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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. XIII., No. 8

FEBRUARY 19, 1932

Twopence

Revival Scenes in Finsbury

The following is an extract from the *Islington Gazette*:

The Countess of Huntingdon's old church in Spa Fields (now Wharton Street), Finsbury, has had a revival during the last few weeks. People of the neighbourhood were surprised one Monday morning to find the building besieged by builders' and decorators' plant. It was strange to see this quiet memorial disturbed. On the following Sunday it was stranger still to see several hundred people approach the church from all directions. What had happened was the question in many minds in the locality. Also on week nights crowds flocked night after night. Whitefield had not returned, but an Evangelist—Principal George Jeffreys—who has caught the fire and passion of the same Spirit, was telling the story of redeeming love.

Mr. Jeffreys has no new message nor method, but he declares with a conviction that is contagious that Christ is adequate to all our needs, spiritual and temporal. What may seem a novelty, to those who are not acquainted with religious life on a wide scale, is the Principal's healing administrations. Yet the ordinance of anointing the sick with oil and laying on hands has been practised in different sections of the Church since the days of the apostles (Mark xvi. 18 and James v. 14).

Nearly two hundred people have publicly professed conversion, and a large number claim to have been healed in answer to prayer.

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER

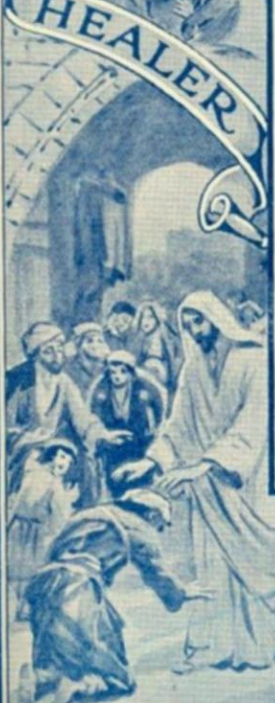
COMING KING



"I will come again."

John XIV. 3.


BAPTISER



"I will; be thou clean."

Mark I. 41.

HOLY BIBLE



"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. XIII. February 19, 1932 No. 8

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

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

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

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

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

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Four-square, Brixstret-London."

Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN

The Principal and Revival Party commence, FEBRUARY 7th, in the KENSINGTON TEMPLE, Kensington Park Road

(One minute from Notting Hill Gate Underground Station.
52 bus from Victoria Station)

Sundays	-	-	-	3 and 6.30
Week-nights (except Saturdays)	-	-	-	7.30
Wednesday afternoons	-	-	-	3. 0

Evangelist JAMES McWHIRTER

continues the campaign at SPA FIELDS CHURCH

Wharton Street, off King's Cross Road

(Five minutes from King's Cross Underground Station)

Sundays	-	-	-	6.30
Week-nights (except Fridays)	-	-	-	7.30

THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL (London)
EASTER MONDAY (March 28th)

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

DIVINE HEALING SERVICE.—The sick will be anointed with oil and prayed for, and requests for prayer dealt with. *James v. 14.*

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *I. Cor. xi. 26*

Evening at 6.30 o'clock.

BAPTISMAL SERVICE.—Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—*Math. xxviii. 19.*

Pray for a great outpouring of the Holy Spirit.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats. Part of the Balcony will be reserved for visitors by special Day Excursions.

BOX SEATS.—Tickets for box seats are obtainable at following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

FOR VISITORS TO LONDON.

CHEAP RAILWAY TICKETS.—Cheap tickets will be issued from all stations in England, Scotland, and Wales and certain ports in Ireland and the Channel Isles. Those requiring cheap tickets should write to the Convention Secretary for a voucher, which will enable them to purchase return ticket for single fare and a third, available for outward and return journeys any days between March 23rd and April 4th inclusive.

ACCOMMODATION.—Accommodation will be available at Elim Woodlands, but no bookings will be made until next month.

DAY VISITORS TO LONDON.—Eight or more travelling together from one station, and returning the same day, may obtain return tickets at a single fare for the double journey.

IMPORTANT.—Enclose stamped addressed envelope with your enquiry, and write to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

For particulars of the London Easter Convention see next issue.

London Easter Convention

The Annual London Easter Convention will be held from Good Friday, March 25th, to Friday, April 1st. The speakers will include:

Pastors J. T. Bradley, F. A. Farlow, R. J. Jones, J. P. George Lampard, J. J. Morgan, T. Tetchner, Mrs. Walshaw, Mrs. Saxon Walshaw, and others.

Further particulars will be announced later.

Provincial Easter Conventions

Conventions will also be held during the Easter holidays at certain provincial towns, including:

BIRMINGHAM CARDIFF
BELFAST GLASGOW

For further particulars, watch this page.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 8

FEBRUARY 19, 1932

Fridays, Twopence

The Unction of the Holy Spirit

By E. M. BOUNDS

Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children.

ROBERT MURRAY MCCHEYNE

UNCTION is that indefinable, indescribable something which an old, renowned Scottish preacher describes thus: "There is sometimes that in preaching which cannot be ascribed either to matter or expression, and which cannot be described or discerned as to whence it cometh, yet with

A SWEET VIOLENCE

it pierceth into the heart and affections, and comes immediately from the Lord. But if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

We call it unction. It is this unction which makes the word of God "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart." It is this unction which gives the words of the preacher such point, sharpness, and power, and which creates such friction and stir in many a dead congregation. The same truths have been told in the strictness of the letter, smooth as human oil could make them; but no signs of life, not a pulse throb, all as peaceful as the grave and as dead. The same preacher in the meanwhile receives a baptism of this unction, the Divine power is on him, the letter of the Word has been embellished and fired by this mysterious power, and the throbbings of life begin—life which receives or life which resists. The unction pervades and convicts the conscience and breaks the heart.

THIS DIVINE UNCTION

is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and him who has it not. It supports and impregnates revealed

truth with all the energy of God. Unction is simply the putting of God in His own Word and on His own preacher. By mighty and great prayerfulness and by continual prayerfulness, it is all potential and personal to the preacher, it inspires and clarifies his intellect, gives insight and grasp and projecting power, it gives to the preacher heart power, which is greater than head power, and tenderness, purity, and conviction flow from the heart by it. Enlargement, freedom, fulness of thought, directness, and simplicity of utterance are the

FRUITS OF THIS UNCTION

Often earnestness is mistaken for this unction. He who has the Divine unction will be in earnest in the very spiritual nature of things, but there may be a vast deal of earnestness without the least mixture of unction.

Earnestness and unction look alike from some points of view. Earnestness may be readily mistaken for unction. It requires a spiritual eye and a spiritual taste to discriminate them.

Earnestness may be sincere, serious, ardent, and persevering. It goes at a thing with a good will, pursues it with perseverance, and urges it with ardour, puts force in it. But all these forces do not arise higher than the mere human. The man is in it—the whole man, with all that he has of will and heart, of brain and genius, of planning and working and talking. He has set himself to some purpose which has mastered him, and he pursues to master it. There may be none of God in it. There may be little of God in it, because there is so much of the man in it. He may present

PLEAS IN ADVOCACY

of his earnest purpose which please or touch, and move or overwhelm, with conviction of their importance, and in all this, earnestness may move along

earthly ways, being propelled by human forces only, its altar made by earthly hands and its fire kindled by earthly flames. It is said of a rather famous and gifted preacher, whose construction of Scripture was to his fancy or purpose, that he "grew very eloquent over his own exegesis." So men grow exceedingly earnest over their own plans or movements. Earnestness may be simulated selfishness.

What of unction? It is the indefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It is the Divine in preaching. It makes the preaching sharp to those who need sharpness. It

DISTILS AS THE DEW

to those who need to be refreshed. It is well described as—

A two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between
'Twas death to sin, 'twas life
To all who mourned for sin
It kindled and it silenced strife,
Made war and peace within

This unction comes to the preacher not in the study but in the closet. It is Heaven's distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar, makes the Word a soother, an arraigner, a revealer, a searcher,

makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No prelatical hands can confer it. It is the gift of God—the signet set to His own messengers. It is heaven's knighthood given to the chosen true and brave ones who have sought this anointed honour through many an hour of

TEARFUL, WRESTLING PRAYER.

Earnestness is good and impressive, genius is gifted and great. Thought kindles and inspires, but it takes a Diviner endowment, a more powerful energy than earnestness or genius or thought to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but this holy unction can do this.

Luke iv 16-21 JESUS READING THE LAW

"As the maladies under which humanity groans are here set forth under the names of poverty, broken-heartedness, bondage, blindness, bruisedness (or crushedness), so, as the glorious Healer of all these maladies, Christ announces Himself in the act of reading it, stopping the quotation just before it comes to 'the day of vengeance,' which was only to come on the rejecters of His message (John iii 17)."

Ruptured Twenty-eight Years Healed at Principal George Jeffreys' Sheffield Campaign



MR. A. PARKINSON

"I had been a great sinner until eighteen months ago when I gave myself to Jesus. I had a rupture for over twenty-eight years, suffered great pain, and lost many a good job through it. On August 20th, 1931, I was in bed very ill with malarial fever, but I made up my mind I would get up and go to the Tent on the Fair Ground here in Sheffield and hear Principal George Jeffreys. I was anointed and prayed for and instantly healed through faith in Christ, believing that there is nothing beyond the power of our living God. I do thank our Lord Jesus Christ for saving and healing me. I was able to start work on August 28th, and it seems quite easy to do it now, although I had been out of work for three years. I do thank the Lord Jesus. I can say I never felt better in my life, and I shall never get tired of singing and praising our precious Lord and Saviour Jesus Christ for sending the Foursquare Gospel to Sheffield."—(MR) A PARKINSON

Grace Notes

GRACE notes are one of the embellishments of music. These little unexpected touches, not strictly necessary in the composition, add an interest and charm that is all their own. So in the song of life the Great Composer has lovingly sprinkled little grace notes. Fortunately one need not be musically gifted to notice and be thrilled and cheered by these incidental and accidental (?) lesser happenings that would not have been missed had they never occurred. Though one may

LACK THE FINE EAR

for harmony of physical sound, he is not barred from these richer little thrills of melody that touch the spirit and cause the heart to sing. They reach us through every contact of our soul with life, through the glistening dewdrop, the mating butterflies, the whispering leaves, the murmuring brook, the infant's smile, the penitent's tear, the rose of dawn, and the purple of the setting sun. These and countless other incidents are grace notes in the psalm of life. Often they are the sweetest experiences of the day, and their musical echo may linger long in our memory.

On a Sunday morning, in a strange city, two men entered a church. Though the door was open and it was the proper time for worship, only two women were there. One sat at the piano, and just as the strangers entered the other began to sing. Evidently they were practising for some later occasion, but the song was sweet, and in the silence of the holy place its message found attentive ears. She sang, "Teach me to trust Thee, teach me to pray, teach me to bring my woes to Thee." These were no new petitions to the listeners, with whom for years this had been their hearts' desire. But on that bright, restful summer morning, in the hush of the almost empty church, they vibrated with the beauty of unexpected grace notes and tuned two hearts to prayer.

At the close of the song the visitors were directed to another near-by church, where, when entering, they were greeted by the voice of a young man singing, "I shall behold Thee, and I shall be at rest." Here was another of those exquisite, unexpected touches of the Great Composer. What dearer thought is there, for one who longs to trust the Lord fully, than to know that some time he shall behold Him and be for ever at rest—at rest from self, at rest in Him.

That morning the message was all in the little extras, the grace notes, for the sermon was man-made, calling upon the hearers to "launch out upon the deep," to exert themselves and call upon their truest selves to reach out to depths not yet attained. The attention was directed to the human launching, rather than to the divine and satisfying fulness of the deep.

Miles and years removed, another little grace note floated out upon the air in a city hospital. Early one morning in that house of sickness and suffering, above the common sounds, was suddenly heard the calm sweet voice of a woman heartfully singing

again and again this one refrain, "Precious Name, O how sweet, Hope of earth and joy of heaven." No silver bell ever sent forth a note more clear and liquid, no child in its mother's arms could be more at rest and trustful, than was the tone of that woman's voice, whoever she might have been. There amid the sick and dying, doubtless herself a sufferer, she told of the only enduring hope for strong and weak. That song stilled every noise, hushed were the halls and chambers as every one listened to those well-known words. Time and again that song has resounded, for more than fifteen years, in the heart of one that heard it. It may sound through the ages on the other side.

Two Christian men met for the first time. Upon being introduced, one of them greeted the other with the single word, "Peace." That was the usual greeting in apostolic days, but how uncommon has it now become! So little is it used that the few times we hear it, it is startling in its sweetness. It is as though a chord of heaven's harmony had strayed down to this jarring earth. Our Lord told His disciples that into whatsoever house they entered they should first say, "Peace be to this house." Were this salutation, sincerely spoken, customary among us to-day, what increase might there not be in the peace that passeth understanding? That greeting of "Peace" from a new-found brother left a comforting and lasting impression upon the recipient.

In an abandoned coal-mining town, beside a calmly flowing river, stood an old church. Outwardly it was weather-beaten, inwardly its decorations had lost their freshness. But on the wall behind the pulpit, on a background of faded blue, in large plain letters of tarnished gold appeared the word "Peace." Here amid ever reminder of life's uncertainty and changeableness came a greeting of lasting peace. Many

INTERESTS AND VALUES

are of short duration, much will pass away, and hope itself, typified by that faded blue, may seem to lose its freshness, but through it all persists that changeless gold of divine peace hidden under the tarnished surface, peace, calm and constant as the river that ceaselessly flowed outside the church.

A little girl had fallen in the dust. A sorry sight she was, with her white dress, face, and hands all soiled. Her mother's face was stern as she looked on her embarrassed child. Just then brother came and in a sympathetic voice said, "Mother, she really couldn't help it." The charm of those few gentle words softened the sternness of the mother's face and eased the little sister's sorrow. A little grace note had transformed what threatened to be a painful discord into harmony and understanding.

Another little girl with auburn hair, sunny blue eyes, and rosy cheeks was gaily showing a friend her older sister's new dress. It was a dainty garment of fluffy, snowy purity, and to make sure that the friend should really appreciate its charm she

reached out to handle it. But instantly she drew back and with an apologising smile held out her little hands as if to say, "The idea of my touching that beautiful dress with my unwashed hands!" Little did she know that her unselfish exultation in another's fortune, and her modest thoughtfulness not to mar it, clothed her own soul in a garment far more lovely than her sister's dress. It left a cherished memory that still remains long after she has passed on into the land of song and harmony.

So many grace notes are given us by little children—"Out of the mouth of babes and sucklings Thou hast perfected praise." A father was disciplining his little child. At first it was

REBELLIOUS AND SULLEN,

but suddenly it changed and became humble and affectionate, instead of struggling it threw its arms about the father's neck and sobbed. The change in that little heart touchingly shewed the purpose and duration of divine chastisement—not vengeance, but loving correction which must continue until we humble ourselves and acknowledge His mercy. The longer the duration of the discipline, the greater may be the gratefulness. An old helpless sister in the Lord had been blind for twenty-five years. During the first years she was bitter and resentful at the hardness of God's dealing, but in later years she was a source of wonder to her friends for her constant gratefulness and joy. If asked how she felt, a smile would light up her face and she would say, "God is good to me." We are likely at first to resent our trials, and it may take almost a lifetime before we learn to accept them gratefully. How beautiful is the childlike trust that in the very moment of reproof enables one to turn trustfully and lovingly to our gracious Father.

A little boy was in the habit, when out walking with his father, to say, "Hold my hand, Father, hold it tight." If the road was rough, or if it was dark, the request to "hold my hand and hold it tight" was sure to come. Many are the petitions by children of mature years to the Father to "hold my hand, and hold it tight." And what a sense of security is there, to feel that an omnipotent, unseen hand holds and holds tightly when the way is dark and rough. This same little boy was also in the habit, when tired of walking, of raising his arms to his father and saying, "Lift me." There are times when holding the hand is not enough, and we must ask to be lifted by the everlasting Arms. It no longer suffices to be reinforced, our own strength is completely gone before we reach the end of the journey. Then how sweet to rest for ever on our Saviour's breast!

These little touches of melody creep into the most ordinary

COMMONPLACES OF LIFE.

A father had come home from vacation some days before the rest of the family. The telephone rang, and he was invited to a friend's home for dinner. Such considerate attentions happen so often that they are little thought of, and yet they invariably enrich an ordinary day with a special sweetness.

A young factory employee was telling one of his older shopmates his hopes and plans for the future. The older man looked kindly at him and said, "I believe in you." With those few words he had struck a grace note, the reverberations of which are still heard after a quarter of a century, and have during that time been one of the inspirations to continued effort.

Inanimate objects may also sound their notes. A Chinese jar had served as an ornament in a home until in some way it had become cracked. Being no longer of any value, it was used as a container for salt from which the housewife seasoned food. Having ceased to be ornamental it now became useful and thereby an object lesson in true values. Many regard themselves so highly that they miss the opportunities for service. Not until their self-esteem is marred and the beautiful jar cracked do some realize that they have their God-given "treasure in earthen vessels, that the excellency of the power may be of God, and not of" them. To others, on the other hand, who grieve over their failures, there is comfort in the thought that the greatest possibilities of usefulness may yet remain for the pitcher after it is broken. It is then unhampered by anxious care for appreciation of its own worth. From thenceforth the merit is in the "treasure" hid within.

A letter from a young friend had brought ordinary news of his activities and

PLANS FOR SERVING GOD.

It had cheered by the writer's willingness to accept disappointing changes in expected work, and a desire to serve wherever he could under the new conditions. But the grace note of that letter was not inside the envelope, it was the little red postage stamp in the upper right corner, which represented Washington on his knees at Valley Forge. With uncovered head and clasped hands he was looking heavenward. Below were these words, "In God we trust." This, shall we say trivial, happening of that stamp affixed to that letter started a train of thought. Whether we are obscure and lowly, or generals in a national cause, there is but one place where we may safely put our trust. If individual plans are changed or battles lost, fortunate are we if really "in God we trust."

At times grace notes are truly notes of grace. Our Lord said of the Comforter, "He shall take of mine, and shall shew it unto you." How often has the Spirit of God, in fulfilment of this promise, brought to mind some precious promise that has quickened a fainting soul. One troubled heart, battling against thoughts of despair and unbelief, cried out in the dark hours of the night, "God, are You not soon tired of me?" Instantly the answer came, "I have loved thee with an everlasting love. Therefore with loving-kindness have I drawn thee." With such assurance faith found rest, and discord ceased.

A soul perplexed and burdened by strife and struggle asked of God, "What would you have me do?" He was told, "Come unto Me and rest."

Yes, the words of God are grace notes to a troubled heart. Whether they come

FLASHING FROM MEMORY

or are read from the Book of books or heard in sermon or in song, they may be the sweetest, truest tones of all. The ordinances of Jehovah are true, and righteous altogether. . . . Sweeter also than honey and the dropping of the honeycomb."

Be, then, on the alert for these extras, these joy-

ous little grace notes of life, inserted here and there and everywhere in such unexpected places. Look for them to-day, to-morrow, and the next day, in summer and in winter, in gladness and in sorrow. Let these overtones not sound unnoticed, but permit them by their unlooked-for cheer to wipe out a portion of the discord in this jarring world. Then most surely it shall come to pass that you too, as you travel on your way, will find yourself singing little grace notes into other people's lives.

Striking Conversions.

Full Salvation Indeed!

Saved, Healed, and Baptised with the Holy Ghost

Mr. James Browne gives his remarkable story of full salvation. After this great change that came over him through Principal George Jeffreys' ministry he threw himself fully into the Foursquare Gospel work, and is one of the most energetic officers in the cause at the Ulster Temple, our Irish headquarters.

ON the closing night of our Christmas Convention, when talking with the Principal at the back of the hall and glancing over our beautiful building, I remarked what a contrast it presents to the old portable building which was pitched here about eight years ago, when I for the first time attended a Foursquare Gospel meeting.

Having heard something of Principal George Jeffreys and his teaching, I decided to go and hear what this new doctrine was, and see something of these people who were reputed to be in possession of miraculous gifts. I went once, yes twice, and again the third time, and on that occasion the Principal used these words in the course of his address: "The enemy often leads men to destruction not along a very rough, nor a very dirty, nor yet a very crooked road, but just along the seemingly pleasant paths of their own desires." These words went home to my heart like a knife thrust, and my

MEMORY WENT BACK

to a night in my experience, then over sixteen years previous, when under deep conviction I resisted the strivings of the Spirit for the pleasant paths of my own desires, and if ever there was a pleasant road to a lost eternity it was the one I was then treading.

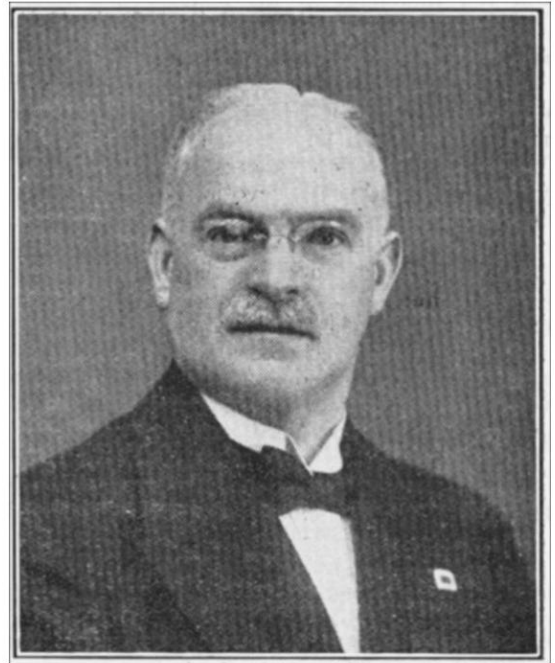
I might add that during those sixteen years, although a regular church-goer, I had no desire for salvation. But, praise God, on that third night conviction fell on me again, and the Spirit of God continued to strive with me for three days. Praise God, I can say with Paul, "I was not disobedient to the heavenly vision." I fully surrendered, got down on my knees before the Lord, praying for forgiveness of sins, and telling Him that I had tried several times in my own strength to obey and follow Him, but it was always a failure, and now I was going to

TRY IT IN HIS STRENGTH.

Praise God, a joy and a gladness there and then filled my soul, and I knew when I got up from my knees that I was born again. Glory to His wonderful Name.

Faith was tested. For the first three or four years

after my salvation it seemed to be just one thing after another—first, Bright's disease of which the Lord healed me in a marvellous manner, then



MR JAMES BROWNE.

neuritis in my left arm, which had rendered it almost useless, afterwards internal hemorrhage, which I believe was the result of a motor-cycling accident; and then—truly it is a sure saying, you reap whatsoever you sow—I ruptured myself. But again I can say with Paul: "Out of them all the Lord delivered me," and to-day, praise God, I am as physically fit as ever I was in my life, and in the midst of it all I was baptised in the Holy Ghost.

"To God be the glory, great things He has done."—J B

Carnality in Spiritual Workers

THE gifts and calling of God are without repentance!" What assurance this truth ministers to the wavering heart. If, through the mercy of the Lord, we find ourselves in happy possession of some spiritual gift or ministry, then we are assured by the Scriptures that what we have received, the Lord will never take away.

Nevertheless there is a serious side to this glorious fact, an aspect which may enable us to solve certain problems which have continually perplexed us. Seeing that a gift or ministry from the Lord is never taken away, the worker may fall from his first experience of full consecration, and still retain his gifts.

THE FAITHFULNESS OF GOD

Here lies a danger, and one which may easily deceive the worker and those among whom he works. Since the Lord in His absolute faithfulness and immutability does not repent of the gifts He has bestowed, the spiritual worker may presume that the continuance of the gift proves the continuance of the Lord's approval. This is not so. The worker may fail in the fulfilment of his consecration vows, but the faithfulness of the Lord cannot fail. Such a failure on the part of the Almighty, if we conceded the point for a moment, would wreck a worker's assurance immediately. He would never know when he might awaken to find himself shorn of his power.

The spiritual worker, therefore, must watch and pray lest he fail in his devotion to the Lord, even whilst labouring with great results, according to the gift given him by God. When Solomon was turning to carnal enjoyment and seeking worldly pleasure, which led him ultimately into a semi-idolatrous state, he says, "Also my wisdom remained with me" (Eccl. 11:9). He was taking the holy gift into carnal spheres and losing his spiritual vision, until he cries out in despair, "Vanity of vanities, all is vanity," yet the Lord repented not of the gift He gave him.

The continuance of God's gifts in our lives is not a proof that we are living very close to the Lord.

The strong Samson exercised his gift in places where no spiritual man should be found. His strength was often used to free him from entanglements which his carnal nature led him into, until he finds himself in the darkness of the enemy's prison. The law of the Nazarites having been broken, the power was in abeyance, for his gift lay in the office, which he had cast aside through sin, but upon the law of the Nazarite being re-established, the gift could be exercised as before. The gift had not been withdrawn. From this we see how carnality can exist in a Spirit-filled believer. What a warning to every Christian worker.

It is said that Dr. Dowie prayed for eleven years for the "gifts of healing." The Lord graciously responded to his earnest appeals, and he became a great leader, and his influence was extended through the number that were healed in his meetings. When he saw how great his influence was, he conceived the idea of building a city for the Lord's people—an earthly Zion, and in this place he gathered together those who had been blessed under the gifts God had given him. Nor did the matter end here. Before his death, he declared that he was the Elijah who should precede the coming of the Lord. Thus the very gifts of God were abused through failing in the all-essential consecration, which is so often lost sight of when the glory of gifts and ministries comes so fully to the fore.

LOSING THE REWARD.

Many that are first shall be last! Yes, in spite of all the services rendered, and all the seeming good done, because carnality has beclouded the spiritual vision, and great power has ended in greatness of a worldly order. Because the vision of the lowly One has been lost, and men separated to the service of God, and empowered with the gifts of God, have turned stones to bread, and leaped, as it were, from the pinnacle in an endeavour to snatch worldly power by means of spiritual unction, many that are first now, in this life, will be last in eternity.

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 the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4.

JUMBLED TEXT. The jumble scripture below is a statement by our Lord, quoted by the Apostle Paul as part of a verse in the 11th chapter of I Corinthians. Some of the short words have been put together to make one word out of two or three, but where this has been done, the letters of each of the words so joined are in their right order. The other words each have their own letters all together, but jumbled. None of the words are in their right order. Write out the complete text (22 words in all).

ASISME CUPIN MATSETTEN YEYETHIS DONEWIN
BARMCENEMER THISMYAS ETH DOBOL KRIND
OFTITOF

Solutions should arrive by first post Monday, February 22nd.

SOLUTION OF SELECTION PUZZLE, FEBRUARY 5th

Answer: Isaiah liv 10

Correct solutions were received from: Tom Armstrong, Dorothy Biddle, Joan Bradford, Peggy Brighty, Marjorie Elliot, Gladys Finch, Peter J. Gale, Eric Gooderson, Hazel Greenwood, Joyce Gummer, Dilys Hale, Joan Hill, E. Granam Hill, Mary Hurst, Robert J. Johnson, David Johnston, Jean Kennedy, Edna M. Knight, Muriel Lang, Marjorie London, Reginald Martin, Ethel M. Nunn, Beatrice Paul, Muriel Russell, Muriel Thompson, Gladys M. Whitney, Joan Whiteheart, D. E. Wills, Marjorie Wiltshire, Alfred Yardley.

Christ is greater than Jonah in His going down, and greater than Solomon in His going up (Luke xi. 29-32)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, February 21st. John vii 37-53

Never man spake like this Man" (verse 46)

Christ speaks to the heart—the whole heart Christ is the only one who can supply perfect comfort for the heart From the body He takes away dis-ease, and for the soul He supplies heart's-ease If the whole heart listened to Christ, then the whole man would be content Christ speaks words that fit each one of us for our daily life Christ foresees our daily experience, and He can fortify us to meet that experience Those who really know the voice of Christ crave no other voice If He speaks, then even the darkest and dreariest stretch of road loses its terror We are always afraid that there will be lions in our way We move nervously forward But the voice of the Lion of the Tribe of Judah can remove our fear Christ never speaks a miss-word We think it would have been easy to have listened to the Lord when He walked on earth Yet the Lord speaks just as definitely, just as wonderfully to-day Listening-in to heaven is not a striking figure of speech, but a solid reality Does listening-in to Christ charm us?

Monday, Feb. 22nd John viii 12-20

"I am not alone" (verse 16)

The Lord Jesus had an invisible Companionship He had communion with His heavenly Father Neither are we alone Christ has promised never to leave us alone He is our invisible Friend As we go through life we can say at every crisis, I am not alone For some of us to-day this is a message to revive us A big piece of tiring work is on hand—I am not alone! An obstacle prevents us from reaching a long-cherished ambition—I am not alone! Misguided friends are trying to laugh us out of our faith—I am not alone! Doors we expected to be thrown wide open have been slammed upon us—I am not alone! We are misunderstood, and wrongly blamed—I am not alone! Bless God, whatever our need, we are not alone There is not much difference between "all-one" and "alone," as far as spellings go But to be all-one with God is vastly different from being alone We are not alone, we are all-one with Christ

Tuesday, Feb 23rd. John viii 21-30

"I do always those things that please Him" (verse 29)

The Lord has left us an example that we should follow His steps He stands gloriously alone in His perfect obedience Down here we cannot perfectly reproduce the Pattern, but we can follow after If we cannot follow in His steps we can follow His steps A little child cannot follow in his father's steps—

Meditations by PERCY G PARKER.

those steps are too wide apart But the child can follow his steps The perfect obedience of Christ has never been attained by anyone down here But it is before us as a pattern Let us make Christ our Pattern, not others Some day we shall be like Him—but why not seek to be like Him to-day? Here are a few points to consider If we are like Him shall we slam doors in a temper? Shall we tell a lie to escape rebuke? Shall we insist on having our own way? Shall we do someone a wrong and then not ask their pardon?

Wednesday, Feb. 24th John viii 31-47

"Ye shall know the truth, and the truth shall make you free" (verse 32)

Error binds—truth liberates Error has sometimes liberated the body, but error cannot liberate the soul Truth and truth alone liberates Many a soul is bound in the chains of error Those who say the days of Pentecost are past are bound They pray for revival, but never expect one like they had in the book of Acts In fact when they hear of one they say it is of the Devil Nothing liberates the soul like the reading of the Bible But we can read the Bible with one eye shut It is the whole Bible, not a few texts here and there, that liberates A T Pierson read the Bible on his knees Whether we copy him or not, it is certainly true that only those who kneel get their hearts bathed in the sunlight of truth

Thursday, Feb. 25th. John viii 48-59

Before Abraham was, I Am" (verse 58)

There is only one way of explaining these words Before Christ existed on earth He existed in heaven Before Abraham was created on earth, the Son of God was existing in heaven Not only did He exist—but He existed as God The very words "I Am" were the words God used of Himself in revealing Himself to Moses—"And God said unto Moses, I Am that I Am and He said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you" Christ's humanity was not eternal—He received that in the fulness of time But His Deity was from all eternity From the humanity standpoint He could say, "I became" From the Deity standpoint He could say, "I am" The eternal Son has now taken humanity into heaven Christ's humanity has not been from eternity, but it will be unto eternity

Friday, Feb. 26th. John ix 1-12

"Jesus saw a man which was blind from his birth" (verse 1)

This incident should prevent us from being over-confident concerning certain items regarding Divine healing We are

so quick to believe we know all, when actually we only know part There is no stereotyped explanation and expression of healing In this case blindness was not the result of sin in the blind man nor in his parents It was a specially permitted blindness in order that God might be glorified in healing Neither did the Lord heal as He usually did with a word or a touch But He used a form of means A poultice of clay made with spittle was somewhat soothing to bad eyes—but under no circumstances could it give sight to the blind But the Lord used this partial means and added to it His re-creative power, and, lo, after washing in the pool of Siloam the man could see True, the Lord Jesus is our Healer, but He is sovereign concerning His method of administering healing

Saturday, Feb. 27th. John ix 13-25

"One thing I know, that, whereas I was blind, now I see" (verse 25)

The best proof of the reality, power, and love of God is our own personal experience We cannot deny what we have felt Those who have had their spiritual eyes opened do not wish to argue, they want to testify Testimony is more powerful than argument Get a big testimony and it will confound the critics Ask God to do great things for you in order that you may tell others the story of your experience Don't be afraid to testify Be afraid to justify I have coined a word to express what I mean In testifying about the old life of sin we should never justify about it Because some in their testimonies speak words that abound with light, frivolous references to gross sins, others have been repelled But a big testimony told forth with sober earnestness will cause many a one to say, "I can argue against your arguments, but I cannot argue against your testimony"

Assurance of Salvation

Two labouring men bleaching linen near Ballymena engaged in this conversation

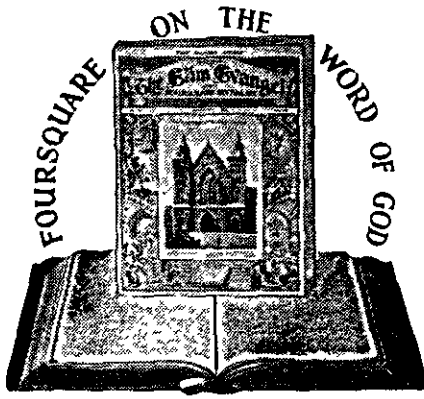
"How do you know you are saved? Suppose the Devil came and said, 'No, you are not saved' What would you do?"

"I would meet him with the Word of God"

"Well, if the day should come when you are called home by the way of death, how well would you know you are saved?"

"I would just turn to the Word, to a text of Scripture."

"Man, that 'ill no dae awa—for if ye would eat the whole Book it wouldna' be salvation Ye maun know Him of whom the Book speaks"



EDITORIAL

Preach Peace.

THE Scriptures have for long contained the statement that unregenerate men were inventors of evil things (Rom 1 30), and the latest, the thought of which adds yet another horror to future wars, was mentioned during a recent debate in the French Chamber of Deputies. M Georges Leygues, who was at one time Minister of the French Marine, told the house that with the new electrode bomb it was possible for twenty-five aeroplanes to start 4,000 fires in a great city. Fire-tipped arrows, explosive bullets, flame-throwers, and various means of setting fire to towns or encampments, have been known in warfare from the earliest times, but surely incendiary bombs on such a colossal scale have never been known before. One fleet of such machines above London could bring death and destruction by fire to such an extent that the Great Fire of 1666 would seem to be a small thing. Unless mankind turn to the Truth, and begin to think of peace instead of war, they certainly seem to be intent on exterminating one another by the most barbarous means possible. Let us the more preach peace by Jesus Christ, and look for the coming of Him who is the Prince of Peace.

What is the Meaning?

ONE writer well asks, "What is the meaning of the world condition to-day?" He says, "The world is facing conditions without pre-

cedent, and no politician seems capable of explaining the reason or suggesting a remedy." He quotes Dr J D Jones who says, "The world-sky is simply black with clouds." Many who believe in the return of the Lord Jesus believe that the events of to-day betoken the near approach of Christ. On details of interpretation we may be widely separated, but it is astonishing to observe the unity of belief among evangelical Christians that the coming of the Lord draweth nigh.

Amidst it all God's people should keep praying. We need the solution to the present conditions which only God can give.

Dr A C Dixon aptly said, "When we rely upon organisation we get what organisation can do, when we rely upon education we get what education can do, when we rely upon eloquence, we get what eloquence can do. But when we rely upon prayer we get what God can do."

The Victory of Humility.

WHATEVER our service we need to be constantly reminded that self-confidence is the road to humiliation, and Christ-confidence is the way to success. Whether we are parents or preachers, it takes the lowly heart to maintain the higher part. The following illustration will help us all.

A young Scotsman, a candidate for a pulpit, was ready to preach his trial sermon. He had worked hard on that sermon, and he felt that it was a good one. He knew he had a good voice, and he was confident of making an excellent impression. As he walked up the aisle and mounted the high pulpit steps, the pride in his face and walk was evident to everybody in the church. Old Robin Malair, the sexton, slowly shook his grizzled head. "I hae me doots o' yon laddie," he said to himself. The young man made a miserable failure in the pulpit that day. And when his wretchedly delivered sermon was done, he walked slowly down the pulpit steps, head bowed and heart humbled. "Ay, laddie," mused old Robin "if ye had gone up as ye came doon, ye'd hae come doon as ye went up!"

Beauty Culture.

THE National Association of Boards of Beauty Culture estimate that the average American woman spends £2 6 0 on beautifying and £9 on hair culture per year. There are over 50,000 beauty parlours in the States and the takings over their counters amount to over £1,000,000 per day, the average annual expenditure being in the region of £400,000,000. England is doing her best to copy America in this mad rush for so-called beauty, and the growth in England may be gauged from the rise in annual expenditure upon it in London from an estimated £7,000,000 in 1913 to £60,000,000 in 1930. It is certainly staggering to find that the women of London alone can spend £1,000,000 a week, and the American women more than that a day, on beautifying.

What a striking comparison with I Peter iii 3, 4. In contrast to the above, one wonders how much Christian women spend in the adornment Peter recommends.

Seed-time and Harvest.

The farmer is careful in tilling the soil in preparation for planting. During the growth of the crop he is careful to see that the weeds are kept out, and cultivation is given so that the fruitage should be the best. Is it not true that many of our prayers are not answered because of lack of preparation or cultivation of the heart?

*Thy kingdom come! on bended
knee*

*The passing ages pray,
And faithful souls have yearn'd to
see*

*On earth that kingdom's day
But the slow watches of the night
Not less to God belong,
And for the everlasting right
The silent stars are strong*

*We cannot go forward until we
have confessed our past failure and
present helplessness*

Samples

A Sermon by Pastor A LONGLEY (Cardiff)

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity—I Timothy iv. 12

YOU will have often received through your door a circular announcing the sale of the most wonderful commodity on the market, accompanied by a sample of the goods the circular advertises. The powers or qualities of the goods you have gratuitously received are, according to the circular, almost indescribable, they are the finest on the market.

Into thousands of homes, godly and godless, heaven has poured its description of

WHAT GOD CAN DO,

and is doing for and to humanity. This circular of heaven, the Bible, describes how the Gospel removes sin and keeps the soul pure, how old natures are made new and black hearts made white. It claims to transform the worst characters into the best, to remove bitterness, selfishness and uncleanness, and to produce godliness, loveliness, and gentleness in the lives of those upon whom it works. In truth it claims to be the very power of God unto salvation, and you, believer, are the sample—you are a partaker of this Gospel. Then what kind of a sample are you? Do you recommend this Gospel by the effect it has on you?

"Now if any man have not the Spirit of Christ he is none of His." Did anyone ever upset you by the rude blows of persecution? If so, what was it that flowed out of your earthen vessel?—hasty retaliation, or the fragrant meekness of Jesus of Nazareth? When the sharp point of criticism pierced you, did slander and backbiting spurt from the wound, or were you a replica of Him who, "as a sheep before her shearers is dumb, so He openeth not His mouth"?

The persecutors of Stephen hurled stone after stone upon him, bruising and cutting his body, but from this believer there flowed, not railing for railing, but love, for hark, he prays, "Lay not this sin to their charge." Here was

A SAMPLE OF THE BELIEVERS

in word and in spirit. "Ye are a chosen generation . . . that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light", that is, you are to be a sample of what God can do with sinful man. Are you such?

A believer is, according to Titus ii. 14 an "extraordinary" being, but how many believers are anything out of the ordinary? How many are, according to the original meaning of the word *peculiar* used in this verse, "above the ordinary" unregenerate person in character and conduct. The discrepancy lies not in this inspired definition of a believer, but in the samples of this most excellent race of newly created beings. The miser is rich, yet poor, for though he has a hoard of gold sufficient to keep him in luxury to the end of his days, yet

he is clothed in rags and feeds on dry crusts. Even so the believer, though possessing potential superiority over unbelievers, may yet be found, as Peter, cursing and denying the Christ, or, as Demas, loving this present world.

Believer, hast thou forgotten thy birth? Thou art born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God", ye are children of a noble and Divine aristocracy. In your souls dwells "the Divine Nature," the

PURE, INCORRUPTIBLE SEED

of the Word of God, of this substance your regenerated being is made—then why this paralysis of indifferent inactivity? Why this spiritual *ennui*, which allows you to see the harvest plenteous, without stirring you to an attempt at reaping? The cata-racts of selfishness that almost blind your soul's eyes to the ineffable glories of a fully surrendered life are not the outcome of that superior pure and Divine birth which gave you the name of a son of God. Then recline no longer in your state of spiritual invalidity, but pray that the Name which is as ointment poured forth may heal you from every vestige of carnal weakness that mars the testimony of your extraordinary birth.

Is it the "mind of Christ" that makes you uncharitably sectarian and bigoted, fanatical in your opinion of all outside your ideas? Does the pure mind of Christ teach you to pervert the truth for the sake of your fanciful theories? Does it give you delight in the spiritually pointless literature of the world? Does His heavenly mind open your ears to all the unsavoury bits of scandal and discordant misrepresentation that are floating around. Think, how much is there stored in the secret archives of memory that leaves less room for the ennobling and elevating aspirations of the

MIND OF THE SON OF GOD.

We have the mind of Christ, true!—for if we have His Spirit we must have His mind. But a musician may have a violin and never play it, a husbandman may have a vineyard of grapes and never taste a drop of the wine. Israel had a promised land but many of them never entered therein. So the believer, though possessing a Divine understanding, may understand little of divinity, though having Christ's mind, he may not mind having little of Christ.

You have a purpose to fulfil on earth. Some have forgotten this fact, as is evident by their aimless wandering from place to place, passing away the time instead of redeeming it. Christians are salt—a people to preserve the earth from going entirely bad. But there are many who, instead of being preservatives, need preserving, for except they can "tun" after every fresh voice and see every new thing, they are

soon on the edge of the slough of despond, or weeping and murmuring because there are giants and walled cities

We are called lights, but too often we smoke and flicker unsteadily. The believer is as treasure, says the Psalmist, but I often fear much of the Egyptian mud has covered his brightness, the salt in many cases has lost its savour. "How is the gold become dim, how is the most fine gold changed? The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers?" thus speaks the weeping prophet (Lam iv 1, 2). The pure godliness

IMPARTED BY GOD

to His people had become tarnished by vain imaginations, lukewarmness had dulled their hearts, unbelief had so eaten into their lives that they had

become despised and insignificant when the brightness of their testimony should have attracted those around to God

"Take, my brethren, the prophets who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience" (James v 10). Yes, these old saints were buffeted, tormented, and scourged, pressed beyond measure by the violence of fire, the edge of the sword, and the edge of the tongue, by lions, by iron laws, by bonds and imprisonment, by hunger and thirst—and still you find their light burning, their joy flowing, and their faith increasing. Their faith is an inspiration to us. They are true examples of believers held out to us in the inspired record, so that we may by their example wage a good warfare, and be in this present world true examples of what saints ought to be

The Sure Election

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

Wherefore, brethren, give the more diligence to make your calling and election sure.—II. Peter 1 10

THERE are many professing Christians who lack assurance. They would be glad to make their calling and election sure, but they do not see clearly how to do it. We still live in an age of unbelief in regard to spiritual matters.

Many of the clergy, ministers, and religious leaders of the people openly avow their disbelief in the miracles, in the prophecies, and some even in

THE RESURRECTION OF CHRIST,

so the believer's difficulties are multiplied a hundred-fold. But the Apostle Peter points out here, how we may make our calling and election sure. It is by becoming partakers in the Divine Nature, by means of God's exceeding great and precious promises, escaping the corruption that is in the world through lust.

The key to it all is found in the latter clause of verse 10. "If ye do these things ye shall never stumble." We are not to stop at the mere believing, nor to rest in a dead faith, but in our faith to supply virtue, or courage in virtue, knowledge, in knowledge self-control, or temperance, and in self-control endurance, and in endurance or patience God-likeness in God-likeness brotherly love (*philadelphia*), and with this *agape*, or Divine love. All this is to be the outcome of faith. This mode of life will produce that "blessed assurance" by which we know that we have passed from death unto Life. We sing sometimes—

On Christ the solid Rock I stand,
All other ground is sinking sand

But what is it that enables us to build upon the Rock? It is not hearing the words of Christ, and yielding assent to them with the mind, and then not doing them; for that is building on the sand. We may be thoroughly orthodox in belief and yet our faith be comparable with that of demons (James ii 19). Though we have eaten and drunk in His presence

(at the Lord's Table) and heard His preaching in the streets (Luke xii 26)

We may even prophesy in His Name, cast out demons and do many (apparent) miracles, yet if we are not doers of the Word, He will say, "I never knew you depart from Me, ye that work iniquity." So that the path of safety is not found in ritual—eating and drinking in the Presence, nor in profession saying, "Lord, Lord," nor in prophesying in His Name, even taking possession of

SPIRITUAL POWERS

so as to work miracles (Matthew vii 21-22). For all this I might have, yea, "all faith so as to move mountains, and all knowledge," and yet be as "sounding brass, and clanging cymbal."

What then is the essential? It is love (*agape*) or the Divine nature. And how is this love proved and demonstrated? It is by keeping the commandments of Christ (John xiv 21, xvi, 10). And these commandments are summed up in the so-called "Sermon on the Mount," which is emphatically "the law of Christ." It is by doing the things contained in that law—"These sayings of Mine"—that I build my house upon the Rock. On the other hand, however perfectly I may know the commandments, if I do not put them into practice (French Vsn) I build my house upon the sand, its fall and its ruin will be great (Matthew vii 27). It behoves me then, if I would make my calling and election sure, to examine my life in the presence of God, by the light of the law of Christ. Am I loving my enemies? Blessing them that curse me? Praying for them that spitefully use me? Doing good to them that hate me? When one smites me on the right cheek, do I turn to him the other also? Has lust or

ANY EVIL DESIRE

any power over me at all? Am I poor in spirit, meek, merciful, pure in heart? Do I hunger and thirst after righteousness? And do I seek always to

be a peacemaker? Do I grudge others, or neglect secret prayer? or do I seek to have glory of men because of my righteous deeds?

By this means we can prove ourselves whether we be in the faith, or whether we be reprobate, for he that breaks even the least of these commandments, and teaches men to do so, shall be called least in the Kingdom of Heaven, but whosoever shall do and teach them shall be called great in the Kingdom of Heaven

Hereby shall we assure our hearts before Him, because we do the things that are pleasing in His

sight And let us remember that the Scriptures declare, with no uncertain sound, that a dead faith cannot save us (James 11 14), that the unfruitful branch is cast forth without, and burned, and that every tree that beareth not good fruit is hewn down, and cast into the fire (Matthew vii 19)

ANONYMOUS GIFTS

We gratefully acknowledge the following anonymous gifts To the Work in General Streatham, £1, Birmingham, £2 Foreign Missionary Fund Birmingham, £1, Croydon (designat.d), 10,-

Blessed be His Name

C A TYDEMAN

AND

1 I have a Friend whose faithful love Is more than all the world to me,
 2 He held the high-est place a - bove, Adored by all the sons of flame,
 3 It was a lone - ly path He trod, From ev-ery hu - man soul a - part,
 4 Then dawned at last that day of dread When, deso - late yet un - dis-mayed,
 5. Long as I live my song shall tell The wonders of His matchless love

'Tis higher than the heights a - bove, And deeper than the soundless sea
 Yet, such His self - de - ny - ing love, He laid a - side His crown and came
 Known on - ly to Himself and God Was all the grief that filled His heart
 With wearied frame and thorn crown'd head He, now for - sak - en and be - trayed,
 And, when at last I rise to dwell In the bright home prepar'd a - bove,

So old, so new, So strong, so true, Be - fore the earth received its frame,
 To seek the lost, And, at the cost Of heav'nly rank and earth - ly fame,
 Yet, from the track He turned not back 'Till where I lay in want and shame
 Went up for me To Cal - va - ry, And, dy - ing there in grief and shame,
 My joy shall be His face to see, And, bowing then with loud ac - claim.

He loved me - Bless-ed be His name!
 He sought me - Bless-ed be His name!
 He found me - Bless-ed be His name!
 He saved me - Bless-ed be His name!
 I'll praise Him - Bless-ed be His name!

Bible Study Helps

**A GOOD MINISTER,
 (1 Timothy iv 11-16).**

- I. **Consistent** "Be an example" (ver 12)
 - 1 In "word"
 - 2 In "conversation"
 - 3 In "charity"
 - 4 In "spirit"
 - 5 In "faith"
 - 6 In "purity"
- II **Conscientious** "Give attendance" (vv 13, 14)
 - 1 To examination of the Scriptures
 - 2 To exhortation of the believers
 - 3 To exposition of Bible doctrine
 - 4 To exercising of "the gift that is in thee"
- III. **Consecrated** "Give thyself wholly (vv 15, 16)
 - 1 Thinking "on these things"
 - 2 Training, "give thyself to them"
 - 3 Taking "heed unto thyself"
 - 4 Testifying, "saving both self and hearers"

SELECTED OUTLINE FOR THE BOOK OF JONAH.

- I The Prodigal Prophet
- II The Praying Prophet
- III The Preaching Prophet
- IV The Pouting Prophet
 - i. Running away from God
 - ii Running to God
 - iii Running with God
 - iv Running ahead of God
- I Commission and Omission
- II Descent and Deliverance
- III Return of Prophet and Repentance of Nineveh
- IV Rebellion of the Prophet and Rebuke of God

EVIDENCES OF SALVATION

- That ye may know that ye have eternal life (1 John v 13)
- Those who are in the enjoyment of salvation shew it
- 1 By praising God for it (1 Pet 11 9)
 - 2 By abhorring themselves Job xlii 5, 6)
 - 3 By delighting in prayer (Acts ix 11)
 - 4 By thirsting for the Word of God (Psalm xix 10)
 - 5 By seeking to please the Lord (Col 1 10)
 - 6 By bringing others to Him (John 1 40-42)



Conquered Ground Consolidated. Fresh Advances,

FAITHFUL SERVICE.

Watford (Miss E Thompson) The saints gathering in Elm Hall, St Alban's Road, are finding the presence of the Lord very real in all the services, the Sunday morning breaking-of-bread service being a special time of blessing.

Miss Thompson's messages are a source of inspiration to the saints, and they have truly been feasting on the finest of the wheat.

The Gospel services are times of stirring appeal and are not without fruit, for through them souls are being won for the Master.

BAPTISMAL CONFESSIONS.

Lytham (Pastor R Knox) A very successful and inspiring baptismal service was held here recently, Pastor Knox, the newly appointed minister of the church, led the service. Pastor Newsham of Blackpool gave an appropriate message. The hall was packed to excess. The hearty singing was most inspiring, and the congregation was reluctant to leave at the close of the service. The following is an extract from the "Lytham Times":

WATER BAPTISM

Fourteen Converts Immersed

Fourteen people were baptised at a special service held at the Elm Foursquare Gospel Alliance Hall, Victoria Street, Lytham on Tuesday. There was a very good attendance, and the service was carried to a successful conclusion by Pastor R. Knox, convener, of Plymouth, and Pastor Leslie H. Newsham, of Blackpool. Hymns were rendered by the Southport Crusaders. Mrs H. Proctor presided at the organ.

The ceremony was carried out by Pastor Newsham who, standing in the water, immersed the converts one by one.

Pastor Newsham gave a short address on Water Baptism. He said that in these days people seemed to think that water baptism did not matter. Baptism was what God commended to us, and the man who tried to alter it, was the man who had not studied his Bible, but observed tradition instead of the Word of God.

JOYFUL ENDEAVOUR

Lisburn (Pastor D. Rudkin) With joyful hearts we praise our blessed Lord for the rich blessings He is bestowing upon His saints meeting at the Elm Hall, Wallace Avenue. The assembly is in a very healthy and prosperous condition, the services are well attended, especially the Gospel service on Sundays, when the hall is filled. Praise God that

He is honouring His Word by saving souls at many of the services. The Bible studies on Wednesday nights prove a source of blessing. The ministry of Pastor Rudkin is being greatly owned and confirmed of God. A recent Gospel service was conducted entirely by the Crusaders. The united singing of the hymns, and the fervent proclamation of the Gospel was enjoyed by sinner and saint alike. The Crusader work is progressing under the leadership of the Pastor, and the interest taken by these young people is remarkably keen. The open-air meetings in the Market Square on Saturdays are well attended, and crowds of the unsaved gather to listen to the Gospel. Christians of other communions also gather around to listen to the interesting unfolding of God's plan for the world. Souls have been convicted and converted as a result of these meetings.

HEALING OF CANCER

Ryde, I.O.W. (Evangelist E. O. Steward) The year 1931 has passed into history, but there remains the glad and grateful remembrance that it was the year wherein many here found the Saviour, and all entered into a fuller realisation of God's goodness, and Christ's power.

The Principal's ministry here in June was the beginning of a stream of blessing, which by God's gracious favour has continued flowing—a living stream enveloping in its course sinners and saints.

Since his departure to further fields of victory, the saints here have been rejoicing under the faithful and inspiring ministry of Pastor E. O. Steward. Each meeting has been like a table spread with a bountiful supply of spiritual food of the purest quality, whereon the saints have truly been built up.

The prayer meetings, the largest in Ryde, have been filled with experiences of God and as prayer has been offered for the sick, the Healer Divine has moved in the midst. Several gratefully testify to complete healing, one sister having been gloriously delivered from cancer.

The breaking-of-bread services have wonderfully revealed the presence of Him who died, while a recent seven-o'clock service at which there was an attendance of thirty was singularly blessed.

At almost every Gospel service, souls have been saved. The year ended with a blessed time with the children for whom a splendid tea was provided by the loving gifts of kind friends. After an evening of spiritual intercourse, refreshments were taken, and then from 11 o'clock to 12.15, was a most blessed watch-night service. Thanksgiving, victory, and joyful anticipation were the

keynotes on which the dawn of 1932 stole in.

This year has begun well. January has seen the salvation of souls and a further deepening of spiritual life. There has been a splendid response to the Pastor's first appeals regarding the Building Fund. Apart from the boxes taken, three gifts of £50 each have been received.

In answer to a Macedonian call from our Foursquare friends at Freshwater, the Pastor recently gave three Gospel addresses in a little mission hall there. Praise God, souls were saved, and the Christians so blessed, that one can well sum up their experience in the words of one who was heard to say, "This is just what we need, bless God, brother, my cup's full! Hallelujah!"

TWELVE BAPTISMS.

Brighton (Pastor J. J. Morgan) It is some time since a report has been forthcoming from the Elm Tabernacle Union Street, but this does not infer that the work in this corner of the vineyard has slackened, nor that the fruit of faithful labour is missing. On the contrary, good, solid foundation-laying work is being accomplished and much blessing experienced.

Recently eighteen new members were given the welcoming hand of Christian fellowship.

Great blessing was experienced by those who assembled for prayer at the watch-night service held on New Year's Eve, the power of the Spirit being greatly manifest. During the service six souls sought and found eternal salvation, stepping into the New Year hand-in-hand with the Saviour.

On a recent Sunday the evening Gospel meeting was followed by a baptismal service, at which twelve saints (including two brothers and two sisters from as far afield as Chichester) were baptised. A fine sermon, delivered by Pastor Morgan prior to the baptisms, was blessed to the conversion of two souls.

On the preceding Sunday the Brighton assembly had the pleasure of a special visit from Pastor and Mrs George Kingston, of Leigh-on-Sea. Pastor Kingston preached at the morning service, and Mrs Kingston in the evening. Both meetings were rich in blessing, and the Brighton folk look forward to a repetition of the occasion.



Pastor J. J. Morgan

THE GOSPEL IN EAST TRANSVAAL

Nelspruit (Pastor Hubert Phillips)
The past two weeks have had much crowded into them. First there was the Christmas preparation, and as those living in the outstations expressed the desire to meet with us this Christmas there was much to do and to think about. On Christmas Eve they began to arrive and such happy little parties they were, just as excited as we used to be when we were children, and going to a party. We could hear them coming singing the hymns they love, long before they reached the mission station, each little company headed by their evangelist. As they arrived we went out to greet them and to welcome them. Christmas Day began with a time of prayer and praise at 9.30. This meeting lasted some time, as many hearts were full of praise and thankfulness to God for all His wonderful love to them. Dinner followed this meeting, and after dinner a Gospel meeting, when the church was packed, and many were left standing outside, but we trust they heard the Word. At 7.30 we had the lantern service which was again crowded. Although these pictures have been shewn many times, they never fail

to attract the people, and on this occasion again as they listened to the story of the life of Christ many were truly blessed.

During last week we held our special meetings for our evangelists and students. Special times were set apart for prayer, and to talk over any matters of importance, these with the native being many. Then at 10.30 special talks were given on the Second Coming of Christ and on Prayer. During the week we had the joy of having with us a Norwegian missionary who has been out on the field many years. His talks were most helpful and instructive. Altogether they were precious time-spent around the Word.

During the evenings we had Gospel services, the evangelists being the preachers.

On Friday morning we had the breaking-of-bread service, as one of our evangelists had to return. All testified to having had a profitable and blessed time, and we believe all have returned to their work refreshed in spirit, soul, and body.

Our hearts were very sad as we said goodbye to Hezekiah Kossa, who has been called back to Portuguese East Africa. He is a well-trying and faithful

evangelist, and his loss to the Mission will be great. Good evangelists are difficult to obtain, and in losing Hezekiah we lose one of the best. Will you join with us in prayer that God in His own wonderful way will bring him back to us, and the work he loves so much. Several of these boys who have been forced to cross the border have returned, so we are praying that Hezekiah will be able to return to us.

Another of our evangelists is in great need of prayer. He returned home to be married, and we expected him back for the Bible school week but instead we had a letter from him to say that neither his parents nor the parents of his wife would hear of him returning under nine months. These boys are very much under the control of their parents, and dare not disobey.

The whole of the work calls for remembrance in prayer, especially for an outpouring of the Holy Spirit in our midst.

The day of prayer on December 6th was a blessed time spent in His presence and all were blessed. But we are hungry for more. We long and pray that signs and wonders may follow the preaching of the Word.

Concise Comments & Interesting Items

The news of the day is so extraordinary that matters commented upon here may have considerably changed before the written words appear on the printed page. At the moment of writing the situation in China is the most grave and perplexing. China and Japan are undoubtedly, at war—yet war has not been officially declared. China and Japan both belong to the League of Nations. This League exists for the prevention of war. Yet such facts as the present prove that the consultations of the League are only of value up to a certain point. Beyond that point war will break out despite the efforts of the League.

Mr Ramsay MacDonald finely sums up the attitude of our nation in saying:

"The state of things in Shanghai is deplorable. Apart from details of diplomacy, I express without reserve the moral and rational regrets of everybody that such events should happen. For the moment I assign no blame. I take no sides, but the experience is a very disappointing one in view of the efforts that are being made by great Governments in the world to establish peace."

"I appeal to everyone concerned to sheathe their swords and allow commonsense and reason to square up their difficulties."

Maybe commonsense will once more prevail in this matter. Yet the position in the world is extraordinary. The world is talking about peace, and yet preparing for war. Every year £1,000,000,000, according to J. B. Hobman of the "Nottingham Journal," is being spent upon war by the nations of the world. No wonder worldly politicians are full of pessimism. It is only the Christian, believing in the near ap-

proach of the Lord Jesus Christ, who can be filled with optimism.

A beauty contest is being held in Paris. The winner is to be known as Miss Europe, 1932. It simply means that the winner is considered to be the most beautiful person in Europe. Mussolini has decided not to send Italian representatives. He refuses to do so on moral grounds. His meaning can partially be inferred from the following:

"Consider the cases of beauty queens who have paid the penalty of triumph."

"Bobbie Storey, a London waitress, walked straight out of a beauty competition into the Ziegfeld Follies chorus. She broke down under the strain of night life and committed suicide."

"Peggy Davies walked out of another competition into the home of an American millionaire. She was found dead on the Riviera beside a wrecked car, and left the message 'I don't want to live any more.'"

Beauty is not skin deep. Beauty that does not reach the heart is not real beauty at all. Of what value is the rosy-skinned apple if it is worm-eaten and rotten within?

Forty years ago on the last day of January, 1892, Charles Haddon Spurgeon went home to glory. For nearly forty years on earth his influence was felt throughout the world. Now for forty years since his influence has been increasingly felt. The name and fame of Spurgeon have encouraged hundreds of thousands of Christian workers who were not born when he died. "The Christian" gives a concise summary of his life.

"Probably there has been no instance in the history of Christendom, of one

man able to hold an audience of 6,000 persons Sunday by Sunday for thirty years. And when there are added the printed sermons reaching an average of twenty-five thousand weekly, and reprinted in every part of the world, the mass of literature which proceeded from his prolific pen, the institutions which he inaugurated and maintained, the influence which he wielded through the students who went forth from his college, it is difficult to realise that all has emanated from one brain and one heart. Into his life he had put the work of three or four ordinary lives. Nor can we conceive that any man during an ordinary lifetime, has spoken to vaster audiences, wielded a wider influence, or won more souls for the Redeemer's kingdom than he did."

Although Spurgeon has passed on so long, we have one friend at the Elm Bible College who, as a child, sat upon the great preacher's knee.

A prophetic writer says, "The French people presented each other with Christmas gits of gas masks."

The revivals under Wesley and Whitefield were great factors in rational blessing. One has well pointed out that religion is first spiritual and then material, in this sense, that as soon as men and women get right with God they seek to put right the things that lie immediately around them. Better homes, better factory conditions, better national laws are the outcome of spiritual revival. It is interesting to know that for pulpits Whitefield used "horse blocks, inn tables, staircases, old walls, windmills, market crosses, brickyards, and scaffolds, in abundance, to say nothing of the regular pulpits in churches and chapels."

Studies in The Acts

By P. N. CORAY

Acts iv. 34—v. 14.

We live in a day when the word "communism" has become one of the topics of conversation in many political meetings if not in the ordinary conversation of the home, the street corner, or among the waiting ranks of the unemployed at the labour exchange. The costly experiment now being made in Russia by its advocates in our own fair land, and there are not a few who say that the Church should advocate communism because early Church history contains many references (so they say) to the same sort of thing. But there are many vital differences between the Christian Church having all things common, spoken of in the Acts, and the experimental communism that has cost so many lives in recent years.

I. It was voluntary, not compulsory

The first mention of this manner of life is in chapter ii 44, 45 "All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all, as every man had need." At a later period we are told, "Neither said any of them that ought of the things which he possessed was his own, but they had all things common neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet and distribution was made unto every man according as he had need" (Acts ii 32-35). Joseph, or Barnabas, as most of us know him, did the same with his land, and at first sight it looks as though this method was more or less incumbent upon every member of the community of those that believed. But this incident of Ananias and Sapphira shews us that it was at all times purely voluntary, for Peter tells them, "Whiles it remained, was it not thine own?" and after it was sold, was it not in thine own authority?" (ch v 4). It was theirs in any case to do with as they would, there was no compulsion in the matter. It was no legal communism—there was no involuntary grasping of another's property, but voluntary giving to meet the need of the company. What Ananias wished was to receive praise similar to the Levite Barnabas for his generosity, and yet still hold on to his property in its realised form. He was like the boy who wanted to eat his cake and have it.

II. Private ownership was acknowledged.

Communism, as it is known in the present day, denies to people of all classes the right to own anything, or to use their life as they please. Everything, houses, lands, property, goods, time, children, become the property of the State, until homes are a thing of the past, marriage nothing but the con-

venience of a moment or as long as the parties wish, and the individual is merged into the mass to such an extent that he becomes nothing more than part of the machine. This sort of thing had no place in the early Church, where the right to hold private property was acknowledged and not considered evil, as it is in the present-day experiments. The sin of Ananias and Sapphira did not consist in withholding from God, they could do so if they wished, there was no law to demand that they must give up their private property. It was their own in every sense of the word, and if given was a love gift, and not the taking by the apostles of what belonged to another. These two things shew how wide is the gulf that separates present-day communism from the early Church government and order, so do not be disturbed at the speeches that are made condemning the Church for not joining hand in hand with communist propaganda, but lovingly shew the vital differences that existed and still exist between modern communism and the having "all things common" of Acts ii.

III. It was a local arrangement at Jerusalem, and as far as we know from the history of the early Church, the only one of its kind. It was only used as local need required, and was not the custom in other parts of the Church. Subsequent history in the Acts shews us that the Church at Jerusalem was in an impoverished condition (Acts xi 29, 30, xxiv 17). When Paul met the brethren it was their wish that as he laboured among the Gentiles they should remember the poor (Gal ii 10), which, says Paul, "I was forward to do." This is witnessed by the collection that was made by him from among the Gentile churches which he had founded. Christian giving took the place of this special season of having all things common. These collections were made on the first day of the week (I Cor xvi 1, 2), and the standard of giving was to be as the Lord had prospered them, in fact those who had been used to thieving were now advised to steal no more, but to labour, working with their hands the thing which is good—not that their bank balance might grow and increase, but that they might have to give to those in need (Eph iv 28). Nor was this collection made in Corinth alone, for mention is made of sums of money being brought to Jerusalem from the churches of Macedonia (II Cor ix 1-3), from Asia, Galatia and Ephesus, besides the Thessalonians (see Acts xx 3-5, xxi 29, etc.). The whole Church united to contribute, not only to the needs of the poor, but to the furtherance of the Gospel (Phil ii 25-28, iv 10-16). The ground of this service of giving was that the believers first gave their own

selves unto the Lord, and then to the brethren for the performance of the will of God (II Cor viii 5). Nor was it only in times of plenty that their gifts were received, for the apostle says that the Churches of Macedonia in their great trial, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality (II Cor viii 1-3). How different all this sounds to the spirit in which Ananias and Sapphira had thought to deceive the Church with their supposed generosity. The spirit manifested in them was the very thing so thoroughly condemned by the Lord Jesus during His earthly ministry when dealing with the Pharisees and religious professors of His day, therefore it is no wonder that in saving the early Church from such deception, the Lord removed them by such drastic means.

It is for us to see to it that our gifts are not actuated by similar motives, but are the outcome of a heart that has yielded to the claims of Christ, and now seeks to lay up treasure in heaven by whatever means may be entrusted to our care.

"All things in common, these Christians of old, fruits of the garden and sheep of the fold, garments and money, the great and the small, all was for each, since the Lord was for all. No one should suffer while any fared well, homes were wide open for homeless to dwell, anyone's need was a brotherhood call, all was for each, since the Lord was for all. Who would be great while another was least? Who, while another was hungry, could feast? Who, from on high, see another man fall? All was for each since the Lord was for all. All things in common, no envy, no greed, no one a glutton and no one in need, brothers in hovel and brothers in hall, all was for each, since the Lord was for all. Christ on the cross made His people all one, all of them brothers of God's only Son, joint-heirs of God with no sundering wall, all was for each, since the Lord was for all. All things in common so, justly to-day, nothing is lost of the brotherly way, all men in Jesus are lordly and tall, all is for each, since the Lord is for all."

A Missionary Call

A pastor on reaching home after the Sunday morning service was met in the hall by his daughter in the full freshness and beauty of young womanhood. She said, "Father, I was much impressed by your prayer for missionary recruits this morning, and my heart said, 'Why shouldn't I go?'"

"But I didn't mean you, my child!"

It was not until he had escaped to the solitude of his study that he realised that he had not really meant anybody because he had not meant his own daughter!



ELIM CRUSADER PAGE

MOTTO. GOD'S BEST FOR US — OUR BEST FOR GOD



Will Crusader Secretaries kindly send their Roll Books to Headquarters without delay, as we are anxious to have these inspected and brought up to date. Roll Books should be sent to the National Crusader Secretary, 20, Clarence Road, Clapham, London, S W 4

Hastings Our Crusader meetings are proving times of great blessing. Last week we had a Veterans' Evening. It was an open meeting when those over Crusader age took the meeting. Three sisters gave their testimonies of salvation, healing, and the Baptism of the Holy Spirit, respectively. Addresses were given by two sisters and a brother, and these proved a great inspiration to all. Messages in song were also given. All who were present agreed that it was the best meeting for a long time — E M G

Winton. The Winton Crusaders spent a very happy evening just recently. Between 70 and 80 young people sat to tea. Each Crusader was asked to bring along a friend, to encourage others to join us in this noble cause for Christ. The Pastor as our President gave a hearty welcome to the strangers in our midst, with the invitation to come again to Crusader meetings. He also asked Crusaders to make a special effort to bring in the young folk during this year. During the evening the Crusaders gave a programme of solos, duets, and recitations. Also piano and organ recitals were given. During an interval refreshments were again served by Crusaders to their friends, and others. The Lord still continues to bless in this branch, and each Crusader takes some active part in the work for the Master here.

Bermondsey. Showers of latter rain are falling in our midst. The Ealing Crusaders recently visited Bermondsey, and as the Gospel went forth in word and song God was truly present to His people. Saints were refreshed and uplifted. One sister testified to the sufficiency of the grace of God to keep from falling. As the powerful message of the Cross was proclaimed one could truly praise God for Calvary, and all that it means to the blood-washed child of God — C N

SOUTHAMPTON RALLY.

A most powerful and profitable Crusader Rally was recently held in the Elim Tabernacle, Southampton, when Portsmouth, Springbourne, Romsey, and Canada West Crusaders united with the Southampton branch in one glorious

evening of praise and witness. Representatives from Andover and Winton were also present.

An excellent programme of song was arranged, interspersed with glowing testimony and helpful ministry of the Word, each branch being represented in the proceedings. The tide of enthusiasm rose to a high pitch, and the tone of the whole service was of an intensely spiritual character. Pastor E. C. W. Boulton presided, assisted by Mr D. B. Gray, Pastors W. Field, J. Robinson, J. Tetchner, Miss A. Kennedy, and Miss Dougherty were also present. Pastor and Mrs. Quest with their loyal band of workers provided a splendid tea for those who had travelled from a distance. The inspiration of this young-life gathering, throbbing as it was with jubilant fervour, will live long in the hearts of those privileged to be there.

Leeds The work amongst the young people in Leeds is going on splendidly, the blessing of the Lord is resting upon all the services. The Visiting and Tract Distribution Bands have had some good results recently. Quite a number have been saved and a few have been healed of serious diseases. To God be all the glory!

THE RIVULET

"Shall I?" said the rivulet to the adamant heart of the rock. "Shall I go forth?"

"Yes! Yes!" was the ready answer. "Forth with thee! Go forth!"

Forth to what? Firstly to sing! And to sing from the lips of the rock into the very depths of the ocean. Filling the valley with its song day and night, making falls of music to him who would bend his ear to listen to its living, new, and tender melody.

Forth to what? To work, to soften the clay, hiding the bare places, piercing even to the roots of the trees, compelling them to awake from their sleep, and so bring life from its hiding place to clothe the branches with the tender leaves, lest the queen of spring should come in to her palace, and find her subjects unclad.

The rock is the heart of man, and the rivulet is the life of God.

ELIM CRUSADER CHOIR
ROYAL ALBERT HALL (London)
EASTER MONDAY

Choir practices are now proceeding in many centres in preparation for the great Foursquare Gospel Demonstration at the Royal Albert Hall, on Easter Monday, March 28th.

The pieces chosen for the choir-singing have been received with great pleasure,

and are already gladdening and inspiring the hearts and souls of the young people, even during the practices. The choir singing will again carry to thousands of people messages of life, hope and joy, during this great day's meetings. Make this day the best, by each Crusader doing their best in prayerful preparation, and also personal presence at each practice. These two points are vital if the highest achievement is to be accomplished for the glory of God.

Special practices are to be conducted as follows by Mr Douglas Gray (Musical Director), assisted by Miss Hilda Marshall:

- Feb 17, Canning Town
- Feb 22, Barking.
- Feb 22, Sheffield
- Feb 23, Nottingham
- Feb 24, Birmingham
- Feb 24, Hendon
- Feb 29, Ealing
- Mar 2, East Ham
- Mar 2, Kingston-on-Thames
- Mar 4, Ryde (I O W)
- Mar 6, Portsmouth
- Mar 7, Southampton
- Mar 7, Forest Hill
- Mar 8, Bournemouth
- Mar 9, Eastbourne
- Mar 9, Hornsey
- Mar 10, Hastings
- Mar 11, Worthing
- Mar 14, Brighton
- Mar 16, Reading
- Mar 17, Battersea

Final United Practices in London

- Mar 16, Islington
- Mar 21, Croydon
- Mar 23, Clapham
- Mar 23, East Ham

REMEMBER THE GREAT

Foursquare

Gospel

Demonstration

in the

ROYAL ALBERT HALL

on

EASTER MONDAY, MARCH 28

Book Review

A NEW book has just been published in America entitled *Mother Whittemore's Modern Miracles*. Its price in America is two dollars. With the present rate of exchange this would make the price in England a high one around the region of 12/- For this reason our Publishing Office does not stock the book but will be glad to get it by order. The Editor of the *Pentecostal Evangel* and others write most highly of it. Mr Stanley Frodsham says, "This new book will prove a great stimulus to the faith of all who read it, and the writer seriously questions if any more valuable work than this has been written in the twentieth century." This is indeed high commendation. Below we give a passage from Mr Frodsham's review of the book.

IN JERRY McAULEY'S SLUM

The same friend who had invited Mrs Whittemore to Henry Varley's meeting persuaded her to go the following Sunday to hear Jerry McAuley, the converted thief, of the Water Street Mission. Mrs Whittemore writes, "My husband rather reluctantly

consented, and it was with a distinct understanding that upon no consideration would he take his wife down into that locality more than 'this once'." Writing of that slum mission she says, "It was very much crowded with sin-bedraggled people and vile smells." We were compelled by Jerry's gruff and imperative call, to go forward. "Come up here, the whole three of you back yonder, and sit down." As they listened to the testimonies of those whose lives had been transformed by the touch of the living Christ, Mr. Whittemore was very much overcome. He rose to his feet and asked for the prayers of the redeemed men in that mission. Mrs Whittemore says, "He was such a stiff Presbyterian, and had been so very conventional and uncompromising, that I could scarcely believe my own eyes. He put his hand to his face to cover his emotion, and I saw a tear trickling through his fingers. In spite of my worldly spirit he had never appeared nobler or braver in my eyes. I could not let him stand alone. Where he would go, I would go. I rose and quietly stood by his side."

UNTO Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever" (Rev 1 5, 6)

God has expressed His love for us in many ways. He has spoken to us in our own language and told us what His love prompted Him to do. "God so loved the world, that He gave His only begotten Son." Giving is one way by which love is manifested. The more one loves, the greater will be the gift.

The following is a story used in India when preaching to the natives of the country, to illustrate the meaning of the Cross.

A queen had three sons. She died, and they buried her in a costly tomb. These young men would come to the grave and mourn over their mother. They had a great dissension among them as to which of them loved their mother most. Finally the people became tired of their contention and bade them each to bring a gift to the grave, and the gift would decide the matter for them. The sons consented, and each went home to think of what he should do. On the appointed day the elder son came in great style, in his best carriage, dressed in his very best. He laid upon the tomb a golden cross covered with beautiful jewels. The people said, 'Truly he loved his mother.' The second came in like pomp and splendour, and laid upon the grave a golden crown, all bestudded with diamonds. It was hard to decide which of these two loved his mother most, as each gift was so costly. They waited for the third. They expected him to come as did the other two, as befitted a prince. In a short time they saw him, walking, unattended, barefoot, bareheaded, and with only a linen loincloth thrown about his body. As he came near they saw in his hand a small brass cup containing a small sharp knife. He stood at the foot



of the tomb and with the knife drew from a vein just over his heart the cup full of blood and poured it upon his mother's grave. The people decided that the youngest son loved his mother most of all, for he gave of his heart's blood.

So is Christ's love manifested to us. We see Him emptying Himself of all the glory He had with the Father, coming to this sin-cursed earth, where He was born as the poorest of men, claiming not so much as a place to lay His head. We cannot comprehend what all this meant to us, but that was not all. He took upon Himself,

and by His ignominious death atoned for our sins, casting them from us "as far as the east is from the west." Nor was He content merely to have the past wiped out. His cure for sin is complete, "Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate."

So we are not only pardoned, but He hath "washed us from our sins in His own blood." Sin is a terrible polluter. The dye is so deep that no earthly reformation can do the work of cleansing or make us fit for the presence of God. We read, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." David prayed, "Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow."

Our text speaks of our being made "kings and priests." These are the highest positions that may be given us in our social relations. Here, too, is God's love manifested. He saves for service, and has given us the highest service. Again He said when in this world, "If any man serve Me, him will My Father honour. Men will do anything for the honour that this world gives, but to be honoured of God is greater still. In time if faithful, we shall hear His "Well done," but we can live now with His approval upon us.

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