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The Elin Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XIV., No. 24

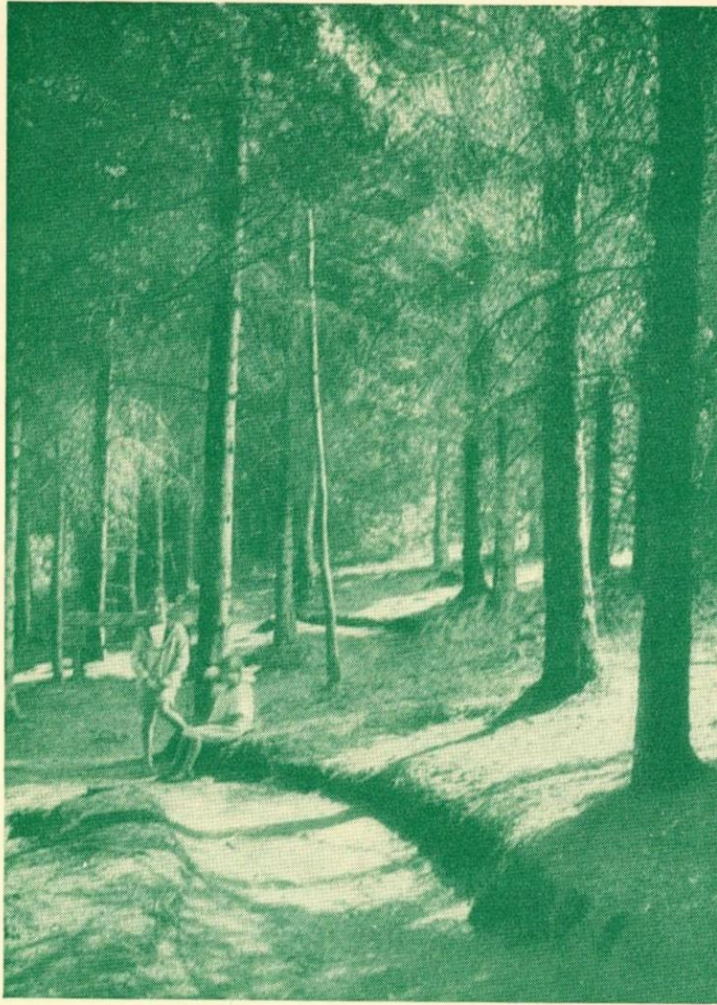
JUNE 16, 1933

Twopence

SAVIOUR

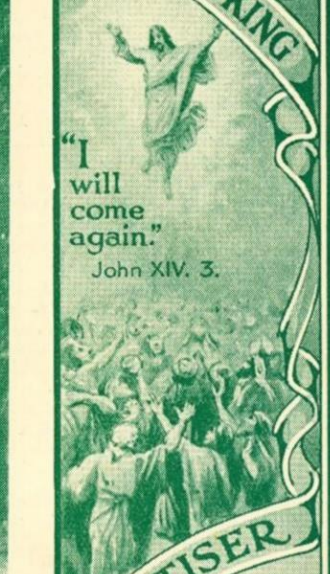


"I am come that they might have life."
John X. 10.



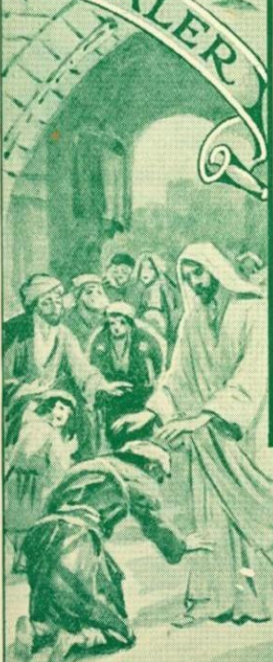
In the Hotel pinewoods at Caux, Switzerland, where Principal George Jeffreys is now conducting a Foursquare Gospel Convention

COMING KING

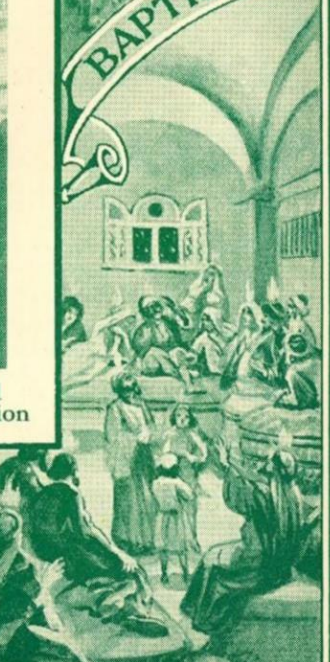


"I will come again."
John XIV. 3.

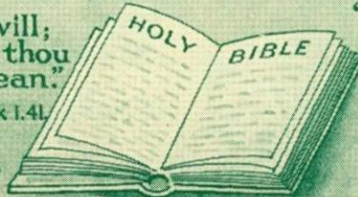
HEALER



BAPTISER



"I will; be thou clean."
Mark 1.41.



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIV. June 16, 1933 No. 24

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

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

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

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

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

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Readers of the 'Elim Evangel' who are not members of any Elim Church are invited to—

JOIN

the

FOURSQUARE GOSPEL TESTIMONY

and thus link up with this great Foursquare Gospel Movement

The badge of the Testimony (price 1/3) is obtainable by any member of any Elim Church from the local Testimony Secretary or Treasurer, or by any member of the Testimony direct from the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S.W.4

SEND FOR APPLICATION FORM TO-DAY!

REMEMBER!

September 2nd at the Crystal Palace

WATCH THESE DATES

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

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

CAUX, Switzerland. June 10—19 Foursquare Gospel Convention. Speakers: Principal George Jeffreys and Revival Party.

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

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

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

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

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

SUMMER BIBLE SCHOOLS

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

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

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

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

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 24

JUNE 16, 1933

Fridays, Twopence

Inheriting the Promises

By Pastor W. G. CHANNON (City Temple, Nottingham)

"When faith would lay hold on the promises, Satan rappeth her on the fingers, as it were, and seeks to beat her off."—Trapp.

ALL of us, I suppose, have had those experiences when some promise in the Book has seemingly leaped up before us in letters of flame, burning its way into the inner sanctuary of our hearts? It lent wings to the imagination—the fainting spirit was revived. Perhaps too our experiences tally in that ere many suns had set we wondered whether it was all a delusion. Our mood had been too credulous—too fantastical. The conflict continues. Well did Paul say, "Your faith should not stand in the wisdom of men" (I. Cor. ii. 5). With what cynicism the intellect gazes upon our staggering faith! Cold reasoning threatens to chill those struggling faith-flames. Once more, with much trepidation, we scan the sacred page. Yes! there is the promise exactly as in our mental reassurances we have reiterated it times without number. Again the promise becomes a vista through which at first we but dimly see a brighter to-morrow. Then as our thoughts fly apace, the vision becomes clearer; we weave new futures. Our friend is saved—that sickness, that disease has taken to itself wings, we shall know it no more—that long-felt need has at last been met. Despondency and despair are ours

no longer. Higher and higher we soar on the pinions of our imagination, present circumstances entirely suppressed, and we live as though in the experience of another. All too suddenly we are roused from this reverie. The cold curtain of printers' ink has rudely and unceremoniously dropped before our fixed gaze. Our hopes as though woven of sunbeams, are annihilated by

THE SHADOW OF THE CLOUDS

which still hang low in unchanging stillness. We were merely in the realm of phantoms.

The horrid reaction sets in with an avalanche of insidious doubt from the world of darkness. Is life

a hideous lottery? Perhaps, like the Psalmist of old, in our soul agony we cry, "Doth His promise fail for evermore?" (Psalm lxxvii. 8). Maybe you ask yourself a question which so many care-worn, struggling souls have addressed to me: "Surely I've faith enough?" It is neither wise nor safe to dispute the faith of that poor needy soul. Really as I contemplate their circumstances—confined to a four-walled prison, bound, not with chains, but with some loathsome disease, or, bearing some cross of which even the thought makes me shudder—I am conscious that their faith is infinitely greater than my own. This is how I meet that difficulty; slowly I repeat it, "That ye be . . . followers of them who *through faith and patience* inherit the promises" (Heb. vi. 12). Faith and patience are indissolubly joined together. They are a wedded pair, and cannot be divorced. Faith does not always bear away its prize at the first time of asking; forsooth ere long it would not be faith. And so whilst our faith remains uncrowned and our promise unfulfilled, we must endeavour to realise "that the trying of our faith worketh patience" (James i. 3).

In our fevered excitement we ask, Why this need of patience? "Steady patience is what you need, so that *after doing the will of God* you may get what you have been promised" (Heb. x. 36, Moffatt). As the hymn-writer has said, "Perhaps your part is not yet wholly done."

God prepares our blessings, we must prepare our hearts. Would it not be revolutionary to the most subtle imagination to conceive of the sun's diffusive rays creeping stealthily into a room, over the windows of which the shutters had been securely fastened? Neither then can God drop spiritual blessing into a heart where carnality lingers, or where there are

IDOLS SECRETLY ENSHRINED.

Yet it must not be supposed that the blessing which to our natural minds may often seem long overdue is a sure indication that we are unprepared. The guestchamber may have been both carefully and prayerfully prepared. I am left with one suggestion—to me a spring of joy, a source of comfort—the



Pastor
W. G. Channon.

punctuality of our God can never be debatable. Ponder these words, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii, 22). God has kept His word. The whole teaching of Scripture is pregnant with the same truth. Why did Abraham have to wait so long for Isaac? Why did he later stand with arm upraised and knife gleaming in the sun, ready to strike the deathblow at his darling, ere God intervened? Why did the Israelites have to encompass Jericho day after day before victory was theirs? Why did Jesus not come before He did? Why did the disciples have to wait so many days for the promised Comforter? Why—?

Have you tired of this monotonous repetition of questions? I hope so, for maybe you are now disposed to accept my statement that God is never too soon, and never too late. He is not slack concerning His promises. His blessings are never imperfect

or immature to the soul who waits. In His omniscience He knows the day, the hour, even the very second when His glory shall be of that superlative kind which is ever His due—in His love the precise moment when the blessing shall be most beneficial to those who have long supplicated His throne. Therefore, even though the shadows of doubt continue to flicker across our pathway, and foreboding fear threatens to cast us into the caverns of despair, let us keep a continual look-out across the dark horizon, that we may see the sun's golden arms gently lift the dark curtain of night, until all our sky is resplendent with the unspeakable glories which tell of desires fulfilled. The day when the shattering of long-deferred hope shall cease, and whilst our hands fondle the prize, we stand confused in His presence, longing yet not knowing how to give expression to the unutterable gushings of grateful hearts

Hold thy faith steady, be not afraid;
Jesus will keep every promise He's made.

The Lord's Prayer

By HENRY PROCTOR, F.R.S.L.

GOD alone could have conceived such a prayer compendium as that expressed in the Pater-noster, or as we term it, The Lord's Prayer. The disciples had come to Jesus desiring that He would teach them to pray, and this is how He taught them.

It is designed to be a model for all prayer, and it contains within it the expression of every want of spirit, soul, and body.

"After this manner therefore pray ye: Our Father which art in heaven" (Matt. vi. 9). Our blessed Lord Jesus has given us the very words we are to take with us as we draw near to our Father. We have in them a form of prayer in which breathe the freshness and fulness of the eternal life. So simple that a child can lisp it, so divinely rich that it comprehends all that God can give.

The words are the key of all prayer. The knowledge of

GOD'S FATHER-LOVE

is the first and simplest, but also the last and highest lesson in the school of prayer.

(1) Let us consider what it means to call God "Our Father." "If ye, being evil by nature, know how to give good gifts to your children, how much more shall your heavenly Father give [good gifts, and even the best and all inclusive gift of] the Holy Spirit to them that ask Him" (Matt. vii, 11; Luke xi, 13).

Think of all that the best of fathers might give, and then of the "How much more" of your Almighty Heavenly Father, whose Name and nature is Love. Thus by His giving and your receiving the prayer will be answered—

(2) "Hallowed [or sanctified] be Thy Name,"—especially such a Name as Yahveh-yireh or Jehovah-jireh (meaning, "the Lord will provide"), and that of Jehovah-Rophekha (meaning "the Lord thy Physician"), "who healeth all thy diseases," as well as forgiving all iniquities, in the Name which is now above every name, the Name of Jesus. There is

healing power in the very sound of His Name, which means Jehovah-Saviour (Heb.: *Yah-Shua*). It is the only Name given among men whereby we must be saved.

His is the Name under which all authority has been mandated in heaven and on earth. In that Name therefore we may cast out demons and heal diseases.

We are to do all things in the name of Jesus, even to eating and drinking. Thus we sanctify or hallow the Name, and even the very food we eat is made holy, because we give God thanks (I. Tim. iv. 5).

(3) "Thy kingdom come. Thy will be done on earth as it is done in heaven." Where His kingdom comes there will be no sickness. "The inhabitant thereof shall not say, I am sick" (Isaiah xxxiii. 24). And when His will is done on earth as it is done in heaven, there will be no more sin and sickness on earth than there is now in heaven.

The present Prince of Wales said when three years of age, "When I am king there will be no sin in my kingdom." This aspiration will only be fulfilled when "David's Greater Son" shall

REIGN OVER ALL THE EARTH,

when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ (Rev. xi. 15).

(4) "Give us this day our daily bread," or, our bread for the coming day. This is a prayer, not only for "the bread which perisheth, but for that which endureth to eternal life." It is a prayer for Divine healing, because Jesus called that "the children's bread" (Matt. xv. 26; Mark vii. 27). Health for spirit, soul, and body is obtained by eating the Bread of Life coming down from heaven.

(5) "And forgive us our trespasses, or debts, as we have forgiven our debtors," or those who have trespassed against us. There is no greater hindrance to prayer-answers than an unforgiving spirit. Even our sacrifices are unacceptable to God while we hold aught against any. "First be reconciled to thy brother, and then come and offer thy gift." "As

ye stand praying forgive." There can be no healing or forgiveness, unless we live in love toward one another and toward all men. "For if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

(6) "And lead us not into temptation." That is, as our blessed Lord Himself was led up of the Spirit to be tempted of the Devil (Matt. iv. 1).

(7) "But deliver us from evil," or from the Evil One. He is the cause of sin and sickness. These are the works of the Devil, which Christ came to destroy (I. John iii. 8). Christ within is the Overcomer, "who daily leadeth us in the train of His triumphs," enabling us to overcome even as He overcame (Rev. iii. 21), as "more than conquerors" (Rom. viii. 37).

(8) The Prayer ends with an ascription of praise: "For Thine is the kingdom, the power, and the glory." God has ordained praise for our good. Praise should never be omitted from our prayers, for it strengthens our faith, and openeth a way whereby God can shew us His salvation from every kind of evil.

His praise should be continually in our hearts and lips." "Through Him, therefore, let us offer a sacrifice of praise continually, that is the fruit of lips which make confession to His Name."

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:

Work in General: Chingford, 10/-.

Foreign Missionary Work: Eastbourne Crusader, 10/-.

Concise Comments & Interesting Items

A strange pact, from the standpoint of prophetic study, has just been made between Italy, France, Germany, and Britain. The governments of each land are so different. Italy is Fascist, but pro-Jewish. Germany is also Fascist, but anti-Jewish. France is a republic ruled by a President, and our own land is a monarchy. Various explanations, no doubt, will be given of the significance of this close alliance. But maybe the exact reason is still hidden. We remember that in 1917 when Jerusalem was captured, and Palestine was largely placed back in the hands of the Jews, a crisis was reached and soon afterwards the war ceased. Many believe that when Palestine was delivered God's main purpose in permitting the war was accomplished. So this present pact may have an unseen objective in the plan of God, and when that is accomplished it will cease to operate. It is, however, one of those surprising tangles of these last days which God alone will unravel. Sufficient for us to know that the final outcome will vindicate Scripture.

Russia is outside the present pact. Maybe behind the scenes this Four-Power Pact has largely been brought about because of the menace of Russia. Poor misguided Russia is a pitiful land. How sympathetic we should be toward the people of God living therein. A Russian missionary leader writes thus: "The Bible is an illegal book in Russia. Not one Bible is printed in that great country with a population of 161,000,000. It is illegal even to own a Bible there. Yet every faithful believer knows that God desires and requires him to read the Word, and consequently he will keep and use the Bible, laws or no laws.

"A true Christian will, further, feel it his duty to witness about Christ in order to lead others to Him, for He has commanded the believer to let his light shine, and to be His witness wherever he goes. In Soviet Russia, if one is actively trying to win souls to Christ, he is, in the estimate of the Bolsheviks,

carrying on a campaign against the Soviet Government, and seeking to undermine the Soviet system. He is, therefore, a counter-revolutionist. And such a charge, when founded, is a serious one, and one which invites severe punishment from any government."

Godless children is the aim of Godless Russia. The previously mentioned writer also says:

"One of these laws is that a child up to the age of eighteen years is not to be influenced in regard to religion in any way whatever. The parents are forbidden to talk to their child about Jesus; in the public school, on the contrary, from the very first day he enters it his thought is shaped in a way to make religion appear ridiculous to him, and a hatred of God is planted in the child's mind.

"I cannot believe that any God-fearing mother, who has to send her child to a school where she knows he is daily influenced against God could refrain from trying to counteract the poison which is being injected into the heart and mind of her innocent, unsuspecting little one. But by her telling him about Jesus, she trespasses the Soviet rules and forfeits her liberty, if discovered."

The Pentecostal position in Russia is stated to be as follows:

"From reliable sources we learn that in Russia there are at least 80,000 to 90,000 Pentecostal believers, chiefly in southern Russian. That number probably does not include all the Pentecostal saints scattered throughout the immense Russian nation, for sporadic revivals have occurred in hundreds of districts independent of outside influence. These telling results from the Pentecostal outpouring are only to be explained by the tremendous hunger of the Russian people, who are open to any blessing which God in His precious Word has promised. It is because there is no prejudice in their hearts against Pentecost that God is able to pour out His Spirit in such a marvellous way."

The result of the virtual repeal of Prohibition in America is beginning to shew. The following paragraph is tragically revealing:

"On January 4th, 1933, Mayor Porter of Los Angeles, speaking at a luncheon, said that his Chief of Police had reported an increase of 300 per cent. in drunken driving and 200 per cent. in arrests for drunkenness in that city since the repeal of the Wright State Prohibition Enforcement Act, which repeal went into effect the middle of last December."

Won by the Word

The conversion of William Cowper, the great evangelical poet of the seventeenth century, was typically simple.

Leaving Westminster School "with no more religion than the satchel on his back," broken down in fortune and depressed in mind, Cowper arrived in the old city of St. Albans. Here the "sense of guilt and the burden of unpardoned sin" laid hold of him.

In this state he opened a Bible, and the first verse he read was this: "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii. 25).

"Immediately," he says, "I saw the sufficiency of the atonement Christ had made, my pardon sealed in His blood. In a moment I believed and received the Gospel."

Thus the author of the hymn beginning, "There is a fountain filled with blood," and many other hymns and poems, was saved.

The Battle of the Mind

By Mrs. CUNNINGHAM PIKE

WE are living in days of pressure and mental strain. Everything seems speeding up to a climax. Especially is this evident in politics, economics, and religion. There must be equality of armaments, reciprocity in tariffs, uniting of churches: all with one hope, that equality or unity may bring increasing strength, and preservation from failure and extinction.

But what about the individual? Surely there never was a time when mental suffering was so prevalent as it is to-day. Must the weakest always go to the wall? What about the Scripture exhortation to "comfort the feeble-minded," and to "lift up the hands that hang down, and the feeble knees."

How frequently to-day in our Christian assemblies we come into touch with sufferers from neuropathy, neurosis, and hysteria. How to help them is

THE VITAL QUESTION.

If the cause of suffering can be diagnosed, then we can with more assurance seek for the remedy.

Can we leave all responsibility with our pastors? Surely we ought not. The above exhortation to the ministry of comfort and uplift comes to every child of God who can help another, and that they do it unto Him. Perhaps it might be said at once that the root cause of much suffering is that we do not know the Scriptures as we ought. We do not live by them. Is it not true that we only *really* believe that which we live by? We do not know our heavenly Father as we might and ought.

Said the sparrow to the robin,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the robin to the sparrow;
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—Elizabeth Cheney.

A great London physician has written that from sixty to seventy per cent. of the patients in our hospitals are there through *fear*. Fear contracts the heart, joy dilates it. Fear hinders the circulation, and by degrees paralyses the sensory organs.

Some of our Cornish sailors try to avoid going to sea on a Friday, believing it to be unlucky. A preacher in his sermon drew their attention to this, telling them that their fear often helped to bring to pass that which they feared; for if they had to start on a Friday they would be fearing danger, and supposing a storm came on they would be less able to weather it, lacking the courage they had on other days.

There is always something about which we may be tempted to fear. Fear and worry are

BOON COMPANIONS.

It was Satan who first introduced fear in the Garden of Eden, and ever since then his favourite work has been to inoculate God's children with the same poison.

How thoughtlessly we use the words, "I'm afraid"—"I'm afraid it's going to rain." "I'm afraid I can't do it." "I'm afraid my work is in vain," and so on.

Would it not be good to drop the word *afraid* out of our vocabulary altogether, or to say, "What time I am afraid I will trust in Thee?" "I will fear no evil, for Thou art with me."

Our blessed Lord knew what a hindrance fear could be to His followers, hence His repeated exhortation, "Fear not."

The Apostle Paul gives us a beautiful antidote to fear in his letter to Timothy, where he writes, "God hath not given us the spirit of fear, but of power, and of love, and of a *sound mind*." Then surely we will not accept anything which does not come from God! Let us in the power of the Holy Spirit resist Satan's efforts to put fear into our minds and hearts, often repeating audibly, "I will fear no evil, for Thou art with me." "This poor man cried, and the Lord heard him, and delivered him from all his fears."

We must know the Scriptures. How did Elisha and the three Hebrew children, Daniel and the martyrs, meet fear? How did Habakkuk meet fear when the fig tree, the vine, the olive, all failed; when there was no corn in the field, no flock in the fold, no herd in the stall, how did he meet fear? *Yet I will rejoice in the Lord; I will joy in the God of my salvation.*

"Man shall not live by bread alone," but by the Word and

PROMISES OF GOD,

and by doing and abiding in His will. Ah, the Lord knoweth *how* to deliver the godly. Shall we not say with Job, "When He hath tried me I shall come forth as gold"?

He'll take you through, however you're tried;
His tender care was never denied,
Believe His Word, His promise is true;
He'll take you through, He'll take you through.

Vain regrets—whence come they to trouble you? Worrying thoughts—they do not help you. The recollection of some unkind word—who brings that to your memory?

Does somebody approve or disapprove of you? In both cases it is probably because they do not know you, or understand you. People judge by the outward, so it matters not what they think of us; for He looks within, and reads the heart.

Your relatives are opposed to your fellowship with Pentecostal saints. "Neither did His brethren believe in Him."

You have suffered imputed wrong. It is written of Christ, "Reproach hath broken My heart."

Did you try to clear yourself when you were wronged? Commit your way unto the Lord, He will bring forth your righteousness as the light.

If you try to defend yourself, you hinder the Lord working. But it is hard to be misunderstood by those

whose good opinion you value. Yet our Lord was misunderstood, maligned, persecuted. Satan dogged His footsteps all the way to Calvary.

Perhaps you sought to know the Lord in the power of His resurrection; if now He would take you on a little further, will you shrink from fellowship with Him in His sufferings?

But many are sickly to-day, and many suffer because they have not sought

THE GRACE OF SELF-CONTROL.

It is possible to overwork the body; it is possible to eat and drink *not* to the glory of God; it is possible to allow the poisoned darts of the enemy to have a lodgment in our minds by our being ignorant of his devices.

"Anything that takes us from an attitude of worship, peace and joy, and consciousness of God's presence, has a satanic source" (Mr. Smith Wigglesworth).

Paul, through the Holy Spirit, teaches us in Ephesians vi. the necessity of the Christian armour. We need salvation for the head as much as for the heart. The intellect must be yielded to God. The renewal of the mind is for us in Christ. The helmet is as necessary as the breastplate. Christians should be alive to the fact that the battle to-day is for the *mind*. If the enemy cannot seduce to outward sin, he will work more subtly by obsessing the mind. And he can be very persistent. It is his aim in these days to try to *wear* out those who would be overcomers.

We need all the armour, with all prayer for ourselves and for all saints. We must learn, we must recognise that we wrestle not against flesh and blood, but against evil spirits in the air around us.

Happy they who have a corner in their home where the air is sweetened and sanctified by prayer. Oh that we may so abide in Christ that we may carry a heavenly atmosphere about with us.

Concerning the devices of Satan, the poisoned darts which he is ever on the alert to thrust into our minds, let us seek to discern what is from the enemy, and what is from

THE UNCRUCIFIED FLESH.

The precious blood washes whiter than snow. Calvary crucifies the flesh.

Whatever is of the flesh must be "stoned with stones." Let us trust the Holy Spirit to shew us wherever a bit of the old Adam nature is hiding and die to it. Self-sensitiveness, touchiness, pride, self-sympathy, self-conceit, self-exaltation, a tendency to anger, envy or jealousy. These must be mortified, must be put to death.

Anger, envy, jealousy not only hurt others; they stamp their marks on their possessor, and bring physical evils in their train. Many are suffering to-day because they have not graduated in Romans vi.

We shall find that God will move in a wonderful way if we will take the stand that we are dead in Jesus Christ. Let us praise Him that we have been crucified, that therefore we are dead and buried, that we have been raised from the dead, that now we live

in Him, and that He lives in us. He is the Vine, we are the branches.

A lady came to a home of rest in Glossop seeking prayer and healing. Skin eruptions disfigured her face. After a little quiet talk the pastor inquired if anything had happened to upset her. She acknowledged that she had been very, very angry with her maid. The Pastor shewed her that this had caused the eruptions; the blood had been poisoned. She acknowledged the sin. Confession was followed by restoration of peace, forgiveness, and healing.

Avoid anger, envy, and jealousy as you would the plague. It may be only a little

ENVY OR JEALOUSY

at first. You scarcely recognise it yourself. But if allowed to remain it will spread and rankle, until it burns in you like a fire. Canticles viii. 6 tells us that jealousy is cruel or hard as the grave. The flashes thereof are flashes of fire, a most vehement flame.

Satan is the Accuser. He rejoices if he can separate Christians. It will be good for us if we are so filled with Divine grace and love that he can find nothing in us to build on.

"It is a sure way to victory to turn to God at once in prayer, and beseech Him greatly to enrich and bless those whom you have been tempted to envy, or who have injured you. Maintain this prayer, asking God to grant them every blessing and happiness you can think of. This would be such a victory over self that the Devil would even be afraid of tempting you again in that same way" (William Law).

Wesley pointed out that though we seek holiness for a lifetime, yet if we allow all manner of thoughts to roam in our minds, we shall seek in vain. Paul exhorts us in II. Corinthians x. 5, to bring all our thoughts into captivity to the obedience of Christ.

Madame Guyon profited by this exhortation. She wrote: "We ought to make the *habit* of recollecting ourselves, as inwardly as is possible, the chief concern, and not be troubled at the pain and difficulty which this exercise may give us; for that will be very soon recompensed by a wonderful concurrence on God's part which will render it most easy. The soul that is faithful in exercising itself, as hath been said, in love and affection to its God, is all amazed when it feels how by little and little He gets the entire possession of it. His Presence becometh now so easy to the soul that it can no more be without it; it has acquired a habit of this as well as prayer. The soul feels the calm and serenity prevailing upon it by degrees; the silence maketh up its whole prayer, and God giveth it an infused love, which is the beginning of an unspeakable happiness. In such souls His grace flows like a river. This is that well of waters springing up into everlasting life." This the writer seeks for herself, and prays it may be the portion of her readers.

The most important thing in the world is to know how to control our thoughts, for thoughts form character and character forms destiny.

Jesus is my Great Unchanging Friend

Words and Air by A. W. EDSON.
Briskly.

Arrangement by A. E. A. HAYWARD.

Je - sus is my great un - chang - ing Friend,
 Yes - ter - day, to - - day, un - to the end;
 He's the same for ev - ver, no change in Him I see,
 And I'll serve Him for His love to me. . . .

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Copyright.

Bible Study Helps

SOME FACTS ABOUT THE HOLY SPIRIT.

1. Chaos—The brooding-place of the Spirit (Gen. i. 2; Acts ii. 3).
2. Pentecost—The advent of the Spirit (Acts ii.).
3. Convincing and Convicting—The work of the Spirit (John xvi. 8-11).
4. Regeneration—The operation of the Spirit (John iii.).
5. Surrendered to Christ—The baptism of the Spirit (I. Cor. xii. 13; Gal. iii. 27).
6. Our Bodies—The temples of the Spirit (I. Cor. vi. 19).
7. Our Security—The sealing of the Spirit (Eph. i. 13; iv. 30).
8. The Flesh—The rival of the Spirit (Gal. v. 17-21; Rom. vii.).
9. Christlikeness—The fruit of the Spirit (Gal. v. 22-26).
10. Life in Christ—The law of the Spirit (Rom. viii.).
11. Overflowing Blessing—The purpose of the Spirit (John vii. 37-39).
12. Disobedience—The quenching of the Spirit (I. Thess. v. 19).
13. Disappointment—The grieving of the Spirit (Eph. iv. 30).
14. Witnessing—The zeal of the Spirit (Acts i. 8).
15. God's Will—The mind of the Spirit (Rom. viii. 27).
16. Wisdom—The anointing of the Spirit (I. John ii. 27).
17. Service—The love of the Spirit (Rom. xv. 30).
18. Equipment—The gifts of the Spirit (I. Cor. xii.).
19. Christ—The theme of the Spirit (John xvi. 13-16).
20. Apostolic Christianity—The fulness of the Spirit (Acts ii. 4; iv. 8; vii. 55).

Children's Bible Educator

BIBLE CROSSWORD. The solution will give the words of part of a verse in II. Timothy i. expressing the Christian's grand assurance in Christ. You need not cut out the crossword. Draw the squares on your post card, marking out the blank ones with cross lines. Add below the number of the verse.

■	I	1	■	H	■	■	■	I	■		
■	■	2	■	■	■	■	■	■	■		
U	■	■	L	■	M	■	■	■	A		
N	3	■	4	■	■	■	■	■	N		
■	H	■	T	5	■	■	6	■	■		
O	■	■	■	■	■	■	■	■	■		
■	■	■	H	■	P	■	■	■	■		
I	■	T	H	■	■	■	W	H	■	C	H
■	H	■	V	7	■	H	■	■	■	E	■
■	H	■	A	■	E	■	■	■	■	■	■
■	■	T	■	8	■	■	■	■	■	■	■
A	M	■	■	■	■	■	■	S	■	O	■

Clues Across:

2. What believers have done (I. John iv. 16).
5. Convinced (Heb. xi. 13).
8. Placed in care (I. Peter ii. 23).

Clues down:

1. Expresses the power of God (II. Cor. ix. 8).

3. Expresses the time of Christ's return (Hebrews x. 25).
4. What God will do for us (Genesis xxviii. 15).

6. God's attitude to idolaters (Leviticus xx. 3).
7. What believers should do as to truth (I. Timothy iv. 3).

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

Solutions should arrive by first post Monday, June 19th.

SOLUTION OF SCRIPTURE JUMBLE, JUNE 2nd.

Answer: I. Timothy iv. 4.

Correct solutions were received from: Eric Birks; Joan Bradford; George A. Brown; Milwyn C. Bufton; Gladys Clark; May Conning; Myfanwy Crockett; Irene Dennison; Henry Feasey; Walter Gardiner; Amy V. Gale; Joyce Gummer; Dily V. Hale; Marjorie Hunt; William Lindsay; Helen M. Mam. Huldah Morris; Mary Noble; Francis H. Painter; Robin Page; Patty Rogers; Betsy Sargeant; Kezia Sheldon; Dorothy E. Stone; Dennis Wilkinson.

FAMILY ALTAR



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

Sunday, June 18th. I. Cor. xv. 12-28.

"Since by man came death, by man came also the resurrection of the dead" (verse 21).

The first Adam brought death into the world. The last Adam brought resurrection. Potentially all had spirit and body separated through the sin of the first Adam. All will have spirit and body brought together by the sacrifice of the last Adam. In Adam all die, in Christ shall all be made alive. Believers will be raised again to eternal glory. Unbelievers will be raised again to eternal gloom. But all will be raised. The Lord Jesus by His own death and resurrection has ensured the resurrection of every member of the human race. Sad to say, that while all will have the body raised, not all will enter into eternal life. Resurrection life is the unconditional gift of every human creature, but eternal life is the conditional gift which only a portion will accept. That acceptance must be made in the present life. Praise God, we have accepted it. Death does not end all. It is a great thing to pass from a tram-car into a Scottish express. But it is far greater to pass from the restrictions of the present body into the boundless energies of the resurrection one.

Monday, June 19th. I. Cor. xv. 35-49.

"It is raised in glory" (verse 43).

Tongue and pen cannot record the glories of the glorified body. Strict limitations are upon us now. The sun's rays can pass through solid glass. We cannot do such a thing at present. Yet in our glorified body brick walls and plate glass windows will be as easily passed through as air. Birds and butterflies speed through the atmosphere on balanced wings that belong to them. Only through the mechanical contrivance of the aeroplane is it possible for us to fly. But it will not always be thus. The glorified body will be more at home in the air than now it is on the earth. We shall ultimately move in space far more easily than the singing bird and the flip-flapping butterfly. Above all our glorified body will not be subject to death. Neither will it be subject to limitation. Now we hide from the fierce blaze of the glaring sun; but then we shall be able to dwell in the Eternal Light through the eternal grace which has given us a body of glory.

Tuesday, June 20th. I. Cor. xv. 50-58.

"Death is swallowed up in victory" (verse 54).

Death is an enemy. Death is a defeat. Death fringes the horizon of every life with a haunting fear. Death is the dark passage of adventure which causes even the strongest soul to hesitate. Naturally

we should avoid death. It is only the horrible pains and disappointments which come to some lives that ever makes a single person eagerly anticipate death. No, no, do not give us death, give us life. We are sure of things on this side; we prefer to leave the other side alone—so naturally we argue. But in the light of Bible revelation and explanation death loses its terror. Christ has conquered death. He has taken the terror out of the grave. Now death spells life. Death spells conquest. Death spells glory. To the child Friday bedtime spells Saturday holiday time. To the child of God earthly death spells heavenly glory.

Wednesday, June 21st. I. Cor. xvi. 1-12.

"A great door and effectual is opened unto me" (verse 9).

We live in days of the open door. Hearts and homes are open to the Gospel message. It is not for us to close our doors on the open doors. It is easy to seclude oneself in a little spiritual circle. But it is not thus that the world is evangelised. Paul knew what open doors and open enemies meant. Generally there is an open enemy wherever there is an open door. But do not hesitate. Go through the door God has opened. Through that door are hearts hungry for the bread of life. It may be that the open door is next door. Have you ever given a tract next door? Have you ever sent an "Evangel"? Have you ever given an invitation to a Gospel service? Next door is the first door to seek to enter.

Thursday, June 22nd. I. Cor. xvi. 13-24.

"Be strong" (verse 13).

Physical weakness is saddening. Spiritual weakness is tragic. Yet we all know the fearful fights with both physical and spiritual weakness. Even the stoutest fighters for God are tempted to retreat. Strong people are always the objects of persecution and criticism. Constant attack constrains us to ask, "Is the battle worth while?" Why not draw aside into quietness? Why not withhold the voice and the pen from matters that promote controversy? Hide your colours—let the world be in ignorance of your stand for Christ. So comes the subtle temptation. Yes, it is easier to be neutral. But the kingdom of God is not built by cowards. Paul was strong. Peter was strong. Above all our Lord was strong. Their steadfast strength led them to death. But from their strength has come our life. Let us likewise be strong. Mother, your growing family needs your strength. Father, how will your home be screened from evil if you are not strong? Let us be strong, not

only for our own sakes, but for the sake of those who trust us and need us.

Friday, June 23rd. Jeremiah vii. 1-15.

"Amend your ways and your doings" (verse 3).

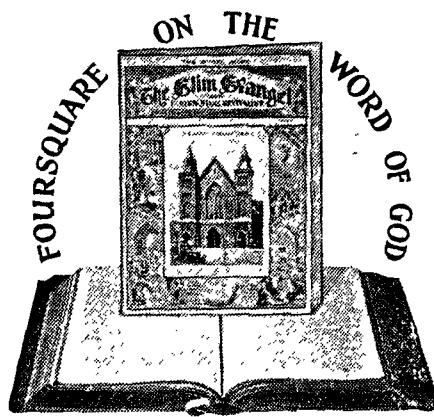
Maybe this message to Israel is God's message to us this morning. He is calling us to amend our ways and our doings. Maybe of late our ways and our doings have not been so fully consecrated as they might have been. Maybe we have found social pleasure in the company of the ungodly. Maybe we have talked to man a great deal and talked to God very little. Maybe we have been fault-finding. Maybe we have been impatient. Maybe we have been spending more upon self and giving less to the work of the Lord. Maybe we have been calling attention to ourselves and not to our Saviour. Maybe our path has been a doubtful one. Maybe we have linked our arm with the world in order to get a few compliments or a few pounds. And God is saying to us, "Stop, before you entangle yourself any further, and amend your ways and your doings."

Saturday, June 24th. Jer. vii. 16-28

"Obey my voice, and I will be your God" (verse 23).

Blessed Lord, it has been in obedience to Thy voice that we have found our lasting blessings. Only in obeying Thee have we found heart satisfaction. Grant that our obedience may never slacken. Grant that we may be fully obedient today. Grant that in doing Thy will we may find our delight. Help us to obey Thee even when our nearest and dearest disappoint Thee. Grant that we may not go with the crowd to do evil. Give us strength to say No to the enticing voices around us, and give us strength always to say Yes to the enticing voice of the Holy Ghost. He ever entices us to god. May we be easily enticed by Him to-day. May we always respond to the Voice that will not let us go. May this Saturday be such a joyous day of obedience that tomorrow may be the fullest and freshest day of worship we have ever experienced.

Are we occupied? Are we living for the Lord? Are we labouring for the Lord? Is it our one great business in life to live for Him? How many objects have we set before us, on account of which we desire to live on earth? To please our God and Father, and to seek to imitate the blessed Lord Jesus Christ, this is the one business of life, the only business of life. The man in trade seeking this—to bring honour to Christ! The one in a profession, or in any occupation in life, seeking to live, to labour, to bear fruit, for the Lord! Is this the one business of life, beloved in Christ? Ask yourselves, What am I living for? Am I living for the Lord?—George Muller.



EDITORIAL

After the Rapture!

WHAT will happen after the rapture of the Church? Will the Holy Spirit be entirely withdrawn from the earth? Will there be any further opportunity for those left on earth to accept Christ? These questions are earnestly asked by many who have unsaved loved ones. A simple illustration which we noticed while travelling on the Underground Railway in London seems to illustrate the truth of Scripture. We were travelling in a blaze of light. Suddenly there was an interval of darkness. The lights were out! But then almost immediately one was conscious that in the darkness the small battery-operated reserve lights were shining. The full light had indeed vanished—great darkness was upon us—but in the darkness there twinkled the small filament lights. One could still just see.

Such, the Book of Revelation seems to shew, will be the position in the future. To-day we are living in the blaze of the Holy Spirit's presence. Suddenly the Church will be raptured. The darkness of the Great Tribulation will then cover the earth. But amidst it all the Holy Spirit will be working similarly to the way in which He worked before Pentecost, and there will be sufficient of His light to lead the willing-hearted to the feet of Christ. There is comfort in this thought, but we should not rest in it. Our work is to seek to get our loved ones saved while there is the blaze of the presence of the Spirit in the midst of the world.

June 12th.

NUMBERS of Christians have been stirred to the depths by the startling prediction of Mr. A. E. Ware that the rapture of the Christian Church will take place on or about the twelfth of June. While we are glad to know that this great hope of the believer is coming into greater prominence we deeply regret that Mr. Ware should have been so foolish as to resort to date-fixing; chiefly because when the date passes the whole truth will be brought into ridicule. The signs of the times shew us clearly that we are rapidly approaching the day when He will appear, but no one can tell the actual day, month, or year of His appearing. Suffice it for us to be always ready, looking for Him at any moment.

Echoes from the Sanctuary.

THE SUPREME URGE

By Pastor E. C. W. BOULTON

My soul followeth hard after Thee.—Psalm lxxiii. 8.

“Had He not loved, He had not drawn us so;
Had He not drawn, we had nor will nor power
To rise, to come.”

A THOUSAND things have sought to divide my allegiance, and wean my affections from Him to whom I have pledged myself. Ten thousand temptations have laid siege to my soul in their endeavour to create estrangement 'twixt my Lord and I. Manifold have been the seductive approaches of the adversary, seeking either to coax, coerce, or compromise me into denial or desertion of my Master. But Thou hast granted me that all-ravishing and all-conquering sight of Thyself. Because mine eyes have looked upon Thy loveliness, I cannot go back. The vision enchains and enchants my being, and claims me as Thine own. Thou hast betrothed me to Thee for ever. No rival love can mount the throne within. When the ascent becomes unusually stiff, and the path exceptionally narrow, and when the natural would find an excuse for laying down the cross, then there breaks upon my soul that compelling unveiling of Thyself. Before that vision every other alternative ambition goes down, and Thou art left the absolute Sovereign of my life.

I thank Thee, O Captivator Divine, that Thou hast created this intense thirst within—this ever-deepening desire for Thyself. That Thou hast awakened this longing that bathes my being in tender bliss, and spreads a canopy of radiant glory over earth's shadowland in which I dwell. I bless Thee, O Lover Supreme, that Thou art ever satisfying, and yet constantly calling forth some new and deeper hunger. Thine hand is continually striking fresh chords of aspiration upon this heart of mine, until even the Valley of Achor re-echoes with the sacrifice of song. I worship Thee, O heavenly Love that draws me onwards, upwards to the goal—that anchors my heart to things above—that sustains the urge to walk alone with God—that enables me to count all things but dross in comparison with the gain of fellowship with Thee.

O Lord, let me never tire in my quest of Thee! When Thou dost appear “in blood-dipped vesture gloriously arrayed,” suffer me still to follow hard after Thee! Let me feel the quickening pressure of Thy pierced hands, and in the blood-prints of Thy wounded feet place my own. From Thy thorn-encircled brow may there flow into this weak and wavering heart the virtue of an undying passion. Make that

“Love infinite, love tender, love unsought,
Love changeless, love rejoicing, love victorious”

the all-sufficient anchorage of my soul.

Save me from bemoaning my emptiness—cause me to see that this is but preparatory to Thy fuller incoming. Teach me, O Mighty Nazarene, that Thou art

“The Lord who gives the longing first,
Then stills it evermore.”

The Principal and Party

at Worthing, Hove, and Brighton

Crowded Gatherings Everywhere

By Pastor H. W. GREENWAY

GREAT expectation! Glorious realisation! Grateful appreciation! Since the announcement of Principal Jeffreys' coastal tour of the assemblies, there has been great expectation in the sunny southern towns of Worthing, Hove, and Brighton. Thank God! that expectation has now been translated into glorious realisation, and many hearts are voicing to-day their grateful appreciation to God for a mighty time of spiritual uplift and blessing.

It has been my joyous privilege during the past three nights to attend the meetings, and the memory of these mighty moments of blessing is still vividly fresh in my mind. One wonders how to write, and where to begin a report of such meetings, so pregnant with power, pulsating with Divine life, and overflowing with exuberant joy. Who, confronted with such happiness, dare say that Christianity is a sour and gloomy religion? It has been a flying visit, but one long to be remembered, for an indelible impress is left upon the hearts of all who were able to squeeze their way into the crowded halls; and they *were* crowded, the people willing to sit anywhere as long as they managed to get in. The proverbial sardine will for ever hold his peace when challenged by the Elim south coast assemblies. His capacity for overcrowding in small spaces will no longer be a record boast! Enthusiasm knows no discomfort! In that last crowning meeting in Brighton, even the platform was crowded with brethren in order to accommodate the people, and very little room was left for Principal George Jeffreys to minister. How we longed to push out the sides of the building, that others unable to get in might enjoy the feast with us!

Mr. Darragh, in his own inimitable style, *made* us sing, and we couldn't help singing as he directed our thoughts to the Object of our praises. The south coast is ringing with the glad expression of heartfelt love for the Master, in the words of the chorus:

I love Jesus, Hallelujah: I love Jesus, yes I do;
I love Jesus, He's my Saviour: Jesus smiles and loves me too.

The Principal preached the Word with convincing power, taking up the subject of healing and dealing with it from different angles. In Worthing he dealt with the difficulties experienced by those seeking physical healing. In Hove our attention was drawn to the origin and cause of sickness, and God's way of deliverance from it. In Brighton we were again shewn some of the hindrances to the manifestation of God's healing power. The arguments were pressed home at every point by the Scriptures, and he clearly pointed out before closing each message, that soul salvation was far greater in importance than bodily healing. In response to the appeals thirty souls surrendered to Christ. seven in Worthing, five in Hove, and eighteen in Brighton. Our joys were translated to a heavenly realm, for were not the angels rejoicing over sinners returning to the fold?

An opportunity was given for those who had been healed at previous campaigns to testify to the permanence of their healing, and many came forward or rose to their feet: a glorious answer to the sceptics, who ask, "Do the healings last?" In Worthing, about forty people came to the front, among whom were some remarkable cases. One brother who was healed at the Brighton campaign six years ago, had been a sufferer for thirty years with a dilated stomach, and had been compelled to use a stomach pump two or three times a day for fifteen years. His healing is both complete and lasting, for he told us that he had had no more pain since that memorable day. Another sister testified to complete healing after years of suffering. Her leg had been in irons for years, and was strapped in plaster of Paris at the time she was prayed for during the Worthing tent campaign, about four years ago. Her healing was



CROWDS BESIEGING THE ROYAL DOME (BRIGHTON).

Hours before the announced time long queues lined up at the three entrances for Principal George Jeffreys' meetings during the Brighton Campaign in 1927. The crowds clamoured to get into the auditorium for these services, in spite of the sunlit streets and the call of the sea.

immediate, and from that time until now she has been able to walk with perfect ease. Many other testimonies were also given, too numerous to detail in this report, but all giving unanimous thanks to God for ever leading them into contact with ministers who were faithful in expounding the Word of God, and who dared to stand for the whole Bible. In Hove ninety-five people stood to their feet as a witness to the Lord's healing power, and in Brighton 108 gave similar testimony, of whom fourteen had been cripples before they came for healing. In the face of such overwhelming proof, one is amazed that Christians can be so suspicious of the

truth of Divine healing!

After the testimonies the sick were prayed for and the Lord's power was mightily demonstrated in our midst. Many experienced that power in their bodies.

Many exclamations of delight could be heard after the meetings, such as "Wonderful!" "Glorious!" "A real feast!" and "When are they coming again?" The saints have been encouraged to go on in service for God, adhering to the truth despite the opposition, and to preach this Foursquare Gospel message in a world that is fast losing its grip of spiritual realities. May God grant the same spirit of revival all through this nomadic venture.

PRINCIPAL JEFFREYS' VISIT

Fervent Scenes at Meetings

PRINCIPAL GEORGE JEFFREYS, founder of the Elim Foursquare Gospel Alliance, paid a special visit to Brighton and Hove this week. He conducted meetings at the Elim Tabernacle in Portland Road, Hove, on Wednesday, and at the Tabernacle in The Lanes on the following evening.

The familiar scenes of Principal Jeffreys' meetings were repeated. Both halls were packed to their limits, and many people were turned away. Many infirm and sick people came, earnestly hoping that they would receive cure by Divine intervention—for to many people Principal Jeffreys' belief that physical healing may be effected by supernatural means is a real ray of hope.

The visit to Brighton and Hove forms part of the south coast tour which Principal Jeffreys and his band of revivalists is conducting, and which, it is claimed, has already produced a number of converts and cures.

At the Portland Road service there was again the pathetic spectacle of bath chairs, walking sticks, and crutches. The invalid chairs had to be left outside, through lack of room, and their occupants were gently carried in by stalwart attendants. Principal Jeffreys' eloquence fired the gathering to heights of ecstasy until he had them singing hymns with wholehearted strength.

Then came the great moment.

"How many have received healing in answer to prayer?" demanded the Principal, his face alight with expectancy.

Hands shot up from all over the room. Ninety-four were counted by the Principal, amid fervent ejaculations from the worshippers.

"How many of you felt the healing power of God on your body when you were healed?" he next asked; and very much the same response was obtained.

Impressively he announced, "We can expect that power to come on people to-night as we pray." There were fervent "Amen's!"

The Principal's next announcement was that there was so much power in the meeting that he would not ask members of the gathering to come forward for the laying-on of hands. Instead, at his request, those who desired to feel the healing power stood up, and were enjoined to sit down instantly they felt the power.

The atmosphere became impregnated with spiritual fervour. Women with the marks of sickness on their faces stood trembling with excitement, the tears rolling down their cheeks. Young girls stood with bowed heads and pale faces. Men with grey hair stared before them as if they could see an actual Presence. A woman in an invalid chair near an open door leaned forward as if to project herself into the spiritual feeling that radiated so strongly. A man lying full length in a bed on wheels closed his eyes, and his lips moved.

Two women sat down suddenly, and then the tension, which had become almost unbearable, was lifted by the Principal leading in the singing of more hymns.

At the end, the people all crowded round the Principal to shake his hand and to listen to his voice.—*The Brighton and Hove Herald*, May 27th, 1933.

CHRIST'S WAY IN AFRICA

Service Experiences of Pastor and Mrs. JAMES MULLAN

MRS. JAMES MULLAN gives piquant glimpses of some routine realities of missionary work in the district where she labours with her husband in Central Africa, in the following particulars recently mailed from Kipushya, Belgian Congo, to which they recently returned:

During a necessary trip of 900 miles to a dentist we had very happy fellowship with both the Presbyterian and the American Methodist missionaries, and

with those of the Westcott Brothers' Mission at Lusambo. We sincerely trust that God used all these things for His glory, and the benefit of each one of us, as we happily discussed our varied experiences and blessings together.

On our return here, a little over a week ago, we found the place deserted, as Mr. and Mrs. Johnstone had departed for their furlough on the previous Monday.

Since then we've had a very busy time, and are only just getting settled back in

OUR OLD HOME.

There are many things to contend with—not the least being the intolerable heat, and no rains. This is the dry season, and every day we are covered with dust brought by the swift dry winds which take the place of the rains.

As a boy remarked in church to-day, "We have to thank God for a lot of things, friends! Just look at the thick dust on the floor, and blowing into our eyes, ears, and mouth! Well, we've to thank God He doesn't send us dust like this all the year round." Logical—wasn't it?

We wouldn't mind, perhaps, if it was only the dust—but the strongest objection is for the specimens of "Africa's millions" that get blown in. One can remove four and five at a time from one's limbs, and still go on smiling—outwardly, at least!

Yesterday at daybreak Mr. Mullan went away, as he is to meet Messrs. Oman and Gittings of this northern district, and to discuss our position and difficulties.

We do not see how it will be possible for Jim to work our thirty to forty out-stations, and also the northern section recently under the care of Mr. Johnstone.

I was rejoiced to see fine results of personal work done amongst the women last week, as on my first meeting last Thursday the church was nearly full! Lots of unbelievers came as a result of our invitations, and were covered with charms, *bwanga* of all sorts. A woman came to me on my way home carry-

ing an egg carefully concealed in her dirty bit of cloth, and whispered: "It is for little Lady Kipushya, and the fowl has only just laid it!"

Then a young wife told me recently that she was so glad we were really going to live at Kipushya, as some "medicine" (hot water!) that I had bathed her sick infant's foot with, had healed him, and so she wanted me here always to be of help.

Maybe that doesn't sound quite so complimentary but Africans really appreciate

LITTLE ACTS OF LOVE,

and although they constantly say, "Give me—," yet they love the giver too.

I constantly remind myself when I get discouraged, that after all Christ fed the five thousand, and the four thousand, and He didn't seem to mind if that was all some of the folk had come for, as long as He could tell them of the Bread of Life.

So we feel like keeping on giving—that is what we came out here for, to give ourselves for Africa.

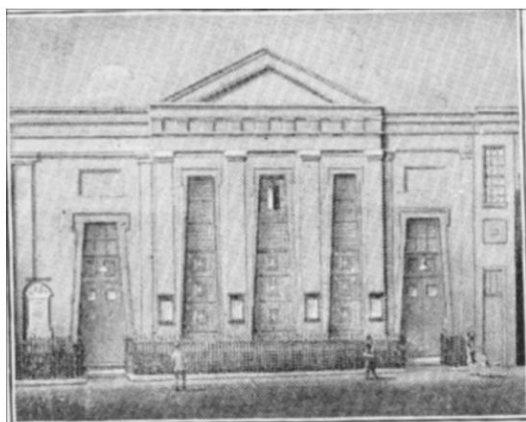
On our return we found about forty letters awaiting us, and papers, from home! They haven't all been read yet—the papers, I mean; but in some we have read of the distresses in Europe, and earthquakes in California, so that our quiet life in the middle of Africa feels all the safer and calmer during these dreadful times. Although Sheila and I are quite alone here at present it does not feel at all lonely, there are so many black friends to talk to, and lots of work to be done. Then, too, Christ "leadeth me beside the still waters," and blessed times of refreshment from His hand are the glad results.

MARY MULLAN.

Foursquare Gospel

Principal Jeffreys again at Brighton

THERE must have been nearly a thousand people in the Elim Tabernacle, Brighton, yesterday evening, when Principal Jeffreys and his Foursquare Gossellers held a special revival and healing meeting.



Elim Tabernacle, Brighton.

Children were accommodated on the steps of the

platform, in spare corners of the balcony, and elsewhere, but even so large crowds of people had to be turned away.

Those who heard Principal Jeffreys speak at the mass meeting in the Dome some time ago were prepared for his powerful address, but it is also said that there were a large number last night who came determined to scoff, and that they succumbed to the imperious and impressive personality of the speaker.

He spoke of the whole question of healing and its bearing on Christian teaching. While claiming that the power which could cure one soul was of more worth than the power which could cure a cancer, he suggested that the man who professed his belief in the Bible and still disbelieved in healing would be more consistent if he were to join the Modernists.

Eighteen people were converted during the meeting, and 108 members of the audience testified to healing of some kind or other.

This meeting, and a similar one held the previous day at Hove, are included in a special tour which Principal Jeffreys is making of the south coast. He is returning to the Brighton Dome in August.—*The Sussex Daily News*, May 26th, 1933.

Heart Talks on Vital Themes

Date-Fixing and Stirring Times

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

FOR many years now prophetic students have proclaimed that the signs of our Lord's return are multiplying. We heartily agree. There are signs in many directions which are calculated to stir us to the depths at the prospect of our Saviour's second coming. With intense eagerness we expect His coming at any moment.

From the midst of a watchful Church there has arisen a group of believers who have fixed a date—or more accurately a brief period—on which or during which the Lord is to return, and the Church is to be

RAPTURED INTO HIS PRESENCE.

According to them the Lord is to come a few days before or a few days after June 12th of this year. With the fact of stirring signs we agree—there are indeed thrilling and amazing signs of our Saviour's coming. But with the date-fixing we hesitate—greatly hesitate.

Mr. Arthur E. Ware is the leader of this group of date-fixers. He is very positive. In his booklet, *The Immediate Prospects of Mankind*, he says:

Again I say, before making the declaration which I am about to make, "Behold, before God, I lie not."

With all quietness, with all sincerity, and with all the earnestness at my command, in the Name of God—the Father, the Son, and the Holy Ghost—I declare to you that I believe that the facts which I have sought to set before you and which could be amplified an hundred-fold if there were time, prove beyond question of doubt that God who mocks no man has caused me to come and stand before you positively to affirm and declare that in about forty days from this May 2nd, 1933—that is, not on June the 12th, but at some time just before or just after June 12th—our Lord Jesus Christ shall rise up from the right hand of God and descend to a point over this earth to gather to Himself, in less than one second of time, every man, woman, and child upon this earth who believes truly in Jesus Christ our Lord, and who have been—in accordance with His own Word—born again from above, that is born of water and of the Spirit (St. John, chapter iii. 3).

He forcefully supports his statement by saying,

I say to you this night, that if Almighty God bear not witness to the truth of that which I now declare, this meeting and paper will be abortive, and I and those with me will sink into shameful oblivion, and our discomfiture will be the greater since what I have disclosed is founded solely on the Word of God, and One whom we have trusted and by Whose power and in Whose Name we stand before you to-night.

These words are gigantically assertive. Either Mr. Ware is a deluded fanatic or he is a mighty prophet. We hope he is a mighty prophet. How radiantly glad we should be

IF OUR LORD DID COME

within a few short weeks. What a glorious experience would be ours—caught up into the golden ocean of God's glory! The very thought of it ravishes our hearts. Yes, Mr. Ware, we hope you are correct.

But having said so much we begin to hesitate. Is Mr. Ware a true prophet? Our hesitation is not based upon bias, but upon fact. We hesitate be-

cause our brother—and we gladly own him as a brother in Christ—our brother has already predicted the date of the Lord's coming and he was wrong.

On November the 8th, 1929, we reviewed in the *Elim Evangel*, Mr. Ware's book entitled, *The Hour of Translation*. We reproduce that review:

Two things can be said about this widely advertised book: (1) It is a burning book, (2) It is a dogmatic book. With the burning words of exhortation we are in hearty agreement. To live and serve in the light of the imminent appearing of Christ our Lord is our duty and privilege. Every spoken and written word which stirs us up in life and service is to be welcomed. For this reason we trust the book will be widely read.

But there is a dogmatic side to the book which does not attract us. "We all know," "Everybody knows," and such-like phrases repeatedly occur—sometimes in obvious places where all do not know, and all do not agree.

Mr. Ware fixes dates for the Lord's return to earth, for the year of the translation of the saints, and for the very day on which that translation is to take place. 1936 is the date for our Lord's return to the earth. 1929 (seven years earlier) for the translation of the Church. And this event is to take place at the Jewish Feast of Trumpets in the year 1929. The Jewish Feast of Trumpets took place on October 5th. So Mr. Ware's main date is passed already.

We frankly do not like this date fixing, especially as the foundation of it is so questionable. Mr. Ware builds up his main argument on the "seven times" of Daniel iv. He works on the year-day theory and so settles on 2,520 prophetic years. But the reader of Daniel iv. will see that Daniel himself interprets the "seven times," and also "the voice from heaven." Verse 28 of Daniel iv. says, "All this came upon the King Nebuchadnezzar." So the "seven times" were fulfilled in Nebuchadnezzar's own day! Mr. Ware allows that "seven times" (seven years) had a first fulfilment then. But says that there was also a typical fulfilment in which each day stood for a year. Mr. Ware may possibly be correct—but he has no definite scripture for it. Therefore in the light of the lack of definite scripture, we contend that the author should not be dogmatic in his date-fixing—but only suggestive.

There are other items in the book which are similarly open to criticism. Finally—we do not wish to discourage the reading of "The Hour of Translation." We wish to encourage it—but would point out that there should not be a too enthusiastic reception of its every conclusion.

We will draw attention especially to one of the sentences in that review: "But there is a dogmatic side to the book which does not attract us. 'We all know.' 'Everybody knows,' and such-like phrases repeatedly occur—sometimes in obvious places where all do not know, and all do not agree." This last booklet of Mr. Ware's partakes of

THE SAME DOGMATIC SPIRIT.

The reader will notice that Mr. Ware says that what he declares is founded solely on the Word of God. But that is surely going too far. For instance, one of the vital starting dates of his calculations is given as B.C. 582 or 581. That date is not founded on the Word of God—for it is obtained from secular history. In another article (D.V.) we will shew the doubt surrounding this date. Then again, to say:

that 200 cubits equals 200 days is not founded on the Word of God. It is founded on a supposed revelation which Mr. Ware claims to have had upon the Word of God. There are other matters which are equally open to questioning. But we will forbear. It is possible that the year should be B.C. 581, and it is possible that Mr. Ware really did have a revelation concerning the meaning of the 200 cubits. *But we should like more proof.*

This date-fixing of Mr. Ware's has had the widest publicity—the secular and religious press have reported the matter. So great has been the excitement and controversy produced that the Advent Testimony Movement have felt compelled to make a statement regarding their own attitude.

A CUTTING

from the *Life of Faith* reveals that attitude—an attitude with which we find ourselves agreed. The cutting is as follows:

The Rev. E. L. Langston, M.A., speaking for the council as its chairman, prefaced his address with an evidently carefully prepared statement, uttered with a sense of grave responsibility, and listened to intently by an audience so crowded that there was scarcely standing room left. He referred to the recent address of Mr. Ware in the Queen's Hall, since very widely circulated, in which he had set June 12 (approximately) as the date of our Lord's return. "We all have the greatest respect for Mr. Ware's earnestness," said Mr. Langston, "and we all know it has cost him a great deal to say what he has said and to write what he has written, and that he is an earnest servant of God; and we do want to be associated with him in our witness to the approach of our Lord, but many of us could have wished that he had left dates alone." Mr. Langston went on to emphasise the agreement of the council with Mr. Ware in the desire to warn the Church and the world that we were rapidly approaching a crisis, and that events were moving which were going to shake Europe, the Near East, and the world. They felt with Mr. Ware that God was speaking to the nations—"but," he continued, "we do wish publicly to take exception to the naming of any date."

As I write this article I find myself in a peculiar position. I am writing fourteen days before the 12th of June. It will be (D.V.) published in the paper which is due to be in the readers' hands on the 13th of June. Should the Lord come a few days before the 12th of June then this article will never be read—that would be glorious! Should it be read then it will be after the 12th, and only a few days will then elapse before the final period allowed by Mr. Ware has passed.

It should be explained that Mr. Ware says the date will not be June 12th (as has been freely reported) but a few days before or after the 12th. The reason why he will not name the 12th is because he accepts

THE SCRIPTURAL STATEMENT

that we do not know *the day or hour*—but, strangely enough, he limits the period to a few days before or after the 12th.

To us there is no pleasure in thus writing about Mr. Ware's prediction. It is the very opposite. We sincerely hope he is right, for then the world will not be able to ridicule—as she certainly will if the date is not fulfilled. But we write to safeguard earnest Christians who may have been enthusiastically carried away by this date-fixing. Let us all remember that

the second coming of our Lord does not depend upon the knowledge of dates—it depends upon His word. Our interpretations, imaginations, and deductions may be wrong, but His promise cannot fail. He is surely coming again. Maybe to-day (May 29th), maybe tomorrow, maybe on June 12th, maybe July 12th, maybe—any day. Well may we re-echo the lines:

Thou art coming, O my Saviour! Thou art coming, O my King!

In Thy beauty all resplendent! In Thy glory all transcendent!
Well may we rejoice and sing!
Coming! in the opening East; herald brightness slowly swells!
Coming! O my glorious Priest, hear we not Thy golden bells!

Thou art coming! Thou art coming! We shall meet Thee on Thy way!

We shall see Thee, we shall know Thee! We shall bless Thee, we shall shew Thee

All our hearts could never say!
What an anthem that will be, ringing out our love to Thee!
Pouring out our rapture sweet, at Thine own all-glorious feet!

O! the joy to see Thee reigning! Thee, my own beloved Lord!
Every tongue Thy Name confessing; worship, honour, power, blessing,

Brought to Thee with one accord!
Thee, my Master and my Friend, vindicated and enthroned!
Unto earth's remotest end, glorified, adored, and owned!

—F. R. Havergal.

It was in our thought to conclude this article with some stirring signs of the Lord's near return. But the date-fixing question has taken up our space. D.V., in a few weeks' time we will write concerning some soul-stirring signs of the Lord's second coming.

All Lengths with God

When Thou hast brought me to the brink
Of untrod seas before,
If rolling breakers make me shrink
Upon the trackless shore:
Then, Lord, speak the Word to me
And I will go all lengths with Thee.

When in Thy Word, I see a way
The heart of my desire,
And as I search to enter in
I see a sword and fire.
If suffering grips, and fear cries "loss,"
Lest I go back—shew me Thy Cross.

When I have knelt with those who pray,
And God Himself comes down,
And all about me and within
Just whispers, "Jesus crown,"
Then, Lord, lift my eyes to Thee;
Take absolute control of me.

When faith long tried sits back at ease,
Saying, "My work is done,
The fight is fought, the scars are here;
The battle has been won":
Pour in Thy love, Thy passion then,
If I am marred, make me again.

For oh, Thy love has compassed me,
And all my soul cries out to Thee;
Make me, Thy child, a living fire,
Speaking Thy Words, Thy heart's desire,
That men and women stay to see
What they can be, my Lord, to Thee.

—Mary Warburton Booth.

May, 1933.



INSPIRING ANNIVERSARY SERVICES



Budding Ministries of Infant Praise and Youthful Testimony

In the majority of the Foursquare churches the Sunday School Anniversaries fell on the second Sunday in May and the reports of these special services are most encouraging. In practically every centre there is a live Sunday school as well as an active Cadet branch, and many of these radiant youngsters have a definite experimental knowledge of scriptural salvation, and are enthusiasts in serving the Lord. The secret of successful Sunday school work lies in born-again teachers who are real soul-winners. This is so with all the Foursquare Sunday Schools.

CHRIST'S POWER PRESENT.

Hull (Pastor F. G. Cloke). The Lord has been making bare His arm in the salvation of souls and in the healing of bodies at Elim Hall, Mason Street.

On Thursdays the Pastor has been giving addresses on the Lord's second coming, leaflets have been printed and circulated, with the result that many strangers have been present at these meetings; two of whom decided for Christ last Thursday night. The saints themselves are also being blessed and their hope quickened.



Pastor F. G. Cloke.

The children's anniversary services were held recently, and proved quite a blessing to all who attended. The children were even better than in former years, and excelled in their recitations, dialogues, and singing. On Sunday night the hall was packed, and souls were saved, making a glorious ending to a very happy day.

During each Monday night's prayer meeting the Lord has been pouring out of His blessing, while the sick have been anointed for healing with blessed results. On one occasion a deaf sister received her hearing, and was baptised into the Spirit on reaching home. Another received healing of a damaged knee-cap, and others also have experienced our Lord's touch.

On Sunday mornings the saints are enjoying the Pastor's talks on the Jehovah titles, which are a means of drawing the saints closer to God, comforting and helping them on their journey Zionward.

The work is going forward and progress is being maintained. Praise the Lord!

SUNDAY SCHOOL ANNIVERSARY.

Rochester (Pastor L. Morris). "Is it well with thee? Is it well with the child?" Any of the saints that gathered at the Elim Tabernacle, Star Hill, to take part in the Sunday school anniversary

services would surely answer in the affirmative. The meetings were indeed a success. On the Sunday afternoon Pastor Morris took the chair, when the children sang special hymns, and an address on Sowing and Reaping was given. A number of parents and friends were present.

Sunday evening was the occasion of ministry by Miss C. Wells, who gave an inspiring address. Many of the scholars with their parents and friends were present.

On the following Wednesday evening over one hundred scholars and teachers sat down to tea, kindly provided by the teachers of the school. After tea a long programme of solos, recitations, dialogues, etc., were given by the scholars, each class providing an individual item. A pianoforte solo given by a member of the primary class was much appreciated. She is so small that she had to be lifted on to the piano stool. The Pastor again occupied the chair, and his remarks on the various items added interest to the programme.

Reports on the successful work of the school since last anniversary were given by the Superintendent and the Secretary.

The final item was the distribution of some seventy prizes by the Pastor. The Superintendent explained that although the number of marks required to secure a prize was set higher than last year, a larger number of scholars had qualified, thus shewing the splendid record of attendance of the winners.

A large and appreciative congregation gathered, and every one was of the opinion that this was the best anniversary enjoyed since the formation of the school.

WILLING WITNESS.

Knottingley (Pastor S. E. Hillman). "Praise the Lord!" was the note which started the Sunday school anniversary at Elim Tabernacle, Cow Lane. The Saturday night's prayer meeting was a joyful time spent in prayer and praise, and the Lord rewarded with the most glorious anniversary in the history of the church. Sunday morning, with increased attendance, was a hallowed time of worship. On Sunday afternoon the scholars of the united schools were addressed by Pastor Hillman, who had old and young thrilled by a great object-lesson upon the words, "Prove all things." Sunday's Gospel meeting, when the Word went forth in

the power of the Holy Ghost, attracted the largest gathering yet seen here. After this an open-air demonstration on the fair ground was conducted. Words fail here to express the joy and blessing received. All that hearts overflowing with praise can say is, "To God be the glory." Strangers who were attracted, first by the entire congregation turning out to an open-air service, and again by the great number of young people who are satisfied with Christ, now want to know the secret of this flourishing church. What more can one say than that which was displayed, on the open-air board, "The Bible and the Christ of the Bible."

Praise the Lord for all His blessings; every meeting is increasing in attendance, and souls are being saved even at prayer and testimony meetings, and Bible readings.

A YEAR'S FRUITS REVIEWED.

East Ham (Pastor H. T. D. Stoneham). The general opinion here is that the anniversary services at Elim Tabernacle, Central Park Road, this year were the best and most blessed of all since the school started.

Mr. W. Holmes (at one time a teacher in the Sunday school) was the special speaker. The children, as well as a large number of adults, listened with great attention on the Sunday afternoon to Mr. Holmes' address on The Queen of Sheba's Visit to King Solomon, which typifies in so many respects the Christian and the Lord Jesus Christ. The very little ones were then given a short address on the subject of A Watch Chain, just for themselves, in which they were exhorted to watch their words, actions, thoughts, companions and habits.

The evening meeting was well attended and greatly blessed. There was special singing by the scholars, and before Mr. Holmes gave the Gospel message he spoke to the children on a subject especially dear to the hearts of the boys—a motor car—which in its different characteristics and aspects was found to be very similar to the true servant of Jesus. The Gospel was then preached, the children evincing as much interest as the adults while the speaker dwelt on the Word of God—the Word that can never be destroyed.

Monday evening was solely for the children, who were exceptionally well trained, and appeared thoroughly to enjoy all that they did for the Master. It is

impossible even to try to decide which was most blessed, because the tiny girl who sang her solo in a very small, but exceedingly clear voice, the group of teachers who rendered a hymn in beautiful harmony, the six boys who recited "Lights," each with his appropriate letter held aloft, and all the other little participants in this happy meeting, seemed filled with the same earnest desire—just to do their very best for Him.

Pastor Stoneham invited the parents present to the other meetings of the week, and the Superintendent impressed upon them the fact that the children were truly saved, and what a privilege it was to live in a country where the Bible was free to all.

The hard work of the Secretary and the teachers, during the many weeks previous to the anniversary services, was amply rewarded by the results seen, and who can tell where and when the Word sown will come to full fruition?

LIGHTHOUSE EVANGELISM.

Swansea (Pastor W. J. Patterson). Crowded congregations attended the Sunday school anniversary services held recently at the Capitol Hall, Portland Street.

The special and attractive programme arranged for the afternoon and evening services were carried out in an interesting and satisfactory manner.

The afternoon service was almost entirely devoted to the younger scholars, who displayed special talent as they sang and recited, and very strikingly presented the truths of the Gospel by means of cards and blocks.

The building of the lighthouse by nine of the young Cadets, representing Christ the Light of the World, was unique, and it was a very impressive moment when the light was switched on in the tower of the building.

An interesting feature of this service was the presentation of twenty-nine certificates awarded to the teachers and scholars at the recent Scripture examination held in this town.

The afternoon programme was also augmented by special and appropriate duets and anthems rendered by the older scholars.

In the evening a record congregation gathered, and another splendid programme was very successfully carried out. In addition to the duets and other interesting items, the special songs and anthems so ably rendered by the Crusader choir were inspiring, and the rendering of the special anthem, "Living for Jesus," had a thrilling effect upon the whole of the congregation.

Appropriate and inspiring addresses were also delivered by the Pastor at each service.

On the following evening many of these interesting items and also the building of the lighthouse were repeated to a large and appreciative congregation.

MINISTERING LITTLE ONES.

Megaberry Moira. We do praise God for His blessing on the work here at the Elim Hall, the meetings being well attended. On a recent Saturday afternoon the annual Sunday school prize distribution was held. As usual the parents of the children were invited to tea, and a goodly number came along.

It was a privilege to have Pastor A. V. Gorton from Lurgan in charge of the programme, and he in his happy way helped to make everyone feel at home. The various items by the children were very much enjoyed. They told out the old, old story in dialogue and song. We rejoice that these young lives are being trained in the knowledge of the precious Word of God.

Evangelist Dainton came all the way from Rathfriland to distribute the prizes to the children. Then Miss Edwards was also present and assisted with the programme. The friends from Lurgan and Lisburn assemblies, by their various items in song, helped to make the event a success.

ANNIVERSARY REVIVAL.

Ashbourne (Pastor Naylor). The Sunday school anniversary services at the Elim Hall, South Street, held recently, were conducted by the pastor.

There were good attendances at both afternoon and evening services, recitations, hymns, and other items being rendered on both occasions by the scholars, some of the afternoon items being repeated in the evening by request. The Pastor gave an interesting address to the children in the afternoon on The Voyage on the Sea of Life.

In the evening the address was on the Gospel narrative of blind Bartimæus of Jericho.

The Pastor spoke appreciatively of the way the children had sung and recited, which, considering the size of the school, compared very favourably with others with which he had come in touch, and reflected great credit on the way they had been taught. The week preceding had been a week of special prayer for revival in the town and district, prayer meetings being held in the hall each evening. These were well attended by the members of the assembly. Short and very helpful messages on The Need of and Hindrances to Revival were given each evening, with prayer, culminating on the Saturday in twelve hours' unbroken intercession in the hall.

CHILDREN WITNESS.

Forest Hill (Mr. Frame). Much blessing has been experienced during the past few months in the Sunday school at Elim Tabernacle, Perry Vale. Numbers are increasing rapidly, and the little ones are growing in grace and in the knowledge of their Lord and Saviour. This fact was brought forward in a very real way on the occasion of the Sunday school anniversary, during which the workers were

greatly encouraged by a good attendance of scholars and congregation alike. It was a joy to hear the children as they endeavoured by word and song to tell just how precious the Lord is to their souls. Mr. Frame, taking as an object a wrist-watch, gave an address to the children, which also found an abiding-place in the hearts of the congregation.

The gathering on Monday was in the form of a missionary service. Here again the children beautifully rendered solos, duets, recitations, and a dialogue, all bearing upon that great work of a missionary, about forty of them being dressed in national costume.

This was a very impressive service, concluding with one of the most important items, the prize-giving, whereby the children were not only rewarded for their efforts during the past year, but also encouraged to go on, should the Lord tarry, in faithful service to their Master.

AN EARNEST TESTIMONY.

Tamworth (Pastor P. S. Brewster). Very enjoyable services were recently held in connection with the Sunday school of this assembly, the largest hall in the town being hired for the occasion. The preacher for the day was Pastor W. Barton. His inspiring messages were very much appreciated by both children and adults.

In the afternoon a special children's service was held, when a varied programme of solos, recitations, choir-singing, and dialogues was enjoyed by the large congregation present. Pastor R. Tweed was present at this service, and very aptly gave an impressive object-lesson to both children and adults.

The following testimony of blessing received was handed to the Superintendent by a local preacher present at these services:

"The anniversary services held by the Elim Sunday School were indeed rich in blessing, and from the opening of the day the power of God was manifest, and wonderful joy was in the midst. The message from the Pastor was the living Word, convicting, full of truth and love, lifting our souls into His Divine presence. Every item rendered was full and running over with the wonderful love of God to sinners through Christ Jesus, and surely many of the dear ones gathered in the children's service will long remember the very appealing and pointed messages given with such power. I earnestly trust that again the words of the prophet may be fulfilled, "A little child shall lead them."

Truly the Lord was present and great blessing was manifested throughout the day.

MISSIONARY WITNESS.

Hendon (Pastor T. Carver). What a joy it was to be with the children again on the occasion of their Sunday school anniversary services at the Elim Tabernacle, Ravenshurst Avenue. How refreshing to see their pure joyful faith in their Saviour, and how much nearer it brought all to a clear understanding of our Lord's words, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."



**Pastor
W. J. Patterson.**

How they sang the choruses and hymns alike with all their hearts.

All the services were well attended, and the children contributed joint and individual testimonies in speech and song. One item by a number of boys and girls in native costume, depicting missionary work amongst boys and girls in China, was particularly enjoyed.

In the afternoon Pastor Carver held the attention of all the children while he told them of the wonderful cleansing

power of our Lord and Saviour Jesus Christ, and in the evening he told again the wondrous story of Calvary, using the letters as an acrostic to bring out the glorious message of the Cross. At the close of this service three boys decided to give their hearts to Christ.

A happy time was spent on Monday evening when the annual prize-giving took place.

Times of great refreshing from the

Lord are indeed being experienced at this assembly. Praise God, two precious souls have surrendered to the Lord during the last fortnight, and the saints have been richly blessed through the ministry of the Word. There is a good attendance at the seven a.m. prayer meeting on Sunday mornings, which has just commenced, and large crowds gather at the open-air meetings, where the Gospel is faithfully proclaimed to those who will not enter the house of the Lord.

YOUR SUMMER HOLIDAYS

THE summer is upon us, and already people have planned holidays. In response to many requests we give below a list of holiday resorts, where Foursquare Gospel centres are established.

Aberdeen. Aberdeen Business Woman's Club, 5-7, West Craibstone Street.

Ayr. Free Gardener's Hall, Sandgate Street.

Bangor, Ireland. Elim Hall, Southwell Road.

Bath. The Historic Assembly Rooms, Alfred Street.

Benfleet, Essex. Benfleet Elim Mission, London Road.

Blackpool. Elim Hall, Waterloo Road.

Bournemouth. Elim Tabernacle, Victoria Place, Springbourne.

Brighton. Elim Tabernacle, Union Street.

Canvey Island. Elim Hall, Lakeside Corner.

Dundee (for Broughty Ferry). Elim Tabernacle, Dudhope Crescent Road.

Cardiff (for Barry Dock and Penarth). Cory Memorial Temperance Hall.

Eastbourne. Elim Tabernacle, Hartfield Road.

Edinburgh. Elim Tabernacle, Dean Street.

Exeter. Elim Tabernacle, Paris Street.

Glasgow. City Temple, corner of Bath and Elmbank Streets.

Glossop. Elim Tabernacle, Ellison Street.

Greenock. Elim Tabernacle, Belville Street.

Grimsby (for Cleethorpes). Elim Hall, Tunnard Street.

Guernsey, Channel Isles. Vazon Mission Hall.

Hastings. Central Hall, Bank Buildings.

Hove. Elim Tabernacle, Portland Road.

Ipswich (for Felixstowe). Garden Hall, Mill Street.

Launceston, Cornwall. Oddfellows' Hall.

Leigh-on-Sea. Elim Hall, Glendale Gardens.

Letchworth. Elim Tabernacle, Norton Way North.

Lytham. Elim Hall, Victoria Street.

Plymouth. Elim Tabernacle, Rendle Street.

Portsmouth, Southsea. Elim Tabernacle, Arundel Street.

Ryde, Isle of Wight. Foresters' Hall, Warwick Street.

Scarborough. Elim Foursquare Gospel Church, Murray Street.

Southport. Temperance Institute.

Southampton. Elim Tabernacle, Park Road, Freemantle.

Swansea (for Mumbles). Capitol Dance Hall, Portland Road.

Westcliff-on-Sea. Elim Gospel Hall, Westborough Road, near Chalkwell Park.

Worthing. Elim Tabernacle, Grosvenor Road.

and remember—

ELIM HOLIDAY HOMES.

Brighton. Now open. 45, Sussex Square.

Elim Woodlands. Now open. Clarence Road, Clapham Park, London, S.W.4.

Glossop. Now open. "Bethrapha," Spire Hoffin.

Hove. July 28th to September 8th.

Southport. Opening July 28th.

ELIM SUMMER BIBLE SCHOOLS.

Glossop. "Bethrapha," July 1-15.

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In What do you Trust?

READER, in what do you trust for the pardon of your sins and the salvation of your soul? I suppose you trust in something. You are not a heathen. You live in a Christian land. Now, in what do you trust?

Do you trust in sacraments and ordinances, and rest in them? They cannot supply you with forgiveness, however diligently you may use them. By sacraments faith is confirmed and grace increased in all who rightly use them. But they cannot justify the sinner. They cannot put away transgression. You may go to church regularly, and yet never go to heaven. You may go to the Lord's table every Sunday in your life; but unless you look far beyond the sign to the thing signified, you will after all die in your sins.

Will you trust in your own works and endeavours, your virtues and your good deeds, your prayers, and your alms? They will never buy for you an entrance into heaven. They will never pay your debt to God. They are all imperfect in themselves, and only increase

your guilt. "When ye shall have done all those things which are commanded you," says the Lord Jesus, "say, We are unprofitable servants" (Luke xvii. 10).

Will you trust in your own repentance and amendments? You are very sorry for the past, you hope to be better for time to come. You hope God will be merciful. Alas! if you lean on this, you have nothing beneath you but a broken reed. The judge does not pardon the thief because he is sorry for what he did. To-day's sorrow will not wipe off the score of yesterday's sins.

Reader, you must put your whole trust in the Lord Jesus Christ, and the atonement He made for sinners on the cross. In Him is pardon. Out of Him there is none. Remember this. It is the very pith and marrow of Bible religion. Put your whole trust in the Lord Jesus Christ.

"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).

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WITH CHRIST.

STOWER—On May 25th, Mrs. Janet Stower, age 78, member of Portsmouth assembly. Funeral conducted by Pastor W. Field.

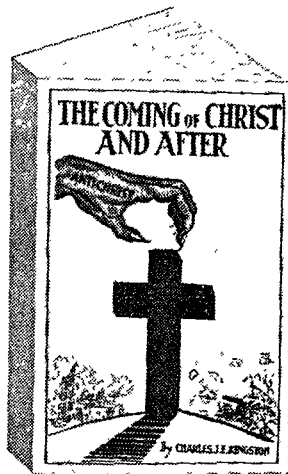
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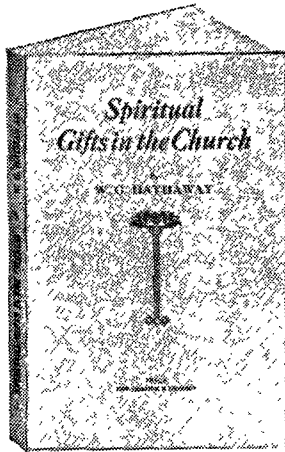
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