii 3, it is written, "In whom are hid all the treasures of *wisdom and knowledge*."

There is a difference between knowledge and wisdom in the same way as there can be a difference, in the natural order of things, between an educated man and a clever man. It is possible for a man to have had a good education and know a good deal through years of tutoring, and yet not necessarily be a clever man with plenty of everyday, good, sound commonsense. It is also possible for a person to be clever, with plenty of judgment, without having had much opportunity of education. One has "crammed" a lot of knowledge, but the other has wisdom and can be relied upon to do the right thing at the right time. It is not always those who do well at school, college or university that become the great men. That men with education do progress in the affairs of this world is so evident that it does not need emphasis, but there are many who have had every opportunity and yet have not distinguished themselves, in the same way as there have been great men, are great men, and will be great men, as the world calls greatness, with no distinction at school, college or university, and perhaps no opportunities at all in that direction.

So much for this natural illustration from the world and its affairs, which helps to shew the difference we are endeavouring to arrive at between wisdom and knowledge.

Wisdom is sound judgment—knowledge is

WHAT YOU KNOW.

Notice that wisdom is put before knowledge both in the gifts, and the two other scriptures quoted.

A person can have a wisdom and knowledge of this world, without a wisdom and knowledge of spiritual things. These are spiritual gifts that we are dealing with—knowledge would be an understanding of spiritual things, taught by the Holy Ghost, and wisdom would be wisdom in spiritual things, given by the Holy Ghost. Wisdom and knowledge are needed for the instruction of the individual in his or her walk with God and service for God, and for the instruction of the whole Church as a body in the

same way, warning individually and collectively against the rocks of formalism and worldliness on one side, and the reefs of fanaticism and extravagance on the other.

These gifts are referred to as the *Word* of Wisdom, and the *Word* of Knowledge. More will be said in a later article as to the person who ministers in this way.

It is the *word of wisdom* and the *word of knowledge* that seek to keep everything in order and instruct in connection with the other gifts, for there are people who do not know when to stop and there are people who are seeking light on this question. With these gifts there needs to be strength of conviction, at the same time much love and tenderness.

While there is a reticence and ignorance concerning the gifts of the Holy Ghost, there is, as with other truth, the other extreme. These people mistake the leadings of

THEIR OWN SPIRIT

for the leadings of the Holy Ghost. Miracles, healings, faith, present no difficulty to them as far as an *attempt* is concerned, and any blessing or move of the Spirit of God in a meeting is to them a call for prophecy, or tongues, and interpretation. There are different reasons for this. Some need to be dealt with firmly, but it is also possible that their mistake is entirely due to lack of understanding and a fear of quenching the Spirit or grieving the Lord, and thus by the most earnest and precious of God's children. Whatever the cause, it has been a hindrance to the work, and needs to be dealt with, but always with much love and tenderness. God knows the hindrance this has occasioned to the work, and God knows too the lack of wisdom with which such hindrance has been dealt with, and the number who have been crushed through unwise dealing and lack of tenderness, shewn by people without much knowledge of that which they are endeavouring to put in order.

The word of wisdom and the word of knowledge see the right course, and seek to instruct, hold in check, encourage, and exhort. Coldness and formality are warned against, that which is right encouraged, and fanaticism and extravagance kept in order by the word of wisdom and the word of knowledge. Much could be said about the

INSTRUCTION AND BLESSING

that men with wisdom and knowledge bring on other lines as well, but we will confine ourselves to their great assistance in connection with the instruction and control as regards the other gifts of the Holy Ghost.

Faith Faith plays a big part in the Christian experience—we are saved by grace through faith, we are kept by the power of God through faith, the prayer of faith saves the sick, we live by faith, we walk by faith, by faith we stand, we overcome the world through faith, mighty things have been done and will be done through faith, in fact we read that without faith we cannot please God.

There is the human side to faith as well as the Divine side. If it did not call for something from man, and man merely believed mechanically because of faith given to him, why did the Lord need to commend faith in a person (Matt viii 10), instead of giving all praise to God and ignoring man's part. The fact that the Lord commended faith shews that it is possible not to use what has already been given. This is also evident from Mark iv 40, as well as other places where the Lord reproved because faith was not exercised. Why reprove when man cannot help it? That it is possible not to use what is already there, is also clear from the Lord's exhortation to have faith (Mark xi 22).

That there is a Divine side, however, is also clear from the reference to the Lord as the

AUTHOR AND FINISHER

of our faith (Heb xii 2), and such scriptures as Romans xii 3 "According as God hath dealt to every man the measure of faith." It appears also in that the subject before us concerns faith as a gift of the Holy Ghost.

As far as the manifestation of this gift of the Holy Ghost is concerned, it seems that faith is given to believe for something. The person exercises the faith that God has given, and the thing believed, be it great or small, surely comes to pass. The Apostle Paul said, "I believe God" (Acts xxvii 25), and the 44th verse says, "And so it came to pass." Faith for a thing is as good as the thing itself, for "according to your faith be it unto you" (Matt ix 29).

It is possible to hold back and not exercise the faith given, but it is also possible to run ahead of the Lord, and attempt things for which you have not faith. A person will have faith for something, will act, and it will come to pass. He tries the same thing again but nothing happens—Samson attempted his usual displays of strength after his hair was shorn, but wist not that the Spirit of the Lord had departed from him.

So we see the two dangers. One brings confusion, and the other holds back from that which would bring glory to God, and the power of God. As to which is the greater danger and hinders the more, as well as to which is the more in evidence, is left to the reader to judge. Rushing before the Lord would seem to be the bigger hindrance because of the reproach it brings to

THE WORK OF CHRIST,

but that may be because it is outward and noticed by all, whereas the other is inward and not noticed by others.

It is confusing to see a person with lack of faith and no real expectancy in his heart rushing ahead, and then nothing happen because of his or her attempt or experiment. It may have come to pass on a previous occasion, and the person is trying it again—in that direction fanaticism lies. A certain person said that he believed the Lord could give him a third set of teeth, and so threw his artificial ones away. It is not a question of "Can the Lord give me a third set of teeth?" but "Can I believe for a third set?" The throwing away of the artificial teeth was not

necessarily faith, for he could throw them away and even then not really believe for others. The result was that after a few months without teeth he had to go and buy some more.

We need not spend more time discussing extravagance along this line. There is perhaps just as much failure on the other side—the first seems the greater hindrance to the cause of Christ, but a little thought makes that questionable.

As to whether a person may have a permanent gift, or that the Lord see fit to manifest a certain gift through the same person continually, has been a matter of much discussion. It remains clear that some gifts are continually manifested through some people. As regards

THE GIFT OF FAITH,

it would seem that the recipient is given the ability to believe God on some occasions more than others. The other gifts are not always in evidence, but are manifested by the Spirit on some occasions more than others—so it would seem as regards faith.

There are too, with this gift as with the others, degrees in the manifestation of it—some have a richer and fuller manifestation than others. This degree in the manifestation of the gifts will be better understood as we think of some of the other gifts of God. Christ is in every Christian, yet there are degrees in the manifestation of Christ. There are degrees too in the Spirit-filled life, yet the Holy Spirit dwells within, so we believe that we have a right to say that with this and the other gifts of the Holy Ghost, there is not a set standard but rather degrees of excellence. The degree of excellence depends largely upon the yieldedness to the Spirit of God. It is much the same as far as the physical life is concerned—the healthy, strong, muscular blacksmith at the smithy has life so has the poor, frail person in the sanatorium in the last stages of consumption—they are both alive, but there is a lot of difference between the two. This subject before us is a subject of life—life can often be enjoyed better than it can be understood.

If a person is believing for something it does not always do to talk about it, but rather keep it as a matter

BETWEEN HIMSELF AND THE LORD

"Hast thou faith? have it to thyself before God" (Rom xiv 22). Neither is it always advisable to examine ourselves to see whether we have faith, although we are told to examine ourselves whether we be *in the faith* (II Cor xiii 5), for we might find that in having a look to see if we have faith, we are examining our feelings instead. Faith is taking God at His Word, and doing and believing what He says in spite of feelings. It is believing with the heart, not with the head. It is asking God to do something without worrying about how He is going to answer, or taking any notice of feelings, or the carnal mind which is at enmity against God.

Can a person have faith without the gift of faith? Well, can a person have wisdom and knowledge without the gift of wisdom or knowledge? Two alternatives present themselves.

(1) We can have faith, also wisdom and know-

ledge, yes, and healings, miracles, prophecy, discernment, together with tongues and interpretation—for they all stand or fall together—without having the gift

(2) Every manifestation of wisdom, knowledge, faith, healings, miracles, prophecy, discernment, tongues, and interpretation of tongues, is a manifestation of the gift

There are some who would shudder at the first alternative, yes, and there are others who would shudder at the second. Much time could be spent on this,

but we believe that it is warned against as ministering questionings, rather than godly edifying which is in faith, to which we are rather exhorted. Let this much be said, that we are dealing with life, and, as already stated, life is better enjoyed than understood. You cannot segregate and schedule life into pigeon holes just as you may wish. What is needed is the glorious manifestation of these gifts—the other is of little concern and tends to confuse rather than edify.

(To be continued)

Concise Comments & Interesting Items

"Jesus is Victor," was the name of a book reviewed in our columns recently. We have just noticed a paragraph in the "Sunday School Times" of America concerning it. The whole paragraph will interest our readers. It is as follows:

TEMPORARY

When the bodies of our mourned loved ones are buried in the ground, it is only temporary. Paul likens it to the sowing of seed. He likens the resurrection to the springing up into full life of the seed of grain that was sown. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." What comfort from God Himself there is in this for all of us who have had to lay away, in the earth the precious bodies of those whom we love eternally. It is not, as people so often say, their "last resting place." A Christian husband, Stanley H. Frodsham, whose book "Jesus is Victor," tells the life-story of his beloved wife who was taken recently to be with the Lord, has given a beautiful testimony to this precious scriptural truth in the words engraved on the stone that marks her grave:

Until He Come

The temporary resting place of the body of
Alice Mary Frodsham,

Who fell asleep in Jesus, June 27, 1929
Jesus is Victor

Spiritualism, or rather spiritism, is invading many churches. This is a fact of which we have long been sadly aware. But up to recently it has been cloaked. Now a big effort is being made to remove the cloak. A hundred London clergy were invited to a church in London in order to discuss the attitude of the churches to spiritualism. The main purpose of the meeting was to discover how Christianity could be furthered by spiritism.

It is significant that far more than 100 ministers appeared at the meeting and the proceedings were described as "lively."

We fully agree with the Rev. W. G. B. Middleton, vicar of St. Andrew's, Lambeth, who says: "The meeting called by the Rev. A. Buxton is only another step in the campaign of Satan and his

army of rebels to prevent the rest of the world being saved."

The real Jesus, the Christ of Calvary, is what the young people need, is still the firm belief of Gipsy Smith, the well-known evangelist. He said to a reporter:

"And everywhere I go I find an increasing number of young men and women, as you saw to-night. It is so in America. Generally I have one night specially for those between fifteen and twenty-five. How eager and hungry they are to hear of Jesus. Young men in particular were never so hungry—hungry is the word—for real spiritual food and truth, and never more ready to accept Christ as their Saviour and Lord. It's not fair to say a new method is needed! It's a libel on young people to say they have grown more critical of Jesus. They are more determined to hear of the real Jesus, I know, and you won't win them with caricatures of Him. What they are more critical of is you and me. They are tired of and disgusted with cold, heartless, unlovely formalists who are so numerous in our churches. They want something real, something palpitating, something splendid."

Mr. W. F. P. Burton describes the wonderful welcome given to him by natives of the Luban highlands in Africa. Eleven years ago these people were "without Christ and without hope, given up to idol worship and exploited by the witch-doctor and the medicine-man." Now see the change:

"In one place a middle-aged woman recognised me at once, and ran on ahead some six miles, to tell the people of my approach. They came out to meet us with songs and dances and even brought me mangoes to eat, from the tree which I myself had planted in their village eleven years ago.

"The heathen shewed us no little kindness," says Paul, and I echo his words. When I crossed the Lumami River, just 'done up' the Bekalebwe would not let me sleep in my tent, but swept out the biggest, newest hut in the village for me, placing there the chair of one, the water-pots of another, a big bunch of bananas contributed by a third, and so on, vying with each other to show me kindness.

"How sweet it was to sit at the Lord's table with the dear Bekalebwe and Basongi saints. How delighted I was

at the chance of preaching the message of salvation again in Bwana Tshofwe, with Pita Bele as my interpreter. Long ago I taught him Luban as a little lad, when he came to Mwanza to hear more of God, and became our house-boy. Now he is a happy father and the Superintendent of one of the sections of the Kipushya work."

Disease is dirt. This was the frequent phrase of Mr. Morgan Davis, the well-known London West End chemist. Mr. Davis has just died at the age of sixty-four. He was considered one of the healthiest men in London. He only ate one meal a day, slept five hours, and worked on an average sixteen hours. He constantly asserted that no one had a right to die until he had passed the nineties. His friends thought he would fulfil his own assertion—yet he died thirty-five years before!

"A Daily Rate for Every Day"

II KINGS xxv. 30.

"A daily rate for every day!"

How sweet the promise still
To those who trust Him o'er life's way
God ever doth His word fulfil
No need of fret or anxious care
His people still are led
To tables which He doth prepare,
And by His hand are fed

"A daily rate!" when trials sore

Beset on every hand
When grief and pain seem almost more
Than our weak human flesh can stand
Like beacon light, His promise shines
Across life's turbid sea,

"As is thy day O child of mine,
Thy strength shall ever be!"

"A daily rate!" 'tis His own way

Our hungry souls to feed,
The grace He gave us yesterday
Will not suffice for this day's need
His tender Holy Spirit calls

To daily praise and prayer,
And daily still His manna falls

For those who seek their share

—M C H

Joy in My Soul

J B M

J B. MACKAY

There is joy in my soul, Oh, glo-ry Hal-le-lu-jah! Je-sus'

blood makes me whole! Oh, glo-ry Hal-le-lu-jah! His love and pow'r

di-vine has touch'd this heart of mine, And there's joy, yes, joy in my soul.

Copyright

Next week: "Resurrection Life," a splendid hymn, specially suited to baptismal services, which all our readers will enjoy.

Bible Study Helps

THINGS BROKEN

1. Law

"And he cast the tables out of his hands, and brake them beneath the mount (Ex xxxii 19)

2. Heart

"The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise (Psalm li 17)

3. Pitcher.

"So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch, and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that were in their hands" (Judges vii 19)

4 Bread

"And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude" (Matt xiv 19)

5 Alabaster Box

"And being in Bethany, in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious, and she brake the box, and poured it on His head" (Mark xiv 3)

To the English Sparrow

Some learned men are telling us
You are the very bird
To which our Lord gave endless
fame
In His undying Word

I cannot prove this is a fact,
As scientists may do,
But in my heart I fondly hope
That what they say is true

In Jesus' day you were, as now,
A common, trifling thing,
Not beautiful in feathering
Without a song to sing

The poorest people ate you,
And the lowly price for you
Would equal, in our Island Home
A farthing just for two

And for two farthings anyone
Might purchase five and thus
The fifth unvalued sparrow came
To bring the wealth to us,

A wealth immeasurably great
That holds for mortal sense
A picture of the Father
God's all-present immanence

Here in our day we reckon you
At even smaller worth
Than did the folk of Syria
When Jesus was on earth

A sparrow fit for food? We would
Not deign to think of that
We let our children shoot you down
And throw you to the cat

Wee, mute, and helpless sufferer,
Our God does not explain
Or hinder all catastrophe
Or tell the why of pain

Not now may mortals understand
The tragedies they bear
It must suffice for faith to learn
From you that God is there.

Now while you bless me every time
I ponder on your fall,
I must confess you are a sort
Of nuisance after all

You are a noisy, hithering bird,
And I remember when
You tried to drive away from us
The lovely, singing wren

You often are annoying, but
I need this lesson too
My Father's presence stays in spite
Of ugly things I do

And you, as part of all the days,
About us all the time,
Not leaving in the winter's cold
For some warm, sunny clime,

Not caring for seclusion, shew
The Master's thought again
He chose you messenger because
You haunt the ways of men

If you were a retiring bird,
Just what would happen next?
Your sermon we would soon forget,
Perhaps forget the text

But your insistent presence makes
Us constantly to see
Annoyances may be the hand
Of heaven's ministry

Oh, little sermoniser blest,
Though common and despised,
I hope you are the very bird
Our Lord immortalised — S E S

BOOK REVIEW

"The Whole Armour of God."

Reviewed by Colonel E. S. COOPER

THE term we should like to use to describe this book is, "Bright and breezy" So it is. It is written on the most important military subject in the Bible, by a soldier, and a soldier who has entered thoroughly into the strain and preparation of a British soldier's life, and who is now entering equally strenuously into the life of a soldier of the King of kings

The handling of each piece of armour is done thoroughly, before drawing the lesson we have the Roman use and meaning of the armour explained, and illustrated with wonderfully reproduced, complete illustrations

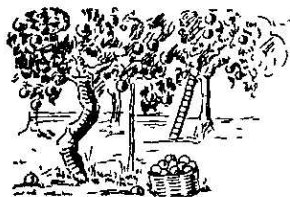
Look at the chapter on sandals, the first paragraph with its humour, then the description of the result of wearing modern fashionable footwear, the happy

translation of the "readiness of the Gospel of peace", the cutting description of tenderfoot Christians, and the lesson drawn

Or see the differences explained between the two shields, what light is thrown on the passage by this explanation, or the chapter on the sword, two-edged, intended and exercised for use, with the cutting, or is it thrusting, description of the swords provided for young British officers for ceremonial use only, and all through every chapter runs straight, practical, spiritual teaching

The whole book bristles with stimulating and inspiring thoughts and is in our opinion equally suitable for the quite young and the quite old

What a pity, especially with its striking, truly artistic cover that it was not published in time to be sent as a Christmas present



FAITHFUL AND FRUITFUL MINISTRIES

Many Converts Much Blessing



INSPIRING PRAYER MEETINGS

Monayslane (Evangelist R Knox) We are glad to report much blessing in the meetings in this centre. The Bible studies given by Mr Knox have been an inspiration to the saints. The prayer meetings are real times of power, and refreshing showers fall upon the waiting saints. Several have been touched in their bodies by the Lord.

GREAT INTEREST AROUSED.

Donaghoney, Co. Down. Great blessing has been experienced in this village during the special services conducted by Evangelists Hilliard and Barrie. A goodly number of people attended the Orange Hall to listen to the grand old Gospel, faithfully proclaimed by God's servants in word and song. Many were reached during the last meeting, one dear sister responded to the Gospel call and surrendered her all to Christ.

Great interest has been taken in the Foursquare Gospel in this village and district, through the efforts of local Foursquare Gossellers, and we are looking for a great ingathering from this part of the vineyard.

GROWING MEMBERSHIP

Preston Park, Brighton (Mr E W Hill) The work of the Lord is progressing steadily here. God's hand is manifestly in the midst, and as a result, there is a continual flow of blessing. Many are the grateful testimonies to the Great Physician's power.

Through the preached Word, souls are being saved, and the saints are also being built up in their most holy faith. All are encouraged by past and present blessings, knowing that the future holds even greater store.

Membership has been gradually increasing, and the Sunday school is growing.

In spite of the present hall being rather inaccessible, the Lord's people are inspired to press on.

The Crusaders are doing a good work, regularly visiting and distributing tracts in the surrounding district.

CRUSADERS TAKE SUNDAY SERVICE

Forest Hill (Pastor A V Gorton). "Does Jesus satisfy? Come inside and see!"

The Crusaders on Sunday evening, January 18th, answered this question to those who responded to the invitation.

Just twelve months ago Pastor Gorton came first to Forest Hill, and his anniversary day was remembered by the Crusaders conducting the evening meeting. After singing with Foursquare enthusiasm and personal testimony the congregation were led to the throne of grace by two brothers.

The Crusaders unitedly sang, "On to the Conflict," and a sister read from the Word in the 10th chapter of John after which a brother sang a very effective piece. The first message by a sister on Isaiah xxxii 2 was carried home by a fine solo, "Yield to Him now." This

was followed by another sister who spoke on "God's Call to Holiness," after which many sang with deeper meaning than ever before, the closing hymn, "Help me, dear Saviour, Thee to own, and ever faithful be."

Many gathered to the breaking of bread at the close to remember the Lord's death.

MEMBERSHIP TREBLED

Bangor, Co Down (Evangelist Macwhinnie) Since Mr Macwhinnie assumed charge the membership has trebled, and on Sunday evenings the church has been almost full. The power of God has been continually and mightily shewn in the



Evangelist Macwhinnie.

meetings God has owned and blessed the ministry of His Word to the salvation of many souls and numbers have been baptised in water, and in the Holy Spirit according to Acts 11:4. Also many have experienced the Lord's own healing in their bodies. The work recently commenced among the young people is making rapid progress and God's blessing is resting on this also.

THE MINISTRY OF MUSIC.

Bradford (Pastor H. Kitching) "Praise Him with the sound of the trumpet and with the stringed instruments" (Psalm 150:3, 4)

This is the motto and testimony of the Bradford church orchestra. Men and women in all conditions of life are being attracted to the church by the musicians and singers. Thank God for their devotion and faithfulness during the past months. The Lord has certainly blessed this form of ministry to the building up of the believers and to the salvation of many others.

Many have come to listen to the various harmonies of music and song, and being convicted by the Holy Ghost, have gone away singing the songs of Zion. Truly we can say

"Music is a thing of the soul

A rose-lipped spell that murmurs of the eternal sea,

Even as a strange bird singing songs of another shore"—(J. G. Holland)

"Praise God from whom all blessings flow"

LIVING SPRINGS FLOWING

Springbourne, Bournemouth (Pastor W. Field) Times of blessing have been experienced by God's people here at the Elm Tabernacle, Victoria Place, Springbourne, under the faithful ministry of Evangelist Wooderson who has been in charge here during the Pastor's holiday. His closing message of the old year, based on the call, "Launch out" was truly inspiring, giving renewed zeal to fresh conquests for the Master. His New Year message, "My Presence shall go with thee," was also blessed to the saints, but the crowning day was on his last Sunday, when in the power of the Spirit he delivered a sermon on the words of God to Adam, "Where art thou?" The spirit of conviction rested on the meeting, and at the close four precious souls yielded to the altar call. His stay will long be remembered by all. Invitations were also made by Pastor Stoneham, the Divisional Superintendent. Praise God for manifold blessings.

Pastor Field is now back again. God is still working in the midst, and the saints are expecting even greater things.

BLESSED IS HE THAT READETH

Hastings (Pastor F. G. Cloke) The congregation meeting in the Central Hall, Bank Buildings, are praising the Lord for continued blessing and still expecting Him to move in a mighty way in the midst.

The preaching of the Word has been confirmed with signs following, for precious souls have been born again, bodies have been healed, and the number of "baptised with the Holy Ghost" members has now increased to seventy-eight,



BRADFORD CHURCH ORCHESTRA.

while several are under the gracious influence of the blessed Holy Spirit.

Great interest is manifested in the Tuesday evening Bible readings, the subject being the Book of Revelation, and the time spent in meditation upon this wonderful part of the Word of God has been most blessed.

Truly it is promised in Rev. 1:3, "Blessed is he that readeth."

The weekly prayer meeting is also very well attended, and times of refreshing from the presence of the Lord are being continually experienced.

SPIRITUAL BAPTISMS AT ANDOVER

Andover (Miss Dougherty) During the past six months God has been blessing, and seven have received the Baptism of the Spirit.

Under the faithful ministry of Miss Dougherty some wonderful meetings have been experienced, and the saints have been blessed and edified. For a long time the need was felt of another hall to worship in, and much prayer was offered by the people of God. How wondrously He answered and

in November the church moved into a more suitable hall. Since then God has set His seal to the work in the salvation of precious souls.

The first Sunday evening service of 1931 was a blessed experience for all. From the beginning the power of God filled the church, the message came forth in the Spirit's power, and when the ap-

peal was made one man accepted Jesus as his Saviour. The old-time power is here, and the Christians are praying in faith to God for a greater outpouring, and an abundant ingathering of precious souls.

THIRTY-THREE CONVERTS

Brighton (Pastor J. J. Morgan) The following report is quoted from the "Brighton and Hove Herald."

"An interesting series of addresses by Pastor J. J. Morgan has just been concluded at the Toursquare Gospel Church (Elm Tabernacle), Union Street, Brighton. In his concluding address Pastor Morgan dealt in an arresting manner with a subject on which much interest has recently been concentrated, 'Can the Living Speak with the Dead?' 'At a time when matters such as this are being fully discussed,' writes a correspondent, 'it is good to find a minister giving his congregation sound spiritual and intellectual guidance.'"

Among the subjects dealt with in the series were: 'Signs of the Times,' 'What will happen when Christ comes?' 'The Great Tribulation,' 'Antichrist,' 'Where are the Dead?' 'What Comes After Death?' 'The Resurrection Body,' and 'Shall We Know Our Friends in Heaven?' Fulfillment of scripture prophecy in our own age was frequently touched upon by Pastor Morgan, who drew his hearers' attention to Biblical statistics.

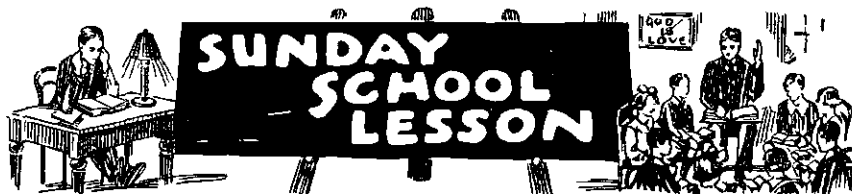
Pastor Morgan stated at the conclusion that he hoped to commence a new series of addresses on a specially selected subject in the near future.

Through this faithful ministry of the Word thirty-three souls have found eternal salvation.

At two recent receiving-in meetings twenty-nine new members were given the right hand of fellowship by Pastor Morgan.



Miss Dougherty



By Pastor P N CORRY

Sunday, February 15th, 1931

READING. John iii. 1-18.

MEMORY TEXT, "But what things were gain to me, those I counted loss for Christ."—Phil iii 7.

NICODEMUS

TEACHER'S NOTES

Most boys and even the girls for that matter in this modern age are fond of detective stories, and to-day I think you should get every boy and girl in the class to become detectives for the afternoon. The main task of a detective is to find out all that can be known about a person, and here is a man dressed in the rich clothing of a Pharisee going through the streets of Jerusalem by night. Follow him! Find out all you can about him, become a detective, and then profit by what the class learn about Nicodemus.

I. He was a Pharisee (John iii 1)

This meant that he belonged to that party of the Jewish nation which set up a very high standard of ceremonial purity, the original meaning of the word "Pharisee" being "Separated." To this sect belonged the best type of the Jews renowned for their piety. Anyone who desired to join the sect must be a novice for one year and take strict vows about tithing and abstaining from all uncleanness mentioned in the Levitical law. When this first year had been served, then one became a Companion of the Order, and the vows were much more strict. Laws about buying and selling, and eating and drinking, became very rigorous, so that they were not allowed to go near a graveyard or place of burying—to do so would cause them to break their vows. In the East a few years ago it was quite common to see Mohammedans stop in the street or on the roadside and kneel in prayer, such also was the law for the Pharisee, and just as the Mohammedan had small leather or silk amulets on his forehead and forearm containing texts from the Koran, so the Pharisee in like manner enlarged his phylacteries and made broad the fringes of his garments (Matt xxiii 5).

II. He was a Ruler of the Jews (John iii 1 and vii 45-50)

The Sanhedrin or Supreme Council of Israel, was not only the governing body of the nation but the High Court of Justice. It was composed of seventy of the leaders of the nation chosen because of their wisdom, high principles, courage, age, stature, appearance, humility, and for their pure Israelitish descent. Rome gave them the right to rule in all matters of religion and practice that affected their nation. Nicodemus was a member of this governing body, which at once shows us that he must have been one of the highest in the ranks of the Pharisee brotherhood, and a leader of his people.

III. He was a Teacher of the Jews (John iii 10)

The Temple in Jerusalem was not only a place of national worship, but also a theological training centre, just as some of the Mohammedan mosques at Mecca, Cairo, and Sidi Okba in Algeria are to Islam in the present day. The members of the Temple Sanhedrin, the *La'mud* tells us, on Sabbaths and on feast days made it their custom to come out on the terrace of the Temple and teach. In this popular teaching much latitude was given to ask questions, and as Nicodemus came to Jesus during the feast of the Passover (John ii 23-25 should never be separated from John iii) he would have come to Jesus after participating in one of these teaching sessions in the Temple area (see also Luke ii 46, 47). It required a lot of courage for a man of this position to come to one who did not belong to and had not been trained in any of the Jewish schools of instruction, and say, "We know that Thou art a Teacher come from God." It was a miraculous admission from a Jewish Rabbi.

IV. He was a Timid Man (John iii 2, vii 50, xix 39)

In spite of his conviction that Jesus was a Prophet and a Teacher come from God, in spite of noticing the miracles (the real meaning of verse 2 is, "No one is able to go on doing these signs that Thou doest"), in spite of the knowledge that God was with this new Preacher, Nicodemus was afraid. Every time John mentions this man he also mentions the fact that he came to Jesus by night. Notice in chapter vii 48-52, when the soldiers are asked, "Have any of the rulers or of the Pharisees believed on Him?" how even then his feeble attempt to obtain a fair trial is silenced by the cutting response from the other members of the Sanhedrin. His position and rank made it all the more difficult for him, and even if he did come to Jesus by night, I am glad he came, aren't you?

V. He was an Ignorant Man (John iii 10, 11)

As a Pharisee he was looking for an earthly Messiah and an earthly kingdom. The popularly conceived opinions of his age and his companions tied him to the traditional theology of his day. The Lord Jesus speaking of a spiritual kingdom, and a new birth by the Spirit into that kingdom, seemed to be talking about things that could not be possible. His answers, "How can a man be born when he is old?" and "How can these things be?" express his utter inability to grasp what had been promised by the prophets, and what he as a teacher ought to have been conversant with. The idea of a new birth by the Spirit was not new to Jewish writers, but it was ignored by

the teachers. Read Psalm li 10, Ezek xxxvi 26-27, Jer xxxi 31-34 and you will see that the promise of the spiritual birth under a new covenant was promised long before the Lord Jesus was born. Nicodemus, through his blindness to anything but the earthly, was incapable of grasping the spiritual teaching of the Lord, even when the Lord Himself had spoken in types and symbols to make His teaching plain (John iii 5-8).

VI. He was an Unregenerate Man (John iii 3, 7)

To this man of religious habits the Lord Jesus had to say, "You must be born from above." Habits of prayer, tithing of income, service in the Temple and governing power in Israel had not wrought any change he was yet unregenerate. Nicodemus represents that which was born of the flesh at its very best but still flesh (John iii 6), in spite of all his religious profession, and in spite of all the outward observance of ritual and rule. How many there are that mistake religion for regeneration. They have so much to lose, so much that is beautiful and charming to let go before they can believe, and the fear of losing the praises of men holds them back. Jesus speaks to all and says, "Ye must be born from above." Blessed are those who can say with the converted Pharisee, Paul, "What things were gain to me, those I counted loss for Christ" (Phil iii 4-9).

VII. He was a Princely Man (John xix 39, 40)

When Jewish hatred had done its ghastly work, and Roman law had lost the glory of its justice for ever, when all followers of Christ had fled, then two nobles of Israel, both members of the Sanhedrin, shine forth in all the beauty of their sterling character. Joseph and Nicodemus did not eat the Passover in the year that the Lord Jesus died, because through handling his dead body they rendered themselves ceremonially unclean for seven days (Num xix 11). Not only so but by doing this act of love Nicodemus broke his vows as a Pharisee, trampling the glory of his levitical purity in the dust of the Saviour's grave.

See him as he comes from the merchant in the bazaar of Jerusalem, bringing a burden-bearer with him to the grave with a mixture of myrrh and aloes, an hundred pound weight. This was enough to entitle a king in all his robes of royalty, or enough for a dozen wealthy funerals, and more, but Nicodemus at the last was shewing his love for the Teacher who had taught him the truth. As he helped wind the graveclothes with the spices about the dead body of his Lord, he, who at the first came to Jesus by night, now when all official eyes were upon that grave and its contents, shewed his true colours. He cut himself off from his nation at the time of their greatest Feast, trampled his vows in the dust, lavished his wealth upon an Outcast, and ruined his reputation for ever. With princely contempt and lavish hand he destroyed all the precious fabric of his life, counting it but loss because of his love for One whom he now thought to be dead for ever. The princely Nicodemus was no longer afraid because of the Jews. He sacrificed all—but won Christ.

GIPSY SMITH'S FIRST CONVERT

THE day after I came to know Jesus as my Saviour, as a lad in my father's gipsy wagon, the world was a new world to me. I could not help singing. In those days I could really sing! I never got wrecked even on the high C's!

I went out on my work as usual—I was in the lumber business—selling clothes-pins at twopence a dozen. At the first house I came to, the lady bought some, and I asked her if she would like to

HEAR ME SING.

My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew many hymns. She said yes, so I sang

Someone is ready, someone is waiting,
Who'll be the next to follow Jesus?

Who'll be the next the cross to bear?
Who'll be the next the crown to wear?

Then I saw her tears, and I was so afraid that as soon as I finished the hymn I took to my heels, and ran as fast as I could!

Twenty-five years later I was holding a parlour meeting in a certain city. Among the ladies present was one who came to shake hands with me after the meeting.

"Well, Mrs Chivers," I said, "I am glad to see you!" You

USED TO BUY CLOTHES-PINS

from me when I was a little gipsy boy. Do you remember one day when I sang for you and ran away?"

"Yes," she said, "and let me tell you about it. My daughter, a girl in her teens, was in the room, and as you sang she came and stood beside me. When you had gone she said

"Mother, if a poor little gipsy

boy is able to love and confess Jesus, I think I ought to love Him too."

"So we kneeled down together, and my daughter gave her heart to Jesus. She is here with me to-day, and has now children of her own, and all these years she has been a true follower of Jesus."

Sing the Gospel, if you have a voice! You never can tell in whose heart your words may find a lodging.—*The Christian Advocate*

THE DAILY CROSS

Charge not thyself with the weight of a year,

Child of the Master, faithful and dear,
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thy arms for to-morrow's load
Thou mayest leave that to thy gracious God,

"Daily," is all that He saith to thee,
"Take up thy cross, and follow Me."

Shew Your Samples!

A CHRISTIAN worker was holding a Gospel service in the open-air when a well-dressed man drew near and asked permission to address the meeting. Permission being given, he denounced the Gos-



AND HE SLIPPED AWAY

pel as a humbug and a sham, and advised men to go to Socialist meetings, which he said would do more good. While he was speaking the leader of the meeting

learned that the man was a traveller for a dry goods house and a noted infidel. As he closed the Christian man said to him "I hear you are a traveller and go from town to town with samples of the goods manufactured by your firm. Now you are engaged in another business, I ask you to shew your samples, and I will shew you samples of what the Gospel is doing."

Beckoning to two men to stand up beside him, he continued "Here are two brothers. You see them now. Five years ago they were the biggest scamps and drunkards in the district. They were wife beaters, and even a terror in the saloon. But five years ago they went to a Gospel meeting, and there they received the Lord Jesus Christ as their own personal Saviour. As helpless sinners they each learned the glad message that Jesus, 'the Son of God,' 'loved me, and gave Himself for me' (Gal. ii. 20). Believing on the Lord Jesus Christ they were saved. Now they and their wives are well dressed, and their homes comfortably furnished, yet they are earning just the same wages as they did before their conversion, and in their homes all is happiness.

"That is the work of the Gospel. They are samples of what it can do. Now shew me the samples of Socialism or infidelity. Shew me one drunkard made sober, one immoral man reclaimed, and then we will listen to you. If you have something better than Christianity shew us your samples."

There was a general smile at the confusion which sat visibly on the face of the opponent, and he slipped away. See I Corinthians vi. 9-11.

There are Infidels, Socialists, and Christians everywhere. Which do people send for when in trouble, or when death draws near?

Rest assured that that which is good for youth and old age, good in life and death, good in time and eternity, is the Gospel of Christ, which will be the power of God unto salvation to you the moment you believe. Do so now.—P. G.

Classified Advertisements

REVISED RATE.

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

BRIDLEPATHS. 3 or 4—beery, healthy apartments; board optional; comfortable, pleasant; rental; those needing change of air. Mrs Kemp, "Kilmore," Trinity Road. 1937

BRIGHTON. "The South for Sunshine." Spend your winter at Brighton. For winter terms apply to Miss McWhorter, Elim Guest House, 45, Sussex Square, or phone Brighton 303

CHRISTIAN HOME with playroom and full-time instruction to the use of singing room and bath, etc., 12/6 weekly. Mrs Morgan, 129, Marlborough Road, Tooting. See Column 11, p. 17. 1937

ELIM HILL (S.W.4). Visitors welcomed; spacious houses; central heating; Bible lessons; spiritual privileges. Winter terms for family residence, 42/- including rent, per week; 35/- shared; or 8/6 and 6/6 per day. Apply to the Superintendant, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

HOUSES, FLATS, ETC., To Let and Wanted

TWO ROOMS to let unfurnished, moderate rent, early convenience, central, a few minutes to tube, train and bus. Christian preferred. M.C., 21, Kilsland Terrace, Clapham, S.W.4. 1937

SITUATIONS WANTED.

WOMAN (S.W.4) seeks post as domestic help. Aged 21. Three years experience. Apply "Elim Evangel" (Over. Box 106). 1937

SITUATIONS VACANT.

WANTED. Good cook-general and house parlourmaid for private house; 4 meals kept. Brompton, 14, Caffas, Brompton. 1937

WANTED. good general. No cooking, no heavy washing. Christian valued. Please write stating wages, experience, etc., to Nurse Adams, Derby Cottage, Victoria Avenue, Clapham, S.W.4. 1937

WANTED. Help for nursing home; nursery and kitchen. Four-square (one hour) about 15 years. U. E. Page, Shirley House, Strawberry Lane, Clapham. 1937

MISCELLANEOUS.

WANTED. Furniture samples for sale. Apply Mrs Wiggins, The Cottage, Parsons Lane Home, South, Brompton. 1937

FOR SALE. six grey Budget. 20/- the six. Apply Mrs. Larkins, Grange Lodge, Rushin, Northam. 1937

ANYONE CAN PLAY hymn tunes without drudgery by obtaining a copy of "The Essentials of Pianoforte Playing" by Janet E. Foster. Highly recommended by "Musical Opinion," 2/6 net (by post 2/9). Victory Press, Park Crescent, Clapham, London, S.W.4.

BIRTH.

ELAKNY Ann December 2nd, 1930. Mr. and Mrs. Joseph Clarke, Whitehall House, Aylesford, Luton. 1930

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7, Paternoster Row, E.C.4. Your kind attention to this will not only help us, but will also speed up the delivery of your orders

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The Last Mile of the Way.

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(By post 2/4)

(Recently reviewed in the "Elim Evangel" by Principal P. G. Parker)

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Jesus, Thou Loving Saviour. His Name shall be Jesus.
Wonderful, wonderful, Jesus is to me. Yes, He will.
The Rose of Sharon. If Jesus goes with me. We
worship and adore Thee. We praise Thee, bless Thee.
When your cup runneth over with joy. Blessing and
Honour. Praise the Lord, what a joy is mine.

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