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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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HEB. XIII. 8.

Vol. XIV.. No. 36

SEPTEMBER 8, 1933

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COMING KING

"I
will
come
again."

John XIV. 3.



BAPTISER



HEALER

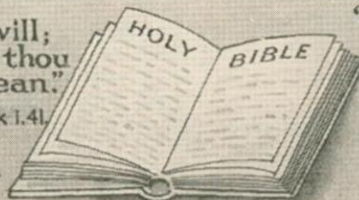
"I am
come
that
they
might
have
life."

John X.
10.



"I will;
be thou
clean."

Merk 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.

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September 8, 1933

No. 36

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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



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Vol. XIV., No. 36

SEPTEMBER 8, 1933

Fridays, Twopence

The Trinity in Unity

By ABBIE C. MORROW BROWN

THE Father, the Son, and the Holy Spirit, three Persons as absolutely One, in creating, in controlling and in caring for the universe, is a great "mystery" (I. Tim. iii. 16). But the word of Jesus centuries ago is true to-day to real disciples, "It is given unto you to know the mysteries" (Matt. xiii. 11).

The Bible begins with a strong suggestion of the Trinity in unity. "In the beginning God (Elohim, plural) created . . . And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image (Gen. i. 1, 26, 27).

After Adam and Eve sinned, and were clothed with garments made of skins, suggestive of sacrifice, forgiveness, and righteousness, "The Lord God said, Behold the man is become as one of us, to know good and evil" (Gen. iii. 21, 22).

The Aaronic benediction is a sweet suggestion of Trinity in unity. "Jehovah bless thee and keep thee: Jehovah make His face shine upon thee, and be gracious unto thee: Jehovah lift up His countenance upon thee, and give thee peace" (Num. vi. 24-26).

The Tabernacle is a wonderful and beautiful manifold type of the Three in One.

There were three things in the one court; the brazen altar, the brazen laver, and the tabernacle, suggestive of Jesus as the way, the truth and the life. There were three things in the one holy place; the candlestick—divine light (Exodus xxv. 31-40; John xvii. 12); the tables of shewbread—divine life (Lev. xxiv. 5-9; John vi. 48-51); the altar of incense—divine love in intercession (Exodus xxx. 8; Rev. viii. 3, 4). There were three things in the one holy of holies;

THE GOLDEN CENSER,

the ark of the covenant, and the cherubim. There were three things in the one ark; the ten commandments, the pot of manna and Aaron's rod of buds, blossoms, and fruit. All these suggest the final fulfilment of Paul's prayer: "I pray God your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ" (I. Thess. v. 23).

There were three colours in each one of the ten curtains, and three colours in the one ephod; blue, the sky colour, heavenly; purple, the royal colour, throne rule; scarlet, the blood colour, sacrifice. It takes blue and red to make purple. No true royalty apart from holiness and sacrifice. There is a blessed illustration of unity in the Trinity, in the three elements which typify cleansing; blood (I. John i. 7); water (John xiii. 10, xv. 3); fire (Matt. iii. 11; Acts ii. 3; Heb. xii. 29; II. Thess. i. 8).

Again, the Trinity in unity is clearly shewn in the Divine order for supplication. We are to pray to the Father, in the Name of the Son, in the power of the Holy Spirit (Matt. vi. 6; Luke xi. 2; Eph. v. 20; John xiv. 13, 14; Rom. viii. 26, 27). "God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father!" (Gal. iv. 6; Rom. viii. 15). The Spirit inspires the petition (Rom. viii. 26), the Son presents it (I. John ii. 1), the Father grants it (John xv. 16). Thus the circle of prayer is complete.

Jesus is our example in prayer. With one exception, He always addressed the Father. In the darkness, on the cross, where the weight of the world's woe was on Him, and He lost the consciousness of the Father's presence, His cry was, "My God! My God!" There Jesus had taken the sinner's place and was bearing the sinner's punishment. But every other time His prayer was to the Father (John xvii. 1, 5, 11, 21, 24, 25; Luke xxii. 42; John xii. 27, 28; Matt. xxvii. 39, 42).

There is a definite recognition of the Three in One in

THE ANGEL'S MESSAGE

to the Virgin Mary (Luke i. 35); in the story of Simeon blessing the child Jesus (Luke ii. 26-28); in the testimonies of John the Baptist to Jesus (John i. 33, 34, iii. 34); and in the experience of our Lord at the River Jordan, which is a type of death and resurrection. When the Son of God identified Himself with the sons of men, by going down into the waters of repentance, as if He were a sinner like the rest, the Holy Spirit descended upon Him in the form of a dove, and the voice of the Father commended

His humility in the proclamation, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17).

The words of Jesus in His promise of the Comforter, before His resurrection, ring out clear and precious, "I will pray the Father, and He shall give you another Comforter . . . even the Spirit" (John xiv. 16, 17). "When the Comforter is come, whom I will send unto you from the Father . . . He shall testify of Me" (John xv. 26). With these promises agree His command after His resurrection: "Jesus . . . commanded them that they should . . . wait for the promise of the Father . . . the Holy Spirit" (Acts i. 1-5).

Peter, in his matchless sermon, declares, "Jesus . . . having received of the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear" (Acts ii. 32, 33). "Jesus . . . hath God exalted . . . and we are His witnesses; and so is also the Holy Spirit" (Acts v. 30-32).

Most precious does Paul bring out the truth of the Trinity in unity, in his matchless prayer (Eph. iii. 14-19. See also Rom. v. 5, 6, xv. 16-19; I. Cor. xii. 4-6). John declares, "He hath given us of His Spirit, and we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I. John iv. 13, 14). Jude adds his testimony in the precious exhortation, "Beloved . . . praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ" (Jude 20, 21). Luke records of the first martyr that "he being full of the Holy Spirit, looked up stedfastly into heaven, and saw

THE GLORY OF GOD,

and Jesus standing on the right hand of God" (Acts vii. 55).

J. M. L. Harrow of West Africa told recently of a young native girl who came to their mission and brought with her a sickly young man, who apparently had not long to live, to whom she was betrothed. A dowry had been paid for her, but in the event of the young man's death before they were married, it would have to be returned, and her people were so poor that they could not do that. So she came and asked if they would perform the marriage ceremony. The missionaries did not know what to do, as the natives were both heathen, but their hearts were touched by the plea of the young girl, and after clothing her sufficiently to make her respectable, they granted her request.

The young bride stayed round the mission that night, and attended a prayer meeting. While the native Christians were worshipping she was prostrated by the power of God, and it was evident that a vision was being given to her. When they asked her what she had seen, she said, "I was taken to such a lovely place, and I saw a wonderful Person sitting on a great seat, and out from under the seat came lots of beautiful water; the water was so beautiful that you wanted to drink it and to bathe in it, oh so much. Then this great Person took me to see His Son, and He told me His Son had died for me. The Son had prints in His hands and His feet and a wound in His side where a sword had been through. The

Son took me to another wonderful Person, and He said that He was going to be my Teacher, and everything I wanted to know He would teach me."

Hattie Livingston, in her tract, "Boundless Possibilities," tells how after years of strenuous evangelistic work she suffered intensely from nervous prostration. She could neither read nor write without great suffering. One day, in the home of Bud Robinson, while praying earnestly, heaven opened, and she was given a vision of our great Intercessor, pleading at the Father's throne, and the Holy Spirit making intercessions also, and the mercycseat sprinkled with

THE PRECIOUS BLOOD.

She said, "Surely with this mighty fourfold pull at the Throne, I shall get my petition through." The Spirit said, "The Trinity is yours. All things are yours." There came before her the vast possibilities of grace beyond the power of words to express and she began to offer Paul's prayer in Ephesians iii. 16-21. The vision grew and enlarged until she was overwhelmed with its boundlessness. She was delivered from physical pain and her faith took new leaps and bounds for herself and for others.

Years ago I prayed:

Lord, Jesus, make Thyself to me,
A living, bright reality;
More present to faith's vision keen
Than any outward object seen,
More near, more intimately nigh,
Than e'en the sweetest earthly tie.

Speedily the prayer was answered. Now, all the time, everywhere, I know that

Closer is He than breathing,
And nearer than hands or feet.

At another time I prayed for a clear true knowledge of each person of the Trinity. So now I know:

The Father (I. Cor. viii. 6; Eph. iv. 6). He loves (John xvi. 27). He chastens (Heb. xii. 7-9). He cares (Matt. vi. 31-33; I. Peter v. 7). We glorify Him when our light shines (Matt. v. 16; Psalm i. 23).

The Son (Matt. xxviii. 20). Christ Jesus in His dual nature as Son of God (Luke i. 35), and Son of man (Luke xix. 10). He died (Eph. v. 2). He lives (Eph. i. 20, 21; I. John ii. 1). He is coming to wed and to crown (Matt. xxv. 1; Rev. xix. 7-9; I. Peter v. 4). There are blessed hints of the Trinity in unity, in such thrice-repeated words and sentences, as "Holy, holy, holy (the Spirit), Lord God Almighty (the Father), which was and is and is to come" (the Lord Jesus Christ, Rev. iv. 8). As our Prophet, Christ was slain (Rev. i. 5, 6). As our Priest,

HE LIVES AGAIN.

(Heb. vii. 25). As our King He comes to reign (Isaiah xxxii. 1; Matt. xxv. 31; Rev. xi. 15; xvii. 14).

The Spirit (Gal. v. 16-18). Our Comforter (John xiv. 26); our Guide (John xvi. 13); our Help in our weakness (Rom. viii. 26); who baptises us into one body (I. Cor. xii. 13), and floods our hearts with love (Rom. v. 5).

Glory, glory to the Father,
Glory, glory to the Son,
Glory, glory to the Spirit,
Glory to the Three in One.

A Plea for Whole-hearted Service

By Evangelist P. C. NELSON

I HAVE been thinking about a text which I believe is very familiar to you. It is found in the 12th verse of the fifty-first Psalm, "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways and sinners shall be converted unto Thee." I shall not undertake to tell you all I know about Divine healing or the baptism of the Spirit or the coming of the Lord or of the doctrine of Salvation, but I wish that we might together get something out of this verse that will help us to do the real work which He has left for us to do. Wonderful as the baptism of the Spirit is, blessed though our fellowship with Christ may be, the real purpose of these blessings is not in order that we may enjoy ourselves, but that we may be able to bear effective witness for God. "Ye shall receive power after that the Holy Ghost has come upon you." For what purpose is the power? To speak in tongues? Yes. To prophecy? Yes. To interpret? Yes. But these are not the main objects of the "power." That is found in the words, "Ye shall be witnesses unto Me." We need to keep close to the

ORIGINAL PURPOSE

of our experiences with Christ.

The Psalmist prayed, "Restore unto me the joy of Thy salvation." I believe that many who are saved, and even those who have received the baptism of the Spirit, can lose the joy of their salvation, and have lost it. I have seen people who seemed to have lost the power for witnessing. There are people who have had wonderful experiences in God, yet they are not full of joy. Jesus said that He wanted His joy to be fulfilled in us.

Many people who have lost this joy are wondering what has become of it. Now if you lose some money you would most probably think something like this, "Where have I been? What road did I travel, and what was I doing before I lost the money?" Would not this be a good thing to do when we have lost the joy of salvation? Ask yourself, "Where have I been? Wherein have I failed, to have lost my joy, and how did I lose it?" I believe that the person who is really full of joy can win more souls to Jesus Christ than one who may be very skilful with the Word and even have wonderful experiences with God, but who has lost the joy of salvation. The Christian's joy is a great evangelising power, but this is a truth which many people have not yet discovered. There are churches which do not have one soul saved from one end of the year to the other, and you will find that these are churches

WITHOUT REAL JOY.

They couldn't say "Amen" unless it was set to music, or "Hallelujah" unless it came in an anthem, and they would have to sing a Christmas hymn to get in the words, "Glory to God!" I was asked to speak in a church whose pastor is an old acquaint-

tance of mine, and while the congregation were singing I suddenly said, "Praise the Lord!" The pastor stepped up to me and asked, "What did you say?"

Thank God for the joy of our salvation. It is wonderful to speak in tongues, to interpret, and to prophecy when God so leads, but I would rather have the joy of salvation stay with me day and night, seven days in the week and three hundred and sixty-five days in the year, for that would wonderfully help me to bring souls to Jesus Christ. You can remember how happy you were when you first found the Lord, and how you could hardly keep your feet on the ground. I remember in my own experience that the trees looked different as well as the people I met, and it seemed I could love everybody. I was so eager to win souls for Christ that I would rather do that than eat or sleep. Everything seemed small in comparison to the joy there was in

WINNING SOULS

to Christ. Oh that we to-day would have at least as much joy as we did when we were first saved! Then you can well remember how joyful you were when you received the Baptism. Some people get the idea that they have to do a great deal of moaning and groaning to receive this gift, but you will never get it until you get clear out of the wilderness of grief and behold Christ in all His beauty. Then the joy of the Lord will so fill you that you won't be able to tell it all in one language.

The Psalmist had lost his joy. Some people say that he had lost his salvation, but I will leave that for theologians to settle. One time I wanted to settle all the questions myself, but now I have learned to leave them for others. I have met many people who were saved yet had lost their joy. Several years ago I had a singer help me in a meeting, and when he got off the train a speck of dust got into his eye and caused him much suffering until a physician managed to get it out. The doctor shewed the tiny speck to the fellow, but he insisted that something big had been there, to which the doctor replied, "No, it only felt that way to you." Now you don't have to have a very big

SIN UNCONFESSSED

and unforgiven in your life in order to lose your joy and power for service. I like that verse in the First Epistle of John, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." The eye is a very delicate object and the Lord knew it could not be left exposed, so He put a little fountain over that eye to keep washing it all the time; and then nature makes you blink, and that helps the washing process to keep the eye clean and bright. It acts as a much better protector to the eye than glasses would be. That is a picture of the soul. Jesus puts the fountain of the Blood right over our souls to keep us clean, and if we

will just stay under the fountain He will keep cleansing us, and thus wash away every defilement. Remember that God demands more of you who have received much light than those who have had less. Just a little division, just a little failure somewhere, just a little wrongdoing, just a little yielding to the flesh, may take away your joy. There is no doubt that if every believer had the fulness of joy there would be a mighty

SPONTANEOUS REVIVAL.

But you say, "What have I done? I am not aware that I have done anything to displease the Lord." Praise the Lord for that, but remember that the sin sometimes is not what we have done, but that which we have failed to do. My mother used to tell us the story of a boy who had been hired out for a year's work. The man who hired him sometimes resorted to severe punishment, and one day he laid the whip to this boy's back and thrashed him severely. The boy cried out, "Oh, what have I done? I have not done anything." The man laid it on harder than ever and said, "That is just what I am whipping you; you have not done anything." There are many people who have lost out because of failing to do. If we were checked up, I wonder how many there would be who have neglected to read God's Word? How many have neglected to witness either in public or private? How many have failed to shew the Christian spirit under provocation? How many have failed to live a Christian life before loved ones? You know it isn't so much what we say in church, but the life we live in the home, that counts with people.

Note the promise which follows this prayer, "Then will I teach transgressors Thy ways." If I have the

JOY OF THE LORD

in its fulness I will go to my grocer, to my friends, and to my business companions and tell them what the Lord has done for me. I will teach transgressors the way to get peace and joy and forgiveness through our Lord Jesus Christ. I had the pleasure of being the guest in the home of a master mechanic, and there I learned some lessons about soul-winning. This man's father had been a railway engineer and had left a blessed testimony among his fellow-workmen. The son told me that a great crowd of railwaymen attended the funeral of his father and more than one old engineer who had known him came up and spoke of his life. One after another said, "I wish you'd let me have that little Testament that your father had, and always carried with him on the engine. When the train was standing on the siding we could see him take the Testament and read it, and he loved it, too. I would like to have that Testament in memory of your father." The father lived the life and now the son is walking in his footsteps, for he too is bearing witness to engineers. He is a master mechanic and when anything goes wrong on the line, or a fireman fails in some duty, the matter is brought to this man's attention. Many a time he has talked things over with a fireman or an engineer and then he would add, "Say, Bill, I'll tell you what you need to

GIVE YOU VICTORY

over this drink and keep you from trouble. It was

only through Jesus Christ that I was able to get victory in my life and He is the One who can help you in your business, or your family troubles." And he would kneel down right there in that office and give his heart to the Lord, because this man knew how to teach transgressors the ways of God.

If we have this joy and get down to business, the first thing you know, souls will turn to God. It is wonderful how easy it is to win souls when we get just where God wants us. I have found this true in all of my experiences covering nearly thirty-six years. Every time the people get on fire for God and full of the joy of the Lord, souls will come flocking home. All they need is the right atmosphere. I don't claim to know a great deal about hatching chickens, but I have had a little experience with an incubator, and I learned this, that I wouldn't have any chicks if I kept the temperature down to sixty or even to eighty or ninety; it has to be at one hundred degrees and then the eggs will pop all right, when the hatching time comes around. I found they had real system about it, for they just cut a little circle in the shell. When you get the temperature of your church just right, your

UNSAVED LOVED ONES

will be on hand right away. Some of them have been incubated long enough but you haven't gotten the temperature just right.

A famous evangelist, who died recently, experienced the grace of God in a wonderful way. It was an experience at least something like that which we call the Baptism. He taught others also how they might come into a life of victory. One time this evangelist was in a meeting, after which a lawyer invited him home to dine. After the meal the evangelist and the lawyer went into the parlour to talk while the wife was clearing off the dinner dishes. The minister soon began to talk to the man about his soul, and the lawyer said, "If you had spoken to me like this three days ago you would have had a very insulting answer, for I have used some pretty strong language in talking to people who called themselves Christians." The minister asked, "What change has come over you in these three days?" The man replied, "It is not a change in myself but it is in my wife. During the last three days my wife has been a changed woman; I have seen her tried beyond human endurance, and instead of becoming angry or discouraged I have seen her quietly slip away to be

ALONE WITH GOD

and when she came out her face just beamed with the glory of God. She has walked about in the home like a ministering angel from heaven, and now I know there is something in religion. I would give my right arm to have the kind of religion my wife has." And the evangelist said, "And what she has received from God, you may have for the asking." Without further pleading they knelt in that parlour and the man surrendered to God. Oh if we could be in such vital touch with God, Christianity would not need any further evidence! Living out the Spirit of Jesus is all the evidence that is needed. The world cannot counterfeit it or imitate it; it is the Spirit of Christ

that will prevail in this world to turn souls to God.

Perhaps you promised the Lord to teach transgressors the ways of God and then failed to do it. One day a wife came to an evangelist and said, "Brother, I wish you would speak to my husband. He is a good moral man, but he is not a Christian, and I believe he would make a good Christian." The evangelist asked, "Have you talked to him about the Lord?" And she answered, "Oh no, I never could speak to him about that." "Yes, but it is

YOUR DUTY

as his wife to speak to him, and I will say nothing to him until you have done your part." She said, "I don't know how in the world I could do it." He told her to speak to him about the Lord when he came home to dinner and that he would go and see him at his office in the afternoon. It weighed very heavily upon her heart, and she prayed much about it. When he came home to dinner she met him with the words, "I have a confession to make to you. I haven't been the wife I should have been, I have failed as a Christian and I want you to forgive me." He said, "I never thought you failed." But she said, "I know I failed because if I had been a true Christian you would have been saved before this." And right there in the home they knelt together and the husband gave his heart to God. I believe if you would determine to speak to your loved ones about coming to Jesus, some of you would find it necessary to pray more than you have in the past; there would be a burden on your heart and then when you take advantage of the first opportunity, they would turn to God without much effort on your part.

A school teacher was so burdened for the salvation of her scholars that she was unable to rest until she had

WON THEM ALL

to Jesus Christ. The last one to be saved was John, and one night she felt impelled to speak to him; so she arose and went out in spite of the miserable weather, and walked to the edge of the town where the lad lived. As she knocked on the door the father came down to answer. She asked, "Is John here?" "Yes, he is here, but he is in bed asleep. Hadn't you better come in the morning? What brought you out here this time of the night?" She said, "Oh I have to see John to-night!" John was called and she began to talk to him. Her heart was so full that she just overflowed, and his heart was touched and so was the father's. It wasn't long till father and son knelt with her, and in that early morning hour, between one and two o'clock, the two yielded to God. I am sure it wouldn't be hard to win souls if we got down to business like that. We are too half-hearted over this important work. We have just touched the fringe, as it were.

I have spoken about the condition and about the promise, and now I want to speak about the prophecy, "And sinners shall be converted unto Thee." It is just as certain that souls will come to God when we are

RIGHT WITH HIM

and full of joy, as it is that you get a crop of corn

if you plant corn and take care of it. It is God's law of increase. God doesn't want you to sow and not reap; He doesn't want you to labour and toil in vain; He doesn't want His own precious blood-bought people to waste their time and energy. Jesus took some raw recruits and dedicated them to the ministry. He called them disciples, and they finally acquired the name of apostle, though they were very much like ourselves in the beginning. It took a long time to train them to be real disciples of Jesus but finally, after the Holy Ghost had come upon them, the people thought that they resembled Jesus, for we read, "They took note that they had been with Jesus." I wish that could be said of us.

One day while Jesus was still on earth, He and His disciples came to Jacob's well. The disciples went off for some provisions, but Jesus sat down by the well, for He was weary. Soon a woman came along with a pitcher—she had a reputation, but Jesus began to talk with her. You know, she became so enthusiastic that she just left her pitcher right there. She went down the mountain side and hailed everyone she saw, went into this house and that until the whole town became stirred. That one woman, without money, without fame or good standing, but a woman

ON FIRE FOR GOD,

captured the entire town. The disciples had gone off to buy food, but they didn't get any souls. The woman didn't care anything about eating. She had never heard but one little sermon in all her life, but won more souls in one hour's time than those disciples did in one day. If we get fired up like that, the country would be stirred and sinners would be converted unto God.

Do you know anything better than to have sinners saved? Is there anything that glorifies God more, or anything that is more needed, than to get sinners saved? I am told there are a few people who claim to have the baptism in the Holy Spirit who say, "It is too late now to get anybody converted. Now is the time to get the Bride ready." My impression is that the Bride will get ready just as fast if she is busy winning souls for Jesus, as she will if she sits down to wait for Him to come. Personally I want more sheaves to bring to Jesus, and I would rather be able to say, "Lord, I haven't been able to make as much progress myself as I wanted to make, but here I have a few souls, a few hundred or a few thousand to give You," than to say, "I have had so many manifestations in the Holy Ghost" or that "I have learned this and that." Didn't Jesus mean it when He said, "Likewise, there is more joy in heaven over one sinner that repenteth than ninety-nine just persons who need no repentance?" May God grant that we may have this real burning desire to see souls saved, which will bring to us that joy that comes from a conscious communion with Him.

Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to utilise it.

The Separated Life

By Mrs. H. C. MORRISON

PAUL exhorts the Corinthian Christians to a separated life by saying: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II. Cor. vi. 17).

In the preceding verses the apostle shews to the early Christians that light and darkness, Christ and Belial, have no fellowship with each other; neither can the follower of Jesus associate with, and participate in, the pastimes and amusements of the ungodly, and keep in touch with the God of infinite holiness.

The Saviour taught us that it was impossible to serve two masters; impossible to have the same affection for two different objects; we would either hate the one and love the other, or love the one and hate the other, thus proving conclusively that God and mammon could not occupy a place in our hearts at the same time. There is a law in physics that two objects cannot occupy the same place at the same time, which is equally

TRUE IN THE SPIRITUAL REALM.

To be separate from the world, we must bid farewell to its foibles, pleasures and amusements, concentrating our affections and desires on the things that pertain to the kingdom of God. James tells us that a "double-minded man is unstable in all his ways." It takes concentration on any thing; secular or religious, to make a success of it, but how much more do things eternal require our undivided affection, when we have the world, the flesh, and the Devil to contend with. All who have gone before us who have made good in the Christian race, did so by practising the motto of Paul, when he declared, "This one thing I do." Someone has said that "We are not here to play, or dream, or drift; we have hard work to do, and loads to lift; we dare not shun the struggle, but face it as God's gift."

Then, there is power in the separated life. Jesus taught this in His life when here on earth by often

drawing aside and closing Himself in with the Father. What strength came to Him through those all-night times of communion with the Father! How He would go out to meet the surging multitudes undergirded with

SUPERNATURAL STRENGTH,

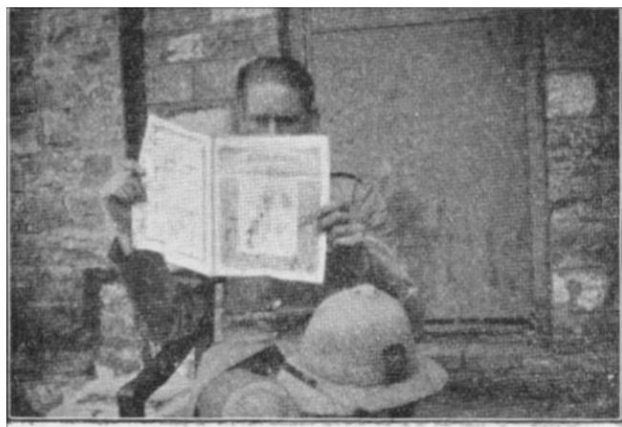
and how His words would fall with dynamic power upon the hearts of the eager throngs as they pressed upon Him.

There is a translation of the first verse of the 91st Psalm which is very beautiful and gives a practical lesson of separation. It reads: "He that goeth aside to sit quietly in the secret place of the Most High will find Him coming over so close that this man shall be lodged under the very shadow of the Almighty." This is but another way of saying, "Draw nigh to the Lord and He will draw nigh to you." The Lord always meets us more than half way, when He sees we are making our way toward Him.

The separated life is the easy way to live the Christian life. Let it be understood in three worlds that you are determined not to "know anything but Jesus Christ and Him crucified," and the temptations that come to a half-way Christian would gradually leave you. Of course, you will always have the tempter to contend with, but you have every advantage when your heart and mind are set for the prize of your high calling of God in Christ Jesus. And, always after the battle of temptation will come the ministering angels.

There is a beautiful thought in the following lines, with which I shall close this meditation.

Come ye apart from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father here,
With Me and with My Father not alone,
Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears,
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.
Then fresh from converse with your Lord return,
And work till daylight softens into eve:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.



"Taken up with the *Evangel*"

An interesting snap from the East. Our brother, who is serving with the British troops in India, and who attends one of our London Elim churches when home on furlough, writing home, says: "I have just received your mail, and am deeply taken up with the *Evangel*. While reading it, one of my brother policemen (military police) snapped me without my knowing it." Evidently the special Second Coming Number of the *Evangel*, which he is reading, is proving of considerable interest.

FAMILY ALTAR



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

Sunday, September 10th. Luke xx. 19-36.

"Sadducees, which deny that there is any resurrection" (verse 27).

Men and women deny the resurrection in face of their highest hopes. By denying the resurrection a man dwarfs his own life. What true pleasure can there be in a life which has an end? Such a man may say he is going to have a good time—he is going to eat and drink and be merry. But amidst it all he is haunted by the fact that his life will have a sudden end—and then, according to his belief, oblivion. But God has not so taught us. He has made it clear that there will be a resurrection. Death does not end all. There will be life after death—life in a resurrected body. We do not deny the resurrection, we delight in it. We hail the future. The best days are coming. The fullest life is coming. Each day brings us nearer to heaven. Each day brings us nearer to a painless, sinless, deathless eternity. This mortal will yet put on immortality, and this corruptible will yet put on incorruption. Our personality is not to be lost; it is to be eternally beautified and glorified.

Monday, September 11th. Luke xx. 37-47.

"Beware of the scribes, which desire to walk in long robes" (verse 46).

Some have rags on the body and rags on the soul. Others have robes on the body and rags on the soul. Still others have robes on the soul and very ordinary garments on the body. The main thing is to see that our soul is clothed in a robe of righteousness. Fine clothes ill suit evil natures. Furs are poor disguises for frivolous living. A silk dress is a mockery when it hides a sinful life. Show is repellent to God. Pride in dress is absurd. It is not your dress that counts—it is your inner life. We may not have the money to be in the fashion as far as clothes go, but we can always receive from God sufficient grace to be up-to-date as far as righteousness goes. Fashions in clothes change. The fashion of to-day is laughed at to-morrow. But the fashion of righteousness never changes. Get your fashions from heaven—not from Paris.

Tuesday, September 12th. Luke xxi. 1-13.

"And he saw also a certain poor widow casting in thither two mites" (verse 2).

Dear Lord, grant that I may find pleasure in giving to Thee. May I not give grudgingly. May my chief joy be found in lavishly giving to Thee. I lose what on myself I spend, but I have as

treasure without end that which I place in Thy treasury. My gifts may not be big gifts, I have not the money to give largely, but my gifts are heart-gifts. I give to Thee because I love Thee. I give to Thee because Thou hast given all for me. When I look at the papers and read about the depression I feel that I want to save for a rainy day, but when I look at Calvary, then I want to give my all into Thy treasury. Grant that my giving may be governed by the Cross, and not by the paper. What can I give to-day? Before I answer that question I will survey the wondrous Cross. I will consider Thy giving before I consider my giving. My giving will be all the greater because I consider Thine.

Wednesday, September 13th. Luke xxi. 14-24.

"I will give you a mouth and wisdom" (verse 15).

Wisdom in speech brings peace in the home, prosperity in business, and harmony in the church. Unwise words are like stones thrown into a peaceful pool. Wise words are never regretted. Evil characters may fight against wisdom, but they cannot defeat it. God has promised us a mouth of wisdom. When opposed by our enemies, when misunderstood by our friends, when perplexed by our children God is able to give us words of wisdom. Our danger is that we like to try our own skill in getting out of a difficult position. But our clever retorts frequently add fuel to the fire. We pride ourselves that we are going to quench the difficulty, but actually we cause it to flare up more destructively. When we completely trust God to give us a mouth of wisdom then we shall find a hundred problems are solved without leaving a bitter spirit behind. If Mary the maid had a mouth of wisdom and Mrs. Smith the mistress also had a mouth of wisdom then No. 6 in Grumble Street would become No. 7 in Happy Avenue.

Thursday, September 14th. Luke xxi. 25-38.

"Heaven and earth shall pass away; but my words shall not pass away" (verse 33).

The promises of God are eternal. No promise that He has made will be unfulfilled—except the promise be a conditional one. Every unconditional promise will be literally fulfilled. God does not make a promise thoughtlessly. He takes into consideration every possible circumstance, and then He promises. Promises made by man are perforce sometimes broken because certain circumstances arise which he has not foreseen. But God's calculations are faultless. He allows for every emergency, and then

He promises. The second coming of the Lord Jesus and the events thereof are amongst the unconditional promises. God's Word cannot be broken—our Lord is coming again. Blessed are they who wait for the fulfilment of the promises of God. They will not be disappointed.

Friday, September 15th. Luke xxii. 1-13.

"Then entered Satan into Judas" (verse 3).

The Devil goeth about as a roaring lion, seeking whom he can devour. He found Judas and devoured him. Yet Judas was in one of the most privileged positions in the world. He lived in the presence of Christ, yet he opened his heart to the Devil; or, to keep to our figure of speech, he put his head into the lion's mouth. Satan is as near as we will let him be. If we wish him to be a great way off, then we must resist him and he will flee from us. But if we wish him to be near, then our wish can be gratified. He is just as near as we will him to be, and just as powerful as we allow him to be. If we open our life for him to enter then he will possess us, but if we resist him in the Name of Jesus Christ, then he will flee from us.

Saturday, September 16th. Luke xxii. 14-23.

"This do in remembrance of me" (verse 19).

God has given us something to do in order that we may remember. By our doing we remember His doing. By taking the broken bread and eating it, by taking the poured-out wine and drinking it, we are compelled to remember the body of Jesus which was broken for our sakes, and the blood of Jesus which was shed for our sakes. The simplest of acts reminds us of the sublimest of facts. Don't neglect the Lord's table. Saturday is a good time to remember the coming sabbath. Shall we be found in the Lord's house remembering Him, or have we got greater interests? If we are interested in anything more than we are interested in the Lord then we are worshipping the creature more than the Creator. As our Creator and as our Redeemer Christ has a right to the first place. Let us not forget Him to-day—or to-morrow.

The same voice that calls a man to preach the Gospel also calls him to live the Gospel (I. Cor. ix. 14).

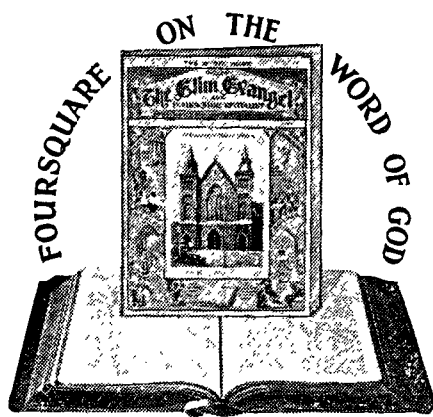
ANONYMOUS GIFTS.

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Revival and Healing Campaigns: East Ham sister, 10/-.

New Buildings Fund: Brixton (E.M.S.) 10/-.

World Crusade: Birmingham (Rufus), 7/6.



EDITORIAL

The Trinity.

ONE of the most difficult tasks in editing an official organ, is faithfully to present a balanced view of the teaching of the movement concerned. It is surprising to find many people reading into a paper what is not really there. They are like the schoolboy who put two and two together and made five. In this God-blessed work, a great deal of emphasis is placed upon the name and person of the Lord Jesus Christ, because all our hopes centre in Him. Apart from the Cross of Jesus Christ we have nothing. We glory in the Cross. But while we see this emphasis placed on the person of Christ, it is well to remember that this is a movement of the Holy Ghost. The work began as a result of His presence and power being manifested. The supernatural signs and wonders—miracles of healing and spiritual gifts—accompanying the preaching of Christ are the result of His operations; for it is His work to exalt Christ. Wherever you find Christ exalted, you can recognise the work of the Spirit and likewise where you see a work of the Spirit in evidence, you can depend upon it that the result will be the magnifying of the Lord Jesus. No man can say that Jesus is Lord but by the Holy Ghost.

Now while emphasis is placed upon the person of Jesus Christ, we are not "Jesus only" people. We believe in, and proclaim, the fundamental truth of the Trinity in unity. We are fundamentalists in every respect. While there is not found any direct reference to the Trinity in the Scriptures, no one can read the Scriptures with an unbiased mind without discovering this foundation truth there. One of the most remarkable references is, of course, at the baptism of Jesus at Jordan. The Son was baptised by John; the Father spake from heaven His Divine approval; and the Spirit witnessed in His descent from heaven in the form of a dove. Those who are born of the Spirit in the Foursquare Churches and Revival Campaigns become children of God by faith in Jesus Christ; and on being baptised, in obedience to Matthew xxviii. 19, 20, are immersed once, and once only, in the Name of the Father, and of the Son, and of the Holy Ghost—the Trinity in unity.

Prophecy Being Fulfilled

By H. J. ZELLEY

THE forty-seventh chapter of Ezekiel has been the crux of commentators. One of the ablest of them, after giving it a spiritual interpretation, adds a note assuring his readers that he is not satisfied with his exegesis. While the increasing depths of water may be symbolical of an ever-deepening religious experience, it is difficult to understand the "healing" of the waters of the Dead Sea, the "very great multitude of fish" that shall be found there, and the reaching of the waters to the cities of Engedi and En-eglaim.

More than a year ago the *Sunday School Times* published an intensely interesting report of the chemical analysis of the waters of the Dead Sea, stating that the estimated value of the ingredients was almost three times the value of the entire United States of America; and that an organisation was being formed comprising all the chemical companies in England to recover this immense treasure. It was agreed that Palestine was to receive all the phosphate needed for agricultural purposes at cost of production, as payment for this concession.

In addition to this, the plan has been under consideration of cutting a canal from the Mediterranean Sea to the upper Jordan Valley, and another from the basin of the Dead Sea to the Red Sea. If this is done after the treasures have been recovered, it will make the centre of Palestine a great inland sea, and fulfil literally the prophecy of Ezekiel, for the waters of the Dead Sea will be "healed," and "a very great multitude of fish" from the connecting seas will be found there, and the level of the water will be near to the cities of "Engedi even unto En-eglaim."

If this plan is consummated we shall have another convincing proof of the Divine inspiration of the Bible. No matter how fast science and discovery may go, the Word of God, as ever in the past, will be far in advance and continue to mark out the paths they must follow. Palestine has for many centuries been a place of intense interest, but never more than to-day, with the exception of the years of the life and atoning sacrifice of our Lord Jesus Christ.

The Best Translation

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said, "though, of course, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it,"

Garments of His Providing

A Sermon by the Rev. GEORGE LAMPARD

And they sewed fig-leaves together and made themselves aprons. . . . And the Lord God made for Adam and for his wife coats of skins and clothed them.—Genesis iii. 7, 21.

WHATSOEVER interpretation be put on these early chapters of Holy Writ there are principles that gleam through them all. Carry creation back through absurd lengths of some so-called scientists, or take the ordinate measurements of Ussher. Try and harmonise the beautiful simple story with the vagaries of evolutionists, or accept the clear, profound statement of Hebrews xi. 2, "By faith we understand the worlds have been formed by the Word of God, so that what is seen hath not been made of things which do appear." Nothing can alter the facts, or undermine the laws of the Almighty. Wrong-doing inevitably begets the sorrow of guilt, and guilt the sorrow of shame, and shame makes life unbearable.

A terrible consciousness of nakedness, not merely of body, but of soul, takes possession, and the wrong-doer feels that he must do something and go somewhere, so that the

LACERATING STRIPES OF CONSCIENCE

may be mitigated. His sin has increased his knowledge, but it has killed his peace, it has reduced his horizon, it has decreased his light, it has opened up depths beneath, it has obscured heights above. What a disturbing, dislocating and disintegrating element it is! And, poor fools, they try to put the best face on affairs by first seeking to hide their haunting nakedness from themselves, and then to hide themselves from God. "And they sewed fig leaves together, and made themselves aprons." Home-made, hand-sewn garments, but what material, like Joseph's coat of "many pieces," and what labour involved, a stick their needle, a rush their thread, and at what infinite pains they saw the garments grow! What a pitiable and pathetic picture, human nature's first attempt to make itself presentable to itself, to others, and to God! Monkey tricks at the Zoo to cover themselves and to make themselves like humans were as likely to be successful. Fig leaves to cover shame. Stitched fig leaves, and such stitches to palm off guilty souls before God! And yet the ghastly folly has been played through the centuries and never more so than to-day. That haunting sense of nakedness, lost purity, lost fidelity, gratitude, honour, and obedience, all gone, and the gaunt, bare, revolting undoneness is found everywhere, and

SOME WOULD HIDE AND FORGET

by plunging farther into midnight madness; others there are, that gather the fig leaves of any bit of merit or self-righteousness, and living in civilised society such are forthcoming. They fast in Lent, if not twice in the week, they give tithes of respect, if not of revenues; and they are as good as any Pharisee, and are not to be compared with publicans. Fig leaves that cover, and when they cover, they give comfort, but there is so much uncovered! Do they, can they afford satisfaction to the wearer? Do they, can they,

to the beholder? I will not ask, do they give any pleasure to omniscient God? I am not so sure that He would prefer them without any covering, than those grotesque, impossible shreds of impossible stuff. It is sufficient to behold that "He made for Adam and for his wife coats of skins and clothed them."

The slain animal for sacrifice, its blood for atonement, its flesh for food, its skin for clothing: all typical of Him whose life was given, whose blood was shed, of whom men partake and live thereby, and whose robe of righteousness covers and fits and clothes. God saw they had

NO POWER OF SELF-RIGHTING,

no idea whatever of adequate covering for nakedness, no means of cleansing, none of atoning. And after arraigning them and their subtle seducer, and pronouncing doom of consequence, he provided in the seed of the woman an Avenger, who in after years would take the flaming sword into His own heart and give guilty man back his paradise and his tree of life, and then He gave what Himself had made for Adam and for his wife, fur coats, and without any stretch of imagination it might imply a veritable wardrobe. But the great truth brought before us is Divine pity and compassion in substituting His supply of clothing for theirs. The difference is so great that a contrast cannot be formed, and it tells of the impossibility of the creature finding a covering for his nakedness, and the folly and wickedness of trying when God has been graciously disposed to find adequate, ample and adaptable covering. Paul speaks of his fellow-countrymen, "ignorant of God's righteousness and seeking to establish their own, did not subject themselves to the righteousness of God." "For Christ," said he, "is the end of the law for righteousness to every one that believeth!" Christ dying for man to put away man's sin. Christ living in man His life and righteousness. And the crying, killing, damning sin is to neglect acceptance of so costly covering of so

RICH AND RESPLENDENT ARRAY.

To every repentant prodigal is borne the best robe, the wedding garment. The Lord God preparing for all the Adams and Eves of time His Son's flawless robes, that being clothed in white garments "so as no fuller on earth could whiten," they may not be found naked.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die.

We must not be occupied about the strength of our faith but about the Object of our faith—God, "that is able to do exceeding abundantly above all that we ask or think,"

Love Divine! All love excelling

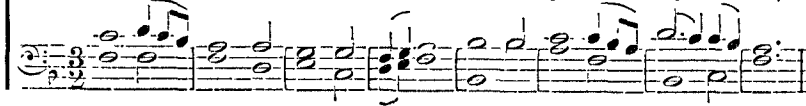
CHARLES WESLEY. (except chorus)

MORIAH

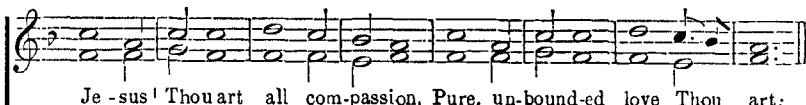
Welsh Melody.



1. Love Di - vine! all love ex - cell - ing, Joy of heav'n, to earth come down;
 2. Breathe, O breathe Thy lov - ing Spi - rit In - to ev - ry troubled breast!
 3. Come, al - mighty to de - liv - er, Let us all Thy grace re - ceive!
 4. Fin - ish, then, Thy new cre - a - tion, Pure and spot - less may we be;

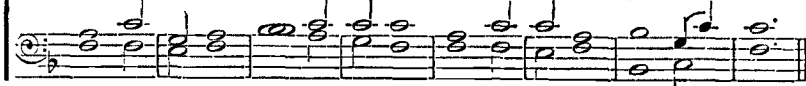


Fix in us Thy hum - ble dwelling; All Thy faith - ful mer - cies crown:
 Let us all in Thee in - her - it, Let us find Thy prom - ised rest:
 Sud - den - ly re - turn and ne - ver, Ne - ver more Thy tem - ples leave:
 Let us see our whole sal - va - tion Per - fect - ly se - cured by Thee:



Je - sus! Thou art all com - pass - ion, Pure, un - bound - ed love Thou art;
 Take a - way the love of sin - ning, Al - pha and O - me - ga be;
 Thee we would be al - ways bless - ing, Praise Thee as Thy hosts a - bove,
 Chang'd from glo - ry in - to glo - ry, Till in heav'n we take our place.

CHO.—I love Je - sus, hal - le - lu - jah! I love Je - sus, yes I do.



Vis - it us with Thy sal - va - tion, En - ter ev - ry long - ing heart.
 End of faith, as its be - gin - ning, Set our hearts at li - ber - ty.
 Serve, and wor - ship with - out ceas - ing, Glo - ry in Thy pre - cious love.
 Till we cast our crowns be - fore Thee, Lost in won - der, love and praise.

I love Je - sus, He's my Sa - viour, Je - sus smiles and loves me too.



Bible Study Helps

REASONS FOR BLESSING GOD.

I. Peter i. 3-21.

1. The abundant mercy that begets us again (verse 3).
2. The undefiled inheritance reserved for us (verse 5).
3. The Divine power that keeps us (verse 5).
4. The manifold trials that prove us (verse 6).
5. The unseen Person that attracts us (verse 8).
6. The precious Blood that redeems us (verse 18).
7. The abiding Word that regenerates us (verse 21).

TRUTH AND LIBERTY.

John viii. 31-36.

1. The Process of the Soul's Apprehension of Truth (v. 31, 32).
2. The Process of the Soul's Subjugation to Sin (vv. 33, 34).
3. The Process of the Soul's Liberation from Sin (vv. 35, 36).

THREE PRAYERS TO CHRIST.

Mark v.

1. **Demons**—"Send us into the swine, that we may enter into them" (verse 12). Recognized Christ; knew Him as righteous Recompensor.
2. **Unsaved**—"Depart out of their coats" (verse 17). Preferred "pigs" to Christ (verse 16).
3. **Saved**—"That he might be with Him" (verse 18). Greater than service or work, is communion and fellowship.

NEW THINGS.

II. Corinthians v. 17.

1. New condition (Eph. ii. 1).
2. New course (Eph. v. 8).
3. New company (I. Cor. iii. 9).
4. New captain (Heb. ii. 10).
5. New countenance (II. Cor. iv. 6).
6. New conduct (Rom. viii. 1-4).
7. New conversation (Phil. iii. 20).
8. New communion (I. Tim. ii. 5).
9. New commission (Matt. xxviii. 19, 20).
10. New consideration (Rom. x. 1).
11. New concern (Phil. iv. 8).
12. New conception (John vi. 69).
13. New cry (Isa. vi. 8).
14. New consummation (John xiv. 2).

Concise Comments & Interesting Items

A fine summary in support of complete abstinence from intoxicating drink, was given by a physician in the "Daily Sketch." We give it as reproduced in the "Christian Herald":

"Drivers and drinks.—I hold the view that, for your own safety, as well as that of other people, it is running a considerable risk to have any intoxicat-

ing drink while driving, or even just before doing so. What would you think if at Euston you saw the driver of the Royal Scot having a glass before the train started? Probably you would go by another route! Yet it is an arguable point whether driving a car in London to-day does not require equally good judgment and nerve-steadiness. I have

no total prejudices whatever. Yet it is universally admitted that alcohol is rather a deceitful friend where cool judgment and instantaneous action are demanded. Though it stimulates *pro tem*, and seems to give you confidence, it actually puts you a 'bit above yourself,' so that you take a chance on a crowded road you might not do otherwise. Yet

your nerve and muscle response are actually delayed a fraction. It is then that an accident may occur. Apart from danger to others, your own position, if anything happens, is far from enviable. You dare not deny the fact, even if it is only a glass of beer, for alcohol tells its own tale. Further, any accident, with the shock and the quick appearance of a policeman, is bound to shake your nerve a bit, make you somewhat excited, and lend colour to the view that you have had more. The only safe position for you is to have had none."

Fine character has been suitably recognised in a boy of fifteen years of age, named Leonard Freeman. A year ago he lost his sight through a shooting accident. Such a disaster would have overwhelmed the majority of persons. But not so with Leonard. He set to work to learn typewriting and Braille. He has wonderfully succeeded, and has obtained a situation as typist and telephonist in the office of a firm of timber merchants. He was recently presented with a Braille watch in recognition of his pluck and perseverance.

Sixteen men have just been committed to prison for various lengths of imprisonment, in connection with arson. They were one in crime. Together they obtained large sums of money from insurance companies by purchasing shops, insuring them against fire, and then secretly firing them and obtaining the insurance money. They were one in crime, but now they have ceased to be one. We are told that these men now hate each other,

and the bitterest feelings obtain between them since they have all been found out and suitably punished. "Only a few members of the gang are on speaking terms with each other. They left the dock of the Old Bailey divided into rival factions—some burning with indignation over the conduct of others."

This hatred between wicked men creates thought concerning the hatred between sinners in hell. Hell will be a place of fearful hatred. Those who have laughed together on earth as they have pursued their godless way, will be filled with eternal bitterness against their eternal companions in everlasting punishment.

Are we making progress? According to Mr. Lloyd George we are not. He says :

"Economically, instead of getting forward, we have just gone back at least three generations, to the ideas of those days. In the art of government we have reversed all the progress made in the nineteenth century in the paths of liberty. Internationally, instead of there being goodwill amongst men and peace on earth, nations are still nourishing the same suspicions, the same fears of each other."

Lindbergh, the famous airman, is the hero of millions of children, as well as the admired of countless numbers of grown-ups. As a boy he drew up a list of fifty-seven "Character Factors"—important items that he considered necessary for victorious manhood. Here is a selection from his list. It sets before us a fine ideal—an ideal that can

- only be reached by the power of the Lord Jesus in our lives.
- Calmness in temper. | No talking about others.
- Clean body
- Clean speech.
- Clean thought.
- Cheerfulness.
- Courage.
- Determination.
- Economy
- Firmness
- Faith.
- Honesty.
- Industry.
- Love toward all
- Loyalty.
- Moderateness.
- Modesty.
- Neat appearance.
- No sarcasm.
- No fault-finding.
- No talking too much.
- Perseverance.
- Patience.
- Politeness.
- Reverence (Divine)
- Parents.
- Home & Family.
- Country.
- Respect superiors.
- Respect fellow men.
- Recreation—"Manful, not sinful."
- Self-control.
- Self-confidence.
- Tact.
- Truthfulness.
- Thoroughness.

Curb that Temper!

Professor Drummond says: "No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianise society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery-producing power, this influence stands alone."



Pastor J. F. Wooderson.



Evangelist L. Nelson.

A Link with South Africa

The four workers whose photographs we here reproduce are all members of the Full Gospel Church of South Africa, having its headquarters at (Durban) Natal. All four have passed through the Elim Bible College at Clapham Park, London, and have spent some considerable time ministering in a number of the Elim churches in this country. Pastor J. F. Wooderson was formerly an Elim worker, and we rejoice to know that God is now richly blessing his ministry in the Sunny Southland. Miss Cooper has been back in South Africa for some time, and Evangelists C. Cooper and L. Nelson are now returning. Our prayers go with them, that God will abundantly bless their preaching of the Foursquare Gospel message in that land.



Evangelist G. Cooper.



Miss D. Cooper.

The Two Crosses

THERE are two crosses in every Christian life :
the first is the Cross where Christ died for us ;
the second is the cross where we die for Christ.

These two crosses must not be confused. They are entirely separate and distinct. The one is for us to trust ; the other is for us to carry. Christ's Cross is a cross of redemption, but ours is a cross of discipleship. Calvary's Cross was a cross of substitutionary sacrifice for sin, while ours is a cross of personal sacrifice for Christ.

The Cross of Christ must for ever stand alone. It can never be imitated or duplicated. No one but Christ could ever have borne that cross. It was too heavy for any sinful mortal to carry. It was a cross of sacrifice for sin, and only the death of the God-man could avail to redeem a lost world.

Since Christ's death there has been no need for anyone else to carry His Cross. When He died, the work of

REDEMPTION WAS FINISHED.

He made a complete and perfect sacrifice for sin, and no sufferings of man could increase its efficacy. God is not asking us to carry Christ's Cross, but to bear our own.

There is, however, a sense in which our cross is related to Christ's Cross. We were identified with Christ in His death. We recognise and accept that blessed identification and enter into experimental knowledge of it by taking up our own cross. Without Christ's death and our union with Him every cross would be a curse. But since He bore the curse by dying for us, the cross becomes the gateway to larger life.

The essential difference between the two crosses is revealed by their contrasts. Christ's Cross provides our salvation, while our cross proves it. The ascetic confuses the two crosses and mistakenly seeks salvation and favour through his own good works and merit. Our cross is the result and symbol of the reconciliation already effected by the death of Christ and received by faith in that atoning sacrifice.

Again, salvation was purchased for the whole

"Unto Him who loved me and gave Himself for me"

This poem was presented to Chaplain Bass by a prisoner (who is supposed to have written it) in Kings County Penitentiary, Brooklyn, N.Y.

When you think, when you speak, when you read,
when you write,
When you sing, when you walk, when you seek for
delight—

To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."
Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say, in a whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look
If God should say solemnly, "Shew me that book!"

world by the Cross of Christ, but that salvation is spread through the world by the Christian's cross. That large parts of the world are still unevangelised, and millions are yet lost, is not because Christ's Cross has failed, but because His disciples have not faithfully carried their cross. The Cross of Christ

BRINGS BLESSING

to us and our cross brings blessing to others.

Only we ourselves can carry our cross. It is an individual task. It is a personal responsibility that can never be transferred to anyone else. No one else can bear it for us. They may have the ability and may be anxious and willing to do so, but each disciple must carry his own cross. Others can help only in the degree that their cross is connected with ours. But then they are only carrying their own cross as we must carry ours. Even Christ cannot bear it for us. He will give the necessary grace and strength, but we ourselves must voluntarily take up the cross, however hard and heavy it may be, and faithfully and patiently carry it as we follow Him.

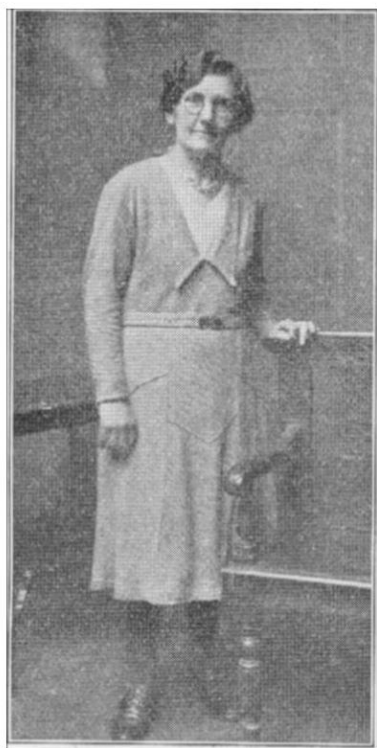
Our cross is not one that we seek or make for ourselves. As someone has said, "Never run after a cross, and never run away from one." The cross that Christ commands us to take up is the one that lies across the path of Christian discipleship. It isn't the wrongdoer's cross, nor is it the fanatic's, but it is the cross that lies before us as we step out to follow Christ wherever He leads. It is the cross involved in submitting to God's righteous, providential, and peculiar will for our lives. It is the cross involved in

CONFESSING CHRIST

before the world, in living for Him according to the laws and principles of the Bible, and in serving Him in the home, the church, and the world.

If you will look for your cross, you will find it right where you are, at the point where your will and affections and habits and associations conflict with the will of God for your life. Wherever the path of Christian discipleship cuts across your life, you will find the cross that Christ is asking you to carry.

Whatever you write, in haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear could displease.
Wherever you go, never go where you fear
God's question being asked you, "What doest thou
here?"
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from
pursuing,
Were God to look down and say, "What are you
doing?"



Healing Miracle at the Royal Albert Hall

on Easter Monday, 1933.

I DO praise the Lord for healing my body. I first heard of the Foursquare Gospel through a sister who had already enjoyed the blessing of it for seven years. Through her I was led to go to Principal George Jeffreys' College at Elim Woodlands for a holiday. During my visit I received untold blessing. At this time I was attending meetings of the Brethren, where I thought I had the fulness of the Gospel of the Lord Jesus. Through the visit to the Woodlands I found there was much more land to be possessed. Being a sufferer from rupture, on Easter Monday I went to the Royal Albert Hall, London. When the sick were invited to come into the arena for prayer I came out with hundreds of others, and was prayed for by Principal Jeffreys. When I got up from my knees I was completely healed. Words cannot describe what I felt. All I can say is that I was filled with the power of God. With a heart full of gratitude to God for all He has done for me I give this testimony. To God be all the glory!
—MISS NORA GUTTERIDGE (Ryde, Isle-of-Wight).

GLORIOUS DAYS OF HEAVEN ON EARTH

Fruitful Conventions—Inspiring Studies

The holiday season, when so many minds are on pleasure bent, has seen intensive effort on the part of the Foursquare churches. Conventions, special meetings, open-air, and ceaseless activity in bringing the Word of God before the people, has resulted in much blessing. Visitors, away from their home centres, have made new fellowships and have found the same love and joy permeating the churches from one end of the country to the other. Praise God! Christ is a living reality to His own.

Grimsby (Pastor J. Kelly). Preceding the annual convention held in the Elim Hall, Tunnard Street, a special fortnight's prayer was held, when earnest petitions went to the Throne for the reviving of the Lord's people and the salvation of precious souls.

God did indeed bless the visit of Pastor and Mrs. R. Tweed. Members of the assembly and many visitors received both spiritual and physical blessing. In her ministry of word and song Mrs. Tweed revealed God, full of tender mercy and loving compassion, caring for the welfare of His people. Great interest was taken in the subjects given by Pastor R. Tweed, on the power of God to save souls, to bless, to heal and to baptise in the Holy Spirit. The fragrance of

God's presence was manifest in all the services. An item rendered by the singing band entitled, "The Mercy Seat" proved to be of blessing.

At the close of the Lord's Day, after an address given by Pastor Tweed on The Gaoler's Conversion, one young woman who had been the subject of much prayer, yielded to Christ. Sick ones have received healing for their bodies and many of the Lord's people have reconsecrated their lives to the Master's service. One Sunday morning, a short period before the convention, Mr. F. Horner gave an address on The Lord's Presence with His People, when all present were wonderfully uplifted and drawn nearer to the Lord.

Much food for thought is given through

the special studies on The Cross, delivered by the Pastor, believers taking a great interest in the Word. Sinners have been brought under conviction of sin. The Saturday evening fellowship meetings are also increasingly blessed of God.

STEADY. PROGRESS.

Watford (Evangelist F. Shadlock). God is answering the prayers of His saints in this corner of His vineyard. Through the faithful preaching of the Word in the Elim Hall, St. Albans Road, souls are being saved, backsliders restored, and the saints uplifted and strengthened. A series of addresses on the Gifts of the Spirit was greatly appreciated by the members of the assembly; also a series

on the Overcoming Life, which proved of great strength and encouragement.

The Sunday morning breaking-of-bread services are being specially blessed, as many as possible gathering together to praise and adore, and to give thanks to the Saviour. At the Monday evening prayer meetings the numbers have increased to such an extent that on several occasions the space set aside for this purpose has proved insufficient. Very precious are these times spent with our blessed Lord, and great is the joy of God's people whose prayers are being so graciously answered.

At the open-air meetings which are held in the main street of the town each week, the Gospel is being preached, backed home by the personal testimony of the saints to the saving and keeping power of our Lord Jesus Christ. The Sunday afternoon Bible class is proving a time of very special blessing. Here again the numbers have greatly increased, and the saints are truly feasting on the Word and praising God. All are rejoicing and praising God for the way He is blessing here.

Ledbury (Pastor A. Jackson). The assembly meeting at the Elim Hall, Bye Street, has been blessed with the God-owned ministry of Pastor Jackson. The prevailing note has been "Let go—let God"—surely it has led on to higher and deeper revelations of Himself.

In July and August were witnessed the first two baptismal services to be held in the Tabernacle under the auspices of Elim, and they proved a great blessing. The first occasion was a united baptismal service, when friends from Gloucester, Malvern, and Hereford joined in. Pastor V. Pritchard being the speaker. One of the candidates at the second baptismal service was a man of seventy-four years of age, who moved everyone with his call that the younger generation should give all in the service of Christ.

On both occasions the baptistry was tastefully decorated. The saints here are trusting that, as in the surrounding valleys much beautiful fruit is being

harvested, so in the spiritual realm it will be their experience under the ministry of the Pastor. Since his appointment to Ledbury last February the needed renovations and decorations of the interior of the Tabernacle have been beautifully carried out. We praise God for all spiritual and material advancement here.

FRUITFUL MINISTRIES.

Eastbourne (Pastor E. O. Steward). Abundance of blessing is still flowing in this corner of Elim. On a recent Wednesday, the Crusaders held an open meeting here in the Elim Tabernacle, Hartfield Road, and by means of brief messages from six Crusaders, proved from the Word of God how ancient armour can be used triumphantly for modern warfare. Interest was added by a brother, clad in the full representation of an ancient Roman soldier, standing near the platform more clearly to demonstrate the importance of each piece of armour. Choir pieces and a solo also contributed to the interest of this evening. Praise God for young people equipped with "the whole armour of God." The Sunday school held their annual outing recently, the Lord abundantly blessing with fine weather; and a happy time was spent by the children and friends who accompanied them.

The saints here greatly appreciated the fortnight's visit of Pastor W. G. Hathaway, during their own Pastor's holiday. Spiritual blessing is sometimes beyond human description, but one Sunday morning in particular must be mentioned, even if inadequately. As Pastor Hathaway dwelt simply and clearly on Hebrews iv. 9, "There remaineth therefore a rest to the people of God," a deep sense of peace and understanding came to the hearts of many listeners, and that chapter became even more precious than before because of that inspiring and helpful exposition. Glory to Jesus for His wonderful Word.

BLESSINGS AT BLACKPOOL.

Blackpool (Pastor H. O. Bale). Although not able to write of mighty re-

vival as some places, much blessing is still being enjoyed under the ministry of Pastor H. O. Bale, at the Elim Hall, Waterloo Road. We believe a firm solid work for God has commenced, the assembly are bringing in their tithes of love and willing service, and we believe God will yet open the windows of heaven.

During Pastor Bale's holiday, the Rev. G. Lampard came for a week, and all enjoyed his ministry. Recently an open meeting of Crusaders was enhanced by a visit of Bradford Crusaders on holiday, a nice number being present; many expressed appreciation of blessing received. This Bank Holiday, visitors from various Foursquare assemblies fellowshipped here. The hall was filled, and many spoke of blessings. God was present in power, mighty to save in the midst. There were some open meetings, so a number of visitors joined in taking part.

FERVENT FELLOWSHIPS.

Wimbledon (Pastor L. C. Quest). The Lord has been blessing, in the salvation of souls at Elim Hall, Southey Road, one sister receiving the baptism of the Holy Ghost. The presence of Jesus the Healer, at the Thursday afternoon Divine healing service, has been felt in the restoring of bodies. To God be all the glory! The Thursday evening Bible study has been a great blessing, the Pastor dealing with the subject of The Gifts of the Spirit. A series of addresses for a succession of Sundays on The Signs of the Times, has resulted in an urge in all hearts to tell others of the hope within and of the near return of Jesus, and a longing to see more souls saved.

What a happy day was spent at the sea on the occasion of the Sunday school treat: God's sunshine was around and within. Hallelujah! On a recent Sunday a Fellowship Service was held, quite a number of new members being received into the midst.

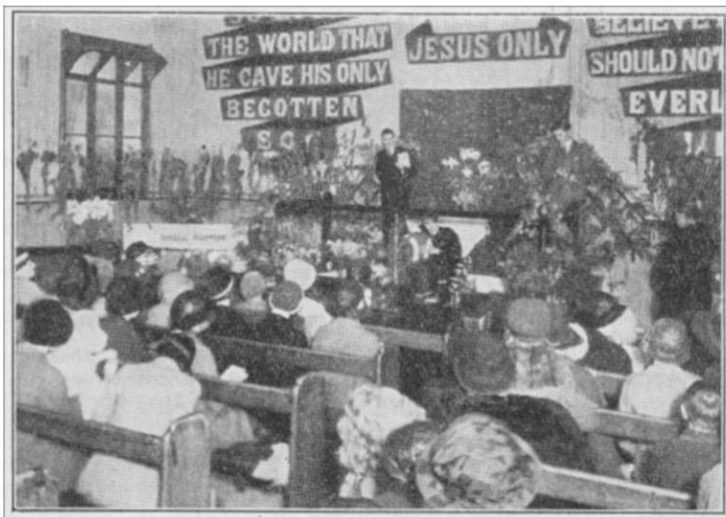
August Bank Holiday found a number on the way to Virginia Water, where a party of the Reading assembly were met, thus uniting together. A happy time was spent amidst the beauties of God's handiwork. The saints are expecting and believing for a greater outpouring of the latter rain here in Wimbledon.

BAPTISMS AT BATH.

Bath (Evangelist A. J. K. Magee). An inspiring baptismal service was held in Hay Hill Baptist Church (which was again most kindly placed at our disposal by its minister, the Rev. A. G. White and his officers) on a recent Wednesday. Pastor Moore, from Cardiff, delivered a forceful address on the necessity of water baptism and of following the example of the Lord Jesus Christ.

Pastor Magee baptised the nine candidates, the congregation singing, "Take my life and let it be consecrated, Lord, to Thee," and "My Jesus I love Thee. I know Thou art mine."

At the conclusion of the service others signified their desire openly to confess Christ by baptism on the next occasion, the power and blessed presence of the Holy Spirit being felt by all. Hallelujah!



Baptismal Service at Ledbury.

We praise God for the work at Bath. The services at the Historic Assembly Rooms, Alfred Street, are most inspiring, the Pastor giving helpful addresses on the Holy Spirit, Faith, and Consecration. Souls have been born again and the people of God uplifted.

Exeter (Pastor W. F. South). Members of the Elm Tabernacle, Paris Street, combined three pleasures in one recently, when they undertook a hundred-mile motor coach trip, a visit to their

messages, called for much soul-searching and opening up of one's heart in preparation for the blessings expected.

On the Monday, the saints met to remember their Lord at 11 a.m., a goodly number from outlying districts being present; but for the 3 and 6.30 p.m. services the Town Hall was commissioned, as the accommodation required for visitors from Southampton, Andover, Salisbury, and surrounding districts could not be found at the church. At the afternoon and evening services both Pastor

Cardiff (Pastor J. R. Moore). The saints meeting at the Cory Memorial Hall, have enjoyed much blessing during the past few months. Pastor Moore has spread spiritual feasts for their edification and instruction, his messages abounding in the grace and mercy of God. All have been boldly built up in the faith. His words have not only been destructive of error, but constructive of truth; consisting not of negatives, but of positives. With a note of challenge in his voice, he reminded all that the most effective spiritual leaders of the ages had found that immersion in the Scriptures, with dependence upon the Holy Spirit alike for instruction and unction, was the secret of all power and blessing. To worship here is the most natural thing. Nominal piety could not breathe in this heaven-charged atmosphere. The Name of Jesus sounds strangely real. No longer a remote figure of bygone centuries, He comes as an understanding helper to-day, to whom in sore need the perplexed and weary may turn for counsel and strength.

The Gospel service on Sunday nights continues to be marked with the spirit of salvation and people are truly finding life, and that more abundantly, in the Lord Jesus Christ. On a recent Sunday evening thirteen new members received the right hand of fellowship.

The week-night meetings are similarly blessed with the presence of the Lord, and the saints here look back over the past weeks with a deep sense of gratitude to God.

Recently a number of the saints enjoyed a tour through the heart of Wales in motor coaches, making Aberystwyth the stopping place for a time of refreshment and relaxation. The beautiful mountains, valleys, and bays were made to resound with the glorious Foursquare choruses. And what singing! There may have been liberties taken with the tune, but there was harmony with the spirit of the song. Heaven was brought nearer on the psalm of praise. What will it be when the King comes?

The Gospel is a Divine tune which has no variation.

Those who deny the existence of a hell are usually headed in that direction.



Some of the Exeter Friends at Yeovil.

nearest Elm neighbours (Yeovil), and by the kindness of the latter, held a baptismal service at which a number of converts were immersed by Pastor South, in the presence of a large crowd. Following the journey through some of the best scenery, a happy time of fellowship was spent over the tea table. Yeovil friends kindly made the arrangements.

The presence of God was felt throughout the evening service. Previous to the immersions, all gathered around the Lord's table, solemnity of feeling and union of heart being very manifest. Interesting testimonies were given by the candidates; one told of having accepted Christ under a street lamp when button-holed by some of our young people, another attended the Sunday school anniversary to hear younger members of the family take part, and accepted Christ at the close of Mrs. South's talk to the children. Others have lost all desire for dancing and other worldly allurements, through the charm of the Cross.

At the close of the service, the crowd gathered outside the building and joined in favourite choruses as the party left.

Romsey (Pastor F. D. Byatt). The annual convention held in the Latimer Hall, Latimer Street, has recently concluded.

God has poured out mighty blessing through His Word, as spoken by Pastors Hillman and Lees, the visiting speakers.

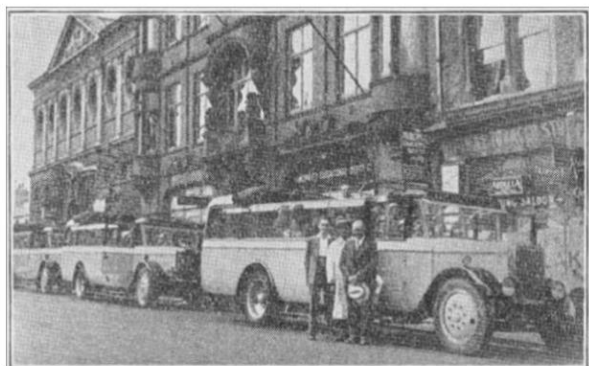
The services on the Sunday, at which Pastor Hillman of Salisbury gave the

Lees and Pastor Hillman gave messages which caused one to feel aglow with zeal for the Master's work.

Throughout the convention the choir rendered good service by presenting the Gospel in song, their musical items including three new compositions never before rendered, thus giving a brightness to the service. The evening meeting was well attended, and Pastor Lees' appeal for souls brought forth fruit, crowning the day with glory for the Lord, and rejoicing among the angels in heaven.

The final rally on the Tuesday was well attended and the spirit of the previous meetings continued. Pastor Hillman gave the message and encouraged the saints to a more complete obedience to our Lord's commands: thus ended a most profitable time, and the thankfulness of those that attended can never be expressed in words.

Cardiff Members ready for the start on their day's outing.



AN OLD FISHERMAN'S FAITH

"How do you know that Christ is risen?" someone asked an old fisherman, whose faith in Jesus seemed very simple and sure. "Do you see those cottages near the cliff?" he replied. "Well, sometimes, when I am far out at sea, I know that the

sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see the light reflected from the faces of some of my fellows every day, and because I feel the light of His glory in my own life."

"Whosoever"

By NINA THORNCROFT

IT was while we were sitting in the garden of his beautiful vicarage, looking out over the moor and the creek to the hillside beyond, that my old friend Mr. Alwyne told me the story of "Whosoever."

"Do you see that drover with his two dogs and flock of sheep? I have been watching them go down the road, and they've set me thinking. I don't believe I ever see a drover nowadays without the memory of 'Whosoever' coming back to me.

"It's a curious name for a man, isn't it? And I'm beginning at the wrong end of the story to call him by it now.

"For when I first knew him he was in prison, and known by a simple name that his fathers had handed down to him. I will call him Robin.

"He was quite innocent of theft, or any other crime, and his term of imprisonment only lasted twenty-one days. In character he was evidently something of a Bohemian, for he rarely troubled himself to find proper lodgings for the night when he was moving from one place to another; he was content with the shelter of a hayrick or straw-stack unless he could get into a barn or shed and lie on the floor of it. Therein lay all the trouble.

"For 'sleeping out' as it is called, is a punishable offence in the eyes of the magistrates. So often damage and loss are caused by matches carelessly thrown aside by these uninvited guests that 'the Bench' seldom lets them off when they are discovered and brought up for judgment.

"Robin was charged with this offence, but as he was known to be not a regular tramp, but a hard-working sheep drover, the magistrates gave sentence more leniently than usual. So Robin entered the prison-gate for three weeks only, during which time he and I made friends with each other. Many were the conversations we had together.

"Yes, I'm married,' Robin assured me, and have three of the jolliest kiddies that ever a man possessed. Eliza will be looking for me home again. 'Taint much she sees of me, poor lass, seeing that I'm away from her the week round.'

"You are with her on Sundays, are you not?' I asked.

"Very rarely, sir. You see, we sheep drovers are always passing on to fairs and markets, and a good many of both take place on a Monday. So then Sunday is our travelling day.'

"If you spend Sunday that way,' I said slowly, 'your wife and child will do the same.'

"And what if they do, sir?'

"They'll get farther and farther away from God, Robin! And He made them, and sent His own Son to die for them—and for you. Do you know anything about Him?'

"Precious little, sir. Sheep, you know, has been my study. I know a good bit about cattle and dogs too. But God—no!'

"Sheep has been my study!' How true I found those words in the days that followed! To Robin, God and His love were revelations as surprising as a hitherto undiscovered continent would be to-day to a traveller. And as he learned more of the Gospel story he grew more full of wonder and more silent; and day by day I saw him in his place at the prison services.

"One morning, as I went into the courtyard, it occurred to me that this would be Robin's last day of imprisonment, and I determined to have one last talk with him before he was discharged. You can imagine my dismay when I discovered that he had already gone.

"Gone!" I thought sadly. 'And still I don't know whether he has learned that there are things in life far and away above the tending of sheep. I don't know whether he discovered that he wanted a Shepherd as much as the youngest of his lambs. Gone! and I suppose I shall never see him again.'

"Months later I was walking with a friend along the highroad away there on the other side of the hills. The white road stretched away before us, and along it, coming towards us, was a compact little flock of sheep, with a man at the rear. This individual was flourishing and waving a large stick, in a truly frantic fashion.

"Poor man!' exclaimed my friend. 'He must surely be intoxicated.'

"I don't think so,' I answered. 'He is getting nearer to us now, and he is walking quite steadily. He must be excited about something.'

"Excited!—indeed he was!—He put his hand tunnel-wise to his mouth and shouted some words that reached us distinctly. 'Sir, sir, is it you? I must speak to you!'

"He came up breathless, driving his sheep in front of him.

"Hope you don't think my conduct 'centric, sir! But—dashing off his slouch hat to me—I knew ye the moment I clapped eyes on ye, and many is the time I've wanted a word with ye.'

"Robin!' I shook hands with him very heartily.

"I want to tell ye I've got a new name, sir. I'm not Robin any more; I'm "Whosoever"—and a different man from the one ye knew in prison.'

"It's all come about through that text ye preached on to us men a day or two before I left prison: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You said, "The Name of the Saviour is in that text, and so is the name of the sinner." And then you pointed down from the pulpit at me—at me!—and you said, "You are the sinner, and your name is 'Whosoever'; but Jesus the Saviour will not let you perish if you come to Him and believe in Him and trust Him."

"Then I said to myself, "I will believe." Now my name is "Whosoever," for your Saviour is my Saviour, and I've been wanting this long time to tell ye, sir!'

"His face was radiant with his new-found joy as a little later he went on his way with his flock. 'I've been called "Whosoever" since that blessed day,' were his parting words to me. We have never met since, and perhaps we shall not until we both reach the Golden City.

"But whenever I see a drover I think of 'Whosoever,' so unintentionally I must have pointed towards him in my sermon that day, but yet God's Holy Spirit used the word and the gesture to convict and win Robin's heart. And in the kingdom of His grace there is yet another name—the new name of the redeemed—waiting for 'Whosoever' to claim it."

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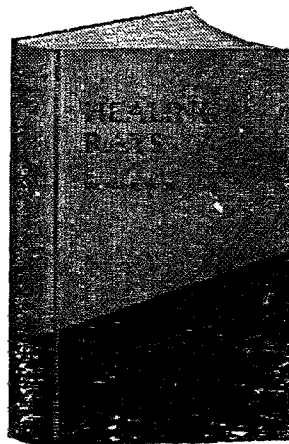
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BEATTIE ROBINSON.—On August 23rd, at Kensington Temple, London, by Pastor J. Smith, Victor Beattie to Mary Robinson.

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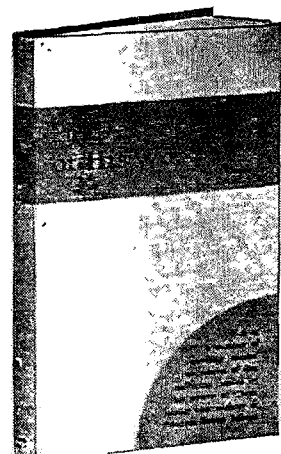
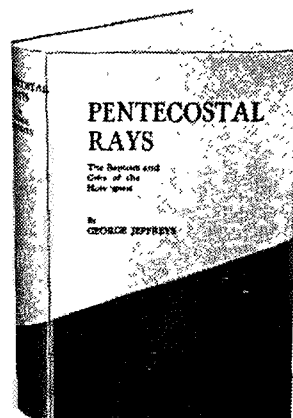
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