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THE BIRMINGHAM REVIVAL

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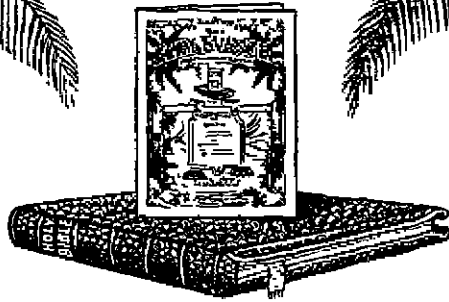
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 22

MAY 30, 1930

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

19th Centenary of Pentecost

For the Nineteen Hundredth Anniversary of the Outpouring of the Holy Ghost, the great

BINGLEY HALL, BIRMINGHAM

has been taken for two weeks (May 28 to June 9)

Preacher:

Principal GEORGE JEFFREYS (Founder & Leader of the Elim Foursquare Gospel Alliance)

Two meetings each day: Week-days, 3 and 7.30; Sundays and Whit-Monday, 3 and 6.30.

Only on two previous occasions has this great hall been used for evangelistic services—first for the Moody and Sankey Campaign in 1875, and then for Torrey and Alexander in 1904

ON WHIT-MONDAY

special trains will run from various places, and seats will be reserved for those who travel by these trains. On page 344 will be found particulars of the special train from London. Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey. Refreshments are obtainable on the premises, and there are cloak rooms, car park, and all conveniences.

COME IN THOUSANDS.

Full particulars from the Secretary, Elim Woodlands, Clarence Road, Clapham Park, S.W.4

Visitors desiring accommodation should write at once to the Campaign Secretary, Mr Norman L. Moggs, 139, Durham Road, Sparkhill, Birmingham, stating requirements, and enclosing stamped, addressed envelope

ANNUAL LONDON WHITSUNTIDE CONVENTION

WHIT-SUNDAY, JUNE 8th, to FRIDAY, JUNE 13th

Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3 and 6.30. Tuesday to Friday, 7.30.

Services will be held simultaneously at Elim Tabernacle, Park Crescent, Clapham, and Elim Tabernacle, Central Park Road, East Ham. (Friday at Welsh Tabernacle). Speakers include:

Pastors P. H. HULBERT and J. E. MULLAN; Pastor and Mrs. GEORGE KINGSTON

LETCHWORTH (GARDEN CITY) WHITSUNTIDE CONVENTION

(35 miles from King's Cross)

SATURDAY, JUNE 7th to SUNDAY, JUNE 15th

Speakers include: Pastors W. A. Nolan & B. J. Russell; Miss G. Waymouth (E. Transvaal), Mrs. H. T. D. Stoneham

Those desiring accommodation should write at once to the Secretary, 'Hermon,' Norton Way, Letchworth, Herts.

WATCH THESE DATES:

BARKING. June 22. Elim Hall, Ripple Road. Visit of London Crusader Choir accompanied by Pastor E. C. W. Boulton, 6.30

BIRMINGHAM. Great Revival Campaign conducted by Principal George Jeffreys. See full particulars above

BRIXTON May 14—June 18. Brixton Palais de Danse (Lesser Hall). Special Bible Addresses by Pastor J. Lees, Six Wednesdays at 7.30

CARLISLE. May 31—June 8. Elim Tabernacle, West Walls. E. B. C. S. Campaign by Principal P. G. Parker

HENDON. Commencing May 25. Elim Tabernacle, Somerset Road. Campaign by Pastor Len J. Jones

HOVE. Commencing May 26. Elim Tabernacle, Portland Road. Campaign by Evangelist P. H. Hulbert

THUNDERSLEY, Essex. May 25—June 8. Tarpots Hall. Revival Campaign. Master Frank Allen

WIMBLEDON. June 1. Masonic Hall, Kingston Road, South Wimbledon. Visit of London Crusader Choir, 6.30

DO NOT FORGET

the second Elim Crusader Rally to be held at 7.30 p.m. on Friday this week (May 30) at the Welsh Tabernacle, Pentonville Road, King's Cross. Full particulars on this page last week

STOP! LOOK! LISTEN!

Would you like to have an experience like this?

A student from Malford-on-Sea writes:

"I am finding the course very instructive, and it is proving a great blessing to my soul, although I haven't been able to send away papers for correction. We are just starting some meetings for young people in our Church, and each in our turn has to speak, and I am finding the handbooks extremely helpful, and only this afternoon have praised God for the very subject I want found in one of them"

Apply for particulars to—

The SECRETARY, Elim Bible College
Correspondence School, 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 Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel," 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. XI., No. 22

May 30, 1930

Twopence, Fridays

Some Things a Pastor Cannot Do

By ERNEST S. WILLIAMS

THE pastor has his duties to perform and is responsible to the Lord for doing them consistently and in the fear of God. But there are some things he cannot do. The pastor cannot do the praying of his people for them. Many expect to have blessing upon the services, to see souls saved, believers filled with the Spirit, and the work of God prospering, but they do not pray, and if they do pray, they do not hold on in earnest intercession until the Spirit answers.

How much unjust criticism is often heaped upon the pastor because things do not move as they ought, when if the time spent in finding fault were devoted to earnest intercession in his behalf and in behalf of the work, all would be so different. People sometimes forget that

THE PASTOR IS HUMAN,

just a fellow-Christian beloved. He feels pressure as well as others. He knows heartaches and discouragement. And when the spiritual tide is low he doubtless feels it more keenly than any of his flock. While some in the pews may be sitting back and finding fault, he is wrestling in prayer seeking to pull at times an almost impossible load, and he must be actively engaged, seeking to lead the service up into the atmosphere of God; searching the Scriptures and trying to minister the Word while unsympathetic hearts may be hindering his message by their unresponsiveness, their lack of spiritual burden, prayerlessly failing to co-operate with him in his conflict against the unseen powers of darkness.

How different it might be if the saints all took the work to heart and earnestly upheld him with loving sympathy and prayer. We hear much about the sermons of Spurgeon. But back of his message was a united official board which were in prayer in an adjoining part of the building while he preached. Much emphasis is put on

THE PREACHING OF C. G. FINNEY

and the great results. But concealed in his bed-chamber was the little man of prayer, wearing his life away in wrestling against the forces of evil, that the Word of the Lord might run and be glorified.

If only the people knew the load it lifts off a pastor's heart to see an appreciative smile or hear the earnest petitions of the saints in behalf of his humble ministry, and if they knew the approbation which heaven puts upon such earnest solicitude, surely they would

pray more. But go into many of our churches before the service begins. Instead of the quiet hush or the earnest prayer, we find the people listlessly looking about or idly talking until the opening hymn is announced. No burden, no apparent concern! They have likely come from prayerless homes for a service, and expect the man behind the rostrum to bring the power to flood the room with glory, and at the impulse of his word a revival to ensue. Then if the results are not forthcoming, instead of taking things to the Lord in prayer a whisper starts its round—"We need a new man here, one that can meet the need, for things are drying up."

Then, too, after the pastor has toiled in preaching, when he seeks to bring souls to the altar and get them through to God, the church becomes

A BABEL OF VOICES.

No burden, just greeting one another and having a little social time; while a few faithfully try, amid the confusion, to help some wanderer into the fold, or to hold on to God in prayer. Such a church is far from revival. And instead of laying the blame on him who has stood between the living and the dead, it needs to bewail its own indifference and unbelief.

The pastor cannot exercise faith that his people should exercise. Do you not know God answers faith? Years ago when but a young preacher I confided to a man of mature years that when I found it difficult in preaching I felt like stopping and sitting down. To this he answered that when he found it difficult to preach he believed it was Satan trying to hinder because there was someone there who needed the message, and he often found some were saved at such times. This was a new viewpoint and helped me much. When it seems most difficult to plough through, it will often be found that as the church looks to God in faith He honours the Word with souls.

"Without faith it is impossible to please Him" has just as much to do with the success of our services as with anything else.

THE SUCCESS OF PETER

and of the other apostles was as much the result of the united faith and faithful prayers of the believing church as it was of their own consecration and Spirit-touched ministry. What preacher could fail of success with such backing as these men had when the church lifted up its voice to God with one accord and said, "Lord, Thou art God; and now grant unto

Thy servants that with all boldness they may speak Thy Word" The place was shaken where they were assembled, not by the praying of Peter and the other apostles but by the united believing prayer of a consecrated and sympathetic church.

Too many in our church require that the pastor have all the faith. Some expect him to trust for his salary whether they contribute to his support or not; expect him to pray them well when sick, to accomplish every other requirement of faith, and if he fails, or if they think he fails, they do not blame themselves but put the blame on him, seeming to think he can do the impossible. No, my brethren, there is

A LIMIT TO THE PASTOR'S FAITH

as well as to yours. Paul knew his need of faithful brethren, and said, "That our hearts might be comforted through the mutual faith both of you and me." And the pastor needs the prayerful faith of a faithful church if his ministry is to be a success.

The pastor cannot do our personal work for us. We go to church and hope for a crowd—that is, we go if the weather is fair. And if the crowd is not there, we think our need is a pastor whose pulpit ability will draw them in. How much have we done toward trying to interest the people? Many during the entire week have not invited one soul. What the church needs is live, wide-awake, believing, praying men and women who will become personal workers, going out into the highways and hedges, giving forth the Gospel, inviting the people in.

Many of us are almost entirely asleep to our calling and opportunity. The Bible has not said, "Sinner,

come to the church and be evangelised." It says to the church, "Go ye! Preach the Gospel to every creature." We cannot get every creature into the church to hear, but we can

GO OUTSIDE THE CHURCH

to every creature. The major part of success to be reaped by the church is the fruit of personal ministry. People will pay evangelists, spend hours in meetings seeking a good time for themselves, when they do not give one hour to personal evangelism. Then they wonder why there is not a revival. They are too selfish, too much wrapped up seeking for their own good time, and too unconcerned about their fellowmen. People saved are fruit. And most of them (often the best of them) are handpicked. Paul preached publicly and from house to house, and while the church neglects the house-to-house and heart-to-heart aspects of evangelism it need not look for great revival.

Much of this personal evangelism is impossible to the pastor. If he be a faithful shepherd, by the time he has ministered to the sick, called on the bereaved and other members of his flock, together with a multitude of other duties which his congregation cannot share or realise, he is pressed for sufficient time to prepare his message for the congregation. The principal part of personal evangelism must therefore be carried on by the faithful church. Then having gotten the people into the house of worship, while the united church prays in faith, God makes His Word quick and powerful, and the fruit of our united labour is revival and joy to our own hearts.

Pray ye therefore the Lord of the harvest, and go ye to every creature—*The Pentecostal Evangel*

A Famous Infidel's Advice to His Dying Daughter

A True Story

THOUGH the following biographic note may be familiar to some, it may yet be useful to many. Ethan Allen was a professed infidel. He wrote a book against the Divinity of our blessed Lord. His wife was a Christian, earnest, cheerful and devoted. She died early, leaving an only daughter behind, who became the idol of her father. She was a fragile, sensitive child, and entwined herself about the rugged nature of her sire, as the vine entwines itself about the knotty and knarled limbs of the oak. Consumption marked this fair girl for its own; and she wasted away day by day, until "even the grasshopper became a burden."

One day her father came into her room and sat down by her bedside. He took her wan, ethereal hand in his. Looking her father squarely in the face, she said:

"My dear father, I'm going to die." "Oh! no, my child! Oh! no. The spring is coming and with the birds and breezes and the bloom, your pale cheeks will blush with health." "No; the doctor was here to-day. I felt I was

NEARING THE GRAVE,

and I asked him to tell me plainly what I had to expect. I told him that it was a great thing to exchange worlds, that I did not wish to be deceived

about myself, and if I was going to die I had some preparations I wanted to make. He told me my disease was beyond human skill, that a few more suns would rise and set, and then I would be borne to my burial. You will bury me, father, by the side of my mother, for that was her dying request. But, father, you and mother did not agree on religion. Mother often spoke to me of the blessed Saviour who died for us all. She used to pray for both you and me, that the Saviour might be our Friend, and that we might all see Him as our Saviour, who sits enthroned in His glory. I don't feel that I can go alone through the dark valley of the shadow of death. Now, tell me, father, whom shall I follow, you or mother? Shall I reject Christ, as you have taught me, or shall I accept Him, as He was my mother's Friend in the hour of her great sorrow?"

There was an honest heart beneath that rough exterior. Though tears nearly choked his utterance, this veteran of infidelity said:

"My child, cling to your mother's Saviour; she was right. I'll try to follow you to that blessed abode."

A serene smile overspread the face of the dying girl, and who can doubt there will be an unbroken family in heaven?

Evangelism and Baptisms in Mexico

Elim Missionaries Report Gratifying Progress

THE well-beloved labourers at Guadalupe, Pastor and Mrs. George Thomas, write us of the cheer and uplift which the news of Elim's prairie-fire progress in the Home-land has brought to them in their difficult and lonely field, and send the following gratifying news of their own work.

Two weeks' special meetings have just been concluded in our assembly here at Guadalupe. Although for months past the attendance has been steadily increasing it was felt that a special effort should be made to reach those who do not attend the services and who are beyond the sound of the Gospel. The students of our Bible School took an active part in this campaign, and every evening gathered as usual for the prayer service which is held prior to the classes, but instead of going to their classes later to study they were divided into groups, and supplied with invitations and literature, and set off to the various districts of the city to invite the unsaved to the services. The students enjoyed the change from studying to practical work and entered into it wholeheartedly, sometimes getting into

A WARM CORNER

as they would come in contact with some fanatical Roman Catholics who would use abusive and threatening language.

House-to-house visiting was done, and when anyone shewed the least interest advantage was taken of the opportunity to speak of Him who alone is able to save. Occasionally the students returned bringing along some unsaved person to the meetings as the fruit of the labours on the streets, so that not only did these hear the Gospel proclaimed but also found a place which they could make their spiritual home.

As a result of this campaign many have been brought to the services, and undoubtedly heard the Gospel preached for the first time in their lives. At the close of the special services a baptismal service was held, and nine adults passed through the waters. There are others also awaiting the next opportunity to be baptized.

Some three weeks ago one of the members of the assembly came to our house one evening, asking us to visit her brother who was apparently dying. Before coming to see us she had asked her brother if she should bring someone to speak and pray with

him. He replied that he did not want any of the Roman Catholic priests to come near him, as he had no use for them and did not want to see them. About a year ago a brother of this man had died after terrible suffering as a result of excessive drinking, though we believe he had turned to the Lord before passing away. We spoke to the members of the family at the time, who were all unsaved except one sister, and warned them of their great sin in rejecting the Gospel.

In the present case of this second brother, when I reached the house, which consisted of

ONE SMALL DIRTY ROOM,

this being workshop, living room, bedroom and everything combined—the sick man was in bed, being unable to take any nourishment except water. The doctor had said that he would live a few days only, as his internal organs were practically destroyed, again as a result of excessive drinking.

He listened attentively to all I said, acknowledging his wrong and promising to turn to the Lord seeking forgiveness. I was rather surprised, as I expected him to be hard and unrepentant, but after I prayed, he also in his weak condition called upon the Lord, beseeching His forgiveness and promising to forsake his sinful ways. The following day when I called to see him he was much better, and in three days was out of bed and working. He promised to come to our services, but I had not been able to pick him out among the many that attend, until last night while scanning the faces in the service I saw him sitting near the front of the church and drinking in the Word of life. After the service I spoke to him and found that he was faithful to his promise, and was determined to follow the Lord who had raised him up from his dying bed.

Pray for this man. He is intelligent and can be used of God to bring the other members of his family to find salvation and deliverance in our Lord Jesus Christ. This is one of many such cases we have in our church, and it rejoices our hearts to see lives transformed and homes that were not worthy of the name completely changed, so that instead of extreme poverty and misery there is now happiness and contentment. Jesus Christ is the only hope for Mexico and He alone can bring about the change that this country so sorely needs.

A Consecrated French Baker

THE well-known mission pastor, Henri Nick of Lille, contributes to *Le Christianisme* the vivid picture of a Christian layman of the town of Saint Jean du Gard, who has recently passed to glory. He was a baker by calling, but his eye was single to the things of the Kingdom and his whole being full of light.

His custom was to rise at three in the morning, and the first two hours were spent with his religious cor-

respondence, which was very large. At five he went down to the bakery, and the whole morning was passed in putting loaves into the oven and taking them out. At noon came some moments of rest and meditations; the afternoon was given over to the visitation of the sick. On Sundays, his bakery and grocery were closed. Sunday School and evangelism occupied the whole day. When his church happened to be pastorless, he assumed pastoral duties, and at

one time attended no less than twenty-five funerals in six months

A man of austere appearance but lighted with great eyes, he recalled the Scottish Covenanter type. He had a profound knowledge of the Bible, and lived in intimate fellowship with the Father. "I always have bread on the kneading-board," he quaintly said, by which he meant that there was always someone for whom he was especially in prayer. He interceded

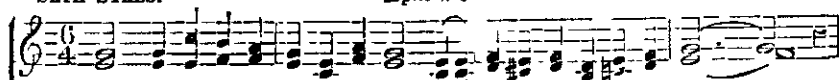
particularly for the young people whom God put on his heart. His prayers were always answered, except those for one person for whom he continued praying during thirty years and never despaired. A month without a conversion was a lost month. "I do not believe I exaggerate," says M. Nick, "in declaring that hundreds, perhaps between one and two, were brought to the Saviour through his petitions. Among them have been many who became missionaries and pastors of the reformed churches of France."

Saving Grace.

SETH SYKES.

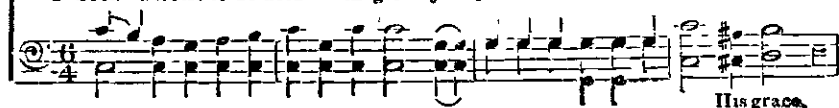
Eph. 2:8

W. GARDNER-HUNTER

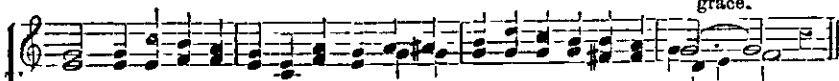


1. I was wand'ring a - far from my Sav - our Sprung His love and His
- 2 Now my heart is o'er-flowing with gladness, My sin set me free, but the
- 3 Deep est waves of temptation sweep o'er me Making me tremble and
- 4 Soon I'll rise to be-hold Him in glo - ry And gaze on His beautiful

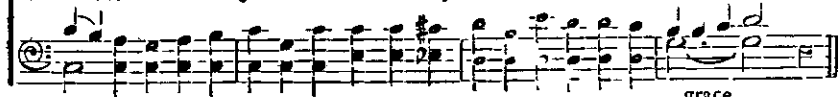
grace, —
whole
feat —
face,



His grace,
grace.

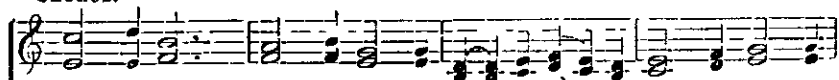


1. Till the Shepherd came seeking and found me And saved me by wonder - ful (wonderful) grace.
2. Have been buried deep down in the fount of His blood, it now maketh me, (maketh me) whole.
3. But His grace is suf - ficient to keep me, His presence will always be, (always be) near.
4. With the saints who have gone there before me I'll praise Him for wonder - ful, (wonderful) grace.

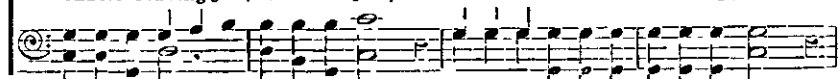


grace

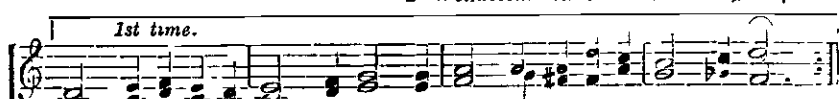
CHORUS.



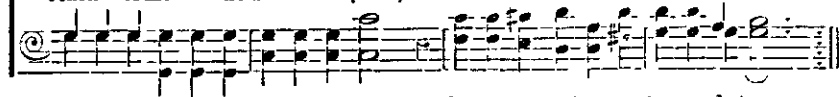
Sav - ing grace, sav - ing grace, It reach - es me in a - ny place, It
Wonderful saving grace, wonderful grace, 2. Wonderful wonderful sav - ing grace, Sent



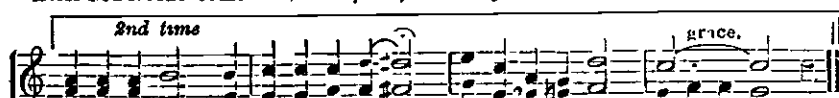
Wonderful grace, wonderful grace, 1 Praise God it reaches me in a ny place,
2 Wonderful wonderful wonderful grace,



reach - es me when the bur - dens press, It reach - es me when the cares distress;



Bless God it reaches me when burdens press, Glo ry it reaches me when cares distress;



down from on high, With me ev - er - nigh, Wonder - ful - ing, (wonder - ful grace)



grace

Bible Study Helps

GOD'S COMMANDS—STANDING CHURCH ORDERS.

- 1 "God now commandeth all men everywhere to repent" (Acts xvii 30)
 - 2 Command to pray (Matt vii 7, I Thess v 17, Luke xviii 1, Isaiah lv 6)
 - 3 Command to love God and our neighbour (Matt xxii 36-40)
 - 4 Command to evangelise the world—"all nations" (Matt xxviii 18-20)
 - 5 Command to be baptised (if a born-again Christian) (Mark xvi 16, Matt xxviii 19)
 - 6 Command to be separate from the world and sin (II Cor vi 17, 18, vii 1, I John ii 15-17)
 - 7 Command to tithe of our goods and possessions (Malachi iii 10)
 - 8 Command to take the Lord's Supper (I Cor xi 25, 26) "This do ye in remembrance of Me"
 - 9 Command to be filled with the Spirit (Eph v 18).
 - 10 Command to "believe in Christ" and "love one another" (I John iii 23)
 - 11 Command to be faithful unto death (Rev i 10)
 - 12 Command to build up one another in the faith (Jude 20-25)
- "To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam xv 22)

Consider the effect upon the entire Church to-day if these commands were literally carried out!

CHRIST'S DEATH.

We do well to remember Him who died on our account, for that death is—

- 1 The basis of faith's confidence (Rom iv 25)
- 2 The spring of love's service (II Cor v 14)
- 3 The window of hope's expectation (I Thess iv 14)
- 4 The joy of reconciliation's blessing (Rom v 11)
- 5 The motive of affection's regard (I John iii 16).
- 6 The soul of the believer's praise (Rev i 5)
- 7 And the theme of the Gospel's witness (I Cor xv 3, 4).

The Birmingham Revival

The Effect upon Lives and Homes

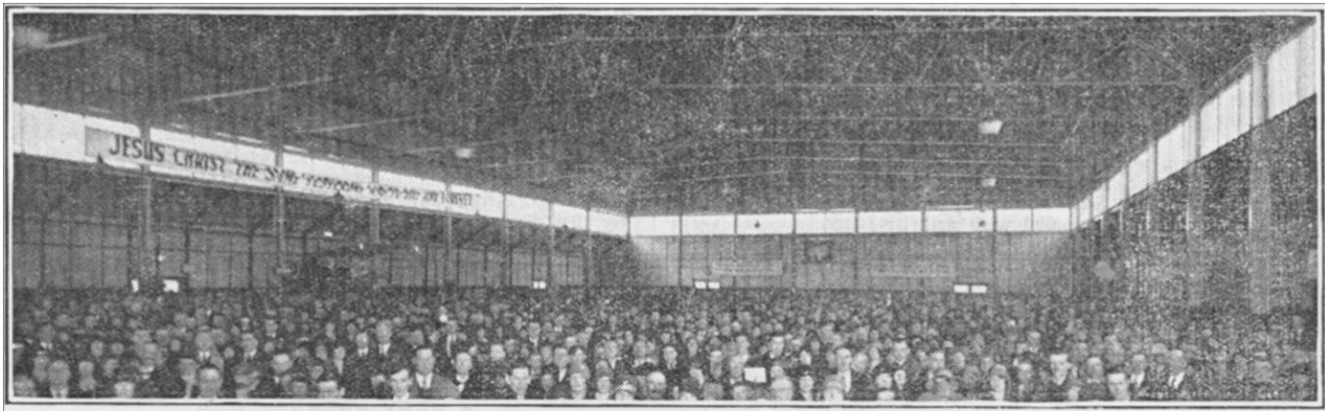
The following report is by Mr. J H Jordan, who is a representative of an estate agency and regularly visits thousands of working-class homes in the district.

WHAT a glorious three weeks we have experienced in Birmingham during the campaign of Principal George Jeffreys, and how the whole outlook on our lives has been transformed by hearing the Foursquare Gospel being preached with power and with signs following. The Lord has blessed us. What a joy it is to find fellowship amongst the saints.

One Sunday afternoon in February I had attended a service in a little country chapel, and after the service we were having tea in a farmhouse with some of the friends, when a dear sister in the Lord, who was a Foursquare Gospeller, told me of Principal George Jeffreys' forthcoming campaign, and, Glory! al-

homes of peace—places where the Master is the Head of all things. Joy instead of sadness, beauty for ashes, and instead of the curses I used to hear I can hardly express my feelings when from the same lips I can hear praises to our Lord for His marvellous goodness, and to see the children, now clean and well-clothed, singing merrily some of the well-known choruses that father and mother have heard at the meetings. What a wonderful Saviour we have! One who saves to the uttermost!

We in Birmingham do all thank God for the Principal's ministry, which has indeed been wrought with mighty power; that the prayers of the saints have been answered, that we shall in this great city be



PRINCIPAL GEORGE JEFFREYS PREACHING IN THE LARGEST SKATING RINK IN EUROPE

A flashlight photograph taken in one of the great gatherings. Thousands have been saved and hundreds miraculously healed in the Birmingham revival.

though we expected great things, the Lord has provided, as He always will, far exceeding above what we hoped. Bless His holy Name! to-day we are rejoicing in thousands of souls saved, bodies healed, and a company of saints knitted together.

Hallelujah! what a sight it is to see the Steelhouse Lane church packed to utmost capacity, and to see the radiant faces of those who know Jesus as their Saviour, especially when you can see hundreds of young people with the joy of salvation written all over them. Hallelujah! it has indeed been heaven upon earth.

My business is one in the course of which I have to visit periodically several thousands of working-class houses in and around Birmingham. Before this campaign started, only on one occasion did I hear the Name of the Lord mentioned during such visits, but oh! the joy I have experienced in the last few weeks in seeing homes transformed, and in some instances houses that were untidy and even dirty changed into neatness and cleanliness. Surely our God meets every need. Homes where there were quarrellings and even drunkenness now altered to

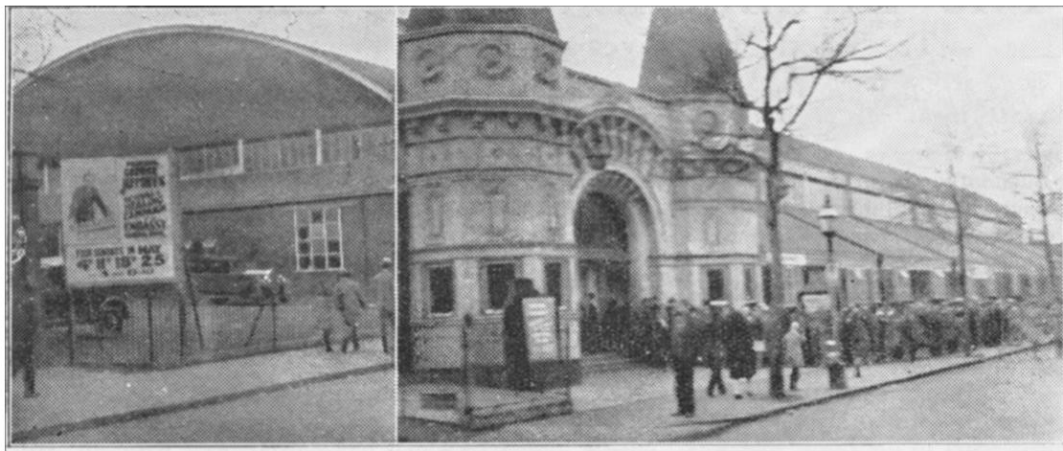
able to build up a great centre for the wonderful Foursquare Gospel; to go forward never doubting, holding fast to that which we have received; and tell all Birmingham that we have found a mighty Saviour who can save the soul, heal the body, and Hallelujah! is coming back soon.

Through the Eyes of a Psychotherapist

The following interesting article appeared in the BIRMINGHAM GAZETTE of April 24th. We have reprinted it to let our readers see how an independent observer, a Birmingham psychotherapist, looks at one of Principal George Jeffreys' revival and healing meetings.

IHAVE often read that the old-fashioned revival methods would be of no use to-day. The answer to that is a crowded building in Steelhouse Lane at an hour on Sunday afternoon when usually it is difficult to attract half-a-dozen people.

In all ages people have been interested in faith healing. To-day that interest is as great as—if not greater than—ever. In spite of all the skill of medical men multitudes of people are considered incurable.



The largest skating rink in Europe has been the auditorium for Principal George Jeffreys' Birmingham Revival Campaign this month. Here is the queue at the front entrance—

As a psychotherapist (that is, one who helps people to cure themselves through the operation of their mind), I was tremendously interested in Principal Jeffreys' meetings. I wanted to see and study for myself the crowd, the mental atmosphere, the incurables, the conduct of the meeting, also the evangelist

HOPEFUL INVALIDS.

It was cold, and would have been very dismal, standing in that queue, if one had not felt that there was sunshine in the hearts of the people standing there. There was kindness one to another, and no attempt at crushing.

What a pathetic sight, these poor crippled and sick folk! How anxious to get in! Here they are bringing in a woman in a spinal carriage, crippled with arthritis, here another very young girl, whose father has wheeled her four miles, hoping that she may walk. Now comes a poor woman who finds it tremendously difficult to get along with two crutches, behind her comes a semi-paralysed and imbecile man. Many are blind, many lame. Invalids and cripples of all kinds, all appearing full of a great hope.

I have often said that it is a pity to raise the hopes of these seemingly incurable people, but after my Sunday experience I must give them something. I found that those who had not been healed were filled with happiness. One blind woman said, "I have not been to church for a long time, for I get no help, but I have been to these meetings five times."

She was happier for coming. That is worth something.

THE MOST NOTICEABLE FEATURE

about the meeting was a real and general expectancy on the part of the whole audience. Healed or not, they were in sympathy. That is the essential. I have been to a great many missions but in most of them there has been a great deal of organisation beforehand and an air of business about them, here, however, was a building crowded night after night with eager folk but without any of the usual excitement.

At 2:30 p.m. one of the Principal's helpers led the audience in singing. He had a piercing unattractive voice. So there

was nothing here to help matters apparently. But he knew his work. His aim evidently was to bring the congregation into the closest sympathy. He was a happy man, with a music-hall style about him, and he used the popular music-hall airs to get the Gospel into the minds of the people.

GETTING INTO TUNE.

These choruses were sung over and over again, many times. The idea being to get the people to realise that the sense of guilt had been removed, and the guilt itself. So, perhaps without a definite psychological knowledge, and even unconscious of what he was doing, he was rivetting on the minds of the singers truths they were to believe.

By this time the audience was in complete sympathy. This young man had succeeded in getting the people to tune their brain to his brain, much the same as we tune in our wireless sets.

At three o'clock Mr. Jeffreys took charge. Here again there was no great attractive personality. A delicate, refined face, deep-set eyes, intellectual forehead, a very pleasant mellow voice, a quiet, unassuming manner—just an ordinary man, but

A VERY EARNEST MAN,

and the impression made upon me was that at any rate he was a good, sincere man, who believed absolutely in the message he was delivering.

I have noticed at other missions what I call psychological tricks. Here there was none.

The Principal just explained and read from the Gospels how Jesus healed, and how He had handed on the commission to all His followers to do the same. He was careful to tell us that he did not heal, but that it was the Power of Christ, the same to-day. Just a natural talk.

Mr. Jeffreys invited those who desired healing to come down the aisle, and he would pray with them, on one condition, however, that they promised to spend some time in prayer when they got home.

The Principal then read a letter from a man who said he

—and here is the continuation of the queue along the side and back of the mammoth building. Its end is out of sight, far up the street. Surely the world still hungers for the Gospel of Christ!



had been healed of blood-poisoning For four years he had not been able to use his arm properly, but now he could do so

"Is that man in the building?" asked Mr. Jeffreys

"Yes, here I am," shouted the man "Then

PUT UP YOUR ARM AND SWING IT

round"

The man did so, amidst the joy of the congregation

These happy people did not care two straws for any psychological explanation The man was healed by the power of Jesus That was enough for them And why shouldn't it be?

Liebig said "Every conception is followed by changes in the chemical nature of the secreted fluids, and every thought, every sensation, is accompanied by a change in composition of the substance of the brain"

Here, then, is the root of it all A new conception of Jesus, as able to heal just the same as He did when on earth, is brought before the mind of the sufferer It is accepted, the rest follows naturally. And yet it is no less the power of God, because it works by law.

RAPID RELIEF.

Faith healing is the quickest psychological process known, and probably the best Knowledge with it is a great help, but "blessed are the simple for they shall be cured"

Faith healing does in a moment what a psychologist would take weeks and months to do, and sometimes not do at all The old-fashioned emotional state called conversion resolves complexes and at one stroke removes the guilt, or the sense of it, which is always present in nervous patients, whether they know it or not

All the same, the majority of people have no inclination for this kind of cure, they therefore can be greatly helped by psychotherapy, where the trouble is functional—that is curable

Principal Jeffreys is wise in advising people to call in a doctor to those in danger of losing their mental balance, but he adds to be sure to call in a good person to pray with the patient, as it may be a case of soul trouble

From beginning to end, there was nothing in the meeting one could object to, and it would be a good thing if all really good ministers were bold enough to do the same work Many of them could do it, and do it better

Concise Comments and Interesting Items

The story is told of a group of missionaries representing several different languages, who were assembled in a conference, and they were asked to sing, "Revive us again," each one using the language of the country from which he came It sounded like bedlam until they reached the chorus and sang "Hallelujah, Thine the glory, Hallelujah, Amen" When they came to the word "Hallelujah," they all sang alike This word cannot be translated It is a heavenly word

The "Morning Post"—as is generally known, owing to striking placards—has been drawing forth a number of intensely interesting replies from contributors who have been asked to select the passage in the Bible which, in their view, shews the greatest literary merit We give an extract from the reply of Mr Boyd Cable

"I have been asked to quote what I consider the most perfect and beautiful passage I know in either the Old or New Testaments, and I confess that never have I set my hand to a harder task

"The Bible abounds in such a wealth of beautiful words and phrases and verses—some tender and gentle, some magnificently stirring as a trumpet call to arms, others lofty and dignified, or sharp and incisive, or gloriously triumphant—that I find a choice the more difficult the deeper I search my memory

"I know at least a dozen passages which for utter beauty of language have hardly a pin to choose between them, but, since choose I must, I take the sixth verse of the last chapter of Ecclesiastes as the most perfect and the verses following it to make up a whole great passage"

When travelling we had the pleasure of meeting Mr Forest, the Superintendent of the Deep Sea Seamen's Mission at Peterhead, Scotland It was a great joy to hear something

of his work among the fishermen, also among the convicts at the great Peterhead Prison He said that some of the finest singing of Gospel choruses he has ever heard has been by the convicts of this prison Among other helpful mottoes, Mr Forest passed on an outline for a sermon that had recently come into his mind We pass it on for the sake of interested preachers 1st point—"Born Again through Christ" 2nd point—Borne on the Shoulders of Christ 3rd point—Borne Aloft to Christ"

Troubles in India are disturbing the peace of politics It is difficult to gauge precisely the disturbances that are being brought about by Gandhi He has been arrested, but the troubles he commenced have not been arrested We naturally pray, "Give peace in our time, O Lord," and yet we must be prepared for the very opposite as the world approaches the time of the Lord's second coming

"Gospel hardened" is frequently the sad excuse that people make for not expecting a revival in their town or village Perhaps there can be no better reply to these than Moody's when starting a mission in New York "I have no doubt that some here will say, 'There are so many obstacles in the way I do not believe you are going to succeed You will not succeed in New York New York is a very hard place' If God is with us we shall succeed If we take God out of our plans we shall fail, and we ought to fail Is not the God of our fathers strong enough to take this city and shake it as a little child? There is not a sceptic in the city of New York whom the power of God cannot reach"

These words are specially applicable when Principal George Jeffreys is commencing a campaign in giant Bingley Hall in the great city of Birmingham Moody was the first evangelist to speak in Bingley Hall

Children's Bible Educator

We are giving book prizes every month for the best answers.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space

Each diagram represents the name of a person or place mentioned in the Bible Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4

Answers to May 16th Puzzle: Cyrus, Sinai; Festus, Abram, Hanani, Shunem

NOTE:—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, June 2nd.





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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 Founder and Leader: Principal George Jeffreys.

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Another Pentecost

THE THOUGHT is in the air! It is a spiritual breath from heaven. Every longing heart is breathing the word PENTECOST.

Is it a coincidence, or something more, that we find ourselves by apparently natural circumstances in the most unique position possible for the celebration of the nineteen-hundredth anniversary of Pentecost? No scheming, planning or organisation could have better prepared the way for our present arrangements to commemorate this event.

While on the crest of the revival wave in Wales last autumn we heard the call of Birmingham above all others. At the appointed time a campaign was commenced that was destined to break all records.

The success of the meetings from the standpoint of numbers alone has outgrown the largest public halls in the city, and we were compelled to book the Bingley Hall for the final rally. So "it just happened" that we came to Birmingham, the metropolis of the midlands, and were forced to book the great Exhibition Hall (the Olympia of the provinces) for services at the nineteenth centenary of Pentecost. It has been the Lord's doing. Let us pray that the thousands who will make a pilgrimage to Birmingham at Whitsun may prepare their hearts for another Pentecost.

God the Unknown.

HOW EVIDENT is the appalling ignorance of the times concerning God. Over the modern mind has crept a film of unbelief, shutting out the gladdening and quickening vision of the Deity. To the twentieth century consciousness God resides in a realm remote from the haunts and homes of men. The Almighty has other and larger interests that utterly eclipse the claims of this puny planet. He occupies a throne that lifts Him far above the earthly and the finite. And so to the modern man there is but little practical value in the thought of God. To him religion represents the vague and visionary. Its benefits are merely a mirage. Hence he has no time for what he regards as uncertain and unsubstantial.

And yet if men only realised the reality of the Divine—if they could only view Him in the wonder light of the Cross—how different would be their conception and conclusion. It is because they are seeking to comprehend God with an unrenewed intellect—trying to measure with an unregenerate mind that which can only be understood and enjoyed by those who enter the Kingdom as little children. The Holy Spirit alone can take the veil from eyes that see not, and give the vision that will transform and make life triumphant. The one great Reality of life to those who walk the pathway of faith is—God! Whatever else fades or fails, He abides—the Eternal and Changeless.

* * *

What is Your Speed?

WE HEARD of an amusing remark recently by a little girl of seven years who attends one of the Elim churches. She came home to her mother one day and said, "You know mother, I have two speeds—dead slow, and stop." The Elim movement, however, does not believe in either of these two speeds. We believe that constrained by the power of the Holy Spirit the work of God should go quickly ahead. We believe that intercessory prayer will keep the movement going at full speed ahead. We want more intercessors—men and women who will give themselves to intercessory prayer. Some give themselves to the ministry of the Word—others give themselves to the ministry of government—others give themselves to the ministry of healing—but who will give themselves to the ministry of prayer?

LONDON TO BIRMINGHAM.

For the 1900th Anniversary of Pentecost.

London readers will be pleased to learn that a special train will run to Birmingham and back on Whit-Monday for their benefit. The train leaves Euston at 10.45 a.m., arriving Birmingham (New Street) at 1.20 p.m., in good time for the afternoon meeting. Leaving Birmingham after the evening meeting at 8.45 p.m., the train arrives back at Euston at 11.10 p.m. The return fare is only 6/- (children under 14, half price). The ordinary return fare to Birmingham is 27/10. Many are coming up to London to travel by this excursion.

Railway tickets are obtainable from any Elim minister in London or direct from the Excursion Secretary, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4. A seat will be reserved in the Bingley Hall for every excursionist. Applicants who are Elim Crusaders should say so. Early application should be made for tickets.

Water Baptism

Its Scripturalness and its Significance

By Pastor LEN J. JONES

IN this study of water baptism we will divide our subject into two parts

1. The scripturalness of water baptism
2. The significance of it.

A person can be satisfied that it is scriptural and the right thing to do, and yet not understand what it means. In the same way a person can know a great deal about what it signifies, and yet never have been convinced that it was the right thing to do, or if he has been convinced has never followed his convictions.

For this reason our subject seems to divide itself under the two headings mentioned

THE SCRIPTURALNESS OF WATER BAPTISM.

We will first study this side, then, when we have been convinced that it is scriptural and the right thing to do, we shall be ready to consider what the step we are about to take means

We believe that a person should be baptised in water because Jesus, as well as being baptised Himself, said so.

Go ye therefore and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost (Matthew xxviii 19)

This is the command of the Lord. It was also the command of the disciples when they were asked by the people, "Men and brethren, what shall we do?"

Then Peter said unto them, Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts ii 38)

If these instructions were given years ago, should not the same instructions be given to-day?

We believe that a person should be baptised in water because the instructions given were obeyed by

THE EARLY DISCIPLES.

SAMARITANS.

But when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptised, both men and women (Acts viii 12).

THE ETHIOPIAN EUNUCH.

The eunuch said, See, here is water, what doth hinder me to be baptised? . . . I believe that Jesus Christ is the Son of God . . . and they went down both into the water, both Philip and the eunuch, and he baptised him (Acts viii 36-38)

PAUL:

And immediately there fell from his eyes as it had been scales and he received sight forthwith, and arose, and was baptised (Acts ix 18)

THE HOUSEHOLD OF CORNELIUS

And he commanded them to be baptised in the Name of the Lord (Acts x 48).

LYDIA:

And a certain woman named Lydia . . . which worshipped God, heard us whose heart the Lord opened, . . . and when she was baptised, and her household, she besought us . . . (Acts xvi. 14, 15).

THE PHILIPPIAN GAOLER.

And he took them (the apostles) the same hour of the

night, and washed their stripes and was baptised, he and all his straightway (Acts xvi 33)

THE EPHESIANS

When they heard this, they were baptised in the Name of the Lord Jesus (Acts xix 5)

Not only do we read in the Scriptures of people being baptised in water in other ages, but there are

PEOPLE IN THIS AGE

too, who have followed the Scriptures quoted. There are people in other countries; there are people in this country; there are people in the city or town in which we live, who, after being saved have been baptised in water by immersion

Before passing from the heading of the scripturalness of water baptism, there are a few other points that can be considered under this heading:

1. *What water baptism is not.*

Baptism in water is not salvation, and does not make you a child of God. You are baptised not to make you a child of God, but because you are a child of God. It is obedience to God's Word.

2. *Baptism in water after salvation*

The Scriptures quoted above are sufficient to shew that this takes place after you are saved

3. *Baptism by immersion*

Our reason for believing in water baptism by immersion appears as follows

(a) There is not one Scripture that would lead us to believe in sprinkling

(b) The word *baptizo* is a Greek word. It was never translated, its etymological form was retained, merely changing it to "baptise." This Greek word means to dip, immerse or submerge. The same word is used when it speaks about Jesus dipping the sop.

(c) John the Baptist was baptising in Aenon, near to Salim, "because there was much water there" (John iii 23). You do not need much water to sprinkle

(d) When Jesus was baptised He went up "out of the water" (Matthew iii 16). Acts viii 36-39 tells us that Philip and the eunuch both "went down into the water," and "when they were come up out of the water . . ."

With these considerations in mind as to the scripturalness of water baptism, we will pass to the second part of our study with the injunction, "And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the Name of the Lord" (Acts xxii. 16)

In the Scriptures there is mentioned

A THREEFOLD WORK OF BAPTISM:

1. *A work performed by the Spirit of God*

This is the first and takes place at conversion. The Church is referred to as the Body of Christ, of which Christ is the Head. When a person is saved he is placed in that mystical Body. The Bible tells us that every Christian is *in Christ*.

The dead in Christ shall rise first (I Thess 1^o 16).

Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me (Romans xvi 7)

If any man be in Christ he is a new creature (II Cor v 17).

I speak to you, even as unto babes in Christ (I Cor iii 1)

But not only is every Christian *in Christ*, but Christ is *in every Christian*.

Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn (II Cor. xiii 5)

That Christ may dwell in your hearts by faith (Eph iii 17).

I live, yet not I, but Christ liveth in me (Gal ii 20)

The moment a person is saved, Christ comes into his heart, and he is put into Christ. This operation of being put into Christ is performed by the Holy Ghost, and can be scripturally called baptism into Christ by the Holy Ghost (I Cor. xii 13).

2 Water baptism.

As the Holy Spirit is the agent in the first baptism, man is the agent in this baptism. It is man acknowledging what God has already done by baptising in water. This baptism is the sign of the other—it is the outward sign of the inward work. It does not take the place of the other, but is an acknowledgment of it.

3 The Baptism of the Holy Ghost.

The Agent in this Baptism is not the Holy Spirit or man, but is Christ Himself. "He shall baptise you with the Holy Ghost."

THE SIGNIFICANCE OF WATER BAPTISM.

Seeing that water baptism is only a sign, it will be readily understood that to get at what the sign signifies we must look at the very thing itself

1 Christ died and we die in Him.

For ye are dead (Col. iii 3).

For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead (II Cor v 14)

I am crucified with Christ (Gal ii 20).

Knowing this that our old man is crucified with Him (Romans vi 6).

It is not a present tense, put a past tense; not something that is being done, but something that has been done

2. Christ was buried, and so are we, in a watery grave

Dead people are buried. The baptismal pool serves as our watery grave. Our death and burial with Christ took place spiritually, and the sign wonderfully follows the inward work. Can you think of a sign that would serve this purpose better than to be dipped in water?

Therefore we are buried with Him by baptism into death (Romans vi 4)

For if we have been planted together in the likeness of His death (Romans vi 5)

Buried with Him in baptism (Col ii 12)

3 Christ did not stay in the grave, neither do we stay in the water.

Christ rose again from the dead and is alive for evermore, signifying that after salvation (not after water baptism) we rise to walk in newness of life. We must not forget that water baptism is merely the sign of all the rest.

That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Romans vi. 4)

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection (Romans vi 5)

Buried with Him in baptism, wherein ye also are risen with Him through the faith of the operation of God, who hath raised Him from the dead (Col ii. 12)

WHAT THIS SYMBOLISM TEACHES.

The difference in us from what we were if we are truly saved follows as a natural sequence, for we are "new creatures in Christ Jesus." It was not that we made ourselves different, but something took place that made us different. The life afterwards is to be a continual realising and recognising of our position as being dead indeed unto sin, but alive unto God. It is not adhering to a code of principles but a new life that we have received. We are exhorted to remember and recognise this. It is not reformation that takes place at salvation but regeneration

THE CONCLUSION.

What a wonderful change in my life has been wrought
Since Jesus came into my heart!
I have light in my soul for which long I had sought,
Since Jesus came into my heart

What a wonderful change takes place at conversion, more than we ever realise. Thank God it does not depend upon our understanding or realising it to bring it into effect. It takes place just the same. As we go on to realise what takes place, surely we can sing:

Oh, happy day that fixed my choice
On Thee my Saviour and my God,
Well may this glowing heart rejoice,
And tell its raptures all abroad

Back numbers of the *Elim Evangel* may be obtained at the reduced price of eight dozen for 3/6 *post free*, for free distribution. This is a splendid way of spreading the truth in your district. Write at once to the *Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.*

A Day with the King

By Rev. R. J. JONES, J.P.

who concludes his graphic report of the Demonstration conducted by Principal George Jeffreys in the Royal Albert Hall on Easter Monday. The previous instalment appeared in our issue of 9th May—Ed

THE AFTERNOON SERVICE

HALF an hour before the advertised time, the great hall is packed for the afternoon service—a reverent crowd. As I listened to the Crusaders, I wondered how on earth Mr. Gray could, without any apparent effort, keep them together. They came from Swansea and Glasgow, Cardiff and Ireland, Plymouth and the South Coast, Hull and Grimsby and the North Coast, Bradford, Leeds, in fact from every point of the compass, yet they sang gloriously.

God is using this Foursquare movement to win the youth for Christ, and the secret of this wonderful singing is explained when one remembers that the Spirit of God is the greatest music teacher on earth. He is filling their souls with a "new song," and giving their lives a new key-note.

For the benefit of those readers who were not present let me mention four or five

REMARKABLE INCIDENTS

in this never-to-be-forgotten service.

After Paster Boulton's prayer, we joined together repeating the Lord's Prayer. All these thousands, standing with bowed heads, prayed together, "Our Father," and as we uttered the words we beheld the manner of love which the Father bestowed upon us, that we should be called the sons of God. Yes! we also realised in this love our relationship one to the other. Truly, like the sound of a great anthem we chanted, "For thine is the kingdom, the power, and the glory, for ever and ever: Amen."

With joyous cheers we received the reading of each of the telegrams of greeting, to be sent to Belfast, Glasgow, Cardiff, and Birmingham by the Principal on our behalf. The thousands of hymn sheets waved these messages of love on their way. The loyal telegram to the King at Windsor Castle, was received with equal enthusiasm, and the singing of the National Anthem had a note of reality which I have never felt before.

The Principal's message struck a militant note—no apologies for preaching Christ as the Saviour, Healer, Baptiser, and Coming King. There he stood, the leader of a movement which has been attacked, and assailed, a leader who has been reviled and persecuted for righteousness' sake. The

SHOWERS OF STONES

have not left a single mark, the stabbing with steel pens have failed to draw a single drop of blood, and the flood of printer's ink has not left a single blot on his reputation. We agreed with him, that history is repeating itself. It requires fearlessness to preach the whole counsel of God—persecution is to be expected—but the miraculous always comes to the aid of the persecuted. And this crowd is a miracle, drawn together by the power of the Spirit of God.

What a crowd of witnesses, prepared to corroborate and substantiate every claim made by this movement. The Principal's spirit of "No Surrender" moved us, and his ringing challenge to "Advance" inspired us. The Gospel of hesitating negatives never won souls, but this definite and positive Gospel won right here twelve more.

CROWNS FOR THE KING.

Over a hundred years ago, many saints from every part of Wales made monthly pilgrimage to a little town called Llangiethio in Cardiganshire. Here the great revivalist Daniel Rowlands used to officiate at the communion service, and those privileged to attend, never forgot the influence and inspiration to their dying day. What would Daniel Rowlands have said had he seen this great Communion Service at the Royal Albert Hall to-day? Like the disciples of old I wondered how it could be possible to feed so many, but it was done, without fuss or bother, without a hitch of any kind. The organisation was perfect—marvellous. The great table was in the arena. The ministers took up their positions, and over a hundred ushers trooped in a quiet and orderly fashion down the gangways to the arena. The Principal read the scripture, and offered prayer, there being a hush and a stillness which was searching and impressive.

His brief remarks proved him to be true to

HIS PROTESTANT HERITAGE.

Believers regardless of their labels were invited to partake. It was the Lord's table. The deep silence, the reverent attitude, the brooding of the Spirit, carried us very near the Cross, and it was an experience which none of us can ever forget.

Softly like the music of some celestial choir, the ushers around the table sang, "When I survey the wondrous Cross on which the Prince of glory died."

"Do this in remembrance of Me," and I saw nearly twelve thousand at the table.

I sang with the others, "Did e'er such love and sorrow meet, or thorns compose so rich a crown," and as I sang I looked with John and saw a crowd which none can number, and I thanked God for this foretaste, this taking part in the greatest, most remarkable, and blessed communion service which I ever hope to see until I join that throng.

Pastor Corry sang a beautiful solo, and we joined heartily in the chorus, "I know a Fount." Suddenly we stopped singing, but the organist went on playing that chorus, and we were all swept off our feet by a great wave of feeling which stirred us to the depths of our souls. I never thought a musical instrument could so thrill me, but the old organ must have caught the spirit of this great service from the soul of the saint at the keys. "Bendgedig."

THE EVENING SERVICE

What a joyously expectant throng. It is just like our Welsh Revival all over again. Then the people forgot to wait for the church bells to stop; they came before they started. God through this movement is again raising a great army of enthusiastic blood-washed believers who enter into His courts by the early doors, because they have joy-bells ringing in their hearts. At half-past-five the usual

"HOUSE FULL" NOTICES

were put up. Beaming faces everywhere, proving that every corner of this "Foursquare Gospel" is full of joy unspeakable.

This service had a particular significance for me personally. As I looked at the moss-covered baptismal pool, I was carried back in thought to a day, when as a very small boy I stood with many others on the banks of the River Gwili on a bitter winter's day. Strong men with long poles broke the ice, and a number of men and women were then baptised in the cold waters. Why did they do this? The question was partly solved in 1910 when I passed my examination as a candidate for the ministry, because my replies to certain questions on the Sacraments could not have been considered orthodox by the examiners, or in accordance with the textbook *Candlish*.

This Easter Monday evening the question was finally answered. I followed Him through the waters. The fears, the longings, the thoughts and impressions are too sacred to write about, but the satisfaction is very real and permanent.

The most impressive meeting in connection with our Annual Welsh National Eisteddfod is the one set apart to welcome

THE WELSH EXILES

from all parts of the world. There are tears and laughter, handsnakes and hand-clapping, and the singing of the old national melodies. Here to-night was a scene transcending, in thrill of love and brotherhood, anything which the mind of man could conceive. The Principal referred to the presence of Rev H S T Gahan, who was with Nurse Cavell when she was led out at dawn to be shot. He quoted her immortal words, "I realise that patriotism is not enough, I must bear no malice or illwill against any man." Then came the roll-call of the nations represented, the nobler, larger patriotism of the children of God. The little Principality of Wales came first. I jumped to my feet—too late; that boy on my left has beaten me. Someone whispers that he is a preacher. How significant. There at the table stands one of God's greatest gifts from Wales to the world—George Jeffreys, a preacher. Then came England, Scotland, and it seemed as if all the people of Ireland were there; Australia, Canada, India, New Zealand; yes, and Africa, that happy brother in the arena; U.S.A., France, Armenia, Sweden, Java, Denmark, Switzerland, China, Japan, Spain, Portugal. Oh yes, Germany is represented, and Russia. The enthusiasm is intense. The League of (some) Nations is a back number. Here is the whole world represented within the corners of the Foursquare Gospel, a League of all the

Nations. The blood of France and Flanders and a thousand other battlefields is covered with the blood of the Lamb. The Treaty of Versailles, the Pact of Locarno, the Washington, London, and Geneva Agreements are simply

SCRAPS OF PAPER,

but the pact sealed in Blood with the sign of the Cross of Calvary, binds all the nations together in a treaty of peace which is beyond all understanding. Thrilling moments! when we all stood with the representatives of the nations to sing—

To God be the glory, great things He hath done,
So loved He the world that He gave us His Son

and that chorus—

Praise the Lord, praise the Lord
Let the earth hear His voice

Here at least are representatives of every corner of the earth, joining in the anthem of praise. The Cross, the uplifted Cross is the magnet to draw all the nations together. Nurse Cavell's Hymn in that condemned cell came to our minds—

Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee
In life and death, O Lord, abide with me

Of course there were more crowns laid at His feet in this memorable service, and the closing scenes are stamped indelibly upon the minds of all those present. No military pageant or naval display could compete with the great spectacle at the Royal Albert Hall. Leaflets of different colours were waved separately and together in turn by this vast audience. First the red signifying the Blood, then the white of purity, followed by the blue of heaven, and ending with the yellow of glory. Then the red, white, blue and yellow waving together, the lighting effects making it a spectacle ever to be remembered. The swish of the leaflets, together with the song of praise, gave one the momentary impression that the King had come again, accompanied by a myriad angels. When He comes, there are thousands that will be found ready, waiting to give Him welcome. "Even so come, Lord Jesus."

Who! Who will Save?

Under the Law with its ten-fold blast,
Learning, alas, how true,
That the more I tried, the sooner I died,
While the Law cried
You! You! You!

Hopelessly still did the battle rage,
"O wretched man," my cry,
And deliverance I sought by some penance
bought,
While my soul cried—
I! I! I!

Then came a day when my struggling ceased,
And trembling in every limb,
At the foot of the tree where One died for me,
I sobbed out,
Him! Him! Him!

One Supreme Name—Jesus!

Still Many Conversions—Miraculous Healings—Baptisms at Leeds—Fruitful & Far-Reaching Ministries

HEARTS BURNING WITH HIS NAME.

Hendon (Pastor H W Fardell). The unexpected visit of Mr P. Hulbert to Hendon, proved a great blessing, to all who attended the meetings. On Sunday evening, he gave a heart-searching message on "I am the Resurrection and the Life," to a crowded congregation. Truly all hearts burned, as he expounded the truths of the Second Coming of Christ, making all present realise the importance of doing their utmost to win precious souls for the Master in these the closing days.

At the final meeting, on Thursday evening, the presence of the Lord seemed still more real and intense. The seed of the Word has been sown, and the church here is looking forward to a fruitful harvest, as a result of the labours of His servant.

At the Gospel service, on Sunday evening, conducted by the Pastor, two precious souls accepted Christ as their personal Saviour.

ANOTHER BAPTISMAL SERVICE.

Leeds (Pastors H Jewitt and G Miles). It is with hearts full of thankfulness and praise, that we are able to write of continued blessing in this corner of the Master's vineyard. On Wednesday, April 30th, yet another glorious baptismal service was held, when over twenty followed the Lord through the waters of baptism. One felt as Pastor Jewitt ministered the Word before baptising the candidates, that surely no born-again believer could hold back from the command of the Lord, as they listened to those wonderful words, "Ye are My friends, if ye do whatsoever I command you." How glorious it is to be one of the Master's friends. God's people here in Leeds are eager to be such in the full sense of the word—obedient servants, that they may be indeed counted among the Master's friends.

OVER FIFTY NEW MEMBERS.

Hammersmith (Pastor J Kelly). On Thursday, May 1st, Pastor W A Nolan preached his farewell address before leaving to take up his new sphere of work. His ministry at Hammersmith has been greatly blessed of God. The Word of God has been proclaimed faithfully and fearlessly, and nearly sixty souls have passed from death unto life as a result, over fifty new members having been received into fellowship during his ministry.

On Sunday, May 4th, Pastor J Kelly commenced his work in this centre, and already much blessing has resulted, and the power of God is being manifested in the midst.

FULL CHURCH—ENTHUSIASTIC CONGREGATION.

Islington (Pastor W G Channon and Evangelist Naylor). The farewell meeting of Miss Kennedy and Miss Hawes, who for about nine months have faithfully ministered to the needs of the saints at Islington, was held on Thursday, 1st May. The church was packed and holy enthusiasm ran high. Miss Kennedy delivered a message exhorting the people to "be strong in the Lord and in the power of His might." Miss Hawes also spoke, taking as her text Colossians 1:1-14, and the Lord blessed the Word to every heart.

On Sunday, 4th May, Mr Channon and Mr Naylor took charge of the assembly.

The breaking-of-bread service was indeed a hallowed time, and the presence of the Lord was very much felt. Mr Naylor passed on the message, basing his thoughts on Joshua v 13-15.

The Gospel meeting in the evening was also well attended, and Mr Channon gave a blessed message, using the words of Jesus, "A greater than Solomon is here," which resulted in three backsliders being restored, for which we praise the Lord.

God continues to bless this corner of His vineyard, and all are looking forward to greater things in the future, if He tarry.

FIVE DECISIONS FOR CHRIST.

Eastbourne (Pastor J R Moore). The members and friends gathered in goodly numbers to give Pastor and Mrs Moore a hearty and cordial welcome on Saturday night, May 3rd, at the weekly prayer meeting, and all very soon felt at home. What a prayer meeting it was! The saints laid hold at the

throne of grace in earnest supplication for the success of the work, and for the Pastor, also for our late Pastor. It was a powerful and really glorious time.

The Sunday services, May 4th, were full of the spirit of joy and liberty in the Holy Ghost. The breaking-of-bread service was truly a wonderful time of power, after which a fine address was given by the Pastor, which seemed to fill and inspire every one with joy, hope and confidence.

The Gospel service at night was a crowning time. The Tabernacle was well filled with an expectant and attentive audience and from the very first hymn all were conscious of God's presence. The Pastor spoke on the subject of "Fellowship with Jesus." Making a powerful appeal for immediate decision. Five precious souls promptly responded to the call.

On Tuesday evening the Divine healing service was well attended. The Pastor took as his subject, "For our God is a consuming fire," showing that God uses fire as a method of revealing Himself, giving various scriptures. Quite a number came forward for healing at the anointing service. On Thursday evening they listened to a very helpful and much needed discourse on "The Will," showing that Christianity did not depend upon feelings or upon knowledge, but upon our will saying Yes to God, blending our will with God's will. To God be all the praise for this wonderful time of fellowship.

MIRACULOUS HEALINGS AT BRIGHTON

Brighton (Pastor J J Morgan). After ministering here for three years, Pastor Jesse Lees gave his farewell address to a crowded church on Thursday, 1st May, the text chosen for the occasion being "Redeeming the time, for the days are evil" (Eph vi 16).

Pastor Lees has endeared himself to the Brighton folk by his earnest labour for the Lord, and his ever ready sympathy for those in trouble and all were feeling the shadow of parting. During the evening Pastor Wellman gave a brief survey of Pastor Lees' ministry in Brighton. A splendid work has been done in the town and district, including an exceptionally large number of conversions and baptisms.

In answer to prayer God has blessed his ministry with a number of outstanding cases of miraculous healing. A sister's arm, which had been twisted and doubled up behind her for several years as the result of an accident, miraculously straightened out after anointing at a Divine healing service, and is now a healthy limb. Another sister had a growth in the mouth which, in response to prayer, passed away. A baby was completely healed of terrible sores and poisoning from head to foot, after being pronounced incurable by the hospital authorities. At the time of anointing this little girl had no hair upon her head. She now not only has a beautifully clear skin, but a full growth of hair and is a member of the Elim Sunday School. Many more cures, including one of goitre which was instantaneously healed, and that of a child who was suffering from very weak eyesight with slight obliquity, and who now has as good a pair of eyes as any other child, may be mentioned.

In his parting words the Pastor exhorted all to watch, to have their conversation in heavenly places, and to be instant in prayer—indeed to "redeem the time." The prayers of the Brighton friends follow him in the new field of labour to which the Lord has called him.

RETROSPECTIVE VIEW OF THE LAND POSSESSED.

Iford (Miss A Kennedy and Miss Hawes). Looking back over the past twelve months or so, and taking a retrospective view of the work of the Lord under the charge of Pastor Bradley, the assembly of believers at Iford cannot help but give a mighty shout of "Hallelujah" for the manifold blessings received through the ministry of God's servant. He has not shunned to preach the whole counsel of God, and fearing no man has faithfully proclaimed the Gospel of the Lord Jesus Christ. Through times of spiritual uplift, through times of oppression from the enemy through times when all seemed to be going wrong, ever the church here was led on with the Word as the guide. Every branch of the work here has benefited through Pastor Bradley's efforts, and best of all, many souls have found peace with God by believing on the Saviour.

By a strange coincidence the theme of Pastor Bradley's farewell message was continued by his successor, Miss Kennedy, in her first message given in Ilford, and so in this unique manner God has confirmed His Word, and all are looking forward to the ensuing months with great confidence believing that "much land lies ahead to be possessed," and by God's grace the church here will claim it for the Master.

REVIVAL SPIRIT PREVAILING.

Greenock (Pastors W. Kelly and F. Byatt) Although a year has passed since the Revival Campaign here, the spirit of revival still remains in the midst, and much spiritual enthusiasm prevails. Sunday, April 20th, was a day of special blessing, when in the breaking-of-bread service the power of God was plainly felt by many in the meeting. This continued throughout the day, several of the brethren referring to it in the men's prayer meeting, which precedes the evening service. In the latter meeting the Word was preached with power, and ten decisions for the Saviour resulted.

On the following Sunday another four professed conversion, while on Sunday, May 4th, yet other six seekers were registered. On this Sunday additional interest was added to the meetings by the presence of a Swedish Foursquare protner in the Lord, Captain Nelson, whose ship is at present lying in harbour here. The testimonies of the Captain in the meetings, were the means of much blessing.

Yet another Foursquare special train was chartered, for the occasion when we joined the Glasgow saints to hear Principal Parker on Saturday, April 26th, whose delivery of the Word was much appreciated by all.

On Easter Monday the church at Greenock was favoured with a visit from the Glasgow Crusaders. The Temperance Institute was packed to its utmost capacity, while the congregation listened to a splendid programme, filled with spiritual inspiration, manifesting the power of attraction in the grand old Gospel for the young. Judging by the messages given, it augurs well for the future in Scotland.

The Family Altar

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

Sunday, June 1st. Galatians i 1-17

"Christ gave Himself that He might deliver us" (verse 4)

The heart of God is completely unselfish, He loves to give. But it is not a giving which is limited to giving things—He gives Himself. He gave Himself in order that we might be delivered. It is true that He gives the forgiveness of sins. But in order that He might forgive sins with safety and righteousness, He had to give Himself. Did He hesitate? Not for a moment: God willingly gave Himself that He might righteously give us the forgiveness of sins. So this morning we can rejoice in the giving love of God. As we gather round the Lord's table and partake of the sacred emblems, we shall remember that He gave Himself in order to deliver us. Now we are free! Free from the burden and bondage of sin. "He blotted them out and made me free" "at the beauty of that word "Free" He has made us free—free. He has freed us from the bondage of sin, in order to bring us into the freedom of worship.

Monday, June 2nd. Galatians ii 1-10

"God accepteth no man's person" (verse 6)

Name and fame do not count with God. The only thing God honours in us is faith. God judges us by our faith—not by the name we bear, or by the fame we may have obtained. Without faith it is impossible to please God. Neither Janes nor Peter, neither John nor Paul, neither you nor I have any standing before God because of what we are in ourselves. God works in us His own faith. God gives to us His own gifts—those things which He has worked in and given are the things which delight Him. There is no room for pride in the presence of God. Gold rings, education and fine clothes do not increase our position in the sight of God for one moment. But when we hide in Christ, when we acknowledge that all we do that is worth while is because of Christ who strengtheneth us, then we are acceptable unto God.

Tuesday, June 3rd. Galatians ii 11-21

"I am crucified with Christ nevertheless I live" (verse 20)

With Christ we died with Christ we rose, in Christ we live. Dead to self, we live unto Him. Moment by moment our faith looks up to Him. Moment by moment we have life from above. Moment by moment it is not I but Christ. Acknowledge this and let it be so. Forget it, then we shall find that instead of Christ's life being manifested in us, and through us, it will be the life of our own human self. The human self-life is constantly seeking to overshadow the Divine Christ-life. Satan, if we allow him, will stimulate the self-life into selfish activity. Self—self—self, is the object of Satan's working in us and around us. Christ—Christ—Christ, is the object of the Holy Spirit's working in us and for us. There is a Christ-life—there is a human life—there is a Satanic life. There can only be one ideal for the consecrated Christian—it is the Christ life.

Wednesday, June 4th. Galatians iii 15-24

"The law was our schoolmaster to bring us to Christ" (verse 24).

The law reveals the need of a Saviour. The law casts a flood of revealing light upon the blackness of sin. The law turns dim shadows into black realities. The law pierces the cloak of sameness and reveals the black heart beneath. "Thou shalt not" is God's method of shewing us how far short we come of His perfection. But God does not leave us under the gloom of our sin. The rebuke of the law is not designed to cast us into the arms of despair. The rebuke of the Law casts us into the arms of Christ. The Law reveals our need, grace reveals our Supply. The needy sinner finds a perfect supply in a perfect Saviour. The supply of grace superabounds over the curse of the law. Praise God for the schoolmaster of law. That schoolmaster has led us to Christ—the sinner's only Hope, the sinner's immovable Fortress.

Thursday, June 5th. Galatians iii 25-29

"Ye are all the children of God by faith in Christ Jesus" (verse 26)

Observe, we do not become children of God through nationality, or education, or morality, through prayer, or Bible reading, or church-going, through baptism, or confirmation—we become children of God through faith in Christ Jesus. Faith in the Son of God is met by the gift of the nature of the Son of God. Through faith we become partakers of the Divine Nature. Through faith the nature of sonship within us cries out, "Abba, Father." Some object to speaking of Christ as our Elder Brother—yet it was He who gave us permission to do it. "Go, tell My brethren!" He called His own, "Brethren." Then Christ must be our Elder Brother. God has met us in marvellous mercy. He has given us that eternal life that was the eternal possession of His only begotten Son. We have been brought into that life—we are among those many sons of God whom the eternal Son will bring to glory. We will not use our sonship with unbecoming familiarity, but we will rejoice in it with deepest humility, and highest gratitude.

Friday, June 6th. Galatians iv 1-16

"Brethren . . . ye have not injured me at all" (verse 12)

Paul was not occupied with his own injuries. In turning back to the beggarly elements the Galatians had injured themselves. Some had so acted with the idea of injuring Paul. "No," said he, "you have not injured me." Happy is the man who so lives in the secret place with God that he is safe from the injuries that others attempt to inflict. Attempt to injure a faithful servant of God, and, instead, he is blessed—because the attack drives him nearer to his Lord. Personal feelings of being hurt and being slighted should have no effect upon the faithful Christian. He is so satisfied with Christ that the attacks of others only touch him in the same gentle way that snow falls upon a sheet of water. The water absorbs the snow and increases its own volume. We should be bigger men and women of faith because of our persecutors. Persecution should not make us bitter—it should make us better.

Saturday, June 7th. Galatians v 1-15

"Walk in the Spirit" (verse 16)

It is easier to satisfy our hunger with a crust than with

a process There is an outstanding experience at the time we receive the Spirit An obvious miracle takes place It is not so easy to be satisfied with a daily walk in the Spirit Yet the greatest test concerns our walk in the Spirit and not our baptism in the Spirit For a time we may be stimulated to strive after the fulness of the Spirit Then the blessing is received, and the need for striving passes—so we think Well, the need for seeking the fulness of the Spirit has passed,

but the need for seeking to walk continually in the fulness of the Spirit has not passed That time will never pass Herein lies the real test of our lives Are we walking in the Spirit? Are we being led by the Spirit? Are we each hour doing that which makes us a power for God twenty-four hours of every day? Let us walk in the Spirit in the courts of our house as well as in the courts of the Lord's house

Sunday, June 8th, 1930

READING. II, Kings vi 24-33

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT "And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."—John vi. 35

FAMINE

TEACHER'S NOTES.

Quite recently a dinner was held in London at which were present most of the survivors of the siege of Kut As they feasted on the best that London could give and of delicacies from all lands, they remembered the time when horse flesh ran out, when rats were famous fare, and when belts were drawn in tight to stifle the pangs of hunger By the good hand of God it has not been the lot of England to suffer in that way, though the youths and maidens in your classes who remember the attempted German blockade during the Great War will say that it was bad enough to be rationed for butter, sugar and many other necessary articles of food

This, then, is the subject for the class this week—food or the lack of it—and as every healthy child is fond of meal times and always ready to eat, it should not be difficult to hold their attention and to turn them from natural things to the spiritual

The Siege.

The Syrians or Armenians at this time had the upper hand Pouring down from the uplands of Lebanon and from their beautiful city Damascus, the oldest as well as the most remarkable city in the world, they had laid siege to the city of Samaria Built as the city was on a commanding situation with wonderful walls of tremendous strength and remarkable engineering skill, it could and did withstand a prolonged siege

The other week when I stood on some of these same walls that have been excavated, one could not but agree that they were able to keep out an army, and keep them out they did, though at tremendous cost to those who were besieged The colonnaded main street of the city which went through it from east to west did not now ring with the shouts and cries of vendors, or with the bargaining of those who would buy It was more like a city of death and of coming judgment An ass's head was luxury, and doves' dung (still used in some parts of the East as manure for melons which everyone who knows the hot weather of Palestine or Mesopotamia will appreciate as a luxury) was of great price, and yet worse—that spectre of all sieges, cannibalism, had appeared, and the children were no longer safe even from their own parents The woman in the lesson reading sought help from the king, and the king sought to blame the prophet, so it comes about that elders of the city, the king's executioner, and soon the king himself with his courtiers are gathered at the prophet's house Everybody but the prophet was seeking to put the blame for the present condition of affairs upon somebody else, but there was only one who could tell them how deliverance was to be brought about



Photo by [P N Corry]
Ancient Samaria.

Famine and Siege

were threatened in the law of Israel if they did not walk in the statutes of God Their land was safe so long as they obeyed the Lord, but if they failed then the very things that were happening at this time in Samaria were prophesied as to come about (see Lev xxvi 27-30, Deut xxviii 52-59)

Other lands such as Egypt or Mesopotamia may be independent and receive their nourishment from below by irrigation, but Israel were to receive all their rain and their protection from the God of Israel It was conditional upon their obedience and their faithfulness to the God of their fathers The people of Samaria therefore were only reaping what they had sown, they had been disobedient, had worshipped strange gods, obeyed apostate kings, followed the ways of the nations round about them, and now their besieged city and their dire need, instead of humbling them to the dust, had made them seek to blame someone—and they chose Elisha

To-day there is a famine, not of bread or water, but a

Famine of Hearing the Words of the Lord (Amos viii 11)

People perish for lack of knowledge, thirst for want of spiritual life, because they are seeking satisfaction in other things rather than in reality

Turn them to John vi 35 and iv 14, ask the class where can true satisfaction be found, and which would they prefer—to live in this marble-colonnaded street of Samaria and yet have nothing, or with Christ and have spiritual satisfaction The prodigal away from the Father's love had all he wanted for a time (Heb xi 25 "Pleasures of sin for a season") But soon there arose a mighty famine in that land, and in the end when driven to the lowest extremity he was forced to say, "Servants of my father have bread enough and to spare, and I perish with hunger" (Luke xv 14-17) So with us as with Samaria, for a time all seems well, the lovely places ring with many voices, business and pleasure hold us fast, but come then the famine, the need, and the longing for satisfaction and real life which can only be met in the Lord Jesus Christ He gives not only salvation, but keeps us satisfied, and we are brought into a place by His grace and love where we can say we never hunger and never thirst What a mighty promise in this parable to "him that cometh" to the Lord Jesus, and there is another in John vi 37 "Him that cometh to Me [said Jesus] I will in no wise cast out", so that we may know with assurance that this living Bread is not only for us, but that no matter who they may be, all those who come will be lovingly received and never turned away He has given us His promise not only to satisfy, but to receive all, and that promise will never be broken

What a mercy it is that our loving Father so orders it that our very faults, failings, slips, sins, can be made to turn out for our soul's good Properly used, what would otherwise be a sharp thorn in Satan's hand can become a good staff to help us on our way 'Tis sad to see fallen saints lie groaning and wallowing in the mire, prisoners in the grasp of Giant Despair, when they might set about retrieving their spiritual fortunes, make profitable capital out of their mishaps, and by an immediate return, confession, and surrender, be at once reinstated into their former position of cleansed and joyful ones.

Ten Reasons for Tithing

1 *The tithe has scriptural authority.*

It is clearly taught in the Word of God, which is more than we can say for many methods of church finance.

2 *It is fair and businesslike.*

No one can claim that God is a hard landlord when He asks only one-tenth as His share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

3 *Tithing removes the reproach that attends many of the methods used to raise money.*

4 *Tithing will lift the church out of the attitude of the beggar.*

We shall stop talking about begging for the church, and the cause of God will be financed honourably and freed from the stain of mendicancy.

5 *Tithing removes the necessity for spasmodic efforts and for high pressure collections.*

We have been doing much of our giving under the stress of dire necessity, and under the influence of special appeals. The tithe would keep the treasury of the Lord with ample funds all the while.

6 *Tithing puts all the membership of the church on the same footing.*

The man who gives half-a-crown per week, and the man who gives five pounds, are in the same class if both are tithers.

7 *Tithers usually go to the full measure of stewardship.*

Those who are giving in a great way to the glory of God, almost without exception began their stewardship as tithers, this recognition of the right of God to their money led them to the glory of complete stewardship.

8 *Tithing has the promise of the Divine blessing (Malachi iii 10, 11)*

9 *Tithing breaks down the wall of partition between the sacred and the secular.*

The man who is in partnership with God will find the business of the six days becoming holy with the worship of the seventh.

10 *Tithing enables our churches to give themselves to the supreme task of soul-winning.*

The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ.

Lost!

I was a dark winter's night. The rain was falling fast, and there was nothing more inviting than the warm glow of the fire before which we were sitting.

There was a knock at the front door. The farmer went to answer it, as the rest of the household had gone to their beds.

Coming back to me he said he had had word that all his sheep were missing from the field where they had been placed by him. He must go to find them.

So, having prepared with waterproofs and lanterns, we went forth into the darkness.

In one of the hedges of the field, where the sheep had been left, the farmer discovered what he called "a bolting hole." A strong sheep had worked its way through at that point, and would be followed by all the others.

It was either in the third or fourth field that we came up with the straying animals. And there we found them scattered over the pasture. No two of them seemed to be together—each had chosen its own course, regardless of the path another had taken.

All were lost alike. Then, each had followed its own heart.

How like to Isaiah lvi 6, I thought, "All we like sheep have gone astray, we have turned every one to his own way."

All sinners are lost alike. But each sinner has gone the way of his own choosing.

There was no difference in this, that all the sheep were astray and so there is no difference in this, that all sinners are lost.

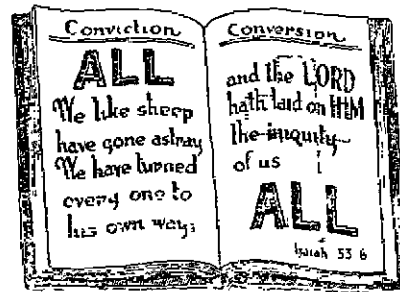
But there was a difference in the paths the sheep had trodden individually—so with us, who have turned every one to his own way.

"All we"—that is universal

"Every one to his own way"—that is personal.

Happy it is when one is brought to see his sin and need, and owns the truth of his sinful state—of his guilt before God.

Such can rejoice in the closing part of the verse and say, "The Lord hath laid upon Him the iniquity of us



all." This is what all believers upon the Lord Jesus Christ may delight to know and say.

"All of us" have gone astray.

Each one of "all of us" has gone his own way.

God has laid upon Christ the iniquity of all of us who now believe, through His grace.

"Go in at the first 'all' of Isaiah lvi 6, and come out at the last 'all'" was the somewhat strange message sent to an anxious sinner by a sick preacher. He was to take his place as a sinner, and at the first "all" go in, and to come out, knowing that his sins had been caused to meet upon, and had been borne by the Saviour in His own body on the tree.

And so the troubled one did—Have you?

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