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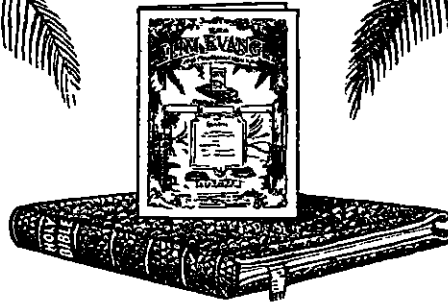
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 20

MAY 16, 1930

Twopence

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

Baptiser

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

Coming King

Nineteenth Centenary of Pentecost

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

BINGLEY HALL, BIRMINGHAM

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

Preacher:

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

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

ONLY ON TWO PREVIOUS OCCASIONS

has this great hall been used for evangelistic services—first for the Moody & Sankey Campaign in 1875, and then for Torrey & Alexander in 1904

ON WHIT-MONDAY

special trains will run from various places, and seats will be reserved for those who travel by these trains. Refreshments are obtainable on the premises, and there are cloak rooms, car park, and all conveniences.

COME IN THOUSANDS. Full particulars from the Secretary, Elim Woodlands, Clarence Rd., Clapham Park, S.W.4

BIRMINGHAM REVIVAL CAMPAIGN

Principal **GEORGE JEFFREYS** and the Revival Party continue during May

EVERY SUNDAY at 3 and 6.30 in the Embassy Skating Rink, Walford Road, Sparkbrook

The largest, most up-to-date and hygienic Rink in Great Britain. Visitors are assured of admittance as there is accommodation for 8,000 people. By the courtesy of the Proprietor, the motor car park, restaurant, and cloak rooms will be open for the convenience of visitors.

Week-days in the Ebenezer Congregational Church, Steelhouse Lane. Every week-night at 7.30 and Wednesday and Thursday afternoons at 3.

SPECIAL LONDON CAMPAIGNS

Our readers are asked to pray for the great Campaigns which are being arranged for Principal George Jeffreys in London and district

PRELIMINARY ANNOUNCEMENT OF

ANNUAL LONDON WHITSUNTIDE CONVENTION

For further particulars watch this page.

WATCH THESE DATES:

ABERYSTWYTH. Foursquare Gospel Hall, New Street. During summer months, Sundays 11 & 6.30, Thursdays, 8 p.m.

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

GLASGOW. May 10-18. The City Temple (opposite King's Theatre). E.B.C.C.S. Campaign by Principal P. G. Parker.

LEIGH-ON-SEA. May 11. Elm Hall, Glendale Gardens, Pastor W. G. Hathaway at 11 and 6.30.

LETCHEWORTH. Annual Whitsuntide Convention. Further particulars later.

LONDON. Every Friday at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross, Foursquare Gospel Rally.

PLYMOUTH. Commencing April 27. Elm Tabernacle, Rendle Street. Campaign by Pastor Len Jones.

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

Inclusive charge only 10s. per year. For full particulars, send a postcard to the Secretary, E.B.C.C.S., Elm Woodlands, Clapham Park, London, S.W.4

GREAT FELLOWSHIP OF CO-OPERATION

The 2nd ELIM CRUSADER RALLY

will be held in the

WELSH TABERNACLE

Pentonville Road, King's Cross, London, N.

on Friday, May 30th, at 7.30 p.m.

Doors open at 6.45. Organ preludes commencing at 7.

Convener: Pastor **ERNEST C. W. BOULTON**

(Not Crusader's Secretary) supported by members of Elim Crusader Council

Special features will include:

Preachers and Singers from London and the Provinces
Male Voice Singing. Massed Choir. London Crusader Choir.
Thrilling Testimonies of the Power of the Foursquare Gospel.

**AN OPEN MEETING . . . ALL WELCOME.
DON'T MISS THIS GREAT SERVICE!**

See on Cover IV. how YOU can bring blessing to the Children

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publications and Supplies, Elm Bible College, and Elm Foursquare Gospel Churches. The "Elim Evangel," is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 20.

MAY 16, 1930

Fridays, Twopence

Does the World Need the Sunday School?

DRIVING over the rolling hill country of Delaware County, adjacent to Philadelphia, two county Sunday school officers had a surprise. They were visiting Sunday schools, and there are many schools well worth visiting in Delaware County. They thought they had a good list of the schools, but they had something to learn.

On a back road was a very small village of a half dozen houses. The visitors did not know its name, nor did they know of any Sunday school there. But a small group of boys and girls making their way up the hillside toward one of the houses seemed to suggest a Sunday school, so the two dismounted, and followed. The venture was worth while, for here was indeed a Sunday school of perhaps fifteen members, hidden away in the hills, as primitive in its simplicity as though a hundred miles from the settlements.

Only a few miles away the same two men had visited a great school with its multitude of members in well-organised groups, reaching hundreds of homes in

A CROWDED NEIGHBOURHOOD.

There was contrast between these two schools, while with the contrast were deeply significant likenesses.

And when one of these same visitors was privileged to see other schools in other states and other lands, from the great school with its thousands, to the school in mission lands with its scores of eager children, that visitor saw similarities everywhere enveloping or dispelling the contrasts. For the Sunday school is the same God-ordained institution, whatever the size or situation of any one example of it in the world around, and its deep reasons for existence are infinitely more vital and abiding than any man's adaptations of the Sunday school idea.

To be very simple and plain about it, what is it that makes the Sunday school a distinctive institution? Why should millions be giving their time and strength and means to sustain and conduct the Sunday school enterprise?

One needs to pause to-day in the midst of the cross-currents and clamour of educational theories to recover one's balance; to look quietly and simply at the essentials of the Sunday school movement; to appraise in ordinary terms the opportunity, the responsibility, the general worth-whileness of this branch of the Church's work. Let it be said, in passing, for the encouragement of any bewildered Sunday school worker, that the conflicting counsels in the Sunday

school field concerning methods and material of study are simplicity itself when compared to the discussion of similar problems in the realm of the day school. Let

THE SUNDAY SCHOOL TEACHER

who feels his own lack of certitude as to methods in the presence of the school and college educational expert read secular educational journals, and note the ferment of opinion among highly trained specialists.

Now masses of statistics might be analysed and summarised—and such exhibits are highly valuable—to shew the progress of the Sunday school in many lands, but when all is said and done, the main reasons for the persistence and progress and power of the Sunday school, wherever it is faithful to its opportunity, can be put very briefly.

1. It is by teaching, not by mere telling, that we learn most, and the Sunday school is primarily a teaching opportunity.

2. The textbook of the Sunday school is not a man-made book, but is a living, supernatural Book, wholly adequate to our spiritual needs.

3. The consecrated, believing teacher is not limited to his inabilities, but while cherishing and using whatever gifts and technical training he may have as a teacher, he has access to supernatural power in teaching.

4. The teacher has a Divine commission in teaching the Word, and that commission gives both motive and authority for the spread of that which the Book supplies, unto all of whatever name, or land, or race.

In his "Yale Lectures on the Sunday School," Dr. H. Clay Trumbull gave this definition of

THE TRUE SUNDAY SCHOOL:

"A Sunday school is an agency of the Church, by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all these groups or classes being associated under a common head." The simple fact of the question and answer method made possible by the group plan is absolutely basic to the Sunday school idea. In his *Country Parson* George Herbert wrote: "At sermons and at prayers men may sleep or wonder, but when one is asked a question he must disclose what he is." Yes, and he discloses as well what he knows, or does not know, and whether he knows, or not, what the teacher has tried to teach.

Unless the teacher believes, knows, teaches, and in his daily life shews forth, that the Book is indeed a revelation, a supernatural book, a book of living water for our spiritual need, adequate, God-breathed, utterly trustworthy, he has no saving message, nor can he have. The Book does not come wide open to the would-be teacher who does not quite believe its contents. The naturalistic view of the Bible as a book in which men recorded what they had evolved about God from their own mental operations, and not as a book in which men were caused by God to record God's thoughts,—that view plays havoc with faith.

Again, the teacher who is teaching without drawing freely upon supernatural resources is applying but wooden chisels to the marble that he would fashion into

A LIKENESS NOT OF EARTH.

All his artistic skill, his trained touch, his devotion to his work, will thus fail for lack of cutting edge. And how many of us—far too many—know to our grief that the teaching has often lost its spiritual edge because the teacher has!

The Sunday school has done and is doing incalculable service in many lands to-day. The president of a French Commission for the study of primary education in the United States, Monsieur F. Buisson, said in his report to his government, "The Sunday school is not an accessory agency in the normal economy of American education, it does not add a superfluity, it is an absolute necessity for the complete instruction of the child. All things unite to assign to this institution a good part in the American life. Most diverse circumstances co-operate to give it an amplitude, a solidity, and a popularity which are quite unique." And this is inherently true of the Sunday school wherever found at its rightful task in any land.

It is true, because from the beginning of God's dealings with His chosen people, down the stream of history among the nations, the teaching way has been the Divinely ordained way of communicating through willing messengers what God would have mankind pass on from generation to generation concerning Himself. His majesty, love, power, His redemption of fallen man through Christ our crucified and risen Lord.

Whether convention and school discussions deal with organisation, or equipment, or child study, or music, or finances, or curriculum, always

ONE CAN HEAR A VOICE

not like any other voice of the many that call to us, lovingly, insistently, yes, and so expectantly, speaking to us through the tumult of discussion—"Go, teach!"

That command was never more needed than now. It is our authority as teachers. And the content of the teaching was indicated with the command itself—"All things whatsoever I have commanded you." A full curriculum that! A command, a curriculum, a Companion—"Lo, I am with you always, even unto the end of the age."

Such teaching, the teaching under His orders, using His material, and with His continuing partnership, is so tremendously needed to-day! It is a great pity that the Church is losing, has almost lost, from its

vocabulary the definitive term, "Christian" education, and is so easily accepting the loose and equivocal term "religious" education in its place. For "religious education" may be frankly antichristian, so loose and inclusive is the term. The loss of vital words or terms from one's vocabulary shews a modified or changing state of mind, and is one of the most revealing evidences of altered conceptions. The fact that words such as "saved" and "lost" are heard so little in public or private, points not merely to a disuse of words, but to the absence of the idea that there are "lost" and "saved" as such to be mentioned in words.

Will Christian education accomplish the new birth, the change of heart? No; but true, Spirit-guided, well-informed teaching in

THE FACTS OF THE FAITH,

the imparting of the material within the Divinely inspired, infallible Scriptures, furnishes the pupil with the facts upon which a saving faith is founded. Then we may with deep assurance, knowing Who is with the faithful teacher in carrying out the Commission, look to the work of the Holy Spirit on the life of the pupil, to accomplish the new birth, which is a supernatural work. Out of that will flow the life that is Christian. As Mr. Tewksbury testifies of his observations in Korea, "Right here in Korea we have a church whose membership has been fed upon the Bible, whose leaders have been inspired and trained to teach it, perhaps in old-fashioned ways, whose children and youth, as well as adults, spend the whole of Sunday morning in Bible classes that crowd the churches to their capacity in consecutive sessions; and in whose homes and neighbourhood life, under the Bible teaching through Bible teachers filled with the Spirit of God, the Bible is being lived out in every department of life."

What a tremendous responsibility rests upon the World's Sunday School Association for leadership in the teaching of the Word in mission lands! How jealously the Sunday school at home and abroad should be guarded against the rationalism, the naturalistic philosophy, the denials of scripturally declared fact and truth which are in the very atmosphere of our time! If the Sunday school and week-day church school by the printed and spoken word offer to children and youth and older folk a modified, emasculated Christianity under the name of religious education instead of one that is Christian in its unique, distinctive, scriptural content and purpose, how shall we meet our obligation under the Great Commission? And how shall the young generation of to-day receive the sound instruction which leads to life indeed?

For the Sunday school stands at the very springs of life to guard and guide our young people

Do we grasp our duty to share in this work?

In connection with our London Easter Convention, we regret that a few isolated cases occurred where visitors who presented our vouchers were refused reduced railway rates. Will any such please write at once to the Convention Secretary, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, giving full particulars?



SOME OF THE ELIM SUNDAY SCHOOL FAMILY.

Principal George Jeffreys is always a friend of the children. In the above pictures he is seen surrounded by groups of Elim Sunday school children, photographed in various parts of the British Isles. The central group was taken in the grounds of the Elim Bible College.

Some Sunday School Suggestions

A Primary Department Calendar

WE made a calendar for the primary department for each month. The foundation was heavy paper, suitable for taking water colour paint or crayon.

At the top of the calendar was a design for the month. A snow scene for January, a design of hearts for February, rabbits for Easter, daisies and buttercups for June, Christmas trees or bells for December, turkeys for November, and the like.

Beneath were drawn as many squares as there were children in the department. Whenever a child was absent during the month one square was painted blue. If a child was present all the Sundays in the month a square was painted red for him.

After a few months it was surprising to note how many red squares there were and how few blue. One of the mothers suggested that when a child was absent because of sickness a square be painted green instead of blue, and then it was rare indeed to find a blue square.

At the end of the month the calendar was taken down and a new one substituted.—*E F. B.*

What Appreciation Means to the Teacher

ALITTLE appreciation put into words does wonders toward helping all of us along the rugged way. With what peculiar joy the Sunday school teacher would respond to such an expression from the parents of her pupils. But comparatively seldom is there the slightest recognition of the teacher's self-sacrifice.

A woman of my acquaintance was wonderfully helped and encouraged by something that the mother of one of her pupils told her.

"Alice said to me the other day that when she grew up she did hope she could be a woman like Mrs. Bradley," the mother repeated with a heartening handclasp.

"Alice is such a dear, shy little thing. I had no idea she cared for me like that," Mrs. Bradley remarked later. "I am so easily discouraged, I've often wondered if the mother felt satisfied to have me teaching their girls—yet our school has had such a dearth of teachers, I've simply had to take this class and I try to do my best."

You mothers, who read this,—have you ever taken time to say a word of thanks and appreciation to the teacher who prepares so faithfully week after week to teach your boy or girl? If not, do try it, and see how that teacher's eye will brighten and how it will inspire her to even better and more faithful work.—*B G. K.*

Linking the Church and the Sunday School

APRACTICAL plan for linking church and Sunday school has been reported by a superintendent.

He writes. "Each Sunday we appoint from our Junior and Intermediate Departments, two scholars to attend the next Sunday's preaching services, one

the morning and the other the evening service. Each is to take notes on the sermon and give a review of it at the Sunday school session on the following Sunday. The results in our Sunday school from this plan are remarkable, and we are delighted with the splendid reviews we get in the two or three minutes' time allotted for each. One minister has, on several occasions, had the review of a previous Sunday's sermon repeated at a later morning church service."

Think what results in attendance at the church service, in effect on the scholars who give the review, and in emphasis on the truths presented may come from so simple and so easily executed a plan.

Faithfulness in a Boys' Class

ACLASS of junior boys were not very faithful in attendance nor were they as interested in their memory work as they might be. The teacher thought she would try out a plan and see how it would work.

She secured as many plain white cards as there were boys in the class and on the back she wrote the name of the class, the name of the boy, and the month. She expected to try to plan for the one month that remained of that quarter, and if it succeeded she would try it then for the following quarter. Besides the above data she wrote on the back of the card.

"A sun stands for faithfulness in attendance on time

"A violet means you have thought to bring your offering

"A bee means that you have worked hard at your memory work and any other assigned home work"

She readily obtained the adhesive discs printed with the symbols, at the stationer's. The discs were affixed to the front of the cards.

At the end of the month several boys had rather sorry-looking cards, while only one had a perfect record.

"Aw," said one boy, "I can do a lot better than that next month. Are we going to have these cards again?"

"Yes, we are going to have cards for the entire quarter next time. I have provided these neat gilt-edged cards with space for thirteen rows of discs. You are to present them to your mothers at the end of the quarter as a token of your faithfulness. I have also provided a disc of a bluebird and these go to all the boys whose conduct is of the best"

"Say, fellows, we will have to be careful if we are going to take these cards home to our mothers. I would hate to make her a gift of this one." He held up the card he had just received with only six discs where he might have had fifteen.

Those nine-year-old boys instead of being the most troublesome class in the school and the most irregular became about as faithful a bunch of boys as anyone could expect, and each carried home a card at the end of the quarter which, even if it were not exactly perfect, he could explain to mother without shame.—*J. E. S.*

Won Through the Cradle Roll

THE following Cradle Roll story, told by a pastor, shews clearly the possibilities of this department.

"I was pastor of the Methodist Church at L— for three years. L— is a town of between eight and ten thousand people. No one in the church knew anything about the Cradle Roll. I had a bicycle and visited every house in the town and near-by country, without regard to colour, race, church, nationality or type. Where the family was not tied to any church I would enrol those under four on the Cradle Roll, and if I could not get the others to Sunday school, I would try to enrol them in the Home Department.

"Not many knew what it meant to have baby's name on the roll, so I explained that it was the first religious recognition of the baby, and that this made it a member of the Sunday school. Some days I would get six, eight, or ten names. That night I would fill out the best certificate I could find, and leave it at the home, together with what leaflets I had

on the subject. This was followed up with birthday cards, and cards of invitation to the church services. Then, as often as possible, I called to see baby.

I remember well one Italian family. They never went to church, but after baby was enrolled on our Cradle Roll I visited in the home a few times. Several months later, one Sunday night, I saw the father and mother seated in the back of the church. When I gave the invitation, the man walked to the front, and said that he was raised a Catholic, but had not been inside a church for twenty-five years until this night. Said he, 'I am a sinner, and want you to pray for me.' He dropped down at the altar, and was converted. A short time later he and his wife walked up, in response to the invitation, and he said that his wife wanted to become a Christian, too."

The pastor goes on to tell how many whole families were brought into the church following the enrolment of the baby in the Sunday school. He says, "I consider this Cradle Roll work the most important of my duties, apart from preaching"—E W S

Friendship with Jesus

J.C.L. Rev J. C. Ludgate

1 A friend of Je - sus, Oh, what bliss That one so weak as I . . .
 2. A friend when o - ther friendships cease, A friend when o - thers fail, . .
 3 A friend to lead me in the dark, A friend who knows the way, . .
 4 A friend when sickness lays me low, A friend when death draws near, . .
 5. A friend when life's rough voyagers o'er, A friend when death is past; . .

Should ev - er have a friend like this To lead me to the sky.
 A friend who gives me joy and peace, A friend who will pre - vail
 A friend to steer my weak frail bark, A friend my debts to pay
 A friend as thro' the vale I go, A friend to help and cheer
 A friend to greet on Hea - ven's shore, A friend when home at last

CHORUS

Friend - ship with Je - sus, Fel - low - ship Di - vine,

Oh, what bless - ed sweet com - munion, Je - sus is a friend of mine

Bible Study Helps

THREE DEATHS

- Dead in Sin.**—The Sinner (Eph ii 1)
 - Dead for Sin.**—The Saviour (I Cor xv 3)
 - Dead to Sin.**—The Saint (Rom vi 2).
- The first is the natural condition of all men
 The second is the Gospel of God for all men
 The third is the result to those who believe.

CHRIST IN I. PETER.

- Resurrection of Christ our Hope (i 3)
- Appearing of Christ our Reward (i 7)
- Suffering of Christ our Glory (i 11)
- Blood of Christ our Redemption (i 19)
- Sacrifice of Christ our Acceptance (ii 5)
- Footsteps of Christ our Example (ii 21)
- Death and Resurrection of Christ our Pledge (iii 18, 22).
- Suffering of Christ our Joy (iv 12, 13)
- Eternal Glory of Christ our Call (v 10)

- 1 The Believer's Position—In Christ (II Cor. v. 17)
- 2 The Believer's Pardon—By Christ (Col ii 13, iii 13)
- 3 The Believer's Partnership—With Christ (II Cor vi 1)
- 4 The Believer's Power—From Christ (II Cor xii 9, John xv 5)
- 5 The Believer's Provision—Through Christ (Eph i 13, Phil iv. 19)
- 6 The Believer's Possession—For Christ (Romans xii 1)
- 7 The Believer's Personality—CHRIST (John iii 30, Gal ii 20)

London Easter Convention

Crowded Gatherings and Crowning Blessings—Inspired Messages and Messengers

Services were held simultaneously at the Elm Tabernacles at Clapham, Croydon, East Ham, and Islington, and the speakers included Pastors R. Mercer, P N Cory, R. J Jones, J.P., Len Jones, P. H Hulbert, J McWhirter, and P Le Tissier, Messrs Cheol Marks and F. Carson, and Mrs W. L Bell

CLAPHAM.

The Easter Convention of 1930 was certainly a time of great refreshing from the Lord. Every service has been well attended, and on some occasions extra seats were placed along the Tabernacle aisles to accommodate the overflowing congregation.

Good Friday evening particularly was a time of glorious fellowship. Pastor R J Jones was the first speaker, and his stirring message upon Daniel, which was marked with a blend of Welsh fervour and humour, was cordially received. Vividly he depicted the committee meeting of the presidents and princes who sought to depose the prayer-warrior. Then followed an address by Pastor R Mercer, well-known to Elim folk as a sound Bible expositor and teacher. His powerful message upon the gainsayings of Korah, in which he compared the present-day Modernists to the Levitical disputant, will long be remembered. Two souls decided for Christ at the close.

A very attractive feature of the Convention was the gifted ministry of song rendered by Mr W L Bell. The rousing

EAST HAM.

Many a complaint and grumble was heard about the bad weather during the Easter holidays, but this had very little effect on the people of the Lord attending the Convention meetings at the East Ham Tabernacle, who were prepared for a "feast of fat things" and went away not disappointed.

Pastor Le Tissier ministered the Word at the first meeting on Good Friday morning to a large congregation, his message being on God's refuge, the Ark. In the afternoon, Mr Marks, the converted Jew gave the Word.

The Tabernacle was packed to its utmost capacity on Good Friday evening before the meeting was due to commence, some standing at the back. Pastor Le Tissier gave the first message on "Justification." After Mr Marks had given his testimony, which was received with great rejoicing by God's people, one soul surrendered to Christ.

Thus ended the first day of the Convention, the Word having been greatly blessed by the Lord.

The next meeting was held on Saturday evening, when Pastor Lees of Brighton and Rev R J Jones, J P of Wales

Great Birmingham Revival

The following report is from the *Birmingham Gazette* of 5th May —

Eight Thousand at two Services

PRINCIPAL GEORGE JEFFREYS, THE ELIM EVANGELIST, HAS OUTGROWN THE BIRMINGHAM TOWN HALL, FROM WHICH 2,000 PEOPLE WERE TURNED AWAY AT HIS LAST SERVICE THERE, AND MULTITUDES FOLLOWED HIM YESTERDAY TO THE EMBASSY SKATING RINK, SPARKBROOK.

AT A SERVICE OF HEALING HELD DURING THE AFTERNOON, SEVERAL HUNDREDS WERE PRAYED OVER AND ANOINTED WITH OIL, AS THE VAST ASSEMBLY SANG WITH INTENSE RELIGIOUS FERVOUR. MANY TIMES THE SINGING WAS INTERRUPTED BY A VAST CHEER FROM THE AUDIENCE AS ONE OR OTHER OF THE SUFFERERS TESTIFIED TO HAVING FELT THE TOUCH OF HEALING.

IT WAS ESTIMATED THAT AT LEAST 5,000 PEOPLE ATTENDED A SECOND SERVICE HELD IN THE EVENING, AND WHEN THE PRINCIPAL ASKED HOW MANY OF THEM HAD BEEN HEALED DURING THE BIRMINGHAM CAMPAIGN SIXTY-ONE TESTIFIED TO HAVING OBTAINED RELIEF FROM LIMB DISORDERS, TWENTY-ONE FROM CANCER AND TUMOURS, NEARLY A SCORE FROM DEAFNESS, AND OVER A DOZEN FROM SIGHT TROUBLE. AN APPEAL FOR TESTIMONY FROM ALL WHO HAD BEEN HEALED OF ANY COMPLAINT RESULTED IN A ROAR OF "HALLELUJAHS," AND HANDS TOO NUMEROUS TO COUNT WERE WAVED AMONG THE CROWD.

addresses by Mrs Bell (more familiar to us all as Miss Blodwen Terrell), struck a responsive chord in every believer's heart. Upon a particular occasion, while she was speaking about pressing towards the prize, she seemed, by God's help, to evoke a deeper longing in those present to run and obtain.

On Easter Sunday the tide of blessing and power was running high. Again the crowded Tabernacle resounded with hearty praises to the Giver of all good things. Pastor Le Tissier ministered the Word in the afternoon and evening. He gave a striking message upon the four living creatures of Ezekiel's vision, which he said typified Christ in His perfect balance of Deity and humanity.

In the evening service Evangelist J McWhirter dwelt upon a topical subject "Depth," and his fresh, exuberant ministry was an inspiration to all. The atmosphere was heavenly, and hearts were melted and moved.

The ministry of Pastors Hulbert and Len Jones was greatly appreciated. On the closing night of the Convention Pastor R. Mercer again preached, and his theme was "We have an altar." He proved from the Bible the unscripturalness of the Roman Catholic mass, and demonstrated from the old Jewish Tabernacle how Christ, upon the altar of His Divinity, made the sacrifice for us once for all.

Altogether the Convention was a most hallowed and glorious time

were the speakers. Pastor Lees' text was from Hagga 11., "Be strong and work" which speaks for itself, and Mr Jones gave a powerful address on the wonderful message and mission of every Christian.

Easter Sunday morning, the great day in the year for the child of God, arrived, and after Pastor Lees had spoken on John xv 9, depicting two manifestations of God's love, all met around the Lord's table, remembering His death and glorious resurrection.

In the afternoon Pastor Mercer preached a message which was a veritable revelation from the Lord Himself to His servant, who passed it on to those present in the power of the Spirit.

At the evening service Pastor Lees was the first speaker, taking as his subject the people who required a sign from the Lord, when they had Christ Himself, in the midst. Then Pastor Mercer followed with a wonderfully powerful and appealing address on the power of the Cross of Jesus Christ—the only solution to the difficulties of the Church to-day.

Tuesday evening again found a good gathering in the Tabernacle, this time with Mr and Mrs W L Bell and Mr Len Jones from Australia among us. Mr Bell sang and Mrs Bell delivered a real Pentecostal message, on being "maimed and marked" in the eyes of the world because we have re-

ceived the blessing Mr Jones preached on a subject always dear to our hearts, "The Baptism of the Holy Ghost"

Still hungering for more of the Word, the saints met again on Wednesday evening to hear Pastor Lees on "The Challenge of the Miraculous in Religion," and an address full of fire from Mr Carson of Lurgan, who preached on "The Sorrows and Sufferings of Christ." Thank God, the glory is greater than any suffering

Finally came the last meeting of this Eastertide Convention, when Pastor Hulbert, after passing on the glad tidings of the great revival at Birmingham, preached on the enthralling subject of the Lord's Second Coming.

Full justice cannot be rendered in a brief report to these many wonderful messages, but they will long remain with us and we can, as did Mary, ponder these sayings in our hearts.

ISLINGTON.

Wonderful times in the presence of the Lord were experienced on the occasion of the Elim Easter Convention, the second of its kind to be held in the Elim Tabernacle, Fowler Road

The meetings were crowded from the commencement, and several times it was found necessary to place chairs along the aisles to accommodate the great numbers of people

On Good Friday a blessed time was enjoyed by all when Pastors J Lees and Len Jones spoke Everyone could say of a truth that it had been good to be there The speakers on Sunday were Miss Kennedy, Mrs Bell, and Rev R J Jones, and the Lord blessed the Word to all who were privileged to attend.

The meetings continued throughout the week On Tuesday evening Pastors Lees and La Tissier spoke to a goodly number, emphasizing the great need of prayer in the life of the Christian, and bringing many to a fuller realisation of their personal responsibilities A powerful message was delivered by Pastor Mercer on Wednesday He made the story of the Feast of Tabernacles live, and encouraged every Christian to press forward that they might join in the great antitype of this feast

The next evening again the church was crowded All listened intently to Mr C Marks as he told of the wonderful things the Lord has done for him, resulting in much blessing to all who heard

The flood-tide of blessing was rising from the commencement of the Convention, and the meetings will long be remembered by all who attended, and will inspire the Islington saints with faith to expect even greater things in the picture

Concise Comments and Interesting Items

"Has He appeared since then?" a question which Mr James Douglas has been asking the readers of the "Daily Express" has been referred to before Out of more letters to Mr Douglas on this question we select the following

"In May, 1928, I was at communion in the Presbyterian church of the district in which I live. After receiving the bread I bent my head in prayer I raised it when the minister began to say the words 'In like manner after supper He took the cup also,' and looking towards the communion table I saw Christ

He was standing a little to the left of the minister, so that I saw the whole figure His right hand seemed to be supporting the minister's arm as he lifted up the chalice Around His head was an aura of vivid, scintillating light The face seemed a sublimation of all the portraits I have ever seen He wore a purple robe I looked for a little, then instinctively bent my head again, and when I looked again the vision was gone"

The Great Naval Conference is at an end What has been done? Instead of a five-power pact being obtained, the Conference has closed with a three-power pact between Britain, America and Japan France and Italy have not come into agreement On paper it would seem that some progress has been made But this is how a discerning editorial in the "Glasgow Evening News" sums up the situation

"For the most part, however these agreements are of little significance Not only will they effect very little actual economy in naval budgets, but they will make very little difference to the attitude of the nations in any future discussions of armaments, and in case of war it is safe to say they would be instantly forgotten

"It is, for example, a futile thing for statesmen to agree that submarines must not sink a merchant ship unless they can place the crew in safety when we know that in war all other considerations tend to be over-ridden by the plea of 'military necessity,' and that the rules will be interpreted not by broad-minded statesmen but by fighting men who see only their immediate objective"

So that even the press is not optimistic over these agreements In the case of war they will be instantly forgotten Once more we are reminded that not only is the coming of the Lord Jesus Christ the hope of the Church, but His coming is the only real hope for the world

Lord Hugh Cecil is one of the contributors to the "Morning Post" on the greatest literary passages in the Bible Part of his contribution is as follows

"I admire Job xxviii especially verses 12 to the end, and, again, the whole of the 2nd Isaiah, that is chapters xi to the end, especially chapter iv Then Ezekiel chapter iii, verses 22 to the end also chapter ii Then in the New Testament there are, of course, the two closing chapters of the Apocalypse

"In a different style, but as an example of the astonishing power of self-restrained writing, the latter part of the 18th chapter of John's Gospel, verses 28 to the end and the 19th chapter, may be mentioned 'Now Barabbas was a robber' is one of the finest dramatic effects produced by extreme self-control that I know of."

Outside a certain church, a notice was displayed stating that during Lent, on Tuesdays, the Vicar would lecture himself Those who saw the unconscious humour of it expressed the hope that he would be all the better for his self-inflicted lecture.

Children's Bible Educator







Eight book prizes were given last week for the best answers during April.

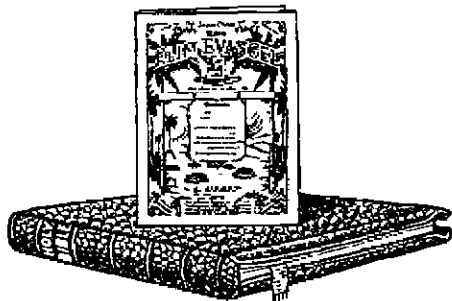
In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space

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

Answers for May 2nd Puzzle: Abimelech, Hamor, James, Issachar, Uzziah, Gebazi

NOTE:—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, May 19th.

 WAL C Y	 A A E	 T U S
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FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

TERMS—10/- for one year or 5/- for 6 months, post free to any address American and Canadian subscribers may send 2 dollar bills for 10 months.

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Special Sunday School Number

IN VIEW of the fact that Sunday next, 18th May, is the date fixed for the Sunday School Anniversary in most of our Elim churches, we have decided to make this issue of the *Elim Evangel* a Special Sunday School Number.

If you are pleased, write and tell us. If you have any suggestions to make for other special numbers, or any criticisms or suggestions of any kind with regard to our paper, do not hesitate to write. We are always pleased to hear from our readers.

Pray for our Sunday schools, where a great work is being done. Should this issue of the *Evangel* result in more prayer and effort in the cause of winning the children for Christ, it will more than repay us for our endeavour to bring this all-important section of the work before our readers.

Fish in the Right Pond.

It is possible to fish in a pond where there are no fish. It is the privilege of every Christian to be a fisher—a fisher of men. But it is possible for even fishers of men to fish in the wrong pond. We remember hearing a well-known Sunday school lecturer

tell the story of the President of an Adult Bible Class. This President was a hard, faithful worker for Christ—but he saw very little result. So few of the men and women yielded to Christ. One day he heard a statement given of the ages when the majority of outstanding Christians had yielded their lives to Christ. He was amazed to hear that it was nearly always when they were children—usually in their early teens. That President said to a friend, "I have discovered to-day that I have been *fishng in the wrong pond*"

We would not like to go as far as this Bible class leader went. We believe that there are many fish to be caught in the Gospel net in adult Bible classes. But we are sure of this, there are greater results for Christ obtained from the Sunday school pond than from any other pond. In the article in this issue entitled "The Worth of One," figures that will be of much interest and instruction are given. They will encourage the teacher and the superintendent to go on—and still go on. Work among the young is not always an easy work—but it is a paying work. Strong Sunday schools usually mean strong churches. There is a Sunday school in America with 6,000 scholars. Have you got as many as that yet? Only sixty you say! Well—be faithful with the small numbers and God will lead you into greater

The Young Folks' Evangel.

To the Editor of the "Elim Evangel."

Please can you tell me of a paper that will interest the boys and girls in the Foursquare Gospel. I want one that is so simple that my girl of seven can understand, and also one so interesting that my boy of fifteen will read. I want it to be a paper that the children will learn to look forward to as eagerly as I look forward to my *Elim Evangel*.

(Signed) AN EAGER PARENT.

The Editor's Reply

I am glad that I can give you an immediate reply. The *Young Folks' Evangel* is the paper you want. It is issued monthly, and is bright with short and simple articles, Uncle's Page, Bible Questions with prizes, and news of the Elim Foursquare Cadets. The paper will be sent monthly, post free, for 1/6 per year. Twelve or more copies are sent post free. If you have a Sunday school class you will find the quantity-price reduction of great help. For a free specimen copy send to "The Editor, 'Y.F.E.', Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4," and you will be pleased

PASTOR H. T. D. STONEHAM has been appointed Divisional Superintendent of the South-Western Division, with headquarters at Southampton; and Pastor W. Henderson has taken over the London S Division, in order to liberate Pastor W. G. Hathaway to assist the Secretary-General at General Headquarters.

The Worth of One

By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

MATTHEW xviii. 1-6

A LITTLE child (v 2)—*this* little child (v 4)—*one* such little child (v. 5)—*one* of these little ones (v 6). Note the "a," "this," "one," "one." Mark the emphasis that Jesus laid on one little child. We are going to ask the question Why did the Lord shew such an interest in just *one* little child? We can give at least three definite replies

1 *It was because Christ realised the glorious possibilities of just that one little life.*

He knew that that simple, tender, trustful life might some day enter the glories of heaven. He did not merely see in that child seven years, but He saw millions of years. True He saw the few years that had passed, but the magnetic attraction was the millions of years to come. The child was valuable for what it was, but far more valuable for what it might be

I do not know whether you have noticed that sometimes the Bible after giving a *view* of a child in early years, gives a *vision* of the same child in future years. And it is not so much the *view* of the child, but

THE VISION OF THE CHILD

that makes the child's value. Think of that wonderful prophetic utterance concerning Christ in Isaiah ix. 6 "Unto us a child is born, unto us a son is given" That is the *view* of the Child. But the prophecy does not stay there, it looks forward into the years and the centuries and the millenniums that are to come: "And the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." That is the *vision* of the Child. That Child of the Virgin was supremely precious because the government was to be upon His shoulder—He was to be the Wonderful, the Counsellor, the Prince of Peace

Why did the angels sing anthems of praise when a little Child was born in Bethlehem? Why did wise men come thousands of miles to worship that Child? Why did the shepherds leave their sheep in order to bow down before Him? Not altogether because of what the Child was, but because of what the Child would become. It was because that Child was to save His people from their sins, because He was to become a light to lighten the Gentiles and the glory of God's people Israel. The Babe of Bethlehem was to be the Builder of the future eternity. That Babe was to furnish heaven. The hands that fondled that mother's face were to touch the sick into health, the blind into sight, the vicious into the virtuous.

Therefore I am sure the Lord Jesus shewed such an intense interest in that child because He saw its infinite possibilities

Jesus once looked into a happy American home, and He saw there a little child—the dullard of the family. That child could scarcely express himself, so ignorant he seemed to be. But Jesus saw more than a dull

child, so He took him and trained him and now the world knows that dull, ignorant child as

HENRY WARD BEECHER,

one of the greatest preachers of recent years

Jesus once looked into a gipsy tent, and He saw there a child, unschooled, ill-clad, and despised by the world. But Christ saw more than an ignorant, ill-clad despised, gipsy boy. So He took him, and cared for him, and trained him, and now the world knows him as Gipsy Smith, the world-famous evangelist

I desire by God's help to lead you to set a great value on just one little child, because of the eternal possibilities of glory within. I would say to Sunday school teachers—that one bright little scholar of yours may lift the world. That unwashed, that unlovely child, may grace heaven. That child in your class may become a Luther; that other child may become a Spurgeon, and that other child may become a Muller, and still that other child may become a Mrs. Booth. In Mark's Gospel the reference to this child in the midst is given in a little fuller detail. Mark ix. 36 says: "And Jesus took a child, and set him in the midst of them. and when He had taken him in His arms, He said unto them "

I love Weymouth's translation of this verse

"And taking a young child, He made him stand in their midst, then threw His arms round him, and said . . ."

1st. He put the child in their midst—He gave the child His own place

2nd. Then when all eyes were on the child, He threw His own arms round the child, as much as to say, "See how I love this one little child"

But I like to think that those arms thrown round the child signified not merely *love*, but

OWNERSHIP.

By throwing His arms round that little one Christ said in effect, "I beset this child behind, I beset this child before. I claim the few years that are past, and I claim the eternal years that are to come. All that the child is and all that the child will be, belong to Me."

2 *But in the second place I am sure the Lord Jesus revealed such an interest in that child because He realised its possibilities of lifelong suffering and eternal gloom*

The same child that might become a son of heaven, might also become a child of hell. That smiling-faced lad that sang so merrily as he skipped about the house and played in the fields, became Judas the traitor, the murderer of his Lord, of whom the tenderest lips said, "It had been good if he had never been born" You see a drunkard, grovelling in the gutter, every vestige of manliness gone—that child in your class may one day be such as he. You see a woman upon the streets, and your face flushes, and your heart sickens. She is the despised of the des-

pired, and yet—awful thought—that happy child in your class may be one day such as she. That man condemned to death was once a little sweet-faced boy, whom his mother tucked up in bed and to whom she gave the goodnight kiss.

Napoleon was once a lad who played with toys; the Kaiser was once a gentle boy who tenderly patted his mother's cheek.

"Depart from Me, ye cursed" will be said to many who were once children on earth. No doubt it was because Christ knew that that little child in the midst might become one of these that He set such a great value upon it.

An artist painted the face of a little child. So sweet, so trustful was that face, that he called the title of that picture "Innocence." Years after he was urged to paint

A COMPANION PICTURE

to be called "Guilt." He went down to the prison in the town and asked permission to paint the face of one who was under sentence of death for murder. The part of the story that I can never forget is this—the man who was under sentence of death for murder, whose picture was to be called "Guilt" was the same one who in childhood's days had been painted for the picture entitled "Innocence."

3. *But now we come to another very important reason why Christ revealed such an intense interest in the children. He realised that the eternal destiny of the child might be settled in childhood.*

He knew that the child might perform the act which would ensure heaven. Jesus Christ believed in child conversion. He spoke about "one of those little ones who believe in Me." Even a child can believe in Christ and be eternally saved. It is far better to save a child than an adult. Save an aged man and you save but a unit. Save a middle-aged man and you save an addition sum. Save a child and you save a multiplication table. There are those who do not believe in child conversion. I am well aware that child conversion can be abused. I agree entirely that it is not wise to press a child too often to make a public shew of decision for Christ. I know conversion can be made too cheap. But I also know this—that child conversion can be real. It is useless for me to be told that a child cannot be saved, for I was saved as a child of ten years of age. Certainly after that I lost my first love, but I never lost the eternal life. I had received as a young lad. My two sisters gave their lives to Christ before they were twelve, and I know

THEIR CONVERSION WAS REAL.

I remember a friend of mine giving his life to Christ at thirteen years of age, and now he is a missionary in India. Wilbur Chapman gave himself to Christ when he was a boy, and I know his conversion was real. I heard Dr. Dixon, once of the Metropolitan Tabernacle, say, "My father said to me when I was ten years of age, 'Now, my lad, it's time you began

to think about your soul. Come with me to the revival services,' and I went and yielded then and there to Christ."

Very careful figures giving the age of conversion have been compiled by Starbuck and given in his book, *The Psychology of Religion*. His figures have been tested, and substantially verified by many. He finds that the majority of conversions to Christ take place between the years fifteen and sixteen in the case of boys and girls, but there are nearly, among girls, as many conversions at thirteen as at sixteen. Far more girls are brought to Christ at eleven than at twenty, and more boys are brought to Christ at twelve than at twenty, and three times as many are converted at nine years of age as at twenty-eight years of age. The very best time to win lives for Christ is in Sunday school days.

If as Sunday school teachers we are impressed with this truth it will make all the difference to our Sunday school teaching. To believe in the conversion of the child will urge us in our Sunday school activities to the highest pitch. If we really believe this, there will be no shoddily prepared Sunday school lessons, no

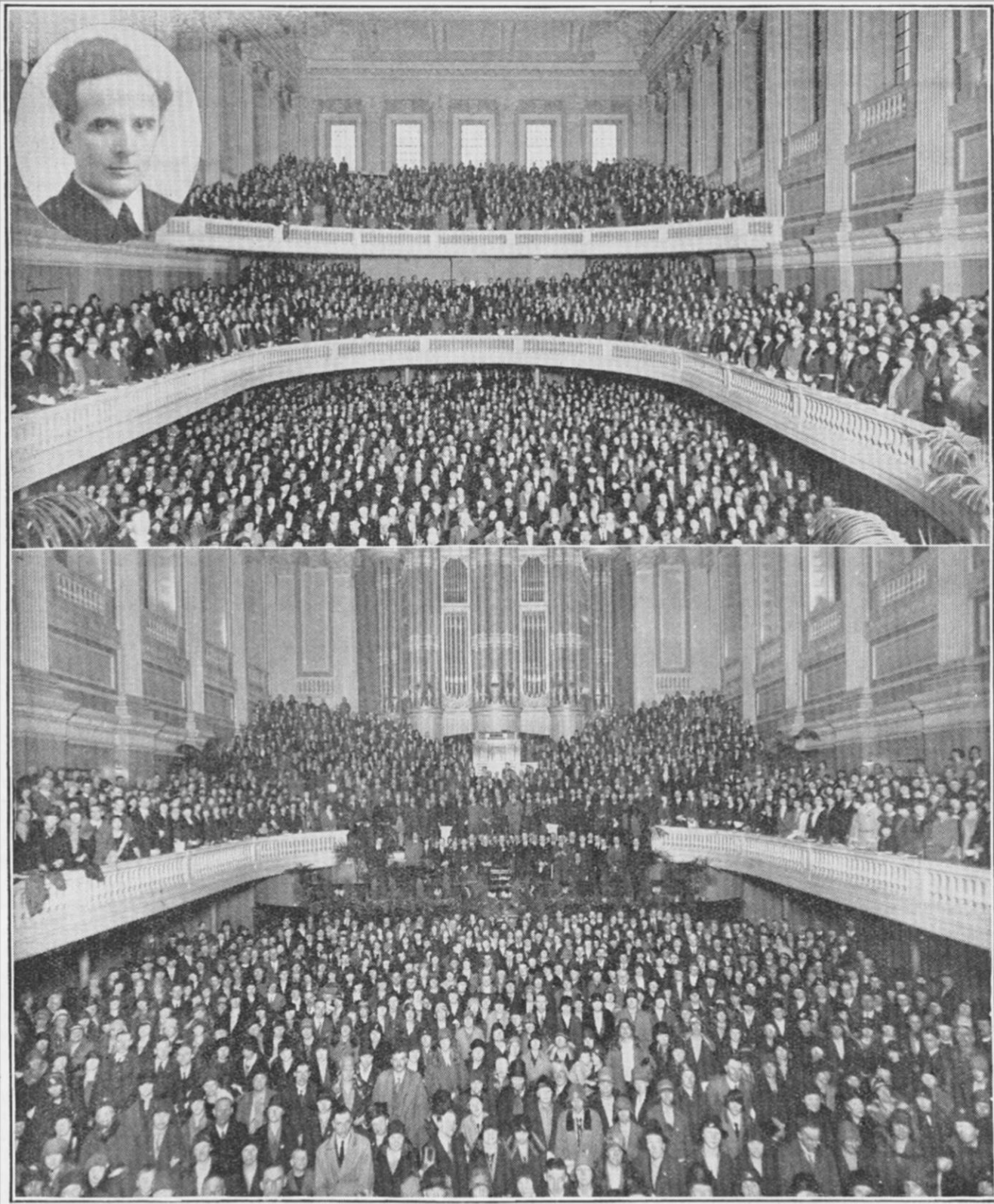
WASTED ENERGIES

on Saturday afternoon, and no lack of prayer in connection with our Sunday school work. Efficiency will be our motto. Deficiencies will bring us pain and will be overcome.

In earlier days I expected to go to China as a missionary. For two years it had been my thought night and day. Everything was done in anticipation of that service. At the end of two years I went up to the mission house to be seen by the doctor. Had I passed him I should have been a missionary, but he said my nerves were far too highly strung for service in China. So the hope of years was suddenly dashed to the ground. I remember well, a day or two after coming home, I was riding along a certain street in West Bromwich on my cycle, in a fit of gloom. My thought of years had been shattered. In the midst of my gloom I said to myself, "I am a man without a mission." The very moment I said it a bright clear voice called out, "Goodnight, Mr. Parker." I turned quickly and saw a scholar from my Sunday school class. Immediately a great joy flooded my heart, for I thought to myself, "If it is only to save that one child, I am a man with a mission."

Perhaps you have only one girl in your class, but you are a woman with a mission. Only one boy in your class, but you are a man with a mission. Your mission, brother, sister, is to bring that child to Christ.

Find a church without a live and growing Sunday school, and you have found a church that is missing one of its greatest opportunities, the salvation and training of the next generation. One of the surest signs of a church that is standing still, or actually declining, is a Sunday school that is steadily growing smaller.



PRINCIPAL GEORGE JEFFREYS AT THE BIRMINGHAM TOWN HALL

Over six thousand souls have been converted in the revival meetings, hundreds of these being in the beautiful Town Hall where the revival services were transferred for four days. The miracles of healing stirred the packed congregations, and the great hall was completely surrounded by long queues eager to hear the Foursquare Gospel message. In order to meet the need of the multitudes, the great Embassy Skating Rink—the largest in Europe, with accommodation for 8,000 people—is booked for Sundays, and the gigantic Bingley Hall, world-renowned through the campaigns of the famous evangelists, Moody and Sankey, and Torrey and Alexander, has been taken for Principal George Jeffreys' last two weeks in the city.

The Man who Revived the Sunday School*

By STANLEY SOWTON

ALMOST directly opposite Cleopatra's Needle, there is a statue to the memory of a man whose story you ought to know. He is a youngish-looking man, though dressed in a quaint, old-fashioned way, with a very long-tailed coat, knee breeches, and big, buckled shoes. He is wearing a wig. One hand is stretched out, and in the other hand there is a book. What that book is you can guess when I tell you what there is on the pedestal on which the statue stands. These are the words in letters of gold:

ROBERT RAIKES,
FOUNDER OF SUNDAY SCHOOLS,
1780

London is a wonderful jumble of history. Cleopatra's Needle, which belongs to the days of King Tut, looks down on Robert Raikes' Seventeen hundred and eighty must seem like yesterday to Cleopatra's Needle, yet seventeen hundred and eighty seems a long, long time ago to most of us.

In the eighteenth century there were in the main two big classes of people in England, the rich and the poor, and most of the latter were very poor indeed. There was

NO GREAT MIDDLE CLASS

as there is to-day. The rich merchant in the town and the great lord or squire in the country may have had a good time, but for the great majority of people life was very hard and rough indeed.

There were just a few Gaffer Schools or Dame Schools kept by some old men or old women, who perhaps cobbled shoes or baked bread while they tried to teach the little they knew. They were experts in one subject, though, and that was the use of the birch.

Few people could read. Books were very scarce. In some places even the Bibles were chained up to the reading desks in the parish churches.

That statue on the Thames Embankment reminds us of one of the mightiest forces that have been at work to remove the ignorance and squalor of the seventeen hundreds.

It all began in the city of Gloucester—then an unpaved, undrained, unsavoury, and unhealthful place, so different from the attractive, prosperous city as we know it to-day. The houses then were for the most part low, irregular, and projecting. Most of the pins used in England at that time were manufactured in Gloucester by wretchedly paid and wretchedly housed men, women, and children who were known as "pinners."

There was only one newspaper in the city and for many miles around, and that was the *Gloucester Journal*. Its founder and editor was a certain Mr. Raikes, an enterprising, straightforward Yorkshireman. Whenever there was a good cause to be helped or a bad one to be hindered the editor of the *Gloucester Journal* was in the thick of the fray and always on the right side.

This worthy editor had several children, and one of the youngest of them, called Robert after his father, did so well at school that he went into

HIS FATHER'S BUSINESS

and learned not only how to edit a paper, but how to print it, too.

When he was twenty-one his father died, and young Robert Raikes became editor. But despite his fine clothes and aristocratic friends, young Robert used his position as editor in the same way that his father had done, and wrote articles in his paper trying to secure the abolition of slavery, to prevent people being hanged for stealing sheep, to bring about prison reform, and to stop punishing people by putting them in the stocks.

The fastidious Robert Raikes, in his bright blue-coloured long-tailed coat, buff waistcoat, faultless knee breeches, white stockings, low shoes, and well powdered wig, used to visit the prisons himself and found them indescribably horrible. He tried to help the poor creatures he found there, and when he came across one better educated than the rest this young Gloucester editor, out of his own pocket, paid him to read good books to the others.

This went on for some time, until one day it dawned on Robert Raikes that it was almost hopeless trying to reform these grown-ups, more hardened than ever once they found themselves in prison. The thing to do was to begin with the children.

ROBERT RAIKES

carried on his printer's business in a quaint, gabled old house which is still to be seen, in Southgate, Gloucester. From its windows he could see those dirty, ragged, shoeless, shirtless, noisy, impudent Gloucester boys and girls. There they were in their rags and filth and ignorance, revelling in all sorts of evil.

The more Robert Raikes looked at those boys and girls the more he loved them, and very patiently and very gradually this well-educated, prosperous, and rather dandified Gloucester editor worked out a plan to help the children of his own city, and through them, children all over the world.

One day Robert Raikes went into a very low part of Gloucester, down by the Severn, to engage a gardener. The man was out, but Robert Raikes chatted with the wife. Tears sprang to his eyes as she told him what an awful day Sunday was in that part of the city. There and then Robert Raikes made up his mind to start a Sunday school for such children as would come. He canvassed among the parents in the wretched streets of that part of the city known as Sooty Alley, because so many sweeps lived there.

* It is generally supposed that Robert Raikes was the founder of Sunday schools. But as H. Clay Trumbull, the former Editor of the "Sunday School Times," shewed in his "Yale Lectures on the Sunday School," Robert Raikes' work "was the beginning of the modern Sunday school movement." Many Sunday schools antedated the Gloucester school some being organised as early as the seventeenth century.

He got the names of about ninety children, most of them quite young, who were willing to join the new Sunday school. Raikes insisted that these boys and girls must all come with clean faces and hands, and dressed as tidily as they could be.

He then found four people who, for a salary of eighteenpence a week, were willing to teach the children to read on Sunday mornings from ten to twelve. In the afternoons these same "mistresses" were to

TAKE THE CHILDREN TO CHURCH

to be instructed in the catechism and to learn hymns.

The very spot may be seen where in 1780, in the city of Gloucester, there was planted the great Sunday school movement which has grown and grown until now it takes in you and me and tens of millions of boys and girls and grown-ups all over the world.

Robert Raikes, from the very first, saw that what was being done with such splendid results in Sooty Alley could be done wherever there were boys and girls in town or country—and that was everywhere. So he went on for three years, improving and improving his own school, trying one plan and then another, anxious to discover the very best way in which the work could be done.

Then he began to write about this new scheme of the Sunday school in his paper, the *Gloucester Journal*, and a great many good folk all over the country became very interested, and they, too, gathered together little companies of young, ignorant, and neglected children, they, too, found the Sunday school a wonderful new influence for good.

And so from all kinds of hired rooms and cellars and outhouses and barns and huts there issued every Sunday little companies of clean, decently behaved children, who marched in orderly processions to church or chapel, an evidence of the loving and successful toil of men and women, often humbly circumstanced, who were doing their best to promote religious education, and incidentally secular education, too, among

THE CHILD LIFE OF THE LAND.

In five years from the time of that new venture in Sooty Alley there were enrolled in Sunday schools in Great Britain and Ireland 250,000 scholars. A couple of years later Raikes' work was considered of such national importance that he was received in audience by Queen Charlotte at Windsor Castle, and from that time Her Majesty took a special interest in all that affected the Sunday schools.

By the time the twentieth century arrived, when people thought of building a new church they always tried to build a Sunday school, too. In fact they often built the Sunday school before they built the church. The old, dingy, dark, and uncomfortable Sunday schools of a hundred years ago have almost disappeared.

Besides doing the kind of work Robert Raikes had in mind, Sunday schools have also helped to make young people interested in all kinds of good Christian enterprises, like home and foreign missions, children's homes and orphanages, and local hospitals.

Happily, there is no end to the activity of all our Sunday schools nowadays. More and more it spreads

and grows. The acorn that Robert Raikes planted has indeed become a mighty oak.

The other day I sat down on a seat in the Temple Gardens on the Thames Embankment and looked up once more at the statue of quaintly dressed Robert Raikes, my mind full of the story just related.

I think I must have dozed off for a few minutes, for the strangest thing happened. It seemed to me that the sturdy figure in the long-tailed coat and tight knee breeches had come to life again. He stood there on his pedestal taking the salute from

A VAST ARMY MARCHING PAST.

There they were on the Embankment, thousands and thousands of boys and girls and men and women. I could see that they had come from nearly every country in the world. They talked pretty well every language known on the face of the globe. They were clad in all the colours of the rainbow. Their skins were white and red and yellow and brown and black.

I knew somehow that there were at least thirty thousand of them and each one was representative of a thousand others left behind.

They had travelled from all the United States of America, from the sunshine of Algeria, from the vast spaces of the Argentine, from the forests of Australia, from the wide prairies of Canada, from the teeming cities of China, from the quaint villages of Holland, from the tiger-haunted jungles of India, from the silk factories of Japan, from the stern fiords of Norway, from the "highlands and islands" of Scotland, from the rolling veld of South Africa, and from many other countries that I can't stay to mention.

Less than a hundred scholars in that tiny Sunday school in Sooty Alley in 1780, more than thirty millions in 1928.

As I looked, in my dream, it seemed to me that the lips of the statue were moving! The statue speaks! Robert Raikes has something to say! "Not unto us, O Lord, but unto Thy Name be glory!" it would be. Yes, that's the right thought, O great little man "Not unto us, O Lord." "This is the Lord's doing, and it is marvellous in our eyes!"

The Child's Heart Longings

Children's hearts open to God as flower buds open to the sun. It is cruel to deprive them of Christ and the Gospel. A little Jewish girl was telling of her enjoyment at a fresh air camp, and she especially dwelt upon the prayers and the singing of morning and evening. The following summer she went to another camp, under a certain social service management, and here no religious services were held. "But we had a chorus every night, ourselves," she said, "after we were in bed." "And what hymns did you sing?" she was asked. "Oh, we didn't sing, we cried," was the little girl's answer.

"Social service management" is an alien land to that Zion in which alone the Lord's song can be sung (Psalm cxxxvii. 4).

Principal P. G. Parker's article on "The Tabernacle—its History and Mystery" will appear in our next week's issue.

Streams of Blessing Still Flowing

Ministerial Changes—Rousing Missionary Meetings—Paths of Progress

MINISTERIAL CHANGES.

A number of changes have recently taken place in Elim Four-square Gospel Churches. Pastor P. Le Tissier and Mr. Frank Allen are now at East Ham, Pastor W. A. Nolan at Barking, Miss Kennedy and Miss Hawes at Ilford, Pastor W. G. Channon and Mr. J. Naylor at Islington, Mr. G. Bishop at Canning Town, Pastor J. E. Goreham at Hornsey, Miss W. F. Buchanan at Watford, Mr. W. G. Hawkins at Stratford, Miss E. Thompson at Colchester, Pastor J. T. Bradley at Ipswich, Mr. R. A. Gordon at Maldon, Pastor J. Lees at Croydon, Pastor P. N. Cory at Clapham, Pastor J. Kelly at Hammersmith, Mr. A. Jackson at Ashbourne, Pastor J. C. Kennedy at Reading, Pastor H. W. Greenway at Rochester, Pastor J. McAvoiy at Tamworth, Pastor A. C. Coffin at Grimsby, Pastor H. A. Court at Hull, Pastor F. A. Farlow at Liverpool, Pastor W. L. Taylor at Bath, Pastor W. Field at Bourne, Pastor J. J. Morgan at Brighton, Pastor J. R. Moore at Eastbourne, Pastor L. C. Quest at Exeter, Pastor A. S. Thorne at Romsey, Miss J. Dougherty at Andover, Mr. J. E. Wooderson at Devonport, Pastor F. G. Cloke at Hastings, Pastor H. T. D. Stoneham at Southampton, Pastor R. Smith at Worthing, and Pastor A. S. Gaunt at Guernsey.

In Ireland, Pastor W. J. Hiliard is at Melbourne Street, Belfast, Pastor W. F. South at Ballymena, Pastor J. R. Knight at Lurgan, Mr. W. E. Barric at Lisburn, Mr. D. J. Rudkin at Armagh, Mr. W. H. McWhinnie at Bangor, Mr. R. Knox at Moneystane, and Miss Hanna at Banbridge.

PROGRESS UNDER DIFFICULTY

Canning Town (Evangelist D. Rudkin) All praise to God for His dealings in a most trying experience with regard to hail in this needy district. Numbers are steadily increasing under these conditions, so adverse to the natural eye and mind, and souls are being saved. The bread of life is being broken, and the saints are not suffering with spiritual indigestion, but are being built up. This assembly, with a hope of very soon having an Elim Tabernacle of their own, stands erect and well founded upon "promises which cannot fail." The numbers have increased by about thirty under the faithful ministry of Evangelist Rudkin.

CRUSADERS TAKE SERVICE.

Guernsey (Pastor L. C. Quest) The tide is still rising in Guernsey. Thank God the saints are still being blessed by the Word of God. The Word of God is still going forth in power and souls are being saved. To God be the glory! On Sunday evening, March 16th, the service was taken by the Crusaders, when a profitable evening was spent and the spirit of unity was in the meeting. Messages were delivered by a brother and two sisters. God was in the midst and everyone could feel it. At 7.30 on Sunday mornings the saints meet in the minor hall, for prayer and supplication, on behalf of the day's meetings, and God is blessing these prayer meetings.

FOUR YEARS OF PROGRESS.

Liverpool (Pastor J. E. Goreham) The Lord is blessing the ministry of Pastor Goreham in this corner of His vineyard. Souls are being saved and sick bodies healed. Sunday, March 22nd was anniversary Sunday, it being four years since the church was opened. The Lord gave a mighty outpouring of His Holy Spirit. Testimonies to salvation and healing prove that the Lord Jesus Christ is still the same yesterday, to-day, and for ever. The week-night meetings are also greatly blessed and numbers are increasing.

One sister had a sprained wrist and was prayed for, and the Lord instantly healed her. She did not need her bandage afterwards. Praise the Lord!

VISIT OF THE LONDON CRUSADER CHOIR.

Reading (Pastor J. C. Kennedy) The visit of the London Crusader Choir on Sunday, April 13th, was a time of real spiritual blessing. Pastor Hathaway took the breaking-of-

bread service in the morning, and the afternoon and evening services were under the leadership of Pastor Boulton and Mr. Douglas Gray.

The service of song was splendid. The guitar duets were soul-stirring, and the address by one of the choir was the means of bringing five souls to the Master.

Pastor J. C. Kennedy took up his ministry here on Tuesday, April 15th, and by his frank manner at once gained the confidence of the saints. It is certain that Reading will continue to forge ahead in the Master's service.

VISIT OF PASTOR J. E. MULLAN.

Bath (Pastor W. G. Channon) The following is culled from a Bath newspaper:

"The hard conditions under which missionaries work in the Belgian Congo were described at a meeting of the Elim Four-square Gospel Alliance, at the Assembly Rooms, Bath, on Tuesday, by Mr. James Mullan, of the Congo Mission. Pastor W. G. Channon presided.

"Mr. Mullan said that often missionaries went into villages, the people of which had never seen a white man. Sometimes they were successful in converting them to Christ, and at other times they were driven out of the villages and frequently stoned.

"They had, Mr. Mullan continued, made many striking converts. One native named Wimba, was an executioner, and boasted of the hundreds of people he killed and tortured in a week. That man accepted the Gospel and became one of the most faithful servants of God. When sleeping sickness scourged the district, he kept on preaching to the dying fearlessly, and he eventually caught the disease and died.

Mr. Mullan said he could quote many similar cases of wonderful devotion, and it made him feel that his love for the Lord was very small compared to the work and sacrifice of those men. It was a wonderful encouragement to know that the prayers of the home folk were in sympathy with them.

"Mr. Mullan had with him a number of interesting exhibits in the form of native idols and articles of native manufacture."

BELFAST CONVENTION.

Ravenhill Road, Belfast (Pastor J. Smith) To the Elim Tabernacle in Ravenhill Road, opposite the beautiful Ormeau Park, crowds of people could be seen making their way on Easter Monday to meet with their Lord, to hear His Word, and to join in singing His praises. They came from farmstead, village, town and city, but all with one great purpose. The look on their faces shewed that they were coming for something, and as they went away at the close of the meetings, their raptured expressions plainly shewed that they had got something. It was certainly a time of rich blessing, for which we praise God.

Amongst the speakers were Mr. Seth Sykes, Mr. W. H. McWhinnie, Pastor J. Smith, Mr. W. Uprichard, Pastor I. R. Knight, and Mr. W. G. Hawkins. Strangely enough this worked out at two Scotsmen, two Irishmen and two Englishmen, so no one could have suggested partiality. Our brother Mr. John Long from the Irish Free State brought the message on the Sunday. Mrs. Sykes gave some very sweet messages in song which gladdened all hearts, and filled them with praises to Him who came to give "the garment of praise."

On Monday afternoon forty-four candidates were baptised in water by Pastor J. Smith, and about twenty-four signified their desire to be baptised at the next opportunity.

As tea was provided between the services a great many came for the morning service and stayed for the entire day both on the Monday and Tuesday. Although the meetings were only advertised to continue until Wednesday night, the feast was so good, that as with Hezekiah of old, it was decided to continue another day, so on the Thursday night one of the most glorious conventions held in Belfast came to a close, and everyone departed to his house with a glad heart, praising God for all the good things which they had heard and seen.

The Family Altar

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

Sunday, May 18th. Psalm xvi 1-11.

"I will bless the Lord who hath given me counsel" (verse 7).

The Lord has all wisdom Nothing is too great a problem for Him. Nothing surprises Him Nothing is a too formidable obstacle for Him. This all-knowing, all-wise Lord is ready to give us counsel. To the humble in heart, to those who seek prosperity for righteousness' sake, to them God is willing to give His counsel In various ways God makes known His will to men Sometimes by an extraordinary avenue—such as a dream or a vision—sometimes by the combination of circumstances, but most frequently by a strong, deep impression in our spirits which leaves us satisfied that we know His counsel Why was it that the Lord gave counsel? Look in verse 8 and you have the reply "I have set the Lord always before me." That is it—set the Lord always before you, seek His glory alone, and then He will always be ready to give His counsel unto you.

Monday, May 19th. Psalm xvii. 1-15

"I shall be satisfied, when I awake, with Thy likeness" (verse 15).

To be like God may be a wrong desire or a right one We may desire to be like God for selfish purposes—just as in the Garden of Eden the seductive temptation of the Devil was, "Ye shall be as gods" Or we may desire to be like God because we have a passion for righteousness We know God is perfectly holy We know that no shadow of failure has ever appeared in Him We know that He is the altogether lovely Therefore we desire to be like Him We cannot rest in our shortcoming and failure We cannot rest half way up the mountain We must get to the top of the mountain where the glory of God's eternal sunshine of righteousness will be perfectly reflected in us Then, and then only, shall we be satisfied Bless God! "Some day I shall be like Him"

Tuesday, May 20th. Psalm xviii. 1-15

"He made darkness His secret place" (verse 11).

God is a God of light, but He uses darkness in the disciplining of those who do not steadily walk in His light. God allows the darkness to come in order that we may more definitely appreciate the light Constant light sometimes woos our heart from remembering who is the Giver of that light. But when the darkness clouds upon us, then our hearts are constrained to seek with earnestness the Giver of the light God alone is the Giver of true spiritual light. He can clothe our spirits with light as with a garment. Let us look to Him for such light But when at times the light seems to be withheld, let us remember that He makes darkness His secret place When the darkness is so dense that we cannot see Him, let us remember that He is still there. The Lord is in the midst even of the darkness, and in His own good time He will come forth with His light Light, not darkness, is God's eternal purpose for us

Wednesday, May 21st. Psalm xviii 16-30

"He sent from above . . . He drew me out of many waters" (verse 16).

Many waters! Waters of pain, waters of sleeplessness, waters of fretfulness, waters of unbelief, of criticism, of persecution, and of misunderstanding, waters of poverty, of unexpected embarrassment, and of sickness, waters of powerlessness, of hopelessness, and of spiritual defeat, waters of nervous prostration and of bereavement—yea many, many waters But He sent from above—He drew me out of many waters Looking back we can think of almost numberless occasions when heavenly deliverance came to us. Just as we were born from above, so we have been delivered from above The remembrance of the past gives us new courage for the future No waters shall ever overcome us—for again, and again, at the moment of crisis, we shall know the lifting of that same Hand which raised Peter out of the water in answer to his cry, "Lord, help me!"

Thursday, May 22nd. Psalm xviii 31-50

"It is God that girdeth me with strength" (verse 32)

As our day so shall our strength be. After all, we do not

need a reservoir of strength for a lifetime, we just need strength for to-day. We live our lives day by day. We need strength for to-day To-morrow will receive to-morrow's supply, but to-day I can expect to-day's supply It may be abundance of housework, or abundance of office work that we have to do, but God can gird us with such strength that we shall accomplish even more than we expect I have noticed that on days which we definitely pass into the Lord's hands we do more than we expect to do What is your need to-day? Does your task seem greater than your strength? Make time for prayer Keep away from that rushed spirit Calmly lay all the pressing needs in God's hands, and you will be conscious at eventide that you have been carried through the day on eagle's wings

Friday, May 23rd. Psalm xix. 1-14

"Cleanse Thou me from secret faults" (verse 12)

There are secret faults in every life, which are frequently not suspected by the person himself. Deep down in our hearts we can nourish thoughts we scarcely ever recognise to be wrong, yet which, in the eyes of a holy God, are definite faults A child may have faults only recognised by a parent A person may have faults only recognised by a friend Habits of thought and action so easily grow upon us God never fails to detect these things—although we may Therefore we should come to Him and ask Him to cleanse us from secret faults As we thus pray, habits that we thought little of will become decidedly unclean in the glow of His holiness How earnestly each should pray for daily cleansing in order that the words of the mouth, and the meditation of the heart "may be acceptable in Thy sight, O Lord, my strength and my Redeemer"

Saturday, May 24th. Psalm xx. 1-9

"In the Name of our God we will set up our banners" (verse 5)

We will not hide our faith We will not be ashamed that people know where we stand We will not hesitate to wear a badge as we move among men We will carry with us the mark of Christ We will not be ashamed to carry our Bible with us. Moody said, "Carry your Bible to a church that is a mile away, and you preach a sermon that is a mile long" We will not be ashamed to have texts and motto scrolls in our house When the milkman, and the breadman, and the laundryman, and all the others come to our door they shall see some distinct text or motto that shews them just where we stand In the Name of our God we will set up our banners We will lift high the royal banner of our Lord and King We will march forward and everywhere let others know whose side we are on, and who is on our side

The story is told of the poet Coleridge who had listened to quite a vehement argument, by a visitor, against religious instruction of the young His caller had concluded with the statement of his determination not to "prejudice" his children in favour of any form of religion, but to allow them, at maturity, to choose for themselves. Coleridge made no immediate comment, but shortly afterward asked this same visitor if he would like to see his garden. Receiving a reply in the affirmative, he led his guest to a strip of land overgrown with weeds.

"Why, this is no garden. It is nothing but a weed patch," said the guest.

"Oh," replied Coleridge, "that is because it has not come to its age of discretion and choice. The weeds you see have taken the opportunity to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

Sunday, May 25th, 1930.

READING: John v. 1-15.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews xiii. 8.

THE TEMPLE, THE POOL, AND THE CHRIST.

FOR THE TEACHER.

You will notice in the margin of John v. 2 that the term "sheep market" is rendered "sheep gate," and this gate is mentioned in Nehemiah iii. 1, as having been repaired by the high priest and his brethren. The sheep gate was north of the Temple, and to this day just north of this gate there exist the twin pools of Bethesda. Of each of these pools all the corners have been discovered, the last two of the six corners quite recently, so there can be no doubt that these are twin pools with five porches situated near the sheep gate. The five porches mentioned are the colonnades on the four sides, with a fifth which came between the two pools. Staircases from them led down to the water. The water of this pool is no longer troubled by the angel, and so some authorities, seeking for a natural explanation to a Divine phenomenon, have tried to confuse Bethesda with the ancient Gihon spring in order to account for the intermittent flow. To do so is to court confusion.

Healing in the Old Testament was always connected with the Tabernacle, the Temple and the priesthood, as a study of Leviticus xiii to xv will clearly shew. The Lord was Jehovah Ropheka to the nation of Israel, and it was He who kept them from disease and from all manner of sickness (Exodus xv. 26). Obedience to God kept them in blessing both spiritual, temporal, and physical, but disobedience was not only punishable by a temporary withdrawal of the presence of the Lord, but with the infliction of every felt disease from which they had been delivered when they were brought out of Egypt (Deut. xxviii). Something had happened—the blessing of healing should still have been IN the Temple, were Israel as a nation living in the midst of the blessing of Jehovah, but it had had to come outside. It was on the wrong side of the gate, among the ordinary folk, not in any way connected with the priesthood. What had happened? Backsliding Israel, unbelieving priests had brought about a change, and so it was

An Angel at the Pool instead of God in the Temple. You may make it impossible for God to work in your midst, but look out that the Angel of the Lord is not at work just outside. You cannot prevent the God of all grace from working, but you can shut the gate so that He only moves OUTSIDE your sphere. Many grumble and say, Why has not the present glorious revival begun in the churches? Why has God taken

up a company of nobodies to restore the gifts of the Spirit in the Church. Yet it is for the very reason that the angel troubled the pool by the sheep gate and not the Temple. But notice a third stage. First, healing in the Temple, second, at the Pool, but now in John v., we see it removed from both and invested in a Person, and He none other than a man,—the Man Christ Jesus is now anointed to heal, He who was made a little lower than the angels not only for the suffering of death but that He might be touched with the feeling of our infirmities (Heb. ii. 9 and iv. 15). is able to heal because He is just the same to-day. This man who had waited and tried to obtain healing for thirty-eight years, and who, when face to face with Christ had still got his eyes upon the human instrument instead of the Divine command, received a shock that day. The virtue had left the pool. It does not move now, no angel bothers to trouble the dark, unclean-looking water, and the only folks who go to see it are tourists trying to catch once again the gleam of that event that happened so long ago. From its dark porches we can look up, and tell others to look up with buoyant hope, because the risen Lord of glory will never forgo His right to heal. Temples may lose their glory, pools become stagnant and still, movements ebb and flow, but He is always the same. Mighty, to save, to heal, to baptize, and to keep His promise.

The Lord did not let this man wander along in doubt, trusting to his own power, but He sought him out to give a very necessary warning. His healing was conditional—"Sin no more, lest a worse thing come unto thee" (John v. 14). The cause of disease is always a great problem, but whatever it may be, from this verse it seems that in some way the man's previous condition had been connected with his sin, and his future condition of health was to be governed by his future attitude towards sin. Many people ask, regarding healings that have taken place, "Do they last?" and thank God we can point to hundreds and thousands of long-healed believers who will cry, "Yes," but please do not think that God is going to give new health and healing in order that the healed ones may return to the old ways and indulge in the old sins. Your salvation is more vital to God than your healing—your attitude towards sin now more important than the years spent at a pool.

As you will see, this lesson is not an easy one for a class of children. The truth in John v. is deeper than the pool, but if you as a teacher grip the points of this lesson, then you will be able in a simple way to impart the truth to the scholars.

The Doubter and His Daughter

A PREACHER in a large city had prepared and preached, as he supposed, a most convincing sermon for the benefit of a wealthy and influential member of the congregation, who was known to be of an infidel turn of mind.

The gentleman listened unmoved to the well-turned sentences and the earnest appeals, which, however, left him quite unaffected.

Some time afterwards he was in his garden with his little girl, whom he tenderly loved and he noticed tears in her eyes.

Upon asking what was the matter she informed him that she was thinking of what her Sunday school teacher had told her about the Lord Jesus.

"And what did she tell you, child?"

"Why," she said, "He came down from heaven and died for poor me," and in a moment the tears gushed from eyes which had looked upon the beauties of only seven summers.

In the simplicity of childhood she added, "Father, should I not love One who has so loved me?"

The proud heart of the gentleman was touched. What the eloquent plea of the preacher could not accomplish, the tender words of his child had done.

In giving an account of his experience afterwards he remarked, "Under God, I owe my conversion to the earnest words of a little child."

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—Romans v. 8.



IN A MOMENT THE TEARS GUSHED FROM HER EYES

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MARRIAGES.

QUEST CLOKE—On 30th April, at Leemoor Wesleyan Church, by Pastor F G Cloke, Pastor L C. Quest to Dorothy M Cloke

SANDERS BATCHELOR—On 16th April, at Elm Tabernacle, Eastbourne, by Pastor Le Tissier, J A Sanders to Mabel Batchelor (both Elm Crusaders)

WITH CHRIST.

KEEN—On 23rd April at 32, Arcadian Gardens, Bowes Park, Miss Jessie M A Keen, age 68

CAMPBELL—On 20th April, 1930, Miss Grace E Campbell of Ballymoney assembly Aged nine years

See on Cover IV. how YOU can bring blessing to the Children

**Cover IV.
HERE IT IS!**

How YOU can be a blessing to the Children

The need is great. We know it and see it all around. The need for our children to be interested in and attracted to the Saviour and His Word while they are still young and tender. Here then is a way in which every reader of the *Evangel*

can have a share in this glorious work—give them something regularly that will interest and attract them in this way. The *Young Folks' Evangel* is that "something". It is published for this purpose only and what's more, this end it is accomplishing in many young lives. You cannot do better therefore than make sure TO-DAY that your boys and girls who are near and dear to you will receive this helpful little magazine for the next twelve months. Send 1/6 (stamps or P O) NOW, with name and address and we will send it post free every month for a year.

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