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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 48

NOVEMBER 25, 1932

Twopence



SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.



HEALER



Within Shut Doors

NO other can come in, but Thou and I;
Dear Master, in the silence, Thou art nigh;
I shut the door on sin and care and doubt;
All that displeases Thee I would keep out.
Speak to me now, bid unbelief to cease,
Give me Thy touch of blessing and Thy peace.

Oh! for a little while I would forget
Even my very self, nor fear, nor fret,
For any earthly thing, but see Thy face,
And lose myself for joy of all Thy grace.
I have no good to crave, desire shall cease,
I find my heaven at last with Thee and peace.

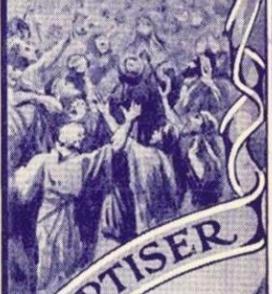
Is the rest ended? Does the day begin?
Must the doors open, and the world come in?
Yet will I keep for Thee, sacred apart,
A place for glad communion in my heart.
Stay with me, O my Saviour, and release
My spirit from all bondage in Thy peace.



COMING KING

"I
will
come
again."

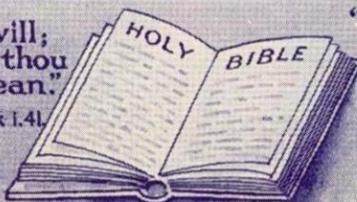
John XIV. 3.



BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 48

NOVEMBER 25, 1932

Fridays, Twopence

Heroic Endeavour in Africa

Journal Jottings from Mrs. CYRIL TAYLOR

A CAREFUL perusal of the moving narrative of missionary labour, struggle, and victory, against great personal odds opposed by the Adversary, which we here record from the pen of Mrs. Cyril Taylor of Ngoi-mani (sac prive Elizabethville), Belgian Congo, will awaken fresh prayerful endeavour before the Throne on behalf of the women's work, as well as the men's, at this station and its fifty outstations. Our sister writes

I have been unable for two months to send you a report because I was itinerating for five weeks with the three children, taking three meetings daily, besides caring for the children, our food, etc., and travelling. Following this, on reaching home, we had three weeks' sickness—myself with bad fever and influenza, the children all with fever, measles, and boils.

Dear ones may remember our efforts on behalf of

THE WOMEN AND GIRL CONVERTS

last year—namely the little school opened at Ngoi-mani for those interested enough to come in as boarders, from our outstations, for further instruction. Last year we started with but 18, and along with our local girls we took school for them and were much encouraged. This year, to our amazement, 75 strangers turned up, besides our 20 local girls. Among them were about 17 teachers' wives.

As always, the Devil fought and is still fighting us with regard to these girls. I had intended calling them into school immediately on my return from the country preaching, but the children developed measles, and I was confined to the house nursing them, then I went down myself with malaria and influenza, and was very ill for nine days.

Scarcely was I well enough to be about the house again, when in walked 15 girls and women. I was not expecting them so early, and had not even the strength to see about their sleeping quarters, food, etc. But in weakness we are made strong, and the Lord gave me the necessary strength day by day. I knew that the rains were drawing nearer every day—and that when once the wet season began, all hopes of this year's school would be over. So I sent off letters to all our out-schools, trusting to be well by the time all our girls arrived.

At the end of that week there were 75 women and girls! I had expected about 30 at the most, but we did praise God for the response, realising that the work is really growing.

Those who had babies brought them along, and there were girls from 10 to 25 years of age. All had made at least a

PROFESSION OF THEIR FAITH

at their various villages, and some, even many, we know to be Christians of years' standing.

We started school on Monday morning and had quite a job to grade the various classes. About a dozen of the girls from last year's schooling were able to begin to learn to write. One or two can write as well as one could wish already. This means that one has hopes of being able to have quite a nice Bible class later on.

The rest are all learning to read, some at the very beginning. This week the very first girl in all the Twite Munza and Sonje districts, an area of some fifty miles radius, has finished learning to read, and reads well and quickly. To her it is like being the first to swim the Channel, or reach the North Pole. She is just about to marry a young evangelist, so I hope that with her Bible she will be a light to all the heathen women and girls around her when she goes to her home.

The girls have had trial after trial since they came in here. First one and then another down with fever, "flu," or dysentery, measles, and some pneumonia. It has come over us like the waves of the sea—and some days I have felt absolutely "swamped out." As I write all the black babies are down with measles.

The weaker in the faith have tried again and again to get my permission to run home when they became sick. But I refused, feeling every time that to agree to that would be to haul down our flag. However some of the younger ones, in spite of our encouragement, could not bear the thought of getting sick so far away from home and "Mother" (some have had four days' journey to get here); and they began to run away in twos and threes, so that altogether we have lost 20 of them. There remain

now 55, and there is no more talk of running away! As we were so late starting

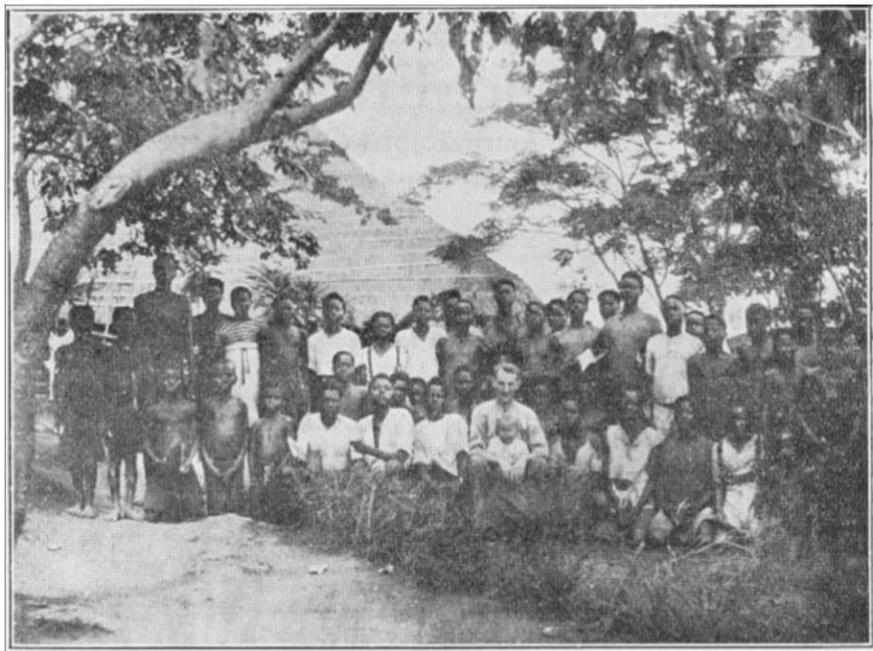
THE RAINS

are already here—which means that instead of two full months schooling we shall only get one for the greater number of girls, as they are all anxious to get home to "garden"—one has to dig or starve out here, as there are no shops. But in all the outstations there are teachers and evangelists—black fellows, of course—so the girls can if they wish get along with their reading.

is, for their food, as we do not attempt to clothe them. It only costs 3d per week per girl to feed them, and their joy in learning and their useful progress far outweigh the trifling cost for each.

It is not only the school which helps the girls, but also the influence of the older Christian women in whose charge they are placed during their stay here. Also morning and evening assembly prayers, prayer meetings, baptism class, Sunday services, etc. No wonder the Devil is trying hard to kill us all, both black and white. But he is not the overcomer—he

Young Men Evangelists
and Students
from outstations,
Ngori-mani. Pastor
Cyril Taylor and
sonny in centre.



We find that before coming in here they regard "learning" as the affair of the boys and men. But after having been in here to school, and being pushed on, their reading seems to grow like a rolling snowball, and they return to their villages, and get very keen.

So we praise God for the opportunity of being able to explain more fully the story of salvation to these, some of whom came as very raw girls, and to put them in the way of reading their Bibles. Some have come in with buttons (in place of nose rings) in their noses, bracelets on their ankles, and a piece of woven grass cloth as their only dress—yet with a sweet smile, a gentle and loving way, and a keen desire to know more of Jesus, which quite wins one's heart. It is a great victory to get them in, as not many years ago their district was entirely

UNEVANGELISED AND CANNIBAL,

and Mr. Taylor was about the first white man to visit them! In those days one never dreamed of their girls daring to come a distance of four days' journey to be taught the "Words of God."

We thank all dear ones who have sent money for the support of these dear lassies, whilst in here, that

only tries to be. There is One who prevails. Hallelujah!

I have been glad to have the help of Sister Bartlett from South Africa, in the school with me—she is struggling with the language, but is making fine progress—and will, I hope, be able to take on the women's work when our furlough becomes due. We shall be glad of all your earnest prayers on our behalf.

MARJORIE TAYLOR

Sunday Schools

At the recent World's Sunday School Convention in Rio de Janeiro, reports from 113 countries shewed a gain throughout the world of 2,294,366 during the quadrennium. By far the largest gains in percentage were in Central America (47.1 per cent) and in South America (33.3 per cent). It is significant that in Europe, where the Higher Criticism has triumphed, the sole decrease is reported. A little ragged girl strayed recently into the Sunday school of a Methodist church in Pittsburg, and asked the superintendent "Is this the way to heaven?" How many modern Sunday schools, we wonder, could answer, Yes?—*The Dawn*.

Types of the Holy Spirit

I.—Wind.

By Pastor E. C. W. BOULTON

"As thou knowest not the way of the wind [spirit] . . . even so thou knowest not the works of God who doeth all"—Ecclesiastes xi, 5

"The breath of life"—Genesis ii 7 *"The breath of the spirit of life"*—Genesis vii 22

"The wind bloweth where it listeth, thou hearest . . . but canst not tell . . ."—John iii. 8.

IT is significant that the Hebrew word for "breath" is also translated "spirit" (Job xxvi 4), and "inspiration" (Job xxxii 8). The word for "wind" both in Greek and Hebrew is often used interchangeably with the word "spirit."

"Breath," "spirit," "inspiration," "wind"—the significance is clear. The wind is a fitting picture of that mysterious "breath of God" that made man a living soul. Man has become like God in that he shares this invisible spirit with its unknown coming and its incomprehensible going.

THE NEW BIRTH.

Wind is free. Man has learnt little of harnessing this strange force. Its very independence makes it almost impossible. He may build his windmills, put sails to his ships, and even leave his prayer wheels to be turned by the wandering breezes, yet he has to wait its impulse. He cannot imprison the force and use it at pleasure.

In aviation and in wireless it remains a hindrance. Man has failed here. Though he can yoke Niagara, and the electricity of the thunder cloud, wind remains the free agent of God alone, defying the ingenuity of man to govern its movement.

The wind bloweth where it listeth . . . so is every one that is born of the Spirit." The new birth, so mysterious to Nicodemus, is no less so to those who live in the twentieth century. Science is helpless here. Man preaches, but the Holy Spirit alone can bring into being. Preaching without the power of the Holy Spirit is vain, it falls flat, and if it feeds at all it is the flesh that fattens on such unctious effort (II Cor iii 6). It cannot cause souls to be born from above. Ezekiel's exceeding great army came to life when he prophesied to the wind, "Thus saith the Lord God, Come from the four winds . . ." (Ezek xxxvii. 9, 10). He spoke the word under the Divine urge, and God did the work of giving life. This is how God uses those who are willing to speak His Word in the

POWER OF THE HOLY SPIRIT

There is an old story which shews how wind was used both actually and spiritually to bring souls to the new birth. Near Geismar, in Upper Hesse, in the days of the pioneer missionary St. Boniface, there was a great oak, a lord of the forest, venerated by the superstitious heathen as Thor's oak, sacred to the god of thunder. Boniface determined to fell it. An angry and superstitious mob assembled to prevent him. It is said that when he struck it with an axe a great wind from the forest laid it low, breaking it into four pieces. The crowd had expected the god of thunder to avenge himself on the impiety of Boniface, but when they saw the wind intervene in his

favour they were deeply impressed by the Christian's God, and allowed Boniface to carry away the timber to build a place of prayer. The actual wind working on his behalf was but a foretaste of the work of the Holy Spirit in bringing souls to the new birth. They were convicted of the sin of idolatry by the Holy Spirit. The Wind had blown "where it listeth," and souls were born again.

The actual winds and waves were under obedience to Jesus on earth. Jehovah had so often used the wind to fulfil His purposes. It had divided the Red Sea, it had brought the locusts in judgment on the Egyptians, and had then taken them away, it had smitten Jonah's gourd—but it was left to Christ to shew us the work of the Wind of the Spirit. He tells us something of the law that governs the coming of the Holy Spirit to man.

WIND AND PENTECOST.

The physical cause of wind is heat. The sun's rays pour down on the tropics, the heated air rises, and the result is an inrush of air below, causing the regular trade winds upon which our sailors depended so much. In other words the uplift causes an inrush.

It is exactly the same spiritually. Christ said, "It is expedient for you that I go away, for if not . . . the Comforter will not come" (John xvi 7).

"I, if I be lifted up, will draw all men unto Me" (John xii 32). So it was when Christ was lifted up, and when He ascended into heaven, the uplift brought an inrush. Pentecost became the glorious sequel to Calvary and Olivet. The Holy Spirit came as a rushing mighty wind and filled all the place. It is significant that the word used here is the same used of Paul's shipwreck in Acts xxvii 17,—"strake sail, and so were driven," or borne along. It carries with it the meaning of surrender to a mightier power. In II Peter i. 21 we find the same words, "Holy men of old spake as they were moved by the Holy Ghost"—"moved or impelled" (Weymouth), "carried away," (Moffatt), "borne along" (Newberry). To the Christian it is a glorious yielding to His sway, where the longing in the heart has been to let Him have His way entirely,

The Lord ascends, the Dove descends,
The Church was born that hour,
As the Wind of the Spirit shook the place,
And weak men were filled with power.

It is one of the laws of revival that there must be this uplift before there can be the inrush. It may be in the hearts of some of God's people who are praying, and have learnt the

SECRET OF THE LIFTED-UP LIFE

of the Cross, and whose lives bear the mark of being "risen with Him." In any uplifted life the results

are certain, whether it be with the individual or the church. Resurrection and ascension mean revelation and revival in Christian experience.

It was so with John the Baptist. His life had been spent in the desert alone with God. He had been warmed by the rays of God's love. No one who has not known this dare preach the wrath of God as John did. Without this warm love, true repentance is impossible. There must have been a tenderness behind John's severity that drew men to God—a melting compassion at the back of his burning passion.

John the Baptist was filled with the Holy Ghost from birth (Luke 1:15). His life, character, and ministry are fittingly pictured by the wind in its origin, force, and work, a type of the Holy Spirit. His was no easy voyage through life on drifting currents, but the strong, healthy character that has fought and won, that consequently stimulates and pulsates with vigour.

The last of the old order of the prophets, he ushered in the new by preaching repentance, fit preparation for the coming Messiah. He swept his audience before him, sinners and hypocrites flocked to hear themselves lashed to repentance. Fearless and unflinching to friend and foe, no courtier to curry favour, unflinchingly he deals with sin. His very vehemence reminds us of that irresistible, uncontrolled element which we call wind. A crowned head was convicted, though he remained unconverted. John aimed the spiritual blow.

STRAIGHT FROM THE SHOULDER

It was a time of purifying to Israel. The Wind swept through the land, cleansing away the exhalations of evil, the vile germs of the diseases of sin. How foul the world would be without this purifying agent! The windows of the soul are opened, all foul miasmas blown away by the breath of the Almighty.

Come Holy Ghost, O cleansing Wind,
And purify the soul,
Refresh the mind, revive the heart,
Invigorate the whole.

John's one work was to prepare the way for the coming Messiah. His picture of the Christ is the striking one given by no other of the One who baptises with the Holy Spirit. "Whose [winnowing] fan is in His hand, and He will thoroughly purge His floor." In the East, wind is the chief agent of winnowing, the threshing-floor being on the windy side of a hill. The dominant feature of this baptism is the separation of the wheat from the chaff, of the good from the worthless, of the real from the false, within the soul of the believer. At the great winnowing Day to come the whole world will be His threshing floor, He will let loose His Wind [Spirit] to separate the wheat from the chaff.

There is something bracing about the wind on the hillside. What can be more inspiring and invigorating than a walk across the cliffs on a fine windy day? New life and health and strength come, as one battles with the force invisible. Throughout nature life loves to triumph over difficulties. Development is the reward of this struggle. Dangers and hardships are the very breath of some men's lives. How else can

one account for ascents of Mount Everest, and Polar exploration? Watch the salmon

LEAPING UP WATERFALLS

to reach the best spawning grounds, and realise that difficulties are the material with which to gain growth and development. Achievement and realisation are its rewards.

"The wind was contrary," is written over many a chapter in the life of every Christian. At the same time it is probably bracing, purifying, and stimulating.

In contrast to this the scientists tell us that the easiest environment for life is in the warm seas. Here life is at its lowest development. Life is too comfortable, too easy for effort of any kind. On the sea of life are many moral jellyfish, without backbone—floating on the tides of self-enjoyment, and driven hither and thither by the waves of temptation.

Tremendous resistances characterise the life of the Spirit—resistance that makes for spiritual endurance—that calls into exercise those God-given faculties with which the believer is endowed.

As we pass from plane to plane of life in God we are conscious of increasing resistance—the pressure is intensified. At times this may be the action of the Spirit Himself, with a view to the development and enrichment of the inner life. Certainly the process is always permitted for the perfection of the child of God.

(To be continued)

"A Modern Pentecost"

Reviewed by Principal PERCY G PARKER

THIS book will intensely interest the Christian who is yearning for revival. In a fascinating manner it shows how in one church the problem of revival was completely solved. It will prove a blessing to pastor and people alike. Both will see in it a pattern to copy. Circumstances vary in local churches, but there are principles seen working in this church of Old Calvary which would result in revival anywhere. If you have friends in a dead church then you may helpfully send them this live book.

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The Higher Criticism's Deadly Results

It has been truly contended for decades that the Higher Criticism, in digging the grave of the Protestant Faith, at the same time and by the same act is casting up the entrenchments of Rome. Mr John Moody, president of Moody's Investors' Service, tells (*New York Herald Tribune*, September 3rd, 1932) why he has entered the Church of Rome. "When I started in life," he says, "I believed a lot; when I finished, there was little tangible to believe outside of glittering generalities. During the more than forty years in which I classed myself as an Episcopalian I saw the Bible torn to shreds and tatters within my own church, the Christian story turned into a fable, and Christ completely shorn of the supernatural."

Signs of the End

By HENRY PROCTOR, F.R.S.L.

SIGNS are thickening around us that the world is being prepared by a vast number of means for the worship of Satan. This has always been so to some extent, for Satan is expressly called "the god of this age," but never so openly and palpably, as it is to-day.

We look at anti-God Russia, and see such a spectacle as has never been presented to the world before. For no heathen nation has ever flouted the God of heaven to His face, but in every nation reverence has always been paid to the Creator, although His worship may have been shared by a multitude of lesser deities.

No nation of antiquity was ever so far removed from God as

SOVIET RUSSIA OF TO-DAY.

This is, however, only one phase of the work of the prince of the power of the air, the spirit that now energizes the sons of disobedience. On every hand he is marshalling his forces, not only in open enmity to God, but in what is perhaps far more serious and seductive, so many attractive pseudo-Gospels in which there is no Cross, and no Blood Atonement.

For instance, what could be more attractive than Christian Science? Like the tree of knowledge, of which it is a fruit, it offers everything that is pleasant to the eyes, and to be desired to make one wise, so far as the world is concerned. Yet the Bible expressly warns us that the coming of Antichrist will be heralded by

Great activity, on the part of Satan, in the form of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude, to the ruin of those who are

on the path of destruction, because they have never received and loved the truth to their own salvation. That is why God places them under the influence of a delusion, to cause them to believe **the lie**, so that sentence may be passed on all those who refuse to believe the truth, but delight in wickedness (II Thess ii 9-12, XXth Cent NT)

The **lie** is the denial of the existence of sin, sickness, and death, and of matter itself. According to Christian Science, "Death is an illusion, the lie of life in matter, the unreal and untrue, the opposite of life." "Devil is Evil, a lie, error, neither corporeality nor mind, the opposite of Truth." "The Red Dragon is fear, inflammation, sensuality, subtlety, error, animal magnetism."

But though on the one hand his personality is denied, on the other hand we find that in these latter years, and up to date, there are reports in the daily press of a recrudescence of the black magic which we thought had passed away almost entirely since the Middle Ages. This revival of the worship of Satan has been increasing for some years. A gigantic plot has been hatched by a sect calling themselves "Lucifereans" against the religion of Christ, and in favour of the substitution of the religion of Lucifer as the future belief to be followed by mankind. Charleston in America was said to be the headquarters of the new religion, which is called Palladism. The aim of Palladism is not merely the conquest of all political power, but the abolition of Christianity as the only means to that end. The widespread ramifications of the system can be understood when it is mentioned that the executive committee sits at Rome, and the direction of the whole administration is at Berlin. The liturgy of these devil-worshippers is a

This photograph was taken at a recent conference of Elim ministers of the Northern Division. The conference was held at Glossop, and the photograph was taken in front of Bethrapha, the Elim home among the Derbyshire hills. A Christmas Convention is to be held at Glossop when the home will be open for visitors. Early application should be made for accommodation.



parody of the Mass The consecrated wafers are stolen from the tabernacles of churches Their conventicles are held in buildings like Roman Catholic chapels, but the cross over the altar is

FIXED HEAD DOWNWARDS,

another cross being placed at the door over which each worshipper walks as he enters

To-day this worship is spreading through England and Wales, with London as a chief centre Thus the Mystery of Iniquity is working in secret, preparing

the world for the manifestation of Antichrist and the world-wide worship of Satan predicted in Rev xiii 8 If the manifestation of Antichrist then is so imminent, the Rapture must be nearer still.

He will come as a thief, when least expected, to snatch away His own Everyone who lives in that blessed hope of His glorious appearing, "purifieth himself even as He is pure" (I John iii 3) They are giving all diligence to be found of Him without spot and blameless, that they may not be shamed away from Him at His appearing (I. John ii 28).

Do Something for Others

C H G

CHAS H GABRIEL.

1 Ma-ny a soul in the bat-tle of life Trembles with fear at the
 2 Ma-ny in doubt or in fear of the way Mute-ly ap-pel for your
 3 Ma-ny dis-heartened by cru-el de-cept, Bi-o-ken and worn by the
 4 Ma-ny are turn-ing a-way from the right, In-to the maze of the

din and the strife, Bear-ing a-lone, a-mid tri-al and care,
 guid-ance to-day, On your de-mean-or the choice may de-pend—
 pangs of de-feat, Doubt-ing, de-span-ing-ly, help-less-ly stand,
 sha-dows of night, Go to them, speak to them, o-ver them pray,

rit CHORUS

Bur-dens and sorrows God bids you to share } Do something for
 Are you concern'd for the stranger or friend? }
 Waiting, perhaps, for your strengthening hand }
 Help them, support them, do something to day } Something for o-thers, do

o thers, ... Something for o-thers to-day! Du-ty de-
 something for o thers, Do something for o thers to-day!

mands it, And Jesus commands it! Do something for others to-day

Bible Study Helps

THREE TYPICAL CHURCH MEMBERS (III John).

I very denomination, church and assembly has them

I **Gaius** was weak bodily, but strong spiritually

His Ambition—"To walk in the truth" (verse 3)

(a) Its effects upon himself 1 His soul prospered (ver 2) 2 His body prospered (ver 2) 3 His sympathy prospered (ver 5)

(b) Its effects upon the church 1 Caused others to rejoice (vv 3, 4) 2 Caused others to follow his example (ver 6) 3 Caused others to be fellow-helpers (ver 8)

II **Diotrephes** was strong bodily, but weak spiritually

His Ambition—"To have the pre-eminence"

(a) Its effects upon himself 1 Severed from the fruit of the Spirit (ver 10) 2 Severed from the Apostle of Love (ver 9) 3 Severed from the disciples of the Lord (ver 10)

(b) Its effects upon the Church 1 Caused gossip in the church (ver 10) 2 Caused division in the church (ver 10) 3 Caused persecution in the church (ver 10)

III **Demetrius** was strong in body, spirit, and service

His Ambition—To serve God by serving others

Its effect upon himself He was a "doer" of the Word Therefore 1 He was blessed by God 2 He had his prayers answered (John xv 7) 3 He lived a victorious life (II Peter i 10)

Its effects upon the Church 1 It would cause the saints to serve 2 It would cause the Spirit to abide 3 It would cause sinners to come—] McA

CHRIST MY DELIVERER (II. Corinthians i 10)

I. From the Penalty of Sin by His Death (past)

Result 1 Pardon
2 Peace

II. From the Power of Sin by His Life (present)

Result 1 Presence
2 Power
3 Praise

III From the Presence of Sin by His Return (future)

Result 1 Perfection
2 Paradise

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, Nov 27th II Thess 1:1-12
 "Your faith groweth exceedingly" (verse 3)

It is good to remember that faith can grow. There can be small faith—and big faith. The faith of the Thessalonians grew amidst dangerous circumstances. It was dangerous to be an out-and-out Christian in those days. The lions and the fires and the poison menaced every life that raised its flag for Jesus. Faith grows more quickly in the shade than in the sunshine. It develops more quickly at Marah than at Elim. It was while the early Christians were in danger of losing their heads that the faith of their hearts enlarged. We delight in growing things. How eagerly we tend the plant as it grows from a rough bulb into a beautiful tulip! How faithfully we care for the kitten until it becomes a fine and friendly cat! The gardener grows flowers. The farmer grows wheat. Others grow other things. But what should the Christian grow? The Christian should grow faith—his own faith. Happy is the man who in the midst of depression and oppression has the consciousness in his heart that despite it all his faith groweth exceedingly.

Monday, Nov. 28th II Thess 1:1-12
 "Be not soon shaken in mind, or be troubled" (verse 2)

Rest of mind and rest of heart are essential for Christian growth. Doctrinal differences and arguments can easily upset the balance of one's heart. Just as in Paul's day so in ours, there is much controversy round the second coming of the Lord Jesus. The study of prophecy, which is designed by God to confirm faith, may yet easily destroy peace. Granted that discussions and searchings are right at times, it behoves us to take care that our Christianity does not transpose itself from the heart to the head. Christianity is primarily a heart-matter. Let us guard the heart. In the discussion as to how Christ will come do not let us lose the joy of the fact that He will come. It does not matter much to the child whether father arrives by train or tram, or coach or motor, or airplane. The fact of father's coming and not the method is the main thing. So, while the controversialists hammer each other, let us rest in the sweet assurance that one day the Lord is really coming, and we shall be really gathered to meet Him.

Tuesday, Nov 29th II Thess 1:13-17, iii 1-5

"But the Lord is faithful" (chap iii verse 3)

What a relief it is to be able to come back to these words—the Lord is faithful. They have brought comfort to the martyr, courage to the minister, strength to the mother, rest to the toiler. The Lord is faithful! Yes, after we have

grown tired of our own weakness, and tired of the inconsistencies of others, and tired of the muddled circumstances of life, how restful it is to sit back in our chair, and confidently say to our own souls, "The Lord is faithful." Scripture and experience unite to prove that the Lord is faithful. We cannot always trace that faithfulness when trudging through the valley of heart-burdening difficulties. But when we reach a hill-top resting-place and look back, we can see that the Lord has indeed been our perfect Friend and Guide. The Lord is too big to fail His smallest child.

Wed., Nov. 30th II Thess iii 6-18

"For we hear that there are some which are busybodies" (verse 11)
 "Busybodies" comes from a root which means "working all around." The suggestion can easily be expanded—"Working all around," "Walking all around," "Talking all around." Such is a busybody. A busybody is busy—very busy—but busy about things that belong to others. A busybody neglects his own things and handles the things of others. Mrs. Busybody drops in at somebody's home and has a cup of tea—and her children arrive at their own home and find the table bare! Mr. Busybody knows all about the birthdays of his associates, but lets his wife's go by without a word. It is good to be busy—but there is plenty to be busy about in our own homes and our own church without frittering away our time in somebody else's home and somebody else's church.

Thursday, Dec. 1st. Psalm x 1-18

"He hath said in his heart I shall not be moved" (verse 6)

It is a vain boast when man says he will not be moved. Man is easily moved. Sorrow moves him, business difficulties move him, disappointment in friendships move him, death moves him. We are living in days when men who were boasting to themselves that they would never be moved have been tremendously and tragically moved. Money difficulties have moved millions. Russian generals have become beggars! One-time American millionaires are now living on the generosity of their friends! In our own land ex-mill-owners are living on the dole! Oh, yes, man can easily be moved. It is the man who trusts God who cannot be really moved. The props of his life may be moved, but you cannot move his foundation. The moving of the props only constrains him to stand more firmly on his foundation. His foundation is the Rock of Ages.

Friday, Dec 2nd. Psalm xi 1-7

"His eyelids try the children of men" (verse 4)

Stephen Charnock says that these words

are "a metaphor taken from men that contract the eyelids when they would wistly and accurately behold a thing." But there is another explanation. The eyelids trying or testing men may refer to the closing of the eyelids so that one is apparently not being watched. Sometimes it seems to us like that. It seems that God has shut His eyes. There is no conscious sense of being watched by Him. Millions of mankind are living as though God was not watching them. In the light of that belief they commit abominable evils. Yet we should remember that although God may not appear to be watching yet He is doing so. God's closed eyelids is only one of His methods of testing His children. It is for us to remember that God never slumbers and never sleeps. Every moment He watches us. Let us therefore neither sin nor sorrow.

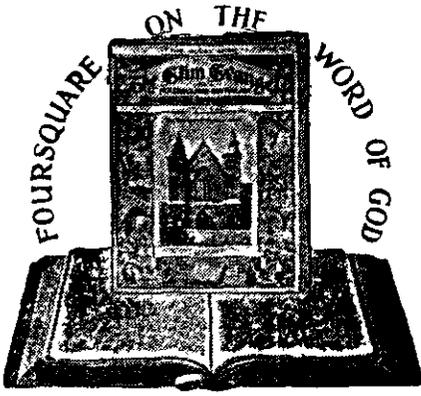
Saturday, Dec 3rd Isaiah xi 1-17

"Comfort ye, comfort ye My people" (verse 1)

God is a God of all comfort. Comfort comes from a root which means to breathe strongly. Many people do not breathe strongly. There is a catch in their breath—they are so afraid of bad news that they half hold their breath. They hold the breath as they open their letters, they hold the breath as they read the newspapers, they hold the breath as they arrange for important interviews, they hold the breath as they ride in swift trains, motors and coaches. Breathing is interfered with because of fear. Rapid breathing, holding the breathing, gasps and sighs are brought about by anxiety. But God says, "Breathe strongly, breathe strongly, My people." Do not be afraid. Let your breathing be deep, normal, restful. Comfort ye! comfort ye!

Overcoming Jealousy

Have you gained the victory over the foes within you? There is jealousy. Would you overcome that? If you are jealous of any one, do him some good turn. There is a fable of an eagle which was jealous of another that could outfly him. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had a feather to put in his arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle, it was flying too high. The envious eagle kept pulling out more feathers until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.—D. L. Moody



EDITORIAL

The Victorious Bible.

THE following beautiful incident proves afresh the converting power of the Bible. Dr Zwemer who is responsible for it is a well-known worker among Moslems. He says:

"Quite recently there has taken place the conversion of a Moslem missionary in Johannesburg. He is a Turk (married to an Arab wife) now over fifty years of age. Since his seventeenth year he has been engaged in a bitter war against the Saviour. He has been dogging the steps of the missionaries in this great continent, but of late years he has found a fine hunting-ground in Johannesburg, where he has done valiant work for the Moslems. He is very intelligent and highly educated. He speaks I do not know how many languages. His command of English is excellent. A few months since he got hold of a native who was outwardly converted to Christianity and persuaded him to become a Mohammedan. The lad took his Bible to his new teacher and was going to tear it up, when, moved by a strong impulse, his teacher said, 'No, give it to me.' He thought it would be well for him to have it to help him in some of his controversies. He locked it up carefully, and one day later on went to consult it about the birth of our Lord. God almost immediately gripped him, and he went on with the secret reading of that Word behind carefully locked doors, for fear of his wife getting to know what he was about. One day when he went out hurriedly he forgot to lock up the Bible, and his wife, who wanted to discover

what he was doing in secret, now found the Bible, and she began also secretly to read it. He did not know anything about this, nor did he know what his wife was doing. When later on he felt he could no longer keep silent he told her of his new-found faith, and asked her if she would now want to desert him. To his joy his wife confessed herself also a believer, and said she would go anywhere with him. This man has been baptised and has taken the name of John Hope. He is now going through a course of Bible study in order to prepare for the Lord's service. His wife has also been baptised. Pray for them."

The Wrong Blocks.

WE noticed the following striking thought on a Wayside Pulpit poster. "The world is a kindergarten and the people in it are like children trying to spell G-O-D with the wrong blocks." How true this is! Some are trying to spell God with the letters C-E-R-E-M-O-N-Y. But it is impossible to get the word God out of ceremony. Many people lose God in ceremony. Others try to spell God with the letters S-E-L-F-D-E-N-I-A-L or M-O-R-A-L-I-T-Y, or C-H-U-R-C-H A-T-T-E-N-D-A-N-C-E, or L-A-R-G-E D-O-N-A-T-I-O-N-S. But one can do all these things and never know God. Strange as it may seem to our natural method God is spelled with six letters C-H-R-I-S-T. The Lord Jesus Christ is God manifest in the flesh. He is the express image of the invisible God. He is the way to God. He is God. To know Christ is to know God. The work of the Church is to help men and women to spell God correctly.

The Light Within.

MILLIONS of people have crowded to see the Blackpool illuminations. We do not wonder at it. Five

miles of promenade bathed in and bejewelled by light is an unforgettable sight. Every contrivance for obtaining lighting effects seems to have been employed. To see searchlights of rainbow colours playing upon the waves of a wild sea at night-time is a glorious sight. It is great to see light!

But it is greater to be in the light. We heard of one who claimed to have been at the base of the rainbow. She says her clothes and face were irradiated by the beautiful colours of the bow in the clouds. It is a greater thing to be immersed in light!

But the greatest thing is to have the light within. That is possible. It is not a beautiful figure of speech, but it is an actual experience. We may be filled with light. The Light of the World dwells in the life of every believer. The Light is there—it is for us to let the Light fill every room in the mansion of man-soul. Let the Light fill me—let the Light fill every room of my being—and then let the Light shine out through every window of my life. Let the Light of the World shine out through my eyes, my words, my countenance, my all. It is a great thing to see light; it is a greater thing to be in light, but it is the greatest thing to have the Light within.

Vision must ever end in service or fade and die

If you cannot move earth by your speech, you may move heaven

Love does not choose which commands to do and which not to do

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
Work in General Wood Green, 10/-
Revival and Healing Campaigns,
Ripley, 1/3

A Canadian Reader writes:

"We appreciate the privilege of having your paper sent to us. We would not be without it, and as long as we are able to pay for it, will be glad to have it coming."—Mr P—, Ottawa.

The Land of Revivals

By ANDREW W BELL

SCOTLAND is a land of revivals, and revival is inscribed in the brightest characters in that country's past, splendidly lighted up as that past is by martyr-fires and deeds of renown.

The Reformation in Scotland sprang from a great spiritual awakening—the Spirit of God breathed upon the dry bones, and there sprang up a living host of witnesses to a new life, compelling the great enemy of souls to relax his hold upon the nation.

The great awakening at Shotts, in 1630, when 500 persons were converted to God through a sermon preached by John Livingstone, aroused the people, and engraved deeply in their hearts a belief in the work of the Holy Spirit in the inner life, issuing in sudden conversion among the masses.

In 1742, a remarkable religious movement began in Cambuslang. Two ministers, Mr Robe of Kilsyth and Mr McCulloch of Cambuslang, were the messengers used. The former preached for two years on the New Birth and the Work of the Holy Spirit, the latter held many prayer meetings and preached continuously for a year on Regeneration. The blessing came and the whole neighbourhood soon appeared to be wrapt in a flame of spiritual influence. Distress for sin fell on great numbers, whose emotions were often shewn in convulsive sobbings. When they apprehended the grace of God in Christ, their sorrow gave place to great joy and peace in believing, which frequently rose to rapturous intensity, impelling them and others earnestly to desire to know the Word of God. Where vice had reigned, it was replaced by moral living, and soon a new code of conduct was manifest among the people.

Then came the splendid testimonies of Henderson, Rutherford, Peden, and others who preached the evangel in its simplicity. The response was remarkable—great crowds full of heaven-born enthusiasm made the Gospel manifest as a living power, and in spite of desperate opposition and persecution, during which many thousands were sent to martyrs' graves, the testimony to the dying love, redeeming grace, and all-sufficiency of Jesus as Lord and King was faithfully maintained. The men of the Covenant were brave because Jesus had become all in all to them, and they scorned every bait, flung aside every temptation suggested to them to compromise, preferring

death to unfaithfulness to their King. The opposition backed as it was by throne and parliament in London, went down before these men, and the people have not forgotten what it cost to maintain the truth of the Gospel. Among other things it made the Scottish people a nation of individuals who cannot be driven like sheep, but each for himself or herself will face the facts of life, of time, and eternity, and strike out on their individual paths as they decide to be right.

Wesley and Whitefield in their day left a deep impression upon the people, many of whom were brought to know Christ through their labours.

The next generation heard the same glorious Gospel through the lips of two brothers, Robert and James Haldane. They fearlessly and faithfully preached Christ's Gospel at a time when the people in the churches were being fooled into a false culture and hollow formality under Moderatism which had gripped the hearts and minds of most of the ministers of the time. All over the land the readiness and power of Jesus Christ to save was not only proclaimed, but became experimentally known to vast numbers.

It may be said that each successive wave of revival reached further than the previous ones, passing over the dry ground, and it may also be remarked that each movement carried its own characteristics and left its own special mark.

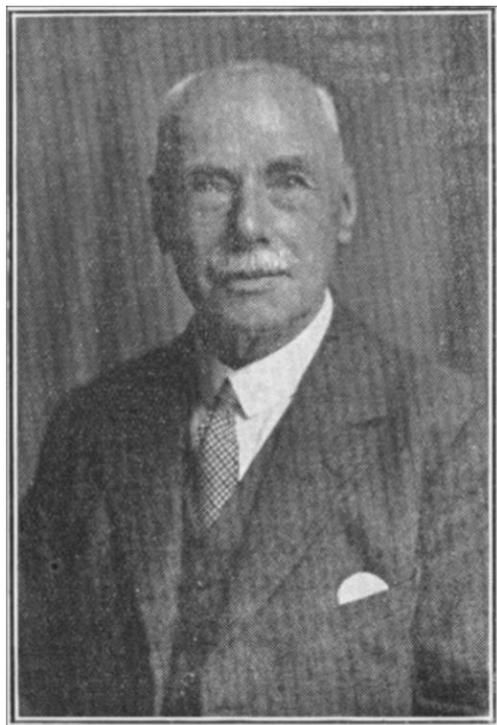
The work at Shotts brought into prominence the fact that sinful men, receiving Christ Jesus as their Saviour, might have the heaven-born assurance that their sins were put away through the atoning sacrifice of the Lamb of Calvary, and that this was made good by the

witness of the Holy Spirit.

The word of grace during covenanting times emphasised that faith exercised in the work of Christ, and in the Divine promises, brought the believer into saving relation to God directly, and not through the mediation of a priest or any other but through Christ, and that worship was a spiritual exercise and guided by the Holy Spirit, and not merely an outward performance.

Wesley and Whitefield emphasised the sufficiency of Christ not only to deal with the past, but to adjust the life from day to day, conforming it to the will of God.

The opening years of the nineteenth century saw revivals under the preaching of Andrew Thomson and



MR ANDREW W BELL

Thomas Chalmers. They declared God's free grace all over the land, proclaiming the efficacy of the Blood of Christ, the supernatural origin and spiritual character of the second birth. Soon after, a new manifestation of the gracious work of the Spirit began at Kilsyth (in 1839), when W. C. Burns preached to his father's congregation and urged the acceptance of Christ. The power of God fell upon the people and they were overpowered. The Holy Spirit came as a mighty rushing wind and filled the place. Very many that day entered into new life in Christ, and soon there began a great reaping time over the country, where showers of blessing fell.

About a fortnight later, the same preacher, speaking in St. Peter's Church, Dundee, had a similar experience, and on the return of Mr. McCheyne to his church the blessing continued to spread in all directions—the work going on night and day continually. Many outstanding men took part in this work.

The 1859 revival, the sequel to much earnest prayer and an inward awakening to the will of God, broke over the land, and throughout its bounds men of varied ranks in life—the noble, the refined, the cultured and intellectual, as well as the artisan, the fisherman, the converted blacksmith and gaolbird—took active part in the reaping time, for many thousands found their way to the Cross. This movement has been termed the laymen's revival, and it brought into prominence "the exceeding sinfulness of sin," the efficacy of Calvary's sacrifice, and the regenerating work of the Spirit, and the community saw what God could do through consecrated people, be they wise and learned, or not. "The mighty ordination of the Pierced Hands" suffices and empowers at all times.

The visits of Moody and Sankey in 1873 and 1882 need not be enlarged on. The outcome was the sending forth of missionaries to all the world with the

Gospel message, to carry on the final invitation of the "called-out" ones to 'be Christ's

This article has already exceeded the limit given and one cannot dwell at length on what has meant so much for the life of men. But God has instruments, seen and unseen, who are fulfilling the sacred task placed upon them and filling up the Divine programme for the world.

The present day is witnessing the work of the Spirit in many lands and in many ways, and not the least of these is the Foursquare Gospel movement, whose message is finding ready acceptance among many. The special characteristic of this work is the proclamation that *all* the promises of God are available in Christ Jesus for all who believe, and that He makes good all that He says, for spirit, soul, and body.

The ritualist opposes this work because it is humbling to the pride of sacerdotalism. The rationalist despises it because it is humbling to the pride of intellect, and assigns to culture a lowly place. Dead orthodoxy hates it because it is humbling to the pride of system. Dead orthodoxy worships the truth of God, instead of the God of truth. The modernist hates it because the revival movement reveals to man his fallen and undone condition, and so gives the lie to his contention that man is evolving into something higher and needs no Saviour. Satan hates it, for it is breaking up his hold on men, and carries his victims out of his sway.

The times are closing in, the present age is at its close. It may be there will not be another general call to the people to repent and be saved, ere the final tribulation bursts upon the world. Nevertheless there will most surely be another move of the Spirit—with no outward noise or show—leading the believers to make themselves ready for Christ's coming, and who can say that this has not begun?

BOOK REVIEW

The Focused Life, by E. C. W. Boulton. Elim Publishing Company, Limited. Price 2/6 (by post 2/9)

WE sometimes read of a book which so enthralled the reader that he cannot put it down until he has finished it. But is this the highest testimony to a book?

Is it not sometimes rather that you take it up, and having read a few pages you feel constrained to lay it down awhile, in order to appropriate and assimilate the thoughts and aspirations and apply them to yourself?

Thus is it with *The Focused Life*. It creates or stirs within the soul a depth of desire after a higher and holier life than has yet been attained.

The message becomes focused on yourself, until you long to be the "sensitive film" on which the vision may fall and transform it into the Divine image. Then your gaze becomes focused on Christ, who is "Himself the concentration of loveliness." You desire to turn into prayer the Divine urge within, and hardly know how to express it, when lo, you find at the end of most of the chapters that prayer for which you crave, to help you to pour out your longings Godward.

The book so abounds with sentences containing a profundity of thought, and with terse and tense sayings vibrating with life, that to pick out the most striking ones would make any review too lengthy.

A richness of expression combines with a ripeness of experience in this deeply devotional writer, who is now well-known through his various writings. Many lovely verses, and apt illustrations and incidents, are also woven in to illuminate the various truths.

As you read on you are conscious of a growing greatness and grandeur in the unlimited power and possibility for the believer in God, until you reach the last chapter—written in a different style from the others—describing a life "lost in the Divine Ocean."

As the author says in his preface: "It is to those who hunger and thirst after the Great Satisfier Himself that these pages are addressed—to those who, whilst they know Him, yet yearn to know Him in ever-deepening intimacy." To such we would say, buy, read, pray it in, and pass it on.

Concise Comments & Interesting Items

Money-making stunts are sweeping through the country. A perverted public curiosity encourages them, yet, on the other hand, there must be a strong public feeling which resents them. Amongst these stunts we can think of the pole-squatting business, which attracted many thousands, but was promptly stopped by the authorities. Then there have been non-stop dancing competitions and non-stop skating. One man in our country dropped with fatigue after fifty-eight continuous hours of piano playing when he was seeking to break a hundred hours record set up by an American. A public hangman has been touring fairs in the north with realistic demonstrations of hanging. At Blackpool men and women are fasting for money, and can be seen on payment of a small sum. A one-time vicar put himself on show in various ways in order to make money. Two women who were closely connected with a sensational murder have been asked to lecture on the murderer. But we are glad to know that the lure of money has not overcome their dignity and they have refused.

These money-making stunts should be definitely avoided by those who are followers of the Lord Jesus Christ.

A five-year-plan against religion has been prepared by the Soviet Government. The "Gousses" Central Executive Committee has set out a programme for com-

pletely suppressing religion in Russia by 1938. During the next two years Government officials who attend religious gatherings are to be discharged. Theological teaching and literature are declared illegal and are prohibited. The Government is behind this "godless" programme. According to one report, "One hundred and fifty 'godless' films are to be prepared during 1933-4, and churches, synagogues, and mosques converted into workmen's clubs and cinematograph halls."

Efforts to penetrate the air are still being made. Two reports before us give one instance of success and one of failure. The first is this:

"Men like to fly high. Last month saw a new world altitude record for air-planes. Captain Cyril Unwins, the world-war flier, went up in a 500-horsepower plane, and he kept on going up until he had, as he claimed, reached 45,000 feet, beating the previous record of 43,154.9 made in 1930 by Lieutenant Apollo Soucek of the United States Navy. The present dispatches reported that the cold was so intense that Captain Unwins had to use a special oxygen pumping apparatus, and his goggles, gloves, and clothing were electrically heated."

The second is of an opposite character. "On October 6th an inventor in East Prussia burst into tears when, after an

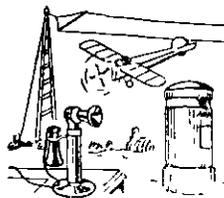
unsuccessful attempt to send it into stellar space, he found the twisted metal frame of a rocket he had made. The rocket took fifteen years to construct, he hoped that it would mount 23,300 feet into the air, but alas! it exploded at twenty-one feet from the ground. Dr Winkler, the inventor, had visions of the day when there would be an established rocket post from Berlin to New York, and had even thought of a link between the earth and the moon."

The Devil is declared to be the prince of the power of the air (Eph 1:2), and as such he claims the mastery of the air. Now man is seeking the mastery of the air. But the real mastery of the air belongs to the Lord Jesus Christ (1 Thess 1:7).

The Rev Samuel Chadwick's parting message was "I have stood true to the last. I have had no doubts. I have been sure of the living God. He knows my limitations, but I have loved Him and trusted in His mercy. My ministry has been the message of the Cross."

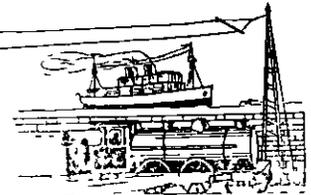
"I am not dead yet, although it seems as though the end is not far away. God is very, very good to me, and if my day's march is over, I am ready for the Roll Call in the morning."

The last sentence is especially beautiful.



INTERESTING INCIDENTS FROM THE FRONT

Widespread Blessing—A Special Visitor



GOSPEL PROCLAMATION

Belfast, Melbourne Street (Pastor J. D. Rudkin). The saints at the Elim Tabernacle, Melbourne Street, are experiencing much blessing under the earnest and faithful ministry of Pastor Rudkin.

The meetings are being well attended, particularly the Sunday night Gospel services, and God is honouring His precious Word in the salvation of souls.

SALVATION AND HEALING.

Watford (Miss L. Thompson). The saints at Elim Hill, St. Alban's Road, are rejoicing and praising God for so graciously answering prayer. During the last few weeks Pastor Goreham (recently from Exeter) has been conducting a revival campaign. The Word has gone forth in the power of the Holy Spirit, carrying conviction to the hearts of sinners, and souls have been saved—to God be the glory! The sick have felt that wonderful touch which only the Saviour can give, and a time of wonderful refreshing and feasting on the Word has been experienced by the saints, giving fresh courage to go forward in His precious Name. Much prayer is needed.

Pray for Watford—the assembly is small, but God is mighty.

TEN BAPTISMS

Leigh-on-Sea (Pastor H. Mason). A baptismal service was recently held at Elim Gospel Hall, Glendale Gardens. Pastor H. Mason opened with a hymn and prayer, after which Pastor G. Nunn, of Corringham, ministered the Word, and gave a very instructive and edifying address from 1 Peter 3:18-21, shewing the meaning and purpose of water baptism, and urging all who had not yet thus obeyed the Lord to do so, since He has given us an example that we should follow His steps. Just before Pastor Mason baptised the ten candidates, each gave their personal testimony. After the immersion of the candidates an appeal was made for other candidates, and three expressed their desire also to follow the Lord through the waters of baptism.

BRIGHT TESTIMONY.

Birmingham, Sparkbrook (Pastor A. S. Thorne). The Gospel light is brightly shining, and its beams attracting many,

not only in this great city of Birmingham, but also in the surrounding districts.

The Sunday evening Gospel services are now attended by about 300 people, among whom are a number who come a distance of nearly twenty miles.

As a result of much fervent prayer, great blessing rests upon these meetings. On a recent Sunday evening, ten precious souls were saved. Hearts and voices were raised in praise and thanksgiving unto "Him who is able."

Many are proving Jesus to be a wonderful Saviour and Friend. There is at this time much distress and unemployment, but, praise God, He is still Jehovah-jireh, He meets every need.

Week by week fresh testimonies are given by those who have been healed, raised up from beds of pain and sickness by the power of God.

The message of salvation continues to be faithfully declared in the open-air by an untiring band of workers, who, ever ready to testify for the Master, are the means whereby souls are brought into the Kingdom.

During the recent temporary absence of Pastor Thorne, the ministry of the Rev. G. Lampard was greatly enjoyed.

and appreciated His discourse on Luke x 38-42 was a source of inspiration, and there was placed within the hearts of those present, the desire to choose "that good part"

Blessing truly abounds on every hand, and the saints are filled with the joy of the Lord

THE LORD'S COMING.

Croydon (Pastor P. N. Corry) God is wonderfully blessing His work in the Elim Tabernacle, Stanley Road, and at every meeting fresh blessings from the Word are experienced. The Tuesday evening meetings are times of power, and of blessing, when in addition to the time of prayer, many testimonies of the Lord's healing power are given, proving yet again that Christ is just the same today



Pastor P. N. Corry

The Thursday evening Bible studies on the Lord's second coming are being mightily blessed, when it is seen that the hope we have is a practical one, and God's people are being prospered and built up in their most holy faith

On a recent Sunday Pastor Corry preached on "Peace, perfect peace" through Christ, and afterwards a testimony meeting was held, when all the "disciples" were asked to tell if they could recommend the peace of God. They were all unanimous in saying that the peace of God passeth all understanding, and after many years of Christian service could still testify of that "deep settled peace"

CHRIST THE SHEPHERD

Liverpool (Pastor J. R. Knight) On a recent Sunday, the blessing of God was made manifest in the Gospel service at Elim Tabernacle, Windsor Street. Pastor Knight's message was on "The Anchor of the Soul. Outside in the natural world a storm was raging in the heavens. Inside the peace of God reigned in the hearts of His children, but in the midst were two souls, who through the faithful preaching of the Word found a sure anchorage

Praise God, when the appeal was given, these two, man and wife, who had been led to the Liverpool assembly all the way from Calcutta, accepted Christ as their Saviour. How wondrous are His leadings

Tuesday night's Bible study is also a time of rich blessing. The Pastor is giving a series of studies on the Shepherd Psalm. These studies are bringing new beauties to light, and the great shepherd love of the Lord is revealed as the congregation ponders over each verse

MORE BAPTISMS.

Dowlais (Evangelist S. J. Cooper) God's blessing is upon His saints at Dowlais. Truly we can proclaim "that the power of God is just the same to-day"

Recently the saints here have been blessed with the manifestation of His power and presence in the midst. At a recent baptismal service, quite a number of brothers and sisters followed the Master through the waters. Each one gave forth their personal testimony to the mighty saving power of our risen Lord. The promises delivered from God's Word to each waiting candidate, appeared truly to be blessed and chosen of the Spirit

A stirring address was delivered by Evangelist Cooper regarding the need of water baptism following new birth, "for thus it becometh us to fulfil all righteousness"

GROWING NUMBERS

Ballymoney, Co. Antrim (Mr. D. Hood) A work that dates back to the early commencement of Elim is still making steady progress at the Elim Hall, Henry Street. God has indeed honoured His work here by leading His people from a cottage meeting into a small hall of their own two years ago. During recent ministries the work has steadily grown, in spite of opposition

Mr. D. Hood has been welcome from the commencement of his ministry which God has blessed in the salvation of precious souls, seven having been brought into the Kingdom, while two sisters claim to have been healed by the power of God, one of whom was led to the meetings through reading the "Evangelist"

The attendance is increasing of late, the breaking-of-bread services being the largest the church has yet had. Also the attendance at the Gospel service is increasing greatly. A spirit of revival is in the midst. Prayer is requested

ELIM CHURCH ESTABLISHED

Glossop (Pastor L. Knipe) The Gospel Mission Tabernacle, Ellison Street, Glossop, where the late Pastor Richard Howton had laboured for many years, is now an Elim Tabernacle. On Wednesday, October 26th, Principal George Jeffreys the founder and leader of this widespread movement came to Glossop, made the final arrangements, and set the church in order as an Elim Church, in the presence of a number of Elim ministers, who had attended a three days' conference, and a crowded congregation. Afterwards the members of this new Elim Tabernacle were received into fellowship by the Principal himself, who gave to each the right hand of fellowship, impressing upon them to be true followers of God

On Saturday, October 29th, a free tea was provided, after which the Cadets of the Tabernacle conducted the whole evening programme, consisting of Bible lessons and singing, the Tabernacle being packed. The Cadets were under the tuition of Miss L. Shaw

On Sunday, October 30th, was the farewell of Pastor H. W. Fielding, who is transferring to Ledbury. At 6.30 p.m. the Tabernacle was packed to its utmost capacity. Nine souls were won for Christ, thus making a total of sixty-one during the six months Pastor Fielding has been

in charge, also thirty-five have passed through the waters in obedience to the Lord's command. On Tuesday night, November 1st, Pastor L. N. Knipe, who has been appointed to Glossop from Ledbury, preached his first sermon to a crowded congregation

TABERNACLE STUDIES.

Canning Town (Pastor J. Robinson) The believers meeting at Elim Hall, Berbell Avenue, praise God for times of spiritual refreshing manifested in the assembly of late. God is truly feeding them on the finest of the wheat. The Bible reading every Thursday is looked forward to with great expectancy, as the Pastor is conducting a series of studies on the Tabernacle, which is causing all to see in new aspects the glory of our Redeemer, and the wonderful promises and blessings for the believer



Pastor J. Robinson

The power of God is evidenced in the Sunday services, a work for God being accomplished in the fearless promulgating of the old-time Gospel

The expositions on Prayer given by the Pastor on Tuesdays are greatly appreciated, the conditions, fulfilment, and expectations, being most clearly defined

THIRTY-ONE BAPTISMS

Nottingham (Pastor W. G. Channon) The saints recently gathered together for their annual convention meetings, held at the City Temple, Holitax Place, commencing on the Thursday. The speaker was Pastor Joseph Smith of London, who also ministered the Word on the Friday evening to a large gathering of God's people with much profit and blessing to all

Blessings continued to flow at the Saturday evening and Sunday morning gatherings, when they welcomed Pastor L. J. Phillips, also of London, he having been delayed through urgent business. A glorious feature of these services was the singing rendered by the Crusader Choir during the afternoon and evening. The beautiful old church was filled to its capacity for the Sunday evening service, which took the form of a baptismal service, when Pastor Phillips and Smith again ministered the Word. The power and presence of the Lord was felt from the commencement of the service, saints and believers were quickened as they were reminded of the blessed hope of the return of their Lord and Saviour, sinners were made to realise the height and depth of the love of the Man of Calvary, and seven precious souls were born into the family of God

Pastor W. G. Channon baptised thirty-one believers, who made complete confession of their faith, and acknowledged a desire to follow their Lord

A SPECIAL EFFORT

Hadleigh Essex A fortnight's mission was recently held in the Lim Gospel Hall, Oak Road, Hadleigh, Essex, by Mr J. Abury, of Bedford, and following this the East Essex Elim Churches held their monthly convention in the Wesleyan Church at Hadleigh, kindly lent for the occasion. Pastor J. Eaton gave the first message in the afternoon meeting, and endeavoured to shew by the Scriptures the futility of trusting in idols, and the fruitfulness of faith in the living God. Pastor Hayes, of the Dagenham assembly, was the next speaker, who also gave an edifying message on the verse, "The joy of the Lord is your strength."

Tea was provided during the interval after which the pastors and evangelists held a ministerial conference, and in the meantime an open-air meeting and a prayer meeting were in progress. In the evening meeting, Pastor Hayes again gave the address—a message to believers from the Song of Solomon. Pastor Abury of Bedford gave the closing address, in which he sought to encourage the saints to trust in God for everything since He Himself had promised to supply every need. The meeting then closed with an appeal to the unsaved, during which one soul decided for Christ. Miss G. Munn and Miss E. Hyde also ministered the Word. Thus ended a very precious time of fellowship and communion, during which saints were edified and encouraged, their faith strengthened and His great Name glorified.

CHOIR VISIT

Ipswich (Pastor A. S. Gaunt) Expectations had run high during the last few weeks, in anticipation of the visit of the London Crusader Choir to the Garden Hall. All were looking forward to a day of spiritual blessing, and none were disappointed. Outside the weather was very unkind, but the kindness of the Lord was very manifest inside. The Choir arrived in Ipswich in the pouring rain, but this did not damp the enthusiasm of these young people. In spite of the unfortunate inclemency of the weather there were good attendances at the afternoon and evening services, and those who had the pleasure of hearing the Choir were well rewarded for turning out under such inclement conditions. Under the able leadership of Mr Douglas B. Gray, the Choir rendered some very fine music. The beautiful harmony was indeed a delight to hear. The services were completely taken by the Choir in the course of which they rendered no less than five pieces in the afternoon and a further five pieces in the evening. Other items included a duet with guitar accompaniment, a male voice quartette, scripture recitals and stirring testimonies. Another item very much appreciated was a recitation entitled "Calvary." Addresses were given at the afternoon and evening services by Messrs A. Birkenshaw and W. Snowden respectively. Not only were the members of this church privileged to have such a musical treat, but they were also the recipients of a real spiritual feast. The Lord was present, and souls were blessed, and this was indeed the purpose of the visit of the Choir. The day passed all too quickly, and it was with

regret that the party had to hurry away to catch their train at 8.30 p.m. The members here are full of praise to the Lord for much spiritual blessing bestowed upon the church during the last few months, under the leadership of Pastor Gaunt. The Lord is blessing the ministry of the Word through His servant, and bodies are being touched by Divine power. A sister living at Felixtowe has testified to a remarkable healing. Members are testifying to other blessings received, and the end is not yet, praise the Lord.

THE MARECHALE'S CAMPAIGN

Rochester (Pastor L. Morris) As the warrior returning from battle enthuses upon recounting its scenes and triumphs, so it stirs our heart to narrate what we have seen and heard of the Lord's wonderful doings in the Cathedral City of Rochester. Though our guns are not of very great calibre, we delight to keep the enemy at bay till some "heavy howitzer" comes along to make a great onslaught on the enemy's camp. Recently, the Medway towns have been stirred by the mounted ministry of the Maréchale (Mrs Catherine Booth-Clibborn). Making the Iowa Hall, Chatham, the centre for a fortnight's campaign, this noble herald of the Cross won her way into every heart. The interest and activity of our Crusaders, along with others of the assembly, is to be commended. No sooner were they asked to co-operate in this campaign than there was a ready response. They gave out thousands of handbills, whilst all helped to pave the way to blessing by marshalling the forces of prayer. The brethren of the assembly are also to be commended for their great enthusiasm in their office as ushers at each of these meetings, whilst the Crusaders did their part in the leading of the meetings with song. The Maréchale honoured the assembly at Elm Tabernacle, Star Hill, with three visits. Pastor P. N. Corry ably presided at one of these meetings, when the Maréchale preached on "The Science of Soul-winning." We were conscious of the Divine presence. Conviction gripped the hearts of the unconsecrated. "The cry of a perishing world was heard!" Our responsibility, our privilege, was breathed into every sentence of her inspired message: "We are saved to save, to save you must be saved, fight for souls, sacrifice for them, be ready to bleed. Let your devotion be nothing less than 100 per cent. Pray for them! Love them! Love spells sacrifice! It is when the fire of faith burns in our own hearts that we light it in another! Fire and faith are contagious!" These sayings, along with some of her adventures on the Continent among all sorts and conditions of men—unbelievers, anarchists, criminals, outcasts—and the trophies of grace won from among them, will be cherished by those who were privileged to be at the Tabernacle on this occasion. We were also privileged to have Lady Buchanan Scott with us. Her ministry brought joy and cheer to every heart. Then thrice, we were blessed by the ministry of Colonel Stockman, the Maréchale's energetic secretary. They are certainly red-letter days in the history of the assembly, for which we praise the Lord.

The Maréchale's experience of Jesus the Healer will always serve as an inspiration to have greater faith in Him who ever remaineth the same in His power to heal. Her plea for a mighty "baptism in the Holy Ghost, a baptism of power that shall reach the unreachable, the downcast, the despairing and the sorrowing, amongst the rich as well as the poor," aroused every ear ever to seek the Lord for an Acts 18 experience. Her only hope for this world, where there is so much upheaval, such restlessness, and lawlessness, misery and hardship, was the coming of the Prince of Peace. Thus with this fourfold message of hope and deliverance, finding its centre in the One who died, yet ever liveth, many entered the enquiry room and found salvation, full and free. Some were foolish enough to attack this advancing train of evangelical effort. They lifted their little spears, and uttered their war yells, but Truth travelled onward in Divine majesty, and under the wheels of its chariots, the prejudiced and biased enemies of a full-orbed evangelism have fallen. The battle is the Lord's. The Crusaders gave the Maréchale a rousing send-off, assisted by many others. Now the Maréchale is gone, but God remains, and His resources are not exhausted. This evangelistic mission was continued at the Elm Tabernacle, the meetings being conducted by Pastor Charles Kingston, and as a result, other names have been registered in the Lamb's Book of Life.

Giving the only Saving

A gentleman of wealth in the city of New York once gave £5,000 for the erection of a church, where the congregation were too poor to build themselves. It became a church noted for the piety and evangelical character of its pastor and people.

In a few years its liberal patron lost all his earthly fortune, and being approached by a friend, who had eyes only for this world, was asked, "Now if you had the money you gave for the church it would set you up in business."

"Sir," said he, "that is the only money I have saved; if it had not been there it would have gone with the other, as it is, I have it yielding me an interest which will only cease to accumulate when the knell of time is sounded, and during the ages of eternity will be poured into my bosom, in the blessed consolation that hundreds have bowed at the altar erected with that money and acknowledged their Saviour."

Studies in The Acts

By P. N. CORRY

ACTS XXVII

In the adventurous life that Paul lived we are often tempted to overlook the very real dangers that he experienced. Even before the shipwreck which this chapter records he tells us in his writings that he had already been shipwrecked three times, and had spent a night and a day in the deep, probably upon some piece of the wreck or in a small boat (II Cor xi 25, 26). These experiences must have been terrifying enough to the ordinary man, but to Paul were nothing when compared to the glory of being the ambassador of Christ to the nations. It only goes to shew us that while we know much of Paul's labours as a missionary, there yet remains much of which we know nothing, for none of these other shipwrecks have any mention in the narratives that have come down to us. There is another risk to be noted during

This Journey to Rome.

Roman soldiers who went as guards were responsible for the safety of their prisoners with their own lives, and when these prisoners belonged to a class generally hated we cannot imagine that much kindness would be shewn them. Instances of this occur in the Acts. Herod had punished sixteen of his men with death because Peter escaped (Acts xii 4, 19), and it was for this same reason that the centurion who kept the prison at Philippi would have killed himself, supposing the prisoners to have escaped (Acts xvi 27, 28). Later on this journey these gaolers of Paul gave counsel that the prisoners should be killed, lest any should escape from the wreck (Acts xxvii 42), so that under such circumstances I do not imagine that this journey would be any too easy or comfortable. Julius the centurion seems to have been better and more humane than the usual run of Roman officers, and no doubt the fact that all knew the case against Paul to have been unproved in the open court of the Governor would weigh with them in granting to Paul many favours, but do not forget that the danger of death if the prisoner escaped would always be uppermost in the mind of the Roman guard.

This journey is most minutely described by Luke so that we seem to be passengers in the boat and not readers of a narrative. So minutely does he detail the facts of the journey that some have said Luke must have been a ship's doctor before becoming the companion of the Apostle. Certainly he was no stranger to ships, for in this narrative he gives us over fifteen of the sailing directions given during this voyage. It was now getting rather late in the year (verse 9), winds were contrary, as you will notice if you read the references to the winds in chapter xxvii, verses 4, 7, 9, 14, 15, 18, 20, 27 and 40, and every day's delay made the journey more hazardous. Under these circumstances Julius began the journey

on a coasting vessel, meaning to keep to the coast (verse 2), and the first day's journey of sixty-seven miles to Sidon is very good going. Here Paul was allowed ashore to refresh himself, or "to be cared for," as another version puts it, which would seem to point to the fact that Paul was not over well at the commencement of this trying voyage. Contrary winds at this point forced them to make the longer passage through the seas of Cilicia and Pamphylia, with Cyprus on the port side, until they arrived at Myra, where they found one of the corn ships of Alexandria also taking shelter in the harbour. These ships were of considerable size for Rome depended on them for the staff of life. Like England of the present day, Rome was not able to grow sufficient for her population, so depended upon imports of food, especially grain from Egypt. This ship had not only a full cargo, but was able to accommodate 276 souls in crew and passengers (verse 37).

They were many days in making the next island Cnidus (verse 7), though the place was only one hundred and thirty miles from their last port, and then, because of their inability to make port owing to contrary winds, they sailed south to make Crete, so that they could continue their journey along the south side of that island, protected from the north-west wind. They rounded Cape Salmone, and made their way with difficulty along the coast of Crete, until they arrived at the port of Fair Havens, where a considerable time was spent. While here the fast which fell at the end of September was celebrated, and Paul now admonishes the captain and the centurion regarding the risk of continuing their journey. It shews us what a position Paul had attained on board this ship that he was allowed to voice his opinion at all, but certainly as an old sailor and one well acquainted with the winds of the Mediterranean and with journeys by sea, he was very well entitled to do so. There is prophecy in his words, and the fire of Divine unction must have been seen in his flashing eyes, when he not only counselled them to stay at their present anchorage but also said, "Sirs, I perceive that the voyage is about to be with hurt and much damage, not only to the lading and ship, but also to our lives." Naturally the centurion was more likely to listen to the captain and owner of the ship than to a prisoner, but later on Paul's personality seems to dominate the wreck until we find that he is the only one with his wits about him and the man they looked to for orders. Fair Havens was quite good shelter from the north-west wind that had been blowing so long, but would not afford shelter should that wind change, and on this account they set sail hoping to make the harbour of Rheneos, which was a few hours sailing along the coast about forty miles away. This har-

bour to this day is the only safe harbour on the south coast of Crete, but, alas, for all their counsel they were never to see it on this voyage. The wind changed to the south, it was a nice breeze, so supposing that they had obtained their purpose they loosed from Fair Havens and sailed close under Crete. It was but the calm before the gale, the stunness before the tempest, and in a very short time they were in the grip of a typhoon. Their over-confidence had lured them to their doom.

We will leave the account of the storm that followed for next week, while we remind ourselves of the danger of self-confidence. Refusal to heed warnings or to listen to reason is very often followed by a season when everything seems set fair, and the wicked flourish as a green tree. I was once reminded of this when on a walking tour in South Cornwall. Here is the story as I wrote it down.

I was staying at Mullion Cove, being specially interested in the tremendous cliffs that are a great feature of this part of the coast. They are some of the grandest in the British Isles, but in a storm must be given a wide berth for they are as cruel as death. The coast-guard told me of a small boat from Teignmouth with a crew of four that had been wrecked under the Argouse Cliffs. She had taken shelter from a strong east wind that prevented her getting round the Lizard, but soon the wind changed to the south-west and the place of shelter with the change of wind became the gate of death for this wind was driving her on the cruel rocks. Several rockets had been fired but all failed of falling over the vesse, but still the doomed craft held on. At this time those on board could very easily have established communication with the shore, a barrel, an oar, anything that would float with a light line attached would have drifted in this wind to a spot where several persons were standing on a ledge of rocks below the cliff. All kinds of gestures were made by these people to direct them to do this, and efforts to attract their attention were made even by one of her own shipmates who happened to be on shore, but the crew contented themselves by remaining with their arms folded over the bulwark of the vessel, as if unconscious of the danger they were in and the fate that awaited them. It would not last much longer and at last a larger wave than usual bumped the stern post of the vessel on the rock beneath. Her cable parted, she gave one plunge forward heeled over and came broad-side on to the rocks, split open lengthwise letting out her cargo of coals which for a moment blindered the white-crested waves. Then she broke in two amidships and disappeared all in scarcely more time than it has taken to detail it. The whole of the crew were lost. Their self-confidence had been their undoing, and the refuge that they trusted in was one of lies.

How true this is of the sinner who neglects to flee for refuge to the only safe port, the Lord Jesus, and who imagines that soft winds mean safety and the attainment of desire, when the Word of God warns them to flee from the judgment of God upon their sins, because sudden destruction cometh in an hour when they think not.



ELIM CRUSADER PAGE

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



Bermondsey "On active service for the King of kings" This has been the experience of the Bermondsey Crusaders, for quite recently we have visited Islington, Ealing, and the new assembly at Woolwich, and in all the meetings, God's presence was manifested, and we all experienced a happy time of fellowship together

The solos, the testimonies, and the ministry of the Word were a great help and blessing to all who were present at these meetings, and the end is not yet, praise the Lord —C N

Wrentnorpe The young people at this branch are still doing business for God in the district. Faithful witness is being borne in the open air. The flag of a full Gospel still flies in the midst

Glossop. The Lord has indeed been pouring out blessings upon us at Glossop, especially during our recent Crusader campaign, under the leadership of Pastor H W Fielding. Large congregations came along to hear the Crusaders give out their messages, solos, and recitations. One was greatly blessed as they heard the young people testify what the blessed Master had done for them, and how they meant to go on serving their Lord and helping others to find the Saviour

Pastor H W Fielding has now been moved on to a new sphere of service. Pastor Knipe having been appointed to take charge of the work here in Glossop.

We, as fellow-workers in the great Foursquare Gospel cause, do pray that the Master will bless and guide both His servants as they take up their respective duties, and that they may prove to be a great inspiration to all to whom they minister —L O

Preston, Brighton God continues to bless the work at Preston, and we are still going forward in His Name

During the month of August the Crusaders were busy running a children's campaign and holding open-air meetings for a fortnight. It was again continued during September and October, and God has indeed blessed the work, for though the numbers were small to start with they have gradually increased. On the Saturday evening at the close of the campaign, an open meeting was held, taken by the children. It was a very enjoyable time, and we all felt that God had blessed their efforts.

On a recent Sunday evening we were favoured with a visit from Pastor J

Smith. We all enjoyed his message and each felt a new determination to press forward with renewed vigour —V S

LONDON CRUSADER CHOIR AT IPSWICH

After weeks of joyful anticipation the day arrived when the London Crusader Choir visited Ipswich. Much prayer had been made for the meetings, and the saints were amply rewarded for it was a day long to be remembered.

Inclement weather prevailed throughout the day and hindered the open-air arrangements but indoors showers of heavenly rain also fell in abundance. The singing of the choir was an inspiration. Some of the beautiful hymns contained in the "Elim Songster," No 5, were rendered, and their rich harmonies provided a real musical feast as well as leading choir and congregation into a great song of praise and worship.

Many remarkable testimonies were given by choir members who testified to the saving and healing power of the risen Christ. Most of these young people have been brought to Christ as a result of the campaigns conducted in London by Principal George Jeffreys and the Revival Party. Many were slaves of the dance hall, the public house and other places of worldliness, but now have found real life in serving their Lord and Saviour.

Pastor A Gaunt and his faithful workers worked hard to make the visitors comfortable, and it was a joy to see both the Ipswich and London Crusaders united in singing the praises of God.

It was a day of real Foursquare family fellowship, and the time passed all too quickly. We praise the Lord for the results. As the train steamed out of the station the songs of Zion were heard from friends and choir. Onlookers seemed

amazed but the joy of the Lord fills our souls as we live for Him daily.

The following is a cutting from the local press

Elim London Crusader Choir in Ipswich. A Musical Treat

In spite of the unfortunate inclemency of the weather, there were good attendances at the Garden Hall, Ipswich, on Sunday, on the occasion of the visit of the London Crusader Choir of the Elim Foursquare Gospel Alliance. Their arrival in Ipswich in the pouring rain did not damp the enthusiasm of these young people, and those who had the pleasure of hearing the choir were well rewarded for turning out under such inclement conditions. Under the able leadership of its conductor, Mr Douglas B Gray, the choir rendered some very fine music, the beautiful harmony of which was indeed a delight to hear.

In the afternoon service the choir gave no less than five pieces. Other items included a duet with guitar accompaniment, a male voice quartette, a scripture recital and testimonies. An address was also given by Mr A Birkenshaw.

The programme of the evening service seemed even better, although it may have been that the congregation were just beginning to appreciate to the full the musical feast which was being provided. A further five pieces were rendered by the choir at this service, and amongst other items was a united choir piece by the London choir and the local Elim Crusaders, a very effective recitation entitled "Calvary", a further scripture recital and testimonies. The latter included that of a young man from Switzerland. The address at this evening service was given by Mr W Snowden.

The members of the choir were entertained during the day by members of the Ipswich Elim Church.



A Group of Glossop Crusaders.

Children's Bible Educator

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

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

BIBLE CHARADE.

Salem first was I called—City of Peace—
King Melchizedek my prophet-priest,
Emblems of Jesus held he forth to men,
Witnessing thus of His Passion feast

Centuries later I fell from within
Adoni-zedec, apostate king,
Changed my high worship for idols and shame,
My name to Jebus—truth taking wing

Mark the type-names—Jebus, "down-trodden,"
Pointing to greater down-treading to come,
Melchi, "king", compare Adoni, "Lord,"
Error usurping in Zedek's fiefdom

Joshua and David righted my shame,
Christ Himself died, my walls within naut
He His Church also did name after me,
Bride of the Blest One, no more to wail

Key Scriptures Genesis xiv 18-20, Joshua x 1-5, compare Exodus xxxiv 11-14, Judges i 21, xix 10, 11, Luke xxi 24, I Chronicles xi 4-7 Revelation xv 2

(a) Give the present name in full of the city referred to,
(b) After which of the six heathen nations named in Exodus xxxiv 11 was the city formerly named (cf Judges xix 10)

Solutions should arrive by first post Monday, November 28th.

SOLUTION OF CROSSWORD, NOVEMBER 11th

Answer: Psalm xxxvii 4

Clues across, 1 Give, 2 Lord, 4 Thyself, 6 Delight Clues down: 3 Desires, 5 Heart

Correct solutions were received from. Tom Armstrong, Iris Astill, Joan Bradford, Arthur Cheeseman, D Hale, Mary Hurst, Joe McClenaghan, Joyce Missing, Mary Noble, Gladys Whitney, Marjorie Wiltshire, Dennis Wilkinson, Alfred Yardley

HOW GOD SAVED AN IRISH LASS

"SEEK ye the Lord while He may be found" (Isa. lv 6)

Brought up in a Christian home where all religious duties were strictly observed, and from a child taught the Holy Scriptures, I learned that except I was born again I could not enter heaven. For years thoughts of eternity gave me much concern, for I knew that to die as I was would mean to be lost for ever and separated from those who loved me, my poor Christless soul and body to endure the wrath of God in the everlasting burning.

I often secretly longed to be saved, and while others of my companions would tell the story of their conversion to God, I would have given all the world to have been able to say it is well with my soul for eternity.

One Sunday evening in the Gospel meeting, the preacher spoke of Cain, Balaam, and Judas, each had been so near salvation and yet lost. This was a picture of me. I sat there in an agony of soul, for I knew that I too, had been almost persuaded, and feared lest I would soon be in the same doom in company with these.

Getting a fresh sight of my danger, and believing that this was my last chance, I resolved to do my level best during that week to be saved, and indeed I worked hard for salvation, but the end of the Gospel meeting a week later found me worse than ever.

I knew well God's plan of salvation, that by believing on Christ a sinner gets saved, but all was darkness to me. So after another sleepless night I resolved to go and see an evangelist and tell him my condition, that I had been trying hard to get saved, but God's Spirit had ceased to strive with me, and that now my case was hopeless.

He brought several verses of Scripture before me, dwelling most on Romans v 6: "Christ died for the ungodly," and assured me that God was willing to save me that very evening. Yet all was darkness within.

But I determined not to go to sleep that night until I was saved if there was salvation for me, so I went home and shut myself up in my room and got down before God, and asked Him to save me. Then opening my Bible, as never before realizing that this was God's

Word speaking to me, from Romans iv 5 I read what God said "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." I saw then that all my working for salvation was of no avail, but turning over the leaf I read in Romans v 6: "When we were yet without strength, in due time Christ died for the ungodly." I saw at once that I was without strength. But am I ungodly? For a moment the devil whispered that I was as good as others who claim to be Christians, but as I got a sight of the holy character of God that cannot look upon sin, and remembering that God says that the thought of foolishness is sin, and a look at my past life, I cried from the depths of my heart, "Yes, I am ungodly. I deserve God's righteous punishment in hell and the lake of fire for ever." But turning again to God's Word I read, "Christ died for the ungodly," and that is me. And for the first time in my life it dawned upon me that Christ died for me, as if there were not another in the world but myself. I sat there amazed and the tears began to flow as I thought of what Christ suffered for me. Then I got down on my knees and thanked Him for it and for saving me from hell. Then these lines of a hymn came before me:

There is no condemnation,
There is no hell for me
The torment and the fire
Mine eyes shall never see

Then I praised God and sang

Oh, Jesus, oh, Jesus, how vast Thy love to me,
I'll bathe in His full ocean, to all eternity,
And wending on to glory thus all my song shall be
I was a guilty sinner, but Jesus died for me

My dear reader, if you long to be saved, do not put the matter off another hour, but even now, take God at His Word. Simply "believe on the Lord Jesus Christ, and thou shalt be saved."

"Christ died for the ungodly"—R G

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BARKING.—Comfortable Christian home for two gentlemen or two ladies (sharing). Full board, near Elim assembly, trains and buses; moderate terms. Mrs. Baker, 54, Suffolk Road. B1227

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. Central heating throughout, coal fire in drawing room. During winter months single rooms 35/- to 40/-, sharing 30/- to 35/- per week. Applications to Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063.

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms, 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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

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WANTED, young girl, thoroughly trustworthy, reliable; previous domestic experience not essential, but must be early riser; good home, live as family; state wages required. Kirby, c/o 60, Allfarthing Lane, Wandsworth, S.W.18. B1225

SITUATION WANTED.

DRESSMAKING.—West-end experience; ladies' own materials made up; good fit and style, moderate charges. Write Miss Parkin, 20W, Peabody Buildings, Pimlico, London, S.W.1. B1224

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Miss **JANET E. FULLER** gives a complete knowledge of the essentials of pianoforte playing in 40 graded lessons, covering the whole ground work of music, guaranteed. Highly recommended by Sir Walford Davies, Mr. J. R. Griffiths, B.Mus., and "Musical Opinion." Testimonials from all parts; fees and full particulars by post; personal lessons or by correspondence. Cramer's Studios, 139, New Bond Street, W.1.

BIRTH.

ROOKS.—On Saturday, November 12th, to William John and Stella Rooks, at 13, Lyde Road, Yeovil, Somerset, the gift of a daughter.

MARRIAGE.

EATON: STRAW.—On November 9th, at the Methodist Church, Chelmsford, by Pastor John Woodhead; Pastor J. C. Eaton to Miss Lillian Straw.

WITH CHRIST.

MOTTS.—On October 29th, Mrs. Motts, age 54, member of Ipswich assembly. Funeral conducted by Pastors A. S. Gaunt and J. T. Bradley.

PATERSON.—On November 11th, Margaret Paterson, Elim Crusader, Glasgow, passed home to be with Christ after a lingering illness, borne with Christian patience. She adorned the gospel.

WILSON.—On November 7th, Grace Wilson; Elim Crusader, Ulster Temple, Belfast. Funeral conducted by Pastor W. L. Kemp and Rev. Buchanan (Church of Ireland).

DID YOU READ the review by

Miss Barbour, on page 762?

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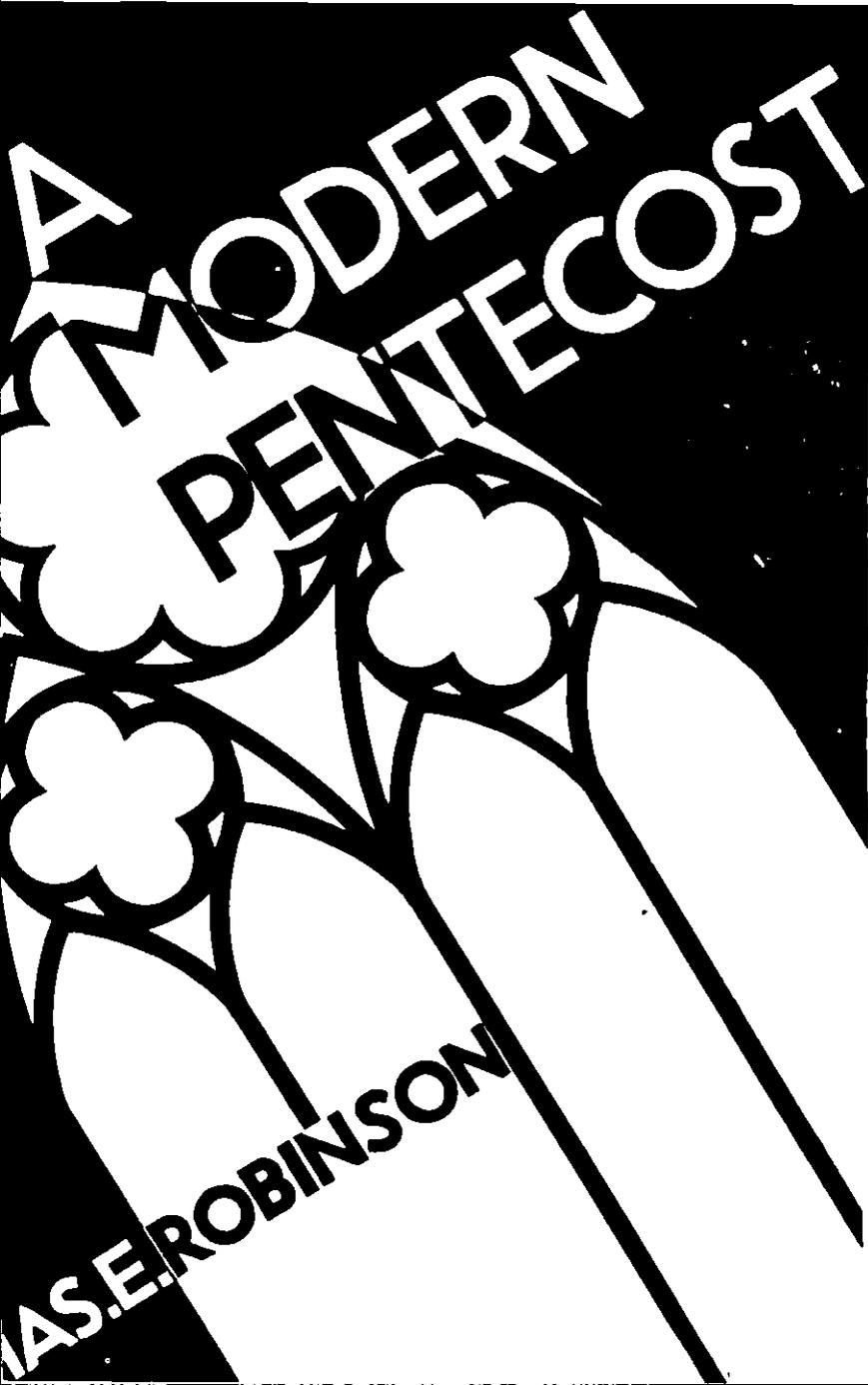
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