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The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

Vol. XV., No. 24

JUNE 15, 1934

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER

Switzerland Campaign

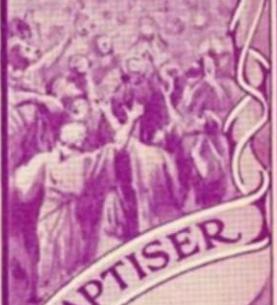
**GREAT CHURCH BESIEGED.
UNBOUNDED ENTHUSIASM.
NEARLY TWO HUNDRED
CONVERSIONS ON OPENING DAY.**

Principal George Jeffreys and his Revival Party received a most enthusiastic reception at Bienne for their Revival Campaign in beautiful Switzerland. From the first service the Spirit of God moved upon the great crowds that surged into the meeting place at Macolin, situated on the mountain over three thousand feet above sea level. The second service in the State Church at Bienne was packed to capacity with people standing in every available spot, whilst the loud speakers carried the message to the people outside. Throughout the day nearly two hundred souls decided for Christ. The Principal's messages translated by two Interpreters, and supported by the prayers of the people, reached the hearts of all. The news of the revival fire which burned so brightly at Caux during the Party's last visit, one year ago, seemed to have spread all over Switzerland, and people are anxiously enquiring for campaigns almost in every town. God is confirming the Word with signs following, and some are already testifying to bodily healings. The beautiful State Church at Bienne, packed with over two thousand people, is a real centre of Foursquare revival activity.

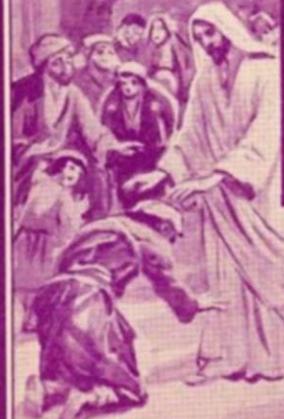


"I will come again."

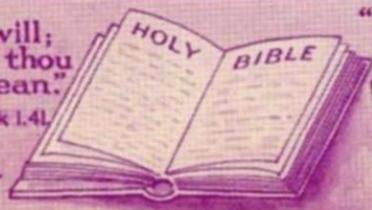
John XIV. 3.



BAPTISER



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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST
Official Organ of the Elim Foursquare Gospel Alliance
Founder & Leader, Principal George Jeffreys.

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

Vol. XV, June 15, 1934 No. 24

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ELIM SUMMER HOLIDAY HOMES

ABERDEEN. "The Silver City by the Sea." July 7—Aug. 30. Miss Willie and Mrs. Pawson. **PASTOR P. N. CORY WILL HOLD A BIBLE SCHOOL THERE IN JULY.**

ELIM CAMP, Waterhall Valley, Patcham, Near Brighton. All are welcome in June and July. Apply Mr. and Mrs. Vanstone, Boys' Camp July 28—Aug. 11. Girls' Camp Aug. 11—25.

EASTBOURNE. Aug. 3—Sept. 7. Mrs. Webster and Miss Ryde. Granite House, near to sea and Downs.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors. Within easy access of places of interest.

GLOSSOP. "Beth Rapha." Near Derbyshire dales and Yorkshire moors. Now open. Mrs. Titterton last week in July and August. Applications to Mrs. Frederick.

HOVE. July 27—Aug. 31. Miss Volckman and Miss Ching. Fine house on sea front. Pastor J. Smith will be in residence and will give Bible readings.

SCARBOROUGH. The Queen of English watering places. Aug. 3—Sept. 14. Mrs. Saxon Walshaw and "Granny."

At these homes our Lord will come as Boaz of old and let fall "handfuls on purpose" for the hungry and tired. There will be all kinds of happy recreations, picnics and games.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim Churches.

For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4.

COME TO THE GREAT

Foursquare Rally

at the
Crystal Palace

(LONDON)

Saturday, 18th August

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys; meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting.

Special Singing by various Choirs,

Lectures on the Tabernacle,

Palestine Customs, etc.,

to be concluded by

ONE GREAT UNITED MEETING

*at 6.30 p.m., in the Centre Transept
at which Principal*

George Jeffreys

will minister the Word

BOOK THE DATE NOW!

Further particulars will be announced later.



BERMONDSEY. July 1. Elim Tabernacle, Upper Grange Road. Visit of London Crusader Choir, 6.30 p.m. (Afternoon 2.30. Choir visits Brixton Prison).

BOURNEMOUTH. June 17. British Legion Hall, Wimborne Road, Winton. Visit of London Crusader Choir, 3 and 6.15 p.m.

CATERHAM. Commencing June 17. Tent pitched in Park Road (off High Street). Revival and Healing Campaign by Pastor W. E. Smith.

CLAPHAM. Every Saturday at 7.30. Elim Tabernacle, Park Crescent, Clapham. Five minutes' from Clapham Common Underground Station. Weekly Rally.

ELIM WOODLANDS. Open to visitors every Saturday afternoon. Tickets 1s, obtainable from Elim Churches or at the door of the Woodlands.

Brighton Convention

MONDAY, AUGUST BANK HOLIDAY
at the Dome, 3 & 7.30 p.m.

Principal **GEORGE JEFFREYS** and Party

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 Ministries, Elim Bible College, Elim*



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

Vol. XV., No. 24

JUNE 15, 1934

Fridays, Twopence

The Romance of the Bible

By Pastor CHARLES J. E. KINGSTON

Author of "The Coming of Christ and After"

II. The Bible in Manuscript

A SHORT while ago it was the contention of the critic that the art of writing was not known in the days of Moses. Therefore it followed that he could not have been the writer of the Pentateuch. This in spite of the fact that the Scriptures continually declare that Moses did write these books and Christ added His testimony to the fact by saying, "He [Moses] wrote of Me" (John v 46).

Recently, however, there have been discovered many ancient monuments that bear testimony to the fact that the art of writing was known a long time prior to the age of Moses. In the Tel-el-Amarna clay tablets, discovered in Egypt in 1887, we have proof of an extensive culture both in Palestine and in Egypt at a period at least a century before the time of Moses.

The story of their discovery is romantic. An Egyptian peasant woman was walking among the ruins of this ancient city, where sand had drifted on the fallen masonry which had once been the palace of a king. Little did she realise what lay beneath her feet. She was looking for something to sell, when suddenly her foot struck against something hard in the sand. Examining it closely she saw it was a piece of hardened clay, covered with queer marks which looked like writing. The tablet was shown to her friends and they dug for more, finding whole sackfuls of

BAKED CLAY TABLETS.

When the dealer in antiquities saw them however, he shook his head and offered very little money for them. Yet all unknowingly this peasant woman had stumbled upon what remained of the Egyptian foreign office of the period and the clay tablets were letters sent to the Pharaoh from his officials in far-off Palestine.

Professor Sayce in *Higher Criticism and the Monuments* says "the letters are all written upon clay in the cuneiform characters of Babylonia. They testify to an active and extensive correspon-

dence, carried on, not by a select caste of scribes, but by every one who pretended to the rank and education of a gentleman. and the art of writing and reading must have been as widely spread as it was in Europe before the days of the penny post." Indeed, it is now definitely known that the art of writing goes back in the mists of antiquity, to the days before the Flood.

Commenced by Moses, one by one the writers of the Old Testament books added their part to the great whole, and without realising it, built up the great unity which we call the Bible. The wonderful, organic oneness of the Scriptures is one of its internal proofs of divine inspiration. Written by above

FORTY DIFFERENT AUTHORS

over a period of about 1,600 years, each part nevertheless fits into the complete whole.

In order to grasp how really wonderful this unity is, let us suppose forty different people, without any pre-arrangement, enter one by one into a room, strike a few notes or chords upon a piano, and then pass out again. One would expect to hear startling discords, varying rhythm, and different keys. If, instead, we hear a masterpiece of harmony the only explanation possible would be that of inspiration. So with the Bible! Its writers were of varying tastes, ages, and social position and lived in different centuries. Yet there is a unity and harmony in the Scriptures which mark them as having a divine Author.

Following the return from captivity, Ezra, according to the tradition of the Jewish church, with the assistance of the members of the great synagogue, amongst whom were the prophets Haggai, Zechariah and Malachi, collected as many copies as possible of the sacred writings and from them set forth the canon of the Old Testament.

In making copies of the Hebrew manuscripts, the Jewish scribe exercised the

GREATEST POSSIBLE CARE

"counting not only the words, but every letter, noting how many times each particular letter occurred and

destroying at once the sheet on which a mistake was detected in their anxiety to avoid introduction of the least error into the sacred Scriptures, which they prized so highly and held in such reverent awe. Moreover, each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a "clean" animal. The writers also had to pronounce aloud each word before writing it and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form and to wash their whole body before writing "Jehovah" lest that holy name should be tainted even in the writing. The new copy was then carefully examined with the original almost immediately and it is said that if only one incorrect letter were discovered the whole copy was rejected**.

There is the record of the warning given by an old rabbi to his pupil in these words "My son, take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript and so become a destroyer of the world." So by such careful, patient, work has the older part of our Bible come down to us from the ages of the past. Although the original

AUTOGRAPH MANUSCRIPTS

have all been lost, we can see in this the wise providence of God, for had any of the original manuscripts in the handwriting of Moses, David, Peter or Paul remained in existence they would have been superstitiously worshipped by many to-day.

Do I hear you question how it is that none of the original manuscripts are to be found? This is easily explained when it is realised that the ancient Jewish scribe always reverently destroyed, usually by burying in a grave, the old manuscript worn either by use, or blurred with the kisses of its readers, after it had been copied. "This is a living Book," they said, "it should nook new. God's Word can never grow old."

There are, however, in existence many thousands of Hebrew and Greek manuscripts which have been copied from earlier ones by Jewish scribes and others from time to time. It is by comparing these manuscripts together that the original received text has been arrived at, from which our English version is translated. The three best-known manuscripts of the Bible are the Codex Vaticanus, which is in the Vatican at Rome; the Codex Sinaiticus, which was purchased recently from the Russian Government and which is now

IN THE BRITISH MUSEUM;

and the Codex Alexandrinus, which is also in the British Museum. This latter was presented to King Charles I in 1628 and arrived just too late to be of assistance in the preparation of the Authorised Version of the English Bible. It was originally written for a Christian lady named Thekla, who was afterwards martyred.

It is an interesting story how the Sinaitic manuscript was discovered by Dr Tischendorf in a monastery on Mount Sinai. One day, during a visit there, a monk brought into his cell some papers to make a fire. Tischendorf recognised some of the pieces as being parchments and looking at them closely, discovered they were part of an ancient copy of the Scriptures. His evident excitement showed the monks that they had an unknown treasure, and although he was told they had many more leaves, he could obtain no sight of them and had to leave the monastery with the few pages he already had.

Later he returned with authority from the Czar of Russia, the head of the Greek Church, to which these monks belonged, and upon his arrival was taken into a cell and shown the rest of the pages of the manuscript tied up in a red cloth. Later he left with these and

PRESENTED THEM TO THE CZAR.

However, to continue the story of how the English people got their Bible. The manuscripts mentioned here were in Greek, but languages change and Latin eventually superseded Greek as the spoken language of the Roman world, and indeed remained for many years the diplomatic language of Europe. In the second century of the Christian era a Latin translation of the Scriptures was made and because it was in the common or vulgar tongue it became known as the "Vulgate." Probably it was this Latin translation which was England's first Bible.

In the fourth century, this Vulgate version was revised by Jerome who had access to ancient Hebrew manuscripts and so important was this revision that it has influenced all future translations.

Since the Scriptures were given to be a light to the world, and as few but the learned could read Latin, saintly men desired to translate them into the language of the people of England. The earliest translation of the New Testament into English was made by

THE "VENERABLE BEDE."

He lived in a monastery of Jarrow in Durham and was skilled in Greek and Hebrew. "In his last hour he was engaged in dictating to one of his disciples the last verse of the 20th chapter of John. 'It is finished, master,' said the scribe, 'It is finished,' replied the dying saint. 'Lift up my head, let me sit in my cell, in the place where I have so often prayed, and now, glory be to the Father, to the Son, and to the Holy Ghost,' and with these words his spirit fled."*

Alfred the Great was also a translator of the Scriptures. Being aware of his own ignorance and seeing the darkness among his people, he drew around him capable teachers. One was Asser, the first scholar in Wales, who after some persuasion agreed to live at his court for six months each year. Alfred learned Latin from him by carrying in his bosom a little book in which every quotation of Scripture that pleased him was put down by his friend, Asser, and translated. The King was engaged upon a version of the Psalms at the time of his death.*

* "The Scripture of Truth," by Sidney Collett

** "The Book and Its Story," by L. N. R.

The honour of being the first to translate the complete Bible into English, however, belongs to John Wycliffe,

THE GREAT REFORMER.

This occupied him about twenty-two years. Shortly before he completed the translation of the Bible, there met at the monastery of the Blackfriars, in London, a number of priests, friars and monks to consider how they could best put down the opinions and teachings of Wycliffe and his helpers.

Just at that moment an earthquake shook London and some of the assembled doctors thought that perhaps their object might be displeasing to God, but the president, Archbishop Courtenay, declared it needed an earthquake of opinion and a violent struggle to be made by the Roman Church to remove such teachers as John Wycliffe, "whereat the meeting proceeded and condemned all his opinions."

Yet his doctrines spread so fast (the people being so hungry for the Word of God) that a writer of that day has angrily recorded that a man could not meet two people on the road, but that one of them was a disciple of John Wycliffe!

About the time he completed his translation he became ill and four friars and four aldermen, supposing

him near death, came to ask him if he would

RECANT HIS OPINIONS.

Wycliffe told his servants to raise him up in his bed and turning to the friars said, "I shall not die but live, and shall again declare the evil deeds of the friars!"

Although only in handwriting, very many copies of Wycliffe's translation were made and several exist to-day. Each copy took about ten months to write out and cost £40 in our money to buy. This was an enormous sum in those days as it would have more than built two arches of London Bridge and no working man, with his pay of three-halfpence a day, could afford it. Those who could not afford to buy a copy would pay a considerable sum to be allowed to read it one hour a day, and sometimes a load of hay was given for a few pages of the Scriptures.

Wycliffe lived four years after he completed the translation and died in 1384 of paralysis at Lutterworth. Four years after his death his grave was ransacked for his body, which was burnt and the ashes cast into the brook Swift, which runs near his Church at Lutterworth. The Swift conveyed them to the Avon, the Avon into the Severn and the Severn into the narrow seas, then into the ocean. Thus the ashes of Wycliffe were the emblem of the truths he proclaimed, gathered from the Scriptures, which are now dispersed over all the world.

The Coming Kingdom

He shall not fail nor be discouraged, till He have set judgment in the earth and the isles shall wait for His law—Isaiah xlii 4

GOD is working out certain great purposes in connection with His government on earth, which finally shall eventuate in a kingdom of truth and righteousness. It is inconceivable that God, whose handiwork in nature reveals such perfect order and design, even in the smallest leaf or blade of grass, should be without plan or system in the more important matters relating to the world. To our finite minds the time required for the unfolding of God's plans is of such long duration that we may be tempted to doubt whether the divine hand is overruling in human affairs to-day. But we must remember that the Eternal One works on a grand scale, requiring ages for the fulfilling of His purposes.

Some of the greatest minds of our time repeatedly have sounded an exceedingly pessimistic note regarding the final outcome of affairs as they have seen the terrible breakdown of things social, political, and moral. They have even expressed the fear that in spite of our boasted advance in knowledge and inventions, civilisation itself may yet collapse. The crime, graft, and lawlessness which prevails to-day are evidence that man is unable to cope with the situation. Man's day will end soon in dismal failure.

But the Lord has not left His children in darkness as to the future. The trying and discouraging conditions about us are simply confirming the predictions of the scripture regarding the end-time. "And as it was in the days of Noe, so shall it be also in the days of the Son of man." How reassuring to

know in such a time that Omniscience and Omnipotence are at work for the establishing of justice and righteousness on this planet of ours. The day of redemption draweth nigh, when the sons of God shall be delivered, and another stage of the Lord's programme shall have been reached.

The text declares that Christ has set for Himself no less a task than that of establishing justice on the earth. Men may become disheartened as evil seems to triumph, and wickedness grows apace, but He will not fail nor be discouraged. The ends of the earth shall yet acknowledge His sovereign sway and welcome His beneficent reign. Let us pray that the time may be hastened when the Prince of Peace shall take the throne, and all parts of the earth shall become His possession.

The essence of habits is that they exert their force automatically.

You can't tell how much a preacher is doing for the Lord by the size of his salary.

No power can make a man do wrong without his own consent. Sinners are all consenters.

The great thing is to suffer without being discouraged.

FAMILY ALTAR



The Scripture Union Daily Portions - Meditations by PERCY G PARKER

Sunday, June 17th. Acts xvi 1-10

"So were the Churches established in the faith" (verse 5)

It was as the Churches obeyed the teaching of the early apostles and elders that they were established in the faith. Now that teaching has been embodied in the Bible—the Written Word. It is as we give heed to the Bible that we, too, shall be established in the faith. It is not obeying five tenths or nine tenths which brings the greatest blessing. If we only disobey in one tenth we shall find that our Church life does not work smoothly. The least disobedience can bring much discord and division. If we are to have a united, progressive Church we must obey ten tenths of the Word of God. Custom or fear of man should not hinder us for a single moment from determining to obey the whole Word of God.

Monday, June 18th Acts xvi 11-24

"And on the sabbath we went out of the city by a river side" (verse 13)

The holiday season is approaching, and many of us will know what it is to go out of the city to the river-side, the lake-side, and the sea-side. Happy are we when our going forth thus is not an excuse for worldliness but a greater incentive to seek God. On our holidays we may not find a Church in which we feel free to worship, but yet we can meet with God. If we have cultivated the habit of prayer during the ordinary days of the year we shall not wish to forego that prayer on the special days. Where there is a heart to pray there is also a place to pray. Praying hearts can turn any spot into a hallowed spot. The tram conductor can make his little platform a place where he can worship God just as much as the minister can make his pulpit.

Tuesday, June 19th. Acts xvi 25-40

"And he took them the same hour and washed their stripes" (verse 33)

Stripe washing is a suitable thing for those who get right with God. Some have been lashed with our words until the heart is lined with pain. Let us wash the stripes that our words have caused. Some have received letters from us and there was more sting in those letters than from many whips. Let us wash the stripes that our letters have caused. Some have received such cutting looks from our bitter eyes that the smart has lingered for many days. Let us wash the stripes that our looks have caused. A Christian should have no enmity toward anyone. We cannot help having enemies. We are not responsible for enemies rising up against us but we are responsible for having enmity in our

hearts toward them. Perhaps all of us can do some stripe washing this morning—even in our own homes.

Wednesday, June 20th Philippians 1:1-11

"I thank my God upon every remembrance of you" (verse 3)

How lovely it would be if people could say this of us. When a name is mentioned associated thoughts immediately arise. Mention the name of Paul and one immediately thinks of a magnificent man who was completely lost in the glory of Christ. Mention the name of Luther and one at once thinks of an unconquerable soul that brought about the Reformation. Speak of Wesley and our thought quickly turns to a denomination that once was filled, saturated and satisfied with Holy Ghost power. Talk of Sankey and the lips want to sing in unison with that beautiful singer of the hymns of Zion. Consider Muller and we immediately think of the boundless possibilities of faith. Talk of Florence Nightingale and visions of heroic womanhood leap into our mind. When people hear our name what do they think? May God grant that the very mention of our name may bring joy and gladness to those who hear it.

Thursday, June 21st Philippians 1:12-30

"I am set for the defence of the gospel" (verse 17)

Each one of us should take the same stand as Paul. We should agree that we are set for the defence of the gospel. A mother is set for the defence of the gospel. She should see to it that her influence counteracts the godless teaching that her children frequently get at school on the question of evolution. She should take care that as far as possible her children are kept under the influence of Bible teaching. Every employer, if he is willing to make a brave stand, can stand for the defence of the gospel. He should be able to indirectly or directly influence his whole staff toward Christ. Every minister, every missionary, yea, every Christian should count it a supreme delight to stand for the defence of the gospel. Don't let a sentimental love weaken your stand for Christ. Whether you are loved or hated be sure and stand for the defence of the gospel.

Friday, June 22nd. Philippians 1:1-18

"Let nothing be done through strife or vainglory" (verse 3)

Not a single thing should ever be done in our life because we want to snub someone else or lift ourself into a place of prominence. The word "snub" is not a pleasant word, and it expresses a

very unpleasant feeling that threatens to rise in our hearts. When we feel that others are not fair to us, when we feel that others are trying to push their way forward, when we are conscious that others are filled with their own self-importance then there comes a desire to snub them and make them feel small. But oh think about it. Where should we be if God determined to snub us? How infinitely far away are we from His perfection, justice and righteousness. Yet He never snubs us. Then let us get rid of such a spirit. Let us pray for all men but snub no man.

Saturday, June 23rd Philippians 1:19-30

"Indeed he was sick nigh unto death but God had mercy on him" (verse 27)

Herein we see a frequent method of God. Under some circumstances He permits sickness, but usually steps in at the last moment and brings deliverance because God does not heal you at once. Do not think that He has necessarily determined not to heal you. In your weakness there are lessons to learn which you might never learn in your strength. As you get nigh unto death you may also get nigh unto God—more nigh than you have ever been before. Every pain, every sickness that comes to a child of God is known and registered in heaven. When our heavenly Father sees fit to deliver us then He is able to do it. There may be a measure of mystery about certain forms of suffering, but there is no mystery about the fact that God is gracious and merciful and finds supreme delight in acting on our behalf.

What is Your Niche?

And there came to her a message as from God, "You have a niche to fill. You have life, talents, opportunities. Why throw them away?" And turning from the river brink, she hurried home, saved from a suicide's death and doom. Soon afterwards, under a sermon upon John iii. 16, she was led to Christ, and several years after that married a Christian captain. A son was given them and grew up to become Dr. Grattan Guinness. Not very long before the lamented death of Dr. Harry Guinness, I heard him say, "If my honoured father was used of God to turn thousands to Christ, as he was, if he was the means of training hundreds for the mission field and of opening up dark parts of the earth to the gospel; if by his writings he has enriched the Church and glorified his Saviour, and if I, his son, humbly trying to follow in his steps, have done any service for God, then you must trace it back to that humble farmer doing his common task."

“Signs Following”

By MAURICE SMITH

“**P**RACTICAL JOY” In such a phrase lies the success of the Church Militant “Life,” said the Buddha, “is pain” “We must strive to win to a blessed state of nothingness” “The Spirit of the Lord is upon Me,” said Jesus, “because He hath anointed Me to preach good tidings to the meek to appoint unto them that mourn in Zion, to give unto them beauty for ashes the oil of joy for mourning, the garment of praise for the spirit of heaviness” Paul affirms that joy is one of the fruits of the Spirit The apostles even rejoiced that they were counted worthy to suffer shame for His name Causeless joy is puerile But what can be more eminently reasonable than the glorying confidence of a people knowing that if God be for them, no one can be against them?

sisters were healed of deafness, another of spinal trouble, another of heart disease—yet the Press still writes of “claimed” healings One begins to understand what Jesus meant when He said “Because I tell you the truth, ye believe Me not” A certain popular daily has recently concerned itself with the possible reception of Jesus to-day at the hands of men It was unnecessary The power and spirit of Christ are still here, and still treated as of old in Israel They said of Jesus that His miracles were performed by the

POWER OF BEELZEBUB

With greater subtlety, we are politely informed that the miracles of God are the product of our imaginations That, at least, leaves us one loophole—we can



Mr. A. W. Edsor



Pastor J. McWhirter.



Pastor R. E. Darragh.

This great joy, this overwhelming confidence in Jehovah-Jeh, has been such a marked and wholesome feature of the five weeks' campaign conducted at Clapham Tabernacle by the Revival Party

Wholesome—for everything connected with Jesus has a wholesomeness and sanity so often lacking in a boastful age of bogus marvels and sham learning And indeed, if all the sons of God shouted for joy when the earth was created, what more natural than that some of them should shout for

THE RE-CREATION OF SOULS?

They did shout, anyway

In trying to isolate the ultimate cause of the existing world-chaos, some earnest thinkers have concluded that our material, has exceeded our spiritual, advance, that we need a new religious urge, embodying modern “advancements” in thought—a significant separation of “religion” from “revelation” This campaign has amply answered such suggestions The real need of man has been firmly emphasised—to “be still, and know that I am God”

Statistics, valuable on occasion, are an unsuggestive measure of spiritual advance Yet it must be recorded that God blessed the campaign with over two hundred conversions, nearly every night souls were baptised in the Holy Spirit, while the Lord again showed that He is the Healer of the body Two

thank God for the power-ful imaginations He has given us

But to say “many converted, many baptised in the Spirit, many healed,” is to express less than the truth The wider significance of the campaign is revealed by the many letters received by the evangelists—letters telling of families re-united, of lives reconsecrated to God, letters telling of a closer walk with God, of a broadened vision, of a fuller understanding of the Word of Life, of a deeper sense of spiritual values, of a stronger grasp of the true proportion of things Vision—proportion—yes, that is what we have all lacked in the past, we have failed to realise the vanity of earthly things, we have failed to rely upon the strength of the Lord of Hosts Thank God, this campaign has led many of us to enter more fully into our inheritance, to realise that we are the sons of God—and should live as becomes our high calling

The meetings have been held every evening of the week (excepting Friday) and twice on Sunday Large congregations have

FILLED THE TABERNACLE,

requiring special seating arrangements, seats on the pulpit steps, and down the aisles, and in the gangways—and everyone perfectly happy about it all After each service, waiting or healing meetings have

been conducted in the adjoining hall, while Messrs Darragh and Edsor have made their services of song a particularly bright feature of the campaign. Hearty singing has always been an impressive characteristic of Elim meetings, but never more so than when led by the Singing Evangelists.

Mr McWhirter cordially invited all with spiritual difficulties to see him privately, and the results of this personal work have been magnificent. Conversions, contemplated in the church, have been consummated in the vestry. Difficulties have been removed, lives re-directed, prodigal sons led back to their Father.

Mr McWhirter's sermons have stirred all his hearers. He did not, after the fashion of some modern preachers, come cap in hand with a mutilated Bible, apologise for mentioning so hackneyed a subject, and ask of our charity that we should regard Jesus as a Great Example. Rather, he

presented the full challenge of the gospel not merely "conversion" in capital letters, followed by a full-stop, but conversion as just the first step, leading to a fresh orientation of ideas, a changed mode of living. Many revivalists have preached bare conversion. Many preachers to-day emphasise the Christian life, without the power of Christ which alone can bring conquest over self and the world. When we see both these aspects—faith, and also the works, without which faith is dead—boldly presented, we have much reason to thank God.

Our concluding note must be one of reverent praise to God for His presence in power during the past weeks. But although the campaign is officially ended, we believe that it has led to such a lifting up of the hands that hang down, and the feeble knees, that the spirit of revival will continue in our midst. And to those under whose ministry we have flourished, we wish Godspeed as they go to pioneer fresh territory in their service for the Master.

Revival Fervour and Fire

By Miss ADELAIDE HENDERSON & Miss EVA WILLMOTT

A LITTLE over twelve years ago the Principal and the Revival Party came here to London and under the direct leading of the Holy Spirit purchased the Elim Tabernacle, Park Crescent, Clapham. None but God Himself knew what a mighty revival was to break forth in this dear land from that little Church, as from Sunday to Sunday our beloved Principal with others ministered from that pulpit. Hundreds of saints have worshipped there through those momentous years, many of whom are now living in the presence of their loving Lord, while the flame of Pentecostal power has spread like a prairie fire from shore to shore. During the intervening years this Church has borne steady and unfailing testimony to full salvation for spirit, soul and body, and for the enduement of Pentecostal power according to Acts 11. With what unbounded joy, therefore, did the members of the Clapham Tabernacle, together with many, many friends, welcome the announcement that once again these old walls would ring with the songs of revival under the guidance of Pastors R. E. Darragh, James McWhirter and Mr Edsor of the Principal's Revival Party.

From the very commencement of the campaign the Church at Clapham experienced a glorious outpouring of the Holy Ghost which continued for five blessed and happy weeks. From the first Sunday evening service in which twenty-one souls were saved, right until the last Sunday evening of the campaign, the

MEETINGS NEVER FLAGGED

in interest or lost in power. The illuminating messages from God's Word delivered by Pastor James McWhirter throughout the campaign were unique in style, unusual in their presentation, and magnificently gripping and convincing. There was a daring, vigorous attack on sin and vice in its many forms, bursting forth with an eloquence of language that made one look past the human channel and realise

divine inspiration, divine urgency and passion, a sob of soul to strip off veneer and uncover the canker of sin. Then like a mellow wind from a southern clime came the uplifting of the Lamb of God, together with the appeal to all that was highest and best.

With consummate tenderness the invitation went forth to accept not religion but Life, not a code of morals, but Jesus, and night after night the response came and souls surrendered to God at the average number of forty-six each week. The glorious total of two-hundred and fifty decisions for Christ was reached during the five weeks of the campaign.

I wonder if we fully realise how closely music is associated with heavenly things. We know that God is Light and therefore the whole of the heavenly sphere must be humming with melodies and harmonies beyond the ken of human minds. These are picked up by angelic hosts and the vast company of the redeemed and transmitted by those heavenly choirs into one ecstatic love song to the great and mighty Jesus.

During this campaign

THAT BIG CONGREGATION

was so graciously encouraged and led by Mr. Darragh to sing choruses and songs of praise and thanksgiving and by Mr Edsor in his brilliant guiding at the piano and songs of joy, that day by day we were led nearer and nearer to those heavenly choirs, until at the climax of Whitsuntide Mr Darragh, having drawn us so far, seemed to fling back the curtains of heaven and to link us on to those stupendous choirs of heavenly beings. The large congregation at the Elim Tabernacle vibrated with spiritual songs and praises above the sound of which all the time could be heard the mellow, rich voice of Pastor McWhirter, singing under the power of the Spirit, songs of heavenly loveliness caught up by the congregation into glorious harmony.

A very real and definite work was accomplished in the vestry after the meetings, where those who were still hesitant in their attitude to the Lord were able to seek individual help from Pastor McWhirter, and how we rejoiced to know that very many found their burdens rolled away, and many also who had strayed from the paths of righteousness were led again into the glorious path of liberty in Jesus Christ, but at the waiting meetings it seemed as though the very gates of heaven were flung wide open and Pentecostal power flooded the room in a manner seldom experienced. Without any preliminaries He miraculously filled those needy souls so that forty-eight during the campaign became in very deed

TEMPLES OF THE HOLY GHOST.

God had promised to work in an unusual way, but the outpouring was of a nature and suddenness that caused the workers almost to stand aside with reverence and awe as they watched Him working in their midst.

From these five weeks of glorious living in the presence of God, great was our expectation as the Whitsuntide Convention drew nearer and nearer. We can all truly and honestly say that we were not in any measure disappointed. Mr McWhirter gave a series of convincing, soul-stirring messages in such a sane, masterly fashion on the outpouring of the Holy Spirit

and the operation of the Gifts as to leave not a shadow of a doubt in the minds of the converts and those who have been fearful of the supernatural that Pentecost is as much for to-day as for those faithful followers in the upper room.

So deep and sincere were the conversions during the campaign that it was felt imperative to give the converts an opportunity to follow the Lord through the waters of baptism. The Principal graciously consented to come down to perform this service in the grounds of the Elim Woodlands on Wednesday, 23rd May, after having held three great meetings in the Town Hall, Birmingham, on the Whit Monday. That afternoon will always remain vividly in the minds not only of the fifty candidates but also in the minds of the crowd of spectators. The warm summer sun shone down upon a scene of great beauty. The baptismal tank was hidden in a

COVERING OF GREEN

in keeping with the rich colour of nature all round. All who heard the Principal's message on that memorable afternoon were stirred to the depths and felt that they were sitting under the ministry of a man who not only himself lived in the presence of God but whose message was a challenge to all present to adjust their lives to the same high level.

Apostolic Missionary Methods

By Pastor P. N. CORRY

RUPERT BROOKE, the young poet whose death in the war has robbed the world of a great soul, before his death in Greece, wrote

If I should die, think only this of me,
That there's some corner of a foreign field
That is for ever England

How many of such "corners" there are in the fields of France or Flanders, Gallipoli and Greece, Syria and the sands of Egypt, Mesopotamia, and other places. Nor do we think only of military cemeteries with their thousands of graves, but of other lonely spots in the dark forests of the Congo or away up the rivers of China and on the sun-drenched plains of India. They are corners of foreign fields that are for ever England, but they always speak of death, not life.

If English Foreign Missions are intended to be simply reproductions of England, scattered among the nations of the world, carrying on British culture and customs, then they may well be called "corners of England" but they will be graves—not cradles. They will never give birth to anything living or vital to the religious experience of the land they desire to serve, but will breed a certain type of imitation European which is most loathsome. The aim of Christian missions is not to get natives

TO COPY OUR DRESS

or deportment, but to help them become followers of Christ who was Himself a man of the East. I have known many an Indian who upon becoming a Christian immediately began to wear a sun helmet

and trousers, although his forefathers had needed no extra protection from the sun other than the usual turban and a dhotie. The evil of this habit is not in the clothes themselves but that by wearing them the native convert cuts himself off from the members of his community, he becomes a foreigner. Lucky for him if it led to nothing more serious, for in some of the South Sea Islands the unusual garments of thick blue serge that native converts began to wear in the long run led to an outbreak of consumption that has carried off thousands. In a recent book of travel about Africa, I read of a woman who came out of a native hut "in a cheap print dress of considerable dirtiness." She knew sufficient of European manners to don the dress of civilisation, but did not possess sufficient European soap to keep it clean.

I wonder, if we could obtain the candid opinion of the natives in the various lands in which missionaries have been labouring for the last hundred years, in how many would Christianity be regarded as a foreign thing, and as such, be subject to rejection for that very reason. If

THE FOREIGN GOVERNMENT

was to go, then the mission would have to go with it. In other words, the growth is so frail that it would not be able to stand alone. After all these years it is still English, or American, or Foreign. This is surely very different to the Churches in Syria, Galatia, Asia, Macedonia, and Achaia, that we read of in the Acts of the Apostles, and it is the hope of (Concluded on page 379)

" There is a jewel which no Indian mine can buy
No chemic art can counterfeit,
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold "

The Pri

By Pastor E

*The kingdom of heaven is like unto a merchant man
of great price, went and sold all*

THIS parable is vivid in its Eastern setting. In a few simple yet suggestive words it gives us the romance of a jewel. The fascination of the pearl does not remain with the East alone, for men all over the world and in all time have risked their lives to obtain some beautiful gem. But in the East there is a mystic value which adds to the charm of the precious stone. There is no satisfying a man who has the gem craving with less than the best he has seen. The desire for possession almost amounts to an obsession.

It is not difficult to picture the wandering merchant of the parable, passing from city to city in quest of beautiful jewels. We can see him, with gleaming eye, trembling hand, and the whole being thrilled with inexpressible joy when the great pearl, so glorious in shape, and purely white, is shown to him. At once there is born within him the overmastering passion for possession. At all cost it must be his. To own the wondrous thing becomes the overwhelming desire of his life. Every other craving goes down before this sovereign longing. Yet his heart sinks as he learns the price of the gleaming gem, for he at once realises that it is beyond his power to purchase. High as the figure demanded, his experienced eye tells him that

IT IS WORTH ALL

that is asked, yes, and far more to him. With hungry eyes the merchant watches the gem that has become the desire of his heart, carefully replaced by its owner, and reluctantly retires. To his lodging the would-be purchaser repairs to count his money, and survey the collection of gems which he has bought in his travels. How comparatively small and poor they appear! How lustreless! For he has seen one whose beauty and brilliance eclipses all. That night brings no sleep to his eyes. That incomparable jewel has taken possession of him and he must take possession of it. A certain peace steals over him when at last his mind is made up. He will raise the money whatever it costs him. He will give up all to obtain it. Everything shall be sacrificed in order to acquire this choice stone.

To the longing heart of the merchant dawn is long in coming, and he is the earliest in the market. It is with the determined tread of a man with a fixed purpose that he hastens to the place of barter. Eagerly he disposes of the jewels that have taken him so long, and cost him so much, to accumulate, and that were only yesterday

SO PRECIOUS TO HIM.

He knows their value, and means to make the highest price possible. The work at last accomplished, he

hurries with money bags now much heavier, back to his lodging to count his wealth. Alas, he has not enough even now! For a moment despair threatens to prevail. Then undaunted he starts to his feet again. He will sell his camel, his baggage, even his clothes to make up the price. Life has one supreme and sovereign objective. "I will possess it or die," is written on his heart. Once more he makes his way to the market. Now he has become reckless in his bartering, till the last of his possessions is gone. Once again he counts his money carefully, and then with hasty footsteps makes his way to the owner of the One Great Pearl. What if, in the meantime, someone richer than he has seen and purchased it? No, it is still unsold. He pays the required purchase price, and the precious pearl is placed in his trembling hands. He hides it safely in his bosom and walks away, the happiest of men. There is a song of satisfaction and of possession ringing in his soul. "It is mine, mine, mine," he cries. For him there is joy for ever in its fadeless beauty.

So we picture the parable, for everyone knows the power of

A BEAUTIFUL JEWEL

and what men will do to obtain it. The gladness of the purchaser is commensurate with the greatness of the price paid for the precious gem. No demand, no matter how great, is too exorbitant for love such as this. The response of His heart can only find expression in the uttermost bestowal of Himself and all that He has.

We are safe in assuming that when He spoke these words Christ was thinking of His own redeemed Church—His blood-bought Bride. Before the foundation of the world He had known and loved and planned for the possession of the one that was to be without spot or blemish, one day to be presented to Him in flawless loveliness, and in the ages to come destined to show forth the manifold wisdom of the One who had called and chosen her for Himself. How beautiful to Him and how precious were those upon whom He had set His changeless love. Even in those far-off days Job had understood something of what it meant when God sets His heart upon man. "What is man that Thou shouldest set Thine heart upon him? And that Thou shouldest visit him every morning and try him every moment?" When God sets His heart upon anything or anyone we can hardly conceive Him not attaining His desire, nor reaching

ess Pearl

J. BOULTON

*My goodly pearls who when he had found one pearl
had and bought it—Matthew XIII 46*

His goal The irresistible urge and omnipotent energy of His love makes the consummation of His purpose certain He is

TIRELESS IN HIS QUEST

"Until He find it" there is no relaxation of the pursuit. He is the relentless, importunate Lover Well might we sing

"O Love that will not let me go"

One writer has pointed out that the reason why so few people attain their heart's desire is because they have not taken the trouble to train their minds, their wills and their spirit in the direction of their desire. If we could realise that God not only set His heart upon man, but made all His plans of creation and redemption to bend to His master design, to bring about His heart's desire, we should then understand that He will not be balked of His goal The Fall and failure of man, his sin and ugliness, is writ very large on the face of the world to-day It is sometimes difficult to realise when we see the lamentable failure of so many who name the name of Christ, that the most beautiful beings of all the divine creation will be the blood-washed throng, when God has finished the work of perfecting them "The glory that shall be revealed" in them is, in the ultimate, unmistakably certain The process of perfecting seems painfully slow, but it is essentially sure We wonder that the patience of the Lord is not exhausted, so tardy is the response of His people to His purpose

Though sin has marred the beauty of the first creation, we rejoice that there can be no failure in His final triumph Ultimately

THE CROSS MUST CONQUER.

How much of utter failure men may see in the Church to-day, yet Christ has His own chosen and choice souls, hidden from the common gaze He sees their beauty where man may see little or none Like Himself they are "without form or comeliness" according to human standards

So much Christian experience suffers from the glare of publicity, becoming unnatural and unhealthy The early lustre is sacrificed to the inquisitive eye of the crowd Piety is paraded and put on the pedestal of display, and consequently that pristine simplicity and sweetness is tarnished by the breath of curiosity

The true pearl looks best by daylight, it does not require the aid of artificial light Even so the Christ-
charmed believer has no need of limelight effect to reveal his beauty He shrinks from the glare of a

"footlights ministry" The Spirit within him recoils from all such fleshly pageantry, whether it be in the form of punctilious ceremonial or extravagant evangelism

It is fitting that the Church in the response of her love to Christ should give to Him the name He has given her When we hear "The pearl of great price" mentioned, our hearts at once gravitate to Him He is our

'PEARL OF GREAT PRICE';

and yet without doubt the reference in the parable is to the Church It is the same with that other beautiful metaphor in song

"He's the lily of the valley to my soul,"

though few realise that this is the Bridegroom's tender call to His Beloved He has chosen the term of endearment, and she can find nothing that satisfies her more than to call Him by His own name for her. "Beloved" has no masculine and feminine in English, and in every language love is the same

Let it be noted that the pearl is always reckoned the premier jewel In all ages it has been the social insignia of rank It is the first mentioned in ancient writings Famous not only for its purity and liquid beauty, but for its romantic and poetical associations It is the queen of gems. A fitting metaphor for the climax of God's most wonderful work, the new creation in Christ Jesus That Church "without spot or wrinkle" A Body which mirrors His loveliness, gathered out from the surrounding chaos "unto Him" That One who is to share the eternal glory of the great Redeemer Lover We stand awed in the presence of this unstinted and unmeasured offering, this stupendous wealth of grace, and marvel that He should take the fallen and

DISFIGURED CREATION

and clothe it with His own unsullied righteousness

Doubtless in this parable our Lord was thinking also of the price to be paid ere He could win His priceless Pearl He had stripped Himself of His deific glory, emptied Himself of the splendour of His pre-incarnate majesty, and stooped to wear the garment of our humanity But even this was not enough The price was that uttermost surrender of Himself—that final and full outpouring of His life on the Cross It was only because of the joy set before Him, the joy of owning this Pearl of inestimable worth, that made it possible for Him to "endure the Cross, despising the shame" Love's unfailing tide bore Him on to Golgotha's awful goal All the agony of that dread hour was poured into the cup of His redeeming passion And yet through the darkness shone the assurance of ultimate possession Love glued Him to the goal

"Such was His love—He gave His best,
Gave it for thee—that thou mightest be blest"



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

Rome and Antichrist.

THE autocratic system of Rome is up against the autocratic system of Hitler. In an Easter message to the Roman Catholic Youth Organisation of Germany Pope Pius brands the National Socialism of Germany as "paganism" and approves of the resistance of the Catholics to oppressive Nazi propaganda. This antagonism between a spiritual autocracy and a governmental one is only the prelude to the final antagonism between Rome and Antichrist. Antichrist will triumph over Rome, but Christ will triumph over Antichrist.

The Bolsheviek movement has suffered a great setback in Germany because of the iron-handed attitude of Hitler. But Bolshevism is by no means dead. A paper report from Moscow says that Soviet Russia has formed a new plan in order to achieve its mission to the world. "All Europe must be flooded with Bolshevism. Revolutionary movements must begin in all countries within the next twelve months." The first six countries to be "flooded" with this new effort are Britain, Switzerland, Holland, Belgium, Austria and France."

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts

Work in General Bournemouth (Mr H) £2

Foreign Missionary Fund Weybridge, £1, Carlisle Friend, £3 10s, Dundee, 10/-, Hove Crusader (designated), 2/6

Croydon Tabernacle (Stanley Road) Extension Thornton Heath (M H), £1, Mrs B £2

Revival and Healing Campaigns Glasgow sister, 10/-, Dundee, 10/-

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

Two brothers suffering from appendicitis, that the Lord will heal for His glory.

A sister suffering from an internal growth

A brother suffering from nasal trouble

—P W E

Whispers from Within the Veil

The Tyranny of the Tangible

By Pastor E C W BOULTON

The kingdom of God cometh not with observation"
—Luke xvii 20

WHAT a rebuke to my childish predilection for the visible. What a blow to my foolish partiality for the temporal. All too often the standard by which I have measured the progress of Thy kingdom has been social and statistical rather than spiritual and ethical. My system of values has been material instead of moral. My reckoning has been in corruptible things such as silver and gold. It is when men cry "Hosanna" that I deem Thy cause to prosper the most. It is the multitude that crowds Thy courts which to me betokens Thy triumph. When the rich and influential are flocking to Thy standard, then it is that I foresee the ultimate goal getting nearer. But when Thy Church is being crowned with the thorns of calumny, and bapused in the blood of crucifixion, then I have trembled for the future of Thy empire. I have blindly interpreted the hours of Thy kingdom's travail as signs of her impoverishment and impotency.

Show me blessed Master that the greatest growth is in the unseen, that some of the mightiest forces are those that work silently and unostentatiously, that the things which endure are not heralded by rumpet's fanfare. Teach me that Thou art building Thy temple all the while, that each day adds some fresh beauty to its growing glory. The cause of my restlessness has been here—I have looked for Thy kingdom in manifestation. Thou wouldst fain teach me the blessedness of those who having not seen yet have believed.

Save me from developing into a mere arithmetician, living in a realm of metres and measures. Let me not become wedded to the external and miss the glory of the inward. Deliver my soul from the snare of the spectacular. Let me see that the kingdom of God is within me.

Why is it that "the things that are seen" set my pulses beating so quickly, and so easily arouse my emotions. Why am I so unsusceptible and unresponsive to the unseen? Oh show me Thou Unveiler of the eternal that

"Shallow lakelets of emotion
Are not like the spirit ocean,
Which reflects the purest blue"

O Christ divine, make the visible a lens through which I may perceive the invisible. Save me from becoming the slave of the seen. Cause me to understand that these things are but as the morning dew, doomed to disappear with the sunrise. Prevent me from being occupied with the shadow and the symbol. They are not the goal, and if I stop at them I shall miss the best. Gracious Spirit show me that I was created for something larger and nobler than this. Bring me to that place where

"A glorious tide of worship"

wells up within the depths of my being "unto Him"

Our Ever-Enlarging Elim

By Principal GEORGE JEFFREYS

IT is obvious that the rapid growth of a work such as Elim necessitates changes in its government. Expansion is impossible without wise adjustment and revision of existing arrangements. With this in view the Overseers of the Alliance have for months been carefully considering certain changes in the administration of the Movement—changes which it was felt would make even more rapid progress possible. To them it is evident that the time for such changes to be put into effect has arrived.

We are happy to report excellent progress in this direction. The Constitution of the Elim Foursquare Gospel Alliance has now been set out in a Deed Poll which has been duly enrolled in the Supreme Court of Judicature. Thus in the event of the home-call of any of its present leaders, suitable and satisfactory provision has been made for the continuance of the activities of the work.

The whole Movement is now governed by an Executive Council which is elected by the Ministerial Conference. A new Trust Corporation is being formed for holding property in trust, and, as in the past, no Church building for which any money has been subscribed or given will be held by any individual personally.

Thus it will be seen that the hitherto firm foundation upon which the Elim Alliance has been built is being strengthened, and the magnificent work of the past is more than ever being consolidated and conserved.

The personnel of the first Executive Council includes those same tried and trusted Ministers who have stood loyally by my side through the years, and whose faithful ministry has so largely contributed towards the success of the Movement as a whole. The other eight members are Pastors E. J. Phillips, E. C. W. Boulton, W. G. Hathaway, R. E. Darragh, James McWhirter, Robert Tweed, Joseph Smith, and P. N. Corry.

The revised government of the work has also made it necessary to make some changes in the Staff at Headquarters. The Editor of the *Elim Evangel* is our beloved brother, Pastor E. C. W. Boulton, whose writings have

always been appreciated by our readers, and whose devotion to the cause has endeared him to our people.

The Field Superintendent is our beloved brother, Pastor W. G. Hathaway, whose loyal and devoted service has gained the respect of all who have worked side by side with him for years at Headquarters. Practically all the other offices remain unchanged, and all come under the jurisdiction of the Executive Council.

The Headquarters Committee, which is responsible for the control of the work between the sittings of the Executive Council, consists of Pastors E. J. Phillips, E. C. W. Boulton, and W. G. Hathaway.

In connection with the Elim Bible Correspondence School we regret to announce that our beloved brother, Principal P. G. Parker, has accepted a call to a new field of labour. The send-off service in the College showed how dearly the link between our brother and Elim was held. Our prayers and best wishes go with him into his new sphere of service. The Elim Bible College Correspondence School will be carried on by other qualified Elim Ministers.

We can face the future with renewed confidence in Him who has so wonderfully led us thus far, assured that the hand of God holds yet greater things in the coming days. My personal thanks goes out to every prayer warrior who is remembering the work at this time at the throne of grace.

(Concluded from page 375)

the Elim Missionary Council that our work in the Foreign Field (I don't like the word "foreign" because there is no foreign to God) will be according to Apostolic pattern and not according to the sample of missionary mistakes of the past hundred years. The work in Mexico begun by Mr. and Mrs. Thomas and now carried on so successfully by those whom he led to Christ and trained, is on this basis, and we rejoice that it is so. It has become a part of the life of the people of Mexico, requiring neither a Foreign Missionary to keep them up to the mark, nor a foreign house for the missionary to live in, nor a foreign built (and paid for) church in which to worship. It is their work not ours, and thank God because it has ceased to be English, it is not a grave but a vital thing in the community that it serves.

RADIANT REVIVAL REPORTS

Pentecostal Power and Glory—Opened Heavens and Opened Hearts

TIMES OF REFRESHING Work amongst the children.

The friends at Broadstone, Dorset, thank God for the times of refreshing experienced during the recent campaign under Pastor R. A. Gordon. The meetings, especially during the last two weeks were well attended, and although no decisions were registered, a great deal of genuine interest in the Foursquare Gospel was in evidence, and seed sown which must eventually bring forth a harvest to the glory of God. One feature of great encouragement was the commencing of meetings for children, from which has been formed a small band of Cadets, which we expect to expand, and grow and be the means under God of spreading the Good News in message and song. We praise God for the droppings, may He send us the showers.

REACHING OUT FOR REVIVAL Remarkable liberty

A real Pentecostal atmosphere prevailed during the Whitsuntide Convention at Ryde Tabernacle. Hastily arranged, but earnestly prayed for, it more than justified the faith of those who were its promoters. Under the guidance of Pastors Knipe and Chuter the Convention was a splendid success.

Miss Holman of Eastbourne, whose ministry of song is so well-known to Elim friends, was with us during the week-end, and the Lord used her gift to the enrichment and inspiration of all.

The visiting speakers, Pastor Homer and Mr. J. Way, had remarkable liberty in their heart-reaching messages. On the Sunday afternoon children and adults enjoyed an edifying hour under the leadership of Pastor Chuter who has undoubtedly won their hearts.

It was most fitting that the keynote of the Convention should be Pentecost.

Undoubtedly revival is in the air at Ryde. Fanned by the fervour of our new ministers the fire is going to spread and already souls have been born again.

Over one hundred and fifty people sat down to a well-arranged tea, at which sweet Christian fellowship prevailed.

WARM WELCOME TO NEW LEADERS

Heart-searching times.

How sad it is, to uproot friendships and say farewell! Such was the feeling at Worthing when a very large congregation recently met to bid Godspeed to Pastor and Mrs. Greenway. For two years they have laboured faithfully in this district, and the prayers of the Lord's people follow them in their new sphere of work.

We were reminded of Pastor Robert Smith's words, when first he came as minister, that it would never do for the

flock to always feed on the same pasture! So God allows one shepherd to be taken, and another sent, for the upbuilding of His people.

Pastor and Mrs. Bale received a warm welcome from the assembly, they do not come as strangers, for are not "all one in Christ Jesus"? Already two sisters have received a most gracious healing touch from the Lord, as part of the "signs following" the preaching of the Word.

The Sunday breaking of bread service has been a specially hallowed time, and the period of silence and heart-searching very blessed, when Jesus Himself has drawn near, and stood in the midst!

A NEW DEPARTURE. Broadcasting the gospel

Mr. S. Powell and his fellowship of Christian workers have just concluded a successful campaign at the Adult School, Woodside. The hall was full every evening, and great blessing and refreshing from the presence of the Lord was experienced. The campaign continued for eight days. Souls were saved and backsliders restored.

We appreciate very much the earnest way in which our friends conducted the campaign, many having to come a great distance. We thank God for their help in this effort to win souls for the Master.

The local Singing Band proved a great help in the services, ministering the gospel in song each evening with much blessing. During these services something in the nature of a new departure was attempted. With the assistance of our Crusaders we were able to broadcast the meetings. Many gathered around the loud speaker which was fixed at the entrance to the hall. We trust the message in song and testimony may have led some weary soul into light and liberty.

Thank God we are not amongst the number who delight to sit and sing themselves away to everlasting bliss but that there is a deep desire in all our hearts for the salvation of precious souls. We pray God that He will keep this revival spirit amongst us until Jesus comes. (A group of Mr. Powell's Christian workers will appear in next week's issue.)

MUSIC AND SONG

Harmonised hearts and lives

The Church at Wrenthorpe has just concluded a campaign conducted by Dr. E. P. Grahame, the famous Preacher-Musician, assisted by Mrs. Grahame. Night after night for three weeks the Holy Spirit has been gathering both believers and unbelievers unto the name which is above every name. A favourite chorus was

Mighty Name, mighty Name,
In that Name alone I win,

Mighty Name, mighty Name,
Conquering Satan, death and sin.

Dr. Grahame has quite a unique ministry. The messages have been inspiring and uplifting. Souls have been saved, lives reconsecrated, while all have been drawn nearer to the Lord. The musical part of the services and the hearty singing have been a great attraction. So varied was Dr. Grahame's ministry that although the meetings were many the people came along each night with unabated enthusiasm. His fearless exposition of the Word was most inspiring. New light was given as he unfolded the truths of many great hymns and their writers. He explained that the keyboard of the piano could only produce perfect harmony when in tune with middle "C". And in the lives of men only by being in tune with the "Middle Cross" on Calvary could the heart of man be in perfect harmony with God. We are glad to record record crowds.

Various items included "Soul Music," "The Rainbow," "The King's Visit," "The Bells of God," "Christ in the Storm." Also excerpts from the music of Handel, Haydn, Mozart, etc.

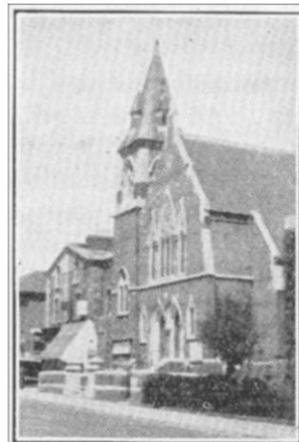
The closing meeting will long be remembered. The subject was The Messiah, showing prophecy fulfilled and unfulfilled in Handel's great masterpiece.

RESURRECTION POWER.

Quickened hearts and bodies.

Pentecostal showers are indeed falling upon God's people who worship in the Elim Tabernacle, Forest Hill, and they are proving in a very real way the mighty power and presence of the risen Christ. Hallelujah!

While the critic and the modernist are



Elim Tabernacle, Forest Hill

trying to disprove and argue against the Word of God, the Lord is confirming His Revelation with signs following to them.

that believe Souls, precious souls, are being saved, passing from death unto life, and are being added to the Church, weak bodies are being quickened with the life of the Lord, in answer to the prayer of faith, and many are giving glory to God for healing. Others are receiving the gift of the Holy Ghost, thus being endowed with power from on high in their service for the Master.

One and all are rejoicing in a very real and present Christ and in every meeting there is a spirit of unity, love and praise, the hearts of the saints being stringently warmed toward Him, who, "Satisfies the longing soul
And filled the hungry soul with goodness."

THREE BAPTISMAL SERVICES
Many believers baptised

God is moving mightily in defence of His Word at Glossop, and the last four meetings under the ministry of Pastor L. N. Knipe, throbbled with life as the eager crowds (some who had walked a couple of miles) gathered to hear the



Pastor L. N. Knipe

Word of Life. The people who sat in darkness have seen a great light, and gloom is giving way to gladness. It is many years since such spiritual enthusiasm has been witnessed in this town. Fragrant memories will long be retained by those who witnessed the three baptismal services. The church was tastefully decorated for the occasion with choice flowers, kindly given by members and friends. It was a never-to-be-forgotten sight to see the immersion of those who had given their hearts to the Master, numbering fifty-nine in all, both young and old. As they passed into the hall prior to the immersion dressed in white, they presented a striking picture. They were mighty moments, hearts were on fire with love to the Lord, and found expression in praiseful song. We are sure that those meetings will live on in the memory of many and carry its sanctifying influence deep into their lives. A special feature at these gatherings was the singing, especially the chorus, "Let it roll", and we praise God for such a time of blessing. Welcome visits were paid by Pastor Farlow (Sheffield) and Pastor Viles (Leeds), whose messages proved most encouraging. The ministry of Pastor Knipe has now come to a close in this corner of God's vineyard. His visitation among the sick will long be remembered. May God's blessing go with His servant.

CONVENTION MINISTRY.
Magnifying the Lord.

The saints gathered at the Elim Tabernacle, Chelmsford, experienced rich blessing on the occasion of the annual Whit-

suntide Convention. Messrs Nunn of Corringham were the special speakers. Mr G. Nunn gave the first message of the convention on the divinely-provided capital by which we were to further the interests of God's kingdom, taking for his text, I Corinthians xii 7. The next preacher then brought us a timely message taking Thomas as the basis of his address. Many were thankful to God that they had not missed this convention meeting.

Pastor Eaton of Bramtree led the evening service when Mr G. Nunn gave a stimulating and encouraging message from Ezekiel xxxvii, "The valley of dry bones." The final message of the convention, delivered by Mr A. Nunn we feel will not soon be forgotten. Basing his address on Hebrews xii 22, 23, he showed us something of the greatness of belonging to that "innumerable multitude" which many had failed to realise before. His remarks on our influence on posterity were particularly striking, and when he said, "Posterity is the congregation a little further down the aisle" preachers attending the convention who were ministering to small congregations took fresh hope and courage.

A wonderful time was experienced when during the closing prayer the Spirit of praise descended upon the people. With songs and loud acclamation they magnified the Lord. A very fitting close was a message in tongues with interpretation encouraging the saints of God to go on with Himself.

Mention must also be made of the special singing of the Crusaders, who rendered a special piece entitled "Oh, what a change." The male quartette rendered the song, "Wonderful Jesus," and a duet by two brethren, accompanied by a harp, brought much blessing to the people.

Pastor A. Wright is now ministering here, in the place of Pastor J. Woodhead who has removed to Plymouth.

ENCOURAGED SAINTS.
Open air conviction

Like the four living creatures of Ezekiel's vision, the work in the Aberdeen assembly goes straight forward, "the Holy Spirit leading in a marvellous way."

Under the faithful ministry of Mr S. Penney the saints are being blessed, and their love for the Master deepened. Not one meeting passes but what someone goes away strengthened and encouraged. Despite the inconvenience of our present hall the saints gather night after night, expecting and ever receiving the message of comfort and cheer. God has for them through His servant. Last Sunday evening the hall was packed to its utmost capacity, the Pastor speaking earnestly from the words, "My Spirit shall not always strive with man."

Our open air meetings have been an inspiration to all, many classes have gone to make up the crowds that stand around, eagerly listening to the gospel story in word and song. These meetings have created an interest in the hearts of those who really seek the truth, we have seen tears in the eyes of some during the singing of the 23rd Psalm, men have joined with

us in the words, "The Lord is my Shepherd," who, perhaps, have not sung them since childhood days. God is really blessing the open air work.

The members of our Crusader band are also forging ahead—growing in grace and in the knowledge of our Lord Jesus Christ. It is a joy to listen to the messages given by those young people at the Rallies, all goes to prove that they are moving on steadfastly, ever encouraged by their leader.

In a few weeks' time we hope to be in our new Church. Ever since the Four-square Church was formed in Aberdeen we have been praying for a permanent place in which to worship, and God has abundantly answered our prayer by giving us a church in the very heart of the city. We are expecting great things after the new church has been opened, and, while we thank God for the many blessings received in the past, we are earnestly praying for the mighty showers yet to come.

FLOODS OF BLESSING
Times of spiritual feasting

It is with deep joy and gratitude that we look back upon our recent Whitsuntide Convention at Straboway. How the Lord clothed His servants with power, and fed His people with good things. Satisfaction in Christ, and joy in the Holy Ghost, were perhaps the main theme of the convention which started on the Saturday evening when Pastor Saunders spoke from Hebrews ix 26. One Sacrifice Sufficient. Pastor Hill following spoke from Luke xvii 11-18. Completeness, or Making Whole.

Sunday morning, Pastor Saunders spoke on Inferior Religion, or Counting the Cost, after which Pastor Hill broke bread for us directing our thoughts to the One who was dead, and is alive for evermore. In the afternoon service Pastor Hill spoke on Fellowship.

In the evening service Pastor Saunders spoke on the Manifestation of the Son of God (I John iii 5). Pastor Hill followed with the Manifestation of the Sons of God (Rom viii 19, Acts iv 33). What Monday, Tuesday, and Wednesday the meetings were held in Carmel Baptist Church (kindly lent) and were attended with much blessing. Saints from Dowlais, Merthyr, Aber-Fan, Abertyswg, Pontywan, and other assemblies came in good numbers. What days of feasting and rejoicing. They were full of real blessing, from commencement to finish, God using His two messengers in a wonderful way to tell out the grand truth of redeeming love.

On the Tuesday evening Pastor Hill sang an old Welsh hymn to the delight of all present. Wednesday, the last day of the feast, we were favoured with the presence of Pastor Patterson of Dowlais, and Pastor W. Bell, Pontardulais. Pastor Patterson read the portion of Scripture, and Pastor Bell sang a solo entitled,

"Bring your burdens to the Lord, and leave them there," which was greatly enjoyed by all present. The convention was convened throughout by Mr E. Pearce, and was brought to a close in a most blessed manner by Pastor Patterson.

praying the blessing of God upon His servants, and upon the Word that had been given

THE OUTPOURED SPIRIT.

Uplifting Ministry

The special meetings at Kensington Temple, Kensington Park Road, had long been joyfully anticipated. Kensington folk had on many previous occasions known the fulness of blessing bestowed by a bounteous God at these convention seasons. Expectations always run high at such times, but our God never disappoints, graciously bestowing gifts of great blessing upon His people. The great theme of the meetings was, of course, The Baptism into the Holy Ghost, and as Pastors Cloke and Pritchard preached on this vital subject, God's children were left wondering—and thirsting—wondering at the providence and lovingkindness of such a munificent God—and thirsting to know more of Him, and His boundless fulness. Such is the Spirit-born confidence begat within the Christian. The convention opened on Whit Sunday morning with the breaking of bread service. What better place could we find for meditation and worship but that table which speaks to us so powerfully of "our Lord in His death"? Pastor Pritchard gave a short but precious word from Micah iv 9 and Micah iii 8. The first reference holds the query, "Is there no king in thee?" whilst the second supplies the inevitable answer—"But truly I am full of power by the Spirit of the Lord." Weak saints were exhorted to make this declaration the experience of their own lives. "He giveth power to the faint and to them that have no might. He increaseth strength" (Isaiah xl 29). The gospel service in the evening was a time of rich blessing, three souls surrendering to the claims of Christ. Pastor Pritchard's subject was A Gospel to Suit All People (Acts ii 1-18 and 37, 38). He demonstrated how that the gospel of grace could meet the needs of people of all classes, nationalities, creeds, colour and temperament. Pastor Cloke followed with a deeply stirring message from Ezekiel's vision of the holy waters (Ezek. xlvii 1-9). The Lord's servant told of the wonderfully progressive scheme in God's plan, step by step being taken, until the child of God is launched in those "waters to swim in." We were delighted by the solos rendered by Mr Edgar Sayers, the blind gospel singer from West Croydon. His ministry of song is, we feel sure, owned of God, and had not a little to do with the success of the service.

Whit Monday found quite good numbers gathered in spite of the prevailing holiday spirit, and Pastor Cloke's address

on The Widow's Oil (II Kings iv 1-7) was a great reward for attending God's house. In the afternoon Pastor Pritchard gave his own testimony of God's dealings with him, and one can but thank God for such evidence of the hand of the Divine operating in and through a human life. The Baptism into the Holy Ghost—the Heritage of Every Believer, was the subject upon which Pastor Cloke discoursed at the closing session of the day (Acts i 4-8 and Acts ii 38, 39). After recounting how that this gift was given to the Gentiles eight years after Pentecost when Peter visited the house of Cornelius and again fifteen years later when Paul was at Ephesus, the Pastor showed unmistakably from Holy Writ, that the blessing was for every believer in the Lord Jesus Christ.

The continuance of the convention on Tuesday evening provided another harvest of blessing. This time Pastor Cloke addressed us on The Emblems of the Holy Ghost. The Dew (Prov xix 12 and Hosea xiv 5), The Dove (John i 32), The Rain (Hosea vi 3, Zech x 1 and James v 7), The Seal (Eph i 13, Eph iv 30 and Jer xxxii 8-12). We greatly rejoiced as these types showed forth the freshness, gentleness and security of God, the Holy Ghost. A short word was then passed on by Pastor Pritchard on the woman putting the leaven into the meal (Matt xiii 33). After reminding us that Christ is the Bread indwelling us, the Pastor said that God's purpose was to make every believer bread to others.

Wednesday's and Thursday's services were again times of great joy while Pastors Cloke and Pritchard unfolded more of the precious theme for which the meetings were convened. The study of such a subject is at once absorbing and expansive. The subject itself is inexhaustible and limitless. Not forgetting God's wondrous workings of the past we feel that the world has yet to see what He can do through a company of His children filled and thrilled with Himself in Holy Ghost power. The grand finale on Friday evening found us listening to a familiar story, but with new meaning and fresh applications. Pastor Pritchard was speaking of Jesus turning the water into wine at the marriage in Cana of Galilee (John ii 1-10). The preacher pointed out that empty water-pots, like empty Christians, are easily knocked over, but vessels full of wine and believers full of the Holy Spirit, stand firm in spite of attacks from the world, the flesh and the Devil. Although the convention included such a number of meetings, very good attendances were recorded, and we believe, hope and pray that the future life of our Church at Kensington shall reveal the value of the work accomplished by

God during this Whitsuntide. The meetings were convened by Pastor W. L. Kemp, the minister of the Temple.

The A B C of the Cross

By Archibald Macfadyan

THE language of love finds its fullest expression in the Cross of Christ. The heart of God is revealed in such a way that human hearts everywhere should respond to the message. The promises and prophecies of the past find their fullest consummation at Calvary. The power for present service and self-denial is found there. The presage of victory, sure and lasting, is given in that moment in which the true meaning of the Cross is seen. Language is thought expressed in words. Words are made up of the various letters of the alphabet. Here we see some of the thoughts of God as expressed in His own Word regarding the greatest fact and act of history—the Cross of the Lord Jesus.

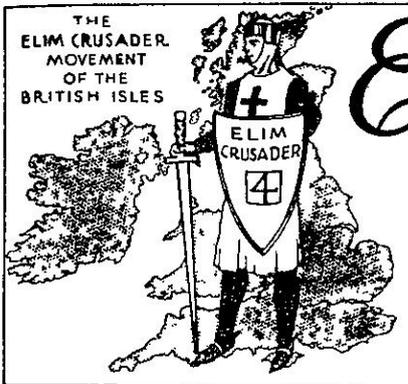
- Atonement for the world's guilt (I John ii 2)
- Birthplace of the soul (John iii 8)
- Centre of history (John xix 36)
- Dynamic of Christianity (Rom i 16)
- Expression of Deity (I Tim iii 16)
- Fulness of prophecy (Gal iv 4)
- Glory of believers (Gal vi 14)
- Holiness of God revealed (Rom iii 25)
- Inspiration of all true service (Heb xii 3)
- Justification of the incarnation (I Tim i 15)
- King's last word in mercy to the world (Matt xxi 37)
- Love—gift of the Father (John iii 16)
- Majesty of law vindicated (Heb ii 9)
- New and living way (Heb x 20)
- Omnipotence of God displayed (II Cor xiii 4)
- Proclamation of peace (Col i 20)
- Question of sin eternally settled (Heb ix 26)
- Redemption by blood (I Cor v 7)
- Salvation by sacrifice (Heb x 12)
- Triumph of the Victor (Isaiah liii 10)
- Unfolding of God's purposes (Col ii 14)
- Victory of God's power (Heb i 13)
- Will of God demonstrated (Rom viii 37)
- Xample of perfect self-denial (I Peter ii 21)
- Yearning of God's heart (Rom v 8)
- Zenith of infinite compassion (Eph iii 19)

A PRAYER FOR REVIVAL

Blessed Lord, pasture me more and more by means of the glorious mysteries of Thy Word, and pasture Thy poor flock in these days that they may never neglect or become independent of the Word, or of the fresh anointing, and the pure

grace which they so much need. Living on past experiences will not do, dreaming of heavenly places and living an earthly life will not do. Blessed Lord, revive Thyself in Thy whole Church. Why should not Thy whole Church be led out

anew into green pastures, the fresh-budding pastures of the truth, and beside the still waters of divine consolation and joy? Wilt Thou not revive us again, that Thy people may rejoice in Thee?—
J. Denham Smith.



NOTES ON THE Switzerland Campaigns

by Pastor JAMES McWHIRTER
(of Principal Jeffrey's Revival Party)
En route London to Paris

At the conclusion of the meeting in Elum Tabernacle, Clapham, on Thursday evening the Principal and his party were farewelled "Refuge there for me" was sung in an atmosphere tense with the Spirit of God "Where no evil can befall me" were reassuring words on the eve of going abroad in these troublesome times "And no fear can be" forbade any possible dark forebodings about a rough passage by sea, a train smash by rail or what all the world is waiting for—a war. What a blessed refuge is the Christ of Calvary, "Thou has been our Refuge in all generations, and to everlasting Thou art the same" After the prayer of dedication and laying on of hands the congregation sang with feeling "God be with you till we meet again" The following evening we arrived in Paris in a sweltering heat wave after a stifling train journey made eventful only by a thrilling thunderstorm. So this is Paris. We are writing from the Lyon Palace Hotel on the Rue De Lyon where we are billeted on the fourth floor. They must have known we were foursquare! We are not going sight-seeing to-night for we have "done" Paris before and it holds no charm for us. The following is culled from an eminent Foursquare Evangelist's impressions "I spent to-night on the crumbling brink of the bottomless pit, and looked down into a chasm of unspeakable horrors. As the beautiful robe was lifted for a moment from the heart of sinful Paris I glimpsed the awful canker eating at its core. My head is swirling with the hideousness, the futility, the pity of it all."

Of course there is another side of the picture. The Spirit of Christ in beautiful lives preserves the city from the fate of Sodom and Gomorrah. By the Holy Spirit we are conscious of their presence and share their fellowship. On the table is a newspaper with the War Minister's speech pleading for the organising of French youth. We cannot help thinking how unworthy the objective is compared with the appeal of Christ. What a sacred charge we Crusaders have. God help us to rise to the occasion! Now we must away to catch the London mail. Farewell until we write you from Bienne

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Items of Interest

The Greenock Crusaders have been very active of late. Many have experienced a glorious baptism in the Holy Ghost. A splendid open air work is carried on by the Crusaders.

The Southampton Crusader Choir, under the leadership of Mr H Ellery, rendered splendid service during the Whitsuntide Convention, and the singing was a great blessing and a splendid contribution to the meetings.

The London Crusader Choir is visiting Bournemouth on June 17th, and making a return visit to Brixton Prison on July 1st. On July 15th they make their first visit to Holloway (Women's) Prison.

Crusaders are reminded of the splendid holiday facilities made for them this year, at the various holiday homes. Plan to spend your holiday at one of these ideal centres. See the particulars on the cover of the "Evangel".

The London Crusader Male Voice Party rendered inspiring pieces at the recent baptismal service at Kensington Temple, and at one of the Convention meetings at Clapham.

Missionary Letter to Elum Crusaders

Dear Fellow Crusader Brothers and Sisters,

Once again I have the joy of sending you my greetings from far-off Japan in the ill-prevailing name of Jesus.

I am rejoicing to know that many new brothers and sisters have joined our ranks since I wrote to you all last. Praise the name of the Lord. I am just thinking what a big family we are and getting bigger all the time. How much I would love to be with you all in one of our large meetings again, and yet my heart is so full of praise to God for giving me the wonderful privilege of preaching the gospel to this needy people in their own language, and seeing the glorious effect of the gospel light shining into their darkened hearts for the first time. Just before Christmas God gave me the answer to my prayers and the desire of my heart and led me forth to work in the untouched regions outside Kobe. I am the only missionary in this very large country district with all its multitudes of souls who deeply need our precious Saviour and there are large untouched districts all around—God has wonderfully blessed already here in Kakogawa also in one of the large nearby villages where I have been holding meetings and hundreds of children have come along, and

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who are
Experienced Campers,
Teachers of the Word,
and Musicians, will be
in charge.

**Crusaders! Spend your
holiday at this
IDEAL CENTRE**



Miss V W M Hoskins

women and men and one soul was saved soon after I came here to live in Kakogawa, and I am trusting the Holy Spirit to do a mighty work on every hand. Your prayers have meant far more to me

than I can say and I do ask you to pray very much for me just now, also for my Japanese Bible woman who lives and works with me. The need is so great but God is greater and I am looking to Him alone to meet this sore need on every hand. Nothing but the uplifted banner of the Cross of Jesus Christ can do this, so please unite with me in believing prayer for a real Foursquare Gospel revival to come to this place, and

that it shall flow on and on like a mighty river for the glory of our God, and that His kingdom shall be established in the hearts of these sin-sick, weary, sin-bound souls for whom Christ died.

This letter is only a short one but I trust to send you more news of the work here shortly. I am really writing to ask your special prayers at this time.

Thanking you one and all for all your

faithful prayers, loyal interest and comforting letters of the past year. This all makes me "praise God from whom all blessings flow," for He has truly done great things for us all since we last met over three years ago. Praise His holy name for ever and ever!

Ever remembering you all at the throne of grace,

Yours in His deep love and victory,
VIOLET W M HOSKINS

"GIVE US A CRUMB OF JESUS"

A MISSIONARY to Africa relates this experience in an appeal for the translation of the Bible into every tongue. "O my friends, give to the people in every land this Book." Many years ago, before I went to Central Africa, I was in Basutoland travelling with a party of missionaries. As we were anxious to get home, we rushed through one village without stopping; and as we cantered away on our horses an old woman came out of the village and shouted to us, and what she said was this: "You missionaries, why do you pass us by in this manner?" Return and give

us a little crumb of Jesus. My friends, you have the whole loaf. Do not grudge these benighted children of God 'a little crumb of Jesus'."

If we as a Church actually believe the Bible to be the Word of God, the revelation of the only way of salvation, let us make our belief evident by a vital and active interest in bringing the same Bible to those who have it not. One of the most fruitful labours we can engage in in these times of world-wide unrest is to help scatter the printed Word broadcast over the earth.

Missed it at Last.



ONE time ago in New York, a physician called upon a young man who was ill. He sat for a little while by the bedside, ex-

amining his patient and then he honestly told him the sad intelligence that he had but a short time to live. The young man was astonished, he didn't think it would come to that so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up into the face of the doctor, and with a most despairing countenance repeated the expression:

"I have missed it—at last!"

"What have you missed?" inquired the tender-hearted, sympathising physician.

"I have missed it—at last," again he repeated.

The doctor, not in the least comprehending what the poor young man meant, said: "My dear young man, will you be so good as to tell me what you—?" He instantly interrupted, saying:

"Oh, doctor, it is a sad story—a sad, sad story that I have to tell! But I have missed it!"

"Missed what?"

"Doctor, I have missed the salvation of my soul!"

"Oh, say not so! It is not so. Do you remember the thief on the cross?"

"Yes, I remember the thief on the cross. And I remember he never said to the Holy Spirit, 'Go Thy way.' But I did. And now He is saying to me—'Go your way.'"

He lay gasping a while, and, looking up with a vacant, staring eye, he said: "I was awakened, and was anxious about my soul a little time ago. But I did not want religion then. Something seemed to say to me, 'Don't put it off! Make sure of salvation.' I said to myself, 'I will postpone it.' I knew I ought not to do it. I knew I was a great sinner, and needed a Saviour. I resolved, however, to dismiss the subject for the present. Yet I could not get my own consent to do it, until I had promised that I would take it up again at a time not remote, and more favourable. I bargained away—insulted and grieved away—the Holy Spirit. I never thought of coming to this. I meant to have religion, and make my salvation sure. And now I have missed it—at last!"

"You remember," said the doctor, "that there were some who came at the eleventh hour?"

"My eleventh hour," he replied, "was when I had that call of the Spirit. I have had none since—shall not have. I am given over to be lost!"

"Not lost," said the doctor, "you may yet be saved." "No, not saved—never. He tells me I may go my way now. I know it, I feel it—feel it here," laying his hand upon his heart. Then he burst out in despairing agony, "Oh, I have missed it! I have sold my soul for nothing—a feather—a straw. Undone for ever!" This was said with such unutterable and indescribable despondency that no words were said in reply. After lying a few moments, he raised his head, and looked around the room as if for some desired object—turning his eyes in every direction, then burying his face in the pillow, he again exclaimed in agony and horror, "Oh, I have missed it at last!" and he died.

Reader, you need not miss your salvation, for you may have it now. What you have read is a true story. How earnestly it says to you, "Now is the accepted time!"

—"The Prairie Overcomer."

Classified Advertisements

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

A NEW HOLIDAY.—Go to Zandvoort for Holland's sunny sands and bracing air; personally recommended by Pastor P. N. Corry. Write for particulars to—Mrs. Polman, Zandvoortlaan 28, Zandvoort, Holland, Postage 2d. B1693

ABERDEEN, Scotland.—Comfortable apartments with homely Christian people; modern house, central, every convenience, bath, piano; near sea, park, assembly; 40/- 35/- sharing double bed; inclusive. Mrs. Barclay, 8, Springbank Terrace. B1698

ALFON.—Glorious North Hants, near woods, downs, Surrey Hills; surrounded with places of interest; easy reach Farnham, Winchester; Christian guest house; home comforts, ideal position; terms moderate. Merchant, "Ar-Au-Caria," Queen's Road. B1705

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

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BATH.—Comfortable board-residence, 35/-; good table, bracing air, fine views, spiritual fellowship; Crusaders and parties reduced terms; picnics arranged. Misses Allen & Fry, Wrockwardine, Bloomfield Road. B1675

BLACKPOOL for a bracing, healthy holiday; homely apartments, modern conveniences; near assembly. Id. tram to promenade; Christian fellowship; reasonable terms. Mrs. Kershaw, "Maranatha," Arnott Road. B1676

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BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman; glorious sunshine, Christian fellowship, own bathing facilities, deck chairs on beach, beautiful surroundings; recommended by Elim workers; terms two guineas. Lion House, Nyetimber; telephone Pagham 70. B1677

BOURNEMOUTH.—"Kelham" Boarding Establishment; affinity and glowing atmosphere, near sea, cars; young society, lawns, alfresco teas and games; from 2 guineas week. Phone Boscombe 1246. Jones, 9, Walpole Road, Boscombe. B1664

BOURNEMOUTH.—Bed and breakfast 21/-; near trams, buses, shops and assembly; constant hot water, indoor sanitation, every comfort, well recommended; vacancies for July, August. 86, Avon Road. B1679

BRIGHTON.—Board-residence 32/- per week; own catering if preferred; bed and breakfast 21/- per week; central position to all parts of the town; quiet house; stamp. 8, Prestonville Road. B1680

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 9th. Subject: The Life of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1600

CLIFTONVILLE, Margate.—Holiday and rest home; homely, quiet, comfortable; terms 5/- daily; August 6/- daily. Apply, Mrs. G. Every, 59, Fitzroy Avenue. B1702

COWES.—Board-residence, also bed-sitting room; full or part board; large comfortable rooms, garden, view harbour, buses close; stamp. Gollodge, "Denmark," Mill Hill, Cowes, I.O.W. B1572

DEVON.—The Misses Treutwell and Fardon will welcome a few paying guests; nice garden, six minutes from sea, hut on shore for bathing and picnics. "Ryacott," Hobb Lane, Seaton. B1695

EASTBOURNE.—Board-residence 40/-, bed and breakfast 21/-; ground floor bedroom for invalids; three minutes sea, easy distance Tabernacle; Christian fellowship. Mrs. Weeks, Oak Villa, 4, Desmond Road. B1665

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

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

EVESHAM.—Comfortable, homely apartments, in lovely country; garden and lawn overlooking river; sitting-room and bedroom; with or without board; Foursquare; terms moderate. Mrs. Walker, 6, Avonside. B1681

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

HASTINGS.—Overlooking park, bus passes door; full board, single, 37/6, sharing 35/- each; good food; highly recommended. Mrs. Barnes, 28, St. Helens Road. B1636

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

HOVE.—Home from home; board-residence, with or without board; select neighbourhood; close to Tabernacle, and buses to all parts; near sea; highly recommended. Mrs. Andrews, "Malmaison," 37, Marmion Road. B1656

HOVE.—Comfortable board-residence, quiet, homely, convenient for sea, shops, buses; £2 weekly, or from 30/- each shared room; bed and breakfast from 21/-. Miss Conway, 41, Clarendon Villas. B1682

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton Assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1706

ISLE-OF-MAN.—Country apartments, modern bungalow, large sunny rooms; beautiful range land and sea view, twelve minutes' walk from shore, bus passes door; fellowship near. Mrs. Cubbon, Level, Colby. B1668

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1605

ISLE OF WIGHT, Shanklin.—Board-residence or bed and breakfast; two minutes' walk from sea and station; terms moderate. Mrs. F. Niblett, Dairy, Atherley Road. (Member of Elim Foursquare Church.) B1686

ISLE OF WIGHT, Cowes.—Board-residence or bed and breakfast; terms moderate; near bus route, railway station and assembly (member of Elim Foursquare Church). Mrs. M. Stone, "Easton," Tennyson Road. B1699

ISLE OF WIGHT, Ryde.—Quiet, select, Christian home; close to sea, shops and country; board-residence; terms from 35/- weekly; near Foursquare Assembly; Crusaders welcome. Box 326, "Elim Evangel" Office. B1701

KESWICK or Derwentwater.—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1595

LAUNCESTON, Cornwall.—Comfortable, homely apartments for Pentecostal people; close to station, shops and assembly; healthy position, Christian fellowship; terms moderate. For particulars apply, Mrs. Littlejohns, Rose Cottage, Lower Cleaverfield. B1683

LEIGH-ON-SEA.—Board-residence, June and September 30/-, July 35/-; near sea, assembly and trams, etc.; homely comforts; bed and breakfast 21/-. Mrs. Harvey, 116, Leigh Hall Road. B1684

LEIGH-ON-SEA.—Apartments, bed and breakfast 17/6 per week; special terms arranged for parties. Mrs. Cutmore, "Bethany," St. Clement's Drive. B1697

LEIGH-ON-SEA.—Homely furnished apartments, with or without board; cooking and attendance, or bed-breakfast; terms moderate. Mrs. Bentley, 15, St. Clement's Drive. B1709

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B1652

LONDON, Hornsey.—Christian home, select district, garden; full board 25/- (without midday meal 20/-); close buses and assembly; highly recommended Elim Ministers and others. Mrs. Madgwick, 3, Womersley Road, N.8. B1685

NORTH CORNWALL.—Comfortable farm-house, homely, 14 miles from bus route of the North Cornwall coast; Foursquare preferred; 35/- weekly, including everything; open to accommodate right away. Mrs. E. W. Hooper, "Blagdon," Jacobstow, nr. Bude. B1667

NORTH WALES, Old Colwyn.—Walks, drives, mountains, sea, bathing from house; Christian fellowship, comfortable home; terms moderate. Mrs. Taylor, "Grange," Wynnstay Road. B1637

PORTSMOUTH.—Bed-breakfast; five minutes assembly, 20/-; consider two sharing. Mrs. Legg, 10, Gunner Street, Fratton. B1703

SHANKLIN.—Thornbury Guest House, ideal position, two minutes from cliffs, lift, and Keats Green; large garden; recommended by Elim workers; moderate terms. Apply Miss E. Fyfe, Phone 230. B1674

SOUTHSEA, Hants.—Comfortable, Christian apartments, board-residence, five minutes from sea; terms moderate. Mrs. Terry, 19, Taswell Road. B1669

SWANSEA.—Board-residence or holiday apartments, near the sea and parks, convenient to assembly; homely, Foursquare; moderate terms. Mrs. W. Protheroe, 8, Bryn Road. B1670

WESTCLIFF-ON-SEA.—Superior accommodation, bedroom and sitting room, bed-sitting room, or bed and breakfast; select neighbourhood; easy access sea and country; permanent if desired. 21, Wenham Drive. B1704

WORTHING.—Apartments or board-residence; three minutes to sea and gardens; every home comfort; near assembly. Mrs. Slaughter, 183, Lyndhurst Road. B1687

WORTHING.—Homely board-residence, or apartments, three minutes' sea and gardens, near assembly. Mrs. White, 78, Lyndhurst Road. B1671

WORTHING.—Homely accommodation in modern house, with every convenience; bed and breakfast, or rooms without attendance, for long or short periods, at reasonable terms; Foursquare, 29, Shandon Road. B1688

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

HOVE.—To let, unfurnished, a self-contained flat, very select neighbourhood; one reception, two bedrooms, kitchen, bathroom, lavatory basin, separate W.C. and garden, all on entrance floor; electric light, power and gas; near Elim Church and others, buses, sea. Write, Box 328, "Elim Evangel" Office. B1711

SITUATIONS VACANT.

WANTED young girl as domestic help; good home, as one of the family, Foursquare; Elim visitors during summer months. Apply Mrs. E. W. Hooper, "Blagdon," Jacobstow, nr. Bude, Cornwall. B1673

WANTED kitchen maid (to work with Foursquare cook), also good chambermaid-waitress, for small private hotel; small assembly at Freshwater. Apply, Mrs. Brading, Dimbola, Freshwater Bay, Isle of Wight. B1691

MISCELLANEOUS.

WILL a loving Christian who understands nursing take a lonely Elim sister suffering from internal trouble; full particulars given; state reasonable terms; garden if possible. Box 325, "Elim Evangel" Office. B1700

A HOME offered Christian who has "fallen among thieves" (drugs, drink, etc.); voluntary patient preferred; attendant; country life, own supplies, moderate fees; Mid-Wales. Box 327, "Elim Evangel" Office. B1710

BIRTH.

MARTIN.—On 3rd May, to Pastor and Mrs. W. J. Martin of Portadown, the gift of a son, James Elfed.

MARRIAGE.

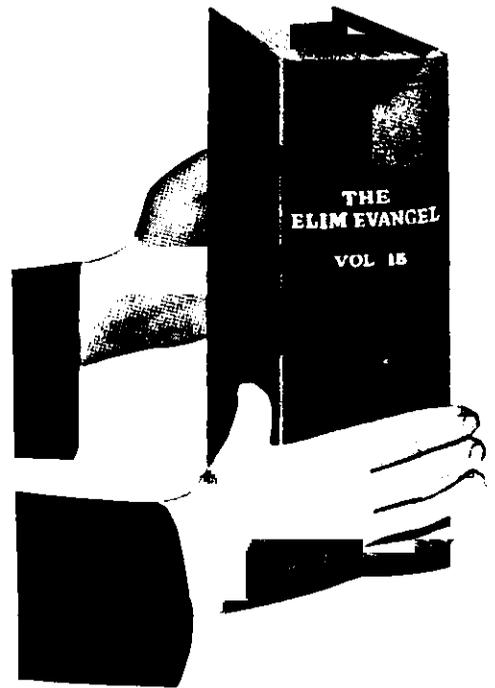
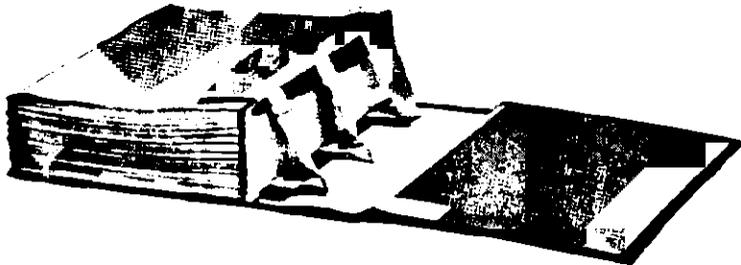
MABB; KINGSLEY.—On May 23rd, at Elim Hall, South Croydon, by Evangelist O. Murphy; James Arthur Mabb to Emily Kingsley. B1708

WITH CHRIST.

FITZMAURICE.—Bernard Fitzmaurice, member of the City Temple, Nottingham. Passed into the presence of the Lord on 23rd May. Funeral conducted by Pastor P. Le Tissier and Evangelist H. Strange.

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