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REVIVAL FERVOUR AT BANGOR (see below)

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The Elin Evangel AND FOURSQUARE REVIVALIST

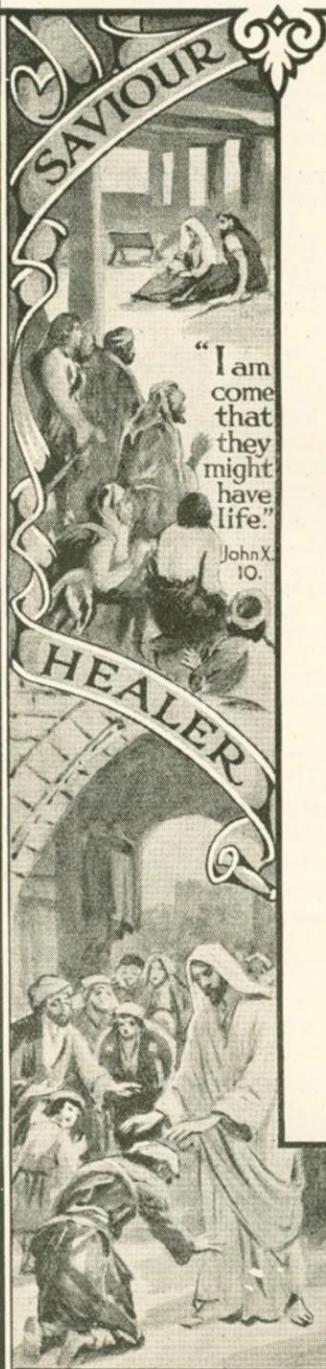
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 45

NOVEMBER 10, 1933

Twopence



"I am come that they might have life."

John X. 10.

Foursquare Revival Fervour IN THE NORTH OF IRELAND PRINCIPAL AND PARTY AT BANGOR

By ROBT. J. CUMMINS

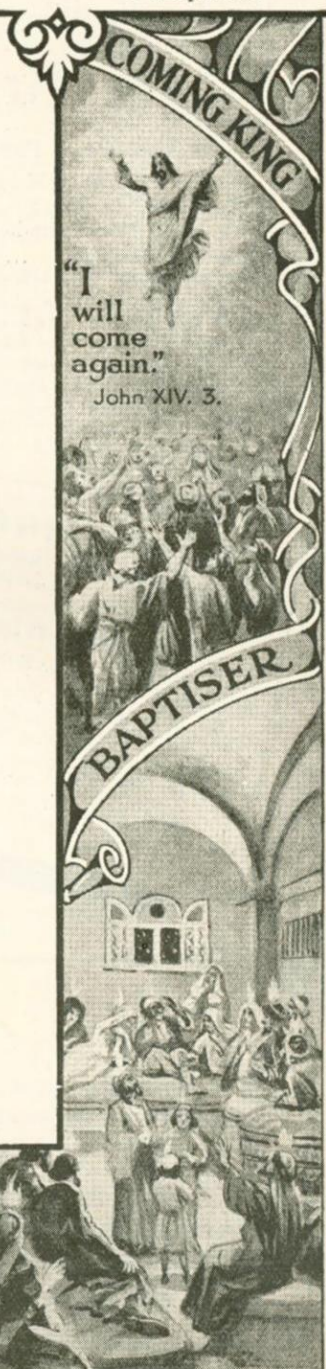
THE desire of many of God's people was realised when Principal George Jeffreys signified his intention of coming to conduct a special campaign. For a long period earnest prayers were offered that God would lead him to Bangor so that the light of the Foursquare Gospel would be shed abroad in our midst.

The campaign was opened on Saturday, 30th September, with a march of witness in which contingents of saints from Belfast, Newtownards, and Millisle joined those of Bangor assembly. It was an inspiring sight to see them, with beaming faces lit up by the love of God indwelling in each heart, march proudly through the streets of this beautiful town, the queen of Irish seaside resorts, singing from the depths of overflowing hearts songs of praise to God.

Attention was immediately arrested. The news spread like wildfire over the town. This was the vanguard of the Foursquare Gospel army. Open air meetings were held during the course of the marches in the afternoon and evening. Hundreds of interested spectators gathered around, attracted by the bright, uplifting choruses, enthusiastically sung by the marching contingents, listening with eager attention to gospel messages and testimonies given by various speakers.

Later, in the evening, when tired but still glowing with enthusiasm and the joy of achievement in their

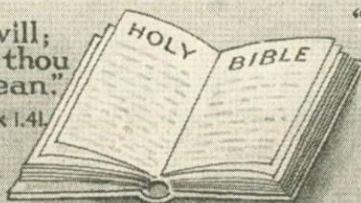
(continued on page 706).



"I will come again."

John XIV. 3.

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIV. November 10, 1933 No. 45

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Principal George Jeffreys and
Revival Party's
REVIVAL AND HEALING
Campaign
SCARBOROUGH. In the Grand
Skating Rink,
Foreshore Road. Now Proceeding.

WATCH THESE DATES

BRIGHTON. Nov. 13—19. Elim Tabernacle, Union Street. Special Children's Mission. Week-nights at 6.30 (except Saturday). Speaker: Evangelist J. C. Cariss.

BRIGHTON. Nov. 20—26. Elim Tabernacle, Union Street. Crusader Campaign. Week-nights at 7.30 (except Friday), Sunday, 6.30. Speaker: Pastor Gowan Bishop.

CHELMSFORD. November 8. Elim Tabernacle, Mildmay Road. Convention services, 3 and 7. Speakers: Pastor P. N. Corry and others.

CROYDON. Nov. 12. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir, 6.30 p.m.

EDINBURGH. Nov. 12—26. Elim Tabernacle, Dean Street. Evangelistic Campaign by Pastor P. Le Tissier.

EXETER. Nov. 18—20. Elim Tabernacle, Paris Street. Bible School and Evangelistic Campaign by Principal Parker.

GLASGOW. Nov. 12—26. City Temple, Elmbank Street. Evangelistic Campaign by Pastor A. Longley.

GUERNSEY. Commencing Oct. 29. Vazon Mission Hall, Castel. Evangelistic campaign by Pastor Charles Kingston.

GRIMSBY. Commencing Nov. 5. Elim Hall, Tunnard Street. Campaign by Pastor T. Tetchner.

HOVE. Nov. 12—19. Elim Tabernacle, Portland Road. Crusader Campaign. Week-nights at 7.30 (except Friday). Sundays, 6.30.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally. For special subjects during November, see previous column.

NEW MALDEN. Commencing Nov. 5. West Barnes Gospel Hall, Seaforth Avenue. Campaign by Evangelist T. W. Thomas.

PORTSMOUTH. Nov. 25—27. Elim Tabernacle, Arundel Street. Bible School and Evangelistic Campaign by Principal Parker.

READING. Nov. 11—13. Elim Tabernacle, Waylen Street, Bible School and Evangelistic Campaign by Principal P. G. Parker.

GLOSSOP

CHRISTMAS CONVENTION & HOUSE PARTY AT BETH-RAPHA.

Speakers: Mr. & Mrs. E. J. G. Titterington

For accommodation, etc., apply Superintendent, Beth-Rapha, Glossop, Derbyshire.

--- KENSINGTON ---
KENSINGTON TEMPLE, KENSINGTON PARK ROAD,
LONDON.

Friday Night Rally

Special subjects for the month of November:

- NOV. 3RD "The Bible" Principal P. G. Parker & Pastor J. Smith
- " 10TH "The Baptism of the Holy Spirit" Pastors F. C. W. Boulton & W. G. Hawkins.
- " 17TH "The Gifts of the Holy Spirit" Pastors W. G. Hathaway & H. T. D. Stoneham
- " 24TH "The Second Coming of Christ." Pastors P. N. Corry & H. A. Court

Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W. 4, the sum of £..... free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 45

NOVEMBER 10, 1933

Fridays, Twopence

Burning the Bridge Behind Us

By BEATRICE V. PANNABECKER

IN history we read of a general who crossed a river into the enemy's country to give them battle on their soil; and after crossing the bridge he burned it, so that his troops would not be able to retreat but would either have to win, or lose their lives. As far as we can learn they won a great victory. While we do not use this illustration to endorse the killing of his enemies by this general, yet it is a splendid illustration of what we must do when we leave our ways, plans, and doings, and cross over to God's side and accept His ways and plans for our deliverance and blessing.

If we would have full and perfect victory over sin, and Satan and all his works, we will have to burn our bridges behind us; we must settle it that we must

WIN IN GOD'S WAY

and by God's power, instead of going back or even having the thought of going back to any other way or plan of deliverance.

So many try to experiment with God. They try God's plan just to see how it works, and if it does not work as quickly and fully as their finite minds expect, they reserve the right to go back and try some other plan. This will always prove disastrous in our dealings with God. If we come to God for deliverance we must accept His plan just as it is, finally and for ever, and must burn every bridge behind us, and then God can manifest His glorious power and bring us quick deliverance.

While we leave a plank on the bridge His power is completely shut off, for He tells us in James i. 6, 7 that he who wavers is like a wave of the sea driven with the wind and tossed. "Let not that man think that he shall receive anything from the Lord."

There are many planks in a bridge. There is the plank of carelessness; there are the planks of "no time for God's Word," no time to pray, worldly pleasure, gossip, foolish jesting, listening to gossip, spiritual pride, worldly companions, doubt, fear, discouragement, compromise with the world, and many other planks. Possibly every plank has been burned

behind you but one or two. It may be compromise with the world or going to places of amusement on a service night when you should be

FOUND IN YOUR PLACE

in the house of the Lord. You say you want to keep yourself in good standing with your worldly companions. Don't be a weak Christian and stand afar off from Christ in your business life and then try to touch Him on Sunday. Friend, it cannot be done. If we want God's best we must be out and out for Him. We cannot be on fire for God and compromise with the world in any degree. Our God is a jealous God and He demands our all.

The old planks of gossip and listening to gossip may still be sticking there to allow the Devil to get a foothold and come across to you to tempt you away from God. How easy it is to lend our ears to one who may come to us in a very sweet way and say, "Did you hear so and so?" Soon you make a reply, and immediately you become implicated in the gossip. If your two last planks had been burned, the Devil could not have come nigh you to tempt you in this way. When we are covered with the blood of Jesus the Devil cannot shoot his darts into us. We may think that every bridge has been burned behind us, but when we are not living in

PERFECT VICTORY

we begin to search ourselves, and in looking back we find one lone plank left there which has enabled Satan to come over after us and fill us with doubts and fears and discouragements. When we have burned every plank on the bridge and have placed our case into God's hands to leave it there regardless of consequences, Satan's powers, doubts and fears are broken at once and quietness and confidence take possession of us which will enable us to trust God for full deliverance.

Many have wondered why they have such a difficult time to receive deliverance from the power of sin, to have power in their homes, or to have victory over some circumstance in their life. The plank on

the bridge is the secret of their difficulty and is the real reason why God is not able to manifest His power in a quick and perfect deliverance. It is useless to expect a full and perfect victory in our own personal lives and in the peace, control, management, and salvation of our families, until we have placed these things into God's hands to leave them there.

We have a striking example of this in Daniel iii., where God's power was manifest in quenching the violence of fire. It was the attitude that these Hebrew children took in burning their bridge behind them that brought this

MANIFESTATION OF GOD'S POWER

in their protection and deliverance. By simply bending their backs they could, apparently have saved their lives, but to have bowed down to the golden image in Babylon would have been a direct disobedience to God's Word. They had settled it to do God's will regardless of the consequences. Fearless obedience brings the victory every time. These

Hebrew children had burned every plank in the bridge behind them and were determined to go through with God. They told the king that the God they served was able to deliver them, and would certainly deliver them in this test. We are all familiar with the result of this test, how that God went into the furnace with them and they came forth without the smell of fire or smoke. The only thing burned was the cord that bound them. And our God, who brought the Hebrew children forth more than conquerors, has never changed and is able to do the same for you if you will but give Him a chance.

Friend, pay the price and burn every plank in the bridge behind you, then you will have continual victory in your life. God is able and willing to do mighty things for you if you will but yield Him your all.

Strengthen all the ties that bind me
Closer, closer Lord, to Thee,
Every bridge is burned behind me,
Thine I evermore will be.

Foursquare Revival Fervour

(Continued from Cover i.)

hearts, they gathered in the hall prior to disbanding and departure to their homes, then in came the Revival Party with our beloved Principal at their head. Standing in their midst, surrounded by groups of happy faces, he thanked them for their loyal, willing work and led them in a brief devotional service of praise and prayer.

All lives have their red-letter days. Sunday, the first of October, was one for the saints in Bangor. The long-awaited, eagerly-expected campaign had really commenced. The Marble Hall, recently resounding to the seductive strains of a dance band, now rang with praise to God, as, led by Mr. Darragh, they sang from full hearts:

Wonderful, wonderful, Jesus is to me.

A large crowd had assembled in the hall, which is situated on the sea-front, just a stone's-throw from the edge of the waters of lovely Bangor Bay. It was a beautiful autumn afternoon. The sun shone brightly, lighting up land and sea with its golden glory. In the hearts of many inside the hall shone the glory of God, and they sang as only a Foursquare audience can sing. Floating out upon the air came the haunting refrain:

Jesus is dearer, far dearer than all.

The feast of music ceased, to begin again upon an even deeper note as the Principal appeared and mounted the platform. Softly, reverently, with heads bowed in the presence of God, swelled out the words of that well-known devotional chorus so familiar at similar gatherings all over the United Kingdom:

Hiding in Thee, Thou blest Rock of Ages,
I'm hiding in Thee.

So began the campaign. Neither time nor space permit of a description of the

WONDERFUL MESSAGES

given by the Principal at this opening meeting or of those following. This was not an ordinary campaign. The audiences were very largely composed of believers, therefore the addresses, which covered every aspect of the Foursquare Gospel, were designed to enlighten and teach what were to many new truths. Hundreds came, drawn by curiosity regarding Foursquare doctrine. Many were frankly sceptical or avowedly opposed to the truths proclaimed from Foursquare platforms, but we can and do praise God, through the inspired utterances of our leader, by his clear, simple, but always logical exposition of the Word, their doubts were dispelled, and their scepticism put aside; curiosity was satisfied by realisation of the truths of God's own Word, and opposition turned to co-operation.

Always eager for more, they came night after night, hungry for the Bread of Life; they fed to the full and were abundantly satisfied. We are told Christ fed a great multitude with five barley loaves and two small fishes. "They did eat and were filled," and there were twelve baskets-full left over. It is not stated that they came back again to eat up the remainder. In Bangor they kept on coming back for more and, praise the Lord, they got it. Few indeed had partaken of such a veritable feast of good things formerly. They partook again and again and continued asking for more. Lovingly, patiently, was the bread broken for them. With earnest zeal the Principal led them ever deeper into the mysteries of God. Led by the Holy Ghost, he talked of a God he

KNEW BY PERSONAL EXPERIENCE

as Saviour, Healer, Baptiser, whilst again and again

he reiterated his unswerving faith in the near return of his Lord as Coming King.

As the meetings progressed the need of those as yet outside of Christ was recognised. Tender appeals in soul-stirring language were made, urging sinners to yield themselves to Him who gave Himself a ransom for all. Nor were these appeals unheeded. Fifty souls sought for and found peace in believing. They received, as promised, "power to become sons of God." In a silence that could be felt, broken only by the low clear tones of the Principal's voice as he invited them to give themselves to Jesus; without noise or fuss, without excitement, decisions were made and signified by the quiet raising of a hand, here and there, amongst the audience. They came just as they were "without one plea, But that Thy blood was shed for me." No pressure was used—just a quiet invitation accepted and Jesus was glorified.

Equally impressive was it as hands were laid upon the sick in the name of the Lord. The prayer of faith ascended to God. The Spirit of God descended in healing power. "There is power, wonder-working power." We saw it manifested. We have a right to praise God. It is at once a duty and a privilege of which we availed ourselves as we

SAW BODIES HEALED.

We praise and magnify His wonderful name, for we beheld with our eyes paralysed hands restored to full vigour, the lame made to walk, the sick made whole.

The full effect of this campaign cannot yet be told. That it will be far-reaching we cannot doubt. There has been nothing sensational or spectacular in it, yet it has aroused the interest of thousands throughout the town. Criticism has been checked. The critics have been confounded. Bitter opposition has been broken down. The wonderful, to many new, truths of the Foursquare Gospel are being discussed in hundreds of homes and in the streets. On every hand we hear people saying: "This is of God." Many have testified to help and blessing received in the meetings. Believers have been confirmed and strengthened in the faith. A notable manifestation is the earnest desire to seek to know the will of God, to walk more closely in the footsteps of the Master. Believers are being drawn together in obedience to the command of our Lord "that ye love one another." Their deeper, holier aspirations are summed up beautifully in the words of a new chorus by Sister Mabel Craig of this assembly, used for the first time in this campaign, and which will, we believe, become widely known wherever Foursquare believers meet. It has proved a means of great blessing to us here, and has taught us the lesson that the

LOVE OF CHRIST

in us, and radiating from us, is the true and only way to unity with our brethren and to make us, in truth, all "one in Christ":

Calvary love! Calvary love,
Great heart of God reveal it in me,
That sin-sick souls around may see
Thy wonderful Calvary love.

The tide rises higher and yet higher as we come at length to the last series of meetings. It is flood-tide now. The last three services were held in our

own Elim Tabernacle, at Southwell Road. The morning service was of a different character from the usual breaking of bread. It was a Bible reading during which we listened enthralled to the teaching of the Word of God on the gifts and fruit of the Spirit, expounded by our leader. Afterwards all partook of the sacred emblems in remembrance of Him to whose near return we are looking forward. It was a blessed time we had together and we realised His presence in our midst.

For the afternoon meeting the hall was filled to capacity long before the time announced to commence. Voices were raised again and again in triumphant praise as God continued to pour out His blessing. The address was a reply to questions sent in, in a last despairing effort of the critics. The result a complete rout. The Word of God effectually answered all criticism.

The Principal's closing meeting in the evening cannot adequately be described. Mere words

COULD NOT PICTURE THE SCENE

or tell you of the enthusiasm prevailing. It was a rousing Foursquare evangelistic meeting in every sense of that term. The singing was magnificent, rousing, inspiring. A beautiful message in song was sent forth by the gifted Sisters Hamilton of Lisburn. It was received in rapt attention, and touched every heart.

Silence filled the hall, which was packed to overflowing; there was not even standing room as our leader rose to speak his closing words. In words of unmistakable meaning he showed us our position before God. He pointed out that a form of godliness alone would not save a soul from the consequences of sin. Salvation could only be obtained through the sacrifice of Jesus Christ, God's Son. With burning eloquence he pleaded for souls. In the stillness the Holy Ghost was at work. Hardened hearts softened as the claims of Jesus were urged; they melted, and, glory to God, four more surrendered to our conquering Saviour. The stillness was broken. Crashing out upon the evening air came the music of triumphant praise:

All hail the power of Jesu's name.

The river had burst its banks. Blessing was ours in overflowing measure. The campaign had ended on a note of glorious triumph. To God be the glory! Great things He has done! We rejoice with joy unspeakable and full of glory.

The Foursquare flag is nailed to the mast. Of the ground gained we shall, by God's grace, surrender not an inch.

The prisoner of Jesus Christ.—Eph. iii. 1, iv. 1.

Your real victory is when God subdues you and makes you His prisoner. Divine fragrance will ascend from the life laid down as a sweet savour of Christ unto God. It is only as we are constrained and bound by the Spirit, it is only as we live as prisoners of Jesus Christ that we can be to God's glory. He will lead us about in triumph to display His overcoming power. The Master decides everything for the prisoner.

The Waters of Marah

By LEILA M. CONWAY

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance, and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

—Exodus xv. 22-27.

“**S**O Moses brought Israel from the Red Sea.” Reluctantly leaving the scene of triumph behind, the flush of victory on their brow, a wondrous gladness in their eyes, a conqueror’s tread in their steps, the hosts of Israel move forward, chanting as they go: “The Lord is a man of war: the Lord is His name. Pharaoh’s chariots and his host hath He cast into the sea . . . the depths have covered them: . . . Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy.” It was a marvellous, ever-to-be-remembered place of heaven’s deliverance, and, ever and anon, casting glances backward, lips burst forth again and again into grateful refrain, “Who is like unto Thee, O Lord . . . who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?” Amid the music of

PRAISING CYMBALS,

a wave of deep, holy joy rippled over that vast multitude, high courage inspiring the soul. “The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina . . . all the inhabitants of Canaan shall melt away.” “Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance.”

We, the Lord’s redeemed of to-day, well remember the hour of our deliverance from Satan’s pursuing fury. Love glowed to God and to all the world. Many foes may arise, but in the name of the Lord will we defeat them all. Our minds travel quickly down the vista of future years,—never, never will we falter nor fall by the way. True to life’s end will we be, never a break in our newly-begun walk with the Lord. So sure is the confidence of the rejoicing soul brought forth out of bondage, the dear dove of peace sings and all is well.

“*And they went out into the wilderness of Shur.*” Its dread, frowning exterior, who would not shun?—thorns, brambles, wild beasts’ lairs, lurking serpents, noxious air, etc., etc. Ugh! Ugh! Stilled are the timbrels! The dances of Miriam and Israel’s women had ceased. The banner of faith flung to the breeze by worshipping hosts is now trailing in the dust. Discontent and ill forebodings hang like a funeral pall over the journeying company.

Away from the bright spot of conversion (it seemed that we could have remained there for ever) came our unwilling feet too, and turned in the direction of an ungodly home, a swearing road gang, an unruly school-room, neighbourhood scandal-mongers,—a change as widely removed from Holy Ghost Church and convention gatherings as the east is from the west. An ache tugging hard at the heart-strings, a sudden blur of tears through which one can scarce see to write the distant Christian friend, “Oh,

THIS AWFUL PLACE!

If my environment was dif—” Please pardon me, dear child of His grace, I want you to catch Love’s sweet whisper, “I will allure her, and bring her into the wilderness.” Remember that He who wooed and won your heart was once there. A secret of richest worth its hidden recesses contain, for “who is this—[fair as the morning, fragrant as the lily]—that cometh up from the wilderness, leaning upon her Beloved?” (Song of Sol. viii. 5).

“*They came to Marah.*” Their diligent, desperate search is at last rewarded, for yonder in the distance is a pool of water. Three days without water, they were frantic in their efforts to come across some for the feverish babe, and the faint. Oh the welcome sight! God has not forgotten them after all. Heigh-ho! do you hear? Water! Water! Israel hurries forward fast as strength will allow. A few who have outstripped the others drop eagerly beside the brink to quench their burning thirst. Why, what’s the trouble? Such a queer grimace; a hasty wiping of lips followed by a howl of disappointment, for alas, the waters are bitter.

Is there one reading these lines whose own soul has inexpressibly longed to cool his parched throat, to lave once again in the sparkling, refreshing waters issuing from under the altar of the sanctuary, to hold communion with kindred minds, to feed on

HEAVEN’S MANNA

broken from the pulpit, to hear the hallelujahs ring, to behold the mighty works of Christ as in the days of old, and has found instead, waters of Marah bitter as gall—suspicion’s filth, anger’s rage, treachery’s slime, and what not? Never, never, can we drink of these awful waters!

“*And the people murmured against Moses, saying,*

What shall we drink?” Look what a plight you have gotten us into. The fault is all yours, Moses. What glowing promises of better days you held before us. You had us leave our beds by night and flee Egypt’s fair land, where lay all manner of food in abundant supply, the sparkling, never-failing waters of the wonderful Nile, only to be stranded on Shur’s wilds in dreadful want! Here hang the little ones, wan and crying about our knees, with not a drop to cool their burning tongues. Say, you deceiver, what shall we drink?

God’s children murmur this present day against their lot, cast in with a crabbed old father, unthankful daughter, unruly son, or backslidden church,—waters of Marah bitter in the extreme. Most abhorrent to our taste are the quarrellings, bickerings, strife, etc. Our souls are sick and tired of it all. Chafing, fretting at Marah, our spiritual being:

DYING OF THIRST,

but what, oh what shall we drink? Why does God suffer this to come upon us?

“*And he [Moses] cried unto the Lord.*” Sorely tempted one, do you cry to the next-door neighbour, perhaps in unconverted ears? The evil grows bigger as you talk about it. In vain is your cry to the most cherished bosom friend, who cannot right the difficulty. Go to your knees in the secret place, and there make your cry unto the Most High, the One who can change things. Hallelujah! And come to see the aggravating offender, as a means whereby you may increase in love, faith, patience, meekness, long-suffering, the Spirit’s fruits and graces that so delight the heart of the Lord, seeing the fault not so much theirs as ours, for, saith the Lord, “My grace is sufficient for thee.”

Does the man of God see the faces dark with anger, those threatening gestures? Or does he instead behold the sight of a burning bush on Horeb’s mount? Does he again hear a voice speaking to him out of the midst of the bush, “Certainly I will be with thee”? And again, “I will bring you up out of the affliction of Egypt . . . unto a land flowing with milk and honey”? New courage stirs the soul of Moses, and he intercedes for them. Against Thee, and Thee only, O Lord, do they this’ wrong. Return not unto them the just deserts of their sin.

Have mercy, I pray, and let

THY GOODNESS AND KINDNESS

be extended still. Get their eyes fixed again upon the great I Am, the One who didst hear their bitter, despairing cry under the hand of the oppressor and camest down to set them free. O Thou God of our fathers, ever the same from everlasting to everlasting, bare Thine arm of might in this dread hour and give Thy people drink.

“*And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.*” Perhaps Moses thought the soil adequate to meet the need. No! God is showing him a tree, visualising to His servant in that tense, crucial moment the Christ that in ages to come would hang on Calvary’s Cross for bitterest sins of the world. Chop! Chop! Moses’ bursting heart of gratitude keeps time with the strokes! Through Israel’s ranks is heard a sullen questioning: “If he isn’t casting a tree into the waters! Fool that he is!” Suddenly an excited, joy-frenzied cry rends the air; hands too, wildly signalling the message, “The water is good! The water is good!” While the multitude was questioning, one remembering the God of the passover, the God of the Red Sea, has elbowed his way unobserved through the crowd and

DOWN UPON HIS KNEES

takes a sip. Yes, the God of Abraham remains the same. Never has water tasted like this. By some mysterious intuition the whole multitude is aware too, and laughing, crying, shouting, tumbling over one another, they rush toward the life-restoring waters.

Christ is the Tree for that family discord, the unfairness of fellow-man, that wound from a bosom friend, the thrusts of one’s flesh! From your open Bible, your closet of prayer, the family altar, cast Jesus the Tree into the dreaded bitterness. “My peace give I unto you”—sweet heavenly calm unruffled by earth’s rough winds. “Whosoever shall smite thee on thy right cheek, turn to him the other also”—a sure way to speedily end the smiting.

“Pray for them which despitefully use you,” for thereby you may win a soul to the side of right. Oh, let the dear Christ-Tree through your obedient, yielded life change the waters into blessing!

(To be concluded).

Concise Comments & Interesting Items

Fine words by Dr. Chas. G. Trumbull have been recently written concerning the second coming of the Lord. He says:

“Is the Lord’s return near? Yes! Let us not be in any doubt about that. It is not only nearer than it ever has been before—that has been true through each passing year since His ascension—but the Lord’s return is near to-day in a sense in which it has never been before. It was always imminent. But we know, not by the speculative opinions of men, but by the infallible Word of God which cannot be broken, that the Lord’s return is near to-day.

“The Lord said in Luke xxi., referring to events that should indicate His return: ‘Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences.’ A little later He says: ‘And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.’ We have had this four-fold sign in a single decade. The greatest earthquake in the history of the world, the greatest war in the history of the world, the greatest famine in the history of

the world, and the greatest pestilence in the history of the world, all occurred within the ten years from 1912 to 1922. The greatest war was the World War; there has never been another one like it, but there will be another greater one. The greatest famine was that in Russia. The greatest earthquake was one in China, that destroyed hundreds of thousands of lives and moved mountains. The greatest pestilence, of course, was the flu epidemic at the close of the war that took more lives, especially among young people, than the entire war.”

This is interesting concerning the Jewish situation. The American "Evangelical Christian" says:

"The eighteenth Zionist Congress has just been concluded in the city of Prague, Czecho-Slovakia. The delegates numbered 316, elected by over half a million Zionists in forty-six different countries. The opening ceremony of the congress was attended by some 4,000 persons. The conditions of the Jews in Germany gave an added solemnity and importance to the proceedings of the Congress. The Jewish situation was dealt with in two addresses, in that by the President, Dr. Sokolow, on 'The position of the Jews in the world,' and in that by Dr. Arthur Ruppin, the leading authority on Jewish sociology, on 'The settlement of the German Jews in Palestine.' Dr. Sokolow delivered a trenchant indictment of the policy of the Hitler government in regard to the Jews. He said that a race that had given birth to the Ten Commandments and produced

the Bible had no need to defend itself against the charge of inferiority. He protested against the use that was being made semi-officially in Germany of the well-known forgery, 'The Protocols of the Elders of Zion,' in order to bolster up charges against the Jews, and declared that Zionism, which needed the goodwill of the world, had always worked in the open.

"Much of the time of the Congress was taken up with a consideration of ways and means to secure the opening of the gates of Palestine to a greater immigration of Jews, and the consummation of the national home.

"The events that are taking place in that little land to-day are of breath-taking interest to students of the prophetic promise made to Abraham in the restoration of the people to the land."

It will be seen by the previous paragraph that "The Protocols of the Elders of Zion" are said to be a forgery. We recently mentioned these Protocols in

our "Comments." We did not commit ourselves concerning their authenticity; we simply showed that whether authentic or not the world programme seems to be developing on the lines indicated therein. While the previous paragraph gives the attitude of the Zionist Congress to these "Protocols," another paragraph taken from "The Evangelical Christian" gives more information:

"Veteran Jews who participated in the first Zionist Congress which took place in Basle, Switzerland, in 1927, and who have been taking part in the Eighteenth World Zionist Congress in Prague, are shortly to give testimony in Prague concerning the infamous 'Protocols of the Elders of Zion.' These Protocols are now on trial to determine whether they are a forgery designed by anti-Semitic propagandists to stir up racial hatred; or whether they constitute virtually, as many believe, the official programme, as drawn up at the First Zionist Congress, for Jewish world dominion."

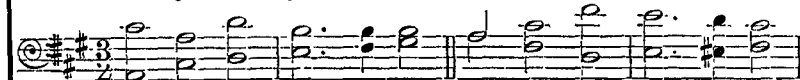
Praise Him, the Prince of Peace

M. MUSSELL.

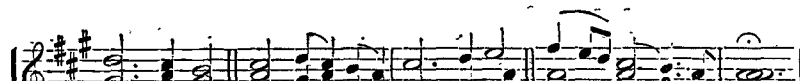
NATIONAL ANTHEM



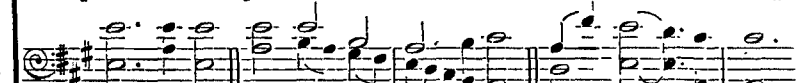
1. Praise Him the Prince of Peace, Who mak - eth wars to cease,
2. Praise Him the Lord of Hosts. In whom we make our boast
3. Oh! may this peo - ple prove His ev - er - last - ing love,
4. Come ye, His peo - ple, bless Him for His faith - ful - ness,



Praise ye His name; Praise Him, the Might-y One, God's own be -
For all things given; For love, joy, peace and food, Life, light and
And Him a - dore, And tho' their faith be dim, Know that He
Your God and King; You who have felt His b'ood Seal-ing your



lov - ed Son, Oh! may His king-dom come O'er all the earth.
ev - ry good; Oh! that the na - tions would On God re - ly.
saves from sin, And they shall reign with Him For ev - er - more.
peace with God Spread His dear name a - broad, Give thanks and sing.



The words of this hymn were written at the time of the Armistice in 1918 by a member of one of our Foursquare Churches. It will be seasonable at this time of remembrance—a time when we can still hear rumours of wars and when sabres are being rattled in the scabbards by the war-fever-stricken nations.

Bible Study Helps

CHRIST'S BODY.

The humanity of Christ was prepared of the Father, as well as called into existence by the Spirit and assumed by Himself.

1. Prepared in His Incarnation.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me" (Heb. x. 5).

2. Offered in Sacrifice.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

3. Buried in Death.

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (John xix. 40).

4. Handled in Resurrection.

"Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39).

5. Glorified in Ascension.

"Who shall change our vile body, that it may be fashioned like unto His glorious body . . ." (Phil. iii. 21).

6. Discerned in Communion.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1. Cor. xi. 29).

7. Manifested in Glory.

" . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

FAMILY ALTAR



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

Sunday, November 12th. Ecclesiastes v 1-12.

"Be not rash with thy mouth" (verse 2).

Words can heal—but words can also hurt. A few hasty words can wound a sensitive soul to such an extent that a thousand sympathetic words that follow will not heal the wound. True knowledge of life softens our words. To use sharp words only with the intention of hurting is a miserable business. Words of discipline, even sharp words of discipline, may sometimes be necessary, but when there is love behind the discipline, then no heart is needlessly grieved. Let us weigh our words. Let us test their worthiness before they are allowed to step out on to the battlefield of life. If our words may not be rash toward man, much less must they be rash toward God. Let us never blame God. No blame can ever be attached to Him. Yet He must be greatly grieved when His creatures are so stupid that they try to justify themselves by blaming Him.

Monday, November 13th. Ecclesiastes vii. 1-14.

"Say not thou, What is the cause that the former days were better than these?" (verse 10).

We are rather prone to speak of the good old days. Thank God there were good old days. It was good in the days of our childhood to romp and laugh, to swim and play. Those were good old days when mother sang us to sleep with: "A little ship was on the sea." They were good old days when the revival was on and many were saved and we amongst them. They were good old days when the crowds flocked to the Bible class, and when happy-hearted young people stood up in the open air and told out the story of the Cross. Yes, the old days were good. But what about the present days! Let us talk about the good present days. And if the present days are not specially good then let us pray about them until the present days are far better than the good old days. God's best for us should be in the present, not in the past.

Tuesday, November 14th. Ecclesiastes viii. 1-13.

"It shall be well with them that fear God" (verse 12).

Of course it is always well with those that fear God. God never makes a mistake, therefore if we fear to trust any other will but His it is bound to be well with us. If we desire only to do God's will, then we are moving within a circle of perfect safety. Take the outstanding men of history. Think of Adam, Moses, David, Solomon, Peter or Paul. When did all things go well with them? It was

when they feared God alone. When did things go wrong? It was when for a few passing hours they forgot Him and lived their lives according to their own desires and in their own strength. No man fails for a moment who remembers God every moment. It is forgetfulness of Him that leads to failure. Forget God and the ship of your life is threatened with shipwreck. Remember God, and the ship of your life sails safely through deep water toward the haven of glory.

Wednesday, November 15th. Ecclesiastes ix. 10-18.

"There was found in it a poor wise man" (verse 15).

Wise men are not always found amongst the rich. Greater wisdom has lived outside our expensive universities than within them. There are many poor wise folks to-day. Ask them to go for a day's holiday and they will immediately say they cannot afford it. Ask them to help you with their advice and immediately it is effectively given. Wisdom and poverty frequently go hand in hand, because it is amongst the poor in this world's goods that there is the greatest response to the Lord Jesus Christ. In Him is found all wisdom. Many a poor man draws his wisdom from his Lord. Heavenly wisdom dwells in many a man whose body is clothed in homespun cloth. The poor as well as the rich can be connected with the power house of heavenly wisdom. The wisest person is the one who is wise enough to draw his wisdom from the One in whom dwells all wisdom.

Thursday, November 16th. Ecclesiastes xi. 6-10; xii; 1-8.

"He that observeth the wind shall not sow" (xi. 4).

If we do nothing until we get a favourable opportunity then we shall do very little. If a housewife waits for a fine day before she hangs out her clothes to dry, then she may have to wait for the next washing day. No, the one who gets the clothes dried is the one who takes advantage of the sunny periods on rainy days. Of course there are some matters for which we must wait for favourable opportunities. Speed kings wait patiently for the exact conditions before they attempt to establish fresh records. But generally speaking it is the plodder who plods away in fair and foul weather who accomplishes most. We are to preach the Word not only in season, but also out of season. If we wait until we can sit down in an easy chair before a blazing fire before we study the Bible the probability is that the day will be far spent before such an opportunity oc-

curs, and then we shall probably be so overcome by the heat and the comfort that we shall fall asleep. Great lives use the odd and unsuitable moments as well as the favourable hours.

Friday, November 17th. Ecclesiastes xii. 9-14.

"The preacher sought to find out acceptable words" (verse 10).

The margin reads: "The preacher sought to find out words of delight." A preacher does not have to go far in order to find out words of delight. Those words are found in the Word of God. The Bible is full of words of delight. How delightful for the sinner to hear: "Him that cometh unto Me I will in no wise cast out." How delightful for the poor man to hear: "My God shall supply all your need according to His riches in glory by Christ Jesus." How delightful for the distressed man to hear: "There hath no trial overtaken you but such as is common to man. God will, with the trial, also make a way of escape that ye may be able to bear it." How delightful for the persecuted man to hear: "Blessed are ye when men shall revile you, and persecute you." How delightful for the dying man to hear: "I go to prepare a place for you." We could fill this page with delightful words. The man who preaches the Bible is never short of words of delight.

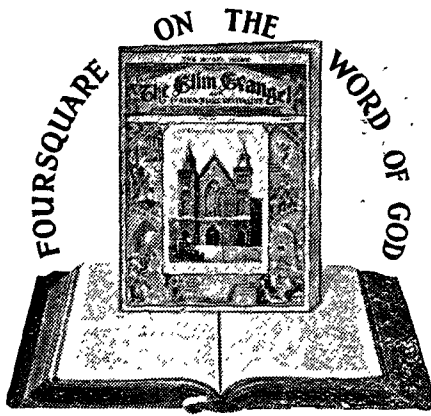
Saturday, November 18th. Psalm cxix. 1-16.

"Thy word have I hid in mine heart" (verse 11).

The best place for the Word of God is in the heart. The best thing for the heart is to have the Word of God within. God intended the heart to be a casket of gold in which His Word could safely repose. When the golden Word of God dwells in the golden heart of man then golden thoughts will fill his mind as he treads the golden way up to the golden city of God. Put God's Word in the heart and there will be no place for the cheap tinsel of a worldly life. The Word of God cleanses. It also enriches. It also so dignifies the heart that the heart hates the muddy paths of evil. Hide God's Word in your heart in the morning and keep it there until the time comes for a renewed hiding of the Word, by a renewed act of faith, on the following morning.

I PRIZED IT

"About two years ago, while holding meetings in Canada, I had given me a copy of the 'Elim Evangel.' I prized it, and have kept it. To-night I was reading it through again, and decided to send you a subscription. Have been active in the work here for a number of years. May God bless you in putting forth the full gospel.—Rev E A W, California.



EDITORIAL

Peace or War?

FIFTEEN years have now passed since there was signed the Armistice, which brought to an end the terrible carnage of the war years. Fifteen years of what? Of peace? Nay, of armistice! An armistice is a temporary cessation of fighting between warring factions. It is not peace—it is only a lull in the battle. True, a peace treaty was eventually signed by the belligerent nations. But has it brought peace to this stricken world which is still groaning in the pangs of that terrible night of travail?

The battle ground has been shifted from the fields of Flanders to the capitals of the nations and they are vainly striving to bring order out of the chaos—to make experimental the theoretical peace which obtains. "Distress and perplexity of nations" is the apt description of the present condition of things, spoken by One who in His day sought to introduce peace—and succeeded. But—the peace He made was between man and God. The welter of blood was not the carnage of nations but the death of a sacrificial lamb—God's Lamb. The peace He made has its basic foundation in the shedding of His blood, for He "made peace by the blood of His Cross." In the world the outlook is different. They try to make peace by shedding man's blood, and it is written: "Whoso sheddeth man's blood, by man shall his blood be shed." So peace between nations cannot come that way; it only leads to further bloodshed.

Will this reeking, rocking civilisation ever find peace? Will it ever come that the world's great peoples will "hang the trumpet in the hall and study war no more"? Yes, it will come, but only when men take God's way to peace instead of their own, when peace between nations and peoples is founded on individual peace between men and God, and this is only found through the Man of Calvary.

Governments are toppling. Political parties are in the melting pot. Democracy is giving way to dictatorships—and yet we are no nearer peace than we were in 1918. Perhaps we are further from it, for the hands of God's clock are pointing with prophetic fingers to another and greater catastrophe which is impending.

The world needs a change of government. Politicians have failed to bring peace, dictators have failed, kings and thrones have failed. The only way is to have the successful Peace-man in control. Then, and then only, shall the world know peace. Give Christ the throne of your heart and life and you will find individual lasting peace. Let Christ take control of the affairs of this old world and we shall have permanent world-wide peace. Listen! The Peace-man is coming back to this world to be the Throne-man and—to the everlasting praise of the God of all peace—"the government shall be upon His shoulder." Even so, come, Lord Jesus.

The words and music of the popular piece: "Living for Jesus," sung with such blessing on Elim Gramophone Record No. 1, has been published in the *Elim Songster*. The price is 3d. per copy, and it may be obtained from the Elim Publishing Company.

Count the Cost

"I want you to spend fifteen minutes every day praying for foreign missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life."

It is always a costly thing to give one's self wholly over to the Lord, to be used as He wills in His service.

The Sign of the Cross

In the Apocryphal Gospel of Nicodemus, the believing thief who was crucified with Christ is represented as entering Paradise, "a miserable figure, carrying the Sign of the Cross upon his shoulders." And seeing him, all the saints said to him, "Who art thou? For thy countenance is like a thief's? And why dost thou carry a cross on thy shoulders?" In answer to them he said: "Truly have ye said that I was a robber and a thief in the world, doing all sorts of evil upon the earth. And for all these things the Jews crucified me along with Jesus. . . . And He gave me the sign of the cross, saying, 'Walk into Paradise, carrying this.'"

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts from readers:

To the Work in General: Southampton, 10/-; Ipswich (a saved sinner), £1 5s.

To Elim Foreign Missions: Weybridge, £1.

To Revival Campaigns: London (W.C.), 10/-; Ealing convent, 10/-.

Making a Will

By Pastor J. SMITH (*Elim Tabernacle, Clapham*)

SOME time ago I was asked to visit a dear brother who was dangerously ill with heart trouble. I entered the home, greeted him with a smile, and sat down to have a good heart-to-heart talk about the things of the Lord. Although the state of his heart was indeed critical, yet he was in good talking form. We talked over the early days in Elim, of the many blessings he had enjoyed under the ministry of various workers; and then, as a confidential friend, he asked me to go over to the back of the door and take down his coat and look in the inside pocket for a document. I did as my good brother requested, carefully took out the document, and at his directions began to read it over carefully. It was his last will and testament. There was a long list of names in the will of various relatives, and so far as I could gather none of them were children of God.

A few weeks afterwards I followed the body of my dear brother to earth's last resting place. I am sorry to say that I did not see one of those friends to whom he had left his money at that funeral service.

Now that funeral service and the making of that will have since caused me

SOME SERIOUS THOUGHT.

Here is a man going to heaven, and looking forward to the day when the pearly gates will unfold and welcome him to their eternal mansions. He is about to enter that glorious place which Jesus Christ went away to prepare for us nineteen hundred years ago. He is going to enter his eternal home. I thought of some dear people on this earth who, when they are going to be admitted to an Old Folks' Home, will either give or bequeath all their earthly possessions to it. Here is a man not entering an earthly home, but going up to the pearly gates of heaven asking to be admitted for eternity, and while we know he cannot take his money up there with him, yet how has he disposed of it on the earth? God has not asked him to furnish heaven or to help to buy a mansion up there. But I thought how many of God's dear children here on earth have such a poor church home to meet in. I think of that Elim assembly where I was preaching recently, meeting in a dance hall, where sometimes on Sunday mornings the members have to clean up the cigarette ends and wipe up the strong drink from the floor before they can sit down to remember the Lord's death, and in cold weather they have to bring in oil stoves to help to warm up the hall. How much more acceptable in the sight of God it would have been for our dear brother to have given his money

TO PROVIDE A HOME

for such a people!

I think of the remark of Jesus in Luke xvi. 9, where, to put it in modern language, he asks us to dispose of our money on earth that there may be a more glorious reception awaiting us in heaven. And when we think of the blessing which our money might

bring to some of the children of God, as well as being the means of the salvation of souls, certainly we can look forward to a more glorious welcome from those who have shared in the blessing resulting from our gift, than we could from the ungodly who have only used the money God gave us in catering to their sinful pleasures.

I thought of the many wills which are made, and of the names of the friends who are brought in, but the name of the Friend who died to save them is very often never mentioned, except that perhaps they mention the committing of their souls to Him, while their possessions are committed to others. Yet the words of Christ stand out clear enough in the Bible: "Inasmuch as ye have done it unto one of the least of these My brethren,

YE HAVE DONE IT UNTO ME."

However, in all things both temporal and spiritual, I know that God wants us to be evenly balanced. I believe that parents should lay up for their children. And the Word of God teaches us that both children and aged folk should be looked after by their nearest relatives. Then again, that husbands should think of their wives is only proper and right. But beyond these necessary claims upon us, the cause of Christ has the next claim. That it is very dear to our hearts we readily admit, but I believe that many people neglect it for the want of thought, and because they do not look at the things of God in the practical light of Scripture.

¶ *We commend the above very practical article to our readers and wish to call attention to the Form of Will printed on page ii. of the cover of this issue.—ED.*

Children Evangelists

When children are evangelised they often make splendid evangelists. The following incident is given in a book, *Through Jade Gate*, by the Misses M. Cable and F. French.

"In our city visiting we soon discovered that the first difficult ploughing of the ground was being done for us by the children. Everywhere we were welcomed, and mothers, whom we had never seen, repeated Scripture texts, hymns, and sentences of prayer with surprising accuracy. One little fellow, unconscious that he was being watched, walked down the street singing at the top of his voice, 'Dare to be a Daniel, dare to stand alone; then coming to a stop before a peanut vendor and looking him in the face, said, 'Do you *know* that there is only one God, and one Lord Jesus Christ?'

" 'Why no,' said the old man, bewildered.

" 'Well, it is true,' answered the child, and passed on singing, 'Dare to have a purpose true, dare to make it known.' "

The Atmosphere of Faith

By D. H. McDOWELL

Without faith it is impossible to please God.—Hebrews xi. 6.

FAITH as a divine principle, so important in the progress of the Christian life, is after all surrounded by a certain mystery. Quite often when we feel that we have faith and are able to move mountains, we find that nothing of importance happens; while on the other hand when we feel the weakest and least important, then it is that much is accomplished through faith. Therefore faith does not rest in our feelings of personal power or spiritual wealth, but in

THE POWER OF GOD.

Our text speaks of an impossibility. The Bible speaks of many impossible things. It is impossible to enter heaven without the new birth; it is impossible to escape the wrath of God if we neglect this great salvation; it is impossible for one living after the flesh to perform the things of the Spirit; it is impossible for God to lie. It is impossible, by taking thought, to add one cubit to our stature; for the Ethiopian to change his skin or the leopard his spots. But above all the impossible things the one in the text stands out as of vital importance to those whose chief desire is to please God.

The eleventh chapter of Hebrews is a discourse on faith, bringing forth some Old Testament examples to inspire and encourage us, upon whom the ends of the ages are come. Men who were little known and of humble birth have had their names carved in the hall of fame, because they believed God in the midst of adversity, and manifested the power of God to

AN UNBELIEVING WORLD.

Faith as a divine provision is manifest in three ways. It is imparted to some as a gift. There is a gift of faith, and the one to whom it is imparted seems oblivious to the things that depress the ordinary child of God. Yet the gift of faith has little profit unless it is operated through divine love. "If I have all faith, so that I could remove mountains, and have not love, I am nothing" (I. Cor. xiii. 2).

Again, faith is manifest as a grace. There is the grace of faith. One may not be in possession of the gift of faith, and yet, in times of great need, either in the personal life or the life of the Church, God comes forth for the occasion and imparts His faith to meet that need. It is what I would term the grace of faith. This phase of faith is always at our disposal, but is directed more by the sovereign will of God. Then there is the life of faith. The life of faith is a development. It is a continuous ever-increasing development in the life. Consecrations, covenants, tests, trials, persecutions, disappointments, watchings, fastings—these all work together in the development of a faith life, laying up in store against the day to come.

The purpose of faith as manifest in these various ways is practically the same. That is, to please God. Though various methods of application may be em-

ployed, the end is the same. The sum total of it all is, that it provides a contact through which God can come in touch with a lost world. If it were not for the operation of

THE PRINCIPLE OF FAITH

in God's children, the purpose of God could never be accomplished. God does not say that it is impossible to please Him without faith regarded as some personal ideal that He has set up as a standard. No, faith is one of the laws of the spiritual life. It is impossible to live a spiritual life without it. And without faith in the life there is no contact that God can make in the world in bringing the revelation of saving grace to lost man.

Faith then might be likened to an atmosphere—a spiritual atmosphere in which the Spirit of God lives, moves and has His being among men. Without that atmosphere He cannot operate. In the natural creation God has provided that we live by breathing oxygen. That is God's provision for our physical well-being. Without oxygen we cannot live. How helpless we become when the air we breathe and the water we drink is deoxydised. The most powerful on earth succumb immediately because it is impossible to live without it. Just as oxygen is that vital need to physical life, and provides for us a contact with our daily duties, so faith is that requisite in the spiritual life that brings us in contact with the divine life, and in turn provides a channel through which that life flows out to a lost world.

THE PURPOSE OF GOD

from the beginning was to establish a line of faith through which a contact could be made with earth in bringing to pass His purposes. Therefore the call of Abraham was not based on personal merit or the works of the law, but through faith in God and His power to accomplish His purposes. Hence faith was established in the life of Abraham, and God through this contact worked out His purpose through the following years in fulfilling His promise to produce a Seed and a Saviour which is Christ the Lord. When Mary brought forth her Firstborn and wrapped Him in swaddling clothes a promise had been fulfilled that could not have come to pass if that line of faith that began in Abraham had not been preserved. Therefore the promise is not of works, but of faith.

The earthly ministry of Christ serves as another high point in the plan of God, in so far as it serves to maintain that contact of faith established in Abraham. But with this addition, that as the purpose of God unfolds through the ages, the light becomes clearer and the faith atmosphere diffused over a larger area.

One can readily see that Jesus spent a great deal of His time in clearing up the matter of faith in God, rebuking and reproving when faith was not manifest. His hands were tied in doing much for God

when faith was absent. Thus His teachings were directed to this end, and the Gospels abound with

HIS SIMPLE ILLUSTRATIONS

of faith and confidence in God. Through the earthly ministry of Jesus, God had a perfect contact with earth. There was no obstruction to the working out of His purposes. There were no earth-contacts, in the sense of entanglements in earthly affairs, for that would have worked as a short circuit to the power of God. No, Christ was thoroughly insulated from the world, but through the faith of God that dwelt within Him He provided an atmosphere in His ministry that served as a place where the Spirit of God could operate in power and signs and wonders. Through this ministry Christ separated a small company, a seed corn, so to speak, and when His work of redemption was accomplished, and the resurrection was passed, He spent forty days of special effort in cleansing away the last traces of unbelief, for He would not leave this world and go back to the Father without providing for a continuance of the work He had started, and through which the purpose of God might still be carried forward.

The Church of Christ then serves as the next step in the purpose of God, for the Church becomes the repository of

SPIRITUAL WEALTH AND BLESSING

to the lost world in which it is to minister. Therefore God has provided that the Church should serve as a contact with the world in proclaiming His saving grace, and manifesting His power within its ministry. This is possible only on the ground of faith.

When the Church loses her faith and begins to adopt worldly methods she is no longer a channel of blessing, and because of the lack of faith in the Church the work of God stops immediately, for it is impossible for God to operate in any other atmosphere than the atmosphere of faith. The Church has never offered to God as perfect a vessel as was Christ Himself. That is, the Church has not been able to keep herself insulated from the world at all times, for while the Church serves as a contact for God to the world, she must be separated from the world. The life of the Church is a higher life. Its source is from a different world. Its tastes, appetites and ambitions are all different than those found on earth.

Here the children of God are "strangers and foreigners seeking a city to come," and to be of

THE BEST SERVICE TO GOD

and the Church they must take heed and keep insulated from the world. This can be accomplished only by a vigorous and wholehearted consecration to God; an abandonment to His call and purpose. This is emphasized in the last message of Christ to the Church: "Go ye into all the world, and teach all nations, commanding them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world" (Gr., *age*) (Matt. xxviii. 19, 20).

The reason the Church lacks that atmosphere of faith that is so needed to-day is because she has departed from two main fundamental pre-requisites. These essentials were soon discovered by the early

Church when they saw the possibility of being sidetracked by things that were fine in themselves, but which would never accomplish the primary thing that God had ordained the Church to accomplish.

"It is not reason that we should leave the Word of God and serve tables. . . . But we will give ourselves continually to prayer and the ministry of the Word" (Acts vi. 2-4). The Church cannot have faith without the Word of God for "faith cometh by hearing and hearing by the Word of God." Neither can the Church have faith without prayer, for it is through the exercise of prayer that we are lifted into that place where believing God becomes second nature. Prayer lifts the Church out of the fogs and

MIASMAS OF WORLDLINESS

and unbelief, up into the clear blue of heaven where the glory of God is revealed in the face of Jesus Christ; here the Church becomes possessed of an atmosphere that is as constant and abiding as the Word of God and the prayer life is abiding. When we cease to live in the Word of God and prayer, faith wanes, and the Holy Spirit ceases to work.

Saints of God, let us emulate the Early Church. Let us cease to be satisfied with a mere manifestation of the Spirit to our own consciousness for our own pleasure. If we live only for self we shall wither away. Let us get back to God's Word; to that wealth of truth that inspires and quickens our dead members into new life and power; back to prayer, united prayer; secret prayer, with the door shut and the knee bent; to prayer that takes us away from time and sweeps us away into God where we are oblivious to fleeting moments; away where God can bathe us in an atmosphere of heaven-born faith. Then revivals will spring forth; a great spiritual quickening will sweep over the communities, and God will come forth in sovereign power in our meetings. He will be pleased to stretch forth His hand in mighty deeds of the Holy Spirit. Because of

THE FAITH ATMOSPHERE

thus provided, "God can work and none can hinder." Ponder these thoughts. Pray over them, and perhaps God will enlarge to your vision much that we have but hinted at in this article.

The cry is going over the earth to-day for a revival. It is surely needed. We all want God's best; we all desire to be found ready at His coming. The Holy Spirit stands ready to help. He is always willing, but His hands are tied because of our unbelief. Let us then lay hold of the remedy. Back to the Book and to prayer and through much waiting on God, He that dwelleth between the cherubim will shine forth. He will "rend the heavens and come down, and the mountains will flow down at His presence," the melting fire will be manifest, and the fire will cause the waters to boil. The adversary, the Devil, knows that this is true, and therefore he is waging a great warfare against these two mighty "weapons of our warfare." Let us arise and put on the whole armour, and heed the Spirit's call for this last great ingathering of the harvest. A Church living in the Word of God on her knees will sweep onward in God with irresistible power to a great and glorious climax,

The Indigestible Jew

By J. N. HOOVER

YOU might as well try to brush the sun out of the sky as to destroy the Jews; either is an impossibility. God is not through in His dealings with the Jews, for it is written: "And it shall come to pass, that as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you and ye shall be a blessing." God is faithful and able to keep His promise which he made to Abram saying: "And in thee shall all the families of the earth be blessed." And again He said: "He will not forsake thee, neither destroy thee nor forget thee

COVENANT OF THY FATHERS

which He sware unto them."

The Jewish nation has its origin in Abraham. Jesus, being the son of Mary, was a Jew. Practically the entire Bible was written by Jews. Whatever may be our feeling toward the Jews, we cannot overlook the fact that they have been a chosen people of God; through them has come law and order. The wide spread of civilisation may be traced back to the early writings of the Jews.

When Moses led Israel out of Egypt, according to Trietsch, one of the most distinguished historians, they numbered 2,500,000. This was 500 years after Abraham. 500 years after their deliverance, in the days of David and Solomon, they numbered 4,000,000. 500 years after this, in the time of Ezra, their population decreased to but 200,000. This was in the days of their captivity. 480 years later, in the time when Jesus walked the sands of Galilee, they once again reached some 5,000,000. It was in the year A.D. 70 that Titus destroyed the sacred city and Temple, and scattered the Jews completely. Since then they have been a people without a home, but now under the protection of Great Britain they are returning and reclaiming their God-given country. The population of the Jew to-day throughout the world is about 22,000,000.

The question is asked, where are all of these Jews? They are located mainly in four countries; first in the United States, second in Poland, third Russia, and fourth in Roumania. There are in New York City 1,867,000 Jews. In Chicago 700,000; in Philadelphia 400,000; in Boston 100,000; in Cleveland 95,000; in Baltimore 75,000; in St. Louis 60,000; in Los Angeles 70,000, and so on according to population of the city. The Jews being merchants and not farmers, in the United States, congregate in the larger cities. It is claimed that the Jewish

POPULATION IS INCREASING

at a rate of 1,000 a day. There is also a marked difference in the length of the life of a Jew and that of a Gentile. The average length of life of a Gentile is given at thirty-six years, while that of a Jew is forty-eight years. Again we find that the birth-rate of the Jews is higher and the death-rate of their children lower than that among the Gentiles.

The Jews have purchased from the Moslems, through the Zionists, 290,000 dunam in the plain of Acca, or Magedo, at a cost of £1,000,000. The Jews

have purchased this stretch of land for commercial purposes, but according to prophecy it is to be the place where the battle of Armageddon is to be fought between them and the Antichrist. It is also known as the valley of blood and tears, for in this place have occurred the most severe battles in the history of man, and here they are to suffer not only their greatest defeat but their greatest victory.

Hitler, in attacking the Jews, has to-day a bigger job than he expected when he set out to destroy the Jews in Germany. There were known to be 600,000 Jews in Germany until quite recently, when the

REAL PERSECUTION BEGAN,

and now there are more than 2,000,000. You say, "How did this happen?" Here is your answer: The new regulations which control the Jews under the Hitler regime declare that anyone who has even one Jewish parent or grandparent is considered a full Jew.

Most children of the mixed marriages considered themselves German, instead of Jews, especially where the Jewish blood was as far back as the grandparents. But now more than 2,000,000 of these have been brought to light by the German government, which says: "You are Jews and must take your place with your brethren." Without even intending to do so, the Hitler government, which started out with 600,000 Jews, resurrected more than 2,000,000. Hitler is fighting a losing game. The Jews are an indigestible race. They are, biblically speaking, the chosen people of God, and the promises concerning their return to the Promised Land are to-day being fulfilled. Under the splendid

PROTECTION OF GREAT BRITAIN

they are rapidly developing the Promised Land into one of the most prosperous countries in the history of nations. The return of the Jews to Palestine and the rebuilding of their native land is a sure sign of the soon-coming of Him whom they crucified, even Christ, who is our Redeemer. If there was no other evidence of the fulfilment of prophecy of the soon-coming, or rather returning, of Christ, the rebuilding of Palestine and the rush of the Jews to their Promised Land would be sufficient proof.

In the city of Washington there is a unique and remarkable copy of the Constitution of the United States. If one examines it closely it appears simply a chaos of irregular lines and peculiar lettering. But when the visitor steps back and views it in proper perspective he is suddenly surprised to see the face of George Washington looking out upon him. The lines are so spaced and the letters are so shaded as to make a good likeness. And just as Washington's face shines through all American early history, as crystallised and reflected in the Constitution, so does the glorious face of Christ look out upon us from the pages of the Bible.



ELIM CRUSADER PAGE

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



Notes & News

The attention of all Crusader Secretaries is called to the annual inspection of Roll Books. These should be sent to Headquarters during the first week in November. Roll Books should be brought up to date and, after the names of those who have left the branch are removed, should be sent in to the National Crusader Secretary, 20, Clarence Road, Clapham, London, S.W.4.

Reading. The Reading Crusaders are rejoicing in the manifested presence of a risen Lord and Saviour, during the recent tent campaign at Earley. Many believers were edified through the ministry of the Word, and the gospel messages revealed so plainly the way of salvation to the unconverted.

Pastor W. Kelly conducted the campaign meetings—the Crusaders bearing eloquent testimony to the power of God in their lives.—G.M.B.

Barking. On the Quarterly Syllabus, which hangs on the notice-board in our hall, appeared this intimation: "October 18th—Secret Night." For some weeks we had been wondering what to expect, for the Pastor was adamant in keeping the secret to the last. Then came the eventful evening. Feeling that others should share our blessing we threw the meeting open to visitors. A good welcome was thus accorded to—"secret."

After the usual preliminaries the Pastor informed us that there would be a gradual divulging of the secret. A Crusader from the mother branch (Clapham) stepped to the platform. The jealously-guarded secret was coming out. How we revelled in our sister's message as she likened the Word of God to snow. Paradoxical though it may seem, she "warmed up" to her subject. The Ilford branch had provided the second part of the secret, and we were uplifted as our brother from that assembly reminded us, in forceful terms, that we are God's workmanship. From Croydon had come a brother Crusader, for he too was to play a part in this secret. We were greatly blessed as he, Spirit led, told us what should be expected of the King's soldiers. One more item, and the secret would be fully ours. The Secretary of the Canning Town branch came forward, and clearly discoursed for a short while on discipleship. We felt happy that we had a place as followers of Jesus.

We look back upon that meeting as a success for God, nay, as one of many successes, for we rejoice in His continued blessing upon us in Barking.—H.A.C.

Foursquare Choir at Baptist Tabernacle

The London Crusader Choir has been passing through one of its busiest periods of late, and the invitations for its services, both in outside circles, as well as in our own glorious work, is overwhelming. When the invitation was received to conduct a service in the large and beautiful Shoreditch Baptist Tabernacle, in connection with the Young People's Fellowship, it was felt this was another splendid opportunity of taking our message to a wider sphere. The meeting proved a great success and the choir again acquitted themselves in a creditable manner. The entire meeting was conducted by the choir and their leader, who soon had the whole congregation singing heartily some of the well-known Elim choruses. An address on The Miraculous Christ was given by Mr. W. Snowden, and was greatly appreciated, for it portrayed to all the glories of the Christian religion when the Lord Jesus becomes the centre and power of its work and ministry. The minister in charge greeted the choir on arrival and a real happy time of united fellowship and joy was experienced between the two young people's movements.

The Prodigal

The father charged him with none of his wanderings. He just received him. He just kissed him. His wretchedness was a recommendation to that father's love. Oh, that father's kiss! How shall I describe the love of God? the ardour with which He receives the sinner back again? Give me a plummet with which I may fathom this sea. Give me a ladder with which I can scale this height. Give me words with which I can describe this love. The apostle says in one place, "unsearchable"; in another, "past finding out." Height overtopping all height; depth plunging beneath all depth; breadth compassing all immensity. Oh, this love! God so loved the world. He loves you. Has He not done everything to make you think so?—*Dr. Talmage.*

The Bible

This Book is the greatest traveller in the world. It penetrates to every country, civilised and uncivilised. It is seen in the royal

palace and in the humble cottage. It is the friend of emperors and beggars. It is read by the light of the dim candle amid Arctic snows. It is read under the glare of the equatorial sun. It is read in city and country, amid the crowds and in solitude. Wherever the message is received it frees the mind from bondage, and fills the heart with gladness. Over two hundred million copies of this Book have been scattered abroad, and it increases in circulation year by year. Like the tree of life, whose leaves are for the healing of the nations, this wonderful Book has been the means of blessing to untold thousands in every age, and in every clime.—*A.J.P.*

The Journey's End

You will there receive the comfort of all your toil, and have joy for all your sorrow, you shall reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. In that place you shall wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for there you shall see Him as He is. There also you shall serve Him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One.—*Pilgrim's Progress.*

It is a commonplace thought, and yet it tastes like nectar to the weary heart: Jesus was tempted as I am. You have heard that truth many times; have you grasped it? He was tempted to the very same sins into which we fall. Do not dissociate Jesus from our common manhood. It is a dark room which you are going through, but Jesus went through it before.—*C. H. Spurgeon.*

Fruit from the Branches

Many Conversions—Fruitful Ministries

THE SOUND—THE ABUNDANCE.

Leyton (Pastor C. E. Palmer). The presence of the Lord was very real among His people who met around His table on a recent Sunday morning at Grange Park Hall, Grange Park Road, when praise and thanksgiving, inspired and controlled by the Holy Ghost, ascended to Him who is so gloriously worthy. The meeting will long be remembered as one of Holy Ghost ministry, and a demonstration of I. Corinthians xiv. 33.

To a much larger gathering than usual, in the evening Pastor Palmer ministered in the power of the Spirit on the proof and necessity of the supernatural in the Christian religion, culminating, without doubt, in the importance and meaning of our Lord's words to the individual: "Ye must be born again" (John iii. 7), with the result that all hearts were once more filled with joy and grounded deeper in the divine Word.

During the after-meeting that followed, the presence of the Lord was again manifested in a gracious outpouring of His Spirit, and many who remained continue to say: "We never saw it in this fashion." Truly there is "the sound"—may the Spirit of the Lord Jesus Christ increase within and among His people everywhere, that the "abundance" shall soon follow, and continue to increase "to the praise of His glory," till He come.

During the recent months of glorious and favourable weather, the Lord enabled a regular and well-attended faithful testimony to go forth in the open air in this district. Many were the opportunities He gave to speak "a word in season" to needy hearts, and we rejoice, remembering His exhortation to "speak forth My Word," and His promise: "I will attend to the increase."

REVIVAL BLESSING.

Hendon (Evangelist T. A. Carver). God is indeed richly blessing the work in the Elim Tabernacle, Ravenshurst Avenue. On a recent Thursday evening Mr. Shadlock, of Watford, conducted the meeting, this being the missionary evening. He easily interested all listeners as he vividly showed a missionary's life in India from an onlooker's standpoint, describing the difficulties one has to encounter. He also reminded those present that God was able to supply the needed strength and grace to overcome these hardships. Praise God, missionary zeal was aroused and five new box-holders were added to the list of subscribers.

A great time of spiritual blessing was experienced when Mr. George, of Worth- ing, paid a visit on a recent Sunday. At

the breaking of bread service in the morning, his ministry of song was much appreciated. His message given at the gospel service was indeed a rich feast from the Word of God, and much blessing was felt as he again beautifully sang the gospel message. God mightily set His seal upon this service, nine precious souls surrendering to the Saviour's loving call.

God has honoured the prayers of His saints who have gathered Sunday by Sunday at seven a.m. for prayer, and much blessing upon each department of the work here has been the result, and numbers have greatly increased during the past few weeks.

CONVERSIONS AT EASTBOURNE.

Eastbourne (Pastor E. Oastler-Steward). God is still blessing His work here in the Elim Tabernacle, Hartfield Road. The Word, faithfully preached week by week, is having its effect, and nine persons have signified their acceptance of Jesus as Saviour during recent meetings. Glory to His wonderful Name!

Miss Jardine's visit one recent Thursday evening resulted in much blessing being received through her convincing testimony of divine healing. Following her address, the sick were anointed with oil and prayer was offered for them according to James v. 14. The power of God was graciously manifested, and there were those who afterwards testified to a definite healing touch from our wonderful Saviour during that hallowed evening hour.

Open air work is still faithfully continued. At one meeting near the sea front the piece: "Living for Jesus," was sung by a good company of open air warriors, and the blessing that always seems to rest on the singing of this beautiful hymn was specially evidenced in the way passers-by paused and listened, arrested by the sweet and inspiring message.

REMARKABLE HEALING.

The following is a remarkable testimony of a recent healing at Eastbourne: "For all the Lord has done for me I never will cease to praise Him." I want to preface my testimony by saying that the glory is all to the Lamb and to the power of His blood and His risen life.

On Tuesday night, August 29th, just before twelve o'clock, I was taken suddenly ill with something I had never experienced before (the doctor afterwards said it was acute gastritis and dysentery). I was in great pain and actually lost pails of fluid, this continued all through

the night, and when the doctor was called at 8.30 a.m. he said I was desperately ill and must be removed to hospital at once, as every muscle and tissue in my body had been drained dry, and the only hope of saving me was to inject fluid into me. The veins had collapsed and got into knots, causing me great pain. The doctor gave me a hypodermic injection to relieve pain, and went to make hospital arrangements. He returned, saying he had got me a bed and would remove me a little later. After he had gone I



Mrs. D. L. Weeks.

lay unconscious for some time; rousing up, I asked for the Pastor to be sent for and a sister who is a trained nurse. She came, and made me ready for the hospital. Two other sisters arrived, and the three of them prayed that God would deliver me, and as they prayed I felt as if someone was pouring new liquid through all my veins. One of them asked: "Do you believe the Lord is going to raise you up?" I said: "I am sure He is." She then took my hands and said, "In the name of the Lord Jesus, come out of this bed," and I got to my feet. Between them they dressed me and helped me to the couch. Pastor then came in and anointed me in the name of the Lord, and prayed that He would completely restore me to health. Soon after, the doctor came in ready to see me off to hospital, and when he saw me up and dressed his face can be better imagined than described. All he could say was that Providence had been very good to me, and I had better go back to bed; this I did, as I was very tired, but I had no return of the sickness or loss of fluid. I slept all the next

day. The next morning I got up and joined my visitors at family worship around the breakfast table, as I had a houseful at that time; for this I praise God, as there are plenty of witnesses that this statement is true. The next day I was able to take my place in my household in the Lord's strength, full of new life. Praise His wonderful name! Jesus never fails!—(Mrs.) Dorothy L. Weeks.

MUSICAL SERVICE.

Letchworth (Pastor John Hill). A fresh phase in the work at the Elim Tabernacle, Norton Way North, began in June this year, when the tenth anniversary of the opening of the original hall was celebrated, this synchronizing with the arrival of Pastor John Hill to take up the ministry.

The first ten years had been glorious years; a church had been built and paid for within two years, and an active Sunday school, Crusader, and assembly life had developed: best of all, a deep spiritual change had been wrought in the lives of many people. Works of healing were manifest, and scores of believers were filled with the Holy Spirit. The work too, had branched out in the surrounding districts, and two missionaries had been sent out and supported for the last five years.

This was the position when Pastor Hill came to Letchworth. Since then things have moved, and great blessing is being experienced. Congregations have increased and, better still, souls have been saved. During one week recently four souls yielded to Christ. There has been a greater turning to God by the saints of late, and He is deepening the experience of many. We thank God for signs of His power in the lives of His people and in the lives of strangers.

A special feature of the work here during the summer has been the open air meetings which have been held in Letchworth and in the surrounding villages. On one occasion the village green was decked with seats and listeners long before the arrival of those taking the meeting. As a result of these meetings, several have found their way to the Tabernacle and attend regularly, and one brother has found Christ.

The London Crusader Choir paid their first visit to Letchworth on a recent Saturday. This was a venture of faith. Saturday nights are not good nights for meetings in Letchworth, but on this occasion the hall was full, and all those who attended were well rewarded by the feast of song and music. The choir held an open air service in the park before the indoor service, to which many strangers were attracted. Then in the hall, nearly two hours full of good things passed all too quickly. Under the capable leadership of Mr. Douglas Gray the singing was wonderfully inspiring, and it was good to realise that God's gift of music could be so used for spiritual ends. The programme included testimonies which were very encouraging. They told of God's saving power and also of His power to heal the body. Then followed a recital and an address with very definite gospel appeals to the unsaved. Altogether it was an evening full of joy, and proved once more that God's people,

and especially the young people, are finding in Him and His service everything that satisfies the deepest need of the human heart. To Him be all the glory! So the singers departed, but the songs they sang remain. It was just a foretaste of what it will be like when the redeemed shall sing in the Foursquare City above.

FAREWELL—WELCOME.

Dunfermline (Evangelist J. T. Lochore). The saints of the Elim Foursquare Gospel Church, meeting at Crown Hall, Chalmers Street, are full of the joy of the Lord and praising God for the rich blessings He showers upon His people. Some have recently been baptised in the Holy Ghost according to Acts ii. 4.

On a recent Friday evening a farewell service was held on the occasion of Mr. W. Douglas, who has been ministering the Word here for some months, leaving to go to London. A very profitable time was spent and the blessing of God was upon the meeting.

Mr. J. T. Lochore, late of Gretna, is now in charge here, and his ministry is bringing to old and young times of refreshing.

FRIDAY EVENING RALLIES.

Kensington Temple (Pastor W. L. Kemp). The saints meeting at Kensington Temple, Kensington Park Road, are thankful for the continued outpouring of rich blessing, for indeed God has been setting a seal of approval and blessing on His work.



Pastor W. L. Kemp.

The Bible addresses given by Pastor Kemp are instrumental in deepening the spiritual life and experience of the Church, and the times spent listening to the exposition of the precious Holy Scriptures are both delightful and instructive, as the Word is unfolded in simplicity and clearness.

At the Friday evening rallies held at the Temple every week there is always a great variety of blessing, different Elim ministers taking part each week, thus making the meetings full of interest. A real family spirit is evidenced, and one feels very free to praise and magnify God for the great things He hath done.

His blessing has been upon the gospel services on Sunday evenings. Week after week souls have been led to a place of repentance and decision for Christ, and a spirit of glad expectancy pervades the atmosphere of each succeeding gospel service. The Lord has mightily blessed and used Pastor Kemp in preaching the message of the Cross.

We are glad to report that attendances at the meetings are very satisfactory and are increasing.

RUNNING-OVER BLESSINGS.

Andover (Pastor R. A. Gordon). God is still working in the Andover assembly

meeting in the Mission Hall, George's Yard, High Street. Numbers are steadily increasing, especially at the Sunday evening gospel services; strangers are being brought in and one man recently surrendered to Christ.



Pastor
R. A. Gordon.

At the breaking of bread services cups are full and running over, for the Lord is truly in the midst. Thursday's Bible studies are being very faithfully dealt with by the Pastor, who has been taking for his studies just recently The Epistle to the Galatians. The saints here have been wonderfully blessed and are more determined than ever to go on with the Lord, whatever be the cost.

YOUNG PEOPLE'S CAMPAIGN.

Wesli Smethwick (Miss A. Kennedy). Praise God for the progress that is being maintained in the work at the Oldbury Road Tabernacle, Smethwick. The old shekinah glory and power is felt at all the services, whether it is in the breaking of bread service, prayer meeting, or gospel addresses, and never in this old, one-time Anglican church has the precious Word of God been more faithfully ministered. Signs and wonders still follow the preaching of the Word of life and souls have been saved, bodies healed, and the saints strengthened in the spiritual life.

At the moment of writing a children's campaign, conducted by Pastor C. Johnson of Coventry, is in progress, and it is impossible to describe here adequately the joy and happiness of these meetings. We believe that the seed which has been sown so prayerfully and painstakingly will bear much fruit in the lives of these young people in the days to come. Their faces show that they have found in their young days that "Jesus is their all in all." At all the meetings the Cadets have displayed a very wonderful knowledge of the grand old Book, and at each service a Bible story has been told by one of the Cadets.

Pastor Johnson's visit will long be remembered by the Smethwick Cadets and his ministry to the rest of the Smethwick Church has also been blessed. Many souls have surrendered to the gospel call.

INSPIRING ANNIVERSARY SERVICES.

Abertyswg, Mon. (Mrs. A. M. Jones). The recent Sunday Anniversary services at the Elim Tabernacle here were rich times of blessing and refreshing in the presence of the Lord; also the Thursday preceding, when they received a visit from Pastor Pritchard of Gloucester, who truly brought the earnest of the showers of blessing that were to be experienced during these meetings. Pastor E. Jones of Royston, and Pastor A. Jackson of Ledbury also came full of the Spirit.

fat things from the Lord. The meetings increased in power and numbers as the time went on, irrespective of the inclemency of the weather. By Monday evening it was difficult to find room for the people who came to the services, the minor hall having to be brought into use, as Pastor Brambleby of Dowlais had engaged an omnibus to bring the saints from Dowlais, and also other Pastors and saints came from the surrounding districts. All who attended the meetings testified to blessing they received.

The main theme of the messages was the power of the Cross and our inheritance in Christ. These truths were driven home to all hearts by the ministry of the Word and by the gospel of song rendered by Mr. Kendrick of Abertysswg, and Miss Dilys Jones of Abergaedog.

WONDERFUL CONVENTION.

Moneywane (Evangelist E. Dainton). Praise ascended from the hearts of God's children as they met at the recent annual convention held in the Elim Hall, Money-

wane. This year the hall was packed to its utmost capacity and never was there such a great gathering at the convention, it being most marked by a special visit of our beloved leader, Principal George Jeffreys. As he conducted the meetings, the presence of God was manifest in the midst, especially at the divine healing service held in the afternoon. The speakers this year were: Pastors J. J. Morgan, D. J. Rudkin, A. V. Gorton, W. H. Urch, and Miss G. Edwards, and as each in turn gave out the message hearts filled with praise to God. "I know He is wonderful" was sung again and again from the hearts of those who had proved Him to be their satisfying portion. At each service the message in song was rendered by the Misses E. and D. Hamilton, two Crusaders from Lisburn. Pastor A. V. Gorton from Lurgan assembly ministered the Word on the Sunday, and again the presence of God was felt throughout the day as the saints were drawn into deeper fellowship with Him.

Another convention is over, but the blessing received still remains in the hearts of the people, inspiring them to a life of real service for Him who has loved us and washed us from sin.

NINETEEN NEW MEMBERS.

Woolwich (Evangelist H. Haith). On a recent Thursday Pastor J. Smith paid a visit to the assembly meeting in the Invicta Hall, Crescent Road, and received into fellowship another nineteen new members. As they stood together and sang the consecration hymn: "Take my life and let it be Consecrated, Lord, to Thee," to the tune, "Saviour, lead me," we remembered how recently some had been plucked as brands from the burning. How we praised the Lord. He is still able to save to the uttermost, establish in the faith, and fill with the Holy Ghost.

The church was packed to the doors, and everyone very much appreciated and profited by the most fitting address delivered by Pastor J. Smith.

Somebody Forgot

THE following extract is taken from the "Toronto Globe":

" 'Somebody forgot,' said a railwayman in speaking of the terrible Drocourt disaster, and a score of human beings dead and others injured is a melancholy commentary on the forgetfulness of man. The inexorable laws of nature do not admit or recognise any lapse of human memory. The penalty of forgetting must be paid in full, and sometimes, as in this railway accident, the penalty is a terrible one. It does not pay to forget. Business men have found that out to their cost. Statesmen and politicians have found that the two saddest words in the English language for them have been 'I forgot.' Forgotten instructions have brought many a business institution to the verge of disaster, and have lost battles. The young man who forgets orders is severely handicapped in the struggle for success, and will assuredly ruin his career. There is a place for forgetfulness in every life, but the thing to be forgotten must not be that on which the very lives of others may depend. Cause and effect operate always, despite any flaws in the mental make-up of man."

In eternal things how much more severe is the penalty?

The story is told of the old rich man who lay dying. The lawyer had gone, after the dying man had signed his last will and testament disposing of his large fortune. The doctor sitting by his bedside heard him faintly whisper, "I've forgotten something," and without asking what, phoned for the lawyer, who returned post-haste. Sitting down by his dying client he asked: "What have you forgotten?" and to the lawyer's astonishment the dying man muttered: "I've forgotten my soul." Careful about all else, but neglectful of the soul!

The penalty of forgetting must be paid. Not, however, by others, as in the railway accident of which we have read, but by the one who neglects God's "so great salvation." Reader, are you forgetting you have only one breath in your body? Do you forget your breath is in God's hand, and you have not glorified Him?

Do you forget that God may say to you, as He did to one who was careful about the things of time and forgot to care for his soul, "Thou fool, this night, thy

soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke xii. 20).

Do you forget that nigh nineteen hundred years ago Jesus said: "If I go . . . I will come again" (John xiv. 1, 3)? This was ratified by angels the day the Lord ascended, who said: "This same Jesus . . . shall so come in like manner as ye have seen Him go" (Acts i. 11). Are you trying to forget that every eye shall see Him? (Rev. i. 7). Do you wish to be reminded of the fact that "every one of us shall give account of himself to God"? (Rom. xiv. 12). Are you forgetting to seek first "the kingdom of God, and His righteousness," or are you putting that off to the last? "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3).

"They shall not escape" (I. Thess. v. 3), is God's answer, but, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II. Thess. i. 9).

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it." No one but yourself will bear the punishment of forgetting to trust Christ and His blood. In this world our forgetfulness may, and does, make others suffer sometimes. "Whatsoever a man soweth, that shall he also reap." If you sow the forgetting, you shall reap what you have sown and not another. What shall the harvest be?

Will it be in your case, just forgetting, trifling, neglecting, and at last the sad, sad, bitter wail, "The harvest is past, the summer is ended, and we are not saved"?

Turn and believe this very hour,
Trust in the Saviour's grace and power;
Then shall your joyous answer be,
Saved for a long eternity.

"To-day, if ye will hear His voice, harden not your hearts." "Behold, now is the accepted time; behold, now is the day of salvation" (II. Cor. vi. 2).

"The blood of Jesus Christ His Son cleanseth us from all sin" (I. John i. 7).

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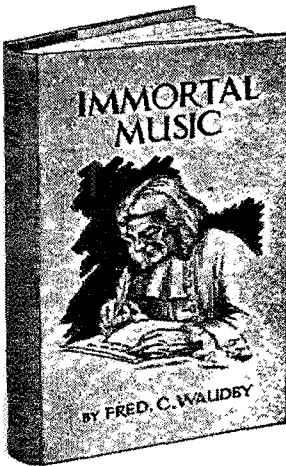
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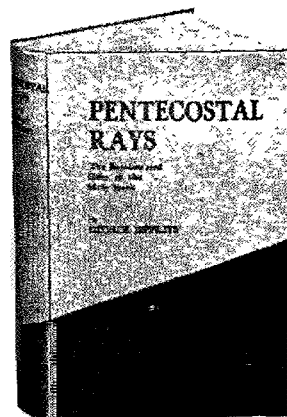
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