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

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THE WELSH REVIVAL (see page 769)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 49

DECEMBER 2, 1932

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER



ELIM TABERNACLE, STAR HILL, ROCHESTER (see p. 773)



COMING KING

"I will come again."

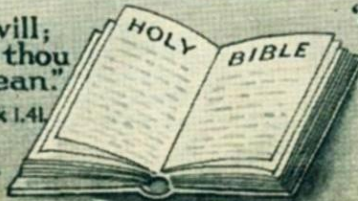
John XIV. 3.



BAPTISER



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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIII.

December 2, 1932

No. 49

CONTENTS.

The Welsh Revival	769
Book Review	771
Types of the Holy Spirit	772
Rochester Elim Tabernacle	773
Subdued	774
Children's Bible Educator	774
Family Altar	775
Editorial	776
Demon-Possession: Scriptural and Modern	777
Music: A New Name in Glory	779
Bible Study Helps	779
Concise Comments and Interesting Items	780
Studies in the Acts	781
Gleanings from the Harvest Field	782
The Bare Word of God	784

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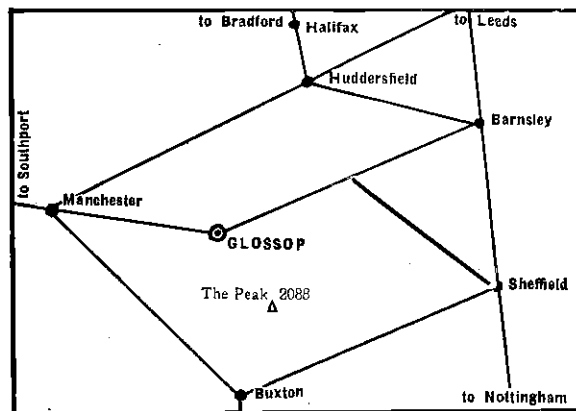
CHRISTMAS CONVENTIONS

BELFAST. Dec. 25—27. Annual North of Ireland Convention in the Ulster Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Sunday, Monday, and Tuesday at 11, 3.30 and 7. Monday, 3.30, Baptismal Service.

DOWLAIS. Dec. 24-27. Elim Tabernacle, Ivor Street. Speakers: Pastors W. G. Hill, and J. R. Moore.

GLASGOW. Dec. 31—Jan. 2. City Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Saturday, 11.15, Watchnight Service. Sunday and Monday at 11, 3, and 6.30.

GLOSSOP. Dec. 25—29. Elim Tabernacle, Ellison Street. Speakers include: Pastors H. Kitching and G. Lampard, and Mrs. Saxon Walshaw.



Christmas Conventions in London, Birmingham, and Carlisle will be announced later.

WATCH THESE DATES

BALLYSILLAN. Commencing Nov. 27. Evangelistic Campaign by Pastor W. J. Martin.

BARNLSLEY. Nov. 26—Dec. 1. Arcade Hall. Special anniversary services. Speakers: Pastors R. Tweed, W. L. Taylor, H. Kitching, J. C. Kennedy, S. E. Hillman, and Mrs. Saxon Walshaw. Convener: Pastor J. McAvoy.

EASTBOURNE. Commencing Nov. 20. Elim Tabernacle, Hartfield Road. Evangelistic Campaign conducted by Pastor F. Farlow.

ELIM WOODLANDS. Dec. 3. Open to visitors, 3.30 to 9 p.m. Tea and meetings. Speaker: Principal P. G. Parker.

HULL. Nov. 27—Dec. 2. Elim Hall, Mason Street. Crusader Campaign.

ISLINGTON. Commencing Nov. 27. Elim Tabernacle, Fowler Road, Cross Street.. Evangelistic Campaign conducted by Pastor H. O. Bale.

ISLINGTON. Nov. 8—Dec. 13. Elim Tabernacle, Fowler Road. Bible School Lectures every Tuesday at 7.30 p.m., by Principal P. G. Parker.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

KENSINGTON. Dec. 18. Visit of London Crusader Choir.

LETCWORTH. Nov. 10—Dec. 15. Elim Tabernacle, Norton Way North. Bible School Lectures every Thursday at 7.30 p.m., by Principal P. G. Parker.

PORTSMOUTH. Commencing Dec. 4. Elim Tabernacle, Arundel Street. Evangelistic Campaign by Pastor C. J. E. Kingston.

ROCHESTER. December 4. Elim Tabernacle, Star Hill. Pastor W. G. Hathaway.

STRATFORD, London. Elim Hall, Bridge Road. Special Convention meetings. Saturdays at 7.30 p.m. Speakers from all parts.

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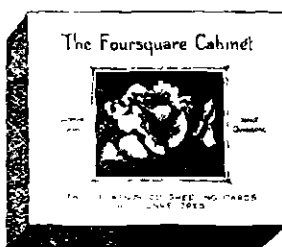
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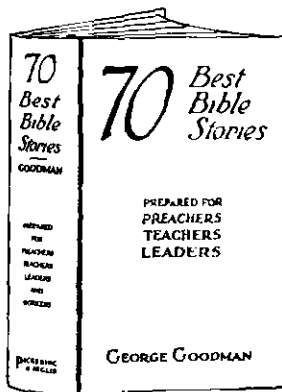
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AND FOURSQUARE REVIVALIST

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. 49

DECEMBER 2, 1932

Fridays, Twopence

The Welsh Revival

By JOHN A. DAVIS

IN response to enquiries about this wonderful revival, I am glad to give a bit of description of what I saw, heard and felt. Having been in the evangelistic field for a number of years, I studied many campaigns held by different evangelists, working with Moody during the great World's Fair Campaign in Chicago, and with a number of other noted evangelists, in order that I might be at my best.

As reports came through many religious publications, written by George T. B. Davis, who did so much for the Pocket Testament League, of the worldwide revival under Torrey and Alexander, and especially of the great revival sweeping Wales, I had a great

DESIRE TO VISIT THAT COUNTRY.

I asked the Lord if He would let me go to see the great work He was doing there. The answer came quickly, and I was soon on my way.

Having reached London, I remained for a number of days with Torrey and Alexander. With a great desire to get into the heart of the Welsh Revival, I started for Cardiff, wiring the Secretary of the Y.M.C.A. to meet me. I told him I knew no one and that I wanted to see this revival from every angle. He took me to the home of a man whom we found on fire with the spirit which was sweeping through hearts and towns.

For about two hours he told how these meetings were sweeping town after town; of how they were not led by evangelists, but were meetings of prayer, testimony, and songs, led by the Holy Spirit, many of them running all night. He offered to lend me his bicycle, and the next morning the Secretary and myself started from place to place.

We went first to the town where the revival started under Evan Roberts. Mr Roberts was then going through Wales unannounced because he wanted the people to look to the Lord and not to man. He would linger in meetings sometimes two hours before he would be recognised when he began to pray. When we reached this little town of approximately 1,000 inhabitants, we asked a little boy if he knew where we could find Evan Roberts. The little fellow

straightened himself up and asked, "Do you mean that man who walks with God? Yes, I know where he lives." Upon reaching his home,

A VERY HUMBLE COTTAGE

on the outskirts, we found a number of ministers and laymen there questioning a young lady who stood, face beaming, explaining that she did not know where he was or when he would be back. She was very sweet and courteous, although she had been answering questions for several days. I told her I had come clear from the United States and would like to see him, but she could give me no more information than she had given others.

I inquired where the first meeting had been held. We went to the caretaker of the church, an elderly woman, and told her that we would like to go into the building where the revival first started nine months before. She said, "Would you like to go through the door Evan Roberts went in by the first night it started?" As we followed her, she led us into the church and shewed us the place where he fell on his knees that first night. Next she gave us a description of how he had been away to school praying for months for a revival, and of how the vision came to him to go back to his home town and ask his pastor if he could hold a meeting with the young people. The pastor gave his consent, and he called some of them together for prayer. The first night he knelt with others, and kept praying until someone asked him to pray for them. He continued until a number asked, and then he closed the meeting saying that there would be another the next night. Each night young people were converted until finally older people asked if they could come. Inside of three weeks the whole town had been so moved by the power of God that people gave up their work, and the revival became the most important thing in the community.

IT WENT FROM TOWN TO TOWN

until conviction fell upon the people and they were converted by the hundreds. They gave up the pubs, gambling dens, and dance halls, and at this time, after nine months, it was estimated that 150,000 had been swept by deep conviction and thorough conversion.

into the Kingdom, and that more than 100,000 people had joined the churches

I said to the little woman, "I would like to pray in the very place where he prayed." She replied, "By all means go ahead." As the Secretary and I knelt she excused herself. When we had finished praying, looking about us, we found perhaps fifty people whom she had gone out and told, and who came in with their working clothes on, from their homes and business places. Even the Professor of the school, at the noon hour, came with some of the students to join in prayer. I had never seen anything like it.

She urged us to go to her home for lunch, and in her Welsh way, she made her tea, spread her bread, cut off thin slices, and urged us to eat, as it was all free. She talked about the revival meetings as she had seen them until we were thrilled, telling how the public house proprietors had turned their places into places of prayer, with a description of how the meetings had run night after night with congregations changing.

I attended one of these meetings. When I entered the door I was told that there was no human leader, but to yield to the Spirit. Going down near the front, the meeting started with someone singing a song, and without any human leader this meeting went on hour after hour with the most wonderful harmony, sometimes three or four praying at the same time, at other times breaking out with a song, one after another without any announcement; then a testimony meeting, and then another song, all fitting in; even someone giving the invitation about ten o'clock at night to surrender to Christ.

About nine o'clock I had felt a strong leading to give a message, and felt compelled to

MAKE IT TO THE POINT

Somehow they all had learned how to listen, leaning forward to catch every word, everybody intense, heart and soul in it. In all the meetings in the midst of the revival spirit, it seemed to me that everyone was doing his best, taking part in every way he could as if it all depended upon him to make it go, and yet you were impressed that they were depending upon the Lord, and the Spirit to move them.

This meeting closed before midnight, and when I started to inquire for a hotel, they told me that I would be looked after as they believed that we were the Lord's people, and that they would take care of all who came—one man told me that he had had twenty-seven at his home for dinner at one time. It seemed that they had all things common, and while I was in the revival belt they refused to take anything from me for board and lodging.

This night as I started to go home with the man who had invited me, we found little groups on the corners of the street all talking about "what a wonderful meeting." There was no criticism, but everyone talking about all the good points. When we reached the cottage two young ladies who were accompanied by two young men, immediately came in, and wanted to sing Gospel songs, father and mother and all the young people joining in for about an hour. A little lunch followed. The young people told me not to fail to be at the Sunday morning service, and to get

there early, as a very noted preacher was coming about sixty miles to preach, and that the place would be packed. I went early with my host, and asked him to interpret, as only about half the service was in English, the rest of it being in Welsh. The service opened much like our morning service would—with more spirit and less form. When this noted preacher stood up and opened his Bible to give his text—before he even repeated it—one of the men near the front stood up and started to give

A ROUSING TESTIMONY

of the goodness of God. He did not ask permission, and in the midst of it an elderly lady, a saint of God in the community, rose to her feet, and in perfect harmony, before he was through, said that she was reminded of God's goodness to her. The man stopped, she finished her message, and immediately someone in the gallery rose, and then another and another, all in perfect harmony with the preceding testimony. The minister sat down and the meeting went on with prayer, testimony, and songs—a lady in deep mourning rising and singing several verses from a beautiful hymn alone.

The friend sitting by my side interpreted one testimony of a man who had been recently converted. I learned that he had walked twenty-five miles in order to get to the service.

At one o'clock that noted minister who had come all that distance, had been on his feet four times, and had not even given out his text. We forgot about time, until he said that it was one o'clock, and since there was to be another service at two o'clock, we had better close that one. There was no explanation. Everybody seemed to understand thoroughly that that was the Welsh revival, and that the Lord was running it without preacher or evangelist to guide.

I not only attended some of these meetings, but heard descriptions of many. Newspapers were filled with revival news. That seemed to be the most prominent thing. Perhaps there would be reports from fifty towns with descriptions of how the revival was sweeping them, how long the meetings ran, and the number of times certain songs were sung. It was reported that one song was sung 135 times during one all-night meeting.

One man said that he and a friend, before the revival struck their town, curious to know how it was run, started to a county where the revival was sweeping. He said that they had started in the afternoon so as to get there in plenty of time, as he understood there would be

A GREAT CROWD.

When they reached the place about four o'clock, he inquired if they were to have a meeting in the day time. They said, "No, the meeting is supposed to begin at 7.30, but some gathered in the morning to pray for the service, and the numbers kept increasing until the church was packed." It took them two hours to get in with patient working their way along. When they got in they found 1,600 people in a place which ordinarily seated about 800. I asked how in the world they could get them in, and he said that the people were sitting on the back of the pews while

others were standing in between them in front of each. That would make twice as many in the pews, and the aisles, and when they got tired they would change off, quietly standing while others would sit on the back of the pews. He told me, "My friend said, 'Now, I am going to go home about ten o'clock. I can see it all by then'—he was not as much in sympathy with the meeting as he should have been." They were singing, praying, testifying, and people were being converted and confessing Christ, with absolutely no human leader, and working in perfect harmony. Finally the man said, "Well, I think we had better go home." Upon looking at his watch he found that it was 2 a.m. They had forgotten all about time, or being tired. The meeting ran on until morning, and continued day and night, with new crowds coming and going as they felt led.

As I saw it, I am sure it was a revival of the Holy Spirit, people submitting themselves and being led and filled with the Spirit—and they got spiritual results.

A word regarding Evan Roberts. A very striking thing happened which was an answer to prayer. People followed him for miles, as he kept out of sight so much because the spirit of the revival was to look to the Lord, and not to men, not even as channels. He, himself, did more praying than any other.

I felt led one day to go to his home town where I had been before, as I had heard that he was going back to rest. When I reached the house I found a number of ministers and others inquiring, and waiting outside. When I got an opportunity I asked his sister, who was again out in front, and she said, "I think he has gone out to get away from the people for

A QUIET TIME ALONE

with the Lord." I went out away from the crowd, and as I prayed about it, I felt definitely led to walk out along a country road for some distance. Looking over in a meadow I saw someone on his knees under a tree. I was sure that it was Evan Roberts. After a time he arose and crossed the road on the other side of the meadow. I walked down beside a hedge

and waited until he got within a few feet, and I was sure from his picture that it was he. As I prayed I felt that I should go back down the road where there was a pair of bars in the hedge. I waited and he came right through.

I asked if he was Evan Roberts. He took me by the arm, and when I introduced myself, we walked arm-in-arm together back to the house. The only one he stopped to see was a miner whom he asked, "Have you been saved yet?" The miner broke down, and Mr Roberts said a few words to lead him to Christ, and then passed on. When we came to the crowd he excused himself, because he was so tired and needed rest. I was the only one who talked with him, which was a great privilege, and a direct answer to prayer.

I asked about him from a number who knew him in his home town, among them his professor in the school, and they said, "This Evan Roberts, that God has selected to pour out his soul in prayer, is not the Evan Roberts that we knew. It seems that he is now a man who walks with God, and who is being used as an instrument to aid in bringing about one of the greatest revivals that has ever swept over this country." I felt, while with him, that it was like talking with someone from heaven.

The one striking thing in Wales was the freedom from programmes made by man and the flesh, and freedom from -isms which would run off on fleshly demonstrations. It was safe and sane, with deep conviction, wonderful conversions, real Christian living, burden for souls—one of the easiest places to do personal work.

The spiritual refreshing with the Heavenly nearness was such that one can never forget the great Welsh revival—*The Defender*

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts from donors who wish to remain anonymous.

E B C C S Free Fund Thornton Heath, 12/-
Elim Foreign Missions Nottingham sister, 5/-, Exeter, 10/-,
Hastings Crusader, 10/-, Marlborough, 10/-
Designated Items Bradford, £2

BOOK REVIEW

Immortal Music, by Fred C Waudby. Victory Press. Price 2/6 net (by post 2/10).

IN spite of the fact that there are quite a number of books on hymnology, this latest product of the Victory Press strikes a new note, and will easily win its way to popular favour.

The writer's simplicity of style and terse, pithy outlines make this a charming volume, interesting to all hymn-lovers and all who love the old old story.

One might expect a book of this kind to be somewhat dry and matter-of-fact, keeping rigidly to cold historical or biographical records, instead, it simply throbs with life, and there are no waste words. Seldom will you find a book so packed with heart-touching incident and soul-stirring theme as this. The reader is carried back to get a glimpse into the

intimate inner recesses of the lives of these saintly hymn-writers, and made to feel the warmth of their passion for Christ, or anon is given a vision of daring missionary enterprise, of fiery zeal among the early Reformers, or of poignant human drama as these immortal hymns with their living memories are made to pass in review before his gaze. It stimulates one's faith to read through its pages, while it lifts some of these wonderful old hymns out of the common rut of a number in a hymn-book to the status of a living epistle expressing deepest devotion to the Master, by revealing as it does the striking incidents and experiences out of which they have sprung.

No one who loves to sing the praises of God should miss reading its inspiring pages.

Types of the Holy Spirit

II.—Wind (Concluded).

By Pastor E. C. W. BOULTON

IN speaking of John to the multitudes, Christ brings out these two thoughts—John had lived the hard and ascetic life of the desert. How the reed of the desert finds enough moisture to live at all is a marvel. Life must be a continual struggle. "A reed shaken by the wind," is a fit picture of the man whose nothingness made his only claim to be that he was indeed shaken by the wind of the Holy Ghost. In contrast to this Christ gives us a picture of those who live the easy, delicate, luxurious life of the king's palace, dressed in soft clothing—the easy environment, which so often means no struggle, no fight against sin, where it is so easy to go with the crowd. What a contrast! How necessary the contrary winds that develop strength for the battle of life.

He feels the faintest tremor of the wind of God
But stands unmoved by the wrath of man

Wind is an agent of fertilisation. Many a tree depends entirely on the wind. In February and March some trees are covered with long catkins. The wind blows the pollen from these to the female bloom which is often on another tree, that it may be fruitful. So we are members one of another, and each

DEPENDENT ON THE HOLY SPIRIT

that we may bring forth fruit. So often it happens that our ministry is fruitful in another's life while our own reaches its summer and autumn like the catkin tree, quite bare and fruitless, apparently barren. There is comfort here for many a lonely life that does not see success. The spring of John the Baptist's life was a great success, but his autumn was barren, in prison. There was no grand spectacular climax to his career—no departure in a chariot of fire. Someone else was reaping the fruit of his faithful labours.

The uplift had not only caused an inrush, but the wind had brought the clouds, and the clouds gave the rain. John's work prepared the people for Christ—showers of blessing fell upon a hungry, cleansed people as He went from place to place teaching and healing all.

UPLIFT INRUSH DOWNPOUR

The warm fresh kiss of the sun
Causes mirth on the earth,
Lifts upward,
Draws heavenward,
The warmer, the higher—
"Arise to the skies"

The inrush below
Fills the vacancy so
With showers that bring flowers
Not death but new birth,
Causes mirth on the earth

Awake, O north wind, and come, thou south, blow upon my garden, that the spices may flow out. I have gathered my myrrh with my spice (Song of Solomon iv 16, v 1)

No stagnation of atmosphere in Holy Ghost life! He whose name means "a gentle wind" blows upon His garden, that its exquisite fragrance may be aroused, to ravish the heart of the Beloved. The possibilities are there, but there must be the touch to arouse. Alone it is unenjoyed. The quickening breeze

brings out all the slumbering glories—awakens all the latent loveliness. Beauty of bloom alone is insufficient, fragrance is the giving of itself out to others.

Wake, heavenly wind, arise and come,
Blow on the drooping field,
Our spices, then shall breathe perfume,
And fragrant incense yield

In John the Baptist's life there is a fragrance of humility. He will take no glory for himself. He was but a voice, not worthy to unloose the shoe latchet of the Messiah, not worthy to be the meanest slave of the Coming One.

WHEN CHRIST WAS MANIFESTED

to Israel, John did not take a place of honour beside Him. "He must increase, I must decrease," is the spirit of this selfless soul.

That almost impossible thing to human nature, he could say,— "He that hath the bride is the bridegroom. the friend of the bridegroom rejoiceth greatly. this my joy therefore is fulfilled" (John iii 29)

When another steps in to take the important place in a mission for God, how seldom the previous worker, perhaps a pioneer and forerunner like John, can sink gladly into insignificance, unowned, unacclaimed. To the Christ looking on, such humility would be a fragrance produced by the touch of the Holy Spirit. When we are no longer necessary, or perhaps even in the way, it requires grace to sink into oblivion gracefully. There is that in the heart of man that cries out, "I did it, the praise should be mine—this aftercomer who takes everybody's heart by storm has not borne the burden and heat of the day, he has not laboured"

John the Baptist was filled with the Holy Ghost from his birth, but he did no miracle. It is by their fruits, not by their gifts, ye shall know them. The fruit, the fragrance of John was in his beautiful self-abnegation. He was willing not to be, willing for the prison, willing to hear there how His Lord was using His miraculous powers, but not raising a finger to come to his rescue.

Wind goes as suddenly as it comes. John's end was as sudden as his entrance into his ministry. He was a victim of his bold, fearless denunciation of evil.

THE WORLD'S REWARD

for truth makes martyrdom a fit crown for the forerunner. John was the herald of Another, who was to baptise in fire, who in turn was Himself to be baptised in the crucible of Calvary. It was fitting that the herald should pass the same rugged path as the One whose coming he foretold.

Herod sought to stay the growing force of John's ministry, but love is unquenchable and unconquerable. Try to imprison wind in some narrow gorge, it sweeps on, gathering momentum. Perhaps in his death John has been more fruitful than in his life, in

its lesson to the unoffended When Christ does not seem to care—when our agonised prayers seem to strike a heaven of brass—

Prayer seems unavailing,
Desperate seems our need,
Blessed unoffended,
Stripped of self indeed,

Not accept deliverance,
Greater glory here,
Despite the Father's silence,
Then to know He's near

—when we see others helped, others rescued from their troubles while we remain without even comfort—on, then to remember John the Baptist, to see God's meaning in His silence, to take the privilege bravely of trusting Him in the dark

We cannot close this article without reminding our readers of that magnificent passage of Paul's in the second Corinthian Epistle, "Where the Spirit of the Lord is, there is liberty" We have already pointed out that one of the chief characteristics of wind is its freedom Have we not found that the Holy Spirit cannot be confined within the narrow limits of human expediency? We may lay down the special lines upon which we think He should move, making most

elaborate preparations for His operations. But if the Church of Jesus Christ is to experience in any great measure the quickening

BREATH OF THE SPIRIT,

then she must be ready to accept the sovereignty of the Holy Ghost—she must be willing for the heavenly *dunamis* to level to the ground many of those things in which she has gloried It may be a question of denominational pride or prejudice that will have to be swept before the wind of the Spirit, perhaps her prestige and power will be humbled to the dust, many a cherished possession may have to pass down into death before she can know that glorious spiritual inundation from on high The breath of the Spirit will wither many a carnal growth that has eaten its way into the life of the Lord's people The inflowing Holy Ghost will push off the superficial and artificial which has too often marred the beauty of the Church of God.

But let the people of God once yield to the blessed dominion of the Holy Spirit, and they shall pass into an era of Pentecostal experience such as shall make them an irresistible force in the accomplishment of God's plan for the present period Self-stripped and God-indwelt, they shall move on in creative union with Omnipotent Energy

Rochester Elm Tabernacle

ON our front cover we give a picture of the Elm Tabernacle, Rochester, once a Congregational church, but now a live centre of Foursquare activity An account of the church building appeared recently in the St Margaret's Parish Magazine from which we cull the following

"The effect of the retirement of Dr Jenkyns from the pastorate of the Vines Chapel, was to add another building for public worship to our parish Friends of Dr Jenkyns, indignant at his treatment, rallied round him, and when he returned from a voyage to the United States, undertaken for his health, he found, instead of the old schoolroom of the Wesleyan Reformed Congregation, where the church life was begun, a new church

BUILT ON STAR HILL:

it was called the Rochester Congregational Church Timson, in his *Church History of Kent*, thus describes it 'This structure is Gothic in style, and it is acknowledged to be a gem of architectural beauty redounding to the credit of the builder and architect' The building had galleries built later, and is calculated to hold about 800 persons The church, which was dedicated on November 6th, 1856, was the tenth built through the ministry of Dr Jenkyns, and the enthusiasm of its members and friends may be judged by the fact that the collections at the dedication service amounted to £107 12s The chapel has passed since then through many changes, and now it is the centre of great activity again Outside there is a board which is wonderfully described in gold on a black ground with wells and palm trees, suggested by Exodus xv 27 The heading is, 'Foursquare on

the Word of God,' and seems to stand for a determination to refuse all modern interpretations of the Revelation of God's will as related in Holy Scripture The chapel stands amongst us to-day as an energetic effort to stem contempt for religion and to combat evil in all its forms"

As a sequel to the ten days' revival campaign conducted by Principal George Jeffreys in January, 1927, this historic building was re-opened on Saturday, March, 17th, 1928, as an Elm Tabernacle The opening services were conducted by the Principal, and long before the time for commencing, crowds began to assemble outside the church Many a "Hallelujah!" and "Praise the Lord!" ascended as the car containing

THE REVIVAL PARTY

drew up into the midst of the crowd Many a heart was thrilled as they looked once again on those who, fourteen months previously, had brought to them the glad message of Christ as Saviour, Healer, Baptiser with the Holy Ghost, and soon-coming King The service was without much form, the Principal declaring that the best way to dedicate the church was for all to stand and sing, 'Praise God from whom all blessings flow' The seal of God was upon these inauguration meetings, which resulted in souls finding Christ as Saviour, sick bodies feeling His life-giving touch, and the saints being revived and encouraged to press on toward the goal

We rejoice to know that now, in 1932, the work is still going forward under the blessing of God, and the able ministry of Pastor Lemuel Morris and his enthusiastic helpers

Subdued

BEFORE God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners, subdued through and through so thoroughly that we shall be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way, even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not in one case out of a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, nor will having charge of camp meetings or conventions nor Bible schools, nor the writing of books and editing papers on Christian holiness prove adequate for it.

We must be subdued, not merely in our own opinion, not merely think ourselves subdued, not only be subdued in the esteem of

OUR FRIENDS AND FELLOW-WORKERS,

but subdued so perfectly that the all-seeing eye of God can look us through and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a Divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done, but if we have flint or iron in our nature it may be necessary for Him to use heroic means, put us between the millstones and grind us to powder, until He can mould us without resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous, and oftentimes sanctified servants, is that they are not perfectly, universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various

FIELDS FOR THE MASTER,

so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in His kingdom and to do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out from everybody and everything into the ocean of God's presence, and work with Him in humility, without stumbling over others, without religious peevishness, ready to bend with every plan God gives us.

When we are subdued in the sight of God, He will work miracles in us and power in experience, in

healing, in finance, in service, in gentleness and sweetness of the inner heart-life—in miracles of grace that will astonish us, surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything, so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.—Sel

"Sun of My Soul"

Two Christian gentlemen met one summer day in a public park, and after expressing to each other their appreciation of God's goodness, strolled quietly along together, discussing religious principles.

"What is your true conception of Jesus Christ?" asked one.

The other stood for a moment deep in thought, then, pointing to a bed of beautiful flowers, just bathing in the rays of the morning sun, replied:

"What the sun is to those flowers, Jesus Christ is to my soul."

A realisation of what the sun is to the flowers, just magnifies the true value of Christ to mankind, and settles once and for all the true relationship between God and man.

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, Elmh Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4

BIBLE ACROSTIC Each capital X represent a hidden vowel. Small x's are in the original words and chapter numbers, and are not to be changed. The five initials at the heads of the respective lines will yield the name of an important Old Testament character, and each line will be found to state some particular in which he became a type or prophetic parable of the Lord Jesus Christ. The lines are in the right order for the initials of the name. Write out the solution line for line, including the Scripture references.

MXrdXr XffXrXd hXm Xt bXrth (XxXdXs : 22, ii 2, 10, MXtthXw ii 13)

XbScXrXty Xn X hXmbIX XccXpXtXXn (XxXdXs iii 1, MXrk vi 3)

ScXrnld Xnd rXrXctXd by XsrXX! (XxXdXs ii 13, 14, NXmbXrs xiv 1-4, xvi 1-3, JXhn viii 48, 59)

XxXltXd by GXd rX lXXd XsrXXl (XxXdXs iii 10, Xcts v 30, 31)

SXXs, bXt wXXts fXr, thX kXngdXm (DXXtXrXnXmy xxxiv 1-4, LXkX jx 29, 30, MXtthXw iv 8-10)

Solutions should arrive by first post Monday, December 5th.

ANSWER OF SELECTION PUZZLE, NOVEMBER 18th.

Answer. Psalm cxxviii 1

Correct solutions were received from: Iris Astill, Joan Bradford, Allan Broomfield, May Conning, Joyce Gummer, Peggy Howard, Mary Hurst, Joe McClenaghan, Barbara Mappin, Mary Noble, Beatrice Paul, Francis Painter, Jean Phillips, Patty Rogers, Irene Spicer, Winnie Stares, Gladys Whitney, Peter Wilkie, Dennis Wilkinson, Marjorie Wiltshire, Alfred Yardley.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Dec. 4th Isaiah xl 18-31

"They that wait upon the Lord shall renew their strength" (verse 31)

It pays to wait upon the Lord. Waiting time is not wasted time, when the waiting is upon Him. A frequent sentence upon our lips is "I cannot wait." In the ordinary concerns of life such language is frequently justifiable. We cannot wait for everybody to finish breakfast. We have a train to catch, and so must be up and off. We cannot wait any longer for a friend who has been dilatory in fulfilling a promise to meet us. We cannot wait to hear the news, or we cannot wait for the rain to stop. Yes, waiting is sometimes impossible. But every day we should rigidly set aside a time for waiting upon God. Such a time not only calms us, but it brings us an actual re-enforcement of strength. As we wait God gives. Usually as silently as the light, but at other times as definitely as an electric current, God gives us strength from His storehouse of strength. The best preparation for a busy life is to wait upon the Lord.

Monday, Dec 5th Isaiah xl 8-20

"Be not dismayed" (verse 10)

The thought behind the word "dismayed" is "to gaze at in bewilderment." Everyone of us knows such an experience. Matters are suddenly brought to our notice which cause us to gaze in bewilderment. The business man totals up his profits for the week. Why, they are not sufficient to cover the rent! The dividends come in—and, lo, they are much smaller than usual! Jack comes home with his best jacket sadly torn! Another time a letter comes asking us to perform an impossible task! The farmer's harvest is all ready for gathering, but the rain falls in torrents and drenches it through and through! These things, and many more like them, cause us to gaze in bewilderment. But the Lord comes to us and says, "Do not gaze in bewilderment—for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee."

Tuesday, Dec 6th. Isaiah xli 1-12

"He shall not fail nor be discouraged" (verse 4)

Look at the politicians of the world! In large measure they are discouraged. Deep down in their hearts they are compelled to admit that politics have always come short of their goal. The wisest brains have never been able to establish peace and prosperity for all. The problems of unemployment, and the problems of war, and the problems of crime have remained unsolved. Some measures have seemed to help for a time—but none have been completely successful. It has just been reported of one great politician that

Meditations by PERCY G PARKER

he is going to give up politics. That is a symptom of many. They get discouraged and give up. How glad we are that there is One who will never give up until His task has been completely fulfilled. In some ways no one has had more cause for discouragement than the Lord Jesus Christ. But He refuses to be discouraged, and at last all that He died to achieve will be gloriously realised.

Wednesday, Dec 7th Isaiah xliii 1-13
"When thou passest through the waters, I will be with thee" (verse 2)

There are some waters that are safe, but others are terribly treacherous. The missionary knows that the waters of the river are teeming with crocodiles—unknown rocks and hidden hollows, strong currents and swirling whirlpools threaten with death the wary as well as the unwary traveller. Life is like such waters. Dangers threaten us around and beneath and above. There are times in life when most of us are forced to do risky things. We risk our money, we risk our friends, and we risk our health because we press forward in what seems to us to be the path of duty. Maybe the reader of these lines is in such a position just now. You know there is danger—naturally you would be prostrate with fear. But you rest upon the promise that when you pass through the waters the Lord who created them at first, and controls them still, will be with you until in safety and triumph you reach the other side.

Thursday, Dec. 8th. Isaiah xliii 14-23

"For your sake I have sent to Babylon" (verse 14)

A mother is always doing strange, unexpected, sacrificial things for the sake of her children. If we could only see a list of the unusual and costly things that mother once did for us we should feel a tender and fearful glow of gratitude rising up within the heart. God is like a mother. He did many things for the sake of Israel—He does many things for our sakes. We can sometimes trace a number of things that God does for us in leading us on through life, but it is utterly impossible to see all the things. On a train journey we easily glide along the track. We rarely give any thought to the cost which made possible such a journey. Yet if we pondered we should remember that our ease is the outcome of the expenditure of hundreds of thousands of pounds in money, and the output of thousands of days of thought and labour. Some day we shall see all that God has done for our sakes. We shall be amazed! And out of that amazement will come a fuller expression of gratitude and love.

Friday, Dec 9th Isaiah xliiv 1-13

"I will pour My Spirit upon thy seed" (verse 3)

Blessed Lord, it is not only upon Israel that Thou hast promised to pour out Thy

Spirit. But the promise is that upon all men—all flesh—Thou wilt pour out Thy Spirit. We bless Thee that Thy promise is being fulfilled. We bless Thee for the many scattered throughout the world who have received such an experience. Thou hast poured out Thy Spirit in Africa, in South America, in Japan, in China, in India, yea, in all lands, and we bless Thee for it. Grant that there may be a greater outpouring than ever. Let the latter rain of Thy blessing fill us and ours. Grant that we ourselves, our children, and our loved ones may all know what it is to be baptised in the Holy Ghost. Make us into individuals, families, and churches that are gloriously immersed in the Holy Spirit of promise.

Saturday, Dec. 10th. Isaiah xliiv 14-28

"I am the Lord that frustrated" (verses 24, 25)

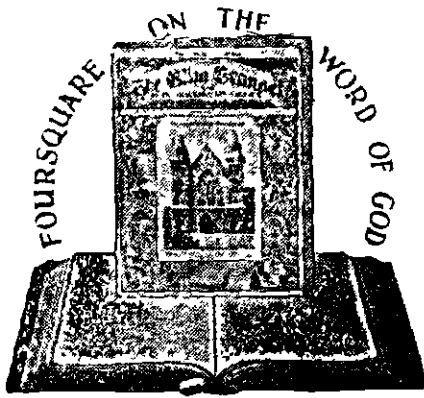
Gracious Lord, it is good that Thou art a hindering God as well as a helping God. Yea, Thou art at times a helping God simply because Thou dost hinder. How often evil men would spoil Thy people and Thy work. But Thou dost frustrate them. Numberless times Thou hast stood between us and the enemy. Wilt Thou stand for us to-day? When evil men and evil movements arise in the land grant Thy protecting power. When the forces of hell and the forces of man attack Thy Church and Thy people, stand between them and the foe, we pray Thee. Be our defence to-day. Look upon us in our weakness and need, and once more prove Thyself to be the God that frustrateth.

Needy Souls, Afar and Near

It is reported that during the *Titanic* disaster a vessel equipped with the Marconi system of wireless telegraphy passed within a few miles of the ill-fated ship. It was near enough to have rescued every passenger aboard, but passed on all unmindful of the lives going down within easy reach. We ask, why was it? The answer comes that the passing vessel's instrument for receiving messages was so keyed as to receive only calls from distances of one hundred miles or more.

It is a pathetic illustration of what is taking place every day in the Lord's work.

How many are there who really feel interested in world-wide missions, but whose hearts are so keyed as to receive only calls from afar, while hundreds and thousands of our fellow beings within the limits of our own country are passing through the bitter experience of life-wreck and soul-disaster without response or seeming care from us, though we are so near?



EDITORIAL

Endynamited.

THE tremendous power of dynamite is well-known. In the light of this how helpful to know that the Greek word, *endunamounts*, usually translated "strengtheneth," simply means "to endynamite." In the light of this, meditate over some well-known passages:

"I can do all things through Christ who *endynamiteth* me" (Phil iv. 13).

"Saul was the more *endynamited*" (Acts ix 22)

"I thank Christ Jesus . . . who hath *endynamited* me" (I Tim i 12)

"Notwithstanding the Lord stood with me, and *endynamited* me" (II Tim iv 17)

"He staggered not at the promise of God through unbelief, but was *endynamited*, made strong in faith" (Rom iv 20)

And as a concluding and embrace reference how forceful is the following:

"*Endynamited* with all *dynamite*, according to His glorious power" (Col 1. 11).

Waiting.

THE front at Lytham was very still. There stood the prominent windmill—almost like a lighthouse on the shore. But the windmill was still. The crossed arms were not moving. *There was no wind!* Lolling on their sides on the muddy sand were many ships. They looked tired, sleepy—they were resting. *There was no water!* The windmill was waiting for the

wind, the ships were waiting for the water.

But another day dawned. The wind had come—the water had come. The windmill sails were merrily moving round, the ships were sailing happily upon the tide. Sleep had given place to life. Revival had come. The windmill was doing what it was made for—so were the ships.

So is the Church waiting—waiting for revival. In measure revival is here. A little Holy Ghost wind is stirring. But we need more. Oh for a rush of spiritual wind and a tidal wave of spiritual power! It is good to wait. But we must wait expectantly and prayerfully. Let us more earnestly watch and pray—the revival, in greater measure, will surely come.

Repression or Expression.

MUST times of apparent disappointment be times of the repression or expression of faith? When things do not turn out as we had fondly hoped are we to try and repress our faith? Are we to say, "Well, I had my doubts about it," "I thought something would interfere," "I can bear it all right, because I am getting used to disappointment"? Are we to try and forget our disappointment? Shall we try and muffle our feelings? Repression is a sad method of meeting opposing circumstances, for it leaves a painful underlying feeling that in some way or other our faith has got into confusion.

It is far better to turn times of disappointment into times of the expression of our greatest faith. We should meet apparent failure with triumphant faith. We should emphatically declare that disappointment is His-appointment, that in some way or other He will use the

very clouds that surround us to reflect the sunlight. Faith should say "Only believe" when circumstances say "Only despair." Repression is an acceptance of defeat, but expression is the sure proof of ultimate victory.

No Room for Christ

A friend says to me, "I have not time or room in my life for Christianity. If it were not so full! You don't know how hard I work from morning till night. When have I time, where have I room for Christianity in such a life as mine?"

It is as if the engine had said it had no room for the steam. It is as if the tree said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if the life had said it had no time to live, when it is life. It is not something added to life, it is life. A man is not living without it. And for man to say, "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself.—*Phillips Brooks*

Free Grace

Rev James Caughey tells of a minister who lay dying in Scotland. A brother minister called to see him, and inquired, "Well, my brother, what are you doing?" "Doing?" answered the dying servant of God. "Doing? I will tell you. I am gathering together all my prayers and sermons, all my good deeds and bad deeds, and am going to throw them all overboard together, and swim to glory on the plank of free grace!"

"I feel I must now take the opportunity of giving my testimony to the help I have received over and over again from the *Elim Evangel*. I have prayed over matters temporal, and, asking guidance, have left it in God's hands. On getting the next '*Evangel*' I find an article stating my difficulty and also answering it. This has happened not once or twice, but many times. I do thank God for your paper. Its spiritual value to me is enormous."—M W., Somerset.

Demon-Possession: Scriptural & Modern

Being excerpts from a paper by JAMES KNIGHT, J P, M A, D Sc, F R S E, F R A S, F G S, Hon Librarian, Royal Philosophical Society of Glasgow, Hon Librarian, Glasgow Society for Psychical Research, Lecturer in Science, Bible Training Institute

MAN is a curious creature, a unique creature, a little world in himself, a genuine microcosm corresponding in all respects to the macrocosm outside. A trinity in unity, he is composed of spirit and soul and body (I Thess v. 23), His body (*soma, corpus, corpse*) is material, came from the earth, is nourished by the earth, "mother earth," and returns to the earth when he is done with it. It is not the man, but only his case, his carcass, and by it he is linked to the material world of physics and chemistry. His soul (*nepheesh, psuche, anima, life*) is that which he possesses in common with all living things, that bit of him which loves and hates, remembers and forgets, which has appetites, passions, emotions, desires, all of them things which his dog can do, and many of them better than its master. By his soul man is self-conscious and linked to the whole world of life. On the other hand, man is a spirit (*ruach, pneuma, spiritus*), that part of him which can draw a picture, a thing which the most primitive and degraded man can do, but which the most highly trained fox-terrier cannot do, which can draw a picture and frame and use the multiplication table. This part of him is

IN TOUCH WITH OTHER SPIRITS,

of men like himself, of other non-human spirits good and bad, angels and demons if you like, and with God who is Spirit. Thus man is God-conscious, *anthropos*, the uplooker, the worshipper, and such worship is of the very essence of his nature. Man is thus in touch with every part of God's creation, sitting like a spider in the centre of the web and responsive to every influence, physical, psychical or spiritual, a unique being, occupying a unique and central position.

Now among such influences, if the universal belief of mankind is to be trusted, and if we are to accept Vincent's Rule, *Quod semper, quod ubique, quod ab omnibus* ("What has been believed always, everywhere, and by all"), we must include the influence of spirits good and bad. The man who says, "I believe in the Holy Ghost," is at the same time implying that there may be other ghosts, not necessarily holy, and when we explore the wide field of anthropology in, say, Frazer's *Golden Bough*, we have to face a universal belief in spirits, extra-human or formerly human, *ie*, spirits of the dead, good or bad, but mainly malevolent, requiring to be propitiated by sacrifices, often of a bloody nature. Such beliefs have come down from the remotest civilisations, are world-wide, and held by all sorts and conditions of men.

Scripture has always affirmed that this universe has a spiritual and not a mere material basis. Framed by the Word of God, Himself Spirit in Essence, created specifically by the Logos and restored and maintained by the Holy Ghost, it is alike for the Bible student and the modern man of science the expression of a Will, of a Personality, who, in the words of Sir J. H.

Jeans, must be at the very least a high-class mathematician. This mysterious Godhead, however, operates through inferior divinities or super-human beings, known to us as angels. The term "angel" means, alike in Hebrew and Greek, a messenger, and in the Old Testament is used impartially of both human and superhuman agents, in the New Testament of the latter exclusively, unless the angels of the churches in Revelation II, III, are to be regarded as men. They are creatures, "sons of God," their proper sphere is heaven, though they come here to minister to the saints, and they will be under Christ and His saints by and by. They excel in strength, have an important part to play in the judgments to come, and, meanwhile, are more intimately connected than most people imagine, with health and disease, and even with physical phenomena, as for instance the plagues of Egypt (Psalm lxxviii. 49), plague at Jerusalem (II Sam xxiv. 16), Sennacherib (II Chron xxxii. 21), Elijah (I Kings xix. 5), the Temptation (Matt iv. 11), Bethesda (John v. 4), in Gethsemane ("angel of the agony," Luke xxii. 43), death of Herod (Acts xii. 23). For physical phenomena, see Psalm lxxviii. 17, for Sinai, Genesis xix. 1, for Sodom and Gomorrah, Rev viii. *et seq*, for the last plagues, also Hebrews i. 7 (Psalm civ. 4). They have repeatedly served to communicate God's Will, are at present interested.

SPECTATORS OF THE WORK

of grace, and play an important part in protecting and guiding God's people on earth. We Protestants have lost something by neglecting the Bible teaching about guardian angels. Two angels are named for us, Gabriel and Michael, the latter particularly charged with the interests of the Jews.

But Scripture also asserts a hierarchy of evil. There is a trinity of evil opposed to the Trinity of the Godhead, each to each. Thus the world is specifically opposed to the Father (I John II. 15-17), the flesh wars against the Spirit (Gal v. 16-26), and the Devil is the personal antagonist of the Son of God. That there is evil in the world is admitted, and discussion of its origin is irrelevant to the present thesis. It is persistent, *semper, ubique, ab omnibus*, continually turning up in new forms, but always directed towards one end, *viz*, denial of Jesus Christ as God manifest in flesh, the Saviour from sin (I John iv. 1-3). It is intelligent, organised, a huge spiritual force, inspiring individuals, classes, even nations and ages, a world-force, an imitation of God's ways, in short, an *organisation*.

The head of this organisation is the chief of God's created beings, one who sealed up the sum of wisdom and beauty, gifted with peculiar potentialities and privileges (see Ezekiel xxviii. 11-19), now fallen through pride and wilfulness and animated by intense hostility to the human race and to the Son of Man, whose

title to Deity he persistently repudiates. Though still in heaven, where he is the accuser of the brethren (Rev xii 10) he claims the lordship of earth (Luke iv. 5-7), as both prince and god of this world, the whole of which now lies in his power (II. Cor. iv. 3). He is the head of that evil organisation—the principalities, the powers, the world-rulers of this darkness, the spiritual (hosts) of wickedness in the heavenly (places) (Eph. vi. 12). This passage is so important that some modern translations may also be cited “Ours is not a

CONFLICT WITH MERE FLESH

and blood, but against the powers of evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high” (*Twentieth Century New Testament*). More literally. “For our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places)” (W. Kelly). Finally (Moffatt) “For we have to struggle not with blood and flesh, but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere.” Continental versions, e.g., Luther, Segond, Ostervald, Diodati, render similarly.

Fools make a mock at sin, but to the intelligent Bible student Satan is no subject for jest, but the awful Arrogance that dared to patronise the Son of God, the dread Potentate whom even the archangel Michael did not dare rebuke, but left that to God.

We read of certain angels, probably the “sons of God” of Genesis vi, who abandoned both their nature and their place, and are in consequence imprisoned, awaiting their final judgment (II Peter ii. 4, and Jude 6). With these we are not concerned, our business being with those emissaries of Satan known as demons, improperly translated “devils” in the New Testament. The terms used of them are *daemon* (five times) and *daimonion* (fifty-seven times) always in an evil sense, as is also the word “demonised” (thirteen times), nearly always rendered “possessed with devils”.

They are described in the New Testament as spirits, emissaries of Satan, so numerous as to make his power practically ubiquitous, able to control both men and animals, possessed of superhuman strength and knowledge. They can inflict physical maladies, although one has to distinguish mental *disease* from disorders of mind due to demon-possession. They are characterised as sullen, unclean, lying, malicious, they earnestly desire embodiment, without which they are apparently harmless for evil. They know Jesus Christ as the Most High God and recognise His supreme authority, they also know their own eternal doom (“believe and shudder,” James ii 19), but they protest against premature punishment (“before the time,” Matt viii. 29). They are, above all, deceitful, presenting a perfect counterfeit of God’s operations, calculated sometimes to deceive even the elect. Thus we read of the cup of demons (I Cor x. 21), the table of demons, the synagogue of Satan (Rev iii. 9), the throne of Satan (Rev ii 13, margin), the messenger of Satan (II Cor xii 7), of Phari-

sees being of their father the Devil (John viii. 44), a son of Gehenna instead of a son of the law (Acts xiii. 10), of Satan appearing as an angel of light (II Cor. xi. 14), of the deep things of Satan in contrast with the deep things of God (Rev. ii. 24), of the mystery of lawlessness (*anomia*) in contrast with the mystery of godliness (II Thess. ii. 7).

According to the New Testament, demon influence may shew itself in religious asceticism and formalism (I Tim iv. 1-3), degenerating into uncleanness (II Peter ii. 10-12), and a sign of it is departing from the faith. Though all unbelievers are open to demon-possession (Eph. ii 2), their influence is especially directed against spiritually-minded believers (Eph vi. 12; I Tim. iv 1-3), who, therefore, need the panoply of God in addition to prayer and bodily control. The idol-worship of pagans is at bottom, demon-worship (I Cor x 19-22), the worship of powers of evil, and reaches its culmination in modern devil-worship and Satanism. Demons may be, and often were, exorcised in many ways, often involving physical torture of the patient; but in the New Testament examples they depart instantly at the command of Christ, and when exorcised in His Name by His servants, a practice carried on to the present day with similar effects. There seems to have been—as was only to be expected—an increase of demon-activity in the time of Christ and

THE APOSTOLIC AGE,

and we are assured that there will be a similar outburst at the end of this age, immediately before the Second Advent (Rev ix. 1-11). Their methods are

1 They blind the minds of unbelievers (II Cor iv. 4), darkening their understanding (Eph iv 18), alienating them from the life of God because of ignorance (Col. i 9), blinding them with wrong thoughts about God, prejudices of all kinds, earthly philosophy and false reasonings about spiritual things, or sowing tares, filling men’s minds with idols (appearances, shams), cares, and pleasures.

2 They work in men unconsciously, so that these become children of wrath (Eph ii 1, 2)

3 Like the fowls of the air they snatch away the word of truth (Matt xiii 19)

It is sad to think where most of these fowls are getting shelter to-day

4 They produce a false peace (Luke xi 21), so that the wicked have no bands in their death (Psalm lxxiii)

5 They incite all manner of opposition to the truth (II Tim ii 25, 26)

6 They counterfeit the true work of God, sowing tares so like wheat that mere human skill is unable to discriminate (Matt xiii 25-39). The real test is *fruit* (I. John iii 10)

7 They seek to obtain possession of men as their instruments

Under this last head there are numerous references. We read of unclean spirits, of the spirit of Python for fortune-telling and prophecy (Acts xvi 16), of magical arts (Acts xix 19), seducing spirits (I Tim. iv, 1), spirits that chirp and whisper, spirits of the dead consulted, an offence punishable with death under the Mosaic law, of familiar spirits, of sorcery, of witches, of the mystery of lawlessness already at

work (II Thess 11 7). Of one person only, Judas Iscariot, it is said that Satan entered into him. In the coming day, however, we shall have the Antichrist, a Satanised man, "whose coming is after the work-

ing of Satan with all powers and signs and lying wonders" (II Thess 11. 8). Men would not receive the truth, therefore they shall believe the lie. (To be concluded).

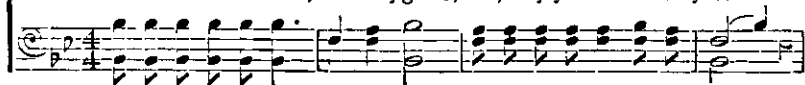
A New Name in Glory

C. A. M.

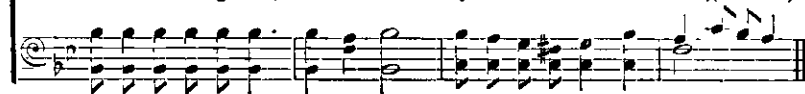
C. AUSTIN MILES



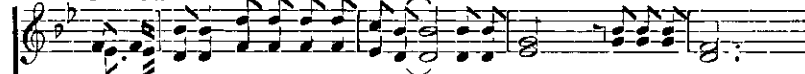
1 I was once a sinner, but I came Par-dont to receive from my Lord
 2 I was humbly kneeling at the cross, Fearing naught but God's angry frown,
 3 In the Book 'tis written, 'Sav'd by grace, 'Oh, the joy that came to my soul'



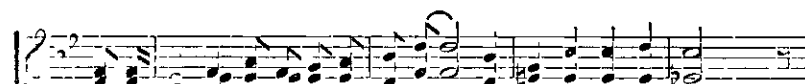
This was freely gi-ven, and I found That He always kept His word, (kept His word)
 When the heavens opened and I saw That. y nan ewas written down, (written down)
 Now I am for gi-ven, and I know By the blood I am made w hole, (made whole)



CHORUS.



There's a new name written down in glory, And it's mine, oh, yes, it's mine!
 And it's mine, yes, it's mine



And the white-robed angels sing the story, 'A sinner has come home,'
 has come home,



For there's a new name written down in glo-ry, And it's mine, oh, yes, it's
 And it's mine,



mine! With my sins forgiven I am bound for heaven, Nevermore to roam
 yes, it's mine!



Bible Study Helps

THE NEW BIRTH (John i. 12, 13).

I. The Condition of It (verse 12)
 "As many as received Him", "That believe on His Name"

II. The Nature of It (verse 13)
 1 Negatively
 (a) "Born of blood"—not propagated by natural generation
 (b) "Nor of the will of the flesh"—not by self-exertion
 (c) "Nor of the will of man"—not by the acts or deeds of another
 2 Positively
 "But of God"

III. The Result of it.
 1 A new beginning
 The word "born" has reference to a beginning. As physical birth marks our physical beginning, so the new birth marks our spiritual beginning. There is a new creation (II Cor v 17, margin)
 2 A new relationship—"sons of God" (verse 12)

The word "power" is used 102 times in the New Testament and is never used once in the sense of moral or spiritual or physical strength to do a thing, but is generally translated to mean authority, right, liberty, jurisdiction. R V—"To them gave He the right to become the children of God"

PREVAILING PRAYER. (John xiv. 12, 13).

I. The Unlimited Promise.
 "Whosoever"
 1 His Word shall come to pass (Ezek xii 25)
 2 He is quick to answer (Isaiah lxx 24)
 3 He is a faithful God (Deut vii 9)

II. The Unfailing Plea.
 "In My Name"
 1 God hath spoken by His Son (Heb 1 2)
 2 No salvation in any other (Acts iv 12)
 3 He alone makes intercession (Rom viii 34)

III. The Unsearchable Purpose
 "That the Father may be glorified"
 1 We are to glorify Him (Psalm 1 15)
 2 He hath made us (Psalm c 3)
 3 We are not our own (I Cor vi 19, 20)

HOLDING THE CITADEL OF LIFE.

"Thy word have I hid in my heart, that I might not sin against Thee" (Psalm cxix 11)
 1 A Divine Person Recognised—"Thy," "Thee"
 2 A Determined Purpose—"That I might not sin"
 3 A Dependable Power—"Thy word in my heart"



Molly and Tom McDonald.

Healed in Scottish Campaigns

My little girl, Molly, as the result of an operation on her head, was in a very low nervous condition, and was suffering from St. Vitus' dance, and unable to go to school, when I took her to one of Principal Jeffreys' meetings in the Music Hall, Edinburgh

As he laid hands upon her and prayed, she was miraculously healed, and was able to return home by car without being sick or dizzy

Of her little brother Tommy, who had been ill with tonsilitis, it was advised by the school doctor that the tonsils be removed. When Principal Jeffreys went to Portobello, I took him to be prayed for in the Town Hall. He was instantly healed without any operation. Praise the Lord!—MRS McDONALD (Edinburgh)

Concise Comments & Interesting Items

Mr. Baldwin does not often thrill the House of Commons. His utterances are frequently weighty and logical, but scarcely thrilling. But he is said to have thrilled the House when, on November 10th, he spoke about the next great war. He said that Europe would be wiped out. Amongst other things, he said,

"No power on earth, can protect the civil population from bombing. There is no expert who says it can be done. The only defence is offence, and we have to kill more women and children first if we want to save ours from the enemy. That is what the next war means."

"The amount of time wasted at Geneva discussing the size of airplanes and the prohibition of bombing has reduced me almost to despair."

"If we reduce the size of airplanes scientists will discover how to pack into the size of a walnut the explosives of a full-size bomb."

"War from the air can be abolished only by the abolition of all flying. Even in the last war, there were three inventions available which were so terrible that we had not used them."

It was possible that air forces might be abolished, but where there was civil aviation there could be bombs. It was all right saying there should be international control, but no one knew exactly what that meant. Germany must be a participant in any discussion of aerial disarmament. All disarmaments hung on the air.

It is no cheerful thought for older men, that having achieved the mastery of the air we shall defile the earth from the air as we have defiled the air from the earth. This is a question for the young men.

"I do not think we have seen the last war, and I do not think the next will come for some time but it will be for the young men to deal with it."

"I am still convinced that the air forces of the earth should be abolished."

As Mr. Baldwin spoke these words, his voice rang with emotion, and he sat down amid cheers of sympathy and approval from all parts of the House.

Mr. Baldwin is under no disillusionment. He knows the world is heading toward another war, and that it will be a terrible time of butchery among all nations. Scripture reveals the same thing.

Spiritual Healing formed the subject of discussion at the Chichester Diocesan Council. "The Brighton and Hove Herald" reports that during the proceedings "mention was made by one speaker of the large number of followers gained in Sussex by the Elim Foursquare Gospel missions, which devote special attention to spiritual healing. He declared that these missions were obtaining many converts who should be secured by the Church."

A writer on home-training gives expression to some wise and necessary words. He says:

"A great deal of nonsense is being palmed off about the reaction of the child from overstrictness in parental training. When I hear a man say, 'My parents brought me up so rigidly that a reaction took place in my mind and I have turned away from religion, I have sometimes asked, 'Did they teach you to be honest?' 'Yes' 'Were they strict about it?' 'Yes' 'Did they teach you to tell the truth?' 'Yes' 'Were they strict about that?' 'Yes' 'Has any reaction taken place on these points?'"

"No man learns the multiplication table from sheer love of it, but I never knew of anyone whose mind was in reaction against the multiplication table."

Homera of Hanoi is the name given to a lady missionary in Indo-China, whose real name is Homera Homer-Dixon. Writing of the Tonkinese she says:

"The Tonkinese have keen sense of humour, and are by no means lacking in originality. For instance, one young Christian who was being severely tested and greatly tempted, said to me this morning—

"I am like an egg, lying on a table. If I'm not very careful I may roll off on to the stone floor and my spiritual life will be smashed, but if by God's grace I do not fall, I may some day be hatched out into a good useful Christian worker."

They seem to find eggs very useful in their types, as a young evangelist in preaching not long ago was explaining the folly of resisting God and fighting against His righteous judgment. He said—

"People who set themselves up to defy God and attack the Bible are like a mosquito trying to bite an elephant, or an egg hurling itself against a great rock, it doesn't hurt the rock, but woe betide the egg!"

The result of the American election of a new President will, apparently, have a deplorable effect upon prohibition. Mr. F. D. Roosevelt, the successful candidate, is out to repeal the Eighteenth Amendment. Prohibition is right enough, but the trouble is with the evil appetites of men who refuse to accept it.

Where the Power Lay

When God Almighty linked Himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod He can use you and me. It was not Moses, nor Moses' rod, that brought the plagues on the Egyptians, but it was the God behind the rod—
D. L. Moody

Studies in The Acts

By P N CONRY

ACTS XXVII 14-44.

In these days of travel we do not look to the Mediterranean Sea for storms, the tourist agencies see to it that we only hear of blue skies, fine days, winter health resorts, and everything fair and calm. It can be far otherwise when the north-east wind blows, as I found to my cost when thrown from my bunk on to the floor of the cabin on a voyage between Malta and Sicily. I was fortunate to suffer nothing more hurtful than a few bruises, my fellow-traveller on the other side of the ship was not so fortunate, for he was half drowned as well as badly knocked about. This gale, as can be seen from the narrative of the voyage in Acts xxvii, came from east of north-east, and drove them away from the expected refuge towards the Island of Claudia, and towards the dangerous coast of North Africa (see marginal reading for "quicksands," where this word is translated Syrtis, which is part of the coast between Tunis and Tripoli).

Luke tells us very graphically what measures were taken on board the ship to avoid disaster. The boat being towed astern for the few miles of expected calm sailing to the harbour of Phenice, had now to be recovered. Obviously Luke helped in this operation, for he says "We had much work to come by the boat." When this had been done they undergirded the ship with ropes. This method is called "frapping" the ship, to prevent the working of the timbers of the vessel, and in a small way to prevent a leak. Once sea-water got to the cargo of a corn ship, there was tremendous risk of the corn swelling, bursting the seams, and causing the vessel to founder, so, beginning at the prow, large hawsers were passed under the ship, brought amidships and made fast and tight around the vessel. It is on record that as late as 1859 ships were saved from a like fate by such methods, among others the good ship "Arethusa" was brought home from Newfoundland in this manner. Thirdly, they lowered the huge mainsail to the decks, and the next day, in order further to lighten the ship, Luke with others helped to throw overboard the tacking of the ship, some say that this means that they threw overboard the main spar (in the RV and many other versions the word "mainsail" used afterwards in verse 40 is shewn to be "foresail"). Certain it is that to a considerable extent this would lighten the ship.

The typhoon now subsided into a gale by which the ship was driven on as a helpless hulk. The notes of Conybeare and Howson shew very clearly that these sailors of the first century, in order to avoid the north coast of Africa, brought their vessel near to the wind, and that she was 'laid to' with her right or starboard side to the wind. Admiral Penrose says, "Allowing for the degree of strength of the easterly gale to vary a

little occasionally, the mean direction of the drift of such a ship lying to would be between west-north-west and west by north," and such is nearly the bearing of the north coast of Malta from the south side of Claudia. Not only is this the case but the Admiral tells us that the drift of such a vessel would be about $1\frac{1}{2}$ miles an hour, or 36 miles in 24 hours. The narrative tells us that the storm lasted thirteen days and one night (verse 27); this at an average of $1\frac{1}{2}$ miles an hour would bring the ship the 477 miles to the north coast of Malta, not in the zig-zag course generally shewn on maps, but in a fairly straight line from the Isle of Claudia. I have gone into this little detail of the voyage because it shews how perfect the narrative is, and how true it is to facts which can be proved.

All was confusion on board, food was not thought of, hope was abandoned, and despair seemed to grip all hearts—all but one. Paul shines forth in the sacred page as an apostle, but in this narrative we see him also as a man, able to command, and to instil hope into men who were not only wet and cold, but famished. The God of hope did not desert His servant on the waterlogged hulk, but stood by to help. Then Paul takes charge with words that help us to see what sort of faith upheld him in these trying hours. When you can say, "I believe God, that it shall be even as it was told me," though planks gape, bilges are full, pumps have ceased to work, timbers groan as though they would fall apart, then you can say you are a person with the "gift of faith." Oh, how they are needed in these days when civilisation seems to be in as helpless a condition as this corn ship of Alexandria.

To the terrors of the gale and the sea, the vicinity of land adds another, for the crew prove traitors to the honour of their profession and seek to desert their charge. Without them to handle the ship in a professional manner they were indeed lost, but Paul seems to be aware of everything, and having made the officer in charge aware of the plot, with a sharp blow from a Roman short sword the boat is allowed to drift away. Regarding casting four anchors out of the stern, Conybeare and Howson tell us that Lord Nelson repeated this manoeuvre at the battle of Copenhagen, and that the brave admiral himself said he had been reading Acts xxvii on the morning of the engagement.

Food is now the next necessity to encourage them. Paul again sets the example and asks a blessing on the meal, so that instead of one man having hope in his heart we read that "they all became of good cheer." What a leader of forlorn hopes he was! Able to lift 275 persons from gloom and hopeless despair to new hope and good cheer.

Sandy creeks with shores are not usual in Malta, they are in fact the exception

(verse 39). I know that coast fairly well, having visited or bathed on most parts of it, but only at the spot now known as St. Paul's Bay will you find a creek with a shore of any size. In this they were minded to thrust the ship, but they could not see that the coast which to them must have appeared to have been a part of the headland on their starboard side was a small island, and when they had let go their moorings the current was too strong for them and swung them to one side, so that they went aground in the channel between the island of Salmonetta and the mainland. It is thrilling to stand, as I have done more than once, on the spot where they must have come ashore and to read Acts xxvii, for the conditions are so plainly detailed in the narrative that it seems as though it happened but yesterday.

Yet another danger has to be met before they are safe. Roman soldiers do not take risks with escaping prisoners, their own lives are more precious. Their counsel was to slay the prisoners, but in the heart of their leader there must have been a growing regard for the one man on board who by counsel and example had put desire to live into the hearts of men, strengthened nerveless hands, confirmed feeble knees, made the faint ashamed of their fears, and led men from a hopeless dawn to a cheerful and safe escape from long-endured torture. Should a man of such calibre perish? No, this man at least was worthy of life, and to save Paul he kept them from their purpose. For once Roman discipline protected, for once it did not break in pieces and crush, but allowed all to escape safe to land.

What a story it is, not only of courage as bold as ever seen, but of the answer to the long-drawn-out prayer of the Roman Christians, "Lord, send Paul!" (Rom xv 30-32). Through gale, storm and tempest, in distress, panic, and long-drawn fears, through deep waters, treacherous sandbanks, towering waves, crashing breakers, the Lord sent Paul. Among falling spars, cheerless decks, creaking timbers, shifting hopes and fears, amid false seamen and selfish soldiers, He kept him safe, calm and victorious.

O God give us more Pauls!

"To Hide the Dirt!"

One day a school inspector was visiting a school, and he arose to give a talk to the boys and girls. He chose the subject of Patriotism, and, as he proceeded, he pointed to the flag draped on the wall, and asked impressively, "What is that flag hanging there for?" A boy replied, "To hide the dirt."

So many people wear the badge and emblem of Christian discipleship just to cover up some blemish, weakness, or fault in their lives. The real work of the Cross is to blot out sin, not to cover it up.



CLEANINGS FROM THE HARVEST FIELD

Faithful Labour Richly Rewarded—Progress at Home and Abroad

CHRIST PRESENT.

West Smethwick (Miss A Kennedy) It is a joy to record what God is doing.

The work is steadily going forward, and great progress has been made in all departments of His work. Week by week souls are being saved, testimonies of healing continue to proclaim that "His touch has still its ancient power," and many have recently received the Promise of the Father.

The presence of Immanuel is felt in a very real way at that sweetest service of all, the Sunday morning breaking-of-bread, there are great times of refreshing.

The Bible studies on Thursday evenings are proving a great blessing and are well attended. Old and young alike look forward to these studies in the Scriptures, and it is good to note the hunger for more and more of God's precious Word.

The prayer meetings are an inspiration, and the great progress that has recently been made in the work of the assembly is due to the prayers that ascend to the throne of grace from God's children. To Him be all the glory for the work of the Foursquare Gospel here.

GOSPEL SONG.

Portsmouth (Pastor W Field) Praise the Lord for continued care and blessing in this corner of His vineyard. At the Elim Tabernacle, Arundel Street, Southsea, Pastor W Field is ministering the Word faithfully and his ministry is appreciated by all.

The meetings are still vibrant with power.

On Thursday evenings, the Pastor having just finished the series of studies on The Second Advent, has now taken up the subject Revival, and is giving some straight talks about hindrances, whilst the warnings and advice help the saints to live a more holy and consistent Christian life.

Mrs Field gives a powerful message, alternately with the Pastor, at the Tuesday night prayer meetings, and they are proving to be a great blessing to all privileged to attend.

The Crusader meetings on Wednesdays are well and regularly attended by a goodly band of young people satisfied with Jesus, and many happy and instructive evenings are spent together.

At the Lord's Day breaking-of-bread service some 200 saints who meet in sincerity to remember the death of their Lord and Saviour Jesus Christ are drawn nearer to Him-self, also the local brethren minister during these services with blessing. The afternoon sees the Sunday school and Bible classes manfully going on, and the children hearing the Word of God from faithful teachers. The evening meeting is always commenced with a

song service, which is enjoyed by both members and visitors, for it seems always to produce a happy and inviting atmosphere to welcome in the sinners to the meeting. The Gospel messages are delivered faithfully and with power, and souls are being shewn God's wonderful Son, and His way of salvation.

Thank God for six hands raised in response to the Gospel appeal recently.

A THIRD ANNIVERSARY.

Cardiff (Pastor J R Moore) The church here celebrated their third anniversary at the Cory Memorial Hall on Sunday last by having a day of special birthday services. Pastor Moore was the speaker throughout the day, and God was in the midst to hear and bless His people. The saints looking back over the past three years rejoice in the greatness of their God, who has done such wonderful things in their lives. Truly they have been kept by the power of God. Many strangers attended the evening service, which to most people was a memorable meeting. A message exalting the precious Name of Jesus was given, and God was pleased to honour His Word by drawing nine men and women to the Cross. The day closed with the congregation drawing very near to the Saviour at a breaking-of-bread service, where all felt once more the love and goodness of God towards His Church.

Sixty-one precious souls have accepted Jesus as their Saviour during the past five months.

THE SALT OF A LIFE

Bournemouth (Pastor J T Bradley) Times of revival blessing are the experience of God's people here at the Elim Tabernacle, Victoria Place, Springbourne. The Lord is mightily blessing the faithful ministry of His servant. Almost every week dear ones are rejoicing in their new-found joy knowing their sins to be washed away. Recently as many as nine souls came to Christ during one week. Miss Linton the Irish evangelist, who had been conducting a campaign at Christchurch, came over to Springbourne and gave her life story. The presence of God was very manifest, and as she appealed for souls, three came to the Lord. All who were privileged to hear this sister were filled with praise to God as she narrated how the Lord had so miraculously delivered her, and of the many cases in which the Lord used her in the salvation of precious souls. Truly all hearts burned. On the Sunday following, after the evening meeting, three more came to the Lord.

Special mention must be made of the Bible studies which are given by the Pastor. Recently he has been speaking on Dispensational Truth. These studies

have created a deeper love for God's Word, and a more earnest desire to find out what the Bible has to say. To many it has become a new Book.

FAREWELL AND WELCOME.

Ledbury (Pastor H W Fielding) The saints at the Elim Hall, Bye Street, have been experiencing much blessing from God during the past weeks, and the numbers attending the services have continued to increase gradually.

The additional series of addresses which Pastor Knipe has given on The Baptism in the Holy Ghost have been the source of great blessing, creating a hunger in the hearts of the Christians who have not yet received according to Acts 1:4.

There was much sorrow when the saints learned that Pastor Knipe was leaving to go to Glossop, and the farewell services will long be remembered. Right from the commencement of the day, the power of God was felt, especially as they gathered to worship at the Lord's Table. In the evening the Pastor spoke on the subject of Home to a goodly and appreciative audience.

A large gathering waited to welcome Pastor Fielding, and as the hall rang with the singing of "Jesus shall reign where'er the sun," one could but feel that God had yet much blessing to store.

ABERFAN BAPTISMS.

Merthyr At Jerusalem Chapel, Court Street, two brothers and two sisters in Christ recently followed Him in baptism. A brief appropriate message was given by the Overseer of Aberfan assembly, Mr W Bain of Troedyrhiw. Before he immersed them each bore witness of the saving power of our Lord Jesus Christ. Praise God, the light still shines in Aberfan.

REWARDS OF PRAYER.

Bellast (Pastor W L Kemp) We frequently hear the remark that you just get out of anything exactly what you put into it. Put your best into business, pleasure, sport, and such-like worldly affairs, and you invariably reap a good result from the effort put forth. We are told in Romans 12:11 not to be slothful in business, in the book of Proverbs, if you do not plough neither shall you reap, and again in Luke, if you are not faithful in the unrighteous mammon who will commit to your trust the true riches. Thus also is it in dealing with the greatest and most important business in the world—the salvation of souls and the advancement of Christ's cause and kingdom. The blessing resulting from putting our best into the Lord's work has been amply demonstrated in the Ulster Temple, Ravenhill Road, during the past few

weeks That the Lord does richly reward the earnest efforts of His servants is really true, and anything less than our best for the One who has done so much for us is surely unworthy of so great a calling

During the past few weeks the Pastor has been giving a series of Bible studies on Thursday nights on the subject of Dispensational Truth and the Holy Spirit, the increasing numbers attending these meetings demonstrating to the full the interest taken and the spiritual benefits received, the expression of many being that they feel closer drawn towards God, and are desirous of a fuller life of blessing The weekly prayer meeting on Tuesday nights is also well attended Where the power and presence of God is wonderfully and marvellously experienced the time of prayer passes all too quickly

Sundays are the crowning days, for which the meetings of the week might be only called preparatory Certainly the Pastor and members of this assembly could not be termed sluggards in the Lord's service A recent Sunday was started with a prayer meeting at 7 a.m., at which there was a good attendance of prayer warriors, and for the entire day the doors of the Temple were scarcely ever closed, prayer and intercession ascending unto God and praise for His manifold blessings till after the closing meeting in the evening, followed again the next Sunday by a similar waiting upon God

Thus there has been a ploughing and a sowing time, and according to His promise we were looking forward to a reaping time Nor, praise God, were we disappointed, for on Sunday night after a powerful address to a very large audience on the subject of Secret Sin, when the net was thrown there was a great ingathering of precious souls with many more on the brink of decision

The Bible class conducted by the Pastor at 3.30 on Sunday afternoons, is proving a great attraction, and will soon be as well attended as any of our other meetings The earnest and faithful work is bearing good fruit unto the Lord in the Ulster Temple

COME-TO-CHURCH " EFFORT.

Ilford (Pastor W G Hawkins) The work at the Elm Hall Scrafton Road, is progressing in all departments, and there is evidence of renewed interest in all its activities, including the younger

sections, the Cadets and Sunday school both shew growth in numbers and sincerity

During the past few weeks the Pastor has given a series of studies on The Lord's Second Coming, with the aid of a large chart, which have proved to be both illuminating and inspiring

The saints have been favoured with a visit by Principal Parker, who gave a cheering and helpful word at the morning service, and pointed the lost to the Divine Redeemer at the evening service

Pastor Court paid a visit one Sunday evening, and ministered the Gospel both by word and song, bringing back old-time memories

Recently a "Come-to-Church Sunday" was celebrated in Ilford All the churches of all denominations combined to canvass the town, with the aid of a letter of invitation from the Mayor to attend some church on that day and Elm did her best in that direction As a result there were a few strangers on that occasion

There have been a few souls saved recently at the Gospel services

The people have experienced the presence of the Lord at the prayer services, the breaking-of-bread services have been times of heaven on earth and the gifts of the Spirit have been in operation On a recent Sunday a wonderful word of prophecy was enjoyed The saints have indeed been feeding upon the finest of the wheat

The Ilford "Quintette" recently led one of the Gospel services, brightening it with their ministry of song, the Pastor giving the Word, which was much enjoyed by the congregation

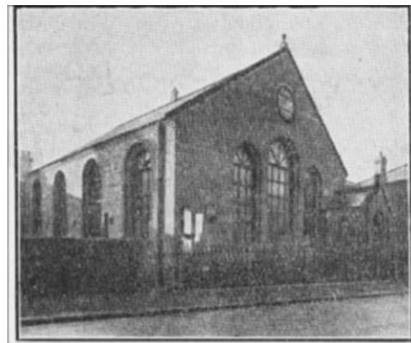
PALESTINE EXHIBITION.

West Malling, Kent (Pastor L Morris) "Come to Palestine at the Swan Hall, West Malling" These words must have caught the eye of hundreds of folk in the district of West Malling, and judging by the results, many availed themselves of this somewhat unique invitation From the first meeting the seating in the Swan Hall was full The campaign was held for six consecutive nights, a children's service at 6 p.m., adults at 7 p.m. More and more chairs were obtained, but even so, many people had to stand On the second night the call to surrender to Christ went forth, and many came forward and knelt at His feet in full surrender On the following evenings still more men, women, boys, and girls came to accept the Lord as their personal

Saviour Each night a lecture on Palestine was given by Miss C L Wells, a Rochester Crusader, who has visited the Holy Land She was ably assisted by a small band of workers, mostly fellow-Crusaders Together, they illustrated Eastern scenes and customs, the platform being hung with curtains, improvised divans piled with brightly hued cushions, which gave quite an Eastern atmosphere The Oriental dresses worn by the workers looked extremely picturesque against this background There was much work in preparing for this special effort, dresses to make Eastern songs to learn Praise the Lord! He has richly blessed Although the special meetings are finished, there are meetings being held in another hall on Wednesday and Sunday evenings These are still well attended Souls are still coming to the Saviour Hallelujah!

SPIRITISM REFUTED.

Grimsby (Pastor J Kelly) As a result of an announcement previously



Elm Hall, Grimsby

given that the Pastor would preach on the subject of Spiritism, a large number of people gathered in the Elm Hall, Tunard Street, one Sunday evening in October The Word went forth with convincing Holy Ghost power Several strangers were in the meeting, and one sister has since decided for Christ

During the past few weeks the saints have been favoured with several special meetings Two special missionary services were held, one by two Swedish sisters who sang in their own language, and then in broken English gave their testimony, and told of their call to the Lord's work in India A short address was then given by Mr F Honer, who had witnessed the progress of the work of God in Sweden The second missionary service, proved to be very interesting, conducted by our beloved brother and sister, Pastor and Mrs G H Thomas They gave short messages on the work in Mexico, and narrated wonderful answers to prayer A feature of the work had been the salvation of several children, and their growing in grace At the Bible School for young men and women a great work had been done

Recently a 'bus-load of about forty happy, zealous saints, with the joy of the Lord in their souls, paid a visit from Scunthorpe The presence of the Lord was felt at the commencement of the meeting Several took part in duets,



Crusaders
in
Eastern Costumes
at
West Malling

solos, and recitations, and the Word went forth with great liberty and power, the large audience giving praise unto Him who saves and satisfies.

Mr Moody, a brother well-known to the Grimsby saints, was the means of bringing great blessing and encouragement to all when he visited the assembly recently.

FRESH GROUND BROKEN.

Boulders, E Transvaal (Mr W H Francis) In a recent journal our brother writes

We commented the mission station at Boulders, twenty-seven miles from Nelspruit, at the beginning of September, and after quite a delay in getting materials carted to the site—sand, stones, earth, corrugated iron, timber, nails, etc., from other towns in the Union—at last we are making good headway. Miss Waymouth and Miss Johansen take charge of the station. Boulders is the name given to a district comprising a number of farms, in all 30,000 acres of land. On this land are grown melons, mealies, beans, tomatoes, and oranges. Naturally many

helpers are required, and at the height of the fruit-picking season 1,000 natives live here. During their stay they work on these farms, and live in huts in native compounds. After the season is over, during the hot summer months, many of them are paid off and they return home. When their labour is again required they sometimes return or find work elsewhere. Thus in many places the natives are continually moving off from their homes to seek fresh work, so making it difficult for the missionary to keep the same congregations for any considerable length of time. The Word of God is preached, people believe, repent and are eventually baptised upon confession of their belief in Jesus and subsequent change of heart. Shortly after this they may leave their home and work (either compulsorily or voluntarily) to seek fresh ground. Praise God in this way too, the Gospel of the grace of God is continually being taken from place to place, as these baptised ones tell forth to their new friends and neighbours, of the Lord's goodness to them.

There is both a great need for God and a hunger for God among the people. We

hold three meetings each week, well attended by natives of both sexes and all ages, and so far the meetings and the messages by both white and black evangelists have been much blessed of God. Up till now about twenty men and women have surrendered to the claims of Christ, among them a young witch doctor. He told a very sad tale of his past at the weekly class for guiding and teaching new converts. He had stolen, used bad language, drunk much beer, had many wives, and "thrown bones" (practised witchcraft). Now since he has sincerely (we believe) made a stand for Christ against Satan, the latter is making him an object of his attacks, and I think the poor man has a struggle for the good against the evil bred in the bone for countless generations.

Let prayer continue for all such that they may grow strong in Christ.

The One who was "set at naught" is going to have the first place in all things (Col 1:18)

The Bare Word of God

By A. M'CAIG

AMONG the many memories of evangelistic work, I specially like to think of one that illustrates the place of the Divine Word in the assurance of salvation. This was a point emphasised in my own conversion, when I learned that I had not to wait for happy feelings as evidence of forgiveness, but simply make the venture of faith and lay hold on the sure Word of God. This was very prominent throughout the Moody and Sankey movement. Long had the idea held sway that the ordinary Christian could not get beyond the stage of hoping for salvation, to have the assurance of salvation being the privilege of favoured ones and for the most part it savoured of presumption for one to say, "I know that I am saved, that my sins are forgiven." Now came the glad knowledge that anyone really believing the Gospel was warranted to have the assurance that his sins were forgiven.

It was, I think, at a meeting at Dunfermline that I found a young woman in the greatest distress of soul. An intelligent person she seemed, and knew her Bible well. She could see the way of salvation, assented to all that was said about simply believing, but her trouble was that she could not feel. I pressed upon her the necessity for taking God at His Word, and believing her sins forgiven because He said so. "All that believe

are justified from all things." But no, she must have feeling.

How do I remember her looking up through her tears and saying in tones of intense earnestness, "But do you mean to tell me that I shall never get anything else to trust to but the bare Word of God?"

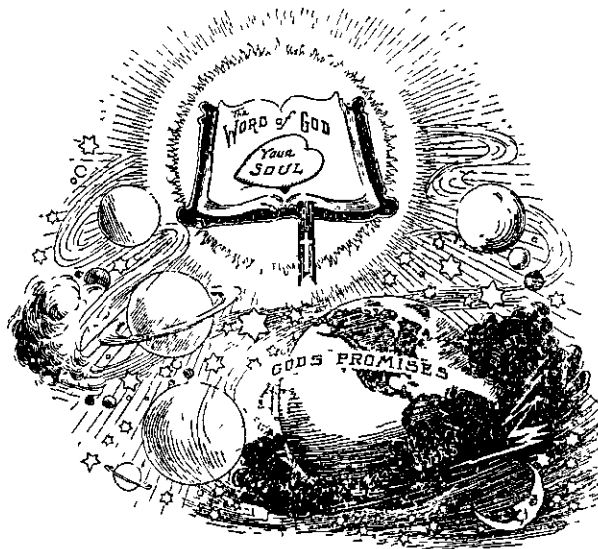
I said, "I don't think you ever will, of course, if you believe, you will have happy feelings, the Holy Spirit will witness with your spirit that you are a child of God, but you will always have to rest on the bare Word for your assurance." Then I added "But 'hat is not such a dreadful thing as you seem to think. Only consider, all things were created by the Word of God. 'He uphordeth all things by the Word of His power' "

Now just think, if all worlds are hanging on the bare Word of God, cannot you trust your poor soul to it?"

After a while of earnest thought, she said, "I will." I left her.

It was a night or two ere I saw her again, and then I scarcely knew her. Workers for Christ know the change that takes place in the face when the eyes have seen the Light behind the sun. I said, "I do not need to ask if you find the bare Word 'sufficient' "

"Oh sufficient," she cried, "if I had a thousand souls, I would gladly trust them all to the bare Word of God!"



"IF ALL WORLDS ARE HANGING ON THE BARE WORD OF GOD CANNOT YOU TRUST YOUR POOR SOUL TO IT?"

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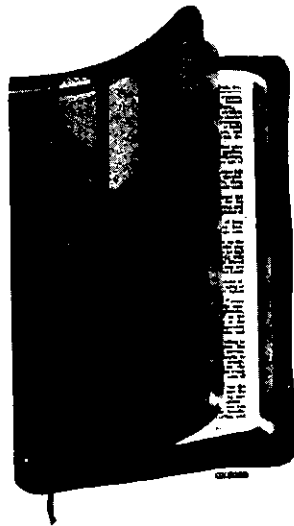
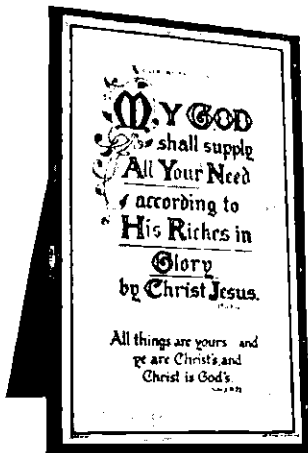
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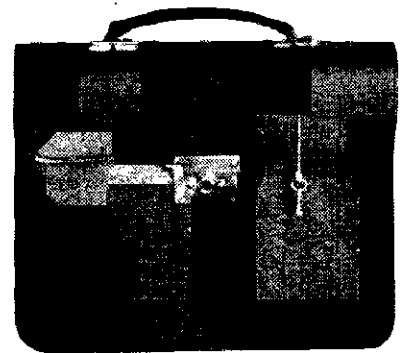
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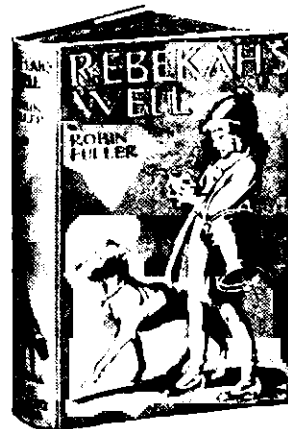
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