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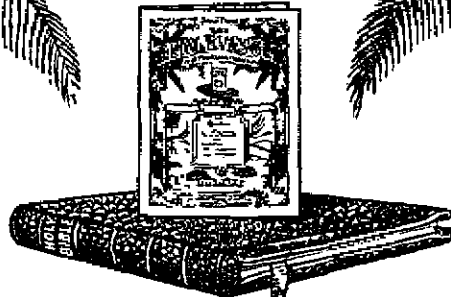
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 13

MARCH 28, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THRESCORE AND TEN
PALM TREES. — — — Ex. XI 27

Baptiser

The Official Organ of the Elim
Foursquare Gospel Alliance in the British
Isles and printed and published
Weekly at the London headquarters.

Coming King

Annual ELIM EASTER CONVENTION in London

Good Friday, April 18th, to Friday, April 25th

Owing to the tremendous crowds attending this Convention, services will be held simultaneously in four buildings:

Elim Tabernacle, Park Crescent, Clapham.

Elim Tabernacle, Central Park Road, East Ham.

Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Fowler Road, Epsington.

Speakers include: Principal George Jeffreys, Pastors R. Mercer, P. N. Corry, R. J. Jones, J. P. Len Jones, P. H. Hulbert, R. E. Darragh, J. McWhirter, P. Le Tissier, J. Lees, Cheol (Alex.) Marks, and Miss Biodwen Terrell.

Times of Services: Good Friday, 11, 3 and 6.30. Saturday, 3.30 and 7.30. Easter Sunday, 11, 3 and 6.50. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting at Welsh Tabernacle, King's Cross, Friday, at 7.30. (For particulars of cheap fares to London, see below).

Easter Conventions in Scotland, Ireland & Wales

GLASGOW. City Temple (opposite King's Theatre). Speakers include Principal P. G. Parker, Pastor and Mrs. S. Gorman.

BELFAST. Elim Tabernacle, Ravenhill Road. Speakers include Pastor J. Smith, Evangelist W. H. McWhinnie and others.

CARDIFF. Cory Hall. Speakers include Pastors W. G. Hill, W. Barton and A. Longley.

The Foursquare Gospel Demonstration

in the Royal Albert Hall on Easter Monday (April 21) will be conducted by Principal **GEORGE JEFFREYS**, who will preach at the following services:

11 A.M.—DIVINE HEALING SERVICE.

The sick will be anointed with oil and prayed for, and requests for prayer dealt with.—James v. 14.

3 P.M.—COMMUNION SERVICE.

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate.—1, Corinthians xi. 26.

6.30 P.M.—BAPTISMAL SERVICE.

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—Matt. xxviii. 19.

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting. Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone: Kensington 5360). Do not write to the Box Office except for box tickets.

Part of the Balcony will be reserved for visitors by special Day Excursions.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, April 16th to Monday, April 28th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD. Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

ACCOMMODATION.—Those requiring accommodation should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating what they desire, with particulars as to length of proposed stay.

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay, to the

CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

WATCH THESE DATES:

ARMAGH. Commencing March 16th. Elim Hall, College Street. Campaign by Mr. W. H. McWhinnie.

BELFAST. Commencing March 16. Elim Tabernacle, Ravenhill Road. Campaign by Mr. and Mrs. Seth Sykes (Scottish Singing Evangelists).

BIRMINGHAM. March 26—April 13. Principal George Jeffreys and Revival Party. See cover iii.

COLCHESTER. Commencing March 9. Foresters' Hall, Wincock Road. Campaign by Evangelist Phil H. Hulbert.

CROYDON. March 13—April 10. Five Thursdays and four Sundays. Elim Tabernacle, Stanley Road. Principal P. G. Parker.

LEIGH-ON-SEA. Feb. 25—April 1. Six Tuesdays at 7.30. Elim Hall, Glendale Gardens. Principal P. G. Parker.

LETCHEWORTH. April 6. Pastor W. G. Hathaway.

ROMSEY. Commencing March 30. Latimer Hall, Latimer Buildings. Campaign by Miss Buchanan.

SOUTHAMPTON. Commencing March 23. Elim Tabernacle, Park Road, Freemantle. Campaign by Master Frank Allen.

WATFORD. March 5—April 9. Six Wednesdays at 7.30. Elim Hall, St. Alban's Road. E.B.C.C.S. lectures by Principal P. G. Parker.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 13

March 28, 1930

Twopence, Fridays

All on the Altar

By W. G. HUMPHREY

Matthew xxiii. 19; Exodus xxix. 37; I Thess. v. 23, 24

SEVERAL years ago we were visiting the town of Penzance, and at the Primitive Methodist Chapel there on one particular night a young missionary from London was advertised to speak. We went, the place was packed from cellar to garret, and we were anticipating a really good time, he being a noted and gifted young man.

I was struck with his earnestness and the quality of his remarks, which were so different from the usual missionary's teaching in these days. His remarks were really taken from an incident in his own life, and which was based upon Matthew xxiii. 19. He told us about his conversion and his work for God. He was earnest and zealous, and untiring in his desire to do all he could for his Master, he took advantage of every opportunity and, as he put it, "worked like a galley slave," but still with very few results, which were certainly not compatible with the energy and life he was putting into the business. He could not understand it; he was amazed, dumbfounded, and in his disappointment he

WENT TO GOD VERY DEFINITELY

about the matter, and the Lord in His marvellous love and faithfulness caused him to come in contact with a dear brother-missionary whose experience had been similar to his own, until his eyes had been opened to his own failings, and ignorance of the blessing of sanctification.

I Peter 1:16, "Be ye holy, for I am holy." This dear brother shewed him his privileges in Christ Jesus, and the power God had reserved for all who would obey the conditions in II. Corinthians vi. 16-18, and he proceeded to tell him his own experiences since he had laid all upon the altar. He told him that now everything was changed, and he no longer carried any burdens, whether for the work or for his own necessities, but that Jesus now carried him—burdens and all.

The young missionary stated that he was determined to have the same blessing, at no matter what cost to himself, so he went home to his lodgings in Battersea, London, that night, and got down before God with a conviction of the extremity to which his struggle had brought him—the spirit of desperation which said in his heart, "I will not let Thee go except Thou bless me." He said there and then he handed

himself over to God, just as he was, with all his failings, shortcomings and weaknesses humbly confessed, not attempting to try and improve himself or to make himself any better, but just casting himself into the Lord's hands as he was, utterly abandoning, surrendering and giving himself and all he was, or had, or hoped to be, to Jesus for ever and ever, and as he did this such a holy calm came into his soul now he knew that his all was on the altar, and henceforth he belonged to Jesus only, for time and eternity.

He said that, as a result, the next day the house-keeper of the building in which he and his family lived was saved, also several others near by, and since that memorable night it has been the commencement of never-ending blessings to himself and others.

WE ARE HIS TEMPLES

—clay vessels to contain His glory (II. Cor. iv. 7). The clay itself remains mortal even after He has entered in His fulness, because it was born in sin. But because the sinful clay has been sprinkled with atoning Blood, like the earthly Tabernacle and Temple of old (Heb. ix. 21; II Chron. vii. 1), through our personal acceptance of the Saviour's sacrifice on our behalf, His Spirit will now indwell, empower and use us, accounting us clean vessels unto Himself.

Jesus said, "He is not only with you, but shall be within you," so it is no longer I who live, but Christ who liveth within me, and if we have really handed over the government of our lives to Him and are surrendered wholly to Him, then it is He who does the work and not us. Oh, the joy of this blessed "exchanged" life; His faith is mine, His love is mine, His peace is mine, so I simply appropriate the living Christ within me, and He becomes all I need, for has He not said, "My God shall supply all your need according to His riches in glory by Christ Jesus." God is

WAITING FOR SURRENDERED LIVES

through whom He can work and pour forth His rich blessings on mankind. Our greatest enemy is ourselves; we hinder the work of God. Oh, when will we see our nothingness and emptiness, and know that we are nothing and never can be anything apart from Him. Has He not said, "Without Me ye can do nothing," and, "A man can receive nothing except it be given him from heaven," and also, "For

in Him we live and move and have our being." Why then can we not accept the fact and in deepest humility hand ourselves and all we have, and are, and hope to be, over to Him, and let Him have His way with us? For after all we are helpless, it is He alone that saves a soul, heals a body or baptises in the Holy Ghost. But what a glorious luxury to know we can have a Christ to indwell our hearts by faith, to whom we can turn under all circumstances, and to know

we have a Christ greater than the moment's need, a Christ who has in Him more than we shall need either in time or eternity, and all we have to do is to appropriate that which we need by faith and He becomes that to us, for "greater is He that is within you than he that is in the world." So, beloved, in this "exchanged" life, victory is certain, because we are depending upon the Christ within us and not upon ourselves.

God is Still on the Throne

Mrs F W S

Mrs F. W Suffield

1 Have you start-ed for glo - ry and hea - ven, Have you left this old
2 Burden'd soul, is your heart grow-ing wea - ry, With the toil and the
3 You may live in a tent or a cot - tage, Un - no - ticed by
4 He is com-ing a - gain, is the prom-ise To dis - ci - ples when

world far be - hind, Is the Spi - rit, your heart now in - dwell-ing,
heat of the day; Does it seem that your path is more thorn-y,
those who pass by; But a man-sion for you He is build-ing
He went a - way; In like man - ner as He has gone from you,

Can you say "Praise the Lord, He is mine," Have the ones that once
As you jour - ney a - long on life's way? Go a - way and in
In that beau - ti - ful ci - ty on high; It will out - shine the
You will see Him re - turn-ing some day, Does His tar - ry - ing

walk'd on the highway, Gone back, and you seem all a - lone? Keep your
so - cret he - fore Him Tell your grief to the Saviour a - lone; He will
wealth and the splen - dour Of the rich - est on earth we have known; He's the
cause you to won - der, Does it seem He's for - got - ten His own? His

eyes on the prize, for the lone in the skies, God is still on the throne,
light - en your care, for He still an - swers pray - ers, God is still on the throne.
Arch-i - tect true and He's build-ing for you; God is still on the throne.
prom-ise is true, He is com-ing for you; God is still on the throne.

D.S. prom-ise is true, He will not for - get you, God is still on the throne.

Bible Study Helps

THE PURPOSE OF CHRIST'S COMING.

For the Son of Man is come to seek and to save that which was lost (Luke xix. 10)

Introduction:

The historic setting, preceding the utterance of this text, is very familiar. Jesus had been passing through Jericho for His last time, when, under peculiar circumstances, he had met Zacchæus, a rich tax-gatherer; the result of which meeting was that the latter heartily turned to God, renounced his sinful life and made restitution for his past sins, as far as it was in his power. Just then, in the hour of Zacchæus' public testimony, Christ unfolds to him and the people gathered around, the great mystery of His presence on earth.

1. The fact of His coming ("The Son of Man is come")

- 1 It was foretold (Isaiah vii. 14).
- 2 It was fulfilled (Matt. 1:18-25)

2. The object of His coming ("To seek and to save")

- 1 To seek the lost (by incarnation, God reaching down, Heb. ii. 14).
- 2 To save the lost (by death and resurrection, Rom. iv. 25; Titus ii. 14)

3. The necessity of His coming ("the lost")

- 1 Man's first transgression (Rom. v. 12, 18, 19)
- 2 Man's consequent depravity (Rom. iii. 10)

Conclusion:

The opportunity was thus given to all to turn to the Light and embrace the Light that they may be "children of the light", or to turn from the Light and walk in the ways of darkness to an eternity of "the blackness of darkness for ever"

THROUGH JESUS CHRIST OUR LORD.

- 1 "We have peace with God through our Lord Jesus Christ" (Rom. v. 1)
- 2 "We are alive unto God through Jesus Christ" (Rom. vi. 11. I John iv. 9. John xiv. 19)
- 3 We have "eternal life through Jesus Christ our Lord" (Rom. vi. 23)
- 4 "We joy in God through our Lord Jesus Christ" (Rom. v. 11)
- 5 We have the peace of God through Christ Jesus (Phil. iv. 7, John xiv. 27)
- 6 "We have access . . . unto the Father through Him" (Eph. ii. 18)
- 7 "We are more than conquerors through Him" (Rom. viii. 37, I Cor. xv. 55-57)
- 8 "To God only wise, be glory through Jesus Christ for ever Amen." (Rom. xvi. 27)

CHORUS.

God is still on the throne, and He will re-mem-ber His
God is still on the throne,

own; . . . Tho' tri-als may press us and bur-dens dis-tress us, He

ne-ver will leave us a-lone; . . . God is still on the
God is

thrust, And He will re-mem-ber His own; His
still on the throne,

D.S.

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Bible Study Helps (continued)

PERFECTION OF THE LORD JESUS.

In Him was no sin.
"And ye know that he was manifested to take away our sins; and in Him is no sin" (1. John iii 5).

He knew no sin.
"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor v 21)

He did no sin.
"Who did no sin, neither was guile found in His mouth" (I Peter ii. 22).

He was without sin.
"For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. iv 15)

And yet He His own self bare our sins.
"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed" (I Peter ii 24)

THE SUFFERING MESSIAH IN ISAIAH liii.

- 1 The Victim of the Cross (vv 1-4).
- 2 The Purposa of the Cross (vv. 4-6).
- 3 The Death of the Cross (vv 7-9).
- 4 The Triumph of the Cross (vv 10-12).

Concise Comments and Interesting Items

Among the curiosities of the Bank of England may be seen some ashes, the remains of some banknotes that were burned in the great fire of Chicago. After the fire they were found and carefully put between boards and brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!

The Bible and Science are frequently said to be in conflict. A correspondent of the "Christian" gives the following striking statement:

"I was brought up to worship the modern god called Science, and as a logical outcome of that training I became an agnostic. Side by side with this training in the secular schools I was taught the truths of salvation in the usual manner, but being of a logical turn of mind I could not square the Bible with the teachings of science. After years of patient study and investigation, I have found that the Scriptures are true. Christians should take heart and note that the Bible can be maintained as scientifically accurate, and that modern science really has no case against the Book. Make no mistake about it, there is a real controversy between science and the Bible."

Wickedness is being added to wickedness in Russia. Much attention has always been given to the young, to their great loss, by Russia's atheistic revolution. A recent order reads, "The teaching of any form of religious belief in State, public, and private teaching, and educational establishments is prohibited." Religious associations may not organize for children, young people, and women special prayer or other meetings, or generally meetings for Biblical or literary study, sewing, working, or the teaching of religion. So that children cannot even have a prayer meeting.

More about Spurgeon is appearing in a current periodical. We notice one amusing misprint. The "d" has accidentally been dropped from a word intended to be "crowds." The

sentence reads, The crows used to gather at three o'clock for 6.30 service, and frequently as many people were locked out as got in."

There are, however, some splendid items in the article. Preachers will be interested and instructed by this:

"A good brother had taken his small boy to hear Spurgeon. He had impressed on him beforehand that he was the greatest preacher in the world. They managed to get a seat in the first gallery, and from the moment the preacher came on to the rostrum, that boy never took his eyes off him. When they came out after the service, the boy said to his father, 'I know how to be the greatest preacher in the world. You take a chapter from the Bible, and you just tell the people what is in it, so that they can all understand.'"

A new verse has been suggested for an old hymn. We could well read it and hide it in our hearts every Saturday night:

Get up, get up for Jesus,
Ye soldiers of the Cross,
A lazy Sunday morning
Means certain harm and loss.
If Christians on a week-day
Begin their work at seven,
They surely could on Sunday
Start worship at eleven.

"It is better to do a little with prayer and in the Spirit than to be busy with many things in your own strength."

There are everlasting glories awaiting those who are faithfully bearing the cross now! Toil onward on the path of sorrow and pain. The day is nearing.

Creator—Upholder—Inheritor

By Pastor P. N. CORRY

IN the first verses of the Epistle to the Hebrews three mighty facts are told us of the Son of God. He is the appointed Heir of all things, He created all things, and He is upholding all things (Heb. 1:2, 3). Creator, Upholder and Inheritor (see also Col. 1:16, 17). This Son is all that God is, the brightness of His glory, and the exact expression of His substance. Words cannot do more or go higher to express the identity of God with Christ. We here come to a place where we cannot divide the Father, the Son and the Holy Ghost. You might as well try to split a sunbeam. Perhaps you imagine that you have done so when you hold that prism in your fingers, for the light is divided into three colours: yellow, red, and blue; but you have not. What you have seen is the composition of light, but you have not divided it—the sun still shines. So with Deity and the One who has spoken. He is the exact expression of God and He is God.

When we turn to Genesis 1, to read more of the wonderful Creator, we find God in tri-unity working to create. He commanded and it stood fast, spake and it was done, and, bless His Name, He has been speaking again—He has spoken to us. All Scripture combines to shew us that the Son is the Creator of the worlds, the Divine Word through whom all things were made, the One who laid the foundation of the earth, and whose fingers formed the heavens. For delicacy of workmanship as well as completeness there is and can be

NOTHING TO COMPARE

with the work of the Son of God. Moreover, He has not left these worlds to roll along upon their own and to run down, as many would have us suppose. Laws there are governing their movements, but He that governs those laws is Himself the Upholder of all things. By Him who is the image of the invisible God and the Word of God, all things are kept by the Word of His power (Col. 1:17; II Peter iii:5-7). When He shall speak the word the earth and the heaven shall flee away (Rev. xx:11), the Son has but to say, "Go!" and there shall be found no place for them. It matters not what rulers or powers people say uphold this world of ours—I know that He commanded and they stood, that now He keeps them, and that one day this same word shall order their removal. He is the key of it all. So you can go to bed to-night without fret or fear. The same One who saved you is the One that is not only keeping you but all the great worlds rolling through space besides. Vast orbits, mighty hosts, gigantic worlds and millions of stars. If He guides and keeps them better than any metropolitan policeman in a traffic block, you never need to worry that the sun will not shine or that He will fail you, for they are kept to be His inheritance just as you are. God's creative power put things in their order, keeps them in their order, and will not speak the word of dismissal until their glorious purpose is fulfilled. Now

if He can do that for worlds, and for the universe, why do you tremble when you come to think about your puny self? But you say, "It is different." No, it is not, for just as He is the Creator, the Upholder, and the Inheritor of all things, so He is of the weakest child of God in his new life.

THE NEW LIFE RECEIVED

at regeneration is His own creation. Turn to the words of the Psalmist in Psalm li:10, "Create in me a clean heart, oh God." The Hebrew word *bara* which is here used means to create without the help of existing material, and is the same as the word used in Genesis 1:1—created out of nothing by the power of His spoken Word. The psalmist knew better than to ask for his old heart to be patched up, nothing but a new creation would do, and in the same way we are new creations in Christ Jesus. The same power that made the worlds made the sinner into a new creation (II Cor. v:17; Gal. vi:15). The new birth is something greater than we have ever imagined, it is nothing less than the Lord of glory, the Son, the Creator, who commanded the light to shine, shining in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. iv:6); and we are now His workmanship, created in Christ Jesus unto good works which God hath before prepared that we should walk in them (Eph. ii:10). He who controls the stars, controls your life and orders it as surely and as certainly as the path of the planets. The sustainer and upholder of all things is the One who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding great joy (Jude 24). The ordered life of the Christian is but the reflection of the heavenly order of the universe, and the mighty Sustainer of the hemispheres stoops to be the Keeper of the weakest child of God.

Moreover, He who is the Heir of all things is sustaining you for a purpose, and that purpose is because He has an inheritance in you. Turn again to Ephesians i:18, and pray that

THE EYES OF YOUR UNDERSTANDING

being enlightened, you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. The day is coming when He shall reign in dominion, authority and power, when the earth shall be full of the glory of the Lord as the waters cover the sea, when all bondage shall be broken, all the curse removed, and that reign begun wherein He is going to shew the exceeding riches of His grace in His kindness toward us through Christ Jesus, and admired in all them that believe (Eph. ii:7; II Thess. i:10).

This is the great and gracious One who has spoken in these last days. No wonder it is no partial revelation, it is full—too full for some of us.

What has He done besides speak? He has made purification for our sins. See the vision He gives

us! The Creator of the world, the Upholder of the world, the Hear of the world is the One who has made purification for our sins, and "sat down" on the right hand of the Majesty on high! The Creator is thy Saviour! The

ONE WHO UPHOLDS THE WORLD

is thy Saviour! The One who is King of kings is thy Saviour, and the One who shall reign has made purification for our sins. Glory to His Name! What a wonderful Saviour! What a great salvation!

He who made the world stoops to the manger at Bethlehem, that He may make sinners into children of God He who is the power of God, upholding all things, laid aside everything, stripped Himself, became obedient to the death of the Cross, and died a felon's death to save the sinner from the second death.

No wonder the earth heaved, the sun veiled his light, the rocks were rent, and the powers of heaven were shaken on that afternoon! But, thank God,

He has not only made purification for our sins, He has sat down because there remaineth no more to be done to put them away for ever.

Do you think He would sit down if there was anything left to do? Do you think He could sit down and leave it half-finished? Did He as Creator say, "Let the seas bring forth, and now I will wait before I do any more" Do you think He dropped tools just the the clock struck? There was no stopping until the seventh day, until the work was finished It was only when it was completed that God rested from all the work He had done

When the mighty Creator took His seat in the heavenly places above all principalities and powers, you can rest content that the work of salvation was done—finished!

This is the mighty Warrior who has completed the work, and woe unto any that turn away from His spoken word, the Gospel; for how shall we escape if we neglect so great salvation?

The Bible

By EDITH STEDMAN

"Thy Word is a lamp unto my feet, and a light unto my path."—Psalm cxix. 105.

What should we do, oh Father,
Without Thy Word to cheer;
To lighten up our pathway,
Where all seems dark and drear;
To help us to look upward,
To guide us on our way,
To keep our wayward footsteps
From going far astray?

What should we do without it?—
The Word of life and peace,
That bids the weary warfare
Of sin and sorrow cease;
That shews the heavy-laden
A sure and perfect rest,
Where they may lean for ever
Upon a Saviour's breast.

What should we do, dear Saviour,
Without Thy Word of love,
That points us to the mansions
Thou hast prepared above?
Prepared for those who love Thee,
Who serve Thee here below,
Though poor and mean the service
Our willing hearts would shew.

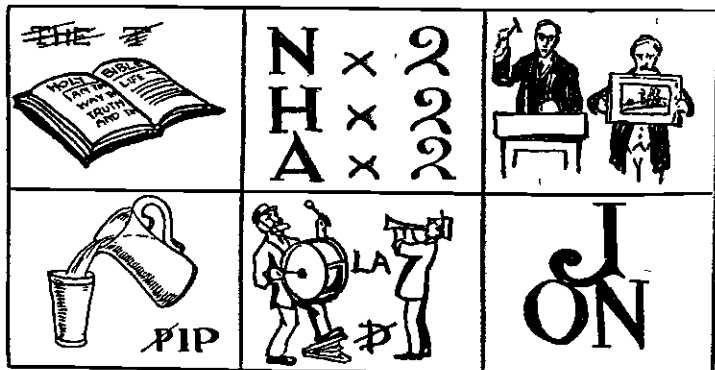
We could not do without it:
It is our only guide
To lead us guilty sinners
To Jesus crucified.
For every precious promise
And message it contains
Will be our hope and comfort
When nothing else remains.

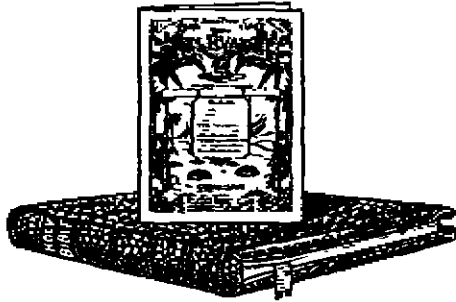
Children's Bible Educator

Each diagram represents the name of a person or place mentioned in the Bible Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elm Publishing Co, Ltd, Park Crescent, Clapham Park, London, S W,4

Answers for March 14th Miletus, Simeon, Caleb, Pul, Bethel, Rameses

Names of first twelve with correct answers: Eunice Coates, Arthur Siemming, Mabel Peden, George A Brown, Amy Gale, Brenda Hurst, Beatrice J Werren, Violet Paine, Beryl White, Violet Brett, Hubert Phillips, Edith Gregory.





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys.

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Baptism

To THE ever-enlarging Foursquare Gospel family this word contains a familiar and friendly ring. It is full of precious and priceless spiritual suggestion. Those shining waters of witness into which we enter at baptism eloquently attest the decease of the old and the birth of the new. In their gleaming depths the believer is buried in figure, and from those waters he rises in triumphant union with the great Warrior-Victor of Calvary. *Immersion means identification*—the acceptance and application of the principle of death to all that refuses the rule of Christ. "He that is dead is freed!" The believer emerges from his grave of the past to a life of liberty—unfranchised by sovereign grace—the law of the Spirit of life in Christ making him free from the law of sin and death.

To so many baptism represents merely the demand of denominational dogma—it simply and solely expresses the will of the church—a condition of membership, upon which in some cases she insists. How much more exalted becomes the conception of this Christian ordinance when viewed in the light of a Divine command. When the candidate enters the waters under the constraint of a deep desire to please his Lord. To those who thus intelligently and wholeheartedly participate in this Divinely instituted ordinance, there must ever remain the most blessed and fragrant memories. To many it means a marked

transformation in their life and character—a deeper and closer walk with God—a clearer consciousness of His will.

It is well to emphasise the fact that real scriptural baptism must follow and not precede conversion. "Believe and be baptised" is the Divine order which must not be reversed or revised. The waters of immersion greet the new covenant believer on the very threshold of the Kingdom; from the Cross of deliverance the emancipated one should step right into the baptismal pool. In view of all this we are happy to note that the Royal Albert Hall is, for the second time in its history, to be the scene of a great baptismal service, when on Easter Monday numbers of God's children will obey the inspired Word, many of whom, doubtless having recently accepted Christ as their Saviour, are now eager to follow Him in this way. What a magnificent testimony this will provide! and what a splendid setting this spacious hall will furnish to such a heart-moving and God-honouring scene! We foresee a tremendous triumph for the dear old evangel of the Cross.

* * *

The Bible and the Press.

TWENTY or thirty years ago articles in the daily press about God and faith would have seemed very much out of place, but a change has come over the attitude of the great secular press toward spiritual matters, and now it is a common thing to see articles and series on these all-important subjects given much publicity. In addition to this, regular features appear in some of them dealing with the things of God. One for instance, has a daily paragraph giving opinions of its readers on the "most beautiful passages in the Bible." Some of these quotations are choice gems from God's Treasure Chest and are a delight to read in the columns of the secular press. While we would not advise our readers to build their convictions upon the opinions of press writers, we do rejoice when the Word of God is being given publicity. Every means by which the Word of God is brought to the notice of the people of our country is interesting to those whose delight it is to exalt the Bible as offering the only solution to the problems of the present day. We are living in changing times, and it is refreshing to see that in spite of all the criticism and derision which is being poured on the Word of God by the sceptics, there are many thousands in our country apart from the evangelical movements who still hold the Bible in high esteem.

There are many missionaries in distant lands who would more than appreciate a copy of the *Elim Evangel* every week. Already we have quite a number of names and addresses on our waiting list. How many of our readers will volunteer to subscribe for a missionary? The subscription is 10/- for one year (post free). If you so desire, we will send you the name and address of the missionary for whom you subscribe. Gifts of a smaller amount are also welcomed for this purpose. Please write to the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4

A True Story from Russia

IN the district of K—, a man and his wife were converted to the Lord, and they decided, that whatever it might cost, they would purchase a Bible. They wanted the Book of life at any price.

In the great evangelical church of the village six copies of Holy Writ were to be found, but nobody was willing to sell his copy. The couple heard of a miller, living far from their village, who had a Bible. The following day the brother put his horse and cow, the only animals in his possession, before his wagon, loaded four sacks of wheat upon the latter, and made his way to the miller, in order to get, if at all possible, the precious Book. He reasoned within himself, "If I can only get the Bible, I'll give him the four sacks of wheat."

The miller was a man of this world, who, according to the Word of the Lord, was "wiser than the children of light." He soon

UNDERSTOOD THE SITUATION,

and during the conversation over a cup of tea he said to the brother, "Yes, I have a Bible." But, being a business man, he decided to make capital out of the brother's love for the Book. "Look here," he explained, "I had a great deal of trouble to get my Bible, it has cost me much. I had to travel very far and the journey was dangerous, and I had to pay a high price. No, I am not going to sell you my Bible."

The brother was in great distress because the miller would not give way even when the fourth sack of wheat was offered to him. At last the miller seemed to think of a good plan, and said: "Is that your

cow outside in front of the wagon?" "Yes," replied the brother rather alarmed, "it is my cow." Said the miller, "Now, if you like, I'll compromise. Let me have your cow and I'll give you the Bible!"

The poor man grew pale when he heard the shameless proposition. He thought, "I have four little children at home, and the cow is my only means of feeding them." "No," he said, "that I cannot do; I must provide for my children." "Just please yourself, I only thought to oblige you," replied the miller with a smile.

Thus our peasant brother turned distressfully home, and told the story to his wife. A battle raged in the souls of the good couple. They wanted the Bible,

BUT THEY NEEDED THE COW.

A few days passed by, and the peasant asked his wife: "Tell me, dear. Which is to go, the Bible or the cow?" The woman began to weep, and then said, "I agree, let the cow go." "Good," replied the man, "the Lord will provide a cow for the children."

On the morrow off he went taking his only cow to the miller, and with joy returning with the longed-for Bible (*Fur Alle*, "For All").

Reports coming to us from Russia shew that the above story is true. In the midst of the dense darkness of unbelief, persecution and misery, the Russian believers are steadfast and vigorous in their work for their Master and King. Russia is a melting pot, not to destroy but to purify and glorify the immortal image of the Saviour in those who trust and follow Him to the end.

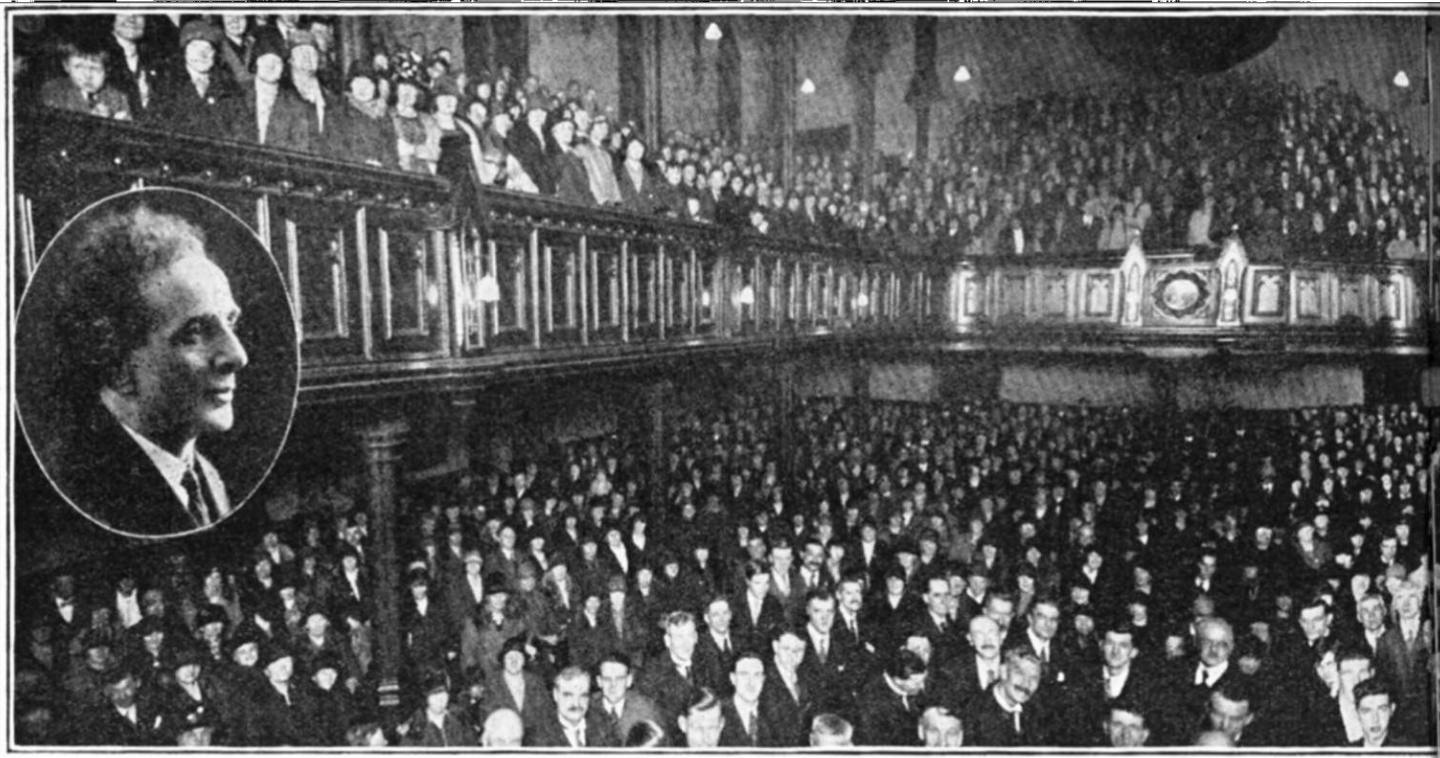
Wealth v. True Riches

By Pastor P. N. CORRY

A LONDON evening paper recently published a letter from a noted stockbroker, interested in U.S.A. and Canadian stock, to his clients giving them advice as to their future investments. In it he says, "England is much more than temporarily depressed, and we are some way down the road of a long decline, at the end of which we shall find our relative industrial position entirely different from what it was in the nineteenth century. . . . On the basis of this I would sell the shares of almost all British industrial companies." He then draws attention to the economic and climatic advantages of the United States and Canada and advises people to invest in the securities of those countries. As the motive for such industrial gambling he gives this as his reason: "*Wealth is the main objective, the pace will be hot, and the profit high.*"

So once again the "get-rich-quick" will rush to finance many immature commercial schemes which look enchanting enough across the width of the Atlan-

tic, and get burnt for their pains. How like the world with its worship of mammon and its lust for power. Wealth is the main object, profit the goal; and though some lose all in the heat of the fight, the lucky ones will rejoice that their gamble has been successful. Such sentiments blatantly expressed leave the taste of blood in the mouth, the feeling of hellish bitterness in the spirit, and of indignation in the heart of every Christian. Thank God that we are able to lay up treasure in heaven where no stockbroker can lower its value, or unscrupulous syndicate smash its credit, and where thieves cannot break through and steal (Matt. vi 19-21). The Lord of glory who Himself became poor, that we through His poverty might become rich (II. Cor viii 9), has assured us of the profit that is accumulating, and His Word has never been broken yet. Do not pay attention to those that would set the pace with selfish gain as the goal, but take heed to the Lord Jesus Christ and be rich indeed (Luke xii. 16-21).



THE CITY TEMPLE.

A section of the great crowd that packed the City Temple, Elm's Scottish Headquarters at Glasgow. Principal George Jeffreys and the souls were saved, many healing miracles wrought, three hundred candidates immersed in water, and over one hundred baptised in the born-again persons have attended some of the hallowed communion.

The Revival at the City Temple, Glasgow

Closing Days of Principal George Jeffreys' Campaign

By Evangelist R. E. DARRAGH

NEVER shall we forget the closing days of the Glasgow Campaign. Surely the Lord had visited His people in a very special way. Sometimes we could only weep before Him as we witnessed His wonder-working power, at other times our hallelujahs would roll like thunders, and we would praise Him for answering the prayers of His people, and giving us such a glorious outpouring of His Spirit.

THE MINISTRY.

Someone asked as they looked upon the Temple, packed to its utmost capacity with such a happy rejoicing crowd, "What is the secret of this Foursquare Revival?" and the answer came from another

1. The Lord Jesus lifted up
2. An anointed ministry
3. The Bible believed
4. Results expected

And this is true of the Glasgow Campaign. The Lord Jesus was lifted up as the only One who could meet the need of the needy world. The ministry was certainly anointed with the Holy Spirit, for we have never heard Principal Jeffreys preach the Word with such power. Night after night he fearlessly pro-

claimed the truth and shunned not to declare the whole counsel of God.

He does believe the Bible, and expects its promises to be fulfilled, and they are fulfilled.

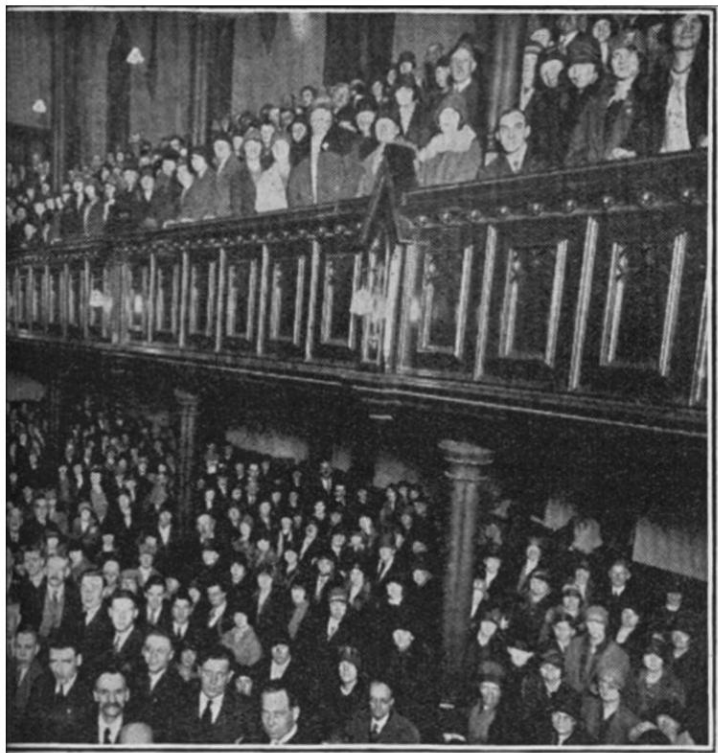
He also expects the signs promised by our Lord to follow his ministry, and they surely do.

SOULS SAVED.

What a joy it was to see souls saved. We watched fathers and mothers, husbands and wives, sons and daughters in every service entering in through the door of salvation until nearly 500 were inside, all rejoicing that sins had been forgiven and lives changed.

BODIES HEALED

Healings took place which caused the onlooker to exclaim "We are back in Bible days again." Testimonies were given by those who were healed of deafness, rupture, rheumatoid arthritis, neuritis, insomnia, bronchitis, lameness, lumbago, diabetes, sciatica, and skin disease, a hand which was useless was restored, a growth was removed,—the Lord Jesus proving Himself to an unbelieving world that He is the same to-day.



Revival Party conducted the opening campaign when over four hundred
by Spirit as the disciples were on the Day of Pentecost Twelve hundred
Services.

PENTECOST REPEATED.

Hundreds of spiritually hungry and thirsty Christians were to be seen wending their way to the prayer room to wait upon the Lord that their thirst might be quenched, and their hunger satisfied—all waiting for the fulfilment of Acts ii 4 and John vii 37, 38. And it came like a rushing mighty wind filling the place where we were assembled, and the glorified Christ began to baptise in the Holy Spirit until over 120 received as the Scripture hath said, and out of their innermost being began to flow rivers of living water. Pentecost was surely repeated.

GLADLY OBEYING THE LORD.

The baptismal service was one of the most striking meetings in our experience. Early in the afternoon long queues were to be seen eagerly waiting for the Temple doors to be thrown open. There were volumes of song rising from the waiting crowd. As we looked on, we did rejoice to know that not only theatres and the talkies can have queues, but the Glasgow City Temple with its old-time preaching of the old Gospel can have a crowd outside, greater than any theatre or cinema. When the doors opened, the building soon filled until it was packed. Aisles and steps, and every conceivable space was occupied, the candidates, numbering over 300, having to remain in the minor halls, until the time for them to pass through the waters. What a glorious sight to see whole families coming into the pool, all eager to obey their Lord's command, and to follow in His

footsteps, the joy of obedience to be seen written upon every face.

We have an old-time scriptural revival in the Glasgow City Temple, Church of the Foursquare Gospel—souls saved—great joy in the city—bodies healed—the signs following—rivers of living water flowing—converts baptised in the Spirit—converts breaking bread—converts immersed in water—and the end is not yet, praise the Lord!

Revival Scenes

P RINCIPAL George Jeffreys crowned his second triumphant revival campaign in the city of Glasgow with a deeply impressive baptismal service. He opened the City Temple, Elim's new Scottish headquarters, some weeks ago and has continued day after day figuring in scenes like those described in the Acts of the Apostles. The headquarters is firmly established and has become the Jerusalem of enthusiastic Foursquare Gossellers. Nearly five hundred souls saved have been recorded, miracles of healing witnessed, and within a few days, at the close of the campaign, over one hundred received the filling of the Holy Spirit according to Acts ii 4. Well over three hundred candidates passed through the waters of baptism in the newly installed baptismal font in the beautiful City Temple. The prayers of our readers are requested on behalf of Pastor and Mrs Gorman who are now in charge. The following are some of the reports which appeared in the newspapers.

BAPTISM OF 300 CONVERTS.

Impressive Ceremony in Glasgow Church.

Two thousand people attended a church on Saturday evening to witness the baptismal ceremonies of 300 men and women. This was done in a large galvanised tank in the City Temple, Glasgow.

Principal George Jeffreys, leader of the Elim Foursquare Revivalist Movement, was the chief participant in a service which was of extraordinary interest.

Large queues formed at the church door in Bath Street, and every available room and corridor under the church was thronged with men and women of all ages.

The white-robed converts entered the church by the back door, and stood in front of the pulpit, where the immersion tank had been placed.

The service was most impressive, as was the obvious sincerity of the converts. The 300 pilgrims passed through the tank where they were totally immersed.

During his visit to Glasgow three years ago Principal Jeffreys claimed that he had converted 1,500 people, and it was then that he decided to establish a branch of his work in the city—*The Daily Express*, March 10th.

BROTHERS' DRAMATIC REUNION.

Amazing Glasgow Scenes,

Wonder Cures.

Greenock Woman Healed.

The remarkable story of how two brothers, who had not met or heard of one another for nearly twelve years, came face to face in a Glasgow church to-night was revealed to a "Sunday Mail" reporter at the City Temple, Bath Street, where Principal George Jeffreys has, for some weeks, been conducting a revival campaign.

The brothers—one resides in Glasgow and the other in Greenock—had gone to India some years before the war, and had been the closest companions.

With the termination of hostilities they came to England and since then lost trace of one another.

During all these years they never met or even had news of one another

Both had been converted under the influence of the Elim Foursquare Gospel Alliance however. the one in the Glasgow mission and the other at Greenock, and they were to be baptised at to-night's ceremony

They were sent to the same dressing-room to prepare for the ceremony, and suddenly they came face to face

"Both appeared as if stricken dumb by the suddenness and unexpectedness of the meeting," an official said. "For a moment they stood, and then recognition flashed upon them at once, and they greeted one another with the utmost joy."

The vast congregation in the church soon learned of the strange meeting, and the reunited brothers were accorded a tremendous welcome.

Scenes of fervid enthusiasm were witnessed during the baptismal ceremony to-night. The church was packed in every corner, even the aisles being full, the worshippers numbering fully 1,600.

Those baptised by Principal Jeffreys numbered fully 300, and notable among the converts were a number of families, one of five persons, father, mother, and three children

A number of cases of healing were reported.

One young woman from Greenock told our reporter that until to-night she had been deaf

"I was sitting at the back of the church," she said, "and suddenly I found that I could hear. I was so overjoyed that I cried"

The service concluded with the singing of a number of hymn choruses, in which the whole body of the worshippers joined with the wildest enthusiasm—*Sunday Mail*, March 9th

PUBLIC BAPTISMS IN GLASGOW.

Two strangely different queues of people gazed at each other curiously across a Glasgow street on Saturday evening. One queue stood outside the King's Theatre—the other was waiting for the opening of the doors of a church

And the one queue saw as much drama as the other. For, a little later, the church interior witnessed astonishing scenes of religious "revival" fervour. Some 1,600 people crammed every seat of the building, overflowed into the aisles and even on to the pulpit steps, and made the roof echo with choruses, while they watched over 300 converts being baptised by total immersion in water in a tank below the pulpit

Scores of others had been turned away. The placard at the door had the notice, "Church full."

The church was the City Temple of the Elim Foursquare Gospel Alliance, and, standing to the waist in the water of the baptismal font as he plunged the white-robed converts below the surface one after another, was the preacher, Principal

George Jeffreys, a tall, black-haired young man, who is the leader of this movement, which he founded in Monaghan, Ireland, fifteen years ago.

The Smoke Screen.

He had made no appeal by emotional preaching. The fervour which ran overpoweringly through the huge congregation had been created before by a never-ending chorus of the Elim hymns

Four or five hymns, and one tremendous rendering of "The Lord's My Shepherd," kept the singing going unceasingly for an hour.

The singers—men, women, and children of all ages—had no need of books for their words, and their choruses went forth thunderingly from smiling faces. Several photographers' flashlights filled the church with smoke, and with upraised, waving arms the audience, still singing, answered the hymn leader's call to sweep the smoke out of the hall

When Principal Jeffreys ascended to the pulpit he did little more than sketch the significance of the baptisms which he was about to perform. "I am not baptising converts in order to make them Christians," he said "I am baptising them because they are already converted and have been made Christians"

Immersion Queues.

This climax of the night, the baptism by total immersion of over 300 people, intensified the spiritual atmosphere of the demonstration. Queues of men and women, and one or two children, appeared from the dressing-rooms at the rear of the church, all clad in white—the women in long robes and the men in tennis shirts and trousers—and passed in what seemed an unending file on to the dais in which was sunk the zinc tank forming the baptismal font. Principal Jeffreys stood there, waist-deep in the water, still wearing his preacher's black gown

The converts were mostly women, and most of them went forward to baptism with serious faces, though one or two smiled happily to friends in the huge audience

Sisters, brothers, husbands, and wives, sometimes whole families, entered the tank together and these family baptisms announced to the throng of watchers, called forth "Hallelujahs" and cries of "Praise the Lord" from all over the church

Occasionally too the preacher's voice would be raised to announce the baptism of someone who claimed to have been healed of sickness or disability

So it went on ceaselessly, while across the street another crowd contrastingly silent, listened to Sir John Martin Harvey in "The Only Way"

The baptisms were the first to be carried out in the City Temple (formerly St John's and Renfield Church) since it became the Scottish headquarters of the Elim Alliance recently—*Evening Times*, March 10th.

Sermons We See

I'D rather see a sermon than hear one any day
I'd rather one should walk with me than merely
tell the way.

The eye's a better pupil, and more willing than the ear
Fine counsel is confusing, but example's always clear
And the best of all the preachers are the men who live
their creeds,

For to see good put in action is what everybody needs.
I can soon learn to do it, if you'll let me see it done,
I can watch your hands in action, but your tongue
too fast may run

The lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you, and the high advice
you give,

But there's no misunderstanding how you act and
how you live.

When I see a deed of kindness I am eager to be kind.
When a weaker brother stumbles and a strong man
stays behind

Just to see if he can help him, then the wish grows
strong in me

To become as big and thoughtful as I know that
friend to be.

And all travellers can witness that the best of guides
to-day

Are not the ones that tell them but the ones who
shew the way.

A good man teaches, many men believe what they
behold;

One deed of kindness noticed is worth forty that are
told.

Who stands with men of honour learns to hold his
honour dear,

For right living speaks a language which to every-
one is clear.

Though an able speaker claims one with his eloquence,
I say,

I'd rather see a sermon, than hear one any day

The Fruit of the Spirit

By CHARLES A. SHREVE

Herein is My Father glorified, that ye bear much fruit —John xv. 8.

GOD is a Gardener. When our Lord Jesus Christ appeared to Mary after His resurrection, she thought He was the gardener. No matter what this incident may mean, we know that Jesus was ever about His Father's business, and His Father, He told us, is the Husbandman. He is in the gardening business for a purpose. A man who is a husbandman purposes a crop. God has sent His Son and the Holy Spirit into the world to raise a crop that shall glorify Him. Let us look at the various agencies that the great Husbandman is using.

POWER.

"Ye shall receive power, after that the Holy Spirit is come upon you" (Acts i. 8). One way whereby He manifests that power is through the supernatural gifts which the Holy Spirit distributes to the children of God. We read of our Lord Jesus Christ, "When He ascended up on high, He led captivity captive, and gave gifts unto men." The gifts of the Spirit are supernatural bestowments given to those who will yield themselves to Him.

IMPLEMENTS.

God gives implements to all His people whom He hires to work in His field. Our Lord Jesus said, "These signs shall follow them that believe, in My Name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark xvi. 17, 18). As we go and work in the vineyard, God furnishes the tools.

WORKERS.

The gifts of the Spirit which God gives to those who are willing to be co-workers with Him in His vineyard, are the implements with which we work in the orchard. They help to produce fruit. Every orchardist has to use the plough, the cultivator, and the hoe in order to get a crop. If he were to sit down and wait for the trees to bear good fruit, he would be disappointed. You have to plough and harrow and dig and fertilise.

TREES.

In Isaiah lxi. 3, God speaks of what He would do for His people through the gracious refreshing of His Spirit, "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." God loves the world, and He has put you in the world to be a fruit-bearing tree through the power of the Holy Spirit.

FRUIT.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. I have parted the boughs of the grapefruit trees in Florida and have been astonished to see

how a little stem could hold up such a great weight of four or five large grapefruit. In this passage God gives us a cluster of the fruit of the Spirit.

LOVE.

"The fruit of the Spirit is love." If your fruit is flavoured with love you will attract the passer-by. The Lord would have you so full of Himself that these passers-by will "taste and see that the Lord is good." God saved you there in order to plant you there to bear fruit for the passers-by. Your fruit shall be so pretty upon the tree, and give such a flavour to everyone that tastes, that they will call others to partake of the fruit. The tramps that come along the country road will rejoice to find such fruit. That is what God wants. This world is full of tramps, religious tramps, mental tramps, automobile tramps. Everybody goes somewhere.

Some Christians taste like pickles. They never sympathise with anybody. Their heart is never touched. They do not seem to desire to offer any love to the people. If somebody tastes of that kind of a Christian, he does not believe that his God amounts to much. But I know Christians who are full of the fruits of love. People come along and bite them anywhere and say, "That just suits me. It is the old religion." So God wants you to bear the fruit of love in abundance.

To you who are endued with power I want to say a word. Power will never do much in the spiritual realm unless it is mixed with love. Love is the oil that is needed to put in the midst of the works of the most powerful machine. Your power needs to be filled with love. You need to bear the fruit of love in order that the people will be able to get in touch with you. People will come where there is fruit.

JOY.

"The fruit of the Spirit . . . joy." Joy is a wonderful fruit. Oh, how we need people to be joyful in this world. Everybody wants to be happy. We want somebody that buoys us up. There isn't anywhere else in this world to find that supernatural joy but in a Christian. God hasn't any other plant that bears that fruit. God bears this fruit by His Spirit in the Christian who lets Him have His way with him. God wants you to be joyful. Yield yourself to the Spirit, and He will make you joyful.

You may be so quiet that you hardly ever say a word, but the Spirit will bear joy in you. People will know you have something they would like to have. They will say, "I would like to know what that little woman has in her soul. She is so full of peace and joy." It is the fruit of the Spirit. If you are bearing the fruit of joy you will find that somebody coming to see you and wanting to get that kind of fruit.

I will tell you how to be a missionary. Be filled with the Spirit and let the Spirit bear so much fruit

that it brings the limbs of the tree right down to the ground. God wants you to be like Joseph, a "fruitful bough, even a fruitful bough by a well, whose branches hang over the wall" (Genesis xlix. 22). Fruit-laden branches must hang over the wall that outsiders may get a taste of the fruit if they are to be attracted inside.

PEACE.

"The fruit of the Spirit is . . . peace" John Wesley got to the Lord because he saw a humble set of people bearing the fruit of peace in the midst of a storm at sea. True, deep-seated peace, is the fruit of the Holy Spirit. If you leave yourself in God's hands and let the Spirit have His way with you, you cannot help bearing the fruit of peace. You do not deserve any credit for it. You wonder how the people like the fruit. God knows what kind of fruit people need.

LONGSUFFERING.

Another fruit of the Spirit is longsuffering. The fruit does not spoil. You can put it on the train and let it go through the desert. The sun can come down on it but it never spoils. The Holy Spirit will make you longsuffering with your wife, your husband, your parents, with the old people and the young people. Let the Holy Spirit abide in you. Yield yourself to Him. God will keep you in the midst of trials, and the world passing by will say, "We want fruit off a tree like that."

GENTLENESS.

Gentleness is a fruit of the Spirit. Some people are harsh. But haven't you also seen people so kind that you felt if you ever had to be chastised you would rather have them do it than anybody else? You find some people who are able to perform their hard duties in such a gentle beautiful way that your feelings are not hurt about it. That is the gentleness that the Holy Spirit wants to bear inside you, a tree bearing the fruit of gentleness.

GOODNESS.

The Holy Spirit makes you good inside and outside. God not only wants a person to talk good but be good, just like a good orange, no spoiled places in it. You do not like to go a long way to get something to eat and find it is spoiled when you get it. God wants the Christian's fruit to be good, so that when anybody tastes of you they will get some of the best fruit of the Spirit in the way of goodness. Naturally you may not be any better than anyone else, but let the Spirit have His way with you and you will bear fruit like that.

FAITH.

Faith is a gift of the Spirit and also a fruit of the Spirit. God will cause you to have faith hanging all over you so that I can absolutely believe God after I taste of you. I have seen people who are inclined to hinder your faith instead of to encourage it. Let the Holy Spirit bear an abundance of faith in you and it will help me. I shall be able to make progress and believe God. A double light will fall upon His Word for me, bringing me a living faith, when I see you proving its promises. This will be to me the evidence of things not otherwise seen.

MEEKNESS AND TEMPERANCE.

Some people say that they do not want to be too meek or somebody will take everything away from them. They might steal all the fruit and throw stones on the tree, but you, by the grace of God, could bear fruit by to-morrow morning so that people could find plenty to eat on the tree. You say, "People pester me. Little boys worry me." That is all right. Don't let them worry you. Let the fruit grow on the tree and if the little boys want to knock some off let them do it. They just want to eat it themselves.

Perhaps some little boy will come and throw sticks into your tree and bruise a few peaches. What are you going to do? You say, "I am going to set all the bulldogs on him." I believe you are, I can hear them growl, I have seen Christians have bulldogs in their front gardens. A tramp comes along and gets frightened off. He tells all other tramps there is a bulldog in that man's orchard and nobody ever comes back to that tree any more. God will not be glorified, for you will not let people get fruit off your tree.

We ought not to be too careful of our feelings.

GALVARY'S FRUIT FELL—AND MULTIPLIED.

Let them throw at the fruit and let the fruit fall. Some people are coming down the road who cannot climb the tree, but can pick up the fruit from the ground. Many a time I have not been able to climb the tree, I have not been able to get anything which required any effort, but if I came across any Christians who had the winds of God blowing through their orchard and the trees were bending to the breeze and someone would knock the fruit off, I would pick it up, eat it and get well of my troubles.

Let us ask God to make us fruit-bearing trees to feed the world. There are more hungry people now than ever before looking for the real fruit of the Spirit.



Significant Signs and Rousing Reports

Many Miraculous Healings—Many Converts—Mighty Times of Blessing

IMPRESSIONS OF AN OBSERVER.

Gardiff (Pastor A. Longley) "I passed by the Cory Hall on Thursday, 27th February. The doors were shut as it was about an hour before the commencement of the service, but there were people outside waiting to enter the revival atmosphere of the Foursquare meetings. I have been very much impressed by the spiritual hunger exhibited by the people who weak by week go here long before the doors open, to feed upon the Bread of life. On this particular night, it was the Crusaders' first evening and more than 800 people were present to hear of and witness the power of Christ in the lives of the young. Sunday is a busy day, for after the midday Divine healing service active preparations for the evening Gospel meeting commence, ushers and stewards finding it a busy time preparing the platform. Everybody in the Cory Hall is praising God for the full and complete Foursquare Gospel. The expression upon the faces of the people, and the quietness which falls upon the congregation as the Pastor begins to preach the Word of God, shews that they expect something more than religion, and have experienced more than orthodox churchianity. It is evident they have been taught to expect great things from Christ who is the same yesterday, to-day, and for ever. In this place one receives the impression, more than in most places, of early apostolic zeal, fire, and reality. There is throbbing life, joy abounds, earnestness is written on the faces of the Crusaders packing the platform, everyone seems to be free, yet such inspiring reverence is manifest during prayer, and deep devotional feeling constrains the people to sing choruses of worship. Something more than the minds of these people is held. It is evident Christ reigns in their hearts."

CAMPAIGN BY PASTOR LEN JONES.

Rochester (Pastor R. Smith) Rich blessing is falling upon the Foursquare Gospel Campaign now being conducted by Pastor Len Jones here. Good numbers are attending all the meetings and at almost every meeting souls are deciding for the Lord, while a great thirst is upon the people for the fulness of the Baptism of the Holy Ghost. The tide of blessing is continuing to rise as we go to press.

MRS. STONEHAM IN NORTHERN IRELAND.

Belfast. Mrs. Stoneham recently paid a visit to Northern Ireland and her ministry was much appreciated at the Elim laboratories in Ravenhill Road and Melbourne Street, Belfast, as well as at Lurgan and Moneyslane.

STANDING FOURSQUARE.

Paisley. The assembly here is still pressing on from victory to victory. Mr. R. Duffy, the Glasgow evangelist is conducting special revival services for a few weeks, and the Lord is greatly blessing the ministry of His Word. The Paisley people have taken a decided stand for the whole Bible, as the inspired Word of God, and although Satan brings his forces against them, the Lord always raises up a standard of defence.

SPECIAL FOURSQUARE GOSPEL TRAIN.

Greenock (Pastor and Mrs. S. Gorman) Greenock still remains a stronghold of the Foursquare Gospel and in spite of adverse conditions, great interest is shown in the meetings and souls are being saved too. On a recent Sunday evening Pastor Gorman spoke on "The Unknown To-morrow." The uncertainty of life and its serious issues were portrayed in such a clear manner as to call for serious thought, and three decisions were made for the Master.

The following Sunday Mrs. Gorman gave the address speaking with boldness and power. At the close of the meeting two other seekers were registered. Preceding the Sunday evening meetings the men's prayer meetings are carried on with increasing zeal.

Saturday, March 8th, was another red-letter day for the Greenock assembly. The second "Hallelujah Foursquare Gospel" special train this year left for Glasgow, when about

140 of the Greenock saints passed through the waters of baptism there.

A weekly prayer meeting has now been established, and with the interest in the week-night Bible studies being maintained, we can look forward to the future, with high hopes, believing that God is going to bestow still greater blessings upon us.

CRUSADER CHOIR VISIT.

Bermondsey (Pastor W. G. Hathaway) Sunday, March 9th was a red-letter day in the work of the church at Bermondsey. It was the occasion of the visit of the London Crusader Choir. This special evening had been long looked forward to by the members and friends of the church and a hearty invitation had been smiling from a large poster outside, "Are you fond of music?" The service was commenced by Mr. Douglas Gray, the conductor, with one or two well-known hymns after which two of the visiting Crusaders led the congregation to the throne of grace. The Pastor then took over the service and presided throughout the evening. The singing of the opening piece, "Ready for the Fray," was indeed an inspiration and was beautifully rendered. The programme was then varied by a short Bible reading and other pieces by the choir and also some short but intensely interesting testimonies of God's dealings with its members. During the evening a new chorus "He's coming soon, O nappy day," was introduced by the choir and taken up by the congregation. The item, "Jesus of Nazareth," also



Pastor
W. G. Hathaway.

by the choir, was a striking introduction to an address by a Clapham Crusader on the subject of "Blind Bartimæus," which was listened to with rapt attention. The concluding item of the evening was "Abide with me," a fitting close to an edifying and enlightening evening. Expressions of delight and praise to God for the blessing of the day were upon the lips of the saints as they dispersed.

On the following Tuesday a special "World Crusade" Home and Foreign Missionary meeting was held, when the speakers were Miss Chung and Pastor Hathaway, the former dealing with foreign missions and the latter with home missions. A delightful time was spent with the Lord in going over the marvels of His handiwork and the wonders of His dealings in the preaching of the old Gospel. The blessing of the Lord is resting on the work in this centre.

GRIMSBY HEALINGS.

Grimsbey (Pastor W. F. South) The church was crowded on Friday, March 7th, when Evangelist and Mrs. Seth Sykes paid a flying visit previous to their Irish tour. Many who received blessing in the campaign here last November joined with newcomers in giving a warm welcome to our brother and sister.

The pie supper season seems to be at its height at many places of worship here, but the saints are unmoved, and are fully satisfied to feed "on the finest of the wheat!" Tuesday's prayer meeting proved to be bigger than ever. God's power was wonderfully manifested and there is certainly a "sound of abundance of rain."

Our procession of witness, bearing striking announcements and texts, regularly visits the busiest section of the town with the Gospel message. Seekers for salvation include an eighty years' old man saved during visitation, whilst God's healing power has been demonstrated in a number of outstanding cases. Flurd on the knee, bronchitis, and neuritis have been dispersed. The testimony of a sister well-known in the district whose healing has had to be admitted by many unbelievers is attached.

"I must testify to the wonderful way God has healed me. For some time I have been troubled with a hard growth on my face which eventually grew to such a size that I sought medical advice. The doctor informed me that an immediate

operation was necessary and I fulfilled an appointment with him for X-ray examination, owing to its urgency the operation was to take place at once

"In the meantime I was prayed for, and the growth began to disappear. Later, at my request, I was anointed according to James v. 14, and the trouble completely vanished. I called upon the doctor at the time appointed for the operation. He was astonished at the change and asked for an explanation. I could only point him to the Healer Divine who had done the work. Being on the face, many knew of the growth and are now realising the power of Him who is the same yesterday, and to-day, and for ever"—Mrs. Truman

SOUL-SAVING SCENES.

Hastings (Pastor H W Greenway) This church was visited on six recent Wednesdays by Principal Parker, whose lectures on the Book of Genesis, were much appreciated by the people, the congregations being swelled in numbers by

visitors from other denominations, and many were the expressions of regret when the closing lecture came.

Pastor and Mrs Greenway, exchanged pulpits with Pastor Le Tissier and Master Frank Allen, on February 16th, and we rejoice to report that God blessed the ministry of His precious Word in the salvation of two souls, and two backsliders who signified their desire to return to God

Blessing followed the preaching of the Word on two successive Sundays, when seven more souls were added to the Lord

After being anointed and prayed over, a young woman was instantly healed of kidney trouble, another, a young man was instantly delivered from pain resulting from an old war wound

Truly the Lord has not forgotten to be gracious, and we rejoice that in this age of declension from the truth, and awful apostasy, we have a God who changes not, One on whom we can rely with perfect confidence, for He is mindful of His own blood-bought children.

A Little Disciple

THE following is written of a Sunday school scholar, Donald Thistle, who recently passed into the presence of the Lord:

"Though only five and a half years old, he shewed a keen interest in Divine things, and loved to attend church and Sunday school. During his illness he referred many times to some things he had heard at Sunday school. On one occasion, when speaking about getting well, he said that his last lesson was about a man with a withered hand, and how Jesus told him to stretch it out, and he was made well. Another time he spoke about the man who was let down through the roof of the house, because it was too full for them to get in at the door, and Jesus made him well—always adding, 'Jesus can make me well too'

"At times during his eighteen days of terrible suffering he would look up and say to those at his bedside, 'Are you praying for me?' When assured we were, he would look satisfied. Six days before he passed away, while in a semi-conscious condition, he sang through, 'Bring the little ones to Jesus.' and 'Jesus loves the little children everywhere.' His little heart seemed to be always dwelling on heavenly things, and he had faith that would put many older folks to shame.

As he neared the end, and his approach to the next world became more evident with every day that passed, he looked up into his father's face one evening and said, 'Daddy, I'm going to heaven to Jesus, and I'm going right now.' His father said, 'Do you think Jesus loves you better than daddy?' Donald said, 'Yes, Jesus loves me better than daddy.' For a moment it seemed as if he stopped breathing and had gone, but he rallied. During his last night on earth he said in the midst of his pain, 'Daddy, get the car and take me to church. I want to go to church, daddy' He lingered in the valley all night, but at 6.30, February 18th, his spirit was released and he went home to Jesus

"We have seen and known many children, as well as grown-up people, who have come down to death, but don't know of any who have left a clearer testimony, or to whom Jesus and heaven were more real, than to our little Donald. Many times the words of Paul were brought to our minds, 'Whom having not seen, ye love' Donald was passionately fond of his daddy and mother, but loving Jesus so much he was willing to leave them and go to Him whom he had not seen. May the little boys and girls who read this begin to-day to love Jesus and be ready when He comes."

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, March 30th. Matthew xxii 1-14

"He was speechless" (verse 12)

Freedom in the presence of God is only for those who have on the wedding garment of Christ's righteousness. To be in Christ means that we are in the favour of God we are in the Family Perfect love casteth out fear. Therefore in the presence of God we are not speechless, but we are in the place of holy, dignified converse with our heavenly Father. Praise God for freedom in His presence. He loves to hear us talk. He loves to listen to our prayers. The wedding garment destroys all distance and brings us into the place of perfect nearness. Have we got the wedding garment on? Then we have come into God's presence in the right way. We can abide in His banqueting house without fear. We can sit at the Lord's Table and rejoice in the Lord's presence. It is Sunday morning. Soon most of us will be wending our way to the Lord's house. We will sit in His presence, and talk from our grateful hearts. There is no fear of shrinking speechlessness. Our privilege will be that of family communion.

Monday, March 31st. Matthew xxii 15-33

"Ye do err, not knowing . . . the power of God" (verse 29). Multitudes go astray because they do not know the power of God. Evolutionists largely cling to their impossible theory because they do not know the power of God. If they knew the power of God they would know that there is not the slightest difficulty in God creating the earth just as Genesis says He did. There are many who do not believe in Divine healing. It is because they do not know the power of God. If they only knew the power of God they would not have the slightest hesitation in believing that God can by a miraculous touch destroy disease, and if necessary recreate the disease-destroyed organs. Men and women everywhere are going astray because they do not really believe in the power of God. Foursquare Christians do believe in God's power. We have seen it exhibited in such astounding ways that there is no doubt left in our hearts. The God who created us can recreate us—and in the fulness of time He will resurrect us. Nothing is impossible with God. We will therefore bring our daily problems to Him.

Tuesday, April 1st. Matthew xxii. 34-46.

"Thou shalt love the Lord thy God with all thy heart" (verse 37)

The One who told us to do this set us a perfect example. He indeed loved the Lord His God and Father with all His heart. It was a love that never dimmed for the slightest moment. It was a love always leaping out to His Father. It was a love of unspeakable satisfaction in the eternal perfectness of His heavenly Father. Christ loved Love. We are called to do the same. We are to love not with a part of our heart, but with the whole of it. How can we love thus? Only as the love of God is shed abroad in our hearts by the Holy Spirit. It must be God's own love loving through us. "Be ye filled with the Spirit"—then you will be filled with love. A baptism of power is a great thing, because it includes a baptism of love. Struggling to love will not increase our love. We must receive love by an act of initial faith, and then continue in love by acts of moment-by-moment faith.

Wednesday, April 2nd Matthew xxiii 1-13

"One is your Master, even Christ" (verse 8)

A Christian is free—yet not free. A Christian is a son—and yet a servant. A Christian has a Master—even Christ. Our freedom is only found in the circle of His will. A Christian cannot do what he likes. It is Christ's will, not ours, that must control. "I say what I like," "I do what I like," are statements that should never cross the lips of the redeemed. We should say and do what Christ likes. We stand for our liberty—but it is only the liberty which Christ gives us. Our Master has a plan for each one of us every day. To get outside that plan is to get into the place of disappointment and pain. Every morning let us seek our Master's plan—then carry it out. His plan is frequently not revealed all at once. But as we step forward into the hours of every day we become conscious of our Master's purpose for our life. Let us never forget that we have a Master—then we shall not waste our days in fruitless runnings to and fro.

Thursday, April 3rd Matthew xxiii 23-39.

"Blessed is He that cometh in the Name of the Lord" (verse 39).

The Lord Jesus Christ is coming. We believe He is coming soon. The Church expects Him. The Israelite is vaguely looking for Him. The world needs Him. Let us live in the light of His coming. Let us so love that if He comes during our lifetime we shall be found watching, waiting, working. Let the glow of His coming rest upon everything we do. Sun-

rise touches ordinary scenes into vistas of extraordinary beauty. Let the sunlight of His coming do the same. Let the commonplace things be done in the way we should do them if He were sitting by—watching. Yea, He is watching. It is well to remember that He is not only a coming Lord, but a companioning Lord. A thing worth doing at all is worth doing well. Shoddiness and careless shabbiness should not be known among the people of God. They will not be known if moment by moment we are influenced by the expectation of our Lord's return.

Friday, April 4th. Matthew xxiv 1-14

"Because iniquity shall abound, the love of many shall wax cold" (verse 12)

Love is like a fire. It can burn up—it can die down. Christ warns of the possibility of the decrease of love. We know the possibility well. We are all so easily influenced by surrounding circumstances. "Lord, it is my chief complaint that my love's so weak and faint," is the language of many a heart. Sin and ridicule hold hands as they untidely attack our love. Then pleasure and laziness unite together also and still further press the attack. The Devil is always striving to scatter the devotions of our heart. If our hearts can be pressed into a multiplicity of loves then the world, the flesh, and the Devil begin to get the advantage. We are to love the Lord our God with all our heart—then we are safe. Keep the heart fixed on God and then despite the abounding iniquity around our love will still be fresh and full.

Saturday, April 5th. Matthew xxiv 15-31

"For as the lightning cometh . . . so shall also the coming of the Son of man be" (verse 27)

When Christ returns to the earth to judge the world it will be an obvious coming. In His earth-coming He will impress the earth-dwellers with the glory of His eternal power and Godhead. It will not be a secret coming as when He comes to the air for His Church, but it will be a coming making a worldwide impact—fit preparation for a worldwide rule. We need not be disturbed by the multiplicity of claims that we hear around us concerning the presence on earth of a messiah. Such claims are false claims, and such messiahs are false messiahs. Few knew about the first coming of Christ—it was as the springing up of a hidden flower, the fragrance of which after many years filled the whole earth. But all will know about His coming to earth. In the past the Lord fulfilled Psalm xxii. In the present the Lord fulfils Psalm xxiii. In the future the Lord will fulfil Psalm xxiv.

Sunday, April 6th, 1930.

READING: I. Kings xix. 1-19.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "He that is faithful in that which is least is faithful also in much."—Luke xvi. 10.

THE MESSAGE OF SILENCE

TEACHER'S NOTES.

It seems strange at first to read that Elijah fled for his life, and that he ran away from a woman. But he is not the first servant of God who, immediately following a great spiritual mountain-top experience, has come down to earth again with a bump. Take Peter and John, one day on the Mount of Transfiguration, and the next day when they were come down into the valley, they find failure and demon possession that even disciples could not cast out (Luke ix 28-40). Again, Peter's "I am ready to die," and "I know not the Man" (Luke xxii 33 and xxii. 57), followed very closely upon each other. We all need to watch carefully our glorious times of victory, for if we do not take heed their reactions bring about our greatest failures. Do not run down or blame Elijah for running away, many a prophet has run farther and fared worse for less, and Jezebel was a tremendous foe to reckon with. She seems to have been the only other person in Israel besides Elijah who had any force of character though it was utterly given over to work evil. Ahab was like clay in the hands of his wife, and I Kings xxi. 25 sums up his character in a few words. If he wanted anything he was like a pampered pet and Jezebel was the leading spirit to get things done (see I Kings xxi. 4-7). It was no idle threat that sent the prophet running, but the queenly word of command that

would have been executed if Elijah had been found. Moreover the Lord did not stop him outside Jezreel as He did those disciples on the road to Emmaus (Luke xxiv 13-32), and Peter with his backsliding fishing party (John xxi 3-13), but kept him running until the Lord got him to the place where He could speak to Him alone at

Horeb, the Mount of God (I Kings xix 8-9)

The question, "What doest thou here, Elijah?" brings the prophet to himself. He wanted to die because he felt that he was a failure in that he desired to do so much and did not see it accomplished as quickly as he expected (verse 4). His answer is full of what he had done and what the nation were prepared to do to him. Then he stands before the Lord once again—back in the old place as a servant to receive commands, and just to do as he was told. The wind passed by, rending the mountains and breaking in pieces the rocks, but the Lord was not in the wind. Then the earthquake made the mountain quake, rock and reel, but the Lord was not in the earthquake. Then fire burst forth, but still the Lord was not in the fire, and it must have seemed that the wind, the earthquake, and the fire were just the kind of things Elijah would be delighted with. They would be akin to his own tempestuous spirit, a reflection of his fiery nature, the kind of thing he would love to work with and expect the Lord to work with, the very methods he would use with Israel if he had his way, and the Lord has to shew the prophet that there

are other means and other ways of doing His will besides these There is the

Voice of Gentle Stillness (chapter xix 12, R V margin).

It was so unlike anything that the prophet was used to, so unexpected, so abnormal to one of his disposition, but it did more than all the wind, the earthquake and the fire put together. Elijah was the sort of man to enjoy a good storm or a mighty blaze, but stillness like this that could be felt and could speak—this eloquence of silence broke him to pieces, and he wrapped his face in his mantle and stood before the Lord. Now again the same question presses upon his heart, "What doest thou here, Elijah?" and in reply to his excuses the plain command given is, "Go back,"—not to use the old methods of battle and contest, but to anoint future kings and to set apart coming prophets. Those thus chosen would punish in the long run, and he that escaped one would fall by the other until the judgment should be fulfilled. It was the long method, silent but sure, "the wheels of God grind slowly, but they grind exceeding small." Then to check the despondency of the prophet, and to shew him that he is not alone and that God still has His chosen band, the news of the seven thousand who have not bowed the knee to Baal is given. What an answer it must have been to the prophet who could

only think of wind and fire to take judgment upon Israel. He was not alone after all, he did not know everything, and God had other methods than those that had failed

APPLICATION.

The result of this mountain-top talk in silence can be seen to this day at the British Museum, for there close to the Black Obelisk in the Nimrod Saloon stands the stele of Saitmaneser III bearing silent witness to the subjection of King Ahab to these foreign foes. Many of us want things done quickly in a moment, and we weep and fret ourselves when it does not happen. Take heart! The Lord of glory who makes the oak to spring in quietness from the ground, or the mushroom to break the cement, will silently plan for thee (Zeph iii 17), and they will be none the less effectual plans because they have matured through long years instead of moments. Every boy or girl desires to grow up and become a man or a woman before their time. Schooldays are often dull days, yet we know that it is in these quiet times that character which is so necessary will be developed. Therefore do not expect too many earthquakes, or look for a superfluity of windstorms and fires—but persevere. And when tempted to turn and run away, remember that the counsel of silence was, "Go back,"—"Carry on!"

The Lost Ticket

TRAVELLING on one occasion from Launton to Weston-super-Mare, the following incident occurred

The train was one by which cheap market tickets were issued to Bristol, and amongst the passengers in the compartment in which I was travelling, was an elderly woman of a respectable hard-working appearance, who, before we reached our first stopping station, discovered, to her dismay, that she had lost her ticket.

Let us note here the resemblance between this woman without her ticket and you, my unconverted reader, on the journey of life.

In the first place, a ticket was absolutely necessary. She knew that, and purchased one before commencing her journey. So for you, who are travelling from time into eternity at the express speed of sixty minutes every hour, without a stop, a pass is indeed necessary, which will be honoured at the end of the journey.

Friend, have you such a pass? You have not. You are on the journey and must go on to the end, yet without a ticket! God says, "There is no difference, for all have sinned" (Romans iii 22, 23). Therefore you, my unsaved reader, are passing on to eternity with the guilt of your sins upon you. You have never come in true penitence and met with God at the only meeting-place between a holy God and a guilty sinner, viz, at the Cross, the "mercy seat," sprinkled with the "precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1 19).

I soon discovered that my unfortunate fellow-traveller had not only lost her ticket, but her purse also, that is, the means of paying her fare. So the sinner has not only forfeited all title to heaven, but is entirely without the means of purchasing or procuring it. Some appear to labour under the deadly delusion that they can by good deeds render themselves acceptable to God; in other words, they would buy what God declares He gives. For while the "wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord" (Romans vi 23). There must be life before there can be any works that God can accept. Man's way is to work to salvation—God's is to work from salvation. Man's remedy is reformation, God's is regeneration. Man says, "Turn over a new leaf" in the old book; God says "Have your name written in a new book altogether"—even "the Lamb's book of life."

Friend, is your name there? It will avail nothing to have it in a tectotal society, or even on a church roll. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev xx 15)



Now to return to the poor woman in the train. Seeing that she was in serious trouble about her loss, I ascertained the price of the lost ticket, and having offered to subscribe one-half of it, I soon collected the remainder from a few of the other passengers. I need hardly add that she was very grateful when I handed her what would enable her to pay her way to her journey's end and home again. Mark, she was on her journey without a ticket, and had no money wherewith to buy another. So the price was paid by others for her. She had no claim upon us. She did nothing to get it, it was given to her, and she gladly accepted it, because she knew her need of it.

How simply this illustrates the full salvation which the Lord Jesus Christ has purchased with His own blood, and now offers freely "without money and without price" to all.

Thank God it is written in the last chapter of His Word (verse 17), "Whosoever will, let him take the water of life freely." Reader, have you taken it? If not when do you intend to do so? Why not now? Now is the day of salvation.

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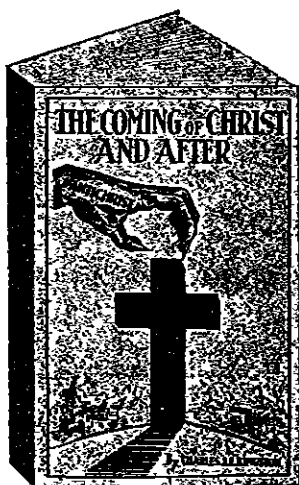
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