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

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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. XVII., No. 27

JULY 3rd, 1936.

Twopence

SAVIOUR

## THRILLING TOUR OF THE CHURCHES

### GLORIOUS REVIVAL RESULTS MULTITUDES BLESSED

Words fail to describe the amazing revival scenes that are being enacted on the present Coming of Age tour of the churches throughout the British Isles, conducted by Principal George Jeffreys and his Revival Party. Since the commencement of the second part of the tour many meetings have been held throughout England and Wales (Scotland was visited by the Party on the first part of the tour at the beginning of the year) with the same glorious results everywhere—buildings packed to overflowing with enthusiastic crowds, many turning to Christ for salvation, others receiving miraculous bodily healing, and believers being baptised in the Holy Spirit in accordance with the Word of God. During the past few weeks 750 conversions have been registered, and the spirit of conviction has been so evident upon the great congregations that as many as ninety-three have decided for Christ in one day. Foursquare Gospellers have listened with delight to their beloved Principal's powerful addresses, while strangers, attending for the first time, have been impressed by his sane and well-balanced presentation of the truth. The Spirit of God has been so manifested that it has been hard for the Party to say farewell, and their hearts have been deeply touched by the appeal for them to come back again soon for a longer visit. Thank you, dear readers, for your faithfulness in prayer on behalf of this glorious work of revival. May the fire continue to burn and further praise and glory brought to the name of the Lord.

COMING KING

"I will come again."

John XIV. 3.

BAPTISER

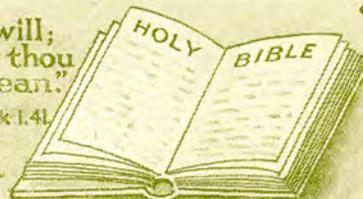
"I am come that they might have life."

John X. 10.

HEALER

"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

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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20, Clarence Road, Clapham Park, London, S.W.4.

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July 3rd, 1936

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### CONTENTS

The Covenant and the Contradiction	...	...	417
Life's Possibilities	...	...	418
Blackpool Miracle of Healing	...	...	419
Can God Furnish a Table?	...	...	420
Christ All in All	...	...	421
Music: As I walked through the Land	...	...	422
Bible Study Helps	...	...	422
Family Altar	...	...	423
Risen with Christ	...	...	424
Editorial	...	...	426
A New Beginning with God	...	...	426
Further Reports of the Principal's Tour	...	...	427
Tenderness of Spirit	...	...	428
Contending for the Faith	...	...	429
The Crusader Page	...	...	431
John Three Sixteen	...	...	432

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**ARMOY** (N. Ireland). Now proceeding, Evangelistic Tent Campaign, conducted by Pastor F. A. Farlow.

**BRIGHTON.** July 5. Elim Tabernacle, Union Street. Visit of Pastor W. G. Hathaway.

**CHELMSFORD.** July 1. Elim Tabernacle, Mildmay Road. Convention: Speakers: Mr. G. I. Francis and Miss M. Paint.

**ELIM WOODLANDS** will be open to visitors every Saturday during June, July and August. Come and enjoy the beautiful grounds and meet your friends at tea. In the evening Meetings will be arranged with special speakers and singing. Charge, including tea, 1/-.

**KENSINGTON.** Daily at 11 a.m. Kensington Temple, Kensington Park Road: World Revival Crusade Divine Healing meeting.

**LISBURN.** Now proceeding in the Elim Hall. Special series of Palestine Lectures by Miss A. Kennedy.

**PECKHAM.** July 3. Elim Hall, Nunhead Passage, Whorlton Road, off Peckham Rye. Convention. Speaker: Mr. Gwilym I. Francis.

**REDHILL.** Commencing June 14. Foursquare Gospel services in the Colman Institute. Sundays, Wednesdays and Fridays.

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# 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. XVII, No. 27

JULY 3, 1936

Fridays, Twopence

## The Covenant and the Contradiction

By LILIAN B. YEOMANS, M.D.

**G**OD made a covenant with Abraham. He said to him, "My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham" (father of many nations) "for a father of many nations have I made thee" (Gen. xvii. 4, 5).

Abraham had a covenant with God, who is ever mindful of His covenant, who remembereth it for ever, who confirmed it with an oath, swearing by Himself because He could swear by no greater.

Abraham also had, in his bodily condition as revealed by the evidence of his senses, an absolute contradiction to the provisions of the covenant God had made with him.

God's Word pronounced Abraham fruitful, with progeny as the stars of heaven, and as the sand upon the seashore for multitude; common sense pronounced him, so far as possible paternity was concerned, as dead as the rods of the rebellious princes of the children of Israel when Aaron's rod budded, and produced blossoms, and yielded almonds, before their startled gaze.

The whole world sided, and sides, with the common sense view, i.e., judging after the sight of the eyes and the hearing of the ears. Let us not forget that, while we are in the world, we are not of the world.

Let us not, after singing lustily, "Do not look for me way down in Egypt's sand, For I have pitched my tent far up in Canaan's land," be found walking in the "counsel of the ungodlike" (Psalm i. 1), who refuse to believe the promises of God and . . . to "call those things which be not as though they were" (Rom. iv. 17).

Athanasius, the intrepid champion of the true deity of our Lord Jesus Christ, against the attacks of the Unitarian, Arius, at the Council of Nicæa, 325 A.D., was warned by a wishy-washy well-wisher, "Have a care, Athanasius; the world is against you."

"Then I am against the world," he replied.  
Athanasius against the world!

Believers are necessarily "against the world." They cannot for one moment accept worldly beliefs and standards, for "all that is in the world . . . is not of the Father" (I. John ii. 16).

Thank God, like Abraham and Athanasius, they are also overcomers of the world, for "This is the victory that overcometh the world, even our faith" (I. John v. 4).

But, to resume the thread of our meditation, Abraham, the covenant, and the contradiction.

How did he reconcile these two irreconcilables? You remember what they were; God's Word which declared him the father of nations, and the deduction of human reason, based upon the evident physical impossibility of his begetting offspring.

Now get your mouth ready for a delicious morsel, a luscious titbit, a spiritual feast.

Abraham didn't reconcile the two. Didn't even attempt to reconcile them. There could be no necessity for such reconciliation for, as Abraham well knew—

"What God's Word says is . . . is."

Having divine light upon conditions, why give a moment's thought to deceptive appearances? Under such circumstances they are to be ignored utterly. This is the only course a believer can consistently, and safely, pursue, for "Whatsoever is not of faith is sin" (Rom. xiv. 23).

"Considered not his own body, now dead . . . and it was imputed to him for righteousness. . . . It was not written for his sake alone . . . but for us also."

Yes; God has given us a covenant, "I am the Lord that healeth thee" (Exodus xv. 26).

Claim it; meet the annexed conditions by the power of the indwelling Christ. If you fail, fly like a bird to your Mountain—

"Death and despair, like the sea waves cold,  
Threaten the soul with infinite loss;  
Grace that is greater; yes, grace untold  
Points to the Refuge, the mighty cross."

Then, stand fast in the liberty, physical as well as spiritual, wherewith Christ hath made you free.

When Satan comes along with some bodily appearance, or sensation, which contradicts the covenant God has made with you, covering healing, and immunity from disease, what are you to do?

"Consider not your body." Consider the covenant. Consider the Apostle and High Priest of our profession whose precious blood seals the everlasting covenant.

"Consider not." Blessed words! Unfailing refuge from all the fiery darts of the wicked one; "Consider not." Heavenly atmosphere in which no disease germ can survive for the fraction of a second! "Consider not." Do not accord to physical symptoms a passing thought: ignore them. Refuse to take them into your calculations. Would that I had some medium, other than cold ink and dry paper, in which to convey to you the blessedness of the relief from distressing symptoms of all kinds that invariably attends this Abrahamic method of meeting contradic-

tions. Invariably? Yes; I repeat it, "invariably." "Jesus never fails." According to your faith be it unto you "stands, though heaven and earth pass away.

"Oh, why don't these distressing symptoms disappear? I was prayed for by the elders according to James v. 14!"

Your speech betrayeth you. You are considering your own body and that is why they persist.

"But," someone asks, "is it possible to 'consider not your own body' when it so unpleasantly, even painfully, obtrudes itself upon your notice?"

Yes; it is gloriously possible, for the God of Abraham is our God. As we unflinchingly take our stand on the naked promise, there springs up within us the "faith of God" (Mark xi. 22, margin) which makes walking on the water a delight, and swinging out over the aching void with nothing beneath us but His Word, heavenly bliss. Hallelujah!

## Life's Possibilities

By MINNA M. RICHARDS

*Father, give me the portion of goods that falleth unto me. And he divided unto them his living.*

—Luke xv. 12.

**H**ERE is a family scene—a father with his two sons. Two contrasts. One was restless to see life, and he very humanly says, "Father, give me." The other is disinterested in his portion. The scene occurred many years ago, but we can as readily visualise it to-day. Many decades have passed, and many changes in material life, but human life has still the old impulses, prevarications, sorrows and failures as at that particular time. Youth to-day is restless, ambitious, daring and demanding. Its continual cry is, "Give me." It looks at life, and then turns to its parent, and says, "Give me money, so that I can interest myself in the many things that are necessary to life to-day. I do not want to be a back number; I must travel, and do what others do. I know you think it venturesome and foolhardy at my youthful age, because you at my age were repressed; but this is not the Victorian era. We are different to-day. We want power and privileges to follow our own bent, We must not miss what you did; you were chaperoned, but that is a thing of the past—we must see life unfettered. Give us opportunities and we will show you what we can do; we want liberty in these days; we are bright young things, we like to be thrilled."

That was in reality what the son spoke so many years ago, "Father, give me!" It was a tight moment, perhaps, for that father. Money is sometimes made at great sacrifice, and too costly to part with easily, but he casts that aside, and hands his son his portion. The prodigal sets out

### FULL OF HOPES

He is out to trade with the world and soon experiences, as many others do, that material things in themselves cannot bring happiness. The things that money can buy are not very solid. They can give a great deal of pleasure to parts of our nature, but they give no settled satisfaction because, within us is a blank that

cannot be filled with "things." That is one reason for the modern mood of disillusionment.

"Father, give me!"

The one went forward, the other stayed behind. One traded with his substance, with life, the other traded with nothing, and lost nothing. He was restricted in his life because he had no output. His life was stagnant. Real life must be free—free to use our faculties, our powers, our liberty. Repress life, and we get nothing. We grow, and become our true selves only by contact with the world, through life's knocks and experiences. "Talent develops in solitude, but character in the stream of life." Love and loyalty are strengthened through contact with fighting forces. "Father, give me!"

The Lord has given to every one gifts to use in the fields of life, not to abuse with prodigality, but to trade as under the Master's eye. Let us claim the liberty God intends for us, the freedom which comes from being a captive of the Lord. Make me Thy captive, Lord, and I shall be free indeed, for we are only free as we follow Christ.

"Stand fast in the liberty wherewith Christ has made us free" (Gal. v. 1). The road of true

### FREEDOM MAY BE DIFFICULT

but it is progressive. We must not think that liberty is to do as we please, we are not free to do that, but to do what we ought. The elder son had no growth, repression made him grumble. "Thou never gavest me a kid, that I might make merry." "Son, all that I have is thine." He had not traded with his portion—neither gathered nor lost. The prodigal confessed his faults, "I have sinned, I have misused my gifts, but I will not settle down as many do to believe in nothing, or to hope for nothing. I will arise, and go to my father." That is love and loyalty. He had awakened other forces in his life, and they were draw-

ing him to the refuge for the penitent, through the cross, to the father's heart.

There are many phases of prodigality in life. We dislike someone, and are unfair to them, or our pride is hurt and we throw up a bit of work. A petulant spirit is bondage. An unforgiving temper is a chain. We cannot put pressure on a Christian brother, if we are claiming the liberty of Christ. Let us not cheat ourselves in these things. It means a wiping of the slate, a freeing of our consciousness of opinions, resentments, prejudices. They prevent the violet rays of heaven, the tidal wave of spring. Where the Spirit of Christ is, there is liberty. Release from passion, fears, and self. If Christ makes us free, we are free indeed. Life is not a playground, but a schoolroom, and the one great lesson is how much better we can love. "Though I speak with the tongues of men and of angels and have not love, it profiteth nothing." Love alone is free.

They that have My Spirit, these, saith He, are Mine, and when we see by the eye of faith the Master holding out His arms of welcome, "Come, ye blessed of My Father," let us not repine if life has not given the returns we expected. The prodigal had died to the best things of life. "This my son was dead, and is alive again," the rejoicing father said. He had not put the best into life, but we must put *our* best into it, remembering Christ pleased not Himself. The Cross is heaven's standard of judgment. Sacrificial love. A Christian writes: "I have loved more than I have been loved, and I have trusted more than I have been trusted, but the balance remains with me."

Let us cast our all into the Treasury regardless of the balance.

Just as I am, young, strong and free,  
To be the best that I can be,  
For truth, and righteousness and Thee,  
Lord of my life, I come.

## Blackpool Miracle of Healing

**W**INIFRED REED (aged 8 years), was paralysed from birth, the whole of her right side being affected.

From the age of 4½ years she has been in iron splints. The parents were believers in divine healing and determined to attend Principal Jeffreys' divine healing campaign.

The first time Principal Jeffreys laid hands on her she felt tingling in her limbs and body. The second time she was prayed for she found she could raise her hand and arm and then realised she had complete liberty in her once paralysed

limbs. She is now running about like other children. Her parents are deeply grateful to the Lord and Winifred now says, "For what the Lord has done for me, I praise His holy name."

On the closing night of the Principal's campaign Winifred gave him a knitted tie made by herself, using what once was a helpless arm and hand.

The following is a letter from Winifred Reed's mother, telling of her child's remarkable deliverance:

"To Principal Jeffreys,—May I testify to the wonderful healing through a gracious Saviour of my little daughter Winifred, aged eight years. She was paralysed from birth down her right side, having to wear arm and leg irons with bandages. Doctors did not seem to know what ailed her, and very often she was in terrible pain. Night-time was a nightmare to her dad and I, as two nights out of three was spent in rubbing her poor little aching limbs until she would sob herself off to sleep. Her dad and I are both saved, believing Christians, having been baptised with the Holy Ghost. Praise the Lord!

On April 2nd, some kind friend put a circular under our door, advertising Principal Jeffreys' meetings, and believing all the promises of our Lord, my little darling attended along with her dad on the Thursday.

After being prayed for and Principal laying hands on her she felt the power tingling all down her paralysed side. This tingling sensation, as she said, continued all next day. Saturday, April 4th, Principal again laid hands on her and prayed, and, blessed be God, she received complete healing. It is all so wonderful, and now her arm and leg has grown and her irons won't fit. All day she is leaping, jumping, and praising the Lord.—RACHEL REED (mother)."



Winifred Reed after her Healing

## Can God Furnish a Table?

**T**HERE was an army of men, women and children in the desert. They were producing nothing, and yet they had to be fed. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; against the two who alone had faith that the God who opened the Red Sea would open a way by which the redeemed people could be fed. Since God had brought them out of Egypt, surely He was capable of bringing them into the promised land and maintaining them in the meantime.

All around was an exhausted earth, barrenness, desert; but heaven was not exhausted. God could send angels' food, even for murmuring people. He did not send them enough to last for days and months. He was teaching them a lesson—they had to depend upon Him for a daily supply. Christ taught His disciples the same lesson, "Give us this day our daily bread." God's resources are inexhaustible, but He does not give us inexhaustible supplies for all times. There is a daily gathering of

### A DAILY SUPPLY

for a daily need. God could preserve the abundance that came on the sixth day so that they had enough to tide them over on the seventh day. Faith was exercised on the sixth day for the seventh day's supply. Christ, the bread from heaven, multiplied the loaves in the wilderness and fed the four thousand and the five thousand.

Man is so limited, so poor, so bankrupt, that he limits God according to his own poverty. The scraps from the angels' table were more than enough to feed the millions in the wilderness. Man had angels' food. God had simply to allow a portion of the angels' food to drop in the wilderness to feed His people. He could sustain His people without food as He did Moses on the mount, or Elijah, when the food of one day was made to do duty for forty days. God's resources are more than man's need, or the needs of a million men.

Every blood-redeemed one from Egypt, everyone who had partaken of the roast lamb, typifying the Lamb of God, had a right to expect he would be provided for in the natural.

### REDEMPTION OUT OF EGYPT

entitled to preservation and protection on the journey to the promised land.

The living quail had to unite in migratory flight to meet the demand of a hungry people. The interim between Egypt and the promised land had all been provided for in the counsel of God. The commissariat department of heaven was equal to the unexpected wilderness demand.

If God has redeemed you, if the divine blood has touched you and cleansed you, if you have been partaker of Christ and know what redemption is, can't you trust Him to provide in the interim from the Cross to the throne?

The Red Sea will open—if need be—heaven will open. The wings of the birds will open to provide for His own people. If Christ can provide for the

soul, surely the body and its needs will not be overlooked. But there must be a daily dependence for a daily supply of a daily need.

He hath said, "I will never leave thee nor forsake thee." Who? The One who supplies the need of every living creature. If nature is teeming with life,

### GOD HAS TEEMING SUPPLIES,

supplies for these teeming multitudes.

Oh, thou of little faith, wherefore dost thou doubt? God can even employ the ravens to be His servants to help His prophets. Have faith in God, not only for salvation, but for provision the short time you are sojourning down here. The man who dares most and trusts most, God will honour most.

Moses believed for an army to be fed and Moses had no visible supplies, but he believed God and God sent supplies from heaven. God's hidden supplies are more than the visible. Christ said, "God is able of these stones to raise up children unto Abraham." If He can make stones into children, surely He can provide for His own.

But God wants us to have a daily dependence. The just shall live by faith—spiritually and physically. The worldly man is independent of God and He misses much. He misses the Father's care, the Father's thoughtfulness, and the delight the Father has in providing for His own. If God "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "All are yours; and ye are Christ's; and Christ is God's." The wilderness may be a desert, but dew can still fall on it, and dew can be turned into bread. Heaven is not bankrupt and God has still resources that man never dreamed of.

### At the Feet of Jesus

Baron von Webz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help, and succour? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

# Christ All in All

By HENRY PROCTOR, F.R.S.L., A.V.I.

**I**N Christ there is a full supply for all our need. Of all the promises of God, He is the guarantee of fulfilment: "For in Him is the 'yes' that affirms all the promises of God" (I. Cor. i. 20, Moffatt). "It is always 'yes' with Him, for all the promises of God have their 'yes' in Him" (I. Cor. i. 20, Weymouth). "And it is through these exceeding great and precious promises that we become sharers in, and partakers of the divine nature, escaping the corruption that is in the world through lust" (II. Peter i. 4).

He is the author and perfecter of our faith; the Alpha and Omega, the beginning and the end. As such He is made unto us wisdom from God, righteousness, sanctification and redemption (I. Cor. i. 30).

He takes our curse, the curse of the Law, which includes every kind of sickness, by becoming a curse for us, for it is written, "Cursed above measure is everyone who hangs on a tree" (Gal. iii. 13). He bore our sicknesses, and actually suffered for them, as well as our sins (Isaiah liii. 4, Heb.).

Christ for us is but the prelude and figure of our experience of Christ in us. In Him the Creator and the creature (the new creation) are indissolubly one; for the coming of the eternal Son into our nature, in whom dwelleth all the

## FULNESS OF THE GODHEAD

bodily, has made it possible for every member of the Body to be "filled unto all the fulness of God" (Eph. iii. 19).

And where the will of the creature is swallowed up and lost in God's will, then there is perfect rest, for only one will rules; the two are one, and one is all. Let us make a surrender of our whole being to God, our faculties, all the members of our body to be used in His service only. Then shall we prove what is that good and perfect and acceptable will of God (Rom. xii. 2). So will the new man be continually taught of God, He will waken him morning by morning to hear as one that is taught. He will give him the ear of the learner, the tongue of a disciple, that he may know how to speak words in season to him that is weary; to comfort all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. The same Spirit which abode upon Him, from His baptism in the Jordan will remain upon us, so that we also may go about doing good and healing all that are oppressed of the Devil. For the works that He began to do, and the teaching which He began to teach, we are also to do and to teach (Acts i. 1), yea, and greater works even than these, because He remains within us. While here He was the Light of the world, but now He says: "Ye are the light of the world and the

## SALT OF THE EARTH;

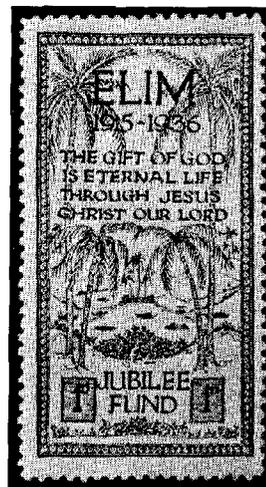
a city which is set on a hill which cannot be hid," but all the world shall see it continually.

But this is only as we become crucified with Him, and rise again in Him to an entirely new life no longer our own, but His. We lose our own soul (*psuche*) life, and receive His; as we die, He becomes our life.

And when Christ appears, who is our true Life, then shall we also appear with Him in glory. And even now we have that glory within us, for as He says in John xvii. 22, 23: "The glory which Thou hast given Me I have given them, that they may be one; just as We are one: I in them and Thou in Me; that they may stand perfect in union and be perfected into one," i.e., into one body indwelt by both the Father and the Son, being made partakers of their divine nature which is infinite power, infinite knowledge, infinite revelation, for He has granted us all things that pertain unto life and godliness: the only limit is in *ourselves*; it is "according to the power that worketh in us" or energises us as we give ourselves up to Him, and let Him produce in us all the good pleasure of His will; this indeed is the life of heaven upon earth. We shall find it easy to do His will, as Jesus did, who said that it was food and drink to Him to do the will of His Father.

We shall realise as Miss Havergal did that our lives have become as the fulness of summer glory compared to fitful gleams of April sunshine, for "once God's will was a sigh, now it is a song."

**The heathen think they can bribe their gods to favour them. Let us beware of any such folly.**



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# As I walked through the Land

JEAN WILSON.  
*Andante. Dolce.*

ERNEST P. GRAHAME.

*mf*  
As I walked thro' the land With the Book in my hand, The land where my

Saviour had died; . . . As I walked thro' His land With His Book in my

*dim.* . . . *sfz*  
hand Oh, I thought of Him cru - ci - fied! . . . His vir - gin birth, His

*mes.*  
sin - less life, His wonder - ful ris - ing a - gain! . . . As I walked thro' the

*majestically.*  
land With the Book in my hand, I thought of Him com - ing to reign.

Copyright. This chorus was inspired by the message given by Principal George Jeffreys recently at Leeds on the occasion of his visit to the Foursquare Church there.

## I GAVE THEM MYSELF

**S**AID a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to be a loving companion and friend to my children. I had to neglect my house often. I had no chance to indulge in many things which I should have liked to do. I was so busy adorning their minds and cultivating their heart's best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

## Bible Study Helps

### WHAT WILL THESE BODIES BE?

(I. Cor. xv. 42-44)

1. **They will be incorruptible bodies**—"It is sown in corruption; it is raised in incorruption" (v. 42). Make comparison between mortal and immortal bodies.

2. **They will be glorious bodies**—"It is sown in dishonour; it is raised in glory" (v. 43). Make comparison between the inglorious and glorious bodies.

3. **They will be powerful bodies**—"It is sown in weakness; it is raised in power" (v. 43). Make comparison between the weakness and the powerful bodies.

4. **They will be spiritual bodies**—"It is sown a natural body; it is raised a spiritual body" (v. 44). Make comparison between natural and spiritual bodies.

### THE RESURRECTION OF THE BODY

(I. Cor. xv.)

I. **The Fact of the Resurrection of our Lord.**  
Part of the gospel (vv. 1-4).

II. **Witnesses to the Resurrection of our Lord** (vv. 5-11).

III. **Argument (*Reductio ad absurdum*)** (vv. 12-19).

IV. **The Order of the Resurrection** (vv. 23-26).

V. **The Manner of the Resurrection** (vv. 35-49).

1. Illustration—grain sown (vv. 36, 37).
2. Difference in seeds (v. 38).
3. Differences in fleshly bodies (v. 39).
4. Earthly and heavenly bodies contrasted (vv. 40, 41).
5. Earthly body and resurrection body contrasted (vv. 43, 44).
6. The first man and last Adam contrasted (vv. 45-47).
7. Earthly and heavenly image (vv. 48, 49; cf. Phil. iii. 21).

VI. **The Bodily Transformation** (vv. 50-53).

VII. **Victory** (vv. 54-57).

VIII. **Thanksgiving** (v. 57).

IX. **Exhortation** (v. 58).

### THE CALL OF MOSES

(Exodus iii. 1-12)

1. Vision (vv. 1-3).
2. Voice (vv. 4-6).
3. Vision (vv. 7-9).
4. Vocation (vv. 10, 11).
5. Victory (v. 12).

# FAMILY ALTAR



## The Scripture Union Daily Portions:

**Sunday, July 5th.** Col. iii. 12-25.

"Do it heartily" (verse 23).

It has been said that to like one's work is to have it half done. There is certainly less friction, and consequently greater smoothness, when one is able to put one's heart into the task. This does not imply that there will be no difficulties. They will be there just the same but they are lessened considerably when the right attitude is shown towards them. Believe me this is very true in all walks of life, even though a person is not a Christian. But when behind all this hearty service there is a desire to serve the living God, trials and troubles seem to disappear. The roughest tasks can then be entered into with a smile, and not one moment of such toil is begrudged. Behind the earthly master can be seen the Heavenly: which gives added impetus. Our best may not prove satisfactory to our human masters, but if it is our best the Heavenly Master will not underestimate. The reward in the future will not be one iota less than it should be, while the present life will be one blessed period of gladness of heart.

### PRAYER TOPIC:

That Pentecostal power fall upon the altar of surrendered lives and hearts to-day, setting free deeper spiritual forces in all our churches.

**Monday, July 6th.** Col. iv. 1-18.

"I bear him record" (verse 13).

Little is said of Epaphras in the Scriptures. He is one of the "lesser" lights. But the great Apostle Paul does not overlook the inestimable service done by this man. His name is inscribed in the most widely-read book in the world. A record is made for all to see and know what this man did. During his lifetime he shared none of the limelight that fell in floods upon the Apostle. Shut away in the privacy of his own home this man with great zeal laid hold of God in prayer. He was a member of the all-too-few fraternity—the prayer warriors. He was fervent, says the record. Many of the Pauline successes were undoubtedly due to this man's red-hot intercession. There are to-day men working for God in the open. To these fall the plaudits of their fellow-men. Let the co-partners of these ministers—the praying "helps"—take courage, and know that the day will come when a record will be shown of their unceasing labours as intercessors.

### PRAYER TOPIC:

For God's special anointing to rest upon the speakers who are to minister at the Bangor Convention next week.

**Tuesday, July 7th.** Psalm lx. 1-12.

"Through God" (verse 12).

The greatest exploits of the Christian faith have not been accomplished by the power of rhetoric or eloquence. Multi-

## Meditations by Pastor H. A. COURT

tudes have, it is true, been swayed by such forces. But be it remembered that such multitudes have also been swung in the opposite direction by those self-same forces. Spiritual achievement can only be possible when it is seen through God. In the day of Moses and the children of Israel it was "Stand still and see the salvation of the Lord." In the first days of the Church it was "Ye shall receive power after that the Holy Ghost is upon you." Whether then it was the overthrowing of Egypt or the turning of three thousand to the Lord, it was done through God. In the former instance human effort was entirely set at naught, while in the latter it was enlisted. In both instances, however, it was God who worked. Let those of us who tremble at the workings of our great enemy see the results of the fray through God. Above the noise of the battle we shall hear rising in triumph the cry "The Lord, He is the God."

### PRAYER TOPIC:

Elim's Prayer Day. That the concentrated forces of united prayer to-day bring more copious showers of Pentecostal power into every branch of the work.

**Wednesday, July 8th.** Psalm lxi. 1-8.

"Lead me to the Rock that is higher than I" (verse 2).

Surely a sane prayer. How many of us can afford to pray anything else? Our only hope is in being lifted higher. While on earth we mix with its dwellers we shall most certainly be tempted to its lower levels. How rapidly is earth dispensing with the higher ideals of life, and in their place substituting the sordid and unworthy. And so much is plausible that the Devil is quick to urge us that much of our belief is now outdated. We need to revise our creeds. That is his whisper. At such times let us pray the psalmist's prayer. Earth's newly-formed morals (?) are quicksands, and they lie in unsuspected places. "Lead me to the Rock that is higher than I." Respectable refutations of the Blood of Christ are made to sound reasonable. The substitution of medical science for trust in God is made to sound attractive. Let us be engulfed in these lower levels of religious outlook let us get to the Rock that is higher.

### PRAYER TOPIC:

Praise for blessed anointing, good attendances, and increased giving at our World Crusade meetings this quarter.

**Thursday, July 9th.** Psalm lxii. 1-12.

"Power belongeth unto God" (v. 11).

All resistance to the out-working of divine plan is futile and puny. It may seem that the Lord's enemies are at times triumphant, but their triumph is short-lived. When they have used up every energy it will be found that God is left with exhaustless resources. Why then should we be terrified? For the

God to whom all power belongeth is with us. The minor victories of the foe are as nothing compared with the ultimate victory to be shared by all the saints. Unlike man God cannot let power slip from Him. He and it can never be separated. While "the best laid schemes of mice and men gang aft agley" the plans of God are certain and sure. He cannot be thwarted or frustrated. The forces of atheism are to find this to their cost. The great united attempt to thrust out God will be overthrown, and the eternal future will reveal God on the throne—the God to whom all power belongeth.

### PRAYER TOPIC:

United prayer that our ministers benefit both spiritually and physically above measure by their holiday this summer.

**Friday, July 10th.** Psalm lxxiii. 1-11.

"My soul followeth hard after Thee" (verse 8).

That is the testimony of us all who have tasted His goodness. We dare not lag behind lest we miss some great benefit that would otherwise be conferred upon us. What a life it has been hitherto. What wonderful ways we have traversed as we have held the course after Him. Undreamed-of blessings have been ours. The wildest flights of imagination could never have suggested such munificence on the part of the living God. And with each successive unfolding there has been created a desire for that which is to come. And so as the days have passed we have followed hard after God and have been led into the depths of His love. As the past so is the future. If anything, that lying ahead is grander than all that went before. As the past has been a glorious unfolding so will be the future. Let us then cling closer and follow harder. We shall be often tempted to swerve or fall back, but He will give us strength for our purpose.

### PRAYER TOPIC:

Thanksgiving for appreciative keenness for opportunity of holidaying in spiritual environment made apparent by their bookings at camps and holiday homes by the youth section of Elim.

**Saturday, July 11th.** Psalm lxxv. 1-13.

"Thou visitest" (verse 9).

Earth has good cause to render unto the Lord a psalm of praise. All its blessings can be attributed to His visitations. Is He not behind the unfolding of every flower? Does He not inspire each bird with song? And when men gather in at the time of harvest they might do well to ponder whence came the sun and the shower! Our temporal blessings are the direct result of His superintendence. But of another visitation I would think. When spiritual life was barren and hopeless He came and gave it its re-birth. By His transforming power as He enters each unworthy life He leaves a mighty reminder of His visit. Let Him visit a home, and love blossoms forth fresh and beautiful. Let Him visit a workshop, and a new enthusiasm is born. Let Him visit a Church and dirge-like chanting becomes spirited worship. Let Him visit the humdrum, and there is a new pulsation of life. The visit of God counts for something.

### PRAYER TOPIC:

Special remembrance of those who are isolated, lonely or discouraged at this time. "Come unto Me . . . and I will give you rest" (Matt. xi. 28).

**W**ELL may we sing unto the Lord with exulting hearts, for He hath triumphed gloriously at the place called Calvary, where He was made sin for us, though He knew no sin, that we might become the righteousness of God in Him. His vicarious victory over all the powers of darkness and death was authenticated and sealed by His resurrection and ascension. The outcome affords convincing confirmation that He is the eternal Son of the everlasting Father, and gives irrefutable assurance that His substitutionary sacrifice for sin has satisfied every claim of God's justice and vindicated every demand of God's holiness. But do we fully realise that He who so loved us and loosed us from our sins by His blood is our Resurrection and our Life? We who have been born again from above died with Him on the Cross, and so also have we literally and logically risen with Him. We therefore share His risen life and may know in daily experience the power of His resurrection.

With these precious truths before us, let us turn to Colossians at the third chapter and read the first four verses. In the preceding passage, the apostle, under the inspiration of the Holy Spirit, has dealt with the believer's union with Christ in His death, and now he is dealing with the

#### IDENTIFICATION OF THE BELIEVER

with the Lord Jesus in His life. Just as the trusting soul died with Christ and ceased to be what he once was, so, risen with Christ, he has become what he once was not. Heaven's own glory crowns our joy in God who has begotten us again to a living hope by the resurrection of Jesus Christ from the dead, and has given us to possess His own uncreated life. This was the magnificent purpose in the heart of God, hid from ages and from generations, but now is made manifest to the saints to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. Only so could we be sons and daughters of the heavenly Father, in whose incarnate Son dwelleth all the fulness of the Godhead bodily. The munificence of His grace toward us is seen in that He gives us to share His fulness and in Him to be made complete. His life is our life, as the Word declares: "Christ is our life."

He is not only its Infinite Source, and its Inexhaustible Sustenance, but also its Incorruptible Substance. As the Holy Spirit is ungrieved and unhindered by disobedience or distrust, we shall be abiding in closest communion with Him who is the Fountain of Life; and as

#### THE CHANNEL OF COMMUNICATION

is kept continuously at that Infinite Source of Essential Being, the rivers of living water will ever prove

# "Risen wit

By HARVEY

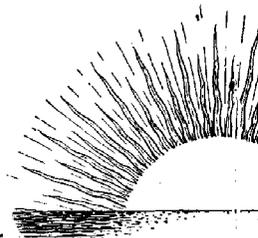
inexhaustibly sustaining for our own spiritual vitality, and will perennially flow forth from our inmost soul to the meeting of the need of thirsty ones everywhere. We shall have also an abiding consciousness that His indwelling means He is the Incorruptible Substance of our spiritual being, and that our lives are hid with Christ in God. How wonderful that He should love so dearly those whom He has redeemed as to count them such a treasure as to be kept safe within the double rampart of deity! Dwelling deep in Him, we grow like Him more and more, separated from all that is contrary to His mind and message, so that the Holy Spirit's presence may be evidenced by His transforming and triumphant power in our lives—that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Oh, the blessedness of our union with Him in His risen life, which makes Him such a living, bright reality, and makes us concerned to walk worthy of Him unto all pleasing! We shall thus be enabled, by His grace, to pursue our way and to prosecute our work in the power of

#### HIS VIRTUOUS AND VICTORIOUS LIFE.

He will keep us free from the enticements of this passing age and ever burdened for the unsaved and their needs. So shall we be to the praise of His glory who died for our sins according to the Scriptures, who was buried, and who rose again the third day according to the Scriptures, as we take to heart the threefold experience which the apostle emphasises in these opening verses of Colossians iii.

In the first place, since we share the risen life of Christ, we are to seek those things which are above. The message emphasises the word of the Lord Himself—"Seek ye first the kingdom of God, and His righteousness." That word "seek" carries the thought of downright earnest aim and endeavour, so that it should be a burning passion with us—not half-hearted trifling, but wholehearted thoroughness. This persistent pursuit is to be for those things which are above, where Christ is enthroned on the right hand of God. Let us remind ourselves that God in the richness of His mercy and the greatness of His love has made us to sit with Christ in the heavenlies, and that our citizenship is in heaven, from whence also we eagerly expect the Saviour, the Lord Jesus Christ.



# ith Christ”

LEY FARMER

As citizens of that kingdom which is righteousness and peace and joy in the Holy Ghost, we should hold lightly to the things of time and sense, and let it be seen that though we are in the world, we are not of it. The holy dignity of our high calling will mark all our contacts and conversations with others. Nothing whatsoever is to be tolerated which would interfere with the great objective of our risen life in Christ—to seek with divine intensity the things which are

## WELL-PLEASING UNTO HIM.

What a highly privileged people we are, to be risen with Christ and to have found in Him—God’s unspeakable Gift—our inestimable Treasure! Where our Treasure is, there will our heart be also, and life for us will be on the heavenly plane and plan. The sanctuary, not the street, is the refectory of the soul, and the Holy Spirit is willing to impart the grace of patient persistence as we eagerly, earnestly, enthusiastically seek the things that are in harmony with God’s will and Word. We shall love the things He loves and long to live as He lived, ever seeking the lost, that they might find in Christ their Saviour and their Friend.

Two of the outstanding things which are above, where Christ is, are light and love—not one without the other, never the second without the first. These are not

## ATTRIBUTES OF GOD

like justice and mercy, but they are Himself—His essential Being—His essence, all divine—pure and penetrating, unsullied and unlimited. We can never enjoy the best blessings of His love if we do not welcome His light. Only in light is unclouded fellowship possible and unimpeachable testimony practicable as the lamp of the body is brightly shining because it is full of light, having no part dark. Our risen life in Christ will be marked by the manifestation of the light which is in all goodness and righteousness and truth, while, in the realm of love, our attitude will be negative toward the world and positive toward the brethren. This “love is very patient, very kind; it knows no jealousy; it makes no parade; gives itself no airs, is never rude, never selfish, never irritated, never resentful.” This “love is never glad when others go wrong; it is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful,

always patient.” Therefore follow after, seek strenuously, such light and such love, that our profiting may appear and appeal to all, that they may know assuredly we are among those who have risen with Christ.

In the second place, since we share

## THE RISEN LIFE OF CHRIST,

we are to set not so much our affections as our minds upon the things that are above and not on the things upon the earth. Please note an important change in the word used. It is necessary to “seek” certain things upon the earth which have to be faced in the sphere of our daily calling. We can never afford to spoil our testimony by inefficiency or indolence. In the Epistle to Titus, the apostle instructs his “son after the common faith” to exhort believers to be truly faithful and adorn the doctrine of God their Saviour, even though they were slaves. How much more should this be exemplified in the lives of us who are far more favourably circumstanced! In the realm of the physical, our native sphere is earth, but in the realm of the spiritual, we are risen with Christ in the heavenlies. It is possible only from that spiritual vantage ground to get a true perspective and to have a right perception of things above and of things below. Therefore we must not allow our minds and hearts to become engrossed or entangled in the affairs of earth nor moulded by its maxims and methods, seeing that we are strangers and pilgrims here, with our faces toward the sunrising!

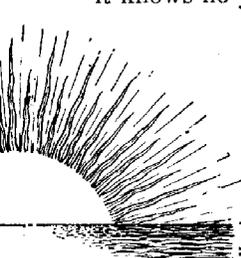
When the Holy Spirit’s fulness is our portion, this will be actualised in our

## DAILY WALK AND WITNESS.

It is therefore needful that our lives be under His complete control in order to our being kept spiritually minded and in the enjoyment of our risen Lord’s life and peace. This puts daily life and labour on a high level and calls for our utmost for God’s highest. The commonplace tasks will be done uncommonly well, and the routine of the ordinary will be seen as royal service for our coming King.

In order that our aims and ambitions may be consistently on the plane of the Eternal and not of the earth, our minds must be set upon whatsoever things are true, and honourable, and just, and pure, and lovely, and of a good report, remembering the solemn truth that as a man thinketh in his heart, so is he. The measure of my love to God will be determined by the measure and manner of my thoughts of Him. God’s thoughts are to usward and are more than can be numbered, but are ever for our good. Then let Him be the object of our heart’s adoration, and enthroned as King in our lives, knowing that He will thus be glorified and we shall enjoy the enriching

(continued on page 430).





The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

## Elim's Coming of Age.

WHAT a retrospect of triumph these past twenty-one years of Elim history provide. Step by step God has led, from one venture of faith to another, each in its turn bringing the movement into fresh blessing, and resulting in increasing numbers of souls being brought into union with God through the Cross of Jesus Christ. Surely throughout the whole of the movement a great flood of thanksgiving should arise for that which the Lord hath done. This milestone on the journey gives to all an opportunity of demonstrating in some way their deep gladness and gratitude of heart for all the glorious proofs of divine power and faithfulness with which God has been pleased to strew the pathway of faith. Think of the multitude of benighted souls that have been lit with the light of hope; of the thousands of lukewarm believers who have been led out into the fulness of the Holy Spirit, and of the numbers of men and women once enthralled by sickness who have proved the virtue of Christ's healing touch. And all these within the past twenty-one years have been brought into contact with Christ through the agency of this Foursquare Gospel Movement. In the light of all this wondrous demonstration of divine power, we cannot, we dare not, offer to God less than that which costs us something—an offering that will help make possible some still more glorious results in the coming days.

## Disgrace of a Joyless Life.

MANY men fail to realise that joy is distinctly moral. It is a fruit of the spiritual life. We have no more right to pray for joy, if we are not doing the things that Jesus said would bring it, than we would have to ask interest in a savings bank in which we had never deposited money. Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. Therefore, we cannot say that joy is like a fine complexion, a distinct addition to the charm of the face, which yet would be structurally perfect without this charm. Joy is a feature, and the face that does not have it is disfigured. The Christian life that is joyless is a discredit to God, and a disgrace to itself. "These things have I spoken unto you," said Jesus, "that My joy might remain in you, and that your joy might be full." Study these words. Believe them. Attempt them. Steadily accomplish them, and the joy of the Lord will enter you before you hear the word, "Come, ye blessed, enter into the joy of your Lord."

## Clusters of Camphire.

### A New Beginning with God

By Pastor C. C. M. Boulton

"From this day I will bless you."—Haggai ii. 19.

I thank Thee, Lord, that Thou hast heard  
The cry within this soul,  
The night of doubt and fear is gone,  
With joy I face the goal.

THERE is enough music in this little passage to flood the life with ceaseless song. It is so unmistakably clear, so gloriously definite, and so sweetly personal. Listen to some of the beautiful notes that find a place in this text. "I will," "From this day," "bless you." How the awakened heart thrills in response to this overture of love.

Though the past may have been overshadowed by fear and failure, and many a distressing deviation from the divine will, yet here is God pledging Himself henceforth to lead in the pathway of blessing. "This day" shall witness the passing of the soul into a new relationship with and realisation of God. The Lord is here seen making a covenant of blessing with the willing heart. He has taken into account all the things that will challenge and threaten this fellowship of blessing; He has anticipated every possible emergency that may arise to break the contact, and bring the soul out of harmony with Him. He knows the frailty of the flesh, the attraction of the material, the pull of the earthly, and still pledges Himself "from this day" to bless, and may we not safely add, *to be the Blessing Himself?*

Dear disheartened disciple of Jesus Christ, let the vision which this promise of God offers thee, take thy thoughts off all that would unsettle and unnerve. On thy knees before the Lord enter into this solemn covenant of blessing. Apply its healing balm to the smarting wounds which failure have made. Let it fortify thee against the morrow. Stamp this promise upon thy heart so that in the moment of crisis thou shalt not be swept from thy moorings in God.

I take Thy Word with all its great content,  
Revealing, as it does, Love's deep intent;  
Into that boundless sea of grace I sink,  
Far more than human mind could ask or think.

"From this day I will bless you." What radiant hope this word offers to the tempted heart! It creates the atmosphere of the sunrise; there is the glow of the morning sun in its message. We thought that night had fallen—that the day of opportunity had passed for ever, and lo, a new day of possibility and promise has dawned. We had, in our disconsolation, foolishly hung the harp of thanksgiving upon the willows of despair, but now we may once more strike the strings, and make a joyful noise unto Him who hath turned again our captivity.

"From this day." How I bless Thee for this new day of readjustment to Thy will; this day wherein afresh and with new and deeper meaning I may take up my cross and follow Thee, accepting all that it means and brings of triumph and blessing, in a life hitherto marked and marred by hesitation and half-heartedness.

Ev'ry need shall now be met  
Since God His Word cannot forget.

# Further Reports of the Principal's Tour of the Churches

## Remarkable Gatherings at Southend-on-Sea

By Pastor HAROLD MASON

**E**XPECTATION ran high when it was announced that the Principal and the Revival Party would pay a two-days' visit to Southend in connection with their tour. Much prayer went up that God would grant us a gracious visitation. How fully that was answered has yet to be seen; but what we did see was beyond our expectations.

The Queen's Hall was besieged hours before the advertised time of opening by an enthusiastic crowd. Their singing of choruses attracted many strangers so that when the services commenced every available space was occupied while the crowd overflowed into the side rooms and stairways, and many went away unable to obtain an entrance into the largest hall that we could obtain in Southend.

Mr. Darragh's enthusiastic leading of the singing was an inspiration in itself. The Principal ministered in great power and in each of the services the sick felt the touch of the Great Physician. Many believers were filled with His Spirit and best of all eighty-four decisions were registered. One thing will ever live in our memories—the wonderful times of worship toward the close of each meeting, when the volume of praise sometimes peeled forth, while at other times a living silence pervaded the vast gathering; gloriously free yet wonderfully orderly. How the Crusaders loved to crowd on to the platform after the service was over and join in singing the choruses and learning new ones under Mr. Edsor's capable tuition. Southend has seen nothing like this before and Foursquare believers are praying that soon we may have a further visit for a longer campaign, which, with such blessing upon it as these two days have had, would shake this borough. The closing moments of the last evening were very impressive as the Principal, standing on a chair with his hands upon the shoulders of Pastor and Mrs. George Kingston, our beloved Superintendents, praised God for their sacrificial ministry and faithfulness in the work in East Essex, and lovingly committed them to the Lord for His future blessing. While we who labour with them and know them so well echoed a hearty Amen!

## Crowded City Temple, Nottingham

### Remarkable Healings

By Pastor JAMES BRADLEY

**"M**Y mother was healed on Thursday." With beaming face one of our Crusaders said these words to me on the Saturday following the visit of our beloved Principal to Nottingham. "I received a definite touch of healing," were the words of a brother who has been suffering of late

from the effects of a war wound. Another Crusader told me that she had soon to undergo an operation for her eyes, but after prayer on Thursday they were healed. A sister from Carlton suffering from a diseased throat, for which she was expecting an operation, was told by her doctor that now there was nothing wrong with it. These are some of the bodily results of the outpouring of God's power during the Principal's meetings. We also unite in praising God for bringing salvation to the beautiful Temple; over thirty people gave their hearts to Christ during the two services. Many have received quickening in their spiritual lives, have been built up, encouraged, and revived as a result of the ministry of the Word. Over five hundred gathered in the afternoon service, and close on fifteen hundred in the evening service. The long-looked-for day has passed, but the blessing the day has brought us is abiding.

## Revival Results at Ipswich

By LEONARD LEWER

**E**XPECTATIONS ran high when it was first announced that Principal George Jeffreys would be visiting this Church during his tour. Visions of the old revival fire, when he first visited the town, were awakened in the minds of many of the believers privileged to be present at the previous campaign of seven years ago. Needless to say urgent prayer was made on behalf of the night of expectation. Is it then to be wondered that these expectations became a glorious reality? Some of the saints were determined to be early for the meeting, arriving some two hours before the commencement! Indeed, so many were present some hour and a half before, that the Pastor led the singing of some of the old favourite choruses. At the commencement of the meeting the Garden Hall was filled. New choruses introduced by the Revival Party were eagerly learned, and the favourite was undoubtedly, "If I but touch His seamless dress, I shall be blessed." Such a chorus for such a meeting, for the Principal's subject was to be "Divine Healing." Such a message, too, not likely to be forgotten by every hearer. Divine healing was the inheritance of every believer, but the salvation of the soul was the primary note of the Principal's message. After so forceful and convicting an address, it is not to be wondered that twelve souls surrendered to the wooing of the Holy Spirit. Then followed a time of mighty blessing as the Principal prayed with numbers who sought a touch from the Divine Healer. The power of God was verily present. No wonder that a brother immediately testified to the healing of gastric trouble of twenty years' standing. Others, too, experienced a powerful quickening touch. The time passed all too quickly, but the Party's visit will long be remembered, and many were the appeals to them to come again soon.

## Principal and Party in the Garden City

By GWILYM I. FRANCIS

**T**HERE was great enthusiasm at the Elim Tabernacle, Letchworth Garden City, on a recent Saturday evening when the Principal and his Party paid a flying visit in connection with their coming of age tour of the Churches.

Despite the fact that it was Saturday, a large congregation gathered for this special occasion, and they were soon singing heartily, under the able leadership of Pastor Darragh that touching chorus: "If I but touch His seamless dress, I shall be blessed," words which were to be translated into a definite experience in the lives of many at that service.

There was a deep sense of the Master's presence, when the Principal took over.

Basing his remarks on the 3rd chapter of Acts, he delivered a very lucid address on the Foursquare Gospel as mirrored in the healing of the lame man at the gate of the Temple in Jerusalem, and after a graphic portrayal of this remarkable healing, the Principal brought forth some very practical truths relating to Salvation, Baptism in the Holy Ghost, Divine Healing and the Second Coming of Christ as illustrated in this incident. He also drew special attention to the manner in which the prophecies in the Word of God were being remarkably fulfilled in these days, and urged all to stand true to the Bible.

There were converts at this meeting, and many received a touch during the divine healing service which followed.

The floral decorations at the church were well in keeping with the reputation of the Garden City.

## Reaping at Reading

By Pastor C. W. SLEMMING

**A**S I sit to give my impressions of the Principal's brief but welcomed visit to Reading, the words of the Preacher in Ecclesiastes xi. stand out in my mind: "Cast thy bread upon the waters: for thou shalt find it after many days. . . . He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. . . . In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The work of the farmer is hard, but no less is that of the evangelical ministry in this modern age of apathy. There are many disturbing winds within and without the Church which we all feel. They are accompanied by many dark clouds of oppression and opposition, but none the less we dig, and plough and sow and trust in Him that giveth the increase.

On Sunday last the Lord sent into our midst one of His chosen and trusted "reapers" whom He is greatly honouring—Principal George Jeffreys. After ministering the Word under the anointing of the Holy One, he thrust in the sickle and ten more sheaves of golden grain from the "whitened fields" were gathered for the heavenly garner, while again sower and reapers rejoiced together, and all the many labourers in the Church and open air joined in the song of victory. Indeed the joy of harvest was, and is, ours, while we, with a revived vigour, step forward again, determined by God's help to make the result of the Principal's visit not a harvest but a "firstfruits." To God be all the glory!

## TENDERNESS OF SPIRIT

By G. D. WATSON

**I**T is much easier to convince a human soul of its natural impurity than to convince it of its natural hardness, and utter destitution of heavenly and divine tenderness of spirit. The very essence of the gospel is a divinely-imparted tenderness and sweetness of spirit. Without this even the strongest religious life is a misrepresentation of the true Christ-life. Even among intensely religious people nothing is more rare than to find a continuous, all-pervading spirit of tenderness.

Tenderness of spirit is pre-eminently divine. It is not the delicacy and soft sensibility of a mere gentle make-up of body and mind, which some persons naturally possess in a high degree. Neither is it the tenderness of mind and matter, which results from high culture and beautiful, social training, though these are very valuable in life. But it is a supernatural work throughout the whole spiritual being. It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties, and saturating with its sweet waters the manners, expression, words, and tones of the voice; mellowing the will, softening the judgments, melting the affections, refining the man-

ners, and moulding the whole being after the image of Him who is infinitely meek and lowly in heart. It cannot be borrowed or put on for special occasions; it is emphatically supernatural, and must flow incessantly from the inner fountains of the life, and resembles having every atom of our being soaked in sweet oil.

Deep tenderness of spirit is the very soul and marrow of the Christ-life. What specific gravity is to the planet, what beauty is to the rainbow, what perfume is to the rose, what marrow is to the bone, what rhythm is to poetry, what sublimity is to the ocean, what the pulse is to the heart, what harmony is to music, what heat is to the human body, all this and more is what tenderness of spirit is to religion. Without tenderness of spirit, the most intensely righteous, religious life is the image of God without His beauty and attractiveness. It is possible to be very religious, and staunch, and persevering in all Christian duties, even to be sanctified, and be a brave defender and preacher of holiness, to be mathematically orthodox, and blameless in outward life, and very zealous in good works, and yet be greatly lacking in tenderness of spirit, that all-subduing, all-melting love which is the very cream and quintessence of heaven, and which incessantly streamed out from the eyes and the voice of Jesus.

# CONTENDING FOR THE FAITH

## What! God! Hath! Wrought—Souls and Signs in Spirit-filled Services

### EXTENDING THE KINGDOM

#### Enjoyable Anniversary Services

**Worthing** (Pastor E. O. Steward). Some weeks ago this church said God-speed to Pastor and Mrs. Bale who are taking up evangelistic work; may God's richest blessing attend their labours. It is always sad to say farewell, but we are reminded of the words of a former pastor who said that God allows one shepherd to be taken and another sent for the spiritual health and up-building of His flock. Pastor Steward has taken over the pastorate of the Worthing Church, and it is hoped that the coming days may bring much blessing amongst God's people.

The Crusaders are frequently taking a vocal part in the services, thus using their voices to the glory of God.

The Sunday school anniversary services have come and gone, leaving behind the unanimous impression that the church is blessed and enriched by possessing a faithful superintendent, a loyal band of teachers, a splendid Bible class, and a growing, thriving Sunday school. On a recent Wednesday evening they showed the result of much careful training by giving a scriptural programme, closing with the presentation of the Lighthouse, which was very much enjoyed, as was the address by Mr. Stevens, who brought the proceedings to a close.

Special note must be made of the World Crusade meeting which gave the saints the joy and privilege of hearing Miss Barbour for the first time. Her message on "Thus saith the Lord, dig ye ditches" enthused the church to greater zeal in the missionary cause.

### FORTY NEW SUNDAY SCHOOL SCHOLARS

#### Encouraging Campaign

**Ballysillan** (Evangelist A. R. Burt). God's blessing continues to rest upon the church here.

Recently a campaign was conducted by Pastor F. A. Farlow, who for three weeks faithfully proclaimed the gospel message. Through this effort God's people were greatly encouraged to press on, and souls were brought to Christ. There was much regret on the part of the saints when the campaign closed, but their prayers follow the missionary and his assistant, Mr. Eric Marsh, as they labour in another district of Belfast.

The hand of the Lord is resting in a remarkable way upon the work amongst the children; about 40 new scholars

having been enrolled in the last nine months. A spirit of expectancy is abroad amongst the faithful Sunday school workers, and a real determination to win the children for Christ is evident.

The regular ministry of the Word by the Pastor in charge is being blessed to the hearers, and the church is confident that God's Word will prosper in the thing whereunto He sends it.

### MOVING FORWARD

#### Four in One Family Immersed

**Leyton** (Pastor C. E. Palmer). "The Lord hath done great things for us, whereof we are glad." Hallelujah! This is the songful and heartfelt testimony of the saints at Leyton. There has been steady, faithful plodding, coupled with an ever-increasing faith and a spirit of expectation awakened in response to "the exceeding great and precious promises"—these promises do not fail when faith grips them hard and holds on.

A few weeks ago a brief report of Leyton's doings and blessings appeared in the "Evangel," and it may seem almost too soon to break forth into print again. That, indeed, would be so but for the fact that the church has so much more to praise Him for in view of more recent happenings. Let these be told also for the praise of His name and for the encouragement of others on the uphill path.

Since the erection of the Tabernacle, nearly two years ago, blessings have continually been enjoyed. The congregations have steadily increased, as, praise God, has also the membership.

One very precious sign of the consolidation and spiritual growth of the church is the goodly number of saints who regularly assemble on Lord's day morning to participate in spiritual worship—in the breaking of bread in solemn remembrance of Christ's death, and in joyous anticipation of His return.

But the real reason for this report is in connection with a very real step forward in order to the fuller and more perfect setting forth of the meaning and purpose and effect of the gospel in the local testimony. By God's blessing a baptismal pool has been added to the Tabernacle. This has to a large extent been made possible through the devoted efforts of one of the local brethren, who unsparsingly gave of his time and strength to this work for the Lord, and with the assistance of others succeeded in carrying out the work satisfactorily. On Whit-Sunday the new baptistry was used for the first time when seven believers were immersed in the name of the Lord Jesus. Four of the number were members of one family—husband, wife, son and daughter fol-

lowed their Lord through the waters. We trust that many more may follow in the coming days.

### NEW CONVERTS AND NEW MEMBERS

#### Successful Convention Services

**Stockport** (Pastor T. Burton Clarke). This church has just concluded a most successful convention, which opened with a baptismal service when four brothers and two sisters followed their Lord. Five of these were recent converts. The church had been in prayer that the Lord would send more men into their midst, and these four are the firstfruits. Hallelujah!

On the Convention Sunday Pastor Perrett ministered the Word with great spiritual profit, and the congregations were most gratifying. On the Monday Pastor and Mrs. Pike came over from Doncaster, and again the saints were refreshed by able expositions from the Word of God. Two souls entered the Kingdom, and in the evening service ten new members were received into fellowship. Tuesday evening brought the closing session of this profitable convention and the hymn sung to end the service was the sincere prayer of all the saints gathered—

"Let Him have His way with thee."

Swann Street has a band of Crusaders on fire for God, testifying in mill, hall, and in the open-air. The hall is set in a needy district, and the church prays for latter rain to fall on the thirsty land.

### A PROSPEROUS CHURCH

#### The Old-Fashioned Gospel at Work

**West Smethwick** (Evangelist J. Frame). The work of God in this corner of His vineyard still continues to prosper under the faithful and inspiring ministry of Evangelist J. Frame. Sunday by Sunday the church is packed and members have difficulty in securing a seat unless arriving in good time.

The recent anniversary services were a delight to the crowded congregations who gathered, and the ministry of the children was owned and blessed of God. The scholars sang special hymns, solos, and recitations were very ably rendered, and twice during the services an illustrated sermon was given entitled "The Gospel Train."

The communion services are proving to be times of great blessing and "heaven comes down our souls to greet, and glory crowns



Pastor E. O. Steward



Evangelist J. Frame

the mercy seat." In fact, not only in this service, but in all the services, whether communion service, prayer meeting, or Bible study, the bountiful hand of God is upon those gathered, continually showering down His benefits upon a company of people who are in love with and adore the risen Christ of Calvary.

As many as twenty-four souls have surrendered to the claims of the Master in one month, and as the old-fashioned gospel is proclaimed, signs follow and several praise notes for answered prayer for divine healing have been received. Acts ii. 4 still continues to be experienced, for many have recently received their baptism.

Critics! What is your reply to this? Men and women, once lost and groping in sin and without any hope in the world, now rejoicing in the Saviour who is so real to them. He has with His loving hand, lifted them up from the depths of sin and degradation to the heights of eternal salvation. No more can the tawdry

tinsel of the world attract them; the dance hall, picture palace, public house and card table have all lost their attraction, and grown strangely dim in the light of His glory and grace. Also bodies once racked with pain have been freed by the touch of the Master's hand, and His Spirit is still being poured out upon thirsty seekers.

Yes, the old-time gospel is still the power of God unto salvation, and is daily being proved in the lives of men and women in these twentieth-century days.

#### JOYOUS FELLOWSHIP AND FRUITFUL SERVICE

**Birmingham (Lodge Road)** (Pastor R. A. Gordon). The saints recently gathered to the farewell service of Pastor G. Dunk, to wish him Godspeed in his new sphere of labour, after two years' encouraging ministry. Upon the following Sunday Pastor Gordon and his wife were welcomed into the midst, and a happy time of fellowship was enjoyed.

Great are the blessings enjoyed at the breaking of bread services, when the presence of God fills the house, and believers are anointed with the power of the Spirit. The gifts of the Holy Ghost are being manifested; and many are being broken down at the feet of Christ to be raised in newness of life and with a greater impetus to go forward in His happy service. The Monday night prayer-meetings are seasons in which hearts are laid bare before God, and He answers beyond all expectation. Truly the joy of the Lord is the strength of the saints, and one and all rejoice in the way the Lord is working. Their united testimony is contained in the words of the chorus: they sing so whole-heartedly:

"Oh! I'm ever so glad that He sought me,  
He sought me, He sought me,  
Oh! I'm ever so glad that He sought me,  
And made me His very own;  
From the glories of heaven He willingly came,  
Thinking not of Himself but my sinning and shame;  
Oh! I'm ever so glad that He found me,  
And made me His very own."

## "Risen with Christ" (continued)

blessings which abound where'er He reigns. We shall then know more of the power of His resurrection which will give direction and effectiveness to our minds, that they may be consistently concerned to meet the challenge of the celestial and enable us to

#### MORE THAN CONQUER

amid the ensnaring enervation of things terrestrial.

The Episcopal liturgy has this collect in connection with our Lord's ascension: "Grant, we beseech Thee, Almighty God, that as we do believe Thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so we may also in heart and mind thither ascend and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end." And our place of superlative privilege is to be risen with Christ, seated with Him in the heavenlies where alone all spiritual blessings can be enjoyed. Because we are saved, we are saints; but saintliness is an attainment of the spirit when we have the mind of Christ, the same consciousness, disposition, and outlook. This spiritual enrichment will bring with it one outstanding feature—that of gracious consideration for others. Each will count the other better than himself in proportion as we are determined to set our minds on things above. Life in Christ is a free gift, but likeness to Christ means being led by the Spirit—His other self—living by the Spirit's power and guided by Him continually away from the things on the earth, which include vainglory, provoking one another, and envying one another. Those are traits

#### UNBECOMING TO SAINTS

—unsuited to those who have risen with Christ.

In the third place, we who were one with Him in His dying and are one with Him in His rising shall be one with Him in His glory. What tremendous truth lies in the statement that all that Christ did as our Substitute, God puts down to our account as though we had done it all! May the wonder of these

facts in verses 3 and 4 be vital and vitalising realities in our lives day by day! What sort of persons ought we to be in all holy conversation and godliness, in view of the fact that we died in Christ—and that we rose in Him! Do not our hearts thrill with the sure and certain hope of sharing His glory with Him through the eternal ages? He will not be manifested apart from His own. They shall shine forth in radiant splendour like the sun—like Christ Himself—in the Father's kingdom. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him"—whose countenance is as the sun shining in its strength—"for we shall see Him even as He is" (I. John iii. 2, R.V.). What a glorious consummation that will be of our union with our risen Lord, when we are all gathered in His revealed presence in the unsullied holiness of our Father's house!

"Till He come," may we all with unveiled faces, reflecting as a mirror the glory of the Lord, reveal the fact that we are being transformed into the same image from glory to glory, even as from the Lord the Spirit. The reality of our having risen with Christ will be seen in our lives as we are concerned to commend the gospel and the grace of our adorable Lord, and as the golden truths we have been considering become shining principles of our lives which shall develop in us a noble character and influence us to holy conduct in all our walk and work.

We must begin with the heart. The heart is not the whole of the man. The helm is not the whole of the ship; but give me the helm, and the whole ship is under my control. God says to me: "Give Me thine heart." You are God's child. You have received God's unspeakable gift. Now God says to you: "Give Me thine heart"; and when you respond He takes the helm. Now He will steer you through life.

—Evan H. Hopkins.

## CLAPHAM CRUSADING

*O sing unto the Lord a new song :  
for He hath done marvellous things.*  
—Psalm lxxxix. 1.

It can be quite safely said that the Clapham Crusaders have never been at a standstill. Real progress has been the answer to many a dear prayer warrior's plea to Almighty God.

We report with great confidence the formation of a new type of activity among the Crusaders—the formation of a "Seventy Band." The band consists of pairs of Crusaders, each pair being allotted a street in the locality which they are expected to evangelise.

Prayer, distribution of tracts, house-to-house visiting, and the arrangement of open air meetings in the allocated streets, will inevitably give rise to a movement in Clapham for the extension of Christ's kingdom, and a definite and progressive work done by the Crusaders.

The week-night service has never lacked either interest or enthusiasm, and continual blessings abound for those who are privileged to attend. The Minor Hall, on more than one occasion, has proved inadequate to meet the numbers of young people seeking blessing from these meetings.

Twice during the past few months the Crusaders have had the privilege of leading the Sunday evening service. God has blessed their efforts on both of these occasions to the salvation of precious souls. In this way consecrated talent is used for the glory of God and the extension of His kingdom.

A report of this nature would hardly be complete without mention of the quarterly communion services. The wonderful way in which God blessed the first communion service, held in February, when we were privileged to have a visit from Miss A. Henderson, will always be a landmark in the Christian experience of those who gathered with us on that occasion. The second was conducted under equally blessed circumstances, when we welcomed a visit from Pastor E. C. W. Boulton; we all give praise to God for such "mountain-top" experiences, and look for greater things done in His name.

(Continued on next page)



(Conducted by Pastor DOUGLAS B. GRAY)

## Notes and News

Good news comes from the Brighton Crusader branch saying that early Sunday morning distribution of "Elim Evangelists" is resulting in much good. People seem more disposed and were able to interest themselves in such literature. Other branches could perhaps organise similarly.

Miss Q. F. Stlemming, of Headquarters Staff, and Secretary of the London Crusader Choir, was recently married at Clapham Tabernacle to Evangelist E. J. Thompson by Pastor E. J. Phillips. Mr. and Mrs. Thompson are now on their way to South Africa where they will be actively engaged in the Lord's work as evangelists. We wish them every blessing and success in their new sphere of service.

It is encouraging to hear from unattached Crusaders. Your letters are always welcomed and appreciated. The Lord bless you all—scattered in many outposts throughout the world.

Good bookings are reported concerning the Crusader Camps. Don't hesitate Crusader reader—decide now, spend your holiday with us. Brighton and Glossop the camping centres.

When arranging holidays don't clash with September 5th—the great Crystal Palace Day. This year will be outstanding for a thrilling history of Elim from 1915 to 1936, which will be given in a unique and descriptive manner.

We are grateful to those branches who responded so well to the special appeal and offering recently taken from the Crusaders towards the Jubilee Fund. This contribution was greatly appreciated.

Some changes in the London Crusader Choir have recently taken place. Misses Ruth Lyndon and Irene Bunyan are now acting joint-secretaries; Mrs. Douglas Gray, treasurer; Mr. L. Prentice, librarian; Mr. Jack Phillips and Mr. W. Snowden as assistants to Pastor Douglas Gray, the leader. The activities of the choir and its manifold duties and engagements call for efficient organisation, and we pray that these new appointments will aid to maintain the ministry and success of the choir's work.

There are now four Elim Crusader Choirs engaged in visiting H.M. Prisons, carrying the gospel message in word, music and song. They are the Bourne-mouth (Winton), Dundee, Aberdeen choirs, and the London Crusader Choir.

## ELIM CAMPS

### Holidays for Foursquare Youth

This year's camps are doubtless to be places of great enthusiasm, vigorous activity for some, facilities for quiet and refreshing moments for others. In fact nothing is being left undone to make these centres ideal in every way for Christian youth to spend an ideal holiday. Bookings have rolled in for certain dates, there are a few vacancies left; therefore decide now and **write immediately.**

**Glossop.**—The centre for the North and Midlands, from August 1st to 15th, amid the Derbyshire hills and dales.

Camp Officers: Pastor and Mrs. A. S. Gaunt, and Evangelist David Vanstone.

**Herne Bay.**—The boys' camping centre, August 1st to 15th. A delightful spot on the bracing Kentish coast.

Camp Officers: Pastor P. N. Corry, Evangelists G. Stormont, W. Evans, Dr. Weston and Mr. L. Mould.

**Eastbourne.**—The Holiday Home open from July 30th to September 3rd. Ideal for Crusaders.

Camp Officers include: Miss M. F. Barbour and Miss Adelaide Henderson.

Also a private section for Girls' House Camp, August 15th to 29th, under the supervision of Mrs. A. L. White, and qualified assistants.

**Brighton.**—The Bungalow Camp, opening July. Special Crusader period from July 25th to August 15th. Special invitation to Crusaders for week-end visits from July 25th—26th. No vacancies August Bank holiday week, a few vacancies for other dates.

Camp Officers: Pastor J. McWhirter, Miss Holman, Pastor and Mrs. Douglas Gray, Mr. and Mrs. D. J. Craig and Evangelist David Vanstone.

**Scotland, Macduff, Banffshire.**—July 18th to August 1st. Men's Crusader Camp, directed by Pastor John Hill.

Crusaders should make all these camps well-known. Special competitions are being arranged and prizes given for the best camp photo and essays on the camp holidays.

Time is short—holiday with us.

### LONDON CRUSADER CHOIR

#### July Engagements

- July 5. Wormwood Scrubs Prison. Kensington Temple.
- July 12. Holloway Prison. Elim Tabernacle, Hornsey.
- July 26. Wandsworth Prison (afternoon and evening).

### MISS ADELAIDE HENDERSON

#### (Crusader Commissioner)

- July 8. Wimbledon.
- July 16. Watford.
- August. Eastbourne Holiday Home.

These are jubilee days, and we rejoice in God's goodness to this Elim Crusader Movement, with its birthplace at Clapham.

It was the late Bishop Handley Moule, who pictured man as a prisoner-of-war, crying for his King. By God's wondrous grace each Crusader is called to royal service; the word "Crusader" means, "A soldier under the banner of the

Cross." In the royal palace there are vessels of varying size and shape, but every one clean and ready for the Master to put His hand upon and use, and the king will take the one most likely to be useful. If the glory of God and the honour of His Word be our chief concern then God will take us, and use us, and send us out by the power and guidance of His Holy Spirit.

In facing future service we would realise that it is not by might, nor by power, but by His Spirit the work can be done; and we shall in His name "go forward."

Mine are the hands to do the work,  
My feet shall run for Thee;  
My lips shall sound the glorious news,  
Lord, here am I, send me.

J.K.M.

## John Three Sixteen

ONE cold wintry night a poor Irish boy stood in the streets of Dublin—a little city Arab, homeless, houseless, friendless. As he stood there waiting, shivering and cold, a hand was suddenly laid on his shoulder. It was very dark; he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said, "Boy, what are you doing here at this time of night? Such as you have no business in the streets at so late an hour; go home, go to bed." "I have no home, and no bed to go to." "That's very sad, poor fellow! Would you go to a home and to a bed if I provided one?" "That would I, sharp!" replied the boy. "Well, in such a street, and at such a number" (indicating a place) "you will find a bed." Before he could add more the lad had started off. "Stop!" said the voice, "how are you going to get in? You need a pass; no one can go in there without a pass. Here is one for you—can you read?" "No sir." "Well, remember that the pass is '**John Three Sixteen**,' don't forget, or they won't let you in. '**John 3. 16.**' There, that's something that will do you good."

Joyfully the lad rushed off, repeating the password, and soon found himself in the street, and at the number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand. How could he get in there? Timidly he rang the bell. The night-porter opened, and in a gruff voice asked, "Who's there?" "Me, sir, please sir, I'm '**John Three Sixteen**,'" in very trembling tones. "All right, in with you, that's the pass," and in the boy went.

He was soon in a nice warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought, "This is a lucky name, 'I'll stick to it!'" The next morning he was given a bowl of hot bread-and-milk before being sent out into the street (for this home was only for a night). He wandered on and on, fearful of meeting his old companions, thinking over his new name, when, heedlessly crossing a crowded thoroughfare, he was run over.

A crowd collected, the unconscious form was carried to the nearest hospital. He revived as they entered. It is usual in the Dublin hospitals to put down the religion, as well as the name and address, of those admitted. They asked him whether he was Catholic or Protestant. "Sure he didn't quite know. Yesterday he was a Catholic, but now he was John Three Sixteen." This reply elicited a laugh.

After his injuries had been attended to he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard, in ringing tones, and oft repeated, "John Three Sixteen! It was to do me good, and so it has!"

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? and here one and there another

read the precious words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ("It was to do me good, and so it has!" the sufferer cried.)

After a time of rest and care consciousness returned, and the poor little fellow gazed around him. How vast it looked, and how quiet it was! Where was he? Presently a voice from the next bed said: "John Three Sixteen, and how are you to-day?" "Why, how do you know my new name?" "Know it! You've never ceased with your John Three Sixteen, and I for one say, 'Blessed John Three Sixteen!'" This sounded strange to the little lad's ears. To be called blessed! he for whom no one cared. "And don't you know where it comes from—it's from the Bible." "The Bible! What's that?" The poor little waif had never heard of the Bible—that blessed Book, God's Word to man. "Read it to me," he said; and as the words fell on his ear, he muttered "That's beautiful; it's all about love, and not a home for a night, but a home for always!" He soon learned the text, saying, "I've not only got a new name, but something to it!" This was indeed a joy. Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple conscious faith he was to be the agent of blessing. On a cot near him lay an old man who was very ill. Poor Patrick groaned aloud. "God have mercy," he cried, "I'm such a sinner; I'm not fit to die. Oh, what will become of me?"

Our little fellow heard his miserable words. "Patrick," he called, "I know something that will do you good—quite sure—it has done me." "Tell me, tell me quickly," cried Patrick. "If only I could find something to do me good." "Here it is! Now listen, John 3. 16. Are you listening?" "Yes, yes; go on." "John 3. 16—'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" Through these words Patrick found peace in his dying hour, and entered into everlasting bliss.

Our little friend recovered. For long John Three Sixteen was his one text. God blessed his simple faith; friends placed him at school; and he became an earnest, hearty worker for the Master. Will you put *your* name into the "Whosoever" of John iii. 16 and become the happy possessor of everlasting life now, and endless bliss hereafter? Do it *now* and, like the thousands who have done so before, you will never cease to praise God for the wonderful blessing contained in John iii. 16.—S.

The above may be had in tract form from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, at 9d. per 100 (by post 1/-).

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**Blackpool.**—Apartments or board-residence, homely and comfortable, modern conveniences; 1 minute to sea; Christian fellowship; Fielding and Kershaw, "Beth-Shan," 34, Holmfild Road, North Shore. C71

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Newson : Cave.—On June 4th, at Elim Tabernacle, Grimsby, by Pastor V. S. Pritchard; Jack Newson to Doris Fanny Cave; both Elim Crusaders.

White : Witham.—On June 13th, at Elim Tabernacle, East Ham, by Pastor J. C. Kennedy; Frank Arthur White to Violet Lavinia Witham; both Elim Crusaders.

### WITH CHRIST

Priaux.—On June 12th, Miss Agnes Priaux, aged 67, Matron of Alexander Nursing Home, and member of Elim Church, Vazon, Guernsey. Funeral conducted by Pastor E. F. Cole, Evangelist J. Scott and Rev. A. H. Wilkes.

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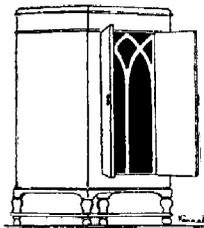
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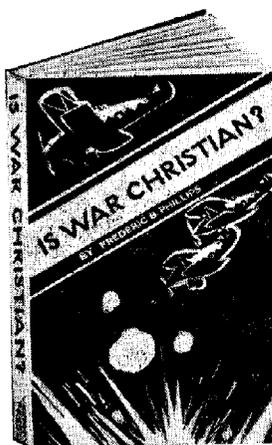
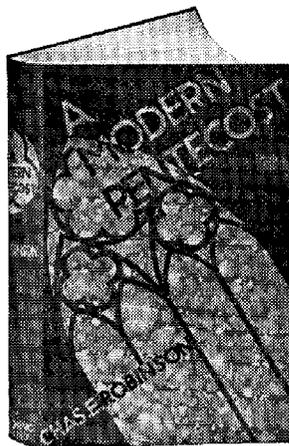


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