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PRINCIPAL GEORGE JEFFREYS AT BARKING (see page 584)

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

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The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

Vol. XV., No. 37

SEPTEMBER 14, 1934

Twopence

SAVIOUR



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

HEALER





Photo by [G. Clarke.]

REAPING THE GOLDEN GRAIN


"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).

COMING KING

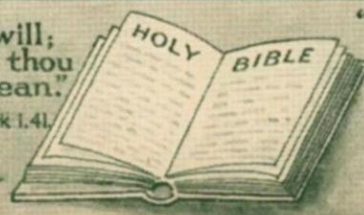


"I will come again."
John XIV. 3.

BAPTISER



"I will; be thou clean."
Mark I. 41.



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (*President*)
Pastors E. J. Phillips (*Secretary-General*), E. C. W. Boulton, P. N. Corry,
R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

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

Vol. XV. September 14, 1934 No. 37.

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In connection with the Elim Ministerial Conference in London, a great

PUBLIC MEETING

will be held in the

CITY TEMPLE

HOLBORN VIADUCT

(by kind permission of the Church Committee) on

Tuesday, 18th Sept., at 7.30 p.m.

Speaker: PRINCIPAL

GEORGE JEFFREYS

Elim Ministers from all parts of the British Isles will be present.

ALL WELCOME!

PRINCIPAL
GEORGE JEFFREYS
and Revival Party's
REVIVAL & HEALING
CAMPAIGN
at
MANCHESTER

in the large

GROSVENOR STREET CHURCH,
Chorlton-on-Medlock

SUNDAYS - - - - - **3 & 6.30**
WEEK-NIGHTS (except FRIDAY) - **7.30**
WEDNESDAY AFTERNOONS - - - **3. 0**

Commencing September 26th at 3



CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally every Saturday at 7.30 p.m. Conducted by Pastor W. G. Channon.

ELIM WOODLANDS. Open to visitors first Saturday afternoon in each month. Tickets 1/-. Holiday Homes Reunion, Sept. 22. All welcome.

LISBURN. September 29, 30. British Legion Hall, Wallace Avenue. Annual Convention. Speakers expected: Pastor E. F. Cole, Evangelists D. Hood, R. Bradley and Mr. G. Bell. Convener: Evangelist W. Douglas.

MARKETHILL, Co. Armagh. Tent campaign now in progress conducted by Pastor E. F. Cole.

MILLISLE, Co. Down. Commencing Sept. 30. Elim Hall, Evangelistic Campaign by Pastor E. F. Cole.

PECKHAM. Commencing Sept. 10. In Large Tent opposite Peckham Rye Pond. A Revival Campaign. By Pastor W. E. Smith. Sundays 3 and 6.45 p.m. Week-nights (except Sats.), 7.30. Miss Munday's Testimony, Sunday, 16th at 3 p.m. Wed., 19th at 7.30 p.m.

PLYMOUTH. Sept. 29, 30. Elim Tabernacle, Rendle Street. Special services, Sat. 8; Sun. 11 and 6.30. Speaker: Pastor W. G. Hathaway.

RYDE, I.O.W. Sept. 4-16. Elim Tabernacle, Warwick Street. Evangelistic Campaign by Pastor C. J. E. Kingston.

SOUTHAMPTON. Sept. 12. Elim Tabernacle, Park Road, Freemantle. Fourth Annual Sunday School Conference. Workers' Session, 3.15 p.m. Public Meeting, 7 p.m. Speakers: Pastors S. Gorman and F. J. Slemming.

SOUTHEND. Sept. 16. Christian Tabernacle, Seaview Road. Pastor W. G. Hathaway.

WINTON, Bournemouth. Tent campaign, conducted by Evangelist T. W. Thomas. Tent pitched in Hawthorn Road (off Wimborne Road).

ELIM HOLIDAY HOMES

ELIM CAMP, Waterhall Valley, Patcham, Near Brighton. Crusader week-end, Sept. 14-17.

GLOSSOP, "Beth Rapha." Near Derbyshire dales and Yorkshire Moors. Spiritual fellowship. Stay here for Manchester Revival Campaign. See forthcoming announcements. Apply to Miss Barbour.

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. XV., No. 37

SEPTEMBER 14, 1934

Fridays, Twopence

Stones of Sealing

By Pastor E. C. W. BOULTON

Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death, jealousy is cruel as the grave, the flashes [coals] thereof are coals of fire which hath a most vehement flame [a very flame of Jah].—Canticles viii 6.

The earnest of our inheritance until the redemption of the purchased possession—Ephesians i. 14

“Not twain, Lord, but one, since Thou livest in me,
And I live by the life that is Thine
And still through it all there is exquisite bliss,
The joy that it means to be utterly His.”

IF there is one thing that many a human heart hungers for it is that it may be owned, possessed. There is that sense of incompleteness in human life, that consciousness of lack that causes this thirst. It is this intense hunger and thirst after something, usually so unconscious or so ignorant of its true objective, that causes the rush after so many illusory earthly things in the hope of satisfaction. What long weary years of quest have been spent by some in their pursuit of that empyrean of completion. But the hunger within finds no rest as it tastes one joy after another. Its final satisfaction can only be found in Divine Love to which it is sealed in this life. fully consummated in the life to come.

Let it be said here that all unrealised by the soul, God has means whereby He creates a deep and insatiable undercurrent of desire for Himself—a soul unrest that makes all other things charmless and tasteless. For years the heart may have lived upon the surface, the circumference, but there comes the time when an inward and central awakening takes place, the soul is startled by the tremendous intensity of its longing, the vehemence of its craving for God. There is a cry born which almost amounts to an agony. Like the first streaks of dawn, there comes in the earlier stages, a dim sense of being on the verge of a new wonderland of divine discovery—of standing on the shore of

SOME INFINITE OCEAN

of spiritual wealth. Though the soul at this time apprehends it not, yet this is but the action of the Divine Love, the being breaking through into some larger and fuller life in God, a kind of chrysalis stage

of development in the interior depths—preparatory to some deeper possession by the Divine Lover. And then perhaps suddenly, amid the solitude of the desert, some common bush has burst into flame, the commonplace of life has been transfigured, and there has come that sense of being

“‘Set apart’ to lavish on Him,
All the heart’s rich store,
And within His heart to enter
Deeper evermore.”

In all ages men have attempted to define and analyse the experience of souls at times such as these, but it defies analysis and baffles definition. We cannot fathom the full meaning of this until our frail human intelligence has shed its limitations, and has put on incorruption, but we are comforted in this life with the consciousness that we may be already in a measure owned and possessed by God Himself. To strengthen us with the certainty of this we have the parable of the seal.

The most sacred sign of a king’s authority is his seal. This was generally worn as a signet ring, night and day it was in safe keeping on the king’s finger. In such a position it could hardly be lost. “The signet upon My right hand” (Jer. xxii 24).

The signet at first, and often afterwards, was engraved with the name of its owner. This thought is brought out in Revelation vii where the servants of God were sealed in their foreheads, doubtless with His name. Branded with the Owner’s name reminds us of the two

MARKS OF THE TRUE SHEEP,

on ear and foot. My sheep hear My voice, and I know them, and they follow Me.” The slave too bore his owner’s name, and there are many to-day who like Paul of old love to think of themselves as the bond-slaves of their Lord, bearing His name and His reproach.

The stones most used for engraving were the onyx, the sardonyx and the chalcedony. In some of these there are two strata of different colours. The engravers become adepts in carving these stones in relief. The upper stratum is so chiselled away that the one beneath is left as a dark background, while standing out upon it is the desired figure or image, as a cameo white or of a pale colour. These cameos in white relief or an engraving chipped into the stone, took the form of the king's face, or of some sign he had chosen as his crest. His seals then were not stamped with his name but with his image, in the same way that coins bear the king's head. In just the same manner it is that those who have been sealed with His name are also called to bear His image. The character of Christ shines out in the lives of those that are His.

It is not within the scope of this work to closely examine the seal as a type of the life bathed and baptised in the Holy Spirit, yet we cannot pass on without some reference to the spiritual significance of this emblem. Surely both the teaching of this type and its parallel in Christian experience shows most clearly that one of the

FUNCTIONS OF THE SPIRIT

is to stamp the life with the likeness of Christ. Not only to empower for service but also to render that life a more correct and complete revelation of Him whose blood has redeemed it. Look at those upon whom the heavenly Paraclete has fallen, and see if you will not notice a transformation into the image of Christ. Ofttimes a period of preparation renders the heart tender and pliant, ready to receive that deeper impression of the life and nature of Jesus. Accompanying this glorious immersion in the Holy Ghost has come a perceptible change in character and conversation. In many cases it is as though some mystic mantle of loveliness had enveloped the life, as though the divine had broken through the human, piercing the veil of the flesh. What the most assiduous imitation has failed to achieve the indwelling of the Holy Spirit has made possible and actual. "Changed into the same image by the Spirit of the Lord." It is this inward possession that makes the outshining possible. By the urge of an infinite and ineffable necessity the life of the Risen One finds expression, the spontaneous uprising of the life of God upon all the movements of the being.

"Love taking possession for ever and now,
Love melting to oneness divine!"

Likeness is one of the truest evidences of relationship. The fact that the branch bears the same fruit as the vine is proof of the union that exists. Surely life can fulfil no higher function or come to no more glorious fruition than thus to be conformed to the image of the divine Son.

Paul, in the first chapter of Ephesians, speaks of the

SEALING BY THE HOLY SPIRIT

as an earnest of our inheritance. The "earnest" means the Bridegroom's betrothal gift. Like an engagement ring, the sealing of the Holy Spirit is a foretaste of that which is to come; it is the seal of possession, consummation in anticipation.

"And wherefore hath the Bride the Bridal ring?"

'Tis but a token of a higher thing,
A witness of the love that claims her His,
A token of the bond that is their bliss,
A link—'tis but a link—and but for this."

What an unspeakable glory this sense of ownership sheds o'er the life. Deeper and sweeter than the joy of possession is that of being possessed, of being thought worthy of possession. Divine Love claiming its own in the redeemed personality. Possessed not by legal rights, but by the higher authority of love. And the life bearing continually that stamp of ownership—that seal of separation "unto Him." This realisation is at once the secret and source of a true life of worship. Every Christward thought is a reverent form of adoration.

Referring once more to that first chapter of Ephesians we notice a beautiful distinction drawn 'twixt two kindred truths. Not only the seal of our inheritance in Him, but also the seal of His inheritance in us. What a spiritual sheen this throws over the life when it really breaks upon the understanding. To the believer it is indeed a glory-fraught moment when first the heart opens and responds to this mystery of divine possession, when

"In deep unspoken language, known only to that Love
Who fathoms the heart's mystery from the throne of light
above,"

the heart awakes to the realisation of inward and eternal union. "I for thee thou for Me."

READY FOR JUDGMENT

How beautiful to know that all that is done for God is sacred. How sweet the old story of the New England Legislature, when the storm came on and some of the members thought that the day of judgment had come, and one of them anxiously moved that the house adjourn. An old Puritan sprang to his feet, and said, "Mr Speaker, if the day of judgment has not come, there is no need for this unbecoming haste, and if it has come, I, for one, prefer to be found at my post. I move that the house do not adjourn."—A. B. Simpson.

 Have You Heard?

That the new term of the Elim Bible College commences on 10th September

„ „ „

That the Annual Elim Ministerial Conference is to be held at Elim Woodlands, Clapham Park, from 17th to 21st September

„ „ „

That Beth-Rapha—our home at Glossop—is within easy access of Manchester, the return fare being only 1/-

„ „ „

That many are praying for revival at Manchester during the coming campaign and the prayers of all our readers are requested to this end

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

XI. Eastern Customs of the Bible

Part II.—Home Life

EVERYONE is interested in somebody else's home life. Who does not turn for another glimpse of somebody's life as revealed by the lighted room, the curtains of which have not been drawn? Most people live two lives, one lived in the presence of the world and the other, which is the natural expression of what they are, lived in the unguarded atmosphere of the home. I remember reading the remarks of a certain curate who claimed that everyone had a false face and said that his were three well-defined ones. For convenience he named these the "pious-genteel" face for tea parties, the "hearty Christian" face for boys' and men's clubs, which necessitated the looking up of sports data, and the "bright boy of the village" face for mothers' meetings, to bring a little ray of sunshine (godly sunshine, of course) into their harassed lives.

While not endorsing these statements, it yet reveals to us the probable reason for the interest that the home-life of other people holds for us. It shows them with the mask off! A young man once came tremblingly to see his pastor. Listening to him in his pulpit utterances he had formed the opinion of an austere character far removed from the trials and difficulties of everyday life.

ADMITTED TO THE MANSE,

he was shown into the living room where he saw the minister on the floor pretending to be a horse while his children clambered over him, shouting with glee. He said afterwards that that touch of humanity had made it so much easier for him to unburden his heart—he felt that here was someone who would understand.

In order that we, too, may understand the men and women of Bible days let us take a glimpse at them in their homes and see them as they were.

The houses of the fellaheen were simple one-roomed structures having a flat roof, reached by steps outside. The interior, bare of any furniture save sometimes a raised stone platform which served as a couch or bed at night, was usually lighted only by the doorway, few Eastern houses, at least among the poorer class, having windows. This one room served as the day and night quarters for the whole family, while often, stepped down a little, was a lower portion used as a stable for the ass. It was probably in this lower stable part in the house of some poor fellaheen at Bethlehem that Jesus was born. The inn, where naturally strangers would lodge the night, was on this occasion full and therefore Joseph had to find shelter elsewhere.

One piece of furniture would be

FOUND IN EVERY HOME;

the grindstone wherewith to grind the daily ration of flour. "At or before dawn every morning the ringing, unmistakable sound of this grinding is heard

coming from every house. And when 'the voice [or sound] of the grinding is low' (Eccles xii 4) it is a sign that the family is impoverished, for bread is their principal food."*

At night the whole family slept together in this one-roomed house. They did not, and even now wherever the ancient customs are preserved they still do not, undress on lying down to sleep but simply unloosed their girdles and removed their shoes. For bedclothes they used their "Aba" or outer garment of goat's or camel's hair-cloth. This garment, according to the Law, if taken in pledge was not to be retained by the creditor over night for otherwise the debtor's night covering would be lacking to him (Exodus xxii 26).

The bed consisted of a thin, lightly stuffed mattress which could be easily rolled up and put away in a closet during the day. It was usual to carry the sick on these light beds and therefore when the man who was sick of the palsy was healed by Jesus it would be quite simple for him to

ROLL UP HIS BED

and carry it away under his arm.

The excuse, given by the friend at midnight, that he was with his children in bed and therefore could not rise to get the required loaves of bread seems to western ears rather strange, and so it would have been had the children been occupying a separate room. Since, however, they were all sleeping on the floor around him in true oriental fashion, to arise, get the bread and unbolt the door would therefore mean disturbing the rest of the whole family (Luke xi 7).

At night a lamp was kept burning as the Eastern had, and has, a horror of darkness. No matter how poor the family may be, they must have a light all night. The reason for this custom is chiefly their dread of evil spirits which they believe are thus kept away. Among the virtues of the good wife, treasured and trusted by her husband, is the fact that "her candle goeth not out by night" (Prov xxxi 18).

This is usually taken to mean that she diligently works all night for her family. In an earlier verse we read that "she riseth also while it is yet night and giveth meat to her household" and I remember one virtuous mother in Israel questioning whether

THE MODEL WIFE

would, under the circumstances, be able to sleep at all! In the East, however, no work is done after dark. Indeed, the feeble flickering light of the little oil lamp does not permit it so that this cannot be the meaning of this passage. It rather means that so carefully does she clean and replenish the lamp that her family are never left in the darkness, and thus to their mind exposed to evil, during the night. Since these lamps were very small and needed attention every hour or so it would certainly mean that she had constantly to awake and refill the lamp lest it should

* "Everyday Life in the Holy Land, James Neil, M A

go out and leave the family to the horror of darkness. This lamp stood on a lampstand where it literally gave light to all that were in the house through the hours of night (Matt v 15)

One of the evidences of God's watchful care for Israel in the wilderness was in the provision of a pillar of fire by night. As, in the desert, they had no means of obtaining oil the darkness would have been a continual source of fear had it not been for this miraculous provision by the loving

FATHER-HEART OF GOD.

How blessed, too, would be the promise of Jehovah to those who trusted in Him "Thou shalt not be afraid for the terror by night" (Psalm xc1 5)

But what about their meals? What did they eat and how? In the centre of the floor, in the colder winter months, a fire would be kept burning throughout the day. Since there was no chimney the smoke soon filled the house, its only means of exit being a few holes over the door. Hence eyes, nostrils, and throat speedily became filled in a truly torturing fashion. The force of this is felt when God reproves the self-righteous, saying, "These are a smoke in My nose, a fire that burneth all the day" (Isaiah lxxv. 5).

Through the smoke we can just discern that there are no chairs in this fellaheen house into which we are peeping, for far simpler methods prevailed amongst the "common people" than amongst the belladeen, or townspeople. The latter, in the time of Christ, reclined at meals whereas the simple "fellah" sat on the floor, at a low table, with his feet tucked under him. He was careful not to show the sole of his foot for this was considered the

HEIGHT OF INDECORUM.

The bread used was a pancake-like loaf of toasted whole wheat or barley meal about half an inch thick and about nine inches in diameter. Since leaven was more or less of a luxury, when Jesus referred to the leaven of the Pharisees His simple disciples, nearly all fellaheen, would naturally suppose Him to be warning them against the luxurious loaves found only in the houses of the rich townsmen.

Ah! someone has opened the door and the smoke having cleared a little we can now see the low table with the evening meal upon it. It is a simple matter to lay the table for it contains nothing but a large

dish containing the food and some loaves of bread. This latter was never cut with a knife, as it was thought to be wicked to put a knife to it, so it was broken in pieces with the fingers. When Christ fed the five thousand He "broke and gave the loaves to His disciples," and again when the Lord's Supper was instituted He "took bread, and blessed, and brake, and gave it to them" (Luke xxiv 30)

They are about to commence the meal so let us watch them quietly for a moment longer. See the host has broken off a three-cornered piece of bread and bending it deftly into the shape of a spoon has

DIPPED IT INTO THE DISH!

Throughout the East, both rich and poor eat with their fingers and never use knife or fork. Since they dip their hands into the common dish there has arisen the necessity for the washing of the hands before a meal. However, as this was merely a ceremonial act and consisted simply of the pouring of water over the hands, without any rubbing with soap or other cleanser, the hands were little the cleaner afterwards. Therefore, the Pharisees, when they commented upon the fact that the disciples washed not their hands before eating bread, were straining at a gnat and swallowing a camel as Christ promptly pointed out to them (Matt. xv. 1-20)

To return to our host, we notice that he has eaten the tasty morsel his improvised spoon has picked up from the dish and, as this spoon must not be used again, he has eaten spoon-and all! Breaking another piece of bread he goes again through the same process. This dipping into the dish is referred to by Jesus when He replied to the question of His disciples as to who should betray Him, "He that dippeth his hand with Me in the dish, the same shall betray Me" (Matt xxvi. 23).

On any occasion when the host desired to show some special

MARK OF HIS LOVE

and interest towards one of his guests he, instead of eating the morsel he had lifted on his bread spoon, would put this into the mouth of the favoured one. In the light of this, how solemn is that last scene when Jesus, wishing to give an especial sign to Judas of His love for him, bestowed upon him the sop after He had dipped it into the dish and lifted therefrom a delicious morsel.

The Blessing of Quietness

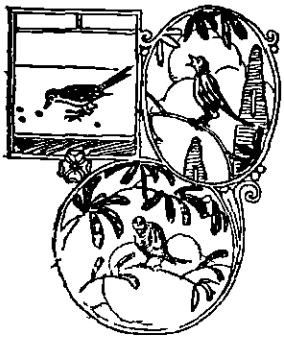
By IDA BLANCHE HITCHCOCK

THIS morning about 5 15 I was awakened out of a sound sleep with these words from Isaiah xxx 15, "In quietness and confidence shall be your strength" As I waited upon

the Lord, the Holy Spirit began to give me the following message and I wrote it down that I might share it with others

The quiet man hears from heaven and "faith cometh by hearing," hence the quiet one comes into the place of confidence toward God. The quiet one becomes acquainted with his God "Be still and know that I am God" He is speaking stillness to all the flesh in us "The Lord is in His holy temple let all the earth keep silence before Him" (Hab 11 20)

First quietness, and then confidence. The silent one will hear wondrous things from his God that will



inspire faith and bring him into the strong

PLACE OF CONFIDENCE

toward the Lord.

The quiet man can say, "I have meat to eat that ye know not of" The one in the place of fleshly activity knows nothing of this heavenly manna. That is the reason he is not strong. Our strength cometh from the Lord; His Word makes us strong (I John 11:14).

"I have meat to eat that ye know not of" (John 14:32), the meat of patience; the meat of peace, the meat of power to meet every need. Let the meat of patience "have her perfect work," that ye may be perfect and entire, wanting nothing" (James 1:4) "In your patience possess ye your souls" (Luke 21:19) When everything about you is noise and tumult, in patience possess ye your souls. Be anxious for nothing. The patient man is never anxious. The one who is impatient gets all disturbed and troubled in spirit. The patient man can rest in the Lord and wait for Him. He waits patiently for Him (Psalm xxxviii 7) No matter how long it may be before he sees anything done, his eyes are unto the Lord. He leans not to his own understanding. He sees God's hand in everything. He is kept in the centre of God's will. He moves in divine order. He sees God work marvellously. "Be patient, therefore, brethren, unto the coming of the Lord," unto His coming to meet your need. He can meet every situation.

HE KNOWS THE END

from the beginning. He can handle all your affairs with discretion, for He is our Wisdom.

The kingdom of God is not meat and drink. He leads in the paths of righteousness, out of your own way into His way, which is the way of peace which passeth all human understanding. Peace that knows no ending.

The meat of peace is given to the one who is bent on doing His will. "Oh, that thou hadst hearkened to My commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah xlviii 18) Let the government be upon His shoulder, of the increase of His government and peace there shall be no end (Isaiah ix 6, 7) He is the Prince of Peace, and when He reigns there is naught but peace.

"I have meat to eat that ye know not of" He ate of this meat of peace continually. He was known as the Man of Peace, hence He had power over every trying circumstance. The storm at sea had to cease its raging under His command. "Peace be still" (Mark 14:39) The fever of Peter's wife's mother had to flee at His rebuke (Luke 14:39) The demons were cast out by His Word (Luke 14:33, 37) The lepers were cleansed, and the dead were raised (Luke vii 11-17) Where there is peace there is power.

POWER TO FILL AN EMPTY NET

with fish (Luke v 4-6) Power to turn the water into wine (John 11:1-11) He could meet the need in every situation because He was never disturbed in His spirit.

He lived in the presence of His Father, and was not moved by trying circumstances, but was ever resting in the bosom of the Father. He could rest in the time of storm when the sea was most tumultuous. He was in the hinder part of the vessel asleep on a pillow while His disciples were filled with fear as they awakened Him with the cry, "Carest Thou not that we perish?" (Mark 14:37-40) How little did the disciples know of quietness in spirit and of confidence in the One who sailed with them! They were more conscious of the raging sea than they were of the God-Man asleep in the vessel. Hast thou seen Him? Hast thou heard Him? They saw and heard strange things that day and they marvelled at the change that took place when He spoke. They feared exceedingly, and said one to another. "What manner of man is this that even the wind and the sea obey Him?" (Mark 14:41) "He it is that calleth you, who also will do it" (I Thess v. 24). He will bring you out of the tumult of the natural into the peace and power of the supernatural. He can only use you powerfully as peace reigns in your heart.

ALL HUMAN AGITATION MUST GO—

all distress of every kind until thy sea lies still before Him as a passive instrument to move at His bidding.

"Be sober, be vigilant, for your adversary the Devil, as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith." Fear cannot resist him, but faith can—faith that is born in the heart where peace reigns—faith that has heard from heaven in the quiet of the "secret place." Faith that can say in the midst of noise and tumult, "I believe God that it shall be ever as it was told me" (Acts xvii 25) Believe and ye shall be established. The believing heart can praise God when there is no apparent change in the circumstances that so trouble them (II Chron xx 21, 22) Faith sees God and trusts in His mighty arm to do what He has promised. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

"Be anxious for nothing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." "Be strong in the Lord and of good courage." "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim vi 12) Be strong to

ENDURE AFFLICTIONS AND ADVERSITIES.

Let not your heart be troubled. Be strengthened with all might by the Spirit in the inner man, and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "In quietness and confidence shall be your strength."

It would be well for us if we could imitate that beautiful man of God, Bishop Whipple, who said, "For the last forty years I have been trying to see the features of Jesus Christ in every man that differs from me."

"Back to Pentecost"

Mrs. C. H. M

Mrs. C. H. MORRIS

1 "I will not leave you com - fort - less," But if I go a - way,
 2 Church of the Liv - ing God a - rise The ful - ness to re - ceive,
 3 God's skies are full of Pen - te - cost's, For you, for me, for all,
 4 Then quick - ly "back to Pen - te - cost," That bless - ed up - per room,

Will send the Ho - ly Com - fort - er, Your roy - al Guest for ev - er -
 Un - til the lost in ev - 'ry place, Shall feel the need of sav - ing
 Then let us hum - bly, bold - ly press, Our her - i - tage in Christ pos -
 And pray the might - y Lord of Hosts, To send on us the Ho - ly

CHORUS

more, A - bid - ing day by day
 grace, And shall on Christ be - lieve
 sess, That pow - er from heav'n may fall
 Ghost, And tar - ry till He come

} Has He come to you, to

you, to you? Has the Com - fort - er come to you? (to you?) The Lord will re -

prove the world of sin, When the Com - fort - er comes to you (to you)

Bible Study Helps

UNFEIGNED FAITH.

II. Timothy I. 1-6.

- I A Priceless Possession** (verse 5)
- 1 All men have not faith (II Thess ii 2)
 - 2 Some have no faith (Mark iv 40)
 - 3 Some have little faith (Matt vi 30)
 - 4 Some have great faith (Matt viii 10)
 - 5 Some are full of faith
 - (a) Stephen (Acts vi 5)
 - (b) Barnabas (Acts xi 24)
 - 6 Such faith is precious faith (II Peter i 1, cf I Tim i 5)
- II A Personal Possession** (verse 5)
- 1 In Timothy's grandmother, first
 - 2 In Timothy's mother, second
 - 3 In Timothy, himself, third
 - 4 In Timothy's converts, fourth (I Tim iv 14-16)
- "Faith begets faith" (I Tim i 2)
- III A Profitable Possession.**
- 1 Causing thanksgiving (verse 3)
 - 2 Provoking prayer (verse 3)
 3. Exciting love (verse 4, cf I Pet i 22)
 - 4 Producing joy (verse 4)
 - 5 Stimulating service (verse 6)
- Leading Lesson The greatest living woman is the mother with unfeigned faith (verse 5, contra I Tim v 6) —N H C

PURPOSE OF CHRIST'S ASCENSION

- 1 To confirm the prophecies
 - 2 To commence His mediatorial work in heaven
 - 3 To send the Holy Ghost
 - 4 To prepare a place for His people
- He went up as our Representative, Forerunner, High Priest, and Intercessor, and as the King of Glory —G S B

GOD'S ABUNDANT GRACE

I. Timothy I 14.

- "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus"
- 1 The grace of God is redeeming and justifying in its action (Rom iii 24, 25)
 - 2 The grace of God is rich in its display (Eph i 7, ii 7)
 - 3 The grace of God is abundant in its manifestation (Rom v 17, 20, 21)
 - 4 The grace of God is manifold in its character (I Peter v 10)
 - 5 The grace of God is enabling in its sufficiency (II Cor xii 9)
 - 6 The grace of God is qualifying in its enabling (I Cor xv 10, II Cor i 12)
 - 7 The grace of God is transforming in its operation (Titus ii 11-13)
- W S H

SATAN

The world has been willing to comply with the wishes and projects of Satan to the extent of ceasing to believe that he really exists. However, according to Scripture, Satan does exist, and he still possesses great power and influence over the affairs of men.

Satan has become associated with many strange ideas as to his appearance. Some

people regard him as being startlingly grotesque, fitted with strange trappings, horns, pointed tail and pitch-fork, and have made such the central figure in theatrical performances.

The Word of God accurately describes the personality of the Prince of Evil. It gives a detailed description of his person and career. There is an account of his

creation, original condition, his fall, his kingdom, his present-day job and final destiny. Any reader interested in a study of this mysterious character will find the following Scripture portions helpful reading: Ezekiel xxviii 11-19, Isaiah xiv 12-20, Ephesians ii 2, vi 12, I Peter v 8, Job i 6, Revelation xii 7-12, Revelation xx 1-3, 7-10.

FAMILY ALTAR



The Scripture Union Daily Portions Meditations by Pastor E C W BOULTON

Sunday, September 16th. John xiv 1-14

"He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to My Father" (verse 12)

What a staggering and almost overwhelming promise! And yet amazingly incredible as it sounds, there it stands with all its splendid challenge and tremendous content awaiting the appropriating hand of faith. It is a promise but seldom fulfilled in the corporate or individual life of the Church. Like a boundless deep, men stand upon its brink in wonderment, but rarely if ever do they plunge into all its magnificent significance. Here and there along the pathway of Church history, one discovers some heroic soul that dares to launch out upon the inviting fulness of this word, and prove how exceeding abundantly it can yield in rich return to those who cast fear to the winds. The whole thing turns upon that pivotal word "believeth." It is not a question of special election to some unique ministry, it is special faith that sets the whole machinery of this text in motion. Oh for a mighty, living faith in the inexhaustible resources of the Eternal God!

Monday, September 17th. John xiv 15-31

"The Comforter" (verse 26)

Many titles are given to the Holy Spirit, but none conveys a richer meaning than this. Not merely a comforter in the sense that tears are wiped away, yet the pain remains unrelieved. Not one whose sympathy is sincere but powerless to effect real alleviation of suffering. But a comforter who shares the burden and enters deeply into the anguish, whose gracious ministry takes the smart and the sting out of life's bitterness. One who comforts by imparting a new vision of life—giving to it a fresh and more splendid horizon. His comfort comes in the form of an all-sufficient dynamic, investing life with a power of resistance which once it did not possess. Here is a Source of comfort that never fails. No matter how baffling the problem, how crushing the blow, how deep the wound, He is equal to all demands. It is sweet to pass through the Valley of Achor if we may but experience the comfort which He can pour into the heart of the distressed.

Tuesday, September 18th. John xv 1-17

"Abide" (verse 4)

Abide! How simple such a command seems, and yet it may prove costly to obey in the fullest sense. It is one of those pregnant words which the

Master used so often to convey vital truth. Abide! This is the real secret of victory in its widest and deepest sense. Failure to obey this divine injunction has led to so many spiritual collapses in Christian experience. Nearly every tragic breakdown in the life of believers may be traced to failure here. This has been the point of departure from the centre of the divine will. To abide in Christ means the maintenance of that contact with the Unseen and Eternal upon which everything in the Christian life depends. Broken contact means extinguished light. Sustained fellowship with God is essential to spiritual prosperity and progress. Fruitfulness is determined by this union with the Source of life and power. O Master Divine, let nothing come between Thee and Thy servant!

Wednesday, September 19th. John xv 18-27

"That the Word might be fulfilled" (verse 25)

How much that transpires in the life of the believer may be traced to this cause. Phases of experience that perhaps perplex, positions in which we may find ourselves which seem to have no satisfactory explanation, are for this very purpose, "that the Word might be fulfilled." That in us might be manifest the power of that living Word, that our experience might reveal the faithfulness of Jehovah to His inspired truth. Sometimes our very prayers are athwart the principles and purposes which underlie the path we tread. God is working out His own sovereign plan, and through our lives demonstrating how He can make all things work together to this end. Blessed Lord, grant that mine eyes may be anointed to see Thy handiwork in all that is transpiring around me this day! Cause me to rejoice in the unfolding of Thy will, and the outworking thereof. Enable me to give myself unsparringly for the accomplishment of all that Thy heart is set upon.

Thursday, September 20th. John xvi 1-15

"I have yet many things to say unto you but ye cannot bear them now" (verse 12)

What wisdom shines forth from this word of the Master. Like a Shepherd He leads His own blood-redeemed, but always and only according to the measure of their growth. Step by step He conducts them from pasture to pasture. There must be an ever-enlarging capacity to comprehend the things divine. What is darkness to-day shall be gloriously clear and plain to-morrow. As the soul rises so the horizon extends, and the

vision is vaster and greater. As the soul responds to the gracious wooing of the Spirit, so there is a gradual unveiling of the mind to the mysteries of truth. Deeper and more desperate desire is born within the being, and those desires lead to spiritual enlargement. God has always wondrous things in reserve for those prepared to persevere along the pathway of full surrender. The path of the just shineth more and more unto the perfect day is perpetually true.

Friday, September 21st. John xvi 16-33

"That your joy may be full" (verse 24)

Alas, that so much Christian religion has misrepresented the true life of discipleship. To convey to others the impression that the path of fellowship with Christ is full of dark shadows is to sadly mislead those who seek to know the Lord. The Cross is the real centre of abiding gladness. It is here that the spring of perennial joy rises. It is always as we come into intimate union with the Galilean that we learn the true secret of happiness and pleasure. In that Cross there rises a river that has flooded countless lives with unending joy. If the will of God makes some demand that seems to rob us of some joy, let us bear in mind that it is ever with a view to the deepening of the well of gladness within. Blessed Master, make this life of mine a full of sweet spiritual melody this day! Let my whole life find expression in joyous service! Even though Thou shouldst call me to tread the path of loss and loneliness, yet still let my life shine with that radiance which is born of communion with Thee!

Saturday, September 22nd. John xvii 1-12

"I have finished the work which Thou gavest Me to do" (verse 4)

What a glorious conclusion to a ministry. Not one thing unfinished. No painful sense of regret over some uncompleted task. Every command obeyed. No shirking the cross, no attempt to evade its demands. But a full and glad surrender to all that God had set before Him. Is not this the blessed possibility before each child of God to-day? Though our talents may be few, and our opportunities scanty, yet we may do all that the Father asks. He makes no unreasonable or impossible demands of those who bear His name. At the close of life's pilgrimage we also may have this joyous sense of completion. We may, at the last, sing with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith." All that is required is faithfulness to the light we have received. Help me, O Christ, not to fail Thee in aught! Hold Thou my hand in the moment of greatest weakness when I am tempted to waver! Let me at the end of the journey win the reward of the faithful who have followed Thee all the way!

No heart can ever break that is resting on the breast of Jesus



INTERIOR OF THE BIG TENT AT BARKING WHERE W

“YES, it is true, I saw it in the *Evangel*” Such was the news which passed from lip to lip when Foursquare people met each other a few weeks prior to the 8th August. The news was that our beloved Principal was to revisit the scene of the wonderful outpouring of the “good news” which he brought to the Essex side of “London over the Border” in 1924, that Jesus Christ was not only Saviour, but Healer of the body, Baptist in the Holy Spirit, and our Coming King. The writer well remembers the wonderment among the people at this new doctrine in those distant days. The wonderment gave way to amazement when God honoured His Word by “signs following,” and not only were thousands of souls saved, but diseases of all kinds were healed by His mighty power. The people “never saw it in this wise before.” They, like myself,—although a Christian for many years—had never been told that the power of our Lord Jesus Christ was just the same to-day, and naturally we all worshipped Him in the sense of cold formality. Little did we *then* know that Jesus Christ loves the people of to-day as much as He loved those of older days, and only waited for them to be wakened out of their death-like coldness by

THE POWERFUL PREACHING

of His servant, and for them to understand the literal truth of His promises, to pour out upon them the same wonderful gifts of salvation and healing as He did when He walked this earth over nineteen hundred years ago.

The work Principal George Jeffreys established at Barking in 1924—for our beloved leader never leaves “born again” men and women to drift away, he always founds a Church for the faithful to worship in—spread rapidly, and Churches were established at East Ham, Ilford, Stratford, Canning Town, and Leyton, to accommodate the large numbers of people. Of course it was prophesied that the work was

Principal George

*Great Enthusiasm at scene of 1924
was first brought to the dis.*

GREAT CROWDS THROU

About 300 souls born again in r

By WALTER H.

merely another “flash-in-the-pan,” but, thanks be to God, the pan was large, and the “flash” is still burning.

Barking is noted for many things. It has a wonderful and ancient history. The greatest electrical power generating station in the world is there. Almost “cheek by jowl” is also the largest gas works in the world. Along its southern boundary flows one of the most notable rivers in the world, the River Thames. Barking is now famous for ever as a thriving centre of Foursquare Gospel work.

We were all so happy once again to greet our leader, who, from among the many calls on his time and services, chose to favour us in this district with a second visit.

HEARTS WARMED

at the very thought of hearing that resonant voice, seeing that challenging form, and expecting great things from God, as a result of the Principal’s coming amongst us again. We have not been disappointed.

The power of God was felt in all the meetings to a remarkable degree. The spirit of conviction was manifested at every call made by the Principal to the un-saved, and great was the harvest of souls. What a delight it was also to the thousands who came under the sound of this glorious doctrine in 1924, to hear



WONDERFUL SCENES OF REVIVAL HAVE BEEN WITNESSED.

Jeffreys at Barking

*Triumphs when the Foursquare Gospel
visited by Principal George Jeffreys*

THE VAST TENT DAILY

re days. Wonderful Healings!

ETERSEN, F A L.P.A.

the same truths proclaimed with the same power, vehemence and clarity in 1934. What a joy it was, too, to gaze around the great tent, full to capacity, and see thousands of those who have stood faithful to their leader during these past years. Truly, it can be said, The Truth stands.

Out of the many healings which took place during the campaign I would like specially to mention one. A sister—well-known to the writer—was stricken with tuberculosis. Her case was very bad, but not too bad for the Lord to heal. The faith of our sister and her husband that a miracle would be performed by the Lord, through His servant, was abounding, and surely He has

HONoured HIS WORD.

She was brought in an ambulance. The rain came down in torrents at the time the ambulance was to leave the house. It rained as it has never rained before this year during the service so that one could hardly hear another speak plainly. Our sister was brought on a stretcher into the tent, and remained until Principal George Jeffreys prayed over her. The power of God fell upon our sister and she was healed. She returned home in the ambulance and went to bed. Shortly afterwards she rose, dressed herself, and attended the evening service, where her husband gave

testimony. Since her healing our sister continues to gain strength, can eat ordinary food, and is gaining weight. Praise the name of the Lord! Hallelujah! He is able!

Sunday, 19th August, Principal George Jeffreys, fresh from triumphal demonstration at the Crystal Palace on the previous day, was the last occasion our leader could be with us. The time had passed all too quickly, but very happily. The Foursquare Gossellers of the East of London were full of joy of soul as a result of words of love and wisdom uttered by God's messenger. They also had the great pleasure of seeing

A GREATER ASSEMBLY OF PEOPLE,

in one place, than had ever taken place in this district before under the auspices of the Foursquare Gospel. Never in 1924 was there in the halls of the East End so many as in the great tent in the London Road, Barking, in 1934. The seating accommodation was altogether insufficient, and crowds gathered at the back, so much so that the canvas had to be lowered to allow a large number of people to stand there. It was a wonderful campaign. After the Principal had preached on Sunday evening under the anointing of the Holy Spirit, for over fifty minutes (it seemed like five minutes), over fifty souls were garnered into the Kingdom. At the communion services which were held after the evening services on the two Sundays our leader was with us, heaven and earth seemed to meet.

Principal George Jeffreys has left us for new fields of service. The result of his visit remains with us. Saints have been energised afresh, not only spiritually, but physically, as witness the joy in the faces of the dear ones, and the love they show one towards another, after the manner of their Lord and Master, Jesus Christ.

Thank God for the message the Foursquare Gospel brought to us in this district, and for its fearless messenger, Principal George Jeffreys.



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

All that Calvary stands for we must claim

Diplomacy.

THIS is a word with a pleasant sound to the ear, and one which passes current in the fellowship of the most scrupulous. And yet on closer examination we wonder whether diplomacy may not prove to be the science of simulation. Most thinkers will agree that this is an age of artificiality. Camouflage has become almost a fine art. We are much more concerned about the apparent than the actual. And this spirit of dissimulation has not been content to confine its attentions to the world—it has invaded the Church. "Let us pretend," cries the child, and twentieth century society echoes the cry. Alas, how much even in religious circles is influenced by this maxim. But what have we really gained in this game of bluff? Have we added one cubit to our moral stature? In yielding to such influences are we not dwarfing the finer instincts of nature, and blunting those qualities which lead to life's noblest and holiest goal? "Without guile" should the Christian character be. The gospel of Jesus Christ is the very antithesis of artificiality. "When He the Spirit of Reality shall come He shall lead you into all Reality," is the keynote of the Good News. Let us abjure all artifice—this is a weapon with which we may not fight the Lord's battles.

Revival at Barking.

IN this issue we give a report by Mr. W. H. Petersen on the opening phase of the Barking Campaign. Since the writing of that article many more have come to experience the influx of new life for spirit, soul and body through the Man of Calvary.

Next week we hope to give full reports of the closing meetings, detailing some of the wonderful healings and miracles of God's grace which have transpired beneath the canvas dome of the Revival Tent.

Mrs. J. E. Goreham.

As we go to press news comes to hand of the home-call of our dear sister, Mrs. J. E. Goreham, who passed peacefully to be with Christ, so quickly following her dear husband's departure. Our loving sympathy is extended to the sorrowing relatives.

Whispers from Within the Veil.

The Indwelling Treasure

By Pastor E. C. W. Boulton

"But this treasure is lodged in a body of fragile clay"
—II Corinthians iv 7, Weymouth

THE weakness and unworthiness of the vessel only serves to magnify the power and the skill of the One who deigns to dwell therein. The poverty of the chalice does not in the least detract from the glory of the divine contents. How wonderful that God should be prepared to take the piece of shapeless clay and fashion it into a receptacle capable of bearing such treasure. He who could command celestial beings to fulfil His purpose, He to whom Cherubim and Seraphim would yield instant obedience. The frail vessel of flesh, so unlovely and unlikely, to become the medium through which the splendours of God should shine, possessed and filled with that radiant life of holiness, that life which

"From no lower fountain flows,
Than the heart of God above"

Temples of the Holy Ghost! The mortal becoming the home of the Eternal! The finite set apart as the tabernacle of the Infinite! It is beyond the power of human comprehension. And yet not beyond the reach of the redeemed experience.

Oh beatific plan! That I the child of Adam should enter into this new life of union with Ineffable Light and Love! That the tomb-dweller should come forth into the freedom of those who have passed from death to life.

"A vessel unto honour, sanctified, and meet for the Master's use." Separated unto the service of the King. Appointed specially for His disposal. When the heart awakens to the blessed realisation that this means nothing less than the apostolic revelation expressed in Paul's words, "Christ in you the Hope of glory," what unutterable and overwhelming glory fills the soul! How this thought transfigures life at every point, giving such an exalted conception of Christian character. We have rejoiced in the truth of being in Christ, but when this added glory comes to crown and complete that truth, and we learn that Christ is in us, it lifts the being into the heavenlies.

O Master Divine, Thou hast chosen me as a vessel to be filled with Thine own hand—to pour into my poor impoverished nature Thine own wondrous life of victory and virtue. Thou hast removed the shame of my prodigality, and taken away the reproach of my past. Thou hast caused me to put off my sackcloth and ashes, and clothed me with the garments of Thy gladness. Thou hast made my heart to sing the song of espousal in anticipation of the bridal day. Thou hast taken my life and transformed it into the channel of Thine own incomparable unconquerable and incorruptible joy. Thou hast taken the scales from mine eyes and the load from my heart. Thou hast taught me to know the exceeding greatness of Thy power.

Mine is a joy, a satisfaction rare,
Which only 'separated ones' may share."

Resumé of Elim Missionary Activities

By Miss ADELAIDE HENDERSON

MISS LILIAS TROTTER (missionary warrior) was a great friend of Ruskin, and one for whom he prophesied a brilliant and glorious future. This noble woman saw something in the lives of two of her friends which greatly attracted her, and led her to pray a prayer something like this: "Lord Jesus, these two friends of mine hold a fellowship with Thee that I have not experienced. Give me this fellowship with Thee, that I too may share with Thee in Thine agony for the souls of a lost world." Marvelously was this prayer answered in the life of Lilius Trotter.

Surrounding this Elim World Crusade movement there are hundreds of brave hearts who, like Lilius Trotter, are getting more and more into beat with the heart of Jesus in

HOLDING FELLOWSHIP WITH HIM

for the souls of a lost world. Hearts whose prayers sustain and strengthen the soul of the beloved founder and leader of this World Crusade movement, in his journeyings often, in his care of all the Churches both at home and abroad, and in his continued ministry of Holy Ghost evangelism all up and down the land. Hearts whose prayers uphold and give life and zeal to the soldiers of the Cross on the distant fields, from whose pens there follow short accounts of the work done by them, little glimpses into their struggles which will show how much they are dependent upon the prayers of God's people to help them to achieve greater things for Him in those distant lands.

Brave helpers, we thank you for your prayers for the work of the World Crusade, at home and on the distant fields. We ask you again to pray for our missionaries, both on furlough and abroad, more faithfully and consistently than ever you have done before. They need your prayers. They need your love. They need your intelligent interest in their work. Pray on. Pray through.

First there comes news from the House of Prayer in Calcutta. Miss Newsham writes: "God is continuing in a rich way to bless the work in the House of Prayer and Good News. Week by week souls are being saved—sometimes as many as six to eight raising their hands for salvation. Two educated Indian girls, recently saved, came to my 'Crusader Choir Practice'" and commenced asking all about the Tribulation, Second Coming, etc., I

MARVELLED AT WHAT THEY KNEW

and asked them how they knew all this. They said: "Oh, we have read it in the Bible!" One Hindu woman asked for prayer last Friday at the Bengali meeting, and came to-night saying she was healed and is now going out distributing tracts. Yesterday a little boy was healed of fever after prayer. We have lots of enquirers; pray that we may be given the right word for each. Prayer is specially asked for a paralysed woman whom we visit. She came to the meeting this Tuesday for the first time and is decidedly 'better. Pray, pray, pray!"

Mr Phillips writes of outpoured blessing at Nelspruit, East Transvaal: "We had a wonderful day on Sunday. In the morning the church was full of believers. It did one's heart good. They came also from the churches near by. In the afternoon a goodly number were baptised and then we walked back to the church to remember the Lord's death and coming again. In the evening we prayed especially for those who had just been baptised that they might be filled with the Holy Spirit. He was certainly working amongst them, but as yet He has fallen upon none of them. We have been very much encouraged of late to see how some of our native evangelists have been pushing ahead."

Mr Francis writes of opportunities of ministering during his holiday in the Northern Transvaal: "Arriving in Louis Trichardt I went to the Mission Station, Bethany, where Brother Burke and his fellow workers are labouring. For about three weeks we had

BLESSED FELLOWSHIP TOGETHER

and discussion upon the many problems that arise in the work all over the country. There also came many opportunities for testifying and preaching to the Venda people, who speak their own language, only the men-folk really understand Zulu, and used it for speaking at the Conference they held at Easter for their native workers. I had a blessed uplift there for which I praise God. While in Johannesburg I had the privilege of going to visit some missionary brethren who are working at Brakpan among the thousands of natives on the Rand Gold Mines. The need there is appalling. He took me round the Rand and showed me the many compounds there filled with thousands of natives each of every tribe and language imaginable."

Miss Hoskins writes from Japan, where she is labouring in a large country district outside Kobe: "I do thank God for little tokens of encouragement along the way. Yesterday and last Sunday too a young girl of eighteen came to my meetings for the first time. She had never heard the gospel before, but shows a real desire to come into the light and sang the hymns quite earnestly. I had a talk with her and read a tract and I believe she is feeling her need of Jesus. I have had the joy of seeing some

WEEP THEIR WAY TO JESUS

and afterward sing His praises. I do ask your prayers for my women's class, some of them are ready for baptism and I am praying that none of them shall hold back when the time comes but that they shall fully realise the step they take. I am not having the service yet because I want them to grow more in grace and get strong in Him. Please pray that Kono San may receive her baptism in the Spirit soon. There are such possibilities in her life and she is so hungry for more of God and to do His will. She is my first convert here in Kakogawa. I also want your special prayers for Agiso San who is my neighbour, a woman of about forty-five and a

leading teacher in the school near by. She was saved in my meetings here, but I long to see a mighty breaking up in her heart. She would be fine and greatly blessed if she broke loose from herself. God is working while we have prayed and He will meet the needs of these needy souls while we continue to pray for them."

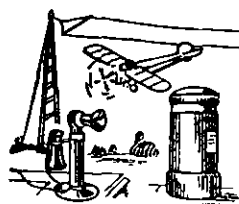
Miss Ewens, who has been filling the gap at Giridih while Miss Brown has been away on holiday, writes of outpoured blessing there. "Within the last week or so the clouds of blessing rolled up and up until the burst came, and showers

BEGAN TO FALL COPIOUSLY

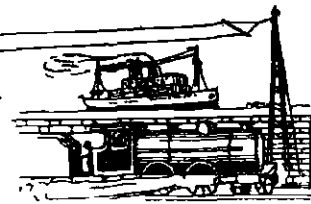
at the breaking of bread service on Sunday morning. There were about twenty-four believers present. I spoke on Jacob's first visit to Bethel, when he was not seeking God but God was after him. The following day the Lord gave me a further message on "Fear not, thou worm Jacob." This again was a great blessing. Then while we waited further upon the Lord and rejoiced in His presence He gave me a song in Hindi based upon the ladder leading us from earth to an open heaven. By this time we were like

people drunk with new wine, and two believers were baptised in the Holy Ghost. I was to have left for Telaya on Tuesday evening, but no sooner had we entered the Prayer Room in the morning than the presence of the Lord became so real that we were lost in wonder, love and praise, and cloven tongues as of fire sat upon each of us and we praised and magnified God. This I know will rejoice your hearts, but oh there are many more hungry hearts and much dry land and we need much rain in order to break up the fallow ground."

Might we ask our readers for definite prayer for Miss Marion Paint who has been feeling tired in body, but who is returning to her work for God around Giridih, feeling much refreshed and stronger for her rest on the hills. Many of our readers will still be thanking God for the blessing poured out upon the glorious World Crusade meeting in the Crystal Palace on 18th August. In returning thanks for that memorable meeting will you also ask for divine guidance and blessing upon Pastor and Mrs Taylor's and Pastor and Mrs Mullan's time of rest and of deputation work in the homeland.



ELIM SUMMER CONVENTIONS



Christ-Captivated Crowds—Souls Won and Saints Refreshed

From the following reports it is evident that the hand of God has been pouring out copious showers of blessing in the recent conventions. Hunger for the divine Revelation seems to possess these eager crowds of worshippers, as they come to these annual spiritual feasts. Throughout the entire movement, if we may judge from the spirit manifest in these conventions, there is a wave of intense longing and determined quest for God.

PLYMOUTH.

Speakers: Pastors W. G. Channon and J. Tetchner. Convener: Pastor J. Woodhead

As we look back upon the convention services a note of praise comes from the hearts of all Plymouth Foursquare people to God for the glorious meetings and wonderful blessings received. From the first meeting on the Sunday to the Thursday night it was one continual time of spiritual refreshment.

The ministry of Pastors Channon and Tetchner was rich with blessing, both God's servants having great liberty in the Spirit. Seven precious souls were won for Christ during the Convention services, and quite a number of people were healed of bodily sickness. One very remarkable case was that of a woman with a terrible wound on her body the size of a plate. She was prayed for by

Pastors Woodhead and Tetchner, and instantaneously the wound healed and only a small scar could be seen. Others also testified to being healed. We praise God for His blessings. It rained in torrents on the Sunday, the first day of the Convention, but this did not prevent the people coming who had been praying for blessing, and after all it was only a picture in the natural of what God was going to do in the spiritual, for blessing was literally poured upon us. To God be the glory, great things He hath done!

As if to put a finishing touch upon the glorious convention meetings a baptismal service was held at the Plymouth Elm Tabernacle on the following Sunday, when six believers followed in the steps of their Master. This is the second baptismal service since Pastor Woodhead came to Plymouth. One notable point of these baptismal services has been the reverence of God's people. At the close of this service, after the Pastor had delivered his message and immersed the candidates, one soul came right out into the Pastor's vestry seeking salvation and he went home rejoicing in a knowledge of sins forgiven. A report has since come in that immediately on his arrival home he told all of his conversion and determination to follow his new-found Saviour.

Already a number of names have been given in for a future baptismal service.

SOUTHEND.

Speakers: Pastors Court, Jones, and Mrs G. Kingston. Convener: Pastor G. Kingston

August Bank Holiday at Southend was rather dull. I believe the statistics recorded no sun all day. The weather people, however, reckoned without the Elm Convention in the Tabernacle. Here the sunshine of God's smile was experienced the whole time.

Under the able leadership of Pastor George Kingston the tide of blessing began to rise from the very first hymn. Pastor Jones, from Monmouthshire, gave the first message, speaking from Haggai 1:8. Commenting on the context, he remarked that the reason for the present-day trouble and unrest was because of the world's neglect of God. "Ye have sown much and bring in little, ye that earneth wages earneth wages to put it into a bag with holes." But a return to the ways of God would mean a revival of His blessing.

Pastor H. Court of Ilford brought the second message and took as his text Isaiah xlv 3, "I will pour water upon him that is thirsty." As the message went forth in power every heart became thirsty for an outpouring of the Spirit and in the closing moments of the service the Spirit of God descended in such a manner that we were loth to close the

meeting After a happy time of fellowship round the tea table an open air meeting was held on the promenade, many of the holiday-makers remaining throughout the meeting to listen to the testimony of those saved by grace

At night the large Tabernacle was full and God richly blessed the messages of the speakers, Pastor Court and Mrs. George Kingston. Passing out of the Tabernacle after a day with the Lord one heard everywhere such expressions as this, "What a wonderful day it has been!"

front, they rose in such numbers that one wondered whether the world was a huge hospital. Surely such a sight was enough to convince the most sceptical that there is as great a need of the power of God to heal to-day as in the days of the apostles. And thank God He was there in that building to meet human need.

In the evening service the Principal dealt with the subject of the Gifts of the Holy Ghost, giving special teaching on the use of the Gift of Tongues. The word was brought to bear on the minds of the hearers not only that they might

a lady parson, I will go." And he said that lady parson knocked all the other parsons into a cocked hat. At the close of the address the preacher said "There is going to be a prayer meeting." Ninety had never been at a prayer meeting before, and he said to himself "I will stay." His chum had had enough and off he went, but Ninety stayed. He kept his fingers well up over his eyes. He noticed the lady preacher beginning to move about, and then he closed his hands more, and he saw her lay her hand on the shoulder of an Artilleryman and whisper something in his ear. He wondered what she was telling him, when presently he felt the same hand on his shoulder, and looking up he looked into one of the kindest faces he had ever seen. She said "Are you a Christian?" He tried to get out of it by saying in his plain bluff way "I am not a heathen." She said "Have you received Christ into your heart?" He said, "No." She said "Will you?" He said "Yes," and she said "When," and he said "Now", and there the Saviour came into his heart. He was not fully awake to the step he had taken, and when he got out he lit up his pipe to think it out as he went down to the ship. He did not know then that the Lord was going to lay His hand on that Well, that dear old Meerschaum pipe had to go. But then he had a fiery temper, he could get up in a second and could say all sorts of things that he would be sorry for afterwards. One day he saw a little company of sailors standing together, and he went up to them and he said "You are speaking about me." And they said "No," and he said "Oh, you were, now tell me all about it." Then one of them said "Well, Ninety, we were talking about you, and we said you were not a bad fellow after all, is not that right boys?" and they nodded. But he said "Ninety, we were just saying that you would never do much with us boys while you had that temper of yours." And he said "Is that true?" and the boys nodded "Well," he said "that is true, and I will knuckle down here right now and ask God to take it away, will you knuckle down with me?" and they did, and he prayed, and that temper never troubled him any more.

But we must not forget that this is a convention report, and not the life of Old Ninety.

The convention lasted three nights. Tuesday, Wednesday and Thursday, and truly they were times of feasting on the finest of the wheat. On the closing night of the convention Pastor Hathaway gave us a splendid Bible address on the Foursquare Gospel. I saw notes being taken down as one valuable point after another was given out. It is a good sign to see the hearers wanting to take it home with them in black and white. We were all sorry that the end had come to the convention. It seemed we were just getting interested when it was time to break off.

ROMSEY.

Speakers: Pastors W. A. Nolan, A. Jackson, F. J. Stlemming, and F. D. Byatt. Convener: Evangelist C. Bonifazi. The August convention was undoubtedly a great spiritual success and a glorious



A Baptismal Service in Mexico

Pastor Sanchez (one of Pastor George Thomas' late students) with the twenty-two candidates before their immersion. Most of these have received the baptism in the Holy Spirit.

BRIGHTON.

Speakers At the Dome: Principal George Jeffreys and Revival Party; at the Tabernacle Pastor W. G. Hathaway, and Mr. J. F. Welsh, M.B.E., R.N. Convener: Pastor J. Smith.

This year again Brighton with all its attractions was just as fully alive as ever, and the crowds were there in their tens of thousands. But it was not the rolling sea, nor the crowded beach, neither the promenade with its fascinations, which was the centre of attraction for the members of the Foursquare Gospel Churches, but it was the Old Pauline Religion and the power of the Holy Ghost, which was to be found that day in the meetings held in the Royal Dome.

From all along the south coast they came, as well as from the city of London and elsewhere, and a good while before the time announced for commencement, the long queue (now quite a feature of the Principal's meetings) was there waiting for the doors to open.

The Spirit of God was manifest throughout the meetings. The Principal preached the Word with more than ordinary power, and the presence of the Lord was there to save. Twenty-eight hands were raised in the afternoon meeting in response to the appeal for salvation. But when those desiring prayer for healing were requested to make their way to the

understand, but that they must understand.

The congregational singing was conducted by Mr. Darragh with his usual inimitable charm, whilst Mr. Douglas Gray led the Crusaders in song. Miss Holman also rendered a most charming solo.

THE CONVENTION CONTINUES

Tuesday night found us in the Elim Tabernacle, Union Street, eagerly drinking in the Word from our two brethren, Pastor W. G. Hathaway and Mr. James Welsh, M.B.E., R.N. It was Mr. Welsh's first introduction to the Brighton Church, and he received a real warm-hearted welcome. The soul-thrilling accounts of our brother as he related his varied experiences with those it was his lot to meet while in the service of His Majesty's Navy. Oh, the trophies of grace! Shall we ever forget them? Mr. Welsh's story of the conversion of Old Ninety was full of heart-gripping interest.

They called him Old Ninety because he was rather old-fashioned. He never expected to be saved, but one Sunday afternoon he was sitting in a garden at Gibraltar when one of his chums said to him "Do you know there is a woman parson preaching in such a place tonight?" And he said "I never heard

feast for those believers who attended. Soul-stirring and instructive messages were given by Pastors W A Nolan (Southampton), F J Slemming (Salisbury), A Jackson (Andover), and F D Byatt (Watford).

The gospel in song was rendered by the Romsey Crusader and Cadet Choir, opening choral march, scriptural monologue, two special gospel hymns and choruses, the composition of members of Romsey assembly.

Sunday services were rich and inspiring, Pastor Slemming being the speaker Monday at 11 a m a large gathering attended the praise service at the Latimer Hall.

Although Bank Holiday, the Town Hall was again filled with those who were eager to be fed upon His Word, through Pastors Nolan and Jackson, followed by a divine healing service. Tea was provided for the visitors at the Latimer Hall.

At 6 p m a mass open air meeting was held in the Market Place, conducted by a Salisbury brother.

At 6.50 p m the Town Hall was packed with those still hungry for the Word, and a glorious filing they had, souls were saved, and the weak made strong. After the gospel service Pastor Byatt conducted the breaking of bread service remembering His death till He come.

On Tuesday evening again the Latimer Hall was filled with those eager for more of heaven's rich dainties. Pastor Byatt gave the message which was a most fitting climax to the glorious time we had in His presence. The Lord still continues to bless the faithful ministry of His Word. The following is a report from the local newspaper.

ELIM FOURSQUARE GOSPEL CONVENTION

Record attendances were reported at all services and meetings of the Elm Foursquare Gospel Convention held during the week-end, when visitors came from Southampton, the Isle of Wight, Salisbury, Andover, Bournemouth and the surrounding district. On Sunday the services at the Latimer Hall were conducted by Pastor F J Slemming. A service was held in the Latimer Hall on Monday morning and a special service at the Town Hall in the afternoon, at which addresses were given by Pastors W A Nolan and A Jackson. The afternoon service was followed by a divine healing service. The visitors, numbering almost 200, were entertained to tea at the Latimer Hall, and in the evening a mass meeting was held in the Town Hall, addressed by Pastors Slemming and Nolan, followed by a breaking of bread service, presided over by Pastor F Byatt. During the service musical items were rendered by the Crusaders, conducted by Mr A E Hayward. The whole of the convention was convened by Pastor C W Bonifazi, Romsey, and the teas were arranged by Mr L Effemey, assisted by members of the Romsey church.

GRIMSBY.

Speakers: Pastors T. Tetchner and G Miles. Convener. Pastor A. S. Thorne. Looking unto Jesus, the members of this assembly, with several visitors, gath-

ered for the annual convention, which was held from Sunday, 5th August to Thursday 9th. Large congregations attended, each service being crowned with the presence of the Lord. Inspired by the Holy Spirit Himself, Pastors G Miles and T Tetchner gave heart-searching, uplifting addresses, giving the gospel in all its fulness, showing the necessity and blessedness of a life consecrated unto the Lord's service, the joy of a life of prayer and faith, trusting where we may not see. It was a great joy to all to see many young people come into the meetings. At each service the Lord bestowed new blessing, filling hungry hearts to overflowing. Many times was the comment made that the people of God were being fed upon the finest of the wheat.

Bright pentecostal singing was enjoyed at each service, special items being rendered by the Crusaders. The visiting Pastors, with Pastor and Mrs Thorne, also gave forth the gospel in glorious song.

One brother accepted Christ as his Saviour, conviction being written upon the faces of others, several of the Lord's people reconsecrated their lives unto the Master's service, others were prayed for according to James v 14, trusting for healing of the body.

On Bank Holiday, 6th August, heavy rain fell throughout the day, but showers of blessing descended upon the splendid congregation, the anointing of the Spirit being upon the Pastors as they delivered the Word. The evening service crowned the day, for candidates, after singing their testimony, "I love Jesus, Hallelujah," immersed by Pastor A S Thorne, followed their Lord through the waters of baptism, four of the candidates being Crusaders.

On the Lord's day, following the convention, after the evening service, a meeting was held for those seeking the baptism of the Holy Ghost. Many shouted and sang for joy of heart as the power of God fell in their midst, going home rejoicing that still there is more to follow.

KENSINGTON

Speakers: Pastor W J Hilliard, and Mr. J. F. Welsh, M.B.E., R.N. Convener: Pastor W. L. Kemp.

The special August Convention services proved to be a time of inspiration and blessedness to God's children at Kensington Temple.

Pastor Hilliard opened the session on the Lord's Day morning, with a fitting address woven around those poignant and yet blessed words, "It is finished," that fell from the parched lips of our Saviour, in His death-agonies on Calvary. We rejoice that Christ completed that great saving and substitutionary work on the Cross, so that there is naught that man can add to gain salvation, even if he could and would.

Sunday evening found Mr Welsh holding forth on that grand old theme of Acts iv 12, "For there is none other name under heaven given among men, whereby we must be saved." We thank God because the name of Jesus Christ the

Lord has meant salvation to so many of us, and we know that there is no salvation in any other. Mr Welsh reminded his hearers that works were insufficient and inadequate to earn the salvation that Christ died for.

Pastor Hilliard was again in the pulpit on August Bank Holiday morning, and based his message on the triumphant declaration of Job, "For I know that my Redeemer liveth" (Job xix 25). In the midst of his dire affliction the "perfect and upright" man of Uz could affirm his belief in the living God. Pastor Hilliard drew attention to the personal note in the "I" and "my" and also showed that a redeemer is one who buys back that which was pledged. What joy it brings to our hearts when we consider that Christ purchased us with His own precious blood, and that we can echo a hearty "Amen" to the words of Job.

At the afternoon service Mr Welsh spoke from Isaiah vi 1, which describes Isaiah's vision of the Lord's glory. The one in whom Isaiah had such hopes was dead and in his sorrow the prophet saw the Lord. He also saw himself (Isaiah vi 5). May we as God's children often see Him, and in seeing Him, also see ourselves, to the end, that like the man of God we may be equipped by the Lord, for His service.

The final meeting of this convention, on Monday evening found a large gathering, and Pastor Hilliard discoursed on the spies which were sent to spy out the land. Some of the spies saw nothing but giants in the land, but others saw and found luscious grapes. May we as we go to possess the land, the promised land, keep our eyes on our Lord, and we shall surely not see the giants of fear and unbelief, but shall taste of the delicious fruit of God's blessing and providence. Mr Welsh followed with a blessed word speaking of the goodness of the Lord to His own.

Good attendances were registered at the services, and we praise God for a time of spiritual fellowship and communion.

Salvation is a free gift, and is not obtained through our merits or efforts. It has been procured at an infinite cost; it has been purchased by Him, and at the cost of His precious blood. Everything that was necessary was accomplished by Him at Calvary. "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah liii 5). God is satisfied, God is glorified with Christ's sacrificial death on our behalf, and you are invited and commanded to believe the "good news" of the "glad and glorious gospel" and obtain eternal life — Alex Marshall.



Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Is the Bible True?

By B F C Atkinson, M.A., Ph.D.
(Under Librarian, University Library, Cambridge)

A Review by Pastor JAMES McWHIRTER
(President of the Elim Crusader Movement)

Here is a small book that every Crusader ought to possess. If you cannot afford to purchase a copy ask your local library to get it for you. The publishers call it "a spirited challenge for the youth of to-day." It is not a challenge to Christian youth but a confirmation of their faith. Though the title is in the interrogative form, its contents is a scholarly answer in the affirmative. It happened that when we were reading this book we were staying at a residence where there was an ultra-modern young lady who was an authoress and an artist. When in conversation the moral implications of Bible truth became too personal she said defiantly "it may not be true," and when we contended that there was ample proof of its authenticity she tried to evade the issue by saying "it does not matter anyhow whether the Bible is true or not as we have our own standards!" Of course that was another story. That the Bible is true and the importance of this fact are both ably dealt with in this book. The many refuges to which people resort when challenged by exacting truth are uncovered and revealed as refuges of lies. This little book will be particularly helpful to Crusaders who are still at school. The writer is also the author of a work on "The Greek Language" and is well able to refute the conceited sophistries of educationalists. Recently we enquired about one of our Crusaders who is at high school. We were told that her faith had been going through the fire. This book will help any such young persons out on the right side.

The subject of the inspiration of the Scriptures is dealt with in a very liberal manner. It makes the truth acceptable to thoughtful people. Once we heard a preacher introduce his address on the inspiration of the Bible by assuring his hearers that there was nothing to fear. We were quite young at the time and had some secret doubts on the subject. When he had finished we actually did fear that there was something to fear. The treatment of the subject will leave no one in doubt.

How science in relation to the Bible is dealt with is really refreshing. It is

a nice change to hear someone talk about when science was wrong. Here is one of the bombshells dropped right in the midst of the highbrows. "We may search the Bible through and we shall never find a scientific error."

Regarding "higher" criticism he writes, "Unfortunately for these theories the critics reckoned without the knowledge that the archaeologists have now given us by discoveries made in the countries where the Bible scenes are laid. The supposed contradictions of the Bible are dealt with in fine fashion. Listen to this statement from the heart of one of the world's greatest universities: 'The critics in their writings have made a great show of scholarship, accuracy and superior learning. Yet their treatment of evidence is childish.' How he proves it is great fun."

Many will be helped by the explanation of the imprecatory portions of the Bible. The difficulties in understanding the Scriptures that have confronted you and me and everybody else are nearly all dealt with in this small readable volume. Every time the ways of God are justified to man.

Obtainable from Elm Publishing Co., Ltd., Park Crescent, Clapham Park, S.W. 4, 2/6 net (by post 2/9).

Foursquare Aberdonians

The Aberdeen Crusaders conducted an open meeting at the Balmoral Hall last Wednesday, and all present enjoyed the different items of an interesting programme. Short messages were given by the Crusaders, one young lady told what joy the truths of the Foursquare Gospel had brought into her life. Another sister gave a short message on how the baptism

of the Holy Spirit empowers us to be witnesses for our Lord and Master. An anchor was spiritualised by another Crusader—and what surer anchor could there be to the soul than that of a sure and steadfast Hope? One young man testified how he could live a Christian life amidst the rough and ready fraternity of the shipyard—Jesus Christ being his every-present Workmate. Choir pieces and other musical items were rendered, while one young lady, subject to the muse, recited a poem of her own composition. Once again, this meeting showed that the Aberdeen Crusaders are growing in grace and in the knowledge of God, and all are looking forward to the time when with renewed energy and vigour they will labour for the Master in the new Tabernacle to be opened in a short time.

Preliminary Announcement.

GREAT
LONDON CRUSADER
RALLY

Saturday, 29th September,

at 7.15 p.m. in the

KENSINGTON TEMPLE

Speakers include

PASTOR JAMES McWHIRTER
(President of the Elim Crusader
Movement),

JOHN LEECH, ESQ., K.C.

Special items of music and song.



Photo by]

A Group of Happy Kensington Crusaders at Chorley Woods

[Miss L. Toon

The World Crusade Meeting at the C.P.

By ETHEL FRANCIS

OF all the meetings we attended at the Crystal Palace, and they were many and varied, each one having a power and magnetism all its own—the missionary gathering struck the deepest note of love and sympathy in our hearts! The platform was crowded with men and women who had given, or who were giving, the best of their lives to Christ's "other sheep," for whom He showed such deep concern when on earth. Pastor Corry, our virile, much-travelled missionary, soldier and leader of men, occupied the chair, and with his usual dry humour kept the speakers up to time and the large audience in good spirits. Mr and Mrs Mullan,

FRESH FROM THE CONGO,

their hearts burning with love for their "black children," gave us a wonderful insight into the work there. Mr Mullan in his crisp Irish way made good use of his eight minutes, while his young wife supplied the details which we all love. Mr Taylor literally on

fire for his work begged us to work and pray "while it is yet to-day" for the perishing souls for whom Christ died. Mrs Taylor, forceful and dramatic, giving such vivid word pictures that captivated her hearers. Miss Chung, late of India, pleaded the cause of the missionary box and enlisted the sympathy of fresh box-holders, and lastly, Miss Henderson, representing the seven absent missionaries from India, Japan, Spain and the Transvaal. How sweetly she told us of their devoted service and how earnestly she pleaded for our co-operation and prayers, who could resist her.

ELOQUENT APPEAL?

Few eyes were dry, and few hearts not deeply stirred. Personally I could have sat and listened all day, but Pastor Corry was there—a rigid disciplinarian—pulling their coat tails and keeping us all up to scratch, so on we went to yet other glorious meetings, with the stirring appeals still ringing in our ears.

A Card and Its Message

ONE afternoon a lady was walking past a cottage when a little girl came running up to her and said, "Please Miss, mother says, will you come and see her? she wants to speak to you."

Turning back with the child the lady went in to see what the mother wanted. She told her that her sister was very ill with a dreadful disease, called consumption, and could not live but a little while longer, and that she was frightened to die, and, said she, "I cannot tell her anything to comfort her."

Taking the sister's name and address the lady went the next day to see her.

She found her suffering very much,—very near death, and very much afraid to die. The lady said to her, "You are very ill, and your sister tells me you are afraid to die. What is it that makes you afraid?"

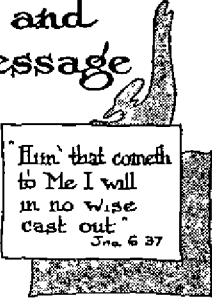
Slowly she answered, "I am afraid because of my sins."

"You are too weak to say much to me," said the lady, "so I will read to you a little from God's Word that tells how we can get rid of our sins." So she read part of the fifty-third chapter of Isaiah, and the last part of the seventh verse of the first chapter of the First Epistle of John. "The blood of Jesus Christ His Son cleanseth us from all sin."

Before leaving, she twice repeated the little verse, "Him that cometh to Me I will in no wise cast out."

Knowing she would be unable to go the next day she sent her a card with this verse of a hymn on it.

Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou b'dst me come to Thee,
O Lamb of God, I come!



Him that cometh
to Me I will
in no wise
cast out"
John 6:37

She wrote above the verse the text, "Him that cometh to Me I will in no wise cast out."

The following day she called, and Mrs Philips, for that was her name, said "Thank you ever so much for sending me that card. It was God's message to me. Now I am not afraid to die."

After a few minutes' conversation the lady asked, "If any one should ask you why you were not afraid to die, what reason would you give?"

"I would say," she answered, "that when I read that card, I saw it meant me, just as I am, with all my sins, that the Lord Jesus had said He would not cast me out if I came to Him, and so I did."

Dear reader, should you be even younger than Mrs Philips, you too may die any day. Now you know that after death comes the judgment, and that is what indeed is very solemn. God can never pass over sin. He can never excuse it. He can forgive it, He loves to forgive. If any one comes to Him and says, I have sinned, sin is in my heart, I hate it, then God says, I forgive you all for Jesus' sake.

It cost our Lord Jesus Christ a very great sacrifice to obtain our salvation. He had to leave His lovely home in heaven and live here on earth amid sorrow, poverty, hatred, and much suffering. Then the worst of all He had to bear our sins on the Cross, He had to suffer what we deserve for them, and He loved us so that when He was passing through that dreadful suffering He did not complain. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." (Isaiah liii 7)

How loving is Jesus who came from the sky
In tenderest pity for sinners to die!
His hands and His feet they were nailed to the tree,
And judgment He suffered for sinners like me.

How gladly does Jesus free pardon impart
To all who receive Him by faith in their heart,
His glory He gives them, their home is above,
And Jesus will take them to dwell in His love.

—D H E

Classified Advertisements

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

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

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

SITUATION VACANT.

WANTED cook general, Christian preferred, good wages, comfortable home, three in family, references necessary. Apply Miss Macnaughton, Craigard, Pitlochry, Perthshire. B1827

SITUATION WANTED.

FRENCH-SWISS children's nurse, 30, seeks post in London, good needlewoman, experienced children from 2. Excellent references. Write, Mlle. Gaudin, 9, quai Capadistria, Geneva, Suisse. B1826

MISCELLANEOUS.

SAVE your old clean Evangel and send them (or will collect) to Mr. W. Lock, 11, North Road, Wimbledon, S.W.19. For free distribution for district visiting. B1815

HOUSES, FLATS, ETC., To Let and Wanted.

SALE or let, good condition, six-roomed cottage, garage, scullery, gas, bath, long cultivated gardens, well fenced, off main road, 10 minutes sea. £650. Welch, Langton, Byron Road, New Milton, Hants. B1816

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

ABERYSTWYTH.—Apartments and bed and breakfast, near Elim Church Guild Room, Portland Road. Apply Mrs. D. W. Evans, 6, Northgate Street. B1723

ACCOMMODATION during and after Manchester Campaign, Pentecostal home, Christian fellowship. Pastor's reference: 1d. car ride from Campaign Church. Write early please. Mrs. Maddock, 28, Albert Place, Dickinson Road, Longsight, Manchester. B1821

BANGOR, Ireland.—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1666

BLACKPOOL.—Clean, quiet, comfortable apartments; double bed and attendance 2/-; room for six only; 1d. car North pier; one minute Stanley Park. Pentecostal. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B1824

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman: own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyetimber. Telephone Pagham 70. B1752

BRIGHTON.—Bed and breakfast 21/-; board-residence 35/- September; good food and attendance, near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1788

BRIGHTON.—Accommodations, bed and breakfast 71 per week (other meals if required). Extensive Downs view, 10 minutes bus or train to sea. Foursquare. Apply Mrs. Richards, 36, Miller's Road. B1811

EASTBOURNE.—September board-residence, two sharing 38/-; three sharing 35/-; single 40/-. Bed and breakfast two or three sharing 18/-; single 21/-. 3 minutes sea. Christian fellowship. Mrs. Weeks, 4, Desmond Road. B1825

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts, Summer terms 45/- and 38/- per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house; attractive gardens; moderate terms; reduction for longer stay. Apply to Superintendent, Beth Rapha, Glossop, Derbyshire.

GREAT BOOKHAM (By Green Line bus).—Pure air, lovely woodland walks. 25/- board. Foursquare fellowship. Write, Mrs. Webb, Woodland Ridge, Dowlans Road. B1829

HOVE.—Board-residence, quiet, comfortable and homely; few minutes sea: 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1629

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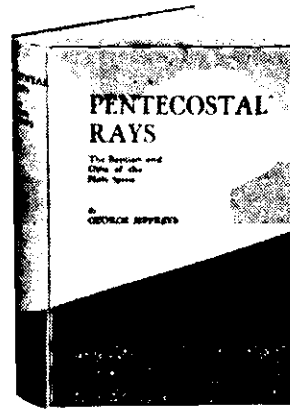


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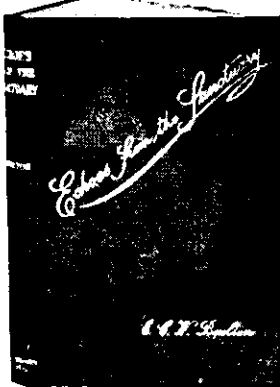
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