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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. 31

JULY 29, 1932

Twopence

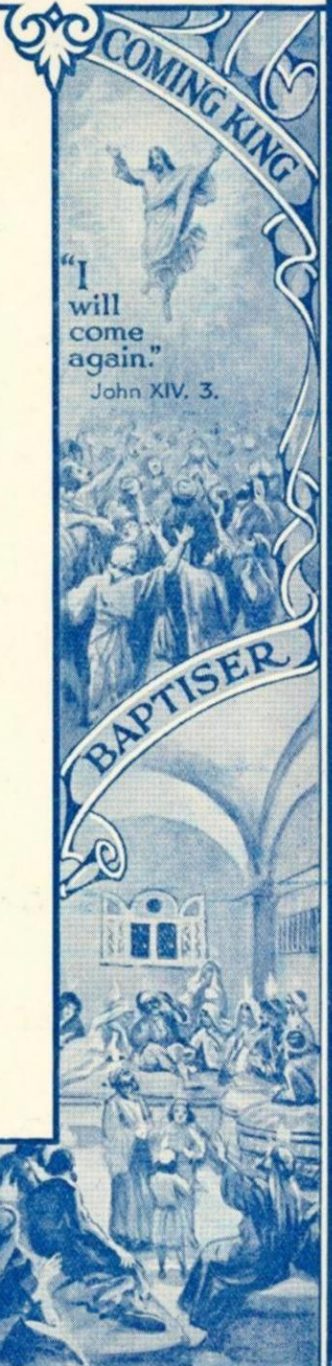


"I am
come
that
they
might
have
life."
John X.
10.



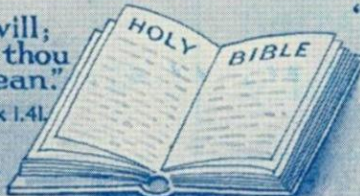
A day
in Thy courts
is better than
a thousand

Psa. lxxxiv. 10.



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

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIII.

July 29, 1932

No. 31

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Special Visit to London

of "THE CHAMPION OF FUNDAMENTALISM"

Rev. Professor
JOHN ROBERTSON, D.D.

Editor of the *Christian Scotsman*

who will conduct meetings as follows:

Sunday, July 31st, at 11 and 6.30

ELIM TABERNACLE, CENTRAL PARK ROAD, EAST HAM

Wed., Aug. 3rd, at 7.30 & Thurs., Aug. 4th, at 3.30 & 7.30
ELIM TABERNACLE, PARK CRESCENT, CLAPHAM

Friday, Aug. 5th, at 7.45 & Sunday, Aug. 7th, at 11 & 6.30
KENSINGTON TEMPLE, KENSINGTON PARK ROAD

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Secure your tickets ★

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CRYSTAL PALACE
DEMONSTRATION

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see pages
483, 484.

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and Revival Party's

REVIVAL & HEALING

CAMPAIGN

NOW PROCEEDING in the

TOWN HALL, PORTOBELLO

(a seaside resort, 2d. tram ride from Edinburgh city centre)

Sundays, 3 and 6.30. Each week-night (except Saturdays) 7.30.
Wednesday afternoons at 3.

ELIM SUMMER CONVENTIONS

LONDON. July 31 and Aug. 1. Elim Tabernacle, Central Park Road, East Ham. Speakers include Professor John Robertson, D.D., and Pastors P. N. Corry and A. Longley. Sunday, 11, and 6.30. Monday, 11, 3, and 6.30.

BRIGHTON. July 31 to Aug. 4. Sunday in Elim Tabernacle and Monday in Dome, Convener: Principal George Jeffreys. Tuesday, Wednesday, and Thursday in Elim Tabernacle, Convener: Pastor W. Barton. Speakers include: Professor John Robertson, D.D., Pastors E. J. Phillips, R. Mercer, W. G. Hathaway and J. McWhirter. Sunday 11, 3, and 6.30. Monday, 3 and 6.30. Tuesday, Wednesday, and Thursday, 7.30.

PLYMOUTH. July 31 to Aug. 7. Elim Tabernacle, Rendle Street. Speakers include Pastors R. J. Jones, J.P., and W. Field and Pastor and Mrs. W. G. Channon. Convener: Pastor J. Lees. Sundays, 11 and 6.30. Monday, 11, 3 and 7. Tuesday, Thursday and Friday, 7.30. Wednesday 3 and 7.30.

HULL. July 31 to Aug. 7. Elim Hall, Mason Street. Speakers include Pastors E. C. W. Boulton, J. Smith, H. Kitching, and Mrs. Saxon Walshaw. Convener: Pastor F. G. Cloke. Sundays, 11, 3, and 6.30. Monday, 11, 3 and 7. Tuesday to Friday, 7.30.

GRIMSBY. July 31 to Aug. 7. Elim Hall, Tunnard Street. Speakers include Pastors E. C. W. Boulton, J. Smith, H. Kitching, and Mrs. Saxon Walshaw. Convener: Pastor J. Kelly. Sundays, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Friday, 7.30. Thursday, 3 and 7.30.

BRADFORD. July 31 to Aug. 4. Westgate Hall, Westgate. Speakers include Pastors W. L. Kemp, A. S. Thorne and J. C. Kennedy. Convener: Pastor H. W. Fardell. Sunday, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

ROMSEY. Aug. 1 and 2. Speakers include Pastors J. T. Bradley, and G. Hillman. Convener: Pastor F. D. Byatt. Monday, 11, 3 and 6.30. Tuesday, 7.30.

WESTCLIFF-ON-SEA. July 31 and Aug. 1. In the Tent, London Road (within 200 yards of Chalkwell Park, and almost opposite Hildaville Drive). Sunday, 6.30. Monday, 3 and 7.

SUMMER HOLIDAY HOMES

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

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

SEABURY, Worthing, from July 28th.

SOUTHPORT, Stoneycroft, Berkdale, Southport.

For particulars apply to the Superintendent at the respective addresses

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. 31

JULY 29, 1932

Fridays, Twopence

Foursquare Revival in Dundee

Revival Party moves on amid Soul-Stirring Scenes. Permanent Centre Established

By EDWIN SCRYMGEOUR (M.P. for Dundee, 1922 to 1931)

After the Principal's great meetings in the Caird Hall, Pastor James McWhirter and the Revival Party continued the services in the Y M C A, and established a permanent Foursquare Gospel Centre in the city. The scenes described by Mr. Scrymgeour will shew how the work has been consolidated. Our readers are asked to pray for the church and for Pastor McGillivray who is now in charge.—Ed

SINCE the memorable scene in which Principal George Jeffreys took leave of his numerous friends in the city of Dundee after 3,000 citizens had been led to rejoice in the Full Gospel in the Caird Hall, the steadily deepening power of the Revival has been most appropriately manifested in the exuberant singing of such choruses as

Let Dundee flourish by the preaching of the Word
And the praising of His name

Every part of the city, more or less, has felt the influence of the Revival, which has come to stay. Not only has there been consolidation of the forces, but an unmistakable anxiety, and indeed determination, to secure the wonderfully fruitful field, upon which

THE BOUNTIFUL GIVER

of every good gift has poured out His heavenly blessings. And it is not at all surprising that those unfortunate enough to be only onlookers have been amazed that the large Y M C A Hall, and on some occasions the still larger Free Breakfast Hall, have been packed night after night with audiences sweltering in the heat of "flaming June." There, hours before opening of the doors, were to be found long lines of Dundee's typical citizens, many of whom have been long out of employment, nevertheless standing with countenances radiant because of "joy bells ringing in their hearts." One of the local ministers who held aloof from the field ripening unto harvest, and heard only the happy songs of the reapers as from a distance, comforted his ilk in reference to their own becalmed position with the reflection, "It will soon blow over." But instead of any subsidence in this favourable wind from heaven, there have been renewed and mighty breezes in answer to the fervent appeal

Breathe on me, Breath of God,
Fill me with life anew

And every night Pastor James McWhirter has given manifestations of the unction from on high in his powerfully searching sermons. Whether discoursing on the subject of the woman breaking an alabaster box of ointment to anoint the feet of our blessed Lord, enabling his hearers to "listen in" on the conversation between Jesus and Mary at the raising of Lazarus, following Nicodemus to his nocturnal interview with the Master, or reflecting on Philip's part in the Ethiopian eunuch's conversion,—the preacher never failed to bring home everlasting truths for the upbuilding of those in the faith and the conviction of the unconverted. Invariably his yearning for the ingathering of precious souls surged on and up through clearly pointed lessons for young and old, at times sparkling with humour, until in the climax a dozen or more definite decisions would be given for

ACCEPTANCE OF CHRIST.

Then both before and after the sermon, praise and prayer were earnestly engaged in, and occasionally that spiritual captain, Pastor Darragh, would say "Now we're going for a sail to-night. Up with your sails, otherwise your hymn sheets." Sure enough, off we went with fluttering sails in the spiritual breeze, singing,

And Jesus shall our Pilot be
We're sailing home

Never can any of those who were privileged to come under the all-winning Christian influence of that highly capable musical conductor forget the impressions of his scriptural seed sown by the way and the influence of those sacred messages rendered in duet by himself and Mr. Edsor, the masterful accompanist, such as

Take your burden to the Lord
And leave it there

In response to such blending of hearts and voices at the throne of the heavenly grace many burdens have been taken to and left with the great Burden-Bearer.

But toward the end of the month the regretfully anticipated departure of the Revival Party drew nigh. On the last Sabbath night in June, there assembled for the solemn feast of the Lord's Supper a body of worshippers numbering over 800, nearly all of whom partook of the sacred symbols. Preparatory thereto Pastor McWhirter most earnestly emphasized the Saviour's parting injunction, "This do in remembrance of Me," strongly beseeching any searchers for salvation to look to Calvary. At that service he was enabled to gain other fourteen followers for the Lord Jesus Christ. Pastor Darragh then led us in fervent singing of the Communion hymn "When I survey the wondrous Cross," and thereafter he administered the elements pertaining to the one and only supreme Sacrifice on the hill Calvary. It was on that night, as Pastor Darragh had foretold, everybody particularly felt the gracious

PRESENCE OF THE REDEEMER.

Verily regular sabbatic breaking of the bread of life and partaking of the sacred cup will, as then, serve to intensify that devotion expressed in the paraphrase

Through latest ages let it pour
In mem'ry of My dying hour

Then came the 30th of June, in the period of longest summer days, when with the Y M C. A. Hall packed in every foot of space, hundreds remained outside intent on hearing every thing possible relative to the departure of the Revival Party. There was, however, "no sadness of farewell," as when Pastor Darragh introduced the newly-appointed pastor for Dundee, Pastor J MacGillivray, the great audience rose and greeted their new leader with warmest applause. Pastor McWhirter's parting words enjoined all to go on their way rejoicing, and during the singing of the hymn, "Just as I am without one plea," yet a further seventeen converts answered the call, saying from their inmost hearts, "O Lamb of God, I come."

Thereafter on the invitation of Pastor Darragh a large body of the audience rose in testimony of having come under the touch of

THE DIVINE HEALER.

After singing Pastor Darragh's parting watchword, "Go on," to the tune of *Auld Lang Syne*, and led as he said by the spirit of Luther, Knox, McCheyne, Mary Siessor, and others of the dauntless host that have gone before, all united in glorious rendering of the solemn Doxology.

Long after the close of the ever memorable proceedings the retiring audience simply united with the mass assembly stretching away down and over the full width of the street. The enthusiasm became more and more intensified as thousands of voices wholeheartedly joined in singing the numerous choruses, while police representatives, arriving to keep everything right, were happily greeted with the chorus, "I've moved! I've moved!—over into Canaan's Land." After long and patient waiting for the actual parting, there arose the strains of that appropriate hymn, "God be with you till we meet again," as those pioneers of the city's revival left with the ever-active Brother Allen, who had come for them with the well-known presentation car, so that they might personally report progress to their worthy Principal. All being united in thanksgiving, the publicly improvised choir of numerous voices sang the Doxology

If you do not know the Lord Jesus as your Saviour you know nothing of "the things that are more excellent."

While this world's glory continues to fade, the glory of God's world continues to illuminate the heart of the believer.



MISS EDNA BROOKES.

HEALED OF RUPTURE

*Miss Brookes was healed
of Rupture at
Principal George Jeffreys'
Revival & Healing Campaign
in Birmingham.*

How to reach the Crystal Palace

ON the next page we print full particulars of the great gatherings on Saturday, including the musical programme

The plan at the foot of this page has been prepared to assist visitors to the Demonstration. It shows the various entrances to the Palace grounds.

Private motor cars, as well as 'buses and charabancs, may park along the Crystal Palace Parade

Below we give an outline of the various routes to the Crystal Palace

BY OMNIBUS.

2 (from Finchley Golders Green, Baker Street, Victoria, Vauxhall, Stockwell, Brixton, Norwood, etc.)

3B (from Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington Brixton, Herne Hill, etc.)

12A (from Oxford Circus, Elephant and Castle, Peckham, Forest Hill, etc.)

49C (from Shepherd's Bush, Kensington, Battersea Clapham Junction, Streatham Common, Forest Hill, Lewisham, etc.)

108B (from Clapton, Poplar, Greenwich, Blackheath, Catford, etc.)

109 (from Eltham, Chislehurst, Bromley, Beckenham, etc.).

609 (from Bromley, Beckenham, etc.)

The following routes also pass near the Palace:

75 (from Caterham, Purley, Croydon, Blackheath, etc.).

78 (from West Wickham Elmers End, etc.)

BY TRAMCAR.

From City 33, 78, 80 (to Norwood terminus only)

From Croydon 4, 5

BY SOUTHERN RAILWAY.

Frequent electric trains from following stations

Victoria, London Bridge, and Clapham Junction, to Low Level Station

St Paul's to High Level Station (opposite Main Entrance)

Cheap day tickets from above stations 1/- return (Clapham Junction, 9d)

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following: Balham, Banstead Barnes, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Brixton, Brockley, Bromley South, Carshalton Beeches, Cheam, Clapham and North Stockwell, Coulsdon North, Croydon, Denmark Hill, Dulwich, Elephant and Castle, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kennington (Addison Road), Kingston, Norbiton, Norbury, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Queen's Road (Peckham), Richmond, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thorn or Heath, Tulse Hill, Waddon, Wallington, Wandsworth Common, Waterloo, Wimbledon

See diagram on next page

FROM RAILWAY TERMINI.

The following are the best routes from the main railway stations

Victoria. 'Bus 2 or 2B, or Southern Railway (direct)

London Bridge. Southern Railway (direct)

Clapham Junction. 'Bus 49, or Southern Railway (direct)

Euston 'Bus 68, 169 to Herne Hill, then 2, 3, or Underground to London Bridge, then Southern Railway

King's Cross and St. Pancras 'Bus 77, 77A, 177 to Whitehall, then 3B, 12A, or Underground to London Bridge, then Southern Railway

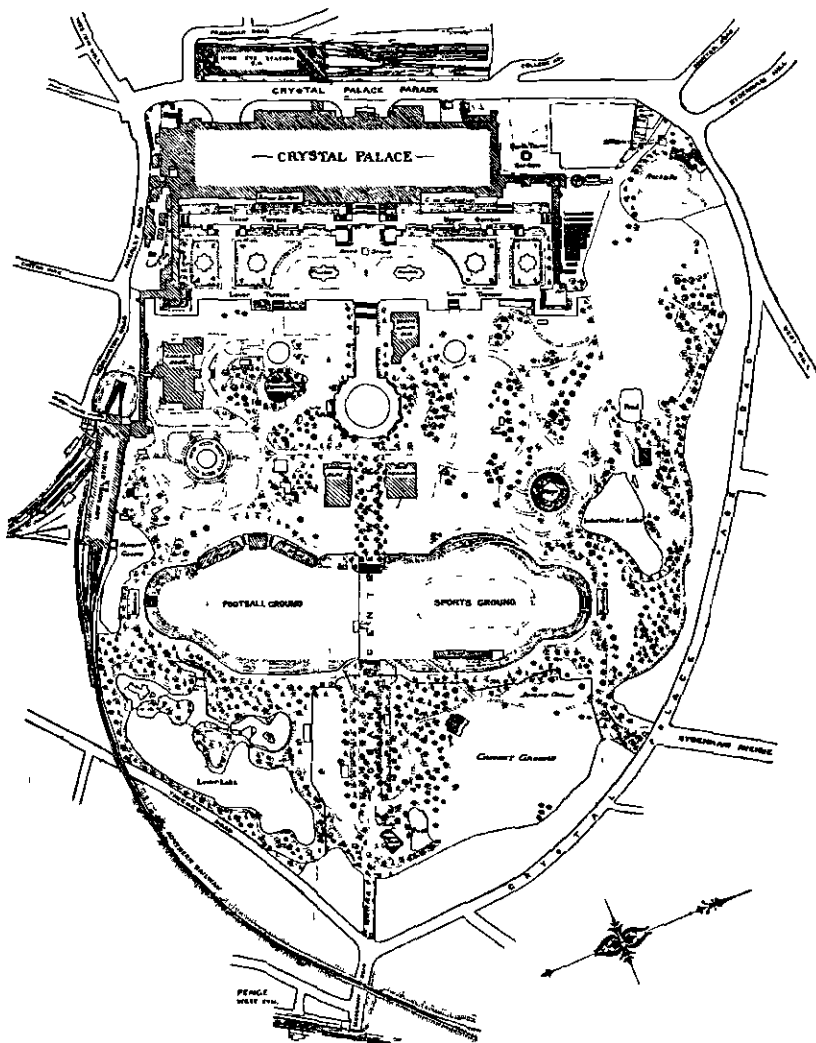
Paddington. 'Bus 7, 15, 36 to Marble Arch, then 2, or 2B

Liverpool Street. 'Bus 133, 134 to Brixton Station, then 2, 3B, or Underground to Victoria, then Southern Railway

Waterloo. 'Bus 68, 168, and 169 to Herne Hill, then 2, 3, or Southern Railway (change at Clapham Junction)

Visitors from the south coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge, from which stations there are frequent trains direct to Crystal Palace station

PLAN OF CRYSTAL PALACE GROUNDS



You will arrive and should leave by:

MAIN ENTRANCE OR SOUTH ENTRANCE (these entrances are in Crystal Palace Parade) for High Level Station, or 'buses 2, 3B, 49C, 108B.

LOW LEVEL ENTRANCE for Low Level Station

PENGE ENTRANCE for Penge West Station, Tram 4, or 'buses 12A, 75, 78, 109, 609

(For Tram 5, leave by South Entrance or Low Level Entrance)

THE ORDINARY ADMISSION

to the Crystal Palace on Saturdays is 1/6, but tickets may be obtained from us in advance at 1/- each

Secure yours at once!

Remember Saturday, July 30th, the great Foursquare Rally at the

CRYSTAL PALACE (London)

(The largest exhibition building in the world)

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 (10 a.m. to 10 p.m.) 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 Accountant,

20, Clarence Road, Clapham Park, London, S.W.4 Stamped addressed envelope must be enclosed

RESERVED SEATS. A limited number of reserved seat tickets are obtainable from the Accountant (address above) at 1/- per seat per meeting, also from ticket box in South Nave

CRUSADER CHOIR All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d each

SUNDAY SCHOOL SCHOLARS will take part in the afternoon service. Tickets from Sunday School Superintendents at 3d each

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

Crystal Palace Choir Singing

IN addition to the great demonstration meetings there will be special singing throughout the day by Elim Crusader Choirs and Elim Sunday School scholars. We are reminding the thousands of visitors not to miss any part of the day's proceedings. Make a note of the times of all the arrangements, and plan to be at the various centres. Meet your friends from near and far, and combine the fellowship with joyous music and song.

10.30 to 11 a.m. Centre Transept Elim Crusader Choir.

1.45 to 2.25 p.m. The Bandstand (South Nave). Southern Crusader Choir

2.30 to 3 p.m. Centre Transept Elim Crusader Choir.

3 p.m. to 4.30 p.m. During S.S. Demonstration. Elim Sunday School Choir.

4.45 to 5.15 p.m. The Bandstand (South Nave). Southern Crusader Choir.

5.20 to 5.55 p.m. The Bandstand (South Nave). London Crusader Choir.

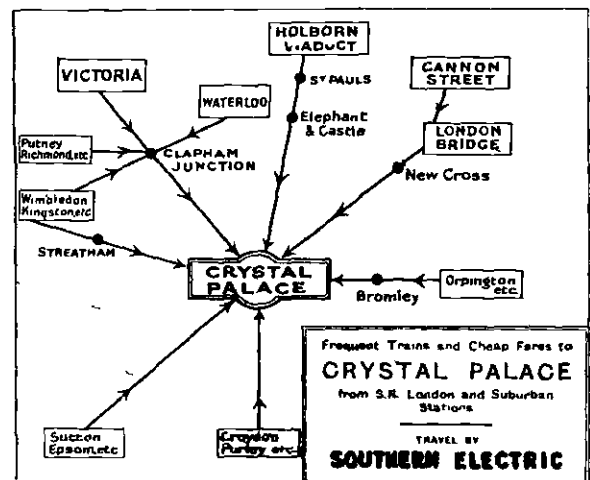
6 p.m. to 6.25 p.m. Centre Transept. Elim Crusader Choir.

8.45 p.m. The Bandstand (South Nave). London and Southern Crusader Choirs united

The singing from the Bandstand, South Nave, will be broadcast inside the Crystal Palace.

All of these sections are singing new pieces, each with a beautiful Gospel appeal and inspiring messages in song. Pray for this ministry in song, that once again through the vocal efforts souls may be won for Christ.

The Foursquare Orchestra will also be present and Organ interspersions will be given throughout the day.



Don't miss the Bookstalls at the C. P.

The Model Christian

Talk No. XVII.—The Gift of Faith

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

THE third gift of the Holy Spirit is that of *faith* (I Cor xii 9) It is of great interest to notice that faith is the only thing mentioned both as a grace and as a gift

1 The fruit of the Spirit is . *faith* (the *grace* of faith)—Gal v 22

2 To another *faith* by the same Spirit (the *gift* of faith)—I Cor xii 9

Faith is therefore an accompaniment of the fullness of the Spirit of Christ for beauty of life, and faith is also an accompaniment of the fullness of the Holy Spirit for

POWER IN SERVICE.

We are therefore taught by Scripture to think about the *grace* of faith and the *gift* of faith. George Mullen, a great servant of God, who exhibited both these forms of faith in his life, also recognized the difference between them

It will help us if we do the same In the three main divisions that we use in this Talk the reader will notice that the first two divisions concern the grace of faith and the last one concerns the gift of faith This contrast helps to clearness

1 *The first form of the grace of faith is that which rests upon the general promises of Scripture*

For instance, in Romans viii 28 we read "And we know that all things work together for good to them that love God" Here we have a general promise from God Resting on that promise we have faith to believe that in some way or other every jot and tittle of every circumstance will be overruled for good Thus, no matter what may arise, we know that in some way or other it will be used by God for the discipline of our soul and the progress of our life

Again, we have the promise from Christ, recorded in Hebrews xiii 5 "I will never leave thee, nor forsake thee." Having faith in such a promise we are able to trust during the darkest night, for no darkness can destroy the promise of the Lord to His own Yet again we have

THE PROMISE IN MATTHEW XVIII. 20,

"For where two or three are gathered together in my name, there am I in the midst of them" Depending on this promise we gather together in the Lord's name, and know that He is in the midst of us We do not ask for His presence Faith recognizes it because He promised

The ordinary life of the victorious Christian finds its rest in the quiet confidence that these general promises from God in Scripture can be absolutely relied upon

See how this form of the grace of faith was set forth in the life of Miss Amy Carmichael of India, whose faith work is so widely known

When the Great War of 1914 broke out the needs

of Miss Carmichael's work were great Supplies were threatened and the rate of exchange greatly lessened the value of that which was sent In the homeland the supporters of this India work were at first badly hit The Indian natives pressed round Miss Carmichael asking her what she would do? How would the nurseries be sustained? But to all these questions Miss Carmichael answered "*We have God, wars in the world make no difference to God*" Thus Miss Carmichael comforted herself and others What was the ground of this comfort? It was the general teaching of Scripture that God could always be relied upon. That in some way or other the Lord would always provide for those who sought first the kingdom of God This was the grace of faith exhibited by Miss Carmichael in which she depended upon the *written* promises of God

2 *The second form of the grace of faith is that which arises through the spoken promises of God.*

For instance, when Paul was sailing to Rome and his ship was

THREATENED WITH SHIPWRECK,

there was no *written* promise in the Scriptures telling him that he and all in the ship would be saved. But God gave him a *spoken* promise In the midst of the storm the angel of God said to him "Fear not, Paul, thou must be brought before Cæsar and, lo, God hath given thee all them that sail with thee." Immediately Paul's fears all passed away and he said to the others "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" On what did Paul depend at that time? On the *written* word? No!—but on the *spoken* word.

When Abraham believed God and it was counted unto him for righteousness, he also believed in the *spoken* word of God

It was the same with Ananias. The Lord spoke to Ananias, saying, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus for, behold, he prayeth" (Acts ix 11) Ananias acted upon the spoken word of God, and, of course, found as God had said

Again we can illustrate this form of grace of faith from the life of Miss Amy Carmichael

One day she was looking out upon a fair field. Somehow she was attracted by the land, and

THE VOICE OF GOD

clearly spoke to her and said "*Ask for that piece of land*" At first she hesitated She said, "But, Lord, we do not want it" She had never before asked for an unwanted thing, and so she hesitated But again the word of the Lord came to her clearly, "*Ask.*" She knew God had spoken, so she asked, knowing that she would receive Need it be said that that field at last beautifully fitted in with the extensions

of Miss Carmichael's work. On what did this Indian worker rely? Was it the written word of God? No! —it was the spoken word. Thus she exhibited the grace of faith in the spoken word of God.

So far we have only dealt with the grace of faith. Such faith is simply reliance upon the written or spoken word of God. But now we are to pass on to our third division, which brings us to the heart of this present Talk—

THE GIFT OF FAITH.

- 3 *The gift of faith is the conviction from God arising with absolute certainty in the spirit of man that a certain thing will be done, and it is done*

Think of Peter and John on the way to the Temple. The lame beggar lay there before them in pathetic helplessness. There was no written or spoken word of God to say to Peter and John that this crippled man would be healed. But as they looked on him the conviction arose in their hearts that it was God's will to heal him then and there. So with the absolute conviction that it would be so, they commanded him to rise up and walk. He thereupon rose up and walked. That was the exercise of the gift of faith.

Think again of Paul. He came into the Isle of Paphos. He was opposed by a sorcerer named Barjesus. Paul told him that he would go blind for a season, *and he went blind*. Now the Apostle had no written or spoken word of God to tell him that Barjesus would go blind. But he was given a special filling of the Holy Spirit, and with that filling came the conviction that this opposer of the faith would be blinded by the power of God. And he was. That was the exercise of the gift of faith. See Acts xiii 6-12.

Paul also exercised the gift of faith in casting the demon out of the demon-possessed girl. See Acts xvi. 18.

On occasions it would seem that

MISS AMY CARMICHAEL

exhibited the gift as well as the grace of faith. Times were difficult. It had been suggested they should retrench. A new worker offered, but it would mean another £100 immediately. What should they do? The worker was suitable, but the funds were low. So they had a prayer meeting. During that meeting the conviction arose that the acceptance of the worker was right and all would be well. There was no written or spoken word of God, but just the conviction in the heart. The time when this decision was reached was June 24th, 1919. The money needed for the worker was £100. On July 12th a letter arrived from England saying, "Three weeks ago I sent a cheque value £100 to the Manager of the Bank of Madras to be placed to the credit of the Dohnavur Nurseries account, which kindly use for the need of the moment." Three weeks before was June 22nd. Thus two days before the conviction of faith arose in the heart that all would be well, the money had been sent.

Many more illustrations could be taken to illustrate the gift of faith. But two from Dr. Torrey's life will suffice. His illustrations are helpful because they not only show the use of the gift of faith, but also show

that he understood he could not use this gift unless God stirred it up. He says:

"In my first pastorate we had a day of fasting and prayer. During the morning meeting as we were praying

GOD LED ME TO PRAY

that one of the most unlikely men in the town might be saved that night. He had led a wild, roaming life, few in his family were Christians; but as we knelt in prayer that morning God put a great burden on my heart for that man's salvation, and I prayed that he might come to the meeting and be saved that night. And as I prayed God gave me a great confidence that he would come and be saved to-night. And come he did that night, and saved he was that night. There was not a man in that whole town who was more unlikely to be saved than he."

The other illustration of Dr. Torrey's is along the line of exercising the gift of faith in connection with Divine healing. He says

"There was a young dentist in my congregation whose father was a member of our church. This dentist was taken very ill with typhoid fever, he went down to the very gates of death. I went down to see him and found him unconscious, and the doctor said to me, 'He cannot live. The crisis is past and it has turned the wrong way. There is no possibility of his recovery.' I knelt down to pray, and as I prayed a great confidence came into my heart, an absolutely unshakeable confidence that God had heard my prayer and that that man was to be raised up. As I got up from my knees I said to

THE FATHER AND THE DOCTOR,

'Ebb e will get well. He will not die at this time.' The doctor smiled and said, 'That is all right, Mr. Torrey, from your standpoint, but he cannot live. He will die.' I replied, 'Doctor, that is all right from your standpoint, but he cannot die, he will live.' I went to my home. Not long after word was brought to me that the young man was indeed dying. They told me what he was doing, and said that no one ever did that except just when they were dying. I calmly replied, 'He is not dying. He will not die. He will get well.' I knew he would *he did*. The last I knew he was living yet, and his healing took place between forty and forty-five years ago. But I cannot pray for every sick man in that way, not even though he is an earnest Christian, which this man was not at that time. Some it is God's will to heal, usually it is God's will to heal, if the conditions are met, but it is not always God's will to heal. 'The prayer of faith shall save the sick,' God tells us in James v 15; but it is not always possible to pray 'the prayer of faith,' only when God makes it possible by the leading of His Holy Spirit."

In closing it is necessary to say how careful we should be not to lay claim to the gift of faith when such a gift is not ours. Imagination and human hope can easily be mistaken for the gift of faith. When the gift of faith is in operation it always succeeds in obtaining that for which it operates.

FAMILY ALTAR



Friday, August 5th. Matt v 17-26
 "First be reconciled to thy brother, and then come and offer thy gift" (verse 24)

No one can be right with God who is not right with man. We cannot give pleasure to God if we are giving needless offence to others. Forgiveness toward man is essential if God's forgiveness is to be extended toward us. Have we harmed our brethren? Have we deceived them? Have we spoken falsely of them? Have we tried to belittle them in the eyes of others? Have we a grudge against them? Do we refuse to pray for them? Then do not let us give to God. First let us be reconciled to our brother, and then let us give to the Lord. If our outlook is not right, neither can our up-look be. The Throne of God cannot be reached by trampling on our fellow-men. No acceptable gift can be given to God by those who have one room in the heart given over to bitterness.

The Scripture Union Daily Portions .

Meditations by PERCY G PARKER

Sunday, July 31st Matt ii 13-23

"They are dead which sought the young Child's life" (verse 20)

In taking an attitude to Christ Herod took an attitude to eternity. Herod was one of the first to be faced with the question, "What will you do with Jesus?" His reply was, "I will kill Him." He did his utmost to carry out the decision of his heart. But Herod died—Christ lived! It is always the same story. The Lord Jesus outlives His persecutors. They die, but He lives. Hell has done its utmost to destroy the Lord. Calvary was its final attempt. For a few hours it seemed as though victory lay with the powers of darkness. But, hallelujah! Christ arose. Everlasting victory belongs to Christ. Everlasting destruction belongs to His enemies. It is good to know we are on His side. It is good to know that we have victory in His eternal victory. The voices of all the Herods and Pilates will be hushed and drowned in the terrific groaning of the second death, but Christ and His redeemed will be alive for evermore.

Monday, August 1st Matt iii 1-17

"In those days came John the Baptist, preaching" (verse 1)

John's message was abrupt. It startled the religious sleepers out of their noon-day nap. They were sleeping in the arm-chair of their own good works. John woke them up with a start, and smashed their arm-chairs beneath them. To men and women of content he came with the burning message, Repent! "Content" and "repent" are strangely opposite words. Yet in our days the same message is necessary. We are living largely among a religiously contented people. They are good church-goers, good Presbyterians, good Catholics, good Orangemen, good Pentecostals, there are good church-goers in all denominations. But mere form can lull us into sleep. Thank God for the John the Baptists who wake us up. Repent, repent! is the message for the world to-day. The second coming of the Lord draweth nigh. Wake up—get up—look up, for your Redeemer is at the door.

Tuesday, August 2nd Matt iv 1-11

"Man shall not live by bread alone" (verse 4)

In these days of depression and need it is good for us to be reminded that man shall not live by bread alone. Unemployment sadly burdens many an eager life. The danger is that under the stress of the times our spirits will get crushed. Hunger threatens, debt arises, despair attacks. But a crisis provides us with an opportunity. The opportunity is that of depending upon the word of God, no matter what arises.

Seek first God's kingdom, and in some way or other the necessities of life will be added. Christ was hungry, but He refused the doubtful way of satisfying it. God knows how much hunger we can stand. He can still turn stones into bread. He can still bring water out of the rock. When God's Word is accepted as the food for the spirit, God's power will soon provide food for the body.

Wed., August 3rd Matt iv 12-25

"The people which sat in darkness saw great light" (verse 16)

There is a darkness which covers the wealthy, and a darkness which covers the poor. Clouds of lustful pleasure, clouds of restless money-making, clouds of feverish pride, hang like midnight over the spiritual sensitiveness of the well-to-do. Clouds of ignorance, clouds of priestly craft, clouds of drunken sprees and gambling lust, wrap the spirits of the poor in the darkness of the Devil. Can the light break through? Sometimes it does. The preaching of the Gospel claims admittance for the light. The Light of Christ has driven away darkness from the mansion and the slum. Sin, ignorance and heathendom have sometimes welcomed the coming of the Light of the World. Certainly many of us can say, Once we sat in the darkness, now we sit in the light. Calvary has opened windows in heaven, and the light of eternity has filled our hearts and homes with glory-light. Where should we have been without Christ? Can we help to bring that same light to other darkened lives to-day? Let us try.

Thursday, August 4th Matt v 1-16

"Ye are the light of the world" (verse 14)

It is well that these words were said by the One who said "I am the light of the world." After He had said that He was the light of the world we would not have dared to have said the same thing about ourselves. Yet Christ has so honoured us. We look at Him and say, "Thou art the light of the world." He looks at us and says, "You are the light of the world." One tried to explain the mystery when he said "We are but broken lights of Thee." Human language may not be able to explain the mystery, but we know that at least it means this—we must shine just where we are. The light that shines brightest at home shines furthest abroad. But where are we? No doubt in vastly different positions. Some are reading these lines at 6 o'clock in the morning before they set out for the toil of the day, others are reading them round the breakfast table at family worship. But wherever we are, let us shine. Let God light the heart, and the glow will be seen in the face.

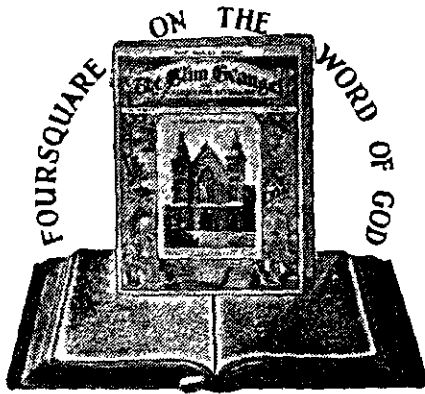
Saturday, August 6th Matt v 33-48

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (verse 48)

There is a target for our lives. It is the target of perfection. We are to aim at it. We are to be dissatisfied if we miss it. It is a daily target. Each day let us ask ourselves at eventide if we have been any nearer during the day. Our aim should not be to be as good as our fellow men, not even to be better than they. Holiness is simply godlikeness. Holiness does not consist in putting your Bible on the shop counter, it consists in honest business. A badge on the coat is not necessarily a sign of holiness. It is really a sign of witness. But a badge on the coat should challenge the life. It speaks of Christ. Our aim should be likeness to Him for whom we witness. Don't let failure to hit the target discourage you from aiming at it.

"Bundles of Benefits"

The Bishop of London calls Psalm ciii "Bundles of Benefits," and says "The psalmist set himself one day to count up the benefits he had received from God. He had not proceeded far when he found himself engaged in an impossible task. He found he could not count the blessings he had received in a single day so set himself to find a help to memory. He took these benefits which he desired not to forget and he tried them up in bundles. He shaped the bundles into a song." The Bishop of London names five such bundles—forgiveness, healing, redemption, the coronation of love, and satisfaction. These, however, are in the first five verses and there are still others to be discovered in the following verses.



EDITORIAL

Heavenly Light.

READERS of the striking article, "Pentecost in Chile," which appeared in last week's *Evangel*, will be interested in the following scientific comment upon those phenomena of supernatural light in Holy Scripture of which Pandita Ramabar's quoted account provides instance—the spiritual, yet visible light surrounding one of her Bible School pupils which impelled her companion to bring water to quench the "fire." Sir Ambrose Fleming, the inventor of the Thermionic Valve which made wireless telephony possible, and a world-famous authority on light and radiation, recently said

"There are many mentions in Scripture of light which certainly did not proceed from combustion, incandescence, or phosphorescence of ordinary matter, but which could under some conditions affect many human eyes at once, and therefore was not merely a subjective phenomenon. Neither can we regard these events as fictitious and non-occurrent

"One of them was the pillar of fire over the Tabernacle, which guided and guarded the hosts of Israel during their wanderings in the wilderness. Also at the giving of the Law on Sinai the mountain was seen to burn with fire. Then again the angel of the Resurrection, whose face was like lightning, struck terror into the hearts of the sentry guard, in which there were perhaps four or six men. There must have been something unearthly in this light, so to frighten

these hardened Roman soldiers. It is clear that there have been manifestations of light which were supernatural. Inquiry into these mysteries, however, lies far beyond our present powers."

The Sky Drama.

UNDER this heading the Rev. Luther Plankenhorn has written a striking sermon. In it he refers to the coming Wedding in the air. An extract from his sermon supplies a thought-provoking message. He says

"The Bible is truly a wonderful book, for it tells us what are the signs of the last days in which we are privileged to live. There are to be wars and rumours of wars, earthquakes, pestilences, and world-wide unrest. And we find that such is the condition of the world today. It is in a state of trouble and chaos, which is not local, but universal, it is world-wide

"Take the depression that followed the Spanish-American War. It was not world-wide, but local. The depression or hard times that followed the American Civil War were likewise local. But this depression and state of unrest that has come after the late World War is not local but universal.

"There are many signs too numerous to mention that plainly show we are living in the very last of the Last Days. There have been wars on land and sea, but the next great war will probably be fought in the air. They have poison so fatal now that an airplane flying over a large city could destroy it, by dropping this poison, in a matter of minutes. The peril is world-wide.

"But there is one sign that seems to stand out equally as brilliant as the most important ones on the horizon of world events and prophetic history, and that one we might call the *air sign*.

"We are certainly living in the Air Age, both commercially and spiritually. It seems to be a very definite sign that will just precede the coming of the Lord in the air for His saints, 'the Wedding in the air.'"

Christ the Baptiser.

MRS. ELIZABETH BOWMAN tells the following story about Nurse Drago Petrova. It is a striking proof that Christ is still the Baptiser in the Holy Ghost.

Miss Petrova was born in Velas, Macedonia. In the course of time she became a Bulgarian war nurse. She was exceptionally well educated, speaking English, German, Greek, Serbian, Bulgarian, and a little French, and could read and write Russian. She was honoured with decorations from the Germans and the Bulgarians.

After the signing of the Armistice she went to America. There she was converted, and got into touch with people who believed in the baptism of the Holy Ghost. At first she was in doubt about the baptism. But one day a girl in a prayer meeting was prostrated under the power of God. Miss Petrova thinking she had fainted went to her aid. But to her astonishment she heard the girl speaking in perfect Bulgarian, saying, *Slava slava, tibe Isuse! Hvala tibe Isuse!* Translated into English the words meant, "Glory, glory to Thee, Jesus! Praise to Thee, Jesus!" Yet naturally this girl did not know a word of Bulgarian! Then Miss Petrova realized that this, indeed, was speaking in tongues according to the book of Acts. She, too, then sought the baptism in the Spirit, and the Lord graciously poured out His Spirit upon this Macedonian seeker.

Prepare your prayers by preparing yourselves.—Spurgeon

It is possible to give without loving but it is impossible to love without giving.

Everybody can do a good deal for the Lord who is willing to get down low enough.

To believe in Christ is to belong to Christ, to be owned and controlled by Him.

The world is not suffering so much for want of more preaching as it is for more practice.

Palestine: Dead, Buried, and Revived

By Capt. R. M. STEPHENS, R.N.

ON a recent visit to Palestine I met several people on board the steamer who said to me, "What is the use of the Jews going back to Palestine, they are not agriculturists?" On that supposition they were opposed to this country's undertaking the establishment of a Jewish National Home in Palestine.

On arrival in Jerusalem I visited the headquarters of the Zionist Organization and put forward the above question. The answer I received was, "Our forefathers when they lived in the land were great agriculturists. That is indeed

OUR NATIVE GENIUS.

During the dispersion, however, especially in Central Europe, no Jew has been allowed for centuries to own any land. Therefore they could not be agriculturists, but have been largely forced into other channels, such as finance, petty shop-keeping and peddling. To-day we do not want to make Palestine an industrial country, but agricultural. To that end we only give assistance to those who are willing to go on the land and learn farming."

How successful this policy has been proves the truth of these remarks.

The Jews have already bought up most of the best land, namely, the plains of Sharon in the south, and Esdraelon in the north. These large tracts are fully developed. In some parts malarial swamps have been drained and cultivated, and in others sandy desert has been irrigated, and made to blossom as the rose. As we went through these plains we passed through waving cornfields being reaped, thousands of acres of vines, oranges, groves, and orchards. The most modern agricultural implements were in use, and everything betokened prosperity. The next step is to obtain and develop the hill country, a matter which is under way. The contrast between the Jewish colonies and the Moslem farm is complete. The latter develop the land but indifferently, irrigation is almost non-existent, whilst the agricultural implements are still precisely the same as those used in Old Testament times. Apart altogether from any Divine intervention, the handwriting is on the wall, and the Arab is bound to give way before the enthusiastic, hustling Jew.

Along another line are the immense hydro-electric works at the south end of the Sea of Galilee. These are now almost complete, and by utilising the water power of the river Jordan will supply most of the country with electric light and power. At the north end of the Dead Sea stand the recently erected works connected with the extract of

POTASH FROM THE DEAD SEA

waters. Potash is needed all the world over to fertilize farmlands, and the experts say that the wealth thus contained is incalculable. In addition to this, after years of long and difficult experiments a process has been discovered by which the bromide contained in this water can be extracted. This also will be a source of great wealth, and already camel loads of bromide may be seen passing down to the sea coast.

One of the greatest drawbacks to the development of Palestine has been the want of a harbour. Now, however, this difficulty is almost overcome, as the new harbour works at Haifa are almost completed. Haifa is rapidly becoming the chief port in Palestine, and will soon out-distance Jaffa, its only rival, and probably seriously affect the prosperity of Beirut in Syria. Haifa is also selected as the terminus of the great oil-pipe from Iraq, which when complete will give great impetus to the port. Thus coming events are casting their shadows before, in anticipation of the day when the Lord "shall make Jerusalem a praise in the earth" (Isa. lxii 7).

Not the least interesting part of my visit was that spent in Jericho. As is well known, Sir Charles Marston organized an expedition which for two years or more has been engaged under Professor Garstang excavating the ancient city of Jericho. The main object of the expedition was to test the truth of the Bible account of the capture of that city by Joshua. The excavators wanted to find out—

1. Did the walls fall down flat?

2. Was the city subsequently burnt by fire as recorded in the sixth chapter of Joshua?

To both these questions the excavators reply with an emphatic Yes.

THE REMAINS OF JERICHO

lie under a huge mound of rubbish, parts of which have been excavated. The first surprise to the visitor is to find that the ancient city can easily be encompassed on foot in half an hour. There would be no great difficulty then in the host of Israel marching round the city seven times in one day (Josh. vi 15). The present excavations include the main gateway of the city. It is approached by a broad flight of stone steps at the top of which stand the ruins of the gate referred to in Josh. ii 5, 7.

The most interesting feature, however, is the wall. Did it fall down suddenly, or did it gradually crumble away from old age? Or was it deliberately pulled down by the hand of some conqueror? These were some of the questions which the excavators had set themselves to answer. With one voice they have announced that the walls fell suddenly! Nothing less than an earthquake, they say, could have caused the walls to have fallen as we find them to-day.

It was a true report that the spies brought to Moses when they said of the land, "The cities are walled up to heaven" (Deut. i 28), for so it must have seemed to them. From remaining parts of the walls to be seen they appear to have been erected on rough stone foundations about 30 feet high. On top of this came the thick, hard, sun-baked mud wall perhaps another 30 feet in height, altogether a very formidable defence against such a people as Israel without any engines of war. However, they had someone with them better than engines of war in the Divine "Captain of the Lord's host" (Josh. v 14), so that when the trumpet sounded and the people shouted (Josh. vi 20), whether by earthquake or not,

but at any rate by direct interposition of God, "the wall fell down under it" (Josh vi. 20, margin), that is to say, "under itself," which is the condition in which it is found to-day. That God shook the wall down by means of

AN EARTHQUAKE

at the precise moment necessary is most probable from the statements of Psalm cxiv 2-6, "When Israel went out of Egypt . . . the sea saw it and fled [that is, the Red Sea], Jordan was driven back [when the Israelites crossed dry-shod]. The mountains skipped like rams and the little hills like lambs [at the fall of Jericho's wall]."

The next point to settle was, "Is the Bible correct when it states that the city was destroyed by fire?" Excavations conducted with this statement in view fully corroborate the Bible account. Everywhere are found traces of a great conflagration, blackened walls telling their own tale (Josh ii. 24). In one house excavated it was found that as a result of the fire the roof had collapsed and fallen on a number of earthenware jars. In one of these broken jars was found a quantity of wheat, all blackened and scorched by the heat, a specimen of which I was able to bring away with me. On one point of the wall have been found the remains of a house (Josh ii 15), and although it is of course impossible to say definitely that this is Rahab's house, yet we know her house was not destroyed when the wall fell down (Josh vi 22). Furthermore it is interesting to know that a bit of charred rope (Josh ii 15) was found on the floor of this house.

It will be remembered that Joshua said, "Cursed be the man that riseth up and buildeth this city" (Josh vi 26). The Bible tells us that this actually occurred in Ahab's reign when a man named Hiel rose up and rebuilt the city (I Kings xvi 34), after an interval of

NEARLY SIX HUNDRED YEARS.

The excavators tell us from their observations that after Joshua's destruction of the city there is a gap of about six hundred years during which the city remained in ruins, but that after that time it was rebuilt.

An unexpected development is the light that the excavations afford on the personality of Moses. In this connection Professor Garstang states that he has found the tombs of the kings of Jericho. They prove that, as was surmised previously, these kings at the time of Joshua's conquest were subject to Egypt. The inscriptions found in these tombs (says Sir Charles Marston) will enable us to fix exactly the date of the Exodus from Egypt. Tablets show that interred in one tomb was a King of Jericho who died during the reign of Pharaoh Thotmes III. and Queen Hatsu. This Queen is now believed to be the daughter of Pharaoh who found Moses in the ark of bulrushes and brought him up (Exod. ii 10). She died in the 14th year of the reign of Thotmes III, and in consequence of her great unpopularity all her favourites had to flee from Egypt. This then would doubly account for

Pharaoh's wrath against Moses, and the latter's decision to flee the country (Exod. ii 15). Thotmes III reigned in all 53 years, that is to say, 40 years after the queen's death and Moses' probable flight. We thus have an explanation as to why it was necessary for Moses to remain 40 years in the desert before God sent him back to Egypt to lead the people of Israel out. God kept him there until the Pharaoh who had sought his life was dead, and another Pharaoh was on the throne. From other tablets it has been found that Jericho was destroyed in the reign of Pharaoh Amenhotep III, who is believed to have reigned from B.C. 1413 to B.C. 1377.

NEWS FROM SAMARIA.

At Samaria excavations have been going on for several years and results of great interest have been attained. The city of Samaria was founded by Omri, King of Israel, as the capital of his kingdom, whilst the city seems to have been greatly enlarged and developed by Ahab his son and successor.

The excavators have unearthed the magnificent main gateway of the city. It is approached by a broad, steep road flanked on either side by remains of ancient houses. The gateway itself consists of two massive stone towers of which large portions remain. Through this gateway passed Naaman with his chariots when he came to visit the prophet Elisha in Samaria to be healed of his leprosy (II Kings v). In the same gate was trodden to death "the lord on whose hand the king of Israel leaned" (II Kings vii 17). In another part of the ruins has been found Ahab's palace, "the ivory house which he made" (I Kings xvi 39). The palace is still being excavated. The remains already visible show that it was a vast building, constructed of enormous stones beautifully laid together without mortar. Scores of natives were employed at the time of my visit, under British direction, digging out this great palace. Since my return to England last May, it has been announced that great quantities of carved ivories are being found in Samaria. These discoveries bring us face to face with the prophet Amos, and make his little book live before our eyes. It was he who prophesied against Israel because of the luxury and wickedness of the inhabitants of Samaria. His message from God stated that "the houses of ivory shall perish" (Amos iii 15), and woe to them that lie on beds of ivory (Amos vi 4).

Thus is the Word of God continually confirmed and illustrated as the spade does its work. Excavations are going on in other parts of Palestine, and are of absorbing interest to those who know and love their Bibles. It is impossible to say what may not be unearthed at any moment.

It cannot be too widely known that of all the thousands of monuments found, not a scrap of information has been found to contradict the Bible. We have no occasion to fear any further discoveries. Let them dig and explore and excavate to their heart's content, they help to make the Bible a thousand times stronger than it ever was before, and the more confirmations and proofs will they give us of the fact that *the Word of our God shall stand for ever*.

DARWIN ON HIS DEATHBED

By Lady HOPE

IT was one of those glorious autumn afternoons that we sometimes enjoy in England, when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bed-ridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy, but never did I think so more strongly than on this particular occasion.

He was sitting up in bed, wearing a soft embroidered dressing-gown of rather a rich purple shade. Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvellous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room. He waved his hand toward the window as he pointed out the scene beyond, while in the other hand

HE HELD AN OPEN BIBLE,

which he was always studying. "What are you reading now?" I asked, as I seated myself by his bedside. "Hebrews," he answered, "still Hebrews. 'The Royal Book,' I call it. Isn't it grand?" Then, placing his finger on certain passages, he commented on them.

I made some allusion to the strong opinions expressed by some persons on the history of the creation, its grandeur, and then their treatment of the earlier chapters of the book of Genesis.

He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face, as

he said. "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and, to my astonishment, the ideas took like wildfire. People made a religion out of them."

Then he paused, and after a few more sentences on "the holiness of God" and "the grandeur of this Book," looking at

THE BIBLE HE WAS HOLDING TENDERLY

all the time, he suddenly said. "I have a summer-house in the garden, which holds about thirty people. It is over there," pointing through the open window. "I want you very much to speak there. I know you read the Bible in the villages. To-morrow afternoon I should like the servants on the place, some tenants, and a few of the neighbours to gather there. Will you speak to them?"

"What shall I speak to them about?" I asked.

"Christ Jesus," he replied, in a clear, emphatic voice, adding in a lower tone, "and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added: "If you take the meeting at three o'clock, this window will be open, and you will know that I am joining in with the singing."

How I wish that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!

The Power of God

F A G

F. A. GRAVES

The pow'r of God is just the same to-day, It does not matter
is just the same to-day.

what the peo-ple say What-ev-er God has promised He's
what the people say,

a-ble to per-form, For the pow'r of God is just the same to-day.

Bible Study Helps

THE GLORIOUS LIBERTY OF THE CHILDREN OF GOD.

(Romans viii 21)

Introduction No slavery apart from sin

I. Out of the Bondage of Darkness into the Liberty of Light.

1 The Bondage of Blindness (John iii 19, II Cor iv 4) And the blindness is inexcusable (Rom i 19, 20)

2 The Liberty of Light given by the Spirit (John viii 12, Col i 13, I Thess. v 4, 5)

II. Out of the Bondage of Law into the Liberty of Love.

1 The Liberty of Love (Rom vii 6) Not liberty in the law but above the law

2 The Vitality of Love "The love of Christ constraineth me"

III. Out of Sin into Security (John xvii 12, I Peter i 5)

1 The Security of Salvation The Shepherd's rod marks us with the Blood

2 The Security of Sanctification The Shepherd's staff keeps us in the fellowship of the fold

Conclusion No slavery apart from sin One exception—Christ's love-slave

Concise Comments & Interesting Items

The Lausanne Conference has come to an end. From the political standpoint it is a successful end. It is a daring attempt to remove the world's chaos by a generous kiss of national forgiveness. On the surface Germany gains much, and some other leading nations lose. But it is hoped that the act will result in such a world-wide restoration of trade that all the nations will ultimately gain far more than they have lost. We shall see. We believe, however, that the world's trouble over gold is because of the world's resistance to God. Nations will never be really right until they get right with God. And as far as we understand Scripture that will never take place until the return of the Lord Jesus Christ.

The War Loan Conversion Scheme offering a change from 5 per cent to $3\frac{1}{2}$ per cent is another effort to restore prosperity. "The War Cry" has a shrewd comment on this. It says, "Loan conversion schemes doubtless help us to 'weather the storm,' but they deal only with mystifying symptoms. The real trouble is deep in the selfish hearts of men, and only a spiritual conversion will touch it. Although the verses might be considered rather too crude for a modern hymn book, there is still much truth in the old lines

Who can put all earth's wrongs right?
Nothing but the Blood of Jesus!

"We are finding too that where the news of the love and the power of God, as manifest in Jesus Christ, is faithfully proclaimed, many are eager to hear it. Conversion of hearts is followed by prevailing prayer, faith, courage and enthusiasm which qualities alone will restore prosperity."

Mr. Harold Copping, the beautiful painter of Bible scenes has recently passed from this earth to brighter scenes above. He died at his home in Shoreham at the age of sixty-eight. His pictures were circulated throughout the world by the million in books, prints, tracts, and coloured reproductions. Mr. Bradbrook, manager of the Religious Tract Society, said, "Copping became an authority on Bible costumes and history. We first published the 'Copping Bible' about 1910. His most widely known work was 'The Hope of the World.' Christ was shown in the midst of children of many races. The picture has gone to every part of the globe."

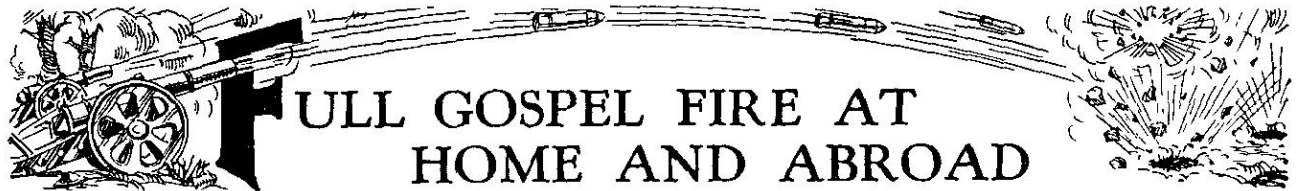
His passing has been described thus: "Through the earlier period of pain and

the latter period of weakness his brain has been clear, and his peaceful mind both considerate of those about him and continuously grateful for their ministrations. With the voice of prayer still sounding in his ears, his breathing gently abated and he passed peacefully away.

"A little later it was with unspeakable joy we were gazing upon a lovely, saintly face, untouched by time or other earthly influence—a face lit by the most rapturous and triumphant smile I have ever seen. Plainly written on that face we saw the Master's commendation of one who, instead of taking his talents into the open market-place, was content to remain in the quiet background of life, devoting all his time and energies to the work of illustrating the Master's Word."

Evangelist Kellogg says "In August William Harper was hanged for murder, and just before execution he said to 2,000 persons gathered about the gall:

"You folks go straight, there ain't no other way that pays. Especially young people out there, be careful! Quit taking knives and guns to dances. Take your Bible everywhere and you will not end like I'm going to in just a minute!"



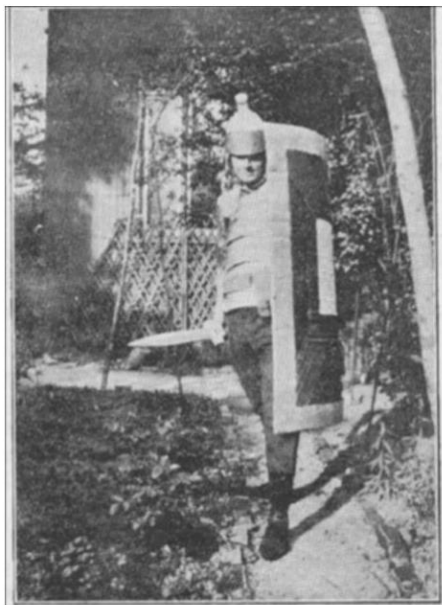
Living Ministries attest God's Power—Foursquare Fruits in Japan

SOULS ARRESTED

Ledbury (Pastor L. N. Knipe). Open-air meetings form one of the chief features of the work in this part. The power of God is manifested, people are drawn and arrested by the Gospel message in the Market Square week after week, and praise God there is fruit for the Master.

Only recently hearts were rejoiced during one of the evangelistic tours to the surrounding villages. In one but four miles out the workers found people hungry for the Gospel. As they moved on to conduct another service at the extreme end of the village the congregation followed, eager to hear more.

The photograph shows the armour-clad Christian of Ephes vi, who for six weeks paraded before the Sunday school scholars, young and old, who not only heard with ear but saw for themselves something of the panoply of God. One can be sure that as each week some part of the armour was explained and spiritualized, the lessons learned will never be forgotten—there were the protection of the large shield of faith, the thrust of the sword of the Spirit, and so on. "More than conquerors through Him who loved us."



An Armour-clad Warrior.

ELEVEN CONVERSIONS

Hove (Miss G. M. Edwards). God is blessing the work at the Elum Tabernacle, Portland Road.

The Sunday school anniversary services held a few weeks ago were the means of great blessing to all present. At the afternoon meeting, the chair being taken by Miss Edwards, the scholars rendered songs and recitations. For the hundred meeting of the anniversary, the special speaker was Mr. Packer of Hendon who gave a very interesting address, which was a source of encouragement to all.

The Lord is blessing all the departments of the work. Eleven precious souls have been saved during the past fortnight. To God be all the glory!

A seven o'clock prayer meeting has been commenced on Sunday mornings, when the prayer warriors plead for precious souls to be saved. Thank God, where there is a heart to pray, there is always a God to hear and answer prayer.

During the past few weeks many have received the baptism of the Holy Ghost.

A TRIBUTE TO PENTECOST.

Westcliff-on-Sea. A brother writes: "I am writing these lines as a tribute to the wonderful things I have seen amongst God's dear people, in the Elim Gospel Hall at Westcliff-on-Sea.

"Even the most sceptical who enter this Hall must admit the earnestness of these people. The wonderful power and presence of our Lord and Saviour is a great and living reality to them. He is as real to them as He was in the days of His flesh. There is a deep consciousness of God in the meetings. What has touched me more deeply than anything else is the wonderful kindness and forbearance that the leaders of the assembly show to the most unlikely people—those for whom there is very little chance in life. I think of one who seemed even beyond the power of God, but this same one to-day is rejoicing in the power and love of God, and is cleansed and waiting for the fulness of the Spirit of God. This is what the Church of God needs to-day—love in action, prayer without ceasing. Then men and women would turn to God, and a great revival would come"—S E P

BRIGHT WITNESS.

Bermondsey (Pastor W F South) Happy and blessed times are being experienced at this centre, and fellowship with the Lord and His saints who gather is a great joy and continual feast.

A recent Sunday was a day of special blessing, when in the breaking-of-bread service the power of God was mightily felt by those present. At the Gospel service in the evening all were conscious of His presence. From the singing of the opening hymn conviction settled upon the meeting, and Mrs South preached the Word with power. Although the service had apparently closed without result, it was quickly recommenced, and a" rejoiced together to see a married couple find the Saviour.

The Sunday school anniversary, postponed owing to the special campaign, has now been held. Singing, recitations, etc were provided at each meeting by the children, and they did well, reflecting great credit upon the Superintendent and workers. Addresses were given by Mr A Court (a local Methodist friend of Elim), Miss D'Leny, and the Pastor. God wonderfully aided, and friends responded heartily to the appeal for funds.

An enjoyable outing to Court Farm took place in ideal weather. The friends who attend the Tuesday afternoon rally were also favoured with excellent weather for their outing, a beautiful day being spent by the sea at Eastbourne.

The Thursday evening services are being well attended in spite of the heat, the people being eager to know more of the living Word of God. Open-air work is being well maintained, the meetings reaching those who will not enter any place of worship, the precious truth being sent forth regularly in the market place. The Crusader meetings are gaining in numbers and power. A special feature of the weekly prayer meetings is the requests from the sick and friends of unsaved ones, whilst requests for praise and thanksgiving are also forthcoming.

Praise God, the faithful setting forth of the old-time Gospel is winning.

SEVERAL HEALED.

Kilsyth (Mr S Burke) The Lord is richly blessing the ministry of Mr Burke at Kilsyth. Wonderful times are being experienced at the Sunday morning services, and the Gospel service at night is

being well attended. Several of God's people have testified to having been healed by the Great Physician, the Lord's hand also being outstretched to save the lost, for which we praise Him. Mr Burke is giving a series of addresses on Nehemiah on Thursday nights, which is proving to be a source of strength and encouragement to all, bringing home to their hearts the truth that God wants as workers to-day human channels that are clean and fit for the Master's use, broken empty vessels, sitting humbly at the feet of Jesus, willing to do all things, that the work of the Lord may go on and not be hindered.

SPECIAL MINISTRIES.

Belfast, Melbourne Street (Pastor W Martin) After many years of faithful witness to Jesus Christ and the Four-square Gospel, continued blessing and activity are still reported from this assembly.



Melbourne Street Tabernacle, Belfast.

During the past two months Pastor W Martin has been in charge, and his ministry, though brief, has proved very effectual. Quite a number of souls decided for Jesus Christ, while the many branches of the church work have made steady progress. Through the earnestness and faithfulness of Mr Martin he has endeared himself to the hearts of all, and as he leaves for the evangelistic field he does so with the prayers and best wishes of the Melbourne Street saints. Pastors come and go, and much as their varied and faithful ministries are appreciated, yet we praise God for His continual presence, which is the secret and source of all blessing.

On a recent Saturday the annual Sunday school outing was held at Ballywalter. It was a glorious day, and a look at the children's faces showed how much they appreciated the efforts and interest of the Superintendent and teachers.

PLENTEOUS RAIN IN FAR EAST.

Kobe, Japan (Miss W F M Hoskins) Praise the Lord for blessed results from our open-air meetings, nearly always some soul is saved, and recently five young men decided for Christ. As soon

as we start singing the Gospel men, women, and children flock together until we are surrounded by a large crowd, whose very faces tell how much they need the sinners' Friend. They eagerly receive the Gospel messages which we distribute after the Gospel has been preached. Thus the precious seed is being sown to bring forth fruit to His glory.

Two more young women have also been saved. One of these dear ones wept her way to Jesus until her kimono was wet with tears. She is now rejoicing in full salvation. The other had always had such a hard life, and never knew what it was to have love shewn towards her. She also cried for joy when she heard that Jesus loved her. She is now growing in grace like a flower opening to the warmth of the sunshine. Their joy is full because God has proved Himself to be the Rewarder of them that diligently seek Him, and they have been baptized in the Holy Ghost. hallelujah! Two other sisters who were waiting on the Lord for some time are also rejoicing that the Comforter has come, also an earnest young man, who was beginning to get discouraged at not having received in a long time of waiting, was gloriously filled with the Divine power, and is now a great blessing among the children and young people.

A fortnight ago we had a baptismal service, when nine were baptised, including a family of four—parents and two grown-up children. It is always a blessed time to witness these dear ones taking this step for Jesus' sake. They themselves were blessed beyond words, though many of them suffer great persecution for becoming Christians. But God gives them grace, and He is truly answering prayer, and making them strong in Himself. They are being stirred up to seek out others, and lead them to the Saviour too.

We had prayed for a long time that God would raise up a man of His choice to shepherd this little flock here and now our prayers are answered. Hayashi San has heard the call of God to help to "feed His lambs." He is an earnest, Spirit-filled young man, and has led a number of souls to Christ. Let us pray that he shall be kept where God can use him mightily for His glory.

Praise the Lord for two branch Sunday schools opened in new districts, and a good number of children attending both. Much blessing is resting upon the work among these little ones. Often they have been the means of their parents coming to the meetings and getting saved. We are pressing forward expecting Him to do more than we can ask or think. Prayer is being answered in a very special way for the work here, so pray on for greater blessings.

If we are bent on being more spiritual, we can afford to walk pretty much alone.

We must turn ourselves to God, ere we can turn ourselves from sin.

Studies in The Acts

By P N CORRY

Acts xvii 16-34.

Athens the lovely, the learned, had yet to hear the Gospel. A lonely man (read I Thess iii 1), filled with fears regarding the issue of his last mission at Thessalonica, walked its streets, meditated before the many idols, and generally observed how this city of learning and culture conducted itself. At first it almost seems as though he had resolved to keep quiet, probably until his companions returned with news from Macedonia. But "his spirit was stirred in him." It is a blessed thing to do things and say things because of a stirred spirit. You may even get into trouble, but if your spirit is stirred, that matters little. What does matter is that you speak with flashing eye and burning speech, so that your blood-guilt is removed and men hear the Gospel. There is such a thing as a lukewarm spirit or a lethargic spirit that can live amidst sin and shame and not be moved. Such do not know the thrill of life that energizes the Christian who feels the Holy Ghost stirring within, and moving him to reject the thoughts of ease, and speak forth words that must burn and scorch their way into the hearts of men. Oh for men in our day to see the sin of selfishness, the love of pleasure, the scandal of loose morality, and the tremendous evil of unbelief—and to be STIRRED. Of such stuff are made men like Luther, Wesley, Whitefield, Moody, Spurgeon, Parker, Bunyan, and all who have led multitudes to Christ, and unless our hearts and spirits are stirred we shall never stir anyone else. Paul's meetings in the market place and in the synagogue roused attention, and shook the calm complacent atmosphere of academic Athens. Of what sort were these people?

1 They were wise (read I Cor 1 18-31)

Philosophy was their be-all and end-all of life. I am reminded of a famous political figure of small stature who was contesting a Parliamentary seat, and whose opponent made slighting remarks regarding his size. His biting retort was that he, the little Welsh fire-eater, came from a land where they measured men "from the chin up." Such was Athens. Its learning, literature and light have for millenniums been a standard of worldly wisdom and classic lore. Their brains had nothing else to learn, though their hearts were starved.

2 They were up-to-date (Acts xvii 18-21)

The greatest reproach that you can give a student is that his matter is out of fashion. Though theories may change more often than a ladies' fashion book, yet must they chop and change them to meet the latest twist of the scientific mind. These wise men spent their time in nothing else but either to tell or to hear some "newer thing" (Newberry margin). Their breed does not seem to have

changed much with the change of centuries, and each Royal Society gathering sees the same mad scramble for notoriety. Darwin's theory may long ago have been thrust to one side, but still they hunt for skulls and wade through biological specimens in the vain search for his missing link. They are slaves of scientific fashion who must be "up-to-date," though the fashions change with the issue of every scientific journal.

3 They were religious (Acts xvii 22-23)

This verse in the Authorized Version is one of those that really do fail to give the meaning of the Greek text. If Paul had made such a sweeping statement as "You are superstitious," there is little doubt that his work would have ended there and then. What he did say was "I perceive that in all things you are very religious," or "much given to the worship of idols," which was the truth. It was easier to find a god than a man in Athens, and should any new deity be discovered Athens at once honoured him with an altar. Religion was the commonest thing in the city, pursued by every sect and both sexes. Someone had thought of a god whose name they did not know, and so an altar was erected "to the Unknown God." It is a good thing in preaching to people to find a point of contact between their thinking and your speaking. Paul in his masterly manner finds that here, and uses it with telling effect to preach the Gospel (Acts xvii 24-28), and in so doing shows us that

4 They were ignorant (Acts xvii 29-31)

It required some courage to utter this final word. Certainly no one in his audience could find any fault with it on account of its newness. God accounted their wisdom foolishness, God had overlooked their past because of their ignorance and now commanded them to repent. God had raised from the dead a Man who was the Judge of all, so that they might have assurance of judgment or assurance of salvation if they obeyed the Word. Here was new teaching with a vengeance, of things which they knew nothing about, and of the Cross of Christ. Compared with this their philosophy was futile, their wisdom foolishness, their understanding void of knowledge. How did they respond to this newest thing? Did they at once set up the council to consider, to receive evidence to weigh the words spoken? To their shame be it said that these men of wisdom did not so, and in their action they showed that—

5 They were foolish (Acts xvii 32)

They mocked, they procrastinated, they turned aside from the truth of resurrection, though all nature around them shouted with the fact, and though witnesses in any number could be found to verify the truth of Paul's statement.

Notice the threefold result of this message—"some mocked," "some said, We will hear thee again," and some clave unto him and believed. Whenever you preach or testify, whenever it may be, you will always find this threefold result. Many say Paul's visit to Athens was a failure, but Dionysius, Damaris, and others received the Word. Paul did not write, "Not any wise, not any mighty, not any noble," but he placed the letter "m" in front of that little word "any." They might not be many but they were choice, and the witness even upon the rocky side of Mars Hill did not return unto God void.

K. L. U.

"Brethren, the time is short"

Keep looking up!

Take then no anxious thought,

Keep looking up!

By faith, the "single eye"

Penetrates the darkest sky

Right to the throne on high,

Keep looking up!

In ev'ry thing by prayer,

Keep looking up!

Unbosom ev'ry care,

Keep looking up!

Our times are in His hands,

Silently in love He plans

Just what our need demands,

Keep looking up!

"Ask, and ye shall receive"

Keep looking up!

Pray, hope, rejoice, believe,

Keep looking up!

For wisdom, guidance, pow'r,

For the strength we need each hour,

Prayer is the mighty dower,

Keep looking up!

"Brethren, the time is short"

Keep looking up!

Take then no anxious thought,

Keep looking up!

His coming draweth nigh,

We shall see Him by and by,

Oh, let each watchful eye,

Keep looking up!

B. FELL.

A PRAYER BEFORE READING THE BIBLE

Our Father, forgive our neglect of Thy Word, our careless glances at its pages, when we should let them speak their saving message to our waiting, eager hearts. May we learn to search the Scriptures, that we may know what God says about Himself and us.



ELIM CRUSADER PAGE



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

Hard Words

Oh! why will people let loose bitter words. Only God knows how they hurt, now they rankle, and fester, and unman one! Nowadays folks pride themselves on their individuality and peculiarities. We hear it said of them "Oh, that's their way," or, "He is original!" But what glory can it be, if by being such, we hurt those around us. Another favourite excuse for unkind words is "I must speak my mind!" They may be thoughtlessly spoken, but evil is wrought by want of thought, as well as by want of heart. No, I much fear that it is because self looms so large, that we have no sight or eyes for others. But watch these same folks in their own homes—for the sharpest word ever comes to the nearest and dearest—to those we love the best, and that love us the best. We make excuses for ourselves, and say, "Oh, they understand." But why should this be? For instance, an acquaintance makes a statement that we believe to be wrong, and we say, as pleasantly as possible "Oh! I understood it was the other way, perhaps I am wrong." Now notice how that is worded at home, where there is no outsider whose goodwill you desire. "What rubbish, you're quite wrong, you evidently know nothing at all about it!"

Then probably discord follows, for the "beginning of words is like the letting out of water." But perhaps the one addressed can hide the pain the words give, and suffer in silence. But the suffering, for all that may be only the more intense. We hear of a surgical operation, sometimes a serious one, and how bravely the patient bore it without a murmur. We say, "How wonderful!" "What pluck!" But do we give the same honour to the victim of our sharp words? They cut as deeply as ever the knife does, and maybe leave as deep a scar behind. And yet, for love of us it is borne in silence! Why spread misery in the place you call home—and this is, alas, only too true, of many really good people at heart, little as they know it. I have now in my mind's eye one friend who is known in the religious world as a valuable worker, and yet I have seen and heard him speak to those whom he thinks inferiors in a way that must make even Christ wince (I say it with reverence, for does He not say "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me") And I have seen the victims' bitter tears shed afterwards.

THE HANDS OF THE LORD JESUS

- 1 Pierced for our sins (Psa xxii 16)
- 2 Filled for our acceptance (Lev xvi 12)
- 3 Uplifted for our blessing (Lk xxiv 50)
- 4 Underneath for our support (Cant " 6)
- 5 Opened for our supply (Psa cxlv 6)

But by what right have you, you in particular, got the freedom to wound and hurt those around you, whoever they are? It is false! you have no right at all. Because it is "your way" is no reason at all. You are wrong—and you know you are. You are a moral coward to strike when you know you will not be struck back. "Offences must needs come, but woe unto that man by whom the offence cometh! It were better that a millstone were hung about his neck, and he were cast into the midst of the sea, than that one of these little ones be offended [caused to stumble]."

Is there anything more beautiful on God's earth than perfect harmony in a home? It by no means follows that every member thinks alike, but every member gives the other credit for the best. There is complete interchange of ideas. None are afraid of speaking out even a crude thought, knowing there is no one waiting to seize upon it, and dismember it. No one fears to give utterance to noble and elevated thoughts, knowing that he will meet with only sympathetic response. Oh! friends, believe me, we lose more joy than we know by these sharp words. If we must speak, let us speak only the kind, loving thoughts. Let love flow out from the dark recesses of your heart, where it stagnates. Say the loving things your heart prompts you to say.

Thy heart's affluence lavish uncontrolled,
The largeness of thy love give full and free,
As monarchs in their progress scatter gold,
And be thy heart like the exhaustless sea,
That must its wealth of cloud and dew bestow
Through tributary streams, or ebb, or flow.

And if perchance those around you may not be worthy, then they will learn to live up to it!

Shine upon your brightest always to those around you, let Christ be seen through you. Let us rather seek to raise the whole tone of our surroundings than lower them. But probably they are far better than we know, for we cannot see deep down into every heart. Only the unselfish and sympathetic can ever gaze into the secret depths of hidden lives. We are willing to give our most earnest thought, and our most valuable time, to passing questions of the day. What time and thought do we expend on this ever-present subject of love, home, and happiness? "These things should ye have done, and not to have left the other undone."

I sometimes think that by-and-by when the "restitution of all things" takes place as it surely will, there will be a great surprise in store for many of us. Some of the great ones, according to our earthly judgment will be left far behind, and many of those whom now we lightly esteem will be found "great in the kingdom of heaven."



Halifax. Our correspondent at this northern centre writes. It is really glorious to see all our young people out-and-out for God. How eagerly they look forward to the weekly Crusader meeting. To see the glory on each face, written there by the hand of God. It is evident that Jesus is wonderfully blessing in this corner of His vineyard. Testimonies of God's power to save are continually being given by the Crusaders, and the Gospel is sung by those whose hearts are filled and fired with the Foursquare vision. Deep is our enjoyment of these times of spiritual fellowship. Our motto is "Onward to Victory" and this blessed victory is finding expression in our midst as we move on with the Lord. One day—in the sweet by and by—we hope to hear the Master's "Well done," and this will more than repay for all the criticism and opposition.—E D

Clapham. Recently a very enjoyable and inspiring service was held at this branch, a programme of music and song being given by some of the church members. A most helpful message was given by Mr W Lewis on the subject of Soul Winning. One felt anew the call to go forth and proclaim in the power of the Holy Ghost the evangel which meets man's utmost need—that Gospel which when received, saves completely and eternally.

Calvary

Jesus full atonement made
At Calvary
All my sins on Him were laid
At Calvary
Calvary's stream is flowing still
For everyone,
Sins can still be washed away
Thro' God's dear Son
Sinner, hear Him sweetly say,
"Come to Me!"
"All thy sins I'll wash away,
Trust in Me"
Come accept Him while you may,
Come to-day
—Miss H Phillips (Birmingham)

The flowing tide of grace finds its high-water mark only in the faultlessness of the perfect spirit before the throne

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

SCRIPTURE JUMBLE. The folded rectangle of letters forms a jumble of a whole verse in the third chapter of Philippians, which sums up the spiritual experience of the

TRNHEGACSTTBIEE
 M
 ADNMNKGAYNNAIO
 O
 TDWHEHECIFOMEN
 A
 ASHMWTRODOLNFL
 E
 HBPILPEWOUFEN
 R
 SUISSHHSFOIOTH
 S
 FDRFEEEAARTUIH
 R

Foursquare Christian during his earthly pilgrimage. To solve the jumble take the first letter (T) at the top left-hand corner, then miss two letters, and take the next one (H), and so on following the direction of the fold, missing two and taking one. On finishing the fold once, begin again, taking the first letter of each pair left, again following the fold to the end. Then take the remaining letters from beginning to end, in the order that they come. The result

will give you the verse. You need not draw the rectangle. Write out the words obtained.

Solutions should arrive by first post, Tuesday, Aug. 2nd

ANSWER TO CHARADE, JULY 15th.

Answer Ahab, Jezebel

Correct answers were received from, Iris Astill, Joan Bradford, Mary Brunt, Elva Daish, Patricia Emms, Joyce Gummer, Dilys Hale, Reggie Hartley, George Hesling, Evelyn Heppinstall, Mary Hurst, Una Marsh, Beatrice Paul, Nellie Rabbage, Patty Rogers, Raynor Wilcock, Dennis Wilkinson, Alfred Yardley



EVERY ELIM MEMBER should wear one of these badges as a testimony at the Crystal Palace on 30th July



IN connection with the above words I can tell a story of the goodness of God to a dear old man of seventy-six years of age. I was visiting one day from house to house in the outskirts of the city, and feeling weary when I came to the back door of a cottage. No one came in response to my knock, and I was about to slip a message under the door when I saw an old man away at the further end of the garden. The thought came into my mind "Shall I go to him or not?" Weariness said, "No", but faith said, "Yes", and glad I was ever after that I had been "sent" to him. He was interested from the first, and had various difficulties which I sought to remove by using the Word. As I left I invited him to come and see me at my son's home on the hill. He promised to do so. A few days later, on a Saturday afternoon, the dear old man came toiling up the hill. Again I was able to set before him God's simple plan of salvation, and we got down before God in prayer together, and I believe he there received the assurance that he was a saved man. He came up once or twice more, and I visited him in his son's home, and found him happy in his soul.

am a sinner and that Christ came to save me." And then beneath this

"Ticket for heaven"

"Admit the Bearer—
A Sinner"

(Luke xviii 13, 14).

Among the books I had sent him was one called, "The Believer's Salvation and Blessing". In this, at page 58, at the end of a chapter on "The New Birth," was a calendar text I had probably sent him of a previous year

"July 29th, Thursday—'Thou shalt remember all the way which

the Lord thy God hath led thee' (Deut viii 2)"
Beneath this was the verse—

When in the glory and the rest
We joyfully adore,
Remembering the desert way,
We yet shall praise Him more

And, most remarkable to say, this was the very day upon which he entered into the rest that remains for the people of God.

This our God is still saving sinners, and fitting them for the glory. How simple the start, how glorious the end! May the Lord lead the reader, if unsaved still, to a knowledge of those two facts—

- 1st "I am a sinner"
- 2nd. "Christ came to save me,"

and an acceptance of that free ticket, which admits such to "the glory and the rest" found in Him, and in Him alone. Oh, who would not

Stand in Him, in Him alone
Gloriously complete?

"I believe 10,000 things, but none of them have anything to do with my salvation except these two—that I

—H A L

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BANGOR, Ireland.—Board-residence, or apartments; modern conveniences; comfortable, homely; 5 minutes to assembly, promenade and station; very reasonable terms. Apply Mrs. Gray, Elm House, Grays Hill, Bangor, Co. Down. B1141

BLACK MOUNTAINS, Breconshire.—Bedroom and sitting-room, with attendance, in homely farmhouse; fresh butter, eggs, cream; whinberries in season. Dry, quiet; lovely scenery; terms moderate. Greenow, Blaengeddi, Llani-gon, Hay, Herefordshire. B1143

BOURNEMOUTH.—Comfortable apartments, bed and breakfast 21/-; 7 minutes to assembly, 2 to trams; bath and indoor sanitation. Mrs. Sims, 86, Avon Road. B1125

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

BRIGHTON.—Homely holiday apartments, with Christian family; very central; near Tabernacle, sea and station; 30/- each sharing, with board; bed and breakfast, 20/- 8, Prestonville Road, Dials. B1123

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. B1147

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

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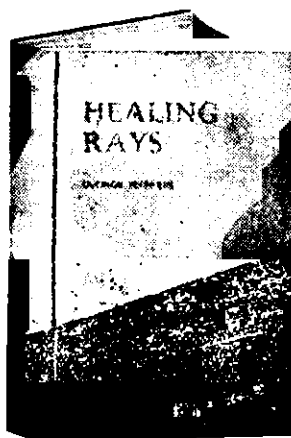
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