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PRINCIPAL GEORGE JEFFREYS' TOUR

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

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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 23

JUNE 9, 1933


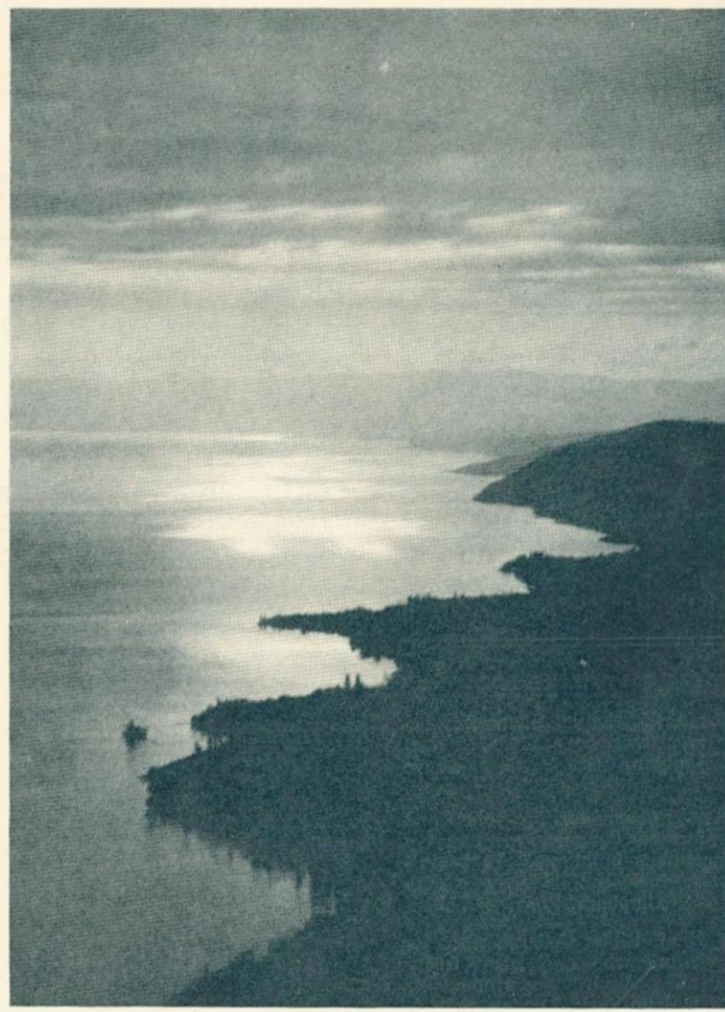
Twopence

SAVIOUR



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

HEALER

Sunset on the Lake: Caux, Switzerland

COMING KING

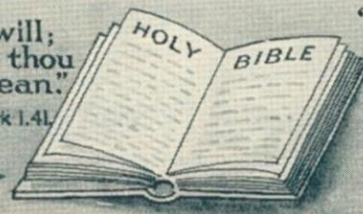


"I will come again."
John XIV. 3.

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 XIV.

June 9, 1933

No. 23

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ELIM SUMMER HOLIDAY HOMES

BRIGHTON. Elim Guest House, 45, Sussex Square, is being re-opened for the season. Its attractions are well-known. Reduced terms June and July. Apply to Miss Wylie at above address.

ELIM CAMP, Brighton Downs. Open during June and July to visitors of all ages. Comfortable bungalow with twelve bedrooms, as well as other commodious buildings. In beautiful surroundings. 25/- per week inclusive. Apply Camp Superintendent, 30, Clarence Road, Clapham Park, S.W.4.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the Bible College Lectures. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Now open. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire.

HOVE. July 28th to September 8th. Elim Holiday Home. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

SOUTHPORT. Opening July 28. Elim Holiday Home in the North. Applications to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Great Whitsuntide Meetings for the Outpouring of the Holy Spirit

KENSINGTON. Kensington Temple, Kensington Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. G. Channon.

CLAPHAM. Elim Tabernacle, Park Crescent. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. L. Kemp.

EAST HAM. Elim Tabernacle, Central Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor A. Longley.

Meetings for the outpouring of the Holy Spirit will be arranged and the subject throughout these special meetings will be the Baptism and Miraculous Gifts of the Holy Spirit.

REMEMBER! SEPTEMBER 2nd at the Crystal Palace

WATCH THESE DATES

BELFAST. June 5. Elim Tabernacle, Melbourne Street. Baptismal service at 8 p.m.

BERMONDSEY. May 18—June 15. Elim Tabernacle, Upper Grange Road. Thursdays at 7.30 Bible studies by Principal P. G. Parker.

BRAINTREE. Commencing June 11. Braintree and Bocking Institute. Revival Campaign by Pastor J. Woodhead and Mr. H. Jeffrey.

CAUX, Switzerland. June 10—19. Foursquare Gospel Convention. Speakers: Principal George Jeffreys and Revival Party. For accommodation, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

COLCHESTER. June 11—25. In Tent, pitched in Magdalen Street. Foursquare Gospel Campaign by Pastor R. D. Bradley.

EALING. June 11. Cranmer Hall, Cranmer Avenue. Visit of London Crusader Choir, 6.30 - Song Service at Wormwood Scrubbs Prison at 2.30.

ILFORD. May 16—June 13. Elim Hall, Srafton Road. Tuesdays at 7.30. Bible studies by Principal P. G. Parker.

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

RATHFRILAND, Co. Down. Commenced May 30. Tent Campaign by Pastor W. J. Martin.

SOUTH CROYDON. May 17—June 14. Elim Hall, Selsdon Road. Wednesdays at 7.30 Bible studies by Principal P. G. Parker.

Missionary Valedictory Meeting

On THURSDAY, JUNE 15th, at 7.30 p.m.

at Elim Tabernacle, Park Crescent, Clapham,

Pastor and Mrs. G. H. THOMAS

will farewell for Spain (sailing next day)

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

Aug. 12-26. HOVE. Elim Holiday Home.

LETCWORTH GARDEN CITY TENTH ANNUAL CONVENTION

Elim Tabernacle, Norton Way North

Saturday, June 3 to Friday, June 9

Speakers include: Pastors P. N. Corry (Elim Bible College), Archibald H. Cooper (South Africa), and Mr. L. Naumann. Convener: Pastor H. C. Phillips.

Services: Saturday, 8. Whit-Sunday and Monday, 11, 3 & 6.30. Tuesday, Wednesday, Thursday and Friday, 7.30

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 23

JUNE 9, 1933

Fridays, Twopence

Daily Fellowship with God

By ANDREW MURRAY

Our fellowship is with the Father, and with His Son Jesus Christ.—I. John i. 3.

THE first and chief need of our Christian life is fellowship with God.

The Divine life within us comes from God, and is entirely dependent upon Him. As I need afresh every moment the air to breathe, and the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong.

The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you.

TAKE TIME TO MEET GOD.

To this end let your first act in your devotions be a setting yourself before God. In prayer or worship, everything depends upon God taking the chief place. I must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known.

Take time till you know God is very near. When you have given God His place of honour, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. He will exalt you.

Take time to get very low before God. Then accept and value your place in Christ Jesus. God delights in nothing but His beloved Son, and can be satisfied in nothing less in those who draw nigh to Him. Enter deep into God's holy presence in the boldness which the blood of Christ will ever give, and in the assurance that in Christ you are most well pleasing. In Christ you are within the veil. You

have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life and that God may see Christ formed in me.

Be silent before God and let Him bless you. This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into His face with trust, till His love really shines into your heart. Make His heart glad by telling Him you do love Him. He offers Himself to you as a personal Saviour and Keeper from the power of sin. Do not ask, "Can I be kept from sinning, if I keep close to Him?" but ask, "Can I be kept from sinning, if He keeps close to me?" and you see at once how safe it is to trust Him.

We have not only Christ's life in us as a power, and His presence with us as a Person, but we have His likeness to be wrought into us. He is to be formed in us, so that His form or figure, His likeness can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I, for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on Thy God, and holdest

FELLOWSHIP WITH HIM.

The likeness to Christ consists chiefly in two things—the likeness of His death and resurrection (Rom. vi. 5). The death of Christ was the consummation of His humility and obedience, the entire giving up of His life to God. In Him we are dead to sin. As we sink down in humility, and in dependence, and entire surrender to God, the power of Christ's death works in us, and we are made con-

formable to it. And so we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore, every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realise His presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

As you meditate on this wondrous salvation, and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful the giving up of all is to receive

Him. Seek grace to know what it means to live as wholly for God as Christ did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to shew you in this what you do not know. Let every approach to God, and every request for fellowship with Him, be accompanied by a new, very definite and entire surrender to Him

TO WORK IN YOU.

"By faith"—here, as through all Scripture and all the spiritual life, faith must be the keynote. As you tarry before God, let it be in a deep, quiet faith in Him, the Invisible One who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever-blessed Holy Trinity, to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

Principal at Yeovil

Crowded Tabernacle ; Stirring Scenes.

By Pastor ROY KNOX

PRAISE God! Hallelujah! Amen! Bless Him! Why all this ado? Why all these acclamations? Why such joyous expressions on the countenances of the people? Such questions as these the cold formalists and unbelievers asked as they saw

The visit of Principal George Jeffreys had been looked forward to with keen delight and great anticipation. Saturday came and with it our beloved leader. The evening service was crowned with the glory of the Lord. The Word was ministered in the power of the Holy Ghost and doubts were swept away concerning the vital truth of present-day Divine healing. Praise God, His power was present to heal as in the days of yore. Great was the beginning of these special services, but the end was not yet.

Sunday commenced with a prayer meeting at 8 a.m., a good number of believers gathered for prayer, and, blessed be His Name, the Lord graciously gave the victory. The breaking-of-bread service was a sweet time of worship and adoration. The Lord was pleased as the people praised Him. How glorious it was to sit at His feet and to be solely taken up with Him.

In the afternoon service all realised that the tide of blessing was rising higher. The Principal ministered the Word as fearlessly as ever, knocking away all props, removing all doubts and so-called obstacles, shewing quite clearly that physical healing, as well as spiritual healing (salvation) is for to-day. So emphatic and powerful was the Word that none could resist its gracious appeal.

Joybells began pealing. There was rejoicing amongst the angels and in the camp of the saints as eleven souls signified their desire to accept eternal life and follow Jesus all the way. Hallelujah. A great number came forward for healing, and, praise God, they were not disappointed, as the power of the Highest fell upon them.

But the best wine was reserved until the last. In the evening service the church was packed, and extra chairs had to be brought in. The singing was anointed by the Spirit. Messrs. Darragh and Edsor



Elim Tabernacle, Yeovil.

and heard the people in the Yeovil Foursquare Tabernacle. Some could not understand such liberty and enthusiasm, because such scenes are conspicuous by their absence in the church to-day.

But to such questions as these Foursquare Gossellers in this beautiful town of Yeovil, nestling in such glorious surroundings, would reply that the Living God was in the midst, answering their prayers in a way beyond their conception, and giving more blessings than they asked for. Were they sorry? Not they, and if you had been present you would have heard them praying, "Even more, Lord"; and more did come. His power and His presence were manifested in a marvellous way.

sang a negro spiritual which was blessed to all. The Principal is ready. He means business. Calvary is portrayed in a wonderful way. Hearts are melted. Tears begin to flow. "Who will accept salvation as a gift?" One, two, three, . . . eight. Praise God, eight more names are added to the long list in the Lamb's Book of Life. Who could blame "live" Christians for being so enthusiastic when souls are coming to the mercyseat? The sick are prayed for, and more receive a touch from the pierced hand of the powerful Christ.

The Lord's anthem is sung—"All hail the power of Jesu's Name." No one wants to leave. Time has passed, and an end must come to the Revival

Party's visit. The people go forth singing. Listen! The end is not yet. Our beloved leader, using his car as a pulpit, exhorts the crowd gathered around to stand true to the Foursquare Gospel, and then, to the strains of "I love Jesus, Hallelujah," the chorus that had been such a blessing during the week-end, the Revival Party drove away, and following them are the prayers of the people.

The services had throbbed with power. They had vibrated with life. The saints have been quickened and refreshed. New life has come to the church, and the saints are all out that "Yeovil may flourish by the preaching of the Word, and the praising of His Name."

Revival in Beautiful Bournemouth

By Pastor J. T. BRADLEY

THE news of a visit to Bournemouth by Principal George Jeffreys and the Revival Party was hailed with great joy by the saints of the Elim Church there, and as the days for the visit drew nearer the tide of expectation in every heart rose higher and higher.

Tuesday, May 16th, dawned a glorious day, and this lovely town was bathed in sunshine, an earnest of the spiritual sunshine in which we were to bask for the next two days.

The Principal and his co-workers came in the power of the Spirit, and this town has again felt the throbbings of revival. Though, as we have said, the expectation was high, the realisation was higher still.

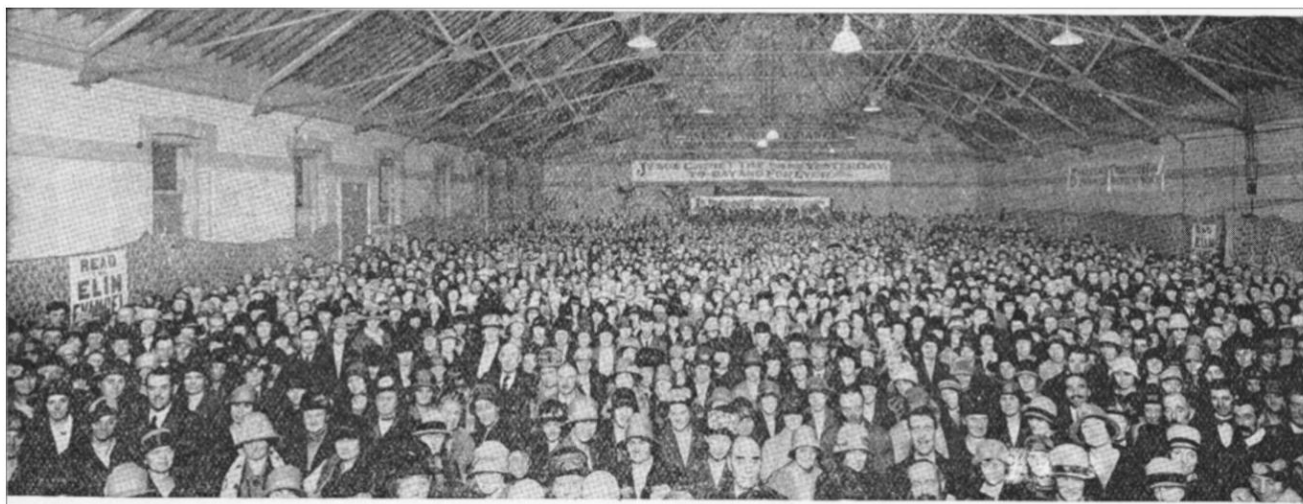
To a church packed to its utmost capacity with the critical, the curious, and, praise God, the converted, the Lord demonstrated His presence and power in healing and salvation.

Revival, regenerating, health-giving, and inspiring, was pulsating in our midst—yes, God was there! The enraptured people sang with all the spiritual fervour of their being, "I love Jesus, Hallelujah." "Jesus,

He's my great unchanging Friend." "My chains fell off," and as they sang one could realise that they did love Him, and that He had become the most adored and precious One in their lives; yea, their All in all.

As we listened to a description of the saint's photograph, as shewn in the Scriptures, we rejoiced in the excelling glory that it revealed, and then in response to the Principal's appeal at the close of his message seventeen people signified their acceptance of Christ as their Saviour. Then the healing service commenced, the people being prayed for while remaining in their seats, owing to the crowded state of the church, and God's power was felt by all surging through the church, and one listened afterwards to testimonies that were given of instant healing.

On Wednesday afternoon again the church was filled to capacity, and again God was present in healing and saving power, twenty-three acknowledging that they took Christ as their Saviour. The Principal's message especially attracted attention, and



A RETROSPECT.

Principal George Jeffreys at the Drill Hall during his Bournemouth campaign in 1926 with hundreds of men on the huge platform.

View of front section of congregation

many commented afterwards upon the fact that it just fitted the requirements of the people gathered. It was right from the Throne. Statements were repeatedly heard about the mighty manifestation of God's power, people trembling under it who were not seeking nor needing healing.

The crowning service of all was that held in the Town Hall on Wednesday night. Here, a counted congregation of 1,300 people gathered to hear the Word. Who will ever forget that message given with such unction? Our souls will remain anchored to the truths so forcefully set forth that night. When the Principal had finished his address an appeal was

given for decisions for Christ, and some thirty souls accepted His gift of life. We learned afterwards that many more hands were raised than counted, but they were counted in heaven, so we rejoice that during the Principal's short visit at least seventy souls were added to the number of the saved.

This service also took the form of a testimony meeting, and hundreds stood up to signify that they had been healed of blindness, deafness, paralysis, rheumatoid arthritis, tumours, eczema, etc., during the visit of the Revival Party to Bournemouth seven years ago, and that they were "still healed." Blessed be the Name of our God.

Crowded Gatherings at Southampton

Scenes of Intense Enthusiasm.

By Pastor JESSE LEES

SOUTHAMPTON, so often in the limelight amid world affairs, its waters placidly bearing their majesties of the mighty deep as though they are but a few graceful swans, her portly mouth ever open to receive the oceanic palaces, she draws them in as though to comfort them before thrusting them forth to do battle again with the oft-raging billows without.

Here for the traveller is the ever irresistible attraction of its associations; here is the sentimental glamour of travel prospects with its daily and hourly re-birth. The city's stage is ever set for the constant reception of world personalities.



Elim Tabernacle, Southampton, which was unable to house the crowds who came for the meetings.

But the writer is thinking of another aspect and another visitation. To many in this great port the words of the Master would no doubt apply, "Thou knewest not the time of thy visitation." By many in this vast beehive of commerce that time was not recognised. Yet, thank God, the words of Peter equally well apply—"They may glorify God in the day of visitation." Truly there has been a time of great glorification for the children of the

directed harmony. Much prayer had been offered for the two meetings to be held. Now the great day has come and gone, but, praise God, the influence of God's visiting servants remains. Doubtless sundry questions had arisen in the minds of many; among them was the query, How many people can we expect to attend? Will there be plenty of room? and so on. Suffice it to say that at each service the Tabernacle was packed to capacity. Many unfortunately were debarred the privilege of entry to such blessed meetings: some stood around the Tabernacle; others walked to and fro in the hope that at the close they may be the recipients of the benefits of prayer. In their manifestation of power and glory the services certainly baffle description. Here was Christian reality with its accompanying phenomena; it seemed as though all heaven followed this chosen disciple of the supernatural—waiting, waiting to give its Amen to the faithful and fearless, yet loving declaration of the truth. In some respects it would be invidious to discriminate between the two services, for they were each times of Divine visitation, their varied aspects blending perfectly to enrich those gathered together. The glory of the Lord was flowing over us, filling and thrilling, melting and solidifying, revealing and strengthening. God was indeed fulfilling His promise, "I will meet with thee, and I will commune with thee from above the mercyseat." For had we not met in the presence of Him who is declared to be set forth, our "mercyseat"?

The message in the afternoon revealed that sympathetic insight which is characteristic of the Principal, an understanding which is a trait in a ministry that lays bare the hearts and minds of the listeners, and leads them into the inner precincts with our Lord Jesus, there to receive a touch of His pierced hand. After the faith-inspiring message our leader prayed for the sick, and one realised afresh as one glanced at the almost endless stream of maimed and stricken humans that "there is a balm in Gilead." Thank God it was applied in these services to the sin-sick, the heart-sick, the mind-sick, the bodily sick; truly the all-sufficiency of the Christ was flowing lavishly through the ministry of His servants. In these services there was grateful amazement and reverent conviction, the power of God was clearly seen in its mani-

Lord, and for those who have been saved, under the ministry of our beloved leader, Principal George Jeffreys and fellow-members of the Revival Party. It was surely an inspirational thought that gave birth to the latter name. Here is a ministering band where the gifts of each find their full expression in God-

festation, and constantly felt in its expression. There were tears flowing in these services, tears that later gave place to joyous laughter. Here people who had fallen into the Slough of Despond were lifted out bodily, and set heavenwards with smiling faces. The Principal, who is unquestionably a prince among preachers, must have been touched by the reception he received from the vast congregations. He must also have found added cause for joy in the knowledge that here, six years after his successful revival campaign in Southampton, there were crowds who in those days were saved and healed, still rejoicing in the Lord their Deliverer.

One also realises that the minds of these good folk were reminiscent. They swiftly flew on the wings of time to the days when the Principal stepped into the town almost alone, yet soon to pack the largest halls: when, for instance, the Central Hall overflowed, and the Coliseum was still unable to meet the demands of those hungering to enter. The writer is advised that something like one thousand souls were saved in those days, and many miracles of healing were seen. Now to-day, numerous testimonies were given (amidst scenes of tense enthusiasm) by those healed in that now distant time. We shall not forget the words of our leader as he beheld the upraised hands, "Thank God, it is sure to last, everything that God does will last." What an inspiration these services have been with their messages of cheer and encouragement, with the afternoon call to trust Him who never fails, and with the evening service conveying its exhortation to glad service.

One feels constrained to mention the fellow-members of the Revival Party. Happy memories of former ministry and fellowship were awakened in many, as Evangelist Frank Allen guided us in prayer, at the close of a glorious sunny day, to the Light of the World, in whose presence, we were reminded by the speaker, is perpetual sunshine. Mr. Darragh, who has endeared himself to all who know him, was also a most welcome visitor. One simply cannot refrain from singing under the able leadership of this gifted conductor of joyous praise. There were certainly strangers in the meetings; there may have been some who came to see, determined not to sing, but they were soon numbered among those who sang gladly and rapturously! Not only does Mr. Darragh by his gifts draw others into song, but he himself sings. We shall not soon forget the anointing upon the duet sung by the Principal and himself. There remains Mr. Edsor, the pianist. Can one imagine the Elim Revival Party minus a gifted pianist? as well imagine Newcastle without coal! We were grateful to him for the musical treat, and not least for the charming chorus he has composed, "Jesus is my great unchanging Friend."

We praise God with all our hearts for the visit of the Revival Party, and for the souls saved in each service. We praise God also that He has healed those that were sick and maimed.

There is earnest desire for a return visit in the near future, with a further hope that the visit will be of greater duration!

One has said, "Christianity...stands or falls, lives or dies, with the Person of Christ." To which we gratefully add, Jesus lives, Hallelujah! He is alive for evermore, therefore His work shall abide.

Methods of Bible Study

"I have never seen a method of Bible study which I did not like," says Dr. Dixon. "Just any way of reading the Bible is good. When years ago some one recommended to me that I read a book at a time at a sitting, I thought that was carrying it too far; but I have learned that if you do not read a book at a time and a sitting, you do not know your Bible as you should know it. It is looking at the stars before you take to the telescope; it is looking at the flowers in the garden before you take to the microscope. Martin Luther's method of Bible study is to be commended. He said: "I read my Bible as I gather apples. When the apples begin to ripen I go out and shake the trees. I get some good ones. And then I climb up and shake each limb and get some more. And then I climb out on the limb and shake each branch and get some more still. And I might go around and look under every leaf." Well, in this movement it is not so much shaking the tree or even the limb, but the branch, and going under the leaves. And that is very important—a close reading of the Bible in little sections."

Children's Bible Educator

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

Scripture Jumble.
Take every other letter, beginning from the outer end of the curl, and working through to the inner end. Then work backwards out again, taking the letters that are left. The solution will give a complete verse in the first chapter of I. Peter.

B	M	E	O	T	R	H	F	E	T	G	S	O	I	D	R	A			
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E	U	I	N	G	H	C	A	N	Y	S									
E	D	D	A				B	I	T										
A	R	T	O	D	T	N	F	U	E	L	E								
L	R	R								C	H								
D	R	O	A	C	L	C	I	A	V	H	E	J							
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Solutions should arrive by first post Monday, June 12th.

- J E H O A H A Z
- J O Z A C H A R
- T Y C H I C U S
- B A R A C H E L
- M I C H A I A H
- E P A E N E T U S
- E U T Y C H U S
- S A P P H I R A

Answer: Zacchæus.
Correct solutions were received from: Joan Bradford Milwyn C. Bufton; Henry Feasey; Amy W. Gale; Joyce Gummer; Dilys Hale; William Lindsay; Huldah Morris; Guy Page; Patty Rogers; Kezia Sheldon; Dorothy E. Stone; Denn's Wilkinson; Alfred Yardley.

The Antichristian Menace

By W. A. NEWBERRY

LIKE the cold blasts of winter, that sweep across our fair land from Siberian plains, comes the evil breath of the Antichrist. He has done his awful work in Russia only too well, and even now has turned his ugly head toward these islands.

Is this a random statement, or an attempt at the sensational? No, it is a very disturbing yet plain fact, discerned by those who can read the signs of these last days.

The anti-God campaign carried out so ruthlessly and methodically in Russia, is spreading like a contagious disease among the working classes of this country. How is this happening?

As the Israelites were chosen of Jehovah to be the

PRESERVERS OF HIS WORD,

a witness to the Gentile nations around them, and to give to mankind a glorious hope—even the blessed Messiah, Christ Jesus, God manifest in the flesh—even so in these closing days of time Russia has accepted with open arms the Devil's lie, is spreading her pernicious literature among the nations of the earth, and, no doubt (as many students of prophecy believe), will give birth to that superman of sin, the Antichrist himself—Satan manifest in the flesh. What are the facts regarding Russia?

Christians have been martyred, persecuted, and imprisoned in thousands, drastic laws have been made against them, and enforced, active evangelical work has been brought to a standstill, the Bible is a prohibited book, blasphemous posters adorn the walls of public buildings, hundreds of churches have been razed to the ground, or converted into factories and clubs—in fact, all that can be done has been done, by men swayed by satanic inspiration, to stamp out all religion in the country. These facts can be fully verified by the Rev. F. J. Miles, D.S.O., O.B.E., V.D., of the Russian Missionary Society, who would probably say that "half has not been told."

The enemy has chosen well the time for his insidious work over here. Thousands are unemployed, resulting in want and distress, while many young men have been forced into idleness by the economic situation. These conditions have caused bitterness to rise in the hearts of many, hearts

RIPENING FOR THE FATAL INJECTION

of the Devil's poison. The subtleness of the whole matter is the way in which the anti-God ideas are being inserted into the minds of men. Satan is using socialistic ideals as a vehicle, to convey his terrible propaganda into our towns and villages. No wonder the Scriptures speak of him as "wiser than Daniel."

Magazines and pamphlets are being secretly broadcasted, especially among the employees in our large factories, magazines that portray glowing pictures of life and conditions in Soviet Russia, while venomous

thrusts are being made at the Christian faith, God is blasphemed, morals perverted, and purity and truth trampled under foot. The writer has had one such book in his hands, just full of coarse and blasphemous caricatures of the Lord Jesus Christ.

To prove the rapid progress of this anti-God movement investigations were carefully made concerning the workpeople and office staff of a factory in one of our largest industrial areas, and the following astounding percentages of their religious standing were obtained:

Christians ("born again")	...	4%
Christians (nominal)	...	15%
Anti-Godists (active)	...	7%
Indifferent, etc.	...	74%

It was interesting to note that among the born-again Christians, although of differing denominations, most of them believed in a fully inspired Bible, and the fundamental truths it contained. It was likewise found that the majority of the active anti-Godists were extreme socialists or communists, with a love for the U.S.S.R., and yet in one Christian denomination alone there are over 150 ministers who preach socialism—and believe in it too,—and even infer that Christ was a Socialist! One can perceive here the subtlety of the Serpent.

For comparative results we can rule out the neutrals, both nominal Christians and indifferent worldlings, this leaving four active witnesses for Christ, against seven energetic servants of the Antichrist, per hundred in this factory, and this, mark you,

IN CHRISTIAN ENGLAND!

What then can stay the flood of the enemy? How can we keep this country Christian in word and deed?

Christians of all denominations must rally to the call of the Gospel trumpet, ministers and pastors must preach a full Gospel, as was proclaimed by the apostles of the Early Church, and as fearless too, expecting God to vindicate His Word with mighty signs following. The churches must be cleared of the card tables, the dancing floors must be abolished, bazaars and side-shows pulled down; prayer meetings and Bible studies must take their place, and God's work be supported by the tithes of His people and not with gambling schemes. The individual Christian must break with the doubtful pleasure of the world, personal evangelism and open-air meetings taking their place. Money, time, and comforts must be sacrificed to the cause, and a victorious life in the power of the Holy Spirit manifested to the world around; then the evil forces will be counteracted, and many of our countrymen snatched from beneath the evil paw of the beast, who is crawling over the earth and contaminating the sons of men with his insidious doctrines. Christians, awake from slumber, gird on the sword, take the shield of faith, quit yourselves like men—and fight!

FAMILY ALTAR



busy to love, grant to me that leisure of soul which will enable me to love with a love like Thine.

Saturday, June 17th. I. Cor. xv. 1-11.

“The Gospel . . . wherein ye stand” (verse 1).

Blessed Lord, it is good to know that in the Gospel we stand. So many are falling to-day. They are falling into sin and falling into error, but Thou hast given us a Gospel in which we stand. In the Gospel we are able to live upright lives. We do not have to move about with downcast looks, nay, Lord, we are always privileged to look up to Thee. What a privilege to know that our feet are on solid rock. We stand. We do not topple. We do not fall. Keep us standing to-day. Keep us upright for Thee. Keep us so upright in heart and life that we may never stoop to evil ways nor to sinful contrivance. Keep us standing Lord—standing true, standing pure, standing in victory. For Thy Name's sake.

His Face Shone

Biographers of Fenelon tell us that he lived in such intimate fellowship with God that his very face shone. Lord Peterborough, a sceptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, “If I stay another night with that man, I shall be a Christian in spite of myself.” Someone else said of him, “His manners were full of grace, his voice full of love, and his face full of glory.”

The Acid Test

Mr. Bradlaugh, the great atheist, once challenged Hugh Price Hughes to a debate on Christianity. Mr. Hughes replied with alacrity, “Most certainly; nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts to the platform, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching.” Needless to say that debate was never held.

The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, June 11th. I. Cor. x. 1-15.

“Let him that thinketh he standeth take heed lest he fall” (verse 12).

We never reach a perfection which excludes the necessity for watchfulness. The moments when we feel strongest are the most dangerous moments in our spiritual pathway. It is when we feel giants that we trip over pebbles. Peter was confident that if all forsook the Master he would not. Yet a few hours later Peter failed worse than they all. Israel said, “All that the Lord has said to us we will do.” Yet shortly after they were worshipping the golden calf! When a minister feels confident that he is going to preach a great sermon then is the time for the most earnest prayer. When we feel most sure of ourselves then is the time to feel least sure, and the time to cling most tightly to the power of Christ.

Monday, June 12th. I. Cor. x. 16-33.

“Let no man seek his own, but every man another's wealth” (verse 24).

There is no room for selfishness in the Christian life. We have no right to desire a better home than others. No right to be better dressed than others. No right to have better children than others. No right to be better preachers and teachers than others. No right to better food than others. Seeking our own is forbidden—if we seek our own in a selfish way. Seeking the wealth of others is the secret of piling up indestructible wealth within our own souls. They are most satisfied who give. Jealousy cannot find a chair in the hearts of those who are set upon blessing others. “What can I give?” is a far better question than, “What can I get?” If you have an acquaintance whom you know is somewhat strained toward you then give to that acquaintance. It is thus strained acquaintances become faithful friends.

Tuesday, June 13th. I. Cor. xi. 17-34.

“But let a man examine himself” (verse 28).

Not only should we examine ourselves before the communion service but we should examine ourselves every day. But, notice, it is not to be a constant examination. If we examine ourselves all the time what time will there be left for remembering the Lord? Overmuch self-examination is not healthy. People can dwell on their own weaknesses until they lose all confidence in themselves and meekly lie down in defeat. But that is all wrong. It is good for brief periods to examine ourselves, but then let us quickly look away to the Lord who can remedy our weaknesses. For every one inward look there should be one hundred

upward looks. We look inwards to see our need. We look upwards to find our supply.

Wednesday, June 14th. I. Cor. xii. 1-11.

“But the manifestation of the Spirit is given to every man to profit withal” (verse 7).

Profit—edification—blessing—these are the purposes of the gifts of the Spirit. The Holy Spirit is building up the Church. But there can be no building up of the Church apart from the individual. The individual must be built up if the Church is to become stronger. Spiritual gifts are tonics. They are designed to nourish our own special life and that of others. Noisy manifestations only draw attention to self. Spiritual manifestations draw attention to the Lord. A spiritual gift links together the Lord and the believer. A spiritual gift brings profit to all because it exalts the Lord of all. God has got spiritual gifts for us. Let us seek them more earnestly and eagerly.

Thursday, June 15th. I. Cor. xii. 12-31.

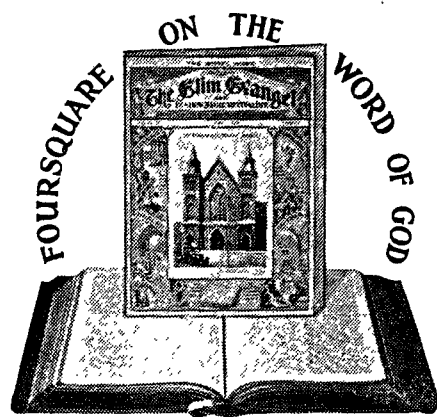
“But covet earnestly the best gifts” (verse 31).

Blessed Lord, I covet earnestly the best gifts for others, but likewise I may covet the best gifts for myself. Yea, only as I covet the best for myself as well as others, do I glorify Thee? For Thou desirest me to have the best gifts. Therefore in coveting the best gifts I covet those things which Thou dost wish me to have. Yet, even as I ask Thee, I feel my responsibility. How can I hold the best gifts for Thy glory? The life must match the gifts. Give me, I pray Thee, the best life in order that I may be worthy to receive the best gifts. I know it is Christ's life revealed in me that is the best life. Give me more of His life, in order that I may be trusted with more of His gifts.

Friday, June 16th. I. Cor. xiii. 1-13.

“Charity never faileth” (verse 8).

Grant, dear Lord, through this day that love may not fail in my life. Give me real love and then I know I shall not fail. I do not ask for merely human love—that can be selfish, but I ask for Divine love. That love of Thine which never faileth. If only I can love my fellows with Thy love I know they will feel it. Yea, let me love with a love that can be felt. Let me so love others that they will know I am loving them for Christ's sake. Let Thy love pour forth from every part of my being. Let me so love others that they will seek the same love that saturates me. In a hard world grant that I may not be hard. In a world that seems to be too



EDITORIAL

Timely Decision.

We have just read one of Wilbur Chapman's illustrations. It has a double appeal. When so many believe that the Lord's coming is very nigh, there is need to prepare to meet our God, not simply in the face of the possibility of death at any moment, but in the light of His coming at any moment. The illustration is as follows, and makes its own appeal:

When Moody and Sankey were conducting services in the mining region of England, coming out of the services one night, they noticed a man sitting just underneath the gallery. Although everybody else had left the church, he still remained. Mr. Moody sat down beside him, and found that he had been a constant attendant at the services, and that he had determined this night that he would not leave the building until he had settled the question of his soul's salvation. After prayer and the study of the Bible the matter was settled.

He returned to his home, and the next day entered the mine, where there was a terrific explosion. He was taken out more nearly dead than alive, and carried a little way from the entrance of the mine. One of his friends stooped down to moisten his lips; he was too weak to speak, but they saw his lips moving and finally they could make out his speech. Over and over again he was saying: "It's a good thing I settled it last night."

Pastor and Mrs. James Mullan in a letter just to hand express their warm thanks to the donors for the kind gifts already acknowledged in these columns which have helped to make good their recent loss by fire, a "sweet savour" of Matthew xxv. 40.

The second Tuesday in each month is set apart as a Day of Prayer. This month it falls on the 13th. Special prayer is requested for: The Elim Bible College and its work; the Elim Foursquare Churches and ministers; the heavy financial need of the work; the Principal and Revival Party; and our missionaries.

Echoes from the Sanctuary.

THE GLORY OF OBEDIENCE

By Pastor E. C. W. BOULTON

So Abram departed.—Genesis xii. 4.

"To bring thee to Thy God,
Love takes the shortest route;
The way that knowledge leads
Is but a roundabout."

THUS in a single, simple sentence one of the greatest crises of the Patriarch's life is recorded. These words indicate a point of departure which very largely determines Abram's destiny.

How much may hinge upon a single choice—a moment may decide a millennium of weal or woe; one step may have incalculable influence upon eternity. To-day, by a stroke of the pen, I may plunge myself into the irrevocable.

By one supreme act of surrender I may swing my whole being out into the unfathomed depths of uttermost union with and immersion in the Divine will. Let me but say Amen to the call of God, and thus give my unreserved consent to all the unseen and unknown that lies along the pathway of the future, and I at once ally myself with Omnipotent forces. Life may thus become merged in the Divine nature—swallowed up in the ocean of the unseen—lost in the Infinite Being.

Let me but linger, after God's call has come to go forth, and the fairest environment becomes as a parched desert to my soul—my garden of enchantment is speedily turned into a wilderness of disillusionment—my vision, be it ever so glorious, quickly fades, and I am left amid the debris of my shattered dreams. Earth's sweetest joys turn to ashes, if I seek to stray when Thy voice calls me onward.

"Unless Thy will doth hallow it,
The glory of all joy is gone."

"So Abram departed." How extremely ordinary this sentence sounds—sending no thrill through the hearer—awakening no sense of expectation in the reader. And yet these words represent heroism at its highest—they denote true greatness. It is only the really big soul that can give this magnificent response to God. I may set out my doctrinal definitions in the most elaborate theological terms, so that few can find fault with my conception and conviction of truth; yet I may miss the splendid, the supreme glory suggested by our text. In the acceptance of the Divine urge and impulse to go, life develops into a glorious adventure, full of apparent risks, and yet always certain of its ultimate goal.

Blessed Master, when Thou callest me out from the old, let not my exodus be partial. Help me to make a clearly defined cleavage. Make my surrender real and deep. Let me not offer Thee an external separation which leaves my affections glued to the past. Even though Thou biddest me leave the alluring altitude for some dusty highway of service, let me not selfishly cling to the mount. Save me from tarrying at Gilgal if Thou hast passed on to Bethel.

The Principal and Party at Portsmouth

Revival Fires

By Pastor WALTER FIELD

ON 4th September, 1927, a canvas tent was erected on Southsea Common. Some may have thought that a concert party or maybe a circus was coming to the historic town of Portsmouth. However all doubts were soon dispelled: the tent was to be the scene, not of a frivolous concert party, nor of a spectacular circus, but of a revival and healing campaign conducted by Principal George Jeffreys and his Revival Party.

This was something new for this great naval base. Would the message of a man who is an avowed Foursquare Fundamentalist command a hearing? The critics said, No! A few faithful saints who had been praying and waiting said, Yes.

The campaign commenced with a comparatively small crowd. Nevertheless the message was winning its way; crowds increased; souls were being saved; God was working.

At this stage rain fell heavily. One evening on arriving at the tent the people found it unapproachable. It was almost surrounded with water. The critics said the Foursquare Gospel was "washed out"; but God overruled. Romans viii. 28 is still true. The Revival Party, animated with a spirit like that of Lord Nelson, of whom Portsmouth is so proud, knew no defeat. They procured one of the finest halls in the British Isles: the Portsmouth Guildhall, for week-nights, and a large theatre for Sundays. The power of God swept these halls; hundreds were saved and healed; Miss Jardine, the helpless cripple, being among the latter. Today, after over 5½ years, one continually meets those who have been either saved or healed at these great meetings.

Did the Foursquare Gospel come to stay? or did it come, and go with the Principal and Revival Party? Thank God, it came to stay. A permanent Tabernacle was acquired; a church was formed. The work went on; God confirmed His Word with signs following. After a few years the Tabernacle

became too small. It was realised by all that a larger building must be procured. Prayer was made; God heard and answered. A cinema was bought in one of the main streets of the city. By much self-sacrifice and gratuitous labour this building was converted into an Elim Tabernacle. The Foursquare Gospel Alliance believe in converting everything they use. It has been the writer's privilege to preach in a converted Army hut, a converted foundry, and now a converted cinema, all through the instrumentality of the Foursquare Gospel.

For some weeks we had looked forward to the coming of our Principal and his Revival Party. We were praying, believing, and expecting. Were we disappointed? No; there were four glorious meetings, truly a Foursquare week-end.

On Saturday evening the Principal preached in a crowded Tabernacle. Has the Foursquare Gospel died out in Portsmouth? Here is the answer: On a glorious evening hundreds of the city's youth, its middle-aged, and its old-aged, stand waving hymn sheets, or sit for forty-five minutes listening to God's Word.

What shall we say of those three meetings on Sunday. Words seem inadequate. No pen of ready writer could describe the morning meeting. A meeting such as this must be experienced to be understood. Suffice it to record that it was heaven on earth, and will never be erased from our memories. And, thank God, the blessing abides.

In a very marked way we realised the presence and power of God in the afternoon meeting. Mr. Darragh, ably assisted by Mr. Edsor, has the fortunate gift of being able to keep everyone on the tiptoe of expectation. There was none of that apathetic and indifferent spirit. God's power literally swept the platform as the sick were being prayed for; we saw bodies vibrating with Divine life; one realised that the power of the Lord was indeed present to heal.

The climax came at the evening meeting.



Principal George Jeffreys

in characteristic attitude expounding the precious Word.

The tide of blessing had been rising at every meeting; now we had reached high tide. As the Principal occupied the lower platform, standing behind the table, the Crusaders occupying the higher platform, the scene was reminiscent of the Royal Albert Hall. The Tabernacle was crowded prior to the hour of service, the aisles, doorways, and minor hall were absolutely packed, many standing outside. Truly this was a wonderful service. People sat with scarcely a movement, hanging on the Principal's words. The heat was intense, but we also felt the warmth of the Spirit of God. Who can forget the song service at

the end of this glorious day?—a melody of power and gracious appeal that reached all hearts.

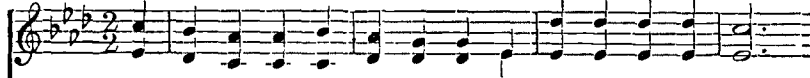
It was a wonderful Foursquare week-end, souls were saved, bodies healed, the Holy Ghost fell with signs following, and again we realised the nearness of the Second Advent of our blessed Lord. Our hearts cried, "Even so, come, Lord Jesus."

Crowds filled the street in front of the Tabernacle. The Principal before leaving gave a short word of exhortation. As the car moved off to the strains of "All hail the power of Jesu's Name," we reluctantly said, *Au revoir*.

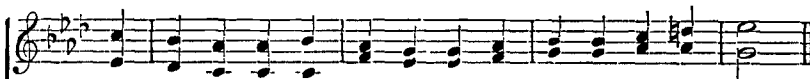
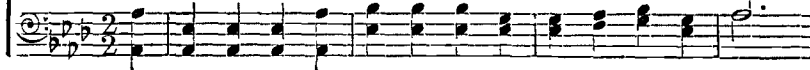
Pentecostal Power

CHARLOTTE G. HOMER.

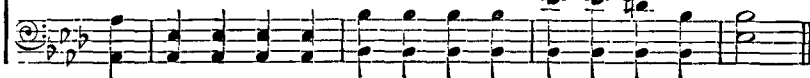
CHAS. H. GABRIEL.



1. Lord, as of old at Pen-te-cost Thou didst Thy pow'r display,
2. For might-y works for Thee pre-pare, And strengthen ev-'ry heart;
3. All self con-sume, all sin remove! With ear-nest zeal en-due
4. Speak, Lord! be-fore Thy throne we wait, Thy pro-mise we be-lieve,



With burn-ing, pu-ri-fy-ing flame De-scend on us to-day.
Come, take pos-ses-sion of This town, And ne-ver-more de-part.
Each wait-ing heart to work for Thee; O Lord, our faith re-new!
And will not let Thee go un-til The bless-ing we re-ceive.



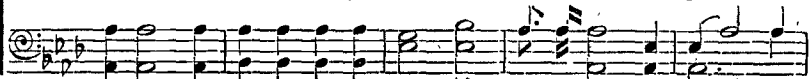
CHORUS.



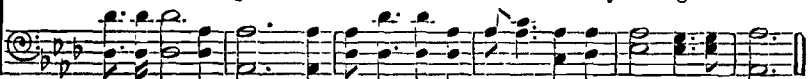
Lord, send the old-time pow'r, the Pen-te-cos-tal pow'r! Thy flood-gates of



blessing on us throw o-pen wide! Lord, send the old-time pow'r, the



Pen-te-cos-tal pow'r, That sinners be con-verted and Thy name glori-fied!



Bible Study Helps

JESUS CHRIST IN I. JOHN.

I. What He is Called.

1. Word of life (i. 1).
2. An Advocate (ii. 1).
3. The Righteous (ii. 1).
4. Son of God (v. 20).

II. Where He Came From.

1. From the Father (i. 2).
2. From heaven (i. 2).

III. Where He Came to.

1. Into the world (iv. 2, 9).

IV. What He Did.

1. Became Saviour of the world (iv. 14).
2. Laid down His life for us (iii. 16).
3. Became a propitiation (ii. 2).
4. Forgave our sins (ii. 12).
5. Took away our sins (iii. 5).
6. Cleansed us from all sin (i. 7).
7. Procured life for us (iv. 9).

V. Where He Now is.

1. With the Father (ii. 1).

VI. What He Will Do.

1. Come again (iii. 2).
2. Change us (iii. 2).

VII. What We May Do with Him.

1. Believe (v. 10).
2. Deny (ii. 23).

THE THREE PRAYERS.

(Philippians ii. 13).

Lord, help me—so we pray—
Help me my work to do;
I am so ignorant and weak,
Make me more wise and true.

Lord, help me to do Thy work,
We pray when wiser grown,
When on the upward way
Our feet have further gone.

Lord, do Thy work through me;
So when all self we lose—
His doing and His work, and we
The tools His hand can use.

FIRST EPISTLE OF JOHN.

The book falls in three parts:

1. The Christian's Standing.
2. The Christian's Standards.
3. The Christian's Stand.

Because of his standing, he must have standards; because of his certain standards, he must take a stand.

A Programme of Evangelism

By Dr. W. E. BIEDERWOLF (*the American Evangelist*)

THE winning of men and women to Jesus Christ is quite the biggest business in the world. We have no dispute about this. Were the task given to the inhabitants of heaven, angels would vie with archangels in hurrying earthward to undertake it. But this is not angels' work. It has been given to you and to me, this high privilege, this great honour, this great responsibility. If we should fail, then so far as we know, God has no other plan. He is depending upon us.

As I think of this subject I find three words slipping into my mind with a minimum of mental effort. The words are (1) Problem, (2) Purpose, and (3) Programme.

1. *Problem.* The Church is face to face with a new and a trying situation. Of this every thoughtful preacher and honestly observant individual is profoundly convinced.

Crime of every sort stalks among us with impudent, defying air. We have about one murder for every hour of the day and night.

SOCIAL IMMORALITY

flourishes like a green bay tree, and marriage to an alarming extent has become a mere passing whim. Freudianism, psycho-analysis, free love, and sexual looseness in general, have found place in the university curriculum until the stench of it smells to heaven.

Worldliness has bored its way like a putrefying abscess into the very vitals of the Church.

The university has become a slaughterhouse of faith. There is no use to wink at the results of a well-known professor's questionnaire. He took 1,000 names out of a book of 5,500 scientists, most of them teachers in schools, and addressed them personally, and over half of them doubted or denied the existence of a personal God. He wrote to 1,000 students in nine different colleges and his answers prove that an alarming proportion of them after entering college "gradually abandon the cardinal Christian beliefs."

These institutions are full of textbooks that ridicule the Christian belief. Think of a book like Parmelee's *Criminology*, urged by a college professor upon the immature minds of our student youth! On page 109 he says, "It would be difficult to find a more anti-social and immoral religious doctrine than the Christian doctrine of the forgiveness of sins."

In the face of all this, is it any wonder that we find ourselves thinking that the Church will need a special baptism of wisdom, and a devotion deeper, it may be, than she has ever known before, if she is to meet the crisis now before her, and turn it to account for the glory of God?

2. *Purpose.* I am not an adept with the French language. But the French have an expression written thus: *raison d'être*. It means the reason of a thing, why it exists. Evangelism is the *raison d'être* of the Church. It is just as much the business of the Church to win men and women to Christ as it is the business of a motor car factory to turn out motor cars.

Someone has said, "Evangelise or fossilise." The Church must increase numerically or cease to exist.

It is all right to point to our magnificent temples of worship that lift their spires above the city's noise and strife; it is all right to point to the cross-crowned spires of village and country road; it is all right to point with pride to our renowned preachers and confess to an intelligence and equipment such as the Church of no other age has ever known; it is all right to meet in our mammoth conventions and assemblies, and congratulate ourselves on our increasing influence in other respects; but we must not forget the plain, blunt truth that all this may be true, and yet if the Church does not increase numerically she will

DWINDLE AND DIE.

I know that the needs of the Church are almost myriad, and I know that so multifarious are the demands made upon her that if she had a thousand eyes she could not see them all, and if she had a hundred arms she could not reach them all. But at the same time there is serious danger lest in trying to grapple with these the Church forget the one supreme thing she has been called to do, and in the successful doing of which the ultimate solution of all these other things must come if it ever comes at all.

I do not wish, nor have I any desire, to underestimate the duty of the Church to social conditions and civic problems, nor do I forget her tremendous task in the edifying of the saints, but we must first have the saints to be edified, and after all is said, the first and fundamental duty of the Church is evangelistic—the winning of the individual to Christ.

3. *Programme.* The programme is to be found, of course, in evangelism—in an evangelistic ministry. But let us not think that such a ministry is to be expected only from the pulpit.

There are three kinds of evangelism about which we are hearing much in these days, and their importance cannot be over-emphasised.

(a) *Personal or individual evangelism.* This is really the normal sort. Not every Christian can become a great preacher and preach to a great congregation, but every Christian can become a personal worker, an individual evangelist, and perform a mighty ministry for Christ if his heart is really set upon it.

HENRY WARD BEECHER

once said, "The longer I live, the more confidence I have in those sermons where one man is the minister and one man is the congregation,"

If every Protestant preacher in our land would win just one soul a month to Christ, there would be brought into the Church in one year 1,792,644 souls. Instead of this all the ministers and all the 27,000,000 church members are doing this blessed service for but a little more than 500,000 souls each year. Oh, if only the Spirit of God could stir us to a sense of our responsibility, and touch us anew with the endowment

of His mighty power, and send us out to the task which the Church must either accomplish or leave to God's unfailing sufficiency to accomplish in some other way! And yet we find ourselves wondering if God has any other plan for the doing of this work.

(b) *Parental, or domestic evangelism.* What this nation needs to learn is, that the battle for its redemption, if it is ever redeemed, must be pushed across the threshold of the home.

You might as well expect flowers to grow under the snows of the Klondike as to expect a holy character to grow in the midst of the environment found in the average home to-day. And this is true to a large extent of many of our so-called Christian homes.

An earnest-faced young man in Paris, Illinois, said to a friend of mine, "Neither my father nor my mother nor my sister have ever said one word to me about God, or about Christ, or about my soul's need of a Saviour." And the father was

AN ELDER IN THE CHURCH,

the mother a teacher, and the sister the superintendent of the primary department in the Sunday school!

(c) *Parish, or visitation evangelism.* This is personal evangelism organised, the going two by two throughout the community with the express purpose of leading others to Christ and into church membership. It has been much praised and as much criticised. Its chief danger lies in bringing people into church membership who have never really been converted. Sad examples of this are not wanting.

We would not disparage an effort of this kind, but it is exceedingly difficult to avoid the danger just mentioned. Say what you will, the average church-member is not fitted to lead others to Jesus Christ.

But if people who themselves really know Christ, who are properly trained to do this work, and who have a passion for the unsaved, can be found to undertake it, how truly wonderful the results of such a campaign would be!

It is timely just here to call attention to the main purpose of this article. That purpose is to stress the importance of two other forms of evangelism, for it is in the successful operation of these that all other forms of evangelistic endeavour, such as have been mentioned, find their real inspiration and their real promise of any large degree of success.

There can be little hope for much worth-while effort along evangelistic lines apart from the preached Word of the living God. Nothing can ever take the place of this, and any attempt at substitution here will prove a dangerous experiment. This is the method ordained of God, and God pity the Church in so far as she belittle or neglect it, for here is the main source of all inspiration and spiritual passion for the holy task that is hers by Divine commission.

The first of these is *pastoral evangelism*. This I consider the most important of all, and this too is the greatest need of the times. Paul told Timothy to "stir up the gift" that was within him. And there is more latent evangelistic ability in most ministers than doubtless they have even thought.

When Paul said, "Do the work of an evangelist," he was writing to a pastor. And he was not recommending to him that he leave his pulpit for wider

spheres of evangelism. What Paul meant was that Timothy should stand at the head of his church, and see to it that every phase of its varied activity was made a ministry of evangelism for the winning of men to Christ.

And what the Church needs to-day, needs sadly, needs more than anything else, is, as the now glorified Dr. A. C. Dixon once put it, "pastors who have an evangelistic conscience, preach evangelistic sermons, pursue evangelistic methods, and magnify evangelistic experiences."

The second form is *professional or vocational evangelism*. What mighty spiritual awakenings have been witnessed in other days through this kind of evangelism—the devotion of a divinely chosen life to its wide exercise.

Recent years have witnessed a sag in this particular form of evangelistic work. It is of easy explanation. Every indication points to a revival of interest in it. The Church simply cannot thrive without it. The office of the evangelist is by Divine appointment, and the Church will neglect it at her peril.

This kind of evangelism has always been more or less crude, although not a little of it has been remarkably sane, thorough, and efficient, and with all that might be said adversely it is still true that it has brought to the Church, as any candid investigator will cheerfully admit, a goodly proportion of her numerical increase across the years that have gone.

There is absolutely no excuse for the unreasonable prejudice of some pastors who will work to death a hundred good women at all sorts of questionable entertainments to raise enough money to buy a pipe-organ, to the accompaniment of which a godless choir will sing heathen music in an almost unknown tongue, and call that worship; but will not allow a man to stand in their pulpits who is notedly successful for

WINNING MEN AND WOMEN

to Christ—because, forsooth, he is an evangelist.

The value of this work cannot be over-estimated. It is simply tremendous. If I had a child of my own I would wish that it should always love its Father in heaven more than its earthly parent; I would wish that no sin should ever stain its life. But could I, in view of what human nature has become, reasonably hope for such a thing? And when, by the grace of God, the regenerating and transforming work of the Holy Spirit was to take place in that child's life, I would earnestly pray that he, or any other one dear to me, might experience that change in the midst of a mighty spiritual revival when the church and the whole community was at an intense spiritual heat, and when out of a broken and a contrite heart, with deep and conscious guilt oppressed, he would come crying,

Just as I am, without one plea
But that Thy blood was shed for me;
O Lamb of God, I come, I come.

For then I know that God could stamp the image of Christ upon his soul in such a way that it never could be effaced.

Brethren, pastors and evangelists, the hour has struck. Let us give ourselves together to the mighty task before us. Let us covet, each one for himself, any gift that will make us wise in winning souls, and let us thank God for that gift in every other man's experience, and thus as we go out into the field the harvest shall come, when he that soweth and he that reapeth shall rejoice together and the Lord will come and

RAIN RIGHTEOUSNESS UPON US.

Above all, let us not forget that methods are secondary; results are primary.

A young minister said to an evangelist one night at the close of a successful meeting:

"I was glad to see souls saved to-night, but I don't just like the way you ask them to rise and come forward."

"I don't either," replied the evangelist, "how do you do it?"

"Well," said the young minister, "I—I—don't do it at all."

"Well, then," said the evangelist, "I like the way I do it better than the way you do it."

ANONYMOUS GIFTS.

To those who have anonymously contributed to the work of the Lord as under, we say "Thank you" in His Name:

New Buildings Fund: Golders Green (H.M.), 1/-.

Eastbourne, for Building Fund: £25.

Revival Campaigns: Bucks. friend, 10/-.

Elim Foreign Missions: Carlisle sister, 10/-; Ealing sister, 10/-; Bucks. friend, 10/-, Eastbourne (designated), £25; Reading sister, 5/-; Halifax (W.G.), 10/-.

The Power of Stillness

By Rev. A. B. SIMPSON

A SCORE of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old mediæval message, and it had but one thought, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him. I thought that this would be a very easy matter.

So I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamouring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the Tempter, and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest.

It seemed necessary for me to listen to some of them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

As I slowly learned to obey, and shut my ears to every sound, I found that after a while when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depth of my spirit.

As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.

Never divorce your theology from true Scriptural piety—some people are more inclined to be theologians than saints.



GLEANINGS FROM THE HARVEST FIELD

Everywhere the record is given of radiant ministries, inspiring studies, eager enthusiasm, and gracious revival. The retrospect over past months is most encouraging, and the number of converts, and the evidence of signs and wonders following, continue to be features of the Foursquare Gospel work. In many cases what were formerly small bands of people are now flourishing churches, and the larger congregations established as a result of the Principal's campaigns are still centres of white-hot revival. Next week we hope to report Sunday school anniversary meetings.

"SIGNS FOLLOWING."

Aberdeen (Pastor J. McGillivray). Since the Revival Party left Aberdeen God has continued to pour out His Spirit, and instead of the falling away that so many opponents looked for, scores of

men and women have identified themselves with this glorious Foursquare Gospel. Souls have been saved and signs and wonders follow the preaching of the Word.

During the Bible studies men and

women are enraptured with the beauties portrayed in the Word. Sunday mornings are times of heaven upon earth, while the Gospel services are resulting in the salvation of precious souls.

At the special Eastertide services a

risen Christ was praised and adored by a worshipful people.

During the holiday a special excursion was run to Dundee, where tea was provided and an unforgettable day spent in the beautiful Tabernacle.

VISITING MINISTRIES.

Newtownards (Pastor T. E. Francis). Showers of blessing are falling on the assembly meeting at Elim Hall, Court Street. On a recent Thursday evening Pastor and Mrs. Thomas paid a visit, and gave a good account of their work in the foreign field. Both told their experiences to a crowded hall, the narrative of which was much appreciated by the congregation, the anointing of the

yet there was great rejoicing at the wonderful way God had been leading. There was a good number present at the farewell meeting. Testimonies were given by the saints of the great blessing received during his ministry. The officers also gave testimony of the joy received through fellowship and labour with him. A review of the work was given by Mr. Brambleby himself, pointing out that as the Cross was his theme when he came amongst them, so it remained the theme as he left. He encouraged the saints in the fact that God who had led would lead, and His leading was victory.

God is blessing the ministry of Pastor R. Knox, who is now in charge of the work here.

So moves on the work of God, and Jesus goes before.

PALESTINE CAMPAIGN.

Rochester (Pastor L. Morris). Miss C. Wells, a Rochester Crusader, has just conducted a week's campaign at the Elim Tabernacle, Star Hill.

The campaign, entitled, "Palestine," was advertised in a novel manner. The Pastor and two other male Crusaders clad in Palestine dresses rode in true Eastern fashion through the streets upon donkeys and a pony, whilst the sisters on foot distributed handbills. This created considerable interest and enquiry in the neighbourhood, especially amongst the younger generation. Good numbers gathered nightly to listen to addresses illustrated by costumes, curios, etc., and again and again the Holy Spirit threw light on many passages of Scripture. Miss Wells also applied the old-time Gospel message each night to the unsaved, and although there were not a large number that professed conversion, we feel sure that there have been results that only eternity will reveal.

One outstanding feature of the campaign has been the number of Christians from other denominations that have gathered each night, many of whom had previously been prejudiced against the Elum movement.

FIFTY CONVERSIONS.

Kensington (Pastor W. L. Kemp). We rejoice greatly that during the past few weeks the Lord has so blessed the preaching of the Gospel message, that over fifty have signified their acceptance of Christ as Saviour at the Kensington Temple, Kensington Park Road.

There have also been singular blessings at the Bible study services on Wednesday evenings. Pastor Morgan's series of addresses on The Second Coming of Christ explained and illumined that great subject not a little.

A very blessed time was experienced on the occasion of Pastor Morgan's farewell, when he took for his address the subject of The Church of the Laodiceans as distinguished from The Church of God, with its very definite warning and exhortation for these days. A few suitable remarks were passed on by the church officers.

The Friday evening rallies continue to be a source of blessing to many, and all look forward with glad anticipation to each succeeding week, various Elin ministers having given of their ministry at these rallies from time to time.

Pastor Kemp is now ministering at Kensington, and the people are confident of abundant blessing from God. Already much spiritual food has been enjoyed from Pastor Kemp's preaching, and all are expecting the Lord to continue His great work of saving precious souls and building up His Church.

What a man seeks shews what he is. The savage seeks plunder, the dissolute man seeks intoxication, the scholar seeks truth, and the saint seeks God.



Advertising the Palestine Campaign at Rochester.

Spirit being on both messages with power.

Pastor W. L. Kemp also paid a visit before leaving Belfast, and delivered a stirring message on the Second Coming of our Lord to a full hall, every seat being occupied. The saints of God were much blessed and edified.

The late Divisional Superintendent for Ireland, Pastor J. Smith, paid a visit recently, when the hall was packed to overflowing. The message was taken from Leviticus xxv, on The Year of Jubilee. Truly it was a feast in the true sense of the word. The Holy Ghost anointing the message, the saints were uplifted.

Excellent numbers are attending all the meetings, and a rich time of blessing is being experienced at every gathering. God is adding unto the Church such as are being saved.

The Crusaders are taking active part in the services, and this is greatly appreciated by all.

PREACHING THE CROSS.

Yeovil (Pastor R. Knox). "Blessings new He is bestowing, and our hearts are overflowing." Such is the testimony of the saints at the Elim Hall, Southville, for God has abundantly blessed them during the past fortnight. He has led them into rich and deep experiences during the past four years under the faithful ministry of Pastor W. N. Brambleby, and although there was sadness at his farewell,

"THE GOSPEL TO THE POOR."

Bradford (Pastor H. W. Fardell). God continues to bless His work at the Freemasons' Hall, Westgate. Now that the summer has arrived the open-air services have commenced. These are carried out on a chain system in the poor quarter of the city, where many of the dwellers are too poor (or think they are) to go to a place of worship. Women clad in shawls sit in the doorways, and little children swarm around, their little bodies begrimed with the dirt and soot from the mill chimneys, their ragged garments speaking of the poverty amid which they live. No congregation could be more appreciative of the open-air services than these beloved poor. Enquiries are frequently made as to when the workers are "coming to their street." On a recent Saturday one woman gave herself to Christ. Hallelujah!

The congregation at the church is increasing week by week, and the Sunday before the date of this report it rose to the highest since the Principal's recent campaign. Twenty-five adults and seven children were saved, and afterwards passed through the enquiry rooms to be instructed more fully in the Word. Mr. J. Higgs gave an account of his wonderful healing whilst the Principal was here in April, also of the marvellous work of grace wrought in his heart and life by God's regenerating power.



ELIM CRUSADER PAGE

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



Wrenthorpe. The Crusader meetings at this centre are kept full of interest in the Word of God, around which the thought and desire of the young people gathers from time to time. Scripture study is encouraged, and much spoil is found in the Book.

Plymouth. There has been much inspired activity among the Crusaders in this south-west centre.

On a recent Tuesday the Crusaders conducted the evening meeting. Messages were given by two sisters and two brothers, while there were various musical items during the evening. The Crusader choir rendered these. It was evident that the large company who came together thoroughly enjoyed the ministry of the young people.

Grimsby. It is interesting to report that on Good Friday last the Grimsby Crusaders paid a visit to the country village Methodist Church at Brothwell. Two services were conducted at both of which there were crowded congregations. The blessing of God was upon the services, and the young people returned home rejoicing in the gracious hand of God made manifest. There was one decision for Christ.

Edinburgh. On a recent Saturday the Crusaders in this new Foursquare Gospel centre conducted a special service, and were responsible for the whole ministry of praise during the evening. Short messages were given and musical items rendered, while the choir sang the old story of redeeming love. There was great joy on the part of the Crusaders at this opportunity for witness, and also among the older people gathered who rejoiced to see these young people on fire for Christ.

Halifax. "Praise God from whom all blessings flow," is the song in the hearts of the Halifax Crusaders. Week by week the Good Shepherd leads His flock "step by step to the glory land"—ever beside us, dealing with each one individually, encouraging here, disciplining there, but blessing all with His wondrous love. Oh! that we might each one learn to lie still in the hands of the Divine Potter, whilst He moulds and fashions the human clay, according to His blessed will, to the end that we might become like unto a mirror, in which the transcendent beauty of Jesus will be so reflected in us, as to cause the ungodly to halt, and desire Him whom to know is life eternal.

Recently we held another Illustrated Message night, and when we recollect that the beloved Master Himself frequently used the common things of life to illustrate His messages, we know that He blessed our humble efforts, and gave to each one their portion, according to their several needs.

The first message was by a sister, who with the aid of a baby doll, and the text, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven, shewed how our heavenly Father wants His children to be as helpless as a babe, so that, just as a mother teaches her child how to use its eyes, ears, lips, hands, and feet, so will our Father in heaven teach His children to use every member of their body for His honour and glory.

A sister with a loaf of bread stood up next, and gave us a thorough lesson in making bread. It was a beautiful illustration of what the Christian's character should be—all the fruit of the Spirit blended into one perfect whole.

The third message, by a brother, was illustrated with a gingerbread biscuit. Our brother shewed us what an impossible task it would be to make the biscuit if the ingredients were used in their raw state. Each ingredient had to go through certain processes, before being mixed with the others to make the biscuit. The lesson was that we, in our raw, sinful state, are not fit to dwell with the Eternal God, until He has refined us in the fiery furnace of discipline and affliction.

On another evening our leader held a missionary exhibition, when we suddenly found ourselves transported from the Marlborough Hall to the Belgian Congo. So vivid was the portrayal of life out there in the darkness of heathendom, that as each exhibit was explained (especially the charms used by the witch-doctors, to drive away sickness and evil spirits), it made one's heart ache to think that

The heathen in his blindness
Bows down to wood and stone.

Down the ages we could almost hear the cry of the man of Macedonia, "Come over and help us."

Although God may not actually call us to go ourselves, yet we can praise Him for the privilege of being called to pray and give, so as to enable others to take to those who sit in darkness and the shadow of death the glad tidings of a Saviour who died for all nations.

Soon, very soon, we know our prayers will be answered, for that great and glorious day is steadily drawing nearer, when every knee shall bow at the Name of Jesus, and

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

—G.E.L.

The Inexhaustible Fulness

Mountains have been exhausted of their gold mines, mines of their diamonds, and oceans of their pearly gems. The demand has emptied the supply. Over once busy scenes, silence and solitude now reign; the cavern no longer rings to the miner's hammer, nor is the song of the pearl fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, although it has been flowing on for 6,000 years, watering the fields and slaking the thirst of a hundred generations, it shews no signs of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliantly as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion.

Yet what are these but images of the fulness that is in Christ! Let that feed your hopes and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Saviour! Image of God! Divine Redeemer! In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—*Dr. Guthrie.*

Concise Comments & Interesting Items

In our eager expectation of our Lord's return we need to be sober, lest we do extravagant things. It has been published abroad that June 12th of this year is the day of the Lord's return for His Church. In connection with this a paper report says:

"Because he believes the end of the world is coming on June 12th a London bank clerk has resigned a £500-a-year job, sold his home, and taken his wife and children to a mountain top to meditate.

"But the clerk's employers are taking an open view of the matter. It is one of the rules of the bank that any man who resigns his position may not enter the service again.

"In this case they are keeping the job open, and if the world is still hanging together on June 13th the bank clerk will go back to his desk."

From the present writer's standpoint, June 12th may be the day of the Lord's return—but so may July 12th or December 12th. Yea, any day may be the day of His coming. "Perhaps to-day," is a safe motto for the child of God. But we should not forget the "perhaps."

A list of major earthquakes during the last thirty years is given by the Editor of the "Wonderful Word"—

1902—St. Pierre, Martinique; 'quake and eruption of Mount Pelee, 30,000 lives lost.

1906—Mount Vesuvius; 'quake and eruptions, 200 lives lost.

1906—San Francisco; loss of 452 lives.

1906—Valparaiso, Chile; loss of 1,500 lives.

1907—Kingston, Jamaica; 1,000 persons killed.

1908—Sicily and Calabria; 76,483 lives lost.

1912—Turkey; 3,000 lives lost.

1915—Central Italy; 29,978 persons

killed, 272 communes damaged, several large cities wiped out.

1917—Guatemala; 2,500 persons killed.

1919—Java; 5,100 killed, thirty-one villages destroyed.

1920—Mexico; 3,000 lives lost.

1920—China; 200,000 lives lost, ten cities destroyed in 300 square-mile area.

1923—Persia; 4,600 lives lost.

1923—Japan; Tokyo, Yokohama and vicinity, 99,331 killed.

1927—Palestine; several hundreds dead.

1927—Japan, northern part of Kioto; 3,274 lives lost.

1927—North China, 100,000 killed.

S.W. China, 30,000 killed.

1928—Dutch East Indies; 1,200 lives lost.

1929—Persia; 2,000 lives lost, 700 buildings destroyed.

1929—New York to Newfoundland; slight shock, tidal wave drowned more than forty.

1929—Southern Italy; more than 1,475 killed.

1929—Managua, Nicaragua; 1,000 killed.

And then Long Beach, California.

Evolutionists will not be very pleased with these extracts, given in the "Daily Telegraph," from a paper read to the Victoria Institute, London, by Dr. Fleischmann, Professor of Zoology and Comparative Anatomy in the University of Erlangen (Bavaria):

"Had Darwin lived to-day he would have abandoned his dream of a single great genealogical tree for all species of animals, declared Dr. Albert Fleischmann.

"Darwin's theory had not been confirmed by discoveries. The microscope has made possible the detail work of anatomical research.

"The regularity of the course of development disproved the idea of Darwin

that the mode of growth ever left one track to follow another. Living bodies could not be regarded as results of little accidents. Each was a superhuman work of art, living and regulated enigmatically by strict laws, and itself conserving and producing new life forms.

"Because each individual changed in form while developing from childhood to adolescence, it did not mean that its remote ancestors must have changed from one species into another."

Creationists, of course, are not disturbed by Dr. Fleischmann's words. They only confirm that creation in kind, not evolution, is the explanation of this earth.

Hitler's speech in Germany has helped to soothe for a moment the immediate anxiety of politicians, and Lord Melchett's speech in England has intensified the opinion that the only satisfactory place for the Jews is Palestine—just what Scripture says

Jesus was a master of illustration. His parables were pictures formed out of the daily experiences of His hearers which brought His teachings home to everyone's business and bosom.

He spoke to farmers of sowing and reaping, of wheat and tares; to fishermen of casting nets and sorting out fish, and finding the pearl of great price. The listless housekeeper suddenly had her attention arrested by hearing mention of the leaven hidden in the meal, and the working man, weary with his day's toil, stopped to hear of the labourers in the vineyard.

SELF-RENUNCIATION



A CELEBRATED preacher proclaimed the Gospel many years before he came into an experimental acquaintance with the renewing power of the grace of God upon the heart. Going out one day into a field, where a deeply pious farmer was at work—a man un-

learned in the business of the world but deeply learned in the hidden mystery of God in the soul of the believer—he said, "John, what do you think is the hardest thing in religion?"

"Well, why, your reverence," replied John, "should you put this question to me, who am but an ignorant and unlearned man? Allow me to turn it back and ask you the question!"

"Well," said the minister, "it seems to me that the hardest thing in religion is to give up those pleasurable indulgences to which our nature is so prone, but which are contrary to the requirements of religion."

"Ah," said John, "your reverence, I think there is a harder thing in religion than even this."

"Well, what is it?"

"It is to feel that we are wretched and lost, and perishing, and to relinquish all other hope than that which rests in the atoning blood of the Redeemer."

In later years, and after a deeper experience of the hidden mystery of the life of God in the soul, the eloquent preacher was accustomed to acknowledge the truth and value of the lesson taught him by the pious ploughman.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BANGOR, Ireland—Board-residence, apartments; very central, three minutes to promenade, bathing, assembly hall, and railway station; very moderate terms. Apply Mrs. Gray, Erne House, Grays Hill. B1378

BANGOR, Ireland—"Armachia" Boarding House, beautifully situated on sea front, comfortable, home cooking speciality; Christian fellowship; recommended by pastors; booking now for July convention. Apply Misses Troughton, 54, Seaside Road. B1360

BETH-RABIA, Glossop, Derbyshire—Re-opening on May 16th. Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine Healing and the Baptism of the Holy Spirit are specially invited. Moderate terms. Apply, Superintendent (above address)

BOURNEMOUTH—Bed and breakfast 21/-; near assembly and tram; bath and indoor sanitation, every comfort; well recommended; booking now. Mrs. Sims, 86, Avon Road. B1354

CHRISTCHURCH, Hants.—The Regal Cafe, lovely grounds, Crusaders catered for, apartments, board-residence, led and breakfast; two minutes assembly, car for hire, finest rides; comfort, moderate charges. Mrs. H. Ellmer, 17, High Street. B1320

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 16th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1378

CLIFTONVILLE, Margate—Holiday and rest home, quiet and comfortable; full board-residence, terms 5/- daily, August 6/- daily. Apply Pastor & Mrs. Every, 59, Fitzroy Avenue. B1362

DEVON—The Misses Treadwell & Fardon will be glad to receive a few paying guests; large garden, private hut on shore for picnics, bathing, etc., sunny and bracing. "Ryacroft," Seaton. B1376

EXETER, Devon—Comfortable apartments, or bed and breakfast, near assembly, central. Mrs. Clare, 14, Oxford Road, St. James. B1363

GOODMAYES, Essex—Home of Rest for missionaries, Christian workers, or Christians in business, not far from Ilford assembly. For terms apply. Manager, 63, Eastwood Road. B1352

HASTINGS—Comfortable apartments, or board-residence; terms moderate; quietly situated. Mrs. Eales, 13, Athelstan Road. B1353

HASTINGS—Large comfortable bed-sitting rooms, bed and breakfast 21/-, home comfort, Foursquare, five minutes sea and assembly. Mrs. Adams, 16, Eravbrooke Terrace. B1356

HOLIDAY Home, 35/-, every comfort, Christian fellowship, near sea and station. Miss Job, 212, Victoria Road, Southend-on-Sea, East. B1324

HOVE—Board-residence, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts; near sea; with or without board. Mrs. Andrews, "Malmains," 37, Marmon Road. B1331

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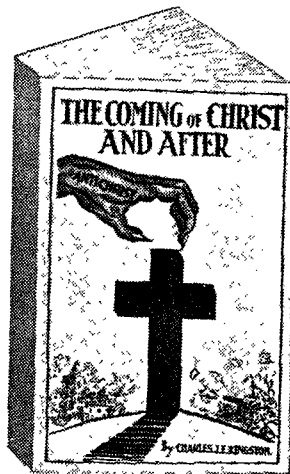
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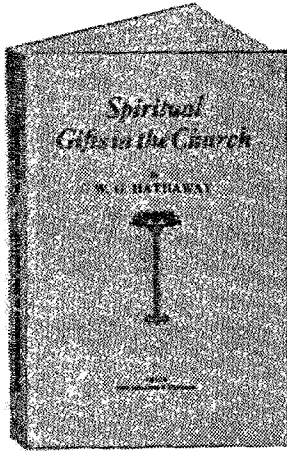


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