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EASTER WEEK IN LONDON (See page 241)

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

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elin Ecangel

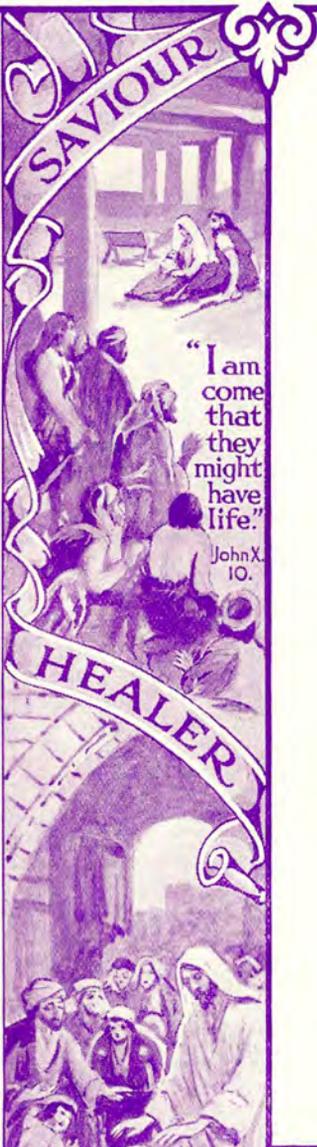
AND
FOURSQUARE REVIVALIST

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

Vol. XVI., No. 16

APRIL 19, 1935

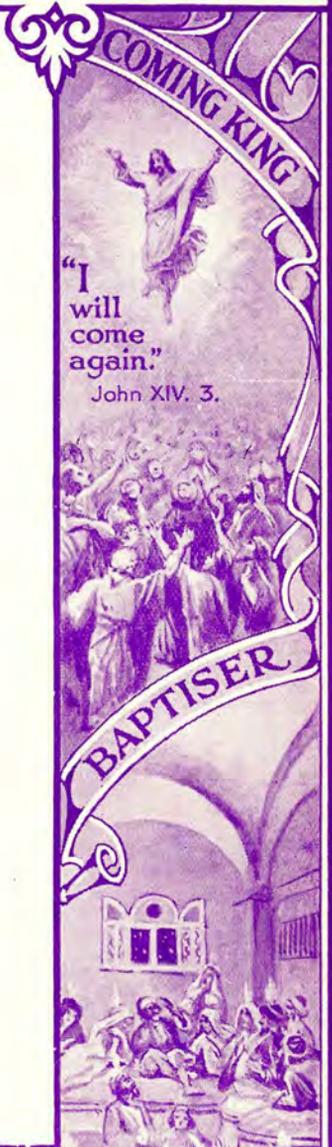
Twopence



"I am come that they might have life."

John X. 10.

God's Will
is
God's Love
in
Operation

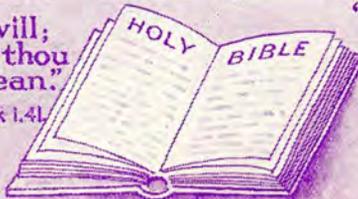


"I will come again."

John XIV. 3.



Mark 1.41.



"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. XVI. April 19, 1935 No. 16

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

London Easter Convention and Foursquare Gospel Demonstration

(See full particulars on first two pages).

PRELIMINARY ANNOUNCEMENTS

WHITSUNTIDE:

Principal George Jeffreys at Sheffield City Hall on Whit-Monday, 11, 3, and 6.30.

London Whitsuntide Convention from Whit-Sunday, June 9 to Thursday, June 13.

Birmingham Whitsuntide Convention in the Town Hall, Whit-Monday.

SEPTEMBER 7:

Foursquare Gospel Demonstration in the Crystal Palace to be conducted by Principal George Jeffreys.

Easter Conventions in the Provinces

BELFAST. April 21—25. Ulster Temple, Ravenhill Road. Speakers include Pastor and Mrs. W. G. Channon and Pastor H. W. Fielding. Convener: Pastor H. Kitching.

BIRMINGHAM. April 19, 20. Elim Tabernacle, Graham Street. Speakers include Pastor J. McAvoy and Pastor J. R. Knight.

April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill (largest and most up-to-date Skating Rink in the British Isles), Easter Sunday at 3 (Divine Healing Service), and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore. Convener: Pastor W. Barton. Refreshments obtainable in Skating Rink Refreshment Room.

CARDIFF. April 19—25. City Temple, Cowbridge Road. Speakers include Pastors W. A. Nolan and J. T. Bradley. Convener: Pastor J. R. Moore.

CARLISLE. April 21—24. Elim Tabernacle, West Walls. Speakers include Mr. F. Carson and Mr. W. Uprichard. Convener: Pastor H. T. D. Stoneham.

CHELMSFORD. April 19. Elim Tabernacle, Mildmay Road. Anniversary and Convention services. Speakers: Pastors W. Field and H. A. Mason.

DOWLAIS. April 20—23. Elim Tabernacle, Ivor Street. Speakers include Pastors W. A. Nolan, J. T. Bradley and S. Gorman. Convener: Pastor W. J. Patterson.

EDINBURGH. April 19—23. Elim Tabernacle, Dean Street. Speakers include Pastors J. J. Morgan and J. Frame. Convener: Pastor A. J. K. Magee.

EXETER. April 19—21. Elim Tabernacle, Paris Street. Speakers include Mr. F. Hurst. Convener: Pastor J. Tetchner.

GLOSSOP. April 19—21. Elim Tabernacle, Ellison Street. Speakers include: Pastors R. Tweed, C. Johnson and Evangelist J. Dunk. Convener: Pastor J. McAvoy. Visitors welcome at Beth-Rapha, the Elim Guest House.

LEEDS. April 19—24. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Speakers: Pastor and Mrs. G. Kingston, Pastors R. Mercer, L. Bell, J. R. Knight, W. G. Hawkins and L. Morris.

MANCHESTER. April 19—21. Grosvenor Street Church (off Downing Street). Speakers include: Pastors W. L. Taylor, J. McAvoy, and W. G. Hawkins. Convener: Pastor R. Tweed.

SOUTHEND-ON-SEA. April 19—22. Elim Christian Tabernacle, Seaview Road (off Southchurch Avenue). Special speakers. Convener: Pastor C. J. E. Kingston.

SOUTHPORT. April 21—24. Temperance Institute, London Street. Speakers include Pastor L. Newsham. Convener: Pastor J. Lees.

SUNDERLAND. April 19—23. Elim Hall, Green Street. Speakers: Pastor Hubert Entwisle and others.

VAZON, GUERNSEY. April 19—24. Elim Foursquare Gospel Church. Speakers include Pastor L. N. Knipe. Convener: Pastor W. F. South.

YEOVIL. April 18—21. Elim Hall, Southville. Speakers include Pastor and Mrs. J. Woodhead. Convener: Pastor R. Knox.

4 MAKE A POINT of seeing the **BOOKSTALLS** at the Royal Albert Hall on **EASTER MONDAY** :: ALL THE LATEST ELIM PUBLICATIONS ON VIEW

4 Watch these Dates 4

- BELFAST.** April 14—18. Elim Tabernacle, Melbourne Street. April 30—May 5, Elim Tabernacle, Crumlin Street, Ballysillan. Campaigns by Pastor H. W. Fielding.
- BOURNEMOUTH** (Springbourne). April 18. Elim Tabernacle, Victoria Place. Pastor J. Dyke. April 19th, 6.30. United Rally of Bournemouth and District Elim Churches, conducted by Winton Crusader choir. April 21. Pastor J. Dyke.
- BRIGHTON.** April 14—17. Elim Tabernacle, Union Street. Special visit of Dr. W. H. Pope of U.S.A.
- CANNING TOWN.** Now proceeding. Elim Hall, Bethell Avenue. Campaign conducted by Miss D. Ching and Miss Marion Paint (India).
- COULSDON.** April 13, 14. Elim Tabernacle, Chipstead Valley Road. Anniversary Services. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp and E. F. Cole. Convener: Evangelist G. Stormont.
- LEEDS.** April 27—29. Foursquare Gospel Tabernacle Bridge Street (off Lady Lane). Special services conducted by Pastor and Mrs. G. Kingston.
- STOCKPORT.** Good Friday, April 19th. Elim Tabernacle, Swann Street. Day at the Cross. Special speakers. Convener: Pastor T. Burton Clarke.
- WORTHING.** April 13—15. Elim Tabernacle, Grosvenor Road. Special visit of Mr. J. Leech, K.C., M.A.

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. XVI, No. 16

APRIL 19, 1935

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

For the benefit of the thousands who will take part in the greatest Elim Convention of the year, we print below a full programme of the special Easter meetings in London.

ELIM EASTER CONVENTION

This year, services will be held in the City Temple, Holborn Viaduct (by kind permission of the Church Committee) and in the five following Elim Churches:

- Elim Tabernacle, Park Crescent, Clapham.
- Elim Tabernacle, Stanley Road, Croydon.
- Elim Tabernacle, Central Park Road, East Ham.
- Elim Tabernacle, Fowler Road, Islington.
- Kensington Temple, Kensington Park Road.

TIMES OF SERVICES:

- Good Friday, 11 a.m. and 3 p.m. : In the 5 Churches (above).
- 6.30 p.m. : Elim Tabernacles, Croydon and East Ham, and City Temple, Holborn Viaduct.
- Saturday, 7.30 p.m. : Elim Tabernacles, Clapham and East Ham.
- 7.30 p.m. : Elim Crusader Rally at Marble Arch, Hyde Park (weather permitting).

- Sunday, 11 a.m., 3 and 6.30 p.m. : Elim Tabernacles, Clapham and East Ham.
11 a.m. and 6.30 : Elim Tabernacles, Croydon and Islington and Kensington Temple.
- Easter Monday, 11 a.m., 3 and 7 p.m. : Royal Albert Hall (see below).
- Tuesday, Wednesday and Thursday, 7.30 p.m. : City Temple Holborn Viaduct.
- Friday, 7.30 p.m. : Kensington Temple. Last London Crusader Rally of the Season.

THE SPEAKERS WILL INCLUDE:

- Dr. T. J. McCrossan and Dr. W. H. Pope (U.S.A.); Pastors J. McWhirter (Revival Party), P. Le Tissier (Nottingham), J. R. Moore (Cardiff), A. C. Coffin (Hastings), W. L. Bell (Pontardulais); J. F. Welsh, Esq., M.B.E., R.N. (Plymouth), E. J. G. Titterington, Esq., M.A. (London).

Special meetings will be arranged for those seeking healing for the body, and the baptism in the Holy Ghost.

THE TENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 22nd,

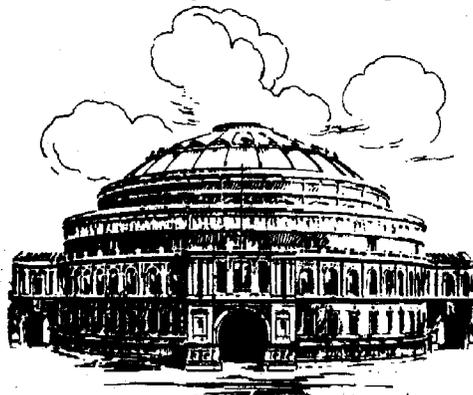
to be conducted by Principal George Jeffreys, who will preach at the three great gatherings

- 11 a.m. - Divine Healing Service.
- 3 p.m. - Baptismal Service.
- 7 p.m. - Communion Service.

Doors open one hour before each meeting.

Special singing by Elim Crusader Choir half an hour before each meeting.

There are thousands of free seats, for which no tickets are required. Part of the Balcony will be reserved for visitors by



special day excursions. Tickets for seats in the Boxes and Stalls are obtainable at the following reduced prices: morning, 1/-; afternoon, 2/-; evening, 2/-. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7. (Telephone: Kensington 3661).

We would remind our readers that every ticket sold helps to reduce the heavy rent which we have to pay for the hall.

The following notes and the plan of the Underground railways will be helpful to visitors to London :

Royal Albert Hall. Nearest Underground Station: South Kensington. 'Buses pass the door continually from all parts of London.

City Temple, Holborn Viaduct. Nearest Underground Stations: Farringdon and Chancery Lane. 'Buses from all parts of London pass along Holborn and Farringdon Road.

Marble Arch, Hyde Park. Nearest Underground Station: Marble Arch. 'Buses from all parts of London.

Kensington Temple, Kensington Park Road, Notting Hill Gate. One minute from Notting Hill Gate Underground stations. Splendid 'bus service.

Elim Tabernacle, Park Crescent, Clapham. Nearest Underground Station: Clapham Common (3 minutes). Direct Underground trains every few minutes from Euston, King's Cross, St. Pancras, London Bridge, Waterloo, Charing Cross, etc. Passengers from Paddington and Marylebone change at Elephant and Castle. There is also an excellent 'bus and tram service. We print below a plan which shows how to reach Elim Woodlands as well as Elim Tabernacle and our Clapham Bible and Tract Depot, from Clapham Common Tube Station.

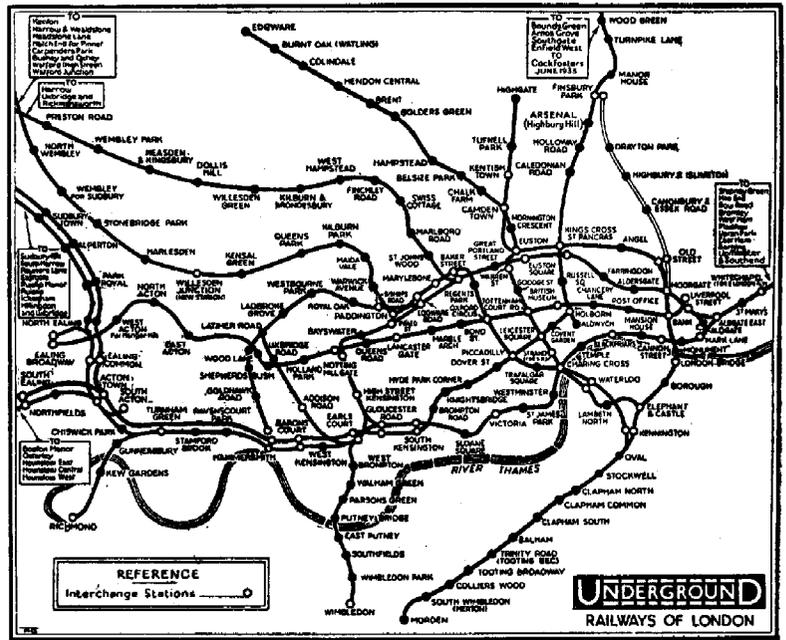
Elim Tabernacle, Stanley Road, Croydon. 'Bus and tram passengers alight at Mayday Road in London Road.

Elim Tabernacle, Central Park Road, East Ham. 'Bus and tram passengers alight at Kimberley Avenue in Barking Road. The Tabernacle is at the foot of Kimberley Avenue.

Elim Tabernacle, Fowler Road, Islington. This Tabernacle is quite near the Angel. 'Bus and tram passengers alight at Cross Street in Essex Road. Fowler Road is off Halton Road, and is only one minute's walk from the 'bus and tram stop.

REFRESHMENTS.

There are many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained. At the Royal Albert Hall there are excellent catering arrangements, and a large number of buffets and tea room will be open on the premises between the services, and some of them after the



evening service. A standard charge of 1/6 is made for teas in the tea room.

CHEAP RAILWAY TICKETS.

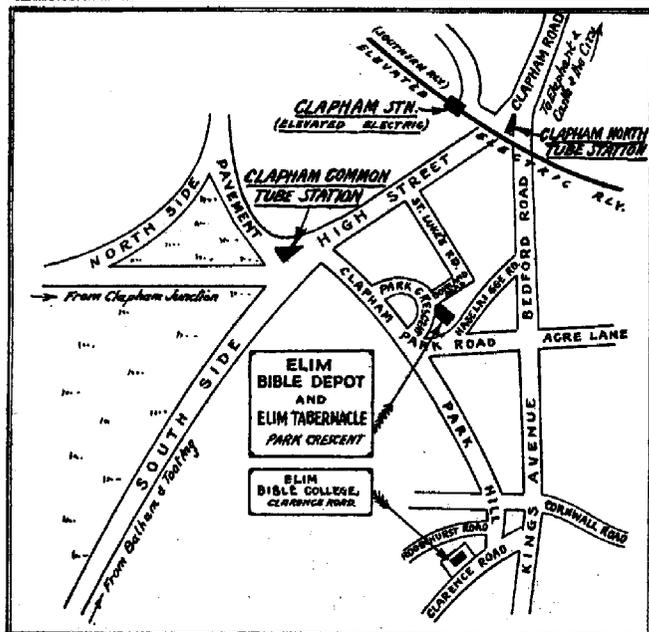
Return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for one month. No vouchers are required.

DAY VISITORS TO LONDON.

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

Bring this "Evangel" with you to London. It will serve as your guide.

(For announcements re the great Crusader Choir see Crusader page)



The above plan shows how to reach the Elim Bible College (Elim Woodlands), Elim Tabernacle, Park Crescent, and our Bible and Tract Depot next door to Elim Tabernacle.

Elim Centres in London

The nearest Elim Foursquare Gospel Church to the Royal Albert Hall is Kensington Temple, Kensington Park Road. It is only one minute from Notting Hill Gate Underground Station. Services are held here regularly on Sundays at 11 and 6.30, and on Wednesdays and Fridays at 7.30 p.m. There is a special divine healing service every Wednesday afternoon at 3.30.

The addresses of a few of our other centres in London are given below. At each of these centres the following meetings are held:—

Sunday: Communion, 11 a.m. Gospel, 6.30 p.m. Tuesdays: Prayer meeting, 7.30 p.m. Thursdays: Preaching service, 7.30 p.m. The sick are ministered to at many of the meetings. Young people's meetings are also held—usually on Wednesday evenings.

CLAPHAM. Elim Tabernacle, Park Crescent, Clapham Park Road.

CROYDON. Elim Tabernacle, Stanley Road (off London Road).

EAST HAM. Elim Tabernacle, Central Park Road.

BARKING. Elim Hall, Ripple Road.

ILFORD. Elim Hall, Srafton Road.

WIMBLEDON. Elim Hall, Southey Road.

ISLINGTON. Elim Tabernacle, Fowler Road (off Halton Road).

Addresses of our many other centres in London may be obtained by writing to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

The World's Greatest Lover

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

THE greatest friend to the poor that ever lived on earth was our blessed Lord and Saviour Jesus Christ. Many great philanthropists from Job downwards have helped the poor of their own, and sometimes, perhaps, by their posthumous charities, the poor of succeeding generations, but Jesus has been the means of helping the poor of every generation. He who was rich, for our sakes became poor, in order that through His poverty we might become rich (II. Cor. viii. 9). He took the position of a very poor man, an unemployed carpenter, without money, and without lodging, for as He said: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head" (Matt. viii. 20).

And "hath not God chosen the poor of this world to be rich in faith and heirs of the kingdom, which He promised to them that love Him?" (James ii. 5).

"Look at the facts of your call, brethren. There are not many among you who are wise, as men reckon wisdom, not many who are influential, not many who are high-born; but God chose what the world counts foolish to put its wise men to shame, and God chose what the world counts poor and insignificant, the weak things of the world, that He might put to shame the things that are strong; and the base things of the world and the

THINGS THAT ARE DESPISED

did God choose, that no flesh should glory before God" (I. Cor. i. 26-29). He seems to have been entirely without money, for He said, when the Pharisees tempted Him by asking whether it was lawful to give tribute to Cæsar: "Bring me a penny that I may see it" (Mark xii. 13). And when Peter came to Him, about the half-shekel for the sanctuary He provided for Himself and Peter by a miracle (Matt. xvii. 27).

Again He says: "How hardly shall they that have riches enter into the kingdom of God," or "How hard it will be for men of wealth to enter the kingdom of God" (Mark x. 23). "It is easier for a camel to get through a needle's eye, than for a rich man to enter the kingdom of God" (verse 25).

And James, the brother of our Lord, says, "Let the brother of low degree glory in his high estate; and the rich in that he is made low; for the rich man will pass away like the flower of the grass. As the sun rises, and the hot wind blows, the grass withers, its flower fades, and all its beauty is gone. So is it with the rich man." In the midst of his pursuits he comes to an untimely end, for at the very time he is saying to his soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink and be merry," God says, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"

James also exhorts the wealthy thus: "Listen to me,

YOU RICH MEN,

weep and wail for the miseries that are coming upon you; your riches have wasted away, and your clothes have become moth-eaten. Your gold and your silver are rusted; and the rust on them shall be evidence against you, and shall eat into your very flesh. It was fire, so to speak, that you stored up for yourselves in these last days. You have lived on earth a life of extravagance and luxury; you have indulged your fancies in a time of bloodshed" (James v. 1-5, XXth Cent. N. T.).

His sympathies were always with the suffering ones. He was tempted and tried at all points like as we are, yet without sin, in order that He might be able to sympathise with us in all our weaknesses, infirmities and distresses. "A man of pains, and acquainted with sickness"; He not only bore our sins, but also our sicknesses, and healed all that were sick, that it might be fulfilled which was spoken by the prophet: "Himself took our infirmities and bare our diseases" (Matt. viii. 17).

His enemies raised this complaint about Him: "This Man receiveth sinners, and eateth and drinketh with them." "Why does your Teacher eat in the company of tax-gatherers and outcasts?"

Jesus answered, "It is not those who are in health that need a doctor, but those who are ill. I did not come to call the religious, but the outcast" (Matt. ix. 11-13).

So He must needs

GO THROUGH SAMARIA,

and give to an outcast woman, who had had five husbands, and was living with a sixth man to whom she had not been married, the message of life.

Another woman of the town, outcast by all others, brought an alabaster jar of perfume, wetted His feet with tears and wiped them with the hair of her head; repeatedly kissing His feet and anointing them with the perfume.

Her sins, though many, were all forgiven her, because of the greatness of her love and faith, thus made manifest. Then there was Mary Magdalene, out of whom He cast seven demons, and who was first at the sepulchre (Mark xvi. 9). The woman taken in adultery, who was about to be stoned, but to whom He said: "Has any man condemned thee? And she answered, No man, Lord. Neither do I condemn thee, go thy way; from henceforth sin no more" (John viii. 1-11).

In the fulness of His compassion, He fed the hungry, and "healed all that were sick."

He is the most concrete Example, and perfect Exemplar of the love of God. Apart from Him man could never have realised the character of God. Every deed of His was an act of God, and every expression, a word proceeding out of the mouth of God.

Bible Study Helps

READINESS.

(Exodus xix. 11; xxxiv. 2).

Of modern strategists, the greatest was Von Moltke, of Germany, and with him silence was almost religion. The general was in bed when the news came that the French had declared war. An aide-de-camp awoke him with the intelligence, upon which Von Moltke's sole comment before going to sleep again was, "Second pigeonhole on the right, first tier."

There the amazed aide found a bundle of papers containing mobilisation plans, and an outline of the campaign with the French. Readiness should ever be a trait in the Christian's character.

1. A ready witness (I. Peter iii. 15).
2. A ready worker (Titus iii. 1).
3. A ready helper (I. Tim. vi. 18).
4. A ready warrior (II. Chron. xvii. 18).

GOD'S COVENANT WITH NOAH.

(Genesis ix. 8-19).

1. It declared God's mercy in relation to the past.
2. It declared God's power in relation to the present.
3. It declared God's faithfulness in relation to the future.
4. It declared God's grace in relation to man.

A GREAT TRANSITION.

(Psalm xl. 1-3).

1. The sinner's position—in a horrible pit.
2. A cry of distress—acknowledged helplessness.
3. A gracious deliverance—"He brought me up."
4. A safe standing—"set upon a rock."
5. A new song—praise to God.
6. A new walk—goings established.
7. A converted man's testimony—"many shall see."

THE BUSINESS OF PREACHING.

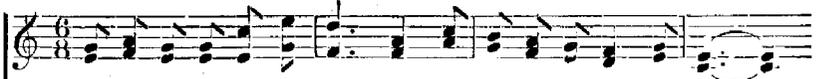
(Colossians i. 28, 29).

1. The Preacher's Subject (ver. 28):
"Whom (Him) we preach." Christ.
2. The Preacher's Object (ver. 28):
"That we may present every man perfect in Christ Jesus."
3. The Preacher's Power (ver. 29):
"Striving according to His working, which worketh in me mightily."—F.D.F.

"Peace, Be Still!"

MARY A. BAKER.

H. R. PALMER.



1. Mas-ter, the tem-pest is rag - ing! The bil-lows are toss - ing high!
2. Mas-ter, with an-guish of spi - rit I bow in my grief to - day;
3. Mas-ter, the ter-ror is o - ver, The el - e-ments sweetly rest;



The sky is o'ershadow'd with black-ness, No shel-ter or help is nigh:
The depths of my sad heart are trou- bled; Oh, wak-en and save, I pray!
Earth's sun in the calm lake is mir - rored, And heaven's with-in my breast;



'Car-est Thou not that we per - ish?'—How can'st Thou lie a - sleep, When each
Tor-rents of sin and of an - guish Sweep o'er my sink-ing soul; And I
Ling-er, O bless-ed Re-deem - er, Leave me a - lone no more; And with



no-moment so mad - ly is threat-'ning A grave in the an - gry deep?
per - ish! I per - ish! dear Mas - ter: Oh, hast-en and take con - trol.
joy I shall make the blest har - bour, And rest on the bliss - ful shore.



CHORUS.



'The winds and the waves shall o - bey My will, Peace, . . . be still! . . .
Peace, be still! peace, be still!



"But if the Spirit of Him that raised up Jesus from the dead dwell in you,
He that raised up Christ from the dead shall also quicken your mortal bodies,
by His Spirit that dwelleth in you."—Romans viii. 11.

“Peace, Be Still!” (continued)

Whether the wrath of the storm-tossed sea, Or demons, or men, or whatever it
 be, No waters can swallow the ship where lies The Master of o-ccean, and
 earth and skies. They all shall sweetly o - bey My will: Peace! be still!
 Peace, be still! They all shall sweetly o - bey My will; Peace, peace be still!

Copyright.

Bible Study Helps (continued)

DIVINE LIGHT.

John i. 1-14.

Introduction: Both light and darkness were designed by the Creator for man's good, the light for his activity and the darkness for his rest. The divine light emanating from God is designed to awaken the benighted soul and give rest in perpetual day.

I. The Light Projected: "God is light" (I. John i. 5).

1. "God said, Let there be light; and there was light" (Gen. i. 3).
2. "God, who commanded the light to shine out of darkness, hath shined in our hearts" (II. Cor. iv. 6).

II. The Light Rejected: "The world knew Him not" (ver. 10). "His own received Him not" (ver. 11).

1. Through darkness: "Men loved darkness rather than light, because their deeds were evil" (John iii. 19).
2. Through blindness: "The god of this world hath blinded the minds of them which believe not" (II. Cor. iv. 4).

III. The Light Injected: "As many as received Him" (verse 12).

1. Into those who believe through Him (verse 7).
2. Into those who are born of Him (verse 13).—P.M.T.

WHAT IT MEANS TO BE WITHOUT CHRIST.

(Ephesians ii. 12).

1. To be alienated from the commonwealth of Israel (aliens).
2. To be without acquaintance with the covenants of promise (strangers).
3. To be without an anchor (no hope).
4. To be a practical atheist (without God). —P.H.

Open Saturday at Elim Woodlands

E LIM WOODLANDS has long been famed as a centre of Foursquare activity, and happy gatherings of the Lord's people.

A recent Woodlands open Saturday witnessed another happy gathering of Elim enthusiasts. This time to welcome home our beloved sister, Miss Barbour, and to bid God-speed to the Vanstone family who have been with us through the winter months.

After tea the spacious lounge was filled to overflowing for the meeting, the conservatory doors having to be opened, and the conservatory used for the overflow. Pastor Kemp, in his usual happy style, convened, and praise ascended to our heavenly Father for such a bond of Christian love and fellowship.

Pastor Kemp on behalf of the resident ministers, evangelists, students, and staff, gave a real hearty welcome home to Miss Barbour and also expressed our thankfulness to the Vanstone family for their loving help and supervision during the past months. Miss Barbour then addressed the meeting, and in her homely and charming way delivered a message from Colossians ii. 19, showing the necessity for every

member of the Body to function with the Living Head.

We were stirred with another message from our missionary Secretary, Miss Henderson. The Lord definitely spoke to many of us through this timely word.

The meeting closed with a season of prayer, hungry souls sought God for the baptism of the Holy Spirit.

We would urge those who are living in the vicinity of the Woodlands to take advantage of these monthly gatherings. Our next open Saturday will be the 27th April. We hope to have a special speaker with us on this occasion.

ANONYMOUS GIFTS.

The following gifts have been received for the Lord's work from donors who wish to remain anonymous:—

Foreign Missionary Fund: Hove Crusader (designated), 2/6; Carlisle (per Miss Henderson), 10/-; Carlisle Friend, £4.

Work in General: Brighton Sister (E.M.S.), 5/-; Devonport, £5.

Revival and Healing Campaigns: Leatherhead, 5/-.

Prison Work: Brighton Sister (E.M.S.), 5/-.

Marah

By ERNEST S. WILLIAMS

WE sometimes feel, were life always pleasant, how nice it would be. But bitter experiences become a large portion of our lot. We have our sweet and joyous times, happy fellowship, and pleasant surprises, then, suddenly, we are plunged into most bitter ways.

The children of Israel had been delivered from Egypt at the Red Sea. Happily had they stood on its shore, and heartily had they sung the praises of God. But they were living almost entirely in their feelings at that time. Think of them! What had been their lot? Since long before the birth of any of those who stood on the shore of the Red Sea that day, their tribes had been more or less disorganised, and crushed by servitude, which was enough to have destroyed all sense of self-dependence. Then suddenly to find themselves made free, and to have their oppressors dashed to destruction at their feet, imagine if you can with what extravagance they might express their joy. Such a victory was enough to thrill the most disciplined with uncontrollable delight. How much more would it excite those who, throughout their life-time, had known only the galling

BURDENS OF BONDAGE.

But they must learn that the pilgrimage of saints does not always mean exuberance of feeling. Soon after their remarkable deliverance at the Red Sea, they set out on their journey toward the Promised Land. Each face was all aglow, hope and zeal animated each step. Then their way led them into the wilderness of Shur, where, for three days they were allowed to thirst in a land where no water was. At last they came to where there was water, but this brought only a fresh disappointment to them, for the waters were bitter and they could not be drunk.

What a change now appeared in this happy, emotional group. They had not yet learned to walk by faith, and their feelings of gladness were changed to those of discontent. Instead of shoutings, now, murmurings arose. They thought they had been trusting God, but their trust was, in fact, in how they felt. God, who was leading them, was lost sight of in their hour of trial.

Israel must know, and we also must learn, that following in the will of God not only brings surprises of grace, and interventions of divine power, but also often leads through dry and bitter ways. He who

BESTOWS HIS GRACE,

also tries our faith. The reason for the bitter waters is explained by the words, "And there He proved them." God proves us that we may be approved. Many fail, while others thrive on the tests of the pilgrim way. Many are called, but only those who endure are chosen. Those who overcome the Dragon love not their lives unto the death.

If self-love is there, God is going to search it out. If our bitter experiences are without any sense of joy in the Lord, self-love is still too great. As death to our carnal selves increases, increase of joy in the

bitter things of life is found. Who has ever drunk a more bitter cup than did our precious Lord? And who was ever more conscious of its bitterness than was He? Yet even in the bitterness He found a heavenly sweetness, because of His love for, and yieldedness to, the will of the Father, "I delight to do Thy will, O My God."

How bitter Paul felt his cup to be when there was given him the thorn in the flesh. At first he could not accept the thorn as a portion of

GOD'S CUP FOR HIM.

He felt he must be set free, and likely felt it a reproach upon the name of the Lord for him to have to bear it. Then God let him see His purpose. The thorn was necessary lest he be unduly exalted. Paul was becoming too strong in himself and must be humbled. When he saw the purpose of God, he took the cup with delight testifying, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Which do we prefer, joyful feelings, or that the power of Christ may rest upon us? With too many, pleasant feelings seem their highest aim. Development in God is not attained in that way. Life is so much more than just feeling good. Would we enjoy a life of spiritual depth, a place where the power of Christ may rest upon us, we must drink the bitter waters.

But they become not bitter when our union with Christ is properly seen. What would stop the murmurings of Israel? What would make the waters sweet? The Lord showed Moses a tree, which, when he had cast it into the waters, the bitter waters were made sweet. Does this tree not represent taking the Cross of Christ into our bitter experiences? There is no abiding Pentecost apart from

AN ABIDING CALVARY.

It is as death worketh in us that life worketh through us. It is as we bear about in our body the dying of the Lord Jesus, that the life also of Jesus is made manifest in our mortal flesh. It is as we humbly follow the Man of Sorrows and set up His Cross within our hearts, that every bitter thing is sweet, because, somewhere known to God, and in keeping with His plan, God is in it.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

(Heb. vii. 25).

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor H. A. COURT

Sunday, April 21st. Luke xxiv. 1-12.

"He is not here, but is risen" (verse 6).

And so is established the faith that can never die. The seeming triumph of the plotting priests is short-lived. From the rock-sealed tomb emerges the Son of God. The Divine Prisoner has escaped. Despite all precautions taken by His enemies He is no longer their Victim. He was theirs only until they had nailed Him to the tree. Then, having accomplished that for which He came, He was free. Their part in the plan had ended. They had crucified Him. And they could do no more. The rest lay with Him. And the empty tomb bespeaks His triumph. Alone He went into the battle against the powers of darkness, and now He comes out from it the Conqueror. Hallelujah! Where else is there such a Saviour. No other religion has its resurrection morning. At best an example has been left to be followed by adherents. They plod on in the footprints of the departed one, but those who follow Christ have with them a living Helper. "He is . . . risen."

Monday, April 22nd. Luke xxiv. 13-24.

"Jesus Himself drew near and went with them" (verse 15).

How different is the way when we have Christ. Upon the two disciples had fallen a trouble that was hard to bear. They had lost the One in whom resided all their hopes. There seemed little left in life now that He had gone. There was no future. They were sadly despondent. And then He came. He entered into their sorrows. They opened up their hearts to Him, for although they were unaware of His identity, they recognised the sympathy that He had for them. He inspired confidence. We in this modern day can speak of similar association with Him. When we have felt like giving up He has drawn near. We have not seen at first that it was He, but after-ponderings have made the matter clear. And as Jesus dispelled the gloom on that Emmaus walk He has done so for us many times since. O Thou wondrous Christ, is there any wonder that we love Thee! For when we have lost faith and hope has died within us Thou hast drawn near, and Thy presence has cheered our hearts and restored confidence.

Tuesday, April 23rd. Luke xxiv. 25-35.

"They rose up the same hour" (verse 33).

Would that all Christians were as eager to tell out their message as these two disciples. There was a love burning in their hearts that had taken the place

of despondency. And of such a practical nature was this love that they must tell all those who had shared their sorrow at the Lord's death. And soon the news was out. Have you told out your discovery? Have you testified? Are you rejoicing in a personal appreciation of the resurrected Christ and have not told your neighbours? Is His nearness a secret that you are cherishing in your own heart? Friend, thou hast a duty to perform. Others are in the shadows, as you were before He came. Will you not tell them? Are you content that they should languish in sin while you are made glad by His presence? Shake off thine indifference, and tell the glad story.

Wednesday, April 24th. Luke xxiv. 36-53.

"Tarry . . . until" (verse 49).

One hundred and twenty people did as they were told. There was a mighty stir in Jerusalem, and three thousand people were saved. That was a grand result to obedient action, was it not? What would happen if you were to obey the simple injunction to tarry? You want to be up and doing. Tarrying seems so much waste of precious time. But is it? What can you accomplish without power. You have enthusiasm, willingness, desire for souls. But that is not power. And power from above is the only thing that can increase the kingdom of God. The others are secondary. It is good to have them, but without the Holy Ghost you cannot efficiently use them. Do not, then, ignore this exhortation of your Master. If He says "Tarry" He knows that it is necessary. Acknowledge His omniscience by obeying His command.

Thursday, April 25th. Psalm iv. 1-8.

"Thou hast put gladness in my heart" (verse 7).

The Christian should be happy. Why not? Has he not received enough to make him so? And yet so many imagine that their hymns must be dirges and their prayers uttered with bated breath. The writer remembers meeting a people on one occasion who told him that they never sing in their meetings. This because Christ was crucified. But is not the resurrection of Christ a matter for cheerful song? Is not this very fact a gladness that God has put in our hearts? And with the Gospel of Christ is everything to inspire joy. The forgiveness of sins is no small thing. It is one of the many blessings we know through meeting Christ. Can we be gloomy when we realise that by so forgiving us He has removed our guilt and given us access to His presence? Every blessing should interpret itself into gladness of heart.

Friday, April 26th. Psalm v. 1-12.

"Thou defendest them" (verse 11).

How often this has been proved by our experiences. Time and time again we have been spared when others have suffered. Sometimes the circumstances have been tragic, and our escape has been very apparent. At other times there has been nothing to point to a great deliverance; and yet a few moments' consideration of a sequence of events will show that we have been saved from some dreadful might-have-been. There are unseen happenings of which our God alone is aware, and many things have been averted that will never be known in time. He is our Defender. That is a guarantee. It takes away fear, and gives confidence that is not easily shaken. But the truth of it all must be realised to be enjoyed. We must know that He is defending us; we must appreciate it. And then our hearts will respond with a note of praise.

Saturday, April 27th. Psalm vi. 1-10.

"I am weak" (verse 2).

Whether we admit it or not we are weak. The difference between admission and non-admission, however, is that in the former case we may expect help, while in the latter case none is forthcoming. What is the use of hiding the fact of our weakness? God knows all there is to know about us, and the suppression of very real facts will not be to our advantage. To acknowledge to Him our weakness is to assure ourselves of strength. He has what we have not. And He is ready to give freely to us. He will gladly recruit our spent-out strength. All who have been stalwarts in the cause of Christ have been ready to own that they are weak. But their confession has led to a strengthening, and as they have waited upon God they have become strong. Surely this is an incentive to us. Tell God how weak you are, and let Him make you strong.

Cumbered About Much Serving.

Christ never asks of us such busy labour
As leaves no time for resting at His feet;

The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart;

'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

And yet He does love service, where 'tis given
By grateful love that clothes itself in

But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him whatso'er He bids thee,
Whether to do—to suffer—to lie still;

'Twill matter little by what path He leads thee,
If in it all thou seek'st to do His will.

—Anon.

THERE is a famine in the land. It is not a famine of bread—that is yet to come, but it is a famine of hearing the words of the Lord. Men are wandering from sea to sea, from the north even to the east; they are running to and fro to seek the Word of the Lord, and they are not finding it.

These are days of apostasy, when the pure Word of God is being crowded out of the pulpits of our land, and the people seem to love to have it so. Some hungry hearts here and there are sighing for the living Bread, but instead of bread they are getting the stones and ashes of human creeds and dogmas, which can never satisfy the soul.

A wave of Modernism with its rejection of the supernatural is sweeping over the land; and the blessed truths which we took in so eagerly at our mothers' knees, and in the Sunday school and churches of bygone days, are now being trampled in the dust by a multitude of "blind leaders of the blind," who, while retaining a form of godliness, have long since lost the power of it. Would that

EVERY TRUE MINISTER

of God in this our day would listen to and obey the stirring word of Paul to Timothy (II. Tim. iv. 1-4), "I charge thee, therefore, before God and the Lord Jesus Christ . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come [it is already here] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

The drift to-day is distinctly away from the pure Word of God to fables; and there is an urgent call to those of us who have not "lost the vision," and are not "on the drift," to stand amid the shocks of battle, and exclaim triumphantly in the words of one of our spiritual hymn writers,

Should all the form that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy gospel to my heart.

I say that many hungry souls are running here and there if haply they might find that food which would satisfy them. But, for the most part, they are getting ashes instead of bread. Others are satisfied with ashes and have no appetite for the living Bread. They are in the condition of the man in Isaiah xlv. 20:

"HE FEEDETH ON ASHES;

a deceived heart hath turned him aside that he cannot deliver his soul nor say, Is there not a lie in my right hand?"

During some tent meetings a sister testified that for years she had gone from church to church and



"Is there an

Behold, the days come, land, not a famine of bread of the Lord. And they even to the east, they shall run to and fro to seek

Amos viii.

Is there any word from the Lord? And J

He that hath My Word, let him speak My Word faithfully. Is not My Word like as a fire? saith the Lord; and

Jeremiah xx.

from meeting to meeting to see if she could find anything that would satisfy her soul. But each time she came away with her heart still unsatisfied. Finally she felt drawn to attend the tent meetings, and as she listened to the simple truth of the gospel she said within herself, "That is what I need." She yielded herself to the Lord, was blessedly saved and a few days later was baptised in the Holy Spirit. She ceased her wanderings and was at rest in Him.

In Jeremiah xxxvii. 17, Zedekiah, king of Judah, asked Jeremiah, "Is there any word from the Lord? And Jeremiah said, There is." Jeremiah had been placed in a dungeon by his enemies and had remained there many days. But Zedekiah the king sent and took him out and asked him the question of the text. To this question, "Is there any word from the Lord?" Jeremiah had a quick and decided answer, "There is, for . . . thou shalt be delivered into the hand of the king of Babylon." Surely this question is coming to many hearts to-day.

In the midst of present-day apostasy and Christ-rejection, when many who have sought to be true to God's Word are

DRIFTING FROM THEIR MOORINGS,

the question comes unbidden to our hearts, "Is there any word from the Lord?" Thank God, there is. **He is still speaking to those who have ears to hear.**

Is there any word from the Lord with regard to sin? There is. "The soul that sinneth, it shall die" (Ezek. xviii. 4). "The wages of sin is death" (Rom. vi. 23). "The sting of death is sin" (I. Cor. xv. 56). "Whatsoever is not of faith is sin" (Rom. xiv. 23). "Sin is the transgression of the law" (I. John iii. 4). "All have sinned and come short of the glory of God" (Rom. iii. 23). "The scripture hath concluded all under sin" (Gal. iii. 22). "The thought of foolishness is sin" (Prov. xxiv. 9). "Except ye repent ye shall all likewise perish" (Luke xiii. 3).

In these days when sin is treated so lightly, it is refreshing to read the above and a multitude of similar scriptures which show up sin in all its

any Word from the Lord?"

By W. E. MOODY

saith the Lord God, that I will send a famine in the bread, nor a thirst for water, but of hearing the words they shall wander from sea to sea, and from the north to the south, but they shall not seek the Word of the Lord, and shall not find it.— Jer. iii. 11, 12.

*Jeremiah said, There is.—*Jeremiah xxxvii. 17.

fully. What is the chaff to the wheat? saith the Lord. And like a hammer that breaketh the rock in pieces? — Jer. xxiii. 28, 29.

hideousness and lets us know what God thinks about it. Sin has cursed and blighted humanity and is the thing that God hates.

Is there any word from the Lord with regard to salvation? There is! Christian Science, Spiritism, Theosophy, and the tenets of Modernism, Evolution, etc., pour contempt upon the scriptural way of salvation. But

THE WORD OF GOD IS CLEAR.

"There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). "For other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11). "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast" (Eph. ii. 8, 9). "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16).

These are a few of many scriptures which go to prove that man is not and can never be his own saviour. His only hope is in the grace of God as revealed in the death of Jesus Christ on Calvary.

We have no other argument,
We want no other plea.
It is enough that Jesus died
And that He died for me.

Is there any word from the Lord as to holiness and a holy life? There is. "But as He which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy" (I. Pet. i. 15, 16). "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. v. 48). "Husbands, love your wives, even as Christ also loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious Church

NOT HAVING SPOT, OR WRINKLE,

or any such thing; but that it should be holy and without blemish" (Eph. v. 25-27).

If ever we needed to preach and emphasise the necessity of a holy, pure, sanctified life, it is to-day. And the Word of God is truly emphatic on this point.

Sad indeed it is to see the looseness of living even among those who profess to have been cleansed from sin and filled with the Spirit. Upon all our words and actions, "Holiness unto the Lord" should be indelibly written.

Is there any word from the Lord as to our equipment for service? There is. "Be filled with the Spirit" (Eph. v. 18). "Tarry ye . . . until ye be endued with power from on high" (Luke xxiv. 49). "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me." (Acts i. 8). "But covet earnestly the best gifts; and yet shew I unto you a more excellent way" (I. Cor. xii. 31). "Follow after love and desire also spiritual gifts, but rather that ye may prophesy" (I. Cor. xiv. 1).

The baptism in the Holy Spirit, and our endowment with spiritual gifts according to God's own will, coupled with an intense prayer life, will give to us all the equipment we need for the work to which God has called us, and without this equipment we are "criminally weak."

Is there any word from the Lord as to His soon coming? There is.

"BEHOLD, I COME QUICKLY."

"Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 7, 12, 20).

In these days when multitudes are crying in unbelief, "Where is the promise of His coming?" we can turn to a whole host of scriptures similar to the ones quoted, and say with triumphant joy, "Jesus is coming soon!"

Is there any word from the Lord as to the doom of the lost? There is. "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 46). "And the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 11). "But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

In these days when men are ridiculing the reality of hell and judgment, when others are holding out a second chance to those who may enter the lake of fire, it will pay us to get down to a close study of God's Word on the matter, particularly to note what Jesus Himself has to say about hell, for He deals with it in a most solemn manner. See Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 33; xxv. 41, 46; Mark ix. 43, 45, 47; Matt. xiii. 40-42, 49, 50; Mark iii. 29; Matt. xxii. 13; xxv. 30; xxiv. 51; Luke xiii. 28; Matt. iii. 7; Luke iii. 7; xiii. 5; xvi. 19-31).

(continued on page 252)

EDITORIAL

April 22nd.

To many Foursquare friends this date holds no small attraction. It is the day of the great gatherings at the Royal Albert Hall when so many thousands of enthusiastic believers will assemble to demonstrate their joy in the Lord, and share in the blessedness of that vast fellowship of kindred hearts and minds. What a stream of desire is already directed towards this occasion. What hopes—what memories—what tender emotions gather round that holy day. God grant that the whole movement may realise a new inflow of Holy Ghost life and power as a result of these meetings.

Special Palestine Number.

OUR readers will learn with pleasure that within the next few weeks we are arranging to publish a special Palestine Number of the *Elim Evangel* which will be brimful of interesting and inspiring reading. So many of our readers have prayerfully followed the Principal and Party during the past few weeks, and to them it will be a source of no little joy to be in possession of a record of this memorable tour of the Holy Land, containing as no doubt it will, the impressions of the whole party. This number will also include many exceedingly interesting pictures taken during the tour. We advise readers to order as early as possible any extra copies that may be required.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A lonely brother that he may receive a touch from God.—*A.E.*

A believer suffering from an inward growth, that God may grant deliverance.—*W.M.L.*

A brother suffering from epileptic fits, who is living in constant pain, that he may be healed.—*B.S.*

A person who is deaf, that God may restore the hearing.

A brother whose work is causing nervous strain, and consequently unable to sleep, that he may find freedom from this attack.

A man under conviction, that he may be led into the light of full salvation.

A man who is under the power of drink, that he may be delivered and find employment, and that his wife and family may be provided for at this time.—*W.T.*

A man whose health is failing, is unsaved and believes that there is not another chance for him, that he may be brought to God.—*E.F.*

A young man, twenty years of age, a victim of rapid consumption, that God may speedily raise him from his bed, and completely deliver.—*W.J.H.*

Clusters of Camphire.

Spiritual Equipoise

By Pastor G. C. W. Boulton

"Hearts absorbed in earthly things cannot please God."
—Romans viii. 8 (Weymouth).

O set this lukewarm heart aflame
With passion deep, and pure and strong;
A fire that burns all selfish aim,
And makes of life one ceaseless song.

AM I then to gather from this that the earthly and the heavenly are at variance? Does it mean that in order to please God I must cut myself off completely from the life which surrounds me? Have these things no part to play in the life that is moulded by God? Am I to sternly refuse the tender inspirations which some of these things offer? Am I to regard music and art as enemies of my highest interests? Are these eyes and ears never to feast upon the wonders that bestrew my path?

I must take heed lest I hastily read into these words that which would but mar the spirit that animates them, and spoil the end in view. If I put an unbalanced construction upon them then life will be robbed of some of its noblest forms of expression. I shall be in danger of becoming warped and one-sided in experience, and unable to give anything like a complete and satisfying response to the demands of life. When the joys of hearth and home come knocking at the door of my heart, I shall be tempted to treat them as the enemies of life in the Spirit, and so close my being to them.

I would fain learn that the great Creator Lover did not in the beginning put one part of His handiwork in conflict with the remainder. Harmony was the primal order of creation. Whatever has transpired to put that creation into a state of internal disorder and disagreement, the purpose of God is moving on to final and full adjustment, when all things shall be rightly related to the Divine will.

Lord, haste that day of world re-birth
When earth shall laugh with holy mirth.

It is the domination of the earthly that is so dangerous to the well-being of the soul. When those things which should be secondary and subordinate assume sovereignty then a shadow of displeasure will soon be found upon the face of the Father. When I allow myself to go into captivity to the temporal and material, I am on the highway to idolatry. The earthly is necessary as a means to an end, yet when I mistake the emblem for an object of worship I forfeit the favour of the Lord.

Show me, blessed Teacher and Lord, that it is not the removal of the earthly that makes for perfection; it is its consecration that is so vital to my spiritual growth. Thou wouldst have me possess these things in the highest and fullest sense, but Thou wouldst save me from being possessed by them. Thou wouldst give me power to keep these things in their rightful place, that thus they might fulfil Thy behest.

O blessed inward hunger that ever drew me on
O'er trackless ways, in depths unknown,
Until at last I found my heart's true Home
In Him whose power now holds the throne.

Flowers in the Master's Garden

By M. CRAIG

Awake, O north wind; and come thou south, blow upon my garden.—Canticles iv. 16.

IN the Word of God many beautiful symbols are given of the Church, and in the above verse we have the believer (his spiritual life) compared to a garden. I just wish to point out some of the flowers the Master expects to find therein. To the anointed eye every flower bears a message from God. Let us first of all take the rose. The meaning of a rose is love—surely a fitting title for Jesus the Rose of Sharon, God's own special love gift to a sin-sick world. God plucked a rose from His bosom and gave it to the world, and just as a little boy would take a rose and, heedless of its beauty, crush it between his fingers, so Jesus the Rose of Sharon was crushed in the cruel fingers of the world, but from the broken and bruised leaves there came a fragrance that has filled the whole world ever since. Paul thought so much of this beautiful flower that he devoted a whole chapter to it (I. Cor. xiii.). I wonder, is it blooming in our lives or are we allowing the cold frost of criticism to wither and blast its beauty. Love is a proof of our discipleship (John xiii. 35), and artificial roses although they may look like the real thing yet they have no fragrance. Let us seek to have

THE BLOOM OF LOVE

all the year round in our lives.

Another flower is the forget-me-not which speaks of remembrance. I am afraid many Christians are neglecting this flower, especially on Sunday morning. "Oh I am so tired I won't go to the breaking of bread service" is the cry of the flesh, and so they deliberately disobey their Lord's command and in consequence miss the blessing that only communion with God can bring. It is only those who meditate on Calvary who will have the Spirit of Calvary. What lessons we learn at the Lord's table. How to suffer in silence as Jesus suffered. How to pray for our enemies. How to worship God in spirit. Remember it is only "till He come," and how blessed it would be if the Rapture took place during this blessed hour around the Cross.

Again the pansy has its lesson as this little flower is the emblem of thoughts. I remember reading on a wayside pulpit the words, "Guard well your thoughts, for they are heard in heaven." If we realised the truth of these words what a change it would make. How we should seek to close the doors of our minds against all frivolous thoughts. Remember, thoughts mould the character. "As a man thinketh in his heart so is he."

THE CHILD OF GOD

who thinks continually on spiritual things unconsciously has his character moulded to the divine plan. But alas many Christians are only surface Christians, because their thoughts seem to be always on worldly things. Let God be the centre of your thoughts and He will become the centre of your life.

Now again the little snowdrop preaches a silent message to our hearts. This flower means hope. I

wonder what is our sustaining hope in these dark days? Are we hoping for a better world? it is a vain hope as the Word of God does not promise this. Are we hoping to be great, popular, rich? This is a selfish hope and will never lead to spiritual joy and happiness. Listen! John speaking of His Lord's second coming could say, "He that hath this hope in him purifieth himself even as He is pure." Thank God we are not looking for the undertaker but for the uptaker. When all other flowers are dead we find the snowdrop blooming, and praise God, amid the deadness of worldliness this glorious hope of our Lord's return, like the snowdrop, is blooming in our hearts. Let us keep it watered with the Word of God

"TILL HE COME."

Then the lily speaks to us of holiness. Surely again we have Jesus fittingly described as the Lily of the Valley. What is holiness? Why it is not something mystical; but it is just practically speaking, obedience to God.

Romans vi. 13 gives us the secret. "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead," etc. Thank God in this glorious Foursquare work a prominent place is given to the lily of holiness, and that is the secret of its power and blessing.

Lastly the humble daisy that we thoughtlessly trample under foot, teaches us something essential in the life of the Christian. It means watchfulness. Surely we need to be awake to our privileges, our opportunities, to the danger of the unsaved, or do we hear the word of gentle reproof from the Master, "Couldst thou not watch one hour with Me?" "Now it is high time to awake out of sleep for now is our salvation nearer than when we believed." If the Master as He walks in His garden at the cool of the day will find these flowers blooming then shall we win His smile of approval.

The Jew

The Jew is not a product of evolution. He is not a climatic product. No climate in the world produced a Jew. He is not the product of any geographical section—though he has a geographical destiny and a geographical beginning. But, the geographical beginning and setting, and the geographical destiny of the Jew, did not produce him. He is not the result of chance; he is not the result of climatic conditions: but he is a God-created, God-decreed, God-called, God-elected, and God-protected individual. He stands before God, separated from all nationalities of the world, from all the histories of the world, and from all the peoples of the world. He is a separate and distinct entity.—*Dr. Mark A. Matthews.*

“Is There any Word from the Lord?”

(Continued from page 249)

Jesus spoke more about hell than any other person ever did. Shall we not heed His words?

Last, but not least, is there any word from the Lord as to

WHAT PROPORTIONS

of my income I should give to His work? There is. I will refer to but two scriptures bearing on this matter, one from the Old Testament, and one from the New. “Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse. . . . Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it” (Mal. iii. 8-10). “Upon the first day of the week let every one of you lay by him in store as God hath prospered him” (I. Cor. xvi. 2).

Tithing has always had upon it God’s blessing, and however Christians may differ as to its being obligatory or otherwise in this Church age, God graciously smiles upon it as the writer and thousands of others can abundantly testify. How a Christian can feel satisfied to give less under the gospel than the Israelite gave under the Law has always been a hard problem to the writer. One feels tempted to enlarge on this most fascinating subject, but I will simply say to those who are sceptical, “Try it and see how it works.” You will find it to pay spiritually, physically and financially.

Regarding the question of the text, let me add a word to the Ministry. In these

DAYS OF INCREASING APOSTASY

and false teaching, it is a matter of tremendous importance that we get our message direct from God. This will involve much quiet waiting on Him in order that He may speak to our hearts the very message that the people need. As we step on the platform, or stand before the people, it is of vital importance to know that we have a message from God. “If any man speak,” says the Apostle Peter (I. Peter iv. 11), “let him speak as the oracles of God.” When Paul wrote the words, “Desire spiritual gifts, but rather that ye may prophesy,” he placed prophecy in the forefront of the gifts of the Spirit. It is the gift that is most to be coveted, for it expresses the longing to be in truth and verity, a mouthpiece for God. May it be our constant prayer that He may give to the Church, in these closing days of the dispensation, prophets who will speak boldly the messages of truth which come direct from Him. It is only then that a sleepy Church and an unbelieving world can be aroused from their lethargy and sin.

A closing word on Jeremiah xxiii. 28, 29. “He that hath My Word, let him speak My Word faithfully.” Let us not cringe before the power of darkness and stand in fear before the criticism and

ridicule of men. First let us be sure we have the word from the Lord, and then let us preach it faithfully and without mixture or compromise.

“What is the chaff to the wheat?” What is the chaff of human theories and doctrines to the wheat of God’s pure Word? Chaff can never feed the hungry soul. Instead it will choke and strangle the one that tries to digest it. The soul that is hungry for God and His truths must be fed on “the finest of the wheat: and with honey out of the rock”; nothing less can satisfy.

If we have more good food given from the platform and less entertainment, we would have a more vigorous spiritual life in evidence. May God give us shepherds who will feed the sheep and who will guard them from the wolves.

“Is not My Word like as a fire?” God’s Word, like fire, searches, cleanses, purifies, warms, illumines. God’s true children desire to have their hearts searched, cleansed, purged, warmed, illumined, and the Word of God can do it as it comes from the mouth of the Spirit-baptised prophet of God.

“Is not My Word like . . . a hammer that breaketh the rock in pieces?” It is the pure Word of God that alone

CAN BREAK ROCKY HEARTS

in pieces, and melt the flinty nature into tears of submission.

Let us then in these days, when Modernism is making such inroads upon the truth, bind this Word of God to our hearts, and speak it forth from our lives with faithfulness and love, remembering and staying upon the words of Isaiah lv. 10, 11. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Mutuality

A story is related in Cassell’s *Natural History* of a gentleman who laid a piece of sweetmeat on the table, and then picked up an ant and placed it on the sweetmeat. He was surprised to see the little creature go down by one of the legs of the table and seek his fellows. They appeared to have understood the news. He then at once turned back followed by a long train of his fellow citizens, and took them to the prize.

Are there not many who know the sweetness of salvation who might learn a lesson from the ant? If we have tasted and seen that the Lord is good, let us do what we can to lead others into like blessings.



The Elim Evangel THE CHURCHES

Glorious Advances Being Made. Souls Safely Ingathered.

NINETY-SEVEN SOULS.

"Perspiration! Preparation! Inspiration!"

Woolwich (Pastor L. Morris). Thud! Thud! Swish! Swish! Clamour! Clamour! Sound of voices, of laughter, of song. What meaneth this? A noble band of brethren, who with heart and soul are engaged in enlarging the "Sanctuary." With God's blessing upon the assembly, the time had come for a forward move in the enlarging of our borders, a formidable task of making two halls into one, even to the making of a new ceiling of Jacobean style. A splendid band of willing helpers, under the supervision of Pastor Morris, gave of their time and talent for many weeks, in carrying out the needed repairs, alterations and renovations. Even the sisters gave of their best in this work. Thus this wonderful transformation was made possible, making the hall a real Bethel in readiness for the campaign conducted by Pastor W. E. Smith and his revival party. The campaign was launched in real victory, and the campaigner soon found that he had come to a place where there was real revival atmosphere, a chorus sung during the campaign which was and is blessedly true, being:

"There's revival in the air to-day,
There's revival in the air to-day;
There's revival in the air,
You can bring it down with prayer,
There's revival in the air to-day."

Great clouds of joy and of a holy enthusiasm came this way! The voice of praise was heard in the camp. And why? The answer is seen in the glorious response that was made to the preaching of the Word under the unction of the Holy Spirit. Fearlessly, and with all simplicity, the messenger proclaimed each night the glorious full-orbed message of the gospel, "God's Good News to the Sinner," with telling effect. During the campaign ninety-seven people publicly testified with raised hand that they were accepting God's offer of eternal salvation. Hallelujah! The presence of the Lord was present to save and to heal, and many were the testimonies of those whose bodies were touched by the Healer Divine. The greatest meeting was when Miss Florence Munday told her story "How I was healed." At this service the hall was packed, and fifteen people signified their acceptance of Christ. An added impetus and inspiration to the campaign was the visit of the London Crusader Choir, under the leadership of Pastor Douglas B. Gray. Their ministry of song will not soon be forgotten, along with the inspiring messages of Mr. Leech, K.C., and that of Dr. Weston. This thrilling meeting closed with sixteen souls being added to the number of people saved during

the campaign. Although the campaign is now over, and the Revival party have moved on to another field of labour, praise the Lord, the revival blessing still flows on, and souls continue to accept Christ. Thus with greater encouragement, and with deeper zeal we press forward, knowing that the "end is not yet, praise the Lord."

The following is a report from a local newspaper:

PEOPLE HEALED BY FAITH.

Revivalist Campaign at Elim Hall.

A number of Woolwich people testified on Thursday to the efficacy of "faith-healing," by their personal experience of the divine cure. At the Elim Hall, Crescent Road, where a revivalist campaign has been conducted by Pastor W. Edward Smith and his party of young revivalists, one woman declared that she had been cured of long-standing rheumatoid arthritis in the arms. She had been unable to raise her arms but after attending the services during the campaign was now able to do so.

The story of a more miraculous cure was told on Thursday evening by Miss Florence Munday.

She declared that eight years ago Jesus healed her body, when many doctors had said she would never walk again. That night she could both walk and talk to the glory of God.

As a child she had suffered from a skin disease which caused her great agony. Then twenty-two years ago she had a fall from which tuberculosis of the knees developed.

The doctors who were called in and Harley Street specialists could do nothing for her. The leg began to shrink above the knee and for years she had to have the leg in heavy casing splints and was all that time confined to bed.

In 1926 a doctor told her she could not be healed and that she would never walk again and then she gave way to despair. Her leg had shrunk four and a half inches and the knee-cap was destroyed.

Then, however, her sister wrote to her from Southampton of marvellous cures being effected there by faith-healing. She had never believed and did not want to go, but her mother took her there.

Principal Jeffreys was conducting a campaign and she was taken to an ordinary service. There she first knew she could be saved. She spoke to the Principal and arranged to be taken to a healing service next day.

That night she felt the power of God, and she could hardly wait for the next day.

She was taken to the service in a spinal chair. As she prayed she felt the divine power surging through her

body. She cried she could walk. She got from her chair and stood on her feet. She was cured and walked.

Later in the afternoon the splint was taken from her leg but she then found she could not walk because of the bad knee-cap, but she could stand. When they came to replace the splint to strengthen her leg however they found that already her leg had increased two inches in girth. From that moment her cure was complete. The leg grew to its normal length and size. The knee-cap which had been diseased grew again. She was healed by the glory of God.

SOUTH COAST RALLY.

Moving ministry.

Worthing (Pastor H. O. Bale). The recent Rally of the South Coast Churches was held at Worthing, the speakers being Pastor J. Smith of Brighton, and Pastor O. Steward of Eastbourne, Pastor H. O. Bale convening. Members of the Hove, Chichester and Preston Park Churches also were present, including Evangelist Ludlow who is in charge of the latter Church.

Both speakers must have realised the thirst for the Word of God that His people have! as they both based their addresses principally on the infilling of the Holy Spirit.

Pastor Steward's opening message was most apt and original — likening his hearers to different vessels, he showed the extent of the usefulness of a life filled to overflowing with the Spirit of Christ, presenting his theme in a clear and interesting way.

Pastor Smith gave the closing address, depicting the Word of God in various forms, as the wells of salvation, as the river of the Holy Spirit, rising in the mountain top from the springs of God, and rushing down the slope, filling young Christians to overflowing with the exuberance of life; but finding its level in a more mature life, and flowing on as a river, deep, calm and unruffled towards the ocean of God's love! — a beautiful message that went to every heart.

The following week-end the Church was greatly privileged in having a visit from Pastor Hathaway. He gave the Word on the Saturday night to a goodly



Pastor H. O. Bale.

crowd, and on Sunday at the breaking of bread service passed on a stimulating message on being Partakers of Christ at His Table, of His Sonship, His sufferings and His final glory. Again on Sunday evening he gave a most helpful address which will be long remembered. Mr. William George also gave his message in song, which was much appreciated. Altogether it was a most helpful week-end.

NEATH REVIVAL CAMPAIGN. Triumphs of the Gospel.

Like a prairie fire the flames of a mighty Foursquare Revival conducted by Pastor P. S. Brewster, have swept right through the town of Neath, situated about ten miles from Swansea.

From the very beginning of the campaign large crowds have thronged each service, queues forming long before the time of the meetings, and the halls have been packed to capacity, and some nights many have failed to secure admission.

Night after night the Word of God has been preached with great power, and at each service souls have been saved, and after just over a week of the campaign, nearly 100 conversions have been registered. There have also been several testimonies of healing. The services held at the Gwyn Hall, which accommodated nearly 1,200 people, have been packed to overflowing, the singing of the Foursquare hymns and choruses accompanied by the Grand Organ, has been most thrilling, and many people have decided for God at these services.

"Cerdd' ymlan Nefol Dan;
Cymmer yma feddiant glan."

We give two newspaper reports of the campaign meetings:

SUCCESSFUL MEETINGS AT TOWN HALL.

"Neath Guardian," March 22nd, 1935.

On Monday night the opening service in connection with the Foursquare Revival and Healing Campaign was held in the Town Hall, conducted by Pastor P. S. Brewster. The hall was packed, and scenes reminiscent of revival days were witnessed, Pastor Brewster delivered an eloquent address on the distinctive teaching of the Foursquare Gospel, which especially emphasises Christ as (1) Saviour, (2) Healer of Body, (3) Baptist with Holy Spirit, and (4) Coming King.

On Tuesday and Wednesday nights further meetings were held, attended by large congregations, the meeting on Wednesday being crowded to overflowing. A queue had formed long before the advertised time, and the doors had to be closed soon after the meeting commenced, crowds being unable to gain admission.

SUCCESSFUL MEETINGS CONTINUED.

"Neath Guardian," March 29th.)

Pastor Brewster on "Spiritual Healing."

Continued success attend the meetings now being held in Neath in connection with the Foursquare Revival and Healing Campaign, and the climax of last week's crowded meetings was reached on Sunday night, when the Gwyn Hall was packed to its utmost capacity, probably 1,000 people or more being present.

The meeting was conducted by Pastor P. S. Brewster, and one of the striking features was the glorious singing of the huge congregation, several well-known

hymns being sung with a fervour that thrilled many present.

Pastor Brewster, in his address on "Spiritual Healing," dwelt especially on the paramount need of faith and obedience in those who sought divine healing, making it clear that these must first be exercised before healing of the body could be expected. He also stated that nowhere was it stated in the Bible that the gift of healing had been withdrawn from the Church, although not all who prayed for healing had their prayers answered, instancing the case of the Apostle Paul himself.

Miss Thomas, a young lady who had been a cripple for fourteen years, spoke of the remarkable manner in which she had been healed, and her simple but clear testimony produced a deep impression on the audience.

At the end of the service many made their way to the front of the hall for anointing with oil, the laying on of hands and prayer.

The meetings have been continued during this week, large numbers being present, and the interest evident last week has been fully maintained.

REVIVAL AND HEALING CAMPAIGN AT NEATH.

By Rev. Joshua Roberts.

On Monday night, the 18th of March (after hearing so much about these campaigns), I went to the first of the meetings at Neath. Partly from curiosity, and partly as a man longing for the breezes of Calvary, as we experienced during the Great Revival of 1904-5, but before an hour expired, my curiosity had vanished, and I felt myself a worshipper

(continued on page 256)



Photo by]

PACKED AUDIENCE.

[Harry Jones, Neath

A portion of the audience in the Foursquare Gospel revival gatherings recently held in the Town Hall, Neath. The hall was filled to its utmost capacity.



Musical Moments

Sanctified Song Services
during the

LONDON CONVENTION WEEK
GOOD FRIDAY.

The Southampton Crusader Choir, conducted by Mr. H. Ellery, is visiting London on Good Friday. At 2.45 p.m. in the Kensington Temple, they will be rendering items in song.

In the City Temple, Holborn, the Southampton Crusader Choir and the London Crusader Choir, will be singing from 6 p.m. onwards, in united and solo pieces.

EASTER SUNDAY.

During the afternoon the London Crusader Choir will be at Brixton Prison, and at Clapham Tabernacle for the evening service.

EASTER MONDAY.

Royal Albert Hall.

Again the great Elim Crusader Choir, directed by Pastor Douglas B. Gray, will be giving of their best in song. Six new pieces will be rendered during the services:

- No. 54. "On the Firing Line."
- No. 55. "Elim Crusaders."
- No. 56. "Teach me Thy way."
- No. 57. "Lord of our Life"
(Handel's "Largo").
- No. 58. "Till the Day Dawns."
- No. 59. "My Heart and Voice I Raise."

Be sure you hear this great band of consecrated youth in gospel songs and hymns of praise, at the following times:
Morning, 10.30.
Afternoon, 2.30.
Evening, 6.30.

Should you wish to purchase the music and follow the singing, you can obtain a complete set from most local Crusader Secretaries, or direct from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, price 5d.

EASTER TUESDAY, WEDNESDAY, AND THURSDAY.

City Temple, Holborn.

The united Crusader Choirs will sing on the Tuesday evening. On Wednesday the London Crusader Choir will attend the service, and on Thursday the Letchworth Crusader Choir will visit London, on gospel song service.

FRIDAY.

April 26th, at 7.30 p.m.
Kensington Temple.

Concluding Crusader Rally of the season, conducted by the Principal and Revival Party. Unique vocal and instrumental items. Something new!

IMMANENCE

By Miss ADELAIDE HENDERSON

"They cried to God in the battle, and He was intreated of them; because they put their trust in Him."—I. Chronicles v. 20.

God wants to be the safeguard of His people. He wants to overshadow their lives with the impregnable power of His divine protection. Even a casual reading of Old Testament scripture proves this conclusively. Treat Him then as a friend. Instead of bottling up your heartaches and hugging the sorrow of your humbling defeats, tell Him all about them. The heart that was torn on Calvary holds for you and every other sorrow-laden soul that exquisite degree of tenderness and understanding, that touch of sympathetic compassion that will soothe and assuage the wordless anguish of your grief and remorse.

You have never honoured Him with your confidence. You have sought from human lips and human hearts sympathy and help, and much as they wanted to help you, they have again and again failed. God has allowed this to be. He has shortened their vision, narrowed their sympathy, numbed their feelings, that you might be led to cry out of the depths of your desperation "Vain is the help of man." The great lesson that God wants to teach us all is our utter dependence upon Himself. In those self-accusing moments of hopeless dejection when reaction has left you stripped and shorn of every bit of self-glory and self-grandeur, the anguished heart of the Man of Sorrows has longed to be your comforter and confidant. Fling yourself upon His promises. Accept the wooings and tender entreaties of Matthew xi. 28, "Come unto Me all ye that labour and are heavy laden, and I will give you rest," and John xiv. 27, "My peace I give unto you"—by faith as you did when you accepted salvation, take Him at His Word, and the rest and peace He has promised becomes yours. Jesus wants to prove to you His immanence, His closeness, His present help in time of trouble. Whatever your need is, whatever your sin, whatever your failure,

He can meet it. Out of His limitless resources of grace, and forgiveness draw out for your need. Then with a stiff upper lip and a firm jaw determine within yourself to forsake without compromise and relinquish without counting the cost, washing your hands deliberately of the consequence. So many come to Him for help in their hour of need, and their pleadings and prayers are just like "the mewling of a sick infant,"—"O God, if You could help me." "O Jesus, if I only knew that my prayer would be answered; I am such a humbug. I have failed Thee so often."—Get out of the land of unbelief, and of measuring God's power and Jesus' love by the limit of your distrustful heart. Trust in the Lord and dare to stand unflinchingly upon His Word, and certainty will take the place of faint-hearted unbelief. When you prove God in hours of extremity by faith in Himself and in the power of His Word which is a creative Word, living and active, then will come to you the profound realisation of the willingness of God to not only act as your safeguard, but also to help you out of your difficulty, and to forgive and restore.

It is not the sanctimonious critics that never made a mistake, never told a lie, never knew what it was to have a shameful defeat, that know God as the One ready to pardon because of Calvary. Their self-righteous attitude has become a barrier between them and God. They are like Simon the Pharisee in Luke vii. They know all the evil tales, and the scandal, and they are so proper and pious that the feet of Jesus, hot and dusty and tired, remain unwashed, and the sins of the fallen close to their very homes and hearths would remain unwashed for ever too, if their evil accusations and condemnation could bring this to pass. The people who get to know God in a close, direct, intimate way are those who have battled through temptation, defeat, personal loss, blinding sorrow, and who have found in Him
(continued on next page).



Letchworth Crusader Choir.

IMMANENCE (continued)

a refuge a solace, a brother born for adversity, an hiding place, a deliverer and a Saviour. Previous articles have dealt with the negatives of Christian living. May the message of this one bring positive issues home to hearts.

"The test of a great soul is how he faces failure." Label yourself then an utter failure if you like. Those intrepid stalwarts, the disciples of our Lord, felt like doing the same many a time. They were heavy-eyed and lethargic when they should have been alert and watchful. They were cowardly and self-protective, when they should have been eager and chivalrous to guard even with their

life's blood their royal Master. A sorry front they presented at the hour of His greatest need, when they all forsook Him and fled. But no word of reproof passed His lips when He met them all again after the resurrection morn. Down the days that lay ahead, days of persecution and trial, days of frenzied hate and wicked injustice, the Son of God saw the men that almost shamed Him with their desertion, as princes having power to prevail with God and man. Men who with dignified restraint rejoiced in suffering the greatest indignities for His sake. Men who went out from the council "rejoicing that they were counted worthy to suffer shame for His name."

Men who turned the world upside down with the enthusiasm of their testimony, and under whose preaching thousands and tens of thousands were converted.

Jesus sees the hidden possibilities in every life. It is never what we achieve or the success we are that makes us great in the sight of God. It is the life of the Lord seen in us, lived through us. The nobler desires our humble efforts to serve God stir in the hearts of others. The struggles and the victories, the incessant and determined advances, even at the cost of criticism and rebuffs. The steady going through and pressing on, baffled to fight better.

NEWS FROM THE CHURCHES (continued)

"in spirit and in truth." Since then, night after night, the Neath Town Hall has been filled to the uttermost with anxious seekers of blessings from God for soul and body. The singing of the beautiful revival hymns and choruses is so effective, the great gatherings are inspired at once to praise and prayer, young men are conducting the singing in turns, and the accompanist, Miss Russek, who is full of enthusiasm and fervour in God's work, her face shines with gladness. The sermons are delivered by Pastor P. S. Brewster, who is a powerful preacher, full of the Holy Spirit. He preaches the gospel as it is in the Bible. No new theories, no new theology, no dry philosophy; only "Jesus Christ and Him crucified." Enough text for this world, and the "world to come." He is also a man of prayer, with no pretensions that he is living on a higher level than any other present.

He is a friend of sinners, leading them to Christ.

The result is, up to the present ninety-one decisions for Christ. He has also

been the means of bringing several to Christ to be "divinely healed," some on the spot, others gradually. Oh the wonderful sight to see so many intelligent men and women coming back to the old path of faith in God: and those who were healed stepping to the front, and there, facing the huge audience, bearing testimony to blessing received.

This week all Neath is looking forward for next Sunday evening, when a baptismal service will be held in the Gwyn Hall. Many important scenes have been witnessed in this hall, but never before has a baptismal service been held there.

Neath is undoubtedly in the grip of an awakening. We are deeply thankful to God for this visitation from on high, and trust that the revival fire may continue to spread till Jesus comes.

PASTOR'S FOURTH ANNIVERSARY. Obeying the Lord.

Stockport (Pastor T. Burton Clarke). A very helpful series of services has just been concluded at this Cheshire

Church, marking the fourth anniversary of the Pastor. Saturday evening a message was given on the Soul-winner's Secret, which was seen to be love born at Calvary. On Sunday the services were well attended and in the evening after a message on The Pilgrim's Passport, two more travellers to eternity took tickets and boarded the heavenly train. On Monday evening the Crusaders took the service. One Crusader gave a very helpful word in this meeting and the choir rendered "Make His Praise Glorious." The series of services concluded on the Tuesday with a baptismal service when five brothers and two sisters gladly followed Jesus. A brother Salvationist volunteered in the meeting and was baptised forthwith. Hallelujah! The first volunteer for the next baptismal service was a blind girl of fifteen and the saints are believing the Lord will restore her sight. New converts are doing well, putting on Christ and shining in their new armour. Each section of the Church at this time shows healthy signs of progress.

The Queen's Visit to a Rag-room

ONE day the late Queen Victoria visited a paper mill, and was conducted over the works. When she saw the filthy, dirty rags in the "rag-room" she exclaimed, "How can these ever be made white?"

"Ah, madam," replied the owner, "I have a chemical process of great power by which I can take the colour out of even those red rags."

A few days later the Queen found lying upon her writing-table a lot of the most beautifully polished paper she had ever seen. On each sheet were the letters of her name—"V.R."—and her likeness. There was also a note, which ran as follows:

"Will the Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw? and I trust the result is such as even the Queen may admire.

"Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus can take the poor heathen, and the vilest of the vile, and make them clean, and how, though their sins be as scarlet, He can make them white as snow. And I can see how He

can put His own name upon them; and just as these rags may go into a Royal Palace and be admired, so poor sinners can be received into the palace of the Great King."

Do you know what it is thus to be cleansed from your stains of scarlet dye; to have Christ's name written upon you; to be made fit for His abode of light? Is it possible that you never seriously think of these things? Can it be that you have never realised that you are deep-dyed with the stains of sin, and that your only hope lies in the power of Christ's blood?

Will you not from your very soul utter the plea of the penitent: "Wash me, and I shall be whiter than snow" (Psalm li. 7)? Then remember, "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I. John i. 7), and that nothing that defileth shall ever enter heaven.

Cleansed from your sin, you will be called by His name, you will be a Christian; and your happy heart will rejoice in being made meet to be a "partaker of the inheritance of the saints in light" (Col. i. 12). "Believe on the Lord Jesus Christ and thou shalt be saved" now.—H.P.B.

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.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BOGNOR.—Everybody knows "Holidays are Jollidays" with Mr. & Mrs. Hollyman! You really must write for particulars with lowest terms! Lion House, Nyetimber. Own bathing facilities on beach; correspondence welcomed. B1955

BOGNOR.—Special announcement! In order that a greater number of Christians may meet together for an early holiday and for a time of fellowship, Mr. & Mrs. Hollyman are prepared to welcome during the month of May at the small cost of 30/- per week any who would care to take advantage of this offer. Address as above. Accommodation for fifty. B1948

BOURNEMOUTH, Boscombe.—"Salaam," 14, Campbell Road; Ideal Christian Guest House, highly recommended; near sea, shops, trams and gardens; central position; every comfort and attention; separate tables. Miss Cavill. B1953

BRIGHTON I.—Good clean home, ten minutes sea and Tabernacle, five minutes railway station, trams and buses; bed and breakfast £1; two sharing 18/- per week. Book early. Mrs. Store, 30, Blackman Street. B1934

BRIGHTON.—Board-residence 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1944

BRIGHTON I.—Seaside holiday apartments (hall floor), 30/- each sharing single 32/-; August 35/- sharing, 38/- single; bedroom and breakfast 21/-; central to all parts; stamp. B1954

BRIGHTON.—Near Preston Park; board-residence, modern home comforts, garage, garden; 10 minutes from sea, 15 minutes Downs; cheerful company, everything for children. Kingston, Stanford House School, 42, Stanford Avenue. B1951

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

CORNWALL, Newquay.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1 1/2 acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables; electric light, h & c water, garage. Come and spend Easter with us, also book for your summer holidays; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. B1943

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Special terms for Easter. 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, central heating; moderate terms; reduction for longer stay. Apply: The Superintendent, Beth Rapha, Glossop, Derbyshire.

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1938

HOVE.—Board-residence, Christian home, quiet, comfortable, homely; convenient for sea, shops, buses, etc., 35/- to 40/- weekly; stamp. Miss Conway, 41, Clarendon Villas. B1946

HOVE.—Comfortable board-residence, near sea, shops and Tabernacle; low terms Easter. "M," "Strathmore," 42, Titian Road, Hove, Sussex. B1949

LEIGH-ON-SEA.—Comfortable home, bed and breakfast 17/6 per week, full board 30/-; 5 minutes from sea, every convenience. Mrs. Harvey, 58, Leighton Avenue. B1965

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1935

LONDON.—Christian home, select district, garden; full board 25/-, without mid-day meal 21/-; close to buses and railways; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B1952

LONDON.—Christian greetings! Mrs. Earnwell offers to visitors and business people happy fellowship in a comfortable, restful home, 38, Granville Road, Stroud Green, N.4. Recommended by ministers; lowest terms. B1964

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea; grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Brvn Derwen," Abergele Road. B1931

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1957

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHSEA.—Holiday apartments, Christian home; near station, tabernacle; 1d. tram sea; bed-breakfast 21/-. Also Selsey, nr. Chichester, furnished beach chalet, well equipped, sleep four. Morey, 76, Blackfriars Road, Southsea. B1961

SWANSEA.—Board-residence, holiday apartments, near sea and parks; moderate terms, homely and comfortable; Foursquare. Mrs. W. Protheroe, 8, Bryn Road, Brynmill. B1945

WORTHING.—Board-residence; good food, good beds; two or more sharing large rooms, 30/- each, children 15/-; central; 12 minutes sea, 1 minute station. Mrs. Steed, Rosslyn, 15, Bridge Road. B1963

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

DEVON.—Old-fashioned detached, thatched cottage to let furnished, nr. Shaldon, Teignmouth; town water and sanitation; sleep five; rent 2 guineas. 210, South Avenue, Southend-on-Sea. B1960

FURNISHED half house, use garden, bathroom (geyser), separate meters; five minutes station, 39, 74 buses; slight attendance if desired; between Putney and Wimbledon Assemblies. Boone, 84, Elsenham Street, Southfields, S.W.18. B1962

UNFURNISHED, 2 flats of 2 large rooms in each, all conveniences, re-decorated. Advertiser, 10, Belgrave Road, Norwood Junction, S.E.25. B1958

PROFESSIONAL.

HIGH-class dressmaker desires work at ladies' houses; free for engagements from the 3rd week in May for six weeks' duration; associate Foursquare. Apply, Box 365, "Elim Evangel" Office.

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest, and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368, "Elim Evangel" Office. B1966

SITUATION VACANT.

WANTED, Christian Workers' Holiday Home, Lynton, Devon, lady helper for coming season. Apply, Mrs. Parker. B1968

BIRTHS.

CARTER.—On February 17th, to Mr. & Mrs. P. Carter, members of Delancey Elim Church, the gift of a son, Royce James.

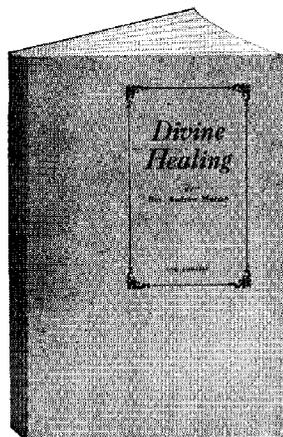
LE PAGE.—On March 30th, to Mr. & Mrs. J. Le Page, of Vazon, the gift of a son, Milton James.

WITH CHRIST.

THOMAS.—On March 25th, William Thomas, aged 64, of Abertysswg. "Absent from the body, present with the Lord." Funeral conducted by Pastor W. J. Patterson and Mr. R. Evans.

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