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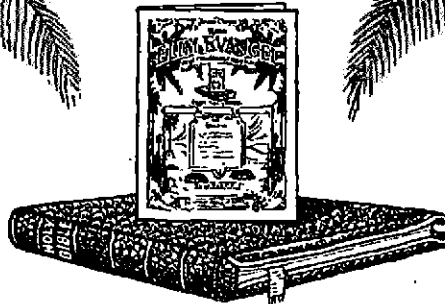
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 30.

NOVEMBER 22, 1929

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. XX. 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

PRINCIPAL GEORGE JEFFREYS'

Revival & Healing Campaign

at SWANSEA

commencing November 11th, in the CENTRAL HALL

Every week-night (except Saturdays) at 7.30; Wednesday and
Thursday afternoons at 3.30; Sundays at 9 and 8.15.

PRELIMINARY ANNOUNCEMENT OF

ANNUAL BELFAST CHRISTMAS CONVENTION

to be held in the ELIM TABERNACLE, Ravenhill Road, Belfast

Speakers: Pastor W. Hill and others. Convener: Principal George Jeffreys
Further particulars later.

PRELIMINARY ANNOUNCEMENT OF

Christmas Conventions in London

Special Meetings will be held on Christmas Day and Boxing Day at the following Tabernacles:

ELIM TABERNACLE, CENTRAL PARK ROAD, EAST HAM.

ELIM TABERNACLE, PARK CRESCENT, CLAPHAM.

ELIM TABERNACLE, FOWLER ROAD, ISLINGTON.

Times of Meetings and list of Speakers will be announced later.

A THANK-OFFERING

When students of the Elim Bible College Correspondence School enclose a THANK-OFFERING, as well as a renewal fee, it proves that the studies have been a real blessing.

One student writes:

"I enjoy the studies so much, and they have been such a great blessing to me. I trust that God will make me a blessing through these precious studies. I ENCLOSE A £1 POSTAL ORDER TO COVER THE FEE FOR ONE YEAR (10s.) AND THE OTHER 10s. AS A SMALL THANK-OFFERING TOWARDS YOUR GREAT WORK."

All particulars sent on application to:

The SECRETARY, E.B.C.C.S.

ELIM WOODLANDS, CLAPHAM PARK, LONDON, S.W.4

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, "Elim Foursquare Gospel Churches, and this, the "Elim Evangel," which is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. X., No. 30

November 22, 1929

Twopence, Fridays

Hasting to Jerusalem

Sketches of Life in the East

By Pastor P. N. Corry

YOU seldom see people in a hurry in the leisurely East. Very often natives of India arrive twenty-three hours before their train is due to start, and they are not perturbed in the slightest, but just lie about on the platform like corpses until the time to buy the *ticket* arrives. Then there is noise, hurry, dust, and, as likely as not, they will be left behind to wait for the next day's train.

To a person of my temperament therefore it is quite a treat to know that Paul could be in a hurry, for "he hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost" (Acts xx. 16). If you will follow the first part of that journey from Philippi to Troas you will see that it took them five days to cover ground that had on a previous occasion been traversed in two (cf. Acts xx. 6 with xvi. 11). Then, having obtained a ship at Troas, they sailed down the Ægean Sea with much greater speed, passing even Ephesus because Paul would not spend the time in Asia (Acts xx. 16). From Troas to Assos and Mitylene, next day Chios, next day Samos, and the next to Miletus (Acts xx. 14, 15). In four days they covered more than twice the distance of the first part of the journey from Philippi to Troas—

SPEEDY TRAVELLING FOR THOSE DAYS,

and sails must have been kept fully spread to the wind. Every stitch of canvas that the good ship could carry was crowded into the rigging, and nothing was reefed back, or reduced. At Miletus the elders of the church at Ephesus come to have their final word with Paul; and in this conversation, reported in Acts xx. 17-35, Paul uses the same nautical expression twice over. He says in verse 20, "I kept back nothing," either in public or in private, and in verse 27 he repeats the word when he says "I have not shunned to declare all the counsel of God." These words "kept back" and "shunned" are the Greek sailors' expression for reefing, shortening, or reducing the sail, and as the result of this speedy voyage Paul found the very word that he needed to express his attitude toward the truth that he preached: "I never shortened sail, I never held back any truth or doctrine—all I taught was spread out to the full, that the breeze of the Holy Spirit might fill it, and carry the church along." Some

teachers keep some truth back for those who they say are going in for deeper teaching—it is not correct to do so. Do not shorten sail for anybody; spread the canvas on the rigging; set the sail: and



Photo]

Arab Dhow on the Tigris.

[By P.N.C.]

let God the Holy Spirit fill it with Himself. You will not need to whistle for a breeze!

A few months ago I visited the *Victory* in her dry dock at Portsmouth. The original rigging had been replaced and she looked stately enough, but her yard-arms were bare, there were no sails, and the good old ship looked half dressed. In the Museum near by I found the sails used on the *Victory* at the Battle of Trafalgar, and I wondered what the old ship felt like without her clothes. These were the sails that carried her through the French line when she led the attack and smashed the enemy. These

sails gave England the opportunity of proving herself to be Mistress of the Seas, and it seemed a shame to stow them away in a separate place from the grand old ship that bore them. As I stooped over their show case those sails whispered to me to bend lower because they wanted to tell me a secret, and when I did so they said, "We won the Battle of Trafalgar." They told me the story of the smoke and din of battle, tried to puff themselves out again as though they once more graced the yards of the *Victory*, and said, "We gave our captain the way necessary to steer her into battle." Would you hear what more they said? Then listen:

THERE IS A SHIP WE LOVE

called the Church of God, but oh, she seems to be so slow when compared with the speed that she made in the old days of Peter and Paul. Then she crossed the oceans and beat every craft that came against her, but now she seems to wallow in the trough of the waves, while the spirit of the age rushes by on sea, in air, and under her keel. It's the spread of canvas that is at fault, in the majority of cases. There is only one sail set, called "Jesus the Saviour," and none too much of that, but I'm tempted to go and look for the old sails as I did for those of the *Victory*, and in an ancient sea chest found one called "Jesus Christ the Healer." Let's try it, up it goes aloft, when a cry from the shore says, "Hi, put that sail back where you got it from, we never use it now; it's old-fashioned and out-of-date, and hasn't been seen for ages and ages. We don't rig the ship

like that now." Pull away, my hearties, it fits the rigging anyhow, and with the first puff of the breeze you feel the ship gathering way under your feet. The old Gospel ship leaps in answer to the pull of the sail.

"There's another sail in the locker," cries a voice. "Up with it, lads, and let's see it. It looks quite new, not a hole in it, not a rope worn thin, and as you

GET IT ON TO THE YARD-ARM,

it turns out to be the Pentecostal sail—"The Baptism of the Holy Ghost." "How dare you!" cries the shrill voice of the critic; "why, that sail has not been used since the vessel was launched. It was specially made to get her off the slips when she started from Jerusalem, but no one dares to think that we can use it now. But it fits the rigging, catches the breeze, forces the pace, and the ship is gathering speed. Then the good old "crow's nest" is found down below, and with this once more lashed in its place on the mainmast we begin to skim the waves, not only looking for but "hasting unto the coming of the day of God" (II. Peter iii. 12). Praise the Lord, the Foursquare Gospel fits the ship, and we refuse any longer to hold back, or to shorten sail, for the breeze of God is filling them. Let us hasten then to Jerusalem with full spread of canvas. No holding back, no reefing of sails, no hiding of truth but with full-spread Foursquare sails of truth, let us know the joy of sailing home in the good old-fashioned way.

Passing of a Great Missionary

John McGillivray of China

By Pastor Charles Coates

NEWS of the translation on August 16th, from his lonely post in Kansu Province, North-West China, of a veteran soldier of the Cross, John McGillivray, has just arrived from that land of far distances. The loss to the early circle of Elim fellowships is deeply felt by several members of the Elim headquarters staff who knew our brother some twenty years ago, and who with others will cherish some notice of the valuable life just laid down.

John McGillivray was born at Burntisland, Fife, on 9th March, 1884.

LEFT AN ORPHAN AT FOUR YEARS

of age, his mother's dying prayer was answered twenty years later in his conversion to Christ at an East Wemyss mission, this being followed by a baptism in the Holy Spirit, and a call of God for service in China.

He sailed in the autumn of 1910, one of the first band of workers sent to China by the Pentecostal Missionary Union. It was while studying the Chinese language under Pastor Stanley P. Smith in Honan Province that our brother met his future wife, then Miss Mabel Seagrave. Mrs. McGillivray is now in England, and to her we are indebted for the more intimate details of this notice. After their marriage in 1913, Mr. and Mrs. McGillivray laboured for six years at Choni, a Chino-Tibetan settlement in Kansu,

in association with the Christian and Missionary Alliance. Missionary life in China since the 1911 Revolution has never been monotonous, though the thrills that redeem it from that description are of a kind that Europeans would rather be without. These years witnessed the raids of

WHITE WOLF, THE HONANESE BRIGAND

who streaked North China with blood and ruin, varied with other disturbances by Chinese Moslems and Tibetan Buddhists, and epidemics of 'flu and pneumonic plague. We, with Mrs. Coates, at that time on another part of the same frontier, well recall the feeling with which we anticipated the raiders' sudden arrival in our own city.

Upon furlough in 1919, Mr. and Mrs. McGillivray resigned their connection with the Christian and Missionary Alliance, and the closing decade of our brother's service, for the most of which he was still accompanied by his faithful wife, in turbulent Kansu are a record of heroic endurance in situations of upheaval and terror truly Asiatic. Two great earthquakes, in 1920 and 1927, each accounting for some 100,000 Chinese lives, wrecked considerable areas of the province, while the people were further decimated by successive years of famine caused by harvesting failures, aggravated by savage guerilla warfare between Moslem rebels and hordes of Government

troops, both of whom, in the intervals of fighting, behaved like brigands to the people, while pestilence again added its quota to the harvest of misery. Much of the missionaries' time during this period was devoted to the wounded, the sick, and the dying, both civilian and military, in

A TRULY APOSTOLIC SERVICE,

which was so valued by the Governor of the Province that he honoured our brother with a Chinese decoration.

The close of John McGillivray's service was further shadowed by a considerable period of physical suffering, endured in separation from his beloved life-partner, who had some time before left for England with their children, and who had just now hoped to welcome him again soon. Working thus alone, it was while setting out in May last upon a pastoral visit to a sick Chinese woman some distance away that his horse fell, and threw him into a stream. Unable, under the conditions of travel, to change his soaking clothes, he contracted a heavy chill, and was eventually carried back to the city of Minchow on a cart.

PNEUMONIA AND DYSENTERY

supervened, and slowly but surely reduced his strong frame to a mere skeleton during weeks of suffering. Yet his continually triumphant faith and joy in Christ were such that Rev. W. W. Simpson, who had him in care, was hopeful even to the last that he would pull through; and the invalid himself had even written to make arrangements for his passage home in September. But it was not to be, for on 16th August, at 10.30 p.m., with over 2,000 miles of brown Asia between him and civilisation, he peacefully departed to his reward, with only two faithful Chinese attendants at his bedside. In the little God's-acre of the local Christians outside war-wrecked Minchow, he awaits a glad reunion with his loved ones in resurrection and rapture.

The shadow of the Saviour's Cross, borne—shared with the Master—so manfully by our brother during these heroic years, lay heavily over his service, but we like to think of that in its contrast with the welcome and rest which he now enjoys on high, and wherein he surely counts the prize won an exceeding abundant compensation for what he can now view as in comparison a "light affliction."

Sixty years ago, in the great days of Livingstone and Mackay,

AN EPIC OF MISSIONARY SERVICE

such as this would have been sufficiently unusual to have stirred churches and nation, press and pulpit, throughout the land, as did the achievements of those great men. To-day, following the world-wide expansion of missionary work, and the increasingly dangerous and exacting conditions under which it is now often conducted, our brother's record of heroic service is only one among many others stretched along the bitter and lonely frontiers of missionary advance. But we are confident of an ample recognition by the righteous Judge on high. Suffice it then that we lay this small tribute with hush of spirit at the place of his passing, and invite those who read

it to pray for the labourer's work laid down, and for those who mourn husband and father, though not without hope.



PASTOR AND MRS. JOHN MCGILLIVRAY.

"Try Giving Thanks"

ONE of my friends told me that her little boy one night flatly refused to say his prayers. He said there was not a thing in all the world that he wanted, and he did not see the good of asking for things he did not want. A happy thought came to his mother, and she said, "Well, Charlie, suppose then we give thanks for all the things you have got?" The idea pleased the child, and he very willingly knelt down, and began to give thanks. He thanked God for his marbles, and for a new top that had just been given him, and for his strong legs that could run so far, and that he was not blind like a little boy he knew, and for his kind father and mother, and for his nice bed, and for one after another of his blessings, until the list grew so long that at last he said he believed he would never get done. And when, finally, they rose from their knees, he said to his mother, with his face shining with happiness, "Oh, mother, I never knew before how perfectly splendid God is!" I believe if we followed sometimes the example of this little boy, we too should find out as never before, the goodness of God.—H.W.S.

The Cardiff Revival

Principal George Jeffreys' Campaign Closes with 3,000 Converts

God Works Wonders in Wales

By Pastor E. C. W. BOULTON

ONLY a week-end visit to Wales—but what a week-end! Simply packed with proofs of God's wonder-working power. Whilst we expected to find things going strong for God, yet we were scarcely prepared to discover an awakening on such a large scale as that witnessed on our arrival at Cardiff. The magnitude of the movement almost overwhelmed us. That the fire had indeed fallen there was indisputable evidence on every hand.

The first meeting proved to be a Divine healing service, for which a great crowd had gathered. What a meeting! The very atmosphere was electric with expectation and tense with subdued enthusiasm. As the Principal—in obedience to the Word of God—annointed the sick, again and again the congregation would break out into joyous acclamation, as some fresh marvel of Divine power was witnessed. Now it would be a paralysed limb or a withered arm that would yield to

THE TOUCH OF JEHOVAH ROPHECA,

or some disfiguring disease that would wither beneath the purging power of the Divine Spirit. Many of those pain-drawn and care-lined faces soon changed their expression as the life of God flowed into their mortal bodies. To them it meant the lifting of some great life-cloud that had shut out the sunshine, making their days all dark and drear—it was like the breaking of the dawn after a long black night of despair—the mists had melted beneath the burning fires of revival.

Evidently the campaign has captured the attention of the city, for it seemed to be the topic of chief interest wherever we went. The writer overheard more than one animated conversation on tramcars and in the streets which revolved around these remarkable gatherings. "Have you been to the revival?" asked one woman of another most eagerly. "Yes, isn't it glorious?" came the radiant rejoinder. Said one woman to a friend, "I've never witnessed anything so remarkable in my life—where will it end?"

What pen can describe that marvellous Sunday evening gathering in the huge Drill Hall. Every available seat occupied and hundreds turned away—and this in spite of the overflow meeting in the spacious Cory Hall. What a picture that tremendous crowd presented! The curious—the critical—the expectant—the jubilant—the awe-struck—each and all found a place amongst that throng. How one rejoiced to see such

A LARGE NUMBER OF YOUNG MEN

with all the possibilities that they represent. They were there in their hundreds with faces that shone with the glory of a holy enthusiasm, and revealed how completely they had been won for God. The vast

congregation literally quivered under the quickening touch of God. It was so evident that those thousands of warmhearted Welsh worshippers were held in the grip of a great and glorious attraction. The rich diapason of vocal harmony, as those soul-thrilling song-waves again and again swept over the assemblage, was indescribably wonderful. It resembled in miniature that scene that John depicts in the Revelation when the song was "like the sound of many waters."

The evening discourse was simple but searching, and delightfully descriptive. Truths sprang like swords from their scabbards as the preacher proceeded, hewing their way to the hearts of the hearers. Inspired argument followed argument in a perfect fusillade of Foursquare Gospel attack. With dexterous thrusts this skilled spiritual swordsman speedily pierced the defences of the unconverted. When, at the close of his address, the Principal made his appeal for souls, the response was immediate—scores of men and women made haste to say *yes* to Christ, yielding their lives in glad surrender to Him whose love and grace had at last conquered them. Ten—twenty—forty—seventy—and still

SOULS FLOCKED INTO THE KINGDOM,

until over one hundred had been registered. Imagine the gladness of that gathering! Picture if you can the overwhelming wonder and glory of such a scene! Surely heaven itself was stirred at such a prompt response to the call of God. What a day it was! Over two hundred captures for Christ in the two services, and many remarkable cases of healing. And still revival rolls on, gathering momentum every day.

What blessed transformations are being effected—moral, spiritual, and physical miracles are following the proclamation of the Foursquare Gospel. The very faces of the people as they emerge from the packed buildings are eloquent indication of the work which has been accomplished. As the writer watched that singing, surging throng pass out of the portals of the building, which to so many of them had proved a house of healing, those familiar lines came to his mind:

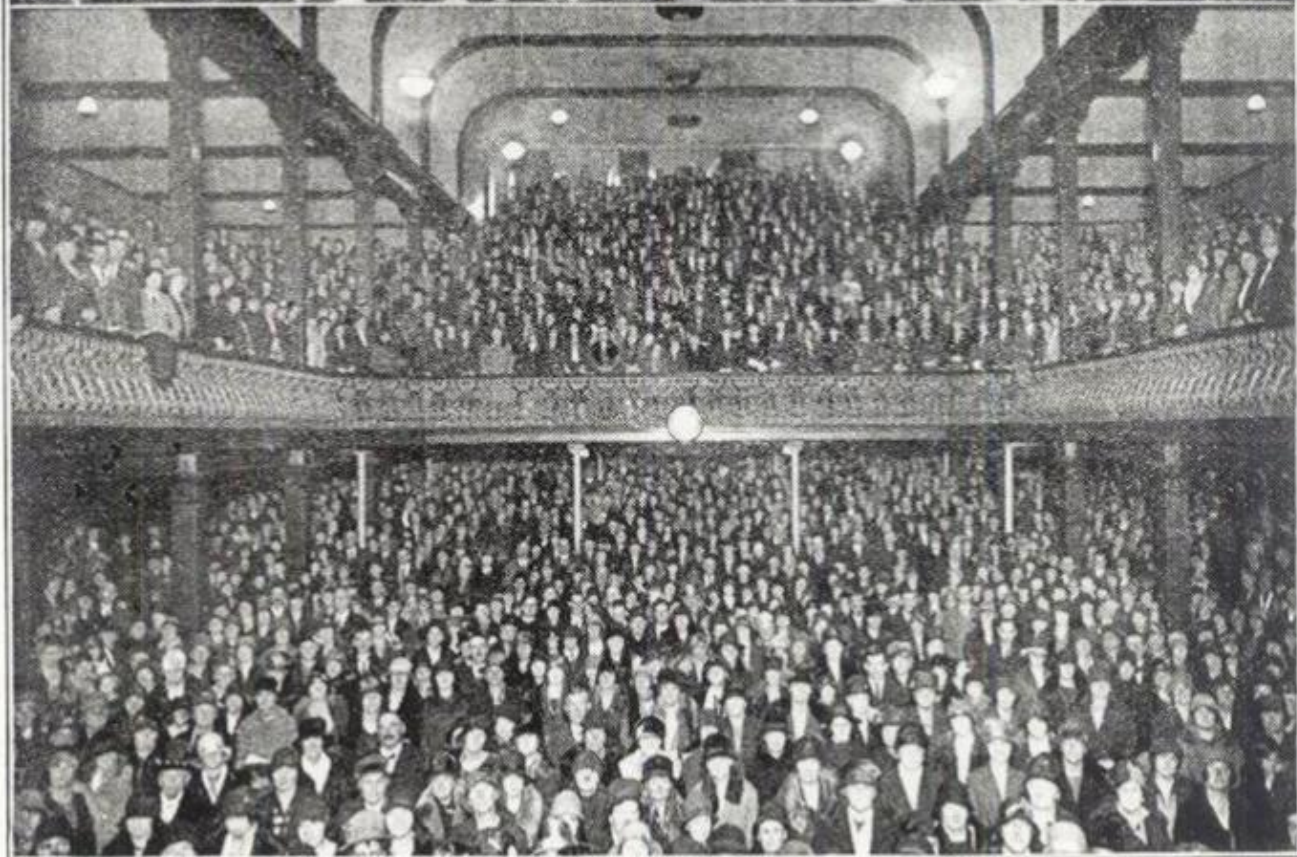
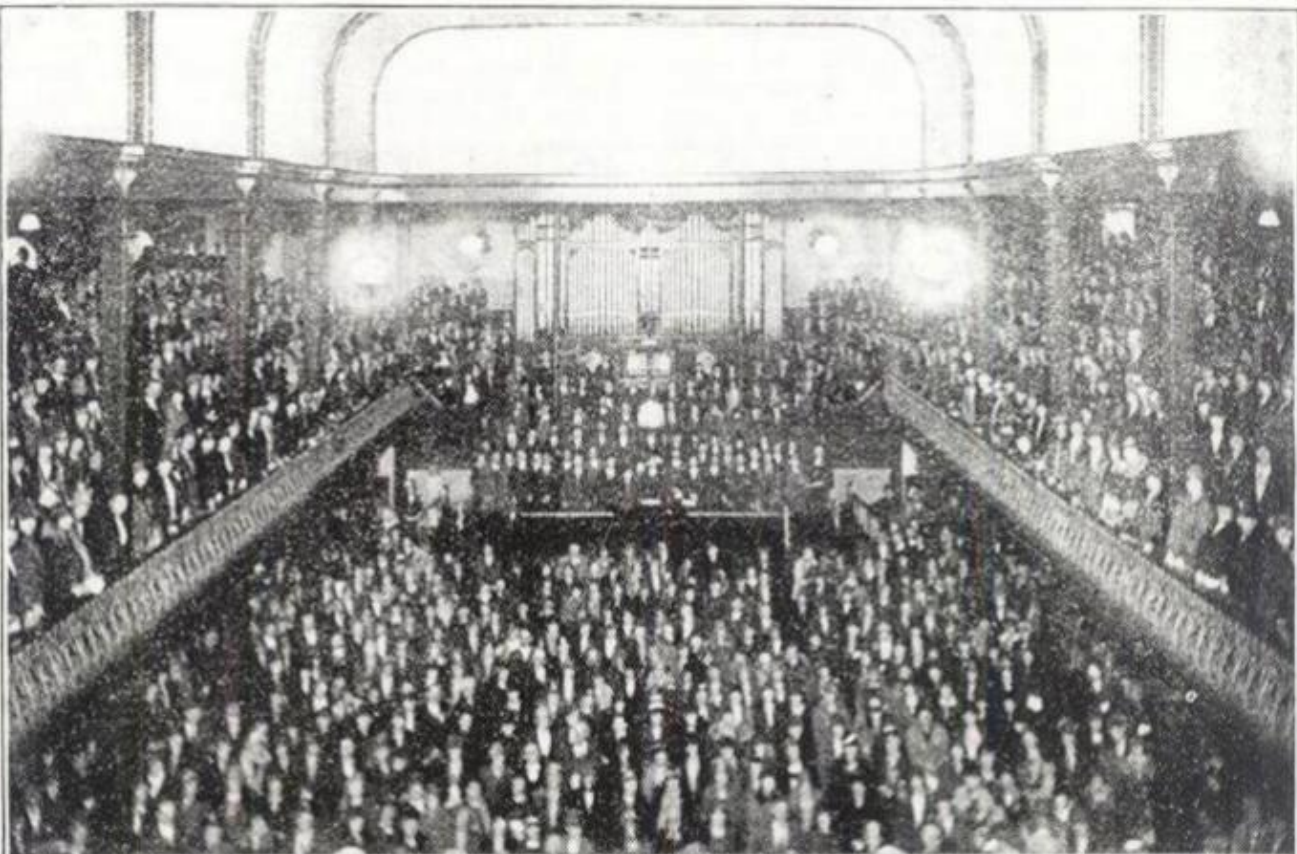
O with what divers pains they met,
O with what joy they went away.

To them the historic Christ had suddenly become real and present—the hand of God had

RENT THE VEIL OF A COLD THEOLOGY,

to reveal to the astonished vision a land flowing with milk and honey—for them the desert of drought was now clothed with luxuriant spiritual verdure—they crossed the Jordan of doubt and fear, and now possess their princely heritage.

It has been our privilege to be present at some of the wonderful revival campaigns conducted by Prin-



The great Wood Street Congregational Church, the largest place of worship in Wales, was packed from floor to roof during Principal George Jeffreys' revival meetings in Cardiff. It has seating accommodation for three to four thousand people.

cial Jeffreys in various parts of the British Isles, but never have we seen anything to surpass the scenes which we witnessed in Cardiff. We do not hesitate to say that this Divine visitation may be the forerunner of an awakening every bit as great, if not greater, than that which visited the Principality in 1904-5. God has launched an offensive against the forces of evil, which we foresee may result in a rout of the enemy on a large scale over a big area. It is the hour of opportunity for Wales. Rivers of revival have broken out in the Capital. It remains to be seen whether Wales will answer God's call. He has sent His servant as the messenger of revival to throw open the floodgates of blessing. We know that it is all too possible for barriers to be raised which will arrest the progress of the outpouring which at present is falling in the West. Let all the Lord's people unite in prayer that all "God's rich purposes" may be fulfilled at this time.

Modern Miracles

By R. J. JONES, Esq., J.P.

CHRIST AND THE CROSS.

HISTORY is repeating itself. Were not the old stalwarts of the Welsh pulpit lovingly (by some) and reproachfully (by others) referred to as *evangelists*? Still, they were the instruments used of God to lift the people out of the horrible pits of paganism, and to set them free from the bonds of superstition. Yes, it was the old evangelists that taught the people the new song, "the song of Moses and the Lamb." A song which has been ringing from the hills of Wales, and which has been heard the world over during the period of revival. Principal George Jeffreys comes from this noble stock. First, last, and all the time he is a preacher, an instrument of God to lift the people above

THE MATERIALISM OF THE TWENTIETH CENTURY,

which is more hopeless than the paganism of old, and to set them free from the chains forged by the modernism of this age which surely makes men more helpless than superstition ever did.

Judged by any standard he is a great preacher, powerful and effective. Day by day for six weeks, oftentimes twice a day, he has preached to enormous crowds at Cardiff. This in itself stamps him as a great preacher. Day by day, service after service, tens and scores and hundreds of converts. This sets the seal of heaven upon his ministry. "Ah," says the cynic, "it is all due to excitement and emotion." No, that is definitely not the case. In fact, the only criticism I as a Welshman have to offer is that he rules out all excitement and even discourages all outward and visible signs of emotion. How many fervent Welshmen whose souls have again been set on fire with the revival spirit would like to give vent to their joy in bursts of *Diolch iddo* and *Ar ei ben bo'r goron*? But they respect the wishes of the preacher. Let me try to describe one of the services.

THE CORY HALL

is packed. That happy young pianist takes his seat

at the grand piano (which will never be of any use in a dance hall). Mr. Darragh steps to the front of the platform, and suggests that every one should learn the new chorus first sung in the afternoon. Under his expert leadership and the influence of his pleasant and attractive personality we all sing the chorus to his satisfaction. Then we have an old favourite which he introduces with a few striking words—*Shall we gather at the river?*

During the singing Mr. Jeffreys slips in quietly and unobtrusively takes a seat on the platform. The gallery sing, the floor sing, and the platform led by our coloured brother previously mentioned roars out the chorus in turn. Then we all sing it softly. During this time Mr. McWhirter is here, there, and everywhere doing his best to make room for some of the hundreds still clamouring for admission.

A Cardiff minister offers up a brief but fervent prayer which is punctuated by real helpful *Amens*. Mr. Jeffreys stands at the table. How he reminds me of Mr. Evan Roberts—in form and features, in voice and very often in gesture. There is a deep stillness, not a movement in the crowded hall, everybody

WAITING FOR THE TEXT.

The preacher is stirred, his eyes brighten, his voice is resonant. It is evident that when applying the lessons of the text he is moved by the stupendous power of the Gospel of Christ, and thrilled through and through with his responsibility as a minister of that Gospel. He appeals to the people to answer the call of the Christ.

We all bow our heads reverently, the preacher quietly appealing to those who have not answered to do so there and then. "Just put up your hand." Instantly a number of hands go up. "Amen, there is one—two, three, ten, fifteen, twenty." I am dying to shout and would do so were it not for this lump in my throat. "Twenty-one, twenty-two, twenty-five, thirty." Tears are a relief when you are really full up.

There are hundreds shedding tears of joy. "Thirty-one, thirty-two, thirty-five." We sing softly, *I do believe, I will believe, that Jesus died for me*, and while we sing we can hear the preacher's voice counting, "Thirty-six, thirty-seven," and on and on.

WHAT IS THIS?

What but another revival? We can feel the same old thrill. We know that the only power that can save is the power of God and He is working mightily. Nearly three thousand saved in Cardiff. "Mr. Jeffreys, we must shout." "Very well then," said he, his face aglow, "Altogether: Hallelujah!"

I don't know what kind of voices the angels have, but I am prepared to challenge them to beat that shout of victory night after night in the Cory Hall, or Splott Street, or Wood Street. The service is over in an hour and a half, but its influence will be felt for all eternity.

Why do the thousands flock to the Campaign? We have felt the heat of the spiritual fire kindled in these meetings. We who have become cold and half-

frozen, we come to thaw our very souls, to warm up a bit again. And there is nothing that can do this but the preaching of the Gospel of Christ without any camouflage—"for it is the power of God unto salvation."

Cerdd ymlaen, nefol dan,
Cymmer yma feddiant glan.

The following report is from the *Daily News and Westminster Gazette* of 7th November, 1929:—

Converts Flock to Services

FERVOUR UNEQUALLED SINCE 1905 REVIVAL.

**Remarkable Cures Claimed For Young Welsh Evangelist.
Cardiff Campaign Scenes.**

SCENES of religious fervour, said to be unequalled since the great revival campaign conducted by Evan Roberts, the famous Welsh evangelist, are accompanying the "Faith and Healing" services of Principal George Jeffreys, of the Foursquare Gospel Mission.

Our Correspondent describes in his message below, how well-dressed women and young and virile converts, as well as the old and the sick, have flocked to the services.

PARALYSED WOMAN WALKS.

From Our Own Correspondent.

Cardiff, Wednesday.

Remarkable scenes have accompanied the services held in the city by the young Welsh evangelist, Principal George Jeffreys. During the past seven weeks 150,000 people from all parts of South Wales and the West of England have attended the services.

All sorts of buildings have been used, first the Cory Temperance Hall, then Wood Street Congregational Church (the largest Nonconformist church in Wales, and once the scene of a circus), the Territorial Army Drill Hall, and other places, and at all the services there have been scenes of ecstatic fervour.

The "Faith and Healing" campaign closes this week.

Not since the famous Welsh religious revival of 1904-5 have such remarkable scenes been witnessed.

Inside the church Principal Jeffreys baptised by complete immersion nearly 400 people and among them were 24 families. Stirring scenes were witnessed during the ceremony and hundreds of people testified to the remarkable cures they had experienced.

This afternoon motor cars carrying smartly dressed women wended their way to Splott Road Church, which overflowed not with old and sick people, but with virile young men and women.

The cynics who came doubting the genuineness of these healings were confounded.

I have investigated some of the cases. I give some below:

Mrs. Elizabeth Wood was stated to have been partly paralysed for twenty years, and unable to walk for the past four years. She walked up to me briskly, having discarded her crutches, and asked me to make known her case.

Mr. T. H. Madden, a middle-aged man, was crippled for five-and-a-half years with rheumatoid arthritis. He tells me he was instantly cured after the laying on of hands. "I can do anything now," he said and he kicked out his leg with vigour.

Mrs. Ada Collins, a sufferer from a varicose complaint, said she was told by a doctor she would have to have her leg amputated. She had not been able to use her leg for seven years. She came to Principal Jeffreys and claimed she was healed.

So great was the crowd outside the Splott Road church last night that police control was necessary. Thousands were unable to gain admittance.

Many had waited since midday and when the time came for the service to begin the surrounding streets were thronged with people who passed the time singing evangelistic hymns.

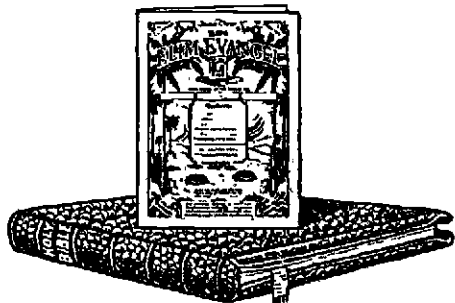
LATE NEWS

As we go to press, the following late news is received:—

THE MOST SUCCESSFUL CAMPAIGN EVER CONDUCTED BY PRINCIPAL GEORGE JEFFREYS HAS JUST BEEN CONCLUDED AT CARDIFF. THE LARGEST BAPTIST CHURCH IN THE CITY WAS THE SCENE OF REMARKABLE FAREWELL SERVICES.

THE CHURCH BUILDING, SCHOOLROOM, AND LECTURE HALL WERE PACKED, WHILE AT ONE SERVICE AN OVERFLOW OF HUNDREDS WAS CONDUCTED IN THE STREET. REPRESENTATIVE BUSINESS MEN AND NEWSPAPER REPORTERS ARE OF THE OPINION THAT THERE HAS BEEN NO MISSION IN WALES THAT HAS CREATED SUCH A SPIRITUAL AWAKENING SINCE THE WELSH REVIVAL. THREE THOUSAND CONVERTS HAVE BEEN REGISTERED, HUNDREDS HEALED, AND THOUSANDS OF GOD'S PEOPLE REVIVED AND INSPIRED. LIVE CHURCHES ALREADY TESTIFY TO THE RESULTANT BLESSING.

PRESSING INVITATIONS FOR REVIVAL CAMPAIGNS ARE COMING IN DAILY FROM CHURCHES AND MISSIONS THROUGHOUT WALES. AN ELIM FOURSQUARE GOSPEL CENTRE HAS BEEN ESTABLISHED AT THE CORY HALL, WHERE THE REVIVAL WILL BE CONSOLIDATED UNDER THE MINISTRY OF PASTOR LONGLEY FROM THE ELIM BIBLE COLLEGE, LONDON.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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 Founder and Leader: Principal George Jeffreys.

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3,000 Souls in Wales

PRINCIPAL GEORGE JEFFREYS' remarkable revival campaign at Cardiff provides us with an amazing demonstration of Divine power. Whilst from so many quarters criticism of a hostile character is being hurled at the man and the movement which he represents, God is thus working in its midst. People of all shades of social life are being brought into living touch with God through the agency of these power-swept gatherings. Prejudice and pride are yielding to this downpour of Holy Ghost energy. O that those who quibble would throw themselves into this glorious soul-saving, disease-destroying crusade! The harvest is plenteous, and awaits warm hearts and willing hands to reap its precious fruitage. Week by week as the campaign proceeds, reports continue to come in of an ever increasing toll of captives for Christ: new trophies of grace and triumphs of love are daily registered, until the number of results has reached a magnificent total—figures which represent a Gospel victory of apostolic character and magnitude. Such proofs of Divine grace must surely provoke the Lord's people to praise. The cloud, at one time "as small as a man's hand," has, under the creative breath of God, assumed proportions which

betoken almost unlimited possibilities. God is prepared to do big things where faith makes way for His triumphant progress. Let believers everywhere unite in prayer for this signally anointed servant of God. This is surely the responsibility of all Christians irrespective of denomination.

* * *

More about Loneliness

SINCE WRITING a previous editorial on the subject of lonely ones we have been reading the life of Christina Forsyth of Fingoland. She has been described as the loneliest woman in Africa. In early life she was disappointed in love. Her second lover died after one year of their wedded life. She became a missionary. She asked for the most backward region where she could be placed alone. She was assigned to Xolobe, an isolated pocket of heathenism between the Xolobe and Kei Rivers. The inhabitants were described as wolves—the offscourings of the Fingo tribe. They were lazy, liars, and notorious thieves. Yet it was to these Mrs. Forsyth went. The isolation was naturally terrible. Yet, for Christ's sake, she went. Disappointed in love—she gave herself unto love. Her loneliness vanished: no bitterness remained. She toiled on for God until she was 72 years of age, and amazing miracles took place. Out of an apparently hopeless tribe many were harvested for Christ. Thus her work is summarised by a sympathiser: "She lived at Xolobe for thirty years, month after month and year after year, and daily set her face gladly to the same hard work. She did not throw it up disappointed after five years; she endured it until age and health compelled her to retire. It is unique in our South African mission-field. It is a unique case of the triumph of the soul over a comfortless and heathen environment."

There is a solution for loneliness. The man or woman moving out in the will of God may experience flashes of loneliness. But those flashes are only permitted in order to drive the heart into closer contact with the One who never leaves and never forsakes.

* * *

The Triumph of the Word

MR. ARTHUR E. SOUTHON tells in his book, *Red Hands*, a number of fascinating stories of missionary life in Africa.

One of them beautifully illustrates the power of God's Word. Chundra was a coloured man, but educated and cultured. He finally became a preacher of Christ. His conversion came about in a unique way. He was sought by a young, wealthy girl, who wanted him and "a good time." He did not want the life she wanted. He therefore rejected her. She thereupon sent him a parcel. It contained a beautifully bound New Testament, and with it a sneering letter, saying that it was "the only Book to suit one who was not man enough to have a 'good time.'" The Book was sent as a sneering insult. But he read it and was converted.

Such stories stimulate us in the support of every movement for printing the Word of God.

Divine Healing in the Lord's Prayer

By LILIAN B. YEOMANS, M.D.

"Our Father which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen"—Matthew vi. 9-13.

PEOPLE often ask, "Where do you find Divine healing in the Bible?" To which I invariably reply, "Where don't you find it?"

The one theme of the Scriptures is Jesus Christ, the Son of God, and Saviour of the world, and His very name is as ointment (healing and fragrance) poured forth. Wherever you find Jesus you find healing for every disease, balm for every wound, an anodyne for every pain.

Some one said, "I don't know how to pray for healing"—they meant what form of prayer to use, they seemed to think a form necessary—and I said:

"You can say the Lord's Prayer, can't you?"
"Oh, yes." "Well, that's

PRETTY STRONG ON HEALING,

isn't it?" "Why, I didn't know there was anything about healing in it." "Well, let us study it together and see if we can't find something," I replied, and as we did so it opened wider and wider, in connection with the great truth of the Lord for the body. I long to have my readers enter those beautiful portals with me, and that is why I am writing this little message.

"Our Father which art in heaven" (Matt. vi. 9). My earthly father was a physician and surgeon in the United States Army, a Civil War veteran, who had charge of many different hospitals during, and subsequent to, the war. As a child I always felt that I was much safer than other children, for was not my father a doctor and, in my estimation at least, a wonderful one? I remember on one occasion, my younger sister, a child of about three, toddling about, fell and cut her forehead wide open on the carved leg of an old mahogany bedstead. Blood poured from the wound and her face was a sight to behold, while her shrieks, and mine, rent the air. But my wonderful father came instantly to our relief.

"WHAT CAN HE DO?"

I pondered in my childish mind. But he seemed undismayed, and after laying the little thing very tenderly on a sofa, made her breathe something from a handkerchief for a moment or two, after which she lay quite still. Then he washed her face gently till it was quite free from blood. But, alas! the awful, deep gash shewed even more plainly than before.

"Yes, he can wash her face but he can't mend her," I said in my poor little unbelieving heart. But there was a great surprise in store for me. A man who had come to assist my father produced a leather case full of bright steel things.

"What are they?" I wondered, and ventured to move a step nearer, for in the excitement I was quite lost sight of or I would certainly have been told that my room was more desired than my company.

"Then my wonderful father disclosed yet more of

his amazing capabilities, for taking one of the gleaming things, which I saw must be strangely shaped needles, he proceeded to

SEW UP MY SISTER'S FACE,

and what a job he made of it! She looked as good as ever when he was finished. Oh, how my confidence in my father was confirmed and extended almost limitlessly, by this experience! I just felt I couldn't be sick, or have any part of my anatomy seriously damaged simply because I was my father's daughter. He would prove more than equal to any emergency that could possibly arise, and I had a rightful claim to the very best he could do for me—for he was my father.

Do you read the lesson? Our Father is God Almighty, our Creator, and our claim upon Him is that of children.

You will never urge it in vain for spirit, soul, or body, if you present it in simple, childlike confidence.

"Our Father which art in heaven."

"Hallowed be Thy Name" (Matt. vi. 9). We pray that His Name may be hallowed, held sacred, given all honour in heaven and earth, believed on implicitly, and what is this but a prayer for (amongst other things)

DELIVERANCE FROM ALL DISEASE

and physical infirmity, for in Acts iii. 16 we read, "His Name through faith in His Name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Faith in His Name brings perfect soundness.

"Thy kingdom come" (Matt. vi. 10). This also is a prayer for physical well-being, for we read that the increase of His government means the increase of peace (Isaiah ix. 7), and nothing is more inimical to peace than bodily affliction. Even a toothache, or a corn on the little toe, has power to mar our tranquillity. "Thou will keep him in perfect peace . . . because he trusteth in Thee" (Isaiah xxvi. 3).

"Thy will be done in earth, as it is in heaven" (Matt. vi. 10). Here we pray that God's will may be done in earth, even in the clay which composes our mortal bodies, as it is done in heaven. How much arthritis, catarrh, diabetes, rheumatism, locomotor ataxia, and all the rest, do you think they have there? How many cases of measles, diphtheria, mumps and whooping cough? If you can think of

ANY DISEASE THEY HAVE IN HEAVEN

you can have that, but no others, for our Lord Jesus teaches us to pray that God's will may be done in us as it is done in heaven. In the twenty-first chapter of Revelation, the fourth verse, we are told,

(Continued on page 475).

Bible Study Helps

PRAYER ALPHABET.

By F. E. Marsh.

Abide with us. The prayer for companionship (Luke xxiv. 29).

Bless me. "Bless me, even me also, O my Father" (Genesis xxvii. 34). Individual prayer.

Come unto me. "Let Thy tender mercies come unto me, that I may live" (Psalm cxix. 77). Prayer for life.

Deliver me. The prayer for victory (Psalm xxxi. 15).

Examine me. A prayer for testing (Psalm xxvi. 2).

Forgiveness. A prayer for forgiveness (Psalm xxv. 18). "Forgive all my sins."

Guide me. The prayer for leading (Psalm xxxi. 3). "For Thy Name's sake . . . guide me."

Help me. The prayer for aid (Matthew xv. 25).

Integrity . . . preserve me. Prayer for uprightness (Psalm xxv. 21).

Judge me. Prayer for discretion (Psalm liv. 1).

Keep me. The prayer for preservation (Psalm xvii. 8).

Lead me. The prayer for direction (Psalm cxxxix. 24).

Make me. The prayer for adjustment (Psalm cxix. 35).

Never be ashamed. "Let me never be ashamed." A prayer for constancy (Psalm lxxi. 1).

Open mine eyes. The prayer for illumination (Psalm cxix. 18).

Preserve me. The prayer for keeping (Psalm xvi. 1).

Quicken me. The prayer for revival (Psalm cxix. 25).

Redeem me. Prayer for release (Psalm xxvi. 11).

Save me. The prayer for rescue (Matt. xiv. 30).

Teach me. The prayer for instruction (Psalm xxvii. 11).

Unite my heart. Prayer for communion (Psalm lxxxvi. 11).

Visit me. A prayer for visitation (Psalm cvi. 4).

Watch. "Set a watch, O Lord, before my lips" (Psalm cxli. 3). Prayer for prevention.

Xtremity. "Remember me" (Luke xxiii. 42).

Yielding. "Yield yourselves unto God" —for access (Romans vi. 13).

Zeal. "Be zealous therefore"—His answering exhortation (Rev. iii. 19).

BE LIKEMINDED.

(Rom. xv. 5.)

1. A Right Mind.

"Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid" (Luke viii. 35).

2. A Sound Mind.

"For God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (II. Timothy i. 7).

3. A Pure Mind.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance" (II. Pet. iii. 1).

(Concluded on page 475, column 2).

No Disappointment in Heaven

F. M. Lehman.

F.M.L. —Miss Claudia Lehman.

1. There's no dis-appointment in Heaven, No wear-i-ness, sorrow or
 2. We'll ne-ver pay rent for our mansion, The tax-es will ne-ver come
 3. There'll ne-ver be crape on the door-knob, No fu-ner-al train in the

pain; No hearts that are bleeding and broken, No song with a
 due; Our garments will ne-ver grow thread-bare, But al-ways be
 sky; No graves on the hill-sides of Glo-ry, For there we shall

mi-nor re-frain; The clouds of our earth-ly ho-ri-zon Will
 fade-less and new; We'll ne-ver be hun-gry nor thirst-y, Nor
 ne-ver-more die; The old will be young there for ev-er, Trans-

ne-ver ap-pear in the sky, For all will be sun-shine and
 lan-guish in pov-er-ty there, For all the rich boun-ties of
 form'd in a mo-ment of time; Im-mor-tal we'll stand in His

CHORUS

gladness, With ne-ver a sob nor a sigh. } I'm bound for that beautiful
 Hea-ven, His sanc-ti-fied child-ren shall share. }
 like-ness, The stars and the sun to out-shine. }

ci-ty My Lord has pre-pai'd for His own; Where all there de-cid'd of all

a-ges Sing 'Glo-ry' a-round the white throne; Sometimes I grow home-sick for

Hea-ven, And the glo-ries I there shall be-hold, What a joy it will
 be when my Sa- viour I see, In that beau-ti-ful ci-ty of gold!

Copyright.

(Concluded from page 474).

4. A Spiritual Mind.

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans viii. 6).

5. A Girded Mind.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1. Peter i. 13).

6. A Garrisoned Mind.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7).

7. A Renewed Mind.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans xli. 2).

Divine Healing in the Lord's Prayer

(Continued from page 473).

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Give us this day our daily bread" (Matt. vi. 11).

Here we are praying for physical blessing, as well as spiritual, for the Lord Jesus Himself, speaks of healing as "the children's bread" (Matt. xv. 26). So we pray for healing and health when we ask for bread, as well as for material sustenance, and spiritual strength. It is hard enough for a loving mother to withhold a slab of pie, or doughnut, from her boy when he asks for it, but bread, a necessity, is never withheld. Ten chances to one the boy will get it with butter and sugar, or apple sauce, thrown in. Our heavenly Father knows how to put the butter and sugar, or apple sauce, on the slice too.

When He gave me my

GOOD THICK CHUNK OF "CHILDREN'S BREAD,"

when I was healed from the most advanced stage of morphine addiction with all its accompanying horrors, he just heaped it with butter and sugar by letting me go round and invite the other children to have a bite. I know how Samson felt as he came home with his hands full of honeycomb, streaming sweetness and inviting his father and mother to share the feast.

"And forgive us our debts (or sins)" (Luke xi. 4; Matt. vi. 12). Jesus healed the paralytic, in the second chapter of Mark's Gospel, that the onlookers might know "that the Son of man hath power on earth to forgive sins" (Mark ii. 10). God wants people to know that His spiritual gifts to believers are real, and to this end He manifests His power in our bodies in a tangible manner by healing us and making us strong in the strength that God supplies through His eternal Son. He desires to be the health of our countenances that we may be living epistles known and read of all men, for He is not willing that any should perish.

"Lead us not into temptation" (Matt. vi. 13).

I do not know that any temptations are harder to withstand than those to fear, unbelief, discouragement and despair, which come with Satan's attacks on our bodies. It is said that the third chapter of Job is the most eloquent expression of despair to be found in all literature. We are taught to pray, in submission to the Divine will of course, that we may not be led into temptation.

"Deliver us from evil" (Matt. vi. 13). This petition covers all forms of disease, for the curse entailed upon the Israelites by disobedience to the Divine law includes "every sickness, and every plague" (Deut. xxviii. 61). So when we pray, "Deliver us from evil," we are asking immunity from all the ills that flesh is heir to. And we are sure of the answer to all these petitions: *For Thine is the kingdom, and the power, and the glory, for ever. Amen.*

God's Standard

GOD loves us so well that He will not suffer us to take less than His highest will. Some day we shall bless our faithful teacher, who kept the standard inflexibly rigid and then gave us the strength and grace to reach it, and would not excuse us until we had accomplished all His glorious will.

Let us be inexorable with ourselves. Let us mean exactly what God means, and have no discounts upon His promises or commandments. Let us keep the standard up, and never rest until we reach it. "Let God be true and every man a liar." If we fail a hundred times, don't let us accommodate God's ideal to our realisation, but let us be like the brave ensign who stood in front of his company waving the banner, and when the soldiers called him back, he only waved it higher, and cried, "Don't bring the standard back to the regiment, but bring the regiment up to the standard."

Forward, forward, leave the past behind thee,
 Reaching forth unto the things before;
 All the Land of Promise lies before thee,
 God has greater blessings yet in store.

Crowded Churches and Many Converts

Baptisms at Hull and Hammersmith—Healings—Enthusiastic Gatherings Everywhere

Guernsey (Pastor L. C. Quest). It is interesting to recount an experience the pastor had a few weeks ago with a deaf and dumb girl, who came from England to stay here for a short holiday with some members of the assembly.

She was stone deaf, and as to being blind, all she could see was a little light, or the form of your hand if held close to her eyes. She wanted salvation. She was a good girl, very religious and self-righteous. First Pastor Quest learned a little of the deaf and dumb signs, and then slowly began to make signs to her about Jesus. She could not understand about this Jesus, but knew a lot about God.

Then another method was adopted. He wrote with his finger, word after word, and she could understand then by feeling. Sometimes he had to go through the sentence two or three times to make her understand, but after a long trial of three hours and a half, she grasped the truth and God wonderfully saved her.

Afterwards the truth was illustrated by various articles in front of the window. But Jesus became real to her. Possibly this testimony might prove a source of inspiration and blessing to some seeking soul. It certainly is an example of how patient persistence in unfolding the truth will eventually prevail.

Hammersmith (Pastor W. A. Nolan). We are glad to report that in spite of much opposition in this quarter, the revival fires are still burning brightly. Since the commencement of Pastor Nolan's ministry here over forty souls have surrendered themselves to Christ, and during recent weeks over thirty have been received into full membership. The saints are continuing to praise God for all the blessings which He is bestowing.

Thanks to the kindness of the Rev. J. Griffith Lloyd and officers of the Ladbroke Grove Baptist Church the third baptismal service was held here on Thursday, October 31st. There was a large congregation present, and twenty-two candidates followed the Lord through the waters of baptism. Pastor Nolan gave a very inspiring and instructive address on "Philip and the Ethiopian Eunuch," and preceding the immersion each candidate gave a striking testimony of the saving and keeping power of the Lord Jesus, and each received a promise from the Word of God. During the immersions appropriate choruses were sung by the congregation, and afterwards, "Who is on the Lord's side?" was ably rendered by the Crusaders. Altogether the evening proved to be one of great blessing and spiritual uplift. There were also a number of others who expressed their desire to be baptised at the next opportunity.

Rochester (Pastor R. Smith). The Rochester assembly under the leadership of Pastor Robert Smith has been endeavouring to carry out the Lord's command, through His servant Isaiah, when He said, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes." A three weeks' campaign has just been held. The first week's meetings were held at Chatham, the second week at Strood, and then a final week in the Tabernacle at Rochester.

The campaign has been a successful one, the meetings being well attended, on one occasion the hall being crowded out. The old-time Gospel has been preached in the power of the Holy Ghost. Several of the messages given centred around the near return of the Lord Jesus Christ. The final series of addresses were given on the power of the Holy Spirit as evidenced in the lives of the prophets Elijah and Elisha. The saints have been edified and sinners convicted, and the numbers at Rochester added to as a result

of the effort put forth. Considerable assistance has been given by the Crusader Choir which led the singing. Some of the Crusaders also rendered individual items each evening. A band of faithful open-air workers told forth the glad tidings each evening in the vicinity of the hall prior to the Gospel service being held, and reports are to hand as to the blessing received by many as a result. The assembly is still looking forward to seeing even greater times of blessing, and believes that God honours the faith of those who trust Him.

Hull (Pastor J. R. Moore). On Sunday evening, September 8th, Pastor Moore preached a powerful sermon on "Water Baptism," in which was shewn the necessity of immersion in water, to fulfil God's will, and when the meeting was tested, fifteen of God's children signified their intention of being immersed at the next opportunity. The "next opportunity" proved to be Tuesday, October 22nd, when many more had been persuaded in their own minds, and the number swelled to 27. A large Baptist chapel was hired for the occasion, as the ordinary hall has proved at previous baptismal services to be too small! Here a large congregation was present to witness the ceremony. Many strangers had been attracted to the church, and they could not but be impressed by the whole meeting, it being so completely governed by the Holy Spirit. Pastor South, of Grimsby, ministered the Word, specially for the occasion, his subject being "Obedience," the message being both appropriate and helpful, specially so to the baptismal candidates. Previous to each being baptised, a text of Scripture was read; two of these candidates had come from places many miles away. Most of them had been saved under Pastor Moore's ministry in Hull.

A sister claims to have been healed whilst in the water, and many others declare they have gained new vigour and joy in their spiritual life, since obeying the Lord thus, for which we praise God.

Southampton (Pastor and Miss Henderson). Although last Thursday it was pouring with rain outside, a good gathering experienced a downpour of God's richest blessing inside. It was the Cadets' first open night, when they took entire charge of the evening service. A little lass of twelve conducted the meeting, which was opened in prayer by a boy of the same age. Three sermonettes by two boys and one little girl were given with confidence and power. Messages in song and recitation and a testimony of a wee girl who used to wear glasses, but was healed by the power of God, were all greatly appreciated by the older members of the church. It gave all great pleasure to see these young people growing up filled with the love of Jesus. How the Lord answers prayer. When the Sunday school was first opened there were about ten children, but now, praise God, there are over sixty. What a wonderful Saviour Jesus is; how can we praise Him enough for all His great love. Every Sunday in this Foursquare centre souls are added to the Kingdom. Sunday evening last was no exception. The church was packed and chairs had to be placed in the aisles to accommodate the many people eager to hear the Word so faithfully preached. After a stirring address by Mr. Godson, two souls responded to the appeal. This makes a total of 25 who have decided for Christ during the month of October.

REVIVAL FIRE STILL BURNING AT BRADFORD.

Bradford (Pastor H. Kitching). It is almost a year ago since Principal Jeffreys held the great revival and healing campaign in this city, and ever since that time the work has gone steadily forward under the blessing of God. Before the Principal's visit there was no Foursquare assembly in Bradford, but a few desperate Christians used to meet for prayer every week in a house, and there they cried to God for a mighty revival. Praise God, He heard their cries and granted their request, and now there is a real live Spirit-filled church with a membership of about three hundred.

After the campaign, Pastor A. Longley became the leader. Thank God for the great blessing which came as a result of his faithful ministry. Even in the face of great opposition, he stood firm, and although the enemy often assailed, by the



Pastor R. Smith.

of the Holy Spirit as evidenced in the lives of the prophets Elijah and Elisha. The saints have been edified and sinners convicted, and the numbers at Rochester added to as a result

grace of God the saints have been more than conquerors. God has ever been very present in the midst, both as Baptiser and Healer. Many have been baptised with the Holy Ghost and over a hundred and twenty have followed the Lord through the waters of baptism. Numbers have testified to having received healing for their bodies; some instantaneous, and some gradual. But what we praise God for most of all is the wonderful way in which the unsaved have been constrained to come under the sound of the Gospel message. At almost every meeting there have been definite decisions for Christ. Pastor Kitching is now in charge, and under his ministry the work is still progressing. Last Sunday evening, six young men gave their hearts to Christ. The saints here are praising God for all those past blessings, and continuing to pray that through their testimony, salvation might come to the careless and Godless masses of this pleasure-seeking city.

Greenock (Pastor S. Gorman and Evangelist Robinson). The Gospel of Jesus Christ is still being manifested as the power of God unto salvation here in Greenock, hardly a meeting passing without someone being born again. Fourteen persons claimed Jesus as Saviour on Sunday, October 13th.

Unfortunately the saints had to vacate the Augustine Church, which had been their temporary home for five months. One could feel a sense of anxiety in the Saturday night's meeting, seeing that no other place had been obtained, and special

prayers were offered. Faith was not unrewarded, for while the saints were praying, Pastor Gorman was engaging the Temperance Institute at precisely the same hour. Sunday's meetings were the last to be held in the Augustine Church, and large crowds attended both morning and evening. In the latter service another fourteen saw their need of salvation and sought Jesus Christ. The closing moments of the meeting were very impressive. Although only a temporary home the church had become a sacred place to all. What blessings were obtained and what needs had been met since the Foursquare Gospel had been sent there by God. Over 500 souls had professed conversion since Pastor Gorman commenced his ministry. Every Sunday night the place had been crowded to its utmost. How the large congregation rose and sang the 23rd Psalm as only the saints in Greenock can sing it, making the building ring.

Sunday, October 27th, was the first in the Temperance Institute, and followed two largely attended week-night meetings. Unfortunately the building was not nearly large enough for the Sunday evening service although it holds 1,000. People were lining up for the meeting before 4.30 p.m., while at 5.15 the queue was about 100 yards long, and many could not obtain admission. Pastor Gorman gave his message very pointedly, and twenty-two discarded the robes of sin and put on new garments of righteousness as an outcome.

Concise Comments and Interesting Items

Brighton on Sunday is, on the whole, a godless place. This is how Mr. H. H. Martin, the Secretary of the Lord's Day Observance Society, writes about it:

"Brighton's mis-spent Sabbath, especially during the season, must make the angels weep. If the truth must be told, her Sundays in recent years have degenerated into days of gaiety, gambling, and Sabbath-breaking. Here is a list of thirteen of Brighton's typical Sunday diversions:—

Golf,	Political Meetings,	Cinemas,
Sports Bazaars,	Thés Dansants,	Cabarets,
Flying Stunts,	Theatre Plays,	Vaudeville Shows,
Motor Excursions,	Pier Dances,	Menagerie,

Shops of many kinds."

We rejoice that in this place the Foursquare Gospel flag has been uplifted for several years, and a thousand rally round it each Lord's Day evening.

Insinuated evil is tragically attacking the minds of our young people. Surely righteous government should not allow this kind of thing, as further revealed by Mr. Martin of the condition at Brighton:

"For adolescent youths and maidens there were provided—and well patronised—a series of microscopic moving pictures, the like of which one ought not to expect to find in a Christian country on the Christian Sunday, or, indeed, on any other day of the week.

The following sample titles are enough to reveal their character:

'Bedroom Secrets,'	'Pride of Paris,'
'Eve's Temptations,'	'Tons of Love,'
'Rich Man's Plaything,'	'Back to Nature Girls.'

"One youth of thirteen boasted that he had seen all."

Dr. S. H. Wilkinson, Director of the Mildmay Mission to the Jews, has given us his view of a well-balanced life:

"Nothing in it which should be out of it,
Nothing out of it which should be in it.
Of that within it, nothing of overgrowth or underdevelopment."

Think well into this statement, and you will see how comprehensive it is.

Seen at Peckham—about one dozen men and women parading the streets in a long file each holding aloft a placard. On the placard the words, "Are you lonely? Then come to ——— Church." The church and time of services were clearly given. As far as we could see no one ridiculed. Rather, we judge, the crowds welcomed this warm-hearted appeal.

North Carolina law refuses to receive the witness of an atheist. Recently an atheist who wished to give evidence was refused on the ground that he did not believe in God.

The suicide rate in England and Wales has increased from 7.5 per 100,000 in 1918 to 12.4 per 100,000 in 1928.

The tune "Rimington" is now widely known and loved. Mr. Francis Duckworth was the composer. He gives the origin of it in a very interesting article appearing in the "Christian Herald":

"One particular Monday morning, away back in the seventies, my Uncle John came into the shop with his weekly produce of butter and eggs. He farmed a holding known as Lower Gills, and was a noted cello-player, and leader of the orchestra. He ordered his groceries, and, whilst I was putting them up, entered into a debate with my father and others present on the merits of hymn-writers.

"Whenever he spoke he revealed a marked fondness for the older hymn-writers, and for Watts in particular. Somewhat despairingly he dismissed the modern poets. His admiration for Watts's writings carried him away, and, standing in the middle of the shop floor, he raised his hand with a mighty flourish and demanded attention from those present. Then in a deep, eloquent voice, full of meaning and fervour, he recited the line: 'Jesus shall reign where'er the sun!'

"Where'er the sun," he repeated in impassioned tones. "Do you know what that means,—that everybody everywhere is going to accept Him? Ah! Watts had the conception; he said more in that one line than any of your modern verse-writers can say in a whole hymn!"

"I shall never forget the look of admiration on his face, as, with hand still uplifted, he uttered his emphatic declaration. It made such an impression on my youthful mind that there and then I resolved to compose a tune to Dr. Watts's great words."

The Tither's Surprise

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, November 24th. Zephaniah i. 1-18.

"The Lord will not do good, neither will He do evil" (verse 12).

Or in other words, The Lord will do nothing. As in Zephaniah's day, so in ours. There are millions of people whose creed is, "The Lord does nothing. If I sin the Lord will do nothing. If I do good, the Lord will do nothing." Some believe that God has set the world in motion and left it to take care of itself. But Scripture and experience prove that the Lord is watching and working, when He least seems to be watching and working. His eyes behold the evil—and He is patient, for He desires not the death of any sinner, but his salvation. His eyes behold the good—and there may be no immediate apparent reward. But, praise God! it will come. That done in the Name of Christ in secret will be proclaimed upon the housetops. The prize is given at the end of the race, not at its start, nor at its progressive stages. Look at a brief period in the life of a nation or individual and it may seem the Lord does nothing. But look at a lengthy stretch in a nation's history or an individual's life, and it becomes clear that God has been keenly active—rewarding the good, and punishing the evil.

Monday, November 25th. Zephaniah ii. 1-15.

"Ye shall be hid in the day of the Lord's anger" (verse 3).

How marvellously true this is for every believer! We shall be hid in the day of the Lord's anger because there was One who was not hid. Calvary was the day of the Lord's anger. On that day the Christ of God was not hidden. He moved out into the storm that we might be sheltered in the Rock. The storm of wrath swept down upon Him. There was no resisting that storm. It was death to be in it. And He did not hesitate. Out into the storm He went. No pen can describe its fury. The sins of the whole world were upon that lonely, wondrous Figure. All the guile, all the blasphemy, all the lust, all the pride, all the drunkenness, all the brutality, all the self-will, all the defiance of God, were counted to that One. The storm blew—He died. The storm was silenced—He arose. The storm is passed—we live. Safe home—the storm all passed, is our blissful portion, because Christ left home, faced the storm, and exhausted it in His own heart.

Tuesday, November 26th. Zephaniah iii. 5-20.

"I will gather them that are sorrowful" (verse 18).

It is a blessed thing to be gathered to One who can turn sorrow into joy. God is always seeking the sorrowful in order to empty their cup of its sorrow, and to fill it with the wine of His joy. Israel will know this experience in the near future. The whole world will know it in the ultimate future. But the redeemed know it here and now. The closer we gather to the Man of Sorrows, the more we find Him to be the Man of joys. On Calvary He plumbed the depths of sorrow; on the Resurrection morn He rose to the heights of joy. Now the joyful Conqueror gathers the joyless mourners—and lo, their sorrow is turned into joy. In the light of His glory and grace sorrow vanishes. Sorrowful one, draw near to your Lord in this morning hour. Confide your sorrows to Him. Then through the clouds of your sorrow will come the light of His joy.

Wednesday, November 27th. Psalm cxxxix. 1-12, 17-24.

"Thou compassest my path" (verse 3).

Our present and future path is not simply a path. It is a surrounded path. It is a path surrounded by the bodyguard and the spirit-guard of God. We need a spirit-guard as well as a bodyguard. God is both. Enemies—seen and unseen—surround our path. They are seeking to destroy soul and body. But the enemy forces are on the outside—God's forces are on the inside. Keep to God's path, and you are compassed by God. Deviate from the track and you are compassed by enemies. When we keep the path of God we are surrounded with the presence of God. But, keep the path—keep the path!

Thursday, November 28th. Psalm cxl. 1-13.

"The upright shall dwell in Thy presence" (verse 13).

Our temporary stopping places do not matter much. It is our continual abiding place which counts. What does the sailor trouble about the storms of the voyage when he has safely arrived at his home? What does the traveller trouble about the dreariness and danger of the way when he has safely reached his destination? It is the dwelling place that counts—not the road that leads to it. The upright have a dwelling place—it is God's presence. In His presence is fullness of joy. The road there is over many a moor, and fen, and crag and torrent. But the temporal difficulties only increase the eternal delight. "We're marching to Zion"—it may be a difficult, difficult march, but the end will be—beautiful, beautiful Zion.

Friday, November 29th. Psalm cxli. 1-10.

"Keep the door of my lips" (verse 3).

There is no more essential thing than this—a keeper of the door of our lips. Look at all those little fellows tumbling over each other to try and get through lip-door! There is Mr. Gossip, with his boon companion, Mr. Slander. There is Mr. Discouragement, with his cousin, Mr. Critical. There is Mr. Anger, with his neighbour, Mr. Sarcasm. There is Mr. Know-Everything, and his friend Mr. Pride. There is —? Oh! there are so many. How they push, and scramble to get through! What a lot of mischief they do when they get through! Dear Lord, only Thou knowest how much we need a keeper of the door of our lips, and the only one that is strong enough is Thou Thyself.

Saturday, November 30th. Psalm cxlii. 1-7.

"I poured out my complaint before Him" (verse 2).

We all have complaints at times—some are justified, some otherwise. The safest heart into which to pour those complaints is the heart of God. If you are in the position of the Psalmist when no man will know you, and no one shelter you, and no one care for your soul, then the quickest solution of your problem is to tell God. You may be sure that He cares. To "take it to the Lord in prayer" is far better than to take it to a little clique of gossips. There is a marvellous joy in pouring our complaints into the heart of God. When you so act you will find that frequently your complaints need never be expressed to man. But when occasion necessitates going further you will find that God has given a perfect method of procedure for complainers in Matthew xviii. 15-17. Read it.

Questions and Answers

Please give me your views on I. Corinthians xiv. 34, 35.

There are at least three positions taken in the Church of Christ toward women's ministry.

1. In the Salvation Army women are given an absolute equality with men.

2. Among the Brethren women have to remain silent in all mixed meetings—even prayer meetings and Gospel services.

3. Others rule out the ministry of women in the church worship meeting, but give them absolute liberty in other meetings, including the Gospel service at night.

Some take "silence" in the verses in question, as embracive. Others take "silence" to refer to the public asking of questions, as was usual in the Jewish Synagogue.

The Elim movement seeks to maintain a middle posi-

tion, with the result that a limited ministry of women is allowed in the morning worship meeting, and an unrestricted ministry at all other services.

In going to assemblies at the breaking-of-bread service, I have often seen children about 12 to 14 years of age taking the bread and the wine. Is this in order?

Two things should be kept in mind:—

(a). *A child can be born again.* This is undoubted. Some mature Christians to-day are able positively to assert that they were converted at the age of ten or even younger. The Lord's children have a right to be present at the Lord's table, whatever age they may be.

(b). *A child can be over anxious to partake of the Lord's Supper—out of ignorance and simplicity.* It is natural for children to wish to do what their elders do. They are also frequently over forward to say that they love Jesus. Children may so speak who are not converted.

The situation therefore demands careful judgment.

1st December, 1929.

Reading: I. Samuel xii. 16-25.

MEMORY TEXT: "Nevertheless He saved them for His Name's sake, that He might make His mighty power to be known" (Psalm cvi. 8).

Sunday School Lesson By Pastor P. N. CORRY

FOR THE TEACHER.

1. In this chapter Samuel hands over his government into the hands of the king that they had chosen, but before doing so challenges the people to say if his government had been open to bribery, or was in any way corrupt. Compared with what one knows of Oriental government it is a wonderful record and a clean one; moreover, it shews that Samuel's after life had carried out the promise of his youth to its fullest extent.

2. Seasons in the East and in Palestine are much more constant than with us, and from May to the end of October you will not see a cloud in the sky. At the end of this period of about seven months you are ready for a cloud, and I have seen the whole of Headquarters Staff from the General down to the youngest clerk run out to see the first cloud of winter! If you will remember this when reading your Bible, the marvel of that cloud that constantly covered Israel both winter and summer will be better appreciated (Exodus xl. 34-38; Psalm cv. 39, and Numbers ix. 15-22). Many folks do not think much of the cloud that received the Lord Jesus out of the sight of the disciples (Acts i. 9), but it was a remarkable sight, because at that time of the year clouds were unusual, and this cloud must have appeared in an unbroken cloudless sky. Thunder storms and rain come only in the winter, therefore the storm mentioned in this chapter that broke over their heads at the request of Samuel during the time of wheat harvest (that is 1st May to 15th June) must have been startling and unusual (I. Samuel xii. 16-18).

3. In order to bring out a further lesson, if you can do so, take a blank cheque or a Treasury note to the class, and ask the children what it is that makes that bit of paper valuable. It is the credit of the name, appearing upon it that counts, and it was because Bradbury signed all the original Treasury notes that they were nicknamed "Bradburys." In the same way a cheque is of value because of the signature of the persons upon whose account it is drawn. Now turn to I. Samuel xii. 22, and see what great Name guaranteed blessing to Israel, "The Lord will not forsake His people for His great Name's sake."

Remind the children of the names of Jehovah such as

Jehovah Jireh (Genesis xxii. 14), "Jehovah will provide." Universal provision is not here intended. Rather it is that of "the Lamb" to take the sinner's place. Praise God, John saw that Lamb when He, the Son of God, came in our place, and we know that in spite of sin and folly "nevertheless He saved them for His Name's sake" (Psalm cvi. 8).

A child should not in our judgment be allowed to partake of the emblems without first receiving the approval of the Pastor or deacons. The desire of the child, or its parents, friends, or Sunday School teachers is not enough. The Pastor acting upon the information of parents, or Sunday School teachers, or from their own observation, should give the permissive word. The present writer was brought up at a Baptist Church. Actually I was converted at 10 years of age. But I was not allowed to partake of the emblems until, at twelve years of age, I was baptised in water, and publicly received into the Church. Between 10 and 12 I was a little disturbed because I was prevented from participating in the Lord's supper, but my later judgment approves the wisdom of the course taken. If a child is truly converted and properly instructed the desire will soon be expressed for baptism in water. Then public welcome into the Church can be given, and from that time participation in the Lord's supper will be recognised by all as a duty and privilege.

Jehovah Hophca (Exodus xv. 26), "Jehovah, thy Physician." The riches of God's power have been demonstrated in the healing of the sick. Thus Israel came out of Egypt without one weak person among them (Psalm cv. 37), and with a mighty Lord in the midst to heal. In II. Kings xx. 6, Hezekiah is healed in this Name, and that not for himself but "for mine own sake." Praise God He is still the same to-day, and His Name is good for many signs and wonders if we but trust and obey.

Jehovah Nissi (Exodus xvii. 15), "the Lord my Banner." In this great Gospel Name, the word "banner" is translated pole in Numbers xxi. 8, 9, and if you will take your class to John iii. 14, 15, you will see that in this Name is the thought of the power of God and the riches of His grace being seen by "whosoever." I. Kings viii. 41, 42 points to this because the King looked for people who would come from a far country for "Thy Name's sake"; so now the Gentiles have been included in the blessing that flows from His great love, and with confidence even little children can rejoice that their sins are forgiven "for His Name's sake." (I. John ii. 12).

Jehovah Rohi (Psalm xxiii. 1-3), "The Lord is my Shepherd." The shepherd boy had a special name of his own for the Lord of glory. Out in the fields and the desert with his flocks he had proved that God was his great Protector, and so he calls the Lord by this wonderful name. It is because of it that the Psalmist is now confident that He will lead him in paths of righteousness "for His Name's sake."

Every boy and girl needs to know this glorious Shepherd, because He gave His life for the sheep, and now lives to guide through every difficult place and through every trial. In closing, ask if they have cashed the cheque of Jehovah the Provider of the Lamb to take away sin, Jehovah the Healer to heal from sickness, Jehovah the Standard to draw all to Himself, and Jehovah the Shepherd to guide to the journey's end. Shew how simple it is by faith to believe in a pound note which contains the words, "I promise to pay the Bearer on Demand the sum of One Pound," and then lead to a simple acceptance of the promises of God, by faith in the Lord Jesus Christ, "for His Name's sake."

CHRISTMAS AT ELIM WOODLANDS.

Those wishing to join the Christmas party at Elim Woodlands should apply for terms to the Superintendent. As accommodation is limited, preference will be given to those living outside London.

Apart

One day I felt a great desire
To go away somewhere
And have a little quiet time
With only Jesus there.

For reasons we both understood,
I could not venture far,
And so I sat apart—with things
Just as they always are.

He did not speak; I did not speak
A word of conscious prayer,
But each one knew beyond a doubt
The other was right there.

I could not say I saw Him smile;
He would not say I cried;
But bathed in tears of purest joy,
I came back satisfied.

I'd had communion with my Lord;
I'd tasted heavenly food;
Not anything in all this world
Now seems to me so good.

I may not share these intimate
Communion's heart with heart,
But Jesus so communes with all
Who sit with Him—apart.—Sel,

The Urgency of Salvation

A NUMBER of persons were waiting their turn in a physician's consulting room in a town in the United States of America. As they sat talking together, a chatty little man remarked that he did not know why he was there. True he had a sort of numbness in the tongue and occasional depression of spirits, but he did not think there was anything seriously wrong with him. His wife, he said, insisted upon him seeing the doctor, and he was there. By and by his time came, and he went in to consult the physician. A considerable time elapsed ere he re-appeared. And how changed! Pale and trembling with excitement he staggered toward the outside door. As he was about to open it, he turned to the doctor and said, "Is there no hope, doctor?" "No remedy has been found for your disease," was the physician's calm reply. Then there was a short pause, broken by the patient asking, "Did you say two months, doctor?" "Yes, two months." As he was passing out the kind-hearted physician offered him a glass of water. "No, no," was the reply, "I have no time. Only two months to prepare for death!" and he left. One who heard the conversation remarked to a friend of mine, "I watched that man, and in two months he was dead."

The man's disease was incurable by human skill. How terribly disappointed the poor fellow must have been when the doctor told him the naked truth. He believed the physician's testimony that he was a dying man, and left determined to prepare for death. If the reader is unsaved he is the victim of a far worse disease than that which afflicted the American. "The worst of all diseases is light compared with sin," the malady with which all are afflicted.

It is a universal disease, for it is found in every country, people, and nation. Some diseases are limited to certain climates and lands, but this disease is found in every part of the globe where a human being dwells.

It is a loathsome disease. Who can understand or estimate its loathsomeness in God's sight? It is that abominable thing which He hates. His estimate and man's estimate of it are vastly different. "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15).

It is an incurable disease. "Sin when it is finished bringeth forth death" (James i. 15). "The wages of sin is death" (Rom. vi. 23). It destroys body and soul, and all who profess to be able to cure, cleanse, or pardon it are but quacks. There is only One who can purge the soul from its defilement, and that is the "Great Physician," the Lord Jesus Christ.

If the reader were told that in two months, two weeks,

two days, or two hours, he would be called into eternity, is he ready? The true Christian is not afraid of meeting God. His confidence, however, is not based on his works for Christ, but upon Christ's atoning work for him.

Only two months to prepare! The dying man refused the glass of water on account of the shortness of time he had to get ready for death. Your time may be far shorter than his. You may be counting on a lease of life, and may be laying your plans for years to come. How do you know that you will be alive in two months?



Before to-morrow's sunrise you may be gone, and where will your soul be? Were you "cut down" to-night, and your lifeless body found in the morning, where would you spend eternity? "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). Believe on Him who took the guilty sinner's place, and suffered in our stead, and you will have pardon, cleansing, and eternal life (John iii. 15). God's Word says, "Behold, now is the accepted time; behold, now is the day of salvation." Trust the Saviour now and have the assurance of sins forgiven and eternal salvation (John v. 24).

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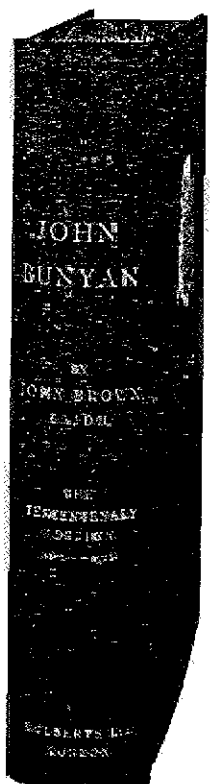
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