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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 22

MAY 31, 1935

Twopence

SAVIOUR

COMING KING

Revival Fire Burning in the North

Enthusiastic Congregations.

OUR readers will rejoice because of the blessing that is attending the ministry of Principal George Jeffreys and his Revival Party in the North of England. The revival fire that commenced to burn in Darlington a fortnight ago, and which swept on into the Town Hall at Middlesbrough just over a week ago, is still burning its way through sin, sickness and unbelief.

Since the commencement of the meetings over 200 souls have been saved, and testimonies to the healing power of God are being given.

The hearty north country people are receiving the Word with gladness and there is great joy in the city. The Word of God is fearlessly declared under the anointing of the Spirit and made to live before the eyes of the people.

Parents are rejoicing, for sons and daughters are accepting the Lord Jesus Christ as Saviour, while children praise God for the conversion of their parents. The great hall rings with the joyous singing of the congregations, young, middle-aged and old joining in with loud acclamation to the Christ who has done great things for them.

Christ is made real, the stream of salvation and healing is flowing and the prayers of our readers, which are more than appreciated, are being answered.

"I am come that they might have life."

John X. 10.

"I will come again."

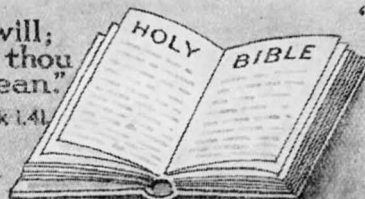
John XIV. 3.

HEALER

BAPTISER

"I will; be thou clean."

Merk. I. 41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

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Principal George Jeffreys
and the Revival Party

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East Ham. Elim Tabernacle, Central Park Road. Mr. John Leech, M.A., K.C.

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CANVEY ISLAND, Essex. May 29. Elim Gospel Hall, Rainbow Road (near Lakeside Corner). A Convention at 3 and 7 p.m. Speakers: Pastor Mason and Mrs. G. Kingston.

COULSDON. July 7. Elim Tabernacle, Chipstead Valley Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Maidstone Prison during afternoon.)

KENSINGTON. June 23. Kensington Temple, Kensington Park Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wormwood Scrubs Prison during afternoon.)

KINGSTON-ON-THAMES. June 16. St. James Hall, St. James Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wandsworth Prison during afternoon.)

LLANELLY. Now in progress. Tent Campaign in the Town Hall Square (near the Ritz), by Pastor W. E. Smith.

PENZANCE. Commencing July 14. Rechabites' Hall. Revival and Healing Campaign by Pastor J. Woodhead. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

REDHILL. Coleman Institute, London Road. Regular Foursquare Gospel services.

REDRUTH (Cornwall). Commencing June 16. Mason Hall, Green Lane, by Pastor J. Woodhead. Revival and Healing Campaign. Suns., 3 and 6.30 p.m. Week-nights, 7.30.

WIMBLEDON. June 9. Elim Hall, Southey Road. Visit of London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison during afternoon.)

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. XVI., No. 22

MAY 31, 1935

Fridays, Twopence

The March of Empires (continued)

By Pastor J. SMITH

I CONSIDERED the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel vii. 8). When the Western Roman Empire fell in A.D. 476 Italy first fell to the lot of Odoacer and the Heruli. For thirteen years their rule was undisputed; but in 489 Theodoric, king of the Ostergoths, invaded Italy with a commission from the Greek emperor, besieged the Herulian in Ravenna, and in 493, after his surrender slew him with his own hand. There is no doubt that the Bishops of Rome hated the authority of all these invaders to which they were most unwillingly obliged to submit. Horn number one having been plucked up by the roots Theodoric now became master of Italy, and the Popes had to own him and his successors, although of Arian faith, as the rulers of the country. The pretensions and claims of the Popes were now rapidly increasing with the growing corruptions of the Church. After a period of about sixty years, the Gothic yoke having become unbearable; mainly through the influence of the Popes, Belisarius, the great general of the Eastern Emperor Justinian, came against the Ostergoths and overthrew them.

Horn number two has now been plucked up before the rising power of the Popes. Italy was now governed from Ravenna by a viceroy. About this time all the central portion of Italy passed from under the

SWAY OF THE BYZANTIUM,

and Albion and his Lombard followers held sway over the fairest territories of the peninsula. Yet the Lombards were not strong enough to occupy the whole of the country, and thus the city of Rome was largely left to the care of her bishops, their authority now becoming a mixed one of both temporal and spiritual power. However, after a time the Lombards began to encroach on the city of Rome and the Pope appealed to Pepin, the father of Charlemagne to come to his aid, which he did, and drove out the Lombards, and presented to the Pope the Exarchate of Ravenna and the province of Pentapolis.

Horn number three having fallen, we now see for the first time in history a bishop invested with all the temporal power of a ruler, with the wealth of the Palace of Ravenna at his disposal, and having the right to impose taxes, appoint magistrates, and exercise justice or injustice as he thought fit. The following extract is from a recent work by a Roman Catholic writer: "The rise of the temporal power of the Popes presents to the mind one of the most extraordinary phenomena which the annals of the human race offer to our wonder and admiration. By a singular combination of concurring circumstances, a new power and a new dominion grew up, silently but steadily, on the ruins of that Roman Empire, which had extended its sway over, or made itself respected by, nearly all the nations, peoples, and races that lived in the period of its strength and glory; and that new power, of lowly origin, struck a deeper root, and soon exercised a wider authority, than the empire whose gigantic ruins it saw

SHIVERED INTO FRAGMENTS,

and mouldering in dust." (From *The Approaching End of the Age*, by H. Grattan Guinness.) It is said: "Behold in this horn were eyes like the eyes of man." Rome is all eyes. Where is there a secret society or institution of any kind in all Europe into which they have not peered? Where is there a cabinet in Europe that Rome at some time or other has not had a look into. By the dreadful system of the Confessional all hearts, high or low, rich or poor, statesman or pauper, were to the servants of the Pope an open book. "And a mouth speaking great things." Fox, in his *Acts and Monuments*, gives the following: "Wherefore, seeing such power is given to Peter, and to me (the Pope) in Peter, being his successor, who is he then in all the world, that ought not to be subject to my decrees, which have such power in heaven, in hell, in earth, with the quick, and also the dead. . . . No man can excommunicate me, yea though I commune with the excommunicated, for no canon bindeth me: whom no man must lie to, for he that lieth to me is a church robber, and who obeyeth not me is a heretic, and an excommunicated person. . . . I am all in all and above all, so that God Himself,

and I, the Vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list, my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. . . . Wherefore, if those things that I do be said not to be done of man, but of God: what can you make me but God? Again, if prelates of the Church be

CALLED AND COUNTED

of Constantine for gods, I then, being above all prelates, seem to be by this reason to be above all gods."

"I beheld, and the same horn made war with the saints, and prevailed against them. . . . And he shall speak great words against the Most High, and shall wear out the saints of the Most High." (Dan. vii. 21, 25). Did the Popes of Rome make war on the saints? Did they wear out the saints of the Most High? The words "wear out" suggest a prolonged time of persecution extending over many years. I will quote from the works of H. Grattan Guinness: "As some luxurious emperors of Rome exhausted the whole art of pleasure, so that a reward was promised to any who should invent a new one; so have Romish persecutors exhausted all the arts of pain, so that it will now be difficult to discover or invent a new kind of it, which they have not already practised upon those marked out for heretics. . . . They have been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, burnt, or buried alive, roasted on spits, baked in ovens, thrown into furnaces, tumbled over precipices, cast from the tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks, suspended by the hair of the head, by the hands or feet, stuffed and blown up with gunpowder, ripped with swords and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, beaten on anvils with hammers, blown with bellows, bored with hot irons, torn piecemeal by

RED-HOT PINCERS

. . . To dig out eyes, tear off nails, cut off ears, lips, tongues, arms, breasts, etc., has been but ordinary sport with Rome's converts and holy butchers." The list continues with such a heart-sickening record that I feel I can go no further with it.

From the same writer I quote: "The Inquisition—a name at which humanity has learned to shudder. In Spain alone it has been proved by the careful statistical investigations of Llorente, that between the years 1481 and 1808 over 341,000 persons were condemned by this 'Holy Office,' of whom 31,912 were burned alive, 17,000 burned in effigy, and nearly 300,000 tortured and condemned to severe penances. Every Catholic country in Europe, Asia, and America had its Inquisition. But France was the scene of the greatest national crime which even the Papacy has ever instigated and approved, the massacre of St. Bartholomew's Day. . . . In Paris alone the blood of over ten thousand innocent Protestant citizens deluged the streets, and for a whole week the shouts of 'Kill, kill,' resounded on every hand. . . . At the most moderate calculation, thirty to forty thousand Pro-

testants perished on account of their faith, in that fatal month of August. . . . The Pope, Gregory XIII., who was privy to the plot, celebrated a Te Deum on hearing the news, ordered a jubilee, and a solemn procession, which he accompanied himself, to thank God for this glorious success. . . . In the province of Ulster alone, upwards of 154,000 Protestants were massacred or expelled from Ireland. O'Niel, the Romish Primate of all Ireland,

DECLARED THIS REBELLION

to be 'a pious and lawful war'; and Pope Urban VIII., by a bull, dated May, 1643, granted 'full and absolute remission of all their sins' to those who had taken part in 'gallantly doing what in them lay, to extirpate and wholly root out, the pestiferous leaven of heretical contagion.' "

Again, think of the horrible butchery which was carried on century after century against the Waldenses and the Albigenses. A reward of five thousand five hundred livres was offered, for information leading to the capture of any one of the Huguenot preachers. The Pope, Clement XI., did all in his power to secure the utter extinction of the persecuted Camisards. He promised complete exemption from the pains of purgatory to all who took up arms to exterminate "the accursed and execrable race." It has been calculated that the Popes of Rome have slain, directly and indirectly, on account of their faith, fifty millions of martyrs.

"And think to change times and laws." "Under the sacerdotal monarchy of St. Peter," says Gibbon, "the nations began to resume the practice of seeking on the banks of the Tiber, their kings, their laws, and the oracles of their fate." And in speaking of the first Norman king of Sicily, he says, "The nine kings of the Latin world might disclaim their new associate, unless he were consecrated by the authority of the supreme Pontiff." It is a well-known fact that our present calendar was altered by Pope Gregory XIII., and that in doing so he went back to the Council of Nice, which was held in A.D. 325, thus covering a period of approximately 1,260 years. The words which Cardinal Manning puts into the mouth of the Pope are surely

OF SOME SIGNIFICANCE:

"I am the sole, last, Supreme Judge of what is right and wrong." Even in the eighth century Gregory II. said: "All the kings of the West reverence the Pope as a god on earth." If the kings of the earth regarded him in this fashion, how did the common people reverence him? The Sicilian ambassadors prostrated themselves before Pope Martin, with the thrice-repeated cry, "Lamb of God, that takest away the sins of the world." The Emperor Henry of Germany, terror-stricken by a papal interdict, sought pardon, barefoot and clothed in sackcloth, and was kept waiting three wintry days and nights outside the door of the supreme Pontiff before he could obtain an interview. At the coronation of Henry VI., as the Pope sat upon his pontifical chair with the golden crown between his feet, just to show his authority and power the Pope struck the crown with his foot and cast it upon the ground. The cardinals lifted the crown and placed it upon the Emperor's head.

"And they shall be given into his hand until a time and times and the dividing of time." It is unanimously agreed among Bible students that this means three and a half times; the reference to the same period in other places leaves no room for doubt. It is furthermore agreed that the period here mentioned is for a duration of 1,260 days. 360 days being the usual number in a prophetic year. It is furthermore agreed among all Bible students that the seventy weeks, or 490 days of Daniel ix. 24 refer not to actual days, but to year-days, and that the

TIME THERE MENTIONED

corresponds exactly with the number of years in its fulfilment. We also know how that the Lord prescribed for His people Israel in their wanderings in the wilderness: "A day for a year," according to the time spent in searching out the land. Forty days were the spies in searching out the land of promise, and forty years were accordingly prescribed by the Lord as a penalty for their breach of promise in not going up to possess it. It is also to be expected that in the divine representations in the Bible we should find symmetry throughout. If one part of a map is drawn to scale we should not expect to find right in the centre of that map one part of it which was not drawn to scale, but to actual measurement instead. As God here has represented great international empires, extending over several centuries, as beasts of the earth, it is to be expected that wherever He found it necessary to state the duration of one of these empires he would do so in keeping with the whole picture. And to state that one of these beasts was to live for 1,260 years would be out of scale entirely. But to state that it should continue for 1,260 days is in perfect keeping with the whole picture. As a matter of fact, according to the most reliable facts of history 1,260 years is the exact time fulfilled in the history of this little horn. We know that Rome was not built in a day, nevertheless there are certain outstanding dates in its rise and fall which definitely mark the fulfilment of the Word of God, and which need

NEITHER AXE NOR CHISEL

to fit them into their place.

I will quote from a work by the Rev. Robert R. Neill, M.A., "It is a notable fact that immediately before the first Pope of Rome was appointed, Gregory the Great, who was the last Bishop of Rome, made some remarkable and significant statements. We shall refer to one or two of them. The Patriarch of Constantinople, John the Faster, had just received the title of Pope (i.e., universal Bishop). Gregory was furious at this. In letters written and published from A.D. 590 to 600, addressed to the Greek emperor and others, he declared before Christendom that whoever in his elation of spirit called himself, or sought to be called universal bishop, or universal priest, that man was the likeness, the precursor and the preparer for Antichrist—that the tendency of his assumption if consented to was that which was the grand object of Antichrist, viz., to withdraw all members of the Church from its only true Head, Christ Jesus, and in doing so to attach them to himself. He regarded

the title spoken of as one of the names of blasphemy connected with the ten-horned beast in the Book of Revelation. As to the Greek patriarch having so acted he said it surprised him not, that he only saw in the fact prophecy being fulfilled, and recognised in it a sign of Antichrist being close at hand! Gregory's own successor, Boniface III., had the title officially conferred upon him by the Greek Emperor Phocas in A.D. 607. Consequently the decree of Phocas is generally regarded as marking one of the most important

STARTING-POINTS OF THE PAPACY."

The decree of the Emperor Phocas conceded to Boniface III. the headship over all the churches of Christendom. Phocas died in A.D. 610. If we count 1,260 years from this date we arrive at 1870. Counting from A.D. 607 we arrive at 1867. During these three years and for some years previous we find great internal strife existing in the Roman Catholic countries of Italy, Spain, Austria, and France, terminating in the great Franco-Prussian war of 1870. On 8th September, 1868, Pope Pius IX. issued his encyclical letter, calling together the great leaders of the Church of Rome to meet together in the Vatican City. On 8th December, 1869, they met together. There were present 6 Archbishop Princes, 49 Cardinals, 11 Patriarchs, 680 Archbishops and Bishops, 28 Abbots, 29 Generals of Orders: 803 in all. Finally after many council meetings, the great and final decree of the council was proclaimed: *The infallibility of the Pope*, as head of the Church. This blasphemous declaration was made on the 18th July, 1870. It is said that arrangements had been made to reflect a glory around the person of the Pope by means of mirrors at noon, when the decree was made. But God refused to allow His sun to be any party to such a transaction, and a violent storm broke over Rome. The sky was darkened by a tempest, and the voices of the Council were lost in the rolling thunder. On that same day the messenger from Paris was on his way to deliver the declaration of war upon Prussia. On 27th July, 1870, a day of general prayer was

OBSERVED IN PRUSSIA.

The war was on; as corn before the reaper the French fell before the advance of the Prussians. Internal troubles in Paris did not further the cause of the French. Every man was needed at home to fight for the country. The French bayonets which had always kept the Pope securely on his throne were ordered to be withdrawn, and the garrison of 20,000 left.

The Vatican City was now left to the mercy of those who had long wished for the day when it would be no longer under the temporal sovereignty of the Popes, but would form a joint part of the kingdom of Italy. Accordingly on 20th September the Italian troops entered the city of Rome after a short resistance. On 2nd October, by plebiscite, an overwhelming vote for union with Italy was taken, and on 9th October, 1870, Rome and its provinces were incorporated with the kingdom of Italy. When we consider that it was on 5th October, 610 that the Emperor Phocas, who conceded to the Pope the headship of all the Churches, was beheaded, is it not an astounding fulfilment of

prophecy, when to a day it was literally carried out? *The Times'* summary for that year says: "Within the same year, the Papacy has assumed the highest spiritual exaltation to which it could aspire, and lost the temporal sovereignty which it had held for a thousand years." As a matter of fact the Popes of Rome had exercised temporal power for 1,260 years. I know that their temporal power had a gradual rise from the time when Rome was left to the care of her bishops during the sway of the Lombards, but the dates given are

THE OUTSTANDING EVENTS

in Rome's rise and fall.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. vii. 26). From this verse we see that the loss of their dominion was to be gradual. This is exactly how it has been: England was the first of the countries to throw off the yoke of Rome, and soon after the other countries of Europe followed suit, until in 1870 Rome lost the last and final grip of temporal sovereignty, and the pope of Rome, like a spoilt child, went into the sulks and shut himself up in his palace. Rome is to continue as a religion until the Lord comes. In this chapter the prophet Daniel is not dealing with the great religions of the world, but with the great rulers of the world. But someone will say: "Has not the Pope of Rome received his temporal power back again?" It is a well-known fact that ever since 1870 the Popes of Rome have looked upon the kings of Italy as usurpers, and not until the time of Mussolini have they relinquished their claim to temporal power in Italy. In an agreement arrived at between the Pope and Mussolini, it was settled that the Pope should have the Vatican Hill to himself (which comprises about a

square mile), but that he should renounce for ever his claim to the Papal states and the city of Rome.

No longer does the Pope control armies and navies, neither is there a single country in the world where he can issue his orders for their

SOLDIERS TO GO FORTH

at his bidding, neither can he command their parliaments to pass laws according to his will.

Again it may be remarked that the references to this "little horn" are in the singular number, whereas the Popes of Rome have been a succession of rulers. If the reader turns to verse 17 of this same chapter, he will read: "These great beasts, which are four, are four kings, which shall arise out of the earth." Now, we know that they were certainly four dynasties covering many centuries. If someone made a reference to the King of England going to do a certain thing, if the prophecy was made many years previous, we would not necessarily interpret it as limited to any particular king. We say in England that "the king cannot die." This does not mean that the king is immortal, but the perpetuity of the royal office.

But the closing verses of this chapter are full of hope and cheer, like a ray of sunshine breaking through the dark clouds of persecution and strife: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." How glorious to think that although it has been for many centuries:

Truth for ever on the scaffold,
Wrong for ever on the throne,
Yet that scaffold sways the future,
And within the dim unknown
Standeth God within the shadow
Keeping watch around His own.

Bible Challenge and Bible Name Patience

Reviewed by Pastor W. G. HATHAWAY

BIBLE games of whatever description have some fascination for all of us, be it small or great. The latest of the "Victory Series" of Bible Games issued by the Elim Publishing Company is certainly not lacking in this qualification. The first time I was invited to join in this pleasant and profitable occupation, frankly, I was critical. Perhaps a bit of juggling with names that might interest a child, but for me, well— Anyhow I tried a game and to my surprise found it extremely fascinating. Each player has a card marked with different squares and is given a number of counters inscribed with a variety of Bible names. These must be placed in their right square whether "Convert," "Healed One," "Tribe," "Prophet," "Prisoner," etc. Then you have the privilege of challenging the decisions of other players and, if necessary, turning up the scriptures and verifying the accuracy of your contention. If a final decision is necessary there is a key provided with the correct references. It is surprising what a challenge it is to your Bible knowledge and yet it is so easy that children can play it and check their answer by the key.

In addition to the two Bible challenge games there

is a series of Bible Patience Games which you can sit down and work out for yourself to your own edification. They are most interesting.

A point worth mentioning in connection with this is that for every ten games sold 1/- will be given to the World Crusade Fund. When you buy a game you are thus getting good value for your money, increasing your Bible knowledge, and also helping forward the World Crusade. The games are compact and complete in a neat box. Send for yours to-day, you will not regret it. ("Bible Challenge and Bible Name Patience," Elim Publishing Co., Ltd. Price 1/-, by post 1/4, United Kingdom only).

I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for to-morrow's burden. When to-morrow comes grace will come with it, and sufficient for the tasks, the trials or the troubles. God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled upon the top of them.—*Theodore L. Cuyler.*

Does God Mean What He Says?

By S. L. WHITTEN

WE are living in a day of scepticism and unbelief. Not necessarily unbelief in the existence of God, but unbelief in His ability and willingness to meet every need of the human heart in this "enlightened age." This scepticism has become so widespread that very few people can be found to-day with a simple childlike faith in God, who go to Him with every problem however great or small, with the calm assurance that He and He alone has the solution to their problems. The indifference of the average person on this score is appalling.

The one condition that governs all prayer is faith, that is, a firm belief in God. In order to have this faith we must know that God honours His promises. We must be able to say with the Apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We can prove that God does fulfil His promises, that He does mean what He says, by the fulfilment of His promises in the past.

It is not the purpose of this article to enter into a discussion with the infidel or the agnostic, but rather to stir up the believer who has lapsed into a state of indifference towards the promises that are his, to realise the vast wealth which he has failed to appropriate as his own.

Let us notice some of the promises which God has made in the past and how wonderfully they have been carried out:

1. God meant what He said when He commanded Adam not to eat of the forbidden fruit (Gen. ii. 16, 17). But Satan persuaded Eve to doubt that God meant what He said, yet as soon as she put the proposition to a test she found that it was Satan and not God, who was the liar. Now the Apostle Paul says to us, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II. Cor. xi. 3).

If a child is to enjoy the blessing of his father he must be obedient. I heard a preacher say that the cure for failure in the prayer life is self-examination. Sin breaks the connection between God and man. Therefore it is important that we realise that God means what He says when He sets forth a law, as He does when He makes a promise, and in order to enjoy the benefits of His promises we must obey His commands.

2. God meant what He said when He promised to provide a Redeemer for fallen humanity. Immediately God began to work out His plan with this end in mind, and eventually brought it to pass precisely as He had promised in the beginning. Although approximately four thousand years elapsed between the giving of the promise and its fulfilment, yet in the fulness of time it was accomplished. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of

the same; that through death He might destroy him that had the power of death, that is, the Devil" (Heb. ii. 14).

3. God meant what He said when He made a covenant with Noah.

(a) He promised Noah that He would never again destroy the earth by water (Gen. viii. 21).

(b) He promised that the seasons should never cease (Gen. viii. 22).

(c) He established human government upon the earth (Gen. ix. 1-6).

All of these have been carried out to the letter down to the present time.

4. God meant what He said when He made a covenant with Abraham.

(a) He promised to make of Abraham a great nation.

This promise was fulfilled in three ways:

(i). Natural descendants (Gen. xiii. 16; John viii. 37).

(ii). Spiritual descendants (John viii. 39; Gal. iii. 6, 7, 29; Rom. iv. 16, 17; ix. 7, 8).

(iii). The descendants of Ishmael (Gen. xvii. 18-20).

(b) He promised to bless him.

This promise was fulfilled in two ways:

(i). Temporally (Gen. xiii. 14, 15, 17; xv. 18; xxiv. 34, 35).

(ii). Spiritually (Gen. xv. 6; John viii. 56).

(c) He promised to make his name great.

(d) He promised that he should be a blessing (Gal. iii. 13, 14).

(e) He promised to bless those that blessed him.

(f) He promised to curse those that cursed him (Deut. xxx. 7; Isaiah xiv. 1, 2; Joel iii. 1-8; Micah v. 7-9; Hag. ii. 22; Zech. xiv. 1-3; Matt. xxv. 40-45).

He promised a blessing to the whole human race through him (Gal. iii. 16; John viii. 56-58).

All that we know about God has come down to us through the Hebrew race. Most of the writers of the Scriptures were Jews. Jesus Himself was a Jew of the seed of Abraham.

5. God meant what He said when He promised Abraham a son in his old age.

This was a promise which required faith to accept, because it was in direct opposition to the laws of nature. Yet this promise together with its fulfilment should teach us that God is not limited by the laws of nature.

This is the one truth concerning prayer which we as twentieth century Christians fail to grasp. We are sometimes willing to trust God for the things which are reasonable and which appear to be possible from a human standpoint, but when it comes to trusting God for the impossible, we just quit praying and say "it's no use," and the result is the lack of testimony and spiritual growth among believers.

6. Our Lord and Saviour Jesus Christ meant what He said when He declared, "Ask and ye shall re-

ceive; seek and ye shall find; knock and it shall be opened unto you." There are multiplied thousands in the world to-day who can testify to the faithfulness of Jesus in the fulfilment of this promise. No one can be found who can truthfully say that they have fulfilled the conditions without having the promise fulfilled.

No infidel, sceptic, or agnostic has ever dared to attempt to produce a witness to discredit this promise. While they have verbally attacked it, yet they have not been able to substantiate their denials with actual proof of it ever having failed. Yet on the other hand, the proof in favour of it is so abundant as to convince anyone who is open-minded.

The Pierced Hand

C.P.D.

CYRIL P. DAWES.

1. What mean those wounded hands, O Man of Cal - va - ry! Those
 2. What mean those wounded feet, O Man of Cal - va - ry! Those
 3. What means that bro - ken heart, O Man of Cal - va - ry? For
 4. What means that crown of thorns, O Man of Cal - va - ry? An

hands that touch'd and heal'd the sick, And caused the blind to see?
 feet that trod earth's pil - grim way, And left footprints for me?
 ne - ver heart con - tain'd such love For friend and e - ne - my.
 em - blem of Thy glo - ry crown, When praise complete shall be.

CHORUS.

I slipped my hand in the pier - ed hand Of the Man of Cal - va - ry, And

felt the scars of the cru - el nails That He bore in a - go - ny; I

said to Him, 'While life shall last, More true to Thee I'll be,' As I

slipped my hand in the pier - ed hand Of the Man of Cal - va - ry.

Bible Study Helps

WANTED—A WORKER.

God never goes to the lazy or to the idle when He needs men for His service. When God wants a worker, He calls for a worker. When He has a work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb. **Gideon** was busy threshing wheat by the winepress.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Amos was busy following the flock.

Nehemiah was busy bearing the king's wine cup.

Peter and **Andrew** were busy casting a net into the sea.

James and **John** were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

FROM GLOOM TO GLADNESS.

(John xx. 13-16).

Twice Mary was asked the same question: "Why weepst thou?"

I. Why Should She Not Weep?

There was lonely love without its object.
 There was darkness without light.
 There was ignorance without a teacher.
 There was weakness without strength.
 There was blasted hope without fulfilment.
 There was sin without forgiveness.
 There was death without life.

Well might she weep!

II. Why She Should Not Weep.

There was satisfaction for the heart of love.

There was light for the darkest path.
 There was the Teacher of eternal truth.
 There was strength for all the burdens.
 There was fulfilment for all the hopes.
 There was the Forgiver of every sin.
 There was life for all the dead.

Well might she dry her tears!

III. How the Tears Were Exchanged for Joy.

She was seeking "whom," not "what."
 She was seeking a "person," not an experience.

She was seeking the Lord, not mere "religion."—B.B.S.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor V.S. PRITCHARD

Sunday, June 2nd. Gal. i. 1-17.

"Who gave Himself for our sins" (verse 4).

Wonderful Redeemer! He was not sacrificed as an unwilling victim. He knew His own power, He knew what was in man. The sin and the sins. Root and branch. Yet knowing all He gave Himself, freely, fully, of His own free act and will, to those who sought His life, that He by the shedding of His precious blood, might become the One acceptable sacrifice for sinful humanity. Oh wondrous love. Oh completion of redeeming grace, that He the Sinless, should give Himself for me the sinful, the sinning, the unworthy. That, not only should the sinful past be blotted out by atoning Blood, but that I might be delivered from the dominance of sin, and that in this present evil world I may know the glorious deliverance from inbred sin, through the power and efficacy of that prevailing Blood. Thanks be unto God for His unspeakable gift!

Monday, June 3rd. Gal. i. 18-24; ii. 1-10.

"Our liberty which we have in Christ Jesus" (verse 4).

The natural unregenerate man is the enslaved man. Boast as he will of his professed freedom, he is the slave of self. Self-respecting, religious, moral self perhaps, but still self. God alone, by His Spirit, can reveal a man to himself. Such revelation is humiliating. But happy the man who in humility cries, "Lord, save me!" Never has a man cried thus in vain. Christ Jesus the Captain of our salvation, flies to the rescue and that man is liberated. The law loses its terrors. The chains of the selfish and the sensual are snapped asunder by the power of the incoming Emancipator. Whom the Son sets free is free indeed. Rejoice, my soul, in this glad-some freedom, and again I say, Rejoice! For the path of rejoicing is the path of victory. So thou shalt not be entangled again in the yoke of bondage. I am free, I am free, Jesus Christ has set me free on Calvary.

Tuesday, June 4th. Gal. ii. 11-21.

"Christ liveth in me" (verse 20).

Oh what a salvation this, now Christ liveth in me. As lives the flower within the seed, as in the cone the tree, so praise the God of truth and love, Christ liveth in me. Hallelujah! What victory is mine as I realise and enjoy this stupendous yet glorious fact. The Devil will continue in all his subtilty to attack my spirit, mind, and body. But He is launching his hate against the Christ of God. He, the mightier One has through infinite grace, taken up His

abode in me, and "He keepeth the tower." The devilish assaults of restlessness of spirit are repelled by the stillness of Him who is seated in triumph within the citadel of the soul! Disease attacks are frustrated by the indwelling Physician! The scourge of tongues and lying rumours that seek to distract the mind are vanquished by the Prince of Peace. Be still, my soul. Ye shall not fight in this battle. Thy Lord within thee shalt fight for thee.

Wednesday, June 5th. Gal. iii. 1-14.

"The just shall live by faith" (verse 11).

That very "gift of God" (Eph. ii, 8) through which grace brought salvation to the unjust sinner shall sustain and enlighten him in his sainthood. Through the exercise of a God-given faith we are not only born again and receive a new life, but we really live! An abundant, overflowing, joyous and victorious life. This is the present enjoyable heritage of those who have received Christ Jesus the Lord, who came that we might have life, and that we might have it more abundantly. By abiding in Him, we can experience an unceasing and increasingly glorious life in Christ. By faith a man reckons himself dead indeed unto sin but alive unto God (Rom. vi. 11). This God-given faith reckons not by sight or sense but by His Word. Hallelujah! The life which I now live I live by the faith of the Son of God. Human faith fails, but God's faith prevails.

Thursday, June 6th. Gal. iii. 15-29.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (verse 29).

Oh the mighty grace of God in Christ Jesus our Lord. We who were far off and strangers to the covenant have through precious Blood and a new birth been drawn nigh and brought "into the family." We have been chosen in Christ Jesus, and by Him. Ye hear the grace of the Lord Jesus when He said, "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit." How barren we were before He set His love upon us and chose us for Himself, for His own. But now! He has lifted us from poverty to wealth. From the dunghill to sit among princes. Saved by grace through a God-given faith which was not of myself, I am given a place with faithful Abraham and can claim all the promises which are Yea and Amen in Christ Jesus.

Friday, June 7th. Gal. iv. 1-16.

"Abba, Father" (verse 6).

The new language of a new creature. No longer a servant but a son. No longer a slave but an heir. A new heart has

been given. A heart to love. To cry "Father, Father!" A term not of duty only, but of endearment. Through Christ we have come to the Father. We have been made nigh by precious Blood. We are conscious of being born again for we have a new life. The old religious duties, forms and ceremonies no longer satisfy. By wondrous grace we now cry "Father, Father." Prayer is a son's heart-breathing. Trial, trouble, persecution, misunderstanding along the journey of life, do not separate us from Him, but deepen our love, confidence and expectation and cause us to fly to our unfailing source of all comfort and consolation, crying, "Abba, Father."

Saturday, June 8th. Gal. v. 1-15.

"Stand fast therefore in the liberty wherewith Christ hath made us free" (verse 1).

A clarion call to all who profess the Name which is above every name. A call which was never more needed than in these last days. Satan is employing all his arts to entangle the unwary. The precious atoning Blood, the power of the Resurrection, the gift of the blessed Holy Ghost and His work and exercise in the Church, and the certainty of the coming again of Jesus Christ the Lord, are all being depreciated in many quarters. It behoves us as those who have been emancipated at such awful cost to appreciate to the full the blessedness of liberty in Christ. For only so can we experience the joy and vitality and witness of the overcoming life. Our feet have been placed upon redemption ground. Let us stand fast and sing the song of the free. They overcame by the blood of the Lamb and the word of their testimony.

The Quietness He Gives

There is what is called "the cushion of the sea." Down beneath the surface that is agitated by storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed in the least, for hundreds and thousands of years.

The peace of God is that eternal calm which, like the cushion of the sea, lies far too deep down to be reached by any external trouble and disturbance; and he who enters into the presence of God becomes partaker of that undisturbed and undisturbable calm.—*Dr. A. T. Pier-son.*

THE VICTORIOUS LIFE AND HOW TO ENTER IT

An address by the late Mr. [Name obscured]

THERE is a victorious life to which the chosen are called—a life in which we are saved above sin; a life in which we are saved from the power of the enemy; a life where we are saved from self; a life that will keep us sweet and beautiful all the time. Holiness is a subtraction as well as addition, and we must be fully aware of the first before the second. There must be a putting out before there can be a putting in. Holiness is a real act of God upon our hearts and lives. We don't grow into it. I have heard Christians say, "I don't believe holiness can be one act as you say. I believe we grow into it." If you spoke to some Christians after twenty years' experience and asked them if they are saved from their self-life, you will find their experience is the same as at the beginning.

We are sanctified in Jesus Christ. You will see this in I. Corinthians i. 2, and vi. 11. You will find that, while our standing in Him is already in the position of being sanctified, for by that one offering we are sanctified unto God—that is our standing—it is not our experience until we come to the place of yielding ourselves to God. There is

A VICTORIOUS LIFE,

and I may say a few words as to how to enter into that victorious life, how to maintain it, and then the purpose of that life. If you carefully notice the epistles of John and all the apostles you will find that holiness, the victorious life, depends upon our union with Jesus Christ, and it is in union with Him that we are to know the life of victory. Jesus entered into the wilderness and was tempted of the Devil. There He defeated the Devil perfectly and completely. The Devil is a conquered foe. I would like to say that again so that he may hear it—the Devil is a conquered foe, and he has not the right to claim a square inch of us. We are fully redeemed unto God. From the time of the temptation in the wilderness onward the Devil dogged His steps. He met the Lord at Nazareth when the people wanted to cast Him over the brow of the hill, and he attacked Him all the way through, but, blessed be God, Jesus was victorious always. Sometimes the Devil tried Him through His mother, and sometimes through His own brothers, and He was called mad; at other times the Devil attacked Him through the Pharisees, who poured contempt on His messages and said His work was done by demon power. The Devil sent the lawyers

TO ENTANGLE HIM

in His speech; he sent the Herodians to tempt Him about the penny and His paying tribute; he even tempted Him through His disciples, who, when He referred to His sufferings, said: "This shall not come to Thee." In the end He was tempted by Judas, one of the twelve who had witnessed His mighty works and listened to His gracious words.

But Jesus Christ lived a life of perfect victory over all the power of the Devil, even though He had a disciple like Judas among the twelve. But the great battle was when He was on the Cross of Calvary.

There Jesus met all the powers of darkness and triumphed over them openly and put the Devil to flight, so that he is a conquered foe to-day. I am so glad there is a life of victory where we are saved from ourselves and where we are kept all the time. The Cross of Jesus was the battle-ground, and when the Devil thought he had done his worst, then Jesus, by His glorious resurrection from the dead, made a show of all his powers, openly triumphing over all. We see Him to-day far above all, seated at the right hand of God, having triumphed over all the principalities and powers and opened the way right to

THE THRONE OF GOD,

and He has left the door open to us all. Jesus Christ is the Door; He has gone in, and I can come behind Him and appear before the throne of God and ask and receive. He has not only gone there as a Victor, but He has sent forth His Holy Spirit to you and me to give us the power to live the life He lived—the life of union with Him.

How to enter the victorious life. How shall we enter this life? First of all by our surrender. He must be Victor of our lives and our hearts; He must sit upon the throne of our hearts and our wills and dominate us completely before He can live the life within us. There is no life union with Him until we know the death union; and it is by dying and reckoning ourselves dead with Him that we get into that condition in which the Holy Ghost makes it real in our spirits. Turn to Romans vi. and Ephesians i.: "That we may sit together with Christ." A full surrender to Jesus Christ means that the Holy Ghost will make the death real, as we reckon we have died to the world, we have died to sin. We present our bodies absolutely to have the death made real. We die to the things of the world, and to the claims of those who would

MAKE US THEIR SERVANTS.

It is not a painful process when you have yielded yourselves altogether to Him, and the Holy Ghost will emphasise again and again, "Ye have died, ye have died," and as you reckon that, the Holy Ghost will make it real to you that you have already died with Him and are seated with Him in heavenly places. Faith reckons; God does it.

How to maintain the life of victory. But when that action has been taken, how shall I maintain the life of victory, for then the enemy comes to me exactly as he did to Jesus Christ, by his wiles and fiery darts, and so I have to stand in victory. Satan will assail again and again, and why endeavour to meet him? What are we to do? Simply stand and let the Lord meet him. Simply say, if you will, "The Lord Jesus

ORIOUS LIFE D ENTER INTO IT

e Mrs. CRISP given in 1915

saves me now." Satan will come with his wiles and strive by every means in his power to draw you out. Turn to Ephesians vi. You will see the only power he possesses to-day is the power to do this. The apostle there dealt with the fact of our union with Christ, and it is only in that union that we have the victory. You will notice in the eleventh verse that you are to put on the whole armour of God that ye may be able to stand against

THE WILES OF THE DEVIL.

This is where too often the Christian fails.

All sorts of things the Devil will make to pass before your eyes; all kinds of things he will make you to see. Don't see them. Stand and look a fool, but don't do it. God's great strategy is to get you and me into Christ. God wants to keep us back in Christ—in Christ crucified, in Christ risen, in Christ living, in Christ glorified. The Holy Ghost in you is Christ in you, and the Devil wants to get you out of Christ. The Devil knows he can conquer you; he cannot conquer Jesus. Sometimes you feel you have no power to deal with him. The enemy will come through a person who will condemn you, but you say "No, the blood of Jesus—Jesus saves me now." There will be something crossing your pathway, and you will feel you must act this moment. The Devil is always in a hurry; God never is. But you will be tempted to rise up in a hurry to meet Satan. Don't! If you are in Christ the Devil can only throw his fiery darts at you, but you need not catch them. Or if he comes and wants to leave his card, say you are not at home. Remember that you inhaled a bad smell, and have a bad throat, and this will be brought to you

AS A TEMPTATION.

If you can do no more simply say "Jesus." The enemy will come another way and say you are making a fool of yourself. "Jesus." "You did that well," he will tell you. "That was a nice prayer," or "a splendid sermon." "Jesus, meet him." Don't you attempt to meet him.

I have heard people say, "I always answer the Devil with the Word of God." Well, I don't; I don't answer him at all. I have nothing to do with him. He often tells me I have. I say, "Lord Jesus, meet him," and get back into Christ. You are there if you have fully surrendered yourselves to Jesus Christ. You are not only identified with Him, but by the Holy Ghost you are brought into union with Him, and it is with His life that you are to meet everything—with His Spirit, His love, His life, His power, His holiness, His faith; and you are nothing because you are dead. You say, "I want God to give me wisdom." Jesus Christ is made your wisdom. You say, "I

wish I had the faith, well, of Mr. —." Jesus Christ is your faith, and it is perfect. Draw back on Jesus Christ and His life will do it. When I think I have faith, I find that I have none at all. I leave Jesus

TO EXERCISE HIS FAITH,

and then it is all right.

Sometimes you feel weak and fearful; but you are enshrined in Jesus Christ, and His strength is made most perfect in your weakness, and His love is made most manifest when you are most unconscious of yourselves. It is Christ in you—that is holiness. How shall I maintain the life of victory? By always reckoning on Jesus Christ in me and I in Jesus Christ. In John xvii. Jesus is praying that we may know this, and I believe His great prayer before God the Father to-day is that we may understand our position in union with Jesus. The Holy Spirit has been given to bring about a union of thought, a union of spirit, a union of heart, a union of will, a union of purpose, and union of truth—a living union with Him for ever. The glorified Son of God—we in Him and He in us. He takes out of our lives whatever we yield to Him, and He puts in instead His own divine nature. In this wonderful chapter (John xvii.) He speaks of our union of joy, that we may have His joy filled full in us. My joy ebbs and flows; His joy never does, and the moment we say: "Lord, I want your joy," He flows in and overflows us with joy. I don't understand

A FLUCTUATING EXPERIENCE

in Pentecost, because it is oneness in Jesus all the way through.

The fire of life and joy kindled in my heart by the Holy Spirit has never departed. If anything comes in to disturb you, say—"Lord, let Thy precious blood cleanse and impart the joy, the glory, and the strength." In the 13th verse there is not only His joy fulfilled in them, but in the 14th verse we have to be one with Him in separation, and it will mean that. I do not mean to say that you will have to separate yourselves; but it will mean separation, because in many cases your friendship has been with the worldly-minded Christians, and you will find there will be as great a difference between you and the worldly-minded Christians as there is between them and the world. It is strange, but they come to dislike you. Between you and the worldly person there is a more defined division, but those of the world do not hate you with the same degree as do the worldly-minded Christians. You won't make the separation, but they will make it. At the same time you won't mind the separation, because you will be one with the Lord Jesus. Jesus will be the most blessed company, and you will have communion with God the Father, God the Son, and God the Holy Ghost, and all the children of God. You will find Jesus will be one with you in sanctification in your everyday life all the way through, because it is unto Him that you live.

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The Ministry of Gladness.

THE Postmaster-General, Sir Kingsley Wood, has recently been described as "the Minister of Glad Tidings." This reference probably has been called forth by his introduction of the sixpenny telegram, which no doubt will prove very welcome in business circles. This is an appellation which every Christian minister should covet, for surely the message which he bears is one of glad tidings. To the stricken and suffering; to the disillusioned and despairing; to the crushed and care-laden among men the Evangel of Calvary carries hope and healing. If the servant of the Lord would be true to his calling then he should be the embodiment of that gospel of which he is the ambassador; he should carry the sunshine of God's love upon his countenance, the radiance of God's peace in his heart, and the sweetness of God's Son on his lips. Blessed are the feet of them that bring the glad tidings of redeeming love and grace!

The Value of Loss.

SOME years ago a violent earthquake alarmed the West of America; but whilst some surface property suffered, the shock did not prove an uncompensated disaster, for in tearing asunder the rocks and mountains the earthquake showed the district to be rich in unsuspected gold. This is a figure of a vaster truth. The whole creation groans and travails in pain together until now, great is the overthrow and suffering, yet the throes have brought within our knowledge and grasp magnificent possibilities and hopes. The sufferings of the present time are the birth pangs of the glory which is to be revealed; life shall be richer, purer and nobler after it hath suffered awhile. Therefore let us take our harp from the willow, and sing in the dark day.

God on the Throne.

WHAT a comforting and strengthening thought this is to the Christian heart. The instability of things around demand some secure anchorage in these days. We are living in an age of uncertainty and insecurity. One after another things upon which confidence has been built have gone down before the resistless tide of change, until it is well nigh hopeless to look for anything of an enduring character to which we may ally ourselves. Yet to those who possess the throne vision there is an inward peace beyond the power of any earthly blast to disturb. The throne of God remains unshaken, and the Divine purposes are moving on to splendid yet fearful consummation. We may rest assured that each new stage of world development, no matter how sinister its por-

(continued at foot of next column)

Clusters of Camphire.

Wordless Worship

By Pastor E. C. W. Boulton

"Yearnings that can find no words."—Romans viii. 27, Weymouth.

O teach me, Lord, Love's lesson sweet,
That they who know Thee need not wait
For words, their hunger to reveal;
Unspoken thoughts Thou canst translate.

HERE is a type of intercourse with God that is all too rare. We imagine that desire is most dynamic when it is articulate; that the highest form of soul expression must necessarily be vocal. We live and move in a realm of words. Intercourse with our fellow mortals is conducted by means of words. We are to a great extent dependent upon this method of conveying thought. Because of this we fail to see how mighty may be the silent outgoings of the being Godward. It takes us long to discover that there is a language of the spirit. We are slow to learn the lesson of that mystic wordless worship, that silent adoration and ascension of the soul into union with the Ineffable Light and the Eternal Truth, which is possible to the Love-conquered believer.

Without the utterance of a single word the soul may wield the sceptre of spiritual sovereignty. Words are no longer the weapons with which it fights. A sigh may open the windows of heaven and bring forth floods of life and power. The God-generated desire has become too deep and strong to flow in the narrow channel of human speech. The spirit realises a new and wonderful sense of liberation; like a bird released from its cage it soars into unexplored heights, commanding a sweep of vision hitherto unenjoyed. Spirit touches Spirit in creative communion. The whole inner being becomes irresistibly eloquent, speaking a language known alone to the heart of God, and infinitely precious to Him.

Think not, O my soul, that the seasons of worship and intercession when thy lips have exhausted their eloquence, and yearning has gone beyond the power of words to express, that prayer is abortive. Yield thy being to those unutterable desires that burn so fiercely within thee, and thou shalt find thyself borne upward into fellowship with the Father. Thy life can fulfil no larger ministry, nor wield no mightier influence than when thou art thus the channel of the Divine longing. It is God the Spirit that has kindled the fire within thee. Surrender to the cry which fills the temple of thy being and thou shalt be transformed thereby.

In breathless wonder at Thy feet I lay,
I have no words Thy beauty to portray;
My longing heart can only own Thy sway
As to the Potter yields the plastic clay.

(continued from previous column)

tent, is another link in the chain which Love is forging, a further proof of God's determination to bring to naught all that challenges His will on earth. This vision of the throne is the surest antidote to paralysing fear, the most effective weapon to wield in the hour of demoralising doubt, the only way to fortitude in the moment of fierce temptation.

Healing, Health and Life

By HENRY PROCTOR, F.R.S.L., A.V.I.

MAN regenerate is a threefold being, consisting of spirit, soul, and body, and from every aspect his redemption is threefold. And just as there is for the spiritual part of man, pardon, purity and power, so for the physical there is healing, health and life. Healing runs through the whole of the Old Testament.

1. *Healing.* The household of Abimelech were healed at the prayer of Abraham (Gen. xx. 17). Miriam at the prayer of Moses (Num. xii. 13), and all who looked at the brazen serpent lifted up by Moses were healed (Num. xxi. 8, 9). Hezekiah, King of Judah, was healed, and fifteen years added to his life.

2. *Health.* But in the case of Moses, he was preserved in such health during the forty years in the wilderness, that at 120 years old his natural force had not abated, nor had his eye become dim; and Caleb was as strong at 85, as he had been at 45, when "Moses sent him to spy out the land," because while all above 20 years of age who entered the wilderness with him had died around him, "the Lord God had kept him alive," while of the unbelievers it is written that "their carcasses fell in the wilderness."

3. *Youth restored.* Of Abraham it is written that when he was 100 years old, his body was "as good as dead," but though he had waited fourteen years for Isaac, "he staggered not at the promise through unbelief, but waxed strong in faith giving glory to God," who promised him the renewal of his youth: "I will restore you as at the period of youth and there shall come a son from Sarah your wife" (Gen. xviii. 10-14, Ferrar Fenton).

And this was literally fulfilled, for after the death of Sarah he married Keturah, and had six sons, and lived to the ripe age of 175, thus realising the promise of Job xxxiii. 25: "His flesh is renewed as in youth, fresher than a child's." His youth was renewed like the eagle; he was filled with beauty and grace (Psalm ciii. 5).

4. *Life.* But in the New Testament there is something beyond health and healing, that is "the life of Jesus manifested [now] in our mortal bodies," as it was manifested in the body of Paul at Lystra, when he was stoned and left for dead, but rose up and went into the town. Next day he went off with Barnabas to Derbe, and there preached the gospel, making many disciples (Acts xiv. 20).

"I was crushed," he says, "far more than I could stand, so much so that I despaired even of life: in fact I told myself it was the sentence of death. But that was to make me rely, not on myself, but on the God who raises the dead; He rescued me from so terrible a death" (II. Cor. i. 8-11).

So we see how his teachings were verified by actual experience. "He who raised Christ from among the dead will make alive even your death-doomed bodies, because of His indwelling Spirit within you" (Rom. viii. 11).

He will give *life* also to your mortal bodies. This is a foretaste, earnest or instalment of the resurrection given beforehand. For "if we have grown into Him by a death like His, we shall grow into Him by a resurrection like His" (Rom. vi. 5, Moffatt). But even the child of God, truly born from above and knowing the life of God for spirit and soul, may as regards the body be living in the power of his evil physical life. He may be just as much alienated (cut off) from the life of God, physically, as is the sinner spiritually. But we must appropriate the divine life for the body as well as the spirit and soul. The well of living water within us is for the body as well as the spirit, "a fountain of water springing up into eternal life." It is out of this source that the rivers of living water flow—a source which is infinite.

Let us open ourselves therefore, every avenue of our being, to the inflow of the infinite Spirit of life, that we may be continually "filled unto all the fullness of God."

THE VICTORIOUS LIFE (continued)

Some may approve of you; just give the credit to Jesus. Some may blame you; just refer the matter to Jesus. It is a mutual flowing of life. You flow back to Him, and He flows to you. You haven't much life, and He pours life into you, and you just let it flow back to Him—His life flowing out to you and yours to Him; and it is one in service. Jesus always connects Himself with what has to be done. It is "we" will do this or that—"we worship the Father," and "where shall 'we' get sufficient for all these?" Oh, those blessed "we's." "We must work the works of Him that sent us, while it is day." All the way in the Gospel of John it is "we." Right through the 17th chapter it is the same union in service. That is the reason His service never becomes burdensome. It is "we."

The purpose of victory. What is the purpose of victory? I believe it is that we may be used by God

to deliver others. I don't think that God wants us to have the victorious life and always to have victory just for

OUR OWN SELFISH ENJOYMENT,

so that we may feel always right and happy. What we want to-day is to know that we are in such union with Him that we look upon all others who are in bondage in such a way that we want to snap their fetters. So the purpose of victory is not for personal enjoyment, but that we may deliver others who are in captivity, and I believe that is most essential in every way. I never myself dared to go to a person that was devil-possessed, unless I was first perfectly sure that I was enshrined in God and that Christ was in me, and was sure that victory would be given in the name of the Lord. We are told of those who overcame the Devil by the blood of the Lamb and the word of their testimony.

CONTENDING FOR THE FAITH

Signs and Seals of the Divine Presence and Power on all Fronts.

EASTERTIDE BLESSINGS.

Hallowed Memories.

Wood Green (Evangelist A. E. Thorne). The Church here is brimful of praise for all the goodness of the Lord. The monthly convention which is held on the first Friday of each month has proved a veritable feast for the children of God. Various speakers have ministered the Word in the power of the Holy Ghost,



Evangelist
A. E. Thorne.

inspiring all to a closer walk with the Lord. The Sunday services have of late shown a marked increase in the attendances, in fact it has become difficult to accommodate all who wish to worship with the saints at Wood Green. The Sunday morning service is especially a time of blessing. The Eastertide gatherings have left many hallowed memories behind. The annual Fellowship Tea was held during the Easter meetings, and a beautiful spirit prevailed throughout the gathering. The service on the Good Friday evening proved a wonderful time, full of supernatural blessing and power.

CLAPHAM.

Speakers: Dr. T. J. McCrossan, Dr. W. H. Pope, Pastors J. McWhirter, A. C. Coffin.

The bond of unity between Christians of many nations was strikingly in evidence this Eastertide at Clapham, for believers from Europe and America gathered together for a time of fellowship and mutual blessing. The presence of the Christ who breaks down every barrier of race and temperament was richly in evidence, and the commencing of prayer and praise brought added joy to the hearts of the believers.

Good Friday services opened well, with messages from Pastor Coffin and Commander Welsh, Pastor Boulton convening. But perhaps the most fragrant Easter recollection is that of the Sunday morning gathering. There was a specially jubilant note as we rejoiced in Resurrection triumph, and broke bread in remembrance of the Lord of life and death. A distinguished group of Christian pastors occupied the platform, including brethren from Switzerland, Germany, France and Sweden. By the kindly aid of Dr. Lanz, who acted as

interpreter, several of these workers passed on a message, and told us of God's workings in other countries. One was conscious of a deep response to the sincerity and cordiality of these brethren in Christ, and all pray that the Lord will surmount all difficulties and handicaps in their labours.

On the Sunday evening we were privileged to enjoy the ministry of Pastor McWhirter, and a visit from the London Crusader Choir. The message on the Resurrection was a source of great inspiration, and the theme in song blended in very appropriately. A splendid number of young people were assembled, and the spirit of the meeting was good: we trust that the challenge thrown out was accepted.

After such a season of blessing the Church has doubtless received a mighty impetus for the cause of Christ.

CONVENTION JOYS.

Digging Deep into the Word.

Dowlais (Pastor W. J. Patterson). Easter in Dowlais was a time of deep spiritual teaching, and edifying expositions of the Word of God. The saints drank deeply from the wells of salvation, and hearty and fervent praises ascended to the risen Lord who so graciously showered upon them Eastertide blessings. From the very commencement of the convention, both preachers and congregations realised that they were in for good times. Pastors Bradley and Stevenson spoke on the Saturday, and as they took out of their treasures things old and things new, the upturned faces of the congregation told only too plainly that they were being gripped. The Lord's Day too was a time of real deepening of spiritual life, as Pastor W. A. Nolan in his own rare way painted real life pictures from uncommon scriptural references, with a fine touch of humour that lent colour to each representation. Pastor Gorman joined Pastor Nolan on the Monday, and his lively messages were characteristic of the resurrection, and his solid explanation of the gospel message made the people appreciate the fact that God had given them a sound as well as a profound gospel. Tuesday's messages through both Pastor Bradley and Pastor Nolan brought the convention to a close, with only one regret, that it was not of longer duration. The special speakers are gone but their messages live in the hearts of the people of God who look forward to the possible return of the ministers who brought such blessings to them.

CRUSADER CAMPAIGN.

Broadcasting the Glad Tidings.

Ballymoney. The Ballymoney Crusaders have just concluded a campaign covering two weeks, during which the gospel has gone forth with enthusiasm

and power. God's children have been edified and sinners convicted of their need of Christ. A special feature of the campaign was the rendering, by the Crusaders, of the Albert Hall songs, also an anthem entitled, Our Gospel Message, specially written by Evangelist A. W. Childs. Hearts are full of gladness for the blessings bestowed by God upon His people of late.

FRUITFUL CAMPAIGN.

Twenty Souls Saved.

Canning Town. God has answered prayer during the campaign conducted by Miss Ching and Miss Paint. Over twenty souls have been saved! The experiences of the missionaries in India, and the addresses on the objects exhibited were listened to with great interest, being most helpful and illustrative, enabling us to see in a more clarified way the necessity for continual prayer for so great a country in the grip of idolatry and heathen worship. A successful house-to-house visitation by the missionaries had the desired result, in that several strangers came to the meetings, some being gloriously saved.

We do thank God for the encouraging results of the campaign and the Church is looking forward with great expectancy for greater showers of blessing in the future.

SUCCESSFUL SERVICES.

New Building in View.

Blackpool (Pastor T. W. Thomas). At last the tide is turning in Blackpool. For many months the saints have been praying for a new church in which to hold their meetings and now their prayers are to be answered . . . the erection of a brick-built church is to commence immediately.

For the past few weeks meetings at two halls have been in progress, the usual meetings being held at the Elim Hall by Pastor J. McGillivray, while a campaign, conducted by Pastor T. W. Thomas, was held at Spen Corner, Waterloo Road. As a result of this campaign souls have been won for the Master, hearts have been refreshed and inspired by the soul-stirring messages and the attendances have been more than doubled. The solos rendered each evening by Pastor Thomas were greatly appreciated. During the erection of the new church all services are being held at Spen Corner, Waterloo Road, where a happy crowd of blood-washed believers sing His praises nearly every night in the week.

On Good Friday the Church was favoured by a visit from Pastor L. Newsham who was in charge of the work here some three years ago. A most touching message entitled Calvary was given by Pastor Newsham, and many

were melted to tears at the sufferings of our Lord. Old acquaintances were renewed and many new friends were made during this short but happy visit.

The Church was also glad to see back in Blackpool Mr. J. Hardman, jun., who paid a short visit preparatory to entering the Elim Bible College. Mr. Hardman, who is a Blackpool Crusader, left here some time ago to enter the ministry and for the past few months has been working in the South of England. As he enters the College the prayers of the Lord's people go with him.

Taking a general survey of the last few months the Church can lift its heart to God in thankfulness for His wonderful mercy and the blessings He has so bountifully showered upon it.

**A PRAISEFUL PEOPLE.
A Satisfactory Survey.**

Ipswich (Pastor W. F. South). A retrospective survey of the happenings of the past year reveals a series of events which have brought blessing to the saints here in their train. God's people have reason to praise Him for His continued presence and benediction. The Church has constantly been reminded that "He is on the throne," and that "He remembers His own." Evidence of the divine blessing in the past year is seen in an increased Church roll and the well maintained attendances at the services. During the year we have been privileged to receive a number of visitors in the midst. The Field Superintendent, Pastor W. G. Hathaway, paid a visit to the Church on two occasions, the latter visit being in connection with a Youth Campaign organised and conducted by Pastor Field. Pastor Hathaway brought the campaign to a conclusion. This effort proved a blessing to young and old alike, and was fruitful. Again, on two occasions, the Church was privileged to receive visits from Pastor E. C. W. Boulton, whose ministry on both occasions was fruitful and a source of blessing. A further visit, much appreciated by all, was from Mr. John Leech, who ministered on behalf of the Elim Bible College Correspondence School. Mr. Leech's messages on the coming of the Lord will be long remembered. A baptismal service was held earlier in the year, at the local Public Baths, and, as usual, proved quite an attraction to the outsider. A large company witnessed the immersion of a number of candidates by the Pastor. Pastor Field's ministry has been appreciated and a source of blessing to many. This was evidenced by the recent testimonies of a number who testified to blessing and healing received during the Pastor's ministry.

A YEAR OF BLESSING.

Happy Finish to Successful Ministry.

Grimsby (Pastor V. S. Pritchard). The close of the ministry of Pastor A. S. Thorne in Grimsby, ends a year which has been fraught with blessing to the Church. The seed has been faithfully sown, hearts rejoice in having received the fulness of the Spirit. The Word has been blessed to the saints, who are encouraged and strengthened in

the faith. Young men who have accepted Christ during the Pastor's ministry here, stand true and continue to attend the services.

The prayer meetings have been seasons of Holy Ghost power and blessing. On Easter Sunday a large congregation assembled, who witnessed five sisters pass through the waters of baptism.

The closing Sunday evening's service of Pastor Thorne's ministry witnessed a large gathering who listened to an inspired address on the grace of God, also a timely message was delivered by a brother Crusader, about to enter the Elim ministry, who emphasised the fact that the need of the world is Jesus.

**WORLD OUTLOOK.
Attractive Bible Studies.**

Glossop (Pastor W. L. Taylor). The annual Easter Convention proved a time of great blessing to all who were privileged to attend. The speakers, Pastors C. Johnson and G. Dunk, delivered helpful messages both in sermon and song. Truly this Eastertide the saints have felt the heavenly breezes, and with grateful hearts they praise the blessed Lord for this time of refreshing and rich blessing.

The past year has been one of wonderful blessing in the Church at Glossop, and the services from time to time have been filled with the power and glory of God. The word of life ministered by Pastor McAvoy has brought joy and peace to many hearts. Recently the congregation has been interested in a course of Bible studies, illustrated by a large chart, entitled, The Biblical Outlook of the World. This series has greatly enlightened, encouraged, and edified the Church. The hearts of God's people were filled with joy as they noticed the increase of really interested friends at these gatherings.

Prayer for revival has been going on for some time and now there are evident signs that the answer from on high is coming—"There is a sound of an abundance of rain." At this time of writing Pastor T. W. Thomas has just commenced a campaign which it is believed will result in the ingathering of precious souls.

The Church was sorry to part with Pastor McAvoy after a ministry full of so much blessing. The earnest prayers of the Lord's people go with him in his new sphere of labour at Barking.

SIXTEEN SOULS DECIDE FOR CHRIST.

Packed Building.

Arroy, Co. Antrim. A successful evangelistic campaign has recently concluded at this place; the campaigner was Mr. David Hood. Those who attended the services bear witness to the sound and clear exposition of the Word of God to which they listened. During the special meetings sixteen souls decided for Christ, some of these decisions actually were made during the house-to-house visitation conducted by the Evangelist himself. The work thus commenced is being carried on in a place called Clinty-finnan. On Sunday evenings the building is packed. Hearts are expectant for greater things in the coming days.

**A RADIANT RETROSPECT.
Great Things Achieved.**

Caterham (Evangelist L. F. L. Smith).

During the past twelve months God has worked in a way that has far surpassed the faith of many, who had prayed for over eight years that the Foursquare Gospel Movement would unfurl its flag in Caterham and that God would revive His work in their midst.

The first intimation that God had heard prayer was when, twelve months ago, the news was passed round that Pastor W. E. Smith was about to conduct a tent mission at Caterham, "A Revival and Healing Mission" as the window bills announced it.

The blessing commenced on the first Sunday night of the campaign, for the tent was full, and seventeen accepted the Lord Jesus as their Saviour, when the appeal was made. Meeting after meeting the old canvas tabernacle was full, sometimes so full that people could not find a seat, and had to sit on the grass outside the tent whilst the meeting was on; and still the blessing continued, souls being saved, bodies healed, and Jesus wonderfully uplifted in the midst.

The first breaking of bread service came, and as the saints gathered around the Lord's table for the first time, the mighty power of God was wonderfully in the midst.

Week after week the campaign went on, week after week the blessing continued, and so for sixteen or seventeen weeks.

The last meetings in the old canvas tabernacle will not be forgotten by any that attended them, for a long time to come, and many were the hearts that were sad at the time they had to say good-bye to the place where they had found the Lord.

Before the final move Pastor Smith conducted a great baptismal service at Coulsdon when over thirty candidates from Caterham followed their Lord through the waters.

Still the enthusiasm continued amongst the people, and they rallied wonderfully around the Pastor that had come to take over the work at the close of the campaign, Mr. L. F. Lloyd Smith, who is still in charge of the Church. Through the winter months Caterham has been plodding on, souls have been saved, the saints deepened in the Word of the Lord, and with the advent of spring, came an offer that set faithful hearts once more rejoicing. A new hall, the Co-operative Hall, which was being built, first a whisper, and then a reality, Caterham, which had not a hall to offer six months ago, was now offering the finest and most up-to-date hall it could offer to be the new home of the Church, a hall that was able to seat



**Evangelist
L. F. L. Smith.**

twice as many as the previous one, and at less rental. No wonder grateful hearts were lifted in praise to God, for all along He has wonderfully undertaken, and here once more He had a place in preparation for His people.

The opening meetings are now over, that first week's gatherings proving most precious, we having been privileged to sit under the ministry of Pastor Boulton, Evangelist D. Vanstone, Pastor Kemp, and Pastor Hathaway. A series of real convention meetings.

The second Sunday saw a visit from the London Crusader Choir, whose charming rendering of the gospel in music, verse, and song, stirred the hearts of all that listened. Pastor P. N. Corry gave a short talk on Jubilee, showing how the Jubilee was a time when the prisoners were set free. The Church rejoiced over one prisoner whom the Lord set free. The new hall was packed for this occasion, many not being able to find seats.

The following Sunday Evangelist Thompson from Durban, South Africa, told of how wonderfully God met him in the heart of Africa and how his whole life was changed; the one-time gambler, who became a tramp, is now preaching the Gospel of redeeming grace. How all hearts were stirred as they listened to this young man and realised how God can and does change not only things, but people too.

RESURRECTION MINISTRY.

The Triumph of the Open Tomb.

Edinburgh (Pastor A. J. K. Magee). "He is risen." It was a great joy to listen to each successive preacher, as in his turn he struck this triumphant chord, causing the echo to resound throughout the Easter Convention.

On the Good Friday evening a breaking of bread service was conducted by Pastor Magee. The centuries rolled back and those assembled stood at the place called Calvary. Gazing in wonder on the centre cross, they marvelled at the wealth of love poured out for a sinful world.

A delightful feature of the convention was a visit from Pastor and Mrs. A. E. Longley, prior to their departure south. Pastor Longley preached a powerful sermon on The One Ordained to Carry Out the Schemes of God—Christ. As a parting benediction, he left with the Church the words of the apostle, "To Him who is able to present you faultless before the throne of His Father."

The dawn of Easter brought with it a radiant spirit that no other than the resurrected Christ could inspire. At the gospel service thirteen candidates passed through the waters of baptism, making an open confession of their faith in Jesus Christ. Of this number two had accepted Christ as their Saviour some three weeks before.

The following day, convention meetings were held. The theme of the preachers was the death and resurrection of Christ. Pastor J. J. Morgan (Dundee) spoke of The Emblem of Triumph—the Cross, and ably depicted the misery which would have been the world's portion had not Christ risen from the dead.

Pastor Frame (Dunfermline) spoke of

The Resurrection and Its Effects on the Church. Much blessing has been derived from time to time under the ministry of Pastor Frame, and his final words will live in the memory as a freshly-plucked flower—"The message of the Resurrection—Joy."

The Easter Convention concluded with a divine healing service, when many sought a touch from the risen Lord.

GLORIOUS GROWTH IN GOD.

Proofs of God's Presence and Power.

York (Pastor W. G. Hawkins). Critics said that at the termination of the Principal's campaign, which followed the opening of the new Tabernacle the enthusiasm would die; many expected the numbers to rapidly diminish, but results certainly do not justify such criticism. The attendances at each of the weekly gatherings have almost doubled, whilst the power of God continues to rest upon the Church.

Under the guidance of Pastor Hawkins the Lord's people have been probing deep into the precious truths revealed in the unchanging Word of God,

As an indication of the spiritual virility of the work in York, during the past three weeks nineteen souls have yielded to Christ.

The Church has recently suffered a severe loss in the Home-call of the Secretary, Mr. Maynard, a most devoted follower of Christ.

The memorial service proved a blessed service when Pastor McCullough of Leeds ministered and eight souls claimed the risen Saviour as their Surety.

The Crusaders recently conducted a most helpful service which was greatly appreciated by all.

The formation of a Cadet branch for the young folk is a tremendous success and under the control of leaders who love the Lord they are "marching in chorus" to victory.

Recent prayer meetings have been full of blessed inspiration. Souls burdened with prayer have become souls overflowing with praise as the Great Physician has met the needs of many in the midst.

CARLISLE.

Fruitful Seasons of Fellowship.

Speakers: Mr. W. Uprichard and Mr. F. Carson.

There was a shout in the camp "Hallelujah!" And its echo was heard in heaven during the Easter Convention at Carlisle.

It was with great joy that God's people here welcomed Messrs. Uprichard and Carson of Lurgan back again into their midst. Remembering the rich blessing of God which rested upon their past ministry here, still greater things were expected. Seeing that this expectation was from the Lord it was not cut off. God moved, God spoke, God was heard and God was glorified. Hallelujah!

The presence of the Lord was made manifest to His people on the morning of Easter Sunday as they met around His table to remember His death, but more especially His glorious resurrection. Truly Jesus lived. All felt confident of it that morning for was He not living and reigning within? From every lip there burst spontaneously the triumphant chorus:

He lives, all glory to His name,
He lives, my Saviour still the same,
What joy this blest assurance gives,
I know that my Redeemer lives.

This first meeting was a triumphant commencement to the convention, and gave promise of greater things in store.

The Sunday evening service was also blessed of God. A powerful gospel message was given by Mr. Carson and also an inspiring word from Mr. A. Adair also of Lurgan. Upon every meeting the Lord set His seal and hungry hearts were fed and satisfied with the finest of the wheat, souls were enriched and made fat and flourishing while many received a definite spiritual uplift.

The convention closed on the Thursday evening and God's servants have gone, but in passing by they left with them the fragrance of the garments of Jesus which lingers still.

The last Sunday in April was the official farewell meeting of Pastor and Mrs. Stoneham. The text the Pastor preached on was "Who shall separate us from the love of Christ?" In reviewing the blessing of their ministry in Carlisle God's people are grateful to God for their untiring efforts and consecrated labours and wish them God-speed as they depart to continue them in their new sphere of service.

At the last Bible study on the Thursday evening the results of the year's work was seen when thirteen new members were given the right hand of fellowship. These were mostly young people who have been saved during the last few months. With what joy they were welcomed into Church fellowship while all the time hearts were swelling with gratitude to God for His goodness and for the great things He has done. To Him be all the glory and praise.

SUCCESSFUL YOUTH CAMPAIGN.

Young People take the Lead.

Hull (Pastor H. Fardell). God's blessing continues to rest upon the saints who gather together at the City Temple, under the ministry of Pastor H. Fardell.

Since the last report many souls have been saved, on week-nights as well as on Sundays. Recently a Youth Campaign was held.

The Crusaders conducted the Sunday evening service. They sang special items. Also some testified as

to how they found the Lord, exhorting others to seek the Lord. Another gave a message on the Cross of Christ, and appealed for souls to accept His salvation and three decided. It was a glorious meeting and resulted in bringing much blessing to all.

The Cadets on the following Monday drew the attention of the Lord's people to the advantage of the life of holiness.

They gave a beautiful dialogue en-

(continued on page 352).



Pastor H. Fardell.



GOSPEL MESSENGERS TO PRISON

Impressions by Pastor JAMES McWHIRTER (Crusader President)

Whit-Monday at Birmingham

Pastor James McWhirter, our esteemed President, is conducting services in the great Town Hall at 3 and 6.30. There will be a large Crusader Choir under the leadership of Mr. Thomas Lyson, and Crusaders of the district will be gathering in full muster. Be sure you are present at these great meetings. A day of praise and power. Join the testimony.

(continued from column three).

timony took all the wind out of our enemy's sails, much to the amusement of the crowd.

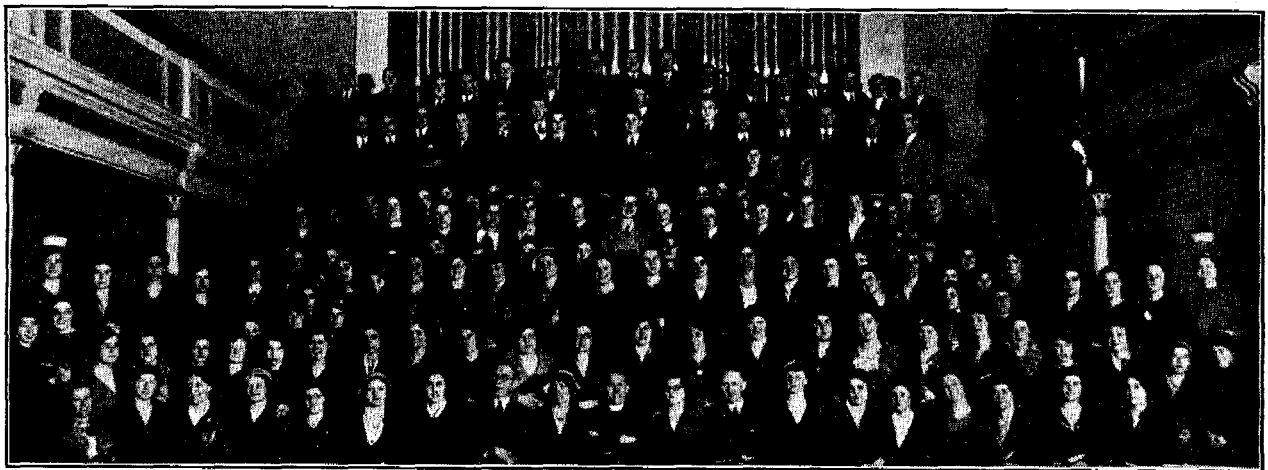
A great work is being done by the Crusaders in the prisons. One day they, and those who support them by their prayers, will receive the blessing of "Inasmuch." My heart went out to these young people in a new way as I thought of the real sacrifice they had made coming to a musty prison on a beautiful Easter Sunday afternoon. They are qualifying for the Eternal Best (Rom. ii. 6, 7).

Passing through a little wicket gate and walking in the shadow of a wall twenty feet high I accompanied the London Crusader Choir to the double iron gates of Brixton Prison. We were received by the Chief Officer, Mr. Pearson, a member of the Foursquare family. In a few minutes the choir emerged from a dressing room. The sisters were all immaculately dressed in white and the brothers for the most part in black morning suits. About three hundred prisoners were assembled in the Chapel. The Chaplain, Rev. Mason, introduced Pastor Douglas Gray and his choir. Mr. Gray addressed the prisoners in a few gracious words when he announced the first item on the programme. He called them "friends" in such a way as to make them friendly. Then the opening was made with "Wonderful Promises." An occasional glance at the men's faces let me know that they had mixed feelings about it. The general effect could not be called satisfactory. I was puzzled for a time but not for long. The Vocal Trio rung the change. These young men threw their heart into their stuff and with the last verse came the climax when they made gestures to the music instead of singing. Scores of fixed faces relaxed, half the audience laughed outright and from that moment they were gripped. This was not merely a sacred enter-

tainment. The gospel was put across more effectively than in the average gospel meeting. The choir literally sang their Saviour and His words into hundreds of sad-hard hearts. An able and very impressive recital of the third chapter of John's Gospel was followed by sisters who sang a duet playing their own accompaniment on guitars. Brixton is a transitional prison; the men are awaiting trial and sentence. John iii. 17 was very appropriate: "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

And now the duet carries the appeal "So take me, Lord Jesus, will You? I've nobody else but You, And nobody cares as Thou dost care that I journey safely through." Again I scanned the prisoners' faces. Two eyes caught mine and held them. The man had an honest open face. His appealing eyes did not ask for sympathy; only understanding they craved. They got it. For he must have read my thoughts as I said to myself, but for the grace of God I might have been here too. We exchanged smiles as we said farewell. It was such a man who upset a soap-box orator in Hyde Park recently who was running down the Foursquare Gospel. He had been helped when in prison and his testimony

(continued in column one).



Birmingham (Graham Street) Crusaders (with Pastor and Mrs. W. Barton and Evangelist G. Stormont in centre).

We do praise God for the steady progress in the building up of the Crusader work at Graham Street since its inauguration nearly five years ago. Our hearts are overflowing with thankfulness to the Lord for He has indeed brought us forth into a large place.

We are continually welcoming fresh recruits, a large proportion being new converts, whilst very many have been promoted from the Cadet ranks (they make splendid Crusaders).

Since the beginning of this year it is encouraging to report an average atten-

dance of 138 Crusaders. Many outsiders are amazed to find such a gathering of young people in this twentieth century. Praise God, the magnet which attracts is not worldly amusements but the Lord Jesus Christ Himself. He alone has the pre-eminence and He alone shall have the glory. Who can estimate the blessing resulting from such a company of young people consecrated to the Master's service? Not only collectively in the open air or ministry of song, but in individual lives, lived in different spheres scattered throughout the city of Birmingham.

We cannot tell—we leave the results in the Master's hands, but we do praise the Lord that the Crusaders have a mind to work.

We look back over the past two years with deep thankfulness to God for the faithful ministry of Pastor and Mrs. Barton. As they leave us, our prayer is that the Lord will bless them as mightily in their new sphere as He has done at Graham Street, whilst we look forward with confidence, knowing that "He which hath begun a good work in us, will perform it until the day of Jesus Christ."

JUBILEE REFLECTIONS

By Pastor JAMES McWHIRTER

The heart of the world has been deeply moved this week by Their Majesties' Silver Jubilee celebrations. Its religious aspect has given thoughtful Christians occasion for much thanksgiving to God. Many monarchs of the past have participated in religious services at celebrations simply to patronise the State religion, which they had no faith in, but used as a means to their own ambitious ends. While others have used their prerogative to persecute and make public spectacles of those who have dissented from the popular creed as a contribution to the religious festivities. Never have there been religious rules that have preserved such liberal broadmindedness and Christian tolerance. As an evidence of this, look at the variety of types of Christian ministers who are the King's Chaplains. And note the many different Christian institutions they support. The secret of their exemplary spirit is to be found in the background of both their lives. The King confirmed in January, 1935, and gave permission to Mr. H. H. Martin to reprint a letter to the Secretary of the Scripture Gift Mission in 1912. The following is taken from it. "I am directed to inform you; it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise."

Furthermore a distinguished minister of the gospel, who received the intelligence from one of the King's Chaplains, told me that His Majesty was very interested in the teaching of prophecy and Christ's Second Advent. With this knowledge of his private life it is not surprising to find its influence in public. Queen Mary, his loyal and loving Consort, has also a vital spiritual background. As Princess May she was the only daughter of the Duke and Duchess of Teck. The motto of their house was "Do all to the glory of God." The Duchess admired C. H. Spurgeon's preaching and sometimes took the young Princess May with her to hear him preach. It is reported in Evangelical circles that the Queen has acknowledged her personal assurance of salvation gained through reading the tract "Safety, Certainty, and Enjoyment," sent to her by a Scottish nobleman. This is the secret of our gracious Queen's beautiful character. A leading society lady of the Royal Court once said to me that the Queen is first a woman and then a Queen. No wonder the King with unconcealed emotion paid such a moving tribute to "My dear wife" in his speech at Westminster Hall. The Saxon word "wife" means "weaver" so Ruskis told the daughters of the ruling classes at Oxford. And further that they had no right to call themselves "housewives" until they

could sew neatly; and that they would either be house-wives or house-moths; weaving men's fortunes and embroidering them or feeding upon them and bringing them to decay. The Queen's delight in home-work is well known, but how many know that why she is one of the greatest Queens of history is largely because she is a truly great Christian housewife. In the real sense of the word she has been a help-meet to her husband in his strenuous reign. It is the inner and private life that sustains the brilliance of the Sovereigns of the greatest Empire of all time. The picture of Their Majesties kneeling in prayer at St. Paul's is one of the happiest and most inspiring sights in the world. That a Congregational Minister should have taken a prominent part in that service is a representative token of their non-sectarian spirit. Of that service G. Ward Price says, "It was a grateful communion with God of the whole British Commonwealth of Nations." Amid the devoted cries and cheers of the celebrations we heard a faint echo of a day in the near future when the saints will begin their peal of endless praise to the King of kings. As a Youth Movement we appreciate the words addressed to Youth in the Royal Speech and assure our beloved King that by the grace of God we will make our quota to the nation's exaltation in righteousness.

CONTENDING FOR THE FAITH (continued)

titled "Weighed in the balances and found wanting." It did all those present good to see and hear how these young people loved Jesus.

On Tuesday the young women Crusaders took the service. Six spoke on "What Christ Can Be To a Young Woman." And another gave an address and exhorted others to decide for Christ. The testimonies were enjoyed by all, and a very happy evening ended with one decision for Christ.

The young men Crusaders took the service on the Wednesday, in a similar manner to the young women on the previous night. Six spoke on "What Christ

Can Be To a Young Man. And another gave an address. They also sang a piece entitled, "Master the tempest is raging." It was a lovely meeting and God was present to bless.

The veterans (those over Crusader age) took Thursday night's service and a large congregation came to hear them. Three brothers and three sisters testified for five minutes each on "How The Lord Found Me." The testimonies truly were edifying and melting, as it was heard of the wonderful power of the Lord.

One brother gave an address and the Hospital Band sang several pieces, which were thoroughly enjoyed. Several

decisions for Christ have been made as a result of the visits paid to the local hospital.

During the service one backslider was restored, and all those present at the service went home gladdened and blessed.

On the following Sunday night a baptismal service was held. One soul decided for the Lord. After this Pastor Fardell baptised twenty-two candidates in water. Each candidate testified to salvation, and each one received a promise from God's Word previous to immersion. Amongst them were four husbands and wives, one mother and daughter, and two sisters.

"By the Sacrifice of Himself"

THEY were widening a tunnel, when a block of stone larger than they expected fell from the side and lay upon the lines over which a train was soon to pass. How was it to be removed? No time was to be lost, for already the train was in the tunnel.

Thus sin is in man's way: not one sin but many, piled up years of sin.

Because of sin death is in the way, and beyond death judgment and hell.

On rushed the train. It was too late to stop it. All hands seemed paralysed, when a strong navvy stepped forward and, planting his feet against the metals and his back against the block of stone, pushed with all his might, but it moved not. He tried again: still it defied his efforts. Once more—it was a superhuman task, but he must save the train: it yielded, toppled

over, and the line was clear. No, not clear; for though the rock was gone, the man was struck down by the train, and it pursued its course in safety, bathed in blood. He put away the obstacle by the sacrifice of himself.

When the passengers alighted at their destination and saw the crimson engine, they knew they had been saved by blood; and would they not be grateful and love the memory of the one whose death had been their life?

In the darkness Jesus undertook to remove our sin, and the judgment consequent upon sin. It was a tremendous task, but He cried in death, "It is finished." He had "put away sin by the sacrifice of Himself" (Heb. ix. 26).

Are you saved? Can you say, "He put away my sin by the sacrifice of Himself"?

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