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The Elim Ecangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

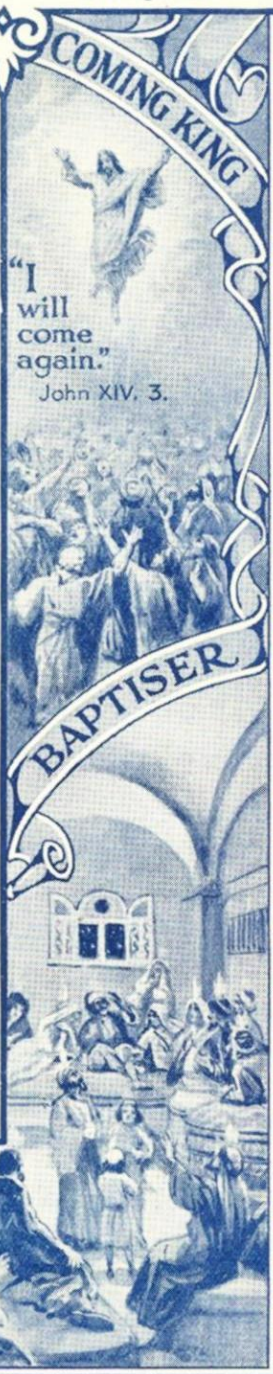
Vol. XIV., No. 19

MAY 12, 1933

Twopence



"I am
come
that
they
might
have
life."
John X.
10.



"I
will
come
again."
John XIV. 3.

Special Sunday School Number Next Week

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol XIV. May 12, 1933 No. 19

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LETCWORTH GARDEN CITY

TENTH ANNUAL CONVENTION

Elim Tabernacle, Norton Way North
 Saturday, June 3 to Friday, June 9

Speakers include: Pastors P. N. Corry and A. Cooper, and Mr. L. N. Naumann.

Great Whitsuntide Meetings for the Outpouring of the Holy Spirit

BRADFORD.—The Olympia. Saturday, Whit-Sunday and Whit-Monday. The Principal and Pastor J. McWhirter.

BIRMINGHAM.—Town Hall Whit-Monday Principal George Jeffreys

KENSINGTON.—Kensington Temple. Pastor W. G. Channon

CLAPHAM.—Elim Tabernacle. Pastor W. L. Kemp

EAST HAM.—Elim Tabernacle. Pastor A. Longley

BOURNEMOUTH.—Elim Tabernacle. Pastor E. C. W. Boulton

NOTTINGHAM.—City Temple. Pastor W. Barton

SWANSEA.—Pastor W. G. Hathaway

Meetings for the outpouring of the Holy Spirit will be arranged, and the subject throughout these special meetings will be the Baptism and Miraculous Gifts of the Holy Spirit

REMEMBER! SEPTEMBER 2nd at the Crystal Palace

Principal George Jeffreys' South Coast Tour

(see map below)

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

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

YEOVIL. May 13, 14. Elim Hall, Southville. Sat., 7.30. Sun., 11, 3, 6.30.

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

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

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

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

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

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

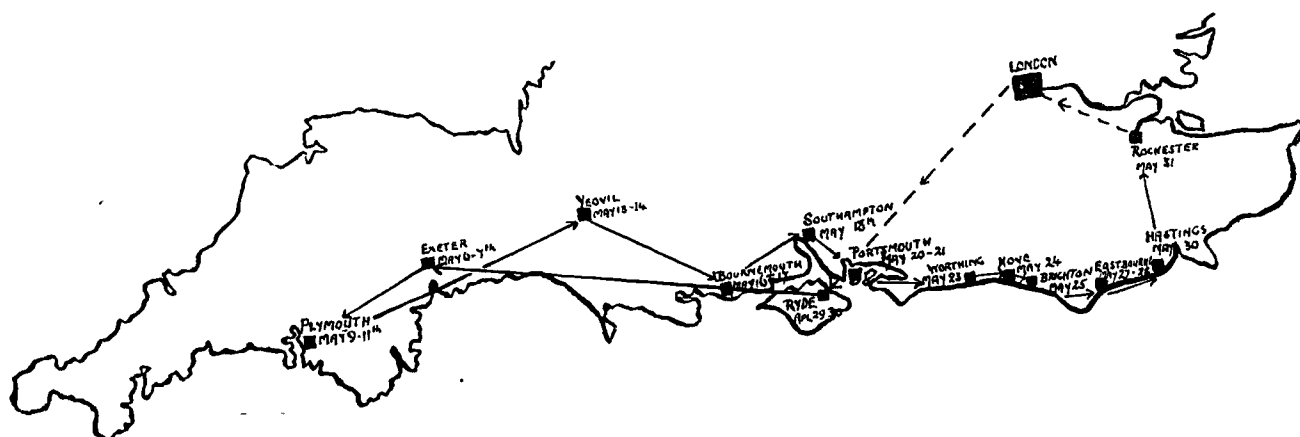
EASTBOURNE. May 27, 28. Elim Tabernacle, Hartfield Road. Sat., 7.30. Sun., 11, 3, 6.30.

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

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

Principal GEORGE JEFFREYS' SOUTH COAST TOUR

For times of meetings see above.



The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



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

Vol. XIV., No. 19

MAY 12, 1933

Fridays, Twopence

The Principal Opens Another Sanctuary

New Church in Reading.

By A. E. EDSOR

SATURDAY, April 15th, was a red-letter day for the Elim Foursquare Gospel saints at Reading, that delightful Berkshire town so splendidly situated on the Thames. Principal George Jeffreys, accompanied by the Revival Party, fresh from their triumphant Bradford campaign, opened the new Tabernacle there amidst scenes of great rejoicing. The excellent building, looking beautifully fresh and spotless in the bright sunshine, was the centre of attraction that afternoon when, after the Principal had ministered an opening word to the large crowd gathered outside, he declared that Tabernacle open, and then led the eager people into their new spiritual home.

The seats were quickly filled, and soon all were joyfully singing praises unto the Lord for His goodness in providing a permanent place in which the saints can worship. Since the brief campaign in

1928, regular services had been held in the Palmer Hall.

When Pastor F. Farlow, who for some time, has so faithfully shepherded the flock in Reading, had prayed God's blessing upon the service, the Principal opened up the Scriptures, and our hearts were warmed as the fresh life-giving Word flowed forth.

After the tea interval came the inspiring evening meeting, and again the same happy atmosphere and spirit of joyousness prevailed. The Principal once more delivered a powerful message, appropriate for such a joyful occasion, and the meeting was brought to a close amid the praises of the people. The Lord has graciously answered the prayers of His faithful children in that place, and they are confident that the new Tabernacle will be the birthplace of many souls, and that prayer and praise will there be offered continually unto Him.

Radiant Hearts

By CHARLES CLARK

THE opening of Reading's new Elim Tabernacle, in Waylen Street, by Principal George Jeffreys on a recent Saturday, was the occasion of great thanksgiving and praise unto the Lord our God. The saints felt as never before the true meaning of the words of Jesus, "In My Father's house are many mansions." Sanctuaries here are but compartments: glory be to His holy Name—pavilioned in splendour and girded with praise. Hallelujah for this heavenly estate—no limited companies here, but unlimited, for the "whosoever."

The Principal's discourse in the evening took us farther into the realms of this glorious kingdom—being brought in through the Outer Court and Inner Court to beyond the Veil—the Holy of Holies. The very breath of heaven and the light of its glories filled

the place of worship. The setting of that wonderful theme as expounded will be seen in the eternal glories, jewelled by precious souls.

The first Sunday's services were led by Pastor E. C. W. Boulton, who preached the Word with great power, sheving how as God's children we are guarded much more by the Invisible than the visible, and all the assaults of hell will only rebound into oblivion. The saints were indeed strengthened more to fight the good fight of faith, and to lay hold on eternal life. Nought can conquer us. Jesus Himself saith, "I have overcome the world."

We all rejoice with an exceeding great joy; for Reading shall flourish by the preaching of the Word and the praises of Jesus' Name.

Principal Jeffreys Opens Tabernacle in Reading

Scenes of Religious Fervour.

Excerpts from the *Reading Standard*, April 21, 1933

The new Reading Tabernacle of the Elim Foursquare Gospel Alliance was opened in Waylen Street by Principal George Jeffreys on Saturday amid scenes of great religious fervour.

The foundation stone having been laid, the Principal opened the doors of the Tabernacle and the congregation entered singing a well-known Psalm.

There was more singing when the people took their seats in the Tabernacle, which has a



broad interior and chairs for about three hundred. It is a brick and tile building, with a white ceiling supported by curved girders of steel or iron. Above the vestibule are prayer rooms.

The erection of the new Tabernacle was begun on January 1st last, when the Principal was in another part of the country, so it was decided to hold the dual ceremony of laying the foundation stone and opening the building on the same day.

Israel, Russia, and England in Prophecy

By Canon F. E. HOWITT

And the word of Jehovah came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal; and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armour, a great company with buckler and shield, all of them handling swords . . . Gomer, and all his hordes . . . In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste . . . Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? . . . Thus saith the Lord Jehovah; Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal; and I will turn thee about.—Ezekiel xxxviii. 1-16; xxxix. 1-6, R.V.

I WANT to put you into intelligent touch with what the Word of God contains about present happenings in the world to-day. I want you to be able to see just what is going on, to be up with the signs of the times, because I am convinced that we are in the very last days when we need to watch these. You know our blessed Lord commanded us to "watch," and He reprimanded the Pharisees for not knowing the

SIGNS OF THE TIMES.

There are three particular people I want to call your attention to. They are all mentioned in the 37th and 38th chapters of Ezekiel—Israel, Russia, and England.

The people of Israel in a peculiar manner are God's greatest sign. Never until the last few years did we have anything definite in the way of prophetic circumstances, but now God seems to be taking up the thread in unravelling the mystery of prophecy and He is doing it through Israel. Let me give you a line as to what I mean.

For nearly 1900 years Israel have been out of their land. They were a nation, but they lost their nationality. They have been scattered throughout all the nations of the earth and never once in 1900 years have they ever made any attempt to go back to their own land or rehabilitate themselves as a nation until now, and the way it came to pass was remarkable.

In 1895 Dr. Herzl wrote a book entitled, *The Jewish State*, and this book was an appeal to the Jews to try to go back and become a nation once more. Difficulties in Europe had become so great that something had to be done. Dr. Herzl sought their rehabilitation in Palestine as a nation once more. As a result of that book, and it was representative of ten thousands of Jews, a congress was called, the first Zionist Congress, at Basle, Switzerland, in 1897, two years after the book was printed, and they came from all parts of the world. There were old men there, and as they talked over the possibilities of a nation once more, the tears rolled down their cheeks. That was only thirty years ago, and with that Zionist Conference God began to do new things for Israel. They had a Congress every year after that, and they started a bank,—the object being

TO PURCHASE PALESTINE

from the Sultan of Turkey. Palestine was then simply a wilderness. It is a very valuable land and is becoming a more valuable land, but then it was very poor.

When I was there, except at just one oasis, I never saw a blade of grass, though I travelled from early

morning up until late in the afternoon. It was nothing but brown stone and sand. The oasis was a very interesting place at the Mount of Temptation. Out of the eave at the foot of the mountain arose a stream which ran quite a distance and was then lost in the sand, but wherever that little stream flowed the vegetation was prodigious; there was sugarcane growing tremendously high; the fig tree was growing right on the bank of this little stream; the grass was growing on either side. I mention this to you particularly because I want you to see that there are wonderful possibilities in Palestine, but they want rain. All the forests have been cut down years ago, and, therefore, the land has become a desert.

ISRAEL'S CARE GOD'S WAR-AIM.

When the Jews had gathered sufficient funds, as they thought, they made an offer to the Sultan of Turkey, and the Sultan turned them down and told them they might go back in small numbers to their country, but they need not expect to buy the country from him, because he owned the country. It looked as though their hopes were going to be blasted. Then England came to the rescue. The Zionists were offered a portion of land in the Sinaitic Peninsula; then land in British East Africa, but those patriotic Hebrews wanted to become a nation in their own land, and while they thanked the British for the offer, they would not entertain the thought. It looked as though they would not be able in any way whatever to establish themselves as a nation again. Then God began to work and the war came. If you want my explanation of the war, I believe there was one object which God had in view, as God always has an object in view, and that object was that He might deal with Israel. I believe that was the real purpose that God had in permitting the war to take place. It was not until the peoples of the world had done something for Israel that God permitted the war to stop.

England had aided Turkey again and again. If it had not been for England, Turkey would have been out of existence a century ago, Russia would like to have crushed her long ago. England kept her in existence. One would have supposed that Turkey would have sided with their best friend when

ENGLAND WAS AT WAR,

but instead of that the Turks did an unexpected thing, which, however, worked out the Divine purpose—they joined Germany. Then England set about taking Turkey, and began to take Palestine. When that was accomplished, Turkey capitulated, and with the capitulation of Turkey, country after country

capitulated. As soon as Israel was taken care of, the war ended.

It was very wonderful that Turkey should have gone on the side of Germany. Just at that particular juncture, something else happened. England ran short of glycerine. Nitro-glycerine was the most deadly explosive that England used in her munitions, but their supply of glycerine failed. Just at that particular juncture (I am sure by the arrangement and providence of God) Dr. Chaim Weizmann made a discovery; he discovered a new explosive that did not require any glycerine, an explosive far more powerful than glycerine, and he at once presented this discovery to the British nation, and after he had generously done so, he received a message from the government asking what reward they could give him for his great help to them in their time of need, and Dr. Weizmann said he did not want any personal reward, he was glad to be able to do what he had, "But if you win the war, do this: give the Jews Palestine."

That matter was considered very carefully by the British Cabinet, and Lord Balfour was instructed to send a letter to Mr. Rothschild that if England won the war they would take every means in their power to give the Israelitish people an assured national home. They were very careful of the terms in which they made their promise; they did not say they would make them a nation in Palestine, because they knew there were other peoples there besides the Jews; therefore they said, "We will give you in Palestine an assured home."

THE CAPTURE OF JERUSALEM.

You know how the war turned out, how Palestine was taken. How marvellously it was taken! Jerusalem was taken without a shot or shell being fired against it. General Allenby was sent and he surrounded Jerusalem. To storm it would mean shot and shell in Jerusalem, and Jerusalem is such a sacred site that he felt that to destroy some of the sacred sites would be wrong. But the capitulation was made without it. There issued from the gates of Jerusalem a deputation bearing the keys of the city, willing to hand them over to General Allenby.

Now the Germans had mines in every secret place in the Holy City; their purpose was that if the English took the city they would blow the whole place up. Just at that juncture a fleet of airplanes went over the city, but their enemies followed, and they never discharged their bombs, and so Jerusalem was saved.

One can see the hand of Providence every step of the way. You remember how splendidly General Allenby entered the city, the next day after the capitulation. Instead of going as the Kaiser had gone when he entered the city of Jerusalem twenty years before in great state and pomp, Allenby went in bareheaded and on foot. That impressed the Arabs tremendously. They had expected he would enter by the Golden Gate of the city, and, by the way, that Golden Gate is worth noticing. Turn to the 44th chapter of Ezekiel, and let us see. The golden gate is not a gate at all, but is all walled up and they

have a wall built around it so that no one can get near it. The Mohammedans quite expected General Allenby would undo that gate and come in by it, but he came in by the Long Gate (Ezek. xlv. 2, 3). It was by that gate that Jesus entered when he went to Jerusalem the last time. That gate was to be shut and never opened until the Prince came—everything ready for the Lord's coming.

Since those days you know what has happened. Marvellously England was given the mandate not only over Palestine, but over the whole territory that God had foretold would be the land of promise (Gen. xv.). Right over from the River Euphrates to Egypt, all that great stretch of country, called Transjordan, with Palestine, was put under the mandate of England.

The British in Palestine issued proclamations promising safety to all the people, and justice to everybody, and it was proclaimed in seven different languages. Then they began to fulfil their promise to Israel, and to-day the Jews are going back in considerable numbers. Many more people, thousands more people are going back than in the days of Nehemiah. There were only about 40,000 under Nehemiah; now there are over 100,000 Jews in Palestine. They are going back every day. Now they have established a university there, they have built cities, they are reafforesting the whole country; they have planted millions of trees. Palestine has become an absolutely new country. That is all foretold in prophecy.

Now we come to look at Russia for a few moments. Russia is spoken of in the 38th chapter of Ezekiel; let me try to identify Russia for you in chapter xxxviii. verse 2. In the Septuagint version it reads, "Son of man, set thy face against Gog, the chief prince, Rush, Meshech and Tubal." Rush is the English name for Russia. They have a vast

WHEAT-PRODUCING TERRITORY;

Russia's area doubles the united areas of America and Canada. Meshech is one of the European capitals, and Tubal was the capital of Asia.

Just look at the identification—Tubal is Tobolsk; Meshech is Moscow. They have gone back and established Moscow as capital of European Russia. That is exactly what is foretold here, and Tobolsk was anciently the capital of Asiatic Russia. There are other marks here that are interesting; Gog is the highest peak of the Caucasian mountains.

Here you have read that Russia is going to war with Palestine. That is coming. I would like you to notice the time of this conflict (verse 8). It would not take place until many years after Ezekiel was writing; not only after many days, but in the latter years, as the dispensation terminated. There is where we are to-day. Therefore, we may expect very shortly that this conflict will take place.

I want you to notice a very interesting thing: "In the latter days thousands shall come into the land which is brought back from the sword and is gathered out of many people upon the mountains of Israel, which has been always waste, and shall dwell safely all of them." The Jews have dwelt among all nations, the country was also waste, they

are now dwelling safely in the land—they have England's full support. No sooner had England given that assurance with regard to the Jews of Palestine than immediately France seconded the motion and said, "We will take upon ourselves to see that that thing is carried out." Then

ITALY FOLLOWED SUIT,

and so did the United States. She is backed up by those four great peoples. They have all pledged themselves that they will rehabilitate the Jews in their land once more. That is humanly speaking, but it is absolutely sure to take place, because it is what God said.

God is carrying out His purpose with regard to Israel. To-day you cannot find a single city in Palestine, except Jerusalem, that is walled. All the walls of the cities are gone, as the people are dwelling in safety.

The Emperor of Germany once paid a visit to Palestine. As he was on the eve of coming to make his visit, the Sultan of Turkey sent over from Constantinople his great stage-coach—a big golden coach it was—sent it over seas, and when they got it to Jerusalem they could not get it into the city, for there was not a gate big enough to take it in. They telegraphed back to the Sultan and asked what to do. The Sultan sent back word to pull down the wall, and so they took a section out of the wall right by the Joppa gate. That meant much for Jerusalem. When the gate was gone anyone could come in. What was the result? Jerusalem began to expand, so that to-day there are as many people living outside the walls of Jerusalem as inside. Turn to Zechariah and see how that was predicted in Zechariah ii. 3, 4: "Another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein." This directly connects with the coming of our Lord Jesus Christ,—everything is heading up to His coming, and some fulfilments pass right before our eyes to-day.

There is a good deal of doubt as to whom Gomer is: some say the Crimea, some say Germany. I am not able to form a conclusion. I do not know. I believe that not only

GERMANY AND RUSSIA,

but Asia will make up with this combination, and it will be against all the rest of Europe, and possibly the United States.

Now just notice a little further on, and here we turn and look at England. When the Russians are coming down upon Palestine, it says in the 13th verse, "Sheba and Dedan, and the merchants of Tarshish." Who is Tarshish?

I believe that England is Tarshish.

When you look for Tarshish in the geography you will not find it. It is spoken of in the Scriptures many, many times. I looked in Hastings' *Dictionary*, and it enumerates sixteen places where it might be, but admits there was no such place known. Look at Scripture, and you find some remarkable things. One is this: apparently it had an Eastern and a Western section. You will remember the ease of

Jonah. When God told Jonah to go and preach to Nineveh, Jonah did not want to go, the reason being that he knew Nineveh would be the instrument in God's hands of punishing Israel; then he thought, "If I do not go, they will be all killed, and they will not hurt my people." Out of pure love of his people, he disregarded God's command. He went down to Joppa, sailing to Tarshish. The utmost limit to the West in ancient days was England; he was sailing off for England. You find, besides, that King Solomon had a fleet of ships that sailed every three years from Ezion-geber to Ophir on the Red Sea and they must sail out in the Indian Ocean; therefore, there must be an Eastern Tarshish as well as

A WESTERN TARSHISH.

The Western fleet brought, as we are told (you will find the statement in Ezekiel xxvii. 12) silver, lead and tin. We know that those are the products of England. The very word Britannia means "Isle of Tin," or "Land of Tin." To-day there are silver mines and lead mines.

From the eastern Tarshish they get apes and peacocks, which are both indigenous to India. Therefore, England and India are included in Tarshish—it means the British Empire. Hence the expression "Tarshish, with the young lions thereof." The lion is the symbol of England.

Tarshish is going to bring the Israelites back to their own land. She is doing it to-day, the United States is also doing it. That may be just before our Lord comes. Turn to the 72nd Psalm, verses 1, 2, 8, 9, 10.

In spite of all the trials that have come to England, if she had not stopped Germany, humanly speaking, Germany would have annihilated France, and possibly England, and then on to America, and become master of the world, but it was not God's purpose that this should be. Humanly speaking, England faced the brunt of the battle. I believe God will bless her because she has been the greatest missionary country on the face of the earth, because she has been the friend of the Jews, more than any other people on the earth; she has ever stood for the right, she has liberated the slave, and done so many things that I believe God has a great purpose for her. I believe that in the great conflict America will have her part again.

THE COMING OF CHRIST NEAR.

The coming of the Lord is very near. Things are happening with tremendous rapidity to-day. There are more armed men in Europe to-day than there were in 1914; the probabilities of war are very much greater to-day than in 1914. You cannot have vast bodies of men in arms and the people being ground down with taxation without something impending. The whole world is getting ready. I believe Jerusalem and Palestine will be the centre of that conflict. Read for yourselves the 14th chapter of Zechariah.

May I close by telling you a story. Dr. A. J. Gordon tells of two sisters very near and dear to one another. One was a Christian, the other was not; the Christian was always seeking to lead her unbelieving sister to the Lord Jesus Christ. One night she persuaded her to go to church with her and the

minister preached on Matthew xxiv., where it says when Jesus comes into the air to call His sons from the earth, one will be taken and one will be left. He preached a very striking sermon and the Christian woman hoped very much that that sermon would lead to her sister's salvation; but the sister did not seem to be impressed by what was said and the Christian sister was somewhat disappointed because her sister did not seem to respond. They slept together. That night the Christian sister could not sleep, she was so burdened for her sister; she believed the coming of the Lord was very near and wanted her sister to

be saved. While her sister was asleep, she crept out of bed and went to another room and prayed for her sister. In the meantime the sister awoke and not finding her sister in bed with her, wondered where she was, and as she lay there she wondered if her sister had been taken, because the sermon was still uppermost in her thought, and the horror of her sister having gone and of herself being left made such an impression that just then and there she cried out to the Lord that He would save her.

In that day such things will be a reality, one will be taken and one will be left!

Baptised with the Holy Ghost

C.H.M.

MRS. C. H. MORRIS.

1. Do you seek a land where there comes no night, Blessed Beau-lah land,
 2. Will you take him now as your all in all, Let the self be slain,
 3. 'Tis the Ca-naan land for our wea-ry feet, With our wand-rings o'er
 4. Yes, we glad-ly come, blessed Lord, to thee, From the car-nal mind

where the sun shines bright! Where we walk by faith and not by sight,
 that the pow'r may fail? Will you now in faith for the bless-ing call
 and our rest complete; Where we dwell with Christ in com-mun-ion sweet
 that we may be free; And we look in faith, for we long to be

CHORUS.

1-4. Bap-tized with the Ho-ly Ghost? Will you be bap-tized in this
 Last v. Yes, I'll be bap-tized in this

faith? Bap-tized with the Ho-ly Ghost? To be free in
 faith? Bap-tized with the Ho-ly Ghost; To be free in
 liv-ing faith,

deed, 'tis the pow'r you need, Bap-tized with the Ho-ly Ghost.
 deed, 'tis the pow'r I need, Bap-tized with the Ho-ly Ghost.

Bible Study Helps

HOW TO PRAISE GOD.

(Psalm c).

- I. By Making Your Praise Known (v. 1).
 1. "Make a joyful noise."
 2. "Unto the Lord" (see Eph. v. 19).
- II. By Serving the Lord with Gladness (ver. 2).
 1. Our service is not as serfs.
 2. Rejoice in the privilege of serving God.
 3. There is no fear in His service.
- III. By Rightly Knowing the Lord (ver. 3).
 1. Know Him as God—"The Lord He is God."
 2. Know Him as Creator—"He hath made us."
 3. Know Him as Father—"We are His people."
 4. Know Him as a Shepherd—"The sheep of His pasture."
- IV. By Drawing Near to God (ver. 4).
 1. Enter into His gates—a beautiful city (see James iv. 8).
 2. "And into His courts"—a beautiful building (see Psalm xc. 2).
- V. By Acknowledging His Goodness (v. 5).
 1. "For the Lord is good."
 2. True thankfulness will find its expression in praise, prayer and practice.

THE PARABLE OF THE TALENTS.

(Matthew xxv. 14-30).

- Scene I—Master leaving (vv. 14, 15).
 Scene II—Master away (vv. 16-18).
 Scene III—Master's Return (vv. 19-30).
1. To faithful servants (vv. 21, 23).
 - a. Commendation—"Well done."
 - b. Exaltation—"Make thee ruler."
 - c. Invitation—"Enter in."
 2. To wicked, slothful, unprofitable servant (vv. 26-30).
 - a. Denunciation (v. 26).
 - b. Deprivation (v. 28).
 - c. Destruction (v. 30).

II. CHRONICLES XV. 8-15.

The King heard, took courage, put away, renewed, gathered (vv. 8, 9).

The People saw (ver. 9), gathered (ver. 10), offered (ver. 11), entered (vv. 12, 13), swore (ver. 14), rejoiced (ver. 15).

Result: "The Lord was found of them, and gave them rest round about."—ver. 15.

Reason: "They had sworn with all their heart, and sought Him with their whole desire."—ver. 15).

The spiritual application to-day: Psalm cxix. 10; John x. 27, 28, 29, 30.

"The Scripture cannot be broken."

FAMILY ALTAR



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

Sunday, May 14th. I. Kings xviii. 17-29.
"Ahab said unto him, Art thou he that troubleth Israel?" (verse 17).

We are all prone to put the blame on somebody else. If something goes wrong we are quick to find some Elijah, as Ahab did, and put the blame upon him. When things go wrong the first thing to ask is, "Am I in the wrong? Am I responsible for the trouble?" The biggest trouble is that when trouble arises, instead of taking trouble to search ourselves, we immediately fix the responsibility for the trouble upon someone else. We see specks in other people's eyes, and fail to detect planks in our own. The real cause of trouble is frequently deeper than the apparent reason. God used other nations to punish the Jews. The Jews would have said the trouble was with the savagery of the other nations. But actually the real trouble was the sin of the Jews themselves. John's nasty temper may have its root in mother's unsympathetic impatience—and so forth. When we learn that the main source of trouble is in self then we shall be very slow to blame others.

Monday, May 15th. I. Kings xviii. 30-46.

"Then the fire of the Lord fell" (verse 38).

Elijah knew that nothing could hinder God. He knew that when God had determined to send fire not all the water in Palestine could put it out. Therefore he was not afraid to soak the wood and the sacrifice with water. The fire of God was greater than the water of man. Nothing can hinder the purpose of God. We usually try and make it easy for God to work. We are afraid that if we do not God will be unable to accomplish His purposes. Yet George Muller did not so act. When the Orphan Houses at Bristol were very short of money the annual report was due to be published. That would reveal the shortage and speed up the funds. What a fine opportunity to overcome the difficulty. But Muller would not work that way. He purposely delayed the publication of the report so that the glory for deliverance could be given to God alone. And it was! We need not be afraid of water when God has promised fire.

Tuesday, May 16th. I. Kings xix. 1-8.
"He requested for himself that he might die" (verse 4).

Fancy Elijah praying for death! The man whom God has delivered again and again is overcome by the threat of a woman. In the weakness of human nature triumph and despair live very closely together. One day we may be full of triumph in God. We are sure He has given us the victory. Yet the next day we may collapse before a milder

attack than the one we have so triumphantly overcome. If we remember the final victory is never won until we get to Glory then we shall be safeguarded from sitting down in an arm-chair after one victory has been achieved. It is a mistake to look for a rest after a spiritual battle. There may be one—but on the other hand another and greater battle may start immediately. God's grace is sufficient to keep us winning battle after battle without any prolonged rest between.

Wednesday, May 17th. I. Kings xix. 9-21.

"And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (verse 13).

Elijah was doing very little. The man who had been used to doing great things had fled away to a cave, and was doing nothing beyond seeking his own safety. It is possible to get into places where our service for God is self-restricted. Sometimes fear, sometimes laziness, sometimes discouragement drives us into some secluded cave. In that cave we give ourselves to sympathy—but not sympathy toward others. It is sympathy toward self. It is a bad thing for any servant of God when he or she begins to sympathise with self. Self-sympathy paralyses our services. Forget self and remember others is the only safe plan. Fly not to some cave of selfish protection, but keep out on the battlefield. Even the world is built up on self-sacrifice—how much more the kingdom of God.

Thursday, May 18th. I. Kings xx. 1-14.
"Who shall order the battle? And he answered, Thou" (verse 14).

Each one of us has a battle to fight. Each one of us is the commander-in-chief in some great engagement. In every home there is a battle for right against wrong. The enemy seeks to bring his evil forces into the kitchen, dining room and drawing room. Home can easily become a place where gossip supplants the Word of God—where a sneering attitude toward religion takes the place of true piety—where the indiscriminate use of the wireless takes the place of family worship. Who is to order the battle? Who is to defend the home? Who is to preserve its beauty and godliness? The Lord looks at every mother and every father and says, "Thou."

Friday, May 19th. I. Kings xx. 15-30.
"Their gods are gods of the hills" (verse 23).

The Syrians limited God. They limited Him to power in the hills. But God has power in the hills and the

valleys. Geographical position makes no difference to God. He is the God of power in the palace of the King and the God of power in the hut of the night-watchman. He is the God of the sea, the air, and the land. He rules over the vast airship as well as over the tiny fish. He has power over the cancer as well as the cough. He can heal the cripple as well as give sleep to the babe. No part of creation is outside the power of God. There is nothing done outside His presence. There are no real accidents in life. Everything is either sent by God or permitted by Him. Christ has all power in the hills of heaven, but He also has all power in the valleys of earth.

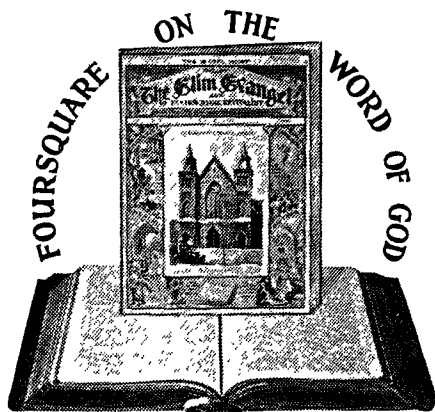
Saturday, May 20th. I. Kings xx. 31-43.
"And the king of Israel went to his house heavy and displeased" (verse 43).

God keeps us in perfect peace if our mind is stayed upon Him. But if we make decisions apart from His will then our lives will be full of heaviness and displeasure. Ahab's generosity made him do a wrong thing. Sometimes the intense desire we have for peace may force us to compromise with the will of God. We are so anxious not to hurt other people's feelings that we hurt God's feelings. It is true that most frequently we speak out when we should be silent, but sometimes we are silent when we should speak out. Sometimes we speak flattering words when we should speak words of condemnation. Sometimes we say it does not matter when all the time it matters very much. We are to be gentle—but we can't be gentle with a wild tiger. Heaviness and displeasure follow in the wake of disobedience and compromise.

Real Love

The love which the early Christians felt towards the Lord was not a quiet emotion which they hid within themselves in the secret chamber of their souls, and which they only spoke of when they met on the first day of the week, and sang hymns in honour of Christ Jesus the crucified, but it was a passion with them of such a vehement and all-consuming energy, that it was visible in their actions, heard in their common talk, and looked out of their eyes even in the commonest glances. Love to Jesus was a flame which fed upon the core and heart of their being; and, therefore, from its own force burned its way into the outer man, and shone there.—*Charles H. Spurgeon.*

The "Elim Evangel" is a great blessing to us. We have taken it for two years.—W. J., Somerset.



EDITORIAL

Jerusalem's "Come-back."

EVIDENCES are rapidly multiplying that Jerusalem is coming back into international prominence. After being in semi-obscurity for many centuries it is now beginning to attract the gaze of the world.

In the year 1917 the great advance was made when General Allenby captured the down-trodden city from the cruel hand of the Turk. Since that time great developments have been taking place. One of the latest was the opening of the new Y.M.C.A. building by Lord Allenby at Easter. This new building is a fine, imposing structure. It would attract great attention even if it were placed in the midst of London's finest buildings. It has a central block of buildings lifted into great prominence by a solid high tower, topped with a graceful dome. On each side of the central block are large domed buildings, one of which is a spacious gymnasium and the other a splendid auditorium.

This Y.M.C.A. building is designed to be a hostel for the many Christian and Zionist travellers who constantly visit Palestine. There are two hundred beds in the hostel, and room for many more. One says: "The new Y.M.C.A. building in the Holy City will supply a long-felt want in enabling those of moderate means to make a journey to the land of the Master. They will be charmed with the great edifice. It occupies a commanding site on the high road."

While we speak of Jerusalem's come-back we know that its real come-back will only be at the come-back of Jerusalem's rightful King—the Lord Jesus Christ.



A Shortage of Saints.

A SHORTAGE of saints, so says a leading article in the *Daily Herald*. "The world is starving for want of saints. Of every other sort of person we have enough. Unfortunately, until we learn to use our resources, we may have too many manual workers, too many clerical and professional workers. There is no lack of research, skill, enterprise, invention, daring, bravery . . . but the quality of saintliness has been neglected."

Echoes from the Sanctuary.

SPIRITUAL DISCIPLINE

By Pastor E. C. W. BOULTON

Lord, how long? . . . Until!—Isaiah vi. 11.

THESE words represent a question which is frequently found upon the lips of the Lord's people. To those who are being taught in the school of the Holy Spirit, who are being disciplined in the fires of straitened circumstances or being softened in the crucible of suffering, there come times when such a cry as this may break forth from anxious hearts. Encircled with insuperable difficulties and hedged in by frowning fortunes the soul has sought from God an answer as to the possible duration of the test through which it is passing. The flesh reels beneath the burden and looks longingly for the first sign of the dawn of deliverance.

Let us not be hasty in our judgment of those who thus strike a note of fearful interrogation in their approach to the throne. We know not the intense spiritual anguish that underlies this deep cry to God. The thick thunder clouds of impending trouble hang threatening overhead—the storm may break at any moment—and God seems so far away. Beloved sufferer, the Lord is not indifferent to thy need, nor insufficient to meet it. He knows exactly how to apportion thy burden, and at the right moment will work out an effectual deliverance for thee. The test is only "until" His purpose is accomplished—a little while and thou shalt "trace the rainbow" through thy tears.

"Teach me Thyself, for others cannot answer
The unbreathed questions of the human heart;
Thou, Father, Thou dost know its restless searching;
Thou, by Thy Spirit, can'st true peace impart."

"Lord, how long?" Perhaps this cry may come from an impatient heart. Unwilling to wait God's time of fulfilment, it clamours for the hastening of His purpose, and would fain force the Divine hand into a premature performance of His promise. Behind this question lies a lurking doubt as to His wisdom, or perchance a fear that He has forgotten His pledge. O my soul, take heed lest you yield to this urge of the flesh—this impulse to precipitate action which may plunge thee into conflict with the Divine plan. Thy God has His own hour of consummation. Trust thou in Him, and He shall give thee the desires of thy heart.

Be not carried away by the swift flowing current of fear—stay thyself upon the Eternal One—hide thyself in the faithfulness of Him whose name is Jehovah-Jireh. Yield thy fevered spirit to the cooling, calming touch of the Divine Lover. Endure as seeing the Invisible One. Anchor to the exhaustless and changeless Christ. Do not forget that—

"God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless life."

The Deliverer

A Sermon by Pastor A. LONGLEY (Elim Tabernacle, Edinburgh)

When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his spoils.—Luke xi. 21, 22.

MODERN civilisation has furnished man with a multitude of comforts. The ages of barbarism are past. The chains of ignorance have been broken by the touch of education's magic wand. Man gropes no longer in the valley mists of superstition, but having climbed the mountain of knowledge he has caught a glimpse of new worlds of thought awaiting conquest. He flies like the bird, throws his voice from continent to continent, measures space, and reads the scientific symptoms of the weather. He has, in fact, proved himself to be an intellectual and educated sinner, and in the last-mentioned fact he is not different from his first brother Cain, for he practised lying, knew how to hate, had uncontrollable passions, was actuated by malice, provoked to envy, and finally murdered his brother. He knew how to sin, though he did not know anything about turning on the radio switch. It is evident that six thousand years of progressive civilisation have in no way changed the nature of man, though they have completely transformed his environment. But what civilisation has failed to do, Christ has come to do.



Pastor A. Longley.

Man is a palace and within him is a strong man armed. That man has a sinful nature is plainly taught in the Bible. Ephesians ii. 2 tells us, "In time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." In John ii. 24, 25 we learn that Christ knew what was in man. His discernment probes deeper than the X-ray, and in the text under consideration He tells us that man is under the power of a robust and armed sinful nature, or spirit, which dwells within him. Some define the sinful nature as primitive instincts, which man has carried through the process of evolution, and which he is hoping to shed at some remote future time, but definitions do not lessen the evil, and, call it what you will, it remains as a destructive force in the character of man. The influence of Goliath was felt in the whole camp of Israel, and in like manner this Goliath of the soul has cowed and subdued the whole nature of man in its defiance of God. There is an Ahab on the throne of man's heart spreading his evil influence through the kingdom of the soul, and thus across the whole world, wherever man is. With good intention humanitarians have waged warfare against the varied activities of man's sinful nature, but this robust enemy of all righteousness remains as secure as ever in the palace of man in spite of the efforts of altruists and the laws of nations.

Whoever makes an endeavour to ameliorate man's condition is bound to discover in his progress

STRONG FORTIFICATIONS

confronting him, for the keeper of the human palace is armed, says the text. Take time to survey the bristling array of weapons that are mounted in the heart, as described by Christ in Matthew xv. 19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Now receive the report of the experienced warrior Paul, recorded in Galatians v. 19, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like . . ."

Many reformers are guilty of under-estimating man's depravity in thinking that man is a case for self-cure. Ye are all physicians of no value, said Job. Salvation is from above. There is no other name under heaven given among men whereby we can be saved, but the Name of Christ. Man has resisted the innumerable efforts of humanitarians down through the ages, and he still remains a case for God alone. The Psalmist exhorts us on this wise, saying, "Put not your trust in princes, nor in the son of man, in whom there is no help." True to human perversity man has been doing for ages the very thing God has urged him not to do, and stark failure has dogged his weary footsteps.

There is yet more of this depressing picture, but let us face the truth. For the first step to deliverance is to know we are lost; so let every human hope die that hope in Christ may live.

Because sinful nature is so deeply entrenched in man, its goods are in peace while ever its possessions are unchallenged. A famous hymn puts it thus,

Long my imprisoned spirit lay
Fast bound in sin and nature's night.

The mind is shuttered by unbelief, and stored from its basement cells to its loftiest chambers with vain imaginations and oppositions of science falsely so called. The heart is a depository for the skeletons of strangled convictions.

CONSCIENCE IS IMPRISONED

in the dungeon of unlawful desire, and tortured by the hot iron of unrestrained passion. The character is decorated outside, and left to decay within. Personality is drunk with the wines of worldly ambition, and the talents and faculties are harnessed to the purpose of resisting the liberating Gospel.

This doctrine of man's sinful nature is unpleasant. Many people tell us that it shocks the refined mind and insults man, that it is crude, and, to say the

least, morbid. Too true, the knowledge of man's sinful nature is a distressing fact, for who likes to dwell on the fact of the heart being deceitful and desperately wicked. A certain poet has said, "Man's inhumanity to man makes countless thousands mourn." Man is not angelic, it is evident. The mighty Nebuchadnezzar at one time was so degraded that he ate grass like a beast. If man's crimes were stones, they would fill the ocean. Something ought to be done, all agree; man can never rise heavenward fettered by this millstone of sin. Deliverance cannot be wrought by man, but when a Stronger shall come, then shall come also the new era of liberty for the slave of sin.

The oppressor of man is called the Prince of this world, but Christ is the Prince of Life and the Lord of lords. Satan is the ruler of the darkness of this world; then let it be known that Christ is the Light of the World. If Lucifer was the son of the morning, then proclaim, ye his people, that Christ is

THE SON OF GOD;

and, says John in his first epistle, "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." He is not merely the good man, but the God-Man: "And He is before all things, and by Him all things consist." He is the only Surgeon capable of regenerating the soul. He performed an operation on death, and extracted its sting. He drew the teeth out of the mouth of the grave, defied man to find fault in Him, despised the seal of Rome upon His tomb, and arose, and "having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Whosoever shall call upon His Name shall be saved, for out of the fragments of broken lives He makes us sons of God.

But we must end our eulogy, for the sinner wants to know Him, not merely about Him, for praise of strength that is undemonstrated is weakness. Trumpet blasts are but wind after all, and proclamations, though they be of greatness, are but words. It is the grip of the hand that gives the comfort. Captives desire the opening of the prison doors, not the music of the free birds outside. Possession is more comforting than promise. The despairing find it hard to believe in One afar off; they need the reality of contact. The text says: A stronger than the keeper of the human palace shall come upon him, and overcome him; here then is what the hopeless need. Here is accomplishment and the realisation of hope.

Christ has come that men might have life, and have it more abundantly. He presents Himself at

THE DOOR OF THE HEART

to challenge the right of sin to possession, but He will not force the door of free-will. At this door He stands and knocks. His call is, "Son, give Me thine heart." Say yes to His call, and He will conquer, though you be governed with seven demons like Mary Magdalene, or though you have a criminal record like the thief on the cross. Christ's conquests are wrought when the will is submitted to Him. This is clearly illustrated in Luke viii. 27, 28. Here was a demon-possessed man, wearing no clothes. He

was not even clever enough to cover his depraved state with respectability; neither abode he in any house, but among the tombs. They that live in pleasure are dead while they live, says the Word of God, so it is evidently a modern craze to live among the dead. When this man saw Christ he recognised in Him a Deliverer, and in this respect condemns many of better wit who can see nothing in Christ. On seeing Him he fell down before Him, and later a crowd of sightseers beheld him sitting at Christ's feet, clothed and in his right mind. Here is a moral, mental, physical, and spiritual deliverance.

Now behold the master-stroke. "He taketh from him all his armour wherein he trusted." Some believe in reform, but Christ regenerates. Some words chop away the corrupt branches from the tree of their nature, but Christ lays the axe to the root of the tree. You cannot put the Sermon on the Mount into old natures; even as men do not put new wine into old bottles, for they will burst. When a man is in Christ he is become a new creature. "Old things are passed away; behold, all things are become new."

THE CONQUERING SAVIOUR

uproots the works of the flesh, for, says Galatians v. 24, "They that are Christ's have crucified the flesh with the affections and lusts." In this manner the armour of sinful nature is destroyed, broken in pieces, and ground beneath the heel of the new Lord of the soul.

To complete the triumph the Conqueror "divideth His spoils." The newly-acquired palace must be utilised, or the unclean spirit will bring seven others worse than himself back into the house, and the last state will be worse than the first. The heart now cleansed from its stock of evil is to become the storehouse of the Lord, for He says in Hebrews x. 16, "I will put My laws in their hearts, and in their minds will I write them." The conscience is now void of offence, and of the character Christ is able to say, "Now are ye clean through the Word which I have spoken unto you." The talents and faculties being set free from the bondage of sin are now consecrated to the purpose of making the saint's calling and election sure, and the whole man is set apart for the purpose of the Deliverer.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
 Work in General: Exeter friend, £1.
 Revival and Healing Campaigns: Glasgow sister, £8.
 Foreign Missionary Fund: Belfast (designated), £1 10s.

Great hours come to us rarely; common hours are with us all the time. Great hours reveal our possibilities, common hours reveal our consecration.

King Charles' soldiers said of George Fox, "He is as stiff as a tree and as pure as a bell." He was as stiff as a tree because he was as pure as a bell. Purity always breeds strength; impurity always breeds weakness. "His strength was the strength of ten, because his heart was pure."

Concise Comments & Interesting Items

The **Book of Revelation** is receiving fresh attention in these days when it seems that we are on the verge of the fulfilment of the horrors therein described. In fact some believe that we are already in the midst of the tribulation revealed in the main content of the book. A vivid writer has been recounting the doom of Pompeii—a doom which foreshadows the greater dooms of the future. The destruction of Pompeii is vaguely in the thought of most of us, but few are in possession of exact details. Therefore it will be helpful to summarise the explanations of the writer in the "Sunday Circle" to whom we are indebted for our knowledge.

Not far south of Rome, the capital of Italy, is found the beautiful city of Naples. So lovely is this city that an old saying declares, "See Naples and die," the thought being that after one has seen the beauty of Naples there is nothing worth seeing afterwards. The notorious crater of Vesuvius and the city of Pompeii are only a few miles away from Naples. In A.D. 79 a terrible eruption of Vesuvius resulted in the total destruction of Pompeii. Pompeii was not overwhelmed by the streams of lava which frequently flow down the sides of this volcano. It was overwhelmed by the combination of an eruption and a very strong wind. The wind blew an enormous quantity of erupted ash on to the doomed city. When cool these ashes

resembled pumice stone. For a long time a huge cloud of the ashes fell mercilessly upon the city until the whole of it was completely destroyed. Destroyed in one sense—yet not in another. All life and beauty were not destroyed, yet the layers of ash preserved beneath their ugly surface the magnificent relics of a wonderful city.

Excavation has brought many of the wonders of Pompeii to light. To-day one can walk through the ruined streets of Pompeii. One can see the marks of the chariot wheels on the paving stones. One can wander into the shops and huge buildings. A baker's oven can be seen in what was once a confectioner's shop and the hardened bread can be seen in the oven as it was nineteen hundred years ago. Even the marks of children's scribbling can be seen upon the walls. On the outside of some of the houses election addresses are written. "Vote for —" are words still readable. Near the front of one of the houses is an arched doorway and underneath lie three skeletons of men who were overwhelmed centuries ago. In the Museum a woman lies full length in agony trying to protect her eyes from the death-dealing ashes. A dog by her side lies in a similar state of torture.

The **sins of Pompeii** are also preserved. The narrator vividly says: "The open and the secret doings of men have alike been preserved for us just as they were at the hour of calamity."

One can but wonder what would be revealed if in some of our cities devastation was similarly to descend. What would be revealed if suddenly all our activities were stopped and preserved? Would my life, your life, be open to inspection, and what would be the impressions of people of another age and race if they could be confronted with a spectacle of how we have been spending our days?

The people of Pompeii little realised how near they were living to death. One day pleasure and sightseeing—the next day death and eternity. When the judgments of God are abroad who shall escape? This world of ours is simply one huge furnace of flame with a comparatively thin crust of habitable soil. We little realise how near we are to eternity. Any moment the hand of God may permit the latent destructive forces to be freed and this earth would become a terrible scene of agonising suffering. The Book of Revelation reveals that such a time is coming. Already the coming storm is warning us of its approach. We know not what a day may bring forth. There is rest and safety only in the Lord Jesus Christ. In Him we need fear no heavenly or earthly storms. He is a Rock in which we may safely hide. Destruction may come in various forms but for those who are sheltered in Him there is no danger, and therefore no need of fear.

The Certainty of His Coming

By Rev. JOHN GOBEN

WE all believe that Jesus is coming very soon. Ministers all over our country are being stirred through this great truth and they are preaching this message as never before. In reading the announcements of churches, I notice that ministers are preaching on the "Signs of the Times" and the soon coming of the Lord to earth again.

We who have received the baptism of the Holy Spirit have notices in our own hearts, inward revelations, inward knowledge of His soon coming, and we are more assured of this truth than other people. It is

THE HOLY SPIRIT WHO SPEAKS

to us and tells us that He is soon coming again. This hope is so precious and so real to us that it separates us from the world and the world from us.

Those who are looking for the coming of the Lord are singing every day. They are not seeking the things of the world but are seeking His will and yielding their hearts to Him.

In each chapter of the letters to the Thessalonians written by Paul, the closing message is in reference to the second coming.

In the nineteenth chapter of Luke's gospel, Jesus

sets forth a wonderful truth. He has taken His parable from an incident which had taken place in the life of one of the kings of Israel.

Jesus had just come to Jericho and had healed the blind man. The time was drawing near when He was to be crucified and buried. Jesus was conscious of this fact, and the Father's will was ever uppermost in His mind. As we walk with Jesus in the face of gathering darkness to-day—for truly the darkness is gathering, sin is bolder than ever before, but in the face of it all we can be conscious that He has gone this way before us and that He is ever by our side. We can say, Not my will, but His will, not my service, but His service.

May we seek God's will as we never have before, May we go deep into His love and consecration, and come out of the place from whence God has lifted us to be shining lights in this old world.

Weigh every opportunity carefully in the light of God's Word and see whether it is God's plan for your life; see whether it is God's will for your life; see whether God is in it. Then you can know when you are on the right side, and in every step you will see your way clear.

When Jesus died on the cross, even the disciples lost hope. After Jesus had risen from the dead, Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Yes, Jesus *was* crucified, but

HE IS COMING AGAIN.

"A certain nobleman" went into a far country and returned. Just as surely as Jesus went away, He is coming back again.

Jesus took this parable from a true picture in the life of Archelaus, one of the kings of Israel, the son of Herod. After the death of his father, Archelaus sought the kingdom and went to Rome in the face of all opposition. The people were determined that he should not become their king, but Archelaus returned with the appointment, and built his home in Jericho.

Now, Jesus knew there was great opposition in His day. He knew many people did not want Him to be their King, nor to reign over their lives. There are more people to-day who say that than there were in Jesus' day. I believe if Jesus were on earth *to-day* they would crucify Him as readily as they did when He *was* here. There are people to-day who do not want Him to be their king; but, thank God, *we do*.

Let us be like the people in David's day. When David was banished from the throne and Absalom had come in and taken the hearts of the people while David was in hiding, the people said, "Whom shall we have as king?" They considered many great men, but they could not choose between them.

"Why not bring back the king" someone asked, and every heart responded, "Yes, bring back the king. Bring back David, our king."

I believe there is a real cry going up from the hearts of the people to-day, "Come, Lord Jesus, come quickly." We know He is coming because the Bible has declared it.

Jesus gave them this parable in order to set right a misunderstanding. The people who followed Him expected to make Him king, but Jesus knew that

FIRST MUST COME THE CROSS

and then the crown. He knew that Isaiah liii. must be fulfilled before the Kingdom of Heaven was to be set upon the earth. He was crucified, buried, arose from the dead, and He went into a far country. He went to receive His Kingdom, just as Archelaus had done; but He is coming back again. Just as surely as Jesus went away, He is coming again.

The responsibility of the servants is a certainty. The nobleman gave to them ten pounds, and said unto them, "Occupy till I come." In another parable the nobleman delivered ten talents. To my mind the ten pounds is one of responsibility and ten talents is of ability. He gave some five talents and some two and some one, according to their several abilities. If God had given you ten pounds, your responsibility is according to that which you have received. In other words, God has given you ten pounds, or that which He intends you to use. There is not a man or woman but who can be a soul-winner for Jesus.

Jesus says, "Ye are the salt of the earth." He

did not say, "You may be," or "if you want to be," but He says, "Ye are!"

You say, "Preacher, I can't speak to people about their souls."

But, do you know, there is something in you, if you will but let Him work it out, which will make you a soul-winner? It is that which He has delivered unto you.

"Occupy till I come," he said, as he delivered the ten pounds.

"What talent has the Lord given me?" you ask.

We are not speaking of talents, but of pounds. It matters not what your daily task is, or what your ability to make money is, if it were not for God you could not breathe another breath of air into your lungs. God has given you life and happiness, and He has given you pounds. There is not a Christian but who is responsible to God for what he has.

Whatever you have—let Jesus multiply it. When you do business with God, you will be blessed. He will pour out His Spirit upon your life, and you will find that it pays to serve Him.

He has delivered unto the Church ten pounds. This refers to individual Christians. There is not a man or woman who professes Christ but who is responsible to God for the way he spends his money and the way he conducts his life.

In Jesus we find the perfect example of occupying according to God's will. When Jesus was left in the Temple when He was only twelve years old, His parents came back and

FOUND HIM WITH THE LAWYERS

and doctors. When they asked, "Why hast Thou thus dealt with us?" He answered, "Wist ye not that I must be about My Father's business?"

Then on the cross of Calvary Jesus cried, "It is finished!" He was faithful even to the end.

When the coming of Christ is a reality in our hearts and not merely a theory, we shall walk in a different path and lead a different life.

"Follow Me, and I will make you fishers of men." said Jesus to Peter and Andrew. That is God's desire. He wishes us to know how to be fishermen; He wants us to know how to win souls. There is a science to fishing. I know there is because I have fished alongside of a fellow who pulled them in when I never got a bite. When he would pull in his line I would throw my line down where his had been, and he could continue to catch fish, but I could not. There is a science to soul-winning. God wants us to take His way, to know His will, and then follow it.

In the fifteenth verse of our text we read that there was a partnership between the absent nobleman and the commissioned servant. One day the nobleman would come back, and then an accounting would be demanded.

"Do you mean that I will have to give an accounting to God even though I am a Christian?" you may ask.

Yes. Paul tells us in his second letter to the Corinthian church that we are all to stand before the judgment seat, and we will be rewarded according to our works.

What do you do for Jesus? How many opportunities have you let slip? How many times has God sent men and women to you, and you have just let them go their way without speaking to them about their souls.

I have a dear friend, a very wealthy old lady. In her front room window she has the text, "Jesus came to save sinners." Every tramp who comes that way

STOPS AT HER BACK DOOR

for assistanee. The old lady has instructed her cook to invite each of these in to the dining-room table. When one comes, the old lady takes out her Bible and reads it to the hungry man while the cook is preparing something to eat.

Then after he has eaten and perhaps feels a little nervous and wants to leave, the lady says, "Wait a minute. Nobody ever leaves my home without prayer." Then she prays for him. No one ever goes into her home without hearing the way of salvation.

You should see some of the letters she receives from mothers for her good deeds. You should hear of some of the letters from those boys telling how they have made good, and what good her prayers for them have done.

It may be that God sends people to your door so that you can tell them about Christ.

If Jesus should come now, could you meet Him with peace in your heart? Are you satisfied that you have gone all the way and done your best? Is there any condemnation in your heart? If there is, you are not ready to meet Jesus.

There is a place where God wants us to live. The church that is living before God is a church that gets answers to prayers, and a church that has a smile of

God upon it. The church that lives where God wants it to live is a church filled with the Holy Spirit, and it is a healthy, growing church. A bank treasurer is careful because he knows the bank examiners may come, and he knows if there is anything crooked, he must make a reckoning.

There is going to be a reckoning when Jesus comes.

Then as we read the sixteenth to the nineteenth verses of this chapter we find that the nobleman returns and calls the servants to come before him. The first brought in ten pounds and the king said, "Enter in."

When we hear those words, "Well done, thou good and faithful servant; because thou hast been faithful in a very little, have authority over ten cities," they will be as music to our ears.

The second servant received a reward. But the third servant came with his pound wrapped up in a napkin. "Lord, thou art an austere man," he said, "I know you are a hard master."

That is exactly what the Devil is saying of Christ to-day.

I have not found Him so. I would serve God if there were no hereafter. It pays to

SERVE HIM IN EVERY WAY.

"Lord, behold, here is thy pound, which I have kept for you laid up in a napkin."

Listen, friends; that servant forgot how much he had enjoyed God's sunshine; how he enjoyed God's blessing and God's fruit and God's grain, and everything that God had given him.

Thank God for men and women who say an eternal yes to God, and are willing to go through with Him!

Is the coming of Jesus real to you? If it is, you will want men and women to know Jesus and to love Him too. It is good to serve God.

At Jesu's Feet

Luke x. 39

Anointed by Mary those precious Feet were,
And tenderly wiped with her dark, flowing hair:
Anointed, to climb steep Calvary's hill,
Where, later, she saw those Feet nailed and still!

His Feet ever sped on a mission of love;
They sped first to earth, from the Father above!
They trod here and there, o'er stream, hill and plain;
To the biers of the dead, and the bedsides of pain.

They trod by the shore of the Lake Galilee,
They climbed up the mount, and they walked by the sea:

In Bethany's home, there they found sweetest rest—
For Jesus was e'er its most welcome Guest!

Such lessons were learned at the dear Master's Feet;
No wonder the ointment, with fragrance so sweet,
Was poured forth in deep adoration and love,
By one who thus sought her devotion to prove!

At the feet of the Master—O wonderful place!
It is there I can gaze on that beautiful Face,
And learn how He triumphed o'er sin, death and
shame,
So that I, too, may conquer in His precious Name.

Like Mary, I'll sit at His feet, and "be still"
In that wonderful Presence; and rest there until
Like her I have chosen that sweet better part,
And there, at His feet, *wholly* poured out my heart.

One day I shall see Him, and when He shall call,
In deep adoration before Him I'll fall;
That day I shall *know* 'tis my Lord—without fail;
I shall look at His feet for the print of the nail!

—Phoebe Hadley.

When a man is at peace with God, he will be at peace with himself, and will not have much trouble living at peace with all men.

ELIM CRUSADER PAGE

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



A CRUSADER COMPOSER.

We publish on this page a photograph of Miss B. Tetchner, an Elim Crusader of our Scarborough branch.

Miss B. Tetchner has contributed several fine musical compositions recently. The music of the piece entitled, "Crusaders of the Foursquare Gospel," which was greatly enjoyed when sung by the Elim Crusader Choir at the Royal Albert Hall on Easter Monday, was composed by her, the words being written by Miss Eva Tetchner. We

shall look forward to receiving more contributions from the Misses Tetchner, and pray God's blessing upon all talent thus devoted to His cause.

A MESSAGE OF APPRECIATION.

We are asked to pass on a word of appreciation and thanks from Mr. Douglas Gray, the Musical Director, to all Crusaders, instrumentalists, and accompanists who participated in the great choir and orchestra at the Royal Albert Hall, on Easter Monday, for the utmost response and attention given during the choir-chinging. At no time, says Mr. Gray, was there cause for the least anxiety, even during the rendering of the difficult pieces. There was a real anointing on the singing, which blessed and inspired the monster congregations. To God be all the glory.

ITEMS OF INTEREST.

The Bradford Crusaders rendered splendid service in song during the recent campaign conducted by the Principal and Revival Party.

Mr. Leslie Northcote, who assisted in the Easter Choir practices, and Mr. L. Prentice, one of the piano accompanists at the Albert Hall meetings, have been respectively appointed Assistant Leader and Secretary of the London Crusader Choir.

We hear that in addition to the London Crusader Choir visits to the London churches, they are booked to visit Southampton shortly, and also to conduct a special service in the Wormwood Scrubs Prison. We desire our readers'

prayers for these visits, especially in connection with the latter, which is a new opening for the Foursquare Gospel in word and song.

GRATEFUL FOR HEALTH.

"I wish . . . that thou mayest . . . be in health."—III. John 2.

Men always undervalue their common mercies.

Take, for instance, the boon of health. How seldom we hear it spoken of as a blessing at all, save by those who never possessed it, or who have been deprived of its comfort. Yet, among all God's good gifts to men, what is there to equal that of a healthy body? Of what use is wealth, or power, or fame, or learning, without the capability of using and enjoying them? Many a man would exchange all his possessions, and all his possibilities, for relief from infirmity or pain!

There are two lessons which we should learn in this connection. The one is to thank God for the blessing of health while we possess it; the other, to guard that possession by every means in our power. For health is a Divine bestowal. "Thou art the health of my countenance," is not a poetic simile, but a solemn fact. Except He heal our many incipient diseases, and shield us from our ever-recurring physical dangers, we shall not long be well. And, like all heaven's bestowals, it is sent us for a purpose. We are stewards of our health as truly as we are stewards of our goods. We are to use the strength which He gives us in His service and for His glory.

We have no right, therefore, to be careless of our physical well-being; to endanger it is to waste that which is not really ours, but God's. Nor should health be lightly esteemed. Not to render thankful acknowledgment of the endowment, and its continuance, is to rob Him of the glory due unto His Name.

"TO-DAY—"

By a South Croydon Crusader.

In these last days God, through His Word, sends forth a message of love and entreaty to sinners everywhere.

He is revealing by the signs of the times that the promise of His Son in John xiv. 3, "I will come again and receive you unto Myself," is very soon to be fulfilled.

The dispensation of grace and mercy closes with the coming of the Saviour of men. For His loved ones what a time of rejoicing, but for those who have rejected His words and wondrous salvation—with whom His Spirit will cease to strive—a time of despair.

Heed then, His call to repent while there is time. "The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (II. Peter iii. 9).

His yearning for the peace and welfare of the children of Israel, as recorded in the following scriptures, is the same for every sinner to-day:

Deut. v. 29: "O that there were such an heart in them that they would love Me, and keep My commandments always, that it might be well with them and with their children for ever."

Deut. xxxii. 29: "Oh that they were wise, that they understood this, that they would consider their latter end."

Psalms lxxxi. 13: "Oh that My people had hearkened unto Me, and Israel had walked in My ways."

Isaiah xlvi. 18: "Oh that thou hadst hearkened to My commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea."

The heart of God cannot rest until you find peace and safety through the blood of His dear Son. "The blood of Jesus Christ, His Son, cleanseth us from all sin."

"Justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9).

Friend, great may have been your sin in the past, but one cry of true repentance, and belief in the precious blood to cleanse your sins away, will bring the pardoning Saviour to your side.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9). Then eternal life is yours.

With pardon follows His peace and joy unspeakable. God grant that these may be the portion of every reader.

SURGEON AND PATIENT

"When I was in Belfast I knew a doctor who had a friend, a leading surgeon there, and he told me that the surgeon's custom was, before performing any operation, to say to the patient: 'Take a good look at the wound, and then fix your eyes on me, and don't take them off till I get through the operation.' I thought at the time that was a good illustration. Sinner, take a good look at the wound to-night, and then fix your eyes on Christ, and don't take them off. It is better to look at the remedy than at the wound."

Sinners are cleansed through the blood by repentance and confession. Saints are cleansed through the blood by walking in the light (I. John i. 7).

Conversion of a Post-Millennialist

An Experience of Dr. JAMES H. BROOKES

FRRIENDS have asked me to print the story of my conversion to pre-millennial truth. During the first years of my ministry, the subject had never occupied my attention. There was a vague and indefinite idea in my mind that after a long interval, probably many thousands of years, there would be a general resurrection and a general judgment; but even then there was no thought of

OUR LORD'S PERSONAL RETURN

to the earth. It was supposed that at some place, perhaps in the air, all would, together or one by one, hear the sentence that must fix their eternal destiny. Apart from this, no sermon had ever been preached in my hearing about the coming of the Lord. No allusion was ever made to it in the course of my imperfect theological training. No book concerning it had ever been read. In my boyhood, people had heard, even in the distant and obscure part of the south where my mother lived, that Mr. Miller, of New England, had fixed upon the day of Christ's appearing, and it caused considerable excitement. But the day passed without any unusual occurrence, and those who looked for His coming were regarded as "eranks," if not actually crazy.

The Theological and Literary Journal, edited by Mr. D. N. Lord, of New York, was taken, but his articles on eschatology were skipped in reading. In fact, the entire theme was utterly distasteful to me, and even offensive. My eyes were closed, and my heart sealed, to the plain testimonies of God's Word, and the plain references to the Second Coming were either passed over, or at least they made no impression whatever. At last a morning came when it was necessary to read the Book of Revelation in family worship. It has always been my habit to assemble the members of my household immediately after breakfast for reading the Scriptures and prayer, each one reading a verse in turn. On that particular morning, finding that the Book of Revelation was before us, some other place in the Bible was found; and

WHEN THE FAMILY WENT OUT

of the study, the question was put to my conscience and heart, "Why did you omit the last Book God has given us?" The reply made to myself was, "Because I do not understand it. The Book is so full of strange beasts and mysterious symbols, it does me no good." But did God make a mistake in putting that Book into the Canon of sacred Scripture? That it had a right there was as clear as the inspiration of John's Gospel or the Epistle to the Romans, and, after all, might it not be my fault that it was so meaningless?

Convicted and condemned at the bar of my own conscience, I opened the Book, and read it straight through at a single sitting. My mind was engaged and interested in an unusual degree, and my attention was arrested by a statement in the very beginning:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. i. 3). It struck me that the Holy Ghost had said nothing about understanding it; but, "Blessed is he that readeth."

Enough was known about the prophecies in general to make me remember that the Book of Daniel and the Book of Revelation bear a close resemblance to each other; and so the former Book was read with intense interest, and then the latter Book again, at one time, and in an hour or two. It was seen that in Daniel

THE SPIRIT OF GOD EXPLAINS

some of the symbols, as the great image of Nebuchadnezzar and the four wild beasts, representing the four mighty world-powers. This gave a little light upon my pathway through the Book of Revelation.

Then it occurred to me to commence with the Old Testament prophets and the whole of the New Testament, with a lead pencil in my hand, marking every passage and verse that bears upon the future of the Church and the world. That there were many other prophecies before reaching the Book of Isaiah was unknown to me in my ignorance; but the four greater prophets and the twelve minor prophets, together with the entire New Testament, were carefully and prayerfully perused. Probably a month passed in the investigation, and not a single human book, nor comment, nor exposition of any sort, was touched.

Having gathered up the marked passages, and brought them together, three conclusions were definitely reached. First, Jesus Christ is coming back to this world as truly, bodily, visibly and personally as that He was born in Bethlehem of Judæa. Second, things shall not always remain as they are now; but "nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Isaiah xi. 6). "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isaiah xxxiii. 24). "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). Third, this glorious change shall not precede, but succeed, that personal coming.

This was many years ago, and the conclusions then reached have been

DEEPENED BY EVERY DAY'S STUDY

of the Word of God, and by the actual condition then and now of the Church and the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me at least to aim at bearing true testimony for our now rejected Lord, with a longing to be well-pleasing to Him at His coming. Especially does "that blessed

Classified Advertisements

REVISED RATES

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

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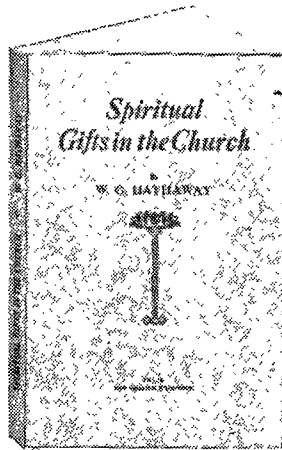
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WATCH THESE DATES

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

GLOSSOP, Re-opening May 16. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire. (See notice on page iii of cover.)

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

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

RATHFRILAND, Co. Down, Commencing May 30. Tent Campaign by Pastor W. J. Martin.

SOUTHPORT, Opening July 28. Elim Holiday Home in the North. Applications to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

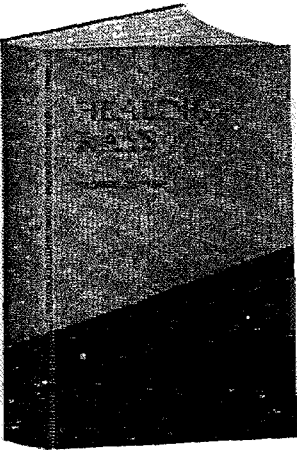
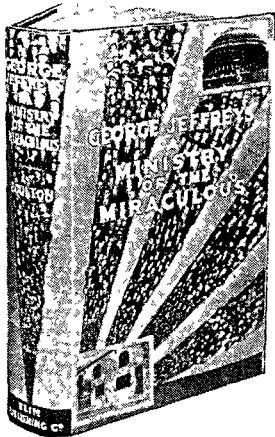
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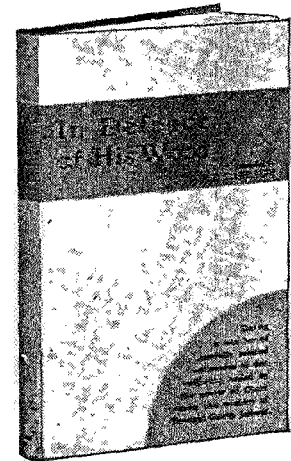


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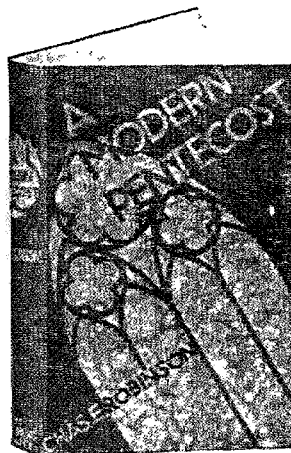


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