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

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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 21

MAY 20, 1932

Twopence

SAVIOUR

Revival & Healing Campaign

PRINCIPAL GEORGE JEFFREYS IN DUNDEE

The Y.M.C.A. Buildings have become a centre of engrossing interest through the wonderful meetings being held in the Large Hall, and conducted by the well-known leader in revival and healing evangelism, Principal George Jeffreys. Apart from the manifestation of Divine power in his great devotion to many undergoing bodily affliction, the Principal gives unmistakable proof of his call to this special service of God by most convincing exposition of the Scriptures. He has not only a great command of language, but, as a Welshman, brings vividly home eternal truth to the minds and hearts of all present.

Fervent appeal having been made for acceptance of Christ and consequent separation from the world those responding thereto are counselled, after which any members of the audience who have come for special remembrance in prayer as desirous of bodily healing are made pointedly conscious of the conditions. Full surrender of their lives to Christ is laid down as essential, and the company are given front places in the meeting.

The hymns and choruses are led and taken up with intense fervour, similar to that which characterised the vast assemblies held in the Albert Hall, London. There is no doubt whatever as to the spiritual power being manifested with increased effect upon all present, and the largely augmented numbers attending the meetings which are to be continued over next week.—*Dundee Free Press.*

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

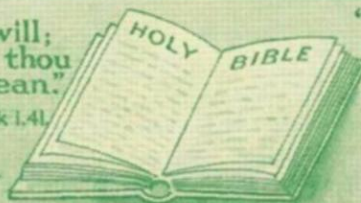
HEALER

"I am
come
that
they
might
have
life."

John X.
10.

"I will,
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII. May 20, 1932 No. 21

CONTENTS.

Lo, the Winter is Past	321
Identification	323
Music: Trust in the Lord	324
Bible Study Helps	324
A Baths Attendant Converted	325
Concise Comments and Interesting Items	325
Waiting on God	326
Children's Bible Educator	326
Family Altar	327
Editorial	328
The Prevailer	329
Instantaneously Healed	330
A Link with Saul and Jonathan	331
Foursquare Activity on all Fronts	332
Studies in the Acts	334
Elim Crusader Page	335

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Principal GEORGE JEFFREYS' Revival and Healing Campaign DUNDEE

still continuing.

Sundays, 3 and 8. Week-nights, 7.30. Wednesday afternoons, 3

LETCWORTH GARDEN CITY

(35 miles from King's Cross).

NINTH ANNUAL CONVENTION ELIM TABERNACLE, NORTON WAY NORTH

Saturday. Prayer Meeting, 8 p.m. Whit-Sunday, 11, 3 & 6.30
Whit-Monday, 11, 3 and 6.30.

Tuesday, Wednesday, Thursday, and Friday, 7.30 p.m.

Speakers include:

Pastor & Mrs. G. KINGSTON and Pastor P. N. CORRY

Book July 30 (the Saturday before
August Bank Holiday) for the

FOURSQUARE GOSPEL DEMONSTRATION

AT THE

CRYSTAL PALACE

TO BE CONVENED BY

Principal GEORGE JEFFREYS

Meetings at 11, 3 and 6.30

Further particulars next week.

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 2-16. GLOSSOP. Beth-Rapha.

July 16-29. CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. BRIGHTON. 45, Sussex Square.

SUMMER HOLIDAY HOMES!

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

For particulars apply to the Superintendent at the respective addresses.

SEABURY, Worthing, from July 28th } Applications to Elim Woodlands
ELIM CAMP, Brighton Downs, from June }

London Whitsuntide Convention

WHIT-SUNDAY, MAY 15th to THURSDAY, MAY 19th

Services simultaneously at Elim Tabernacle, Park Crescent, Clapham, and Elim Tabernacle, Central Park Road, East Ham.

Whit-Sunday, 11 and 6.30. Tues., Wed., and Thurs., 7.30.

Speakers include: Pastors E. C. W. Boulton, J. Smith, W. G. Hathaway, H. A. Court, J. Lees, and W. G. Hawkins.

WATCH THESE DATES

BATTERSEA. April 27—June 1. Elim Hall, Plough Road. Bible School Lectures by Principal Parker. Every Wednesday, 7.30.

BERMONDSEY. Commencing May 18. Elim Church, Upper Grange Road. Campaign by Evangelist and Mrs. Hy. Haith.

COULSDON. May 22. Salem Tabernacle. Visit of London Crusader Choir, 6.30 p.m.

FOREST HILL. April 28—June 2. Trinity Church, Perry Vale, Bible School Lectures by Principal Parker. Every Thursday, 7.30.

KING'S CROSS. May 29—June 26. Spa Fields Church, Wharton Street. Palestine Campaign by Capt. and Mrs. R. M. Stephens.

VERWOOD. Commencing May 18. Elim Hall. Evangelistic Campaign by Miss M. Linton.

WIMBLEDON. April 26—May 31. Elim Hall, Southey Road. Bible School Lectures by Principal P. G. Parker. Every Tuesday, 7.30.

WINTON, Bournemouth. May 14—22. The Tabernacle, Victoria Park Road. Whitsuntide Convention. Special speakers.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 21

MAY 20, 1932

Fridays, Twopence

Lo, the Winter is Past

By FRANCES R. STEPHENS

The flowers appear on the earth, the time of the singing of birds is come . . . the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell—Song of Solomon 11 12, 13

TIS Spring! There is magic in the word! One's spirit is touched with a sense of newness, of strangeness, of resurrection. It is pure joy to watch the trees bursting into leaf, to admire the delicate green of the hedgerow, to discover the primroses in the glade, and to watch the lambs gambol in the field. Hazy white clouds sail leisurely in a sky of azure. The birds in fulness of song fly hither and thither, intent on the business of mating and nest-making. The air is full of the delicious scent of damp earth, and of fragrant spring flowers. We breathe it in. It is all but intoxicating. We would open our arms, and hold it to us in one long embrace.

Spring is a heaven-sent tonic, an incentive to new beginnings. By it the face of the whole countryside is changed. Forgotten are winter's dark days and chilly winds, when nature seemed to have wrapped herself in a mantle of death, as though she would never rise, and bring forth

BLOSSOM, BUD, OR FRUIT.

But she has arisen, and the glory of spring is with us. Rise up, and come away into meadow, woodland, and garden! Spring would whisper her secrets in your ear. She would tell you that she is but a type and shadow of a springtide that is bursting into life all around us, as she leads us to One greater and wiser than herself, even to Him who is the Source, and Fountain-head of springtide, and of life, the Lord Jesus, who Himself will be our Guide and Companion through spiritual gardens of flowers, fig trees and vineyards, unfolding to us meanwhile heavenly realities from the types of nature.

He approaches us in the Preacher's illustrating type with the delicate grace and beautiful motions of a gazelle. From afar as it were we view Him leaping and bounding upon the hills. Quickly He speeds towards us, endeavouring to attract our attention. Coming to a standstill behind the wall of our house, half-hidden. He glances up at the windows, not willing to force Himself upon those who do not wish

to receive Him. Almost timidly He emerges from the shelter of the wall, and shews Himself through the lattice—He has seen us, and exclaims, "Rise up, my love, my fair one, and come away, for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Arise, from the sloth of a long-slumbering winter. Arise, from that spiritual groove into which you had settled. Arise, from coldness of heart and a lost love experience. Arise, from an empty form of godliness void of power and life. Gird up your loins. Buy oil for your lamps, that they go not out. Lift up your head, for your redemption draweth near, is the message of Jesus, the Heavenly Hind of the field at this season of the year.

COME, ANOINT THINE EYES

and look around thee on the signs of the times. All point to the near and glorious coming of the Bridegroom King. You have, maybe, only had eyes for the apostasy on the earth. You wring your hands over the spread of Romanism and false doctrine so apparent. You bewail the general falling away from the faith in these days. Your prayers and talk are all in a minor key. You live in perpetual winter. Spring has come! There is a bursting into wonderful resurrection life all over the world, and God is moving in a marvellous way in the hearts of men.

Have you never scented the flowers and fragrant spices in the lives of those who are as watered gardens, into which the Lord loves to wander, praising and admiring this grace and that talent, commenting on the growth and maturity of the whole. Perhaps it is a saint who is patient under the most provoking circumstances; full of peace and joy, when everything around would call for anxiety and gloom. Your Companion takes note of each grace, and is en-

chanted with their beauty. They truly satisfy the cravings of His heart

Into another "garden" He leads you, where blooms the white lily of purity. Here is one who has kept himself unspotted from the world, and walked its highways and byways in a glistening raiment of righteousness. The benediction pronounced upon such is, "Blessed are the pure in heart, for they shall see God"

In the next "garden" is one who is persecuted for righteousness' sake, perhaps by fellow-Christians. Their good is evil spoken of, they are looked at askance by others. There are truths such as Divine Healing, an outpouring of the Spirit as in Acts 11 4, and a literal return of the Lord Jesus which they have

SEEN IN THE WORD OF GOD,

and which others deny. They are ridiculed, and told they are on wrong lines. They, however, remain faithful to the heavenly vision, despite the huc and cry.

As the speckled bird is said to get all the pecks because it is unlike the others, so this Christian is likely to be "pecked" by other Christians. But give me a "speckled" Christian any time in preference to those who are like everybody else. I am not at all surprised that the astute Jacob chose all the speckled and spotted from amongst the cattle for his own. He knew they were worth two of the ordinary kind, they had more backbone, were hardier, and longer-lived than others. Do not fear to be a "speckled" Christian, even though you may be "spotted" and set upon by others.

How much the graces and virtues of those are admired who do not retaliate, nor harbour bitterness, but who pray for those who spitefully use them and persecute them.

Have you heard the soul-thrilling music which seems to come from those we have been visiting? They are in addition a Spirit-filled people, who continually sing and make melody to the Lord in their hearts, and who in everything give thanks. When Christians praise the Lord at all times, and the saints sing aloud on their divans, when revival is accompanied by chorus and song, and the largest halls in the land are filled with a rejoicing and revived people, then know assuredly that spring is with us. Enchanted stands One in the midst, "Thou hast ravished my heart, my sister my spouse. . . how much better is thy love than wine, and the smell of thine ointments than all spices," He exclaims enraptured.

YOUR COMPANION OF THE GARDENS

now turns to you and says, "Come, my beloved, let us go forth into the field, let us lodge in the villages." There are signs of a springtide other than those found in the gardens. In the field of the world, "the fig tree putteth forth her green figs." With what pride are the leaves parted, that you may see and admire the small green fruit with its promise of a bountiful harvest.

"What did you say about the fig tree, dear Lord?" you ask.

"Behold the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

The fig tree is a national type of God's ancient people the Jews, who were chosen to blossom, bud, and fill the face of the earth with fruit. Alas! instead we find them exiles in enemies' country, weeping by the waters of an idolatrous city as they think on Jerusalem. Then that other and more awful exile, when their Messiah came, seeking fruit, and finding none, pronounced their doom in the withering of the little natural fig tree. Since then their land has lain desolate, whilst they themselves, scattered over the face of the earth, have perished by the hundred thousand in massacre and pogrom. The nations have kicked them about like a football from one end of the earth to the other. For well-nigh two thousand years have they, like their prototype, been an object of marvel to all who passed by.

Now, what a change! The nation is shooting forth, returning to their own land by the thousand from all parts of the earth, cultivating and making fruitful that which for centuries lay desolate and bare, with

ONE HUNDRED THRIVING COLONIES,

a university founded, and schools of arts and crafts; the camel and ass giving way to electricity,—such are a few of the many changes taking place in the land of Palestine to-day. Surely they are beginning to blossom and bud, and will eventually fill the face of the earth with fruit, both national and spiritual.

And, for the Christian watchman on the battlements of the prophetic scripture, it is good to see them returning thus to their own country once more. We rejoice to see them taking shape as a nation, for this is a sign of springtime, it denotes that the coming of the Lord draweth near.

We have been standing so long by this fig tree that we noticed not that our Companion had moved on, and now calls us to the vineyards, to see if the vine flourish, and the tender grapes appear.

Yes, 'tis spring here also. What a good smell the vines give forth! The small grapes are examined, and their healthy condition noted and praised.

The story here is one of a vast throng who are filled with the wine of the Spirit. In former days the vine was the national emblem of the Jewish people. Round the gigantic pillars of their Temple, which formed the entrance into the sanctuary, was twined an immense vine of the purest gold, to which the Lord would probably refer when He said, "I am the Vine, ye are the branches." Undoubtedly then the vineyard of the Lord was to be the house of Israel. God expected that there should come from it the fruit of a Spirit-filled people. Alas, the lament of the Vinedresser is that it brought forth sour wild grapes, as though it had never been cultivated, nor had any care expended on it. God will have the witness of a Spirit-filled people on the earth. He will therefore lay waste His former vineyard, and turn with outstretched arms to those who were never before called by His Name, folding in a close embrace her that was never aforetime beloved. The Gentile people the wide world over are

THE FAVOURED OF GOD

in this age, and have been made partakers of the root and fatness of the olive tree. "All the promises of God in Him are Yea, and in Him

Amen, unto the glory of God by us" Abraham is the father of all who believe in Christ Jesus, and who walk by faith. The marvellous outpouring of the Holy Spirit in Pentecostal fulness which is taking place in these days is for Gentile believers. Thousands thus empowered are living matured Christ-like lives, bringing forth the precious fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and who are gifted with the supernatural gifts of the Spirit. All of which is a most convincing sign, that this age is white unto harvest, and that the coming of the Lord draweth nigh, when another dispensation will be ushered in, and God will turn once more and have mercy upon Zion. Yea, we hourly hasten towards the time when

Zion's King shall reign victorious,
All the earth shall own His sway,
He will make His Kingdom glorious,
He shall reign through endless day

You gaze into the face of your dear springtime Companion almost wistfully, as you sense the earnest desire and intense longing in His heart, to take unto Himself His Kingdom and reign.

Howbeit, until that illustrious day shall dawn, and the shadows of this present dispensation shall have fled away, you make unto Him this one request, "Turn, my Beloved, whensoever I cry unto Thee, Be Thou ever like to a roe, or a young hart upon the mountains. Leap and bound over all that would separate and divide us the one from the other. Ever speed to mine aid when I cry unto Thee. Amen."

Identification

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

ONE of the most glorious and comforting doctrines of Holy Writ, is that of identification with Christ. Mere substitution would leave us cold and helpless, were it not that we are actually joined to Christ, in a living union, as branches are joined to a tree. "I am the Vine, ye are the branches." "From Me is Thy fruit found," but severed from Me, you are lifeless and barren. If you abide in Me and My words abide in you, ye shall bear much fruit, and whatever you ask, shall be given you. For as

GOD CAN WITHHOLD NOTHING

from His Son, so it follows that He can deny nothing to those who are joint-heirs with Him, for "everything belongs to you", "all things are yours already." "For He that sanctifieth, and they that are sanctified, are all of One," for they are His brethren, His seed, the prolongers of His days on the earth. For the Christ is not one member, but many. And not only are they in whom Christ dwells members of His Body, but their bodies are members of Christ, and sanctuaries for the Holy Spirit. Christ indeed becomes their life, in the measure that they are dead, through having been conjointly crucified with Him. This principle of identification runs through all the Pauline Epistles.

Everything that happened to Christ, happened to us that are in Him, and we are chosen in Him before the foundation of the world. For just as the whole Adamic race was in the loins of our father Adam, the first Adam, and partook of his sin, and fall, so are we who are joined to Christ, the second Adam. We were circumcised in His circumcision, crucified with Him on Calvary, buried with Him, conjointly raised with Him from the grave, and are even now seated with Him at God's right hand, in the heavenlies.

Even in the Old Testament this doctrine of identification began to be made manifest, for it is said that all the prophets spake as they were moved by the Spirit of Christ which was in them, testifying in particular as to the sufferings of Christ, and the glories that should follow them (I. Peter 1: 10-12).

So we find them speaking in the first person of the sufferings of Christ. "They stand looking and staring upon Me." "They part My garments among them, and upon My vesture they cast lots" (Psalm xxii 17, 18). "The Lord hath given me

THE TONGUE OF THE LEARNED,

that I might know how to speak a word in season to him that is weary." "The Lord God hath opened mine ear, and I was not rebellious, nor turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair" (Isaiah liv 6). Thus they did not speak here as from the Lord, but it was the Lord Christ Himself, who was speaking in them.

The blessed Jesus Himself also continually identified Himself with all His true disciples. His first message to Paul shewed him that He was persecuting that Jesus whom he had never seen. "I am Jesus of Nazareth whom thou persecutest."

What is done to the least of His brethren, of good or evil, is done to Him. He is hungry, and we give Him meat, thirsty, and we give Him drink; naked, and we clothe Him.

Everything that happened to Him, all that He did and suffered, was not only on our behalf, but we are now so identified with Him, that we are said to have jointly shared every experience with Him.

And this was the great mystery which was hid from all ages, and generations, but now is being made manifest to His saints—the riches of the glory of the mystery is, "Christ in you the hope of glory." And so His prayer is fulfilled, "That they may be one even as we are One, even as Thou, Father, art in Me, and I in Thee, that they may be one in Us." And this is said to be the glory which He has given us—"that we may be perfected into one."

We are therefore exhorted, having become rooted and built up in Him, in Him to be walking, to walk even as He walked, because even as He is, so are we in this world (I. John ii 6).

It is His life we are to live, for Christ is our life. There is one thing greater than love, and that is

union with the loved One. But here is more than union—it is actual replacement of the old man by the new man; an actual new creation, after the image of God. Identity is greater than unity, because that which is united does not of necessity become like that to which it is joined, nor does mere union have a retrospective effect. But everything that Christ has done is ours, as if we had done it ourselves, and in effect we have, just as Levi is said to have paid tithes to Melchisedec, because he was in the loins of Abraham, when Melchisedec met him (Heb. 11:13).

So were we who are the seed of Christ, and the children of Christ, by a spiritual analogy in His loins when He was circumcised, or crucified, or buried. So that it is said that we were circumcised in His circumcision to the stripping of the body of the flesh, in order that we might be as free from its limitations as He is free.

The branch is not more of one life and substance with the tree than we are with Christ.

The wish nearest the heart of our Lord Jesus Christ is that we may be like Him in every respect, conformed to His image, that we might have His joy fulfilled in ourselves, that the very love wherewith the Father loved Him might be and remain in us. So He went to the Cross. His dying legacy to His sorrowing disciples was His own peace—"My

peace I leave with you, My peace I give unto you." We are to have the mind of Christ, to think His thoughts, to speak His words, and to do His works. For as the living Father sent Him into the world, so He sends us, and as He lived by means of the Father, so are we to live by means of Him, eating His flesh, and drinking His blood, that is, assimilating His very life and substance, so that we become flesh of His flesh, and bone of His bone (Eph. 1:29, 30).

My voice shalt Thou hear in the morning, O Lord, in the morning will I direct my prayer unto Thee
—Psalm v 3

"In the morning." This is the fittest time for intercourse with God. Let us give to God the mornings of our days and the mornings of our lives. Prayer should be the key of the day and the lock of the night. Devotion should be both the morning star and the evening star.

ANONYMOUS GIFTS.

We acknowledge with gratitude the following amounts from anonymous donors:

Work in General King's Cross, 5/-, Rothesay, £2
Foreign Missionary Work Hull's Crusader, £2 (designated)
Foursquare Gospel Testimony Edinburgh, £1
Free Distribution Literature Fund Eastbourne (a friend) 10/-

Trust in the Lord & Don't Despair

Anon.

Arr by W G HATHAWAY

Trust in the Lord and don't de-spair, He is a Friend so true,

No mat-ter what your trou-bles are, Je-sus will see you through,

Sing when the day is bright, Sing thro' the darkest night Ev'-ry

day, all the way Let us sing! sing! sing!

Copyright.

Bible Study Helps

THE TESTING OF DISCIPLESHIP.

Tested along the line of—

- 1 Doctrine John vi 66-69, cf II John 7-11
 - 2 Family Ostracism Matt x 34-39
 - 3 Trust For provision and protection, Luke xvii 35, 36
 - 4 Endurance Luke xxii 28, cf Luke ix 57-62
 - 5 Worldly Honour Luke iv 6, 7
 - 6 Tested for approval and reward Luke xxii 29, 30, II Cor x 18; Rev ii 10
- A C C

SEVEN THINGS ABOUT THE GOSPEL OF GOD

(Romans 1—iii.).

- I. The proof of man's guilt established (iii. 9-18)
- II. The prophetic promises of God fulfilled (i. 2)
- III. The person of the Son of God declared (i. 3, 4)
- IV. The principle of Divine righteousness enforced (i. 17)
- V. The propitiation for sin supplied (iii. 25)
- VI. The power of God to save displayed (i. 16)
- VII. The promise to all who believe proclaimed (i. 16, iii. 26)

A STUPENDOUS PROMISE

- I. The Certainty: "I say"
- II. The Recipients: "Unto you"
- III. The Conditions: "If two of you agree as touching anything that they shall ask"
- IV. The Fulfillment: "It shall be done for them of My Father"

Striking Conversions.

A Baths Attendant Converted

IN 1928 Principal George Jeffreys held a glorious campaign in Croydon. The mass of eager faces grew larger and larger, till at last the spacious floor of the Croydon Baths Hall, with its seating accommodation of 2,500 was filled.

Behind the closed doors stood a man of no mean dimensions, peering through a tiny aperture, attracted by the voluminous singing of the mass of joyous human voices. "An' what's it all about anyway?"



Mr. Charles Vickers.

Again and again the magnet drew him away from his "hot and cold" water taps, in order again to listen to the heart-songs and catch a glimpse of the sea of happy faces. What did it all mean?

This man was the sturdy Baths attendant, a man who had served many years in the Army in India, and was addicted to tobacco and strong language, and whose spare time was mostly devoted to a careful scrutiny of

the "fourth edition" (picking out the winners).

The revival passed on from hall to hall, taking its duly toll of precious souls, until one day in May,

at the close of a glorious meeting at the Adult School, the customary appeal for souls was made—"Who will take eternal life as a gift?"

The large work-marred hand of a man slowly rose above the mass of bowed heads. The grim unflinching expression of a decision born out of much warring in the inner man—then "God bless you, brother!" rejoined the preacher, and the name of Charles Vickers was added to the list of those that were written in the Lamb's book of life.

"Brother Charlie," a man as well loved as he is well-known by the Foursquare assemblies of Croydon, is now a "live wire" passing along the avenues of the Baths turning on the "hot" and "cold" tempered with a plenteous supply of Hallelujahs, ever ready to witness to his clients, and tell them of the wonderful free salvation. An ardent open-air worker with a unique testimony. It's "Calvary," not "College," with Charlie. An enthusiastic Sunday school teacher, whose knowledge of Indian matters brings him into much favour with the kiddies.

Although waves of mighty opposition range themselves in attack against the Foursquare Gospel movement, they serve only to dash themselves into spray against the granite buttresses of fact such as are revealed in the conversion of a man like "Brother Charlie."

Concise Comments & Interesting Items

Gambling, both private and national, is obtaining the agitated attention of our country. While Christian people generally feel that gambling in any form is wrong, yet frequently they are not able to crystallise their reasons. A writer in the "Life of Faith" has given three good reasons. He says:

It is an effort to obtain the benefits of this life without labour, and, therefore, destructive of personal character. "It is an attempt to obtain one's neighbour's goods without giving anything adequate in return, a principle destructive of national prosperity."

It is contrary to the Divine thought of stewardship or personal responsibility for the use of wealth, and often causes the weaker brother to stumble."

Abyssinian postage stamps are printed with passages of Scripture upon them. One reads, "Ethiopia shall stretch forth her hands unto God."

The "Daily Telegraph" tells us of some newcomers to the Zoo. The preacher will easily be able to apply the illustration of gratitude to the attitude of men toward God. The paragraph is as follows:

"Some more newcomers to the Reptile House are a number of South African spring cobras, which are locally known as ringhals. They eject poison from their

lungs some six or seven feet, and invariably aim at the eyes of their enemy.

These cobras have deplorable manners. Their keepers are obliged to wear goggles, for when they bring food and water to the cobras' cages they receive a shower of venom in the eye from their ungrateful charges."

A martyr for Christ—such is the Rev. J. W. Vinson, who has just been murdered by Chinese bandits. Mr. Vinson was not in good health, but persisted in preaching Christ in out-of-the-way places in China. He was captured by a band of robbers who use not 150 Chinese captives with them. The robbers were pursued by Chinese troops. The bandits offered Mr. Vinson his freedom on condition that he would write a note to the commander of the pursuing troops asking him to cease the pursuit.

But the heroic missionary refused to purchase his own release at the expense of the 150 others. After refusing release Mr. Vinson was hustled away half clad, and, when too weak to get over a ditch of mud, was shot.

A Chinese girl who saw Mr. Vinson before he was shot, heard the robbers threatening him with guns. "Aren't you afraid?" they asked. "No," he answered. "I am not afraid. If you shoot me I go right to heaven."

Mr. Vinson's little daughter was at first much upset, but now prays, "God bless all the Chinese and make the bandits Christians."

In Mother Whittlemore's recently published life the story is told of how she began work among showmen—especially those monstrosities who were using their deformities to get a living.

She entered into conversation with a dwarf—three feet high. He had been born without arms, but could use his feet almost like hands.

After listening to the Gospel message from this devoted lady the dwarf replied, as he leaned from the platform or which he was standing, "Oh, ma'am, I'm glad you've come. I'm glad you've come. I'm over thirty-eight years of age, and I have travelled all over the world on public exhibit, and I have longed and longed for somebody to come and speak to me like you are doing, but nobody, nobody ever came before. I'm glad you've come. I'm so glad you've come. We poor people have to pretend we're happy when the crowd is about but ma'am, we're shut up in something worse than any prison cell. It's a living Hell we're in." That dwarf was converted. Praise God.

Waiting on God

By ANDREW MURRAY

THEY that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint" (Isarah xl. 31)

Waiting always partakes of the character of our thoughts of the one on whom we wait. Our waiting on God will depend greatly on

OUR FAITH OF WHAT HE IS.

In our text we have the close of a passage in which God reveals Himself as the Everlasting and Almighty One. It is as that revelation enters our soul that the waiting will become the spontaneous expression of what we know Him to be—a God altogether most worthy to be waited upon.

Listen to the words "Why sayest thou, O Jacob . . . My way is hid from the Lord?" Why "Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the speakest thou as if God doth not hear or help? ends of the earth, fainteth rot, neither is weary?" So far from it, "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths"—"the glory of young men is their strength"—"even the youths shall faint, and the young men shall utterly fall", all that is accounted strong with man shall come to naught. "But they that wait upon the Lord," on

THE EVERLASTING ONE,

who fainteth not, neither is weary, they "shall renew their strength, they shall mount up with wings as eagles, they shall run, and,"—listen now, they shall be strong with the strength of God, even as He shall "not be weary, and they shall walk, and," even as He, "not faint"

Yes, "They shall mount up with wings as eagles" You know what eagles' wings mean. The eagle is the king of birds, it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love and joy of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given.

You know how the eagles' wings are obtained. Only in one way—by the eagle birth. You are born of God. You have the eagles' wings. You may not have known it. you may not have used them. but God can and will teach you to use them.

You know how the eagles are taught the use of their wings. See yonder cliff rising a thousand feet out of the sea. See high up a ledge on the rock, where there is an eagle's nest with its treasure of two young eaglets. See the mother bird come and stir up her nest, and with her beak push the timid birds over the precipice. See how they flutter and fall and sink toward the depth. See how she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" (Deut.

xviii 11), and so, as they ride upon her wings, brings them to a place of safety. And so she does once and again, each time casting them out

OVER THE PRECIPICE.

and then again taking and carrying them. "So the Lord alone did lead him." Yes, the instinct of that eagle mother was God's gift, a single ray of love in which the Almighty trains His people to mount as on eagles' wings.

He stirs up your nest. He disappoints your hopes. He brings down your confidence. He makes you fear and tremble, as all your strength fails, and you feel utterly weary and helpless. And all the while He is spreading His strong wings for you to rest your weakness on, and offering His everlasting Creator-strength to work in you. And all He asks is that you should sink down in your weariness and wait upon Him, and allow Him in His Jehovah-strength to carry you as you ride upon the wings of His omnipotence.

Dear child of God! I pray you, lift up your eyes, and behold your God! Listen to Him who saith that He fainteth not, neither is weary, who promiseth that you too shall not faint nor be weary, who asketh naught but this one thing, that you wait on Him. And let your answer be, With such a God, so mighty, so faithful, so tender, "my soul, wait thou only upon God!"

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 jumbled scripture below is a promise to little children, and will be found as part of a verse in the 10th chapter of Mark. 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. The words do not stand in their right order. The name of the Duty stands unaltered. Write out the complete text (twenty words)

GOD TOUN CHRIDNEL OFFOR DIBROF IHETO
NOTTHE RUFFES GINKMOD LETTIL MEAND METH
ISOF MOCE HUCS

Solution should arrive by first post Monday, May 23rd

SOLUTION OF CHARADE, MAY 6th.

Answer: Jabez, I Chronicles iv 9, 10

Correct solutions were received from: Henry Adams, Tom Armstrong, Iris Astill, Joan Bradford, Allen Broomfield, Gladys Clark, Joyce Gummer, Dilys Hale, Reggie Hartley, George Hesling, Joan Hill, Peggy Howard, Mary Hurst, Vera Joyce, Doreen Layzell, George Martin, Irene Martin, Nellie Rabbage, Patty Rogers, Muriel Thompson, Ethel Walliser, Gladys M. Whitney, Alfred Yardley

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, May 22nd. Acts vii 30-43

"I have seen, I have seen" (ver 34)

What a beautiful emphasis! Twice God said, "I have seen." There was no mistaking the fact that He had seen. It would have been quite sufficient for God to have said the words only once. God's once is as final as His twice. But for our sake the double emphasis was given. We are prone to disbelieve God. Therefore the double emphasis helps us. There is no doubt about God's knowledge. Whatever our sorrow, our difficulty, our pain, He sees—sees—sees. Oh yes, He knows. Nothing escapes His eye. Sometimes our bitterness may seem as bitter as that of Israel. But bless God, He sees. Why should I then worry? Surely it is better to trust! Yes, I will trust and not be afraid. He sees—He sees. Sooner or later the blessing of the Lord will lift the burden.

Monday, May 23rd. Acts vii 44-60

"But he looked up steadfastly into heaven, and saw Jesus" (verse 55)

Notice that it does not say, Stephen looked up toward heaven. He did more than that. He looked up into heaven. And when he looked up into heaven he saw Jesus standing. People can look up toward heaven without seeing Jesus. But no one can look into heaven without seeing Him. The Lord Jesus fills heaven. The vision of heaven is focussed upon Him. Jesus is the theme of heaven's song. He is the object of heaven's gaze. Stephen had the vision—then he had the entrance. He saw through the gates and in a few minutes he passed through the gates. One hour the cruel stones from men of bitter hatred. The next hour a glorious reception into the palace of the King. Let us remind ourselves afresh to-day, "If we suffer with Him we shall also reign with Him." Hallelujah.

Tuesday, May 24th Acts viii 1-13

"Then Philip went down to the city of Samaria" (verse 5)

The visit of a man of God can make a tremendous difference to a country, a city, a village, a home. We can all remember the change that has taken place by the coming of just one individual. Carey went to India, and that dark land was opened to the Gospel. Spurgeon came to London, and people began to talk about the grace of God as they had never done before. A godly minister came into our home and prayed with us, and home was never quite the same. A new beauty and power had come with that pastoral visit. Do our visits alter the lives of people? When we enter a shop, a railway carriage, a home, do we carry with us an atmosphere which makes people think of Christ? Does our arrival always result in a revival?

Meditations by PERCY G. PARKER

Wednesday, May 25th Acts viii 14-25

"Then laid they their hands on them, and they received the Holy Ghost" (verse 17)

The coming of the Holy Ghost was a very definite experience to those Samaritans. The coming was so definite that the onlookers knew a tremendous transaction had taken place. Simon the hypocrite wanted to buy the power of giving the Holy Ghost. But Simon Peter quickly made it clear that the gifts of God cannot be purchased with the money of man. Earth cannot bribe heaven. God gives—He does not sell. Therefore the pauper as well as the millionaire can receive His blessings. No matter how poor we are, the Holy Ghost is for us. Faith, not funds, is the secret of getting God's gifts. Faith opens the heart—then God fills it. Open the heart this morning, and let the Holy Spirit in all His fulness saturate every corner of your heart.

Thursday, May 26th. Acts viii 26-40

"I believe that Jesus Christ is the Son of God" (verse 37)

There is no greater belief than this. If a man really believes that Jesus Christ is the Son of God then he has reached the pinnacle of knowledge. If I believe that Jesus is the Son of God, then my whole life will be controlled by that belief. I shall wish to do nothing apart from Him. I shall only be concerned in getting in touch with Him, and then keeping in touch. Blessed Lord, I believe that Thou art the Son of God. And Thou hast also become the Sun of my soul. I know a world with my naked eye in which the sun rises and sets. But I also know a world with my spiritual eye, and in this world the sun has risen once and never sets, for behold, the sun of my spiritual world is none other than the Sun of Righteousness. The Glory of eternity has become the Glory of my heart.

Friday, May 27th Acts ix 1-16

"Arise, and go into the city, and it shall be told thee what thou must do" (verse 6)

This was Saul's great test of obedience. Already he had said, "Who art thou Lord?" He had called Jesus "Lord." Now the reality of his confession was tested. "Go into the city," said the Lord. Saul obeyed. When Saul the persecutor obeyed, then he was suddenly lifted into Paul the greatest preacher and writer of the New Testament. The future of our lives is governed by our actions in the present. To-day lays the foundation for to-morrow. I must be obedient to-day if I am to be useful to-morrow. Some are quite ready to be useful in the future, but are selfish and care-less in the present. The future de-

pends upon the present. Like Saul, obey God when you cannot see and cannot understand, and the day will quickly come when the scales fall from the eyes and you will see and will understand. Blind obedience is safe when it is obedience toward God.

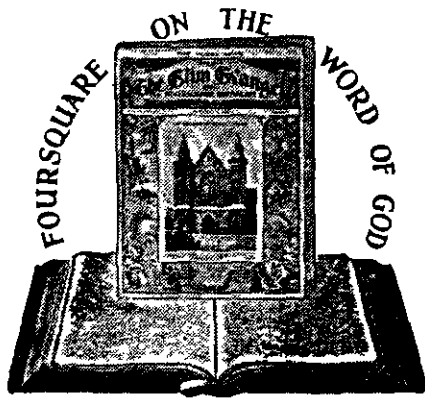
Saturday, May 28th. Acts ix 17-31
"And Ananias went his way" (verse 17)

But his way was God's way. When we go our way, do we go God's way? No doubt Ananias went God's way because he constantly prayed that his way might be always God's way. Is there any way we go in our lives that we cannot pray about? Then we are not going God's way. When we go our own way, then prayer dies upon our lips. But when we go God's way then prayer and praise are always bubbling up in our hearts. The way of obedience has always still waters flowing beneath it. The road may be rough, but there's a river beneath the road. The heart of faith never complains of the road, but always takes care that it draws refreshment from the river.

Stopping the Paper

An acquaintance met Horace Greeley one day, and said, "Mr. Greeley, I have stopped your paper." "Have you?" said the editor. "That's too bad," and he went his way. The next morning Mr. Greeley met the man again, and said, "I thought you had stopped the *Tribune*?" "So I did." "Then there must be some mistake," said Mr. Greeley, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before." "Oh," ejaculated the man, "I didn't mean I had stopped the paper. I stopped my copy of it, because I didn't like your editorials." "Oh, is that all? It wasn't worth taking my time to tell me such a trifle as that." We may think, if we don't like God's plan or take his views, that if we withdraw ourselves it is all going to cease; but "of the increase of his government and of peace there shall be no end."

Christian! prize the Word, feed upon it, whether it be served up in a sermon, in public, or in a conference with some private Christian, or in a more secret devotion. Seek it all in the kingdom of God.



EDITORIAL

Ten days' waiting.

It is well-known that the disciples waited ten days in prayer for the outpouring of the Spirit at Pentecost. But it is not so well-known that on one occasion Jeremiah also waited ten days for a prayer answer. This fact and its consequence is brought forward in the book, *Our Faithful God*, which gives numerous answers to prayer. This special writer says

"Several years ago I was much interested in one of my fellow-workmen. His wife and her mother became unwell, and I was afraid they might be in want. It was a delicate matter to ask them if they were in need, and I could only pray that if it were so the Lord would raise up friends for them. I was reading at the time in *Jeremiah*, and found from the 42nd chapter that the prophet had to wait ten days before he got an answer to his prayer. I thought if Jeremiah, who spoke face to face with God, had to wait so long, I should take courage and plead on. I did so, and trusted that by the tenth day my prayer would also be heard. One day I was called into the master's office on business, and while there the master's son and one of the clerks began to talk of my fellow-workman. They asked me how he was getting on, and one of them wondered if his religion would be keeping him right now, for he added, 'Christianity does not give him his wages.'

"They then asked if he was in need of money, for he had been obliged to stop work and stay at

home to nurse the sick ones, and money was going out, but none coming in. The result was that the master called at my friend's address. He was much touched by what he saw and heard, and left him £5. It was the tenth day after I had begun to ask the Lord to raise up friends for him."

The above is an encouragement to keep on praying. Sometimes prayer is answered immediately. At other times it tarries even longer than ten days.

Notable crook converted.

QUITE recently judgment was given in the House of Lords against a famous firm of bank note printers in favour of the Bank of Portugal, and the damages were assessed at £610,392.

Further light is thrown upon this case, in which Messrs, Waterlow and Sons, Ltd, were induced in good faith to print notes to the value of £3,000,000, in an article in the April issue of *World Dominion*. In this account Mr Alves Reis, who was the brains of this gigantic conspiracy to defraud the Bank of Portugal, tells the story of his life. He was a selfish and sensual materialist without fear of God, filled with an overweening self-confidence, and determined to make his way in the world at no matter what cost. His interests centred in Angola, and in his dreams of prosperity and wealth to be obtained by exploiting the valuable mineral products of that land, he found that he had need of vast millions of money to finance his schemes. Gradually he played his part until he was able to persuade others of good position in all good faith to undertake the ordering of thousands of pounds of notes from the official note printers of the Portuguese Government. He himself was the only one in the plot who knew that the notes thus issued were not covered by the Government, and in this way notes to the value of £3,000,000 were set in circulation through a specially formed bank which he opened for the purpose. At length the suspicions of the authorities were roused, the fraud discovered, and this man and his confederates

lodged in gaol after he had unsuccessfully attempted to commit suicide. He now threw off his materialistic belief, and was received into the Roman Catholic Church, but while waiting to undergo a period of solitary confinement began to study the Bible. In his own words, "the Epistle to the Romans taught me salvation by faith, and the Epistle to the Hebrews overthrew my views on priesthood." From the Epistle of Peter he discovered that the division of the Lord's people into priests and laity was contrary to the will of God, as all Christians are "a chosen generation, a royal priesthood, an holy nation, a peculiar people," and are "built up a spiritual house, an holy priesthood" (I Peter ii 5). Friends tried to prove to him that there was no salvation except in Mother Church, but after much temptation and through receiving some tracts in May, 1931, he finally saw the truth as it had been revealed to him by the Holy Spirit in the Scriptures—that is, that the Church is one, composed of every true believer with Christ alone as Head—and in Him he found satisfaction and peace. Thus the crook, whose frauds have been causing such a stir in the highest courts of justice in England and the British Empire, has received from a higher Court of Divine justice pardon, peace, and justification through simple faith in the Lord Jesus Christ.

Why ministers fail.

Thomas Chalmers affirmed that ministers fail, when they do fail, not because they do not study, nor because they do not visit, but *because they do not pray*. We go to do by ourselves alone what no man can do except Christ be with him. Without this communion we may easily become too dependent on human aids, "mere echoes of the last book read," and not voices that speak the soul's tested veracities of Christ; too dependent on our tools and not sufficiently ourselves His tool. Men who pray are men of the mystic way. Prayer amply attests itself and when it is missing no miracle happens—*John MacBeath*

The Prevailer

A Sermon by Pastor A. LONGLEY (Cardiff)

As a prince hast thou power with God and with men, and hast prevailed—Genesis xxxii 24-30

"JACOB was left alone" Silence pervaded the evening and softly stole into Jacob's disquieted soul. His meditations, like a thick curtain, isolated his senses from his surroundings and subdued the musical sociability of the brook Jabbok, till it seemed to Jacob as if the sound of running water came from a great distance, while above him the infinite, spangled heavens hung beneficently, a cool shimmering mantle over the arid land. The stillness of the desert was like silk stretched out, upon which the invisible hand of some artist was painting the scenes of his past.

Life had seldom if ever, been so gloomy, and the future so foreboding. Fate, or was it God, seemed cruel to have placed him in such circumstances with his brother Esau, whose heart must be filled with desires to avenge that wresting of his blessing, and somehow, unlike other problems, this one seemed insoluble. How was he to escape the certain grievous consequences of a meeting with Esau, who must be longing to satiate his hatred in the blood of this brother, who had defrauded him of his blessing? It had seemed easy for his calculating brain to do that.

Then there was the affair of the butchery. What a successful scheme that had been. And how cunning he had been actually to assist nature in the production of ringstraked cattle when Laban had promised him all of that kind for himself. But this problem of how to reconcile Esau was beyond his fertile wits. True, he had sent presents which he hoped would numb the raw edge of his brother's hatred, he had also made every provision possible for safety, yet he did not feel safe. He had no confidence in his plans, he was in desperate straits at the mercy of Esau—but also of God.

The heavens rolled on into infinity, and every star seemed like an eye which twinkled derisively as it saw his predicament, while the brook flowing at his feet poured out its irrelevant chatter, and left his problems unsolved.

Jacob's eyes were suddenly arrested by a distant subdued glow that was discernible against the pale light diffused by the stars. It was moving, at least so it seemed to him. Yes, it certainly was moving, and towards him. Nearer it drew,

IN SHAPE LIKE A MAN,

no, it could not possibly be a man. His mind must be overstrung by the last few hours of strain, yet in shape and in size it was so very human. Could it be? A most intoxicating thought fired his imagination till his heart beat wildly within him. Could it really be an angel, a messenger from God sent to help

him out of his trouble? Yes, it was, for he could now see his shape against the background of desert shrub, it was an angel. Here was radiant incarnate hope in the gloom of his despair. The angel was close now, it seemed as if he were going to pass by, or perhaps he was sent to Esau. For a few seconds ghostly fears and nameless terrors seized Jacob's heart. In that short space of time the pangs of disappointment seared his soul, the nausea that follows disillusionment swept over his mind, and the light of hope died, then lived again. What matter to whom he was sent? Contact with him was contact with God—he would stop him and compel his aid. Desperation provided him with strength and agility, he closed with the angel, who accepted his challenge, and very soon the stillness of the night was disturbed by their heavy breathing.

The struggle was intense. Jacob's straining muscles stood out in shadowy ripples 'neath the pale light of inquisitive stars that seemed to dance and sparkle with excitement as they looked on at him, fighting with a desperation born of his extremity. The sweat gleaming upon his throbbing, half-naked body was but the expression of

HIS SOUL'S AGONY

He was not only wrestling, he was also praying. Spiritual prayer was finding expression in physical strength. If he let go, then to-morrow he would face Esau, and he felt sure his brother wanted to kill him. Life and freedom, the solution to this greatest extremity of his life, lay in the keeping of the angel, and at the thought new energy sprang through his frame. The steel-like grip of his hands tightened on the angel's body, his lips set firmer, and his eyes opened wider and became brighter,—yet this angel bade fair to elude him. Victory was so near, just one more effort of his aching body and he would triumph, but the angel seemed to evade the deadlock so easily, and now it is Jacob who is with almost superhuman strength holding out against defeat. How his body quivered, his sinews straining like cords. How could he hold out any longer with his head reeling, his eyes seemingly on fire, and his heart throbbing in final effort? The angel was mastering him, and hope receding. His burning brain, encased in aching temples, sees in vision Esau's angry face, and this compels his weakening body to another effort.

Over the edge of the earth the innocent flush of the new-born dawn inquisitively peeped and cast a faint rosy glow on the

SCENE OF THE STRUGGLE.

The day was breaking, and the angel must depart. So, touching the hollow of Jacob's thigh, he crippled his physical strength, yet the persistent interceder held fast, and refused to let go, and thus he gained his object. For, as the dawn flung its crimson canopy across the earth, the angel changed Jacob's name and nature, saying, "As a prince hast thou power with



Pastor A. Longley.

God and with men and hast prevailed," and on the morrow the much-feared Esau fell upon his neck and kissed him. The flesh and self had been subdued, and the spiritual intensity of his prayer had been answered.

We shrink from fierce adversity, and quail before the red eyes of danger. We do not like extremities, and we endeavour to escape them, even if it means taking a long drawn-out roundabout route in uncertain light for so long as we can reckon our course by one bear-eyed star of human reasoning we are content to do without faith. We trust our souls to the spluttering candle of frail mortal understanding, the whimsical light of which is often so low that we suffer the pain of nervous apprehensiveness, fearing it will totally expire and leave us at the mercy of naked faith. We do not love naked faith, it is human to want a prop, and while there is ever an inch of ground to stand upon we will not attempt to "mount up with wings."

"Man's extremity" meant a nation of slaves groaning in Egypt in fear of annihilation, it meant, in the case of

PAUL'S SAILOR COMPANIONS,

casting out four anchors and wishing for the day, at the mercy of capricious and unfeeling elements. In your case it may mean that "having done all to stand," you find yourself falling, or you are hungering for hope in the bleak frozen wastes of despair, or lost in an impenetrable undergrowth of hatred. If your adversity is as terrible as these, and your way doubtful, remember that you cannot boast of your love or your faith until adversity's raw wind has lashed and tried it—until, as you have felt a numbing despair creep upon you like a slow-moving paralysis, then you find faith still abides and waits ex-

pectant for God's solution. If that be so, then you have faith indeed, and if, when you are the seeming toy of relentless fate, the love of God still blooms in your heart, you surely have prevailed with God and with men.

Why have the most hopeless experiences been the gateways to the greatest glories? The simple reason is that self-reliance has been shattered to leave the soul at the mercy of God. The blind, fettered, and degraded Samson appealed to God out of the deep consciousness of his utter dependence upon Him, and he triumphed. As Peter began to sink beneath the yielding water he cried, "Save me, Lord!" With nothing and no one but Christ to turn to, thereupon Peter was saved. When Jonah realised that salvation was of the Lord, and of no other, the heaving stomach of the great fish ejected him. At wits' end corner Jacob learned the reality of God.

WITS' END CORNER

is the place where you find the holes in your armour, and the yielding in your spine. Here the pretty structure of your ambitions shews gaping fissures across its walls to its very foundations. It is here your nicely painted ship of hope springs a leak, and you find that though you have a head of gold, you also have feet of clay.

Let us look with wide open eyes at the worst that can befall us in life's pilgrimage, then with the same unclouded vision let us realise that in our experiences of blood and pain, angels shall minister to us as they did to Christ. Our extremities are like horrible nightmares, but the terror fades as we open our eyes to God. At wits' end corner spiritual giants are born, the sword of victory is forged, eagles' wings begin to grow, and men learn to be "prevailers with God and with men."



MRS. McQUOID.

Instantaneously Healed at the Ulster Temple, Belfast

I suffered with internal trouble for three years. The doctors could not understand the nature of my complaint, but eventually suggested that I should go to hospital, where they decided to operate on me, thus leaving me in a worse condition than previously. After this operation I had no rest. I was in pain night and day, and gradually grew worse.

I attended a Divine healing meeting conducted by Principal George Jeffreys, during his campaign in the Ulster Temple, Belfast, where he was praying for and laying hands on the sick. I was prayed for, and immediately the Principal laid hands on me. I felt the power of God vibrating through my whole body. I was instantaneously healed, obtaining complete deliverance. To God be all the glory.—Mrs. McQuoid.

TWELVE REASONS WHY

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- 3 Because you need to know the Bible for your own good
- 4 Because you need to know the Bible for the good of others
- 5 Because you cannot combat error unless you know your Bible
- 6 Because you cannot lead another to Christ unless you know your Bible
- 7 Because the teaching and preaching we need to-day is Bible teaching and preaching
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11 Because you can join at any time and leave off at any time

12. Because it gives corresponding students practically the same course of teaching that is given to resident students

For particulars apply to the Secretary, Elim Bible College Correspondence School, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4

A Link with Saul and Jonathan

By courtesy of the author, Vivian Gilbert, and the publishers, Messrs D Appleton and Co, we reprint below an extract from "The Romance of the Last Crusade," which deals with the operations of the British forces in Palestine during the Great War To Bible students the narrative is interesting, proving as it does the veracity of the Bible records — ED

“ON February 13th we took over the Deir Ibu Obeid-Ras es Suffa-Hixmeh line from the 53rd Division, and on the fourteenth of the same month operation orders were issued for an attack on Jericho with the object of driving the enemy across the River Jordan

“Before the main attack could take place it was necessary to strengthen the line by the capture of a small village, directly in our front, known as Mickmash or Mickmash

“Mickmash was on a high rocky hill The brigade outpost line was on a chain of hills, too, and between us and the enemy ran

A DEEP VALLEY.

“A frontal attack was decided upon, that is, supported by artillery and machine guns, the brigade was to advance down into the valley just before dawn, and take Mickmash from the front

“All orders were given out and the troops were getting what rest was possible before the zero hour

“In his bivouac, by the light of a candle, the brigade major was reading his Bible When the raid was first discussed, the name Mickmash had seemed vaguely familiar, although he could not quite place it Just as he was about to turn in for the night, however, he recollected, and thought he would look it up He found what he was searching for in I Samuel XIII, XIV

And Saul and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin but the Philistines encamped in Mickmash

Now it came to pass upon a day that Jonathan the son of Saul, said unto the young man that bare his armour,

Come and let us go over to the Philistines' garrison, that is on the other side, but he told not his father And the people knew not that Jonathan was gone

And between the passages, by which Jonathan sought to go over into the Philistines' garrison, there was a sharp rock on the one side and a sharp rock on the other side and the name of the one was Bozez, and the name of the other Seneh

The forefront of the one was situate northward over against Mickmash, and the other southward against Gibeah

And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison

It may be that the Lord will work for us for there is no restraint to the Lord to save by many or by few

“And the major read on how Jonathan went through the pass or passage, of Mickmash, between Bozez and Seneh, and climbed the hill, dragging his armour-bearer with him, until they came to a place high up, about 'an half acre of land, which a yoke of oxen might plough', and the Philistines who were sleeping awoke, thought they were surrounded by the armies of Saul, and fled in disorder, and 'the multitude melted away' Saul then attacked with his whole army It was a great victory for him, his first against the Philistines, and 'so the Lord saved Israel that day, and the battle passed over unto Beth-aven'

THE BIBLE WINS A BATTLE.

“The brigade major thought to himself 'This pass, these two rocky headlands and flat piece of ground are probably still here, very little has changed in Palestine throughout the centuries,' and he woke the brigadier Together they read the story over again Then the general sent out scouts, who came back and reported finding the pass, thinly held by Turks, with rocky crags on either side, obviously Bozez and Seneh, whilst away high up in Mickmash

the moonlight was shining on a flat piece of ground just about big enough for a team to plough

"The general decided then and there to change the plan of attack, and instead of the whole brigade, one infantry company alone advanced at dead of night along the pass of Mickmash. A few Turks met were silently dealt with. We passed between Bozez and Seneh, climbed the hillside, and just before dawn,

found ourselves on the flat piece of ground. The Turks who were sleeping awoke, thought they were surrounded by the armies of Allenby, and fled in disorder.

"We killed or captured every Turk that night in Mickmash, so that, after thousands of years, the tactics of Saul and Jonathan were repeated with success by a British force."



Retrospects of the Divine Blessing—Prospects bright with Divine Promise

MINISTERIAL CHANGES.

During this month a number of changes have taken place in some of the Elm Foursquare churches. The new appointments are as follow

Irish Division

Superintendent Joseph Smith.
Belfast (Melbourne St.) J Martin
Lurgan A V Gorton

South-Western Division

Superintendent H. T. D Stoneham
Andover R A Gordon
Bournemouth J T Bradley
Devonport A Rash
Guernsey J Tetchner
Romsey F D Byatt
Salisbury J S Hillman
Swansea W J Patterson

London N Division.

Superintendent: E C. W Boulton.
Barking H A Court
Canning Town J Robinson
Hendon W B Kelly
Ilford W G Hawkins
Ipswich A S Gaunt
Kingston J Smith
King's Cross J McGillivray

London S Division

Superintendent Joseph Smith
Brighton W Barton
Hammersmith H O Bale
Hastings A C Coffin
Kensington J J Morgan
Portsmouth W Field
Worthing H W Greenway
Thornton Heath R Smith

Northern Division

Superintendent: Robert Tweed
Birmingham (Lodge Rd.) G Bishop
Birmingham (Sparkbrook) A S Thorne
Birmingham (West Smethwick) Miss A Kennedy
Barnsley J McAvoy
Bradford H W Fardell
Carlisle W A Nolan
Glossop H W Fielding
Greenock R Mercer
Grimsby J Kelly
Halifax J C Kennedy
Hull F G Cloke

Leicester Miss Dougherty
Liverpool J R Knight
Lamworth and Ashbourne P S Brewster

In all other Elm churches the previous minister remains, and there is no change at this time

TWO-WAY COMMUNION.

Belfast, Melbourne Street (Pastor J McAvoy) Showers of blessing are continually falling on the saints under the ministry of Pastor J McAvoy. On recent Sunday evenings the different phases of the Prodigal Son have been the theme, his state before going, his state whilst away, and his state when received home, these discourses resulting in souls returning from the fields of sin.



Pastor J McAvoy

The weekly prayer meetings are filled with hungry but happy saints, who enjoy the presence and power of the Lord, some receiving the Baptism in the Holy Ghost.

The weekly meetings are a source of untold blessing and inspiration, when the subjects treated are a means of enlightenment and edification to the saints.

At the farewell meeting the Tabernacle was picked, and the Pastor spoke on the subject of The Unique Life Insurance, after which some realised the wisdom of making preparation for the future life.

THE UPPER ROOM

Hull (Pastor H A Court) The last month of Pastor Court's ministry in Elm Hall Mission Street, has proved to be one of the best. His frank heart-searching addresses, sometimes comforting always edifying, and occasionally rebuking, have been greatly blessed.

During the month Pastor Boulton came on a visit, and in his addresses gave the members good counsel and instruction.

On the last Sunday morning Pastor

Court shewed with power how God was a Sun and Shield. At night it was a glorious meeting, the power of the Holy Ghost being mightily present.

The last message of Pastor Court's ministry in Hull took unusual form and was of a very practical nature. The subject was the Foursquare Gospel, dealing first with the upper room wherein was held the Last Supper, then with the upper room of Dorcas' house where she was pruned for and God restored her, while again in the upper room of Acts 1 we saw the waiting for the Holy Ghost. Then he discussed our going to the upper room of heaven when Jesus comes.

At the final meeting on the Thursday the hall was almost packed and there were wet cheeks and tear-filled eyes as he unfolded the Word of God. Truly his ministry has been abundantly blessed to the saints in Hull.

TIMELY TOPICS.

Bournemouth (Pastor W Field) Much blessing has rested on the Lord's people at Elm Tabernacle Victoria Place Springbourne, under the two years' ministry of Pastor W Field just completed.

In talking a retrospect we can praise the Lord for the Pastor's ministry, for the saints have reached greater heights and deeper depths. Many souls have passed from death unto life eternal, and many sick bodies have been touched by the Healer Divine, while others have come into full blessing of the Holy Ghost.

The Pastor's series of addresses on The Second Coming, The Signs of the Times, The Holy Spirit, The Christian Life, The Life and Character of Job, of John, and of Peter, have been very profitable.

Recently a blessed baptismal service was held, the candidates including some recently saved. Prior to their immersion the Pastor gave a powerful address on Water Baptism, shewing the necessity of following the Lord all the way. The presence of God was realised very much during this service.

The prayers of God's saints go with the Pastor as he commences his ministry in another part of the great harvest field.

THE GREAT HOPE

Hendon (Pastor W. G. Hawkins) What hidden treasures there are in the precious Word of God! Some of these have been revealed through the Bible studies on the Second Coming of Christ, delivered in Elim Tabernacle, Ravenhurst Avenue on Thursday evenings by Pastor Hawkins, during the last six months. These studies have proved a great blessing to the saints, who are waiting in sincere expectation, for the return of their Lord. Praise God for the blessed assurance that He is coming soon. God has indeed blessed the work in this part of His vineyard, through the ministry of His servant, and the prayers of the church go with him, as he enters a fresh sphere of labour.



Elim Tabernacle, Hendon

EIGHT BAPTISMS

Worthing (Pastor R. Smith) Quite recently a baptismal service was held here, eight brothers and sisters passing through the waters. Pastor Smith had worked very hard fitting up a large tank, which was paid for before it was used, the money being realised in answer to prayer. It was a very happy evening, the saints rejoicing especially in this the first service of the kind held in the new church. After the meeting several more signified their desire to follow their Lord in the same way, so another opportunity has been fixed at an early date.

A few Sundays ago the older members of the congregation were invited to the children's Sunday afternoon meeting, to hear what the little ones had to say. It was a truly delightful service and showed the very real progress that the children have made.

As we look back on the last few months we thank God for the souls saved, and for a time of real spiritual progress. Looking forward to the future it is realised that although farewell must be said to the present Pastor who has ministered so faithfully for the past two years, yet the same God, the never-

changing, never-fading friend, will still be present, ready to bless and encourage until Christ Himself shall come.

OLD-TIME POWER.

Ballymore (Mr Shadlock) Back to Pentecost! Here in the Easter Convention the old-time power fell in the old-fashioned way. The air was electric with expectancy as the saints gathered for the first meeting, and a hunger was much in evidence for fresh experience of the Spirit's power.

All the speakers were under the anointing of the Holy Ghost and their messages full of inspiration and encouragement to the eager people present. The tide of blessing rose higher and higher as the meetings advanced, and soon old prejudices were broken down, variance forgotten, and a wonderful spirit of unity prevailed.

During the Convention several received the baptism in the Holy Ghost in the specially arranged waiting meeting. The services ended with a triumphant note of praise to God for His goodness.

ELEVEN BAPTISMS.

Canada, nr Southampton This assembly, though small, has been enjoying the blessings of the Foursquare Gospel. Recently, Pastor Stoneham held a week's campaign, which was a time of refreshing from the presence of the Lord. The meetings were well attended, and best of all, Jesus Himself was in the midst and there were definite results from the preaching of the Word.

After the campaign Evangelist Tetchner of Romsey and Pastor Quest of Southampton arranged a baptismal service at Southampton, when eleven from Canada followed the Lord Jesus through the waters. Pastor Quest led the meeting, and Pastor Tetchner gave the message and immersed the candidates. It was a most powerful meeting, each candidate giving a short testimony and receiving a promise before being immersed. All were very conscious of the Master's presence.

TWENTY CONVERSIONS.

Portadown (Pastor F. J. Slemming) The Lord has wonderfully blessed the recent effort put forth at Elim Hall, Jervis Street. A three weeks' special campaign was conducted by Pastor J. Hill.

The numbers attending the meetings were exceedingly good, the Lord honouring the prayers of His people and the ministry of the Word in the conviction and conversion of precious souls. Night after night the Gospel was faithfully preached, not in vain for the Lord encouraged all hearts as they saw sinners coming to the Cross of Calvary and finding pardon. Twenty in all professed salvation during this special effort.

We thank God for being able to report progress and blessing, and a greater desire to serve the Saviour who has done such great things for us.

God has also blessed here during the past days in the healing of bodies.

Several testimonies are to hand of the wonder-working power of God in answer to prayer. Blessed be His Name.

ADVANCE AND TESTIMONY

Ealing (Pastor J. Kelly) Slowly but surely the church meeting at Cranmer Hall, Cranmer Avenue is advancing. Souls are being won for the Master, bodies healed, and minds enlightened by God's Holy Spirit. The testimonies of some of the members speak of a hungering and thirsting after God.

The Pastor has just given a thrilling account of his life's history, and the many miraculous escapes from death during the Great War, and later in Ireland, the narrative being a great blessing to the saints.

SEVENTEEN BAPTISMS

Hornsey (Miss A. Hawes) The blessing of the Lord continues to rest upon the ministry of His servant, at Zion Tabernacle, Duncombe Road. Souls are being saved, and saints are being edified, strengthened in the faith and comforted through the preaching of the Word.

Praise God the unity of the Spirit is in evidence as times of fellowship are spent together with the Lord. The Sunday morning prayer meeting is still a time of heaven upon earth, and the breaking-of-bread meetings always prove a source of great uplift and encouragement.

The Lord is still evidencing His power and willingness to heal, a sister having received a speedy recovery from a fractured pelvis, the result of being knocked down by a motor-car. As a result of this experience her son has found the Lord as Saviour. Hallelujah.

The manifestation of spiritual gifts is in evidence to the "exhortation, comfort and edifying of the saints."

Recently Pastor Boulton officiated at a baptismal service. Praise God, it was a real time of rejoicing. His opening words likened redemption to the great expanse viewed from the seashore, calling us forth to explore its mysteries and beauty. His message dealt with obedience, as exhorted by Mary at the marriage feast at Cana—"Whatever He saith unto you, do it." After a brief, bright testimony by each candidate they were immersed, while the congregation sang choruses, evidencing their joy by their shining happy faces. Twelve sisters and five brothers were immersed.

He that lives in shade does not see his own shadow, he that walks in sunshine does, and yet he is in fuller, clearer light. Living in God, as breathing in and out the life of Christ's goodness, we live in sunshine, and we do see our own shadow because of this holy light. A sense of our own earthly darkness will be with us. A humble, yearning, yet cheery life is the godly one. We know our darkness but enjoy the shining of the light of God's countenance.

Studies in The Acts

BY P. N. CORRY

Acts xi. 19-30.

Up to this moment in the early history of the Church, though many believing members of the family of Israel had been scattered to Damascus, Phenice (Crete), Cyprus, and Antioch, they had not as yet preached the Gospel to all and sundry, but to Jews only. The lead had not yet been given, and the Church so far was very much the Jewish Church with its centre in the Temple at Jerusalem, and its roots firmly planted in all the usual forms of Jewish ritual and law. Now like a breath of wind upon some becalmed barque, or like the first heavy drops of a thunder shower, or the smell of damp earth that is in the air hours before the first shower of the monsoon, the news of what had taken place at Cæsarea travels not only to Jerusalem but up to Antioch, and men of Cyprus and Cyrene are bold enough to speak to the Grecians, evangelising them with the good news of the Lord Jesus (xi 20 Newberry margin)

Antioch

Let us visit this city, and see what sort of a place it is that now becomes the great centre of Church life and activity. At the time this happened Antioch was the third city in the world, the centre of Roman government in Syria, and famed afar for its beauty. In situation it was finely placed, being only sixteen miles by the Orontes from the Mediterranean, while at the same time through the well-watered valley of this river it was in close touch with the wide plains of Mesopotamia. This so much helped the city on to importance that it became the commercial rival of Alexandria, the greatest seat of commerce in the northern Mediterranean, one ancient historian calling it "the Gate of the East." Its main street extended for four miles across the length of the city (say Conybeare and Howson), and one could walk through continuous colonnades from the eastern to the western suburb. This fair city was the metropolis of the Greek kings of Syria, and with the mixture of Romans and every other race attracted by its commercial prospects and its beautiful climate, its vast population (for those days) was reckoned to be over 250,000 people, some authorities even stating as high as 500,000. While outwardly everything was fair, the mixture of races and the close proximity of the Gardens of Daphne made the licentiousness of this city beyond belief. Marcus Aurelius made it a crime for a soldier to visit the place. The people were distinguished for their wit, and once nicknamed their Emperor "The Goat" because he had a beard. They termed the followers of Cicero "Ciceronians," those of Pompey "Pompeians," and the attendants of Cæsar "Cæsareans," so that it was in

keeping with the character to give nicknames to anyone or any company that seemed strange or unlike their general public

The Man for the Task.

The effect of the preaching was marked, and through the good hand of God upon these unknown preachers a great number believed and turned to the Lord. Once again the Church at Jerusalem sent out their representative as they had to Samaria (viii 14), and Barnabas, who had befriended Saul on his visit to Jerusalem, came north "as far as Antioch." So ran the words of his commission, but he went beyond, and after a short stay in Antioch departed still further from Jerusalem, as far as Tarsus, seeking for Saul. Many moons and years had passed since Saul had been sent home from Jerusalem (Acts ix 30 with Gal i 21 and ii 1), and those long days must have been rather trying to a man of Saul's spirit. But now he was no longer to remain in the quiet home town of Tarsus, or in the regions of Syria and Cilicia, but to be swung out from the backwater into the rush and sweep of a great onward move of the Spirit of God. The hour of revival was upon the early Church, and, as is always the way, God had the man ready and waiting for the work. Away over the mighty mountains tramped the noble-hearted Barnabas, full of goodness, full of the Ho'y Ghost, full of faith (xi 24) round the head of the gulf where Smyrna now stands, enquiring for Saul. As he went, no doubt he reviewed the talks that had taken place at Jerusalem with Saul, and knew in his heart that the man who had the message for these people was somewhere in these parts. Do not be afraid to let your imagination follow Barnabas in his search. Probably if you do, you will meet him in the market square at Tarsus asking the folks standing about if they know a man named Saul who preaches the Gospel of the grace of God. The meeting of Livingstone and Stanley in the heart of Africa sinks into insignificance when compared with this meeting of Saul and Barnabas.

Then followed a mighty time of blessing and for twelve months Saul and Barnabas taught much people at Antioch. The thirteen years of silence were quickly made up in the work now accomplished. That striking verse, "And the disciples were called Christians first at Antioch," now claims our attention. Stop a moment, and let that word here used for the first time in the history of the Church sink into your heart. Perhaps it will help if you put it this way. The disciples were called followers of Christ first at Antioch, when they were still called followers of Moses and the Law at Jerusalem (cf Acts xxi 20)

Here there was a complete break with the old tradition while at Jerusalem things went on as though nothing had changed. The Church lost its character as a Jewish sect, and first began to stand alone as a separate movement, and the Mosaic ritual and circumcision, that had so far been kept so rigorously here, gave place to the wider, fuller outlook of the New Covenant. The men of the city knew them as something more than followers of Moses, or of the various sects of Pharisees, Sadducees, Herodians, etc., and recognised that they were followers of the Christ. As you read the Acts, you notice that the Jews called the early Church "the sect of the Nazarenes," or heresy (Acts xxiv 5, 14). It is not likely that they, who were looking for the Christ or the Messiah, would call any set of people by such a name, nor is it at all likely that Christians would give themselves this name, but these people of Antioch, so handy at giving names to all they met gave them the name which is now so well known.

What is a Christian? Surely its first use answers the question. They were people in a heathen city, among Greek and Roman luxury and vice, who did not make any difference between Jew and Greek, but who, instead of these things, followed the Lord Jesus Christ and set Him forth to all as the mighty Saviour from sin, the One who had separated them unto Himself, and redeemed them to be "a people for His own possession, zealous of good works." It was a name of reproach, a name of scorn but to those who are saved, a name to be proud of. Let us then walk worthily of it for His glory.

Talking Business

A pastor was passing a big department store, and followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said "Mr T, I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and shewed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers, have known me as you have, to do business with, but in all these years you are the only man who ever spoke to me about my soul."



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD



Devonport. "Did not our heart burn within us" Such was the experience of the congregation assembled at the Devonport church on Sunday evening, April 3rd, when the Gospel service was taken by the Crusaders. The meeting was commenced with a rousing choir piece. The first address was given by a sister who spoke on John xii 46, 47. The second speaker was a brother, who took for his text "Him that cometh unto Me I will in no wise cast out". The last message was given by a sister who spoke on The Tree of Knowledge and the Tree of Life. The Gospel message was also passed on in song. The whole of the congregation were wonderfully blessed and uplifted under the ministry of these young people. The Crusaders then rendered another choir piece entitled "Onward still and upward," which was very much appreciated. This beautiful service was then brought to a close by everyone joining in that glorious hymn, "The day Thou gavest, Lord, is ended," and so another effort of faithful witnessing for the Lord came to a close — J A B

Liverpool. The Lord is continuing to bless the work at Liverpool. There is a great spirit of revival among the young people. Recently the Crusaders conducted a bright Gospel meeting in a mission hall in another part of the city and at the conclusion of the meeting two souls surrendered to the Lord, one being a

Roman Catholic. Recently we paid a second visit to Cheshire, and there also the Lord confirmed the word by signs following, and another two souls were won into the Kingdom. Oh, praise the Lord! He is just the same, yesterday, to-day, and for ever!

Exeter. The work is making steady progress at Topsham and is still being carried on by the Crusaders, with an occasional visit from Pastor and Mrs. Goreham.

Glossop. The young people here are getting into harness, and mean business for the Lord. Recently the Crusaders took a service which created considerable interest in the Crusader work.

Southport. As a band of young people, we are praising God, that twelve months ago this glorious Foursquare Gospel message came to this pleasure-loving town. To-day we are saved and satisfied, enjoying fellowship with the Master and proving Him to be the same to-day as yesterday, and our great unchanging Friend.

On a recent Monday evening we formed our branch into bands and one and all are looking to God to guide and bless in spreading the message in the surrounding neighbourhood during the summer months.

The enthusiasm which prevails in our services goes to prove that the Lord Jesus can satisfy the young people of to-day — F M

**HORSHAM
CRUSADER RALLY**
will be held in the
TOWN HALL, HORSHAM
on
WEDNESDAY JUNE 8th at 7.30 p.m.
conducted by
Pastor E. C. W. BOULTON
(National Crusader Secretary)

Crusaders from Brighton Eastbourne
Hove Horsham Preston Park and
Worthing will take part in the Rally

A HEARTY WELCOME TO ALL!

Bradford. The Crusaders have held another open night, when very inspiring addresses were given by three of the Crusaders, and the general opinion at the close of the service was that it would compare favourably with a convention meeting.

Forest Hill. The Sunday school has nearly doubled its numbers, and the Crusader band too is rapidly growing, the young people on fire for God working in their several bands.

BURDENS MAY BECOME BRIDGES

An ant was carrying home a bit of straw, and came to a crack in the rock it was crossing. The little ant tried in different ways to get its burden across, and finally decided on a plan. It put one end of the straw down at the edge of the crack and then pushed it till it reached the other side, then walked across on its burden, making it a bridge.

All the burdens that we bear may in time become bridges which will carry us over to the other side if we bear them faithfully for Christ.

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord!" (Obad 1: 4)

For faith everywhere multitudes die willingly. It is not the dying for a faith that is so hard, men of every nation have done that, it is the living up to it that is difficult.

Here in our streets we pass face after face without a sign of recognition, but in heaven the common happiness will speak through all eyes.



Liverpool Crusaders.

May

By FRED HUNT

OH, May! thou month of blossom and of bloom,
Victor of victors over Winter's gloom
What lavish colouring thou dost bestow
On one and all, of high degree or low.

Rich sheen behold on wings of butterfly,
And song of skylark hear, high in the sky,
The lilac bursts in bloom of varied hue,
Laburnum intermingles with it too

The grand and gorgeous chestnut flow'r above,
In sympathy with all the rest in love
The iris, tulip too, aspiring high,
Now blend their lustre for the human eye,

As sunlight gleams on just and unjust fall,
Pert petals drop—confetti-like, on all,
The honeymoon of birds thou dost record
More than the rest thou canst, it seems, afford!

Thou month of wonder, beauty, and of bliss!
Hath heaven made troth to thee, and thrown a kiss?
Thus causing such a blush o'er thee to spread,
Expectant, thou, to be to altar led?

To go that way always means sacrifice
Of bloom a luscious fruitage must suffice
The appetite of insect, bird, and man,
Thus hath the Lord designed His gracious plan

A Song of Hope

Don't let the song go out of your life,
Though it chance sometimes to flow
In a minor strain, it will blend again
With the major tone you know

What though shadows rise to obscure life's skies,
And hide for a time the sun,
The sooner they'll lift and reveal the rift,
If you let the melody run

Don't let the song go out of your life
Though the voice may have lost its trill,
Though the tremulous note may die in your throat,
Let it sing in your spirit still

Don't let the song go out of your life,
Let it ring in the soul while here,
And when you go hence, 'twill follow you thence,
And live on in another sphere

"Anybody that Likes"

AN old woman lay dying. She knew she had but a brief time to live, and by her bedside sat a little girl reading the Scripture to her. She was reading the third chapter of John and had reached verse 16, when the old woman's attention was arrested by the word "whosoever."

She stopped the child and asked her what "who-

soever" meant. She did not know. Then said the woman, "Run as quickly as you can and ask the first person you meet."

The girl put down the book and ran to inquire the meaning of the word "whosoever." She stopped the first person she met and said,

"If you please, sir, can you tell me the meaning of the word 'whosoever'?"

"Oh, yes, my little girl," replied the gentleman, "it just means 'anybody that likes.'" She thanked him and ran back to the old woman.

As soon as she reached the bedside, the poor dying creature raised her eyes and said,

"Oh, have you found out yet?"

"Yes," replied the child, "I met a gentleman who said it just meant 'anybody that likes.'"

"Thank God," she replied, as she put her tired hands together and looked up to heaven.

"Thank God. Then I like, I like."

Soon after this she breathed her last, and without doubt passed away to be with Him who had been set before her as the Object of faith.

Went a simple thing is faith. It just takes God at His Word without question or quibble. It is this simple belief of what He tells us of His Son having died in our room and stead, that honours God and saves the soul.

May the reader thus believe God, and reap in riches blessing the fruit of that mighty work of Calvary. Remember, it is unto all—yes, "anybody that likes" may take to himself and enjoy its unspeakable benefits now and for ever.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii 16)



"PLEASE SIR, CAN YOU TELL ME THE MEANING OF THE WORD WHOSOEVER?"

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

ABERYSTWYTH.—Board-residence; apartments, or bed-breakfast; Foursquare fellowship; open until October; central; two minutes walk from promenade, country. Particulars from Mrs. D. W. Evans, 6, North-gate Street, Aberystwyth. B1041

BLACK mountains, Breconshire.—Terms moderate; bed and sitting-room with attendance; for those desiring fresh air, farm house, fresh butter, eggs, and milk. Greenow, Blandigedi, Llanigon, Hay, Hereford. B1009

BRIDLINGTON, Yorks.—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elsinore," Trinity Road. B1015

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4063.

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B947

CLAPHAM COMMON.—Comfortable bed-sitting room; 10/6 per week; if bed and breakfast, 17/6. Suit business lady or school teacher. Apply after 6 p.m., 60, Hillier Road, Broomwood Road, S.W.11. B1044

FOURSQUARE home of rest and fellowship; terms 30/- weekly, 25/- sharing; beautiful country; easy access to all parts. Mrs. Newman, Lyndhurst, Kings Road, Horsham, Sussex. B1037

GLOSSOP Elim Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire.

HASTINGS.—Board-residence, 35/-, or bed and breakfast, 21/-; home comforts, good food. Mrs. Barnes, 10, Quarry Terrace. B1028

HASTINGS.—Comfortable bed-sitting room, and bed and breakfast; 5 minutes assembly and sea; near station. Terms 21/-; homely select neighbourhood; Foursquare. Mrs. Adams, 16, Braybrooke Terrace, Hastings. B1032

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HOVE.—Board-residence, long or short, comfortable accommodation, homely select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marmion Road, Hove, Sussex. B979

HOVE, Brighton.—Board-residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. B1003

HOVE.—Comfortable board-residence; quiet, homely; convenient for sea, shops, buses. £2 weekly, or from 30/- each, shared room; bed and breakfast only, from 21/- "C.", 44, Portland Road. B1029

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ISLE OF WIGHT, Shanklin.—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

LEIGH-ON-SEA.—Apartments; bed and breakfast, £1 per week; full board if desired. Foursquare fellowship, Mrs. Cuthmore, Bethany, St. Clement's Drive. B989

LONDON.—Hostel for students, workers, and visitors; comfortable lounge; all bed-sitting rooms have gas fires, and hot and cold water; moderate terms. Miss Volkman, 27, Cambridge Terrace, Hyde Park. B996

LONDON.—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2. B1020

LONDON.—Visitors welcome, long or short periods; comfortable accommodation, liberal table; easy access to all parts; select neighbourhood; Foursquare. Terms moderate. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E.24. B1027

PORTSMOUTH.—Pentecostal fellowship offered during holiday season; suit Crusaders or business girls; very moderate terms; pastor recommends. Mrs. Ward, 34, Fynning Street, Portsmouth. B1013

RAMSGATE, West Cliff.—Near sea and promenade; comfortable guest house, for restful holiday and Christian fellowship; personal supervision; terms moderate. Mrs. Lancaster, 3, Crescent Road. B1010

SCARBOROUGH.—The queen of watering places; spend your holidays here this year; home comforts, and fellowship at Elim Foursquare Gospel Church, Murray Street. Apply Mrs. T. Tetchner, 3, Murray Street. B1024

SHANKLIN.—Board-residence; ideal position, 2 minutes from lift, cliffs, Keas Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1023

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SUNNY Worthing.—Comfortable board-residence; 2 or more sharing large rooms, 35/- each; children from 10/-; or apartments; 10 mins. sea; near assembly; central. Mrs. Steed, Rosslyn, Bridge Road. B1030

WESTCLIFF, Southend-on-Sea.—Apartments; bed and breakfast, £1; 2 sharing 15/-; full board on Sunday, 2/6. Foursquare. Mrs. Green, 213, North Road. B1034

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EASTBOURNE.—To let; large house, 9 bedrooms, large gardens, central; lease, fittings, furniture, goodwill. Selling through ill-health. Well furnished; reception rooms, usual offices; reasonable; central heating. Proprietress, 23, Eny's Road. B1012

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CHRISTIANS need Christian woman, 3 months or longer; house-keeping (including cooking), answer phone. Practically free Sundays; Saturday afternoons, all evenings. 10/- weekly. Near assembly. Burgess, 77, Grange Road, South Norwood. B1015

REQUIRED, third housemaid for town, and second for town and country; ages respectively, 18 and 22. Box 218, "Elim Evangel" office. B1033

WANTED, fully qualified Christian maternity nurse; Foursquare, for West Sussex town, mid-October. Write in first instance stating terms, etc., to Box 219, "Elim Evangel" Office. B1035

SITUATIONS WANTED.

NURSE-Companion Help, willing, kind and patient; experienced, well recommended, wishes for employment with Christians. Webb, 30, Grosvenor Avenue, Wallington. B1039

SHORTHAND Typist, lady (36), seeks evening or part-time work, or permanency. Believer; own machine. Write Box 217, "Elim Evangel" office. B1031

SITUATION required by elderly widow, as housekeeper, or companion, in Pentecostal home; good cook and clean; wage; excellent refs. Box 220, "Elim Evangel" office. B1036

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HOUSE PURCHASE.—Surveys and valuations made by Foursquare Surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Moderate fees to Foursquare clients; provincial work by arrangement. Walter H. Peterson, F.A.L.P.A., 62, Cranbrook Rise, Ilford, Essex. (Telephone Valentine 4374).

BIRTHS.

BIRKENSHAW.—On May 3rd, to Mr. and Mrs. A. Birkenshaw, of Clapham assembly, a daughter.

DRURY.—To Mr. and Mrs. E. Drury, of Elim Tabernacle, Rochester, a daughter, Valerie Yvonne.

MARRIAGES.

BOTTING; CRUSE.—On April 27th, at Elim Tabernacle, Eastbourne, by Pastor S. Gorman, Leslie William Botting to Bessie Douglas Cruse.

STRICKLAND; HODGSON.—On May 7th, at Elim Tabernacle, Norton Way North, Letchworth, by Pastor E. J. Phillips, Roy William Strickland to Beatrice May Hodgson (both Elim Crusaders).

WITH CHRIST.

BERRÉCLOTH.—On April 24th, Mrs. Emma Berrecloth, of Eastbourne, age 72. Funeral conducted by Pastor S. Gorman.

HARGREAVES.—On April 27th, Mrs. Hargreaves, of the Leeds assembly. Funeral conducted by Pastor T. H. Jewitt. B1042

SINGLETON.—On April 9th, Miss Clara Singleton, of Huddersfield, age 51. Funeral conducted by Pastor W. Leslie Taylor.

TOWNEND.—On April 27th, Peter Townend, of Leeds, age 4½ months. Funeral conducted by Pastor G. Miles. B1043

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