

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

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

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. XIV., No. 17

APRIL 28, 1933

Twopence



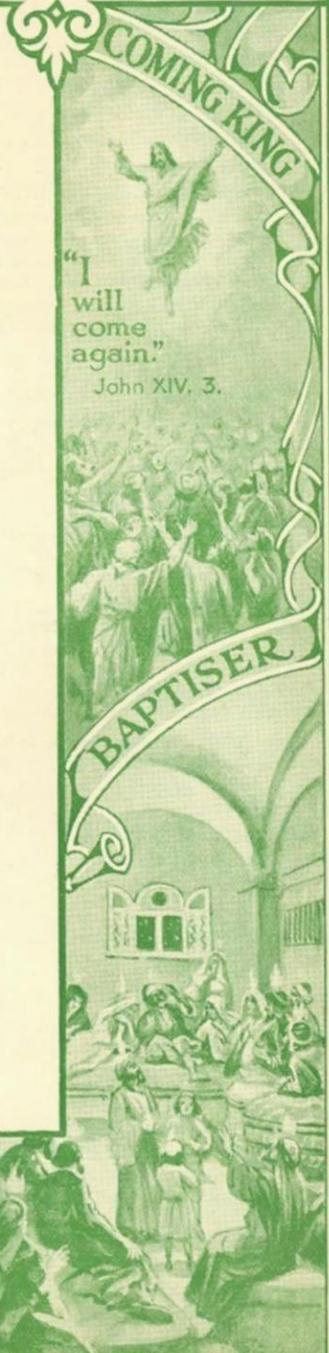
"I am
come
that
they
might
have
life."

John X.
10.

FOURSQUARE REVIVAL SCENES IN THE ROYAL ALBERT HALL

For the eighth year in succession Principal George Jeffreys conducted the annual Foursquare Gospel Demonstration in the world's most famous hall. There was intense revival fervour at the three gigantic services on Easter Monday. People began to queue up from seven o'clock in the morning and when the doors were thrown open the vast auditorium was packed from floor to roof. One hundred and thirty-one conversions were recorded, many miracles of healing, and over one hundred were baptised. The "Daily Express," dated April 18th, reporting the services, said, "Three times ten thousand people assembled in the Albert Hall yesterday. Ten thousand came in the morning, ten thousand in the afternoon, and ten thousand at night. Of those who testified seventy-two acknowledged cures from cancer and malignant growths; twenty had been cripples; seventeen had been blind; seventy had been afflicted with stiff muscles or useless limbs; eighteen had been deaf."

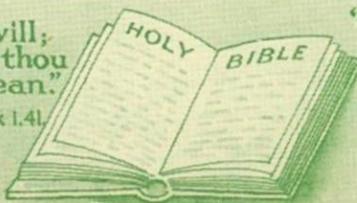
DON'T MISS NEXT WEEK'S
SPECIAL DEMONSTRATION NUMBER
OF THE "ELIM EVANGEL."



"I
will
come
again."

John XIV. 3.

"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. XIV. April 28, 1933 No. 17

CONTENTS.

Jesus is Coming	257
Principal George Jeffreys at Bradford ..	258
God's Russian	260
A Striking Conversion of Moody's Day .	261
Concise Comments and Interesting Items	262
Family Altar	263
Editorial	264
Treasures of Darkness	264
Reconciliation	265
Waiting on God	267
Foursquare Fires Still Burning	268
Music: The Old Account was Settled .	270
Bible Study Helps	270
Elim Crusader Page	271
Children's Bible Educator	272

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

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

SUMMER BIBLE SCHOOLS

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

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

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

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

PRELIMINARY ANNOUNCEMENTS.

London Whitsuntide Convention

Whit-Sunday, June 4 to Thursday, June 8

Foursquare Gospel Demonstration in the CRYSTAL PALACE

to be conducted by Principal GEORGE JEFFREYS on SEPTEMBER 2. BOOK THE DATE!

Principal George Jeffreys' South Coast Tour

(see map below)

RYDE. April 29, 30. Elim Tabernacle, Warwick Street Sat., 7.30. Sun., 11, 3, 6.30

EXETER. May 6, 7. Elim Tabernacle, Paris Street Opening services, Sat., 7.30. Sun., 11, 3, 6.30.

PLYMOUTH. May 9, 10, 11. Elim Tabernacle, Rendle Street Tues., 7.30 Wed., 3, 7.30. Thurs., 7.30.

YEovil. May 13, 14. Foursquare Gospel Church, Southville. Sat., 7.30. Sun., 11, 3, 6.30.

BOURNEMOUTH. May 16, 17. Elim Tabernacle, Victoria Place, Springbourne. Tues., 7.30. Wed., 3, 7.30.

SOUTHAMPTON. May 18. Elim Tabernacle, Park Road, Freemantle. Thurs., 3, 7.30.

PORTSMOUTH. May 20, 21. Elim Tabernacle, Arundel Street, Southsea. Sat. 7.30. Sun., 11, 3, 6.30.

WORTHING. May 23. Elim Tabernacle, Grosvenor Road. Tues., 7.30.

HOVE. May 24. Elim Tabernacle, Portland Road. Wed., 7.30.

BRIGHTON. May 25. Elim Tabernacle Union Street. Thurs., 7.30.

EASTBOURNE. May 27, 28. Elim Tabernacle, Hartfield Road. Sat., 7.30 Sun., 11, 3, 6.30.

HASTINGS. May 30. Central Hall, Bank Buildings. Tues., 7.30.

ROCHESTER. May 31. Elim Tabernacle, Star Hill. Wed., 7.30.

WATCH THESE DATES

BRIGHTON. April 23-30. Elim Tabernacle, Union Street, (The Lanes). Campaign by the Revival Party. Sundays, 11 and 6.30. Every week-night, 7.30. Wednesday afternoon, 3.

BRIGHTON. Aug. 6-13. Annual Convention. Speakers include Principal George Jeffreys and the Revival Party. (See also HOVE HOLIDAY HOME.)

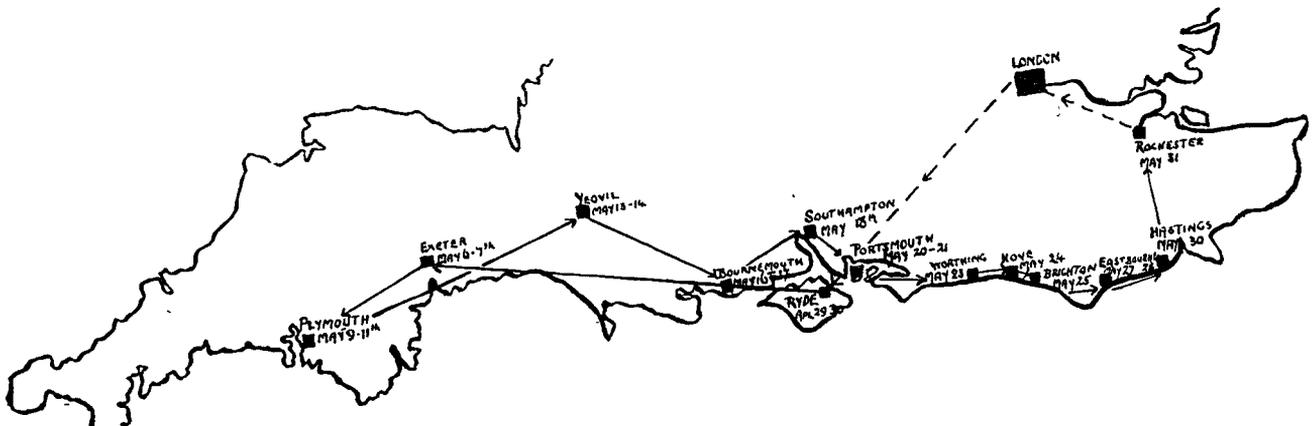
HOVE HOLIDAY HOME. July 28th to September 8th. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

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

RYE HOUSE. April 23-May 7. Salisbury Road Hall. Campaign by Miss M. Pownall.

Principal GEORGE JEFFREYS' SOUTH COAST TOUR

See Editorial on page 264. For times of meetings see above.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 17

APRIL 28, 1933

Fridays, Twopence

Jesus is Coming

YES, the second advent of Christ is a fact, a glorious, indisputable fact. By an overwhelming array of unimpeachable witnesses it can be established that He is coming again.

1. We have the testimony of the Lord Himself. "I go to prepare a place for you . . . I will come again, and receive you unto Myself" (John xiv. 2, 3). "I will see you again, and your heart shall rejoice" (John xvi. 22). "Surely I come quickly" (Rev. xxii. 20).

2. The testimony of His angels. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

3. The testimony of the Holy Ghost through

THE APOSTLES.

"Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). "For yet a little while, and He that shall come, will come, and will not tarry" (Heb. x. 37). "The coming of the Lord draweth nigh" (James v. 8).

There is but one of Paul's epistles which does not speak of the coming of the Lord for His saints. Throughout the epistles it is held up as the comforting hope of every saint individually and of the Church collectively.

"Our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). "Waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23). "Waiting for the coming of our Lord Jesus Christ" (I. Cor. i. 7). "Looking for Christ" (II. Thess. iii. 5). "To wait for His Son from heaven, whom He raised from the dead, even Jesus" (I. Thess. i. 10).

Concerning the Book of Revelation, Herder thus writes: "There is but one voice in it, through all its epistles, seals, trumpets, signs and prayers, namely, The Lord is coming!"

Rev. D. T. Taylor, commenting on this same book, says, "Maranatha rings through its chapters like echoes among the hills. Epiphany opens and closes its pages. 'Behold, He cometh!' starts the apocalyptic strain, and 'Come quickly!' ends it. Herder

might have added that in all the New Testament there sounds out that one voice. It is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that one verse in every twenty-five makes direct reference to that last grand, mighty

PRESENCE OF CHRIST ON EARTH.

"The New Testament contains 7,950 verses. The appearing of Jesus, and the events connected therewith, are therefore made mention of in just 318 verses. This is fully four per cent of the entire book. Four per cent announcing the advent, the resurrection, and the eternal age!

"Thus on each and every page, in each chapter (or in such ratio), there echoes the one voice of which Herder speaks. Once in a page this neglected doctrine is thrust before the eyes of the Church. Every page rings out, 'Behold, He cometh!' Every page sounds this warning to the sinner, this comfort to the saint. As often as there are pages does the Holy Spirit point onward to the everlasting joy, and upward to the returning Bridegroom and King. 'He is a guilty soul,' wrote Wesley, 'who seeks to hinder any saint from hearing this one voice.' How solemn the thought!

"The fulness of all prayer, the cry of the centuries of His absence, the consummation of all sacred hopes, the last thought with which the soul is capable of harking into the future, and ending in realisation the yearning of all martyrs, the

FOND ANTICIPATIONS

of the whole Church of God, living or dead—all are summed up in that universal, that solemn prayer, 'Thy kingdom come: come, Lord Jesus.'

"Who that has ever looked carefully into the subject, but has been struck with the towering prominence which the Scriptures everywhere assign to the coming again of the Lord Jesus? The New Testament has more references to this particular topic than it has pages. Of all the nearly eight thousand verses of which it is composed, one out of every twenty-five points forward with eager gesture to the appearing again of the Lord Jesus. Again and again it is set

forth as the great hope of the Church. There is not a Christian grace or virtue for the enforcement of which appeal is not made to it. Nor is there another subject upon which more stress is laid in all the Word of God. To many, indeed, it is anything but welcome. There are

EVEN PROFESSING CHRISTIANS

who would rather not hear about it, and who, if they could have their way, would erase it from the creed, and silence all preaching concerning it. But the

religion of such is much aside from the Scriptures, and occasion is urgent for them to bestir themselves to re-examine and relay their foundations. Christian faith and hope have no outcome but in the glorious Apocalypse of Jesus. And only when we come to understand that the coming again of Christ is the fulfilment of the things described in this book can we appreciate why so much is referred to that coming, and why the venerable apostle should here, at the end of this book, bow his hoary head, and write his solemn "Amen. Even so, come, Lord Jesus."

Principal George Jeffreys at Bradford

Remarkable Scenes at Meeting.

TO-NIGHT I have been sent to record my candid impressions of what is perhaps the most startling religious movement of this jazz age.

The magnetic spell of Principal George Jeffreys and his Foursquare Revival Party had crowded the Southend Hall, off Leeds Road, with people of all classes, and a small fleet of luxury cars parked outside the hall testified to the widespread appeal made

By ROBERT W. REID (*Special Correspondent*)

Then the Principal himself took charge and swept his audience off its feet with his fire and zeal as he justified Divine healing, finally calling upon those who wanted a touch of bodily healing to rise in their places, warning them first that healing might not be instantaneous, but gradual.

As he spoke, one after another—men and women, boys and girls—stood to their feet, and the softly sung "Breathe on me, Breath of God" swept away all that tinge of jazziness which had characterised the earlier proceedings.

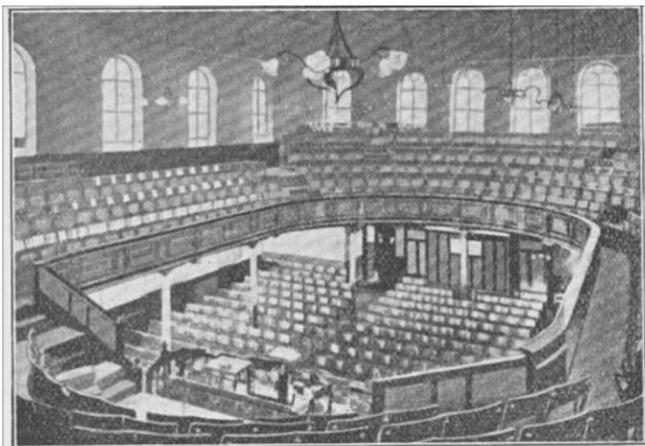
TESTIMONIES OF HEALING.

And now came the great moment for which everybody had been waiting—the public testimonies of healing.

At the invitation of Principal Jeffreys people came from all parts of the hall, between thirty and forty of them, to tell of the miracles which had happened to them. Some of them, carried away by the emotion of the moment, shouted out in their joy as they told of releases from years of physical misery.

There was a man who said he had gone to a meeting some years ago a helpless, hopeless cripple, who had had to be carried there. Last night he stood like a Guardsman before the Communion rail, still flushed with the wonder of a miraculous recovery. There were women who spoke of cancer cures, tumours which disappeared, neuritis, and rheumatism banished after years of agony.

Internal displacements, fits, insomnia, burst eardrums, asthma, head pains, abdominal disorders—they came one after another to relate their cures, and the congregation stood on their seats and craned their necks to witness everything and to catch every word from between thirty and forty people who had baffled medical and surgical science—cured by faith in God.—*Yorkshire Observer*, March 31st, 1933.



Interior of the new Elim Tabernacle at Bradford.

by this forceful personality, who can handle a huge congregation as adroitly as a great conductor with an orchestra, making them respond to his every mood.

FLOWER-DECKED ROSTRUM.

Inside the hall when I arrived an energetic young man was dominating the proceedings from the flower-decked rostrum, leading the audience through a hymn which would have made a perfect waltz tune—and was sung as such, in fact—and which had been run through first by another young revivalist playing a grand piano.

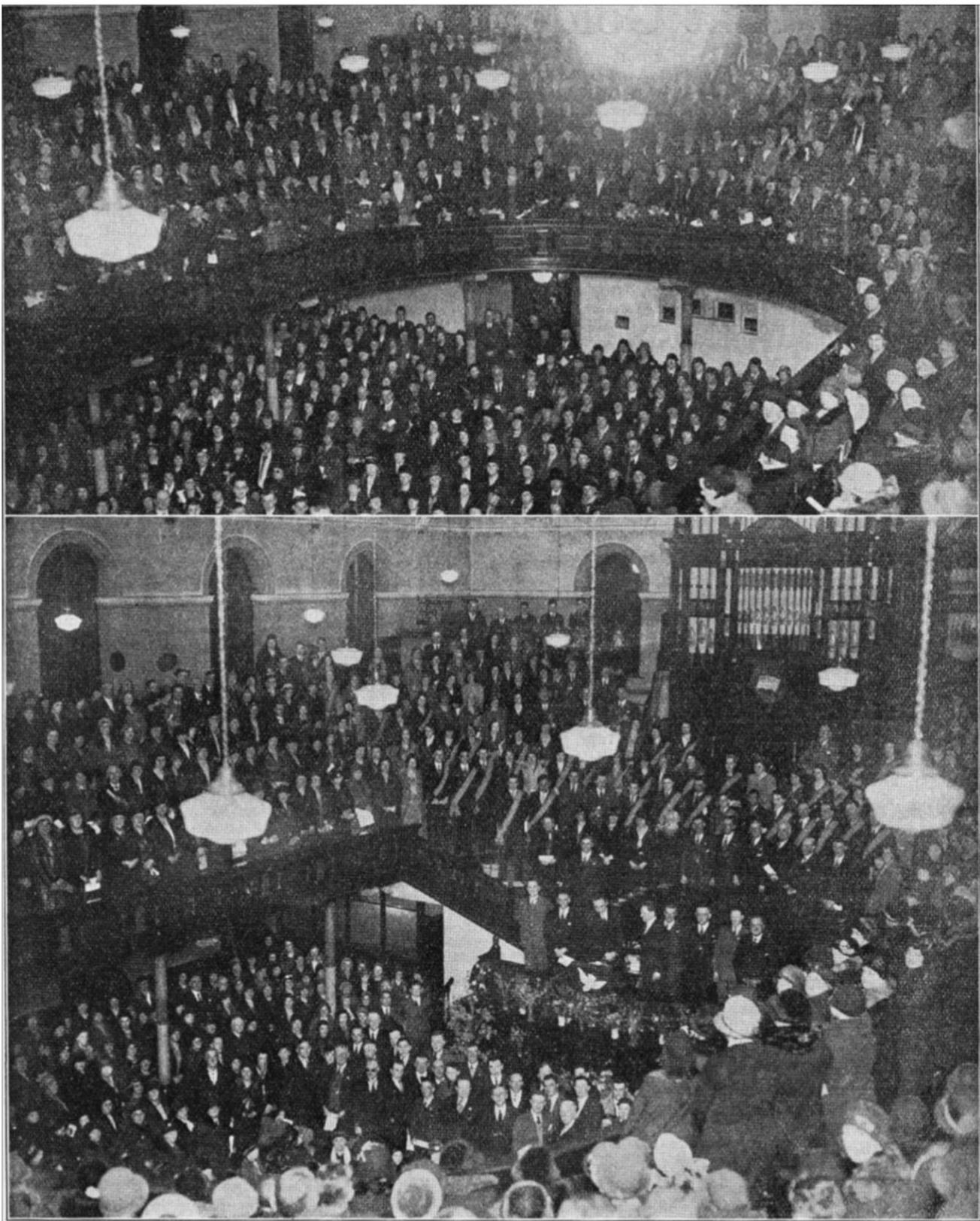
Principal Jeffreys remained in the background for the time being—through hymns punctuated by forests of hands which shot up at intervals at the instigation of the "leader," and through prayers which had a continuous rumbling undercurrent of ecstatic exclamations from the bowed figures in the body of the hall.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts: Work in General: Cricklewood, £1 10s.

New Buildings Fund: Bournemouth (A.W.W.), 2/6; Nottingham Crusader £1.

Elim Foreign Missions: Torquay (designated), 10/-; Guernsey, 1/3; Bermondsey sister (designated), 10/-.



THE SOUTHEND HALL, BRADFORD.

This fine hall has now become a permanent Elm Foursquare Gospel Tabernacle. Principal George Jeffreys and his Revival Party conducted two weeks' opening services in it amid scenes of intense revival fervour. The building was packed with about 1,600 people and crowds were unable to get in. About 500 professed salvation and miracles of healing were wrought.

That Golden Key—Faith

By W. A. NEWBERRY

TO the average man of the world, who is, generally speaking, steeped in materialism, the faith of the Christian is something that savours of superstition, or, at the very least, a blind trust based on ignorance. But, according to the unknown yet inspired writer to the Hebrews, faith is "the substantiating of things hoped for, the evidence of things not seen."

Note, faith is not based upon ignorance, tradition, or doubtful experience, but on the Word of God Himself. Therefore in essence faith consists in receiving what God has revealed, and, believing it, being led on through obedience to activity. Now this faith, as in the things material, can be substantiated or proved by practical experiment. God says to man, "If thou wilt believe, thou shalt then see," but man insists, "Let me see first, then I will believe," thereby ignoring faith, which is the key placed in the

hand of his God that will open wide the door to every experience. For the Lord Jesus Christ, when about to heal the afflicted, invariably exclaimed, "Thy faith hath made thee whole."

Sometimes faith is confused with self-reliance, but true faith is reliance upon God, upon the infallible Creator, not on the creature, as seen in the example of that long line of men and women of faith recorded in brief in Hebrews xi., for they believed God's word, and followed His directing, irrespective of what they themselves thought, and oft against their own reasonings (Isaiah lv. 8, 9). Blessed faith, that gives the Christian sure hope of the future, a ray of light piercing mystery, a spiritual assurance of the unknown eternity; it blesses man, and exalts man's Saviour (John xx. 29). Let all therefore place within the hand of God, for mutual co-operation, that golden key of wonderful possibilities—faith.

God's Russian

By ELIZABETH BOWMAN

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isaiah lix. 19.

ONE of the most remarkable occurrences in our generation is God's preparation of one individual to produce positive evidence that would completely undermine all Biblical criticism, and bring atheism toppling to the ground wherever honest, thinking people will face the facts. More startling still is the fact that this individual is a converted Russian infidel. At the very time when organised atheism was laying its plan to get control of Russia, and make use of its vast resources to sow the seeds of atheism in every nation of the earth, God was preparing His Russian—

IVAN PANIN

—to bring forth scientific evidence of the verbal and plenary inspiration of the Scriptures in the original languages" (Dr. Keith Brooks).

The successors of Goliath of Gath are again rampant upon the earth, and each great head is encased in a brazen helmet forged by the consensus of the "wisdom of this world," which is "foolishness with God."

These mental giants also love to mock God, His Word, and His people. They take great pleasure in telling believers that the last twelve verses of Mark's Gospel and the eighth chapter of John's Gospel are interpolations, and that it is not true, that "these signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." By their repudiation of these words of the Lord Jesus, critical scholars have deprived the Church of her faith in the presence and power of the Lord.

To meet this emergency God has called Dr. Ivan Panin, brilliant scholar and mathematician, and has diverted his mind into channels of complex, intricate computation, until He has developed a living computer. To this champion of the Word of God, who is also a literary genius, expert in Hebrew and Greek, God has revealed

A HIDDEN NUMERIC SYSTEM

which provides a check for every word, yea, every letter in the Word of God in the two original languages in which it was given.

From the first word of Genesis to the last word of Revelation the words of God are strung like priceless pearls upon the silken cords of His own numeric system. No word or letter can be dropped without spoiling the design; no word or even letter can be added without disarranging the pattern.

Dr. Panin flings the challenge to the scholarship of the world: that no human being can write a paragraph of 300 words as the whole sixty-six books of the Bible have been written. The authors of these books were men of various mental powers, ranging from shepherds, like Amos, to men of giant mentality like Solomon, Daniel, Isaiah and Paul. The Word of God is a combination of law, history, poetry, prophecy, parable and pure logic, yet all these various phases penned by men of different training and unequal mentality are woven in intricate design by the great Author of the Book—Almighty God!

Dr. Panin has held an enviable position as literary critic at a munificent salary, but he has given up his place among the scholars of the world, and is devoting his life to the indisputable proof of the Divine inspiration of the Word of God.

The doctrine of the Divine authority of the Scriptures has always been sustained by the proofs from fulfilled prophecy, from the inexhaustible depths of truth revealed, from its matchless power over the lives of men, from its indestructibility, and from the testimony of Jesus Christ, the Son of God. Many, however, have been wont to waive these lines of evidence aside as unscientific.

To-day, Dr. Ivan Panin offers scientific proof, convincing to any open-minded scholar, that the Bible could not have been produced by the uninspired mind of man.

Dr. Panin's marvellous discovery is of the utmost importance to

THE FOURSQUARE GOSPEL MOVEMENT,

as he proves beyond the shadow of a doubt that the last twelve verses of the Gospel of Mark are from the hand of God. Of this disputed portion of the Scripture, he says: "As the matter now stands, the last twelve verses of Mark are now only tolerated in the New Testament by professional critical scholarship. If some New Testament students still hold to the genuineness of these verses, it is on *subjective* grounds: which, however, can have no force with those who ask for *objective* proof."

In Dr. Panin's examination of these verses, he says: "Let us submit the passage itself, rather than its documentary accusers and defenders, to a rigid examination. It is purposed to take it, as it were, into the innermost secret police chamber, and there compel it to give as full account of itself as can be obtained therefrom by all legitimate means." This great scholar then minutely examines every word and letter of the passage by his intricate and exact system, and says, "The chances against these many features of sevens being accidental are not hundreds of millions, but billions of billions. Among its paragraphs the words of this passage are distributed by sevens. Between speech and narrative, between words occurring once and those occurring more than once, they are divided by sevens. The words in the passage, its vocabulary, its forms, its letters, are each so many sevens . . . and so on for some seventy-five features of sevens." After further exhaustive study of the last twelve verses of Mark's Gospel, Dr. Panin says: "The searchlight, whither-soever turned on, thus always only adds new lustre to the native purity of this passage. The last twelve verses of Mark are not only a genuine portion of the New Testament; they are among its brightest ornaments."

A STRIKING CONVERSION OF MOODY'S DAY

JOHN GILES was one of the most desperate characters to be met with in a life-time. About a year after his marriage he turned adrift his wife, whom he had solemnly sworn to love, honour, and cherish until death; and smashed the home just as his first little one was born. She returned to him after a few weeks, but was in constant danger of her life, and though up to the age of thirty her hair was raven black, it all at once, in a very few weeks, became nearly white. This was caused by the temper of her desperate husband when under the influence of drink. More than once he had a razor under his pillow, watching for his wife to sleep, to

CUT HER THROAT.

This went on for sixteen years, until the unhappy family had increased to eight. In a frenzy of drunkenness, John contemplated ending his troubles by attempting to poison himself; but the doctor was fetched in time, and prevented this by the rich mercy of God. So ignorant was John, that he knew nothing of a judgment to come, and thought therefore that this would end all the strife. Three times he took poison, and three times God mercifully spared his life.

At length he determined to slay his wife with a razor, but she guessed his intentions, and sat up all night. This occurred on six successive nights, the woman not daring to sleep. He then determined to accomplish his purpose on the seventh, whether she slept or not. God was ahead of purpose, however, and somebody invited him to hear a lot of singing which was going on at some meetings under the leadership of Moody and Sankey. In his half-drunken condition he was captivated by the songs, and when the preacher, who spoke with a "Yankee"

twang in his voice, announced an "inquiry meeting," John mistook the words for a "choir meeting," and so went into the room behind. He soon realised something strange, and contemplated getting out. Moody, however, came in at that moment, and, spotting his man, ordered all doors to be closed. John said, "Now I saw I was in a mouse-trap."

Moody came and put his hand on his shoulder, asking him if he wanted to be saved.

John, who had never had the slightest desire to be good, had never prayed, or read the Bible, answered,

"I want to be a better man."

Moody quoted these words to him: "What saith it? The word is nigh thee, even in thy mouth, and in thy heart . . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 8, 9).

He said, "Now, pray."

"I don't know how."

"Ask God for what you want."

"All right, I will."

Giles knelt, and said these words: "O God, if You can make me a better man, do it now," then got up and went home.

A KISS MISTAKEN FOR A RAZOR.

The first impulse on reaching home was to put his arms round his wife and give her a kiss—the first for years—and to tell her that God had saved him. She, poor soul, thought it was another attempt on her life, and fled from him in terror. To clinch matters, John got down on his knees by the kitchen table, shut his eyes and said again, "O God, if You can save a wretch like me, do it now."

Before the evening was out Mrs. Giles was convinced, and the happy home begun which lasted for thirty years.

John Giles could not be sure about how he was to confess the Lord Jesus, but, to make sure of it, he got up at four o'clock, and with a pot of white paint put on the green flower boxes on the window sills the words, "The Lord is my Shepherd," with the result that everybody going into the railway works at seven o'clock had to rub their eyes to make sure it was not a dream.

When persecuted he was enabled to say: "All right, boys, go on, say all you want to, make all the fun of me you please; but, I have tried it now for over six months. Publicans do not get my money now; and I have got a clear head, a clear eye, and a happy heart; all because I accepted the Lord Jesus Christ as my Saviour."

He became one of the Mizpah Band, converts like himself, banded together to testify as to Christ's power to save.

Concise Comments & Interesting Items

We have written so much about the Jews lately that the thought in the mind had been not to say anything about them this week. But so many interesting and suggestive things are taking place amongst them that we cannot withhold the pen from writing about them.

Now another wonderful thing has taken place. On Friday, April 7th, Jerusalem and London were linked up by telephone for the first time. Now we can get a telephone call through to Jerusalem without any special delay. On the first day of opening the British Chaplain in Jerusalem, the Rev. W. A. Parker, was spoken with from London. He said quite a number of interesting things. Among them were the following:

"The British community in Jerusalem is very mindful of the problems confronting the British people at home, and all the things that are happening in England at this time are very much in our thoughts and prayers.

"In spite of—perhaps because of—the world depression we have had a greater number of visitors than during any of the years since 1929. The Christian Church is probably stronger here than ever before.

"I believe that Palestine is progressing in industrial development, and the extension of telephone facilities throughout the world will greatly help us.

"The dissemination of the Gospel is proceeding apace."

Four things are wrong with this world says Pastor Edward Drew. The Devil is out of place—the Jew is out of place—the Church is out of place—the Lord is out of place. The Devil is loose in the heavens—he really belongs to the Lake of Fire. The Jew is scattered amongst the nations—he really belongs to Palestine. The Church is on the earth—she really belongs to the heavens. The Lord Jesus has no throne on earth—He really belongs to the throne at Jerusalem.

When the Lord Jesus Christ comes back all will be well with the world. The Devil will be cast into the Bottomless Pit—the Jews will be regathered to Palestine—the Church will be caught up to the heavens—and the Lord will reign at Jerusalem. Then the storm will be over, peace shall prevail, righteousness shall reign, and the knowledge and the glory of the Lord shall cover the earth as the waters cover the sea.

We have insufficient knowledge to comment scientifically upon the following, but it is certainly interesting:

Professor Auguste Piccard, Swiss explorer, in a lecture before an American audience recently said that cosmic rays will light the cities of the future, turn the wheels of factories, and drive airplanes through the stratosphere at terrific speed. Coal will become valueless when men have learned to tap this new source of energy, according to the professor. Three drops of water, he said, could produce enough cosmic rays and energy to light the whole city of Washington for a night.

Another side of things was presented by Mr. Lloyd George at the National Council of Evangelical Free Churches. We give an extract from the "Prophetic News":

"The Christian Churches," he said, "have been rather intimidated by the Great War. Why? The Great War was a temporary failure for Christianity, and a bad one.

"Have you read the Kellogg Pact? Signed, I think, by fifty nations, including Japan—a declaration that war was to be outlawed—no more war as a weapon for settling disputes between nations. I think that was four or five years ago.

"The armaments of all the nations which signed that pact have gone up, increased in power, in deadliness, in destructiveness, and in what they call efficiency.

"Our estimates are just out. There is an increase of £5,000,000 upon armaments this year. Well, that means 10 000 houses. No money for the houses. That is the answer. Five millions for the mechanism of human slaughter.

"The situation—it is no use pretending—is very grave. What has happened in the past few months is a serious setback to disarmament. The Sino-Japanese war is one; the other is what has happened in Germany.

"Do not be in a hurry to condemn Germany. I took a great part in the organisation of that war. I had a great part in the peace. Let me say just one word about that treaty.

"We inserted provisions for the disarmament of Germany. We broke up her guns. We destroyed thousands of her machine-guns. We deprived her of

her equipment, and we said, 'When you do that we will do likewise.'

"No country which signed that pledge has kept faith. Germany has been patient. Her part of that treaty has been carried out in the letter and the spirit until those who enforced the treaty broke it.

"Germany is tired of it. We are confronted with the resurrection of the old spirit of militarism in Germany, and there is no one to blame except those who broke faith, having signed the treaty."

The New Testament is now being placed in Jewish schools in Palestine, says the Rev. Herbert Lockyer. "In some synagogues the New Testament is sometimes used, and the Gospels preached from, but not the Epistles. Our Lord's character is held up as a model of reverence and love, and the people urged to live as He lived, a life of self-denial and good works. The New Testament is being placed in the Jewish schools of Palestine."

The Rock of Ages and Chief Cornerstone on which the Church is built is Christ Himself, but on this Rock is laid the foundation of the apostles and prophets (Eph. ii. 20).

All believers are built into Christ's spiritual house as living stones (I. Peter ii. 5), and are thus a foundation for those that come after them and build on them.

Another London Reader:

"We are both greatly helped by reading the *Elim Evangel*, and look forward to each week's issue."

W. E. G. (Winchmore Hill)

FAMILY ALTAR



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

Sunday, April 30th. I. Kings ix. 1-9.

"And it came to pass at the end of twenty years" (verse 10).

Twenty years is a big slice out of one's life. Character is well tested in twenty years. Twenty years will prove the steadfastness of a man's consecration. Happy are they who at forty are faithfully serving the Lord in accord with their promises to Him at twenty. The Christian path to heaven is strewn with backsliders. Broken promises have resulted in many broken lives. On each milestone of life we ought to be able to write the word, "Progress." At the completion of every yearly lap we should hear our Master's voice saying, "Well done." Are we as true to the Lord as we were twenty years ago? Has our zeal become vague? Or has our zeal remained victorious? Some cannot think back twenty years, but let us think back as far as we can. In the blessed memories of the past let us reconsecrate ourselves for more faithful service in the future.

Monday, May 1st. I. Kings x. 1-13.

"And she said to the king, It was a true report that I heard" (verse 6).

The Queen of Sheba was not disappointed in King Solomon. In a greater sense we can say we are not disappointed in King Jesus. He is not a disappointment. Many natural disappointments have arisen in life. Life's pathway has sorely tested each one of us. We expected so much along certain avenues, and we expected so much from certain people. But the avenues have been blocked and the people have failed us. At times we have all felt tempted to be critical and bitter. Continual disappointment is naturally inclined to make us fault-finding and cynical. But—let us look up. Christ is not a disappointment. The heavenly Sun of Righteousness has never been eclipsed for one moment. He is the Altogether Lovely—the altogether reliable. The Word of God has given a true report of our blessed Lord. Failure may appear on every hand, but failure cannot appear on the Throne of God.

Tuesday, May 2nd. I. Kings x. 14-29.

"It was nothing accounted of in the days of Solomon" (verse 21).

Gold was common in the days of Solomon. To-day gold is very precious. The gold of Solomon's day was inestimable. The gold of to-day is carefully guarded and valued. Yet even to-day there are those who treat gold very lightly. Faith, not gold, is the great thing with them. The currency of the Bank of Heaven is faith, not gold. Gold cannot obtain anything from

heaven's bank, but faith can obtain everything. The obtaining power of faith is limitless. The Lord never exhorted men and women to have gold—but He did exhort them to have faith. It is faith which obtains promises. All the promises of God are at the disposal of faith. Gold cannot buy salvation, but faith can obtain it. Gold cannot buy healing, but faith can obtain it. Exercise faith, and all other things will be added—and, at times, amongst the other things will be gold, banknotes, and silver—yea, even pennies.

Wednesday, May 3rd. I. Kings xi. 4-14.

"And Solomon did evil in the sight of the Lord" (verse 6).

Does success make a saint? Does gold make a saint? Does every luxury and comfort of which the mind can think make a saint? Does the highest pinnacle of power and popularity make a saint? Look at Solomon, and you get your answer. The higher a man gets, the more easily he can fall. Popularity and power are not so much privileges as responsibilities. There is only one safeguard along the pathway of success; it is the grace of God. "Take heed," "Take heed lest ye fall," is the constant counsel essential for the prosperous man. In lowliness and humility receive the grace of God, and then the highest heights are possible. Solomon's prosperity necessitates the same grace that was always sufficient for Paul. Grace abounding—grace surrounding—grace astounding are the safeguarding companions of success.

Thursday, May 4th. I. Kings xi. 26-40.

"Solomon sought therefore to kill Jeroboam" (verse 40).

Solomon had sinned against God, now he was fighting against God. Jeroboam was God's appointed instrument for penalising Solomon. But Solomon sought to destroy God's punitive instrument. How unwise! How shortsighted for Solomon to seek to justify and defend his own sin. Yet we are all prone to do it. The responsibility for failure is placed upon other shoulders. We try and maintain our position by thwarting the punitive actions of God. David knew how to humble himself—Solomon was the reverse. David would not lift a finger to defend himself from the judgments of God, but Solomon forcefully fought for what he called his rights. But we have no rights apart from the will of God. In our daily life and service we need always to be in the position of saying, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

Friday, May 5th. I. Kings xii. 1-15.

"He forsook the counsel of the old men" (verse 8).

At first reading young people will feel a great deal of sympathy with Rehoboam. "Oh, yes," they think, "the old people are old-fashioned, they have not had modern education, they don't understand things as we do. Let intelligent youth have its say—let the new generation rule the present generation. The sons are wiser than their parents." What shall we say? Well, we will say this—sometimes the old people are right, and sometimes the young. There can be no hard and fast rule. But the test of young or old is the Word of God. If the old support the Word of God, then they are right. If the young support the Word of God then they are right. Do not let us criticise the Bible—the Bible is to criticise us. The most modern counsel in the world is given in the Scriptures. Let us counsel as the Scriptures counsel—then our counsel will be right.

Saturday, May 6th. I. Kings xii. 16-30.

"But the word of God came unto Shemaiah" (verse 22).

There were many words about. Rehoboam was having his say. And Jeroboam was having his. So were the young men and the old men—but the word of the Lord came unto Shemaiah. Other words were useless in the light of His word. His word was the master-word—the victorious word. Voices surround us, especially in the time of crisis. Each has his or her opinion. Opinions are conflicting and baffling. The great thing is to be in the place where the word of the Lord can come unto us. There is a place where His word is heard. It is the secret, silent, secluded place. You who are in trouble and perplexity, get away alone, and listen for the Word of the Lord.

If the Lord pleases to bless you, He will undoubtedly make you humble; for you cannot be either happy or safe, or have any probable hope of abiding usefulness, without it. I do not know that I have had anything so much at heart in my connections with you, as to impress you with a sense of the necessity and advantages of a humble frame of spirit. I hope it has not been in vain. Oh to be little in our own eyes! This is the groundwork of every grace; this leads to a continual dependence upon the Lord Jesus; that is the spirit which He has promised to bless; this wins us good will and acceptance amongst men; for he that abaseth himself is sure to be honoured.—*John Newton.*

EDITORIAL

Principal to Tour Churches.

Who when he came and had seen the grace of God was glad.
—Acts xi. 23.

THROUGHOUT the land desires have been expressed by thousands of people that Principal George Jeffreys should visit the churches which, through the grace of God, were founded by him. Our readers will be glad to know that the way has now been opened for him to do so. He with the Revival Party will tour in a caravan trailer which has been procured for accommodation. They will hold meetings in the main centre churches where others in the districts around can gather together for fellowship with the party. A splendid opportunity is thus given for Foursquare Gospellers to bring their friends to hear the Principal.

The first section of the tour is along the south coast of England from April 29th to May 31st.

Prayer is earnestly requested for an outpouring of the Holy Spirit, for the salvation of souls, the healing of bodies and for the deepening of spiritual life.

Full particulars of places and times of meetings during the south coast tour can be seen on page ii. of the cover.

Elim's New Home.

A REST and a refreshing! Spiritually and physically many of us yearn for such an experience. Our new Home is designed to combine both. At times we all need rest—but some need rest more than others.

Our new Home is for those who need rest more than others. Elim Woodlands is mainly provided for those who desire spiritual refreshment. In the many activities of our Bible College Home the eager seeker after spiritual blessing finds just the opportunities required, but this new Home is mainly provided for those who do not feel strong enough for the bright and busy atmosphere of a spiritual beehive, and who need special rest and quiet while they continue to look unto the Lord for restoration of physical strength.

The Home adjoins the grounds of the Bible College—yes, the very singing in the College can be heard. Open a gate in its garden and, lo, you are in the beautiful grounds of Elim Woodlands!

The Home has the advantage of having a Sister who has devoted her nursing ability and training to the service of the Lord, and it is under the supervision of Miss Barbour, the beloved Superintendent of the Elim Bible College.

The new Home is not designed to be a permanent abiding place but a *halt* for those who need home comforts and care in preparation for a more vigorous forward march. Correspondence should be addressed to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Although there are fixed charges for residence, we shall very much appreciate gifts from the Lord's people in order to help in needy financial cases, and also to help to defray the initial cost of purchase.

Echoes from the Sanctuary.

TREASURES OF DARKNESS

By Pastor E. C. W. BOULTON

The same came to Jesus by night.—John iii. 2.

IT is ever thus! My soul makes its greatest and divinest discoveries in the night of overwhelming need. When pressed, crushed and broken by the weight of a hundred converging cares, I turn my eyes to the Light. Out of the billows' depths my cry ascends to the Lord. When, like a pall, dark foreboding has enfolded me, I flee for refuge to the Rock of my Salvation.

In the dense night of bereavement, when tears prevented my eyes from sleep, and the ploughshare of gnawing grief cut deep furrows into my soul, "Where every step seemed thornier and harder than the last," then I sought Thee, O Christ of Infinite Love—I discovered in that dread hour that Thy compassions fail not—that Thou withholdest not Thy tender mercies from the distraught soul. As a mother comforteth her child, so Thou didst comfort me in my baptism of suffering. In the valley of affliction Thou wast the Partner of my anguish. When the storm beat with hurricane-like force upon my defenceless head, then Thou didst draw nigh and company me along the Via Dolorosa way.

How often in the inky blackness of disappointment's night, my soul has found Thee. When failure has followed failure, and my lips have been called to drain cup after cup of bitterness. When I have stood by the grave of cherished hopes, and seen one after another of my fairest dreams consigned to the tomb, then mine eyes have found Thee the All-sufficient and satisfying answer to the burning questions of my tortured mind.

"For there are notes that break from hearts that bleed,
And praise that floweth from a wounded soul,
Love melodies that none but He can read,
Who woundeth wisely, ere He maketh whole."

And so if there had been no night there would have been no glorious vision. It is the intensity of my night that makes the morning glow so welcome to my tired and tried spirit. It is when I awake to my bondage that I find Thy liberty, and when I become conscious of my poverty that I seek Thy wealth. It is when I realise my pollution that I possess Thy purity—the vision of Thy beauty reveals my own unholiness. In the morning of prosperity I was self-sufficient—in the hour of popularity I was self-centred. I boasted of my spiritual achievements, and gloried in my blessings. But when I trod the deeps of adversity, then in my humiliation I bethought me of God.

O Thou who seekest me unceasingly, let me not miss the meaning of the night. Make me to see in it Thy beckoning hand, let me interpret it as the herald of the dawn—cause me to feel the wooing influence of Thy Love in the impenetrable darkness. And should the thick blackness still shut me in—

"I only ask one thing of Thee,
Give Thou Thyself and all is given."

Reconciliation

A Sermon by Pastor J. McAVOY (Barnsley)

THE unwise son through overmuch love for self and sin, left the home of his birth, the abode of his godly and generous father, for the fair grounds of filth and folly, where his wild oats were sown in the spring of his manhood. But long before the autumnal season the harvest appeared, great and grievous, teaching him the lesson that a servant in the father's home was better off than a slave serving the libertine passions and fashions of the sinful and sickening underworld of vice.

The lesson derived from the experience is so strong and clear, that the weak but wiser penitent retraces his steps to the old homestead. Accusing thoughts are fleeting in his contemplative brain: I have wronged and robbed my father. His wealth and His gift of health I have spent in

DEBAUCHERY AND DELUSION.

Will he, can he receive me again, not as a son, but as a servant or a slave?

Can I be restored to my home, to my father's heart? Can the soiled but sorrowing child be reconciled to a father whose justice is as great as his love? In what way can he be appeased and satisfied so that I can be reinstated to my first happy home and state?

The Father sees him, knows him, and runs to receive him with a hearty kiss of reconciliation and a royal welcome.

A thousand praises, a thousand hallelujahs to the Father of the whole creation, who by a new creation in Christ Jesus, has made it possible for every sinner to be reconciled and restored to his first and former position, because of the propitiation effected by the God-Man who by laying aside His Divine dignity and clothing himself in the form of flesh, descended to this world, died on a despised and accursed cross, to redeem and deliver wayward sin-stained human souls back to the original place and plan for which they were made. The need of reconciliation is much disputed in these last days. We are told that man is not the low subject that the old Puritans and primitive Christians declared he was, but rather an evolving and progressive son of God, that by his skill and ingenuity he has almost succeeded in making a paradise out of this cursed earth, and by his refined cultivated tastes the old adamic personality is almost disguised beyond recognition.

There is no denying that on this material plane progress through the skill and inventions of man's mind has been made. The world has become more comfortable, and more dangerous too, for mankind to dwell in; but physical progress is no criterion whereby the spiritual and higher life can be judged. For it was the purpose of

OUR FIRST PARENTS,

even at the expense of displeasing God their Creator, to better themselves and become wiser, but that was not a sign of spiritual improvement, but the reverse. Again, Cain went out from the presence of the Lord and built a city, which became the home

of art and classical music and the heart of industrial manufacture; but these natural attainments found their beginning in a city whose founder was a murderer, who shrank from offering the blood of a lamb, yet shed the blood of his own brother—and went out from the presence of the Lord.

It is possible to make much mundane progress for the benefit of the fleshly tastes and desires of the human heart, and be completely dead to any higher or holier aspirations. In this improved and illuminated age has friendship with God been sought and cherished? Has familiarity with the revealed will of God so deepened that the conversation and conduct of man is glorifying to God? Is it not more true that prayer is a lost art, and that praise to God is reckoned according to voice production instead of heart expression. Yea, and even the Christ is eulogised as a good man who merely expanded the teachings of the mystics of former ages, and died as a common martyr, while the ardent believer is counted amongst the fanatics, because he makes the reconciliation of sinners to God dependent on the sacrifice of the Lamb of God.

1. *Christ in relation to reconciliation.* The glorious work of reconciliation, in any sphere, must be deeply founded upon justice if it is to be permanent and reliable. Hence the reconciler must of necessity understand thoroughly the feelings and positions of the two persons or classes involved. While

TWO VIEW-POINTS

are to be seen of the same object, there follow two reports. The heavenly Personality was robed in the likeness of sinful flesh; for our blessed Lord took not upon Him the nature of angels, but the Seed of Abraham was made lower than the angels, that He might experience the position of the man who had marred the image which once was his happy possession. In the condescension of the eternal Deity taking the humble tabernacle of flesh for His temporal home, He therefore for the first time knew what it was to be tired, hungry, and weary by the way, and tempted beyond all human experience; yet resisting unto blood, striving against sin and Satan, and enduring the trials and conflicts which are the common lot of humanity.

He, therefore, is the only and worthy Reconciler, who can with successful effect restore the sin-stained and diseased soul back to its Maker. He was the Son of God, and became man, to make many the sons of God. He who has become the Captain of our salvation was made perfect through sufferings.

A beautiful edifice in Italy is adorned with a masterpiece of architectural work embedded in the ceiling; visitors to the building concentrate their vision upon this special piece of craftsmanship, but with intense and constant gazing, many of the sightseers strain their eyes and necks; and in order to rest their tired limbs and organs they look upon the ground. To their happy surprise they see the same piece of won-

drous work reflected in a mirror placed on the floor directly under the artistry.

Many have seen the power and greatness of God in the spreading out of the heavens, and the lighting of the evening star; but the greatest and completest manifestation of Him is beheld in the One who tabernacled amongst us and we beheld His glory. The defeat of the arch-enemy of souls was a twofold one: The first was the defeat of Satan in and by the life of Jesus; the second by the death of the sinless One. Jesus was unique in life as well as death. From the loftiest Pope to the humblest pauper, from the highest apostle to the simplest human, the cry must be

LIKE ONE OF OLD,

“Woe is me! for I am undone; because I am a man of unclean lips”; or like the fisherman-apostle, “Lord, save me, I perish.” Universal spiritual weakness and defeat was the common lot until the advent of the only victorious One, Christ the Lord. “Which of you convinceth Me of sin,” or “the Prince of this world cometh, and hath nothing in Me,” are statements which alone could proceed from the lips of Him who knew no guile.

His mode of life was formed on the precept, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Thus for the first time man resisted and defeated continuously the attacks of the tempter. Thus He could truthfully declare, “I do always the things that please God.” His life then is described as holy, harmless, undefiled, and separate from sinners. Such a one is He who came to destroy the works of the Devil; firstly, by a sinless life, and secondly, by tasting death for every man. The Son of God was made a little lower than the angels, became the Son of Mary for the specific purpose of dying as Man for mankind, that He by the grace of God should taste death for every man. But the effects of the Anointed's death did not terminate by delivering man from the fear and power of death; through that death He also destroyed him that had power of death, that is, the Devil.

Now Satan's power is vanquished from the lives of all those who embrace the Father of spirits in and through the conquering Redeemer. The incarnation of the Highest was not only expressly to reveal the nature and love of God. Good as that is, the specific reason of

THE HUMILIATION OF OUR LORD

was to taste death for every man. As Eternal God He could not die, but as Man he did die, with words on His lips, which should cause the praises of God to flow unceasingly from the once-ruined yet now redeemed people.

“Father, forgive them, for they know not what they do.” The death of the Divine eternal Son of God did not make God love mankind; nay, rather, the crucifixion was because God did love them, but the justice of God had to be appeased before mercy could be extended to the sincere penitent. The propitiation of Christ reconciles the sinner to the heart of the Father. The red cross of Christ joins heaven and earth, links God and man by an indissoluble tie.

2. *Satan in relation to reconciliation.* As insanity is a plague in the mind, so sin is a plague in the moral structure of man. The mystery of iniquity is at work; Jehovah has been robbed of the man whom He made in His own image, unthankfulness and unthoughtfulness of the refined natural man are prominent sins of this generation. God is not in all their thoughts; so the Creator is forgotten by the creature, the worship of the only eternal Personality has been forestalled by the worship of Self, which is encouraged by the prince of the power of the air, the spirit that now worketh in

THE CHILDREN OF DISOBEDIENCE.

God has been deprived of worship, and man has been bribed by the former Lucifer, the son of the morning, who is the founder and leader of the mystery of iniquity, who is now raging a spiritual rebellion against the Lord and His Christ and kingdom. But his defeat was prophesied at the beginning. The Seed of the woman shall bruise the Serpent's head, and he shall bruise His heel. This has been fulfilled by the Cross of the God-Man. The evil and rebellious one, who has destroyed life and liberty, peace and spirituality, shall ultimately be banished from the earth and imprisoned in the bottomless pit, when his only Conqueror is sitting upon the throne of His father David, ruling the nations with a rod of iron and restoring to mankind the tranquillity which was lost in Eden because of sin.

3. *Saints in relation to reconciliation.* The blessed Lord took upon Himself a mortal body so that he could not only taste death for every man, but that through death He might destroy him that had the power of death, that is, the Devil, and deliver them who through fear of death were all their life-time subject to bondage. Through the Redeemer's reconciliation, death has not yet been abolished, as it is the last enemy to be destroyed, but the fear of dying is removed from all saints, and their cry when about to enter the shadow of the valley can harmonise with one of old, “For me to live is Christ, to die is gain.”

This is beautifully illustrated in the life of Rev. Henry Venn, of Huddersfield. As he lay on his deathbed, he himself remarked some

BAD SYMPTOMS

and said to Mr. Pearson, “Surely these are good symptoms for me”; to which his medical attendant replied, “Sir, in this state of joyous excitement you cannot die.” The joy of dying kept him alive. So elated was he at the prospect of death, that it actually proved a stimulus to life. The mighty, cold, cruel and relentless hand of the death angel causes no terror in the heart of the blood-washed children of God, for to be absent from the body is to be present with the Lord.

Again, being born again of incorruptible seed, which liveth and abideth for ever, the regenerated soul bids farewell to the frail, failing earthborn vessel of clay, and wings its flight into the presence of Him who upon the wooden gibbet, crowned with pierc-

ing thorns, finished the work of man's reconciliation. Thus the soul of the believer is owned as a brother by the greatest Emancipator, in the presence of God and His holy angels, thus exhibiting the grace and

glory of Him who for a little while was made lower than the angels for the suffering of death, and became the merciful and faithful High Priest, to make reconciliation for the sins of the people.

Waiting on God

By CONSTANCE S. EADY

“**T**HEREFORE will the Lord wait that He may be gracious unto you” (Isaiah xxx. 8). What marvellous condescension—the Lord, the Creator of the universe, He that “upholdeth all things by the word of His power,” He that “measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance” (Isa. xl. 12), that He should wait that He may be gracious to us, frail children of dust, the work of His hand.

But the yearning of His great heart of love is that His children may wait upon Him. We praise Him, and it is written, “He inhabiteth the praises of Israel” (Psalm xxii. 3), and “whoso offereth praise glorifieth Me, and prepareth a way that I may shew him My salvation” (Psalm l. 23). We pray to Him, and He hears and answers, but how little time we give to real

WAITING UPON HIM

in stillness of soul, that He may work in us, and cause us to hear His glorious voice. Yet our hearts are crying out, “Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it” (Song viii. 13).

How much we miss in our full, busy lives, lives busy with His work, because of the lack of the still waiting on the Lord. David, the man after God's own heart, had such assurance that waiting on God would bring blessing, that he cried, “On Thee do I wait all the day,” and received such wonderful experiences of the graciousness of the Lord that he urged others to “wait on the Lord, be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord” (Psalm xxvii. 14). How many fainting soldiers there are to-day in the battle of life to whom this admonition is being a strength and uplift. Again we find that in his practical experience his expectation was from God alone, as he said, “My soul, wait thou only upon God, for my expectation is from Him” (Psalm lxii. 5); and through another man of God, speaking as he was moved by the Holy Spirit, we hear the precious promise: “Thine expectation shall not be cut off” (Prov. xxiv. 14). “Wait on the Lord, and He shall save thee” (Prov. xx. 22).

Isaiah declared that “they that wait upon the Lord shall change their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint” (Isaiah xl. 31). Yes, change their weakness for His strength, and in the power of the Spirit know in experience the Throne life, while here in the body, and He tells

us that “from of old men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee,

WHAT HE HATH PREPARED

for him that waiteth for Him” (Isaiah lxiv. 4), but God hath revealed them to us by His Spirit (I. Cor. ii. 10), as a result of our quiet waiting on Him.

Sometimes in the natural life we wait on our nearest and dearest, and they fail us, but He promises, “Wait on the Lord and keep His way, and He shall exalt thee to inherit the land” (Psalm xxxvii. 34)—the wonderful inheritance which is ours in Christ, and which, as we wait upon Him, He enables us to possess.

How manifold are the yearnings of His great heart of love to be able to reveal those mysteries of the Kingdom which it is given to us to know. How long are we to wait, is the question in some hearts, and the Holy Spirit through the prophet cries, “Therefore wait ye upon Me, until I rise up” (Zeph. iii. 8), and Hosea pleads with us to “wait on thy God continually” (Hosea xii. 6).

How often we hear the cry from the busy labourers in the Master's vineyard: “We have so much to tell Him, so much to accomplish, that we have little time for silent waiting on God,” but do not the results of obeying the Lord's command outweigh anything we may have to relinquish to obtain that which His heart of love is waiting to bestow upon us? Hear His loving voice as He says, “Blessed is the man that heareth Me, watching daily at my gates, waiting at

THE POSTS OF MY DOORS,

for whoso findeth Me findeth life, and shall obtain favour of the Lord” (Prov. viii. 34, 35). Oh, to be “in His eyes as one that found favour” (Song viii. 10). “As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us” (Psalm cxxiii. 2).

And as we wait in stillness of soul, all hushed before Him, He reveals Himself, His love, His desires, and then gives us His prayer for those things that are on His heart, that we may bear them up before the Throne—the desires of His heart, which have become our desires—and then comes the pouring out of His blessing, not only on us, but to the utmost ends of the earth, as a result of our waiting on God.

And as we wait upon Him, He causes us to behold Him, and “beholding as in a mirror the glory of the Lord,” we “are being transformed into the same likeness, from one degree of radiant holiness unto another, even as derived from the Lord, the Spirit” (II. Cor. iii. 18, Weymouth).



The Word of God Appeals and Convicts—Varied and Fruitful Labours

DECISIONS AND BAPTISMS.

Southampton (Pastor L. Quest). The saints at Elim Tabernacle, Park Road, Freemantle, are continuing to experience times of great uplifting in the presence of the Lord. The Pastor has just concluded a series of Sunday evening Gospel addresses on Scriptural Metaphors, under titles such as Christ the Only Foundation, Christ, the Free Manna, Christ, a Prophet, and these have proved a source of deep blessing to all. Many strangers were attracted by the special announcement of this series, and right from the commencement the unction of the Spirit rested upon the Word of God as the Pastor proclaimed it, souls being born into the kingdom amid the praises of thankful hearts.



Pastor L. C. Quest.

Although the special series have ended, the supply of heavenly food for every need is undiminished, and saints raised yet another Ebenezer unto the Lord on a recent Sunday. It was a great day commencing with a great question—"Shall He find faith on the earth?" As they listened around the Lord's table to the discourse the Pastor gave on the Saviour's words, souls were gripped by the glorious assurance of the near return of our King, and fervent prayer ascended to Him for increased faith and unity in these last days of apostasy.

This wonderful time of blessing was an earnest of fresh outpouring when the saints gathered again in the evening, this time to witness the immersion of six sisters and two brothers in the waters of baptism. The gracious presence of the Holy Spirit was felt in mighty power as the Pastor's stirring address on The Apostles' Doctrine went forth, and hearts beat high with hope and gladness as the magnificence of God's great Gift was considered anew. During the appeal that followed, two souls signified their desire to go on with God. Praise His Name! Amid the singing of the hymn, "Blest be the tie that binds," five saints were received into fellowship, and a volume of praise and worship ascended to the throne as believers partook of the bread and wine.

While the candidates were preparing for baptism a few Crusaders ably rendered several musical items, and it was during the singing of a soul-stirring consecration chorus that the candidates took their seats. Each one gave a clear and

confident testimony, and received a gracious promise from the Lord as they passed through the waters. The note struck continually was Grace, and this was particularly realised in the case of one brother, who had seen many years of Christian service before taking this great step, a praying wife having the joy of seeing the grace of our Lord manifested in him, in this way, after "many days."

All glory be to God for the abundance of blessing received, and for still greater blessings yet to be bestowed.

MISSIONARY TESTIMONY.

Lurgan (Pastor A. V. Gorton). Under the ministry of Pastor Gorton the members of the Elim Church, Windsor Avenue, have been experiencing much blessing. The meetings are well attended, and steady progress has been made; souls have been saved and saints baptised with the Holy Ghost.

The annual fellowship meeting was held recently, when the report of the work for the previous year was read, and a time of sweet fellowship spent in the presence of the Lord. The saints felt they had cause to praise the Lord, for truly "He had once again proved to be the All-sufficient One."

The Sunday school work is also being owned and blessed by God. The annual children's treat was held recently when upwards of thirty children were presented with prizes for good attendance. A very interesting programme was rendered by the children, the items of which were based solely upon the Word of God. Notwithstanding the inclemency of the weather the hall was filled to its utmost capacity, thus the teachers and Superintendent were encouraged.

It was a pleasure to have a visit from Pastor and Mrs. Thomas, of Mexico. It was interesting to hear something about that land, and to learn how God was working in their midst. The missionaries sang one of their Gospel songs in the native language, which was enjoyed by everyone. They told how God was blessing the work out there; churches were springing up in many parts of the country, the native converts being in charge. Souls were being saved, bodies healed, and many baptised with the Holy Ghost, and God was truly answering the prayers of the saints at home.

A FRUITFUL CAMPAIGN.

Banbridge, Co. Down. The Lord has richly blessed the five weeks' special campaign conducted by Pastor W. J. Martin at Elim Hall, 34, Bridge Street. From the first meeting the mighty convicting power of the Holy Spirit was felt in the midst, as the old-time Gospel

went forth. The people here praise God for this herald of the Cross, who so faithfully warned sinners of the Christ-rejecter's doom. With full hearts, giving God the glory, a number of precious souls were seen seeking their way to Calvary, with backsliders also returning home, and the saints built up and edified. Above all Jesus' precious Name was glorified. It has been a real time of feasting in the Master's presence. The attendance from the first was good and was kept up during the mission in a wonderful way.

It is agreed amongst the assembly this was the richest campaign in this assembly for years. The saints here have received fresh encouragement. After the breaking-of-bread on the Lord's Day, Pastor Martin gave the right hand of fellowship to fourteen new members joining this assembly. Words fail to express their praise to God for all His wonderful love manifested in this mission.

TEN NEW MEMBERS.

Bournemouth (Pastor J. T. Bradley). Showers of blessing have been falling on the church at Elm Tabernacle, Victoria Place, Springbourne. On a recent Thursday it being missionary night, the speaker was Miss D. Ching, whose visits are looked forward to with great joy. She related some of her experiences whilst out in India, and the hearers rejoiced to know that God is still working in that land. She also ministered the Word at the Divine healing meeting, which proved a real blessing to those seeking healing.

Then again another rich feast was enjoyed by God's people, at a recent breaking-of-bread service, when Mr. Lewer of Ipswich, passed on a message, based on three steps in the Christian's life—Saved, Sanctified, Satisfied. But we praise God because there's always more to follow, and this was proved to be so, when Pastor E. C. W. Boulton ministered the Word of the Lord all day on a recent Sunday. His message was indeed heaven-breathed. The saints were drawn very close to Him, and exclamations of "What a spiritual feast it has been this morning." "What a glorious meeting we have had," were two of many such remarks as the day wore on. Again in the evening another feast was enjoyed and it was afterward learned, that God had set His seal on the preaching of His Word, by one soul coming to the Lord. Pastor Boulton and Pastor Bradley extended the right hand of fellowship to ten new members at the breaking-of-bread service: realising too that these form a part of the Bride of Christ, it brought more joy. Such a holy hush, such a reverence, prevailed

throughout the service, as will long be remembered by all. The day closed with a great note of praise to Jehovah.

YOUTHFUL INTEREST.

Christchurch. The saints at Elim Tabernacle, Millham Street, have experienced great times of blessing from the Lord. We rejoice because we believe that this old priory town of Christchurch will yet flourish by the "preaching of His Word." At a recent meeting five new members were given the right hand of fellowship. Pastor Bradley's message on John xv. 16 was greatly appreciated, after which a blessed time was spent around the Lord's table. A visit from Miss Ching on another occasion, and her talk about the work on the mission field and the great need of salvation there, was greatly enjoyed, and proved a blessing to all. The open-air meetings have been continued throughout the winter months, the young people taking a bold stand in face of great opposition. Praise the Lord, too, for the way He has blessed the children's work. Quite a number have already given their hearts to the Lord, and almost every week fresh names are added to the register.

NINE NEW MEMBERS.

Canning Town (Pastor J. Robinson). "Feasting!" Such a word aptly describes experiences had of late, at Elim Hall, Bethell Avenue. A few weeks ago Pastor and Mrs. C. H. Coates paid a visit and related some of their experiences as missionaries in China. Owing to the predominant influence exercised by the great adversary, the Devil, in superstition, idolatry, and lawlessness, the work of the Lord's servants is considerably hindered, but as we heard, faith always triumphs. God never fails those who put their trust in Him. The time seemed to pass very quickly, and the end of the meeting came all too soon.

Pastors E. C. W. Boulton, and J. Smith visited this church recently. Memories of their messages will be greatly cherished by all present, as they were given under the inspiration of the Holy Spirit. Pastor Boulton, emphasised the need of An Enlarging Vision, and the necessity of sacrifice, and implicit obedience to Him, our Lord and Saviour, Jesus Christ.

Pastor J. Smith's message was based on the word Glory, differentiating between the glory of man, and the glory of the Lord. The London Crusader Choir recently paid a visit. The programme was as interesting as it was spiritual; scriptural recitations, testimonies, and beautiful selections of music were ably rendered by the Choir under the competent leadership of Mr. Douglas Gray. God's Word was ministered by a brother, who spoke on God's Righteousness and Judgment. Mr. Douglas Gray's fitting remarks were appreciated by all.

We pray God's blessing may rest upon the activities of the London Crusader Choir, as they minister from time to time, as we believe a great work is being done through their combined efforts for Him, our risen Lord.

Recently nine new members were given the right hand of fellowship. For such we thank God, and lift our voices in

praise and adoration to Him who doeth all things well.

MORE CONVERSIONS.

Brighton (Pastor W. Barton). During past months great blessing has been experienced at Elim Tabernacle, Union Street, through the ministry of Pastor and Mrs. Barton, numbers have increased at the Sunday evening Gospel service, and almost every week souls are being brought into the fold. The Bible studies held on Thursday evenings have also resulted in the salvation of souls.

Once a month on Saturday evening a Foursquare rally is held which is proving a source of blessing and encouragement to all.

Recently this church had the joy of welcoming Mr. and Mrs. Thomas from Mexico, and of hearing of their labours for the Lord in their part of the great vineyard. Members of the Sunday school were especially interested in this visit as, prior to the institution of the World Crusade Fund, they had elected to send the fruits of their monthly missionary collection to that particular mission.

A week's mission conducted by Pastor and Mrs. Greenway, of Worthing, was heartily enjoyed by all who attended the meetings, and they are sure of a very genuine welcome should they give the pleasure of another visit.

MANY SOULS SAVED.

Sheffield (Pastor H. W. Fardell). The assembly meeting at the Friends' Meeting House, Hartshead, are experiencing changes just now. With mutual regrets Pastor H. Kitching departed for Dundee, and many are the prayers of thanksgiving to our great God, for the many occasions on which thirsty souls have been refreshed under his faithful ministry. Recently Pastor W. L. Taylor of Huddersfield came and ministered. Again many hearts experienced a rich blessing. This was Pastor Taylor's first visit to the Sheffield assembly, and all were delighted to receive his ministry.

Pastor and Mrs. Fardell are at present in charge of the assembly. Many precious souls are experiencing the joy of passing from darkness into His most glorious light, believers rejoicing in the blessed truth so ably delivered. The open-air meetings are being well attended, especially by the Crusaders, all eager to tell the world of a precious Saviour.

GOOD BIBLE WORK.

Edinburgh (Pastor A. Longley). "Prayer changes things." Praise God, the saints at Elim Tabernacle, Dean Street, are living in the realisation of this truth. The weekly programme of meetings is a source of blessing and encouragement to all the members. Tuesday evening has been devoted especially to praying for revival, and as the people lay hold on God, the assurance is that times of refreshing shall come from the hand of the Lord.

At the Gospel meeting on a recent Sunday evening, the Spirit's presence was felt in the midst as the Word went forth with power. Pastor Longley made the way of salvation clear, and when the invitation to turn from darkness unto light

was given, another soul found salvation.

After the Gospel meeting the invitation to gather around the Lord's table was given to all who truly loved Him, thus enabling the friends who cannot worship in the morning to join in the love feast.

The Bible class is proving a splendid training ground for young Christians. On a recent Sunday, an address on Growing in Christ was given. The need was felt for even a closer walk with God than heretofore. The distinct line of demarcation between the fleeting things of time and those things which are eternal was much emphasised.

The banner of the Foursquare Gospel has been unfurled in the open-air. The district is needy, and many souls may be reached in this way who otherwise would not come under the sound of the Gospel. The conflict may be fierce, but with such a mighty Captain victory is secure.

SIXTY BORN AGAIN.

Nottingham (Pastor W. G. Channon). The saints worshipping at the City Temple, Halfax Place, are still praising God for His bountiful blessings. The annual fellowship meeting was held on a recent Tuesday evening, when the members gathered in goodly numbers to hear how the Lord had blessed. A truly happy time of fellowship was spent in the schoolroom, where tea was served by

a band of sisters and brothers. After the first sitting down Pastor Channon arranged a song service in the church, while the remaining members partook of tea. A brother and his daughter, a Cadet, sang a duet; also various other items were rendered by the members until 7.30 p.m., when the officers of the church gave the reports on their respective branches of work. It was glorious to note the progress of each. Membership numbers have increased, the financial statement was encouraging, souls have continued to find their Saviour, the Bible classes have grown in grace and numbers, and in the Sunday school much progress is revealed. The ministry of Mr. Frame at the Carlton church branch of our work has indeed received the smile and favour of God.

An invitation was recently given to born-again Christians, who desired to obey the Word and follow in their Master's footsteps all the way, to go through the waters of baptism. In response there were thirty-two candidates. The day commenced well in the presence and ministry of Mr. Polden of Bath, which was an inexpressible blessing. The evening worship commenced in true Foursquare fashion by a prayer meeting, when the saints poured out to the heavenly Father the burden of their



Pastor
W. G. Channon.

hearts; that men and women too should be brought from sin into that most marvellous light. The stately church was packed; the crowds of men and women, young and old, being eager to hear the Gospel as the power of God unto salvation.

The Crusaders, about 200 consecrated young lives eager to testify of the power of God, which saves and helps, expressed it in beautiful song. The Word was faithfully ministered by the Pastor in the power of the Holy Ghost, the text being Ephesians ii. 1. Truly God heard,

faithfully He answered. Eighteen precious souls found life, after which the Pastor immersed those who had expressed their desire for this. During the past month over sixty have been born again, and on a recent Sunday twenty-eight new members were received into fellowship.

The Old Account was Settled Long Ago

F.M.G.

F. M. GRAHAM.

1. There was a time on earth, When in the book of heav'n An old account was standing
 My name was at the top, And many things below, I went un- to the keeper,
 2. The old account was large, And growing ev'ry day, For I was always sinning,
 But when I look'd ahead, And saw such pain and woe, I said that I would settle
 3. When at the judgment bar, I stand before my King, And He the book will open
 Then will my heart be glad, While tears of joy will flow Because I had it settled
 4. When in that happy home, My Saviour's home above, I'll sing redemption's story,
 I'll not forget that book, With pag-es white as snow, Be-cause I came and settled,
 5. O sinner seek the Lord, Re-pent of all your sin, For thus He has commanded,
 And then if you should live, A hundred years below, Up there you'll not regret it,

1st time only. 2nd time. CHORUS.

For sins yet un-for-giv'n; And settled long a-go.
 And ne-ver tried to pay; I settled long a-go.
 He can-not find a thing; And settled long a-go
 And praise Him for His love; And settled long a-go } Long a - go,
 If you would en-ter in; You settled long a-go. } Down on my knees,

Long a - go, (I set-tled it all), Yes, the old account was settled long a -

go; (Hal - le - lu - jah!) And the re-cord's clear to - day, For He

wash'd my sins a-way, When the old account was settled long a - go.

Not Can God? but God Can

Bible Study Helps

THE VOICE OF GOD.

1. Seeking (Gen. iii. 8, 9; Luke xix. 10).
2. Convicting and converting (Acts ix. 4-6; John x. 27).
3. Illuminating (Gen. i. 3 with II. Cor. iv. 6; Eph. v. 14).
4. Counselling (Matt. xvii. 5; II. Peter i. 17, 18; Isaiah ix. 6; i. 18; Psa. lxxiii. 24).
5. Calling (Isaiah vi. 8; John x. 3, 4; Matt. iv. 19, 20).
6. Commanding (Isaiah xl. 6-8; Mark xvi. 15; Matt. xxviii. 18-20).
7. Consoling (Rev. xxi. 3, 4 with vii. 17; Isaiah xxxv. 10).
8. Warning (Heb. xii. 25, 26, also iv. 7).
9. In consummation (Matt. xxvii. 50; see John xix. 30; Rev. xvi. 17; xxi. 6).

"WHAT MANNER?"

1. "What manner of Man is this?" (Luke viii. 25; iv. 22; John vii. 46; Matt. xiv. 33; xvi. 15, 16).
2. "What manner of love" (I. John in. 1; John iii. 16; xiii. 1; I. John iv. 10; Rom. v. 8).
3. "What manner of spirit" (Luke ix. 55; Psalm xxxiv. 18; Isaiah lxvii. 2; lviii. 15; Matt. v. 3; II. Tim. i. 7; Eph. i. 17).
4. "What manner of communications?" (Luke xxiv. 17; Mal. iii. 16, 17; Eph. v. 19; iv. 15; I. Peter ii. 1).
5. "What manner of saying is this?" (John vii. 36; Isaiah lv. 6; John xiv. 6; Luke xiii. 24-27; Prov. i. 24, 25, 28).
6. "What manner of persons ought ye to be?" (II. Peter in. 11, 14; Titus ii. 13, 14; Luke xii. 35-37).

THANKSGIVING.

(Psalm ciii.)

- I. Personal Benefits (vv. 3-5).
 1. "Forgiveth all thine iniquities" (v. 3).
 2. "Healeth all thy diseases" (v. 3).
 3. "Redeemeth thy life from destruction" (ver. 4).
 4. "Crowneth thee with lovingkindness" (ver. 4).
 5. "Satisfieth thy mouth with good things" (ver. 5).
- II. General Benefits (vv. 6-19).
 1. "Executeth righteousness and judgment" (ver. 6).
 2. Patient with all His children (vv. 7-18).
 3. Will establish His kingdom on earth (ver. 19).
- III. Heavenly Hosts Unite in Thanksgiving (vv. 20-22).
 1. The angels of the Lord (ver. 20).
 2. The host of His ministers (ver. 21).
 3. The works in all of His dominion (ver. 22).



ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



Hastings. Recently a band of Crusaders from Beckley paid us a visit, and a rich time of blessing resulted. Every one of the young people is on fire for God, and their ministry was both enjoyed and appreciated by all who gathered on this occasion.—E.M.G.

Leicester. We thank God for the blessings He is bestowing on the Crusader branch in Leicester. A number of young people have expressed their desire to be enrolled as members, thus adding to our numbers. Some of these are young converts, saved recently at the church services. About a fortnight ago a young man came to our Crusader meeting for the first time, and at the close of the service came right out for Jesus. The Crusader choir formed and conducted by Mr. Farmiloe helps the Gospel service on Sunday evening by singing bright Gospel pieces, also occasionally taking the entire service to the enjoyment of all.

Lytham. Recently the Mount Olivet Crusaders of Lytham illustrated the Gospel with a model ship, and entitled it "The Gospel Ship." The ship was built up gradually as each illustration was given, until it stood complete with masts and sails, etc. The church was full to overflowing, and souls were uplifted by the messages in song and rhyme.

A special song service was also given recently by the Crusaders under the able leadership of Mr. Birtwhistle. The Crusaders rose splendidly to the occasion, and rendered several choir pieces with beautiful harmony. This proved another time of great blessing.

Sheffield. We rejoice at Sheffield for a band of young people who are one hundred per cent for God. "God's best for us—Our best for God," has truly been our motto. Testimony, song, and messages full of truth and light are being given regularly by brethren and sisters, who are anxious to put in a word for the Master. Attendances are well over one hundred every week. Our prayer meetings are well attended. What a grand experience for our young people, to draw from Heaven's storehouse, and receive a bountiful supply from our great Jehovah. The Crusader brethren recently gave a service when the meeting was thrown open for adults. All enjoyed the meeting, of course. The sister Crusaders are going to beat the brethren, so they say, but as competition is good in

business so is zest and zeal in the service of Him whose work of love we are all pleased to perform.—H.F.

Islington. A very happy and profitable evening was spent recently on the occasion of a visit from the Hornsey Crusaders. The words of the Master, "Freely ye have received, freely give," were indeed put into effect by those contributing to the programme, and we praise God for so many young lives laid on the altar of God in loving service.

The two messages entitled "Fear not," and "Jehovah-Jireh" were tried and proven in the lives of the brothers who delivered them, and God blessed His Word to our hearts; also a recitation given by a sister Crusader. A piece entitled "Keep Singing," sung by five of the brethren, testified of the new song ringing in the heart. Last but not least was a conversation in a "railway compartment," giving a very instructive lesson to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and to lead another soul to the knowledge of salvation.

The time passed all too swiftly, and the ministry of our neighbouring Crusaders came to an end, but the blessing of God on their efforts for Him abideth.

Skinning the Wire

I was in Washington some time ago, riding on a street car. It was one of those cars with an underground trolley. I observed that the motorman could easily make that car go slowly or fast. When we came to a cross street I noticed that by a touch of the handle the car would almost stop, and yet would not quite stop, but just go creeping along like a snail. Then all at once the motorman would touch the handle again, and the car would go almost at the rate of a mile a minute. And I got curious to know how the thing was done. I said to myself, "I can't see how it is that if he touches that wire at all he does not get all the power that there is in the powerhouse." and so I ventured to go out on the platform and ask him.

"Why," he said, "when I squeeze this handle I open the mouth that grips the trolley. When I want to go slow, I open the mouth that grips the trolley, and it just touches it. When I want to go fast it turns loose and grips the

trolley, and gets all the power in the power house. We call the first 'skinning the wire.'"

I said to myself, I have got two thousand members in my church who are just "skinning the wire." They never have done anything but "skin the wire." And you know that just about nine-tenths of our churches—and I say this with intense sadness in my heart—nine-tenths of the churches in this country are "skinning the wire."

But there is the power-house; all the power of heaven is there and it is at our disposal, if we will only grip the wire with the trolley of faith. The trouble is our faith is so weak that it just "skins the wire."

Simplicity

Among the most profound books in the New Testament is the Gospel of John, and yet it is told in the simplest of language. A Greek student usually begins with John. Christ never employed complex terms, and yet the depth of His simplest parables has never been fathomed. Rev. May, of Scotland, said a couple of years ago in Canada, "True maturity is to be childlike. Simplicity is the last thing we ever attain in life." Dr. Leander Keyser, one of America's staunchest defenders of the faith, says, "Preaching need not be juvenile and rudimentary in order to be clear. The great vital themes of the Gospel are capable of simple treatment. Do not try to be profound and erudite; try, rather, to be understood by all. Much so-called 'deep' preaching is only obscure; often verbose and bombastic. Murky water always looks deep, though it may be very shallow."

Someone heard Spurgeon preach and was struck with the simplicity of his message. The listener remarked, "Why, I could preach as good as he does." A critic advanced the remark that he could not come within a thousand miles of doing that, and probably stated the truth.

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 the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

PILGRIM POSERS.

- (1) Find and write down from the first page of the book of Genesis the name of the man who wrote it (King James Version).
- (2) In which verse in the middle of the 24th chapter of Luke does our Lord shew that the writer of Genesis was a prophet inspired by the Holy Spirit?
- (3) Give the numbers of two verses at the end of II. Timothy iii. which shew that the Apostle Paul believed the same.
- (4) Give the number of a verse at the end of II. Peter i. which shews that the Apostle Peter believed the same.

(5) Give the number of a verse near the end of Revelation xxii. in which the Apostle John pronounces judgment on those who teach differently to this.

In Questions (2) to (5) verse numbers only are wanted.

Solutions should arrive by first post Monday, May 1st.

SOLUTION OF CROSSWORD, APRIL 14th.

Answer: Romans iv. 20.

Across: 3. Strong; 5. God; 7. Staggered; 10. Promise.

Down: 2. God; 4. Glory; 6. Unbelief; 8. Through; 9. Giving.

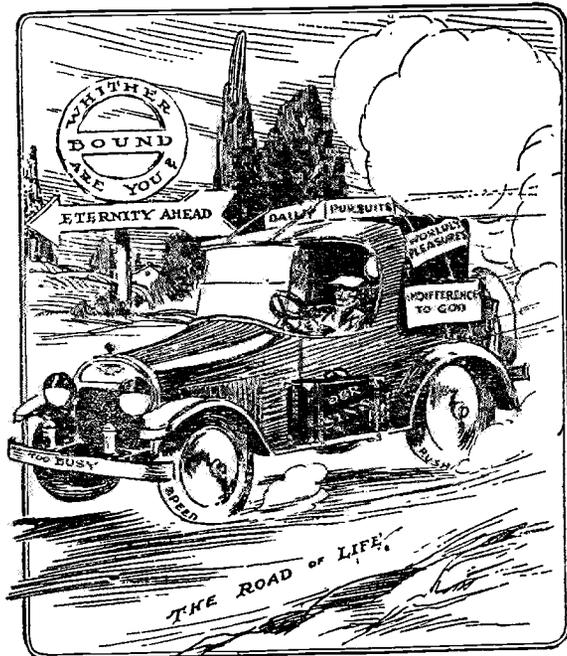
Correct solutions were received from: Joan Bradford; Gladys Clark; Robert Davies; Vera Dawe; Dily's V. Hale; George Hesling; Arthur Holmes; Peggy Howard; Mary Hurst; Joe McClenaghan; Helen M. Main; Huldah Morris; Mary Noble; Francis H. Painter; Patty Rogers; Kezia Sheldon; Sidney Ulyett; Irene Walker; Dennis Wilkinson.

Whither Bound?

A FRIEND confided to me that in his youth he was utterly indifferent as to God's Word and his future, till one day a young Irish preacher came to the town where he lived, and in the course of his preaching repeatedly urged upon his hearers the question:

"WHITHER BOUND" ARE YOU?

So insistent was he in this, that the question fastened



itself upon my friend's mind; nor could he shake it off until he honestly opened his heart to the Saviour of sinners. To you also, my reader, let me ask—and do consider it well—WHITHER ARE YOU BOUND?

For the Devil so manages to fill people's daily life, not only with lawful pursuits, but especially with pleasures and various ambitious aims, so engrossing many as to leave no time nor inclination to consider the end

thereof and the eternity beyond. It often requires, therefore, some intervention of sore disappointments, or sorrow, or physical affliction to awaken the soul to the eternal issues of this life. Is it not too short, and death too near, to leave the most important question unsettled—"Whither am I bound?"

O friend, be honest before God, and ask yourself "Whither am I bound?"

I have recently spoken at ten funerals (some weeks apart) in the same house. In one case it was a joy to say with confidence that the dear Christian woman whose body was before us, was now "at home with the Lord." In sad contrast to this was the funeral of an ungodly man who had gone on in sin, and finally, in one of his debauches, had taken his own life.—No joy, no comfort here, but the terrible outlook of an eternal separation from God as the self-chosen prospect of the ungodly, who say to God, "We will have none of Thy counsels."

None of us know what a day may bring forth. How often life comes to an unexpected end! Even to-day you may be called away from this world.—Then what?

Last summer, at a funeral which I attended, the speaker dwelt upon the fact that it is not the physical pain of dying that is feared so much as what comes after death, for "it is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). Every man has, in his own conscience at least, some realisation that he must answer to God for his sins, as it is written in the Book of Truth, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. xiv. 11, 12).

But, note it well, God does not take pleasure in the death of the sinner. Nay, He pleads with him to turn from his evil ways and live; and whosoever turns sincerely to God in confession of sin will find mercy. Indeed, the very God against whom we have sinned, has Himself provided a Saviour! In wonderful grace He has given His own Son—sent Him here to become through His death the Saviour of all them that put their trust in Him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

Every faithful preacher of the Gospel warns of the judgment to come, and entreats men to come to the Saviour to receive forgiveness of sins. To Him, dear reader, we affectionately invite you.—F.L.F.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 10th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

CUMBERLAND, Silloth—Comfortable, homely apartments, board optional; board 25/- per week each, two or more sharing, till June, 30/- each July and August. Elim assembly. Mrs. Cameron, 13, New Street. B1309

HASTINGS—Homely and comfortable board residence, 35/-; bed and breakfast 21/-, good food and attendance. Mrs. Baines, 10, Quarry Terrace. B1285

HERNE BAY—Comfortable apartments, clean, cooking and attendance, quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B371

HOVE—Rest House, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts, near sea, with or without board. Mrs. Andrews, "Malmains," 37, Marmion Road. B1260

HOVE—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St Catherine's Terrace, Kingsway. B1276

HOVE—Board-residence; quiet, comfortable and homely, few minutes' sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Etroll Road, West Hove, Sussex. B114

HOVE, Sussex—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops; moderate charges. Mrs. Baker, 247, Portland Road. B1114

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elm," St Martin's Avenue, Shanklin, I.O.W. B1305

LONDON—Superior accommodation, select district, near buses and trams; bed and breakfast from 4/-; recommended by eminent pastors. Mrs. Robinson 14 Westbourne Square Hyde Park Aberron 3547. B1310

LONDON, 39, Holland Park Avenue, W.11, Park 7858; personally recommended, most comfortable accommodation, quiet, overlooking gardens, excellent food and attention, close Kensington Temple and ten minutes West End. B1311

SHANKLIN—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine, quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1272

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

FOR SALE—Possession freehold, detached house, 2 reception, 4 bedrooms, kitchen, bath; modern drainage, gas, Company's water, 63ft. frontage, 220 depth; sheds, fruit trees; 1 minute bus. Sivanan, Spencers Wood, Reading. B1307

TO LET—Three unfurnished rooms re-decorated, every convenience; electric light, gas, cooker, own meters, near Clapham Common, west side. Quiet house (Methodist), moderate rent. Apply "Elim Evangel" Office, Box 268. B1319

SITUATIONS VACANT.

WANTED a married couple, gardener to have full knowledge of flowers-fruit. No vegetables grown, 3 small glass houses with carnations, roses, etc. Wife to understand plain cooking and housework; another helper kept. Foursquare gospel home. Reply fully by letter stating qualifications, etc., Pastor Newby, Armadale, Kingsgate, Thanet. B1316

PROFESSIONAL.

MELODIES harmonised, transpositions, arrangements and music set to words. "Emmanuel," Sea View Road, Southchurch, Southend-on-Sea. B1315

BIRTHS.

JENNINGS—On April 10th, to Mr. & Mrs. Jennings, of Southport assembly, the gift of a daughter, Barbara. B1318

LE PREVOST—To Mr. & Mrs. A. E. Le Prevost, of Vazon, Guernsey, the gift of a daughter.

MORRIS—To Pastor & Mrs. I. Morris, at Rorhester; the gift of a son.

QUEREPEL—To Mr. & Mrs. F. Querepel, of Vazon, Guernsey; the gift of a daughter.

WITH CHRIST.

GUY—On March 17th, Frank Graham Guy, member of Elm Church, Worthing. Funeral conducted by Pastor H. W. Greenway.

HANSON—On April 8th, Mr. Ben Hanson, age 56, of Huddersfield. Funeral conducted by Pastor W. L. Taylor.

WATERHOUSE—On April 7th, Mr. Willie Waterhouse, age 52 years, member of Southport assembly. Funeral conducted by Pastor W. J. Hilliard. B1317

Foursquare Books

Healing Rays

BY

Principal **GEORGE JEFFREYS**

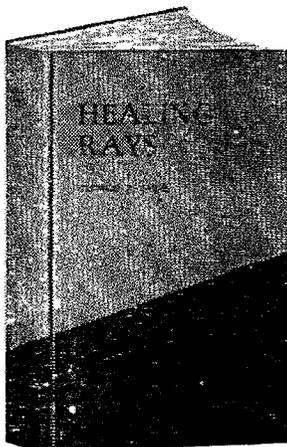
You must read this book to really understand the wonderful truth of Divine health and healing

Cloth Boards, 3/6

(by post 4/-)

Edition de luxe, 7/6

(by post 8/-)



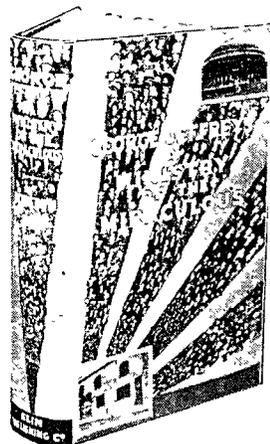
George Jeffreys— A Ministry of the Miraculous

By **E. C. W. BOULTON**

A thrilling account of the birth and growth of the Film Work. 400 pages and 400 photos in addition makes it worth double the price.

Cloth Boards, with two-colour jacket, 6/-

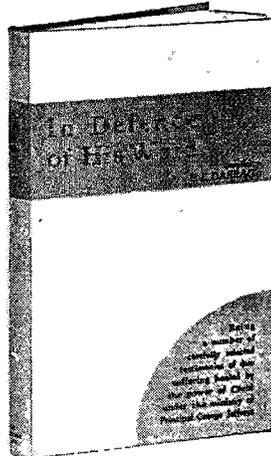
(by post 7/9).



In Defence of His Word

compiled by R. E. Darragh full of incontrovertible proof that the healing power of Christ is still on earth. The book is beautifully printed on art paper and contains numerous portraits and illustrations. It is bound in strong cloth boards as becometh such a subject.

3/- net (by post 3/6)



The Miraculous Foursquare Gospel

VOL. I—DOCTRINAL

VOL. II—SUPERNATURAL

BY

Principal **GEORGE JEFFREYS**

Illustrated and with Questions and Answers.

In cloth boards, with 3-colour jacket, 2/6 each

(by post 2/10)

In 3-colour paper covers, 1/6 each

(by post 1/9).



Spiritual *This new and important book now ready!*

Gifts in the Church

By W. G. HATHAWAY (Editor of "The Elim Evangel")

Pastor E. J. PHILLIPS says—

We have read nothing else so clear or helpful on the gifts of the Holy Spirit and we trust that this book will have the wide circulation that the subject demands.

CONTENTS.

Introduction - Spiritual Gifts Defined - The Purpose of the Gifts - The Word of Wisdom and the Word of Knowledge - Faith: Discerning of Spirits - Gifts of Healing and Working of Miracles - The Gift of Prophecy - The Gift of Tongues and the Interpretation of Tongues - False Gifts and Manifestations - Difficulties Dealt With - Objections Answered.

1s. 6d.

(by post 1s. 9d.)

**ELIM PUBLISHING CO.,
LTD.,**

*Park Crescent - Clapham Park
London - S.W. 4.*

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

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. XIV., No. 17

APRIL 28, 1933

Twopence

FOURSQUARE

REVIVAL SCENES IN THE ROYAL ALBERT HALL

For the eighth year in succession Principal George Jeffreys conducted the annual Foursquare Gospel Demonstration in the world's most famous hall. There was intense revival fervour at the three gigantic services on Easter Monday. People began to queue up from seven o'clock in the morning and when the doors were thrown open the vast auditorium was packed from floor to roof. One hundred and thirty-one conversions were recorded, many miracles of healing, and over one hundred were baptised. The "Daily Express," dated April 18th, reporting the services, said, "Three times ten thousand people assembled in the Albert Hall yesterday. Ten thousand came in the morning, ten thousand in the afternoon, and ten thousand at night. Of those who testified seventy-two acknowledged cures from cancer and malignant growths; twenty had been cripples; seventeen had been blind; seventy had been afflicted with stiff muscles or useless limbs; eighteen had been deaf."

DON'T MISS NEXT WEEK'S
SPECIAL DEMONSTRATION NUMBER
OF THE "ELIM EVANGEL."

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

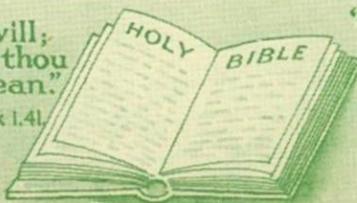
COMING KING

"I
will
come
again."

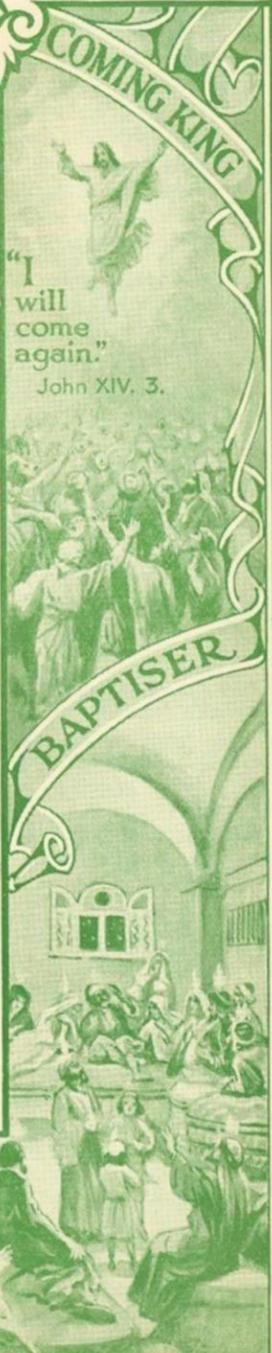
John XIV. 3.

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. XIV.

April 28, 1933

No. 17

CONTENTS.

Jesus is Coming	257
Principal George Jeffreys at Bradford . .	258
God's Russian	260
A Striking Conversion of Moody's Day .	261
Concise Comments and Interesting Items	262
Family Altar	263
Editorial	264
Treasures of Darkness	264
Reconciliation	265
Waiting on God	267
Foursquare Fires Still Burning	268
Music: The Old Account was Settled . .	270
Bible Study Helps	270
Elim Crusader Page	271
Children's Bible Educator	272

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

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

SUMMER BIBLE SCHOOLS

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

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

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

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

PRELIMINARY ANNOUNCEMENTS.

London Whitsuntide Convention

Whit-Sunday, June 4 to Thursday, June 8

Foursquare Gospel Demonstration in the CRYSTAL PALACE

to be conducted by Principal GEORGE JEFFREYS on SEPTEMBER 2. BOOK THE DATE!

Principal George Jeffreys' South Coast Tour

(see map below)

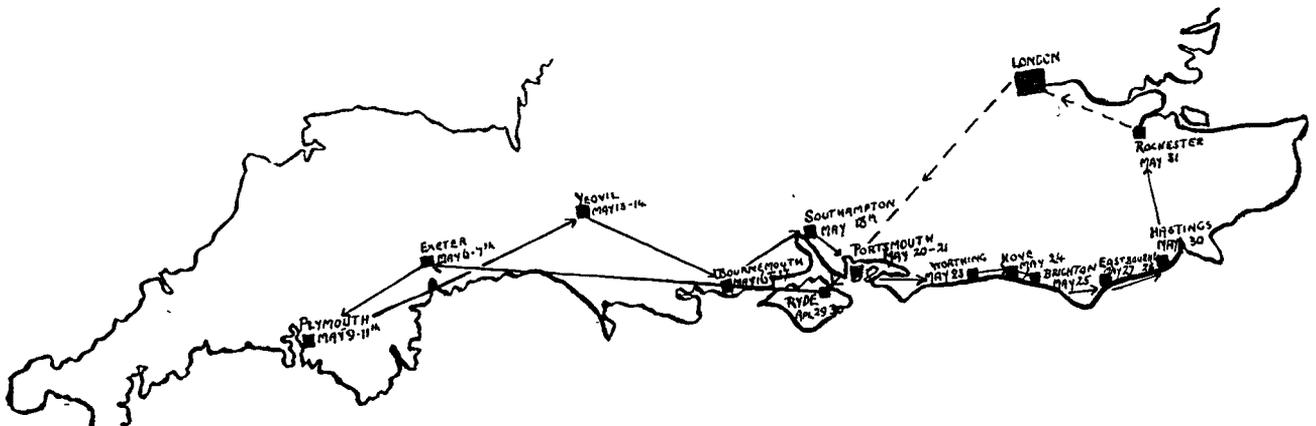
- RYDE.** April 29, 30. Elim Tabernacle, Warwick Street Sat., 7.30. Sun., 11, 3, 6.30
- EXETER.** May 6, 7. Elim Tabernacle, Paris Street Opening services, Sat., 7.30. Sun., 11, 3, 6.30.
- PLYMOUTH.** May 9, 10, 11. Elim Tabernacle, Rendle Street Tues., 7.30 Wed., 3, 7.30. Thurs., 7.30.
- YEovil.** May 13, 14. Foursquare Gospel Church, Southville. Sat., 7.30. Sun., 11, 3, 6.30.
- BOURNEMOUTH.** May 16, 17. Elim Tabernacle, Victoria Place, Springbourne. Tues., 7.30. Wed., 3, 7.30.
- SOUTHAMPTON.** May 18. Elim Tabernacle, Park Road, Freemantle. Thurs., 3, 7.30.
- PORTSMOUTH.** May 20, 21. Elim Tabernacle, Arundel Street, Southsea. Sat. 7.30. Sun., 11, 3, 6.30.
- WORTHING.** May 23. Elim Tabernacle, Grosvenor Road. Tues., 7.30.
- HOVE.** May 24. Elim Tabernacle, Portland Road. Wed., 7.30.
- BRIGHTON.** May 25. Elim Tabernacle Union Street. Thurs., 7.30.
- EASTBOURNE.** May 27, 28. Elim Tabernacle, Hartfield Road. Sat., 7.30 Sun., 11, 3, 6.30.
- HASTINGS.** May 30. Central Hall, Bank Buildings. Tues., 7.30.
- ROCHESTER.** May 31. Elim Tabernacle, Star Hill. Wed., 7.30.

WATCH THESE DATES

- BRIGHTON.** April 23-30. Elim Tabernacle, Union Street, (The Lanes). Campaign by the Revival Party. Sundays, 11 and 6.30. Every week-night, 7.30. Wednesday afternoon, 3.
- BRIGHTON.** Aug. 6-13. Annual Convention. Speakers include Principal George Jeffreys and the Revival Party. (See also HOVE HOLIDAY HOME.)
- HOVE HOLIDAY HOME.** July 28th to September 8th. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.
- KENSINGTON.** Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.
- RYE HOUSE.** April 23-May 7. Salisbury Road Hall. Campaign by Miss M. Pownall.

Principal GEORGE JEFFREYS' SOUTH COAST TOUR

See Editorial on page 264. For times of meetings see above.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 17

APRIL 28, 1933

Fridays, Twopence

Jesus is Coming

YES, the second advent of Christ is a fact, a glorious, indisputable fact. By an overwhelming array of unimpeachable witnesses it can be established that He is coming again.

1. We have the testimony of the Lord Himself. "I go to prepare a place for you . . . I will come again, and receive you unto Myself" (John xiv. 2, 3). "I will see you again, and your heart shall rejoice" (John xvi. 22). "Surely I come quickly" (Rev. xxii. 20).

2. The testimony of His angels. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

3. The testimony of the Holy Ghost through

THE APOSTLES.

"Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). "For yet a little while, and He that shall come, will come, and will not tarry" (Heb. x. 37). "The coming of the Lord draweth nigh" (James v. 8).

There is but one of Paul's epistles which does not speak of the coming of the Lord for His saints. Throughout the epistles it is held up as the comforting hope of every saint individually and of the Church collectively.

"Our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). "Waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23). "Waiting for the coming of our Lord Jesus Christ" (I. Cor. i. 7). "Looking for Christ" (II. Thess. iii. 5). "To wait for His Son from heaven, whom He raised from the dead, even Jesus" (I. Thess. i. 10).

Concerning the Book of Revelation, Herder thus writes: "There is but one voice in it, through all its epistles, seals, trumpets, signs and prayers, namely, The Lord is coming!"

Rev. D. T. Taylor, commenting on this same book, says, "Maranatha rings through its chapters like echoes among the hills. Epiphany opens and closes its pages. 'Behold, He cometh!' starts the apocalyptic strain, and 'Come quickly!' ends it. Herder

might have added that in all the New Testament there sounds out that one voice. It is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that one verse in every twenty-five makes direct reference to that last grand, mighty

PRESENCE OF CHRIST ON EARTH.

"The New Testament contains 7,950 verses. The appearing of Jesus, and the events connected therewith, are therefore made mention of in just 318 verses. This is fully four per cent of the entire book. Four per cent announcing the advent, the resurrection, and the eternal age!

"Thus on each and every page, in each chapter (or in such ratio), there echoes the one voice of which Herder speaks. Once in a page this neglected doctrine is thrust before the eyes of the Church. Every page rings out, 'Behold, He cometh!' Every page sounds this warning to the sinner, this comfort to the saint. As often as there are pages does the Holy Spirit point onward to the everlasting joy, and upward to the returning Bridegroom and King. 'He is a guilty soul,' wrote Wesley, 'who seeks to hinder any saint from hearing this one voice.' How solemn the thought!

"The fulness of all prayer, the cry of the centuries of His absence, the consummation of all sacred hopes, the last thought with which the soul is capable of harking into the future, and ending in realisation the yearning of all martyrs, the

FOND ANTICIPATIONS

of the whole Church of God, living or dead—all are summed up in that universal, that solemn prayer, 'Thy kingdom come: come, Lord Jesus.'

"Who that has ever looked carefully into the subject, but has been struck with the towering prominence which the Scriptures everywhere assign to the coming again of the Lord Jesus? The New Testament has more references to this particular topic than it has pages. Of all the nearly eight thousand verses of which it is composed, one out of every twenty-five points forward with eager gesture to the appearing again of the Lord Jesus. Again and again it is set

forth as the great hope of the Church. There is not a Christian grace or virtue for the enforcement of which appeal is not made to it. Nor is there another subject upon which more stress is laid in all the Word of God. To many, indeed, it is anything but welcome. There are

EVEN PROFESSING CHRISTIANS

who would rather not hear about it, and who, if they could have their way, would erase it from the creed, and silence all preaching concerning it. But the

religion of such is much aside from the Scriptures, and occasion is urgent for them to bestir themselves to re-examine and relay their foundations. Christian faith and hope have no outcome but in the glorious Apocalypse of Jesus. And only when we come to understand that the coming again of Christ is the fulfilment of the things described in this book can we appreciate why so much is referred to that coming, and why the venerable apostle should here, at the end of this book, bow his hoary head, and write his solemn "Amen. Even so, come, Lord Jesus."

Principal George Jeffreys at Bradford

Remarkable Scenes at Meeting.

TO-NIGHT I have been sent to record my candid impressions of what is perhaps the most startling religious movement of this jazz age.

The magnetic spell of Principal George Jeffreys and his Foursquare Revival Party had crowded the Southend Hall, off Leeds Road, with people of all classes, and a small fleet of luxury cars parked outside the hall testified to the widespread appeal made

By **ROBERT W. REID** (*Special Correspondent*)

Then the Principal himself took charge and swept his audience off its feet with his fire and zeal as he justified Divine healing, finally calling upon those who wanted a touch of bodily healing to rise in their places, warning them first that healing might not be instantaneous, but gradual.

As he spoke, one after another—men and women, boys and girls—stood to their feet, and the softly sung "Breathe on me, Breath of God" swept away all that tinge of jazziness which had characterised the earlier proceedings.

TESTIMONIES OF HEALING.

And now came the great moment for which everybody had been waiting—the public testimonies of healing.

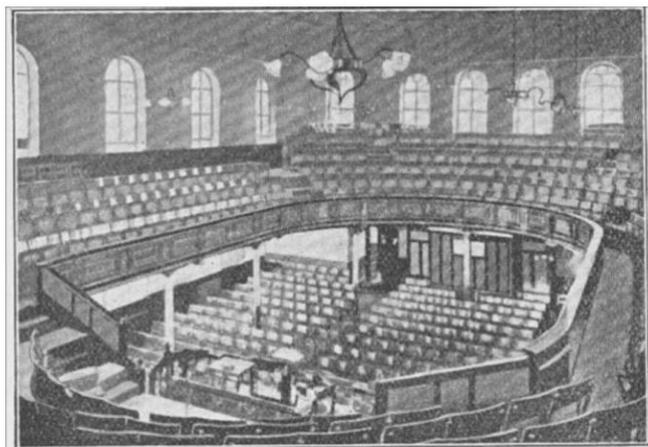
At the invitation of Principal Jeffreys people came from all parts of the hall, between thirty and forty of them, to tell of the miracles which had happened to them. Some of them, carried away by the emotion of the moment, shouted out in their joy as they told of releases from years of physical misery.

There was a man who said he had gone to a meeting some years ago a helpless, hopeless cripple, who had had to be carried there. Last night he stood like a Guardsman before the Communion rail, still flushed with the wonder of a miraculous recovery. There were women who spoke of cancer cures, tumours which disappeared, neuritis, and rheumatism banished after years of agony.

Internal displacements, fits, insomnia, burst eardrums, asthma, head pains, abdominal disorders—they came one after another to relate their cures, and the congregation stood on their seats and craned their necks to witness everything and to catch every word from between thirty and forty people who had baffled medical and surgical science—cured by faith in God.—*Yorkshire Observer*, March 31st, 1933.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
 Work in General: Cricklewood, £1 10s.
 New Buildings Fund: Bournemouth (A.W.W.), 2/6; Nottingham Crusader £1.
 Elim Foreign Missions: Torquay (designated), 10/-; Guernsey, 1/3; Bermondsey sister (designated), 10/-.



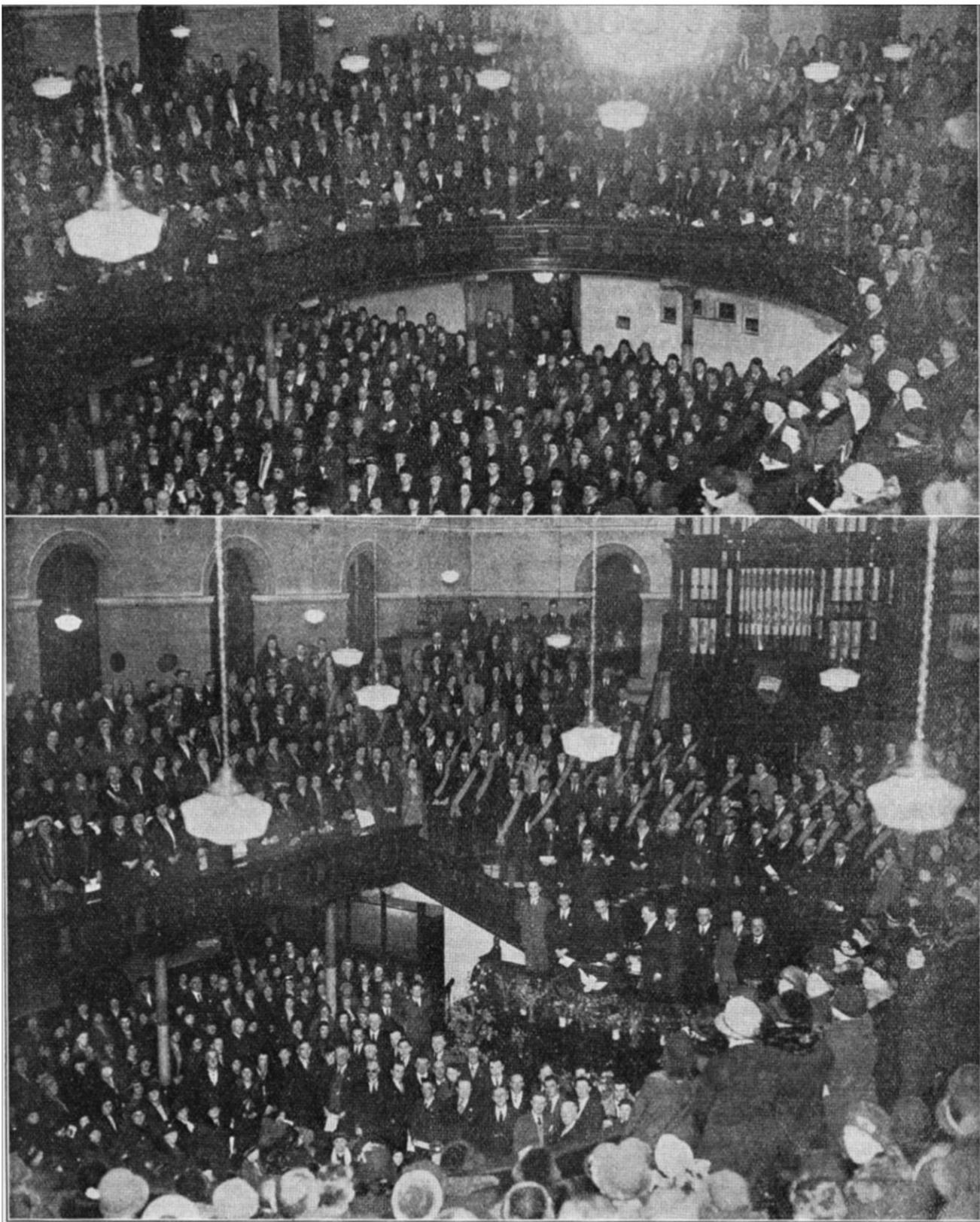
Interior of the new Elim Tabernacle at Bradford.

by this forceful personality, who can handle a huge congregation as adroitly as a great conductor with an orchestra, making them respond to his every mood.

FLOWER-DECKED ROSTRUM.

Inside the hall when I arrived an energetic young man was dominating the proceedings from the flower-decked rostrum, leading the audience through a hymn which would have made a perfect waltz tune—and was sung as such, in fact—and which had been run through first by another young revivalist playing a grand piano.

Principal Jeffreys remained in the background for the time being—through hymns punctuated by forests of hands which shot up at intervals at the instigation of the "leader," and through prayers which had a continuous rumbling undercurrent of ecstatic exclamations from the bowed figures in the body of the hall.



THE SOUTHEND HALL, BRADFORD.

This fine hall has now become a permanent Elm Foursquare Gospel Tabernacle. Principal George Jeffreys and his Revival Party conducted two weeks' opening services in it amid scenes of intense revival fervour. The building was packed with about 1,600 people and crowds were unable to get in. About 500 professed salvation and miracles of healing were wrought.

That Golden Key—Faith

By W. A. NEWBERRY

TO the average man of the world, who is, generally speaking, steeped in materialism, the faith of the Christian is something that savours of superstition, or, at the very least, a blind trust based on ignorance. But, according to the unknown yet inspired writer to the Hebrews, faith is "the substantiating of things hoped for, the evidence of things not seen."

Note, faith is not based upon ignorance, tradition, or doubtful experience, but on the Word of God Himself. Therefore in essence faith consists in receiving what God has revealed, and, believing it, being led on through obedience to activity. Now this faith, as in the things material, can be substantiated or proved by practical experiment. God says to man, "If thou wilt believe, thou shalt then see," but man insists, "Let me see first, then I will believe," thereby ignoring faith, which is the key placed in the

hand of his God that will open wide the door to every experience. For the Lord Jesus Christ, when about to heal the afflicted, invariably exclaimed, "Thy faith hath made thee whole."

Sometimes faith is confused with self-reliance, but true faith is reliance upon God, upon the infallible Creator, not on the creature, as seen in the example of that long line of men and women of faith recorded in brief in Hebrews xi., for they believed God's word, and followed His directing, irrespective of what they themselves thought, and oft against their own reasonings (Isaiah lv. 8, 9). Blessed faith, that gives the Christian sure hope of the future, a ray of light piercing mystery, a spiritual assurance of the unknown eternity; it blesses man, and exalts man's Saviour (John xx. 29). Let all therefore place within the hand of God, for mutual co-operation, that golden key of wonderful possibilities—faith.

God's Russian

By ELIZABETH BOWMAN

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—Isaiah lix. 19.

ONE of the most remarkable occurrences in our generation is God's preparation of one individual to produce positive evidence that would completely undermine all Biblical criticism, and bring atheism toppling to the ground wherever honest, thinking people will face the facts. More startling still is the fact that this individual is a converted Russian infidel. At the very time when organised atheism was laying its plan to get control of Russia, and make use of its vast resources to sow the seeds of atheism in every nation of the earth, God was preparing His Russian—

IVAN PANIN

—to bring forth scientific evidence of the verbal and plenary inspiration of the Scriptures in the original languages" (Dr. Keith Brooks).

The successors of Goliath of Gath are again rampant upon the earth, and each great head is encased in a brazen helmet forged by the consensus of the "wisdom of this world," which is "foolishness with God."

These mental giants also love to mock God, His Word, and His people. They take great pleasure in telling believers that the last twelve verses of Mark's Gospel and the eighth chapter of John's Gospel are interpolations, and that it is not true, that "these signs shall follow them that believe; in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." By their repudiation of these words of the Lord Jesus, critical scholars have deprived the Church of her faith in the presence and power of the Lord.

To meet this emergency God has called Dr. Ivan Panin, brilliant scholar and mathematician, and has diverted his mind into channels of complex, intricate computation, until He has developed a living comptometer. To this champion of the Word of God, who is also a literary genius, expert in Hebrew and Greek, God has revealed

A HIDDEN NUMERIC SYSTEM

which provides a check for every word, yea, every letter in the Word of God in the two original languages in which it was given.

From the first word of Genesis to the last word of Revelation the words of God are strung like priceless pearls upon the silken cords of His own numeric system. No word or letter can be dropped without spoiling the design; no word or even letter can be added without disarranging the pattern.

Dr. Panin flings the challenge to the scholarship of the world: that no human being can write a paragraph of 300 words as the whole sixty-six books of the Bible have been written. The authors of these books were men of various mental powers, ranging from shepherds, like Amos, to men of giant mentality like Solomon, Daniel, Isaiah and Paul. The Word of God is a combination of law, history, poetry, prophecy, parable and pure logic, yet all these various phases penned by men of different training and unequal mentality are woven in intricate design by the great Author of the Book—Almighty God!

Dr. Panin has held an enviable position as literary critic at a munificent salary, but he has given up his place among the scholars of the world, and is devoting his life to the indisputable proof of the Divine inspiration of the Word of God.

The doctrine of the Divine authority of the Scriptures has always been sustained by the proofs from fulfilled prophecy, from the inexhaustible depths of truth revealed, from its matchless power over the lives of men, from its indestructibility, and from the testimony of Jesus Christ, the Son of God. Many, however, have been wont to waive these lines of evidence aside as unscientific.

To-day, Dr. Ivan Panin offers scientific proof, convincing to any open-minded scholar, that the Bible could not have been produced by the uninspired mind of man.

Dr. Panin's marvellous discovery is of the utmost importance to

THE FOURSQUARE GOSPEL MOVEMENT,

as he proves beyond the shadow of a doubt that the last twelve verses of the Gospel of Mark are from the hand of God. Of this disputed portion of the Scripture, he says: "As the matter now stands, the last twelve verses of Mark are now only tolerated in the New Testament by professional critical scholarship. If some New Testament students still hold to the genuineness of these verses, it is on *subjective* grounds: which, however, can have no force with those who ask for *objective* proof."

In Dr. Panin's examination of these verses, he says: "Let us submit the passage itself, rather than its documentary accusers and defenders, to a rigid examination. It is purposed to take it, as it were, into the innermost secret police chamber, and there compel it to give as full account of itself as can be obtained therefrom by all legitimate means." This great scholar then minutely examines every word and letter of the passage by his intricate and exact system, and says, "The chances against these many features of sevens being accidental are not hundreds of millions, but billions of billions. Among its paragraphs the words of this passage are distributed by sevens. Between speech and narrative, between words occurring once and those occurring more than once, they are divided by sevens. The words in the passage, its vocabulary, its forms, its letters, are each so many sevens . . . and so on for some seventy-five features of sevens." After further exhaustive study of the last twelve verses of Mark's Gospel, Dr. Panin says: "The searchlight, whithersoever turned on, thus always only adds new lustre to the native purity of this passage. The last twelve verses of Mark are not only a genuine portion of the New Testament; they are among its brightest ornaments."

A STRIKING CONVERSION OF MOODY'S DAY

JOHN GILES was one of the most desperate characters to be met with in a life-time. About a year after his marriage he turned adrift his wife, whom he had solemnly sworn to love, honour, and cherish until death; and smashed the home just as his first little one was born. She returned to him after a few weeks, but was in constant danger of her life, and though up to the age of thirty her hair was raven black, it all at once, in a very few weeks, became nearly white. This was caused by the temper of her desperate husband when under the influence of drink. More than once he had a razor under his pillow, watching for his wife to sleep, to

CUT HER THROAT.

This went on for sixteen years, until the unhappy family had increased to eight. In a frenzy of drunkenness, John contemplated ending his troubles by attempting to poison himself; but the doctor was fetched in time, and prevented this by the rich mercy of God. So ignorant was John, that he knew nothing of a judgment to come, and thought therefore that this would end all the strife. Three times he took poison, and three times God mercifully spared his life.

At length he determined to slay his wife with a razor, but she guessed his intentions, and sat up all night. This occurred on six successive nights, the woman not daring to sleep. He then determined to accomplish his purpose on the seventh, whether she slept or not. God was ahead of purpose, however, and somebody invited him to hear a lot of singing which was going on at some meetings under the leadership of Moody and Sankey. In his half-drunken condition he was captivated by the songs, and when the preacher, who spoke with a "Yankee"

twang in his voice, announced an "inquiry meeting," John mistook the words for a "choir meeting," and so went into the room behind. He soon realised something strange, and contemplated getting out. Moody, however, came in at that moment, and, spotting his man, ordered all doors to be closed. John said, "Now I saw I was in a mouse-trap."

Moody came and put his hand on his shoulder, asking him if he wanted to be saved.

John, who had never had the slightest desire to be good, had never prayed, or read the Bible, answered,

"I want to be a better man."

Moody quoted these words to him: "What saith it? The word is nigh thee, even in thy mouth, and in thy heart . . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 8, 9).

He said, "Now, pray."

"I don't know how."

"Ask God for what you want."

"All right, I will."

Giles knelt, and said these words: "O God, if You can make me a better man, do it now," then got up and went home.

A KISS MISTAKEN FOR A RAZOR.

The first impulse on reaching home was to put his arms round his wife and give her a kiss—the first for years—and to tell her that God had saved him. She, poor soul, thought it was another attempt on her life, and fled from him in terror. To clinch matters, John got down on his knees by the kitchen table, shut his eyes and said again, "O God, if You can save a wretch like me, do it now."

Before the evening was out Mrs. Giles was convinced, and the happy home begun which lasted for thirty years.

John Giles could not be sure about how he was to confess the Lord Jesus, but, to make sure of it, he got up at four o'clock, and with a pot of white paint put on the green flower boxes on the window sills the words, "The Lord is my Shepherd," with the result that everybody going into the railway works at seven o'clock had to rub their eyes to make sure it was not a dream.

When persecuted he was enabled to say: "All right, boys, go on, say all you want to, make all the fun of me you please; but, I have tried it now for over six months. Publicans do not get my money now; and I have got a clear head, a clear eye, and a happy heart; all because I accepted the Lord Jesus Christ as my Saviour."

He became one of the Mizpah Band, converts like himself, banded together to testify as to Christ's power to save.

Concise Comments & Interesting Items

We have written so much about the Jews lately that the thought in the mind had been not to say anything about them this week. But so many interesting and suggestive things are taking place amongst them that we cannot withhold the pen from writing about them.

Now another wonderful thing has taken place. On Friday, April 7th, Jerusalem and London were linked up by telephone for the first time. Now we can get a telephone call through to Jerusalem without any special delay. On the first day of opening the British Chaplain in Jerusalem, the Rev. W. A. Parker, was spoken with from London. He said quite a number of interesting things. Among them were the following:

"The British community in Jerusalem is very mindful of the problems confronting the British people at home, and all the things that are happening in England at this time are very much in our thoughts and prayers.

"In spite of—perhaps because of—the world depression we have had a greater number of visitors than during any of the years since 1929. The Christian Church is probably stronger here than ever before.

"I believe that Palestine is progressing in industrial development, and the extension of telephone facilities throughout the world will greatly help us.

"The dissemination of the Gospel is proceeding apace."

Four things are wrong with this world says Pastor Edward Drew. The Devil is out of place—the Jew is out of place—the Church is out of place—the Lord is out of place. The Devil is loose in the heavens—he really belongs to the Lake of Fire. The Jew is scattered amongst the nations—he really belongs to Palestine. The Church is on the earth—she really belongs to the heavens. The Lord Jesus has no throne on earth—He really belongs to the throne at Jerusalem.

When the Lord Jesus Christ comes back all will be well with the world. The Devil will be cast into the Bottomless Pit—the Jews will be regathered to Palestine—the Church will be caught up to the heavens—and the Lord will reign at Jerusalem. Then the storm will be over, peace shall prevail, righteousness shall reign, and the knowledge and the glory of the Lord shall cover the earth as the waters cover the sea.

We have insufficient knowledge to comment scientifically upon the following, but it is certainly interesting:

Professor Auguste Piccard, Swiss explorer, in a lecture before an American audience recently said that cosmic rays will light the cities of the future, turn the wheels of factories, and drive airplanes through the stratosphere at terrific speed. Coal will become valueless when men have learned to tap this new source of energy, according to the professor. Three drops of water, he said, could produce enough cosmic rays and energy to light the whole city of Washington for a night.

Another side of things was presented by Mr. Lloyd George at the National Council of Evangelical Free Churches. We give an extract from the "Prophetic News":

"The Christian Churches," he said, "have been rather intimidated by the Great War. Why? The Great War was a temporary failure for Christianity, and a bad one.

"Have you read the Kellogg Pact? Signed, I think, by fifty nations, including Japan—a declaration that war was to be outlawed—no more war as a weapon for settling disputes between nations. I think that was four or five years ago.

"The armaments of all the nations which signed that pact have gone up, increased in power, in deadliness, in destructiveness, and in what they call efficiency.

"Our estimates are just out. There is an increase of £5,000,000 upon armaments this year. Well, that means 10 000 houses. No money for the houses. That is the answer. Five millions for the mechanism of human slaughter.

"The situation—it is no use pretending—is very grave. What has happened in the past few months is a serious setback to disarmament. The Sino-Japanese war is one; the other is what has happened in Germany.

"Do not be in a hurry to condemn Germany. I took a great part in the organisation of that war. I had a great part in the peace. Let me say just one word about that treaty.

"We inserted provisions for the disarmament of Germany. We broke up her guns. We destroyed thousands of her machine-guns. We deprived her of

her equipment, and we said, 'When you do that we will do likewise.'

"No country which signed that pledge has kept faith. Germany has been patient. Her part of that treaty has been carried out in the letter and the spirit until those who enforced the treaty broke it.

"Germany is tired of it. We are confronted with the resurrection of the old spirit of militarism in Germany, and there is no one to blame except those who broke faith, having signed the treaty."

The New Testament is now being placed in Jewish schools in Palestine, says the Rev. Herbert Lockyer. "In some synagogues the New Testament is sometimes used, and the Gospels preached from, but not the Epistles. Our Lord's character is held up as a model of reverence and love, and the people urged to live as He lived, a life of self-denial and good works. The New Testament is being placed in the Jewish schools of Palestine."

The Rock of Ages and Chief Cornerstone on which the Church is built is Christ Himself, but on this Rock is laid the foundation of the apostles and prophets (Eph. ii. 20).

All believers are built into Christ's spiritual house as living stones (I. Peter ii. 5), and are thus a foundation for those that come after them and build on them.

Another London Reader:

"We are both greatly helped by reading the *Elim Evangel*, and look forward to each week's issue."

W. E. G. (Winchmore Hill)

FAMILY ALTAR



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

Sunday, April 30th. I. Kings ix. 1-9.

"And it came to pass at the end of twenty years" (verse 10).

Twenty years is a big slice out of one's life. Character is well tested in twenty years. Twenty years will prove the steadfastness of a man's consecration. Happy are they who at forty are faithfully serving the Lord in accord with their promises to Him at twenty. The Christian path to heaven is strewn with backsliders. Broken promises have resulted in many broken lives. On each milestone of life we ought to be able to write the word, "Progress." At the completion of every yearly lap we should hear our Master's voice saying, "Well done." Are we as true to the Lord as we were twenty years ago? Has our zeal become vague? Or has our zeal remained victorious? Some cannot think back twenty years, but let us think back as far as we can. In the blessed memories of the past let us reconsecrate ourselves for more faithful service in the future.

Monday, May 1st. I. Kings x. 1-13.

"And she said to the king, It was a true report that I heard" (verse 6).

The Queen of Sheba was not disappointed in King Solomon. In a greater sense we can say we are not disappointed in King Jesus. He is not a disappointment. Many natural disappointments have arisen in life. Life's pathway has sorely tested each one of us. We expected so much along certain avenues, and we expected so much from certain people. But the avenues have been blocked and the people have failed us. At times we have all felt tempted to be critical and bitter. Continual disappointment is naturally inclined to make us fault-finding and cynical. But—let us look up. Christ is not a disappointment. The heavenly Sun of Righteousness has never been eclipsed for one moment. He is the Altogether Lovely—the altogether reliable. The Word of God has given a true report of our blessed Lord. Failure may appear on every hand, but failure cannot appear on the Throne of God.

Tuesday, May 2nd. I. Kings x. 14-29.

"It was nothing accounted of in the days of Solomon" (verse 21).

Gold was common in the days of Solomon. To-day gold is very precious. The gold of Solomon's day was inestimable. The gold of to-day is carefully guarded and valued. Yet even to-day there are those who treat gold very lightly. Faith, not gold, is the great thing with them. The currency of the Bank of Heaven is faith, not gold. Gold cannot obtain anything from

heaven's bank, but faith can obtain everything. The obtaining power of faith is limitless. The Lord never exhorted men and women to have gold—but He did exhort them to have faith. It is faith which obtains promises. All the promises of God are at the disposal of faith. Gold cannot buy salvation, but faith can obtain it. Gold cannot buy healing, but faith can obtain it. Exercise faith, and all other things will be added—and, at times, amongst the other things will be gold, banknotes, and silver—yea, even pennies.

Wednesday, May 3rd. I. Kings xi. 4-14.

"And Solomon did evil in the sight of the Lord" (verse 6).

Does success make a saint? Does gold make a saint? Does every luxury and comfort of which the mind can think make a saint? Does the highest pinnacle of power and popularity make a saint? Look at Solomon, and you get your answer. The higher a man gets, the more easily he can fall. Popularity and power are not so much privileges as responsibilities. There is only one safeguard along the pathway of success; it is the grace of God. "Take heed," "Take heed lest ye fall," is the constant counsel essential for the prosperous man. In lowliness and humility receive the grace of God, and then the highest heights are possible. Solomon's prosperity necessitates the same grace that was always sufficient for Paul. Grace abounding—grace surrounding—grace astounding are the safeguarding companions of success.

Thursday, May 4th. I. Kings xi. 26-40.

"Solomon sought therefore to kill Jeroboam" (verse 40).

Solomon had sinned against God, now he was fighting against God. Jeroboam was God's appointed instrument for penalising Solomon. But Solomon sought to destroy God's punitive instrument. How unwise! How shortsighted for Solomon to seek to justify and defend his own sin. Yet we are all prone to do it. The responsibility for failure is placed upon other shoulders. We try and maintain our position by thwarting the punitive actions of God. David knew how to humble himself—Solomon was the reverse. David would not lift a finger to defend himself from the judgments of God, but Solomon forcefully fought for what he called his rights. But we have no rights apart from the will of God. In our daily life and service we need always to be in the position of saying, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

Friday, May 5th. I. Kings xii. 1-15.

"He forsook the counsel of the old men" (verse 8).

At first reading young people will feel a great deal of sympathy with Rehoboam. "Oh, yes," they think, "the old people are old-fashioned, they have not had modern education, they don't understand things as we do. Let intelligent youth have its say—let the new generation rule the present generation. The sons are wiser than their parents." What shall we say? Well, we will say this—sometimes the old people are right, and sometimes the young. There can be no hard and fast rule. But the test of young or old is the Word of God. If the old support the Word of God, then they are right. If the young support the Word of God then they are right. Do not let us criticise the Bible—the Bible is to criticise us. The most modern counsel in the world is given in the Scriptures. Let us counsel as the Scriptures counsel—then our counsel will be right.

Saturday, May 6th. I. Kings xii. 16-30.

"But the word of God came unto Shemaiah" (verse 22).

There were many words about. Rehoboam was having his say. And Jeroboam was having his. So were the young men and the old men—but the word of the Lord came unto Shemaiah. Other words were useless in the light of His word. His word was the master-word—the victorious word. Voices surround us, especially in the time of crisis. Each has his or her opinion. Opinions are conflicting and baffling. The great thing is to be in the place where the word of the Lord can come unto us. There is a place where His word is heard. It is the secret, silent, secluded place. You who are in trouble and perplexity, get away alone, and listen for the Word of the Lord.

If the Lord pleases to bless you, He will undoubtedly make you humble; for you cannot be either happy or safe, or have any probable hope of abiding usefulness, without it. I do not know that I have had anything so much at heart in my connections with you, as to impress you with a sense of the necessity and advantages of a humble frame of spirit. I hope it has not been in vain. Oh to be little in our own eyes! This is the groundwork of every grace; this leads to a continual dependence upon the Lord Jesus; that is the spirit which He has promised to bless; this wins us good will and acceptance amongst men; for he that abaseth himself is sure to be honoured.—*John Newton.*

EDITORIAL

Principal to Tour Churches.

Who when he came and had seen the grace of God was glad.
—Acts xi. 23.

THROUGHOUT the land desires have been expressed by thousands of people that Principal George Jeffreys should visit the churches which, through the grace of God, were founded by him. Our readers will be glad to know that the way has now been opened for him to do so. He with the Revival Party will tour in a caravan trailer which has been procured for accommodation. They will hold meetings in the main centre churches where others in the districts around can gather together for fellowship with the party. A splendid opportunity is thus given for Foursquare Gospellers to bring their friends to hear the Principal.

The first section of the tour is along the south coast of England from April 29th to May 31st.

Prayer is earnestly requested for an outpouring of the Holy Spirit, for the salvation of souls, the healing of bodies and for the deepening of spiritual life.

Full particulars of places and times of meetings during the south coast tour can be seen on page ii. of the cover.

Elim's New Home.

A REST and a refreshing! Spiritually and physically many of us yearn for such an experience. Our new Home is designed to combine both. At times we all need rest—but some need rest more than others.

Our new Home is for those who need rest more than others. Elim Woodlands is mainly provided for those who desire spiritual refreshment. In the many activities of our Bible College Home the eager seeker after spiritual blessing finds just the opportunities required, but this new Home is mainly provided for those who do not feel strong enough for the bright and busy atmosphere of a spiritual beehive, and who need special rest and quiet while they continue to look unto the Lord for restoration of physical strength.

The Home adjoins the grounds of the Bible College—yes, the very singing in the College can be heard. Open a gate in its garden and, lo, you are in the beautiful grounds of Elim Woodlands!

The Home has the advantage of having a Sister who has devoted her nursing ability and training to the service of the Lord, and it is under the supervision of Miss Barbour, the beloved Superintendent of the Elim Bible College.

The new Home is not designed to be a permanent abiding place but a *halt* for those who need home comforts and care in preparation for a more vigorous forward march. Correspondence should be addressed to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Although there are fixed charges for residence, we shall very much appreciate gifts from the Lord's people in order to help in needy financial cases, and also to help to defray the initial cost of purchase.

Echoes from the Sanctuary.

TREASURES OF DARKNESS

By Pastor E. C. W. BOULTON

The same came to Jesus by night.—John iii. 2.

IT is ever thus! My soul makes its greatest and divinest discoveries in the night of overwhelming need. When pressed, crushed and broken by the weight of a hundred converging cares, I turn my eyes to the Light. Out of the billows' depths my cry ascends to the Lord. When, like a pall, dark foreboding has enfolded me, I flee for refuge to the Rock of my Salvation.

In the dense night of bereavement, when tears prevented my eyes from sleep, and the ploughshare of gnawing grief cut deep furrows into my soul, "Where every step seemed thornier and harder than the last," then I sought Thee, O Christ of Infinite Love—I discovered in that dread hour that Thy compassions fail not—that Thou withholdest not Thy tender mercies from the distraught soul. As a mother comforteth her child, so Thou didst comfort me in my baptism of suffering. In the valley of affliction Thou wast the Partner of my anguish. When the storm beat with hurricane-like force upon my defenceless head, then Thou didst draw nigh and company me along the Via Dolorosa way.

How often in the inky blackness of disappointment's night, my soul has found Thee. When failure has followed failure, and my lips have been called to drain cup after cup of bitterness. When I have stood by the grave of cherished hopes, and seen one after another of my fairest dreams consigned to the tomb, then mine eyes have found Thee the All-sufficient and satisfying answer to the burning questions of my tortured mind.

"For there are notes that break from hearts that bleed,
And praise that floweth from a wounded soul,
Love melodies that none but He can read,
Who woundeth wisely, ere He maketh whole."

And so if there had been no night there would have been no glorious vision. It is the intensity of my night that makes the morning glow so welcome to my tired and tried spirit. It is when I awake to my bondage that I find Thy liberty, and when I become conscious of my poverty that I seek Thy wealth. It is when I realise my pollution that I possess Thy purity—the vision of Thy beauty reveals my own unholiness. In the morning of prosperity I was self-sufficient—in the hour of popularity I was self-centred. I boasted of my spiritual achievements, and gloried in my blessings. But when I trod the deeps of adversity, then in my humiliation I bethought me of God.

O Thou who seekest me unceasingly, let me not miss the meaning of the night. Make me to see in it Thy beckoning hand, let me interpret it as the herald of the dawn—cause me to feel the wooing influence of Thy Love in the impenetrable darkness. And should the thick blackness still shut me in—

"I only ask one thing of Thee,
Give Thou Thyself and all is given."

Reconciliation

A Sermon by Pastor J. McAVOY (Barnsley)

THE unwise son through overmuch love for self and sin, left the home of his birth, the abode of his godly and generous father, for the fair grounds of filth and folly, where his wild oats were sown in the spring of his manhood. But long before the autumnal season the harvest appeared, great and grievous, teaching him the lesson that a servant in the father's home was better off than a slave serving the libertine passions and fashions of the sinful and sickening underworld of vice.

The lesson derived from the experience is so strong and clear, that the weak but wiser penitent retraces his steps to the old homestead. Accusing thoughts are fleeting in his contemplative brain: I have wronged and robbed my father. His wealth and His gift of health I have spent in

DEBAUCHERY AND DELUSION.

Will he, can he receive me again, not as a son, but as a servant or a slave?

Can I be restored to my home, to my father's heart? Can the soiled but sorrowing child be reconciled to a father whose justice is as great as his love? In what way can he be appeased and satisfied so that I can be reinstated to my first happy home and state?

The Father sees him, knows him, and runs to receive him with a hearty kiss of reconciliation and a royal welcome.

A thousand praises, a thousand hallelujahs to the Father of the whole creation, who by a new creation in Christ Jesus, has made it possible for every sinner to be reconciled and restored to his first and former position, because of the propitiation effected by the God-Man who by laying aside His Divine dignity and clothing himself in the form of flesh, descended to this world, died on a despised and accursed cross, to redeem and deliver wayward sin-stained human souls back to the original place and plan for which they were made. The need of reconciliation is much disputed in these last days. We are told that man is not the low subject that the old Puritans and primitive Christians declared he was, but rather an evolving and progressive son of God, that by his skill and ingenuity he has almost succeeded in making a paradise out of this cursed earth, and by his refined cultivated tastes the old adamic personality is almost disguised beyond recognition.

There is no denying that on this material plane progress through the skill and inventions of man's mind has been made. The world has become more comfortable, and more dangerous too, for mankind to dwell in; but physical progress is no criterion whereby the spiritual and higher life can be judged. For it was the purpose of

OUR FIRST PARENTS,

even at the expense of displeasing God their Creator, to better themselves and become wiser, but that was not a sign of spiritual improvement, but the reverse. Again, Cain went out from the presence of the Lord and built a city, which became the home

of art and classical music and the heart of industrial manufacture; but these natural attainments found their beginning in a city whose founder was a murderer, who shrank from offering the blood of a lamb, yet shed the blood of his own brother—and went out from the presence of the Lord.

It is possible to make much mundane progress for the benefit of the fleshly tastes and desires of the human heart, and be completely dead to any higher or holier aspirations. In this improved and illuminated age has friendship with God been sought and cherished? Has familiarity with the revealed will of God so deepened that the conversation and conduct of man is glorifying to God? Is it not more true that prayer is a lost art, and that praise to God is reckoned according to voice production instead of heart expression. Yea, and even the Christ is eulogised as a good man who merely expanded the teachings of the mystics of former ages, and died as a common martyr, while the ardent believer is counted amongst the fanatics, because he makes the reconciliation of sinners to God dependent on the sacrifice of the Lamb of God.

1. *Christ in relation to reconciliation.* The glorious work of reconciliation, in any sphere, must be deeply founded upon justice if it is to be permanent and reliable. Hence the reconciler must of necessity understand thoroughly the feelings and positions of the two persons or classes involved. While

TWO VIEW-POINTS

are to be seen of the same object, there follow two reports. The heavenly Personality was robed in the likeness of sinful flesh; for our blessed Lord took not upon Him the nature of angels, but the Seed of Abraham was made lower than the angels, that He might experience the position of the man who had marred the image which once was his happy possession. In the condescension of the eternal Deity taking the humble tabernacle of flesh for His temporal home, He therefore for the first time knew what it was to be tired, hungry, and weary by the way, and tempted beyond all human experience; yet resisting unto blood, striving against sin and Satan, and enduring the trials and conflicts which are the common lot of humanity.

He, therefore, is the only and worthy Reconciler, who can with successful effect restore the sin-stained and diseased soul back to its Maker. He was the Son of God, and became man, to make many the sons of God. He who has become the Captain of our salvation was made perfect through sufferings.

A beautiful edifice in Italy is adorned with a masterpiece of architectural work embedded in the ceiling; visitors to the building concentrate their vision upon this special piece of craftsmanship, but with intense and constant gazing, many of the sightseers strain their eyes and necks; and in order to rest their tired limbs and organs they look upon the ground. To their happy surprise they see the same piece of won-

drous work reflected in a mirror placed on the floor directly under the artistry.

Many have seen the power and greatness of God in the spreading out of the heavens, and the lighting of the evening star; but the greatest and completest manifestation of Him is beheld in the One who tabernacled amongst us and we beheld His glory. The defeat of the arch-enemy of souls was a twofold one: The first was the defeat of Satan in and by the life of Jesus; the second by the death of the sinless One. Jesus was unique in life as well as death. From the loftiest Pope to the humblest pauper, from the highest apostle to the simplest human, the cry must be

LIKE ONE OF OLD,

“Woe is me! for I am undone; because I am a man of unclean lips”; or like the fisherman-apostle, “Lord, save me, I perish.” Universal spiritual weakness and defeat was the common lot until the advent of the only victorious One, Christ the Lord. “Which of you convinceth Me of sin,” or “the Prince of this world cometh, and hath nothing in Me,” are statements which alone could proceed from the lips of Him who knew no guile.

His mode of life was formed on the precept, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Thus for the first time man resisted and defeated continuously the attacks of the tempter. Thus He could truthfully declare, “I do always the things that please God.” His life then is described as holy, harmless, undefiled, and separate from sinners. Such a one is He who came to destroy the works of the Devil; firstly, by a sinless life, and secondly, by tasting death for every man. The Son of God was made a little lower than the angels, became the Son of Mary for the specific purpose of dying as Man for mankind, that He by the grace of God should taste death for every man. But the effects of the Anointed's death did not terminate by delivering man from the fear and power of death; through that death He also destroyed him that had power of death, that is, the Devil.

Now Satan's power is vanquished from the lives of all those who embrace the Father of spirits in and through the conquering Redeemer. The incarnation of the Highest was not only expressly to reveal the nature and love of God. Good as that is, the specific reason of

THE HUMILIATION OF OUR LORD

was to taste death for every man. As Eternal God He could not die, but as Man he did die, with words on His lips, which should cause the praises of God to flow unceasingly from the once-ruined yet now redeemed people.

“Father, forgive them, for they know not what they do.” The death of the Divine eternal Son of God did not make God love mankind; nay, rather, the crucifixion was because God did love them, but the justice of God had to be appeased before mercy could be extended to the sincere penitent. The propitiation of Christ reconciles the sinner to the heart of the Father. The red cross of Christ joins heaven and earth, links God and man by an indissoluble tie.

2. *Satan in relation to reconciliation.* As insanity is a plague in the mind, so sin is a plague in the moral structure of man. The mystery of iniquity is at work; Jehovah has been robbed of the man whom He made in His own image, unthankfulness and unthoughtfulness of the refined natural man are prominent sins of this generation. God is not in all their thoughts; so the Creator is forgotten by the creature, the worship of the only eternal Personality has been forestalled by the worship of Self, which is encouraged by the prince of the power of the air, the spirit that now worketh in

THE CHILDREN OF DISOBEDIENCE.

God has been deprived of worship, and man has been bribed by the former Lucifer, the son of the morning, who is the founder and leader of the mystery of iniquity, who is now raging a spiritual rebellion against the Lord and His Christ and kingdom. But his defeat was prophesied at the beginning. The Seed of the woman shall bruise the Serpent's head, and he shall bruise His heel. This has been fulfilled by the Cross of the God-Man. The evil and rebellious one, who has destroyed life and liberty, peace and spirituality, shall ultimately be banished from the earth and imprisoned in the bottomless pit, when his only Conqueror is sitting upon the throne of His father David, ruling the nations with a rod of iron and restoring to mankind the tranquillity which was lost in Eden because of sin.

3. *Saints in relation to reconciliation.* The blessed Lord took upon Himself a mortal body so that he could not only taste death for every man, but that through death He might destroy him that had the power of death, that is, the Devil, and deliver them who through fear of death were all their life-time subject to bondage. Through the Redeemer's reconciliation, death has not yet been abolished, as it is the last enemy to be destroyed, but the fear of dying is removed from all saints, and their cry when about to enter the shadow of the valley can harmonise with one of old, “For me to live is Christ, to die is gain.”

This is beautifully illustrated in the life of Rev. Henry Venn, of Huddersfield. As he lay on his deathbed, he himself remarked some

BAD SYMPTOMS

and said to Mr. Pearson, “Surely these are good symptoms for me”; to which his medical attendant replied, “Sir, in this state of joyous excitement you cannot die.” The joy of dying kept him alive. So elated was he at the prospect of death, that it actually proved a stimulus to life. The mighty, cold, cruel and relentless hand of the death angel causes no terror in the heart of the blood-washed children of God, for to be absent from the body is to be present with the Lord.

Again, being born again of incorruptible seed, which liveth and abideth for ever, the regenerated soul bids farewell to the frail, failing earthborn vessel of clay, and wings its flight into the presence of Him who upon the wooden gibbet, crowned with pierc-

ing thorns, finished the work of man's reconciliation. Thus the soul of the believer is owned as a brother by the greatest Emancipator, in the presence of God and His holy angels, thus exhibiting the grace and

glory of Him who for a little while was made lower than the angels for the suffering of death, and became the merciful and faithful High Priest, to make reconciliation for the sins of the people.

Waiting on God

By CONSTANCE S. EADY

“THEREFORE will the Lord wait that He may be gracious unto you” (Isaiah xxx. 8). What marvellous condescension—the Lord, the Creator of the universe, He that “upholdeth all things by the word of His power,” He that “measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance” (Isa. xl. 12), that He should wait that He may be gracious to us, frail children of dust, the work of His hand.

But the yearning of His great heart of love is that His children may wait upon Him. We praise Him, and it is written, “He inhabiteth the praises of Israel” (Psalm xxii. 3), and “whoso offereth praise glorifieth Me, and prepareth a way that I may shew him My salvation” (Psalm l. 23). We pray to Him, and He hears and answers, but how little time we give to real

WAITING UPON HIM

in stillness of soul, that He may work in us, and cause us to hear His glorious voice. Yet our hearts are crying out, “Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it” (Song viii. 13).

How much we miss in our full, busy lives, lives busy with His work, because of the lack of the still waiting on the Lord. David, the man after God's own heart, had such assurance that waiting on God would bring blessing, that he cried, “On Thee do I wait all the day,” and received such wonderful experiences of the graciousness of the Lord that he urged others to “wait on the Lord, be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord” (Psalm xxvii. 14). How many fainting soldiers there are to-day in the battle of life to whom this admonition is being a strength and uplift. Again we find that in his practical experience his expectation was from God alone, as he said, “My soul, wait thou only upon God, for my expectation is from Him” (Psalm lxii. 5); and through another man of God, speaking as he was moved by the Holy Spirit, we hear the precious promise: “Thine expectation shall not be cut off” (Prov. xxiv. 14). “Wait on the Lord, and He shall save thee” (Prov. xx. 22).

Isaiah declared that “they that wait upon the Lord shall change their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint” (Isaiah xl. 31). Yes, change their weakness for His strength, and in the power of the Spirit know in experience the Throne life, while here in the body, and He tells

us that “from of old men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee,

WHAT HE HATH PREPARED

for him that waiteth for Him” (Isaiah lxiv. 4), but God hath revealed them to us by His Spirit (I. Cor. ii. 10), as a result of our quiet waiting on Him.

Sometimes in the natural life we wait on our nearest and dearest, and they fail us, but He promises, “Wait on the Lord and keep His way, and He shall exalt thee to inherit the land” (Psalm xxxvii. 34)—the wonderful inheritance which is ours in Christ, and which, as we wait upon Him, He enables us to possess.

How manifold are the yearnings of His great heart of love to be able to reveal those mysteries of the Kingdom which it is given to us to know. How long are we to wait, is the question in some hearts, and the Holy Spirit through the prophet cries, “Therefore wait ye upon Me, until I rise up” (Zeph. iii. 8), and Hosea pleads with us to “wait on thy God continually” (Hosea xii. 6).

How often we hear the cry from the busy labourers in the Master's vineyard: “We have so much to tell Him, so much to accomplish, that we have little time for silent waiting on God,” but do not the results of obeying the Lord's command outweigh anything we may have to relinquish to obtain that which His heart of love is waiting to bestow upon us? Hear His loving voice as He says, “Blessed is the man that heareth Me, watching daily at my gates, waiting at

THE POSTS OF MY DOORS,

for whoso findeth Me findeth life, and shall obtain favour of the Lord” (Prov. viii. 34, 35). Oh, to be “in His eyes as one that found favour” (Song viii. 10). “As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that He have mercy upon us” (Psalm cxxiii. 2).

And as we wait in stillness of soul, all hushed before Him, He reveals Himself, His love, His desires, and then gives us His prayer for those things that are on His heart, that we may bear them up before the Throne—the desires of His heart, which have become our desires—and then comes the pouring out of His blessing, not only on us, but to the utmost ends of the earth, as a result of our waiting on God.

And as we wait upon Him, He causes us to behold Him, and “beholding as in a mirror the glory of the Lord,” we “are being transformed into the same likeness, from one degree of radiant holiness unto another, even as derived from the Lord, the Spirit” (II. Cor. iii. 18, Weymouth).



The Word of God Appeals and Convicts—Varied and Fruitful Labours

DECISIONS AND BAPTISMS.

Southampton (Pastor L. Quest). The saints at Elim Tabernacle, Park Road, Freemantle, are continuing to experience times of great uplifting in the presence of the Lord. The Pastor has just concluded a series of Sunday evening Gospel addresses on Scriptural Metaphors, under titles such as Christ the Only Foundation, Christ, the Free Manna, Christ, a Prophet, and these have proved a source of deep blessing to all. Many strangers were attracted by the special announcement of this series, and right from the commencement the unction of the Spirit rested upon the Word of God as the Pastor proclaimed it, souls being born into the kingdom amid the praises of thankful hearts.



Pastor L. C. Quest.

Although the special series have ended, the supply of heavenly food for every need is undiminished, and saints raised yet another Ebenezer unto the Lord on a recent Sunday. It was a great day commencing with a great question—"Shall He find faith on the earth?" As they listened around the Lord's table to the discourse the Pastor gave on the Saviour's words, souls were gripped by the glorious assurance of the near return of our King, and fervent prayer ascended to Him for increased faith and unity in these last days of apostasy.

This wonderful time of blessing was an earnest of fresh outpouring when the saints gathered again in the evening, this time to witness the immersion of six sisters and two brothers in the waters of baptism. The gracious presence of the Holy Spirit was felt in mighty power as the Pastor's stirring address on The Apostles' Doctrine went forth, and hearts beat high with hope and gladness as the magnificence of God's great Gift was considered anew. During the appeal that followed, two souls signified their desire to go on with God. Praise His Name! Amid the singing of the hymn, "Blest be the tie that binds," five saints were received into fellowship, and a volume of praise and worship ascended to the throne as believers partook of the bread and wine.

While the candidates were preparing for baptism a few Crusaders ably rendered several musical items, and it was during the singing of a soul-stirring consecration chorus that the candidates took their seats. Each one gave a clear and

confident testimony, and received a gracious promise from the Lord as they passed through the waters. The note struck continually was Grace, and this was particularly realised in the case of one brother, who had seen many years of Christian service before taking this great step, a praying wife having the joy of seeing the grace of our Lord manifested in him, in this way, after "many days."

All glory be to God for the abundance of blessing received, and for still greater blessings yet to be bestowed.

MISSIONARY TESTIMONY.

Lurgan (Pastor A. V. Gorton). Under the ministry of Pastor Gorton the members of the Elim Church, Windsor Avenue, have been experiencing much blessing. The meetings are well attended, and steady progress has been made; souls have been saved and saints baptised with the Holy Ghost.

The annual fellowship meeting was held recently, when the report of the work for the previous year was read, and a time of sweet fellowship spent in the presence of the Lord. The saints felt they had cause to praise the Lord, for truly "He had once again proved to be the All-sufficient One."

The Sunday school work is also being owned and blessed by God. The annual children's treat was held recently when upwards of thirty children were presented with prizes for good attendance. A very interesting programme was rendered by the children, the items of which were based solely upon the Word of God. Notwithstanding the inclemency of the weather the hall was filled to its utmost capacity, thus the teachers and Superintendent were encouraged.

It was a pleasure to have a visit from Pastor and Mrs. Thomas, of Mexico. It was interesting to hear something about that land, and to learn how God was working in their midst. The missionaries sang one of their Gospel songs in the native language, which was enjoyed by everyone. They told how God was blessing the work out there; churches were springing up in many parts of the country, the native converts being in charge. Souls were being saved, bodies healed, and many baptised with the Holy Ghost, and God was truly answering the prayers of the saints at home.

A FRUITFUL CAMPAIGN.

Banbridge, Co. Down. The Lord has richly blessed the five weeks' special campaign conducted by Pastor W. J. Martin at Elim Hall, 34, Bridge Street. From the first meeting the mighty convicting power of the Holy Spirit was felt in the midst, as the old-time Gospel

went forth. The people here praise God for this herald of the Cross, who so faithfully warned sinners of the Christ-rejecter's doom. With full hearts, giving God the glory, a number of precious souls were seen seeking their way to Calvary, with backsliders also returning home, and the saints built up and edified. Above all Jesus' precious Name was glorified. It has been a real time of feasting in the Master's presence. The attendance from the first was good and was kept up during the mission in a wonderful way.

It is agreed amongst the assembly this was the richest campaign in this assembly for years. The saints here have received fresh encouragement. After the breaking-of-bread on the Lord's Day, Pastor Martin gave the right hand of fellowship to fourteen new members joining this assembly. Words fail to express their praise to God for all His wonderful love manifested in this mission.

TEN NEW MEMBERS.

Bournemouth (Pastor J. T. Bradley). Showers of blessing have been falling on the church at Elm Tabernacle, Victoria Place, Springbourne. On a recent Thursday it being missionary night, the speaker was Miss D. Ching, whose visits are looked forward to with great joy. She related some of her experiences whilst out in India, and the hearers rejoiced to know that God is still working in that land. She also ministered the Word at the Divine healing meeting, which proved a real blessing to those seeking healing.

Then again another rich feast was enjoyed by God's people, at a recent breaking-of-bread service, when Mr. Lewer of Ipswich, passed on a message, based on three steps in the Christian's life—Saved, Sanctified, Satisfied. But we praise God because there's always more to follow, and this was proved to be so, when Pastor E. C. W. Boulton ministered the Word of the Lord all day on a recent Sunday. His message was indeed heaven-breathed. The saints were drawn very close to Him, and exclamations of "What a spiritual feast it has been this morning." "What a glorious meeting we have had," were two of many such remarks as the day wore on. Again in the evening another feast was enjoyed and it was afterward learned, that God had set His seal on the preaching of His Word, by one soul coming to the Lord. Pastor Boulton and Pastor Bradley extended the right hand of fellowship to ten new members at the breaking-of-bread service: realising too that these form a part of the Bride of Christ, it brought more joy. Such a holy hush, such a reverence, prevailed

throughout the service, as will long be remembered by all. The day closed with a great note of praise to Jehovah.

YOUTHFUL INTEREST.

Christchurch. The saints at Elim Tabernacle, Millham Street, have experienced great times of blessing from the Lord. We rejoice because we believe that this old priory town of Christchurch will yet flourish by the "preaching of His Word." At a recent meeting five new members were given the right hand of fellowship. Pastor Bradley's message on John xv. 16 was greatly appreciated, after which a blessed time was spent around the Lord's table. A visit from Miss Ching on another occasion, and her talk about the work on the mission field and the great need of salvation there, was greatly enjoyed, and proved a blessing to all. The open-air meetings have been continued throughout the winter months, the young people taking a bold stand in face of great opposition. Praise the Lord, too, for the way He has blessed the children's work. Quite a number have already given their hearts to the Lord, and almost every week fresh names are added to the register.

NINE NEW MEMBERS.

Canning Town (Pastor J. Robinson). "Feasting!" Such a word aptly describes experiences had of late, at Elim Hall, Bethell Avenue. A few weeks ago Pastor and Mrs. C. H. Coates paid a visit and related some of their experiences as missionaries in China. Owing to the predominant influence exercised by the great adversary, the Devil, in superstition, idolatry, and lawlessness, the work of the Lord's servants is considerably hindered, but as we heard, faith always triumphs. God never fails those who put their trust in Him. The time seemed to pass very quickly, and the end of the meeting came all too soon.

Pastors E. C. W. Boulton, and J. Smith visited this church recently. Memories of their messages will be greatly cherished by all present, as they were given under the inspiration of the Holy Spirit. Pastor Boulton, emphasised the need of An Enlarging Vision, and the necessity of sacrifice, and implicit obedience to Him, our Lord and Saviour, Jesus Christ.

Pastor J. Smith's message was based on the word Glory, differentiating between the glory of man, and the glory of the Lord. The London Crusader Choir recently paid a visit. The programme was as interesting as it was spiritual; scriptural recitations, testimonies, and beautiful selections of music were ably rendered by the Choir under the competent leadership of Mr. Douglas Gray. God's Word was ministered by a brother, who spoke on God's Righteousness and Judgment. Mr. Douglas Gray's fitting remarks were appreciated by all.

We pray God's blessing may rest upon the activities of the London Crusader Choir, as they minister from time to time, as we believe a great work is being done through their combined efforts for Him, our risen Lord.

Recently nine new members were given the right hand of fellowship. For such we thank God, and lift our voices in

praise and adoration to Him who doeth all things well.

MORE CONVERSIONS.

Brighton (Pastor W. Barton). During past months great blessing has been experienced at Elim Tabernacle, Union Street, through the ministry of Pastor and Mrs. Barton, numbers have increased at the Sunday evening Gospel service, and almost every week souls are being brought into the fold. The Bible studies held on Thursday evenings have also resulted in the salvation of souls.

Once a month on Saturday evening a Foursquare rally is held which is proving a source of blessing and encouragement to all.

Recently this church had the joy of welcoming Mr. and Mrs. Thomas from Mexico, and of hearing of their labours for the Lord in their part of the great vineyard. Members of the Sunday school were especially interested in this visit as, prior to the institution of the World Crusade Fund, they had elected to send the fruits of their monthly missionary collection to that particular mission.

A week's mission conducted by Pastor and Mrs. Greenway, of Worthing, was heartily enjoyed by all who attended the meetings, and they are sure of a very genuine welcome should they give the pleasure of another visit.

MANY SOULS SAVED.

Sheffield (Pastor H. W. Fardell). The assembly meeting at the Friends' Meeting House, Hartshead, are experiencing changes just now. With mutual regrets Pastor H. Kitching departed for Dundee, and many are the prayers of thanksgiving to our great God, for the many occasions on which thirsty souls have been refreshed under his faithful ministry. Recently Pastor W. L. Taylor of Huddersfield came and ministered. Again many hearts experienced a rich blessing. This was Pastor Taylor's first visit to the Sheffield assembly, and all were delighted to receive his ministry.

Pastor and Mrs. Fardell are at present in charge of the assembly. Many precious souls are experiencing the joy of passing from darkness into His most glorious light, believers rejoicing in the blessed truth so ably delivered. The open-air meetings are being well attended, especially by the Crusaders, all eager to tell the world of a precious Saviour.

GOOD BIBLE WORK.

Edinburgh (Pastor A. Longley). "Prayer changes things." Praise God, the saints at Elim Tabernacle, Dean Street, are living in the realisation of this truth. The weekly programme of meetings is a source of blessing and encouragement to all the members. Tuesday evening has been devoted especially to praying for revival, and as the people lay hold on God, the assurance is that times of refreshing shall come from the hand of the Lord.

At the Gospel meeting on a recent Sunday evening, the Spirit's presence was felt in the midst as the Word went forth with power. Pastor Longley made the way of salvation clear, and when the invitation to turn from darkness unto light

was given, another soul found salvation.

After the Gospel meeting the invitation to gather around the Lord's table was given to all who truly loved Him, thus enabling the friends who cannot worship in the morning to join in the love feast.

The Bible class is proving a splendid training ground for young Christians. On a recent Sunday, an address on Growing in Christ was given. The need was felt for even a closer walk with God than heretofore. The distinct line of demarcation between the fleeting things of time and those things which are eternal was much emphasised.

The banner of the Foursquare Gospel has been unfurled in the open-air. The district is needy, and many souls may be reached in this way who otherwise would not come under the sound of the Gospel. The conflict may be fierce, but with such a mighty Captain victory is secure.

SIXTY BORN AGAIN.

Nottingham (Pastor W. G. Channon). The saints worshipping at the City Temple, Halifax Place, are still praising God for His bountiful blessings. The annual fellowship meeting was held on a recent Tuesday evening, when the members gathered in goodly numbers to hear how the Lord had blessed. A truly happy time of fellowship was spent in the schoolroom, where tea was served by

a band of sisters and brothers. After the first sitting down Pastor Channon arranged a song service in the church, while the remaining members partook of tea. A brother and his daughter, a Cadet, sang a duet; also various other items were rendered by the members until 7.30 p.m., when the officers of the church gave the reports on their respective branches of work. It was glorious to note the progress of each. Membership numbers have increased, the financial statement was encouraging, souls have continued to find their Saviour, the Bible classes have grown in grace and numbers, and in the Sunday school much progress is revealed. The ministry of Mr. Frame at the Carlton church branch of our work has indeed received the smile and favour of God.

An invitation was recently given to born-again Christians, who desired to obey the Word and follow in their Master's footsteps all the way, to go through the waters of baptism. In response there were thirty-two candidates. The day commenced well in the presence and ministry of Mr. Polden of Bath, which was an inexpressible blessing. The evening worship commenced in true Foursquare fashion by a prayer meeting, when the saints poured out to the heavenly Father the burden of their



Pastor
W. G. Channon.

hearts; that men and women too should be brought from sin into that most marvellous light. The stately church was packed; the crowds of men and women, young and old, being eager to hear the Gospel as the power of God unto salvation.

The Crusaders, about 200 consecrated young lives eager to testify of the power of God, which saves and helps, expressed it in beautiful song. The Word was faithfully ministered by the Pastor in the power of the Holy Ghost, the text being Ephesians ii. 1. Truly God heard,

faithfully He answered. Eighteen precious souls found life, after which the Pastor immersed those who had expressed their desire for this. During the past month over sixty have been born again, and on a recent Sunday twenty-eight new members were received into fellowship.

The Old Account was Settled Long Ago

F.M.G.

F. M. GRAHAM.

1. There was a time on earth, When in the book of heav'n An old account was standing
 My name was at the top, And many things below, I went un- to the keeper,
 2. The old account was large, And growing ev'ry day, For I was always sinning,
 But when I look'd ahead, And saw such pain and woe, I said that I would settle
 3. When at the judgment bar, I stand before my King, And He the book will open
 Then will my heart be glad, While tears of joy will flow Because I had it settled
 4. When in that happy home, My Saviour's home above, I'll sing redemption's story,
 I'll not forget that book, With pag-es white as snow, Be-cause I came and settled,
 5. O sinner seek the Lord, Re-pent of all your sin, For thus He has commanded,
 And then if you should live, A hundred years below, Up there you'll not regret it,

1st time only. 2nd time. CHORUS.
 For sins yet un-for-giv'n; And settled long a-go.
 And ne-ver tried to pay; I settled long a-go.
 He can-not find a thing; And settled long a-go
 And praise Him for His love; And settled long a-go } Long a - go,
 If you would en-ter in; You settled long a-go. } Down on my knees,

Long a - go, (I set-tled it all), Yes, the old account was settled long a -

go; (Hal - le - lu - jah!) And the re-cord's clear to - day, For He

wash'd my sins a-way, When the old account was settled long a - go.

Not Can God? but God Can

Bible Study Helps

THE VOICE OF GOD.

1. Seeking (Gen. iii. 8, 9; Luke xix. 10).
2. Convicting and converting (Acts ix. 4-6; John x. 27).
3. Illuminating (Gen. i. 3 with II. Cor. iv. 6; Eph. v. 14).
4. Counselling (Matt. xvii. 5; II. Peter i. 17, 18; Isaiah ix. 6; i. 18; Psa. lxxiii. 24).
5. Calling (Isaiah vi. 8; John x. 3, 4; Matt. iv. 19, 20).
6. Commanding (Isaiah xl. 6-8; Mark xvi. 15; Matt. xxviii. 18-20).
7. Consoling (Rev. xxi. 3, 4 with vii. 17; Isaiah xxxv. 10).
8. Warning (Heb. xii. 25, 26, also iv. 7).
9. In consummation (Matt. xxvii. 50; see John xix. 30; Rev. xvi. 17; xxi. 6).

"WHAT MANNER?"

1. "What manner of Man is this?" (Luke viii. 25; iv. 22; John vii. 46; Matt. xiv. 33; xvi. 15, 16).
2. "What manner of love" (I. John in. 1; John iii. 16; xiii. 1; I. John iv. 10; Rom. v. 8).
3. "What manner of spirit" (Luke ix. 55; Psalm xxxiv. 18; Isaiah lxvii. 2; lviii. 15; Matt. v. 3; II. Tim. i. 7; Eph. i. 17).
4. "What manner of communications?" (Luke xxiv. 17; Mal. iii. 16, 17; Eph. v. 19; iv. 15; I. Peter ii. 1).
5. "What manner of saying is this?" (John vii. 36; Isaiah lv. 6; John xiv. 6; Luke xiii. 24-27; Prov. i. 24, 25, 28).
6. "What manner of persons ought ye to be?" (II. Peter in. 11, 14; Titus ii. 13, 14; Luke xii. 35-37).

THANKSGIVING.

(Psalm ciii.)

- I. Personal Benefits (vv. 3-5).
 1. "Forgiveth all thine iniquities" (v. 3).
 2. "Healeth all thy diseases" (v. 3).
 3. "Redeemeth thy life from destruction" (ver. 4).
 4. "Crowneth thee with lovingkindness" (ver. 4).
 5. "Satisfieth thy mouth with good things" (ver. 5).
- II. General Benefits (vv. 6-19).
 1. "Executeth righteousness and judgment" (ver. 6).
 2. Patient with all His children (vv. 7-18).
 3. Will establish His kingdom on earth (ver. 19).
- III. Heavenly Hosts Unite in Thanksgiving (vv. 20-22).
 1. The angels of the Lord (ver. 20).
 2. The host of His ministers (ver. 21).
 3. The works in all of His dominion (ver. 22).



ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



Hastings. Recently a band of Crusaders from Beckley paid us a visit, and a rich time of blessing resulted. Every one of the young people is on fire for God, and their ministry was both enjoyed and appreciated by all who gathered on this occasion.—E.M.G.

Leicester. We thank God for the blessings He is bestowing on the Crusader branch in Leicester. A number of young people have expressed their desire to be enrolled as members, thus adding to our numbers. Some of these are young converts, saved recently at the church services. About a fortnight ago a young man came to our Crusader meeting for the first time, and at the close of the service came right out for Jesus. The Crusader choir formed and conducted by Mr. Farmiloe helps the Gospel service on Sunday evening by singing bright Gospel pieces, also occasionally taking the entire service to the enjoyment of all.

Lytham. Recently the Mount Olivet Crusaders of Lytham illustrated the Gospel with a model ship, and entitled it "The Gospel Ship." The ship was built up gradually as each illustration was given, until it stood complete with masts and sails, etc. The church was full to overflowing, and souls were uplifted by the messages in song and rhyme.

A special song service was also given recently by the Crusaders under the able leadership of Mr. Birtwhistle. The Crusaders rose splendidly to the occasion, and rendered several choir pieces with beautiful harmony. This proved another time of great blessing.

Sheffield. We rejoice at Sheffield for a band of young people who are one hundred per cent for God. "God's best for us—Our best for God," has truly been our motto. Testimony, song, and messages full of truth and light are being given regularly by brethren and sisters, who are anxious to put in a word for the Master. Attendances are well over one hundred every week. Our prayer meetings are well attended. What a grand experience for our young people, to draw from Heaven's storehouse, and receive a bountiful supply from our great Jehovah. The Crusader brethren recently gave a service when the meeting was thrown open for adults. All enjoyed the meeting, of course. The sister Crusaders are going to beat the brethren, so they say, but as competition is good in

business so is zest and zeal in the service of Him whose work of love we are all pleased to perform.—H.F.

Islington. A very happy and profitable evening was spent recently on the occasion of a visit from the Hornsey Crusaders. The words of the Master, "Freely ye have received, freely give," were indeed put into effect by those contributing to the programme, and we praise God for so many young lives laid on the altar of God in loving service.

The two messages entitled "Fear not," and "Jehovah-Jireh" were tried and proven in the lives of the brothers who delivered them, and God blessed His Word to our hearts; also a recitation given by a sister Crusader. A piece entitled "Keep Singing," sung by five of the brethren, testified of the new song ringing in the heart. Last but not least was a conversation in a "railway compartment," giving a very instructive lesson to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and to lead another soul to the knowledge of salvation.

The time passed all too swiftly, and the ministry of our neighbouring Crusaders came to an end, but the blessing of God on their efforts for Him abideth.

Skinning the Wire

I was in Washington some time ago, riding on a street car. It was one of those cars with an underground trolley. I observed that the motorman could easily make that car go slowly or fast. When we came to a cross street I noticed that by a touch of the handle the car would almost stop, and yet would not quite stop, but just go creeping along like a snail. Then all at once the motorman would touch the handle again, and the car would go almost at the rate of a mile a minute. And I got curious to know how the thing was done. I said to myself, "I can't see how it is that if he touches that wire at all he does not get all the power that there is in the powerhouse." and so I ventured to go out on the platform and ask him.

"Why," he said, "when I squeeze this handle I open the mouth that grips the trolley. When I want to go slow, I open the mouth that grips the trolley, and it just touches it. When I want to go fast it turns loose and grips the

trolley, and gets all the power in the power house. We call the first 'skinning the wire.'"

I said to myself, I have got two thousand members in my church who are just "skinning the wire." They never have done anything but "skin the wire." And you know that just about nine-tenths of our churches—and I say this with intense sadness in my heart—nine-tenths of the churches in this country are "skinning the wire."

But there is the power-house; all the power of heaven is there and it is at our disposal, if we will only grip the wire with the trolley of faith. The trouble is our faith is so weak that it just "skins the wire."

Simplicity

Among the most profound books in the New Testament is the Gospel of John, and yet it is told in the simplest of language. A Greek student usually begins with John. Christ never employed complex terms, and yet the depth of His simplest parables has never been fathomed. Rev. May, of Scotland, said a couple of years ago in Canada, "True maturity is to be childlike. Simplicity is the last thing we ever attain in life." Dr. Leander Keyser, one of America's staunchest defenders of the faith, says, "Preaching need not be juvenile and rudimentary in order to be clear. The great vital themes of the Gospel are capable of simple treatment. Do not try to be profound and erudite; try, rather, to be understood by all. Much so-called 'deep' preaching is only obscure; often verbose and bombastic. Murky water always looks deep, though it may be very shallow."

Someone heard Spurgeon preach and was struck with the simplicity of his message. The listener remarked, "Why, I could preach as good as he does." A critic advanced the remark that he could not come within a thousand miles of doing that, and probably stated the truth.

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 the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

PILGRIM POSERS.

- (1) Find and write down from the first page of the book of Genesis the name of the man who wrote it (King James Version).
- (2) In which verse in the middle of the 24th chapter of Luke does our Lord shew that the writer of Genesis was a prophet inspired by the Holy Spirit?
- (3) Give the numbers of two verses at the end of II. Timothy iii. which shew that the Apostle Paul believed the same.
- (4) Give the number of a verse at the end of II. Peter i. which shews that the Apostle Peter believed the same.

(5) Give the number of a verse near the end of Revelation xxii. in which the Apostle John pronounces judgment on those who teach differently to this.

In Questions (2) to (5) verse numbers only are wanted.

Solutions should arrive by first post Monday, May 1st.

SOLUTION OF CROSSWORD, APRIL 14th.

Answer: Romans iv. 20.

Across: 3. Strong; 5. God; 7. Staggered; 10. Promise.

Down: 2. God; 4. Glory; 6. Unbelief; 8. Through; 9. Giving.

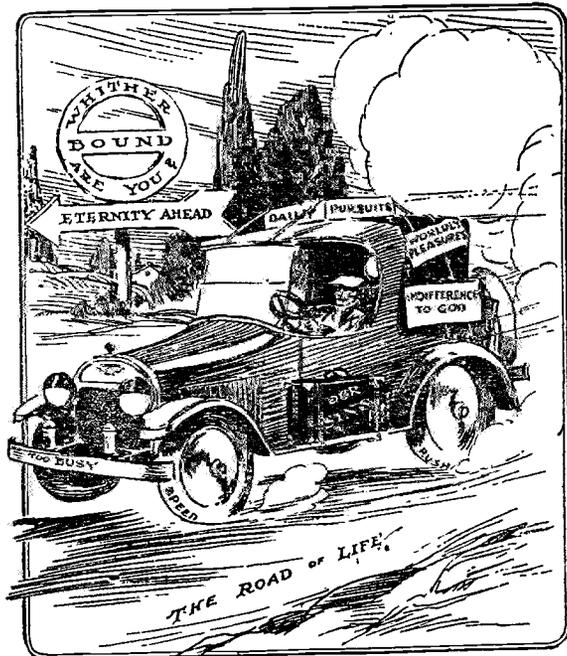
Correct solutions were received from: Joan Bradford; Gladys Clark; Robert Davies; Vera Dawe; Dily's V. Hale; George Hesling; Arthur Holmes; Peggy Howard; Mary Hurst; Joe McClenaghan; Helen M. Main; Huldah Morris; Mary Noble; Francis H. Painter; Patty Rogers; Kezia Sheldon; Sidney Ulyett; Irene Walker; Dennis Wilkinson.

Whither Bound?

A FRIEND confided to me that in his youth he was utterly indifferent as to God's Word and his future, till one day a young Irish preacher came to the town where he lived, and in the course of his preaching repeatedly urged upon his hearers the question:

"WHITHER BOUND" ARE YOU?

So insistent was he in this, that the question fastened



CONSIDER IT WELL—WHITHER ARE YOU BOUND?

itself upon my friend's mind; nor could he shake it off until he honestly opened his heart to the Saviour of sinners. To you also, my reader, let me ask—and do consider it well—WHITHER ARE YOU BOUND?

For the Devil so manages to fill people's daily life, not only with lawful pursuits, but especially with pleasures and various ambitious aims, so engrossing many as to leave no time nor inclination to consider the end

thereof and the eternity beyond. It often requires, therefore, some intervention of sore disappointments, or sorrow, or physical affliction to awaken the soul to the eternal issues of this life. Is it not too short, and death too near, to leave the most important question unsettled—"Whither am I bound?"

O friend, be honest before God, and ask yourself "Whither am I bound?"

I have recently spoken at ten funerals (some weeks apart) in the same house. In one case it was a joy to say with confidence that the dear Christian woman whose body was before us, was now "at home with the Lord." In sad contrast to this was the funeral of an ungodly man who had gone on in sin, and finally, in one of his debauches, had taken his own life.—No joy, no comfort here, but the terrible outlook of an eternal separation from God as the self-chosen prospect of the ungodly, who say to God, "We will have none of Thy counsels."

None of us know what a day may bring forth. How often life comes to an unexpected end! Even to-day you may be called away from this world.—Then what?

Last summer, at a funeral which I attended, the speaker dwelt upon the fact that it is not the physical pain of dying that is feared so much as what comes after death, for "it is appointed unto men once to die, but after this the judgment" (Heb. ix. 27). Every man has, in his own conscience at least, some realisation that he must answer to God for his sins, as it is written in the Book of Truth, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. xiv. 11, 12).

But, note it well, God does not take pleasure in the death of the sinner. Nay, He pleads with him to turn from his evil ways and live; and whosoever turns sincerely to God in confession of sin will find mercy. Indeed, the very God against whom we have sinned, has Himself provided a Saviour! In wonderful grace He has given His own Son—sent Him here to become through His death the Saviour of all them that put their trust in Him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

Every faithful preacher of the Gospel warns of the judgment to come, and entreats men to come to the Saviour to receive forgiveness of sins. To Him, dear reader, we affectionately invite you.—F.L.F.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 10th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

CUMBERLAND, Silloth—Comfortable, homely apartments, board optional; board 25/- per week each, two or more sharing, till June, 30/- each July and August. Elim assembly. Mrs. Cameron, 13, New Street. B1309

HASTINGS—Homely and comfortable board residence, 35/-; bed and breakfast 21/-, good food and attendance. Mrs. Baines, 10, Quarry Terrace. B1285

HERNE BAY—Comfortable apartments, clean, cooking and attendance, quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B371

HOVE—Rest House, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts, near sea, with or without board. Mrs. Andrews, "Malmains," 37, Marmion Road. B1260

HOVE—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St Catherine's Terrace, Kingsway. B1276

HOVE—Board-residence; quiet, comfortable and homely, few minutes' sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Etroll Road, West Hove, Sussex. B113

HOVE, Sussex—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops; moderate charges. Mrs. Baker, 247, Portland Road. B1314

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elm," St Martin's Avenue, Shanklin, I.O.W. B1305

LONDON—Superior accommodation, select district, near buses and trams; bed and breakfast from 4/-; recommended by eminent pastors. Mrs. Robinson 14 Westbourne Square Hyde Park Aberron 3547. B1310

LONDON, 39, Holland Park Avenue, W.11, Park 7858; personally recommended, most comfortable accommodation, quiet, overlooking gardens, excellent food and attention, close Kensington Temple and ten minutes West End. B1311

SHANKLIN—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine, quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1272

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

FOR SALE—Possession freehold, detached house, 2 reception, 4 bedrooms, kitchen, bath; modern drainage, gas, Company's water, 63ft. frontage, 220 depth; sheds, fruit trees; 1 minute bus. Sivinan, Spencers Wood, Reading. B1307

TO LET—Three unfurnished rooms re-decorated, every convenience; electric light, gas, cooker, own meters, near Clapham Common, west side. Quiet house (Methodist), moderate rent. Apply "Elim Evangel" Office, Box 268. B1319

SITUATIONS VACANT.

WANTED a married couple, gardener to have full knowledge of flowers-fruit. No vegetables grown, 3 small glass houses with carnations, roses, etc. Wife to understand plain cooking and housework; another helper kept. Foursquare gospel home. Reply fully by letter stating qualifications, etc., Pastor Newby, Armadale, Kingsgate, Thanet. B1316

PROFESSIONAL.

MELODIES harmonised, transpositions, arrangements and music set to words. "Emmanuel," Sea View Road, Southchurch, Southend-on-Sea. B1315

BIRTHS.

JENNINGS—On April 10th, to Mr. & Mrs. Jennings, of Southport assembly, the gift of a daughter, Barbara. B1318

LE PREVOST—To Mr. & Mrs. A. E. Le Prevost, of Vazon, Guernsey, the gift of a daughter.

MORRIS—To Pastor & Mrs. I. Morris, at Rorhester; the gift of a son.

QUEREPEL—To Mr. & Mrs. F. Querepel, of Vazon, Guernsey; the gift of a daughter.

WITH CHRIST.

GUY—On March 17th, Frank Graham Guy, member of Elim Church, Worthing. Funeral conducted by Pastor H. W. Greenway.

HANSON—On April 8th, Mr. Ben Hanson, age 56, of Huddersfield. Funeral conducted by Pastor W. L. Taylor.

WATERHOUSE—On April 7th, Mr. Willie Waterhouse, age 52 years, member of Southport assembly. Funeral conducted by Pastor W. J. Hilliard. B1317

Foursquare Books

Healing Rays

BY

Principal **GEORGE JEFFREYS**

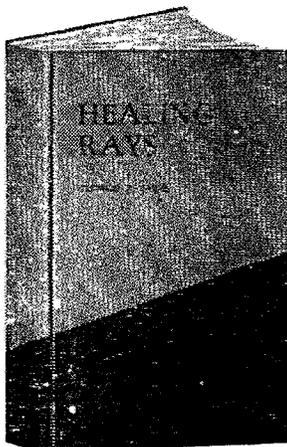
You must read this book to really understand the wonderful truth of Divine health and healing

Cloth Boards, 3/6

(by post 4/-)

Edition de luxe, 7/6

(by post 8/-)



George Jeffreys— A Ministry of the Miraculous

By **E. C. W. BOULTON**

A thrilling account of the birth and growth of the Film Work. 400 pages and 400 photos in addition makes it worth double the price.

Cloth Boards, with two-colour jacket, 6/-

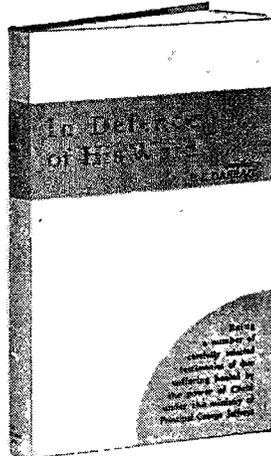
(by post 7/9).



In Defence of His Word

compiled by R. E. Darragh full of incontrovertible proof that the healing power of Christ is still on earth. The book is beautifully printed on art paper and contains numerous portraits and illustrations. It is bound in strong cloth boards as becometh such a subject.

3/- net (by post 3/6)



The Miraculous Foursquare Gospel

VOL. I—DOCTRINAL

VOL. II—SUPERNATURAL

BY

Principal **GEORGE JEFFREYS**

Illustrated and with Questions and Answers.

In cloth boards, with 3-colour jacket, 2/6 each

(by post 2/10)

In 3-colour paper covers, 1/6 each

(by post 1/9).



Spiritual *This new and important book now ready!*

Gifts in the Church

By W. G. HATHAWAY (Editor of "The Elim Evangel")

Pastor E. J. PHILLIPS says—

We have read nothing else so clear or helpful on the gifts of the Holy Spirit and we trust that this book will have the wide circulation that the subject demands.

CONTENTS.

Introduction - Spiritual Gifts Defined - The Purpose of the Gifts - The Word of Wisdom and the Word of Knowledge - Faith: Discerning of Spirits - Gifts of Healing and Working of Miracles - The Gift of Prophecy - The Gift of Tongues and the Interpretation of Tongues - False Gifts and Manifestations - Difficulties Dealt With - Objections Answered.

1s. 6d.

(by post 1s. 9d.)

**ELIM PUBLISHING CO.,
LTD.,**

*Park Crescent - Clapham Park
London - S.W. 4.*