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The *Ehim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 13

MARCH 27, 1931

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER



Photo by] BEACHY HEAD AND LIGHTHOUSE. (Page 202). [E. C. W. Boulton

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

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



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

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance. Founder & Leader: Principal George Jeffreys.
General Headquarters: 20, Clarence Road, Clapham Park, S.W.4

Vol. XII.

March 27, 1931

No. 13

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THE ANNUAL

Foursquare Gospel Demonstration

in the

Royal Albert Hall

LONDON

EASTER MONDAY
(APRIL 6)

will be conducted by

PRINCIPAL

GEORGE JEFFREYS

who will preach at the

3 Great Gatherings

Morning at 11 o'clock.

Divine Healing Service:

The sick will be anointed with oil and prayed for, and requests for prayer dealt with. James v. 14.

Afternoon at 3 o'clock.

Communion Service:

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate. I. Corinthians xi. 26.

Evening at 6.30 o'clock.

Baptismal Service:

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ. Matthew xxviii. 19.

For full particulars, see page 197

WATCH THESE DATES

BARKING. Feb. 26—Mar. 26. Elim Hall, Ripple Road. Five Thursdays at 7.30. Lectures by Principal Parker.

BATTERSEA. March 29 at 6.30 p.m. Elim Hall, Plough Road. Visit of London Crusader Choir.

CANNING TOWN. Feb. 25—Mar. 25. Elim Hall, Bethell Avenue. Five Wednesdays at 7.30. Lectures by Principal Parker.

CARLISLE. April 12—17. Elim Tabernacle, West Walls. Campaign by Pastor P. H. Hulbert.

ISLINGTON. April 12 at 6.30 p.m. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

LEIGH-ON-SEA. April 3-5. Elim Hall, Glendale Gardens, United Elim Convention of Essex Elim Churches. Special speakers.

This space is reserved for local announcements

Principal GEORGE JEFFREYS & Revival Party
Revival & Divine Healing Campaigns

SOUTHPORT. April 12—30. In the Cambridge Hall, Lord Street. Sundays 3, and 6.30. Every week-night, 7.30. Wednesday afternoons, 3 o'clock.

BLACKPOOL. This Summer.

Watch for further particulars.

LONDON AND PROVINCIAL
EASTER CONVENTIONS

See full particulars on page 202.

Power from on High; What is It?

By CHARLES G FINNEY

THE early disciples received a powerful Baptism of the Holy Ghost, a vast increase of Divine illumination. This Baptism imparted a great diversity of gifts, that were used for the accomplishment of their work. It manifestly included the following things:

The power of a holy and self-sacrificing life. (The manifestation of this must have had great influence with those to whom they proclaimed the Gospel.)
The power of a cross-bearing life. The power of great meekness, which this Baptism enabled them everywhere to exhibit. The power of

A LOVING ENTHUSIASM

in proclaiming the Gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognised by them. The power of moral courage to proclaim the Gospel, and do the bidding of Christ, whatever it cost them.

In their circumstances, all these endowments were essential to their success, but neither separately nor all together did they constitute that power from on high which Christ promised, and which they manifestly received. That which they manifestly received, as the supreme, crowning, and all-important means of success, was the power to fasten saving impressions upon the minds of men. This last was doubtless the thing which they understood Christ to promise. All that I have named above were only means, which could never secure the end unless they were vitalised and made effectual by the power of God. The apostles doubtless understood this, and, laying themselves and their all upon the altar, they besieged a throne of grace in the spirit of entire

CONSECRATION TO THEIR WORK.

They did, in fact, receive the gifts before mentioned, but supremely and principally, this power savingly to impress men. It was manifested right upon the spot. They began to address the multitude, and, wonderful to tell, three thousand were converted the same hour. But observe there was no new power manifested by them upon this occasion, save the gift of tongues. They wrought no miracle at that time and used these tongues simply as the means of making themselves understood. Let it be noted that they had not had time to exhibit any other gifts of the Spirit which have been named above. They had not at that time the advantage of exhibiting a holy life, or any of the powerful graces and gifts of the Spirit. What was said on the occasion as recorded in the Gospel, could not have made the impression that it did had it not been uttered by them with great power and authority, making a saving impression upon all the people. Now this power was not the power of inspiration, for they only declared certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power

of human eloquence, for there appears to have been little of it. It was God speaking in and through them. It was a power from on high—God in them making

A SAVING IMPRESSION

upon those to whom they spoke. This power to savingly impress abode with and upon them. It was doubtless the great and main thing pronounced by Christ, and received by the apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look will convey this power in an overcoming manner.

To the honour of God alone, I will say a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received an overwhelming Baptism of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their

IMMEDIATE CONVERSION

My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same results. I would then set a day for private fasting and prayer, fearing that this power had deserted me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation.

This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would

CUT MEN OFF THEIR SEATS

like a sword, would take away their strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power

when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often re-

ceive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of the ministry.

Revival in the Rome of Ireland

Principal George Jeffreys in Armagh

By Pastor JOSEPH SMITH, Irish Divisional Superintendent

ARMAGH has been styled by some the Rome of Ireland. Geographically it certainly does resemble it, standing partly upon a number of small hills and partly in the valleys between them. Some even count seven hills here, as at Rome. Here St. Patrick founded a church and established a bishopric, in or about the year 455, and gave to the latter primacy over all Ireland, which position it still retains. Here the venerable

ARCHBISHOP USSHER

resided from 1625 to his death in 1656. He is well-known to all Bible students as an authority on Bible chronology. Even to this day the standard editions of the Authorised Version of the Bible retain in the margin the dates of events as computed by Ussher. Here the great Brian Boru, the High King of all Ireland, who fell in the battle of Clontarf in 1014, being slain when upon his knees in his tent, lies buried. What is perhaps of more interest to our readers, so far as the historical side of this ancient city is concerned, is the fact that only a few miles from the spot where Principal George Jeffreys has been holding forth, that venerable saint known as Holy Ann was twice-born, and also spent the early years of her life, before sailing to Canada.

There can be no doubt but that dear old Ann, afar off in Canada, often remembered before her Father's throne the old homeland, and the folk living around Armagh and Markethill. Our God hears and answers prayer in a wonderful way, and who knows but that some of the recent showers of blessing which have been poured out on that neighbourhood may have been the result of that dear saint of God prevailing thus in prayer.

Some time ago, when Messrs. Kingston and Failow were having special campaigns in the vicinity of Armagh, they decided to pitch the little portable hall not far from the place where "Holy Ann" was born, and whether it was because of her prayers or not I cannot say, but the blessing upon the work there was so great that the little hall was never removed from that place again, and a flourishing assembly is now there.

But let us not dwell too long in the dusty pages of the past. We are not going to be satisfied with reading history. Praise God, we are

MAKING HISTORY,

and the present revival has added another page to the ecclesiastical history of Armagh. From the

very commencement of the meetings in the City Hall, the power of the Lord was gloriously manifest both in saving souls and healing bodies, and also ending with power the children of God. The Principal experienced marvellous liberty in giving the Word, and the response was glorious. A little child was brought to the meetings who had been born with one of its eyes badly turned. As soon as hands were laid upon the child, and prayer offered, the eye came perfectly straight. A policeman who had influenced the mother to bring the child was overjoyed, and shouted that here was something to which he was an eye-witness. Here are a few of many other testimonies of healing sent in.

"I wish to give testimony to the first two aspects of the Foursquare Gospel, namely, Jesus the Saviour, and Jesus the Healer. Since the first night of the campaign here I have known Jesus as my Saviour, from whom I received the gift of eternal life. For over three years I have been suffering with rheumatism, particularly in my arms. During your services I was prayed for among the sick, hands were laid on me, and now, thank God, I am all right again."

"Dear Sir,—I want to thank you for your kindness and your service through our Lord and Saviour Jesus Christ by laying your hand on my little boy, aged ten years. He has been

SUFFERING FROM DEAFNESS

this past two years. Now, thank God and you, he can hear and he is a new boy."

"It is with a grateful heart I wish to return thanks and glory to God for his touch of healing in my body. For many years I have suffered from rheumatism and internal trouble. For weeks I could scarcely sleep with the pain of my arms at night. I attended the Divine healing service in the City Hall on Friday afternoon, February 6th. That night I could sleep and next day I could move my arms in any direction, and I am improving ever since. To the wonderful Name of Jesus be all the glory."

"Dear Mr. Jeffreys,—I was troubled with pains all through my body for the past nine years. I was anointed by you according to the Word of God on the 10th February, 1931, and, bless His holy Name, since then I have not felt a pain."

"Thanks and praise be to Almighty God for favour received from Him through you. Being confined to hospital for a period of six months, completely blind, after six months' treatment I gained enough

sight in one eye as would distinguish between daylight and dark. On hearing of your campaign I attended your second service, and with God's grace became saved. On Friday afternoon I went for healing and immediately my sight improved. Only two days have passed since, and now, thanks and praise be to Almighty God, my sight is completely restored."

Many times in the past Armagh has been invaded, and homes and churches have been burnt to the ground. The chief among these invaders were the O'Neills from Tyrone. Now another

MAN FROM TYRONE,

on the very first Saturday the Principal was holding forth in Armagh, called his clans together in the city of Belfast, and with six 'buses packed full determined to storm the old city. Up the long brae they came singing with all their might, "Hold the fort, for I am coming." Crusaders were there with their shining helmets of salvation, and their drawn swords—"the Grand Old Book"—ready to make war on the citadels of sin and unbelief.

After holding the fort for eleven days in the City Hall, it was found that we could not continue any longer owing to the hall being engaged for other purposes, and so we moved into the Elm Taber-

nacle in College Street. Here the fire continued to burn and soon the place proved far too small. Every available space, including gallery, aisles, and stairs, was soon packed with people anxious to hear the Word of God. Between two and three hundred surrendered to the claims of the Gospel and the entire neighbourhood was revived. The closing night of the campaign came all too soon, but then the Town Hall in Portadown had been engaged for the following Sunday, and so there was nothing else for it but to conclude the campaign. And with a hearty cheer from those who still waited behind to see them off, the Principal and his party drove away.

**Elim Foursquare Gospel Demonstration
ROYAL ALBERT HALL
EASTER MONDAY, APRIL 6th, 1931
ORCHESTRA**

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elm Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way kindly communicate, as early as possible, with the Musical Director, 20, Clurence Road, Clapham Park, London, S W 4. Particulars and form to be filled in by all instrumentalists will be sent on application. Kindly send stamped addressed envelope.

Concise Comments & Interesting Items

Mr Marshall Broomhall of the China Inland Mission has been writing about the commencement of Protestant foreign missions. It is an interesting question—When did Protestant foreign missions commence? He replies

"Probably the first attempt at Protestant foreign missions was made by that noble Huguenot, Admiral Coligny, in 1556, when he sent a band of workers to Brazil. The first known missionary contribution in England was made by Sir Walter Raleigh, when he gave £100 for the propagation of the Christian religion in the Elizabethan colony of Virginia. This was in 1588, the very year which saw the destruction of the Spanish Armada. And the Pilgrim Fathers must be counted among the first missionaries. John Eliot, the Apostle of the Indians, was one of their number, and he translated the Bible into the Momican language. And it is of interest to recall that the British House of Commons, under the influence of Cromwell, found the money necessary for the printing of this remarkable Bible."

Study this list. It gives an idea of the varied work of the British and Foreign Bible Society. At a recent committee meeting of the Society sanction was given for the printing of the following

- 10,500 English Bibles, 100,000 English Testaments, 15,000 Persian Gospels, 7,500 Persian Proverbs, 1,000 Giryama New Testaments, 10,000 Hebrew Portions, 3,000 Xosa Testaments, 6,000 Chuana Bibles, 5,000 Suto Bibles, 20,000 Flemish Gospels, 2,500 Swahili (Zanzibar) Old

- Testaments, 5,000 Swahili (Zanzibar) New Testaments, 2,500 Swahili (Zanzibar) Four Gospels, 2,000 New Britain Portions, 4,000 Zande Portions, 10,000 Portuguese-English Diglot St John, 1,000 Notu St Mark, 1,000 Nuba (Heiban) St Mark, 2,000 Mende Portions, 1,000 M'kar Portions, 1,000 Gujarati Genesis, 10,000 Marathi Acts, 40,000 Kanarese Gospels, 50,000 Hindi St Matthew, 15,000 Hindi Acts, 1,000 Shin St Luke, 50,000 Bengali St Mark, 20,000 Tamil St Luke, 25,000 Telugu St John, 33,000 Malayalam Bibles, 24,000 Malayalam New Testaments, 20,000 Malayalam St Matthew, 5,000 Sinhalese St John's Epistles, 5,000 Addo St Mark, 500 Nunchi (Iv) Acts, 1,000 Kare St John, 10,000 White Russian Testaments, 40,000 Polish Gospels, 40,000 Lithuanian Gospels, 18,000 Spanish Bibles, 5,000 Judæo-Arabic St Luke

Here is a peep into the life of the Rev. Lionel Fletcher, now so much used of God in the London Young Life Campaign.

"At nineteen I was converted, then I married, my family began to arrive, and I commenced to help any churches who were in need. In 1905 I undertook special evangelistic work among the then scattered Congregational churches and received my first 'call.' It was to a bunch of country churches in New South Wales. Here I must tell you of something one of our most scholarly ministers said to me about this time, as it has had a determining influence on my subsequent life. 'God has given you,' he said to me, 'a great gift for evangelism and the modern church has drifted away from evangelism, and must come back to it or it will die. So stick to evangelism, for you will be needed.'"

That last sentence may be a living message to some of our readers, "So stick to evangelism, for you will be needed."

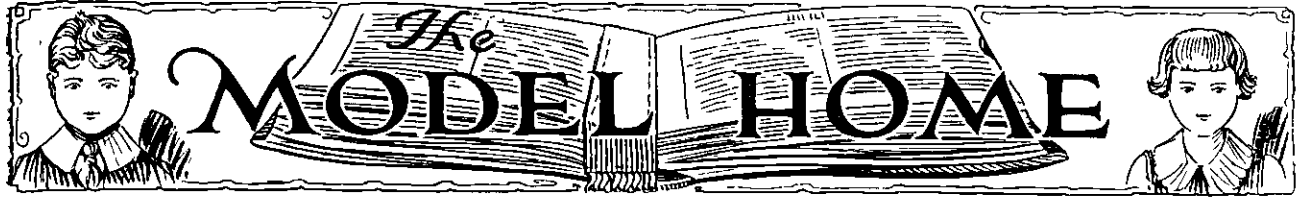
India and Spain have been passing through critical times. It appears that a measure of peace has been obtained for a time. Apparently a working agreement has been concluded with Gandhi in India. King Alfonso of Spain has been in an extraordinarily difficult position, but seems to have extricated himself by strong and brave measures. The politics of nations ebb and flow and swirl—but surely we are moving forward to the condition of things that will prevail at the coming of the Lord.

Kindly Note.

The telephone number of **Elim Woodlands** has been changed from **Brixton 2228** to

BRIXTON 2668

The telephone number of our **General Headquarters and Editorial Offices** (next door to **Elim Woodlands**) is still **Brixton 2227**.



Talk No. V.—The Mother

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

WHEN God formed Eve He commenced a method of creation which has sweetened eternity. Earth and heaven have been blessed—indescribably blessed—by mother's life, mother's love, and mother's prayers.

Previously we have emphasised that *mother is the heart of the home*. This will be further impressed in our memories by

A SIMPLE ANECDOTE

Willie, aged five, bounded into the house, one day, exclaiming as he hung his hat in the hall, "This is my home." A lady visitor said, "The house next door is just like this, Willie. Suppose you go over there and hang your hat in the hall, that would be your home as much as this, wouldn't it?"

"No, ma'am," said the little fellow.

"Why not?" asked the lady.

"Because my mother does not live there," was the triumphant reply.

Home is where mother is. Father only *helps* to make home, it is mother who *really* makes it.

The true mother-heart is first of all formed out of the mingled perfumes of beautiful ideals. An atmosphere precedes acts. An atmosphere of mother-love precedes acts of mother-love. The greater the ideals—the sweeter and purer the mother-atmosphere—the greater will be the mother-acts.

A mother's ideals cannot be too lofty. Every real mother aims at being an ideal mother.

BISHOP THOMPSON

has described a mother in beautiful words. He said:

"Mother! How many delightful associations cluster around that word! The innocent smiles of infancy, the gambols of boyhood, and the happiest hours of ripe years! When my heart aches at the world's wickedness, and my limbs are weary and my feet bloody, travelling the thorny path of life, I am accustomed to sit down on some mossy stone, and closing my eyes on real scenes, send my spirit back to the days of early life. I sing my lullaby, or watch my goldfinch, or catch my rabbits or watch the streets of my native city or look over the green, I hear the shrill bugle, and view the prancing cavalry, or go down to the dockyard, or walk along the sea-shore, or prattle with my brother, and kiss my sweet sister, I feel afresh my infant joys and sorrows, till my spirit recovers its tone, and is willing to pursue its journey. But in all these reminiscences *my mother rises*. If I seat myself upon my cushion, it is at her side; if I sing, it is to her ear; if I walk the walls or the meadows, my little hand is in my mother's,

and my little feet keep company with hers, if I stand and listen to the piano it is because my mother's fingers touch the keys, if I survey the

WONDERS OF CREATION.

It is my mother who points out the object of my admiring attention, if a hundred cannon pronounced a national salute, I find myself clinging to her knees. When my heart bounds with its best joy, it is because at the performance of some task, or the recitation of some verses, I receive a present from her hand. There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps."

There is scarcely any influence so great as the memory of mother. That beautiful hymn proves it, which says in the chorus,

Tell mother I'll be there,
In answer to her prayer,
Yes, tell my darling mother
I'll be there.

Charles M. Alexander, the Gospel singer, popularised this hymn. He has been criticised for using it—it is declared to be too sentimental. In his life story it is revealed that he was criticised all over the world for singing it. "But," he says, "you would not criticise it if you knew what it has done, and what

LETTERS AND TESTIMONIES

I have received about it. One night in Newton, Kansas, I saw in the audience a great crowd of railway men, and said to myself "I wonder what would reach those men." With some doubt I finally decided to try this touching song, and was surprised at the extraordinary result. Many of the men confessed Christ immediately. When the meeting was over, one big, burly engineer came up to me and said, "Mr. Alexander, I promised my mother on her death-bed that I would become a Christian, but, instead of that, I have been going to the Devil faster than ever. Preaching never touched me, but this song did. If you will sing it to-morrow night, I will bring the men." He did bring them for many nights, and he used to call out "Sing, 'Tell mother I'll be there.'" I used the song every night, and I have been using it ever since. I have seen as many as one hundred and fifty men at a single meeting rise and confess Christ, during the singing of that hymn, before the sermon was begun. Everywhere it has been the same. It

REACHES ALL CLASSES.

because everybody has a mother. It has been criticised from a musical, and from a literary stand-

point, but no song has ever been written that can take the place of it"

But if memories of mother mean so much, how vital that no mother shall be guilty of reducing the

value of that precious name. No one ought to be more careful than mother. Father, sad to say, may fail badly, but as long as mother does not fail, the beauty of home life is maintained.

Dr R A Torrey has a powerful sermon on the importance of motherhood. In it he says, "There is no nobler occupation upon earth, no higher calling than that of being a mother, a true mother. This Book which I hold in my hand confers great honour upon motherhood. The ideal woman of the Bible is not a woman who goes around making speeches, is not a woman who belongs to clubs, is not a woman that occupies a public position."

THE IDEAL WOMAN

of the Bible is the mother. That is the highest position a woman can occupy—that of being a mother. The most blessed of all women that ever lived upon the face of this earth, the one whom God pronounced blessed above women—the Virgin Mary—was a mother. Nobody can tell the amount of good that can be accomplished by a true mother. Nobody can tell the amount of evil that can be accomplished by a bad mother."

Nothing is more beautiful than a paterfamilias mother, but on the other hand, nothing is more pathetic than a prodigal mother. I always remember a faithful member of the first church at which I was pastor, telling me that his father and mother were drunken wasters. Even as a boy he used to pray, "O Lord, save me from being like my parents."

A mother can set in motion generations of goodness, or she can be guilty of commencing a tiny spring of human evil which ultimately develops into a mighty river of human iniquity. It is impossible to trace the vast goodness that has resulted through such mothers as Susannah Wesley and Mrs William Booth. On the other hand it is appalling to think of the evil that has been brought into the world by such mothers as those of Napoleon or Nero. How blessed has been the influence of Timothy's mother—Eunice. How terrible has been the influence of Herodias.

An anonymous writer has given

A GOLDEN LIST

of rules for every mother. They are as follows:

- (1) First give yourself, then your child to God. It is not giving Him His own. Not to do it is robbing God.
- (2) Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself, do it for your child.
- (3) Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
- (4) Do not give heedless commands, but when you command, require prompt obedience.
- (5) Never indulge a child in cruelty, even to an insect.
- (6) Cultivate sympathy with your child in all lawful joys and sorrows.
- (7) Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

ROYAL ALBERT HALL

EASTER MONDAY 1931
(See announcement on page 11 of cover)

11 a.m. Divine Healing Service
3 p.m. Communion Service
6.30 p.m. Baptismal Service

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting. Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6; These tickets are only obtainable from the box office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone Kensington 5360).

Part of the Balcony will be reserved for visitors by special Day Excursions.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP RAILWAY TICKETS—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, April 1st to Monday, April 13th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD—Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars and vouchers write to the Convention Secretary (address below).

ACCOMMODATION—Those requiring accommodation at Elim Woodlands should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

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

IMPORTANT NOTICE—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay, to the

CONVENTION SECRETARY, 20, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

- (8) Never allow your child to bear grudges
 (9) Early inculcate frankness, candour, generosity, magnanimity, patriotism, and self-denial
 (10) The knowledge and fear of the Lord are the beginning of wisdom
 (11) Never mortify the feelings of your child by upbraiding it with dulness, but do not inspire it with self-conceit
 (12) Pray with and for your child, often and heartily
 (13) Encourage all attempts at self-improvement
 (14) Never deceive nor break a promise to a child
 (15) Do not reprove a child severely in the presence of strangers
 (16) Remember that life is a vapour and that you and your child may be called out of time into eternity any day

There was living in the vicinity of Philadelphia

A CHRISTIAN MOTHER

who early had the joy of seeing all her children saved. A minister hearing about this exceptional mother and her family enquired from the parent how she had been so successful in early bringing her children to the Lord. She replied that she did not feel that she had been any more faithful than the average Christian mother. Then she added, "While my children were

infants on my lap, as I washed them, I raised my heart to God, that He would wash them in that blood which cleanseth from all sin as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness as I provided them food, I prayed God would feed their souls with the

BREAD OF HEAVEN,

and give them to drink of the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the week-day school, I followed their infant steps with a prayer that their path through life might be like that of the just, which shineth more and more unto the perfect day. And as I committed them to the rest of the night, the silent breathing of my soul has been, that their Heavenly Father would take them to His embrace, and fold them in His paternal arms."

Let us ponder, in closing this talk, the lovely Bible verse concerning Hannah and Samuel

For this child I [Hannah] prayed, and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord. And he [Samuel] worshipped the Lord there. (1 Samuel 1:28)

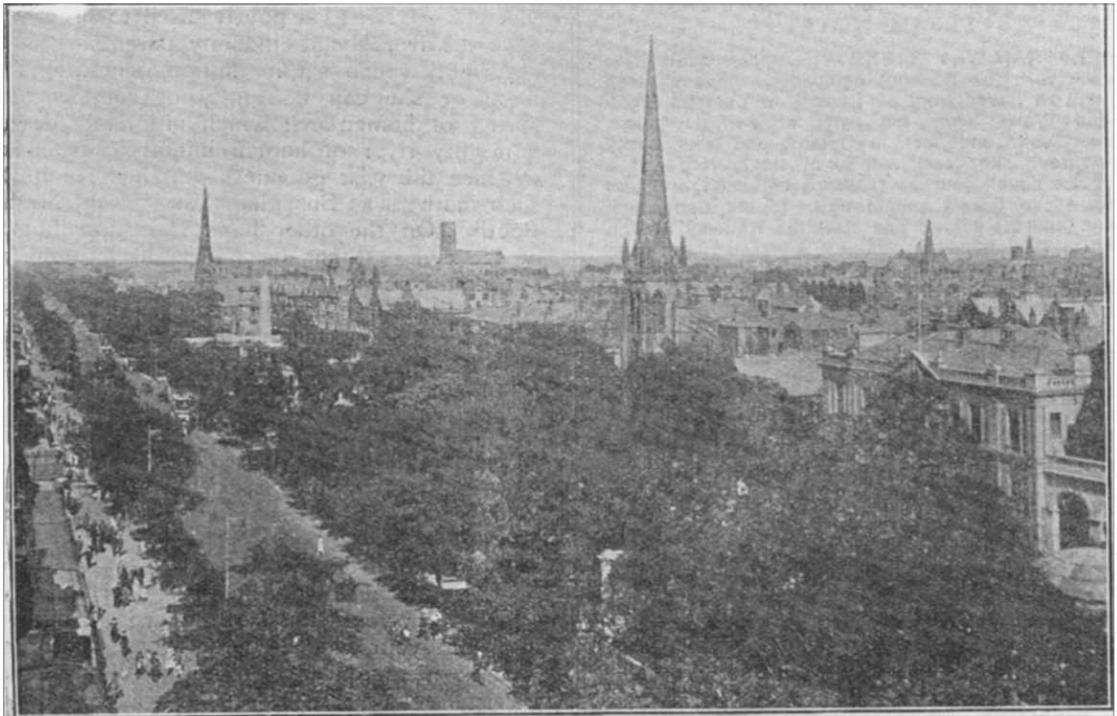


Photo by]

LORD STREET, SOUTHPORT.

[Valentine and Sons, Ltd

Southport—well-known as "England's Seaside Garden City"—is to be the scene of a Revival and Healing Campaign by Principal George Jeffreys, immediately following the London Easter Convention. The above view shows Lord Street, one of the finest thoroughfares in Europe, where the Cambridge Hall, in which the campaign is to be held, is situated (see cover it). The "Daily Mail" says "Lord Street, which runs parallel with the beach, is as fine a boulevard as the Continent of Europe can shew. Trees line it, gardens border it. Its shops have projecting sheltering arcades. It has smooth level pavements. People find an agreeable Continental air about Southport that they did not know was to be discovered in England." The "Manchester Guardian" says "Southport more nearly resembles a Continental health resort than any other town in England."

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, March 29th. Luke xxii 24-38

"I am among you as He that serveth" (verse 27)

Home life and business life are transformed when the spirit of the Master prevails. He was among men as one that served. It should be the same for us. That does not mean that the head of the business must do the work of the errand-boy, or that the charge-hand at the shop must allow himself to be imposed upon. No, if we are engaged to do special duties it is for us to do them. If others are engaged to do special duties, then we best serve the interests of the business house by letting each one do his proper work. But many opportunities arise for us to shew the serving spirit, and yet maintain order and justice. If we really look out for opportunities we can find them—and our presence will not create a sense of superiority, but the conscious of Christlike, brotherly love.

Monday, March 30th. Luke xxii 39-53

"Judas drew near unto Jesus to kiss Him" (verse 47)

Such a kiss would have been vile from an open enemy, but from a professing friend it defies description. The only satisfactory explanation of Judas's act is that "Satan entered into him." Judas had yielded and yielded to the Devil until the Devil possessed him. It was probably a gradual process. Judas had not been satisfied. Jesus did not give him what he sought. He began to think hard things and then to speak hard things. Then, one day, the Devil got his chance. He found his tool amidst the apostolic band. Let us learn never to be dissatisfied. Let us be ready to serve the Lord in the humblest places, and perform the smallest tasks. Otherwise we may find that a complaining spirit has led us into a backsliding state. We cannot now betray the Lord with a kiss, but we can with a look, a word, a deed.

Tuesday, March 31st Luke xxii 54-71

"And the Lord turned and looked upon Peter" (verse 61)

When we are looked at the question immediately arises in our heart, "Why did so-and-so look at me?" Some looks disturb us. The policeman's look disturbs the thief. The teacher's look disturbs the cheat. The mother's look disturbs the dishonest child. The foreman's look disturbs the slack workman. Looks can throw our souls into commotion. There is a look which distresses the backslider. There is a look which throws the backslider into an agony of shame and sorrow—it is the look of Jesus. No tongue can tell the

Meditations by PERCY G PARKER

darkness of the night that the Good Shepherd passed through before He found the sheep that was lost. Calvary's midnight should ever keep us anxious to walk in the sunlight of His presence.

Wednesday, April 1st. Luke xxiii 1-12

"He answered him nothing" (verse 9)

When the Lord refused to speak to Herod, He was fulfilling the prophecy of Isaiah liii, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Our Lord never tried to make friends to save Him from the Cross. If He had worked a miracle for Herod, then no doubt Herod would have been Christ's friend, and sought to save Him. But our Lord knew that He would make more friends through the Cross than by avoiding it. He never hesitated. He never used stirring legal arguments to defend Himself. Christ went to the Cross in order that we might go to heaven. He refused to speak to Herod in order that we may speak to God. We hold communion with God to-day because Christ refused to hold communion with Herod.

Thursday, April 2nd. Luke xxiii 13-26

"They cried, saying, Crucify Him, crucify Him" (verse 21)

In that cry, "Crucify Him! Crucify Him!" there was revealed the exceeding sinfulness of sin. Men would never have realised the awfulness of sin if it had not led to the crucifixion of Christ. When Christ was crucified, sin was exposed. The Cross was hate's answer to love. It was Satan's masterstroke. At the same time it was Satan's downfall. The Cross appeared to be a tragedy. So it was from one standpoint, but from the eternal standpoint it was the greatest triumph of the ages. In two ways Calvary was the crucifixion of sin. Sin lost its power at Calvary. Our Lord became sin for us. He folded the horrible fact to Himself, and then for ever destroyed its power by the sacrifice of Himself.

Friday, April 3rd. Luke xxiii 27-43

"The place called Calvary" (verse 33)

The place called Calvary is the place where our redemption was gained. It is a grand thing to be redeemed. Christ has saved us from the guilt and power of sin. He whom the Son maketh free is free indeed. Sin, the Devil, and death have no more dominion over us. We have been brought from the slave-market into the palace of the King. We have been liberated from the power of Satan, and brought under the power of Christ. Calvary is the place where our burden

was lifted, where we received our sight, and were made free. Our meditation of our Redeemer to-day shall be sweet. Easter time shall find our hearts glowing with gratitude to Him. It was the place of midnight to our Saviour, it is the place of midday for us.

Saturday, April 4th Luke xxiii 44-56

"This man went unto Pilate, and begged the body of Jesus" (verse 52)

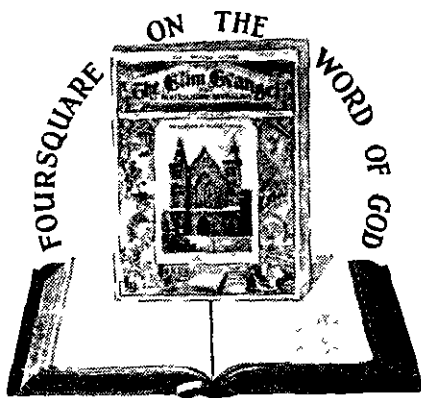
Pilate had learned to look upon dead bodies as worthless. Little did he realise the priceless, eternal value of the body he gave away. That body was prepared to fill the throne of heaven. It had been prepared by the overshadowing of the Holy Ghost, it had been supported right up to the Cross by the Eternal Spirit. It had been crucified. It was to be buried. But it was to rise again, a glorious body. It was to ascend far above all principalities and powers, and there with the marks of a cruel world as its noblest badge, it was and is to occupy the timeless Throne of the Triune God. Christ's body was the first body to rise, never to die again. The eternal Son has honoured the human race by taking a human body on to the highest throne of glory. As co-heirs with Christ our bodies will share His victories.

God's Love Letter

An Australian authoress, Miss Manning, had loved and been loved in return. Her lover was going to India, and wished to bare his heart. He wrote her and asked her not to reply if she could not let him hope. If she sent no answer, he would take her silence not as giving consent, but denial. Miss Manning found no fault with this letter, but wrote her reply and sent it within an hour. It was a pouring wet day, and her brother undertook to take the letter to the village post office. Her lover never came, and she never saw him again.

Some years later she heard of his marriage, and of his remaining on in India, where he had an honourable and prosperous career. Twenty-five years later, the Manning family moved into a new house, and an old coat belonging to the brother was brought out into the light. When the pockets were turned out, there the letter was, yellow and crumpled, but with the seal unbroken and the stamp untouched. The culprit was never told, and the lost lover never knew!

Man was created to live, and not to die. God's appeal is, "Why will ye die?"



EDITORIAL

Praise ye the Lord!

FOR five years in succession the Royal Albert Hall has become the Mecca of Elim Foursquare Gospelers. To them Easter Monday with its three monster meetings is the day of the year, the one they look forward to throughout the whole of the other three hundred and sixty-four. Anybody who has attended those glorious gatherings cannot help but realise the power and sincerity which characterises everything done in them, the inspired preaching, the soul-stirring singing, the impressive scriptural ordinances—breaking of bread, baptism by immersion and the anointing of the sick with oil.

Music takes a prominent part in all Foursquare Gospel meetings and it is only fitting that there should be plenty of it on this the day when thousands of God's people come together to praise and magnify Him.

Well may Principal George Jeffreys, the leader of this great movement, rejoice as he listens to his Crusader Choir of about two thousand young people making melody unto the Lord. Will one ever forget the inspired singing of this band of Britain's youth, all between the ages of fourteen and thirty-five, as they thrill the listening congregations before and during the services with their volume of song? These who have consecrated their lives to the Saviour can sing from the depth of the heart, and thus is why people go away blessed in their own souls after hearing the mes-

sage in song. They are not singing for self-gratification, but unto the One who has done so much for them. These young folk are on fire for God, and the heartiness of their song gives testimony to the fact that they are indeed out and out for Christ and His glorious work.

As one listens to ten thousand voices joining together in congregational singing in such grand old hymns as *All hail the power of Jesus' Name*, or *Hiding in Thee*, one is conscious of the Lord's presence in the midst. How the heart rejoices on hearing the note of assurance in such choruses as "Blessed assurance, Jesus is mine." Here is a vast crowd of people who mean what they sing.

May this coming Easter Monday be another triumph of music and song. "Let everything that hath breath praise the Lord. Praise ye the Lord."

Little is Much.

IT is surely true that little is much if God is in it. We recently entered into a railway carriage where a Salvation Army officer sat in one corner. Conversation commenced. It was a wintry morning. We ventured the remark that such a morning was not good for Sal-

vation Army open-air meetings. The Salvationist agreed, but added, "Yet sometimes we get the most encouraging results from discouraging circumstances." Asked if he would kindly give an illustration, he said that he was once in Kimberley, South Africa, when one morning he and another were the only two at the open-air meeting. His companion was called Dummy. The name is suggestive. Dummy gave out a hymn about "death." The officer advised him afterwards not to start an open-air meeting with such a hymn. The two sang the hymn. No one appeared to be listening. But behind a window of one of the nearby houses of shame a lonely woman heard—and was converted. She began to attend the Army meetings. Another woman was converted through the influence of the first woman. Then the second woman's husband was brought in. Twenty years afterwards this officer wrote to Africa about these people. To his joy he discovered that two of their grown children were giving full time to Christ's service, and two others were studying for the same purpose. Other interesting details were added, but this is sufficient to encourage us to plod on for Christ when outward circumstances are full of discouragement.

LATE NEWS.

The following report comes to hand as we go to press

Unparalleled revival scenes of religious fervour have attended Principal George Jeffreys' campaign in Portadown.

In the great Central Market buildings thousands have been held spell-bound under the magnetism of Holy Ghost ministry. Day after day large numbers have been converted and in one of the services over one hundred testified to bodily healing.

Scenes unprecedented in the history of the town marked the closing meetings, and when the Principal and his party bade goodbye after unceremoniously struggling to get into the waiting car, the vast concourse of people outside, men with heads bared, sang the Shepherd Psalm.

Thus after sixteen years the North of Ireland, the place where the Principal founded his revival movement, has witnessed the glorious triumph of the Foursquare Gospel message.

The closing meetings of the Ulster campaign are held this week-end in a Presbyterian Church in County Armagh. Readers, pray on—JOSEPH SMITH, *Divisional Superintendent*.

Objections to Divine Healing Considered

I—Paul's Thorn, II. Cor. xii. 1-10.

By T. W. BUCKIE

Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure For this thing I besought the Lord thrice, that it might depart from me And He said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me—II CORINTHIANS XII 7-9

CHRISTIANS who deny that the gift of healing was permanently given to the Church make four bold inferences from the above scripture, namely That Paul had an incurable disease (chronic ophthalmia) That he could not obtain healing from God for it That this proves the gift of healing was withdrawn altogether That the miraculous period was finished

Before discussing the scripture let me say that

THE INFERENCES

often cited are gratuitous speculations, and not only go beyond what is written but are the exact contrary of what is written Healing delayed is not necessarily healing denied nor does healing withheld prove healing to be withdrawn nor does healing withheld from one prove healing to be withheld from all nor yet does healing withheld for a time prove healing to be withheld for all time How foolish and unwise is it to argue from the position of the special and individual to that of the universal and general

Turning to the scripture we find,

(1) *The thorn described* It is plainly said to be the messenger of Satan, an infernal messenger, not an incurable malady—a demon, not a disease Who would describe an incurable disease as a thorn-prick? Certainly not an inspired apostle There is a world of difference between the pricking of a thorn and the pangs of an incurable disease The one merely disturbs, the other *destroys* Besides, it is difficult to see how ophthalmia could be said to *buffet* Paul

(2) *The reason for the thorn* Lest Paul be lifted up through the abundance of the revelations given to him, God gave him a thorn in the flesh Strange to say, people to-day who claim to have a "thorn" like Paul, strenuously deny the possibility of having revelations now How then can they account for God giving them a thorn? They are evidently afflicted with a thorn which is intended to save them from a temptation which they can never experience! Their position also appears to be that while the miraculous period existed, and Paul was in danger of being lifted up through revelations received, he could evade the thorn by exercising the gift of healing, but now that the miraculous period was ended, and the temptation to be lifted up through revelations was for ever gone, then God sent him the thorn How illogical!

(3) *Paul's resource for the thorn* He besought the Lord thrice that it should depart That he sought the Lord surely proves that he believed God still heard the prayer of faith for the sick That he sought Him thrice proves that healing may not be instantaneous, or at the first time of asking. How

many of the people who say it is God's will for us to be sick have ever really sought the will of the Lord in the Word and in the closet, and why do they continue to seek healing from human sources? Paul plainly teaches here by example that the

RESOURCE OF THE SICK SAINT

is in the Lord Isn't it a bit strange that we never read a word of Dr Luke prescribing for Paul or for anybody, as a matter of fact? Surely here was a chance to become the pioneer medical missionary? The utter silence of Scripture as to Luke's medical practice leads us to infer—and our critics are fond of inferences—that he, like the others, forsook his secular calling, and looked to the Great Physician to heal himself and others

(4) *The reply of God about the thorn* Notice it was a supernatural, miraculous reply Paul says that God spoke to him, saying, "My grace is sufficient for thee" How then could the miraculous period be past, and what is this reply if not another revelation? I wonder how many of the people who claim to have a thorn like Paul expect to have an answer to their prayers like Paul?

(5) *The antidote for the thorn—grace sufficient* Tell me the shortcomings of grace, and I'll tell you just where Paul's antidote failed You must never sever the grace of God from the God of grace God said that His grace was sufficient, Paul proved it sufficient, and, unlike the modern people who claim to have a thorn in the flesh like Paul, he had no need to resort to homeopathy, therapy, electrolysis, sun-ray treatment, and so on

(6) *The result of the thorn* It left Paul usable in service, not useless, as an incurable disease would have made him

HE DID NOT GRUMBLE

at it, but gloried in it He exchanged human weakness for Divine strength and took pleasure in infirmity, reproaches, necessities, distresses, persecutions and had the *power of Christ resting on him* How unlike the experience of these who to-day claim to have a thorn in the flesh like Paul Far from proving the withdrawal of the gift of healing, this incident of Paul's thorn should encourage every Christian sufferer to keep in prayer until they either obtain healing, or, like Paul, get grace sufficient to overcome it Let none who deny the possibility of receiving revelations from God to-day claim to have a thorn like Paul, since the thorn in their case would be unnecessary to keep them from being lifted up through revelations.

Finally, scripture plainly tells of John having revelations from God many years after the incident

we are considering (Rev 1 1) Elsewhere he instructs prayers for people who have brought sickness upon themselves through sin (I John v 16) How superficial after all are the inferences of the

critics who reject present-day Divine healing, when they are carefully scrutinised in the light of the unerring Word of God

(To be continued)

Beachy Head

By Pastor E. C. W. BOULTON

THERE are few experiences more exhilarating than that which rewards the person who climbs to the summit of Beachy Head, especially if there should happen to be a stiff breeze blowing. The ascent in itself will provide a tonic to the body, and a rich stimulant to the mind.

Standing upon that splendid natural elevation, in whichever direction the eyes travel,

A GLORIOUS VISTA

of scenery is visible. Looking eastward a wonderful stretch of country unfolds to the vision, commencing with a panoramic view of Eastbourne, which lies at the foot of Beachy Head, and reaching right away beyond Bexhill and Hastings. Whilst on the west, in the direction of Brighton, quite a succession of beautiful bays can be traced along the coast. Northward a delightful view of the Sussex Downs can be commanded, the landscape here and there being studded with peaceful and picturesque villages and farmsteads. Then looking out across the sparkling waters of the English Channel, away to the far distant horizon, it almost seems as though the onlooker is gazing into the infinite—as though his eyes rested upon eternity's borderland, the earthly recedes, and heaven's glory takes a strange hold upon the soul.

A wondrous consciousness of the nearness of the Divine pervades and possesses the being. A great peace and hush envelopes the spirit, and life seems lifted to a higher plane under the inspiration of such an environment.

And then those towering white cliffs which with the sun's rays resting upon them, appear so massive and magnificent—so suggestive of strength and stability—so awe-inspiring in their splendid grandeur. Nestling in the depths below stands the sea-girt lighthouse, whose warning beams are thrown across the perilous deep, reminding the mariner of the proximity of danger. There it stands, this lonely

SENTINEL OF THE SEA,

sometimes encircled by foam-crested waves which dash themselves in impotent fury against its unyielding base. Standing on the giant headland, one can hear the sound of the breakers as they come in from the Channel, making their wild and weird music on the rocks beneath.

One is deeply impressed by the natural dignity of his surroundings, such handiwork constrains the soul to magnify the Creator of it all, and yield itself afresh to Him whose glory fills the whole Universe.

Annual London Easter Convention

Good Friday, April 3rd, to Friday,
April 10th.

The greatest Elm Convention of the year is the London Easter Convention. This year we are anticipating larger crowds and a greater outpouring of the Holy Spirit than ever before. Services will be held simultaneously in four buildings:

Elim Tabernacle, Park Crescent, Clapham
Elim Tabernacle, Stanley Road, Croydon
Elim Tabernacle, Central Park Road, East Ham
Elim Tabernacle, Fowler Road, Islington

Times of Services: Good Friday, 11, 3, and 6 30
Saturday, 7 30 (Clapham and East Ham only)
7 30, Great Elm Crusader Rally, conducted by Evangelist J. McWhirter, in Hyde Park (weather permitting)
Laster Sunday, 11, 3 and 6 30 Tuesday, Wednesday and Thursday, 7 30 Closing meeting, Welsh Tabernacle, King's Cross, Friday, 7 30 (for particulars of cheap fares, see page 197)

SPEAKERS INCLUDE: Principal George Jeffreys, The Revival Party, Pastors W. Henderson, J. J. Morgan, J. R. Moore, J. Kelly, R. J. Jones, J. P., T. Tetchner, Lemuel Morris, W. H. M'Whinnie, Pastor and Mrs. George Kingston, Pastor and Mrs. Charles Kingston, Mr. and Mr. W. L. Bell.

The Midlands, and Scotland, Ireland, and Wales

BIRMINGHAM. April 3-6 Ebenezer Congregational Church, Steelhouse Lane Good Friday, 11, 3 and 6 30 Saturday, 7 30 Easter Sunday and Monday, 11, 3 and 6 30

Speakers include: Pastors P. N. Corry, E. C. W. Boulton, and P. Le Tissier. Convener Pastor R. Tweed

GLASGOW. April 5-12 City Temple (opposite King's Theatre) Easter Sunday, 11, 3, and 6 30 Tuesday, Wednesday, Thursday and Saturday, 7 30, Sunday (12th), 11, and 6 30

Speakers include: Pastors R. Mercer, and H. Kitching. Convener Pastor S. Gorman

BELFAST. April 5-9 Elim Tabernacle, Ravenhill Road Easter Sunday, 11 30 and 7 Monday and Tuesday, 11 30, 3 30, and 7 Wednesday and Thursday, 8 (Baptismal service, Monday at 3 30)

Speakers include: Pastor Phil H. Hulbert. Convener Pastor J. Smith

CARDIFF. April 3-9 Cory Hall Good Friday, 11, 3, and 6 30 Easter Sunday, 11, 3 and 6 30 Monday, 11, 3, and 7 Tuesday, Wednesday and Thursday, 7 30

Speakers include: Principal P. G. Parker, Pastor W. Barton, and Miss N. Kennedy. Convener Pastor A. Longley

Meditations for Quiet Moments.

God-Qualified Ministry

By Pastor E. C. W. BOULTON

My qualifications come from God—II CORINTHIANS III 5 (Moffatt)

THIS is not, as easily might be imagined, the boastful expression of spiritual pride. Paul was not inflated with success, or carried away with a sense of spiritual superiority. It is the humble acknowledgment of utter dependence upon God, combined with a desire to shew that all the authority comes from and belongs to Him alone.

Has the apostle power to suffer persecution and privation? Is he able to withstand temptation, and overcome opposition? Can he

LOOK MARTYRDOM IN THE FACE

without flinching? Is he equal to the opprobrium of the Cross in every shape and form? Then it is because his confidence is in the Eternal God, and his source of strength alone in Him. His resources are not natural, nor his weapons carnal. He claims no credit for the conquests which mark his ministry, or for the unveilings of Divine truth which can be traced throughout his teaching. It is all of God! It is a river of power and glory which rises in God, and flows back to Him again. The Word which he preaches contains the authority of the throne—it is God-breathed. Those visible manifestations of the indwelling Divine energy are the proofs of his union with the Omnipotent One.

Is the apostle called to the vocation of a soldier? Then all his equipment is gathered from the Divine armoury. He fights with no carnal weapons against spiritual wickedness in high places—he marches against the ramparts of evil with no less trusty weapon than the sword of truth—he shields himself with no “enticing words of men’s wisdom,” but sallies forth to the fray under cover of the conquering shield of faith.

Or, to change the figure, is he chosen as a master builder in eternal things? Is he entrusted with the work of laying the foundation of the Christian Church? Then pay heed to the tools with which he labours, and the methods which he employs. Says Paul, “Other foundation can no man lay than that which is laid.” How careful he is to see that the building is firmly

ESTABLISHED UPON REVELATION

—he does not erect his edifice upon the sand of tradition. “Thus saith the Lord” may always be found upholding the superstructure which comes into existence as a result of his ministry.

And so we too may surrender ourselves to the leading and working of the Holy Spirit, so that life becomes charged with a similar dynamic, and entrusted with a kindred authority. Our credentials may also have the seal of sovereignty, so that in the discharge of that divinely chosen ministry to which God’s hand has constrained, we may claim the irresistible anointing of love and power—power to face all and fear none, power to do all that God commands, and be

all that God appoints, power triumphantly to cleave our way through the thousand and one things that threateningly throng our path, to the goal of completion and perfection which the Lord sets before us.

Think it not strange if unbelief challenges the validity of your vision, and seeks to put fear into your heart. Stand strong in the confidence that you are chosen and called of God, and that consequently you are sufficient in Him for every

GOD-ORAINED MINISTRY.

Not men’s degrees,
But bended knees,
To qualify for ministry
The Lord of love, the Holy Dove,
Sends credentials from above

To-day, we fear, the emphasis is on education—men make their boast in their intellectual equipment, and in their scholastic qualifications, glorying in their super-intelligence. They essay to combat the spiritual power of evil with weapons utterly insufficient for such conflict. “Not by might, nor by power,” are these citadels captured, but by the power of the eternal and omnipotent Spirit—that Spirit whose wisdom is greater than that supplied by the most renowned centres of learning. He can bestow authority before which demons will “fear and fly.”

He can confer credentials which will make ministry unmistakably Divine, and put the humblest preacher of the Gospel in the apostolic succession. Oh for more of that endued proclamation of the heavenly evangel! Teach me, O triumphant Christ, to tarry for power ere I go forward to

ANY SERVICE FOR THEE!

Give to my heart this vital assurance, this strengthening conviction, that “all my qualifications are from Thee!” Let me not lean upon the arm of flesh, or look to the broken reed of my own understanding!

The remarkable change which took place in Wesley when at Oxford, through the anointing of the Holy Spirit, which he then received, is described thus: “His preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow. Now it was like the firing of a rifle-bullet, the whole force depending on the powder, and needing only a finger-touch to let it off.” What an example of the change which the advent of the Holy Ghost makes in a ministry.

Instance after instance might be gathered from the annals of sacred history, demonstrating beyond dispute how vital is this qualifying anointing from on high—this immersion which makes the weak things capable of confounding the mighty, and charges the “things that are not” with a remarkable power to bring to naught the “things that are.”

ALL MY SPRINGS ARE IN THEE (Psalm lxxxvii. 7).

By J. PHILLIPS (of *Elm Tabernacle, Clapham*)

THESE words, so easily said, yet comprehend how much! The life of each one of us is like a stream whose waters are ever flowing on without intermission, gliding by never to return. Every stream must have a source. To every river there is a spring—"Keep thy heart with all diligence, for out of it are the issues of life." There we have the fountain—the heart, as well as the stream—the "issues of life." The outgoings of a man's heart are his life.

Consider what these are. There is the stream of men's thoughts. How ceaseless is the procession—how varied their character! Vain thoughts, impure thoughts, selfish, covetous thoughts, or, when and as they yield to the Lord Jesus, holy thoughts, thoughts of peace, of purity and love. There is

THE STREAM OF MEN'S WORDS.

These are sometimes foolish, unkind, untrue. Or there are words of wisdom, of edification, of grace. And there is the stream of our actions. This is seen in the course we follow, the steps we take, the fruit we bear. By these we are to be known.

Now the character of the stream will depend upon the nature of the fountain. Let the fountain be impure, and the waters will be foul. The source of the evil seen in the life lies in the heart. "Out of the heart proceed evil thoughts." To purify the stream we must begin with the fountain. There are many sincere Christians to-day who are working hard at the wrong end. To try to cleanse the stream, the outward life while the source the heart remains unrenewed and impure, is labour in vain. But heart-work is Divine work. "I the Lord search the heart." He alone really knows it, He alone can change and cleanse it, and so He says to you and me, "My son, give me thine heart." And our prayer should be, "Create in me a clean heart, O God, and renew a right spirit within me." To be able truly to say, "All my springs are in Thee," we must have Christ formed within (Gal iv 19). He is not

THE SPRING OF YOUR LIFE—

that is of your thoughts, words and actions—unless He has full and unreserved possession of your heart. The life that you now live will not otherwise be the Christ life. There in the centre of your being, He

must live—"Christ within me"—in order that all your springs may be in Him.

I may have heard of Him as the fountain of living water. I may even have accepted His gracious invitation. "If any man thirst, let him come unto Me and drink" (John vii 37). That is to taste of Him as the Source of all spiritual life. But I must still go on to know Him by experience as the "well of water" within me, "springing up into everlasting life" (John iv 14). The spring should not be outside me, something merely heard of—it must be within me, and from this there follows the third stage of experience—the living waters flow *from* us, "He that believeth on Me as the Scripture hath said, out of him shall flow rivers of living water" (John vii 38). Do we not find here the real secret of a true understanding of that beautiful passage, II Cor ii 8? If it is true that "all our springs are in Him," then there will be

PERPETUAL FRESHNESS

They are fresh springs. No matter how barren and unfruitful the soil, or how dark and trying the outward circumstances, we shall have a perennial source of refreshment, a hidden spring of living water, welling up within. So that our "leaf shall be green" (Jer xvii 8). There will be perpetual fruitfulness. We shall be "filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God" (Phil i 11).

There will not only be fruit, but "much fruit" (John xv 5, 8). We shall learn the truth, that all real fruit comes from Him as the Source, "From Me is thy fruit found" (Hosea xiv 8).

There will be perpetual cleansing. The need is constant but the supply will also be continual. Christ, in His indwelling presence, has a purifying power. If He lives within as the spring of our lives, those lives will be marvellously changed—they will be sanctified and cleansed from those sins that formerly polluted them. And there will be perpetual fullness. Those words in II Cor ii 8 will be brought home to our hearts with a deeper and fuller meaning. We shall be astounded at the infinite provision of grace which we have in Him. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound unto every good work" (II Cor ix 8).

Do You Know Him?

A Brief Description of a Short Life

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went

to college. He never put His foot inside a big city. He never had travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with the world except the naked power of His Divine manhood. While still a young man the tide of popu-

lar opinion turned against Him His friends ran away One of them denied Him He was turned over to His enemies He went through the mockery of a trial He was nailed upon a cross between two thieves His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat When He was dead He was taken down and laid in a borrowed grave through the pity of a friend

Nineteen wide centuries have come and gone, but, to-day, He is the centrepiece of the human race and the Leader of the column of progress

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together, have not affected the life of man upon this earth so powerfully as has that one solitary Life—Anon

In the Secret of His Presence

ELLIN LAKSHMI GORESH
Slowly

GEO C STEBBINS

1 In the se-cret of His presence how my soul delights to hide! Oh, how precious are the
2 When my soul is faint and thir-ty, near the shadow of His wing, There is cool and pleasant
3 On-ly this I know I tell Him all my doubts, and griefs, and fears, Oh, how patiently He
4 Would you like to know the sweet-ness of the se-cret of the Lord? Go and hide beneath His

lessons which I learn at Je-sus' side! Earthly cares can ne-ver vex me, nei-ther trials lay me
shelter, and a fresh and crystal spring, And my Sa-viour rests beside me, as we hold communion
listens! and my droop-ing soul He cheers Do you think He ne-ver reproves me? What a false Friend He would
shadow, this shall then be your re-ward And where cry you leave the silence of that happy meet-ing-

low For when Satan comes to tempt me, to the se-cret place I go, to the se-cret place I go
sweet If I tried, I can't not utter what He says when thus we meet what He says when thus we meet
be, If He never, never told me of the sins which He must see, of the sins which He must see
place, you will bear the shinning image of the Master in your face, of the Master in your face

By permission From Sankey's Sacred Songs and Solos

Bible Study Helps

INTERESTING SALVATION QUESTIONS

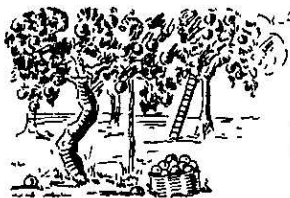
- 1. The indifferent question:** What have I done?
"I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done?" (Jer viii 6)
- 2. The inquisitive question:** What lack I yet?
"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" (Matt xix 20)
- 3. The important question:** What shall it profit a man?
"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii 36)
- 4. The incredulous question:** Who then can be saved?
When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" (Matt xix 25)
- 5. The inevitable question:** What shall I do with Jesus?

GOD'S FACE.

- 1. His face should be sought** (Psalm xxvii 8, Psalm xxxi 16)
(1) Sought by Daniel in prayer (Dancl ix 3)
(2) Seen by Jacob at the brook (Genesis xxxii 30)
(3) Seen by Moses in the tabernacle (Exodus xxxiii 11)
(4) Will be seen by all believers in glory (I Cor xiii 12)
- 2. His face is hidden by sin** (Gen iv 14, Isaiah lx 2)
- 3. His face is against those that do evil** (Psalm xxxiv 16)
- 4. His face reveals wrath against the enemies of His people** (Ezekiel xxxviii 18)

ALONE WITH GOD Ezekiel iii 22.

- 1 To hear His voice (Ezek iii 22, Hab ii 1)
- 2 To learn His purpose (Gen xvii 1-19, I Sam iii 10-21)
- 3 To receive His message (Judges vi 14, Exodus iii 1-10, John xx 17)
- 4 To see His face (Gen xxxii 30)
- 5 To receive His blessing (Gen xxviii 10-14, xxxii 24)
- 6 To behold His glory (Rev i 12-16, Exodus xxxiii 18-22)



CONVERTS, CAMPAIGNS, CONVENTIONS



CONVERTS AT MALDON

Maldon, Essex (Evangelist Gordon) A revival campaign is in progress conducted by Pastor and Mrs Woodhead from Leigh-on-Sea. Praise God, the revival tide has reached Maldon. The Lord is blessing. The Word is going forth in mighty power. Saints are feasting on the living bread. Every evening the Gospel in song is rendered by Mrs Woodhead, and is proving a source of great blessing.

Souls have been born into the kingdom of God. Three souls were saved, and one backslider reclaimed. All glory be to God.

BRADFORD BAPTISMS.

Bradford (Pastor H. Kitching) On a recent Thursday evening a great time of blessing was experienced when a baptismal service was held, about thirty-five believers obeying the Word of God. This is the second service of this kind held in Bradford this year, the previous one being as recent as two months ago. The following are extracts from the "Yorkshire Observer":

"Grey-haired men and women, men who declared they had been cripples and were healed by faith, and rosy-cheeked youths and girls stepped down into the baptismal tank at a service held last night in the Elim Foursquare Gospel Church, Bradford.

"Pathos and humour mingled in the scenes, which were witnessed by several hundred people.

"One man, as he stood thigh-deep in the water, shouted to the gathering that he had been cured by faith of a

serious internal abscess, and added 'My own aunt had a heart collapse. Her doctor said she would not live half-an-hour. I prayed for seven hours, and I prayed in time, for that night she was saved, and she is living to-day.

"One woman, before she went under, told the congregation that 'ten years ago the world condemned me for sin of which I knew nothing. I was about to take my life, when the Lord stepped in.'

"Altogether about thirty candidates were baptised, including people from Bradford, Keighley, Huddersfield, and Brighouse.

"One grey-haired couple, a Brighouse

Reports Recently Received

man and his wife, went into the water together, as did two young sisters.

"When Pastor H. Kitching, who conducted the service, asked how many in the audience had been baptised, almost every hand went up. And when he asked how many had been healed through their faith, sixty-seven hands were raised."

ELIM CONVENTION AT WICKFORD.

"The monthly convention of the Last Essex Elim Gospel Churches took place at Wickford on Wednesday. The meetings were held in the Salvation Army Hall and Pastor George Kingston of Thorpe Bay, presided. He was supported on the platform by Mrs. Kingston, Mr. R. Brazil, Mrs. Lodge, Pastor Mason (Grays), Evangelist Eaton, from Yorkshire, Evangelist Hall (Belfast), Pastor Jones (Wales) and others. There were nearly 200 present, among them being representatives from Southend, Leigh, Rayleigh, Hildleigh, Romford, Colchester, Brentwood, Grays, Maldon, etc. The Chairman extended a warm welcome to all the delegates. Speakers during the services included Mrs. Kingston, Pastor Mason and Evangelists Hall and Eaton. A large number partook of tea

SPECIAL MEETING AT DRUMLEE

Ballymoney, Co. Antrim A special campaign, recently concluded was held at the quiet but beautiful countryside of Drumlee, a little spot situated about three miles from the little Irish town of Ballymoney. The special effort was conducted by Evangelist Barrie, assisted by Mr. Cooper, who is in charge of the assembly at Ballymoney.

Never before has the Foursquare Gospel been preached in this part of the Emerald Isle. There was much prejudice amongst the people here, as they had heard in many false reports against this glorious God-given movement. But God has broken down this prejudice, for the hall in which the campaign was conducted was never granted to anyone before for the conducting of special meetings. But it was given willingly to the Foursquare Gospelers.

The weather was very much against the campaign, but Irish people do not mind the weather, neither do they mind the miles, for they came through the rain from afar to hear God's Word. Night after night the story of redeeming love was heralded forth in the power of the Holy Ghost, and the convicting presence of God's Spirit was felt in a mighty manner, souls yielding to the pleadings of the man of Calvary.

The closing night of the campaign was the crowning one, the subject being, 'Is the Foursquare Gospel True?'

Many saw new light from God's Word

and now they are standing on it four-square.

Regular services are now to be carried on by Mr. Cooper on Wednesday and Sunday evenings. Pray that God will bless and that many more souls will be saved.

CRUSADERS TAKE GOSPEL SERVICE

Springbourne, Bournemouth (Pastor W. Field) Praise the Lord! This is truly the shout of God's people here at Springbourne, for the blessing which the Lord

is bestowing upon His people, under the faithful ministry of His servant.

The seeking and waiting meetings held on alternate Mondays have indeed been very remarkable. God has been baptising His saints in the true old-fashioned way with signs following.

The Bible studies on Thursdays continue to be very edifying and helpful, recently the Pastor has been giving a series of addresses on Job, God has indeed blessed, is the life of this faithful man has been expounded.

The prayer meetings still continue to be the life of the church, God's people praying the blessing down, and, praise God, He answers prayer, for souls continue to be saved and the sick are healed.

Recently the Sunday evening Gospel meeting was taken entirely by the Crusaders, this being the second time the Crusaders have taken the meeting. The Gospel was faithfully ministered both in word and song. Hearts are full of praise to God for the wonderful time of blessing experienced in this meeting. Then at the close of this service, between two and three hundred of God's people met together to break bread, and to remember Him. God's presence was very real in the midst, and as He spoke through the gifts of the Spirit in the church, all felt lifted heavenward, right into the presence of the Lord.

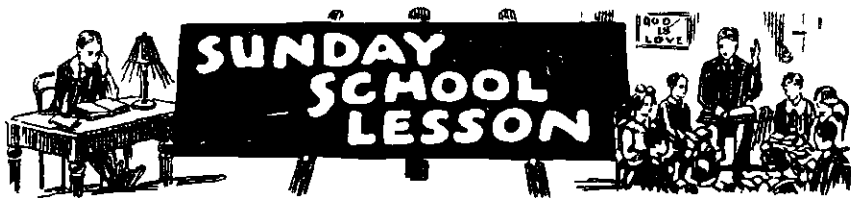
Remember that when you are right
You can afford to keep your temper,
And when you are wrong,
You can't afford to lose it.



Pastor H. Kitching.



Pastor W. Field



By Pastor P N CORRY

Sunday, April 5th, 1931
 READING. Mark II 13-22.

THE PUBLICANS AND THE PHYSICIAN

MEMORY TEXT: "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new"—II Cor v 17

TEACHER'S NOTES

You will notice in reading through this lesson that the difference between the publicans and sinners and the scribes and Pharisees is brought into sharp contrast. The first thing therefore is to get the children to understand who are meant by the word "publicans," for I am sure that many children confuse them in their mind with the man who keeps the public house or the drinking bar round the corner. It might be rather amusing to get the children to tell you first of all who they think they are, and then proceed with the lesson.

Publicans (Mark II 13-16)

In Roman colonies it was not the custom of the Roman authorities to collect the taxes themselves, but to sell them to the highest bidder, so that when a person had paid a certain amount to Cæsar for the taxes of, say, Galilee or Palestine, or any part of it, he was then free to go and collect all that he could. He was not only allowed to get back what he had paid, but as much more as he could extort from the population of the district which he had farmed. Most fathers and mothers grumble enough now. Mr Snowden and the Inland Revenue Department of the Government, but think how awful it would be if every district was under the crushing heel of a tyrant who could not only levy the taxes, but collect them in the way once known of the province of Asia, three times in twelve months! What were these taxes, some may ask? There was a head tax on every person, bond or free, from the age of fourteen years and upwards, a ground tax of one-tenth of all grain and one-fifth of wine and fruit, and then a percentage on every sheep or lamb in the flock, every cow or calf in the herd, and every bit of money earned. Added to this there was a water tax, a city tax, a tax on salt and meat, a house tax, a road tax, and a bridge tax, where such luxuries existed. All imports and exports and all that was bought or sold, were levied upon, and if the one who had bought the taxes cared, he might levy dues on pedestrians using roads or markets, on ships or fishing rights, on nets used in the lake, or upon the fish landed on the shore, and in whatever way his ingenuity could invent. These tax-gatherers had their offices at the gates of towns and cities, and such men as Matthew (Matt ix 9), and Zacchæus (Luke xix 2) were among

their number. Note that Zacchæus shews how it was possible to exact money wrongfully, for he says, "If I have wrongfully exacted aught of any man, I restore fourfold." These tax-gatherers were required to take an oath of loyalty to the Emperor, and on certain days of the year sacrifices were offered to them. It will therefore be easily understood how these men who collected taxes were despised by their countrymen as Jewish traitors in the employ of the hated Roman, and as people who were false to their national ideals for love of money. Their employment was considered degrading, their offerings refused in the Temple, and their witness invalid in Jewish courts of Law. They were classed with harlots and sinners, and held in deepest contempt. Such a person was Levi, the son of Alphaeus, who now hears the Saviour say, "Follow Me," and not only did he rise and follow his new Master, but he made a great feast in his own house, and invited a great company of tax-gatherers and others to sit down and dine with him (Luke v 27-29). To this feast the Lord Jesus comes, and at once the scribes and Pharisees are shocked that the Lord should even condescend to eat with what they understood to be the common oppressors of their land.

The Physician (Mark II 17)

The Jewish method of dealing with the evil of the tax-gatherer and sinner was to leave them to wallow in their iniquity. It was not segregation as we know it to-day, where the patient receives care and treatment in order that they may recover but the old-time order of segregation, where they were left to die off as quickly and as dreadfully as it was possible to conceive. They simply divided between the whole and the sick, the religious Jew and the unclean tax-gatherer. But the Lord Jesus is not content to allow such a condition to continue. He immediately takes steps to remedy the condition of the sick members of the community. These tax-gatherers were Jews (see Luke xix 9), and the Lord at once seeks to win them, and to save them from their sin and unrighteousness. They were in the right place—the place of need—and so He, the all-loving Physician hastens to their help. He is still doing the same, seeking those who need a Saviour and who are lost (cf Luke xix 10). The self-satisfied professing Jew or Christian, who feels that he can manage very well by himself, is in the same place as these Pharisees who found fault with the Lord. When the soul knows its need and its disease, it is getting in the right place to seek help from the Lord Jesus. God help us to feel and see our need. In order to make it quite clear to the followers of John and to the Pharisees why

there would be no legal fastings or continuation of the old customs in the teaching of our Lord, He used two parables to shew the effect of what He was teaching on the old ideas.

The Patch (Mark II 21)

No man will sew a piece of new or undressed cloth upon an old garment. You know what will happen. When the new cloth begins to shrink, it will make the rent worse, and will not agree with the old—both will be spoiled. The old garment will not stand repairing therefore it was useless to take from the new to patch it up. Christ had not come to repair the old but to create the new—all things must become new—therefore He was not wasting His time on the old ways, orders, fests, etc., but calling men out to a new life altogether. No longer a tax-gatherer, Levi became a new creature, and a follower of the Lord.

Wineskins (Mark II 22)

The word "bottle" here used must not be understood to be the same as those you see in shops, etc., but the Eastern "bottles" that are made of goat-skins. In Hebron hundreds of these skins are cured and turned out for service (see Psalm cxix 83, Job xxxii 19). It is to such bottles that the Lord refers when He says that if unfermented wine is placed in old bottles, then when the wine is fermenting the old skin will not stretch but will burst, and all the wine be lost. New wine must therefore be put into new bottles so that during fermentation the skin will stretch and the wine be saved. So the new wine of the love of God for sinners cannot be cramped up in the old hardened formulas of Jewish custom—it will burst them. There was no mixture of a little of the new with the old, and no Jewish constraint upon the new spirit that the Lord desired to put in man. His purpose was not reformation or patching up, but a new creation, not the new placed in the old bottles, but new wine in new bottles. Christians are not patched-up creations, nor the hide-bound creations of old formalities, but new creations in Christ Jesus (II Cor v 17), with a new spirit (Ezek xxxvi 26) in their hearts.

Income Tax and Gifts to the Work

All friends who are Income Tax payers, and who make annual gifts to the funds of the Elim Foursquare Gospel Alliance will be pleased to know that they can increase the amount of such gifts without any cost to themselves. This is effected by the Alliance recovering from the Inland Revenue the Income Tax on the gifts. Thus on an annual gift of £10 the increase is £2 18 0, on £80 the increase is £23 4 0, and so on.

Readers who are interested should write to the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, who will be pleased to supply further information.

CHILDREN'S BIBLE EDUCATOR

A prize, and special mentions, monthly.

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading

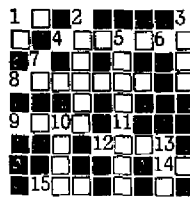
A TEN-MINUTES CROSSWORD

Fill up the Crossword, put your name and address on the dotted lines below, cut out both together, and post in an unsealed envelope with 3d stamp, addressed to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W. 4. Fold in the flap of the envelope before posting.

Or if you like, you can draw the squares on the back of a post card with a ruler marking out the blank ones with a diagonal cross, X. Put on your name and address, and post as above.

Name

Address



Clues Across:

- 1 First personal plural
- 4 Future tense
- 8 Necessary to salvation
- 9 Conjunction
- 14 Conjunction
- 6 Being
- 12 Preposition
- 15 The accepted time

Clues Down:

- 1 First person plural
- 2 The Lord Jesus
- 3 The Christian's attitude to the world
- 5 Opposite to "die"
- 7 First person plural
- 10 Conjunction
- 13 Third person singular objective

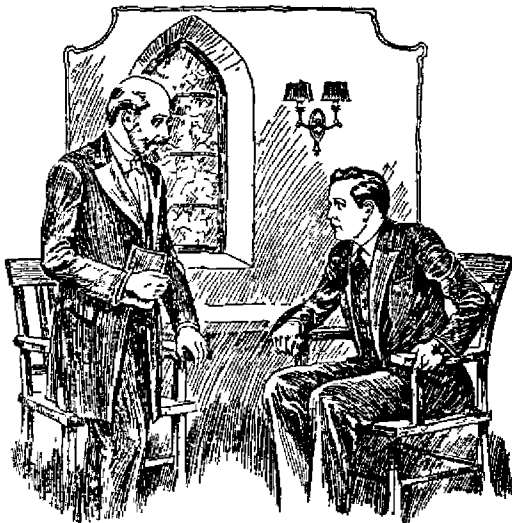
The words when filled in form a complete verse in Romans vi

Solutions should arrive by first post Monday, March 30th

Answer to March 13th Puzzle: Acts 1:11 "Which also said, Ye men of Galilee why stand ye gazing up into heaven? Thus same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven"

Correct solutions were received from the following Doris Isaacs, Delsie Reed, Mary O'Connor, Herbert Laworthy, Arthur G North, Mary Noble, Beryl White, Nancy Wainman, George Hastings, Vera Joyce, Eric J. Nunn, Vera M. Gibbons, Elsie Welbourne, Grace R. Jones, Margaret Munnerly, Kathleen Boswell, Freda Chadd, Rosie Hanks, Barbara Mappin, Charlie Bulchin, Margaret Howard, Walter Cleock, Robert Oliver, E. A. Oliver, Marjorie Oliver, Joan Hill, Dennis Wilkinson, Ian Campbell, Ronald Trott, Winifred Moon, Hubert G. Phillips, Brenda Hurst, A. Green, Mary Hurst, Arthur Caldwell

Saved in a Theatre



"WELL," HE SAID, "I AM THE MAN"

DR TORREY tells how some of the Christian people in Minneapolis engaged a local theatre for a series of Sunday afternoon meetings. Some good people thought it was unwise to take the Gospel into such a den of iniquity. One of the leading business men of the city stood on the street corner, giving out invitations to the Theatre Comique meetings. A young fellow came along and took an invitation. He read it, and then said to the business man "Do you know what sort of a place the Theatre Comique is?"

Mr G replied "Do you suppose I have been in Minneapolis twenty years not to know?"

"Well," said the young fellow, "What are you having the Gospel preached in such a place as that for?"

"When you go fishing," replied Mr G, "where do you go?"

"Oh," the young fellow replied "I see. I go where the fish are."

The first meeting was held on New Year's Day. The fish were there in abundance, and many were caught. A few days after the first meeting Dr Torrey received a letter from Ottumwa, Iowa. The letter was anonymous, but the writer said "I was at your meeting in the Theatre Comique on New Year's Day. Years ago in England I was a Christian, but the first thing I did when I walked off the gang plank of the steamer in New York was to go to a saloon, and I have been going down ever since. I had squandered £60 in the Theatre Comique the week preceding your meeting, but as I sat there on the first day of the New Year and listened to you preaching the Gospel, the Spirit of God touched my heart, and I accepted Christ as my Saviour and have started a new life."

A year passed by. On the following New Year's Day a reception was held in the mission hall on Washington Avenue. Several months before, a man had come into the fellowship and had proven himself a very earnest, active Christian, and so won the confidence of the people that he had been elected a deacon in the church and was filling the office with great acceptance. As he was sitting in the reception room of the mission, he turned to Dr Torrey suddenly and said

"Did you receive a letter from Ottumwa, Iowa, from a man that was converted in the Theatre Comique on New Year's Day last year?"

"Yes, I did."

"Well," he said, "I am the man." And now this man who had squandered £60 in one of the vilest dens in Minneapolis a year before, was an active and honoured office-bearer in a Christian church.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BIRMINGHAM.—Apartments to let, comfortable Christian home; Four-square; permanent full board, or bed and breakfast; terms, very moderate, on application; 1d. tram from Tabernacle. Miss Garbutt, 31, Stafford Road, Handsworth. B655

BOURNEMOUTH.—Comfortable bed-sitting room; gas ring, 3 minutes cars and buses. Permanent, moderate; or bed and breakfast for visitors. Foursquare fellowship. Apply, 4a, Hankinson Road, Winton. B641

BRIDLINGTON, Yorks.—Cheery, homely apartments; board optional; comfortable; pleasant; restful; those needing change of air. Mrs. Kemp, "Elsinore," Trinity Road. B572

CANVEY ISLAND, Essex.—Comfortably furnished bungalow. Charming bracing position near sea, village and assembly, 2½ guineas weekly, August £3, or £11 whole month. Also apartments, or bed and breakfast, 25/- weekly. Burgess, 77, Grange Road, South Norwood, S.E. B650

CHRISTIAN man and wife have bedroom vacant; use sitting-room, bathroom; 12/6 weekly. Board optional. Comfortable; no family; no other boarders. Morgan, 123, Mantilla Road, Tooting Bec, S.W.17. B640

CHRISTIAN WORKERS' HOLIDAY HOME (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 11—September 6. Open from May to September. Particulars from Mrs. Parker, The Rookery, Lynton, North Devon. B633

ELIM GUEST HOUSE, Brighton.—Comfortable board residence, glorious sea breezes and sunshine; Christian fellowship. Terms at present from 35/- a week. Particulars from the Superintendent, 45, Sussex Square. *Phone Brighton 4063.

ELIM HOLIDAY HOMES, Blackpool and Worthing. From end of July for summer holidays. Further particulars later. No applications till after Easter.

HASTINGS.—Board-residence, comfortable, homely; select neighbourhood. Good food and beds. 35/- each, bed and breakfast 21/-. Mrs. Barnes, 10, Quarry Terrace. B646

HERNE BAY.—Comfortable board-residence, 2 guineas weekly, August 2½ guineas. Sea front; good bathing; near assembly. Mrs. Hillman, Belle Vue, Western Esplanade. B637.

HOVE, Brighton.—Homely apartments, or bed and breakfast; other meals by arrangement. Bath and indoor sanitation. Two doors from Tabernacle; close to sea; open view. Mrs. Baker, 247, Portland Road. B642

HOVE.—Comfortable board-residence; quiet, homely; near sea, shops, buses; 42/- weekly, or from 30/- each, shared room; bed and breakfast only, from 21/-. C., 44, Portland Road, Hove, Sussex. B653

LONDON.—Superior accommodation, Christian home. Bed and breakfast, 4/-. Robinson, 14, Westbourne Square, Hyde Park, W.2. B639

PEACEHAVEN for sunshine and health. The Martin Berry Guest house, open to receive those who desire home comforts and Christian Fellowship. Assembly near. Terms on application to "Menawar," Keymer Avenue. B629

RAMSGATE, West Cliff, near sea and promenade, comfortable guest house, good garden. Liberal table, every attention; board-residence, or bed and breakfast. Moderate terms. Lancaster, 3, Crescent Road. B649

VISITORS TO LONDON. Comfortable apartments with breakfast (private house); nr. tube, buses. Heywood, 18, Foxham Road, Tutnell Park, London, N.19. B644

VISITORS to London.—Comfortable apartments, bed and breakfast, or full board if desired. Near Park; easy access to all parts. Foursquare. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E.24. B656

WORTHING.—Cheery, homely apartments and board-residence. Bathroom and electric light. Well recommended. Two minutes from sea. Mrs. Slaughter, 183, Lyndhurst Road. B643

WORTHING for sunshine.—Homely, holiday accommodation for Christians; permanent if preferred. 1d. bus fare to Elim assembly, near West Station, buses and trams. Miss West, Fairlight, Valencia Road, West Worthing. B652

HOUSES, FLATS, ETC.

To Let and Wanted.

BED-SITTING or accommodation to let, moderate; furnished, homely and convenient; close to sea. Waterman, Top Flat, 19, St. Catherine's Terrace, Southbourne, Bournemouth. B648

FURNISHED country cottage; healthy, ideal rest home; board and attendance, or otherwise. Would board little girl, with care, any period. Good fires; liberal table; fees arranged. Stamp, Fenner, Twinstead, Essex. B654

TO LET.—Two unfurnished rooms and use of kitchen; no children. Christians desired. 4 minutes East Ham assembly. Terms, 11/6 weekly, apply after 6 o'clock. L. Pleasance, 101, Haldene Road, East Ham. B651

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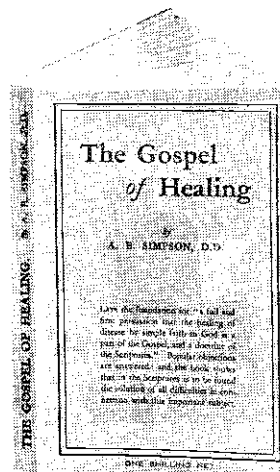
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