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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 22

JUNE 2, 1933

Twopence

REVIVAL FIRE

The fire fell;
 Elijah's prayer prevailed:
 And the flame burned its way to
 Israel's soul!
 The backsliding nation turned.
 A mightier fire than the one visible
 In their hearts burned.
 The cult of Baal had failed!
 "The Lord, He is the God!" Hark to
 the shout!
 At once again faith in God takes
 control—
 Ended the night of doubt.

Lord, send that fire once more!
 Let the world know
 Still on the throne art Thou!
 And, as on Carmel and at Pentecost,
 Let the flame glow,
 Till convinced souls implore
 Pardon, and at the cross of Jesus bow.
 Let the blest fire of true revival burn—
 Thy Spirit lead from sin a mighty host
 Who shall to Jesus turn.

SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



COMING KING



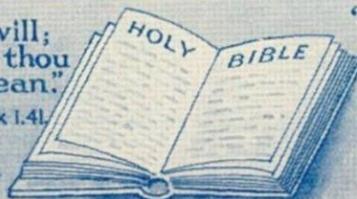
"I
will
come
again."

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

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

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

Vol XIV. June 2, 1933 No. 22

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ELIM SUMMER HOLIDAY HOMES

BRIGHTON. Elim Guest House, 45, Sussex Square, is being re-opened for the season. Its attractions are well-known. Reduced terms June and July. Apply to Miss Wylie at above address.

ELIM CAMP, Brighton Downs. Open during June and July to visitors of all ages. Comfortable bungalow with twelve bedrooms, as well as other commodious buildings. In beautiful surroundings. 25/- per week inclusive. Apply Camp Superintendent, 30, Clarence Road, Clapham Park, S.W.4.

ELIM WOODLANDS. The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the Bible College Lectures. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP. Now open. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire.

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

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

YOUNG MEN. Enjoyment guaranteed. Spend Whitsun week-end at the Elim Camp, Brighton Downs. A special party being arranged, 4/- each per day. Apply to Mr. W. Snowden, 30, Clarence Road, Clapham Park, S.W.4.

Great Whitsuntide Meetings for the Outpouring of the Holy Spirit

BRADFORD. The Olympia. Sat., 7.30, and Whit-Sunday, 11, 3 and 6.30, Principal George Jeffreys. Whit-Monday, 11, 3, and 6.30, Pastor J. McWhirter.

BIRMINGHAM. Town Hall. Whit-Monday, 11, 3 and 6.30. Principal George Jeffreys.

KENSINGTON. Kensington Temple, Kensington Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. G. Channon.

CLAPHAM. Elim Tabernacle, Park Crescent. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. L. Kemp.

EAST HAM. Elim Tabernacle, Central Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor A. Longley.

BOURNEMOUTH. Elim Tabernacle, Victoria Place, Springbourne. Whit-Sunday, 11, and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., 7.30. Pastor E. C. W. Boulton.

NOTTINGHAM. City Temple, Halifax Place. Thursday to Whit-Sunday. Pastor W. Barton.

SOUTHAMPTON. Elim Tabernacle, Park Road, Freemantle. Whit-Sunday and Whit-Monday, 11, 3, and 6.30. Pastor J. Smith.

SWANSEA. Capitol Dance Hall, Portland Street. Whit-Sunday, 11, 3, and 6.30. Welsh Wesleyan Chapel, Alexandra Road, Whit-Monday, 3 and 7. Tues., 7. Pastor W. G. Hathaway.

BRIGHTON. Elim Tabernacle, Union Street. Whit-Monday, 3 and 7. Convener: Pastor G. Bishop.

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

Visitors to London desiring accommodation at Elim Woodlands should apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

REMEMBER! SEPTEMBER 2nd at the Crystal Palace

WATCH THESE DATES

BELFAST. June 5. Elim Tabernacle, Melbourne Street. Baptismal service at 8 p.m.

BERMONDSEY. May 18—June 15. Elim Tabernacle, Upper Grange Road. Thursdays at 7.30. Bible studies by Principal P. G. Parker.

CAUX, Switzerland. June 10—19 Foursquare Gospel Convention. Speakers: Principal George Jeffreys and Revival Party. For accommodation, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

CHELMSFORD. June 3, 4. Elim Tabernacle, Mildmay Road. Whitsun Convention.

EALING. June 11. Cranmer Hall, Cranmer Avenue. Visit of London Crusader Choir, 6.30. Song Service at Wormwood Scrubbs Prison at 2.30

ELIM WOODLANDS. June 3. Open day for visitors. Speaker: Pastor W. L. Kemp. Tickets at all London churches, 1/-; at the door, 1/3.

GLOSSOP. May 28—June 4 Elim Tabernacle, Ellison Street. Crusader Campaign. June 3. Crusader Rally.

ILFORD. May 16—June 13. Elim Hall, Srafton Road. Tuesdays at 7.30. Bible studies by Principal P. G. Parker

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

LEIGH-ON-SEA. June 4, 5. Elim Tabernacle, Glendale Gardens. Anniversary services and Convention. Sunday, 11, and 6.30 Monday, 3 and 6.30. Special speakers.

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

SOUTH CROYDON. May 17—June 14. Elim Hall, Selsdon Road. Wednesdays at 7.30 Bible studies by Principal P. G. Parker.

LETCWORTH GARDEN CITY TENTH ANNUAL CONVENTION

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

Speakers include: Pastors P. N. Corry (Elim Bible College), Archibald H. Cooper (South Africa), and Mr. L. Naumann. Convener: Pastor H. C. Phillips.

Services: Saturday, 8. Whit-Sunday and Monday, 11, 3 & 6.30. Tuesday, Wednesday, Thursday and Friday, 7.30

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 22

JUNE 2, 1933

Fridays, Twopence

Our Continual Need of the Holy Spirit

By the late Dr. F. E. MARSH

ONE who is filled with the Holy Spirit will continually feel his need of the Spirit. This may seem like a paradox, but then the Christian life is made up of paradoxes. When we are most satisfied we are most thirsty for the Lord's blessings; while they satisfy, they create an appetite. When we are most conscious of the Lord's presence we are most conscious of our weakness. We continually need the Holy Spirit

TO FIT US FOR SERVICE.

As the lamps in the Tabernacle had to be trimmed and supplied with oil ("pure oil olive, beaten for the light, to cause the lamps to burn continually: Aaron shall order the lamps upon the pure candlestick before the Lord continually"), so must we allow the Divine Aaron to come to us continually with the supply of the Spirit for life and service, and to trim His "lamp" with the "snuffers" of the truth, that our life and labour may reflect Himself.

We continually need the Spirit to furnish us for service. As the shewbread was to be continually fresh, week by week—"every sabbath day he shall set it in order before the Lord continually"—so we must come week by week, not with the mouldy bread of a past experience, but with the fresh bread made of the flour of truth, that has been ground in the mill of prayerful meditation, baked in the oven of a personal experience, and is warm with the fire of God's Spirit.

We need the Spirit in order to have the joy of the Lord in service. The Queen of Sheba said of the men who stood continually in the presence of Solomon: "Happy are thy men, and happy are thy servants who stand continually before thee." Infinitely more, as we constantly recognise the presence and power of the Lord, and ever act as before Him, seeking His glory alone, shall we know what it is to have "joy and peace . . . through the Holy Ghost."

We continually need the Holy Spirit to have fellowship with the Lord, by His Word, in service. As Mephibosheth "did eat continually at the king's table," so must we continually partake of Christ in the Word. As Jeremiah has it, "Thy words were

found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart."

It is only as we meditate on the Word that we are healthy in life, wealthy in experience, and helpful to others. The apostles felt this when they gave themselves to prayer and

THE MINISTRY OF THE WORD.

We continually need the Holy Spirit to inspire us to pray in service. The Lord Jesus felt the necessity to continue in prayer—"He continued all night in prayer"—to be strengthened to do the will of the Father, and to accomplish the work committed to His charge. How much we need to cry that the Lord should accomplish His own purpose in and through us! As the Early Church continued in united, definite, earnest, believing prayer and supplication (Acts ii. 42, 46), so we need to pray to Him for ourselves, and supplicate Him for others.

We continually need the Spirit for our life in service. As the mill-wheel needs continually the supply of water to keep it going, as the body needs food to strengthen it, so we need the supply of the Spirit. In social life, in business life, in private life, and in church life, we need the supply of the Spirit. We are to pray in the Spirit, walk in the Spirit, work in the Spirit, worship in the Spirit, war in the Spirit, sow in the Spirit, praise in the Spirit, and love in the Spirit.

Filled with the Spirit, we shall love the lost, and long for their salvation, like the Master. As He wept over sinners, so shall the Spirit of love, who sheds abroad the love of God in our hearts, cause us to weep.

Filled with the Spirit, we shall have liberty in the Lord, and be loosed from cankering care and crippling unbelief: for "where the Spirit of the Lord is there is liberty."

Filled with the Spirit, we shall love to labour with the Lord. His will shall be our will in life, His Word shall be our weapon in conflict, and His work shall be our delight in service; for the Spirit is the oil of unction and the uniting power that enables us to have fellowship with Christ.

Filled with the Spirit, we shall be lowly before the Lord, for as the Spirit, frequently in Scripture types, is likened to dew which falls upon the ground, so He, filling us, shall cause us to be filled with humility, and the same mind which was in Christ shall be in us.

Filled with the Spirit, there shall be likeness to the Lord, for as the die on the soft wax leaves its impression, and the likeness of the seal is seen, so does the Spirit, who is the seal, manifest Christ in the fruit of Himself.

Filled with the Spirit, we shall ever be learning of the Lord, for knowing that the truths of Scripture are spiritually discerned, and only apprehended as we are under the direction of the Spirit, we shall seek His instruction, as did the disciples who delighted to ask Christ to explain His teaching.

Filled with the Spirit, we shall listen to the Lord, and long to see Him, as we have it in the last chapter of the Revelation, where Christ says: "Behold, I come quickly," and the Spirit and the Bride respond, "Come."

"Be filled with the Spirit" is the Divine and definite command of the Lord. It is not something we may choose or not; it is a command. Shall we dishonour the Lord by disobedience? We must not, for we are not our own. We dare not, simply because it would be dishonouring Him.

O brethren, shall we not say with one who thus expressed himself when the command to be filled with the Spirit was brought home to him: "Yes! this is just what I want to be. The powers of the world are becoming intensely earnest, and I am feeling every day more keenly the great need of being possessed by an Almighty spiritual power to enable me so to witness that Jesus will be glorified in

THE SALVATION OF MEN.

For many years I have been sowing, sowing, sowing, scattering—as I supposed—bushels of precious seed, and only a solitary blade here and there seems to be the outcome of all my labour. It ought not to have been so.

"Then am I only unfortunate? or am I guilty before God? Judged by my fruits, I have not been filled with the Spirit, and as a consequence I must have been dishonouring the Holy One. Yet I know that, as a son of God, I have the Spirit of God dwelling in me, and that my body is the temple of the Holy Ghost. But if this temple had been filled with the Holy Spirit, it would have been impossible that my past testimony should have been so fruitless. I believe that if I were filled with the Spirit I should be as indifferent to self-interest as the Holy Ghost is Himself; the glorified presence of Jesus would be an abiding reality to my soul; I should be unceasingly satisfied in Him, and others would believe through my word. Then, why is this not my experience, when the Spirit in all His fulness has been given to me for this very purpose, that I may witness with Him of Jesus?"

"I asked God again and again to fill me with the Spirit, yet I experienced no change. God commands

me to be filled, and yet I am not filled. What is the matter? Now, my soul,

BE HONEST BEFORE GOD.

O Holy Spirit! here and now, I beseech Thee, shew me everything in my heart that is displeasing to Thee, and by Thy help I will cast it forth. My soul waiteth on Thee, O Lamb of God! Search me. . . . Oh, what hideous forms are these rising up before me! Shall I hide my eyes from them? No. They are the revelations of the Holy Spirit.

"O blessed Spirit! I have been dishonouring Thee. I have been asking Thee to fill me, while at the same time I have been willingly consenting to Thine enemies dwelling in Thy temple. Bring them forth, that I may hew them in pieces. Yes, I have been proud, seeking the honour of men more than the honour of God. Yes, I have been envious, secretly sorry when others have been more successful than myself. Yes, I have been worldly-minded, having more pleasure in talking about preachers and churches than about the person of Christ. Yes, I have been selfish, for I would rather speak about the good I have done than the good others are doing. Yes, I have been uncharitable, for I have often attributed selfish motives to the actions of the benevolent. Yes, O my God! I acknowledge my sins before Thee; I am verily guilty, and abhor myself in Thy presence.

"But Thou hast said that if we confess Thou wilt forgive. I do confess my sins this day. Oh, cleanse me from secret faults! O Jesus, my Redeemer,

THY PRECIOUS BLOOD I CLAIM

to purge me this very hour from all these Spirit-grieving sins. And I entreat Thee, O my God, at any cost to keep me ever humble at Thy feet. Now, O God, I thank Thee that Thou hast forgiven the iniquity of my sin according to Thy Word. And now, O Holy Spirit, Thou hast come to fill the redeemed temple of my body, and to witness for Jesus through His temple; come now, take entire possession of Thine own. I throw the door of my heart wide open unto Thee; oh, enter now—I surrender all to Thy will. Henceforth Thy mission shall be mine—to convince of sin, to witness of Jesus, to guide into truth, to keep self unseen, and to use, without wavering, the drawn sword of God's Word."

ANONYMOUS GIFTS.

We acknowledge with gratitude the following anonymous gifts for the Foreign Missionary Work:

York (L.A.H). 3/-; Hastings (per A.C.C.), £1.

Christ was the perfect Servant wherever we find Him, in every circumstance of His life. His rule of action was the Word of God; His power of action, the Holy Spirit; His only motive for action the will of God. Hence, Satan could find no avenue of attack. He was armoured from head to foot, and from centre to circumference.

The Foursquare Gospel in the Isle of Wight

The Principal opens his Tour

RYDE, in the beautiful Isle of Wight, was the first centre on the programme for the Revival Party's tour.

Enthusiastic disciples brought into Foursquare Gospel experience as a result of the Principal's campaign two years ago gave them a most hearty send-off.

The Elim Tabernacle resounded with the praises of full-hearted and full-throated enthusiasts, amongst them those who had been saved and healed during the former campaign.

The Word was on this occasion again confirmed with signs, for souls were saved and bodies healed.

The Ryde sister who had been so miraculously and instantly healed at the Royal Albert Hall meetings in London only two weeks previously caused considerable interest, and brought much glory to God.

Foursquare Gossellers from all over the island were to be seen in the services wearing the familiar Foursquare Gospel badge.

It was a week-end of glorious triumph and victory, and the visit proved to be a fresh impetus to the solid assembly of saints at Ryde, and those in the districts around.

The ministry of the Word was indeed anointed, and the atmosphere charged with the power of God.

The following is taken from the press report which appeared in the *Isle of Wight Times* of May 4th:

PRINCIPAL JEFFREYS' HEALING CAMPAIGN.

Large Congregations at Ryde.

Thirty-seven people testified to having been miraculously healed of bodily and mental complaints in direct answer to prayer, at the close of Principal George Jeffreys' Revival and Healing Campaign at the Elim Foursquare Tabernacle on Sunday evening.

Principal Jeffreys said that a Ryde lady, suffering from rupture and other complaints, was prayed for at his Albert Hall meeting on Easter Monday and had been instantaneously cured. This woman also gave her testimony. Another woman, who had been converted at the last healing campaign at Ryde two years ago, had written to Mr. Jeffreys, saying, "Thank God the Foursquare Gospel movement came to Ryde: my hell has been changed into salvation."

Over a thousand people attended the meetings over the week-end, including many who were aged and crippled. Revivalist choruses were sung, the Principal himself singing parts in Welsh.

At a service on Saturday evening the Principal said that they had discovered in Jesus Christ the secret of health as well as healing; the whole Gospel was the only solution to the problems of the present day.

Numbers of worshippers from outside denominations swelled the congregation on Sunday evening, when Principal Jeffreys spoke on The Great Miracles of the Christian Religion. He declared that miracles would take place as long as the Christian religion, which was a supernatural religion, lasted. They were living in a materialistic age and they could not combat materialism with a materialistic message. They must have the supernatural in evidence.

Another Elim Tabernacle Opened

The Principal visits Exeter.

By Pastor W. F. SOUTH

THOSE who were privileged to participate in the opening services at the Elim Tabernacle, Exeter, on May 6th and 7th will long remember the remarkable week-end.

In this city, five years ago, queues of people had been seen nightly seeking access to its largest halls, eager for the things of God. It was the occasion of the first visit of our Principal. As elsewhere, there were those who stood aside and criticised the marvellous works of God, assuring all that they would soon come to an end.

This week-end has indeed been a time of triumph for those loyal supporters of the Foursquare Gospel message who have prayed incessantly for a permanent building to be secured in their midst. The exceptionally high value of property here, has made this most difficult, humanly speaking. Here we have something

BEYOND OUR ANTICIPATION,

undoubtedly one of the sweetest and most comfortable halls in the district, with situation on one of the busiest streets.

The heavy rains which fell throughout the Saturday did not damp the enthusiasm of these Foursquare Gossellers, and when the writer arrived long before the advertised time of opening, there they were in an

eager, happy queue stretched down the street. Glancing across the road, I noticed the advertisement at the Picture House of a film entitled, "The Blessed Event," but here is a crowd rejoicing in the fact of the blessed event of the opening of this centre of Elim activity. Again, they can rejoice in answered prayer. Many blessings have been bestowed upon them during the past years in various hired halls, but now they can rejoice together in this regular place of praise and worship.

It is Sunday morning and we are back again in our seats, left so reluctantly the previous evening. What can we say of this wonderful gathering of the Lord's people? How can we adequately describe this wonderful meeting? Rarely have we been present in such a service. The Principal in his address brought home to his all-attentive hearers the great importance of the breaking-of-bread service. Truly the Lord was in the midst. Shall we ever forget the anointed singing? How everybody was moved, some to tears, as we sang the words:

All the worth I have before Him

Is the value of the Blood

I present when I adore Him—

Christ, the firstfruits unto God.

God's presence was felt increasingly as the moments passed. All too quickly we are filing out

once more, off for a hurried meal, and again upon our return we find the building crowded, this time to such an extent that we exhibit the notice, "Church full." One gentleman was heard to say, as he looked at the board, "I wish I could see that hanging outside our church." Perhaps he could, with the Foursquare Gospel message!

Mr. Darragh is again leading our praises. Mr. Edsors new chorus has undoubtedly "caught on." Now the blessing of God has been sought on the gathering, and we are once more listening to the Principal's convincing message on Divine Healing. "The Word tells us the cause of sickness, but it also gives us the remedy." Now, many are standing

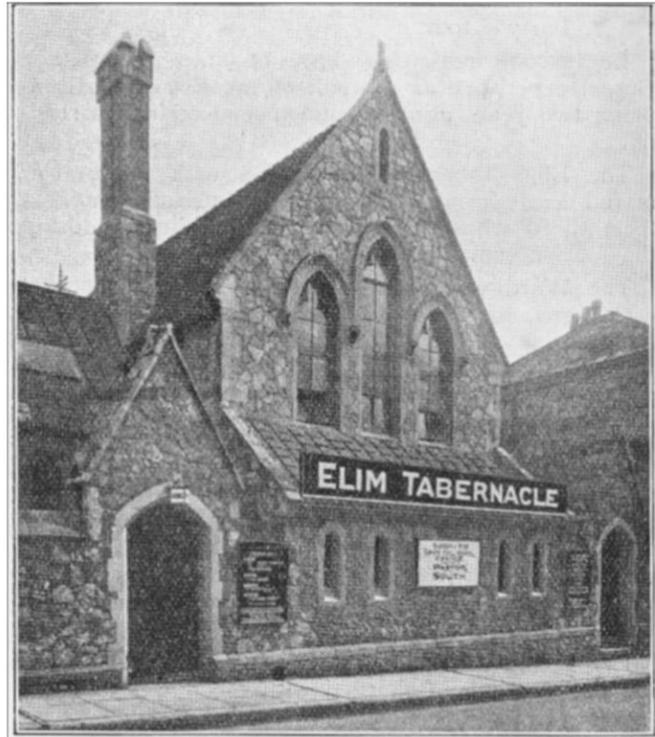
PUBLICLY TESTIFYING

to God's power to heal—cured by faith in God. Others are preparing to come forward to be anointed in obedience to His Word. "But," says the Principal, "before we pray with these people, are there any here in doubt about their salvation? Are you saved? Who will accept Christ here and now?" Immediately the first hand is raised, and the first seeker in the new Tabernacle has passed from death to life!

I was shut out at night! The place was packed long before time, and hundreds arrived and had to leave disappointed. Fortunately I secured a position where I could hear, although I could not see, apart from an occasional peep through a room door. Perhaps the Principal's closing message on The Need of the New Birth was the most powerful of the week-end. Although packed almost to suffocation, the audience listened with rapt attention, and as the service was tested for seeking souls, hands are raised—one, two, three men and women are accepting everlasting life. Hallelujah!

The prayers of the saints are for the Principal and

his party as they continue their tour of the Elim churches, and we solicit the prayers of readers upon the work in the new Elim Tabernacle opened this week-end, amidst such scenes of rejoicing, in the city of Exeter.



ELIM TABERNACLE, EXETER.

Principal George Jeffreys and Revival Party opened the Tabernacle amidst scenes of great religious fervour

TWO NEWSPAPER REPORTS

The following reports are taken from the local press:

The Exeter Express and Echo, May 8th.

EXETER TEMPLE OPENED.

"No Revival Without Emotionalism."

On Saturday night followers of the Elim Foursquare Gospel Alliance in Exeter saw the realisation of an ambition of several years' standing—the opening of a permanent temple in the city. Principal George Jeffreys, founder and leader of the movement, visited the city to attend the initial service at the temple, which is called the Elim Tabernacle and is in Paris Street.

More than an hour before the commencement there was a queue waiting admission, and the hall was packed to capacity for the service.

The proceedings were marked by a great demonstration of fervour, choruses of hallelujahs frequently interrupting prayers and hymns, and towards the end, when the Principal laid hands upon those who wished to be healed through faith, there was an extraordinary scene.

In the course of an address Principal Jeffreys said thousands of people were finding God through the movement. Was it not a grand thing to belong to a real movement which was bringing them back to the Bible?

The Devil was never more clever than when he persuaded

Christian teachers that all emotionalism should be checked in religious meetings.

In response to the Principal's appeal thirty-nine members of the congregation stood up to testify that they had been healed at previous services. Asking people who wished to be healed to go forward, he said there had been thousands of instances throughout the land of God's power of healing. Using a small phial of oil for anointing, he clasped the people by their heads two at a time.

Services were again held yesterday, "Church full" notices having to be displayed each time. One young lady testified that she had been healed of a deformed neck. Another woman said that she had been cured of epileptic fits which had lasted ten years, and others claimed to have been healed of cancer and rheumatism.

The Western Morning News, May 8th.

SCENES AT DIVINE HEALING SERVICE.

Cures Claimed at Exeter.

A remarkable scene was witnessed in Exeter on Saturday night when the Elim Foursquare Gospel Alliance opened a permanent temple in the city, formerly a Church of England school, in Paris Street. The movement was introduced into Exeter about five years ago.

For some time before the commencement of the service there was a queue awaiting admission, and the hall was packed to capacity for the service. The proceedings were marked by

CURES CLAIMED.

Services were again held yesterday, "Church full" notices having to be displayed each time. One young woman testified that she had been healed of a deformed neck, another woman said she had been cured of epileptic fits which had lasted ten years, and others claimed to have been healed of cancer and rheumatism of the shoulder. An elderly lady testified that she had the previous evening received instant relief from heart trouble.

The Principal and Party at Plymouth

Scenes of Revival Enthusiasm

THE revival fire kindled during the Principal's great campaign in 1925, when even the vast Military Drill Hall was unable to accommodate the multitudes, was still burning brightly when he and his party re-visited Plymouth last week. The spacious Elim Tabernacle, Rendle Street, with its platform, arena, gallery, and recess gallery, was packed to capacity, and many heart-melting testimonies were given by those who had been saved, whose homes and lives had been changed and made happy, during the former campaign. Fifty-one persons who had been healed at that campaign eight years ago testified to their miraculous healings and incidentally answered the oft-repeated question, "Do these healings last?" The following report is by Pastor S. Gorman, the minister in charge.

RETROSPECT AND PROGRESS.

After an absence of eight years Principal George Jeffreys paid an all-too-brief, but wonderful visit to this historical town of Plymouth. The signs accompanying his God-anointed ministry during the four meetings were reminiscent of those days when revival swept this town on the occasion of his former visit, when hundreds of souls were saved and many sick bodies healed.

A one-time foundry, now a well-established Elim Tabernacle, stands as an abiding witness in this old Devonian town to the wonderful work brought to birth during the Principal's first campaign. This place once resounded to the noise of revolving machinery, but now is filled with the praises of the Lord's people, which reached their zenith during the recent visit of our beloved leader.

The Principal faithfully, fearlessly, and powerfully declared the whole counsel of God, and as he did so a holy awe pervaded the atmosphere, which was punctuated now and again with the praises of those whose hearts responded to the overwhelming appeal of the messages given. As the meetings continued the tide rose. At the first meeting fourteen dear ones testified to having received Jesus Christ as Lord and Saviour of their lives; but before this short campaign ended, about sixty people were gathered into the fold through the wonderful ministry of God's chosen vessel.

Space does not allow of a detailed account of the meetings and discourses given by the Principal, but special mention must be made of the last meeting, which was the grand finale. At each service the hall had been full, but on this night every available space was occupied. Pastor Darragh, the song-leader, with his wonderful gift, ably assisted by Mr. Edsor, the

pianist, with the splendid orchestra, soon had the people singing lustily. Then the Elim Crusader choir simply enraptured the meeting by rendering sweetly, "Living for Jesus." The Principal rose to speak, and after a few introductory remarks had all gripped by the powerful exposition he gave. When he had finished, prior to his praying for the sick, he

CALLED FOR TESTIMONIES

from those who had been healed during his previous visit to Plymouth eight years ago. How soul-stirring and moving it was to hear one after another witness to the glorious fact that they had been healed during that first campaign of such dread diseases as cancer and consumption, and of some who were formerly cripples. What conclusive proof these testimonies were to all would-be critics that the healings received were complete and lasting.

All too soon came the time to say goodbye, and words fail to describe that scene when Principal Jeffreys stood in his car in the centre of that great crowd gathered in the dimly lighted street, and in stirring tones bade all watch and be ready for the coming of the Lord.

"If you wear the livery of Christ you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross ever lies on His shoulders. If He bids us carry a burden He carries it also. If there is anything that is gracious, generous, kind, and tender, yea, lavish and superabundant in love, you always find it in Him. His service is life, peace, joy. Oh that you would enter on it at once! God help you to enlist under the banner of Jesus Christ!"—C. H. Spurgeon.

GREAT JOY IN SPIRIT

"I have read past 'Elim Evangel's' with great joy in spirit, and truly look forward to next week's copy with great expectancy."

H. J. H. (Birmingham)

How I Received the Baptism

And what it has meant to me

By Pastor A. G. WARD

TWENTY-FIVE years ago, while field evangelist with the Christian Missionary Alliance—having been set apart for that ministry by the late Dr. A. B. Simpson—I became very desirous of entering into a deeper experience with God. For a full year, as I travelled to and fro across Canada, my native land, I continued to pray the following prayer, "O God, make me as holy as a pardoned sinner can be made, and fill me as full of Thyself as Thou art willing to fill me."

In the early spring of 1907, by the providence of God, I was asked to take charge of the Home and Foreign Mission located

IN WINNIPEG, MANITOBA.

Shortly after arriving in that city I discovered that there were a number of saints there who were also hungry for a richer experience in the things of God and my heart was greatly encouraged. We had heard of the marvellous outpouring of the Spirit in Los Angeles, but none of us had ever met anyone who had received the baptism in the Spirit as scripturally taught. However, we believed that God was no respecter of persons or of places, and that He would certainly meet the need of our hungry hearts.

Finally an all-night of prayer was called; not many attended, but about midnight I became deeply conscious of God's presence in the hall, and placing my hand on the shoulder of John Graves, the man who had prayed for sixteen weeks from ten o'clock in the morning until three o'clock in the afternoon for a revival, I said, "Brother Graves, Jesus is in this place." Immediately the heavens opened, and I received the first instalment of the upper room experience.

How wonderful it all seemed! I felt as though I had "fallen to the top of Pisgah." Waves of glory swept through my soul, and my lips uttered His praise in an unlearned language, not so distinct as a little later, but very real to my heart.

Since then I have spoken many, many times in tongues, as the Spirit has given utterance, sometimes receiving the interpretation, and more than once speaking in a language that has been understood by some one, or more than one, present.

MY FIRST EXPERIENCE

of the latter rain was while preaching through an interpreter to the Indians of the Fisher River Reservation. I suddenly burst forth in tongues, when my interpreter said, "You are now speaking in our own language."

At one time while holding a Bible Conference in Killam, Alberta, I was entertained in Mr. Morgan's home. On Sunday morning my host asked me to conduct family worship. I read from the Word, and we all knelt to pray. While leading in prayer I broke out once again in "tongues." After leaving my

friend's house that morning, Mike, a young Russian fellow, asked my host how many languages I spoke, and when Mr. Morgan enquired why he wished to know, he replied that while in prayer I had prayed in his mother tongue.

After receiving the Baptism I found that the Bible was like an entirely new book to me. Floods of light from the eternal hills broke upon it, and I realised that the same Holy Spirit, who in the days of the long ago inspired holy men to write the Holy Scriptures, had come into my heart to enable me to discover their real content.

Again, the coming of the Comforter brought me into an altogether new place in the faith realm. It has been so

EASY TO TRUST SINCE RECEIVING

the Pentecostal baptism. We have passed through many tests in the past twenty-four years; often we have been at "vits' end corner," but again and again we have found ourselves singing—

God hath given me a song, a song of trust,
And I sing it all day long, for sing I must.
Every hour it sweeter grows,
Keeps my soul in blest repose;
Just how restful no one knows
But those who trust, but those who trust.

I've crossed the river Jordan, and I stand
In the blessed land of promise, Beulah Land.
Trusting is like breathing here,
Just so easy, doubt and fear
Vanish in this atmosphere,
And life is grand, and life is grand.

My life of prayer has been different; the Holy Spirit has held us in a place where contact with the heavenly world and the throne of the Eternal has been very, very real. He has taught us that prayer is a prodigious force and that it is a marvellous instrument, upon whose keyboard we may set forth the world's need.

The life of praise has been opened up to us. Oh, it is blessed to wear our choral robes in all kinds of weather! I am learning that the Holy Spirit can help us to live on the heights of Divine communion and fellowship, and where we can literally fulfil the Scripture which says, "Rejoice in the Lord always." There is no hour in the day, and no day in our life, in which we may not rejoice in the name, person, and character of our Lord.

What a wonderful experience Pentecost is! I would not have missed it for all this world. It is glorious to have one's heart burning with the Divine Flame, sparkling and crackling with the hot love-tidings of God's interest in a lost world. To my brethren in the ministry throughout the entire world I would say,

Get the Holy Flame, the Pentecostal flame,
Join the mighty army, marching in His Name.
He who died for you, demands a love the same.
Oh, brother, get the flame for Jesus.

FAMILY ALTAR



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

Sunday, June 4th. I. Cor. ii. 1-16.

"We have the mind of Christ" (verse 16).

It is beautiful to know that the Lord Jesus will think in us and through us. His thought can be our thought. His mind can so saturate our mind that the thoughts of our mind are really the thoughts of His mind. We need beautiful thoughts. Thoughts can be very ugly, very bitter, very dissatisfied. But the thoughts of Christ are very lovely, very generous, very grateful. We need the mind of Christ to-day. Things may go wrong in the home. The eggs may be boiled too hard. The meat may be tough. The children may be fretful because it is raining, and they cannot go out for their usual Sunday walk. We may meet at church those who have misrepresented us. Many little jarring things may occur—but if we have the mind of Christ all of them will be overcome. Then instead of feeling the jars we shall feel the joys of the overcoming life.

Monday, June 5th. I. Cor. iii. 1-11.

"Who then is Paul?" (verse 5).

In effect Paul said, "Who am I?—I am nobody." We call Paul a great apostle, a great preacher, a great missionary. But he himself washed out the word "great" and said, "I am nobody." Paul unhesitatingly belittled himself, but joyously he exalted Christ. Paul was blind to himself, but the eyes of his heart and the eyes of his face were widely opened toward the Lord Jesus. He saw Christ and gloried in Him. Christ was everything to Paul. How the apostle would have loved that chorus, "He's everything to me"! Let us likewise exalt our Lord. Let us take no praise to ourselves. Let us not be puffed up. We can boast—oh, yes, we can boast! But our boasting must only be in the Lord Jesus Christ, who saved us by His death, and who makes us by His life.

Tuesday, June 6th. I. Cor. iii. 12-23.

"If any man defile the temple of God—" (verse 17).

Who would have thought of defiling the Temple of God which Solomon built? Who would have thought of damaging the stones and the gold and the silver of that magnificent Temple? No one in his right mind would have thoughts of such a thing. Yet the body is a more magnificent temple for God than even Solomon's Temple. The body is a masterpiece of skill far surpassing the skill and beauty of the Temple of old. Let us not defile the human body. Let us allow no evil pictures to hang upon the wall of our minds. Let us not

abuse the body by sinful actions. Let us not weaken the body by over-sleeping and over-eating and over-exercising. God has given each one of us a house of which He is the Landlord. Let us take care of our Landlord's property—so that the Landlord and the tenant may dwell together in the same house with perfect content.

Wednesday, June 7th. I. Cor. iv. 1-16

"He that judgeth me is the Lord" (verse 4).

Just as we are prone to pass opinions on others, so others are prone to pass opinions upon us. It is a strange thing that usually those who are quickest to pass opinions upon others are quickest to resent opinions passed upon them—unless those opinions are flattering ones. But it is good for us to remember that finally the only opinion that really matters is that which comes from God Himself. That God is the Judge of all the earth should not fill us with fear, but with gladness. His judgment safeguards our eternal rights. He judges us impartially. Judgments of others are based upon partial knowledge and frequently distorted reports. Many hearts are well-nigh broken because they are misjudged. Yet it is our privilege to steal away into His presence, and know that His judgment is the only one that really matters.

Thursday, June 8th. I. Cor. viii. 1-13.

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (verse 2).

God has a pit for the feet of self-confidence. Self-confidence always falls into the pit of ignorance. It is through the self-confidence of the world that the world knows not God. With pride the world is ever-learning (so she thinks) yet is never able to come to the knowledge of the truth. Even man does not like over self-confidence in others. God hates it. It is only as we humbly accept the revelations which God gives to us on spiritual matters that we have real knowledge. The nearer we get to God the less dogmatic and boastful we become. Churches and homes are frequently divided because of an overbearing spirit of certainty. Humility is the gateway of knowledge, and greater humility is the further gateway of greater knowledge.

Friday, June 9th. I. Cor. ix. 1-14.

"The seal of my apostleship are ye in the Lord" (verse 2).

A man does not become an apostle by being voted into the position. A man does not become a minister by a college-training. Positions in the Church of God are the results of the gifts of the Holy Spirit. When the Holy Spirit gives us

gifts, then He will provide the scope for us in which to use the gifts we have received, and others will then recognise us by the successful use of the gifts. It is no use claiming the gift of healing, if no one is healed. It is useless claiming the gift of teaching if no one is taught. Our position and gift is confirmed by the fruit of our lives. Perhaps your gift is only that of being a help. But if others frequently say to you, "Well, you have helped me," then the seal that you have the gift of a helper is the fact that other people are helped. Deeds, not assertions, prove what gifts we have received.

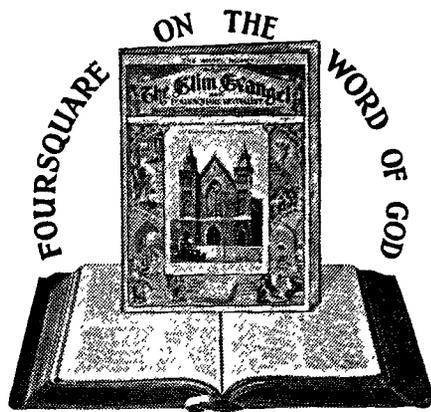
Saturday, June 10th. I. Cor. ix. 15-27.

"But I keep under my body, and bring it into subjection" (verse 27).

The body should be the servant of the soul. Some make the soul the servant of the body. But the purpose of our body is to express the life of the soul. The outer body is to be used to express the inner life. Man was not made for the body, but the body was made for man. It follows that if the body is to be a blessing to the soul then the soul must hold the reins of the body. Just as a horse is used to express the will of its master, so the body should be used to express the will of the soul. This is one reason why Divine physical healing is a necessity. A diseased and weak body limits the soul. Too poorly to pray! Too tired to attend the house of God! In such cases the body is in control of the spirit. We should therefore seek a healthy body in order that it may obey the soul.

The Longest Candle

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of a family who never heard of Christ until a missionary came—whom he represented by a lighted candle—and they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them: "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; *he has the chance to shine the longest for Jesus.*"



EDITORIAL

Pentecost for all.

IN some hearts there seems to be doubt as to whether the anointing with special power for service, which we usually call the baptism in the Spirit, is for all. Is it for mothers as well as ministers? Is it for the young as well as for the elders? Is it for the servant as well as the superintendent? Is it for the clerk and the shop assistant as well as for a Moody and a Finney?

We are glad to say on the authority of Scripture that it is for all—not one is excluded. The words of inspired Scripture could not be clearer: "Ye shall receive the gift of the Holy Ghost. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call*" (Acts ii. 38, 39). How glad we should be that the promise is for all. Each one of us is included.

A little while ago a kindly gardener was shewing us over some magnificent grounds. In one of the conservatories he pointed out to us a mohsteria plant. It was thickly leaved. But each leaf was perforated. There were large holes or perforations in each leaf. He said, "Those holes are to let the light get through to the leaves underneath. If it were not for the holes only the outside leaves would get the light. But now every part of the tree—every leaf on the tree, gets the light. So it is for us. It is not merely a few favoured ones who are "open" or eligible to receive the baptism in the Spirit. We are all open—we may all receive. Be sure you go in for God's promise to you. Whitsuntide is not only a commemoration of Pentecost—it is a challenge. We indeed commemorate the initial outpouring of the Spirit of God, but the great question is, Have you received the experience yourself?

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Spiritual Highlands.

Far too many of us dwell on the lowlands of salvation. Can't you hear voices calling you to the uplands of Divine grace? Mountain climbing is thrilling! Let us be off! Hebron's heights rise before us. Shall we explore our unclaimed inheritance in the heavenlies?

Echoes from the Sanctuary.

PRINCELY PRAYER

By Pastor E. C. W. BOULTON

Thy kingdom come.—Matthew vi. 10.

THOU hast put this prayer upon my lips, but is it the language of my heart? Do these words represent the supreme ambition of my being, the governing impulse of my ministry, the central hope of my life? Does this desire dominate my vision? Am I prepared to suffer or sacrifice for the realisation of this end? Or is it simply a secondary and supplementary consideration in my outlook upon the future? Something that is pushed into the background by other rival aspirations? An ideal that creates a strange glow within when I stand upon the mount, but which when with the multitude I forget?

The coming of Thy kingdom means the end of all other empire—the overthrow of all other dominion. All yokes shall be removed, and creation shall emerge into the cloudless dawn of an endless millennium. Then the lame man shall leap as an hart, and the tongue of the dumb shall sing—in the wilderness waters shall break out, and streams in the desert. The thirsty land shall become springs of water. All these things shall come to pass when Thy kingdom is set up.

"Thine the kingdom, power, and glory:
Thine the ransomed nations are;
Let the heathen fall before Thee,
Let the isles Thy power declare."

But Thy kingdom is so different to my thought. It is not material, nor temporal—not meat, nor drink, but righteousness and peace, and joy in the Holy Ghost. Its appearing is not with ostentation. There is nothing spectacular to herald its approach. And yet as surely as the rising sun disperses the darkness, penetrating the places where night has held sway, throwing its golden glory over all the earth, so shall Thy everlasting Kingdom be established over the hearts of all mankind. To Thee every knee shall bow, and every tongue confess. All nations shall acknowledge Thy Lordship, O glorious Galilean! Before Thy sceptre shall all monarchies bend. Blessed Man of Sorrows, it is by the resistless might of Thy Cross that creation shall be conquered. It is the marks of Thy humiliation that shall glorify Thee in the hour of Thy enthronement and exaltation. It is the virtue of Thy passion that shall lead Thine enemies captive to Thy will. It is by Thy bonds that Thou wilt unbind a world of slaves—it is out of Thy grave that a new race shall arise.

Shew me, blessed Lord, that I am not to be absorbed so much in the translation of earth to heaven, as in the advent of heaven to earth. Thou wilt make the earthly orbit in which I move the circle of Thy dominion. The tiniest time-sphere in which my life revolves may become a centre from which the Omnipotence of Thy love may be radiated. Let me see also that wherever man chooses Thy will as the supreme authority, then Thy kingdom is already established.

O Master Divine, fire me with unquenchable passion to extend Thine empire!

Power from on High

By ERNEST S. WILLIAMS

MANY Christians realise that, while they have the assurance of their sonship, they are greatly lacking in power. Their prayer life is feeble, their strength to overcome is weak, and their ability to witness and work for God deficient. This consciousness of lack is not confined to the laity alone, it is suffered also by many conscientious men in the ministry. At times there is consciousness of spiritual vigour, at other times consciousness of most humiliating and helpless weakness.

Is it not possible that the experience of the disciples was somewhat like this before they were endued with power from on high? On one occasion we find them marching home to Jesus in most

EXULTANT TRIUMPH.

Astonished at their own success they greet Him with the words, "Master, even the devils are subject unto us in Thy Name." A little later they are in rivalry for position in the coming age, and a little later still they are entirely put to rout before their enemies. Great success has given place before great confusion. Yet who could say these disciples were without the assurance of salvation? They had received special anointings for special service, and their names were written in heaven. They had not, however, received that steady flow, "rivers of living water."

What all Christian hearts long for is a steady Christian walk, a consistent ability to meet temptation, and a spiritual energy to enable them to do effective work for Christ. We believe this need is amply supplied in the enduement of power from on high.

Some tell us that tarrying was required of the early disciples because Pentecost had not yet come, and consequently the Spirit had not yet been given, but now, since Pentecost, the Spirit is here and tarrying is no longer necessary. We agree that the Spirit is here ready to fill all who will believe. We leave it, however, to any candid thinker to decide whether the evidences of the Spirit-filled life are present. Must we not confess that all over the land there is a terrible lack of spiritual power? And if there is such a lack, how is it to be met unless some, awakened to the need, tarry until the power comes?

It is true that the Spirit, in fulfilling Old Testament types, could not come until Pentecost, but have we ever thought what might have been had not the disciples obeyed

THE VOICE OF CHRIST

and "tarried until"? No effort should be made to set any certain time that present-day seekers ought to tarry. They ought, however, to tarry until they receive the power of the Spirit coming upon them. With plenty of preaching there is too little witnessing.

After the ascension of Jesus, previous to Pentecost, the disciples, continuing with one accord, largely spent their time either in the temple praising and blessing God, or in prayer and supplication. This

we interpret as a fit method of tarrying for the Holy Spirit. The day of Pentecost was to mark an epoch in spiritual experience, but those who were to benefit by its advent must themselves be prepared to receive.

We believe many do not understand what is meant when people are asked to tarry until they are filled with the Holy Spirit. They have an idea that such instruction involves belief that another advent of the Spirit must be induced, then they point out that the coming of the Spirit has been once for all through the atonement of Christ.

In desiring that people tarry for the Holy Ghost there is no thought that the Spirit is not yet come. The desire is that, since He has come through the atonement of Christ, He may fill us with His presence as He filled those at the beginning.

It is beautiful to know that provision has been made for the enduement of believers. But we must doubt that sufficient emphasis has been laid upon the need of believers coming into

PROPER HARMONY WITH GOD.

Think of it for a moment. We are humans, material creatures of the earth. God is the Eternal, and is Spirit. The secret of deep spirituality is co-operation with God. Bible instruction is, "Present your bodies a living sacrifice." "Yield ye your members as instruments unto God." "Be still and know that I am God." The need of tarrying does not mean that one doubts the perfect provision of Calvary and the presence of the Spirit. It emphasises the need of waiting, yielding, and worshipping until our humanity is brought into submission and harmony with God's spirituality.

Think it not strange that emphasis is put upon tarrying for the Holy Ghost. Learning to submit our human activities before God means much. This is not a new idea propounded by certain present-day people. It is a fact which we believe to be well established in the Scriptures.

The promise of Canaan was as unconditionally made to Jacob as the promise of the Spirit could be made to us. The commandment that he leave Laban in Syria and return to Canaan was clear and positive. Some one might say there was no need of Jacob's wrestling with the angel at the brook Jabbok. This would be as reasonable as to teach that tarrying for the Spirit is a mistake. Jacob knew the promise and he was also fully acquainted with the command that he return to the land of promise. There was no doubt in his mind that he was moving in the will of God. But Jacob was conscious that he lacked something, and that something was spiritual power to meet his foe and to fulfil the commission which he had received. In deep consciousness of his need Jacob prayed until his

PRAYER BECAME A DESPERATION.

Could not the Messenger of God have answered his request sooner than He did? Perhaps He could.

But He did not, because Jacob was not yet subdued. Not until Jacob's natural strength was exhausted, and his thigh put out of place, was the Angel able sufficiently to subdue the human strength of this man to meet his need, and to enable him to yield, and become endued with power from on high.

Criticise mighty wrestlings with God if you will. Call them vain strivings of the flesh if you choose. Even if they be largely this, let us look beyond the struggle. Subdued and conquered, humanity harmonised with God, the soul rises to lofty satisfaction. It rests serenely on the bosom of God. It finds its place in the heavenlies, where it sits rejoicing in Christ Jesus our Lord. Having passed through its struggle, it now mounts up with wings as eagles.

Another figure comes before us. It is a mighty man, but he must be subdued. Elijah had done wonders for the Lord his Master, but God would have his soul find its place in the heights. This man knew much of energy, but that he might be prepared for the best, he must be subdued. He longed for God to speak with him, expected to find His voice in the earthquake and the storm, but the voice of God was not heard in these. Do not tell us that God was absent when these

CONVULSIONS OF NATURE

came. They too were expressions of God, "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake." Wonderful were these expressions of natural power. But God was seeking to lead Elijah out from the natural, into the spiritual, into Divine intimacy which he had never known before. The whole of Elijah's fervent natural

strength vibrated as he sensed the presence of the earthquake and the storm. But Elijah must tarry until subdued. Then there came the hush and all was still. And out of that hush a voice. It is called a still, small voice. It was the voice of God.

How clamorous is human flesh! We all hate it. Some advocate subduing it by natural suppression, and in no sphere of its activities is this practised more fully than in that of religion. The believer is taught that he must not shout, and all expression of religious emotion must be rigidly subdued. Others, equally desirous of its subjection, see a higher field of conquest over it. It is the field of the Spirit. Much of the natural activity used in seeking is unnecessary. Some of it is even waste. But waste though it be, each soul must pass through its struggle until it finds itself in God. When it has arrived there it is subdued, God-breathed upon, and filled with the sweetness of Holy Ghost power.

But Holy Ghost power is not always mild and quiet. Boisterously as of a rushing mighty wind came the Spirit on

THE DAY OF PENTECOST.

The disciples under His influence became as drunken men. A sanctified confusion must have been present, as they all began to speak with other tongues, as the Spirit gave them utterance. One thing is sure, they had passed out of self and into God. In the spiritual convulsion at Pentecost there was a rest—that rest which is promised to the people of God. Isaiah calls it "the rest and refreshing." Paul speaks of it as "the rest wherewith ye may cause the weary to rest, and the refreshing." Cost what it may, let us press on until we too become lost in holy worship, lost in God. This will surely come if we earnestly, wholeheartedly tarry until we be endued with power from on high.

Concise Comments & Interesting Items

War clouds everywhere. That seems to be the increasing feeling in the world to-day. The world is anxious and alarmed. Europe is declared to be one great munition factory. Nations are talking of disarmament and yet all the time are frantically arming because they feel that the talk will lead to nothing tangible. Germany is probably the chief source of fear. Germany says she does not want war. That may be true. But Germany wants to be one of the foremost nations of the world again, and if that can only be accomplished by war she will not hesitate when she feels her strength is sufficient.

Germany's Vice-Chancellor, Herr von Pappen, is reported as saying:

"The battlefield is for the man what motherhood is for the woman. That which makes for eternal life is only to be found in sacrifice. Mothers must give themselves to the bearing of children and fathers must fall on the battlefield to assure the future of their sons."

The explosive world situation has been summarised in a vivid way by the "Path-

finder." We have adapted it slightly to bring it up to date:

"We have the following wars actually going on: Bolivia v. Paraguay; Peru v. Colombia; Japan v. China; and France v. desert tribes. We also have the following powder kegs with the matches already lighted and causes designated: Germany v. Poland (Polish Corridor); England v. Russia (alleged espionage); England v. India (independence); England v. Ireland (independence); France v. Germany and Italy (fear and jealousy); and of the Balkan States against almost any of the others (general apprehension); Russia v. Japan (Manchuria); U.S.A. v. Japan (control of Pacific); Moros v. Tagalogs in Philippines (religion); Finland v. Russia (communism); Poland v. Russia (hatred); Poland v. Lithuania (jealousy)."

Alongside all this is the staggering spread of the Godless Movement:

"In 1926, the Russian Alliance of the Militant Godless numbered only 120,000, in 1928 it reached 500,000; in 1929,

2,000,000; and it now numbers 4,000,000, and it may actually reach the goal it has set, 17,000,000 in 1933. Already the organisation has 40,000 local groups. Communism determines to make Russia a nation of 130,000,000 atheists. Then, with Russia as its filthy base, it will ride for world conquest."

Regarding the Godless Movement another organ says:

"The movement for the Encouragement of Godlessness, which began in Moscow, is taking on an international character and becoming ambitious.

The promoters have their eye on Geneva, and want to have offices in the city associated with Calvin and the Reformation.

They have invaded Belgium, where the Godless Bureau is hoping to spread the movement through the stage, the cinema, lectures, and the Press.

A hundred Hindu students have gone to Moscow to learn about the organisation of the Godless movement, and are going to translate some plays into half

a dozen of the chief Indian languages to spread their propaganda."

But the Glory Cloud is what Christians are looking for. Amidst wars and godlessness the people of God are expecting

the Prince of Peace, the only true God and Saviour, the Lord Jesus Christ. When He went, a cloud received Him out of the sight of the earth-watchers. That cloud was probably the glory-cloud. When He comes He will come in clouds

of glory, and we shall be caught up to meet Him in clouds of glory also. The world's outlook is hopeless, but ours is one of ecstatic hope. It is better to look for Christ and glory clouds than for Antichrist and war clouds.

IN THE TRAIL OF TRIUMPH

Progress of the Principal and Party

THE REVIVAL TOUR CONDUCTED BY OUR LEADER AND PARTY IS ONE OF GLORIOUS TRIUMPH AS THEY MOVE FROM PLACE TO PLACE. EVERYWHERE THERE ARE CROWDED GATHERINGS AND BESIEGED CHURCHES. SOULS ARE SAVED, AS MANY AS SIXTY-FOUR IN ONE PLACE, WHILE MIRACULOUS SIGNS ARE CONFIRMING THE WORD. LONG BEFORE THE ANNOUNCED TIME TO COMMENCE THE SERVICES ENTHUSIASTIC REVIVAL CROWDS PACK THE BUILDINGS AND SOUL-STIRRING SCENES ARE TAKING PLACE. IT IS HEART-MELTING TO LISTEN TO THE TESTIMONIES OF THOSE WHO HAVE FOUND SALVATION AND HEALING AT THE PRINCIPAL'S FORMER CAMPAIGNS, OF THOSE WHO ARE EMPOWERED FOR SERVICE BY THE BAPTISM OF THE HOLY GHOST AND WHO ARE REJOICING IN THE HOPE OF THE SECOND ADVENT, OF THOSE ONCE HELD CAPTIVE BY THE POWER OF SATAN, SOME WHO WERE DRUNKARDS, BLASPHEMERS, AND A MENACE TO SOCIETY, SOME WHO WERE DOWNTRODDEN AND OUTCASTS, OTHERS WHO WERE MORAL AND RESPECTABLE BUT WHO WERE CAPTIVES TO FORMALISM AND TRADITION, ALL NOW REJOICING IN THE CHRIST WHO HAS SO MARVELLOUSLY DELIVERED THEM. THEN AGAIN THE MIRACLES OF HEALING THAT ARE WITNESSED, SOME OF THEM OF EIGHT YEARS' STANDING, CAUSE HEARTS TO REJOICE EVERYWHERE. THOSE WHO FOR YEARS SUFFERED FROM CANCERS AND TUMOURS, THOSE WHO WERE HELPLESS CRIPPLES AND



Principal George Jeffreys, who with his Revival Party is conducting a triumphant tour of the south coast churches amid scenes of tremendous revival enthusiasm.

WHO HAD TO BE WHEELED ABOUT IN BATH CHAIRS AND SPINAL CARRIAGES, ARE TO-DAY PRAISING GOD FOR SO WONDERFULLY HEALING THEM. ALL ALONG THE LINE OF THE TOUR THE PRINCIPAL AND PARTY ARE ENTHUSIASTICALLY RECEIVED AND AMID SOUL-STIRRING SEND-OFFS AND WITH TEARS OF LOVING AFFECTION ALL SAY, COME BACK SOON.

No Accidents with God

NOTHING in God's universe swings at loose ends. Accidents are only God's way of turning a leaf in the book of His eternal decrees. From our cradle to our grave there is a path all marked out. Each event in our life is connected with every other event in our life. Our loss may be the most direct road to our gain. Our defeats and victories are twin brothers. The whole direction of your life was changed by something which at the time seemed to you a trifle, while some occurrence which seemed tremendous affected you but little.

A minister went into his pulpit one Sunday, and by a strange freak of memory forgot his subject and forgot his text, and in great embarrassment rose before his audience, announced the circumstance, and declared himself entirely unable to preach; then launched forth in a few earnest words of entreaty and warning which resulted in the out-breaking of the mightiest revival of religion ever known in that region, a revival of religion that resulted in the formation of churches that are still standing, and in the conversion of a large number of men who entered the Gospel ministry, and who have brought their thousands into the kingdom of God.

God's plans are magnificent beyond all comprehen-

sion. He moulds us, turns and directs us, and we know it not. Thousands of years are to Him but as the flight of a shuttle. The most terrific occurrence does not make God tremble, and the most triumphant achievement does not lift Him into rapture. That one great thought of God goes on through the centuries, and nations rise and fall, and eras pass, and the world itself changes, but God still keeps the undivided mastery, linking event to event and century to century. To God they are all one event, one history, one plan, one development and system. Great and marvellous are Thy works, Lord God Almighty.—*Talmage.*

We may have the Holy Spirit to abide within us as our Teacher, Comforter and Guide; but are we living with the purity and devotion that will bring to us the priceless blessing of His indwelling?

A man who steadily refuses to look sympathetically upon "the things of others" can never really see his own. He may think that he does, but that is only one aspect of his delusion. We can only get our true vision by exercising our sight in the welfare of our brother.

A Sound of Rain

By W. E. MOODY

Ask ye of the Lord rain in the time of the latter rain.—Zechariah x. 1.

THIS statement was made by the prophet Elijah immediately after his great victory over eight hundred and fifty false prophets on Mount Carmel, when the prophets of Baal had been slain at the brook Kishon. This victory opened the way for the ending of the three and one-half years of drought which had brought barrenness and devastation to the land.

“There is a sound,” said Elijah, “of abundance of rain.” A simple threefold division of this text will be clear to all our readers.

There is a *sound*.

There is a sound of *rain*.

There is a sound of *abundance* of rain.

Firstly: “There is a *sound*.” A number of supernatural sounds are mentioned in God’s Word. In the fifth chapter of II. Samuel we find, that when the Philistines came up against David to battle the second time, he again inquired of the Lord; and the Lord said (verses 23, 24), “Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the *sound* of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for

THEN SHALL THE LORD GO OUT

before thee, to smite the hosts of the Philistines.” They were to wait for the *sound*, and then move. Needless to say, in response to their obedience victory came.

Then there was a supernatural sound in the Valley of Dry Bones as recorded in Ezekiel xxxvii. 7, “So I prophesied as I was commanded; and as I prophesied there was a *noise*, and behold a shaking; and the bones came together, bone to his bone.” Would that there might be a similar sound in this present-day valley of dry bones. Surely present-day Christendom is such a valley, and every praying Christian is longing for the supernatural “noise and shaking.”

There was yet another supernatural sound in the upper room when “suddenly there came a *sound* from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

In the case of Elijah it was he alone who heard this supernatural sound. We have no reason for believing that it was an outward sound. We cannot help feeling that it was a sound in his innermost being that Elijah heard. Are our ears tuned to hear the conquering tread of our Immanuel?

We have all heard of the man who was walking the busy and noisy streets of London, when suddenly he turned to his companion and said, “I heard a

cricket.” “Oh, no,” said his companion, “you are mistaken. How can it be possible to hear a cricket amid the noise and din of this traffic?” “Yes,” insisted his friend, “I heard a cricket”; and stooping down he turned over a board at his feet, and there was the cricket.

How was it that this person could hear the chirp of a cricket amid the noise of a London street? Because he was a naturalist, and had made a study of insect life, and his ear was tuned to the chirp of crickets. Oh, that we might have our ears tuned to the voice of God and know when He is speaking! Thank God for the men and women of prayer who are hearing

THE SOUND OF COMING VICTORY!

Secondly: “There is a sound of *rain*.” It was a sound of *rain* that Elijah heard. The earth had long been parched and dry. For the space of three years and six months, no rain had fallen, and the sound of rain was music in Elijah’s ears. After a long drought, what a thrill comes to us as we hear the pattering of rain on the roof.

It seems to some of us as though the promised spiritual rain is long overdue, and we are eagerly listening for the sound of rain. Let us be encouraged in the Lord, for His promises to His people never fail. “He shall come down like rain upon the mown grass: as showers that water the earth” (Psalm lxxii. 6). “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give showers of rain, to every one grass in the field” (Zech. x. 1).

Thirdly: “There is a sound of *abundance* of rain.” One gentle shower is not enough. We need “abundance of rain,” and God has promised floods. “I will pour water upon him that is thirsty, and floods upon the dry ground” (Isaiah xlv. 3). “Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month” (Joel ii. 23).

It is God’s plan that the Latter Rain shall surpass the Former Rain in plenitude and power. Let us then

ASK LARGELY AND BELIEVE.

Let me say a few needed words as to the “spiritual barometer.” How and when may we know and be sure that there is a sound of abundance of rain?

1. There is a sound of abundance of rain when all the children of God love one another. When the pure love of God dominates and controls the heart of His children a great rain is in sight. It was the love and unity of God’s children that made possible the downpour of the Spirit on the day of Pentecost. And when “love of the brethren” is a marked characteristic of a church or assembly, there you will

find the revival fires burning. There will be abundance of rain.

2. There is a sound of abundance of rain when a deep spirit of prayer is abroad in the land. "As soon as Zion travailed, she brought forth her children." Prevailing prayer always precedes great revivals. I fear that many present-day revivals are largely the outcome of human effort and manipulation. God-sent revivals are born in the closet, and are the direct result of Spirit-inspired intercession.

3. There is a sound of abundance of rain when an intense spirit of giving gets possession of the people. Have we deeply considered the words of Malachi iii. 10, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not

OPEN YOU THE WINDOWS OF HEAVEN

and pour you out a blessing, that there shall not be room enough to receive it"? Let every one of God's dear children try the scriptural plan of giving, and see how quickly it will bring about a revival.

4. There is a sound of abundance of rain when the people of God have "a mind to work." In Nehemiah iv. 6 we read: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." When we have "a mind to pray" and a "mind to work" (and they go hand in hand), then a revival has already begun.

We are exhorted by the Apostle Paul to "stir up the gift of God" that is in us, "for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II. Tim. i. 6, 7). Let us "work while it is day, for the night cometh when

no man can work." Let us work as though everything depended upon our work, and pray as though everything depended upon our praying. With all this, keep filled with the Spirit, and nothing shall be impossible.

There are lots of gifts in God's children that are lying dormant. God help us to stir them up. A fiery zeal, linked with a burning compassion, will make us keen-edged in our work for Him.

5. There is a sound of abundance of rain when the people of God

FLOCK TO THE HOUSE OF PRAYER.

In Psalm cii. 13, 14, we read, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof." In other words, when God's people are found flocking to the house of prayer to pour out their hearts to God, then is God's set time to favour Zion.

On the other hand, when the house of God is forsaken, and when but a mere handful are to be found at the prayer meeting, then we find a condition of spiritual drought and desolation. Useful though the motor car and the radio have proved to be in this our day, it is well known that they are keeping thousands from the house of God, and because of this many churches are in a languishing and dying condition. Let us put on our beautiful garments, for the coming of the Lord draweth nigh.

A closing word: Having heard the sound of rain, let us, like Elijah, pray until the mighty showers descend. While praying, Elijah looked for the answer, and did not cease to pray until the cloud appeared and the rain came. Let us go and do likewise.

He Abides

HERBERT BUFFUM.

D. M. SHANES.

He a - bides, He a - bides, Hal - le -
 He a - bides, He a - bides
 lu - jah - He a bides with me! I'm re - jo c - ing night and day, As I
 walk the nar - row way, For the Com - fort - er a - bides with me.

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Bible Study Helps

THE EXPERIENCE OF PENTECOST.

Acts ii.

I. The Background of Pentecost.

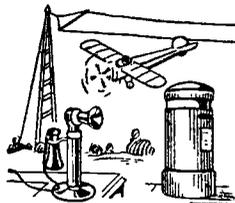
1. The prayer of Jesus (John xiv. 16; Luke xxiv. 49).
2. The preparation of the disciples (Acts i. 4, 14).
3. Our preparation—surrender, complete obedience (Acts ii. 2; Heb. i. 3).

II. The Issues of Pentecost.

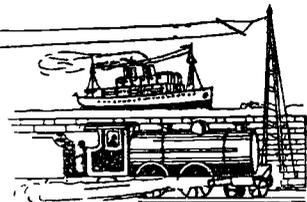
1. God broke up the ten-day prayer meeting. He sent the disciples into the street.
2. God broke up (scattered) the Church (Acts i. 8; viii. 4).
3. God brought in the unsaved (Acts ii. 47).

THE BLESSINGS OF PENTECOST.

1. **Pentecostal Unity**—"All that believed were together, and had all things common" (Acts ii. 44).
2. **Pentecostal Love**—Took recognition of the needs of others (Acts ii. 44, 45).
3. **Pentecostal Sincerity**—"Singleness [simplicity, sincerity] of heart" (Acts ii. 46).
4. **Pentecostal Joy**—"With gladness," "praising God" (Acts ii. 46, 47).
5. **Pentecostal Addition**—"And the Lord added to the church daily" (Acts ii. 47).



FRAGRANT FRAGMENTS FROM THE FIELD



Numerous Evidences of Profit and Progress

The reports to hand from the various centres of Foursquare Gospel activity have been so voluminous this week that we have been compelled under pressure of space to condense each one into a short paragraph. From all parts, reports of revival fires burning, intense enthusiasm for the things of God, and of many converts and striking cases of healing, have rejoiced our hearts. The power and blessing of the Foursquare Gospel message is not diminishing, but ever increasing. To God be the glory!

SPIRIT-INSPIRED MESSENGERS.

Bath (Evangelist A. K. J. Magee). The Lord is abundantly blessing the meetings at the Historic Assembly Rooms, Alfred Street. The Easter Convention recently held was a time of great spiritual blessing. Pastor Stoneham and Evangelist Cooper came filled with the love of God, and under the inspiration of the Holy Spirit delivered inspiring messages, which will long be remembered by those who listened.

During the past year thirty-nine souls have been brought into the light and liberty of the Gospel of Christ. All meetings are well attended, and there is an attitude of keen expectation from the Lord Himself.

Meetings which have been held at Easton, a little village near Bath, have now been transferred to the cathedral city of Wells, as the congregations have become too large to be accommodated at Easton. It is encouraging to see this work progressing.

HEALING POWER MANIFESTED.

Edinburgh (Pastor A. Longley). We are glad to report from this Scottish centre news of the Lord's wonder-working power being made manifest in healing, at the Elim Tabernacle, Dean Street. A sister who had suffered with gastric ulcers, and also from the results of an operation, was prayed for and was healed. Answers to prayer have been recorded through the prayer meeting.

Recently a unique service was held, when opportunity was given to unbelievers to state their objections to faith in Christ. These objections were answered from the platform in this and succeeding meetings. Through these meetings the attendance at the Thursday Bible study has almost doubled. The open air and young people's meetings are being owned of God.

NEW TABERNACLE OPENED.

Hockley, Essex (Pastor G. Dunk). Another new Elim Tabernacle has been opened at Hockley recently. Believers gathered from a number of surrounding East Essex Elim Churches, to celebrate this event. The building was opened and dedicated to the worship of God, and the preaching of the Foursquare Gospel, by Pastor G. Kingston. There were a number of other speakers and song items were rendered. Tea was provided dur-

ing the services, and the fellowship was thoroughly enjoyed. During the day's services the Tabernacle was crowded out before the services commenced, and in the evening many had to stand outside. The opening was followed by a revival and healing campaign, conducted by Pastor J. Woodhead.

NINE CONVERTS.

Forest Hill (Mr. J. Frame). A very inspiring meeting was held recently at Elim Tabernacle, Perry Vale, it being the farewell service of Evangelist Chuter, when the blessing of God was much in evidence. The last week of his ministry was blessed of God in the salvation of nine precious souls. A visit was recently paid by Miss J. Holman of Eastbourne, whose ministry of song was an inspiration to all.

UNITED BAPTISMAL SERVICES.

Barking (Pastor H. A. Court). The church at Elim Hall, Ripple Road, recently fellowshiped with the Open Brethren in two united baptismal services held in the Open Brethren Hall. Pastor Court conducted the baptisms in the first instance, and the Rev. C. Gahan preached at the second one. We believe that much blessing resulted from these services, at both of which definite testimony was given to the truth of God's Word, and the witness of definite conversions by the candidates.

MINISTERIAL FAREWELL.

Blackpool (Pastor H. O. Bale). The farewell service of Pastor Newsham was recently held in the Elim Hall, Waterloo Road, when a good company of people gathered to shew appreciation for his faithful ministry during his stay. His final message was on the Foursquare Gospel, and all were exhorted to be loyal and true until the Lord returns to claim His own. Words of appreciation were expressed by those gathered and a very happy service was enjoyed together.

Pastor H. O. Bale is now ministering here, and the saints are expectant of much blessing.

FAITHFUL MINISTRY.

Dowlais (Pastor W. N. Brambleby). Dowlais has been richly blessed under the ministry of the out-going pastor, Evangelist S. J. Cooper, who recently

farewelled from the Elim Tabernacle, Ivor Street. God has graciously owned the preaching of His servant, and testimony was given in this service of the number who had been brought into the fold through his ministry. The saluts from Abertysswg joined with Dowlais members in this inspiring service.

EASTER BLESSING.

Grimby (Pastor J. Kelly). Much blessing at the Elim Hall, Tunnard Street, has been reported during recent months. The Easter meetings were especially blessed of God, and a visit of Mr. Pocklington and the Rev. G. Lampard was richly enjoyed by the Grimby saints. All meetings continue to shew progress, and rich times of fellowship are enjoyed in the presence of the Lord.

DIVINE HEALING.

Halifax (Pastor J. C. Kennedy). Some wonderful meetings at the Hanover School, Bond Street, have been held in this new Foursquare centre in the north. At practically every meeting during the past month souls have accepted Christ.

Quite a number of cases of healing have been testified to during the ministry of Pastor Kennedy, including bleeding cancer, serious internal trouble, double rupture of twenty years' standing, one cripple from birth, bronchial asthma, heart disease, ulcerated ankle, deafness, and other complaints. It is encouraging to note that God is still revealing His mighty power in this way.

NEW MINISTRY.

Birmingham, Sparkbrook (Pastor R. Tweed). The Easter meetings at Highgate Park Tabernacle, Moseley Road, proved to be times of wonderful joy in the presence of the risen Lord. Pastors Bishop and Johnson, and Mrs. S. Walshaw ministered with obvious blessing to all who gathered.

The farewell meeting was recently held when Pastor Thorne concluded his twelve months' ministry which has been so wonderfully blessed of the Lord. During this time about 200 have professed conversion. Pastor and Mrs. Tweed have now taken up the ministry here, and judging by the meetings so far there is promise of much blessing in the future. Souls have been saved; God has set His seal to the ministry of His servants, and much praise to God is ascending.

BLESSING CONTINUED.

Ealing (Pastor J. Robinson). A change of ministry has recently taken place at the Cranmer Hall, Cranmer Avenue, and Pastor J. Robinson is now ministering in place of Pastor C. Palmer. Under the ministry of the latter God has continued to bless, and the experience of many has been enriched. Large numbers are still attending the services, and under the new ministry the Lord's hand is outstretched in power and blessing.

BAPTISMAL SERVICE.

Lytham (Evangelist S. Homer). Great blessing has been the portion of the saints at the Elim Hall, Victoria Street, as they meet from time to time to worship God. Recently a baptismal service was held when Pastor Newsham of Blackpool baptised seventeen believers, each candidate giving a clear testimony of the Lord's power to save. The message from the Word of God was preached by the out-going Pastor, Mr. R. Knox.

NEW MEMBERS.

Andover (Pastor R. Gordon). Recently the fifth anniversary of the little church meeting at the Mission Hall, George's Yard, High Street, was held amid much rejoicing. A very happy time was spent in fellowship, and a full programme was arranged for the evening, including tea, and items by different members of the congregation. Meetings in this centre have been inspiring and the people have

been fed on the finest of the wheat. Nine new members have recently received the right hand of fellowship.

EVANGELISTIC CAMPAIGN.

Chichester (Evangelist F. C. Packer). The campaign conducted by Pastor Fielding concluded with a rich note of praise to God for all His gracious blessing outpoured. The hall was full on the closing night, and there was again evidence of God's regenerating power in the service. This campaign has come as a result of the faithful stand of a few who have held the fort, and now we rejoice to know that an assembly has been opened, and the prospects are exceedingly good.

Mr. Packer is now ministering here.

FRUITFUL MINISTRY.

Plymouth (Pastor S. Gorman). Under the ministry of Pastor J. Lees at the Elim Tabernacle, Rendle Street, the Plymouth saints have received much blessing from God's precious Word. During the last few weeks quite a number of souls were saved. The saints here are rejoicing in God's goodness to them during the ministry of Pastor Lees, and now that Pastor Gorman has taken over the work they are still expecting times of blessing under the gracious hand of God.

TEN CONVERSIONS.

Belfast (Pastor J. J. Morgan). A farewell service was recently held here when Pastor W. L. Kemp preached his closing message after a successful period of ministry, during which God set His seal to the labours of His servant. The building was crowded for this service, and the address will long remain in the minds of those gathered, but more particularly in the hearts of the ten who surrendered to Christ during the service. Many are thanking God for Pastor Kemp, and a very warm welcome was extended to Pastor Morgan on taking over the work of ministry here.

EAGER LISTENERS.

Ipswich (Evangelist A. Chuter). Taking a retrospective glance of the past year we are bound to give thanks to God for blessing bestowed upon the saints meeting at the Garden Hall. There have been showers of blessing, and the faithful ministry of Pastor Gaunt, who has now farewelled, has been a means of adding souls to the kingdom, and bringing spiritual refreshment to the saints. A number of testimonies as to the Lord's healing power have been given. The open-air work has been specially blessed, and crowds, have listened Saturday by Saturday to the Gospel message in one of the busiest spots in the centre of the town.



YOUNG WOMEN'S BIBLE CLASS, ELIM TABERNACLE, GRAHAM STREET, BIRMINGHAM.

An excellent example which others would do well to emulate was set by Mrs. Tweed in the formation of a Young Women's Bible Class in connection with the Elim Tabernacle, Graham Street, shortly after Pastor and Mrs. Tweed's arrival in Birmingham in 1931. The class is held every Sunday afternoon and consists of young women between the ages of sixteen and twenty-two, and now has a membership of over seventy. The members of the class have deeply appreciated the spiritual help and edification received through Mrs. Tweed's ministry. Various Bible topics have been taken which have created a deeper desire for God. Bible characters have been studied, and the effect has been to stimulate faith and encourage a life of deep trust in God. With the transfer of Pastor and Mrs. Tweed to Sparkbrook, Birmingham, Mrs. Barton, the wife of the present minister at Graham Street, has taken charge of the class and a warm welcome has been extended to her by members of the class.

ELEVEN BAPTISMS.

Glasgow (Pastor P. Le Tissier). During recent weeks God's hand has been outstretched at the City Temple, Bath Street, in the salvation of precious souls, and the restoration of some backsliders. The Bible study and prayer meetings have proved times of rich blessing around the Word of God and in drawing near to Him. Recently a baptismal service was held on a Sunday evening, when eleven candidates made public confession of their faith in Christ by passing through the waters of baptism. The Saturday evening fellowship meeting continues to be a source of much spiritual blessing, and is always well attended.

FRUITFUL CAMPAIGN.

Rye Park. A campaign has recently been held in this township by Miss Pownell. So eager were the people to get to work that the campaign started a day before the advertised date. God's blessing has been upon the meetings from

the first, the fire has fallen, and souls have been saved. Definite healings have been recorded, and in one case a whole family with relatives were gloriously saved. We rejoice in the rich results gathered from this brief campaign. To God be all the glory.

THIRTY NEW MEMBERS.

Ayr (Mr. T. MacNiven). Under the ministry of Evangelist Stevenson the work at the Free Gardeners' Hall, Sandgate Street, has been blessed, and God's Word faithfully preached. On a recent Sunday Pastor Le Tissier visited them, and extended the right hand of fellowship to about thirty members. The meetings conducted by Mr. MacNiven, who has now taken charge, are being much enjoyed by all, and the people are looking forward to the future with confidence and expectancy.

PRAYER ANSWERED.

Watford (Evangelist F. Shadlock). We praise God for increased attendances in

the assembly meeting at the Elim Hall, St. Albans' Road. The Saturday night prayer meetings have been increasingly blessed of God, and this has proved a means of stimulating the other services. The Bible study messages have been uplifting, and God's blessing has been richly manifested. Souls have been saved, and there is great joy in the camp.

Some of the most fragrant blossoms bloom in the shade. It is also so in our Christian life. It is in the shadows that we learn to know the Lord in a way that we cannot know Him otherwise. Therefore our lives give forth the sweetest fragrance as a result of dwelling with Him in the background.

Children's Bible Educator

All children under fifteen years of age may compete. Write the 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.

FGONRIEUVVIE
HEARNCKYSR
TTHUTRIEWO
CIEDIOVGEF
EGROEOBDTA
STEODNIDFN
UIFNEGRTEO

SCRIPTURE JUMBLE. Begin at the top left-hand corner and take every other letter, the first being F, the next O, and so on, following the lines of the curl to the end. Then work backwards along the curl, taking the letters that are left. Thus the last letter will be G at the top left-hand corner again. The solution will give a complete verse in the 4th chapter of I. Timothy.

Solutions should arrive by first post Monday, June 5th.

SOLUTION OF PILGRIM POSERS, MAY 19th.

Answers: 1. Verse 4 or 5; 2. The clouds; 3. Signs; seasons.

Lost his Life trying to Save it

On one occasion, the Indian missionary, Sadhu Sunda Singh, was travelling with a friend in a terrible snowstorm. Nearly frozen with cold they went on, and presently saw a dark object lying in the snow, which they knew to be the form of a man. The Sadhu stopped, but the other hurried on, saying: "We shall both perish if we stop."

The missionary picked up the almost dead man, and holding him close to himself, staggered on. He gradually found that the heat from his own body revived the exhausted man, whilst he was glowing with warmth caused by his exertion.

As they entered a village, another dark form could be seen lying in the path; it proved to be the frozen body of the friend who had hurried on to save his own life.

"He who would save his life shall lose it, and he who would lose his life shall save it."

Almost!

TO be almost is not to be. How many there are who are almost decided to be Christians, but they are not Christians as long as they remain undecided. To almost catch the train is to lose it. To be almost saved from a sinking vessel is to be drowned. As an old writer says:

"Almost a Christian is like Jeroboam, who said, 'It is too far to go to Jerusalem to worship,' and therefore close rather to worship calves at home.

"Almost a Christian is like Micah, who thought himself religious enough because he had received a priest into his house.

"Almost a Christian is like the Ephraimites, who could not pronounce Shibboleth, but Sibboleth.

"Almost a Christian is like Ananias, who brought part, and left a part behind.

"Almost a Christian is like Eli's sons, who polled the sacrifices; like the fig tree, which disappointed Christ with leaves; like the virgins, who carried lamps without oil; like the willing unwilling son, who said he would go and did not.

"What is it to be born almost? If the new man be born almost, he is not born. What is it to be married almost into Christ? He who is married almost is not married. What is it to offer sacrifice almost? The sacrifice must be killed before it can be sacrificed. He who gives almost, gives not, but denies. He that believeth almost, believeth not, but doubteth.

"Can the door which is almost shut keep out the thief? Can the cup which is almost whole hold any wine? Can the ship which is almost sound keep out water? The soldier who only almost fights is a coward. The servant who does almost labour is an idler.

"I cannot tell what to make of these defectives, nor where to place them, nor unto what to liken them. They are like unto children who sit in the market-place, where there is mourning and piping, and they neither weep nor dance, but keep a note in between them both: they dance almost and they weep almost. Believeth thou almost? Be it unto thee as thou believest. Therefore if thou believest, thou shalt be saved; if thou believest almost, thou shalt be saved almost."—F.E.M.

Classified Advertisements

REVISED RATES

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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.

BANGOR, Ireland—"Arinachra" Boarding House, beautifully situated on sea front, comfortable, home cooking speciality, Christian fellowship, recommended by pastors, booking now for July convention Apply Misses Troughton, 54, Seacliffe Road. B1360

BETH-RAPHA, Glossop, Derbyshire—Re-opening on May 16th Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine Healing and the Baptism of the Holy Spirit are specially invited. Moderate terms. Apply, Superintendent (above address)

BOURNEMOUTH—Bed and breakfast 21/-, near assembly and trams, bath and indoor sanitation, every comfort, well recommended; booking now. Mrs Sims, 86, Avon Road. B1354

CHRISTCHURCH, Hants—The Regal Café, lovely grounds, Crusaders catered for, apartments, board-residence, bed and breakfast, two minutes assembly, car for hire, finest rides; comfort, moderate charges. Mrs H. Ellner, 17, High Street. B1320

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 16th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Paiker, The Rookery, Lynton, Devon. B1278

CLIFTONVILLE, Margate—Holiday and rest home, quiet and comfortable; full board-residence, terms 5/- daily, August 6/- daily. Apply Pastor & Mrs. Every, 59, Fitzroy Avenue. B1362

EASTBOURNE—Bed-breakfast, apartments, or board-residence, terms moderate, homely, near station, sea and shops, and the Elim Hall. Mrs. A. Ellender, 10, Hyde Road. B1342

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GOODMAYES, Essex—Home of Rest for missionaries, Christian workers, or Christians in business, not far from Ilford assembly. For terms apply Manager, 63, Eastwood Road. B1352

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HASTINGS—Large comfortable bed-sitting rooms, bed and breakfast 21/-, home comfort, Foursquare, five minutes sea and assembly. Mrs. Adams, 16, Fraybrooke Terrace. B1356

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HOVE—Board-residence; quiet, comfortable and homely, few minutes sea 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Beulah Cottage," 43, Erroll Road, West Hove, Sussex. B1313

HOVE, Sussex—Bed and breakfast, other meals by arrangement, or homely apartments, bath and indoor sanitation, close to tabernacle, sea and shops; moderate charges. Mrs. Baker, 247, Portland Road. B1314

HOVE—Comfortable board-residence, quiet, homely, convenient for sea, shops, buses; £2 weekly, or from 30/- each, shared room; bed and breakfast from 21/- Miss Conway, 41, Clarendon Villas. B1358

HOVE—Board-residence, own catering if preferred, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1366

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1306

LONDON—Superior accommodation, select district, near buses and tubes, bed and breakfast from 4/-; recommended by eminent pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. B1310

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LONDON—Visitors find homely apartments, bed and breakfast, single 4/-, double 7/-, opposite Foursquare Church, close to Euston, St. Pancras, and King's Cross stations. Mrs. Lockerby, 6, Frederick Street, Grays Inn Road, W.C.1. B1365

MARGATE—Board-residence, adjoining Promenade; bathing from house; terms May 30/-, June 35/-. July and August 40/-, September 35/- per week; recommended (stamp) Mrs. Green, Denmark House, 67, Rancorn Road. B1350

NORTH CORNWALL—Comfortable farm-house, homely, 1 1/2 miles from bus route of the North Cornwall coast; Foursquare preferred; 30/- weekly. Mrs. E. W. Hooper, "Blagdon," Jacobstow, Nr. Bude. B1371

OTTERY ST. MARY, Devon—Christian holiday and rest home, open all the year; terms moderate. Apply, Mrs. Ayres, Stafford House. B1346

SCARBOROUGH—Ideal place for holiday; glorious combination of sea, country, and moorland; fellowship at Elim Church; special terms for 4 or more Crusaders; board optional. Apply Mrs. Tetchner, 3, Murray Street. B1357

SOUTHPORT, Crossens—Home of rest, quiet, healthful, Christian fellowship, full board, etc. terms moderate, every convenience, inside sanitation. Mrs. C. Kelley, Brockelsby House, 67, Brook Street. B1364

SOUTHSEA—Comfortable, Christian apartments, board-residence; five minutes from sea, indoor sanitation, terms moderate. Mrs. E. Terry, 19, Taswell Road. B1344

SPEND your holiday at Leigh-on-Sea, comfortable apartments, quiet, restful, Christian home; bed and breakfast 17/6, or board-residence; special terms parties. Mrs. Cutmore, 17, St. Clement's Drive. B1355

WANTED, south or east coast, holiday apartments for father, mother, and two young school-girls for fortnight in August, one large room might suit; must be reasonable. Write Mrs. Gates, 15, Milman Road, Reading. B1367

WESTCLIFF-ON-SEA—Comfortable, homely board-residence, from 2 gns weekly, bed and breakfast from 3/6 per night; select neighbourhood, near sea and station. Mrs. E. Daniell, "Hazelmere," 33, Cranley Road. B1345

WORTHING—Homely board-residence, or bed and breakfast; week-ends arranged, situated between sea and downs; convenient for assembly, shops, buses, etc., moderate terms; Foursquare. 29-31, Shandon Road, Broadwater. B1348

WORTHING—Comfortable, homely, board-residence, or bed and breakfast, three minutes sea and gardens. Mrs. Slaughter, 183, Lyndhurst Road. B1368

HOUSES, FLATS, ETC., To Let and Wanted.

PENTECOSTAL lady offers unfurnished flat, 4 first floor rooms, Japanese, gold, bijou, kitchenette; water, sink, range, gas, electric; 2 or 3 adults "Stella," 13, Dumont Road, Stoke Newington, N.16. B1343

SITUATIONS VACANT.

CHRISTIAN home with board offered free, suitable for sister with pension or small income, willing to help with light duties. Miss G. Barnard, 135, St. Albans Road, Dartford, Kent. B1370

WANTED, homely person, fond of children, to help in house in exchange for home and small remuneration, pastor's family, London district. Write "Bethany," c/o "Elim Evangel," 20, Clarence Road, Clapham, S.W.4. B1372

WANTED, two chambermaid-waitresses, also kitchen-maid, for high-class private hotel, small assembly near. Write Mrs. Brading, "Dimbola," Freshwater Bay, I.O.W. Telephone Freshwater 118. B1350

SITUATION WANTED.

ELIM Crusader, age 29, requires situation as housemaid, used to children, would like to be in "Foursquare" home. Box 274, "Elim Evangel" Office. B1361

PROFESSIONAL.

CAREY COLLEGE for Boys (day and boarders); Foursquare, near sea and woods. Efficient individual tuition on Public School lines; preparation for Public School and University examinations. Term begins June 1st. Apply Principal—C. M. W. Davies, M.A., "Llys Aled," Woodlands Park, Colwyn Bay. B1351

OLD COLWYN, North Wales—DELIGHTFUL FOR HOLIDAYS; For furnished houses, apartments, or houses for sale, write E. Wynn Jones, House & Estate Agent, 2, Station Road, OLD COLWYN, mention "Elim Evangel." B1369

BIRTH.

BULLEY—On May 23rd, to Mr and Mrs Bulley, of Clapham assembly, the gift of a son, David John Anthony.

MARRIAGES.

ALDRIDGE, CASTLEDINE—On April 15th, at City Temple, Nottingham, by Pastor W. G. Channon, Jim Aldridge to Ada Castledine.

PRENTICE FIELD—On April 29th, at Elim Tabernacle, Croydon, by Pastor P. N. Cory, Laurence James Henry Prentice to Winifred Rita Field, both members of London Crusader Choir.

WITH CHRIST.

BREWER—On May 9th, William Brewer of Dowlais, age 64. Funeral conducted by Pastor W. N. Brambleby.

LININGTON—On May 18th, Mrs. Annie Linington, age 38, member of Porthsmouth church. Funeral conducted by Pastor W. Field.

NICHOLSON—Newberry Nicholson, member of City Temple, Nottingham. Funeral May 11th, conducted by Pastor W. G. Channon.

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Cory, at three holiday centres. Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

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Aug. 12-26, HOVE. Elim Holiday Home.



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