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SUBSCRIPTION PRICE 10/- PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 29

JULY 17, 1931

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER



PASTOR Wm. HENDERSON

An Overseer of the Elim Foursquare Gospel Alliance

Who passed into the Presence of the Lord on Tuesday, June 30th, in his 53rd year.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116. 15.



COMING KING

"I will come again."

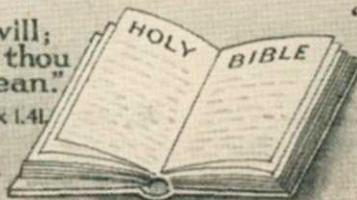
John XIV. 3.



BAPTISER



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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII.

July 17, 1931

No. 29

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WATCH THESE DATES

ELIM WOODLANDS. July 4—20. Summer Bible School. Addresses by Pastor P. N. Corry. Visits to places of interest. Applications to the Superintendent, Clarence Road, S.W.4.

LONDON, Crystal Palace. September 12. Foursquare Gospel Demonstration, conducted by Principal George Jeffreys.

LONDON. Every Friday. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally at 7.30.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

This space is reserved for local announcements

THE ENLARGING OF ELIM'S HEADQUARTERS CHURCH IN IRELAND

Principal George Jeffreys will officiate at the laying of a foundation stone in this spacious and beautiful Elim Foursquare Gospel Church in Ravenhill Road, Belfast, on July 14th, at 8 p.m.

THE KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate, London

Principal George Jeffreys will officiate at the opening service of this beautiful Elim Foursquare Gospel Church in the West End on Friday, July 31st, at 7.30 p.m.

The Opening Service will be followed by a Convention on August 2nd and 3rd (*see below*).

ELIM TABERNACLE, WORTHING

Principal George Jeffreys will open the new Elim Tabernacle at Worthing in August.

Revival & Healing Campaigns.

BLACKPOOL

Now proceeding, conducted by

Evangelist P. H. Hulbert and the Revival Party
IN THE TENT, WATERLOO ROAD

(near station and circus)

Week-nights at 7.30 (except Fridays), Wednesday & Saturday afternoons at 3.
Sundays at 3 and 6.30.

NEWPORT, ISLE OF WIGHT

Now proceeding, conducted by

PASTOR A. LONGLEY

IN THE TENT, FOOTBALL FIELD

(Medina Avenue Entrance)

ELIM SUMMER CONVENTIONS

LONDON. August 2 and 3. Kensington Temple, Kensington Park Road, Notting Hill Gate. Speakers include Pastors P. N. Corry, Len J. Jones and Wm. Barton. Sunday, 11 and 6.30. Monday, 11, 3 and 6.30. Opening Service previous Friday by Principal George Jeffreys.

BRIGHTON. August 3 to 6. Monday in the Royal Dome. Tuesday to Thursday, in Elim Tabernacle, Union Street. Speakers include Pastors W. Barton, S. Gorman and Miss N. Kennedy. Convener, Pastor J. J. Morgan. Monday, 3 and 6.30, Tuesday to Thursday, 3 and 7.30.

PLYMOUTH. August 2 to 6. Elim Tabernacle, Rendle Street. Speakers include Pastor and Mrs. H. T. D. Stoneham. Convener, Pastor J. Lees. Sunday, 11 and 6.30. Monday, 11, 3 and 7. Tuesday to Thursday, 7.30. Wednesday afternoon, 3.

HULL. August 2 to 9. Clowes' Chapel, Jarratt Street. Speakers include Pastor E. C. W. Boulton. Convener, Pastor H. A. Court. Sundays, 11, 3 and 6.30. Monday, 11, 3 and 7. Tuesday, Wednesday, Thursday and Friday, 7.30.

GRIMSBY. August 2 to 9. Elim Hall, Tunnard Street. Speakers will be announced later. Convener, Pastor H. W. Greenway. Sundays, 10.45, 3 and 6.30. Monday, 11, 3 and 7. Tuesday to Friday, 7.30. Thursday afternoon, 3.

WESTCLIFF-ON-SEA. August 2 and 3. "Everybody's Canvas Tabernacle," erected in London Road, Westcliff (within two minutes' walk of Chalkwell Park). Special Speakers, Sunday, 11, 3 and 6.30. Monday, 11, 3 and 7.30, followed by three weeks' special evangelistic campaign by Pastor and Mrs. Charles J. E. Kingston.

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 Its General Headquarters is the Elim Bible College, Clapham Park, London, with national Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland Since its inception this virile orthodox revival movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns He has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London, the Bingley Hall, Birmingham, the Cory Hall, Cardiff, the Ulster Hall Belfast the Dome, Brighton, and the St Andrew's Hall, Glasgow Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds The Movement stands uncompromisingly for the whole Bible as the inspired Word of God and contends for THE FAITH against 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. XII., No. 29

JULY 17, 1931

Fridays, Twopence

The Passing of "Henderson the Good"

By Principal GEORGE JEFFREYS

YES! He was known as "Henderson the Good" by his intimate friends He is now with the Lord—the real Henderson has found release from the limitations of mortality, and the body in which his big soul lived has been laid to rest

He had returned to the College after ministering for the last time on earth at the opening services of another of his beloved Elim Tabernacles—at Portsmouth His message there on the birth and growth of the Elim work had impressed everyone On the Monday he took his usual walk with "Pat," an Airedale to which he was much attached, and posted his letters to the several ministers and churches in his Division He had just arrived back

AT THE COLLEGE ENTRANCE,

when he shewed signs of much weakness and collapsed on a seat It was evident to those who lovingly ministered to him that he was fast becoming unconscious, and in that condition he slept on into the presence of his Lord He had often expressed a desire to pass over suddenly and while in harness, if in the Divine plan he was destined to take part in the Resurrection rather than the Translation of the saints His desire was undoubtedly granted in the sudden home-call.

All the Elim Foursquare Gospel family will be consoled to know that Mr Darragh, one of his colleagues from the beginning of Elim, was present at his bedside in the closing hours of his peaceful end In the natural, a very real link with the past has been broken, for Henderson was with us from the commencement of the work He is the first Elim minister to be called home

Throughout the sixteen years of Elim's existence Henderson was a friend and a brother indeed, one that could always be relied upon in the day of trial, Whenever I was called upon to face a crisis, to go through an ordeal, or contend with a difficulty, I waited, whenever possible, upon Henderson first; for

I knew the value of his sound advice, the certainty of his unbiassed opinion, and the power of his fervent prayers In the thickest of the fight I have visualised him on his knees in some corner praying for me, and have been strengthened His life was

A MODEL OF UNSELFISHNESS.

He was always ready to sacrifice anything for anybody, and would even impoverish himself that others might be helped He was loving, kind, and tender-hearted as a child, yet scrupulously righteous In his transactions with his fellow-men, he would not tolerate the semblance of anything that was not straightforward That which appeared crooked and misleading would surely come under his severe denunciation Christians who acted in an unchristlike manner caused him pain, yet they would be included in his tearful prayers His one absorbing ambition was to serve God and his fellow-men faithfully, and this he constantly did throughout the whole of his ministry As I write, noble deeds and inspiring incidents revealing his saintly character crowd in upon my mind which would take a volume to relate

Now that he is at rest, I shall await with confidence the day when we shall meet again In the meantime, I shall look back upon his life as

AN INCENTIVE TO PRESS ON

in the cause of Christ The loss of Henderson is great, but I am consoled by the fact that the same spirit that characterised him is to be found in those who are left with me What leader could wish for a more tried and tested band of workers, both brothers and sisters, than the one that surrounds me to-day? I have said farewell to dear old Henderson, and while he rests, I shall carry on with those who have been baptised with the same Spirit, until the day of reunion

The prayers of our great family are asked on behalf of those left behind who were linked to him by the tie of nature

The Glorified Soul

By GEORGE D. WATSON

ON account of the imperfections in all earthly knowledge, we have to be re-learning, changing our views, correcting our measurements, and the joys of knowledge are crippled by uncertainty. But when our intellects see all things in their true light, and their beautiful harmony, and their correct relations with cloudless certainty—with the unbroken

TRANQUILLITY OF VISION

behold the secrets of creation, science, and philosophy, perfectly free from all mist—have the mental capacity for embracing in one vast system all the works of God in their various departments, and of seeing how the whole hangs suspended, like a beautiful dream, in the will of God—it will be an overflowing bliss to our understandings, beyond anything we now know of the thrill of poetry, or the gladness of some new discovery. Then think of the expansion of our mental faculties in the glorified state, with the disclosure, it may be, of many new faculties for which we have no use in our earthly state, and these mental faculties so adapted to angels, and saints, and all created things, as instantaneously to read them, interpret them, understand them, and then to possess all this knowledge with a calm and perfect self-consciousness, without ever being burdened, or distracted, or over-excited by such worlds of intellectual truth and grandeur! To have

MINDS FOR EVER DELIVERED

from all theological or geographical bias, from all sluggishness and monotony, and so invigorated as to expatiate for ever in God, with constant freshness and elasticity of action, and to keep poised in the highest flights of universal knowledge, will certainly constitute one of the great joys of the heavenly state. Just imagine all the intellectual pleasures that belong to this fallen world, the joys of discovering new continents and islands, new stars, new substances in nature, new inventions, the joys of artists in painting pictures, in carving statues, in writing music, in writing poems, the joys of the composition of architects, of orators, of singers, and of scientists—and then take all these intellectual pleasures of the race, and lift them into the glorified state, and free them from all sorrow, or sin, from all disappointment, error or imperfection, and stamp on them the fixed radiance of everlasting glory—and you have a faint image of the joys in reserve for the intellects of

THE SAINTS IN HEAVEN.

The heart is the supreme organ of gladness, and many instances have occurred in which animals and human beings have dropped dead from the sudden access of insupportable joy. What will all the joys of glorified senses and intellects be in comparison with the sweetness and the magnificence of celestial love? Sin has devastated the affections of the human heart more terribly than it has the human intellect, or the five senses. Hence when we descant on the pleasures of the understanding, and of the bodily

senses, the children of men can more readily understand what we are talking about. But when we come to that deeper world of the heart-nature, where sin has wrought its worst effects, it is more difficult for the people of this world to understand the powerful operation of pure, unselfish, heavenly love. Notwithstanding the havoc sin has made with the human heart, human love is still the strongest of all the forces in the human race, and out of this human love comes the larger portion of all earthly happiness, though it is often in a thousand ways intermingled with sorrow, for even sorrow in most instances is a form of pathetic love—love under bruises, or love in tears.

THE JOYS OF HEAVENLY LOVE

will be immeasurably beyond the joys of our mere natural affections in this present life.

In order to form a proper conception of what our love will be in the heavenly state, we must put together a few Bible facts. There are two distinct kinds of love mentioned in the Greek Testament—one is *phulos*, which includes all the natural affections that men have by creation, and the other is *agape*, which includes the pure love in the Divine nature, and such love as fills heaven and the angels. Now we know there are great joys in natural love, even before people are regenerated and brought into saving grace. When souls are saved and living in Christ, they not only have their natural affection, but they have natural love brought up from nature into grace, and in addition to this, they have the love of God, which is entirely above nature, shed abroad in them by the Holy Spirit. Now, in the heavenly state, our natural love will not be annihilated, because it belongs to us as a part of our creation, the same as our five senses, or our intellects, but this natural affection will be glorified and flooded to the uttermost with the hot ocean of Divine love and the two kinds of love will be for ever blended in an ineffable union, as that soul and body are united, even as

CHRIST'S DEITY AND HUMANITY

are united. The joys of heavenly love will consist in the following things. It will be a love that is perfectly spotless, utterly free from selfishness, or self-seeking, or danger from the flesh, or from any taint of ill-feeling, or stain of earthliness. It will be a love for ever fixed in holiness, without variation, or ebb-tide, or coldness, but an unchanging sweetness of character like the blue colour in the sky, or the saltiness in the sea, an everlasting warmth of heart like the nature of God. It will be a universal love, overflowing all creation—God, angels and saints—and running down in constant waves of sweetest benevolence to all the lower orders of creation. It will be a most conscious and intelligent love, and not a latent, quiescent principle in the heart, but an all-embracing, conscious love, most keenly felt, like a seraphic furnace in every glorified bosom. It will be an all-controlling love, possessing

the intellect and the body and filling all the mental faculties, and all the glorified senses, in such a rapturous and all-embracing power, that every part of soul and body will do its bidding.

Here is a passage from the saintly Faber, on the

BLISS OF HEAVENLY LOVE:

"Oh, to turn our whole souls upon God, and souls thus expanded and thus glorified, to have our affections multiplied and magnified a thousandfold, and then girded up and strengthened by immortality to bear the beauty of God to be unveiled before us, and when strengthened, to be rapt by it into a sublime amazement which has no similitude on earth, to be carried away by the inebriating torrents of love, and yet be firm in the most steadfast adoration, to have passionate desire, yet without tumult or disturbance, to have the most bewildering intensity along with an unearthly calmness, to lose ourselves in God, and then find ourselves the more our own than ever, to love rapturously, and to be loved again still more rapturously, and then for our love to grow more rapturous still, and again the return of our love to be still outstripping what we gave, and still the great transparent waters of God's love to flow over us and overwhelm us, until the vehemence of our peace and adoration and joy reach beyond our most venturesome imagination; what is all this, but for our souls to live a life of the most intelligent ecstasy of love, and yet not to be shivered by the fiery heat"

Paul speaks of the riches that God has "in His inheritance in the saints"

A HUMAN SOUL REDEEMED

and sanctified by the precious blood of God's own dear Son, and filled with the graces of the Holy Spirit, is a treasure far more precious to our heavenly Father, than all the splendour and material wealth in millions of worlds. On account of our multiplied infirmities in our earthly state, we fail to see or appreciate or enjoy the fulness of the fellowship of those who compose the mystical body of Christ. One of the sorrows that comes to a humble and tender heart in this life is the clash of religious souls, the misunderstandings and the strife between those who really love Jesus, and the scarcity of broad-hearted and intelligent charity and fellowship. "We shall know each other better when the mists have rolled away" One of the great joys that await us in the heavenly kingdom is that of the most entrancing love and mutual appreciation, with the glorified society of angels and saints. The reciprocal joys in the society of heaven can be faintly imagined from the following considerations. We shall have a perfect and instantaneous recognition of every individual saint, and probably every angel, of all the countless millions in the kingdom of heaven. Scripture tells us that "we shall know even as also we are known," and again, that we "shall see eye to eye when the Lord returneth to Zion" The apostle

AT THE TRANSFIGURATION

recognised Moses and Elijah, whom they had never seen. In our present state, most of our knowledge is acquired by the slow process of learning, but in

the glorified state knowledge will come through the organ of intuition and by quick flashes of supernatural revelation. Hence the very moment we meet the blessed ones in heaven, we shall know by spiritual instinct just who they are, their name, their personality, the great traits that make up their special character, and also know their rank in the heavenly kingdom. What a joy will such recognition contain!

Another form of this joy will be in the mutual, whole-hearted appreciation of each other's character and history, and of the variety of graces and gifts. In the Bible, God compares the righteous to various kinds of

TREES OF THE LORD'S PLANTING,

such as the cedar, the box, the myrtle, the vine, the palm tree, the olive, and the orange, each of which has a special growth and beauty, a special perfume, ornament and utility. The saints are also compared to various precious stones, as the diamond, the emerald, the ruby, the amethyst, and others that make up the twelve distinct kinds of gems—"the living stones" that go into the structure of the New Jerusalem. No imagination we now have can calculate the multiplied joys we shall have in heaven, flowing out from the appreciation of all the varieties of the saints of all ages. Those whose gifts and traits of character, of calling and life work, were so unlike and seemingly so opposite while on earth, will in heaven be perfectly understood, appreciated, mutually loved, and honoured with a most intelligent and generous comprehension. To mingle in those radiant throngs will be like walking through a Divine flower garden, where there is an infinite variety of flowers, each adorned with separate beauty and decked in a shade of singular colour, and emitting a peculiar perfume belonging only to itself, and each one essential to the perfection of the entire garden.

Opening of Blackpool Campaign

The following report is from the *West Lancashire Evening Gazette*, of 2nd July

REVIVALIST MISSION

Queues of Hundreds at South Shore

An hour before the first service of the Elm Four-square Gospel Alliance was due to start last night a queue of several hundred people formed up in Waterloo Road outside the big marquee where the service was to be held.

There were visitors from Southport and many other Lancashire towns. They whiled away the time singing revivalist hymns.

Admitted presently to the marquee the proceedings began with hymns, prayers by the Rev. Forbes Wild, of Fleetwood, and an address by the Rev. H. P. Hulbert, who was conducting the service in the absence of Pastor George Jeffreys.

Then came the moment when all those who had been healed by prayer of some illness or infirmity were asked to hold up their hands.

A forest of hands shot into the air, and one by one testimony of their healing was offered to the crowds packed inside the marquee.

The Enemy's Flood & the Lord's Standard

The following impression, forwarded to us by the writer after reading the account of the wonderful day at the Royal Albert Hall on Easter Monday will interest our readers—ED.

WHEN I read quite recently the account of the Elim Easter meetings in the Royal Albert Hall, Isaiah lix 19 came into my mind—“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him”

Whatever historic or prophetic setting some may give to these words, the common truth expressed in them of God sending us help in the hour of need is received by most believers

If before the birth of Christ the Spirit of God came to the help of God's people in times of declension, now the Christ has come and died, and risen and ascended, and become the Minister of the Spirit, we hardly think any will say it is presumption on the part of Christians to look to God to send His Spirit to comfort and strengthen those who mourn over the present spiritual condition of things in the Christian Church.

I would not like to think that while Christ and His apostles were yet with the Church in the flesh keeping her

PURE IN DOCTRINE

and practice that the enemy was able to come in like a flood. But in these last days of this dispensation there is no denying that the enemy is working great havoc among God's people. He has certainly come in, and it does not appear to be an easy matter to get him out.

I have just had handed to me a leaflet asking help to try and drive out the enemy who is declaring that the first chapters of Genesis are mythical, and not in accordance with so-called evolutionary science that the Mosaic system is not a revelation through Moses, but a gathering up of sacrificial customs from the ancient Canaanites. Even the books of the New Testament are assailed in a most cunning fashion. Certainly the enemy is coming in like a flood.

I do not think it is unreasonable to expect the Spirit of God to lift up a standard against all this. It would be unlike the Spirit of God to leave those who mourn over this condition of things with no way of escape from what is in reality neither truth nor scholarship, with nowhere to worship God under the sound of the Gospel just as we find it in the Bible, with no place where the Word of God itself is received as the standard lifted up, shewing what we are to believe, and do, and expect of a Saviour who said He possessed all power in heaven and on earth.

It ought to bring joy and gladness to see the Spirit of God in these days.

CONVERTING SINNERS IN HUNDREDS,

and healing their bodies, and baptising them with the Spirit, and filling them with hope of the coming of Christ. Every right-minded Christian will be glad that God has found such instruments through whom He can so work to the glory and honour of His

Name in the face of the present denial of His inspired Word. This practical demonstration of the Word of God proving Christ to be indeed a Saviour from sin, a Physician for the body as well as for the soul, and the Baptistiser with the Holy Spirit, with the exhortation to keep looking for His promised return, is doing more to stem the flood of the enemy than volumes of sermons preached Sunday by Sunday without any signs following.

Perhaps all will not agree with me when I say that I think that this blessed outpouring of the Spirit, as we see it not only in Elim, but in many other countries, is partly intended to gather a people whose great work will be to offer up Spirit-breathed prayer which will at least help to hinder this awful development of the “mystery of iniquity” (II Thess. ii. 6-8), until God Himself, with His longsuffering exhausted, shall arise and say there is to be no further delay in the

COMPLETION OF HIS PURPOSE

with the Church (Rev. x. 7). I feel it would be a great grief to many if anything should hinder this work of Elim.

People are now-a-days noting the difference between theoretical and practical Christianity, and in these days if one has the face to ask men to believe in Christ, one must be able to shew Christ working in spiritual power. Otherwise the witness is only sounding brass and tinkling cymbal.—M C B

Children's Bible Educator

We are giving a prize every month for the best answers.

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

PARLEZ-VOUS FRANCAIS? Some notable French missionaries of the Cross have gone to the Regions Beyond with the Gospel, since the time when the persecutions of Rome were lifted from their country just before the days of Napoleon. There is one verse in the French New Testament which, though much neglected by many Christians, they were careful to obey. You will find it below. It is from the last chapter of Matthew's Gospel (Evangile selon Matthieu). Write out the English translation from your Bible.

Allez, faites de toutes les nations des disciples, les baptisant au nom du Père, du Fils et du Saint-Esprit

(You can get a French New Testament for 6d from Elim bookshops, or any bookseller will get one for you.)

Solutions should arrive by first post Monday, July 20th

SOLUTION OF BIBLE CHARADE, JULY 3rd.

Answer: Samson

Correct solutions were received from: Dorothy Baiton, Geoffrey Beech, Ina Campbell, Ian Campbell, Freda Chadd, Stella Cliff, Daniel Crick, Dorothy Docherty, Robert Gregson, A Green, Joyce Gummer, George Hasler, Ethel Hanks, Rosie Hinks, Joan Hut, Mary Hurst, Grace Jones, Arnold Kennedy, Daphne Keyho, Dorothy Langlois, Stella Lawson, Barbara Mappin, Madge Nelson, Mary Noble, Hubert Phillips, Nancy Wainman, Elsie Welbourne, Donald E. Wills, Mabel Young

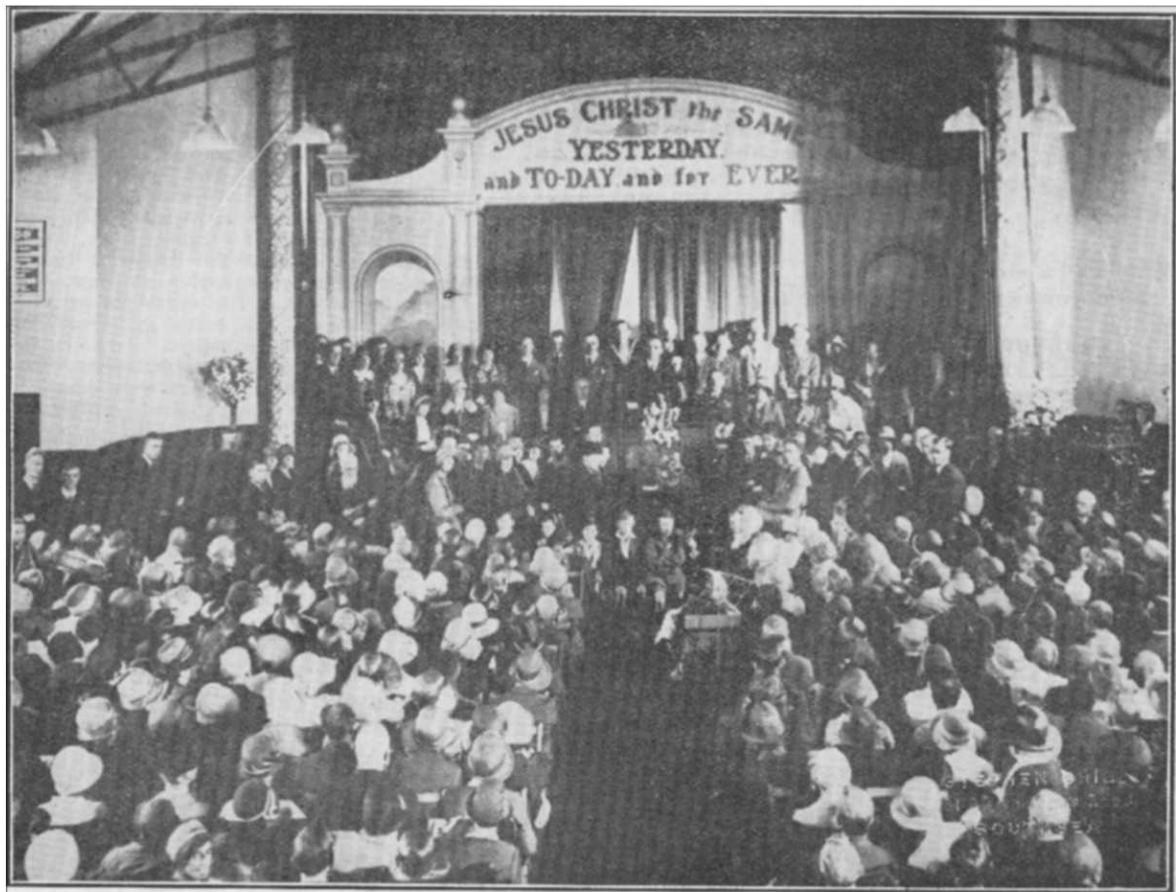
A New Elim Tabernacle at Portsmouth

By Pastor J ROBINSON

BY what shall we assess the value of a work? By numbers, wealth, grandeur?—these are no true guide. But come with us in thought to the opening of the new Elim Tabernacle at Portsmouth, on Friday, June 26th, and there learn the secret of Elim's wonderful growth. A great audience is singing its praise to God as only saved sinners can—between six and seven hundred happy folk. We understand now why Principal George Jeffreys' work abides. The preacher realises that the Gospel of

themselves transformed by the precious blood of the Lord Jesus Christ. They have been brought from sin to saintship, and from darkness to heavenly glory. It is no wonder that they praise the Lord who hath so wrought for them.

And so the new Tabernacle was opened on a note of joy and victory. Long before the time for commencement of the service the building filled up rapidly. When Principal Jeffreys came to the platform the hall was full, yet still the people came!



Interior of the new Elim Tabernacle, Portsmouth, shewing platform and front seats

grace is a Gospel of transformation, originating in heaven, the home and source of true renewal, and reaching down to the very hearts and lives of the people, a new birth producing immediate result. And so the Elim movement is marvellously blessed of God.

In a busy city street stood an old and shabby cinema. Dirt and darkness filled the place, and its glory was departed. But there came a time when paint brushes were set to work, windows were cut, the floor boarded, colourful curtains and frescoes made the place look cheerful, and the one-time Grand Cinema became the Elim Tabernacle. Which thing is a parable, for those who worship within it are them-

They stood in the lobby, they stood in the aisles, they stood three deep on the platform, radiantly happy, singing of the Lord and His salvation—"I lost it on Calvary's hill." Over and over they sang it—and meant every word! Then came the solemn moment of dedication, when the building was formally handed over to the Lord, to be used for His glory. The congregation approached the mercyseat with the words of the twelfth chapter of Isaiah on their lips, and earnestly prayed that this might be a place of abiding glory and power, a very Elim of refreshment on their pilgrimage, a pasture on the Delectable Mountains, and the birthplace of souls

into the company of the redeemed. Then as the Crusader Choir sang, it seemed that the Church Triumphant was joining its voice with the Church Militant—"We will go forth in the strength of God." And as they sang, they told of the host which no man could number—

Souls of light, who marched on the way before us,
Heroes brave, who fought for the Faith of old,
Saints of God, your banner is waving o'er us,
Loyal hearts in the strength of the Lord made bold

The people swept forward in thought to the great day, so soon to dawn, when "the great Church victorious shall be the Church at rest"

The Principal's message carried the vast congregation along the same line. He spoke of the Church of the Firstborn, greater than any one denomination; we were reminded of God tabernacling amongst men, firstly in the glory-cloud in early days, then as Immanuel, "God with us." The claims of the King were urged, and we bowed our heads in awe, as the winsome Gospel appeal was made. How many would respond? The whole audience burst into praise as hands were upraised, and sixteen persons found peace in believing.

And so this glorious service drew to a close, leaving fragrant memories. And ever to enter this

SANCTUARY OF THE LORD

will be to remember the loving, sacrificial service that made all things possible; the Lord of the harvest hath recorded it

On the following Saturday and Sunday, the late Pastor William Henderson ministered God's Word with great acceptance, and the Sunday school children gave of their very best in a song service en-

titled, "The Splendid Adventurer." For an hour and a half they held the congregation enthralled as they told in song and story the life of the Apostle Paul. The result of their effort was magnificent, and will not soon be forgotten.

So, after more than three years' progress under difficulties, the saints here are encouraged to go forward with a larger faith, "forasmuch as we know that our labour is not in vain in the Lord." Hallelujah!

The following is taken from the *Portsmouth Evening News*, June 27th

NEW ELIM TABERNACLE.

The opening service of the new Elm Foursquare Tabernacle, Arundel Street, was personally conducted by Principal George Jeffreys, the founder of the movement. Although the hall is very spacious, it was incapable of holding the large congregation, which came pouring in long before the start. Fresh from addressing huge audiences elsewhere at some of the biggest auditoriums in the country, the Principal said that he was glad to see that Portsmouth was not backward, and another milestone in its work was passed. People often asked him if he was founding a new church, but the Church to which he belonged came into existence 2,000 years ago. He thanked all brothers who had expended time, labour, and money on the transformation of this beautiful temple, and said that they would not look for any benefit now, but would be rewarded in an after life. The congregation was taken through the New Testament for proof that such buildings were essential to modern Christianity. Testimonials were given by people who, by means of "faith healing," had been cured of various ailments. Mass prayers were offered for the aid of sick members of the congregation. Spirited singing throughout the service was led by a select orchestra and choir.

We gratefully acknowledge the following anonymous gifts: Pontardulais, for Foreign Missionary Work, £1, ditto for designated purpose, £1, Barking, for Mission Work, £2

They say He is Wonderful

Arranged by Mr and Mrs. SETH SYKES

1 They say He is won-der-ful, They say He is won-der-ful, The
2 I know He is won-der-ful, I know He is won-der-ful, He

sun and the moon and the stars a-bove All say He is won-der-ful.
saves and He keeps and He sat-is-fies—I know He is won-der-ful.

Next week "Jesus, I Come," an o'd Revival Campaign favourite

Bible Study Helps

SEVEN THINGS THAT CAUSED GREAT JOY,

- 1 A sight of the guiding star (Matt ii 10)
- 2 The birth of Christ (Luke ii 10)
- 3 The sight of the empty tomb (Matt xxviii 8)
- 4 A sight of the risen One (Luke xxiv 52)
- 5 The reception of the Gospel (Acts v 8)
- 6 The news of many conversions (Acts xv 3)
- 7 The manifestation of practical love (Philemon 7)

OUR WONDERFUL SALVATION. (Ephesians i. 3-14).

- 1 Purposed by the Father (3-6, 11)
- 2 Purchased by the Son (7-12, 14)
- 3 Protected by the Spirit (13, 14)

It took the Trinity to keep men out of hell, therefore each section ends with the words "Praise to His glory"

FAMILY ALTAR



The Scripture Union Daily Portions ·

Meditations by PERCY G PARKER.

Sunday, July 19th. Romans x 1-11

"A zeal of God, but not according to knowledge" (verse 2)

There is so much coldness for God about, that it is good to see a zeal for Him, even if it is not according to knowledge. Personally I thank God for every effort and word for Him, even though it is mistaken effort and a misleading word. Honest yet mistaken zeal is better than none at all. Yet, how anxious we should be to exhibit and work for God with a zeal that is according to knowledge! It should be a passion with us to serve God according to the teaching of Scripture. If we have such a passion we shall be careful to study not simply one side of a subject, but every side. We shall not then turn exceptions into principles, and one phase of truth into the whole truth. More and more we shall reject that which is mere fleshly zeal, and allow the zeal of the Lord to be poured through us in a life-giving stream of spiritual power.

Monday, July 20th. Romans x 12-21

"The same Lord over all is rich unto all that call upon Him" (verse 12)

Let us settle it in our minds that the Lord is rich. We have a heavenly Father who is a multi-trillionaire not only in sovereigns, but in worlds and planets and suns. Daily we have lavished upon us that which money cannot buy. All the money in the world could not give us one beam of sunshine or one drop of rain. Money cannot create the rose with its fragrance nor the snow with its pure whiteness. No, our rich heavenly Father alone can give these things. Material gifts in which all share prove that God daily loadeth the whole of mankind with benefits. Yet, the greatest goodness of God is declared not in seen material blessings, but in the unseen spiritual blessings, which clothe the soul in the finest apparel of glory.

Tuesday, July 21st Rom xi 1-12

"I am left alone" (verse 3)

Elijah's cry is sometimes our cry. Many are surrounded with friends. Family life and church life surround us with hearts that love us. Yet with many others things are different. Quite a number are actually physically alone. One or two rooms in another's house or a small house of one's own, create an atmosphere of solitariness. Loved ones have passed from our sight, friends have moved away into other parts—we are left alone. Still others are spiritually alone. There is much life around us, but it is not our life. It is worldly life, and we love spiritual life. We are alone in the midst of crowds. Yet, praise God, we need not be lonely. God

has a remnant of sweet companionship that He can bring into our lives. And even if these are missing, there is still the satisfying friendship of the changeless, undying Christ.

Wednesday, July 22nd. Rom xi 13-24

"Behold therefore the goodness and severity of God" (verse 22)

Apparent opposites blend in the perfection of God's character. Love and hate, mercy and wrath, goodness and severity, forgiveness and punishment all meet in our heavenly Father. In man love can so dominate that he ceases to be righteous, mercy can be so widely exhibited that order gives place to disorder, and control becomes chaos. Yet in God goodness and severity are perfectly balanced with love and truth, wisdom and righteousness. A strong hand may be a curse. But a strong hand governed by mercy and love is a wordless blessing. God is good toward faith. He is severe toward faithlessness. Calvary was His supreme effort to turn faithlessness into faith. Calvary was the greatest expression of His love, whereby He sought to turn that which He could not bless into that which He could bless.

Thursday, July 23rd. Rom xi 25-36

"To God be glory for ever" (verse 36)

God's ways are not immediately justifiable in the eyes of men. He does indeed move in mysterious ways. His wonders to perform. His paths are in the trackless sea, and so cannot be traced. Like the manoeuvring airplane which mystifies us with its movements so at times God's movements perplex us. We cannot see the why and wherefore. But some day we shall see. Then we shall know that the strange way was the right way. We wonder at Him now, but we shall glorify Him for ever. When we know all, then perplexity will give place to praise. God's ways with Israel will all be justified. So will His ways with us. We shall glorify Him for ever. The needless paths, in earth's judgment, will be seen to be the needful paths from eternity's judgment.

Friday, July 24th. Rom xii 1-9

"Your reasonable service" (verse 1)

What is our reasonable service? Our reasonable service is to present ourselves unto God a living sacrifice, holy, and acceptable. God does not now ask for a dying sacrifice. That was given to Him on Calvary. Christ Jesus was the one dying sacrifice that satisfied the heart of God. Now He calls for living sacrifices. Those who are ready to leave all for His dear sake, and counting not

their lives dear unto them, go forth just how and when He desires. "I die daily," said Paul, yet he lived! He died to his own will, he lived unto God. Are we ready to be such sacrifices? Are we ready thoughtfully to give ourselves over unto God to-day—a living sacrifice? Do you say "Yes" or "No"?

Saturday, July 25th. Rom xii 10-21

"Be not overcome of evil, but overcome evil with good" (verse 21)

A Christian should know nothing about getting his own back. To return evil for evil, sharp word for sharp word, underhand dealing for underhand dealing, is not the way of Christ. There are many unkindnesses and slights which come to us along life's way. But we can afford to overlook them. It takes two to make a quarrel. Frequently things that are done and said and written are regretted the next moment by those who have performed them. If we overlook, and maintain a kindly attitude, the probability is that those things will never be done again. But whether they are or not does not alter the fact that until seventy times seven we are to attempt to overcome evil with good.

A Rich Man

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes.

"I am a rich man," said the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City."

"What else?"

"I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman, for her price is far above rubies?'"

"What else?"

"Healthy and obedient children."

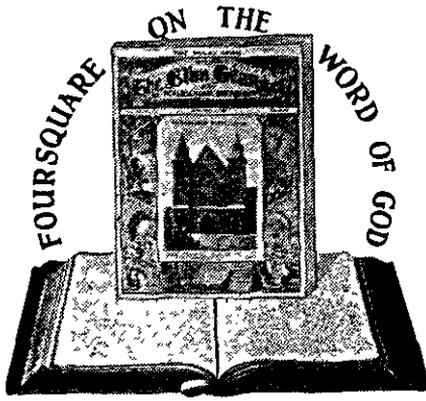
"What else?"

"A merry heart which enables me to pass through life joyfully."

"What else?"

"That is all," replied the minister.

The official closed his book, arose, took his hat and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—*Sel.*



EDITORIAL

Moving Memories.

MEMORY can move us to tears. It can also move us to laughter. Sometimes the two strangely blend together. We were forcibly reminded of this when re-visiting the scenes of our boyhood. Some things and some outlooks had undergone considerable change. Others remained as our boyish eyes had seen them. The old narrow bridge had been widened, shaky buildings had been replaced by new, fine erections had sprung up on waste patches where once we had played our games. The park was the same, yet not the same. Our old cricket pitches had been turned into tennis courts. The old pool where we had rowed and skated seemed just the same as in the yester-years. Still men were fishing after fish which never seem to have existed. The paths of the park appeared to be better kept, the grass to be closer cut. It was all so delightfully fresh. Early years seemed to spring back once more. Yet the place on which our eyes lingered longest and most tenderly was the old church where the Lord saved us. We could imagine the pew inside. We could hear again the call to decision. In vision we could see ourself rising to the feet as a sign that from that moment we were Christ's. Yes, memory is beautiful when in the present we continue in the joy of the Lord. Backsliding hearts do not find pleasure in memory, but faithful hearts find exquisite joy as they retrace the landmarks of their Christian pilgrimage.

Beautiful memories for the future are created by faithful living in the present.

Stand True.

It is fairly easy to stand true to Christ in the sheltered surroundings of Christian friends. But the greatest test is when we are in the crowds of the ungodly. Yet there is a Pentecostal courage for all of us. In the courage of the Holy Ghost we can face a world of foes. The youngest believers can have a courage not their own. Theirs can be a fearlessness that will amaze the world. A fine story comes to our notice of Athanasius. He was the intrepid champion of the true Deity of Christ against the attacks of the Unitarians. At the Council of Nicæa, A D 325, he was warned by a faint-hearted follower, "Have a care, Athanasius, the world is against you."

The magnificent reply was this: "Then I am against the world." As Athanasius was against an unbelieving world, so are we. Let us look into each other's faces and cry, "Stand true never let your standard lower."

Truth and Error.

DR S PARKES CADMAN, who is one of the leading modernists of to-day, and whose teachings are contrary to the Word of God, is nevertheless an eloquent speaker, and commands vast audiences who are attracted by his eloquence. He was recently, in the United States, planned to speak at a radio service conducted by the Federal Council of Churches. A week previous to his engagement, the announcer gave the information that the speaker would be Dr S Parkes Cadman, and that radio listeners could expect a treat in hearing him. The announcer was evidently anxious to impress everybody with the great privilege they would have in hearing him, and so he added, "I want you to know that of all the radio speakers Dr Cadman is the prince of the power in the air." A contemporary commenting on this says, "Probably this well-meaning announcer did not know the Bible and was ignorant of the fact that to another one belongs this flattering title." There is some truth however in this

amusing blunder, for when men, speaking over the radio, deny the inspiration and infallibility of the Bible, the Virgin birth of our Lord, and the efficacy of His atonement, they only allow themselves to be the mouthpieces of the real prince of the power of the air, Satan himself, whose great work in the realm of religion is to deceive men by his counterfeit doctrines, for even Satan himself is transformed into an angel of light (II. Cor xi 14). Our safeguard, however, is in the whole armour of God, and in standing solidly by the faith of the early Christian Church, so gloriously revived in these days of the outpouring of the Holy Spirit.

Appreciation.

HERE are extracts from two letters by readers of the *Elim Evangel* which speak for themselves. "We are getting the *Evangel* all right, and words fail one to tell you how much I enjoy that precious magazine, and what blessings I receive through reading it." The following is from a Canadian reader: "Many thanks for the *Evangel*. I like the new cover fine. We are very much in love with the magazine—not only ourselves, but all to whom we pass them on to read. We cannot find a better paper."

We trust all our readers receive similar blessing from its pages.

Pastor Wm. Henderson.

He saw Christ's face, he heard His call,
He gladly yielded up his all
To do Christ's will, whate'er the cost
For heaven's approval earth's was lost

'Midst storm and tempest, need and scorn,
In trials oft, with patience borne,
He kept the faith, he never turned,
God's fire within him ever burned

His daily guide, the Word of Life,
For him the Scriptures settled strife,
No arguments with him would live,
Excepting what the Word could give.

He prayed as few men ever pray,
From God he drew his strength each day,
He prayed for ones, he prayed for twos,
He prayed for crowds the Gospel news.

His fellow-comrades in the fight
Were conscious of his gentle might;
He loved them and they loved him too,
As only Christian comrades do

His earthly life and work are done,
The heavenly crown of vict'ry won,
With multitudes he now doth share
Eternal glory over there —P G P.

The Eternal Spirit

A Sermon by Pastor W. B. KELLY (*Elim Tabernacle, Ilford*)

Who through the Eternal Spirit offered Himself without spot to God—Hebrews ix 14

THE Word of God reveals to us the work of the Holy Spirit in a threefold manner, namely, His work in the world, in the Church, and in the believer

His work in the world is to convince of sin, righteousness, and judgment, to lead men to see their need of a Saviour and to point them to the Lamb of God, who is able to save to the uttermost all that will come unto God by Him

His work in the Church is to impart spiritual gifts for the edification and encouragement of believers. He is the defender of the Church's faith, the bond of the Church's unity, the source of the Church's power, and the secret of the Church's victory

His work in the believer is to glorify the Lord Jesus Christ by illuminating the sacred pages of Holy Writ, revealing therein the glories and virtues of Christ, and reproducing them in the believer's surrendered being

Let us notice a few things that the Holy Spirit does for and in the child of God

1 *He enthrones Jesus as Lord*

In I Corinthians xii 3, we read, "No man can say that Jesus is the Lord, but by the Holy Ghost" The truth of Christ's Deity is discredited and denied by many. They tell us that He was nothing more than a good man. But those who have been regenerated by the Spirit, and born from above, have a higher and grander conception of Christ than to think of Him as a mere man. We see

in Him not only humanity at its best, but through His humanity we behold the glory of His Deity, and as we gaze upon Him we are led by the Holy Spirit to exclaim with Thomas, "My Lord and my God"

At conversion the Holy Spirit dethrones sin and Satan and enthrones Christ, thus enabling the believer to call Jesus "Lord" in the truest sense of the Word. Many there are who call Jesus "Lord" with their lips, but their hearts are far from Him. The Lord Jesus spoke of a certain class of people who would come to Him at the last day and say, "Lord, Lord, have we not done many wonderful works in Thy Name," and Jesus will answer, "Depart from Me, I never knew you," because they had never during their lifetime really owned Him as Lord.

It is of great importance in our daily lives to acknowledge the Lordship of Christ, and to allow Him to have full control and reign supreme. Jesus should have the pre-eminence in all things. His rightful place is upon the throne of our hearts,

and our lives should be entirely governed by Him. Nothing hinders the child of God so much as when he fails to acknowledge Christ as Lord and King. It will mar his joy, counteract his progress, spoil his testimony, and make him of very little use in the service of God. There is one way by which the Christian can safeguard against this, and that is by seeking the guidance of the Spirit, who will at all times and under all circumstances lead him to crown Christ Lord of all.

2 *He endues with power*

After the resurrection of Christ the disciples were commanded by Him to tarry in the city of Jerusalem until they were endued with power from on high. He also told them that they would receive power after that the Holy Ghost had come upon them. The great need of the disciples after the death and resurrection of Christ was power to witness for Him, and to proclaim His grand and glorious Gospel to all the world. On the day of Pentecost their need was met, Christ's promise fulfilled, the Spirit given, and they received a mighty endowment of Holy Ghost power.

What a difference it made to the disciples when they received this endowment of power. A great transformation took place, and a change almost as remarkable as conversion was the outcome. The most striking example of this we find in the case of Peter. Before Pentecost he was very unreliable and change-

able, even going so far and stooping so low as to deny his Lord and Master before a harmless maid. But what a contrast after Pentecost. We see the same man, endued with power, standing before thousands, witnessing boldly for the Lord Jesus Christ, and as a result of Peter's Pentecostal sermon, preached in Pentecostal power, three thousand souls were swept into the Church of Christ.

In order to be successful in the service of God it is essential to have the Spirit's unction upon our ministry. Service that is devoid of power will be barren and unfruitful, and will utterly fail in its objective. No power of the flesh, no matter how cultured and capable it may seem to be, can ever accomplish the work of the Holy Spirit. What the Church needs to-day is not an educated ministry, nor better organisation, but an endowment of the Spirit's power. It is not by the might of eloquence nor the power of intellectuality that souls are saved, but by the Word of God being preached in the power



PASTOR W. B. KELLY

and demonstration of the Holy Spirit. The world is waxing worse and worse, and the need is greater than ever for Spirit-filled, Spirit-led, Spirit-endued men to preach the message of the Cross

God has promised to pour out His Spirit in the latter days upon all flesh, and it is time to seek the Lord for the showers of the Latter Rain to fall upon the dry and barren land. The world needs revival, the Church needs revival, the believer needs revival, and the only way the need can be adequately met is by a mighty outpouring of the Spirit

3 He enables sacrificial service

Paul tells us in Hebrews ix. 14, that it was through the Eternal Spirit that Christ offered Himself without spot to God. The Holy Spirit played a prominent part in the life and work of Christ. At Bethlehem He was born of the Spirit; at Jordan anointed with the Spirit, at Calvary enabled by the Spirit, and at His resurrection quickened by the Spirit

What was the power that took Christ through Gethsemane's garden victoriously? What enabled Him to bear the mockery of the Judgment Hall, the shame and suffering of the Cross, and the withdrawal of His Father's presence? The Eternal Spirit

As Christ was enabled by the Spirit to sacrifice, so in like manner the believer is enabled by Him to offer up prayer. The Spirit enables us to pray. In Romans viii. 26 we read, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." How often this is the case in our experience, when in our ignorance and weakness

THE SPIRIT PRAYS IN US

and for us. He enables the believer to pray the prayer of sincerity for the unsaved, the prayer of faith for the sick, and the prayer of anticipation for the coming of the Lord

The Spirit also enables the Christian to overcome. The Lord Jesus after He was anointed with the Spirit at Jordan was led into the wilderness to be tempted of the Devil, and during His time of temptation, He used the Word of God, which is the Sword of the Spirit, as His weapon of defence. Every time the Devil came to Him with His subtle suggestions Christ replied with the Sword of the Spirit by saying, "It is written," and thus overcame the Tempter. Thank God we can overcome the evil one, if we follow the example of Christ, by wielding the Sword of the Spirit

We have a beautiful illustration in the 14th chapter of Judges, of how the believer can overcome in the Spirit's might. We read there of Samson going down to Timnath to take unto himself a wife, and as he journeys he encounters a young lion in the way, which roars against him. It seemed as though he would be devoured, as a man is no match for a lion, but we read that "the Spirit of the Lord came mightily upon him and he rent the lion, as he would have rent a kid, and he had nothing in his

hand." Samson conquered the lion in the Spirit's power, and gained a glorious victory

As we journey on our way to heaven there will be many lions in the way seeking to devour us, but like Samson we can triumph over them through the Holy Spirit. No matter what the nature of the temptation may be, by the power of the Spirit we can overcome and gain the victory

4 He enlightens mind and heart

Concerning the coming of the Comforter to the Church, Christ said that "when He, the Spirit of Truth, is come, He will guide you into all truth" (John xvi. 13). When the Holy Spirit came He threw wonderful light on the teachings of Christ

THINGS THAT WERE DARK

and obscure in the minds of the disciples were made clear and plain by Him. The Holy Spirit is the greatest of all teachers, and the most ignorant and illiterate of Christ's disciples can be enlightened and educated by Him in the things of God. We should endeavour when reading the Word of God to seek the enlightenment of the Spirit upon the sacred page, and allow the light of Divine illumination to flood our minds. Many of the seeming contradictions and discrepancies of the Bible would be easily explained if we allowed the Spirit to be our Guide. Very often we try to understand and interpret the Word of God by our own mental powers, and forget that the natural man cannot understand spiritual matters apart from the Spirit. It is thus which causes Christians to err, and to wander in the path of doubt as to what is the true teaching of Scripture.

On every hand the Word of God is being attacked and assailed by modernists and higher critics, who deny its inspiration and infallibility. But in spite of the criticism of men, the Bible prevails and predominates, and throughout the length and breadth of the land there are those who believe it to be divinely inspired and protected of God. The Holy Spirit bears witness to the authenticity and infallibility of the Bible, and it is the heritage of all believers to have Him as their

TEACHER, GUIDE, AND INSTRUCTOR.

5 He encourages in distress

Prior to the crucifixion of Christ, the disciples were filled with grief and sorrow at the thought of losing the One who had been with them for over three years, and whom they had learned to love and serve. But Jesus was fully aware of their sorrow, and promised to send them another Comforter, one who would take His place and make up for their loss. This Jesus did when He ascended on high. The Comforter came to abide with them for ever, and as a result their hearts were filled with joy unspeakable and full of glory. The apostles after Pentecost had to endure much persecution and suffering, but in the midst of it all they experienced the comforting presence of the Spirit. We read concerning the early disciples in Acts ix. 31, that "they walked in the fear of the Lord, and in the comfort of the Holy Ghost"

In times of bereavement and sorrow, when the cold and cruel hand of death is laid upon someone whom

we love and cherish, there is no one can comfort and sympathise like the Holy Spirit. In times of discouragement and despair when it seems as though our labour is in vain, how blessed it is to know the presence of the Comforter, and to hear Him say, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." Satan and his emissaries are

ALWAYS ON THE ALERT

seeking to discourage God's people by telling them that they are wasting their time working for God,

but whilst the Devil may try to discourage us, praise God, the Holy Spirit encourages and inspires us to go on labouring for the Master, and as we continue serving Him, the stimulating, strengthening, and satisfying influence of the Spirit shall be our portion.

In view of all that has been said regarding the work of the Spirit in the heart and life of the believer, may we realise that in order to glorify the Lord Jesus Christ, and to be successful servants of God, we need to have constantly resting upon us the power and presence of the Eternal Spirit.

The Gifts of Ministers to the Church

V.—PASTORS

By Pastor LEN JONES

IN the four Gospels we find the word *shepherd* fifteen times. It is used in connection with shepherds in their daily work of caring for sheep, and it is used spiritually in connection with our Lord Jesus as the Good Shepherd.

The same word is again used three times in the Epistles (Heb xiii 20, I Peter ii 25, v 4), each time referring to the Lord. It is this Greek word *poimen*, meaning *shepherd* or *feeder*, that we are now considering. In the list before us this Greek word is translated *pastor*, which is the only time that the word *pastor* is found in the New Testament.

A pastor then is a shepherd. What a shepherd is to sheep, so should a pastor be to his flock. If we examine

THE WORK OF A SHEPHERD

we shall get an insight into the work of a pastor. The shepherd lives for the sheep, and sacrifices his own comfort for the sake of his flock. Our Lord said that the good shepherd gives his life for the sheep, but a hireling is more concerned, not with what he can give but with what he can get, so that when trouble comes he will leave the sheep, because he is more concerned about his own comfort, or as Jesus said, "Because he is an hireling."

The shepherd's work is one of caring, tending, controlling, and feeding the sheep. The Lord asked Peter if he loved Him, Peter said that he did, and the Lord said, "Feed My lambs," and then twice, "Feed My sheep." The Apostle Peter in turn (I Peter v 2, 3) passed on the instruction to "feed the flock of God." The Apostle Paul, speaking to the ministers from Ephesus, told them to feed the Church of God (Acts xx 28).

This is the work of the pastor.

The question might well be asked as to the gifts of the pastor. First let it be said that he will have a God-given ability to fulfil the work that we have just mentioned. We must not be dogmatic as to the distribution of the gifts that make the ministries possessed by the ministers, but we would say that this minister

NEEDS DISCERNMENT

as mentioned in the gifts of the Holy Ghost, and "ability to render loving service, or powers of organisation," which is Weymouth's translation of the helps

and governments mentioned in connection with the ministries.

The evangelist may not have a great deal of discernment, but surely this is needed by the pastor. Philip the evangelist evidently did not possess great discernment for he baptised Simon, but when the apostles met Simon they told him that his heart was not right in the sight of God.

The pastor besides feeding the flock is also to be an overseer. In the scripture that we quoted (Acts xx 28) the Apostle Paul told the Ephesian ministers to feed the Church of God, over which the Holy Ghost had made them overseers. After all a shepherd is one who takes the management of his flock, as well as the responsibility to care for his sheep. In the Apostle Peter's instructions to feed the flock of God, too, he told them to take the oversight.

So we learn that this work of overseeing, is the work of the pastor. There is a Greek word *episkopos* which means *overseer*, or one who takes the oversight. It is the word that is translated *overseer* in Acts xx 28. This same word is also translated *bishop* four times (Phil i 1, I Tim iii 2, Titus i 7, I Peter ii 25). Once (I Peter ii 25) our Lord is referred to as the Bishop or Overseer of our souls—both the words *shepherd* and *overseer* used for the pastor are also.

USED FOR OUR LORD

In these days of ecclesiastical ceremony, we have quite a dignified idea of this word *bishop*, but the word means *overseer*.

In this work of protecting the flock, stress is laid upon protection from grievous wolves who will not spare the flock, so we see the pastor feeding them, overseeing and protecting them, just like the shepherd.

(1) Feeding with the Word of God (I Cor iii 2)

(2) Ruling with diligence (Rom xii 8, Heb xiii 17, I Tim iii 5)

(3) Protecting from grievous wolves (Acts xx 28, 29, Titus i 9)

The Epistles to Timothy and Titus are called the Pastoral Epistles—much instruction upon pastoral duties is given in these epistles.

Besides the words *shepherd* and *overseer*, there are two other words that we come into contact with in

the Scriptures, which should be considered in this part of our study—one being *elder* and the other *deacon*

Regarding this word *elder*, Dr. C. I. Scofield writes, "*Elder (presbuteros)* and *bishop (episcopos, overseer)* designate the same office, the former referring to the man, the latter to a function of the office." This seems very likely. Peter, who was an apostle, called himself an elder in I Peter v. 1. In Acts xx. 17 we read that the Apostle Paul sent to Ephesus and called the "elders" (*presbuteros*) of the Church—referring to these ministers in the 28th verse they are called overseers or bishops (*episcopos*). It will be noticed, too, when giving

THE LIST OF QUALIFICATIONS

in I Timothy iii. 1-7, they are referred to as bishops, and in Titus i. 5-9, the same qualifications are referred to an elder

A deacon is a lower office, corresponding to the offices in the Church to-day under the jurisdiction of the pastor. The word merely means a servant or one who ministers, and is translated *deacon, minister* and *servant*. There are many things in the Church that the pastor puts under the control of others. It is a different office to the pastor, for the Apostle Paul separated the two when writing to the Philippians, "bishops and deacons" (Phil. i. 1). It is also made clear that there is a distinction between these two offices, by the different list of qualifications given for elders and deacons. In Acts vi. we read of the appointment of the first deacons to relieve the apostles, so that they could give themselves continually to prayer and the ministry of the Word. It appears from this passage that deaconship is an appointment of man, but eldership is a calling of God.

We will not deal with the qualifications of deacons, but we will consider the qualifications of elders. If an apostle could call himself an elder (I Peter v. 1), and these are the qualifications of elders, it is no doubt

THE STANDARD

to which God calls each of His ministers. The qualifications principally concern the life, and read thus

This is a true saying, If a man desireth the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil. Moreover he must have a good report of them that are without, lest he fall into reproach and the snare of the Devil.

This list is given in I Timothy iii. 1-7. In Titus, 5-9, there is a somewhat similar list, reading,

For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children not ac-

cused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.

Most of this concerns the life, but it does speak of ability, for we read, "apt to teach," "one that ruleth well his own house," and one who is

ABLE BY SOUND DOCTRINE

"both to exhort and convince the gainsayers." They are the qualifications of the bishop, but we would take them as a rule of life and conduct for the apostle, prophet, evangelist, pastor and teacher.

Here again the bishop's work of overseeing is emphasised. He is to rule the church, but there are obligations to which he has to conform. He is to take heed unto himself, as well as unto the flock (Acts xv. 23).

Timothy, too, was told to take heed unto himself, and to his doctrine, and to continue therein, for in doing this he would both save himself, and them that heard him (I Tim. iv. 16). He is not to be greedy of filthy lucre (I Tim. iii. 3). He is not to do it for what he can get out of it, neither is he to "lord it over God's heritage," but be an example to the flock, receiving his reward of an unfading crown of glory when the Chief Shepherd appears (I Peter v. 2-4). It is true that power is put into the hands of the pastor, but we are told that he will have to give an account, and that his aim should be that he will be able to do it with joy and not with grief (Heb. xii. 17).

The pastor has a different vision, aim, urge, and work altogether to the evangelist. The true evangelist's aim is to get people into the Church of God, and the true pastor's aim is to take care of them when they are in. He, too, will do well to wait on his ministry, leaving others to do their own work.

(To be concluded)

Only Believe

Some things God cannot do. He cannot break His word, and He cannot deny Himself. Our unfaithfulness cannot mar His faithfulness, any more than the cloud can extinguish the sun, the sun shines on in spite of the clouds. Not to believe in the Lord is to spite ourselves, for faith honours itself when it honours the Lord, and unbelief shuts itself out of the land of blessing. It is folly to lock the larder of God's supplies when we might enjoy the plenty. Not to believe is to shut ourselves up in the dungeon of Doubting Castle and place ourselves in the paw of Giant Despair. But to believe is to place the hand of our confidence in the palm of His firm grasp, and enjoy the fellowship of His love.

G LADNESS OF HARVEST AT HOME & ABROAD

Open-air Baptisms—Healings—Increasing Interest!

THE WORLD OUTLOOK.

Grimsby (Pastor H W Greenway)

God graciously blesses the meetings at the Elm Hall, Tunnard Street, with His presence, and the Word goes forth sharper than any two-edged sword. On a recent Sunday evening, many were brought under deep conviction of sin, through a message given on the subject of "Pilate" and two souls were gloriously saved.

Thursday June 11th, was a missionary service, when the World Crusade boxes were brought in. A sister from Sweden gave her testimony, and God's people were drawn nearer to Him who is able to supply the needs of His people.

The children of Elm Sunday school, had a happy time at their annual outing at

Healing, on Wednesday, June 17th. During the morning it rained, but God answered prayer and honoured the faith of the children by sending the sunshine.

On a recent Sunday evening in June, a stirring message was given on "Naaman the Leper". God's presence was felt in a real way, as it was shewn that, through obedience, Naaman had a real experience of healing, and as his healing could not be bought, even so salvation is without money and without price. We praise God that at the close of this service one young man gave his heart to the Saviour.

Bermondsey (Pastor W F South)

Thanks be to the Lord for His wonderful care and constant interest on behalf of His people. We are able to report that the premises of the Tabernacle at the corner of Upper Grange Road, have now been seated with pews, making it attractive and comfortable for the continuance of the work here. A bright future lies in the Lord's goodness before the saints here.

Much progress has been attained under the ministry of Pastor and Mrs South, working with real Pentecostal vigour for the cause of Christ, and the building-up of the saints. Interest in all the services is increasing, whilst on recent Tuesday afternoons Mrs South has been conducting special subjects at the women's meetings, which have proved of great interest and much blessing. The work and spirit of the assembly—to the

Lord's glory—is very promising, and will prove of much blessing to all who may attend.

Fifteen months have now taken their course since the London Crusader Choir last came to Bermondsey. We again enjoyed their ministry of song under the conductorship of Mr Gray, when on a recent Sunday, on their second visit, they rendered anthems and sang the praises of God.

SEA BAPTISMS

Hastings (Pastor F G Cloke) The blessing of the Lord continues to be upon the Foursquare work at the Central Hall, Bank Buildings, Hastings. At the beginning of the present month we enjoyed a splendid programme by local Cadets, and very creditable papers were given, as well as other items, by the various members.

On a recent Sunday, seventeen new members were given the right hand of fellowship, and the Wednesday following twenty-three candidates were baptised in the sea, their witness for, and obedience to their Lord being witnessed by a goodly crowd of onlookers.

One of the Sunday school scholars was anointed and prayed for recently, her eyes being the subject of prayer. On arriving at school on Sunday morning it was noticed that she had no glasses on. On being asked, "Where are your glasses?" she replied, "I'm healed" and we are praising our dear Lord for His faithfulness.

On Sunday, in the absence of Pastor Cloke who is on holiday, Mr Leslie Green preached at the evening gathering, and in response to the appeal two more souls were added to the Church.

The following is from the "Argus"

Remarkable Scene at St. Leonards

"People on the beach and promenade at West St. Leonards, yesterday afternoon, saw a strange sight.

"Elderly women, a white-haired man, young women, some youths and some children, clad in white robes, walked down to the water's edge, and each was completely immersed by a minister before returning up the beach. This most of them did with smiling faces, and visitors who had not dared to bathe in the choppy sea looked on in amazement.

"This scene was in connection with a baptism ceremony, held two or three times throughout the summer months, and those taking part were members of the local Foursquare Gospel.

"A mother and her three small children were the first to enter the sea, followed later by a gentleman of seventy-eight years.

"Twenty-three candidates were thus baptised by their pastor, Mr F. G.

Cloke. He himself "as fully dressed in his clerical garb, and was assisted by some youths in flannel trousers and cricket shirts, who safely conducted the candidates to and from Mr Cloke, standing several yards from the beach. A short service preceded the baptism."

TESTIMONY OF HEALING.

Nottingham (Pastor W G Channon) Miss Ada Castledine writes "I had worn glasses for seven years. About two years ago I went to an optician, my eyes being worse, and he could not do anything for me, but sent me to the Eye Infirmary, where they obtained special glasses for me. On April 30th my eyes suddenly went funny, and without my glasses I saw a mist on everything. I was told I must have them seen to at once. On May 3rd I was prayed for at Nottingham City Temple by Pastor Channon, and instantly the mist went. I have since been without my glasses. I had very small inflamed eyes, but God has opened them wide, and made them perfectly clear. I have previously been prayed for by Principal Jeffreys, and healed of internal pains and a weak leg. I realised, after two



Miss Ada Castledine.

specialists had failed, and I had undergone two operations, that Jesus never fails."

THE OLD GOSPEL.

Reading (Pastor F Farlow) The assembly at Palmer Hall, West Street, has been favoured with a visit from Pastor Fielding, and truly the saints here have been blessed and uplifted through the word that has been given. On Sunday a most instructive and helpful message was delivered on the old, yet ever-new subject of Redemption, the main theme being that "ye were not redeemed with corruptible things as silver and gold, but with the precious blood

of Jesus, as of a lamb without blemish and without spot" Seven different aspects were then taken of the Lamb, (1) Iypified, (2) Prophesied, (3) Magnified, (4) Identified, (5) Sacrificed, (6) Crucified, (7) Glorified Then a comparison was taken of the characters of God, of Jesus Christ, and of man shewing in what relation each came in contact with the great plan of Redemption, Hearts were moved as they heard once again of the wonderful love of the Lord, and each listener was shewn the necessity of redemption the gift of redemption, and the price of redemption, and that

the highest peaks The ground which has been crying out for rain, is at last experiencing the falling of gentle showers People are rejoicing in the greatness of their God Especially loud are the praises of three young men who were gloriously baptised in the Holy Ghost during the last week Yet these showers are not satisfying or quenching the thirst of the people, rather is this foretaste making them plead for a spiritual downpour which will saturate the hearts of saint and sinner alike To the believers the weekly prayer and praise meeting has become a glorious and hal-

Between the afternoon and night meetings a grand open-air rally and march were held, when some hundreds of Foursquare Gospellers marched through the town to the accompaniment of the concertinas played by Messrs McWhinnie and Barrie

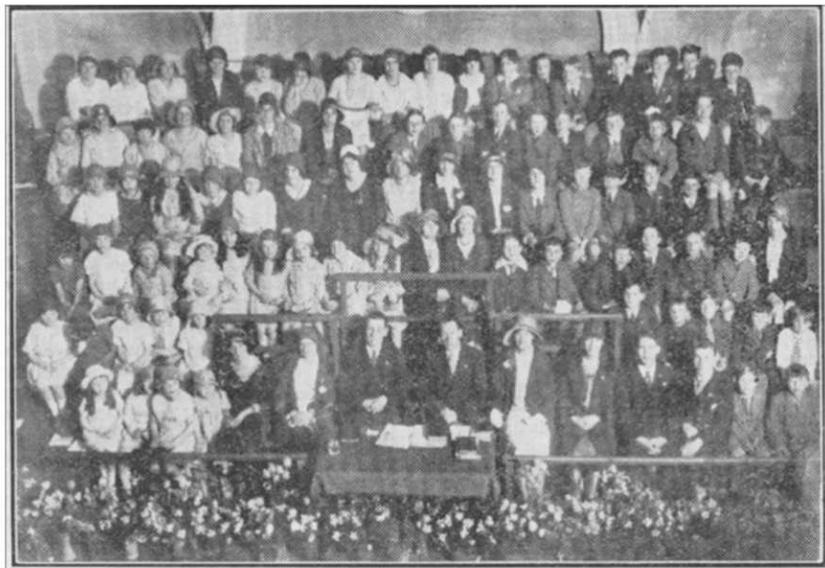
The evening service was another time of blessing, the Word being ministered by Pastor Smith (Divisional Superintendent) and Mr Barrie Again hungry hearts were satisfied with the Bread of Life

The day's meetings closed with the singing of Psalm xxiii, to the tune "Orlington"

At the Sunday services of the Convention the special preacher, Pastor J Hill, delivered a message on Separation, which proved a great blessing to many

At last the Sunday night Gospel meeting was at hand, many of God's people coming together for prayer Praise God, the answer came, when six souls surrendered to Jesus after the preaching of the Gospel Then a great number of God's people gathered around the Lord's Table A quartette party from Belfast gave messages in song at each service

The last day of the Convention found the Lord's people as hungry as ever, and on Monday night a great crowd gathered, Pastor Byatt and Evangelist Barrie ministering the Word to the edification and comfort of all



Brighton Sunday School Choir, taken during the recent Anniversary Services.

without the shedding of blood there was no remission of sins On Tuesday evening also, a wonderful message was again delivered on the subject of Divine healing, and the Lord was present in mighty presence and power to bless and heal His people

We do indeed praise God for the many and different ways in which He reveals Himself Showers of blessing continue to fall We are seeing sinners brought to the foot of the Cross, bodies healed by the power of God, and believers baptised in the Holy Ghost with signs following All glory be to Him

REVIVAL CONTINUES.

Cardiff (Pastor A Longley) Powerful and hear-searching messages are heard in the assembly meeting at the Cory Memorial Hall, under the faithful and untiring ministry of the Pastor There is a plentiful sowing and watering of precious seed, and prayer ascends that God will give a mighty increase in the coming weeks The Lord's people have travelled into many hitherto unknown paths and there have been times when they sojourned in the valleys, but a shout of praise is to be heard in Cardiff in thanks for a definite time of refreshing from the presence of the Lord It is realised that God has been present, and is gradually leading onward and upward to experiences upon

lowed service Each Tuesday over 500 men and women gather together, and God graciously meets with His people It is here they are refreshed and strengthened, and as many spiritual temporal, and physical needs are brought before the throne God supplies them according to His riches in glory There are many attending these meetings who are testifying that Jehovah is the unchanging One, whose arm is still powerful to save and heal, and to meet the varied wants of a needy world

A BLESSED CONVENTION

Portadown Speakers Pastors Smith, Hilliard Hill, and Byatt, and Evangelists Slemming and Barrie Convener Pastor W H McWhinnie

"To God be the glory, great things He hath done" These words reveal how hundreds of God's people were blessed, during a three days' Convention held in Portadown recently at the Elm Hill, Jervis Street, the meetings being preceded by much prayer

Saturday being a day of sunshine we were able to thank God for answered prayer Evangelists Barrie and McWhinnie brought a message in song—"I'm living in Hallelujah Street" The Word was then ministered very effectively by Pastor Hilliard and Evangelist Slemming, and it was sweet to the taste

AFRICAN BAPTISMS.

Nelspruit, Transvaal (Pastor and Mrs H C Phillips)

As I stood in one of Africa's loneliest and loveliest spots on Sunday morning the words of the beautiful hymn "Coming, coming, yes they are," which we so often sang in our beloved Letchworth Elm, came to my mind Not a house or native hut to be seen—but I could see, in the distance, in all directions, bright splashes of colour, red, blue, orange, etc, moving on the high mountains around What were they?—men, women, and children, all dressed in the bright colours they so love They were coming, coming—singing and chattering as they came, single file, down those mountain narrow paths Where were they coming to? Jesu's love had truly drawn them, and to-day they were coming to worship at His feet

For this reason, we had left Nelspruit soon after seven o'clock, and after a 45-mile run, in the old friend Ford, had arrived at this little spot, where these wandering sheep, were gathering to meet us They have no church yet, so in a little disused shed we gathered to worship Him, who has promised to be in the midst of those who gather in His Name

Two trunks of trees were carried in for the evangelists to sit upon, but the majority of the worshippers sat upon the hard cement floor Mothers, with babies strapped on their backs, young men old men, and many children had gathered with us, quite a hundred in all At the close of the morning meeting when the invitation was given, three women and four big girls came forward, the firstfruits, we trust, of an abundant harvest

(Concluded on page 463).



By Pastor P N CORRY

Sunday, July 26th, 1931.

READING: Numbers **xxi** 1-9

DOPE AND ANTIDOTE

MEMORY TEXT. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life"—John **iii**, 14, 15.

HINTS FOR THE TEACHER.

If you can do so take a bottle labelled "Poison," and keep it very prominently before the class during the lesson. Failing this, draw a picture of a bottle on the blackboard with a similar label drawn across it.

Now ask the class what is poison, and what does it do? Build up the subject of the danger and deadliness of poison, and shew how the Government makes it purposely difficult to get hold of, and see to it that from henceforth, for the children of your school at any rate, poisons are left severely alone.

Bring out the following points

I. Sin is Poison.

Some poisons look quite innocent, as clear as water, while others have a pleasant taste. Some have a great attraction, and give nice feelings at the moment, while others are vile and cause intense pain. Some can be seen and felt, while some poisonous gases cannot. Poisons are not all alike, but they are all deadly.

Not one special kind of sin, but sin of all kinds is poisonous. Israel had been grumbling, complaining, unbelieving, ever since they left Egypt, and for this had been punished in various ways, but now they spoke against God as well as Moses. Their rebellion was against the plan of God and the provision of God, saying, Our soul loatheth this light bread. The result is death by snake-bite—by poison. Their sin before had not been quite the same, their failings and sinnings were different, as different as poisons can be, but the effect was the same—death. So to-day the Lord says, "The soul that sinneth, it shall die" (Ezek **xviii** 20). What kind of sin, do you ask? Sin—for all unrighteousness is sin (1 John **v** 17). What kind? We know what is poison or sin, and what is not. The Holy Ghost makes it clear, for He puts the labels on, and He came to reprove the world of sin (John **xvi** 8). If we wilfully partake of it in spite of His warning, the result is death, for "the wages of sin is death" (Rom **vi** 23).

II Sin Poisons in Various Ways.

The effects of poisons vary—some are corrosive and burn, others are irritants and inflame, yet again, others affect the nerves, or simply stupify and cause slumber, while the gaseous poisons

simply cause sleep and unconsciousness. Yet again, poisons work in different ways, but the end is always the same—death.

Israel seemed to have been trying how far they could go with the mercy of God, and how far they could stretch His longsuffering and His patience. Some that rebelled had been slain by earthquake some in other ways and it is left to chapter **xxi** to tell us of yet another effect of sin, but the end was the same—death.

In the same way Paul says, "Some men's sins are manifest, going before to judgment" (1 Tim **v** 24). Others at Corinth found death even in the cup of the Lord (1 Cor **xi** 27-32). How often young people boastfully say that they will not be caught or found out as so-and-so was. They will not prove drunkards, or reprobates, or adulterers, and they think only of one or two special kinds of poison. Beware, the poison of other sins may work just as swiftly, and bring about the same result. Even if blatant sin is not partaken of, the poison-gas of destructive criticism of the Word, and ways of God, may slay with equal force. The blinding, withering effect of the most deadly poison of all—unbelief—has slain more souls than the more crude forms of poison and sin. It works in a different way, but it kills nevertheless.

III There is an Antidote for Sin.

Every poison has its antidote—that is, another poison that works against it, and nullifies the effect of the poison taken, thus saving the person who has been poisoned from death. The antidote of arsenic (shew that this is the poison contained in alcohol) is ferric hydroxide, the iron. That of lead-poisoning is soda, of prussic acid ammonia fumes, and that of opium is atropine, which is obtained from deadly nightshade, that weed which children should leave alone. This weed itself produces a deadly poison known as belladonna, and the antidote for this is morphia. Nicotine is one of the most deadly poisons known, yet in the Encyclopedia from which this list of poisons and their antidotes has been obtained, no mention has been made of the antidote of nicotine. Perhaps there isn't one!

Notice in these antidotes that it is not just any antidote that will cure, but the one suited to the poison taken, and none other.

The only antidote for sin is Jesus Christ, the Son of God. These Israelites by looking away from the serpents, and by looking on the serpent lifted up, became new creatures, they received life for a look. It was not by their efforts or their repentance, but by their receiving life in place of death that they were saved. In the same manner Christ

has become sin for us, who knew no sin, that we might become the righteousness of God in Him (II Cor **v**, 21). He was lifted up, drank our cup to the dregs, took our woe and our sin upon Himself, became our curse; and has now become the great, the only antidote for sin. There is this great difference between our antidote and all others. For each poison the counteracting antidote must be known and administered, and if the right one is not given, the action of the poison will not be stayed, but probably increased and death hastened. So Christ became sin for us on the tree, not that He might become a sinner, but that He might deliver from sin. Just as it requires one poison to be the antidote for another, so Christ became a curse for us, and now through the new birth comes into the heart of those who receive Him as an active Agent against sin, to overcome it, counteract it, and cast it out. Thank God that for all kinds of sin, for every sort of sinner, there is but one Saviour, the Lord Jesus (Acts **iv** 12), and the common salvation meets the need of all. Therefore look to the One who was lifted up, and live, for whosoever believeth on Him shall never perish, but have eternal life.

Nelspruit (concluded from page 462)

After the morning service we all went to the river bank, where three women followed their Lord through the waters of baptism—an impressive scene. Towering high behind us was a wooded mountain. On the river bank we were lost in the long grass. The wide river tumbling over immense rocks in the sunshine, made a beautiful picture. Before the service hands were laid upon six children, whose parents had dedicated them to the Lord. Then came the time to testify. One woman had been a witch doctor, but Jesus's love had drawn her to Him, and to-day she was obeying His command. Another said she had lived a very immoral life, but the blood of Jesus had cleansed her heart, and she wanted to follow Him all the way.

The service over, we returned to the shed, where again the wonderful story of Jesus and His love was made plain. Many had returned home, as they had many miles to walk before the sun set. But all who could stay, black and white, one in Him, gathered around His table. How precious are these times!

I would like to tell you one little incident of the day which will convey to you the character of some of these dark-skinned brothers. God is working in this place, and you know, that when God works, Satan thinks it is time he roused himself. There was a little misunderstanding about the building of the church, and the assistant had called one of the leading natives to talk it over. I understand several hours were spent thrashing the matter out, and at last the white man said, "Very well, you may build your church but I will punish you by making you come here every Sunday to build my house." To which the native replied, "I will willingly do this, that my people may have their church."

Praise God for such men as this!

Concise Comments & Interesting Items

Twenty-three million pounds is a tremendous sum to be contributed out of private funds. Yet "The Dawn" informs us

"The nightmare of Armenia during the War—thousands in rags driven by Turkish soldiers over the mountains, little children, too feeble to walk, strapped to the sides of donkeys, babies lying dead on the road—has its relief in a golden river of human mercy. Between 1915 and 1930 the amount privately contributed for the dying nation was £23,000,000, four missionaries died while accompanying the refugees in their flight of despair, and many other workers were permanently broken in health in the pitiful exodus of 2,000 miles."

Mr. Roger Babson is a well-known American statistician. When recently he was a guest of the President of the Argentine Republic he was asked by the President why South America, with resources greater than North America, was so far behind. He replied, "I have come to this conclusion. South America was peopled by Spaniards seeking gold, North America was peopled by Pilgrim Fathers seeking God."

A striking contradiction is revealed in Pastor D. M. Panton's monthly magazine, "The Dawn." We value Dr. Panton's writings, although he seems to misunderstand, and to be unable rightly to place the Foursquare Gospel move-

ment. One month he seeks to prove that the Foursquare movement is of the Devil, the next he says that Paul Rader is now the foremost living evangelist. Yet Mr. Rader is favourable to the Foursquare Gospel movement! And if he does not preach it exactly as they do in America, as far as we know he preaches it exactly as it is preached over here by the Elim Foursquare Gospel Alliance.

It is a pathetic thing to see in evangelical journals illustrations used against our movement which we repudiate and disfavour as much as they do.

Paul Kanamori, the Japanese evangelist, says, "I made a mistake in my last 'Million Souls for Jesus' Campaign in Japan. I co-operated with all the churches, both fundamentalists and modernists. When I left the field the modernist churches undid my work. To leave converts with them was just like throwing a new-born lamb into a den of lions." We believe that other evangelists have fallen into the same error.

Dr. Thomas Chalmers, one of the best-known ministers of Scotland, was not only wonderful in his knowledge of the higher sciences but he had much homely knowledge besides. Here is an amusing contrast as given in the "Christian Herald."

"His astronomical discourses, delivered

in the Tron Church, Glasgow, created a sensation. Then ran through nine editions in one year, reaching a total of 20,000 copies. Even Hazlitt, keenest of critics, was held spellbound by the book for a whole forenoon. "These sermons," said Hazlitt, "ran like wildfire through the country, were the darlings of watering-places, were laid in the windows of inns, and were met with in all places of public resort." In the same year, 1817, Chalmers visited London and took the Metropolis by storm. Ten years later he opened the new Regent Square Presbyterian Church for his former brilliant assistant, Edward Irving, which was crowded to overflowing, among his hearers that day being Peel and Coleridge. In one of these triumphal tours to London he was accompanied by his wife and daughter, and it is related how he shewed them St. James's Palace, and took great pleasure in pointing out to them the exact spot where the Queen dropped him a curtsy all to himself.

"Chalmers was not only a great and thrilling preacher, but a man of amazing knowledge of the ordinary and domestic affairs of daily life able to give advice on almost any subject. 'Our minister,' said one woman to another, 'is naething short o' a warlock, he was teaching the folk to clean claes (clothes) without soap.' 'Eh, woman,' said the other, 'I wish he wou'd learn me to mak' parrritch without meal.'"

SALVATION THROUGH THE BLOOD

THE children of Israel were told to take to them every man a lamb, a lamb for a house, and the lamb was to be without fault. The Lord was more concerned about the perfection of the lamb outside than the imperfections of those inside the houses. We know that they were a murmuring crowd when they got into the wilderness, and that was not a sudden development, and doubtless there were divisions in the households, murmurings, backbitings, complainings, as the men came home tired and disheartened, groaning under the lash, and the mother and wife would not have a bed of roses as the complaining husband and disheartened son came home. But the perfect lamb and its shed blood was quite sufficient for the imperfect household.

The firstborn in the household was saved by virtue of the blood of the perfect lamb applied outside. It was midnight when the destroying angel passed over, and the firstborn could not see the blood, but God saw it and that was sufficient. "When I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exodus xii 13). There was no substitute for the God-ordained blood. It was the only means of safety.

Christ who is our Passover was sacrificed for us. He is the perfect Lamb of God and without the shedding of His blood there is no remission, no protection, no escape but through His blood there is remission of all sin. The character of the sinner, the deep dye of his sins, does not in any way invalidate the potentialities, the power, the efficacy of the blood of the Lamb of God. The remedy is greater than the disease.

John saw a company around the throne praising the Lamb and saying, "Thou art worthy to take the book, and to open the seals thereof for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. v 9). There is a proof of its efficacy, its potency, its marvellous power. It can bring men from the horrible pit and put them round the throne, can take men from earth and put them in heaven. There is no other power on earth or in heaven that can do this. The hosts of the redeemed in heaven recognise, sing of, and laud the Lamb whose blood has redeemed them and placed them where they are.

Without shedding of blood is no remission (Heb. ix 22). No remission means that the individual has to bear his sins, the consequences of them and the terrible punishment for them throughout eternity.

God's remedy, so simple, so effective, is so distasteful to the Devil and his angels that he school-willing listeners on the earth to hatred of the Blood. "They overcame him (Satan) by the blood of the Lamb" (Rev. xii 11). Naturally Satan will belittle the instrument, the Divine means, by which he is to be overcome.

You listen to men, preachers, teachers, leaders, who belittle, undervalue or discount the Blood of the Son of God, and you know who is their teacher and trainer. He wants to augment his following for the final onslaught.

Without shedding of blood there is no remission of sins.

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BRIGHTON.—Elim Guest House. Board-residence in comfortable Foursquare home. Beautiful view of sea and downs. 2 minutes' walk to beach. Moderate terms. Superintendent, 45, Sussex Square, Brighton.

BRIGHTON.—Comfortable home residence, homely, near sea. Bed and breakfast 25/- each. Sharing 21/-. Foursquare. Full board if desired. Mrs. Jones, 12, Clifton Road, Brighton. B775

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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. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B633

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EASTBOURNE. Board-residence or apartments, 2 minutes sea; easy distance Tabernacle. Full board 45/-. children under fourteen, half price. Mrs. Weeks, Oak Villa, 4, Desmond Road, (Foursquare.) B766

ELIM HOLIDAY HOMES.—See advert.

EXETER, Devon.—Comfortable apartments with or without board, terms moderate. Near assembly. 14, Oxford Road, St. James, Exeter. B761

EXMOUTH.—Homely apartments; bed and breakfast 3/6 each per night, or part of furnished house; recommended. July and onwards. Mrs. Tucker, 2, Park Road, Exmouth, Devon. B769

HASTINGS.—Comfortable bed-sitting room, bed and breakfast 21/-. Separate bed if required—5 minutes sea and assembly. No vacancy August week. The Occupier, 16, Braybrooke Terrace, Hastings. B774

HASTINGS.—Board-residence, comfortable, homely; select neighbourhood. Good food and beds, 35/- each; bed and breakfast, 21/-. Mrs. Barnes, 10, Quarry Terrace. B762

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HOVE, Brighton.—Board-residence, quiet, comfortable, homely; few minutes sea. 42/- weekly, or 35/- each for two sharing full-size bed. Mrs. Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. B688

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle; close to sea; open view. Mrs. Baker, 247, Portland Road. B683

HOVE.—Comfortable board residence. Quiet, homely; convenient for sea, shops, buses, £2 weekly, or from 30/- each shared room; bed and breakfast only from 21/-. C. 44, Portland Road, Hove. B770

IRELAND.—Board-residence; quiet country place; Christian fellowship. Terms 25/- weekly (two sharing bedroom, £1 each weekly). Good nourishing food; opportunity for Gospel work. Miss Falls, Brookville, Fivemiletown, Co. Tyrone. B751

LONDON—HORNSEY.—Christian home, 3 minutes from assembly. Large room re-decorated, electric light, bath; suit friends. Full board 25/-, or board optional. With gas cooker. Pastor recommends. Mrs. Madgwick, 510, Hornsey Road, N.19. B776

NORTH WALES for bracing holidays, 3 minutes sea, 6 minutes assembly. Lovely walks, drives, picnics, mountains; bathing from house; home comforts. Terms moderate. Miss Treadwell, Grange, Wynnstay Road, Old Colwyn. B675

SHANKLIN.—"Thornbury," Temperance Boarding House, very select and quiet position, 2 minutes from cliffs, lift and Keats Green. Stamp for tariff. Telephone 230. B768

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WESTCLIFF, Southend-on-Sea.—Apartments, bed and breakfast, other meals by arrangement, terms strictly moderate; Foursquare. Apply 213, North Road, Westcliff. B765

WEYMOUTH.—Comfortable apartments for ladies, or bed and breakfast. Well situated; every convenience. Miss Reg, 10, Kings Road, Radipole. B739

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MALVERN.—Furnished house to let for month or more, to quiet family; comfortable; good aspect; near buses, 6 rooms; quiet avenue. Apply Mrs. Nesbit, Heathfield, Worcester Road, Malvern. B762

TO LET.—Large front room; pleasant surroundings. E.L. Use bath, kitchen; unfurnished or part furnished. Suitable for business lady engaged during day. C/o 60, Ravenswood Avenue, West Wickham, Kent. B756

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ENGLEFIELD GREEN.—Advertiser is seeking a sectional hall or building to commence a Foursquare Gospel work in a village. Price must be moderate—to seat 60 to 100 people. Write particulars to W., Box 182. B773

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JOYFUL MELODIES, a selection of 5 new choruses composed by J. E. Goreham, printed on one sheet, words and music, 1d. (by post 1½d.). Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

BIRTHS.

SMITH.—On June 29th, to Pastor and Mrs. Robert Smith, of Worthing, a daughter, Muriel Ruth.

MARRIAGE.

HOPE : WILSON.—On June 25th, at Elim Hall, Tunnard Street, Grimsby, by Pastor H. W. Greenway, Herbert Hope to Nellie Baxter Wilson, both Elim Crusaders.

WITH CHRIST.

JOHNSON.—On June 22nd, Miss Kathleen Johnson, of Barking, Elim Crusader. Funeral conducted by Pastor L. C. Quest, assisted by Pastor J. E. Goreham.

HUCKER.—On June 26th, Mrs. Ellen Hucker, of Tamworth. Funeral conducted by E. Jeffrey and A. Jackson.

CARTMELL.—On June 27th, Robert Cartmell (Carlisle Church Treasurer); the result of an accident. Funeral conducted by Pastor R. Mercer, assisted by Pastor R. Tweed.

ELIM HOLIDAY HOMES

BLACKPOOL. Opening July 25th. Apply to Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde, I.W.

RYDE (Isle of Wight). Open July and August. House with woodland garden, 1 minute from Esplanade, within bus ride of Revival Tent. Apply Miss Bagshaw, Eastridge Court, Bellevue Road, Ryde.

WORTHING. Open July 29th to September 9th. On sea front and near assembly. Apply Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park.

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