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

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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

Vol. XII., No. 28

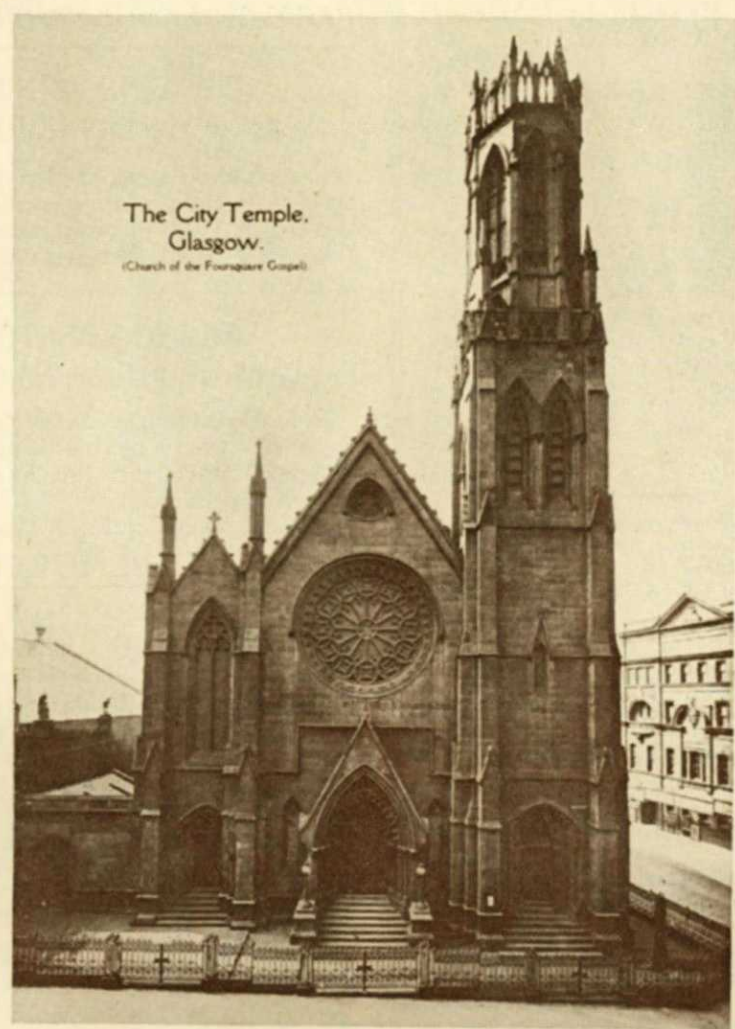
JULY 10, 1931

Twopence

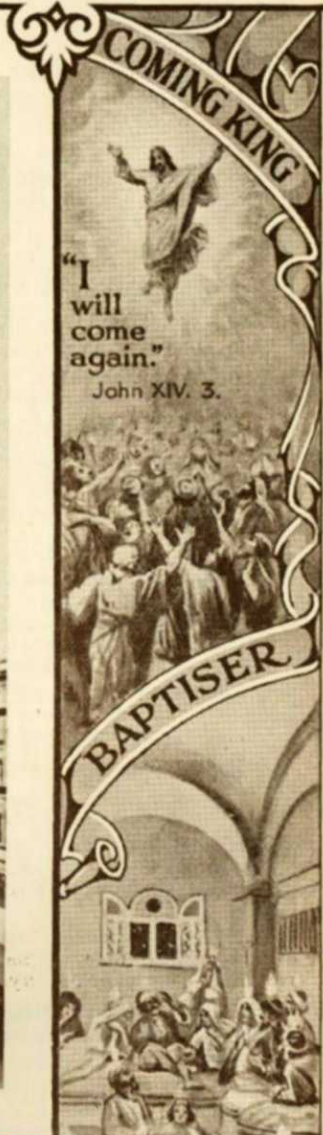


"I am
come
that
they
might
have
life."

John X.
10.



The City Temple.
Glasgow.
(Church of the Foursquare Gospel)



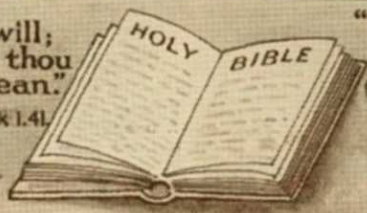
"I
will
come
again."

John XIV. 3.



"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader—Principal George Jeffreys.

General Headquarters 20, Clarence Road, Clapham Park, London, S.W. 4
Secretary—General Pastor E J Phillips. Editor Pastor W G Hathaway

Vol XII. July 10, 1931 No 28

CONTENTS

Meekness of Wisdom	433
Foursquare Revival Fires Burning	434
"Cannot"	435
The Glasgow City Temple	436
Music I'm Going Through, Jesus	438
Bible Study Helps	438
Family Altar	439
Editorial	440
What Hinders Your Healing?	441
World-Famous Singer Visits Belfast	442
The Model Home	443
Concise Comments and Interesting Items	445
Conquests Conserved in Service	445
Sunday School Lesson	447
Children's Bible Educator	448
What One Verse of Scripture Did	448.

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WATCH THESE DATES

ELIM WOODLANDS. July 4—20 Summer Bible School
Addresses by Pastor P N Corry Visits to places of interest
Applications to the Superintendent, Clarence Road, S.W. 4

ELIM WOODLANDS. Wednesday. July 15 will be an open day in addition to every Saturday during summer
Speaker, July 15, Pastor P N Corry

LONDON, Crystal Palace. September 12 Foursquare Gospel Demonstration, conducted by Principal George Jeffreys

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

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

This space is reserved for local announcements

Principal GEORGE JEFFREYS' Revival and Healing CAMPAIGNS

RYDE, Isle of Wight.

July 5th to 8th, in the Foresters' Hall.

NEWPORT, Isle of Wight.

July 1st to 4th, in the Large Tent, Football Field (Medina Avenue Entrance)

The campaign will be continued by the following evangelists

July 5th to 8th, Master Frank Allen

July 8th onwards, Pastor A Longley

PRAY for the coming SHEFFIELD CAMPAIGN

THE ENLARGING OF ELIM'S HEADQUARTERS CHURCH IN IRELAND

Principal George Jeffreys will officiate at the laying of a foundation stone in this spacious and beautiful Elim Foursquare Gospel Church in Ravenhill Road, Belfast, on July 14th.

THE KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate, London

Principal George Jeffreys will officiate at the opening services of this beautiful Elim Foursquare Gospel Church in the West End this month. Watch for date.

BLACKPOOL

FOURSQUARE GOSPEL
REVIVAL AND HEALING CAMPAIGN

will be conducted by

Evangelist P. H. Hulbert and the Revival Party
IN THE TENT, WATERLOO ROAD

(near station and circus)

commencing WEDNESDAY, JULY 1st, at 7.30 p.m.

Week-nights at 7.30 (except Fridays) Wednesday & Saturday, afternoons at 3
Sundays at 3 and 6.30

ELIM SUMMER CONVENTIONS

BANGOR, Co Down Monday, July 13, Dufferin Hall, Hamilton Road 11.30 3.30 and 7.

BRIGHTON August 3 to 6 Monday in the Royal Dome Tuesday to Thursday, in Elim Tabernacle, Union Street

LONDON August 2 to 4 Elim Tabernacle, Central Park Road, East Ham

PLYMOUTH August 2 to 6 Elim Tabernacle, Rendle Street

HULL August 2 to 9 Clowes' Chapel

GRIMSBY August 2 to 9. Elim Hall, Tunnard Street.

WESTCLIFF-ON-SEA August 2 and 3. "Everybody's Canvas Tabernacle," erected in London Road, Westcliff (within two minutes' walk of Chalkwell Park) Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7.30, followed by three weeks' special evangelistic campaign by Pastor and Mrs Charles J. E. Kingston.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall, Belfast, the Dome, Brighton, and the St. Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against modern thought, Higher Criticism and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old time Gospel in old time power.

Vol. XII., No. 28

JULY 10, 1931

Fridays, Twopence

Meekness of Wisdom

By GEORGE D. WATSON

MEELINESS is humility in its relation to God, and lowliness is humility in relation to our fellows. We may regard meekness of spirit as the bedrock and the bottom form of truest holiness, and the best of religious character. Every Christian character has some one or two traits which are the most dominant. Every virtue is good, but there are some that seem to link us closer to God, and inasmuch as meekness of spirit is pre-eminently fitting to us creatures it lowers us into the

DEEP THINGS OF GOD

more thoroughly than any other disposition. The apostle speaks of us having "the meekness of wisdom" which is the highest kind of wisdom, because it is founded in self-renunciation, and in receiving wisdom of God. Notice some things connected with meekness of spirit. In the first place it has a wonderful access granted to God's presence. It can find God by short methods and instinctively discovers His presence and His leading where other virtues have no trace of Him. If we may so speak, meekness can scent the Divine footsteps, and strike His trail in unsuspected places, and find out which way God is going—how He will be likely to act—the quickest of anything in the world. People often wonder what God will do in certain circumstances, and how He will bless, or how He will punish, or how He will provide, or how He will lead, in such and such circumstances, and every time that human reason, or knowledge, or prejudice or feeling has any movement in the matter, they will miss it, but a heart that is sunk into perfect meekness, will almost instinctively discern where God will go and how He will act.

In the second place meekness of spirit is always accompanied with

A SINGLE EYE

It never has double motives, and has no motive except that of God's will. It is not whimsical, does not experiment, does not try this or that to see which will come out best, but it is fixed on pleasing God, and does not turn to the right hand or to the left for self-interest, or to please other people, or to get

gain. It can risk everything with God, and so it has only one motive, one aim, one intention, and for this reason it never misses the mark. This is why meekness of spirit is so luminous. It can see through people and through men's writings, and through business and fashion, and the opinions of the day, and discern what is worthless and what is solid. Meekness of spirit is a nuisance to the world, for the world can do nothing with it, and it is always a rebuke to its pride and nonsense.

In the third place meekness of spirit is never surprised at anything that happens. It does not get amazed at the way things are going on, because it is prepared for every emergency. A sailor who could

READ THE OCEAN AND THE WIND

with perfect knowledge would never be off his guard about the coming of storms. Meekness lies at the bottom of all dealings of God, and it knows the treachery, the guile, the deceitfulness, the unchangeability, the frailty, the emptiness, the viciousness, the ingratitude, of everybody in the world, and it is prepared for every form of disappointment, so that it is not shaken from its repose in God at the changes in the world or in the people. To be where we are constantly surprised at things and people is to be in a state where the foundations of life are always jostled. There is a time coming when nothing will be shaken, for the Apostle tells us God will continue to shake all things as long as they can be shaken, that those things which cannot be shaken shall remain, and then says that we are to receive a kingdom which cannot be shaken, and in which there will never be a disappointment, or a mental disturbance. It is down into this kingdom that

MEEKNESS HAS ITS HOME

In the fourth place, meekness of spirit is not rash, or precipitate, and does not plunge headlong into even religious things, or the best things, but goes slow with God. Have you noticed that nearly every time in your life whenever you start into anything, whether it be on a journey or in a piece of work, or in a religious exercise, or in a social enterprise, or in a financial matter, or in a degree of religious ex-

perience or anything else, that if you feel a special exhilaration or a thrill of pleasure, or a dazzling prospect, or very high hopes, and you go speedily, it always turns out a failure, or a miscarriage, or a disappointment, like the south wind that blew softly on the corn ship when Paul was on his way to Rome, which soon turned to an awful storm Meekness

spirit prefers to walk in the centre of the path, and to feed on plain food, and to have things solid, that abide and that satisfy Many think they do nothing for God unless they are attempting too much, and making a spurt and overtaxing themselves, and running their feet off Meekness of spirit finds out what things are most essential, and what works bear

Foursquare Revival Fires Burning in the Isle of Wight Principal Jeffreys Tours the Island

THE revival fire that is burning in the Foursquare Gospel Campaign conducted by Principal George Jeffreys and the Revival Party is spreading over the Isle of Wight The meetings are charged with the power of God, souls are saved every day, as many as forty-five in one service, and testimonies of bodily healing are given on every side by those who have come into contact with the Great Physician Crowds gather to hear the message, and on every hand the same testimony is heard, "We have never previously witnessed the like of this in the Island" While some members of the Revival Party have been holding forth in the tent at Ryde, the Principal has been spreading the revival fire over the Island From Sandown Town Hall, where God mightily poured out His Spirit, to Ventnor Town Hall, where again revival gripped the crowd and decisions for Christ and healings took place, from Shanklin Town Hall, where the fire blazed forth with similar results, to Queen's Hall, Newport, where again it broke out in intensified power until souls and more souls were won, and the miraculous signs followed, from Newport the fire burned its way to Cowes, and the Alexandra Hall became the centre of revival, with crowds eagerly rallying to the glow of the Spirit's flame All along the line people were rejoicing, some because of their newly-found salvation and others as a result of bodily healing, and everybody because of the life and power which had come into their

lives The prayers of God's people who had prayed for years have been answered in this revival The Bible has become a new book to hundreds who have sat under the powerful ministry of the Word, and saints are praising God for the triumph of the old Gospel message While the Principal moved on from town to town the fire that had been kindled in the tent at Ryde burned on under the ministry of the Lord's faithful servant, Pastor P H Hulbert The message there produced the same results—souls, healings, the edification of saints, and deep revival fervour The Holy Spirit was at work everywhere, and Bible characteristics were in evidence throughout Miss Munday, who was miraculously healed at the Principal's campaign in Southampton some four years ago, was also present What a thrill passed over the large congregations as she uttered the following, "Twelve years have passed since I was last in the Isle of Wight, and what a difference there is between my coming this time and then Twelve years ago I was carried in my carriage by four men off the boat I was a helpless cripple given up by physicians as incurable This time I have walked, perfectly sound in every limb, after being healed miraculously by the power of God" Large numbers are enlisting under the Foursquare Gospel banner, and the hundreds that have found Christ seem determined to claim all the blessings promised in the Word

of spirit somehow perceives in advance these possible disasters, and goes slow, and is on the lookout for backsets It keeps on the solid rock One more thing about meekness of spirit, it avoids so many things, as making too many engagements, planning too much work, having too many intimate friends, climbing too high, and wanting things that are extravagant A person filled with meekness never wants too many blessings. He knows how to be abased, how to abound, and how to suffer need (Phil iv. 12) He is never found craving for ecstasies, or visions or trances, or wonderful gifts, or too much power, or doing too many big things, because he knows the danger in all these things, Meekness of

the best fruit, and what things are the most abiding, and thus when other things have run their race in a short time and pass away, the meek heart will still be going on, doing its work, pleasing God, and bearing fruit that will be found ripe and mellow unto praise and honour at the appearing of our Lord when He comes to gather harvests

There is not enough in all the pleasures of this world put together to satisfy the heart of one man There is enough in one Man, the Lord Jesus Christ, to satisfy the heart of everyone

Meditations for Quiet Moments.**“Cannot”**

By Pastor E. C. W. BOULTON

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple —Luke xiv 33.

HERE we have a Divine barrier erected—an insurmountable condition to those who are unwilling to tread the path of the Cross. It is vain to attempt an evasion of the issue. “Cannot!” It is the expression of a law which holds sway in the Kingdom of God. Lukewarmness and halfheartedness are qualities which disqualify for discipleship. I may not make discipleship a secondary or subsidiary thing—something that is for spare moments, and occupies but a corner of my life. It must be

PRIMAL AND PREDOMINANT;

upon any other terms discipleship becomes impossible—“Ye cannot serve God and mammon”—ye cannot be on a friendly footing with the world and also walk in the light of the Divine pleasure. Christ and Belial—darkness and light—have no communion with each other. You cannot become immersed in materialism, and lay up for yourself treasure in heaven.

The Cross is an inescapable and inevitable element in the Christian life. A cross-less discipleship would be both a costless and a powerless affair, which would doubtless make no little appeal to the natural man, as it would not involve him to any great extent in blood-red sacrifice. It would mean no pouring out of the life in bleeding ministry—no deep piercing of the heart by the ruthless thorns of persecution.

Consecration means abandonment. Carey could not have laid the foundation of India's missionary conquest unless he had given himself utterly and unreservedly to the work of winning that dark land for Christ. Morrison could never have

PIONEERED PAGAN CHINA

had he not been willing that the cross should cut right across every claim of self, and bring to death every desire that barred the way to the realisation of the Divine purpose. Livingstone could never have penetrated the benighted interior of Africa, and thus made way for others to carry the Gospel to its sin-steeped natives, without an uttermost surrender of himself to the work. Paul, the great Apostle to the Gentiles, could never have proved the exceeding greatness of the Divine power had he not counted all things but loss for the sake of Christ. These men counted the cost, and because they shrank not from all it meant, they made conquest certain.

I cannot divide my allegiance. If I accept the mastership of Christ, then I must be prepared for all the implicates of this relationship. I can no more separate the stream of my devotion—giving a portion to Christ, and a portion to self—than I can walk in two different directions at the same time. One is a physical impossibility, the other is a spiritual impossibility. I cannot lean to my own understanding, and also claim the supernatural guidance of the Holy Ghost. I cannot acknowledge the sovereignty of self, and enjoy the lordship and leader-

ship of Christ. The opponents of Jesus flung this taunt at Him in His dying moments, “He saved others, Himself He cannot save.” Of how many the reverse could be recorded—they saved themselves, and so failed to save others.

The self-righteous legalist who would fain seek an entrance into the Kingdom of God via the portal of his own good works, is confronted with this startling prohibition—“Cannot!” To the one who would presume to plead the loving character of Jehovah as the ground of his confidence and acceptance with Jehovah, comes this unrelenting and uncompromising utterance of Christ—“Cannot!” The temporising, time-serving spirit cannot possess this land of promise: to such this condition constitutes the insuperable impediment. It chills their zeal, and sends them back to the easier

PATH OF SELFISH INDULGENCE.

How many souls in their Christian experience, at some time or other, are faced with the spiritual crisis which this formidable condition of discipleship creates. And how many turn back, not prepared to shoulder the Cross, failing to see that this is the royal highway to unspeakable blessing and power. To those Jewish adherents who were prepared to acclaim Him as Monarch and Messiah—Fulfiller and Fulfilment of Israel's earthly ambition—came this terrific broadside of truth. It staggered them—pulled them up sharply to realise what discipleship meant. It had the effect of quickly thinning the throng that at this time filled His train. They could not accept the clearance which the Cross would make in their lives.

Thus we see that both then and now the Cross becomes the real

TEST OF LOVE AND LOYALTY.

I cannot truly love Him and forsake His Cross. And we must not forget that it is in the Cross that God gives Himself to us, and that through that Cross there flow into our impoverished lives the rich treasures of grace and truth. You will shew me how much you value Christ by the way in which you bequeath yourself to Him—by the amount of your time, your strength, your possessions, your affections, that you are ready to fling into the crucible of suffering for His sake. Thus shall I learn how deep and definite is your discipleship. Sooner or later we shall be brought face to face with a situation that will compel an issue—that will demand an irrevocable decision. Then, in that hour, our choice will reveal who actually occupies the throne within.

The cross we bear willingly,
Bears us to victory,
Unwillingly borne, it increases our load,
And yet we must bear it—
The cross is a needs be
The way of the cross is
To heaven the road

The Cross at times appears so exorbitant in its demands—almost ruthless in its stern insistence upon utmost obedience. And yet it is in surrender to those sweeping demands, that truest triumph and fullest freedom is found. The Cross may crush us beneath its weight to-day, but anon we shall find ourselves enlarged and

ENRICHED IN GOD

to such an extent that "out of our inner being shall flow rivers of living water", tidal waves of resurrection power and glory rising within, released to reach those who dwell in the dust-laden atmosphere of defeat and despair.

Dr. Handley Moule wrote to one who was suffering, "The Cross is the sacred thing entrusted to

the disciple by the glorious once-crucified Master. Deep within its weight, quite unseen, but there, is His own immortal love. And in His own perfect time He will touch the Cross and transform it in the crown of deathless life, light and love. 'Thou shalt know hereafter' That dear word 'hereafter' It is a casket crammed, for Christ's disciples, with the gold and gems of the love of God."

For Jesu's sake I will not take
The joy within my reach
I all forsake—the Cross I take—
My soul submission teach

His pitying eye has drawn me nigh
To share His myrrh and wine,
Through bitter loss, upon the Cross,
I taste the joy Divine

Glasgow City Temple

Revival Enthusiasm

By W. J. CLARKE (Crusader Secretary)

THE Glasgow City Temple—opened as an Elim Foursquare sanctuary for a pioneer assembly firmly established by Principal George Jeffreys and Revival Party—situated as it is in the centre of the city's most fashionable rendezvous, stands out

imposingly as a beacon light in a modern Vanity Fair. Many of the madding throng flitting hither and thither, have paid heed to its warning light, and are now rejoicing that they have been saved from shipwreck on the rocks of sin. That the treacherous sands of time are rapidly sinking has been heralded forth with arresting certainty by

and spiritually throughout the British Isles—the marvellous Foursquare Gospel which upholds Jesus as the Saviour, Healer, Baptiser with the Holy Ghost, and the soon-coming Lord and King. Its name has become a household word in a large number of Glasgow families. Till now it is recognised by many as being associated with all that means joy, satisfaction, liberty, and every other blessing realised by faith in and surrender to Christ.

It stands impregnable against the satanic artillery of which at times it becomes the target, because the faith that it promulgates is built upon that immovable Rock—Christ Himself. Christ the Rock stands fast!

The "man-in-the-street," in entering its portals, is immediately confronted by the fact that he is to have a definite meeting with God. There is to be a crisis in his experience. He is to leave the meeting saved or unsaved. There is no neutral course to take. He is compelled to decide either in favour of Christ and His redemptive work, or take the inestimably grave risk of making an exit from the service which (as will have already been impressed upon his memory) may prove an entry into an undone eternity. He is charged with the terrible truth that he is going to leave the presence of God either with his sins forgiven, or he is going out with the wrath of God resting upon him. Immediate and decisive action is called for as a matter of vital importance. No half measures or sheltering under the shield of procrastination are permitted. The dreadful uncertainty of time is indelibly stamped upon the minds of all present. That God demands instant surrender is asserted emphatically upon the substantiation of Scripture. But God be thanked, He who unerringly drives home the sword of conviction, also gives the grace and courage necessary to renounce sin and submit to Christ. He stands with the sword of truth in one hand ready to pierce even to the dividing asunder of soul and spirit, and with the oil and wine of salvation in the other to pour into the broken and



Pastor P. Le Tissier (right), and Evangelist C. Johnson.

Pastor and Mrs. Gorman from this pulpit since the campaign. It functions not merely as a spectacle of grandeur to be admired by all and sundry, but as a medium whereby the grand and glorious Gospel can be declared to all who come within the precincts of its walls. There the architectural grandeur of an edifice erected by man is surpassed by the preaching of the grandeur of a Saviour's dying love. The achievement of the human is totally eclipsed by the achievement attained by our blessed Lord's sacrificial death and victorious resurrection—salvation.

The City Temple enjoys the prestige of being the Scottish home of that ever-the-same but wondrous Gospel that has liberated thousands both physically

contrite heart. The glorious result is a wonderful healing of the soul—a miracle of redemption performed by God Himself, who is miraculous in essence.

Pastor Le Tissier and Evangelist C Johnson have now taken charge, and the Scottish Headquarters continues to be a centre of revival activity, its intense, white-hot enthusiasm has everyone in its grip, and a shout for joy is ascending because the Lord is adding to the Church such as should be saved. Precious souls are being regenerated and translated from the kingdom of darkness into the kingdom of God and light.

God indeed recognises the ministry of His servants here again by graciously sending forth a mighty spirit of conviction upon the meetings. The air is literally pregnant with the Holy Ghost as the Pastor delivers message after message, destined to pierce some heart present. The preaching of Pastor Le Tissier is verily like the oracles of God. He holds the audience in wrapt attention, while he drives home the truth concerning Christ, with comparative ease. He experiences liberty of speech in the Holy Ghost, and one does not need to look long at the facial expressions of the congregation to see that they are following with intense interest the subject in hand. Also in Mr. Johnson we have a delightful conductor of singing, as well as a gifted vocalist, either in solo or duet with the Pastor. Sanctified singing has always played a large part in revival services, as is being proved in Glasgow.

On May 21st, Principal George Jeffreys, fresh from the victorious campaign in Southport, paid the City Temple a surprise visit. He was accompanied by Master Frank Allen, who drives the revival car, and who spoke on the word "Behold." The Principal enjoyed the unusual experience of hearing his own chauffeur delivering a sermon—and a sermon with results, for three souls were born again as a sequel to the earnest appeal for decision.

Just a word on the Crusader movement here

This organisation is in a state of wonderful fertility, and to all appearances if this branch keeps progressing thus, greater seating accommodation will have to be provided. The singing in the Monday night Crusader service is reminiscent of the old-time revival spirit. Let us continue praying and believing that yet this may be but a sign moving concomitantly with the miraculous operation of the Holy Ghost in the salvation of souls, and also in the administrative functions in the Church of God. "Where the Spirit of the Lord is there is liberty," is the essential explanation of such freedom and zeal as is exhibited in these meetings by the young people.

For the still younger boys and girls a Cadet branch has been formed, and this also, as yet in its infancy, shews favourable signs of becoming a movement great in God.

We commit into the keeping of God Himself all the different departments in operation at the City Temple, knowing that, being for and in Him, the deluge of Holy Ghost power will surely cover Scotland.

Cost of Being a Blessing

We must live deeply ourselves if we would be able to bless others. We must resist sin, even unto blood, if we would teach others how to be victorious in temptation. We must bear trials and endure sorrows with patience, with submission, and with faith, so as to be victorious, if we would become comforters and helpers of others in their trials. You must learn before you can teach, and the learning costs. At no small price can we become true helpers of others in this world. That which has cost us nothing in the getting will not be any great blessing to any other person in the giving. It is only when we lose our life and sacrifice it to God, that we become deeply and truly useful.

YOUR SUMMER HOLIDAYS

In response to many requests we print below a list of holiday resorts where Foursquare Gospel centres are established.

- Bath.** The Historic Assembly Rooms, Alfred Street
- Bangor (Ireland).** Elm Hall, Southwell Road
- Bournemouth.** Elm Tabernacle, Victoria Place, Springbourne
- Brighton.** Elm Tabernacle, Union Street
- Canvey Island.** Elm Hall, High Street (near Lakeside [corner])
- Eastbourne.** Elm Tabernacle Hartfield Road
- Exeter.** J O C Hall, Friernhay Street
- Glasgow.** City Temple, corner of Bath and Elmbank Streets
- Greenock.** Augustine Church
- Grimsby (for Cleethorpes).** Elm Hall, Tunnard Street
- Guernsey (Channel Isles).** Vazon Mission Hall, Castel
- Hastings.** Central Hall, Bank Buildings
- Horne Bay.** Y M C A Hut, Mortimer Street
- Hove.** Elm Tabernacle, Portland Road
- Ipswich (for Felixstowe)** Garden Hall

- Leigh-on-Sea.** Elm Hall, Glendale Gardens
- Letchworth.** Elm Tabernacle, Norton Way North
- Plymouth.** Elm Tabernacle, Rendle Street
- Portsmouth (Southsea).** Elm Tabernacle, Arundel Street
- Southampton.** Elm Tabernacle, Park Road, Freemantle
- Southport.** Temperance Institute (near to Central Station).
- Swansea (for Mumbles).** Capitol Dance Hall, Portland Street
- Westcliffe.** Westborough Road (near Chalkwell Park)
- Winton.** The Foursquare Tabernacle, Victoria Park Road
- Worthing.** Oddfellows Hall, Clifton Road

SUMMER BIBLE SCHOOLS

- Clapham Park.** Elm Woodlands, Clarence Road July 4th to 20th
- Lynton, N. Devon.** The Rookery July 11th to Sept 6th

HOLIDAY HOMES.

- Ryde** (Isle of Wight), **Blackpool**, **Worthing**, **Brighton**, and the **Elm Camp** on Brighton Downs

I'm Going Through, Jesus

H B Herbert Buffum

1 Lord, I have started to walk in the light, Shining up-
 2 Ma-ny they are who start in the race, But with the
 3 I'd ra-ther walk with Je-sus a-lone, And have for a
 4 O brother, now will you take up the cross? G. 73 up tho

on me from hea-ven so bright, I had the world and its
 light they re-fuse to keep pace, O - thers ac-cept it be-
 pil-low, like Ja-cob, a stone, Liv ing each moment with
 world, and count it as dross, Sell all thou hast, and

fol-ies a - dien, I've start-ed in, Je-sus, and I'm go-ing thro'.
 cause it is new, But not ve-ry ma-n-y ex-pect to go thro'.
 His face in view, Than shrink from my pathway and fail to go thro'.
 give to the poor, Then go thro' with Je-sus and those who en-dure.

CHORUS

I'm go-ing thro', yea, I'm going thro'; I'll pay the

price, what - ev - er o - thers do; I'll take the way with the

Lord's des-pis-ed few, I'm go-ing thro', Jesus, I'm going thro'.

Next week "They say He is wonderful," a popular chorus arranged by Seth Sykes

Bible Study Helps

PSALM CIII

Three Kinds of Mercy.

- (1) Immeasurably great mercy, verse 11, (according to the height of the heavens)
 - (2) Indefinably tender mercy, verse 13, (like as a father's pity for his children)
 - (3) Inconceivably lasting mercy, verse 17, (from everlasting to everlasting)
- Only extended toward "them that fear Him"—E M F

It is the
 Because it is the Lev xvii 11a
 Life, it is an with John xiv 6
 Offering for sin, and the saints Heb x 10, 14
 Overcome by it, before they sit Rev. xii 11
 Down with Him on His throne Rev. iii 21
 —that maketh an atonement for the soul
 (Lev xvii 11b, with Heb ix 12, 22) His
 own blood—E M F

I WILL

- Run in the way of Thy commandments (Psalm cxix 32)
- Run after Thee (Song of Sol i 4)
- Run well (Gal v 7)
- Run not uncertainly (I Cor ix 26)
- Run with patience (Heb xii 1)
- Run and not be weary (Isaiah xl 31)
- Run not in vain (Phil ii 16)

ARISE

- From the dead (Eph v 14)
- And come away (Song of Sol ii 13)
- And be baptised (Acts xxii 16)
- And be doing (I Chron xxii 16)
- And walk (Matt ix 5)
- And shine (Isaiah lx 1)
- Lead captivity captive (Judges v 12)

AT THE FEET OF JESUS IS THE PLACE OF—

- Pardon (Luke vii 38, 48)
- Healing (Luke xvii 15, 16)
- Rest (Luke viii 35)
- Teaching (Luke x 39)
- Comfort (John xi 25-32)
- Intercession (Mark vii 25)
- Worship (Matt xxviii 9)

THE LORD CARRIES HIS PEOPLE.

- On His shoulders—Place of strength (Exodus xxviii 12)
- In His bosom—Place of confidence (Ex xviii 29)
- Upon His heart—Place of affection (Exodus xxviii 29)
- On His hands—Place of safety (John x 28)
- On His forehead—Place of thought (Psalm xl 5, 17)
- On His wings—Place of power (Deut xxxii 11 12)
- In His arms—Place of support (Deut xxxiii 27)

Sept. 12: Foursquare Gospel Demonstration
 in the **CRYSTAL PALACE**, London.
 Book the date NOW.

FAMILY ALTAR



The Scripture Union Daily Portions.

Meditations by PERCY G PARKER

Sunday, July 12th. Romans v 12-21

"Where sin abounded, grace did much more abound" (verse 20)

This was true in the ages gone by, and still is true in the present years. Grace superabounded in the Garden of Eden. Man's sin was met by God's grace. Grace superabounded in the history of Israel. Rebellion was always being met by the patience and forgiveness of God. It was true at Calvary. When, amidst the ridicule and cruelty of His enemies, the Lord Jesus prayed, "Father, forgive them, for they know not what they do," it was the act of grace triumphing over the massed enmity of sin. It is still the same. We fail, but God does not fail. We are wayward, but the Lord tenderly draws us back from our wandering. We sin against Him, but He forgives us. We gather at the Lord's Table week by week because of "grace abounding." Thy grace hath made us great. Thy grace hath turned rebellious sinners into worshipping saints.

Monday, July 13th. Romans vi 1-11

"He that is dead is freed from sin" (verse 7)

We are to reckon ourselves dead to sin. Our eyes are not to look for it, our mind is not to think about it, our hands are not to touch it, our heart is not to taste it. Christ died on Calvary to free us from sin. He was made sin for us—and then died. Therefore as He died for sin, and died to sin, and died with sin, so we are to account ourselves dead with Him. We have buried our old selves in Calvary's grave. We are dead to all that caused Christ to die. Thus we are to count ourselves. Therefore when sin attacks us we do not accept it. We do not take it on, because at Calvary we put it off. Let us moment by moment reckon ourselves dead to sin and alive unto righteousness.

Tuesday, July 14th. Rom vi 12-23

"Now being made free from sin" (verse 22)

Praise God, we are freed from the dominion of sin. Satan and sin cannot clutch us and say, "You are mine, you must do my bidding." No, we are no longer the servants of sin. The Son has made us free, and we are free indeed. But, remember, while sin cannot clutch us, we can clutch sin. If we will to grasp evil again, our wills are free to do it. No Christian is forced to sin—he has been delivered from conscription. But he can volunteer to sin. Perfect victory is obtained for us, but we may reject that victory. Do not volunteer to serve in the army from which Calvary delivered you. Claim

your freedom. Keep clear of sinful compromise. Let the Lord preserve in your heart a passion for righteousness, then you will lose the passion for sin.

Wednesday, July 15th. Romans vii 24, 25, viii 1-13

"So then they that are in the flesh cannot please God" (verse 8)

That is, if we yield to fleshly appetites we cannot please God. If we constantly seek to please our flesh then we cannot please God. If we live in the flesh we shall sleep when we should be waking, we shall laze when we should be working, we shall drink to excess, and eat to excess, and give way to unholy passion. But we are not in the flesh when we are controlled by the Spirit of God. We do not obey the will of the flesh, but the will of the Spirit. The flesh is not in control, but the Spirit of God is in control. It is this Spirit-control which we need—the control of the Holy Spirit, not of our own spirit, and certainly not of the spiritist demon spirit.

Thursday, July 16th. Rom viii 14-27

"Ourselves which have the firstfruits of the Spirit" (verse 23)

The great harvest experience of the Spirit within us and around us is still future. Already the Spirit of God means much to us, but our present immersion in the Spirit is a very mild experience to that which awaits us. We praise God now—but we shall praise Him far more in the ages to come. Our hearts burn within us now as we hear the Name of Jesus, but the fire will blaze far stronger when we are gathered round the throne of the Lamb. Now we experience intermittent showers of glory, then we shall be in one constant ocean of the glory of God. When the marriage of the Lamb takes place, and we are brought into indescribable fellowship with Christ we shall be enraptured with the full fruits, of which now we only experience the firstfruits.

Friday, July 17th. Romans viii 28-39

"We know that all things work together for good to them that love God" (verse 28)

Do we know? Sometimes it seems we do not. If we really believed that all things worked together for good to them that loved God, then we should never grumble, never complain. We so easily feel that something is going wrong with God's plan in our lives. Because the road is sometimes uneven, we wonder whether we have got off the main road. When clouds arise, and the storms break, we begin to question. We forget that rain as well as sunshine is necessary for the growth of the flower.

So with us—faith grows strongest not at the rest of Elim, but at the test of Marah. Bitter herbs are sometimes of much more value than sweet honey. Beautiful photographs designed to beautify sunny rooms are developed in the dark.

Saturday, July 18th. Rom ix 19-33

"Whosoever believeth on Him shall not be ashamed" (verse 33)

Confusion of face never comes to those who moment by moment are trusting the Lord. The tightest corners may threaten us, but God always has a way out. It is only when we push through our own plans, and trust in our own resources that confusion of face comes. Trust God and He will not allow you to be ashamed neither before men nor before Him. The enemies of God will be ashamed, but the friends of God will always find the two greatest Solicitors of all time standing by them. Christ is our Advocate in heaven, the Holy Spirit is our Advocate on earth. With the Spirit and the Son to stand by us in answer to our faith, victory is assured.

Estates Upward

A rich man, said the Rev. W. H. Hay Aitken, was shewing a friend through his house, and after scaling a high tower, and pointing in a northerly direction, said:

"As far as your eye can reach all that is mine."

"Is that so?" said the friend.

"Yes, now turn this way, that is also mine."

"Indeed?" said the friend.

"Now look south that is all mine, and west, that is mine also, in fact, on all four points of the compass, as far as the eye can reach, it is all mine."

His friend, looking at him, paused and said: "Yes, I see you have land on all four quarters," but pointing his finger upward, said, "What have you in that direction?"

The rich man was unable to answer.

How many there are who are rich in this world's goods, but poor in the inheritance of life eternal.

Some "Don'ts" for Church-Goers

Don't visit, worship.

Don't hurry away. Speak and be spoken to.

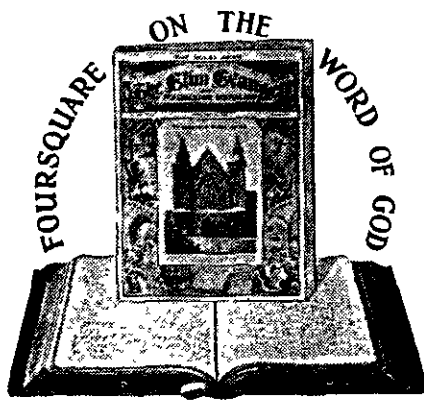
Don't dodge the preacher, shew yourself friendly.

Don't stare blankly while others sing, read, and pray. Join in.

Don't criticise. Remember to think of your own faults.

Don't stay away from church because of company, bring them with you.

Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!



EDITORIAL

Answered Prayer.

WE are often faced with the question "Does God answer prayer?"—the answer to which is found of course in God's Word "Before they call I will answer, and while they are yet speaking I will hear." The following true story is illustrative of God's care for His children, and of His hearing their prayer.

A dressmaker who trusted in the Lord, had the responsibility of caring for her parents, who required a great deal of attention. She did her sewing beside them. Eventually they died, and her young sister, who had helped her, married and went to live elsewhere. Then she herself fell sick, and gave up her house. She got a little better after a while, and went to see an old friend, and together they spent a time in prayer. She went away uplifted, feeling sure that God would answer—and He did! On her way home a band of cyclists knocked her down and broke her leg. They attended to her, took her home and brought the doctor, who knowing her godly life, said, "Now you will be saying, 'This is God's work.'" "So it is," she said, opening her hand and shewing him a roll of bank notes, fifty in number, given her by those college lads because she would not take steps to prosecute them.

To-day that same woman has money in the bank. Yes! God does answer prayer.

A Useful Explanation.

This slightly adapted paragraph will give light upon a subject which causes some amount of perplexity.

"It may seem strange, many times, that outsiders and sinners (those who have never been under the light of the full Gospel) come to revival meetings or healing services, and the Lord meets them with healing for their bodies. I want to say in this connection, that one purpose of Divine healing is that it is a sign that follows the preaching of the full Gospel, and acts as a wedge to get the Gospel into the hearts of the people—and God honours this method.

"However, it is different when we come to assembly life and everyday Christian living in the Church proper. Here God expects His people to live consistent godly lives. We cannot expect to continue in health and strength, unless we walk in fellowship and communion with the Lord. We cannot expect to indulge in things contrary to the teachings of God's Word, and retain good health. Let us do a little more searching of His Word, make confession of wrongs, that they may be made right, and it will not be long before the healing virtue of the Christ will flow through our bodies. God is not mocked, and it is a terrible thing to come to the light of His Word and not walk in that light."

The All-White Life.

MR ROBERT LEE in a beautiful article appearing in *The Witness*, speaks of this life. Among other things he says

"Spending a week-end in Gospel ministry away from home and being shewn to my room, over the wash-stand a card was seen with these words 'Let thy garments be always white.' In the dim light of evening, it was thought to be only a motto, but in the better light of morning, it was discovered to be an inspired utterance from Ecclesiastes ix 8. It had conveyed one simple yet important lesson—that which Dr G. B. Meyer had in mind when he remarked to one who had become

a missionary 'It is not cleverness but cleanliness that really matters'."

"In Canada, the highest compliment that can be paid to any is, 'He's white,' by which is meant, he is genuine, upright, open, honest, brave, courageous, pure, one who would not do a mean thing to save his life. This is not the garb of innocence, but of those who have by grace overcome their sins. He can keep us sweet and pure wherever we dwell, and whatever our occupation. 'Always white' means, 'Live daily the life of joy' for white was the Jewish festive garb."

In one sense we are all perfectly white in the sight of God. Legally the blood of Jesus Christ cleanseth us from all sin. But it should be our ambition to bring our practical standing before God into harmony with our legal standing—and be all-white.

WE think we have no secret faults because we are too busy to look for them.

Whatever experience you may be called upon to go through, be sure of this, that "the steps of the righteous are ordered by the Lord."

One look upon the face of Jesus Christ will rivet your attention to Him or it will cause you to hide your face from Him.

Some people enjoy being trusted, but hate to trust others.

Pastor Henderson called to Higher Service

Just as we go to press we are called upon to announce the sudden passing over of our dearly beloved brother Pastor William Henderson, who entered peacefully into the presence of the King at Elim Woodlands on Tuesday, June 30th. All Elim with its great Foursquare family is in sorrow, but not as "others which have no hope" (1 Thess iv 13-18).

What hinders Your Healing?

By CARRIE J. MONTGOMERY

THERE are many different things that might hinder people from receiving healing from the Lord. The promises in God's Word are rich and abundant and glorious on the subject of healing for the body. Many hear them repeated day after day. They listen often to testimonies of those who have proved these promises true, and yet some people fail to receive healing. We have such texts as this one found in Exodus xv 26, "I am the Lord that healeth thee." In Psalm ciii He tells us that He forgives all our iniquities, and

HEALS ALL OUR DISEASES,

and He tells us also that He renews our youth like the eagle's. Again, He says that those who wait upon the Lord shall mount up on wings as eagles, and they shall run and not be weary, and walk and not faint. There are also many other texts on this subject which I have not time to quote to you.

Many people know these wonderful promises and yet are not healed. There is some difficulty, but they do not seem to know what it is. People sometimes say to me, "I have such wonderful faith, but I am not healed." I know that this cannot be true, for when we have faith something happens.

God's Word says, "If ye have faith as a grain of mustard seed nothing shall be impossible unto you." I was thinking of

SOME OF THE DIFFICULTIES

in the way of healing. In James iv 3, it says "Ye ask, and receive not, because ye ask amiss." The following verse shews that people ask amiss because they wish to receive blessing from God not for His glory alone, but to consume it upon their fleshly desires. When we are abiding in Christ and want everything for His glory He will give us all things. He says, "Every one that asketh receiveth." God says yes, in Christ, to every one who asks in His Name. "For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." He gives when you ask, but you do not always receive.

People come to be prayed with for healing, and it is so easy to pray for some of them, for we feel that they take the healing as we pray "the prayer of faith" for them. It is like the rain that comes down and soaks into the thirsty earth. But other people do not seem to take the healing at all. They have but little room in their hearts for the Word of God, but the

THINGS OF THE WORLD

have a large place in their affections. God says that if those who believe lay hands on the sick in Jesus' Name, recovery will follow. Beloved, you come to the altar to be prayed with. You are sick and suffering, but what is your motive in coming to be healed? You answer, "Oh, I want to be well, and free from pain—able to go back into the world, and meet my worldly friends, and have a good time, as I had before."

Now, do you think that God is going to give

such a sacred thing as the life of Jesus Christ Himself in your body to be spent on the things of the world? So people who want healing with a wrong motive are asking amiss, and God says they do not receive. The next verse in James 4, says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

This does not mean that we are not to love the people of the world with the love of God, and seek to bless them. But we cannot have fellowship with them in their worldliness. We must seek to draw them out of the world, that their souls may be saved.

God tells us that we cannot serve Him and the world too, for no man can serve two masters. He says, "Come out from among them and be ye separate, saith the Lord, and"

TOUCH NOT THE UNCLEAN THING;

and I will receive you, and will be a Father unto you." Everything that belongs to the world and that opposes the kingdom of Christ is unclean, and we must be separated from it. If we are true to Christ, and separated unto Him, we shall be able to help others to come up unto the mount of vision. Beloved, God wants to give you that marvellous health which comes from the indwelling Christ. He says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." You say, "This is a great mystery." Yes, it is a great mystery, but it is a blessed reality. When Jesus said these words, many of His disciples walked no more with Him. He said to the twelve, "Will ye also go away?" But Peter said, "To whom else should we go?"

The people thought it was a hard saying. It is

A HARD SAYING

to the natural mind, but not when it is revealed to us by the Spirit. In the Lord's supper we receive the bread and wine, and if by faith we receive Him, then His life springs up in us. It is not enough for Jesus to be near you, He must be in you. It is "Christ in you the hope of glory." As you press on to receive Him, the living One, you will find that He will quicken your whole being. Even your flesh will become permeated with Divine life. Some people say that it feels like electricity, but it is not that, it is life, the resurrection life of Jesus. "I am come that they might have life and that they might have it more abundantly."

Do not try to reason out these things with your minds you cannot do it. The truths that Christ brought must come by direct revelation. You open your heart and tell the Lord that you cannot reason these things out, but trust Him to reveal them to you. God refuses the wisdom of this world as

A FACTOR IN MAN'S SALVATION,

and since He refuses it, you must let it go and become like a little child, then He will be able to reveal the deep things of God to you. What is re-

velation? Well, it is like this, you go into a dark room, you cannot see where anything is, and finally you press the electric light button and the room is flooded with light, that is like revelation. Jesus said, "I am the light of the world." You come to Him and get filled with the light (Jesus), and His truth will be revealed to you. Then too, it is so sweet to have that blessed fellowship and communion with Him which comes by walking in His light. Are you willing to give up the world and be separated from it in order to get this wonderful and glorious communion with Him?

So subtle as often to be unsuspected are some of the hampering things. One great hindrance

to getting God's best is often some form of pride. The Bible says, "God resisteth the proud." There are many forms of pride—some people are proud of dress and appearance, and others of their opinions. We must ask God to deliver us from every form of pride and make us humble, for the very next words are, "but giveth grace unto the humble." We may think there is no pride in us, but we do not know our own hearts. God says, "I the Lord search the heart, and try the reins." Ask Him to search you out with that wonderful light from heaven that we have been talking about. Ask Him to search out everything that hinders your having all the blessing promised in His Word.

WORLD-FAMOUS SINGER VISITS BELFAST

Mr. WILLIAM McEWAN AT ELIM TABERNACLE

By Pastor JOSEPH SMITH

WORLD-FAMOUS singer to visit Belfast from June 14th to June 19th, Mr. William MacEwan at the Elim Tabernacle, Ravenhill Road, Sunday, 3.30 and 7, Week-nights at 8. You have heard him on the gramophone, now hear the man himself. So read the announcement which was exhibited in hundreds of windows in the city of Belfast. The firms who sold gramophone records seemed specially anxious to help us this time.

Long before the time announced for the afternoon meeting to commence, crowds of people of every class, and, I might almost say, of

EVERY RELIGION IN BELFAST

were seen wending their way in the direction of the Elim Tabernacle. Roman Catholics were there, who had heard him sing "The Old Rugged Cross" on the gramophone, and now they wanted to hear the man himself. Music lovers who had not much interest in religion were there as well; they had likewise heard him on the gramophone. Very soon the spacious building was packed to its utmost capacity, then the minor halls were filled, and the double doors on each side of the building were flung open as well, so that the crowds who stood without might hear the sweet songs of Zion.

But the evening service eclipsed everything, after the hall had been packed to its utmost, so many people were still seeking admission that it was decided to have a second meeting, and so at 7.45 the first meeting was dismissed, and the waiting crowds admitted to the hall.

On the Monday night Mr. MacEwan sang a duet, with himself on the gramophone as second, and also repeated the same on the Tuesday night, which was immensely enjoyed by the entire congregation.

But as a song-leader we must say that Mr. MacEwan excelled, as one brother remarked to me, "He just drew it out of you." Yes indeed, it has been one grand time of singing the praises of our glorious Lord and King.

We are glad also to report that many souls were

won for Christ during these special meetings, and can now sing, "Unto Him who has loved me and cleansed me from sin, to Him be the glory for ever, Amen."

After all, the ministry of song is one which will last throughout the countless ages of eternity. When the voice of the preacher will be

NO LONGER HEARD

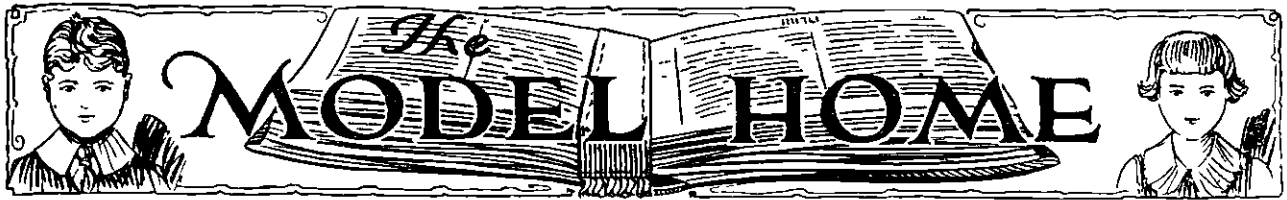
proclaiming the glad message of a full and free salvation, the great choir of heaven will for ever send up its inspiring and soul-thrilling anthems of song and praise.

The opening message of the campaign specially dealt with the place which the ministry of song has had in connection with God's dealing with this old world of ours. "When the foundations thereof were laid, the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). When God brought forth His people out of Egypt, it was to the sound of glad hosannas and songs of praise, and when the Creator of this world came down to redeem it, He came with the song of angels. Likewise when the great Temple at Jerusalem was dedicated to the service of God, it was amid the

SOUND OF THE TRUMPET,

the cymbal, the psaltery, the harp, and over and above all, the thundering praise of the people of God. Likewise when the Church of Jesus Christ was launched, was it not after a ten-days prayer-and-praise service, and then seeing the frailty of the human instrumentality, God let loose those supernatural and dynamic forces from His own eternal throne which turned the little human stream of praise into a mighty torrent which swept all before it.

Praise God for the ministry of song, praise God for the shout of victory which is in our midst. Mr. MacEwan goes forward on his glorious work of singing God's praises and getting others to join with him, he leaves us, but we will continue to sing just the same, for this song never dies.



Talk No. X.—Tangled Homes

By Principal PERCY G PARKER (of the Christian Workers' Bible Correspondence School)

WE conclude this series of talks on the Model Home by thinking upon the pathetic opposite—Sad to say, many homes are far from model homes—they are tragically tangled. Many are sighing for a model home, but the tangle seems too great.

Strange to say the first home on earth was tangled. Not only did the wife and the husband make a sad mix-up of things, but they were also painfully disappointed in their children.

ADAM AND EVE

called their first child Cain, meaning "gotten." The thought in Eve's mind seems to have been that she had gotten from the Lord the promised man who was to bruise the Serpent's head. Yet how tragically she was disappointed. Instead of being a deliverer he turned out to be the first murderer, and most open prodigal against the Lord. Later on more and more sad trials came through inter-marriage, backsliding, and godlessness. The tangle in the first family was never properly unravelled, and throughout the centuries millions of other tangles have resulted from that first one.

Think of some of the tangles to-day.

(1) *The home where only one of the parents is converted.*

What a sad tangle this is! On the deepest things of life neither husband nor wife possess their possessions. They possess each other in a measure physically, but spiritually they are strangers to each other. The believer yearns to take the unbeliever into confidence—but instead, one being spiritually dead, spiritual fellowship is impossible.

(2) *The home where both are converted, but with opposite denominational views.*

Some get along fairly well under these circumstances, and

AGREE TO DIFFER.

But on the whole it is a heart-breaking spectacle to see the wife going off to her place of worship, and the husband, moving in an opposite direction, to his, and the children torn between two opinions.

(3) *The home where the parents are out-and-out Christians, but the sons and daughters are godless and wayward.*

Sad to relate there are many such homes. Children have not said, "Mother's God shall be my God, and father's Saviour shall be my Saviour." Volumes of prayer arise for them. Blinding tears are shed. Anxious and loving appeals are made, and yet Mary prefers the company of the world, and John is completely eaten up by business pursuits.

(4) *The home where mother is a semi-invalid.*

Mother's wise activity is a cementing asset to the home. But how sad the loving family all feel when mother is not well. Perhaps her patient spirit draws forth sacrificial love, but it is a trial and pain to father and family when mother is ailing.

(5) *The home where father is guilty of secret sin.*

Mary a family lock up father's failings in their own hearts. They would not think of revealing his weaknesses. But they are there, and cause

A PERPETUAL LOAD

to sensitive hearts. Perhaps he is a secret drinker, perhaps he secretly gambles his money away. Perhaps he has an unbearable temper. Perhaps he is not wise toward the other sex. Perhaps he spends on selfish pleasures what should be spent on a needy home. Perhaps—?

(6) *The home where love between husband and wife has waned.*

They still keep up appearances. They still are outwardly happy, but deep down in their hearts love has vanished. The most beautiful home is sometimes cold, because love is absent. Beautiful furniture, expensive motor cars, costly clothes can never take the place of the first love.

So we might go on. We try to draw the veil over the extremest forms of tangled homes. But they all exist. Father a drinker, perhaps mother too! Sons living away from home! Daughters who have not written home for years! Atheism applauded, godly ministers mocked and misrepresented! Youths and maidens professing great things for Christ, but sadly denying those things in the home! Coldness and cruelty beneath the same roof! Father dead, and mother has to struggle to bring up the children! Poverty necessitating living in ungodly localities!

AGED RELATIVES

living in the home who wish to have their own way, and not fit in to the methodical methods of the real home-owners!

Multitudes of such homes abound. Many a roof hides a multitude of tears. If only the walls could speak, what a tragic history they would disclose! The trail of the serpent is everywhere. In many a home-garden there are more thorns than roses, more weeds than flowers.

If our lot is to be placed in the midst of such a home, how should we act?

There should be at least five characteristics revealed in us.

(1) Humility

The tangle may have been brought about by ourselves. We should not cast the blame on others—certainly not on God—when we are mainly responsible. Perhaps a believer married an unbeliever. Perhaps children were brought into the world unwanted. Perhaps the children were pampered and allowed to have their own way. Perhaps the money that God entrusted to us to spend in His service has been spent upon the home. Perhaps God has only had

THE SECOND PLACE

in our lives, and an idol has been made of wife and children. Perhaps the tangle is all our fault. Well, if it is, we should admit it. Tell God about it. Don't try and cover it up. Humble yourself under the mighty hand of God that He may exalt you in due time. People sometimes murmur, "Oh, I don't know what I've done to deserve this," when all the time they know deep down in their hearts it is because they have been *making* their own plan in life, instead of *taking* God's plan.

(2) Patience

If we know that we are responsible for the tangle, and yet bitterly regret it, and long to be delivered, then we must be prepared to be patient. Don't think about leaving your husband because you can't get on with him. If years ago you made a wrong choice outside the will of God, then you should patiently endure. Let the Lord know that you have made mistakes, and then be prepared for years of patient waiting and

PATIENT ENDURANCE,

until God has restored in some measure another good plan, instead of the best which you shattered in earlier days.

(3) Courage

Face up to your surroundings and live for God in the midst of them. If you are slighted, persecuted, rejected, still bravely stand for God. Ask for grace to overcome the tangle. If you ask Him God will either unravel the tangle or give you grace to bear it. Don't lose heart. Take your harp down from the willows, and sing the Lord's song in a strange land.

(4) Prayer

Ask the Lord to remove the tangle. Constantly ask Him in some wonderful way to put the whole matter right. Keep on praying for your godless husband, keep on praying for your wayward boys and girls. Whatever you do, "don't stop praying"—just "pray through."

(5) Faith

Believe that God will answer your prayer. Be sure that some day the Lord will see to it. Be sure that the hand that brought Israel out of her tangles will bring you out of yours. You will yet sing the Lord's song in a better place—a place that the Lord has planned. You may have to tread even deeper vales of sorrow and suffering, but you will get through, and you will sing a song of praise on the other side.

(6) Faithfulness.

Be sure that while you are believing God to lead

you out of present tangles you don't get into more. In trying to untangle wool I have sometimes made more tangles, and the result has been worse than ever. Mind this does not happen spiritually. Don't do evil that good may come. Keep true to God. Keep clear of evil alliances. Don't contrive. Trust and obey, and sooner or later the darkness will pass, the light of a new day will dawn. Despair will be turned into delight. Sighs will become songs, and tangles will become triumphs.

The time to avoid tangles is in the early years. But, if you are already in the tangle, then humble yourself before God patiently endure, bravely face up to your surroundings, keep on praying for deliverance, have faith that the deliverance will come,—and sooner or later the Lord will remove the tangle and give you a pattern woven by Himself. Or to change the figure,

THE DARKNESS WILL TURN

to dawning, and the dawning to noonday bright.

We will close this series of talks with an illustration which occurs in one of Dr. Stall's series of books.

A traveller and a native met upon the streets of Tokio, Japan. In the course of their conversation upon this wonderful Land of the Rising Sun the native exclaimed, "But have you seen It?" "It," repeated the traveller, "What do you mean by 'It'?" "Ah, you would not ask if you had seen It," was the reply.

They met again a few weeks later, after the American had beheld the glories of this wonderful, indescribable It of Japan—the holy mountain, the marvellous Fugiyama, which rises thousands of feet above the level plain, snow-capped, reflecting the rays of the sun in a thousand varied shades—alone, majestic, incomparable in its grandeur and beauty. Little wonder that the admiring natives call it the It of Japan. It might as truly—among its kind—be called the It of the world.

There were few words exchanged, but the native was satisfied—the It was

UNDERSTOOD AND APPRECIATED

by the traveller. Months after, the Japanese visited America, and from the Pacific to the Atlantic was eagerly searching for anything that would compare in natural beauty with this marvellous holy mountain of his own land. The Yosemite, the majestic Rockies, the National Park, Niagara, all were visited, but nowhere could he find the one thing worthy the name.

As he became known, the homes of America were thrown open to him. At last he awoke one day and exclaimed in his delight, "I have found It—the It of America, and it is greater than that of my beloved land. The It of America is *her homes!*"

What this Japanese said was true of American homes should be true of the homes of all countries.

May I simply close by saying, If the It of our land is the home, then the It of the home is *mother*, and the second It of the home is *father*. Let us pray for more Its that are *His*.

* This series is shortly to appear in book form. Watch for announcement.

Concise Comments & Interesting Items

The uniting of the three Methodist Churches—Wesleyan, Primitive, and United Methodist—is due to take place next year. In view of this a new hymn book is in preparation which is to be published when the union is complete. At present the three churches are using different hymn books containing 4,311 hymns, of which 2,159 are different. The hymn book committee has definitely rejected 1,185 of the 2,159, provisionally accepted 786, and reserved the remainder for further consideration. But there is to be another selection made from those provisionally accepted. The complete hymn book will consist of 1,000 hymns. We are wondering what hymns will be left out. We trust they will not be those that speak of the blood of Christ. In certain so-called Christian quarters there is strong feeling against such hymns. But we know that within the Methodist Churches there are still many who cling to the old, simple Gospel. We judge that if the atonement hymns were left out, there would be a disuniting of this united Church. Foursquare Christians love the old Gospel hymns. One of our best-loved hymns is, "I know a fount where sins are washed away."

We fear, however, for the uniting of these three churches. From the same source whence we got the above we also obtained this. The new president of the Primitive Methodist Conference, Rev. Edward McLeuan, was one of the first students who came under the training of the late Dr. Peake at Hartley College, Manchester. Now Dr. Peake was

the great propagandist of modernism in the Primitive Methodist Church. We fear for anyone who came under his influence. Our fears are not removed by the title of one of the new president's popular books, namely, "Jesus, the Reformer." A church united on compromise is never a strong church. A church more or less balanced between modernism and fundamentalism will not be united long. Finally it comes to this, "What is the attitude to the Bible?" Those who believe the Bible from cover to cover cannot mix happily with those who deny the complete inspiration of Scripture.

Some Scottish Preachers are being reviewed in the "Christian Herald." There is a very beautiful incident given in the life of John Knox.

"This biographer tells us that on the last day of his life he turned to his wife about five o'clock in the evening, and said to her, 'Go, read where I first cast anchor,' and without any further instruction she took the Bible and read the seventeenth chapter of John's Gospel, where we find, among other words 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.' Truly it was a safe harbour in which to rest. Men, alas! sink their anchors among the slime and stones and seaweed, in the dark depths beneath, we cast ours aloft among the stars, amid the purities of the sky, right upon the shores of heaven, in the clean soil of eternal life within the veil."

Truth and humour blend in the following anecdote told by Dr. Lewis Sperry Chafer at a London Bible League meeting.


"As one man a great soul-winner in the States in years gone by, was wont to speak of it

Romans three,
A life-size picture
Of you and me

"We do not want to own it. This man conducted missions in the States, and one cold winter, when he hardly got out of the mission for weeks, he allowed his beard to grow. When it was at its full growth he had a photograph taken, and scarcely any of his friends recognised him. He threw that photograph in with a number of other photographs of men who had been redeemed from lives of sin. He was shewing the photographs one day to an elderly lady, and he came upon his own photograph, and, handing it to her, he said, 'This is a picture of one with whom I have had more trouble than all the rest put together.' And she said, adjusting her spectacles, 'Oh, dear me, what a terrible-looking creature! What in the world did he do?' The missionary, in telling the story afterward said 'I will tell you what I did. I changed the subject.'"

"Triumphs of Faith," an American publication, gives its readers a suggestive statement to think over. Perhaps we should think over it too.

"If bees could know that it would kill them to sting people, the stinging business would stop."



CONQUESTS CONSERVED IN STEADY SERVICE

Many New Members—Baptisms—Earnest Endeavour

HUNDREDS RECEIVED IN.

Nottingham (Pastor and Mrs. Channon). The revival stream is widening and deepening at the City Temple, Halifax Place. What rejoicing when Pastor William Henderson came for the week-end services. His lecture on the birth and growth of Elim will ever be remembered. On the Sunday his message given in the Spirit's power especially called for a full consecration. In fact his week-end themes were a challenge to all for a surrendered life. We shall never forget the inspiring sight of the Sunday evening when Pastors Henderson and Channon received many hundreds into fellowship.

The Bible studies have been greatly blessed of late, Pastor Channon having just concluded a series of eighteen studies on the Tabernacle. Souls con-

tinue to find the Saviour. On a recent Sunday after Mrs. Channon had given the Gospel message eleven souls decided for Christ. The fire is certainly burning in the four open-air meetings held each week, and we are led to believe that we shall yet see greater things.

Carlton. God is blessing this branch of the Nottingham work. About 120 gather on Monday evenings to hear the Word of God, also a goodly number on Wednesdays. Souls are being saved from week to week, and strangers are being won over to the blessed Foursquare Gospel message.

AN EARLY PLANTATION.

Moneystane (Evangelist W. E. Barrie). "Blessings new He is bestowing, and our hearts are overflowing." This is the testimony of the saints at Elim

Hall, Moneystane, and although it is hidden away behind the beautiful mountains of Mourne, the same God is blessing here, as elsewhere. The hall has undergone many changes since Evangelist Barrie took charge. These changes include a fresh coat of paint, a fence and several flower beds also add to the beauty of this hallowed little spot.

By his earnest manner, Mr. Barrie has won the hearts of these Irish people. This is seen by the way in which they are turning out to the services. Many of them come for miles to meet with God, and to share in the blessing. In spite of the busy season in this farming district the numbers are steadily increasing, and in four months the congregation on Sunday nights has been doubled in number. Thirteen years have gone since Principal George Jeffrey's

and his band commenced the work in this part of the vineyard, and God is still blessing His people in the same old-fashioned way. God's Spirit is felt in a definite manner at all services. The Pastor has just concluded a series of ten addresses on the Second Coming of the Lord, and the testimony of all was that God had shewed them new things from His blessed Book.

ORCHESTRAL HELPERS

Leigh-on-Sea (Pastor J Woodhead) God's blessing continues to fall upon the assembly at Elim Hall, Glendale Gardens. The attendances are above previous record. The latest venture for the Lord is the formation of an orchestra. This was commenced by Pastor Woodhead, and at once God's blessing began to be upon this effort, insomuch that musical classes were started by Miss M Major who has now taken over the conductorship, and has been able to enrol many pupils in the orchestra. Six other members of the orchestra were unfortunately prevented from attending when the accompanying photo was taken.

TWENTY BAPTISMS.

Ipswich (Pastor J T Bradley) Another milestone in the history of the Ipswich assembly, meeting at the Old Museum Rooms, Museum Street, was passed, with great joy to all concerned, on a recent Sunday evening, when a special baptismal service was held, at which a further twenty believers obeyed the Divine command to "be baptised." This brings the total of those who have so obeyed, since the opening of the Elim

be the case when believers are determined to "wholly follow the Lord." At this service the church was privileged to receive a special visit from Pastor

Convey. Situated near Lakeside Corner, the Hall is within easy reach of the majority of the islanders, and God is already making it a blessing.



Elim Hall, Canvey Island.

I C W Bouton, whose preaching at both the morning service and the baptismal service in the evening was inspiring and appreciated by all. This second baptismal service indicates the progress which is being made by the Ipswich assembly under the leadership of Pastor J T Bradley. There is evidence of a keen hunger for spiritual things, and all are eager for God's best. Much blessing attends the ministry of the Pastor, his messages from week to week continue to inspire each believer to press forward. Several souls have been saved lately, believers are being added to the church and a number have been baptised in the Holy Ghost for all of which we give praise and glory to our blessed Lord, who only doeth

SEA BAPTISMS.

Maldon, Essex (Evangelist A Wright) The assembly here meets at the Friary Hall. The following item of news of the work is taken from the "Maldon Express."

"In connection with the Essex branch of the Elim Foursquare Gospel Alliance (founded by Principal George Jeffreys, its present leader, in Ireland in 1915), an open-sea baptismal service was held at Mill Beach, Maldon, on Wednesday afternoon. A large congregation gathered from the various assemblies around Essex. A number of strangers, being also present on the beach, witnessed the ceremony. The meeting opened with a hymn, then prayers. An address was delivered by Pastor C J Kingston, the Divisional Superintendent for Essex, from Acts ii 38, "Repent, and be baptised," interpreting the scriptural meaning and order of water baptism. Firstly, he said, baptism meant total immersion, and was quite distinct from sprinkling. Secondly, it was for those only who had embraced the Christian faith, and not for infants, and thirdly, Jesus Christ set the Divine example, Himself being baptised by John the Baptist in the River Jordan.

"After the address another hymn was sung, and then the candidates for baptism were invited by Pastor Wright the local minister, to testify one by one to their belief in Christ. Having done this, they were immersed by Pastor Kingston, appropriate choruses being sung during the ceremony by the spectators."

INCREASING ATTENDANCES.

Exeter (Pastor A C Coffin) Exeter has become aware of the persistence of a band of young people, working from the J O C Hall, Friernhay Street, who bear faithful witness to the Lord Jesus by her main thoroughfares at least twice a week, summer and winter. This unflinching effort of Exeter Crusaders provides, in a town still burdened with religion, ample testimony to the fact that in His presence is fulness of joy for which the world can offer but a poor substitute. The saints have the continual joy of receiving born-again souls into living fellowship.

(Continued on page 447)



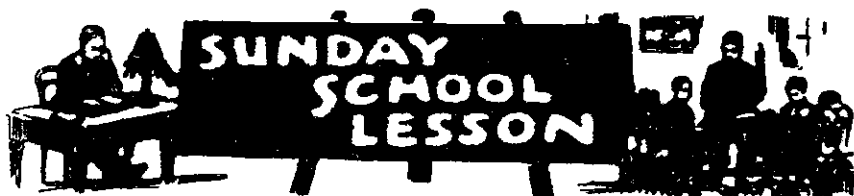
Elim Orchestra, Leigh-on-Sea

Church in Ipswich under two years ago, to fifty. As previously the local baths were hired for the occasion. The building was nearly filled to capacity, no less than 400 people attending the service. A spirit of joy and ecstasy permeated the atmosphere, as indeed could only

wondrous things for us, whereof we are truly glad.

ANOTHER HALL OPENED.

Canvey Island, Essex. Another Elim Hall has been opened, this time on the free and easy, yet indifferent island of



By Pastor P N CORRY

Sunday, July 19th, 1931.

READING: Luke xv. 11-32.

THE LOST SON

MEMORY TEXT: "The Lord . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—II, Peter iii. 9

TEACHER'S NOTES.

In dealing with this week's lesson the teacher is advised also to consult the notes given in the "Evangelist" last week. Your aim in teaching the lesson of this part of Luke xv should be to show the children the folly of sin, the wonder of the Father's love, and the foolishness of the elder brother's attitude. A suggestive note on the whole chapter points out—

1. The Triune Parables—the Lost Sheep, the Lost Silver, and the Lost Son

2 The Triune Saviour. In the first the shepherd is obviously the Lord Jesus, the Good Shepherd. In the third parable the father of the prodigal is obviously a figure of God the Father, and in the second parable the figure of the woman, with a lamp of oil searching the house, is obviously a figure of the Holy Spirit searching for that which is lost

3 The Triune Salvation. The first parable shows the helplessness of the sinner, the second the uselessness of the lost silver, out of circulation and therefore useless, and the third the heartlessness of the sinner. Salvation rescued the sheep from danger, the coin back to usefulness, and the son to obedience and reunion

4 The Triune Call to Rejoice In all three rejoicing should be the result not only because the lost is found, but because the love of God manifest in seeking and saving the lost was victorious

The Son's Claim.

Edersheim points out that by Jewish law the younger son was entitled to his share of the possessions of his father, although he could have no right to claim it during his father's lifetime. The custom of a father dividing his property during his lifetime is not uncommon in the East, and in this case the elder son would receive two-thirds and the younger one-third of the inheritance. Note the grasping character of the younger son, "Give me the portion of goods that falleth to me." He had no right, but the father gave way and allowed him to take his share

The Son's Conduct.

"Not many days after he gathered all together and took his journey into a far country." He not only defrauded his

father of his goods, but denied him the help that he ought to have given him on the farm. Not only did he strip the inheritance of one-third, but he imperilled it for the future by withholding the assistance that he should have given. Then note his conduct in the far country, he wasted his substance (13), he spent all (14), he began to be in want (14), he became a swineherd (15), and he was so hungry that he envied the pigs (16). Remember that to a Jew a swine is considered an unclean animal, and the most degrading occupation that it was possible for a Jew to take up was swine-feeding. The Bible is full of references to the utter loathing with which such animals are held.

It would be as well to point out that all prodigals have the same testimony. The world is ever ready to greet with open hands the fool who has money to throw away, but once the money had gone, and they began to be in want, they were cast out, and—"no man gave unto him."

The Son's Contrition

Many years ago I heard a preacher enlarge upon the fact that the prodigal "came to himself." He described how he went through his money and possessions, then when that had gone he pawned his coat, next his vest, his shirt, and his underclothes, until "he came to himself" that may be putting it in a funny way, but it describes the fact that the repentance of this son followed when he had lost everything. Mark the stages, "I perish," "I will arise," and "I will say, 'I have sinned'" (17, 18). True repentance makes no excuse, but gets to its feet and goes to the Father, telling Him all. In the first two parables the sinner is represented as doing nothing to help himself, but in the third one God is represented as waiting for the son to take the first step to repentance. Responsibility, both in going out and in coming back to God, is represented in this parable.

The Son's Home-Coming.

The Father's longing love and anxious thought had been waiting for his son to return. No barred gates, no strands of cruel barbed wire, no savage watchdogs kept the path, but love watched and waited until that wretched figure drew near. Then "when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and kissed him earnestly and long." Love made the father's vision keen, his limbs supple, and his affection so strong that in spite of rags and pigsty filth he kissed him repeatedly. Nor was this all—the best robe, the encircling ring, the new shoes, and the fatted calf, the feast, and the welcome—all were provided out of the father's

rich bounty, because "this my son was dead and is alive again, was lost and is found." Many imagine that God gives sinners a grudging welcome, withholds most of the best things lest we prove unworthy of them, but this wonderful story unveils to us a different picture of the love of God—a love so lavish, so abundant, so full in scope and in blessing that rags and nakedness are lost sight of, and singing takes the place of sighing. The son only asked to be a hired servant, and in an Eastern home this class belonged to the lowest order of menials employed, but the father through the covenant of the slain fatted calf, makes him an honoured son.

The Son's Conflict (Luke xv 25-32)

The elder son was not pleased at his brother's return and his father's lavish love. He shewed a bondservant's spirit, though he was his father's sole heir. He wounded his father more by his unloving criticism than the younger son had by his waywardness. The breach between these two brothers was such that nothing seemed to heal it. This is the part that must have stung those scribes and Pharisees who grumbled because the Lord Jesus received sinners and ate with them. Does it apply to any of us? Of which spirit are we—the elder brother or the loving father?

Exeter (continued from page 446)

Two by two, the saints are taking Sunday night meetings in the little neighbouring township of Topnam. A visit recently from Miss Chung was much appreciated. Her message rejoiced all hearts, shewing what the Lord is doing in the "regions beyond," and stirring up that missionary zeal that should really live among His people. A dear boy from the Sunday school yielded to Christ after the meeting. Recently a young man surrendered to the Lord at the close of the evening service. At a week-night service, one young man received his baptism in the Spirit. The sun's here have been encouraged by increasing attendances at all the services.

STEADY PROGRESS.

Wiforo (Pastor W B Kelly) The local work at the Elim Hall, Scrafton Road, is steadily progressing, the Word has been faithfully proclaimed by the Pastor, and the Lord has indeed honoured His Word by saving precious souls.

Prayer has been answered, for the Lord has comforted His people, healed distressed bodies, and given an anointing of His Spirit to those seeking His fulness, and graciously undertaken in other ways.

He has revealed His presence in the breaking-of-bread services, and through the manifestation of the gifts. He has spoken the Word of power, encouraging His people with prophecy to go forward in hope and fully trust Him.

The prayer and praise services have been times of refreshing in the presence of the Lord.

The Bible studies have also been instructive, and have proved very helpful and inspiring, in daily life.

Children's Bible Educator

We are giving a prize every month for the best answers.

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 Park, S W 4

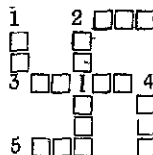
FLYING CROSS PUZZLE. Opposite is a representation of the svastika—the flying cross of the old Greeks and modern Tibetans—made of squares, with numbers in the place of the initial letters of the hidden words. These figures are the numbers of the clues down and across, as in a crossword. The central letter "I" (self on the cross) is given.

Draw similar squares on your post card, and fill in the words indicated.

Solutions should arrive first post, Monday, July 13th.

CLUES ACROSS

- 2 Describes the attitude of God's people toward sin (Rom vi 2)
- 3 What only God can do for us (Matt vi 13)
- 5 Describes lost opportunity (Jer viii 20)



CLUES DOWN.

- 1 Expresses the fruit of faith (II. Thess 1 11)
- 2 Describes God's Day (Isaiah lviii 13)
- 4 Describes the untrustworthiness of Egypt (Isaiah xxxvi, 6)

SOLUTION TO CROSSWORD, JUNE 26th.

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  ■ P E A C E M A K E R S
  ■ G O D S A R M Y
  ■ C H I L D R E N
  ■ B L E S S E D
  T H E D O C T R I N E
  G O D F O R I
  ■ O F T H E Y
  
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Correct answers were received from:

- Dorothy Baiton, Stella Cliff, Ian Campbell, Joan Emms, Walter Elcock, A Green, Robert Gregson, Ethel Hanks, Rosie Hanks, Joan Hill, Mary Hurst, Grace R Jones, Daphne Keyhol, Lina M Knight, Barbara Mappin, Margaret Morrison, Madge Nelson, Mary Noble, Mabel Young

Prize-winner for June: Dorothy Langlois, Les Brulaux, St Peter's-in-the-Wood, Guernsey, to whom we send a copy of "When God Changes a Man"

Special Mention: Barbara Mappin, A Green

What One Verse of Scripture Did

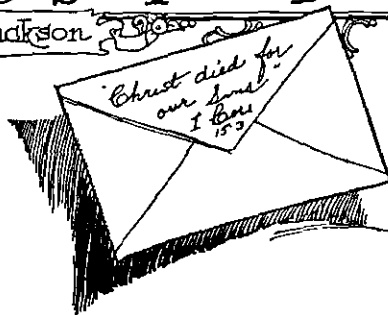
—Paul R Jackson—

MILLIONS upon millions of dollars are being spent annually for the advertising programmes of the great commercial organisations of the world. They are thus giving a vigorous testimony to the truthfulness of the well-worn slogan, "It pays to advertise."

Many of the Lord's people have been persuaded that this is as true of the things of God as of the things of man. And they are giving liberally of their time, energy and money for the promotion of this commendable work. Not only do they desire to let their light so shine before men that the Father may be glorified, but they are convinced that in the pure Word of God there is power to meet the wants of needy men.

Therefore millions of copies of the Bible, and portions of it, are being sent to the ends of the earth. Gospel tracts that quote the Word of God freely are being distributed in enormous quantities. Scripture texts on the walls of homes and offices are far from uncommon. Brief statements from the Bible are sometimes seen on the backs of envelopes. And in many other ways the things of God are being brought to the attention of men and women, even apart from verbal testimony. And though the ways be simple, and though they are often condemned by the world, the incorruptible Word of God has borne much eternal fruit.

The writer has long made a practice of penning across the back of each letter that he mails, the glorious declaration of I Corinthians xv 3 "Christ died for our sins." Some time ago a so-called preacher of the Gospel, to whom such letters were



occasionally sent, took great offence at this means of testimony. On several occasions he returned sharp reprimands, declaring "If you ever expect to get anywhere, you will have to stop this sort of thing." But having no reason to be ashamed of the words of Christ (Mark viii 38), but rather having a desire to hold forth the Word of Life (Phil ii 16), inasmuch as men are "born again, not of corruptible seed, but of incorruptible, by the Word of God" (I Peter i 23) the writer continued his practice of inscribing "Christ died for our sins" upon the back of his letters.

Soon after, as though to prove the power of His own Word, God permitted the writer to see some glorious fruit from this humble service. He stepped into a city office one morning a stranger, save for the fact that several letters had preceded him, the last one by nearly a week. The back of each letter had borne the words, "Christ died for our sins." A young Jew, after discovering the identity of the writer, approached, with a look of real joy on his face saying, "That was a splendid verse on your letters."

"Then you must love the Lord, too," the writer responded.

Genuine thankfulness filled his heart at the Jew's reply "Yes, I do now. Last night I trusted Christ as my Saviour."

Further questioning revealed that this brief portion of God's Word had been used of the Holy Spirit in His work of conviction. For the young man confessed that "the Scripture on the back of your letters always set me thinking in regard to my spiritual welfare. I often wondered who the party was that was not ashamed of Jesus, and wished that I could confess Him and not be ashamed." The Spirit through these few words of Scripture, shewed him the way of escape, for he now testifies "I realised that the verse 'Christ died for our sins' included me."

Soon after, while attending a Gospel meeting, he confessed with his mouth the Lord Jesus, and believed in his heart that God had raised Him from the dead" (Rom x 9), and he was saved.

Although this one verse of Scripture was not the sole factor in winning this young Jew for Christ, it nevertheless played an exceedingly important part in his decision to trust personally that Saviour of sinners. Two years have passed, and this young babe in Christ, feasting his soul upon the One who died for him, has grown into a discerning child of God. It is a joy to hear him tell what the Lord has done in his life.

To faith there is no end to the promise of our God "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv 11). Therefore let us use all diligence in scattering the precious seed of the Gospel of Christ by all possible means, knowing that in due season we shall reap an abundant harvest.

Classified Advertisements

REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ABERYSTWYTH.—Apartments or bed and breakfast (Elim Foursquare Home). Write for particulars to Mrs. D. W. Evans, 6, Northgate Street, Aberystwyth. Please send stamped addressed envelope for reply. B739

BANGOR, Ireland.—Comfortable apartments, board optional; 3 minutes from Tabernacle, sea-front, and station. Terms on application to Mrs. Gray, Erne House, 40, Grays Hill. B744

BOURNEMOUTH.—Apartments or board-residence. Good locality; easy access to all parts. Well recommended. Foursquare fellowship; assembly near; buses pass the door. Mrs. Dinham, Lynton, 87, Richmond Park Road, Bournemouth. B763

BRIDLINGTON, Yorks. bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

BRIGHTON.—Elim Guest House. Board-residence in comfortable Foursquare home. Beautiful view of sea and downs. 2 minutes' walk to beach. Moderate terms. Superintendent, 45, Sussex Square, Brighton.

BRIGHTON.—Tea Rooms, close West Pier. Teas a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B743

CHRISTIAN WORKERS' HOLIDAY HOME (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B693

CLACTON-ON-SEA.—"Restormel," Penfold Road, superior board-residence, 7 doors from sea, one minute band, pier and shops; June 2 gns., July and September 2½ gns., August 3 gns. Miss Andrews. Phone 69. B728

EASTBOURNE. Board-residence or apartments, 2 minutes sea; easy distance Tabernacle. Full board 45/-, children under fourteen, half price. Mrs. Weeks, Oak Villa, 4, Desmond Road. (Foursquare.) B766

ELIM HOLIDAY HOMES.—See advert.

EXETER, Devon.—Comfortable apartments with or without board, terms moderate. Near assembly. 14, Oxford Road, St. James, Exeter. B761

HASTINGS.—Comfortable bed-sitting room and bed and breakfast 21/-, separate beds if required. 5 minutes sea and assembly. Mrs. Adams, 16, Braybrooke Terrace, Hastings. B749

HASTINGS.—Board-residence, comfortable, homely; select neighbourhood. Good food and beds, 35/- each; bed and breakfast, 21/- Mrs. Barnes, 10, Quarry Terrace. B752

HERNE BAY.—Very homely, inexpensive holiday apartments, or board-residence; quiet locality, only 3 minutes from sea, near assembly. Par-tionlars Pastor and Mrs. Horton, 3, Minster Drive. B747

HOLIDAY HOME.—Bed and breakfast £1 weekly, other meals by arrangement. 10 minutes from Kent House station, trains to Victoria and City. Miss Morris, 32, Westbury Road, Fenge, S.E.20. B742

HOVE, Brighton.—Board-residence, quiet, comfortable, homely; few minutes sea. 42/- weekly, or 35/- each for two sharing full-size bed. Mrs. Cooley, Benlah Cottage, Erroll Road, West Hove, Sussex. B688

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle; close to sea; open view. Mrs. Baker, 247, Portland Road. B683

HOVE, Brighton.—Comfortable apartments with or without board, near sea, shops, and Elim Tabernacle. Terms moderate. Well recommended. 29, Titian Road, Hove, Sussex. B741

IRELAND.—Board-residence; quiet country place; Christian fellowship. Terms 25/- weekly (two sharing bedroom, £1 each weekly). Good nourishing food; opportunity for Gospel work. Miss Falls, Brookville, Fivemile-town, Co. Tyrone. B751

LEIGH-ON-SEA.—Apartments, bed and breakfast, £1 per week, full board if desired. Mrs. Cutmore (Foursquare), Bethany, St. Clement's Drive. B671

NORTH WALES for bracing holidays, 3 minutes sea, 6 minutes assembly. Lovely walks, drives, picnics, mountains; bathing from house; home comforts. Terms moderate. Miss Treadwell, Grange, Wynnstay Road, Old Colwyn. B675

SHANKLIN.—"Thornbury," Temperance Boarding House, very select and quiet position, 2 minutes from cliffs, lift and Keats Green. Stamp for tariff. Telephone 230. B768

SHANKLIN, Isle of Wight.—Enjoy Foursquare fellowship in Garden Isle. Beautiful scenery, excellent bathing. 1 minute cliffs, 3 minutes sea. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.W. B746

SOUTHEND-ON-SEA.—Comfortable homely apartments; bed-sitting room, or bed and breakfast. Within easy reach of sea. Terms moderate. Mrs. Wilson, 192, South Avenue. B767

SOUTHSEA.—Visitors to. One or two large comfortable bedrooms, double beds; meals by arrangement. Homely. Terms moderate. References in plenty. Very central. Argyle, 23, Inglis Road. B757

WESTCLIFF, Southend-on-Sea.—Apartments, bed and breakfast, other meals by arrangement, terms strictly moderate; Foursquare. Apply, 213, North Road, Westcliff. B755

WEYMOUTH.—Comfortable apartments for ladies, or bed and breakfast. Well situated; every convenience. Miss Reg, 10, Kings Road, Radipole. B759

WORTHING.—Bedroom and breakfast in quiet private house, near sea. Two adults. Arrangements for all meals on Sundays. Miss Meredith, 9, Ladydell Road. B748

HOUSES, FLATS, ETC.

To Let and Wanted.

MALVERN.—Furnished house to let for month or more, to quiet family; comfortable; good aspect; near buses. 6 rooms; quiet avenue. Apply Mrs. Nesbit, Heathfield, Worcester Road, Malvern. B762

PENTECOSTAL LADY offers unfurnished flat, 3 rooms, kitchen, dresser, cooker, meter, sink, water; large front room and bedroom; 18/6. No children. B22, Parkhurst Road, Bruce Grove, Tottenham, N.17. B758

TO LET.—Large front room; pleasant surroundings. E.L. Use bath, kitchen; unfurnished or part furnished. Suitable for business lady engaged during day. C/o 80, Ravenswood Avenue, West Wickham, Kent. B756

TO LET, two rooms, unfurnished or furnished. Gas stove, water. Adults only; suit business people. Main road, 5 minutes Oval Station, Kennington. Write "Elim Evangel" Office, Box 181. B764

SITUATIONS VACANT.

AGENTS REQUIRED to sell high-class hosiery and underclothings of every description. We will assist good Christians to build up regular incomes. Write, Wholesale Stores, Pangrove, Helder Road, Canvey Island, Essex. B754

BIRTHS.

EVELEIGH.—On May 20th, to Mr. and Mrs. R. Eveleigh, of Exeter Church, a son, Ivor Rupert Roy.

ING.—On June 2nd, to Mr. and Mrs. H. Ing, of Liverpool Church, a son, Kenneth.

MARRIAGE.

ALDRIDGE; WRIGHT.—Recently, at Lighthouse Church, Leyton, Henry Charles Aldridge to Ethel May Wright, both Elim Crusaders.

WITH CHRIST.

MCGIMPSEY.—On June 1st, James McGimpsey, age 56, of Belfast. Funeral conducted by Evangelist R. S. E. Hillman.

HENDERSON.—On June 30th, at Elim Woodlands, Pastor William Henderson.

PUBLICATIONS.

JOYFUL MELODIES, a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

ELIM HOLIDAY HOMES

BLACKPOOL. Opening July 25th. Apply to Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde, I.W.

RYDE (Isle of Wight). Open July and August. House with woodland garden, 1 minute from Esplanade, within bus ride of Revival Tent. Apply Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde.

WORTHING. Open July 29th to September 9th. On sea front and near assembly. Apply Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park.

ELIM CAMP ON BRIGHTON DOWNS. Open during July for visitors of all ages. Easy access by bus to sea front. New Bungalow now ready. Ideal for an informal and inexpensive holiday. Camps for boys and for girls during August. Apply Camp Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

ELIM WOODLANDS. The heart of Elim. Spacious house and 4 acres of charming grounds. Foursquare meetings and spiritual fellowship. Within easy reach of London sights. Apply to Miss Barbour, Superintendent.

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