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The Elim Evangel

AND

FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 24

JUNE 10, 1932

Twopence

Principal GEORGE JEFFREYS at Dundee

Remarkable Scenes in Y.M.C.A. Hall

Remarkable scenes were witnessed last night in the Y.M.C.A. Hall, Dundee, where Principal George Jeffreys, founder and leader of the Elim Foursquare Gospel Alliance, is holding a revival and healing campaign.

The hall was crowded, and after an address Mr. Jeffreys invited the sick to the platform.

After being touched by Mr. Jeffreys, men, women and children reeled unsteadily on their feet and had to be assisted in a more or less unconscious condition to seats and benches, while many gave testimony that they had been cured of disease.

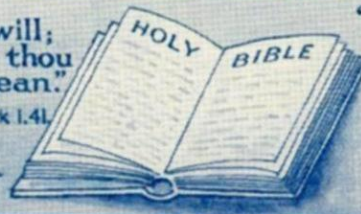
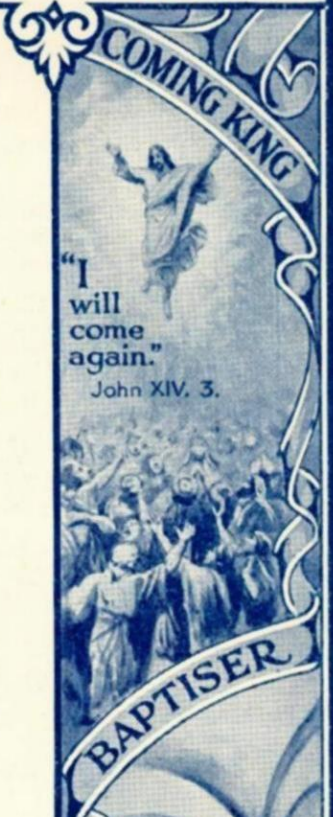
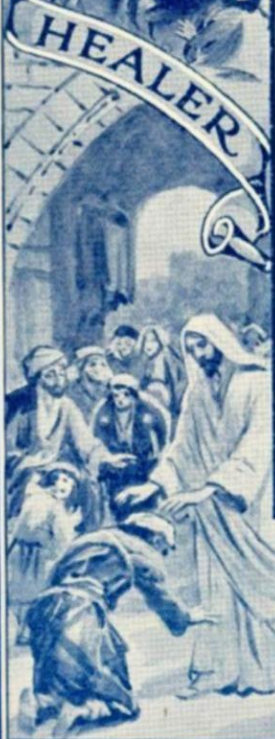
A woman among them got up and announced that for ten years she had been unable to lift her right arm on account of rheumatism. Amid the cheering of those in the hall she lifted a Bible from the platform table and held it high above her head. — "Dundee Courier," May 27th, 1932.

CAIRD HALL TAKEN FOR A WEEK

Not for many years has Dundee experienced so remarkable a revival of spiritual vitality as that led by the great Welsh Evangelist, Principal George Jeffreys. A break in the continuity of the wonderful gatherings at the Y.M.C.A. took place on Wednesday, when both afternoon and evening meetings utilized the much larger accommodation of the Free Breakfast Hall. While the Y.M.C.A. arrangement has been resumed and will continue throughout next week, Principal Jeffreys' announcement on Tuesday night that they had taken a daring step by engagement of the Caird Hall was received with intense enthusiasm, and on Wednesday his further intimation that the fixture included extension of the campaign for eight days commencing Sunday, 5th June, was again loudly applauded.

The Evangelist's addresses, which are frequently directed to throwing New Testament light on Old Testament word pictures, not only thrill but bring home conviction to his hearers, as is proved by the many lives readily surrendered to Him, whose offer of the precious gift of Eternal Life is so earnestly and eloquently proffered by His faithful servant. Many testified to the healing they had received, including people from without the city.

The whole-hearted singing of the familiar hymns and numerous new inspiring choruses constitute a most striking feature of the exceptionally bright services. — "Dundee Free Press," May 27th, 1932.



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. June 10, 1932 No. 24

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Principal **GEORGE JEFFREYS'**

Revival and Healing Campaign DUNDEE

Owing to the Great Revival, the **CAIRD HALL** has been taken from June 5th to 12th. Every night at 7.45. Sunday and Wednesday also at 3 p.m.

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.

When arranging your holidays, remember July 30th (the Saturday before August Bank Holiday), and book this date for the Great Foursquare Rally at the

CRYSTAL PALACE (London)

convened by

Principal **GEORGE JEFFREYS**

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

Three Great Meetings, 11. 3 and 6.30

Delightful Fellowship, Praise and Worship, Ministry to the Sick, Great Rally of Elim Sunday School Scholars and Cadets. The Word of God ministered.

Special singing by Elim Crusader Choir half an hour before each meeting.

Every possible accommodation.

Refreshments. Car Parks. Cloakrooms, etc.

Tickets of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION. Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on July 30th. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR. All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

SUNDAY SCHOOL SCHOLARS. An announcement will be made in every Elim Sunday School in London and district about the part to be taken by the scholars and about tickets at the reduced price of 3d.

LONDONERS. Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON. Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS. Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

WATCH THESE DATES

ANNAGHANOON. June 25-29. Elim Tabernacle. Opening of new building, 25th, followed by Bible School and Evangelistic Campaign by Principal P. G. Parker.

ARMAGH. July 5-10. Elim Hall. Bible School and Evangelistic Campaign by Principal P. G. Parker.

BALLYMENA. June 21-24. Elim Hall. Bible School and Evangelistic Campaign by Principal P. G. Parker.

BANGOR. July 12. Elim Hall. Convention Services. Speakers: Principal P. G. Parker and others.

BELFAST. June 12-20. Ulster Temple. Bible School and Evangelistic Campaign by Principal P. G. Parker.

ELIM WOODLANDS. Every Saturday. Open to visitors 3 to 9 p.m. Attractive grounds. Tea and meetings. Tickets in advance 1/- at London Churches. 1/3 at door.

GLOSSOP. July 2-16. Elim Tabernacle. Summer Convention. Speakers: Pastor P. N. Corry, Mrs. Saxon Walshaw and others.

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

LURGAN. June 30—July 3. Elim Hall. Bible School and Evangelistic Campaign by Principal P. G. Parker.

This space is reserved for local announcements

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. 24

JUNE 10, 1932

Fridays, Twopence

Prayer, Pentecost, and Power

At the Royal Albert Hall, Whit-Monday, 1932

By Rev. R. J. JONES, J.P.

The pow'r that fell at Pentecost,
When in that upper room,
Upon the watching, waiting ones,
The Holy Ghost had come,
Remaineth evermore the same,
Unchanging still, O praise His Name

NEARLY three years ago when writing in the *Evangel* in connection with Principal George Jeffreys' ever memorable Cardiff Campaign, I stated that the only explanation I could give for the miracle of the "crowd in the queue" was the fact that thousands had grown tired of worshipping in the refrigerators of modernist teaching, and had come where the fire was burning brightly, to be thawed, warmed, and set on fire again. And the excellent article in last week's *Evangel* on "The Holy Spirit as a Fire," emphasises this, where the writer points out that

THE FIRE ATTRACTS

Some years ago the by-product plant of a colliery company at Aberbargoed took fire. The flames rising to a height of 150 to 200 feet could be seen for miles around, and the reflection in the sky conveyed to the people living in the adjoining valleys that there was a great fire somewhere. Over the hills and through the valleys thousands rushed to the scene of the fire. Yes, fire attracts, and that explains the presence of the great crowd at the Royal Albert Hall on Whit-Monday. There was a glowing fire. We went there shivering spiritually but came away warmed through and through, and singing—

Then God's fire upon the altar
Of my heart was set aflame,
I shall never cease to praise Him,
I will praise Him
Glory, glory, to His Name,

The police officer who called us at 4.30 a.m. on Monday could hardly believe that we were getting up at such an unearthly hour and travelling all the way to London simply to attend some religious services. The people in the train could not understand

it, when a dear sister from Swansea walking along the corridor saw us, and said, "So you are going up too. We had a wonderful time at Swansea yesterday, but we shall have a Pentecost to-day." And we agreed, we could see the red glow in the sky.

The fire was attracting us, as it was attracting thousands more. Why, Pastor Court called my attention to one young fellow who had ridden over 220 miles

FROM HULL ON A PUSH-BIKE.

His face was beaming, as if he was going to "free wheel" all the way home. When we got to the hall about 11.30 I could not find the tickets. Generally speaking, you want tickets to-day for everything but for a religious service, yet thank God, the Foursquare movement is changing the order, you cannot be sure of a seat, even in the great Royal Albert Hall, unless you have a ticket. We tried the door facing the Albert Memorial, but the gold-braided official referred us to the office on the right. The clerk was sympathetic, but adamant. Then from door to door giving our names and addresses, but no admission. O, the agony of it all, so near and yet so far. I am glad that the tickets for the Greater Convention are not carried in the pockets but in the heart. In desperation we knocked on the glass panels when we saw an Elim usher inside. He identified us, and went responsible to the paid official for our good behaviour. At last we were inside, just as the morning service was closing, twenty-five souls saved, and the joyful thousands on their feet singing, "He that believeth on the Son, 'tis true, hath everlasting life." Then the Lord's prayer. From the arena to the top of the building, everybody praying as He taught us to pray.

A heavenly sound this, after the noises outside. Discordant noises and rows are of the earth earthy, but the sound of Pentecost is heavenly. There were nearly 400 on their knees in the arena, and what a sight as the Principal laid hands upon them. Power, yes, mighty power descending upon them. Weak and broken bodies thrilled with new life, and scores

receiving the Baptism of the Holy Ghost. Power, yes up in the balcony, there in the box on our left, in the stalls and arena and out in the prayer meetings in the large anterooms. There was

A DEEP, DEEP NOTE

of reverence, thanksgiving, joy and victory in the song which followed, "Precious Name, oh how sweet."

If ever there was a man who loved his Bible, it is Principal George Jeffreys, and someone picked it up and took it away. In the national Library of Wales at Aberystwyth can be seen the "Red Bible." I should like to see Mr. Jeffreys' lost Bible in the same place, labelled, "*Beible y Cymro sydd yn ei gredu o glawr i glawr*" (The Bible of the Welshman who believes it from cover to cover.)

Mr. Douglas Gray and his happy Crusaders were sweetly singing, "Pentecostal fire is falling," when I got on the platform in the afternoon. What a congregation on a Whit-Monday!

The whole place was charged with power when Mr. Jeffreys asked us to sing, "Praise God for the power just now."

"The tide is rising. Over sixty received the Baptism of the Holy Ghost this morning, souls were saved, and bodies were healed. That is the old-time religion." *Bendigedig!* After a time of prayer the Principal and Mr. Darragh sang the chorus—

The old, old story, it is ever new,
The old, old story, praise the Lord, it's true,
That Jesus died for me as well as you,
I love the old, old story

And being anti-modernists, we joined in, and sang it over and over again, each time ending with—

That whosoever will believe,
Shall everlasting life receive

Nothing but smiling faces, no frowns. Look at the hundreds of young people joyously waving their hymn sheets, or look at the shining, beaming face of that dear old saint from Halifax, Mrs. Walshaw.

The preacher is happy too. He is anxious to let us know what a wonderfully rich lot of people God's children are in "the Gifts of the Spirit." Priceless gifts, ours for the asking, for the taking. He has lost his Bible, but thank God he has not lost the Word. "Thy Word have I hid in my heart." First of all he led us out of the foggy misconceptions in connection with the Pentecostal belief, which are greatly troubling many good people to-day. Misconceptions, which I am afraid are due in a measure to the manner in which these truths are oftentimes presented by so-called Pentecostals. He then clearly

EXPLAINED THE DIFFERENCE

between the fruit of the Spirit and the Gifts of the Spirit, rebutting the contention that both must be received at the same time. Then the nine rich Gifts of the Spirit, which he insisted are not ordinary, but miraculous and extraordinary. We were solemnly warned against lightly using the gifts. "I would rather quit the ministry for ever than be a party to abusing or misusing either of the Gifts," and he strongly opposed all forms of fanaticism, selfishness, and narrowness. He dealt with all the Gifts, and each had to stand the acid test of the Word of God

Listening to every word spoken with sincerity, we had to admit that to deny any of the claims made, we must first of all deny the Bible. Never have I read or heard such a lucid and clear exposition as he gave of "divers kinds of tongues." Filled like Peter at Pentecost with the Holy Ghost, he raised his voice crying, "We must come out for the truth, whatever happens. Let them say that it may come from below, it came down when I had it." And the "Praise Him," "Glory," and "Hallelujah," from many hundreds signified that it had come down upon them also. His commentary on the Bible was the Bible, and the most biased person would have to acknowledge his fearlessness. This man, who metaphorically speaking, has been tied to the stake, and thrown to the lions over and over again, still stands for the whole truth, cost what it will. He insisted upon sanity, and definitely opposed selfish extravagance and the misuse of this Gift, claiming that it was bestowed to speak to God and not to man, a heavenly language. It was a sign to unbelievers that the present dispensation is coming to an end, and to the believer a means to edify himself. And then we had a time of real revival.

Speaking of the eighth gift in the list of miraculous gifts in I Corinthians xii., he shewed most lucidly that it was one

CHIEFLY FOR PRIVATE USE,

and quoted I Corinthians xiv 2, "For he that speaketh in an unknown tongue speaketh not unto men, but unto God for no man understandeth him, howbeit in the Spirit he speaketh mysteries." Giving his own experience in order to illustrate the use of the gift for self-edification he said, "It is quite natural for me to approach God in prayer in English, but this language sometimes fails to express the fullness of the heart, and I have to fall back upon my mother tongue, and often the words of an old Welsh hymn such as

O', Anfeidrol rym y cariad,
Anorchfygol ydyw'r Gras,
Difyfnewid yw'r Addewid
A bery byth o hyn i maes

brings me into the presence of God. The Welsh language is so rich, so full, and so flowing that it is almost impossible to give a literal translation that can convey the meaning in the short words of the English language. For instance love—*cariad*, joy, *gorfoledd*, glory, *gogomant*. But even the Welsh tongue fails at times to express the love of God in the heart, and it is then that the Spirit taking possession of the vocal organs, brings me into the supernatural plane, and although my understanding may be as Paul said, "unfruitful," yet I come from the prayer room edified and strengthened.

How could you expect us to keep silent when the preacher spoke thus of the eternal force of His love, unconquerable grace, and unchanging promise? No, no, we could not, "*Diolch Iddo byth am gofio llawch y llawr.*"

Yes. Amen, Hallelujah, loud and long, from all over the building, among them from the sixty who had had that blessed experience that very morning in the Royal Albert Hall. And I now understand that

nearly two hundred received the Baptism that afternoon. It was a wonderful service, reminding me of the words of the Rev. Philip Jones, our most noted Welsh preacher, who, speaking a week ago on the need of another outpouring of God's Spirit, said in his inimitable manner of the revival of 1904-5, "Lovely time, lovely time!" That afternoon we had a "lovely time" *Gogomant*.

A LARGER CONGREGATION

in the evening. Right from the beginning it was time spent with God

Yes, this pow'r from heav'n descended
With the sound of rushing wind,
Tongues of fire came down upon us,
As the Lord said He would send

The fervent prayers, the joyous praise, and the loud responses when Pastor Corry sang, "Oh, every one that is thirsty in spirit." Then the enthusiasm when the Principal read out the greetings from Switzerland, Birmingham, and Southampton, our cups simply running over when he read the telegram from the Dundee converts, "Hurry back." But we want him back in Wales too, this man with a Full Gospel. They want him back everywhere. "Hurry back." What can be the secret of this longing for his return? Is it not this?—

Just a channel full of blessing,
To the thirsty hearts around

His subject was "The Baptism of the Holy Ghost," and we had another masterly exposition of this great gift, which is as much misunderstood as the miraculous gifts. The space at my disposal will only allow

Great Pentecostal Outpouring

at the Royal Albert Hall, London

By Alderman C. E. DEARDEN (Mayor of Rochdale, 1929)

IT is gratifying to find here and there a church or a Christian community which is proving to the world that it believes something. Particularly is it good when it proves that the thing which is believed is demonstrably alive and operative.

In the Elim Foursquare Gospel movement we have a people most audacious in their aggressive dependence on the co-operation and benediction of Almighty God.

This live and cheerfully daring people—already accustomed to making bold

TRIALS OF THEIR BELIEF

in the cause of Christ—has just made another tremendous adventure with the usual attendant award of mighty blessing. For Whit-Monday the Royal Albert Hall was engaged for the purpose of a great Pentecostal outpouring.

I say it was a tremendous adventure of faith, first, because of the large financial liability of such an undertaking. It could not be expected that the people of the Foursquare community could come at this time

me to mention briefly the effect of some of his words upon the great congregation.

"The Holy Ghost was never given to burn up our sins. We lose our sins at Calvary. The vessel must be cleansed in the Blood at the Cross, before the Holy Ghost will take possession. The Holy Ghost is given for the purpose of power for service." And what an example we had of this Power in the preacher himself. "The Spirit is *with* us before, but *in* us after Pentecost. My desire is to see every denomination going all out for the whole thing. I would like to see

EVERY CHURCH ON FIRE,

and every minister aflame. To-night I have authority to preach the same Gospel as was preached on the Day of Pentecost. The modernists are trampling under their feet the Blood of the Covenant, and scattering to the winds the precious Gifts of the Spirit. I refuse to compromise. I stand for the full Gospel"—his voice ringing out clear as a silver bell, his words burning with sanctified passion, and his whole body moved under the power of the Holy Ghost; roused us, thrilled us, and lifted us up. "Come back to the Cross, the only way into the Kingdom of God. Come back, come back!"

Then we heard the great voice of much people saying Amen, Hallelujah! And see them coming from all over the building, ten, twenty, thirty, forty-two. "Dioleh Iddo."

Baptised with fire, God is using him to set thousands more on fire too. This was a red-letter day, a red-hot day. Nearly eighty souls saved, scores testifying to having received a healing touch, and hundreds in an ecstasy of joy, having received the Baptism of the Holy Ghost. *Gogomant!*

in such numbers as they do on Easter Monday. On this ground, therefore, it was clearly a venture of faith. There is, however, another and greater reason why I regard this convention as a courageous trial of faith, and that is very because the outpouring of the Holy Spirit in the very special Pentecostal manner of gift distribution is neither generally taught nor believed by many Christian churches, so that a demonstration for that purpose might not attract many people from outside. "But," said the Principal, when I enquired why they had dared another such enterprise, "if we believe in Pentecost we must expect the Lord of Pentecost to meet us. Of course," he proceeded, "we cannot reasonably expect the hall to be filled on this occasion, so soon after the crowded gatherings of Easter Monday, exactly seven weeks to-day."

Truly the great hall with its 10,000 seats was not filled, as at the yearly Foursquare demonstration, but the response to this opportunity of Pentecostal blessing was still evident—the vast congregations reaching from floor even to the top balcony showed

that there was an intense hunger for God and Pentecost.

Whether the income met the expenses I do not know, but the spiritual value of the meetings was surely worth any loss that might be incurred. The undertaking was worth all the time, energy and money required, because of the immeasurable spiritual triumph of faith alone.

One expected that only converted people would attend gatherings held definitely for the Spirit's outpouring, and yet souls professed salvation in the meetings. Over 100 stood up in testimony to having received healing in the two healing services held during the day between the large meetings. There were some 800 people who attested that at some time they had been healed under the administration of the Foursquare Gospel, among them cripples who had been wheeled about, others who had been healed of cancer, also many others cured of diverse ailments.

The great purpose of these assemblings, however, was specifically for

ALL DENOMINATIONS

A MIGHTY OUTPOURING

of the Holy Spirit of God, and the people were not disappointed. 1780 souls were interceding in the prayer rooms. Over 200 received the eagerly longed-for Baptism, some in the arena, the amphitheatre and the balconies of the great hall when the Spirit fell upon them as Principal Jeffreys ministered the Word during the meetings. What a time it surely was! How I yearned that all our churches were brought under the spell of this grand joy and could sing with the glory of conviction of the Power that fell at Pentecost.

Who can estimate in pounds, shillings and pence what it means to this land and to the world that many thousands of people have arrived at the exalted state of spiritual education and experience that they *know* that there is nothing—neither pleasure, honour, fame, power, wealth—that matters or has any worth or value apart from the Gift of God in Christ?

I would like to dilate upon the lucid and masterly exposition of the Principal at the successive sessions. In the morning he spoke upon The Distinction between the Spirit of Christ and the Holy Spirit, and made it very clear to us from both Old and New Testaments. In the afternoon he spoke upon the Nine Miraculous Gifts, particularly the Gift of Tongues, how the Apostle Paul glorified God in this gift and

EXHORTED HIS FOLLOWERS

to "forbid not to speak with tongues." In the evening he spoke upon The Difference between being Born of the Spirit and being Baptised of the Spirit. I must, however, refrain from dwelling upon these statements, except to say that he who would try to refute the Principal's expositions from the Bible, would set himself an arduous task, would court certain failure and grievously humiliate himself.

It was an inspiring sight to see so many thousands of people full of spiritual joy and joy-making. Mr Darragh, as usual, with his well-known genius for the task, led the congregational singing. It was in-

vigorating to see Mr Douglas Gray as he conducted with very considerable grace and gusto the fine choir of Crusaders, all sashed with their decorative blue regalia, and to hear these folk sing with the glee and glory of those who are born again.

It is becoming customary for the Principal on these occasions publicly and pointedly to challenge these young stalwarts of Jesus with the following trenchant incisive questions: "Are you sure you are really, genuinely born again?" "Do you really *know* this?" "Do you find Jesus satisfies your every need? Do you?"

And it is most thrilling to hear how their sweet, glad young voices ring out in grand, joyous, affirmative chorus: "Yes! Yes! We do! We do! Christian fathers and mothers of

ALL DENOMINATIONS

What would you choose for any of your children before this happy experience? What sound could fall so sweetly on your ears in the fulness of life, or in your dying hour rest with such comfort upon your heart as the sound of words like these from the children of your upbringing? The religion of Jesus is gloriously real even for the young. Thank God for the testimony of these young people to the glory of the Gospel of Jesus!

Again everybody received a sacred thrill and an enriching sense of God's presence and of His falling blessing as Pastor P. N. Corry sang, "I will pour water upon him that is thirsty." It was a hallowed moment.

It is refreshing to note at all times how each section of this already mighty movement reacts upon the other sections. The spirit of unity is commendable. So we find from various units there come telegrams of good will and prayer to the meeting here—a telegram from Switzerland signed by our beloved Dr Lanz, one from Birmingham, one from Southampton and one from Scotland in which the people of Dundee, where the Principal is conducting a mission, send their good wishes and conclude with the appealing demand, "Hurry back will you?"

As a last word, let me say we owe a real debt of gratitude to those who were responsible again for the organisation of the meetings, particularly to Pastor E. J. Phillips. They do their work with commendable accuracy and completeness, and we would assure them of our sincere thanks and prayers, and praise God for all the blessings of another stupendous day.

PSALM LXXI CONFIDENCE IN GOD

It is very likely that David penned this Psalm of faith and hope during the trouble of Absalom's rebellion. The certainty that the king's own life would be prolonged (*v* 6) was also doubtless an inspired prediction of the resurrection of the coming King. This was the greatest of all miracles because it meant the conquest of death.

ANONYMOUS GIFTS.

We acknowledge with gratitude to God the following amounts sent:
Foreign Missionary Work Cardiff (one of His), £1, Lancing (A.C.), 5/-
Free Distribution Fund, £10

Revivalist in Garden City

Principal Jeffreys at Elim Convention

NEARLY ten years ago a small stir was created in the religious circles of Garden City, by the visit of Evangelist George Jeffreys, of the Welsh Revival

Mr Jeffreys, now the Principal of a very large organization, returned to Letchworth on Whit-Sunday, and crowded congregations listened to him as he



By permission of]

[Herts and Beds Pictorial

Famous Principal's Visit.

Principal George Jeffreys (right) who paid a special visit to Elm Hall, Letchworth, on Sunday to conduct services. On the left is Pastor L. J. Phillips, of Headquarters, and his sister, Miss D. Phillips, who is in charge of the work at Letchworth

preached in the afternoon and evening at the Elm Tabernacle

ROMANTIC GROWTH

There is something of a romance about the growth of the movement of which Principal Jeffreys is the head. In 1915 a small group of evangelists joined together in the North of Ireland, under the title of the Elim Evangelistic Band, with Principal Jeffreys at their head. During the war years their work steadily grew in Ireland, and several churches were established. After the war calls came from England, the first from Leigh-on-Sea, and the second from Clapham, London, and the third from Letchworth Garden City, followed by others. In response Mr Jeffreys conducted evangelistic services here, and

there followed the erection of a wooden hall for regular services, and within four years the present picturesque church was completed, under the superintendence of Mr H C Phillips, now a missionary in East Transvaal

By 1924 the Elim organization had grown to such an extent in England that it was decided to move the headquarters from Ireland to London, and revival campaigns were held there with astonishing results. There are now over two hundred churches dotted over the country, many of them in large towns and cities.

LETCHWORTH TO ALBERT HALL.

A development of recent years has been the holding of meetings in the Royal Albert Hall at Easter and Whitsuntide, when huge congregations of ten thousand people have gathered. Principal Jeffreys went to preach at these gatherings on Whit-Monday after leaving Garden City

Principal George Jeffreys seems to have exerted an extraordinary grip over large gatherings of people.

His address at each service was commendably brief—of a little less than half-an-hour duration—and a pattern of brevity and clearness.

Principal Jeffreys is a fundamentalist, and makes no secret of the fact that there is no room in his theology for doubt as to the authority or inspiration of the Bible. It was refreshing, in these days when most things seem to be in the melting pot, to hear a man who had something very definite to which he had pinned his faith.

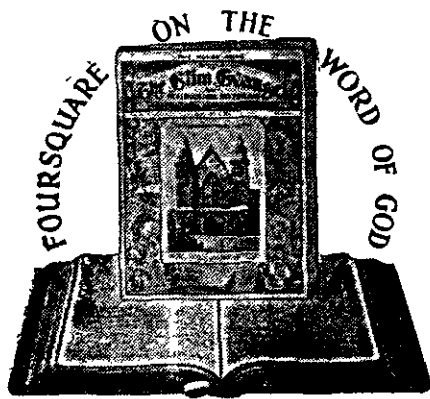
That the Principal is alive to the danger in which the world stands by reason of the menace of war, is adduced by his references to the £1,500 a minute being spent on armaments. He considers it a reflection on modern Christianity that such a state of things exists, but he has no hope of any human agency solving the problem. He believes that only by changing the hearts of men can true peace come to the world.

THE CONVENTION.

The annual Elim Convention has become an institution in Letchworth, and this year's was the ninth that has been held.

In addition to Principal George Jeffreys and Pastor Darragh, who accompanied him, there were also as speakers during the week-end Pastor and Mrs George Kingston, Mr H F Ancell, all of Leigh-on-Sea, Mr W H Francis of Croydon, who will shortly be joining Mr H C Phillips, formerly of Letchworth, at the Emmanuel Mission, East Transvaal, and on Wednesday Pastor Percy Corry arrived to carry on the Convention, which will end on Sunday night.

A huge mass of flowers and plants round the pulpit presented a very beautiful appearance in the hall, and another striking feature of all the services was the special singing of the Crusaders, accompanied by various stringed instruments—*Letchworth Citizen*.



EDITORIAL

Russia's Sorrow.

ONE Russian missionary who was formerly in exile has now been happily released. But he sends a heartrending account of the present situation in that sorrowful land. The facts are not pleasant, but unpleasant facts frequently lead to earnest prayer. Therefore we give them. He says "The preaching of the Gospel in Russia is not developing, but on the contrary, is more narrowed every day. While travelling across Russia from Archangel to Vladivostok I noticed that under the present political system spiritual work is impossible, and in northern and central Russia is quite paralysed. The work of God heard about is going on in scanty measure in Ukraina, Caucasus, and on the Far Eastern frontier. Almost all religious workers, pastors, and evangelists are imprisoned, in concentration camps, or in exile. Very few of them are left, but the work is carried on in almost every place by the members themselves. In all Russia the prayer houses are taken away by force, under the pretence that the local working men have petitioned that the prayer house or church should be taken for the use of the government, while the workers do not know anything about it.

"The preachers cannot move freely. Every able brother can preach only in his own meeting. He is not allowed to do so in another, and he in turn cannot allow a brother from another place

to preach in his meeting. All churches and groups of believers are full of secret co-workers of the G P U, who know all details of each member."

Ruthless Methods.

THE above writer continues "In all churches the G P U press the leaders to pass resolutions that all exiles and imprisoned ones are excommunicated (turned out of Church fellowship), for in Russia you are not judged for religion, but you are arrested and searched under the suspicion of being a spy, a counter-revolutionary, a harmful person, an inducer, a kulak, or anything they want you to be, and they sentence you according to the necessary paragraph. Cases are rarely heard, and some are exiled without a hearing. The official sends to Moscow his decision and the case is over. Afterwards the accused receive a paper with three lines on it 'Heard, Sentenced to 10 years' Concentration Camp, Signature'. They say if there is only the man to sentence there, they will find the paragraph for his accusation themselves. The accused has no advocate or vindication. Making the churches excommunicate all who are sentenced, the government pretend they are not persecuting for religion, but if they put someone in prison it is because they are counter-revolutionary, and the Churches have expelled them themselves."

"Outsiders are afraid to come to the meetings because they are persecuted and discharged from work. All the people in Soviet Russia are depressed and reserved. They are worn out and insulted, void of any freedom."

We are so glad that the Christ of Stephen still lives to succour those who are persecuted and martyred.

The Precious Blood

BISHOP WELLDON is responsible for the following story concerning Dr Bengel. It once more proves that high and low, rich and poor,

find heart rest only in the atoning death of Christ on Calvary.

When the famous Biblical scholar, Dr Bengel, was lying at death's door, he sent for one of his theological students for a word of spiritual comfort.

The student came to the bedside, but hesitated, saying

"Sir, I am only a poor pupil, I don't know what I can say to a great and learned man like you."

"What," said Bengel, "you a student of divinity, and you know not how to give comfort to a dying Christian?"

The student managed to whisper "The blood of Jesus Christ, the Son of God, cleanseth us from all sin."

"That is the very word I want to hear," said Bengel; "God bless you for it."

Day of Prayer.

TUESDAY, June 14th, has been set apart as a day of prayer in accordance with our usual custom of devoting the second Tuesday in each month to this particular purpose. Readers can join with us and with all the Elim centres in bringing the following special needs before the Throne with thanksgiving for past mercies.

That the financial needs of this ever-growing work be met, and that we may be able in His Name to enter the new doors continually opening, that God will continue to bless the Principal and Party in their Revival Campaigns now in progress, that God will undertake for our foreign missionaries in every way, that the blessing of God may rest in a special way upon the work of the Bible College and Elim Woodlands, and that continual revival may be experienced in every Elim Foursquare church.

To believe in Christ is to commit the soul into His hands with all its eternal interests, all its sins, hopes, fears. What a precious deposit! It is the grandest action of the Christian's life. It is the best act that brings comfort to the mind.

Wonderful Revival in Dundee

Principal Jeffreys Winning many for Christ

THE return of Principal George Jeffreys to Dundee on Victoria Day after his magnificent Whitsuntide services in the Albert Hall, London, was attended by most enthusiastic gatherings in the Y M C.A. Large Hall. Following upon his afternoon address, sixteen adults readily responded to the evangelist's searching appeal for separation from the world and allegiance to Christ. Thereafter the platform was promptly filled by the large number of people under some form of bodily affliction. During the anointing and praying for the sufferers, many were for the time overcome by the power, while others returned directly to their seats in the body of the hall. In addition thereto, some invalids unable to join the queue were dealt with specially in different parts of the hall.

In the evening the Principal's address proved one of the most thrilling he has yet delivered since coming to Dundee. It had special reference to the three appearances of Christ in sacrifice, mediation and His second coming, all as described in the 9th chapter of Hebrews. The leading points emphasised that Christ did not come to establish a new religion; His death on the cross was to

REVEAL GOD UNTO MANKIND.

Christ was not merely a social reformer, but took upon Himself the form of humanity in order to unite in one all who were born again of the Spirit. In this connection the speaker mentioned that at their London gatherings no fewer than thirty-nine nationalities were represented all one in Christ Jesus. World events of to-day were steadily moving to the next great war, Armageddon of the Bible, which would be fought in

the air, when bombs and poison gases would destroy whole populations in their large cities. It was the waywardness and sinful heart of man that selfishly moved in conflict with his fellow-man, refusing obedience to God who was against war and sought all men to

COME UNTO HIM AND BE SAVED.

There was only one Kingdom that would come safely out of the great tribulation; it was the Kingdom of the Lord Jesus Christ, whose coming again would take place in the midst of the international conflict brought about by Antichrist. Throughout the whole address the audience was held spellbound under the spiritual fervour and enthralling descriptive language thus presenting events to which the hearts and minds of all present were directed. On calling for surrenders to the claims of the Crucified One, seventeen responses were made, and those who stood to the yearning call were counselled regarding God's promises as all yea and amen in Christ Jesus. Thereafter a large body of men and women stood by invitation, while the evangelist earnestly beseeched the great Physician to lay His healing hand upon them all.

The whole proceedings were most impressive, while everybody was enthusiastically refreshed by uniting in the inspiring hymns and choruses that told of the precious gift of eternal life. All the religious bodies of the city that have been longing and praying for a revival have now one of the most effective opportunities for gathering in large numbers of those who are indifferent to the highest call as well as reviving the spiritual vitality of the churches—*Dundee Free Press*

A Red-Letter Day at Royal Albert Hall

By R. J. FREWIN

And when the day of Pentecost was fully come — Acts 11 1

VERY often we read of the scenes that were witnessed during the revival of '59. If they can compare at all with those I witnessed at the Royal Albert Hall, on Whit-Monday, when the Elim Foursquare Gospellers invaded that building, then I am sure great blessing to many must have been the result. They came from the provinces as well as from every corner of the metropolis, and filled the vast auditorium. When I arrived there I made my way to the back of the platform and looked out on

A SEA OF FACES

filling the arena, stalls and boxes as well as the orchestra and platform. Principal George Jeffreys was there, supported by a splendid representative body of Foursquare ministers, and the Elim Crusader Choir. Immediately I stepped into the hall I seemed to feel that the air was charged with some dynamic power

Truly Pentecost was in the very atmosphere. The Principal in his customary manner gave a powerful exposition as to what the anniversary of Pentecost should mean to us as believers. At the end of his address he asked for those seeking a touch of healing to make their way down to the arena, and those seeking the baptism of the Holy Ghost to make their way to the prayer rooms provided. God's hand was giving healing, as many testified later to having had a Divine touch upon their bodies. At the same time about sixty others, in the "upper room" prayer meetings, were being filled to overflowing with the Holy Spirit.

The afternoon was also one of power and blessing. The Crusader Choir sang splendidly prior to the commencement of the meeting. As the opening hymn was being sung, an entire stranger to Pentecost said to me, "They certainly seem sincere and happy."



PRINCIPAL GEORGE JEFFREYS AGA

It was with some hesitancy that the promoters of the Elim Foursquare Gospel movement arranged special gatherings in the Royal Albert Hall when they were again confronted with monster congregations on Whist-Monday. Principal George Jeffreys again preached through the night, and sixty decided for Christ, many miraculous cases of healing were wrought, over seven-hundred took part in the prayer meetings, and many experienced the power of the Holy Spirit in the boxes and even on the top balcony.

The Principal created a precedent when reading the Scriptures, the congregation repeated verse by verse after him right through the chapter, and the orderly way in which the reading was taken with so vast a company was very marked. In his address he was very emphatic, as he expounded the Scriptures, that the Holy Ghost was given to equip the believer for service and not for sanctification as some supposed.

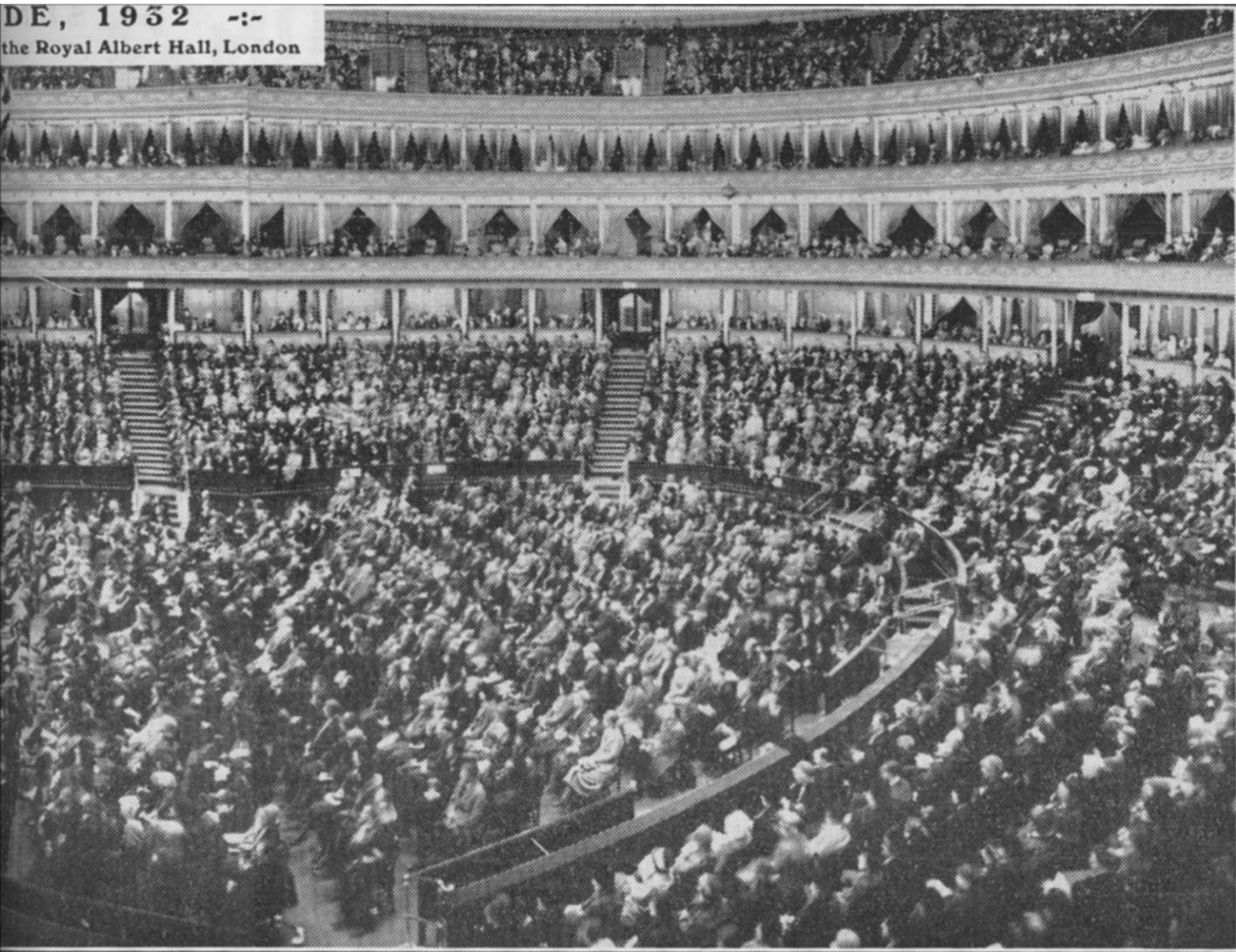
CLEAR AND SATISFYING

too were his words as to that much-discussed gift, the "speaking in unknown tongues." As in the morning, so in the afternoon at the conclusion of his address, Principal Jeffreys called for those seeking healing to come to the arena and the seekers for the Holy Ghost to proceed to the now famous "upper room."

There was a noticeable increase in the congregation for the evening meeting. It was gratifying to see so many people hungering after God's Word, whilst the rest of the world were out pleasure-seeking. The final meeting of the day was, to say the least, glorious, every one entered right heartily into the spirit of the meeting. The Crusader Chorus sang as only born-again believers can sing. I was struck by the way in which class distinction is brushed aside in these meetings, the carpenter, the master builder, the unemployed man, the merchant man, all joining in worship and praise.

Truly the theme of the day was "Pentecost." During this service Principal George Jeffreys called for those who had been healed at any of the meetings up and down the land to stand to their feet.

DE, 1932 :-
the Royal Albert Hall, London



THE ROYAL ALBERT HALL, LONDON

At the Royal Albert Hall, London, exactly seven weeks after their crowded and overflowing Easter services in the same hall. But a pleasant surprise awaited me the day of three gigantic meetings on the Baptism of the Holy Spirit and Miraculous Gifts. It was a day never to be forgotten. Over 200 of the services, and well over two hundred received the Baptism of the Holy Spirit with signs following. Some received an Acts 1:44-46 experience. Principal Jellicoe ministered the Word.

Many responded amid cries of "Hallelujah," and "Praise the Lord." A representative of the daily press, sitting next to me was astounded. The address by the Principal in the evening lost none of its power. He was more than ever gripping in his graphic description of Peter denying his Lord at Jerusalem, and then

SEVEN WEEKS LATER

openly accusing Christ's murderers because of the power he had received at the outpouring of the Holy Ghost. When he brought the address to a close an appeal was made to those who would like to know Christ as their Saviour, and forty-two surrendered to Jesus. Praise God!

Over 200 received the gift of the Holy Ghost during the day, and a large number testified to having had a Divine touch of healing on that memorable Whit-Monday. Just as the remnant of the congregation were leaving by the main door I slipped round to the now deserted platform, and as I stood there alone I looked up at the great organ towering above me, its glorious voice now silent and still, and then at the loudspeaker suspended in the gloom like a specter above the arena. They too were silent. All was peace and quiet, and yet I seemed to hear thousands of ghostly voices still singing, "Pentecostal fire is falling." I retraced my steps to the main door, being one of the last to leave. Thus the Royal Albert Hall closed its doors to Flowers—until next Easter. But who knows?

INSTANTANEOUS CURES

Belief in Prayer and Anointing



Mrs. J. E. Cowling.

A REMARKABLE story of healing comes from the Northfields Foursquare Gospel church. The person concerned is Mrs. Jane E. Cowling, 101, Westfield Road, West Ealing.

"On August 27, 1930," Mrs. Cowling told a representative of the *Middlesex County Times*, "I visited the tent of the Elim Foursquare Gospel Alliance in Leeland Road, West Ealing, where Principal George Jeffreys was conducting a revival and healing campaign."

"I was then suffering from arthritis in my feet, and was a cripple. I was anointed and prayed over by him for Divine healing, and was instantaneously healed of the complaint."

"Again, on October 16th last year, I was taken ill and was sent to Ealing Hospital where I was X-rayed, and several gall-stones appeared on the plates. On November 2nd I was to go to the hospital for further X-ray examination, to see if an operation would be necessary. The previous evening I sent for Pastor J. Kelly, who, accompanied by Mr. J. J. Collins, of Northfield Assembly, anointed and prayed over me, and I was again instantaneously healed."

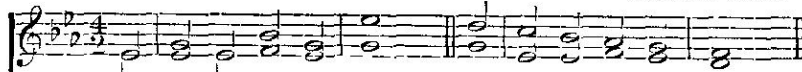
"I went to the hospital, however, the next day, and was again X-rayed three times, and no trace of the gall-stones could be found. After a thorough examination, I said to the doctor, 'I'm healed.' He said 'Who healed you?' and I said, 'Jesus.' He could not understand it."

"I have enjoyed good health ever since, and attend my duties as a midwife, and feel well able to do it. It is so real that I want people to know"—*The Middlesex County Times*, Sat. May 14th, 1932.

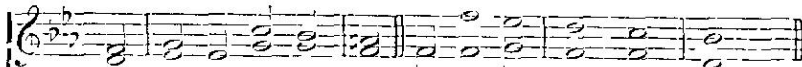
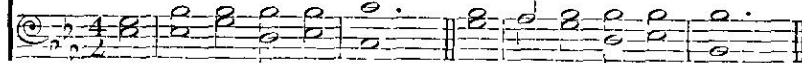
Shall Hymns of Grateful Love—?

J. J. CUMMINS

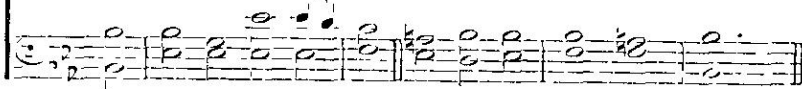
Darwell's 148th.



1 Shall hymns of grate-ful love Thro' heav'n's sh'ar-ches ring,
 2 Shall ev-'ry ran-som'd tribe, Of A-dam's cat-ter'd race,
 3 Shall they a-dore the Lord Who bought them with His blood,
 4 O spread the joy-ful sound, The Sav'our's love pro-claim,



And all the hosts a-bove Then-ours of tri-umph sing?
 To Christ ill pow'r as-cibe, Who sav'd them by His grace?
 And all the love-ers cold That led them home to God?
 And pub-lish all a-round Sal-vation thro' His name



▼ 1-3 And shall not we take up the strain, And send the cho-ice a-gain
 ▼ 4. Let the whole world take up the strain, And send the cho-ice back a-gain



This tune can be used to "Arise my soul, arise," No. 69 in "Redemption Songs."

Bible Study Helps

PSALM L

Vv 1-4: "The Mighty God"—

Hath spoken
 Hath shined
 Shall come
 Shall call
 Will judge

Vv. 5-15: "My Saints"—

Those in covenant and communion with God,
 Not reprov'd,
 God requires thanksgiving and obedience and grants their requests

Vv 16-22: "The Wicked"—(Prov. xv 8, 9a, 26a)

Ignorant,
 Imputing evil,
 Imagining God to be as themselves
 Therefore God reproves and rejects (tears to pieces—no deliverance), unless they repent

V 23: His Salvation shown to—

The upright in heart (Prov. xv 8b) Priests
 The upright in speech (James iii 2b) Perfection
 Cry out and shout, thou inhabitant of Zion for great is the Holy One of Israel in the midst of thee" (Isaiah xii 6)

—L M F

A LOFTY IDEAL AND ITS HINDRANCES

(James i. 4-15)

I The Ideal (i. 4)

II The Hindrances (i. 5-15)

- 1 Double-mindedness (5-8)
- 2 Social inequalities (9-12)
- 3 A wrong philosophy of life (12-15)

FAMILY ALTAR



Lord Jesus may come at any moment then the result will be seen from the kitchen to the drawing room of our home, from the morning until the next morning of each day, and from our places of pleasure to our places of business. The glow is lost from life when we cease to wait for Christ. Many get disappointed because the Lord delayeth His coming. But why should we be disappointed? Where there is true love delay only increases the rapture of the first meeting. He tarries—but do not let us sit idly moping. Let us get others to turn from their idols and wait with us.

Saturday, June 18th. I Thess ii 1-20

“But Satan hindered us” (verse 18)

It is well for us to remember that Satan's activity is under the permissive will of God. Satan himself must yield to the will of the Victor of Calvary. Satan's hinderings are turned into God's triumphs. True, Satan hindered Paul from going to Thessalonica. But God caused His apostle to write this letter instead! If Satan had not hindered Paul would not have written this letter. Think what we should have lost! We should have lost the clearest statement concerning the rapture of the Church found in Scripture. True, Satan hindered Paul, but through that hindering God gave to the Church the priceless message of I Thess iv 14-18. Prayer and faith will turn the Devil's opposition into chariot wheels of progress.

If you would understand the Word of God in its knotty points, if you would comprehend the mystery of the Gospel of Christ, remember Christ's scholars must study upon their knees. Depend upon it, that the best commentator upon the Word of God is its Author, the Holy Ghost, and if you would know the meaning, you must go to Him in prayer. John Bunyan said he never forgot the Divinity he taught, because it was burnt into him when he was on his knees. That is the way to learn the Gospel. That which men teach you men can unteach you. If I am merely convinced by reason, a better reasoner may deceive me. But if God has taught me, He who is Himself pure truth, I have not learned amiss, but I have so learned that I shall never unlearn, nor shall I forget.

The eager reading even of religious books may be dangerous, and a hindrance to those who are aiming at the true spirit of religion, if they have recourse to them instead of God.

The Scripture Union Daily Portions

Sunday, June 12th. Acts xv 6-18

“And when there had been much disputing Peter rose up” (verse 7)

So there was disputing in the early Church! And even among the apostles and elders! What was happening? This—worldly wisdom was trying to govern in the Church of God. Even religious questions can be discussed from a worldly standpoint by men and women who will not allow that they are worldly. Yet deeply spiritual people can be betrayed into approaching a religious question from a worldly standpoint. Brethren, Peter rose up. Once he had seen a very worldly wisdom in himself, but grace had taken the world out of him. Now he was filled with the Spirit of God. Now he spoke the word of wisdom. And soon the disputing ceased, and all the multitude kept silence. It is the wisdom of God which can settle every difficulty in the Church or the home. Let us always seek God's wisdom. No matter what the problem may be, God's wisdom can always solve it.

Monday, June 13th Acts xvi 1-13

“There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us” (verse 9)

In the vision Paul saw a man in desperate need. The vision was God-given. God sees the desperate need in the heart of man. Only God knows the hunger that arises in many a heart. The other day one told me of how she received the Baptism in the Spirit just in the same way as they did in the Acts. She said, “I had not heard that such an experience was possible to-day. But I became hungry for God—so deeply hungry. And one night the power of God fell upon me, and I spoke in tongues all night. I did not know anyone else had ever had the experience. Then I found out that many others had done so.” She was hungry for God, and He satisfied her. In different parts of the world to-day (perhaps next door) men and women are hungry for salvation, hungry for healing, hungry for the Baptism in the Spirit. Are you the Paul that God wishes to respond to their cry?

Tuesday, June 14th Acts xvi 14-24

“I command thee in the name of Jesus Christ to come out of her. And he came out the same hour” (verse 18)

Paul, filled with the Spirit, was even able to cast out demons in the name of Jesus Christ. It was one of the signs promised to the Church—“In my name shall they cast out demons” (Mark xvi 17). That power remained in the Church long after Apostolic days. Irenaeus, Tertullian, Origen, Cyprian, Augustine and others all speak about casting out demons. Justin said, “For there

Meditations by PERCY G PARKER

are many of us Christians who in the power of the name of Jesus Christ healed many, all around the world, who were possessed with unclean spirits.” At times similar victories take place to-day. But the Church as a whole is far from the Holy Ghost power of early days. Oh, for a mighty revival. Oh, for such an outpouring of the Spirit of God that we shall be able in the name of Christ to trample down all the power of the enemy.

Wednesday, June 15th. Acts xvi 25-40

“And at midnight Paul and Silas prayed and sang praises unto God and the prisoners heard them” (verse 25)

The prisoners heard them. Some, no doubt, said, “We wish those fellows would let us go to sleep.” But, maybe, in the hearts of others there were feelings lying buried that had a resurrection at that midnight hour. It is still true that down in the human heart, crushed by the tempter, feelings lie buried which grace can restore. There are prisoners of Satan. Some are willing prisoners, but others are yearning to be free—their hearts are hungering for God. If we sing some happy songs, if we speak some godly words, if we fill the atmosphere with thoughts of Christ maybe there will be many miserable prisoners who will throw off their chains and kneel at the feet of the great Deliverer.

Thursday, June 16th. Acts xvii 1-15

“These that have turned the world upside down are come hither also” (verse 6)

The people of God are not seeking to turn the world upside down. They are seeking to turn the world right side up. The world is already upside down. It is our privilege to turn it right side up. The man who rejects Christ is upside down. Let us seek to turn him right side up. The home where there is no family prayer is upside down. Let us turn it right side up. People are always speaking about putting things right. We cannot put things right, however, until we have put people right. And people are only put right by getting right with God. Happy are they—although frequently persecuted—whose one desire is, through the preaching of the Gospel, to turn the world right side up.

Friday, June 17th I Thess i 1-10

“And to wait for His Son from heaven” (verse 10)

Blessed are they who have turned to God from idols to serve the living and true God. Waiting for Christ is not an act which simply interests us, but it is an act which influences the whole sphere of life. If we really believe that the

Concise Comments & Interesting Items

The tragedy of a godless life is rarely revealed so vividly as in the recent suicide of a young and wealthy man, an Old Etonian, and supposed to be happily married with good prospects before him. He left a written message, the tragic kernel of it being the words, "I die without a God." What a difference Christ could have made to such a life! Here is his message:

"Some men go because they have nothing more to give to the world, others because they have nothing more to take, and yet again others because they can neither take nor give."

"I go because I realise I can give nothing."

"I hoped when just a lad that I could give something to England."

"My ambition was to be a good citizen, a good barrister, and a good husband, but I have utterly failed."

"I hope all this will be broken cautiously to my father, who is one of the grandest men living."

"I die without a God. My God is my conscience."

"I leave my body for the purposes of anatomy. I leave my car to my wife. I wish to be cremated and my ashes scattered."

"The penalty of failure is death."

Ten years of Sundays, that is the period each one lives whose life is that

of 70 years. When we remember that ten years of a normal life is spent in Sundays we should certainly be careful to spend our Sundays well. The strength or weakness of the other sixty years of average life is largely determined by the way we spend these vital ten years.

In New York there are 2,000,000 Jews. Every third man in that great city is a Jew. It is the largest assembly of Jews ever gathered in one spot since the period of the Exodus and the wilderness wandering. And even then it is not clear that the numbers of Israel reached two million at that time. Altogether there are nearly 4,000,000 Jews in America.

The Readers' Digest for March brings back to our memory a vivid incident in the sinking of the "Titanic." Preachers will find it useful. It is as follows:

Some of the first boats may have got away from the sinking Titanic not filled to capacity, but later others were certainly overloaded, and there were heart-rending moments when too well laden boats pulling about encountered poor fellows swimming in that ice-cold sea. In one case a boat's gunwale was seized forward by a swimmer. It was well before dawn. No one could see who it was, but many voices were raised protesting against him being hauled in.

"We are full, we are full," they cried. "Don't let him come in!" One woman in the stern sheets, however, nursing her sorrow of a husband left behind on the sunken ship, begged for the swimmer to be taken in. The pity in her pleading prevailed, and she knew the swimmer had been saved before she sank back into the frozen coma that great tragedy engenders.

Hours passed. At length dawn lit the haggard faces of those who huddled shiveringly in that boat. Only then did the woman see the features of the man she had been chiefly instrumental in dragging from death. It was her own husband.

Writing on Pentecost, the Rev. Norman C. Dunning in "Joyful News" says:

"Herein lies the way of salvation for this twentieth century world. Let the Church rediscover the Spirit of Pentecostal religion, and the world will soon regain its sense of sin. Let the Church seek the Spirit of Pentecost and it will discover the power of Pentecost. Oh that Methodism in this year of Union would get back to Pentecostal faith, Pentecostal experience, and Pentecostal preaching! With Pentecost in the morning of the day, there were three thousand converts in the evening. Let the Church return to Pentecost, and Pentecostal results will return to the Church."

Children's Bible Educator The Sweetness of the Lips

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.

BIBLE CHARADE.

My first pair share with Jotham,
Upright he and bold,
My next pair rise in Kishon,
Hymned by bards of old,
My last pair's Melchishua's too,
Fall'n on Gilboa's height,
My whole names a hero-saint,
Courageous in fight.

Name the hero (an olden-time general of Israel)

Solutions should arrive by first post Monday, June 13th

SOLUTION TO SCRIPTURE JUMBLE, MAY 27th

Answer: Psalm xix, verse 14

Correct solutions were received from: Henry Adams, Tom Armstrong, Iris Astill, Joan Bradford, Allan Broomfield, Mary Brunt, Sylvia Bullock, Frederick Gregory, Joyce Gummer, Dilys Hale, Reggie Hartley, George Hesling, Mary Hurst, Vera Joyce, Muriel Keys, Doreen Lavzell, Thomas J. Manger, George Martin, Irene Martin, Beatrice Paul, Nellie Rabbage, Patty Rogers, Leslie Stevens, Muriel Thompson, Ethel Wallser, Joyce Wiggins, Alfred Yardley.

Prize-winner for May: Dilys Hale, 8, Cairlog Road, Town Hill, Swinsea, to whom we send a copy of "Rebekah's Well."

Special Mention: Joyce Gummer, Nellie Rabbage

(Proverbs xvi 21)

SPIRITUAL conditions are inseparably connected with our physical life. The flow of the Divine life-currents may be interrupted by a little clot of blood, the vital current may leak out through a very trifling wound.

If you want to keep the health of Christ, keep from all spiritual sores, from all heart-wounds and irritations. One hour of fretting will wear out more vitality than a week of work, and one minute of malignity, or rankling jealousy or envy will hurt more than a drink of poison. Sweetness of spirit and joyousness of heart are essential to full health. Quietness of spirit, gentleness, tranquillity, and the peace of God that passes all understanding, are worth all the draughts in the country.

We do not wonder that some people have poor health when we hear them talk for half-an-hour. They have enough dislikes, prejudices, doubts and fears to exhaust the strongest constitution.

Beloved, if you would keep God's life and strength, keep out the things which kill it, keep it for Him, and for His work and you will find enough to spare.

—4 B Simpson

Quality is far more important than quantity in the service of God.

Studies in The Acts

By F N CORRY

THE FIRST MISSIONARY TOUR

Acts XIII 14-52

From this point in the Acts begins that series of missionary efforts that have been known as Paul's missionary journeys. They are thrillingly interesting because they shew us the earliest apostolic method of evangelizing large and important countries. For the next ten years Paul's life was to be one of incessant travel and work in founding churches. Galatia was to be the first of many provinces to feel the tread of the dauntless Apostle to the Gentiles, to hear the good news of salvation and to be dotted at every vital strategic point with churches from which the light could spread into the regions round about.

Antioch in Pisidia was situated about half way between Ephesus and Tarsus, and authorities tell us that it was a strategic centre on this important line of communication. Paul did not go about his work in any haphazard way, but with the large provinces in view that must be reached with the Gospel, he chose centres from which the work could be carried on by the churches that he left behind. This city was one under Roman administration, a centre of Greek civilization, and commerce, and therefore a place where Jewish influence would also be felt. As you read the Acts please notice how Paul's work as well as his teaching was always "to the Jew first and also to the Gentile" (Acts XIII 14, XIV 1, XV 13, 14, XVII 1, 2, XVII 10, XVIII 4, XVIII 26, XIX 8, etc.) His method was to speak to those who should have some knowledge of the truth, so that they might receive the Gospel and become the local leaders of the group that he left behind, and in many cases they did so. Then when the remainder of the Jews resisted the Word, he turned to the Gentiles. These in turn together with the local Jewish believers began to spread the good news in the district round about, and so the Gospel spread like fire throughout the whole province, even though Paul and his companions had moved on to another city.

Paul's preaching

We have three addresses of Paul in the Acts, at Antioch in Pisidia (Acts XIII 16-41), at Lystra (XIV 15-17), and at Athens (XVII 22-31), besides his testimony, which is given more than once. But of all these addresses the one in the portion for to-day is the best that is set before us, and may have been intended to shew us how Paul addressed himself to a synagogue audience, as that at Athens informs us what he said to wholly different people. In both we see that he started from a point of contact with their thoughts, and was thus given a hearing whereas otherwise there might have been indifference. A true prophet

will be content to sit where they sit (Lzek III 15), and to become a Jew to the Jews and a Gentile unto the Gentiles that by all means and every means some might be saved (I Cor IX 19-25). I have known a preacher speak to ordinary fisher-folk in a bombastic voice, as though he was in an English cathedral, and then say that he did not believe in coming down to their level, and I fear it is a common fault to speak above the heads of an ordinary congregation. Paul put himself in contact with his congregation, and from that point led them forward to the truth.

Paul's Sermon.

Notice how this sermon is broken into three points by a direct appeal to his hearers (Acts XIII 16, XIII 26, XIII 38). In the first he addresses himself to the men of Israel and to those among his hearers who were proselytes, and builds up his subject from the past history of Israel, leading them forward from the fathers and the promise to David unto the ministry of John and the fulfilment of the word of promise in Jesus.

In the second portion (Acts XIII 26-37) he brings this preparation for the Messiah to its conclusion, and, speaking not only to the stock of Abraham but to whomsoever among their company that feared God, shows that the treatment meted out to the Christ at Jerusalem was exactly as foretold by the prophets and the psalmist.

Then in the third division comes the proclamation of the good news, and in this he makes no difference among them, but simply says "Men and brethren, through this man is declared unto you the forgiveness of sins, and by Him ALL THAT BELIEVE are justified from ALL things, from which ye could not be justified by the law of Moses." It was undoubtedly the biggest statement of the Gospel message that had ever yet been given by any preacher of the Gospel since the Resurrection. It almost sounds like a little bit of Romans long before Romans was written, and it not only showed Paul preaching forgiveness, but justification from the law. This portion is not allowed to close simply on the note of invitation, but ends with a grave warning (vv 40, 41), as was usual with Paul's preaching. The Gospel could not be lightly treated, rejection must be followed by serious consequences and serious danger. As they went out of the synagogue the Gentiles, who had heard that last proclamation addressed to all, begged to hear the good news, and the next Sabbath the crowd must have been so large that no building could accommodate the numbers. Envy filled the hearts of the Jews, and now began the persecution that seemed to be the usual lot of the preachers of the Gospel. The rule seems to be a

REVIVAL and then a ROW, not in Antioch alone, but in Iconium (Acts XIV 5), in Lystra (xiv 19, 20), in Philippi (xvi 19-22), in Thessalonica (xvii 5, 6), in Berea (xvii 13), in Corinth (xviii 12), and in Ephesus (xix 23-41). Do not be surprised therefore if the same result follows the preaching of the Word in your town or district, but remember that these two are joined together, and go on to the next place preaching the Word.

One little word in closing. The church that remained behind at Antioch in Pisidia did not moan and groan because the apostles had passed on, nor did they sit and mope over past blessings, but were filled with joy and with the Holy Ghost (verse 52). One writer points out that in this passage the imperfect tense is used, and that this denotes continuous action. The disciples kept on being filled with the Holy Ghost, just as we are commanded to be in Ephesians V 18. It was a moment-by-moment experience, not something just received and then a memory to live on, but a continuance of blessing and power, so that the rivers of living water began and continued to flow out of the depths of their lives (John vii 37-39). So let it be with us—joy and power are ours in a continual stream, so long as we abide in Him and fulfil the command to be being filled with the Spirit.

Humility.

A beautiful example of humility was set by one of the fathers of the Scottish Church. In walking to the place of worship in which he was to preach along with a much-admired young minister, who was to officiate in one adjoining, multitudes were thronging in to one and only a few into the other. "Brother," said he to his young friend, "you will have a crowded church to-day." "Truly," said the other, "they are greatly to blame who leave you and come to me." "Not so, dear brother," replied Mr Durham, "for a minister can receive no such honour and success in his ministry except it be given him from heaven. I rejoice that Christ is preached, and that His kingdom and interests are gaining ground, though my estimation in people's hearts should decrease, for I am content to be anything so that Christ may be all in all."

It is not the presence of evil which makes a man a bad man, it is the absence of good, so it is not an absence of sin which makes a man a Christian, it is the presence of faith.

ELIM CRUSADER PAGE

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

TIMELY TESTIMONIES

By Mr S Homer (Sheffield)

As I recall my former days, words my mother used concerning me stand out vividly in my memory. She said "Boy, you are pleasure-mad!" I thought then, as do thousands now, that happiness could only be found in the pursuit of pleasure.

Every night in the week was spent either at shows or the dance hall, the footlights fascinated me, and the dance obsessed me, jazz going like wine to my head, I was truly pleasure-mad.

Perhaps to my credit it might be said that on Sundays I attended school and taught a class, but other than this I knew and cared nothing for the things

of God. At 18 years of age, both my parents passed away, one following the other within thirty-six hours. This came as a great blow to me, but with the passing of time came partial healing of the wound, and the voice of pleasure called me again, this time into a complete forgetfulness of my sorrow. I responded to the call, following the will-o'-the-wisp of pleasure. Lacking now parental control, I let myself go to the crash of the band and the whirl of the dance, amid worldly laughter and gaiety, I sought for thrills and happiness. My associates flattered me with compliments regarding my abilities, which fired my imagination with dreams of popularity and fame. But blessed be God, He intervened, lifted me out of the mire of pleasure, and set my feet upon a rock, took the will-o'-the-wisp from before me, and gave me a lamp unto my feet and a light unto my path.

Two years after the death of my parents news came from Canada that my sister was coming home. Knowing her to be deeply religious, I determined not to allow her to put this pious stuff down my throat when she arrived. Nevertheless her testimony and prayers I could not resist, I saw my need of a Saviour, and accepted Him who loved me and gave Himself for me. I went back to church and Sunday school a new creature, with new interests and desires. But alas! I met with unexpected opposition there which caused me to pray that I might be led into a place where I could have true fellowship in the Lord. My prayers went unanswered until the arrival of Principal George Jeffreys in Sheffield. Nearing the close of the campaign I received a call to act as secretary to the Young Peoples' Movement they were hoping to commence in Sheffield.

I prayed about it and asked God if this be of Him to put His seal to it by giving me a message. One day, while

meditating upon I Samuel xvii I suddenly stopped at the 37th verse, "Go, and the Lord be with thee." These words seemed to get bigger and bigger before my gaze, standing out from the sacred page as though magnified. I realized it was God speaking to me, I thanked Him, asked for grace, and enrolled under the Foursquare Gospel banner.

Space will not allow me to relate the abundant blessings that have been my portion since. Let it suffice to know I have no regrets for the step I took, for God has become more real to me than ever before.



The attention of Crusader Secretaries is called to the following:

In future all Crusader correspondence should be addressed to Pastor E C W Boulton, Mr D B Gray having been transferred from the Crusader Department at Headquarters, and is now on the staff of the Secretary-General (Pastor E J Phillips).

Wrenthorpe. Regular reports from this branch reveal steady progress. Every possible effort is being put forth to extend the work amongst the young people. The weekly meetings are well attended and most helpful in character. God's blessing continues to rest upon the Crusader work. The programme includes many instructive and inspiring items.

Colchester. The Crusaders of this branch are all out to do real business for the Lord. God is richly blessing their efforts in the open air on Saturday evenings. Victory is their God-given aim and ambition.

"Consecration"

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God"—Romans vi 13.

Oh, take this stubborn heart of mine,
And make it wholly, truly Thine
Oh, take my mind and let it be
Used in planning always for Thee

Oh, take my thoughts that wander still
And use them, Jesus, at Thy will
Oh, take my love and use it, Lord,
In bringing others to Thy fold

Take my desires, and fondest dreams
And weave them into brightest beams
Of radiant service, Lord, for Thee,
To shine through all eternity
(A Clapham Crusader)

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Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits,
Love is the sweet sunshine
That warms into life,
For only in darkness
Grow haired and strife



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TWENTY-TWO BAPTISMS

Glasgow (Pastor P. Le Tissier and Evangelist C. Johnson) The work in the City Temple continues to make steady progress. Under the faithful preaching of God's Word precious souls are saved, saints are being blessed, and the Four-square Gospel truth continues to be heralded forth.

The meetings continue to be marked for their large attendance, for spiritual fervour, and the blessing which flows.

The Bible studies on Thursday evenings, are times of rich blessing when sacred truths are drawn forth from God's precious word whereby God's children are being built up in their faith. The Pastor has been giving messages upon *The Spirit-filled Life* and *The Holy Spirit*.

At the Sunday evening Gospel service God is blessing this great gathering with the faithful preaching of His Word and with signs following. Many have decided for Christ at the various Gospel services. A fortnight ago seven raised their hands in response to the appeal, and the next Sunday five more.

Recently on a Sunday evening a most impressive baptismal service was conducted, the Pastor baptising twenty-two candidates, who publicly confessed their faith in Christ and obedience to Him.

REDEEMED AND KEPT.

Canning Town (Pastor J. Robinson) The redeemed of the Lord meeting at Elim Hall, Bethell Avenue, are experiencing a time of great blessing from God through His own Word under the Pastor's ministry. We do thank God for lifting us into such heavenly places in the Lord Jesus. The assembly here is spiritually well-settled, not being easily moved by other doctrines. The Four-square Gospel with Foursquare preachers is greatly satisfying the saints.

YOUTHFUL ENDEAVOUR

Brighton (Pastor W. Barton) The final meeting under Pastor Morgan's ministry here was the occasion of heartfelt praise to God for a faithful servant's successful work in their midst, and a demonstration of a regret at his leaving Brighton. His two years of ministry in this town were marked by unswerving fidelity in the largest and smallest detail of his work, and his labours were rewarded by increased sanctification in the lives of the saints, and winning of many souls.

A special feature of his ministry was his encouragement of, and interest in the juvenile element of the Church, the Sunday school, and the Cadets. The little ones have been encouraged in every way to exercise their talents in the service of the Master, and much blessing has followed their youthful activities.

God is blessing the ministry of Mr. Barton both to saints and sinners.

TUBERCULOSIS HEALED.

Hammersmith (Pastor H. O. Bale) Much blessing from God is resting upon the saints meeting at Brook Green Hall, Brook Green Road. Under the recent ministries of Mr. G. Hillman and Mr. McGillivray, a higher, deeper, and broader Christian experience is the portion of the members of this church, and they are coming into a closer and more real contact with the Lord.

Quite recently a sister who had been prayed for on account of tuberculosis testified to the fact that the doctor could find no trace at all of the disease.

The saints are looking forward to the ministry of Pastor Bale, who recently commenced his charge here. We are believing for an abundance of God's blessing in building up His Church and the salvation of precious souls.

TWO HEALING TESTIMONIES

Bournemouth (Pastor J. T. Bradley) The revival fire continues to burn brightly here at the Elim Tabernacle, Victoria Place, Springbourne, for which the saints lift up hearts full of praise.

Pastor Bradley now ministers the Word, having recently commenced his ministry, and God is blessing his labours. Many have been uplifted by his studies in the Psalms, which are given prior to the prayer-meetings. The Bible studies, too, concerning the practical effect of the Lord's second coming to the Christian are proving to be very edifying.

One Sunday the Pastor mentioned the God-glorifying testimonies of two brothers whom God had raised up, and who were present that morning, one from the operating table without the necessity of



ELIM TABERNACLE, CHELMSFORD

an operation, and the other delivered from tuberculosis after prayer, the doctor pronouncing him free

WHITSUNTIDE CONVENTION

Chelmsford (Pastor J Woodhead) Great blessing has been experienced throughout the Whitsuntide holidays at Chelmsford

Good numbers attended the Sunday services, when addresses were given by Evangelist A E Dunk and Pastor J Woodhead Three great services of blessing were held on Whit-Monday In the morning at communion service, Pastor Eaton of Colchester gave a message which brought blessing and inspiration to all During the afternoon messages were delivered by Evangelists E Dunk and A Wright both having great liberty in the ministry of the Word Over 100 people sat down to tea afterwards

A large crowd gathered for the evening service, when addresses were delivered by Pastor J Woodhead and Evangelist J C N Eaton

Volumes of praise rose to God from blood-washed hearts as His servants gave forth the grand old truth

During the evening service the Crusaders from Colchester and Chelmsford unitedly sang "Lay up Treasures in

Heaven" Solos were very ably rendered by Mr J Woodhead Five received their Baptism in the Holy Ghost at the evening service

ANNIVERSARY CONVENTION.

Leigh-on-Sea. The anniversary of the opening of the Elm Hall, Glendale Gardens, by Principal George Jeffreys eleven years ago, was held on Whit-Sunday Pastor Charles Kingston spoke in the morning and Mrs George Kingston at night The Lord wonderfully blessed the day's services and at night the power of God fell upon the people in the after service so that all were filled to overflowing

On Whit-Monday, Convention meetings were held in the afternoon and evening Mr George Nunn of Corringham, Essex, ministered the Word with power in the afternoon, taking the Potter's Wheel (Jer xviii) as his subject After tea a waiting meeting was held, when the blessing of the Lord fell like dew upon the waiting disciples From the commencement of the evening service it was evident that the Lord was present to bless Miss Alice Turpin, who returned but a few days ago from the Congo mission field where she had been labouring under Mr Burton of the Congo

Evangelistic work, gave a beautiful talk on the labours, trials, and joys of missionary work She told of one occasion when twenty natives yielded their lives to Christ Another time, when suffering from a bout of fever, a number of the natives together with her fellow-worker Miss Entwisle, came to pray for her Suddenly the power of God fell on one of the natives, and he was baptised in the Holy Spirit, while she was instantaneously healed Every heart was touched and attention was gripped from the beginning of her talk The congregation little realized that they were listening to her last public utterance Our sister passed into the presence of the Lord, after an attack of Blackwater fever, on Wednesday, May 18th at 7.10 am Her sudden home-call after her message on the Monday has left an abiding impression on the hearts of the people calling others to take on the work she has laid down Miss Turpin sang in Kiluba (the language of the natives among whom she worked), "Shall we gather at the river," a song which seems now to have especial appeal

Mr G Nunn gave the second message of the evening on the subject of the Valley of Dry Bones, which was wonderfully anointed to the blessing of all

"MY RECEIPT"

A WOMAN came to me at the close of a meeting and wanted to talk about her soul "Why," I said, "your pastor told me you were the best Christian in his church, and the most useful woman in this community"

"Well," she replied, "he may think so, but I am not satisfied I have had the best of Christian training in my father's home, and in my church and Sunday school I have prayed every day and naturally want to serve others"

"Cornelius did all that," I said, "yet was not a Christian That is not being a child, it is only being a servant of God, and servants do not become heirs If a foreigner comes to this country, obeys its laws, and lives the most useful life of any man in the state, can he vote on election day?"

"Not unless he has become a citizen," she replied

"Well, Christ said, 'Except a man be born again, he cannot see the kingdom of God' Your life and usefulness may pass well as a citizen of earth, but unless you are born again, it will not pass you as a citizen of heaven Are you born again?"

"I do not know," she replied

"Are you saved?"

"I thought I was but I am not sure"

"Are you married?"

"I am"

Then I asked, "Why didn't you say 'I thought I was, but I am not sure?' When you were married were you there when it occurred?"

"Why, of course!" was her reply

"When you, a sinner, became a child of God, a citizen of heaven, were you present when it took place?"

She said, "I do not know I do not feel saved"

"Do you feel married?"

"No, I know I am married?"

I said "Suppose you had heard of the man you call your husband, or had read a book he wrote, but had not met him, would you be married?"

"No," she replied

I continued, "You may know of the Christ of history

and have read the four Gospels, yet not know Him It is not what you know about Him or what you have done for Him that saves It is what He did for you on the cross when He said, 'It is finished' You did not ask Christ to die for you, He died because He loved you and did not want you to perish He died that you might be redeemed He redeemed you, whether you accept Him or not It you accept Him, you are saved The foreigner becomes a citizen by complying with the conditions asked, and you, a sinner, become a child of God by accepting Christ as God's gift to you Do you accept Him?"

"I do," she replied "but I do not feel any different"

"Suppose you owed a debt and I paid it," I asked, "which would you rather have, a feeling it was paid or the receipt?"

"The receipt," she said

"Well, then," I replied, here is your receipt, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe' On the cross Christ settled all that was against you What He did satisfied God If you receive God's gift you go free When it a gift yours?"

"When it is offered," she replied

"No," I said "it is not yours until you take it and you do not pay for gifts Will you accept now, from God, Jesus as your Saviour?"

"I do but I do not feel saved"

"Notice," I said, "in this verse—your receipt—it says 'even to them that believe,' not to them that feel When you believe, you become a child of God A child just born is as much its mother's child as when it is grown up Is this verse God's Word?"

"It certainly is," she replied

"Could God cause you to perish?"

"Not if I believe and do as He has asked I see it I see it I do believe, and I am a child of God as much as any Christian I am saved, not because I feel anything, but because God's Word says so That is my receipt Thank God Now I know that Jesus is my personal Saviour"

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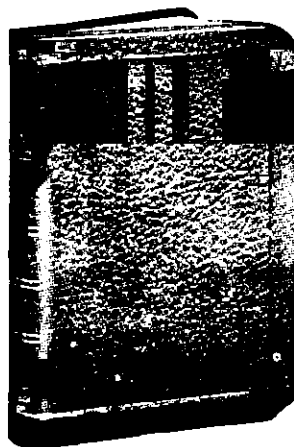
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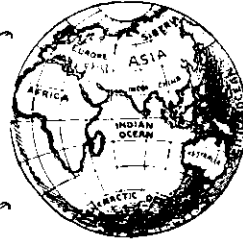
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