

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

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

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII.. No. 29

JULY 15, 1932

Twopence

JULY 30th, GREAT DEMONSTRATION AT



Photo by]

[Photochrom Co., Ltd.

THE CRYSTAL PALACE.

SAVIOUR

"I am come that they might have life."

John X. 10.

HEALER

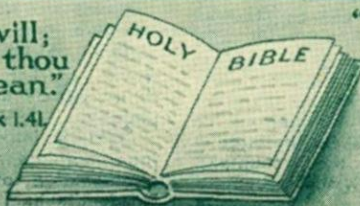
COMING KING

"I will come again."

John XIV. 3.

BAPTISER

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

July 15, 1932

No. 29

CONTENTS.

The Bible and the Nation	449
What Every Christian Knows	451
Music: If Jesus Goes with Me	452
Bible Study Helps	452
Why Tarry?	453
Healed of Bronchial Asthma	454
Family Altar	455
Editorial	456
How God turned Cursing to Blessing	457
An Infidel Doctor Converted	458
Wisdom and Knowledge	459
God's Presence Graciously Manifest	460
Concise Comments and Interesting Items	461
Studies in the Acts	462
Elim Crusader Page	463
Your Summer Holidays	464
Children's Bible Educator	464

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

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

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

SOUTHPORT.—Opening July 29.

ELIM HOLIDAY HOME IN THE NORTH.

Applications to Miss Bagshaw,
Elim Woodlands,
Clarence Road,
Clapham, S.W.4

PRINCIPAL GEORGE JEFFREYS and Revival Party's REVIVAL & HEALING CAMPAIGN

commences on **JULY 17th**, in the
TOWN HALL, PORTOBELLO

(a Scottish seaside resort 5 miles from Edinburgh)

Sundays, 3 and 6.30. Each week-night (except Saturdays) 7.30.
Wednesday afternoons at 3.

ELIM SUMMER CONVENTIONS

LONDON. July 31 and Aug. 1. Elim Tabernacle, Central Park Road, East Ham. Speakers include Professor John Robertson, D.D., and Pastor P. N. Corry.

BRIGHTON. July 31 to Aug. 4. Sunday in Elim Tabernacle and Monday in Dome, Convener: Principal George Jeffreys. Tuesday, Wednesday, and Thursday in Elim Tabernacle, Convener: Pastor W. Barton. Speakers include: Professor John Robertson, D.D., Pastors E. J. Phillips, R. Mercer, W. G. Hathaway and J. McWhirter.

PLYMOUTH. July 31 to Aug. 4. Speakers include: Pastors R. J. Jones, J.P., and W. Field.

HULL and GRIMSBY. July 31 to Aug. 7. Speakers include Pastors E. C. W. Boulton and J. Smith, and Mrs. Saxon Walshaw.

BRADFORD. July 31 to August 4. Speakers include Pastors A. S. Thorne and J. C. Kennedy.

ROMSEY. Aug. 1 and 2. Speakers include Pastors J. T. Bradley and G. Hillman.

WATCH THESE DATES

CLAPHAM. July 17. Elim Tabernacle, Park Crescent. Visit of London Crusader Choir with Pastor E. J. Phillips.

ELIM WOODLANDS. Every Saturday. Open to visitors 3 to 9 p.m. Attractive grounds. Tea and meetings. Tickets in advance 1/- at London Churches. 1/3 at door.

GLOSSOP. July 2-16. Elim Tabernacle. Summer Convention. Speakers: Pastors P. N. Corry, J. McAvoy, H. W. Fardell, and Mrs. Saxon Walshaw.

WOOLWICH. Commencing June 26. New Cinema, New Road. Campaign by Pastor A. Longley.

Book Saturday, July 30th, for the great Foursquare Rally at the

CRYSTAL PALACE (London)

convened by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS, 11, 3 and 6.30

Delightful Fellowship, Praise and Worship. Ministry to the Sick. Great Rally of Elim Sunday School Scholars and Cadets. The Word of God ministered.

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

Every possible accommodation. Refreshments. Car parks. Cloakrooms, etc. Tickets of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION. Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on July 30th. Those who do not secure their tickets in advance will only be admitted on payment at the gates of the ordinary admission charge made by the Crystal Palace authorities, viz., 1/6 each. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

RESERVED SEATS. Tickets for reserved seats are obtainable from the Accountant (address above) at 1/- per seat per meeting.

CRUSADER CHOIR. All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

SUNDAY SCHOOL SCHOLARS will take part in the afternoon service. Tickets from Sunday School Superintendents at 3d. each.

LONDONERS. Cheap fares by rail and easy access by bus and tram (see back of admission tickets).

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.

OTHER VISITORS. Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol. XIII, No. 29

JULY 15, 1932

Fridays, Twopence

The Bible and the Nation

By Rev. G. CAMPBELL MORGAN, D.D.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever—Isa. xl 8

I HAVE no understanding of any Christianity that is not interested in the national life. I am not saying—indeed, I repudiate the suggestion—that it is the duty of the Church of God to take part in what may be called party politics. Whenever the Church of God, in any branch, has been dragged at the heels of any political party, she has become paralysed. Her duty is not to be led, but to lead. I am sometimes told that the

DUTY OF THE CHRISTIAN MINISTER

is to catch the spirit of the age. I protest. The duty of the Christian minister is to correct the spirit of the age. And from that standpoint I declare that the Church of God must be interested in national affairs.

"The grass withereth, the flower fadeth, but the word of our God shall stand for ever." So said the Prophet Isaiah to the nation of his day. Is that true nationally? Have we, as a nation, outgrown the Bible? Increasingly, during the last thirty or forty years, our national attitude towards the Bible has been largely that of treating it as something that we have outgrown. In my boyhood days there was being conducted a definite propaganda of hostility towards Christianity and towards the Bible. Every Sunday speakers were sent out to address men and women, and the halls used to be crowded. That day has gone, but I feel that for a generation or more, the national attitude has been that of looking on the Bible as something we have outgrown. Someone will say, "You make that declaration, but how do you account for it?" It is not my business to account for it. It has been, and still is being, dogmatically asserted in certain academic quarters that we have outgrown the Bible in certain ways. It is being said, without the slightest apology, that we have outgrown the Bible scientifically, and that we have outgrown it philosophically. And it is also being said, not outside the Church only, but inside, that we have outgrown it theologically.

These things are being affirmed, and that ubiquitous

person, "the man in the street," as we call him, with his wonderful faculty of thinking over what his teachers say, and applying their teaching a little farther than it should be applied, is saying, "If we have outgrown the Bible scientifically and philosophically, and if we have also outgrown the Bible theologically, really we must have outgrown it altogether", and he dismisses it. He respects it because it was his father's, his mother's book, but for practical purposes he puts it on one side as something that the nation has outgrown. This has gone on for a generation now. I want to discuss these three points as to whether we really have outgrown the Bible scientifically, philosophically, or theologically.

Let me, first of all, say to you young people that when these things are affirmed, by whomsoever they may be affirmed, do not believe in them simply because someone says these things are so. It is up to you to investigate these things for yourselves before you accept any dogmatic assertion, however unanimous the assertion may seem to be. Unanimity has never proved anything. And if there appears to be a unanimous opinion abroad in the scientific and philosophic world just now—I will not say a unanimous opinion in the theological world—I beg you young folk not to accept it simply because someone, it may be your professor in the science class, tells you to believe it. The most pernicious thing I know in the intellectual world is

A SECOND-HAND AGNOSTICISM.

If you have a first-hand agnosticism, if you are really facing intellectual problems, I would stand by you. I would be patient with you as you face those problems, and as you attempt to find a solution for them according to truth.

More than forty years ago a man went into the vestry of the Metropolitan Tabernacle, after C. H. Spurgeon had been preaching, and, shaking hands with the great preacher, he said, "I have greatly enjoyed your eloquence, but you know, Mr. Spurgeon, I am an agnostic." And the record has it, and I think the tradition is a true one, that Mr. Spurgeon

looked at the man and said, "What did you say? Well—let me see—my Greek may be a little rusty. An agnostic? Let me think—oh, yes, I know I believe the Latin equivalent is *ignoramus*!" Agnosticism can never be the final resting-place of a strong intellectuality. No man can sit down and say, "I do not know," and be intellectually satisfied.

Let me touch upon the first, because it is the one that receives most dogmatic assertion, and apparently, most unanimous agreement—that we have outgrown the Bible scientifically. There are two principles I would like to lay down. The first is *Draw a clear distinction between the ascertained facts of science and the unproved hypotheses of investigators*. Hypotheses are perfectly permissible on their way to the discovery of facts, but, while permissible, they are not to be accepted as final facts until they are proven. The other thing I would ask you to do is to *draw a clear distinction between what your Bible says and what some people say it says*. It is not always the same thing. If you

START YOUR INVESTIGATIONS

on those lines, I shall have no anxiety as to the issue. I say this after forty-one years' study of the Bible. There are no discrepancies whatever between the ascertained facts of science and those things that the Bible really says.

In the Bible we have a moral conception which has created the great civilizations of the past two thousand years. In the Bible we have a conception of God which has created all the philanthropies that are at work in the world to-day. In the Bible we have a conception of man which has created in the human mind a discontent with false conditions of life, which discontent has been the inspiration of all reforms. In the Bible we have the declaration that the God of the universe has made a way by which derelict humanity may be re-born. In short, in the Bible we have the Biblical conception of morality, the Biblical interpretation of God, the Biblical interpretation of man, and the Gospel. These are things of national value, and if we lose any of them, we lose the real secret of our strength.

First, in the Bible we have the conception of morality which has issued in the great civilizations of the past two thousand years. The world has never yet seen a real civilization. That will only come when the kingdom of God comes in all its perfection. I speak of civilization as that order of life in which the highest good of the highest number is realized. Let me refer you to the ancient Athenian civilization. I would like to give you the figures of Athenaeus. At the census of Demetrius, he said that in Athens there were about 21,000 citizens, free citizens, living on the sunlit slopes of the city, basking amid its flowers, discussing its philosophies, entering into

ITS HIGH REVELRY

by day and by night, and having no need to toil—free and emancipated. He says that at the same time there were in residence, sharing in the life and glory of Athens, 10,000 students. And, listen! there were also 400,000 slaves sweating, toiling, bleeding, rotting, dying, to make possible the life of the 20,000 citizens! In this our day, civilization has come to mean that

order of life in which the highest good of the highest number may be realized. We are all seeing that, and moving towards it. Well, that is the direct outcome of all that you find in this Book.

Let me mentally push you back through the years to July, 1914. You see where I want to put you for a moment—behind the war. I would ask you to get back to the mentality of that period, and I would ask you to point to three countries where this ideal of civilization had reached its highest levels. No one could deny that civilization had reached its highest level in Great Britain, the United States, and Germany. And that civilization resulted from the reception of this Book by the people, and from the fact that this literature had been given to the people in their own tongue. When I went to school, we were taught history, and it consisted chiefly in learning the dates on which battles were fought and lost, or won, dates on which kings sat on the throne, and dates when, by the goodness of God, they died. The history of a country is the history of its people, and the history of a people is the history of the thinking of a people.

MORALITY ROOTED IN RELIGION

When John Wyclif gave the Bible to England, he translated it, not from the original, but from the Vulgate. How many of you know John Wyclif's introduction to his Bible? It is in the British Museum. Sixty years ago, or thereabouts, Abraham Lincoln told the American people that the true ideal of life was government of the people, by the people, for the people—under God. The interesting thing is that Abraham Lincoln was not the composer of that revealing phrase. You will find it in the introduction of John Wyclif's Bible, and Lincoln knew Wyclif's introduction.

On you go again until you come to Tyndale. When his work was completed, the printing press came, and England began to read. A new conception of life dawned for her. What about Germany? And when you talk and think about Germany, do not always think about her war lords—think of Martin Luther. Her greatness came when she got the Bible in her own tongue. "But what about her failure?" someone says. It is time we stopped flinging stones. We are all going that way. Germany deliberately, by her philosophy, turned her back upon this Book.

The Bible stands from beginning to end for this as an ethical conception—that morality is rooted in religion; that there are no sanctions sufficiently powerful to compel, or impel, right behaviour between man and man, except the sanctions that come when all men are right with God. You can make no laws that will secure the well-being of humanity, save as you derive them from the God who understands humanity. And, further, you can enforce no laws you make until you have

CAPTURED THE HUMAN HEART

and the human mind and the human will, and set them in right relationship to the God of law, who is the God of love.

In the Bible we have a conception of God which has created the great philanthropies which are at work in the world to-day. I am convinced myself that philanthropy results from the God revealed in this

literature, those institutions that are attempting to care for the unfit and the derelict, the mentally deficient, and the crippled children, all those institutions that deny that the survival of the fittest is the last word. Centrally, you see God at Calvary. You see Christ identifying Himself with human sorrow and with human sin. You see Him out upon the highway, where are the halt and the lame and the blind—physically, mentally and spiritually. Go back in thought to the war years again, although it is almost like opening wounds to do so. There we saw science pressed into service for the mutilation and the destruction of human life, by the manufacture of high explosives and poison gas. But we saw something else in France and Flanders and the other war areas. We saw doctors, nurses, stretcher-bearers. And we saw the sign of the Red Cross. I am afraid we are forgetting that that which created the passion for philanthropy was the revelation of God that came to men at Calvary. And if we lose that, then the springs of our compassion will dry up. Men saw God at Calvary, and then they turned round to try to help their fellow-men.

Again in the Bible, we have a conception of man which, I submit to you, has created in the human mind a discontent with false conditions of life. Let

me put it negatively. The Bible denies absolutely that man is the last result of an upward process from slime. You cannot hold your Bible in your hand and believe that man came in any other way than by a direct Divine action. Read again your history, and what you call your great reforms have all sprung out of that conception. Every baby born should have the opportunity of realizing the meaning of its life according to the Divine intention, and, blessed be God, by the side of that child God has placed His abundant grace, and every child can, by grace, realize its own destiny.

Finally, there is in the Bible a Gospel. The Bible declares that there is a way by which men and women can be re-born. In other words, the Bible contains a Gospel that works. What are you going to do with your moral and spiritual derelicts and lepers, without such a Gospel? Wherever this Gospel has been preached, wherever men and women have been brought face to face with the Christ of this Gospel, yielding their lives to Him, they have been changed.

By its fruits must the tree be judged.

I urge you, as members of the one Church, and as professed believers, to stand by the Book for the sake of the nation, for if we lose this Book, no army, and no navy, and no body of politicians, can save us.

What Every Christian Knows

By CHRISTOPHER G HAZARD, D.D

TILL Jesus gave sight to the man who was born blind, he had never seen anyone or anything, and when he saw his Saviour in a new and beautiful world, they asked him about his good fortune. And when they continued to inquire in the matter he said that there were some things he did not know, but although he had been blind, sight had been given to him. In reading the rest of the story, we discover that afterwards the Lord gave him

SPIRITUAL SIGHT ALSO.

As he learned who Jesus really was, he believed on Him and knew that He was speaking to the Saviour of his soul.

There are many things that we are blind to, that we do not know, and this is true of us who have recovered both our physical and our spiritual sight. Christians are not all equally informed. Some know more of Christ and His ways than others do. Christ is a wonderful and many-sided Person, and few know Him very well, while most of us know Him but little. We can understand why there are so many Christian churches and denominations when we remember that people are of different educational ages and sizes.

But there is always a first sight of Christ that all believers get. In one sense we are all born blind, and when for the first time we behold our Benefactor with a new faculty—spiritual sight—we know one thing, that whereas we were blind to the spiritual world we have now seen it with the eye of faith. The

eyes that were filled with darkness then become full of tears.

We all know, too, that there was a blessing in that first sight of the Saviour and that there is a blessing in continuing to look upon Him. Those were penitent tears and that was a light-giving vision. There was a relief that blessed the soul with peace as our sins were forgiven and there was the dawning of new hope and purpose as we were quickened in spirit by the touch of Christ's smile. We look back upon that first experience and wonder that we ever looked away from the source of so much joy. Why have we gone on so long in ignorance of the further things that Jesus has wished to tell us and with so little of the happiness that always comes with gazing upon Him?

Is it not because we have made the mistake of the misuse of sight? We have looked away from Jesus upon surrounding circumstances, as Peter looked upon the waves of the sea. We have looked at others, as those who wanted to stand well with people did in Christ's day. We have been occupied in trying to see good in ourselves, as that young man did when he ran to Christ to find what good thing he might do to inherit eternal life. Like him, we have been sorrowfully disappointed in Christianity because we have sought it in our efforts and in self-improvement. Occupied with things and others and self, we have forgotten to look at Jesus as He is set forth in the Bible as the great Sun of life and Source of all good. So He has been a long time with us, but

we have failed to obtain that knowledge of Him which is life and the development of life. And thus our spiritual experience has been slight and weak

Let us, therefore, remember how that first gladness came and look more constantly and carefully upon the Saviour. It is as we behold the glory of the Lord that we are changed into His likeness, from

glory to glory, even by His Spirit. Let us brush away the dust of neglect, deny the cares and pleasures that would absorb our attention, occupy our minds and hearts with the wonderful things that are said about our Saviour, and run with patience the race that is set before us, looking unto Jesus, the Author and the Finisher of our faith and joy, our Leader to the heavenly country of our perfection

If Jesus Goes with Me

C A M

C AUSTIN MILES

1. It may be in the val-ley, where countless dangers hide, It may be in the
 2 It may be I must car-ry the blessed Word of life A-cross the burning
 3 But if it be my por-tion to bear my cross at home, While others bear their
 4 It is not mine to ques-tion the judg-ment's of my Lord, It is but mine to

sun shine that I, in peace, a-bide, But this one thing I know— if
 do- serts to those in sin-ful strife And tho' it be my lot to
 bur-dens be-yond the bil-low's foam, I love my faith in Him— con-
 fol-low the lead-ings of His Word, But if to go or stay or

it be dark or fair, If Je-sus is with me, I'll go a-ny-where!
 bear my col-ours there, If Je-sus is with me, I'll go a-ny-where!
 less His judg-ments fair, And, if He stays with me, I'll stay a-ny-where!
 where there or there, I'll be, with my Sa-viour, con-tent a-ny-where!

CHORUS,

If Je-sus goes with me I'll go A-ny-where! 'Tis
 I'll go

hea-ven to me, Where'er I may be If He is there! I

Bible Study Helps

THE WORD OF GOD

For the right purpose
 The right word,
 In the right place,

- 1 God's Word and our heart Psalm cxix 11
- 2 God's Word and our feet Psalm cxix 150
- 3 God's Word and our eyes Psalm cxix 18
- 4 God's Word and our lips Psalm cxix 27 —A C C

CHRIST ON THE CROSS

As Predicted in Psalm xxii.

- 1 Complaints of being forsaken and unheard (vv 1, 2)
- 2 Acknowledges the holiness of the Father (v 3)
- 3 Pleads former deliverances (vv 4, 5)
- 4 Humiliation and reproach (vv 6-8)
- 5 Faith and prayer (vv 9-11)
- 6 Extremity of suffering (vv 12-18)
- 7 Further supplications (vv 19-21)
- 8 Ejaculations of praise (vv 22-26)
- 9 Forecasts of victory (vv 27-31)

" BUT WE SEE JESUS "

(Hebrews ii 9)

- 1 **In the Manger:**
Human Saviour (Matt ii 17)
- 2 **Jesus Weeping:**
Compassionate Saviour (John xi 35)
- 3 **In the Garden:**
Willing Saviour (Luke xxii 47)
- 4 **On the Cross**
Praying Saviour (John xix 18)
- 5 **Risen Again.**
Powerful Saviour (Luke xxiv 31)
- 6 **The Only Saviour:** (Acts iv 17)

AT THE CROSS OF CHRIST

(Luke xxiii.)

- 1 The people stood beholding (v 35)
- 2 The rulers derided Him (v 35)
- 3 The soldiers mocked Him (v 36)
- 4 One of the malefactors railed on Him (v 39)
- 5 The women bewailed and lamented Him (v 27)
- 6 The centurion acknowledged Him (v 47)
- 7 The dying thief acknowledged Him (v 42) —W Luff

If Jesus Goes with Me (Continued)

count it a pri - vi lege here, His cross to bear, If
His cross, His cross His cross to bear,

Je sus goes with me, I'll go A - ny - where!

Copyright 1908 by Hill Mack Co

Bible Study Helps (cont.)**THE DEATH OF CHRIST**

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal vi 14)

I Christ's Death Typified

- 1 Old Testament (Gen iii 21, xxii 1-14, Exod xii 1-28)
- 2 Levitical Offerings (Lev i 1-5, 19, Num xxi 8, 9, cf John iii 14)

II. Christ's Death Prophesied

(Gen iii 15, Psa xxii 1-21, Isa liii 1-12, Zech xi 10)

III Christ's Death Verified

(Matt xxvi xxvii Mark xiv xv, Luke xxii xxiii, John xviii xix)

IV Christ's Death Emphasized.

(I Cor i 23, ii 2, Phil ii 8, Col i 20-22, Heb xii 2, Eph ii 14-16)

V. Christ's Death Magnified.

(Rev i 5-7, v 6-12, xii 10, xix 13)

WHY TARRY?

By W. W. ROGERS

A GOOD deal has been heard about the "harm" supposed to be done by encouraging young Christians to "tarry until ye be endued with power from on high" (Luke xxiv 49) Those who object to the suggestion or rather command to tarry, have the idea that as soon as we are converted we can receive the baptism of the Holy Spirit by faith. There may be cases, but few indeed are they, where believers have been baptised by the Holy Spirit almost immediately after their conversion. But the usual course of Christian experience is pictured in the history of the first disciples of our Lord. Firstly, they were awakened

TO SEE THEIR CONDITION

and their need, and they came to Christ and gave in their allegiance to Him. Then they followed Him, worked for Him, believed in Him—yet how unlike Him they were. Seeking to be set up one above the other, running away from the cross, misunderstanding His mission and His words, forsaking their Lord in time of danger—they "knew Christ after the flesh." Then came Pentecost, and Jesus became the indwelling Christ to them.

All believers who know their Bibles are well aware of the difference between the early disciples before Pentecost and after. What made the difference? The power they received from on high. They were commanded "that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts i 4)

What if the disciples had not tarried as commanded? They would not have received the blessing, but would have gone on in their own strength, which as in their past, would have meant utter failure.

Some might say, "True, they [the disciples] needed to tarry, for the Holy Ghost had not then been given, because Jesus had not been glorified, but Christians to-day have no need to tarry at all, but just receive by faith the blessing."

It is contended by some who object to tarrying being encouraged, that there is a danger of believers relying on feelings and experiences and signs, which lead many astray, some getting false experiences, instead of

THE REAL EXPERIENCE

of receiving the Holy Spirit. Also that some wait and wait, yet finally do not receive and thus are discouraged.

Because of the above possibilities it is contended that it is wrong to encourage any to tarry. May I say in passing that it is also possible for those who say that they receive the experience by faith, without any tarrying, also to be deceived and led astray.

Many such abound everywhere, who think they have been baptised, and are very self-righteous in consequence.

There is a wise reason why the Lord said "Tarry" to His disciples, not merely because the Pentecostal age had not started, but because the disciples needed to think and pray over their past and future, as well as receive something from God.

The disciples would have been wasting time if they were just waiting for the day of Pentecost to come. Note the definiteness of the command that the disciples received. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts i 4)

The disciples, being human, might easily have felt like leaving the place where they were assembled, to return in time for the Pentecostal outpouring. But no, the command was "Tarry!" and tarry they did. Their human impatience so often manifested when they were with Christ must be overcome—"tarry!" yes, they must tarry, they needed to tarry.

The command and their need resulted in their obedience, and consequent blessing.

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts ii. 1) This is wonderful—note "they were all with one accord" This was not so before they tarried, because they had quarrelled among themselves as to who should be the greatest, and had given many exhibitions of discord rather than accord May I ask the question, Why does God the Holy Ghost make mention that when "they were all with one accord in one place," then "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting And they were all filled with the Holy Ghost" (Acts ii. 1-4)?

Notice that they were filled with the Holy Ghost after they were of one accord, not to make them of one accord

Undoubtedly the days of tarrying were days of humiliation and of confession, with strong prayers to God for the fulfilment of His promise (Acts i. 14)

Beloved Christian, just as the Holy Ghost was not given to the early disciples until Jesus was glorified, neither will He come in power upon you until Jesus is glorified in your life—that is, you must desire above everything else to live only and always for the glory of God Not lightly does God impart this promised gift, for He is

A HOLY AND JEALOUS GOD

But when any child of God desires God's best He is willing to baptise him with power from on high

After all, beloved believer, ten days of waiting or tarrying before God is better than ten years of failure in your Christian life Also it is a preventive against presumption, which makes some think that they have received the baptism when in reality they have not.

Do not think that you are wiser than God, but tarry until ye be endued with power from on high

Why tarry? (1) Because the Word of God teaches us to do so (2) The early disciples did so (3) All those who have been mightily used of God have done so (4) Apart from doing so you will not get God's fulness

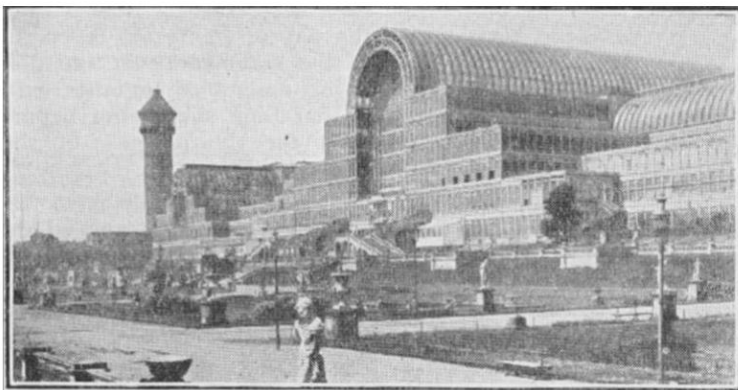
"Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8)

Healed of Bronchial Asthma

I AM glad to testify to the Divine touch of healing I had been a terrible sufferer for several years from bronchial asthma, with fluid round the heart, with dreadful expectoration day and night I had been given up by leading physicians and was unable to feed or wash myself, often sending for my relatives to see the last of me I prayed to the Lord and He restored me then But it was not long before I had another bad attack My friends thought then I should never get better, but I still trusted in God and was restored once more Not long after that I went out and saw the poster of Principal George Jeffreys' Revival Campaign declaring the miraculous power of Divine healing I attended to hear him, and I went out for the Divine touch, and, glory to God, I received the blessing, and from that day I have been well, and can work without any trouble I feel a new creature, and while I have strength I mean to praise and work for Jesus until He comes—(Mrs) A HOWARD



MRS. A HOWARD



The CRYSTAL PALACE FOURSQUARE RALLY

==== JULY 30th ====

THREE GREAT MEETINGS

Rally of Sunday School Scholars.
Great Crusader Choir Singing.
The Word of God ministered.
The Sick prayed for.

FAMILY ALTAR



The Scripture Union Daily Portions .

Meditations by PERCY G PARKER

Sunday, July 17th. Acts xxvii 30-44
"They escaped all safe to land"
(verse 44)

So the promise made to Paul, and then by Paul, was fulfilled. All on board the storm-beaten ship reached land safely at last. It was a terrible experience. Yet the terror only emphasized the triumph of faith. Paul never doubted the result, for God had spoken. Paul believed God. Life is a voyage. God has promised that all in the Gospel ship will reach the haven at last. The storms may beat upon us, the winds may lash the waves of circumstance into a fury, the clouds may envelop us in darkness, but in the midst of it all we are sailing home. The Lord Jesus is our Pilot. He knows the hidden rocks, He knows the safe entrance. Some days the storm is severer than others, some days we seem to make little progress, but slowly, surely, we are making headway. We can see the lower lights upon the shore. A great welcome awaits us. On the eternal shore myriads are watching and waiting to give us welcome. To-day the storm, but to-morrow the shore. Be brave to-day, there is rest to-morrow.

Monday, July 18th Acts xxviii 1-15

"They changed their minds" (verse 6)

Experience will change the mind much quicker than argument. Experience has changed our minds again and again. Many a person who has simply thought of Christ as a great Teacher has seen His power in the salvation of a great drunkard. Then they have changed their mind. Instead of Christ being simply a great Teacher, they have discovered Him to be a great Saviour. Lord Jesus, we bless Thee for every experience of Thee which has caused us to change our minds. Experience has again and again given us a larger conception of Thyself. We thank Thee for every experience which has made Thee a bigger Christ unto us. We naturally limit Thee. We are tempted to live as though only some power belongeth unto Thee. But we gladly remember that it is not "some" power that belongeth unto Thee, but "all" power. If my mind only thinks of Thee as an impoverished Christ, help me to change my mind, and think of Thee as One who is able to do exceeding abundantly above all that I ask or think.

Tuesday, July 19th. Acts xxviii 16-31

"The salvation of God is sent unto the Gentiles" (verse 28)

At last Paul was at Rome. God had placed him at the hub of the world, in order that he might declare the message which belonged to the world. His message is our message. "The world for Christ we sing, the world to Christ we bring." Then the hymn which gives these words adds, "with loving zeal"

Are we seeking to bring the world to Christ with loving zeal? That is the question. We may feel we cannot do much. But surely we are not so limited as Paul was! He was chained to a soldier. He was Paul the prisoner. But we are free. If Paul, the prisoner, could do so much then surely we can do something. Paul preached to the one next to him. His audience was chained to him. Thus one by one the soldiers were won, and the message widened. Who will be the one next to you to-day? Seek to win that one. The world is won by ones.

Wednesday, July 20th Jonah 1: 1-17

"He paid the fare thereof" (verse 3)

It was a strange fare that Jonah paid. It was money paid to take him away from the place where God wanted him. But the man who ran away from the will of God soon ran into a storm. History repeats itself. No one can run away from God's will without getting into trouble. Jonah lost his peace as well as his money. The safest place in the world is the will of God. A man in the will of God is safer on a tight-rope than a man outside the will of God on a main road. The children of Israel were safer at Ptolemais with the Red Sea blocking their way than the Egyptians were on the broad plains of Egypt. Never retreat from the will of God. Money can never take the place of obedience. Ten shillings put in the offertory on Sunday does not compensate for ten hours spent in self-will on Saturday.

Thursday, July 21st. Jonah 1: 1-10

"I am cast out of Thy sight yet I will look again toward Thy holy temple" (verse 4)

There are periods of temptation and depression which sometimes come to the children of God when they are tempted to cry, "I am cast out of Thy sight." They feel they have no standing in grace. So terrible is this condition that some have been constrained to cry, "I am lost, I am a castaway from God." But when we feel like that, then it is time for us to do what Jonah did. He said, "Although I am cast out of God's sight, yet I will look again toward Thy holy temple." He looked, and it was not long before he was conscious that he was in the sight of God once more. Discouraged soul, look away to God this morning. Remember the Lord, for surely He remembers you. God does not lose sight of you because you are in the midst of the clouds of difficulty and depression.

Friday, July 22nd Jonah iii 1-10

"He laid his robe from him, and covered him with sackcloth" (verse 6)

Many would in measure do the same if they only realized their true position in the sight of God. Many people clothe their bodies in expensive clothing when in the sight of God they are clothed in rags. Figuratively speaking they are gold without and ashes within. If the clothes people wore matched the hearts which they carried, then there would be some strange alterations in clothing. Furs and finery would give place to ashes and rags. And in other cases worn and dowdy dresses would be exchanged for apparel of velvet and gold. Let us ask ourselves this morning, if our clothes matched our hearts what kind of clothes should we be wearing?

Saturday, July 23rd Jonah iv 1-11

"Doest thou well to be angry?" (verse 4)

Anger is a pest which destroys the beauty of many a home. There is righteous anger. There is anger with sin. But usually men and women do not get angry with sin but with petty things that cross their own desires. A mother will get angry with her child because his clothes are put on in an untidy fashion, but will say nothing if God is neglected and His will disobeyed. We should test our anger. Think now of occasions when anger bursts forth, and then let us put this question: Mother, father, husband, wife, son, daughter, master, man, mistress, maid, doest thou well to be angry? Is anger necessary? Does anger help? Put a "d" in front of anger, and remember that where there is anger there is danger.

In a Rose-Garden

The summer morning's balmy air
With sweet perfume from blossoms fair
God's love reveals, and constant care,

As glorious Rambler roses twine
Round arbours gay, with breath like wine,
Witnessing to a grace Divine

The birds above, in harmony,
Singing their sweetest melody,
Trill forth a gladsome symphony,

Giving to every soul in need
A joy supernal, true indeed,
If men would only pause to heed

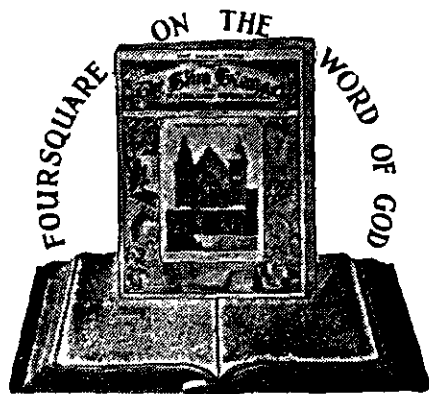
How wondrous is such wealth at noon,
Though doomed to fade away so soon,
Briefly providing such a boon

To soothe and quieten human stress,
While zephyrs soft make sweet caress,
And Nature's loves breathe mutual Yes

How many shades 'twixt dark and light,
Flowers of summer blooming bright,
Here gladden the beholder's sight!

Let Christians then appreciate—
Their praises ne'er abbreviate—
To God, Creator-Potentate!

—Fred Hunt



EDITORIAL

Prayer Needed.

THERE is need everywhere for prayer. The need for prayer is obvious if we are to get the supply of our need. But we must not only talk about the need for prayer—we must pray. We must give ourselves to prayer. When man prays God blesses. Prayer lays the railway track. Along this track God sends His trainload of supplies. But how shall we pray? Shall we pray according to the sight of our eyes? Yes, sometimes that which we see with our eyes gives us sufficient ground for earnest prayer. Yet amidst it all we need to remember that God's thoughts are frequently far higher and wider than our thoughts. Therefore we need to pray according to the will of God. But how shall we pray according to the will of God? To pray according to the will of God we must discover His will. Can we discover it?

There is a scripture which answers the question

"Likewise the Spirit also helpeth our infirmities for we know not what we should pray for as we ought but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom viii 26, 27)

Thus we see the Holy Spirit is willing to reveal the will of God within us, and make intercession through us according to His will. Prayer is needed—but it is Holy Ghost prayer. Praying in the Holy Ghost is a spiritual exercise far greater than praying in the realm of natural desire. Holy Ghost praying is always answered. It is this prayer we need. How important then that we do not grieve and quench the Holy Spirit.

God or Disaster.

A WRITER has called our attention to the fact that in the marches of the children of Israel they were often shut up entirely to God. The only alternative was disaster. At Pi-hahiroth either a miracle by God would make a passage through the Red Sea or they must become slaves once more to the Egyptians. At Marah either a miracle by God must turn the bitter waters into sweet, or else madness and death must ensue through thirst. At the time of the crossing of Jordan either the miraculous dividing of that river must be granted by God, or there must be obvious failure to enter the land as God had promised. Yet God's promises never failed. When the only alternative to disaster and defeat was the direct working of God, failure never came, for God never failed. Many of us come to the critical moment when we have to say, If God does not help me, all will be lost. We feel ourselves to be in a maze of perplexity. The position appears hopeless. It is God—or disaster. George Muller with his 2,000 orphans was in that position again and again. Either God must intervene in the provision of funds and food, or the children would have to be sent away and the homes closed, and the testimony to a prayer-hearing God destroyed. God must work or—! But God never failed Israel or Muller. Neither will He fail us. The extremity of man is God's opportunity. "Let go—and let God," are words which have brought rest to many a heart. Instead of struggling, worrying, weeping, just "Let go—and let God." We may be in a maze, but God never is

Saying "Amen."

THERE is a significant verse in I Corinthians xiv. It is verse 16. It lays down the principle that our services shall be orderly and spiritually intelligent. Part of the verse reads, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?" Among other things this verse reveals that in public services we should be in a position to say Amen to the one who at the moment is leading the meeting.

But the other day we were in a prayer meeting, and a brother was praying in a fairly strong voice. Yet we could not say Amen, for we could not hear what he was saying. We could hear what others around him were saying. But their sayings, which were simply utterances of personal worship, were so loud that the voice of the one who was really leading the meeting was indistinguishable.

Loud praises are all right in their place, but in prayer meetings as well as in Gospel services when one is leading, either in prayer or preaching, our exclamations should be so modified that the attention of the meeting is not distracted, and all are in a position to say Amen intelligently to the words that are being uttered.

It is said God never gives much of a victory over the world, till He has left His children to feel its power over them.

They who enter into God to go no more out from the home which affection finds in a deeper and constant affection, enter into rest.

It is only when joy is most passionate we are dimly conscious how awful sorrow may be in its supreme depths.

Every fiction that has ever laid strong hold on human belief, is the mistaken image of some great truth.

The true wealth of a man is the number of things he loves and blesses, and that he is loved and blessed by.

How God turned Cursing to Blessing

By W. F. P. BURTON

THE whole neighbourhood was boiling with indignation. Why should this stranger come in among them and start his preaching to the natives? What good was religion to niggers anyhow, and didn't everybody know that when a black man gets religion he loses his respect, and is spoiled as a workman?

They were all religious people, and attended quarterly communion with the utmost regularity. Their farms were far apart, but the news soon spread from one to another that the man who had acquired the M G farm was a fanatic. He was actually holding meetings for natives, and telling them that

GOD LOVED THEM

What folly! Soon they would have no niggers to plough their lands, and the black man would go round hymn-singing and dressed in a starched collar, instead of minding his own business and getting on with his work.

Thus with a most intense religious zeal the surrounding farmers set to work to oppose the new comer in every possible way.

They belittled him before the natives. They refused to allow their work-people to attend his meetings. They insulted him and denied him the most common civilities.

Meanwhile a new vision rose before the poor, neglected black folk. They had so long been told that they were inferiors and dogs that they had begun to believe it. Hope and self-respect had died, and they lived in an atmosphere of stifled hatred or despair.

Now, however, they found that somebody loved them, cared for them, welcomed them, prayed for their sick, and comforted the sad.

In spite of opposition the meetings grew in numbers and in power, until Sunday by Sunday big crowds of black folk found their way to M G farm from many miles around.

One farmer was specially stirred by this sight. He had hoped that his ridicule and contempt would hinder the work of evangelizing the natives, but evidently it was having the very opposite effect.

EARLY ON SUNDAY MORNING

the groups of blanket-clad natives would begin to cross his farm, by the road leading to the M G meetings. Many of them had evidently come long distances on horseback, being dusty and travel-stained.

Then, nearer the time for meeting, came others. Girls singing the songs of Zion, mothers with babies on their backs, little naked children, trooping across his lands to the meetings.

The road was a public one, and he had no right to interfere with those who used it, but the smouldering fires of indignation broke out in occasional acts of violence.

He would harness his cart, and dash wildly along the dusty road, scattering to each side the natives who were trooping to meeting; and then, because

they stepped on to his pastures to avoid the cart, he would attack them for it.

The neighbours were all highly pleased with this man's attitude. Evidently he was anxious to support his church, and was the enemy of every other faith. They did not realize that his wild, brutal actions were a disgrace to any church.

At last things reached a crisis.

As some girls were making their way to service, one Sunday morning, he jumped on his horse, and rushed after one with a sjambok, thrashing her unmercifully, and laying open a great wound in her bare arm.

Others had been kicked and thrashed from time to time but this was terrible, and the next thing would be murder.

The natives had made up their minds that they would not relinquish their meetings at any cost. Someone cared for them. Someone had brought them the news of eternal life through the Lord Jesus Christ. This was

WORTH SUFFERING FOR.

Yet they flocked in dismay to their friend on M G farm, and asked him if he would not interfere, and take the matter to the courts.

Very wisely he replied, "No! The matter is in your own hands. Return blessing for cursing, love for hatred, gentleness for brutality, and honesty for unfairness. Don't only talk Christianity, but live it."

Much prayer went up to God, that He would undertake for these persecuted, downtrodden black saints.

Then suddenly their opportunity came, and God sent them deliverance under the most dramatic circumstances.

The natives were sitting in service one day, when they were attracted by volumes of smoke in the distance.

The country was on fire and the flames rolled rapidly in the direction of the crops and farm of the man who had done them so much harm.

Without a moment's hesitation they hurried from the meeting and dipping sacks in the stream, they leapt into their saddles.

The farmer was in despair. A brisk wind was carrying the roaring conflagration every moment nearer, and soon his place would be ablaze.

Just when everything seemed lost, and he walked away in sickening grief, the tide turned.

A wild cavalcade rushed up the rise. The black Christians flung themselves from their horses and attacked the fire with desperate earnestness, beating out the flames with their wet sacks.

For a moment the issue seemed doubtful. Several of the natives were scorched, and most of them almost

BLINDED BY THE SMOKE,

but they were fighting for more than the farm and the crops. They were fighting the fire for Jesus' sake, and to return good for evil.

At last their efforts began to succeed, and little by little the long line of flames was mastered. The menacing black line of scorched grass had reached within fifteen feet of the farm buildings, however, before it was finally under control.

No sooner was their work done than the black Christians, without waiting for thanks or reward, mounted their horses once more, and, flinging away the tattered remnants of their sacks, raced back to M G farm, to continue the meeting which had been interrupted.

That afternoon the missionary received a visitor, who had not graced M G, farm with his presence before.

Striking Conversions

An Infidel Doctor Converted

RECENTLY we have had the pleasure of Mrs L Walshaw, of Halifax, staying at the College. She is still young—so she declares although she is now nearly eighty years of age! The Gospel of Christ is a wonderful preservative of youth.

Well, one day, she told us how her father was converted. The story is well worthy of a place in our Striking Conversions Series.

He was a doctor, practising in America. But he was also an infidel—an out-and-out

FOLLOWER OF INGERSOLL

His daughter, our Mrs Walshaw, was in England. After ten years of married life she was miraculously converted. Then she began to pray for her father. A quiet consciousness came to her that he would be converted.

At last the Lord definitely revealed to her that if she would go to America He would use her in the conversion of her father. It was a long journey for one soul—but it was a very precious soul, doubly precious to her. So she went.

But her father was a hard, scientific atheist. She did not know how to approach him. She told the Lord that He must arrange the conversation. He did.

A few days after arriving in America the doctor said to his daughter, "I have got something to tell you that will make you laugh." She wanted to hear the joke. He told her of a sinful woman who was in hospital with a terrible disease brought on by her sin. The doctor plainly told her, "You must give up your sin or die." Faced with death, she was terror-stricken, and said, "Oh, doctor, pray for me." It was a strange request to make to an atheist. But the response was still stranger. The doctor was so sorry for the woman that he actually got down on his knees and prayed. It was this fact—the fact that an atheist should pray—which he expected to

MAKE HIS DAUGHTER LAUGH.

But he was disappointed. She did not laugh. She listened for more. The doctor further explained that

It was the persecutor of the natives, the bigoted zealot who had done so much harm.

It was hard for him to speak, for he was covered with shame and confusion. He managed, however, to say, "You fellows have saved me from ruin and despair. I've come to apologize for my past folly. Henceforth if you need any help, or if there's anything I can do to prove my friendship, you can count on me."

It was no idle boast, for many years have passed since then, and to-day the missionary's best friends and helpers in his work for the salvation of the natives are the neighbouring farmers near the M G farm.

the woman asked what about her past. "Oh, forget it," said the doctor. It was the best he knew.

"Oh," cried out Mrs Walshaw, "I must find out this woman, for I should not have told her that."

"What would you have told her?" curiously asked her father.

"Why," said his daughter, her own being on fire with loving zeal, "I should have told her that the blood of Jesus Christ God's Son cleanseth us from all sin, and that through the precious blood every bit of the past could be blotted out." The father gazed at his daughter with a strange look. "What do you mean?" he asked.

"Look," she said, pointing to some ink stains on the table cloth, "go to your surgery and get me some salts of lemon, and I will get those blots right out, just as the blood of Jesus Christ will remove the guilty stains of that sinful woman."

It was a simple thing to say—a well-known thing, but God was working.

Again that same strange look in the eyes of the doctor, and then suddenly he cried out, "I see it, I see it, I have never seen it before, 'the blood of Jesus Christ cleanseth us from all sin.'" His heart was overflowing. He had leapt into the light.

THE CLEANSING BLOOD

that woman needed was just what he needed. That moment the clever, educated, scientific, one-time atheist doctor was converted. His daughter was amazed and delighted. But it was just like God. She had obeyed His voice to travel to America. He had fulfilled His promise to convert her father.

It turned out that 38 years before, the doctor had sought out minister after minister to see if they could tell him the way of salvation. But the simple Gospel message was unspoken. Disappointed, he had drifted into atheism, until the years had flashed by, and then under the mercy of God he heard the words of life from the lips of his own daughter. He lived to be 92 years of age, continuing to witness to the end that it is the blood of Jesus Christ which cleanseth us from all sin.

Wisdom and Knowledge

By HENRY PROCTOR, F.R.S.L

ONE great reason why the churches do not make more progress, is that they are conforming to the world. Because of the ignominy and loss of earthly dignity which come through the exercise of spiritual gifts, they not only do not accept them for themselves, but they make war against those who do exercise them. God would fair make them sharers in the glorious

LATTER PAIN OF THE SPIRIT.

which is now in progress. They are blinded by the god of this age to its import, and do not see that though they would lose the support of the worldly-wise, yet they would at once become partakers of the wisdom of God, and the knowledge which can proceed from no other fount than from Him who is the Source of all wisdom and knowledge for the two spiritual gifts which occupy the first place in I Corinthians xii are the gifts of wisdom and of knowledge.

These, however, are not to be acquired as are worldly wisdom and knowledge—by experience and education—but by the direct action of the Holy Spirit taking possession of the human faculties, and using them as instruments for the expression of the wisdom and knowledge of God Himself. "To one is given the power to speak with wisdom, through the Spirit, to another the power to speak with knowledge, due to the same Spirit."

It is by means of these gifts that such revelation comes to man, as it were otherwise impossible for the human spirit to conceive, for "what human being can understand the thoughts of man except the man's own inner spirit?"

So too no one understands the thoughts of God except the Spirit of God (I Cor. ii. 11 Moffatt).

But what no eye has ever seen, what no ear has ever heard, what never entered the mind of man, God has prepared all that for those who love Him. And God has revealed it to us by the Spirit, for the Spirit fathoms everything, even the depths of God (verses 9, 10).

So that those who have these gifts, are thereby enabled, as Paul was, to

Speak wisdom among them that are perfect, yet not the wisdom of this age, which is coming to naught, but the hidden wisdom which God foreordained before the ages unto our glory.

By these gifts we are made partakers of

THE WISDOM OF GOD,

and have an anointing from the Holy One, by means of which we may know all things (I John ii. 20).

In this manner Christ is made unto us wisdom from God (I Cor. i. 29), because He in whom all the treasures of wisdom and knowledge are hidden dwelleth and remaineth within us in order that we may, as branches of the True Vine, continually draw upon the treasures of wisdom and knowledge, according to our need.

And the very same spirit of wisdom, and understanding, of knowledge and Divine awe, or godly fear, which rested on Him rests upon those who have these glorious gifts of the Spirit (Isaiah xi. 2).

The Holy Spirit in Paul prays that we might have

"a spirit of wisdom and revelation in the full knowledge of God," so that we might, through our union with Him, be in the constant enjoyment of all these gifts and blessings.

All this accords with the lovingkindness which God lavished upon us, accompanied by countless gifts of wisdom and discernment, when He made known to us His hidden purpose (Eph. i. 8, 9, XXth Cent. New Testament).

In Colossians i. 9 is a prayer that we may be filled with the knowledge of His will in all spiritual wisdom, and understanding, so that we may walk

WORTHY OF THE LORD

unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God, strengthened with all might according to His glorious power, unto all patience and long-suffering with joy.

This wisdom of God, then, leads to the highest point of spiritual attainment. Jesus Himself is said to have been filled with wisdom, and to have increased in wisdom, as He increased in stature, and (therefore) in favour with God and man (Luke ii. 40-52), and He taught in the synagogue of His native place till they were astounded, and said, "Where did He get this wisdom, and these miraculous powers?" (Matt. xiv. 54).

Such wisdom He promised to give to His disciples, saying, "I will give you a mouth, and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15). Wisdom and knowledge then are the first and chief of the gifts of the Spirit, because they lead up to the acquisition of every other gift and grace.

Therefore covet earnestly these greater gifts





GOD'S PRESENCE GRACIOUSLY MANIFEST

Revival Showers Follow Fresh Consolidation—All-round Progress

THE SPIRIT'S GIFTS.

Exeter (Pastor J E Goreham) The Lord is blessing in a wonderful way in the Gospel services. On a recent Sunday three more souls were saved, this making seven during one month. All this is the result of much prayer which is being offered before and after the Gospel meetings.

We are looking forward to a great time on July 17th (D V), for which date a baptismal service has been arranged. We are praying that through this meeting many strangers will become interested, and thus find their way to Calvary.

At the breaking-of-bread services the Pastor has been giving a series of talks on The Gifts of the Spirit, greatly edifying the church, and opening up many truths which before had not been understood.

Miss D Ching paid a visit to Exeter recently. A time of great blessing was experienced, and our hearts just praised the Lord for the way in which He is blessing in the foreign fields.

The open-air work is attracting much attention, being attended by large crowds, this being a means of letting Exeter know that there is a Foursquare church in their midst, as we have no hall of our own. The advertisement boards which were used for the Sunday school anniversary again functioned as a means of advertising the Gospel meetings.

At a recent prayer meeting it was arranged for all the building boxes to be brought in.

NEW TABERNACLE

Kerghie (Mr A E Thorne) God has done great things during the past six weeks, answering prayer in a most wonderful and unexpected way.

On a recent Saturday, the saints welcomed their first resident minister, Pastor A E Thorne. Friends from Bradford, Leeds, and Halifax gathered with us to welcome him into our midst, and render thanks unto God. This has coincided with the provision of a new hall in which to worship. The lack of such a place has been a serious drawback during the past two years, and much prayer has been made. This is a door of the Lord's own opening, for the new hall exceeds even our high expectations.

Moreover, for the wider proclamation of the Foursquare Gospel a ten days' Convention was arranged, the list of speakers including Pastor Fardell of Bradford, Evangelist G Miles of Leeds, Pastor McCulloch of Leeds, and Miss Jardine of Glossop. Rich blessing attended the ministry of the precious Word, and saints were built up in the faith. A good number of strangers were also introduced to our meetings.

Every department of the work is making steady progress, the saints are looking to God in full assurance of faith for an ingathering of precious souls.

GRACIOUS HEALINGS

Grimsby (Pastor J Kelly) Week by week numbers are increasing at the Elm Hall Tunnard Street, the tide of blessing rises higher and the testimony of the Lord's people is, that Jesus is precious and dearer than all.

Every Sunday morning at seven o'clock a few gather for prayer and are proving that God's Word does not return unto Him void. At a recent Sunday evening Gospel service a good congregation listened with rapt attention to a sermon on Judgment. Jesus Himself drew near, and saints and sinners were melted to tears. At the close of the service one young man accepted Christ. During the past few weeks several precious souls have found the Saviour, and many are attracted to the open-air meetings through the preaching of the Gospel.

At a recent meeting a brother and sister were instantaneously healed while being prayed for according to James v 14. A child ill with meningitis, and a little boy who was seriously injured through being knocked down by a motor lorry, are both much better, the Lord having touched them in answer to prayer.

An interesting service was held on June 9th, when Miss D Ching visited Grimsby. Dressed in the native costume of the women of India, our sister gave her testimony, telling of the Lord's work in India, and of marvellous answers to prayer.

Recently over three hundred children of the Sunday school had a happy time at Healing, on the occasion of their annual treat.

CHILDREN'S ANNIVERSARY.

Nottingham (Pastor W G Channon) A happy Lord's Day was spent by the saints of this assembly, on the occasion of the Sunday school's anniversary services. Each service opened with a note of praise to Him who first called the children to Himself and blessed them. The scholars sang, "I will praise Him," and one after the other the children rendered their items with typical Foursquare courage. Mrs Channon gave the children's address in the afternoon and shewed how the Bible could be likened to a box of tools. For the evening service the church was packed, Pastor Channon giving the message. Ten souls decided for Christ. On Monday evening again, the services were continued, Mrs Channon giving an interesting message on The Hidden Prince. God is blessing the work here.

Carlton, Notts (Evangelist S Penney)

The ministry of our brother during the past eight months has been greatly appreciated by the saints, and during this period the work has been firmly consolidated. Perfect harmony is enjoyed in the assembly, and we are confident that greater things are in store for us. Open-air meetings have been commenced on Sunday evenings, and already there is visible fruit.

Bulwell, Notts The assembly here is enjoying the smile of God's favour. He has abundantly blessed the Gospel services on Sunday evenings, whilst around the Lord's Table on Sunday mornings all have been lifted higher as Mrs Channon has ministered the Word. The Bible studies on Tuesday evenings conducted by Pastor Channon have proved very helpful. Open-air services have also been commenced.

PALESTINE CAMPAIGN

King's Cross (Evangelist C Johnson) The King's Cross Campaign was brought to an end on Sunday evening June 26th, by the large congregation in Spa Fields Church forming a human chain and singing hand in hand, "Blest be the tie that binds." It was a fitting climax to a campaign of which Captain and Mrs Stephens say they seldom remember one in which the people as a whole were more blessed. Some fifty men and women testified during the campaign to their determination to "change sides" and follow Christ whilst the power of the Lord was present to heal throughout the campaign.

Following their usual method Captain and Mrs Stephens brought their knowledge of Eastern manners and customs to bear on the Gospel message and thus illuminate the sacred Word. Evening by evening saw the numbers and interest grow. At times Mrs Stephens would give a series of messages on the Lord Jesus as typified in typical Palestine characters such as the water seller, the burden-bearer, the minstrel and the shepherd. At other times she would present scenes of native life both in town and country. An evening which will never be forgotten by those present was that on which Captain Corry dressed as a Galilean fisherman gave a wonderful message on Fishing, illustrated by fishing nets from the Sea of Galilee. On this occasion a special offering was taken up for the work and collected in the fishing nets. Great interest was also shown in the many large and beautiful models of Biblical objects, and the many exhibits and curios from Palestine illustrating the Scriptures.

Spa Fields Church had been closed for a long period prior to its being taken

over by the Elim Foursquare Alliance Encouraging and amusing was the sight of a stranger taking a photograph of the congregation leaving the church As explanation he said, "It is so unusual to see anyone leaving this church that I thought I would like a memento of the occasion"

PHENOMENAL PROGRESS

Halifax (Pastor J Kennedy) The revival at Halifax commenced by the Principal and Revival Party last November still continues

On May 1st Pastor J C Kennedy took charge and the Lord is wonderfully blessing the work here His messages go right to the heart of the people, and the Lord is manifesting His presence in our midst as the Word goes forth to large congregations

On a recent Sunday night breaking-of-bread service, 362 were given the right hand of fellowship and eleven souls were saved On the last three Friday nights twenty-three in all have been baptised in the Holy Ghost, and on June 29th about sixty candidates followed the Lord through the waters of baptism, whilst many are the testimonies of the Lord's healing power

With such a mighty work going on it is no wonder that the seating capacity is taxed at our Sunday night Gospel services

Our correspondent was told during the campaign that it was but a "flash in the pan" and his reply was, "Come back and repeat that in twelve months time and see the result of the flash"

The "flash" started a fire in many hearts, the effect of it is seen on all sides, and the fire is spreading Hal-le'ujah'

GOOD PROGRESS

Croydon (Pastor J R Moore) Through oft pleading for revival showers, God has indeed answered prayer at Croydon, much blessing being experienced, and over 130 souls have been gloriously saved God has been moving in a wonderful way all through the past year, both in the church and in the open-air, and although the preaching of the Cross is to them that perish foolishness, yet to many it has been the power of God unto salvation



Pastor J R Moore

We were recently privileged with a month's visit from the Dean of the Bible College, and were led into new pastures On Sunday mornings we learned of the prayers Paul offered up for the saints at Ephesus and Philippi and realised that in the grand old Book we have words of instruction, comfort and prayer guidance

God has honoured the Croydon Crusaders by sending one of their number, Mr

William Francis, to Africa as a missionary, and at his farewell service on Tuesday, June 14th, we learned of the terrific need in that part of the world We do praise God that He has opened up the way for this brother to serve Him

Pastor Moore is now leaving for Cardiff, and we pray that God will use him for His glory, and save many more precious souls in that part of the vineyard The farewell service was held on Sunday, and God blessed the preaching of the Word with two more souls

BIBLE STUDIES

Belfast (Pastor W L Kemp) Principal P G Parker has recently given a series of talks on the study of the Bible Many who remembered his visit of about four years ago were very glad to welcome him back His talks have given to many new and helpful means of studying the Word of God, Principal Parker making it very clear that his great object in teaching the Bible was that men and women should be brought to know Christ and trust in Him for their souls' salvation

Notwithstanding the glorious spell of of sunshine and the heat, the meetings were well attended, and the talks listened to with reverence and attention

Praise God, the earnestness of Principal Parker's talks was not without fruits Many signified their desire for a closer walk with God, and a more consecrated life of service Precious souls have also been saved

Concise Comments & Interesting Items

A Babel of Voices: this is the description of Dublin during the vast Roman Catholic Congress One says "Tonight Dublin was a modern Babel Thousands of people packed the city streets, and in a walk of less than 300 yards I heard conversations in five different languages Loud-speakers in every part of the city were broadcasting instructions or greetings to visitors in at least a dozen different tongues" A mixture of voices would not trouble us In our conception of the Church of Christ there is a oneness of all tongues and peoples But we do regret the mixture of doctrine that this great Congress is bringing before the world Especially do we regret that which gives the Virgin Mary a position of Divine honour and authority which is nowhere justified in Scripture Our need is a great revival of Bible Christianity The tradition of the elders will not help us The tradition of the elders ruined things in the time of our Lord on earth To-day the peoples of the earth need the simple, unembellished teachings of the Word of God For a Bible revival we pray

A hazardous climb has just been made up the rock face of the Torphet Wall on the Great Gable in Lakeland Four guides set out to climb the rock which in some places is not only sheer, but actually overhangs The report says

"One hundred feet up the sheer face of the wall the climbers found a shelf large enough to accommodate all four They reached this Watson then relinquished the lead to Holmes, a very tall man, who by a violent swing while hanging by the arms managed to catch hold of the tiny sloping ledge which was immediately below the overhang Holmes pulled himself to the ledge, but found that the standing room was so precarious that he could not support Watson as well as himself

He found a small projection on the shelf, however, and he lashed himself to this in a kneeling position with his face to the rock Watson climbed up to Holmes and on to him For five minutes they clung there while gusts of wind threatened to dislodge them and hurl them down the cliff

The wind, however, subsided, and Watson made the daring climb to the shoulders of Holmes, with overhang pushing him outwards as he climbed

For some minutes he stood in that perilous position with only one small right hand hold, and groping for another hold, but none could be found

Watson had to descend for a rest He tried again As a last desperate chance he made a sensational step up on to the

head of Holmes—and through the extra height given and the discovery of a two finger hold on the rock success was achieved

Preachers will be able to use this modern illustration If men will dare so much for earthly things how much more should we dare for heavenly things Pioneers for Christ are still needed

A suggestion for overcoming evil with good is contained in a letter from a missionary "When anyone does me an injury or shews a bad spirit against me, I immediately obey the word of the Master in Matthew v 44, and begin to pray for them, and soon, very soon, the victory is won"

A world conference of Jewish students was held at Tel-Aviv during April Jewish student organisations in all countries were invited to send delegates

In an article on "Jews and Cancer," Dr C M Saleeby, a famous English health authority, declared that the law of Moses, incomparably the greatest sanitary code in recorded time, is at this moment saving large numbers of Jewish men and women from forms of cancer which ravage their Gentile neighbours

Studies in The Acts

By P N CORRY

Acts xvi. 19-40

Paul's act in delivering this girl from the spirit of divination brought him into conflict with her masters, because when they saw that the hope of their gains was gone there was trouble. It was the same at Ephesus later when they said, "our craft is in danger, by which we have our wealth" (Acts xix 25). All down the ages there have been and will be men who oppose the Gospel because it cuts across their financial interests, it hurts their pockets, robs them of their dupes. From such we may expect trouble, but woe to the Church that goes hand in hand with those interests, and because they are wedded to cash, cease to deliver souls. Their money is blood-money.

Eastern prisons or gaols of the early centuries of our era were never nice places and this Philippian prison was no exception. Please dissociate this prison from any English one, the exterior or interior of which you may have seen. I once visited one of these old prisons in Constantinople, and even though in a rumous condition and not used for years, the memory haunts me to this day. Through the seven-towered outer court we walked the rank grass impeding our steps and the walls still bearing the marks of chains and the inscriptions made by those imprisoned here (one, by the way, was in Old English). Then we passed along a dark passage, the light soon faded out, and a paraffin torch was substituted. The air became damp, hot, and pestilential. Bats flew from their hanging places and the squeak of rats was far from pleasant. My guide checked my steps and at my feet I peered down into the depths of a foul-smelling well. The central prison, in complete darkness without a window or crack in the stone work, seemed to reach high above my head. It was circular, built round the centre well and around its sides were the remains of the wooden cells that circled its wall. The wood was black and rotten with age, and those steps that remained failed to bear any weight. Here I was told the tragic story of Sultans of Turkey who had finished their career of pomp at the hangman's hand or the assassin's knife, and whose bodies were simply tumbled into the centre pit to be carried to the sea by the stream that flowed beneath. I rather fancy I ran out of that place.

Paul and Silas were beaten with rods, many stripes were laid upon them, their lacerated limbs painful and bleeding (ver 33) were then made fast in the stocks and they were confined in the inner prison. Light was excluded, the heat and the foulness of the air must have added to their torture. Please do not think of the old English stocks when you read of these, they were far worse, for the arms, legs and even the necks

were so confined and stretched that no part of their body might rest upon support. Origen endured such torture for many days.

Then at midnight there was a change. I do not think Silas began to complain, but it must have seemed strange that Paul's vision should land them in such a mess. If anyone got us such a beating, and fastened in such a place, I rather imagine we would doubt the vision, or call the man of Macedonia into question! But they sang and prayed, and then things happened, while all the prisoners were listening. Earthquakes are nasty things, they make you feel so utterly helpless. It is not you that move only, but the things that always seemed so substantial, even the very ground beneath your feet. View this now from the gaoler's standpoint.

His Character (verses 22, 24)

Having received a command to keep the prisoners safe, he proceeds to execute his orders in the harshest manner possible. The milk of human kindness did not exist in this man's soul. A living brute, he seemed to glory in punishing those placed in his charge.

His Condition (verses 27, 28)

Roman law claimed the life of any of its servants who allowed a prisoner to escape (see Acts xii 18 19 and xxvii 42, 43). For this reason this man was ready to end his life. He had reached the place where many seem to fail in our own day, they think things have gone so far that suicide is the only way out.

His Conviction (verse 29)

The expression, "He came trembling," seems to suggest that such was his condition when he came into the prison, but that is not the case. The literal meaning is that when he came to the apostles "he became trembling." It was the same experience that Felix had later when under the conviction of the Holy Spirit (Acts xxiv 25). The Holy Ghost was dealing with the man.

His Cry, "Sirs, what must I do to be saved?" is one of the great sighs of the human heart. Life and eternal life seem to be a matter of doing, but the greatest reply ever given, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," is its complete answer.

His Contrition (verses 32, 33)

True repentance will be always manifest, and the brute who with savage lust had piled on the stripes, now with the care of a woman washed their stripes. It was a great change but was the natural result of his new life. He tried to undo the hurt he had caused. That is true repentance.

His Conversion.

This man, as far as we know, was the first male member of the Church at Philippi, and Paul and Silas had to endure much to get him, but the result, I feel sure, well repaid them for their agony. Their song of praise in the midst of sorrow and tribulation had been abundantly rewarded and justified.

The Conclusion (verses 35-39)

The man rejoiced, his household was saved, the church increased, and if you want to enjoy a good joke with the gaoler, get him to tell you the story of how the Mayor and Corporation had to come and beseech these two Roman prisoners to leave their city. I laugh many a time at the boldness of Paul in standing upon his Roman dignity and refusing to be hurried away. He had to be brought out by the magistrates who had unjustly put him in, and I am sure that the gaoler, now a new creature in Christ, must have enjoyed seeing them treat his new friends with immense respect.

Prayer Circle.

Through every minute of this day

Be with me, Lord!

Through every day of all this week

Be with me, Lord!

Through every week of all this year

Be with me, Lord!

Through all the years of all this life

Be with me, Lord!

So shall the days and weeks and years

Be threaded on a golden cord,

And all draw on with sweet accord

Unto Thy fulness, Lord,

That so, when time is past

By grace, I may at last

Be with Thee, Lord!

—John Oxenham

Prayer a Fine Medicine

Dr Hyslop, one of the prominent physicians of England, speaking before the British Medical Association, recently said

"The best medicine which my practice has discovered is prayer. The exercise of prayer, in those who habitually practise it, must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind, and calmers of the nerves."



ELIM CRUSADER PAGE



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

TIMELY TESTIMONIES

By Miss G E Longworth (Halifax)

I cannot remember a time when I did not love the Lord. Whilst a little child, I lost my heart to Jesus, pouring out my joys and sorrows to Him who said, "Suffer the little children to come unto Me." Although I loved my Lord, it was not until February, 1930, that I came into the full light and liberty of the Gospel. Alas! I was brought up in a "high" Church of England, which indulged in Romish practices. I passed through the Sunday school to the Bible class, went through confirmation (which did me no good), and finally discovered that the Saviour I loved was put behind the golden bars of ritual and ceremonial. One could worship and adore, but not possess Him.



Miss G E Longworth

What a glad day, when early in 1930, Captain and Mrs Stephens conducted an evangelistic campaign in Halifax. Through their faithful ministry, I went straight from High Church to Pentecost.

For six years I had suffered from serious eye trouble (the result of pneumonia) and wore a black shade over one eye, and black glasses as well. In constant pain and discomfort, many times I had to have cocaine in my eyes, to get some relief. After four years of treatment of every description, an operation was performed, and for three weeks I lay in a nursing home, and suffered torture. After the operation my eyes were worse than ever, and my entire nervous system was affected.

For another two years I suffered, because the church I attended denied Divine healing, but Hallelujah! on February 18th, 1930, Captain and Mrs Stephens anointed me in the Name of the Lord, and I was miraculously healed, and spent that evening twisting my eyes here, there, and everywhere, and gazing full into the electric lights. The following day I commenced fine sewing, and the work I have done since that memorable day, is a sure testimony that healing lasts! Hallelujah! Three days after my healing I received a wonderful baptism in the Holy Ghost. I then left the church where I had hungered so long, to feast upon the riches of Pentecost. On July 5th, 1930, I followed my Lord through the waters of baptism, being baptised in the sea, at Bexhill, whilst staying with Captain and Mrs Stephens.

On October 20th, 1930, after praying for eight months for that wonderful love which is mentioned in I Corinthians xiii, I had a marvellous experience, for in one night I had a revelation of God's love, and a mighty baptism of love. Wave upon wave of overwhelming love flooded my heart, and I felt I knew a little of the love that was in Christ's heart, and my prayer was answered, that I should see the lovely in the unlovely, and love all men for Christ's sake. Easter, 1931, brought a definite call for service, and after praying for a door to be opened, God led me forth into active service during Principal Jeffreys' campaign.

When the Divine Physician healed my eyes, I was still left with an internal complaint of several years standing, but praise God! I was gloriously healed during the Huddersfield campaign. Hallelujah! what a Saviour!

The Road to Revival.

A friend of mine in New York, who is pastor of a large Presbyterian church, told me this experience. He said he had become very much exercised on the subject of the salvation of his people. He had gone on for a year and more, and had seen practically nobody saved. One night he called his elders to meet him in the church, and they prayed together. Finally he said "Brethren, I have a proposition to make to you. I wish to resign the pastorate of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified."

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now brethren unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother" turning to one, "do you believe that through you a soul was ever saved?"

And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"Do you?"

"No pastor", and so all along the line.

"Now, brethren," he said, "I want to make this proposition to you that unless God gives this church souls in the near future, you will resign also as the elders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the

Lord did not give souls in the near future. They went to their homes, it was Saturday night.

Monday morning, the elder first questioned by the pastor as to being instrumental in soul-saving, went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him and said "Bob, I have been a good master to you, haven't I?"

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while, and yet I have never spoken a word to you about salvation personally. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I will give myself to Him for greater consecration."

"Yes sir, I will be only too glad to do it," and down they knelt. That man was saved. The elder called in another, and another, and another, and that one day he led eleven men to Christ. The next Sunday over thirty men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in the church who had up to that time never saved a soul.

We must realise the importance of the individual in this matter of soul-winning.

THREE GREAT FOURSQUARE GOSPEL MEETINGS in the CRYSTAL PALACE

on SATURDAY, JULY 30 at 11, 3 and 6.30

Principal GEORGE JEFFREYS will preside.

RAYS OF REVELATION THE SON OF GOD

He Leaves He Grieves. He Cleaves

I. The Leaving Son of God

"I came forth from the Father and am come into the world" (John xvi 28)

II The Grieving Son of God

"My God, My God, why hast Thou forsaken Me?" (Psalm xxii 1)

III. The Cleaving Son of God.

"I will never leave thee nor forsake thee" (Heb xiii 5)

"The Son of God, who loved me and gave Himself for me"

Your Summer Holidays

In response to many requests we give below a list of holiday resorts, where Foursquare Gospel centres are established.

Bath. The Historic Assembly Rooms, Alfred Street
Bangor (Ireland). Elim Hall, Southwell Road
Bournemouth. Elim Tabernacle, Victoria Place, Spring-bourne
Brighton. Elim Tabernacle, Union Street
Blackpool. Elim Hall, Waterloo Road
Canvey Island. Elim Hall, Lakeside Corner
Eastbourne. Elim Tabernacle, Hartfield Road
Exeter. J O C Hall, Friernhay Street
Glasgow. City Temple corner of Bath and Elmbank Streets
Greenock. Augustine Church
Glossop. Elim Tabernacle, Ellison Street
Grimsby (for Cleetnorpes). Elim Hall, Tunnard Street
Guernsey (Channel Isles) Vazon Mission Hall, Castel
Hastings. Central Hall Bank Buildings
Hove. Elim Tabernacle, Portland Road

Ipswich (for Felixstowe). Garden Hall
Leigh-on-Sea. Elim Hall, Glendale Gardens
Letchworth. Elm Tabernacle, Norton Way North
Lytham. Elm Mission Hall, Victoria Street
Plymouth. Elm Tabernacle, Rendle Street
Portsmouth (Southsea). Elm Tabernacle, Arundel Street
Ryde (Isle of Wight). Foresters' Hall, Warwick Street
Scarborough. Elm Foursquare Gospel Church, Murray Street
Southampton. Elm Tabernacle, Park Road, Freemantle
Swansea (for Mumbles) Cap'to' Dance Hall, Portland Road
Westelliff-on-Sea. Elm Gospel Hall, Westborough Road
Worthing. Elm Tabernacle, Grosvenor Road
Dundee (for Broughty Ferry). Y M C A Hall

—and remember—

The Revival Campaigns,
 The Holiday Homes and Camp, and
 The Summer Bible Schools,
 advertised on cover 11 of the *Evangel*.

Children's Bible Educator

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

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

OLD TESTAMENT CHARADE

My first's twice in Adam, though not in Eden,
 My second ends Rabbah, but stays out of Aven,
 My third's twice in Asia, though near in Europe,
 My fourth bides in Sheba, but not in Ethiop
 My whole names a king who, like a spoilt child,
 Turned his face to the wall in envy wild,
 And was led by a woman to sin out his doom,
 And fill in dishonour an apostate's tomb

The story of this king ends with the first book of Kings
 Give his name, and the name of the woman

Answers should arrive by first post Monday, July 18th.

SOLUTION OF JUMBLIED TEXT, JULY 1st.

Answer: Psalm lxxx 3

Correct solutions were received from: Doris Allen; Iris Astill, May Borland, Joan Bradford, Mary Brunt, Elva Daish, Patricia Emms, Audrey Frith, Amy Gale, Joyce Gummer, Reggie Hartley, Dilys Hale, George Hesling, Mary Hurst, Brenda Hurst, Emmie Jones, Pattie Jones, Ruth Jones, Ellen Laycock, Doreen Layzell, Una Marsh, Barbara Millington, Beatrice Paul, Kathleen Pearce, Melina Pipet, Nellie Rabbage, Patty Rogers, R A Runyard, Alice Sims, Leslie Stevens, Dorothy Stone, T Wareing, R Wilcock, D Wilkinson, Alfred Yardley

Be ye followers of God as beloved children, and walk in love —Eph. v. 1

We cannot expect successfully to follow Christ, unless we contemplate His person. We must take time to sit at His feet, studying His character as revealed to us in the Gospels, and being transformed, as it were, unconsciously into His image. What we want is not more knowledge of truth, but more practical carrying it out."

God So Loved

YEARS ago a well-known preacher of the Gospel visited Yeovil, and while there an opportunity was given him of telling out the glad tidings of Jesus and His love, and many seemed to receive a blessing and confessed the Lord as Saviour.

At another time he was preaching in the open air to a crowd of people, when a rough man, a sweep by trade, was seen to be pushing his way through the crowd and bent on stopping the preaching.

It has often been said that when God is giving blessing Satan will ever try to hinder or stop the



work and this rough man was eager to do Satan's work. The preacher, however, saw the man's intention, and looking to God for guidance he suddenly stopped his address and in a loud voice repeated a well-known text, John iii 16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This precious text he repeated three times, and it so arrested the rough sweep that he could not say a word, but the next morning he called to see the preacher and to own that God had spoken to his conscience through the text that "God so loved." It was so wonderful to know that God loved him, and he accepted Christ as his Saviour and lived to be a devoted servant of God.

Classified Advertisements

REVISED RATES.

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

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

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

BOARO-RESIDENCE, ETC. Holiday Apartments, etc.

BOURNEMOUTH.—Comfortable apartments, bed and breakfast 21/-; 7 minutes to assembly, 2 to trams; bath and indoor sanitation. Mrs. Sims, 86, Avon Road. B1125

BOURNEMOUTH.—Apartments; clean, comfortably furnished; bathroom; indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea; terms moderate. "Vi-Cot," Pokedown Hill. B1097

BOURNEMOUTH.—Comfortable apartments, board optional; easy access to all parts; well recommended. Mrs. Dinham, "Lynton," 87, Richmond Park Road. B1098

BRIDLINGTON, Yorks.—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elsinore," Trinity Road.

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. House overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4003.

BRIGHTON.—Homely holiday apartments, with Christian family; very central; near Tabernacle, sea and station; 30/- each sharing, with board; bed and breakfast, 20/- 8, Prestonville Road, Dials. B1123

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B947

CORNWALL (North).—Comfortable farmhouse, board-residence; assembly near, sea view, garage, near station, main road Camelford to Bude; 35/- weekly. Mrs. Cowling, Otterham Down, Otterham, Nr. Lantegonnet. B1105

EASTBOURNE.—Comfortable board-residence; foursquare; easy distance tabernacle, 2 minutes sea; June board, 37/6, July, August, September, board 42/- single, 40/- sharing; bed and breakfast 21/-, 22/6. Mrs. Weeks, 4, Desmond Road. B1066

GLOSSOP Elim Home.—Near Derbyshire hills and Yorkshire moors. Open all the year. Spiritual ministry and happy fellowship. Apply: Superintendent, Beth-Rapha, Glossop, Derbyshire.

HASTINGS.—Homely board-residence, or bed and breakfast; moderate terms, close to assembly. Mrs. Johnson, 33, St. Helen's Road. B1126

HASTINGS.—Comfortable holiday home, with board, 35/-, bed and breakfast, 21/- Mrs. Barnes, 10, Quarry Terrace. B1028

HASTINGS.—Comfortable bed-sitting room, and bed and breakfast; 5 minutes sea and assembly, near station; terms 21/-; Foursquare; vacancy for August and September. Mrs. Adams, 16, Braybrooke Terrace. B1111

HERNE BAY.—Comfortable apartments, clean; cooking and attendance; quietly situated; bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B971

HOVE, Brighton.—Board residence, quiet, comfortable and homely; few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," Erroll Road, West Hove, Sussex. B1003

ISLE OF WIGHT, Shanklin.—Foursquare Guest House, one minute from famous Cliff Walk; specially recommended by Elim pastors and workers. Apply Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B910

LEIGH-ON-SEA.—Apartments, with or without board, or bed and breakfast; comfortable home. 15, St. Clement's Drive. B1127

LEIGH-ON-SEA.—Comfortable apartments, bed and breakfast, £1 per week, full board week-ends if desired; special terms for parties. Mrs. Cutmore (Foursquare), "Bethany," St. Clements Drive. B1068

LEIGH-ON-SEA.—Enjoy your summer holiday; quiet, comfortable, Christian home; board-residence, or bed and breakfast; terms moderate; near assemblies, sea, and gardens. Mrs. H. Clark, 74, Glendale Gardens. B1099

LONDON.—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2. B1090

LONDON, 39, Holland Park Avenue, W.11 (Park 7858).—Comfortable bed-sitting rooms, h. & c. Terms from 30/- weekly, inclusive breakfast, bath, light, attendance; other meals optional; central, close Tube, overlooking gardens. B1104

LONDON.—Comfortable apartments, bed and breakfast, full board if required; liberal table; near Crystal Palace and conveyances; Christian fellowship; reasonable terms. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E.24. B1113

NORTH WALES.—Lovely scenery, walks, drives, picnics, mountains, valleys; three minutes sea, bathing from house; recommended Elim Pastors; home comforts, terms moderate. Miss Treadwell, "Grange," Wynnstay Road, Old Colwyn. B1115

PLYMOUTH.—Bed-breakfast 3/6, or furnished apartments; moderate, recommended. Good centre sea and moors; vacant dates for part July, August, September. Barons, 3, South View Terrace, St. Judes. B1116

RAMSGATE, West Cliff.—Near sea and promenade, comfortable guest house, for restful holiday and Christian fellowship; personal supervision. Reductions for parties of 3 or more. Mrs. Lancaster, 3, Crescent Road. B1100

RYDE, I.O.W.—Spend your holiday at beautiful Ryde, in comfortable apartments, or full board or bed-breakfast, as preferred. Mrs. West, "Lovatome," 94, Church Street. B1101

SCARBOROUGH.—The queen of watering places; spend your holidays here this year; home comforts, and fellowship at Elim Foursquare Gospel Church, Murray Street. Special terms for parties of 4 or more Crusaders. Apply Mrs. T. Tetchner, 3, Murray Street. B1102

SHANKLIN.—Board-residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1033

SOUTHSEA.—Homely apartments, clean; cooking and attendance, or bed and breakfast; near sea, shops, and trams. Mrs. Goodchild, 21, Tokar Street. B1117

SWANSEA.—Foursquare, comfortable, holiday apartments, with use of piano; overlooking sea; near town, assembly, and beach; terms moderate. Apply Mrs. Lascom, 8, Bryn Road. B1103

TORQUAY.—Christian house, large rooms, can take up to 12; bed and breakfast, other meals optional, 21/- weekly. Mrs. Cowell, "Bathonia," Warberry Road West. B1109

WESTCLIFF, Southend-on-Sea.—Apartments, bed and breakfast, £1, two sharing 15/-, full board on Sunday, 2/6. Foursquare. Mrs. Green, 213, North Road. B1106

WESTCLIFF.—Homely apartments, or bed and breakfast; other meals by arrangement; near sea and station; select neighbourhood; terms moderate. Mrs. Daniell, "Hazelmere," 33, Cranley Road. B1085

WORTHING.—Homely, furnished apartments, or board-residence; 2 minutes sea, garden, and shops, near assembly. Mrs. Slaughter, 183, Lyndhurst Road. B1121

HOUSES, FLATS, ETC. To Let and Wanted.

EASTBOURNE.—To let; large house. 9 bedrooms, large gardens, central; lease, fittings, furniture, goodwill. Selling through ill-health. Well furnished; reception rooms, usual offices; reasonable; central heating. Proprietress, 23, Ely's Road. B1119

TO LET, a bed-sitting room, for young person at business all day; gas fire, use of bath, etc.; bright aspect, moderate charge. Mrs. Cochrane, 6, Crossways, Grand Drive, Raynes Park, Wimbledon. B1124

SITUATION VACANT.

SALESMAN wanted to sell gents' shirts on commission. A sure living for you; earn 50/- to 60/- per week. Apply to Le Gard Shirt Company, 40, Stonegate, Spalding, Lincolnshire. B1120

MISCELLANEOUS.

CAPTAIN Stephens' Tours.—Italian Alps (Waldensian Valleys); marvellous scenery; splendid excursions by motor and mule; August 23rd, 29 days, 33 guineas inclusive. Captain R. M. Stephens, The Anchorage, Cooden Drive, Bexhill. B1070

MARRIAGE.

CAMERON: WHITELAW.—On June 3rd, at City Temple, Glasgow, by Pastor P. Le Tissier; Peter Cameron to Margaret Whitelaw.

SUMMER HOLIDAY HOMES

ELIM WOODLANDS, Clarence Road, Clapham Park, London, S.W.4.

ELIM GUEST HOUSE, 45, Sussex Square, Brighton.

BETH-RAPHA, Glossop, Derbyshire.

ELIM CAMP, Waterhall Valley, Patcham, Brighton.

For particulars apply to the Superintendent at the respective addresses

SEABURY, Worthing, from July 28th. Applications to Elim Woodlands.

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 2-16. GLOSSOP. Beth-Rapha.

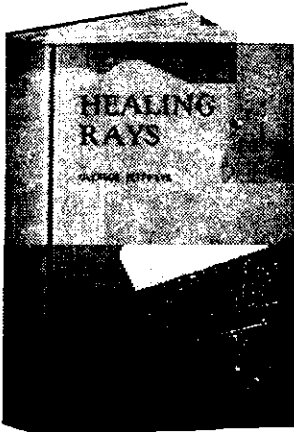
July 16-29. CLAPHAM PARK. Elim Woodlands (July 30 is C.P. date).

Aug. 13-27. BRIGHTON. 45, Sussex Square

This space is reserved for local announcements

HEALING RAYS

By Principal GEORGE JEFFREYS



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

Cloth Boards, 3 6 (by post 4/-)
Edition de luxe, 7 6 (by post 8 -)

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W.4

THE PATRIOTIC CUPBEARER

By
PERCY LE TISSIER

THIS BOOK WILL BE A BLESSING TO YOU

It contains :

Nehemiah, the Brave Builder.
Nehemiah and His Builders.
Nehemiah and the Opposition.
The Result of the Resurrection.
The Fruit of the Spirit.
Barnabas.
Our Lord as Prophet, Priest and King.
The Passing of a Great Saint.
The Second Coming of Christ.
"Buy of Me."

1/6 (by post 1/9)

ELIM PUBLISHING COMPANY, LIMITED
Park Crescent, Clapham Park, London, S.W.4

WONDERFUL VALUE IN TRACTS

Assorted packets of **96** best Gospel tracts for only **4d.** (by post 6d.)
3s. per 1,000 (by post 3s. 9d.)

Packet A contains :

Fixed wages for sin.
To think only once.
Is it true?
Was He only a good man?
What will the end be?
Where is happiness to be found?
The thief of eternity.
Only two.
Thoroughly sincere.
A free pardon.
I don't hope at all.
Fire if you dare!
Let your bucket down.
Where do you belong to?
I am praying to God for pardon.
Jesus Christ is the appointed Saviour.

Packet B contains :

Loaded with fetters.
One thing needful—have you got it?
Satan and Martin Luther.
It's all in the coupling.
I am that clown.
My Substitute.
Jesus Christ is the appointed Saviour.
Learning to float.
The remedy for rum.
The settled account.
Why won't you let us alone?
Art thou prepared for eternity?
Keeping mercy for thousands.
A warning.
Can we know?
God's Gift.

ELIM PUBLISHING CO., LTD., Park Crescent, Clapham Park, London, S.W.4