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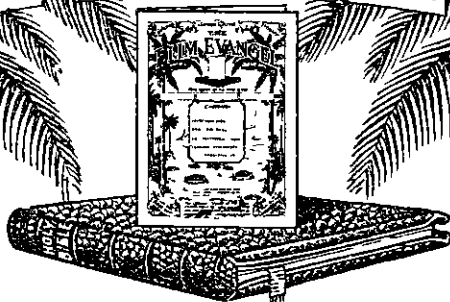
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VI. No 13

JULY 1, 1925

Twopence

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AND THEY CAME TO ELIM WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. ~ ~ ~ EX XXVII

Baptiser

The Official Organ of the Elim Pentecostal Alliance in the British Isles and printed and published twice monthly at the London headquarters.

Coming King

"Confession" — PASTOR T. B. CLARKE.

By

PASTOR T. B. CLARKE.

If we CONFESS our sins, HE is faithful and just to forgive us our sins — I John i : 9

HOW wise to distinguish in this matter as to whom our confession is to be made, for confession has no connection with the confessional

There is a threefold aspect of confession — confession to man, confession to God, confession before men. The first can be entirely ruled out. There is no justification for this in Scripture. A thoughtful reading and rendering of Hebrews vii 27 will convince the anxious. Our Great High Priest hath put away sin by the sacrifice of Himself. A right relation with Him is of paramount necessity. According to the Greek, confession means to speak out the same thing, it expresses harmony 'twixt tongue and heart. We readily see this cannot take place except in an awakened sinner. First conviction by the Holy Spirit, then contrition followed by confession. Then and then only do the lips reveal the true state of the heart.

While it is true that man sins terribly against his weaker brethren, yet primarily his sin is against God and to him alone must confession be made to receive absolution. "Against Thee, Thee only have I sinned and done this evil in Thy sight" (Psalm li 4). No earthly priest has power to forgive sin. This is God's great prerogative and none can in the honour share. A repentance that falls short of confession to God is futile and fruitless. "I will confess my trans-

gression unto the Lord, and Thou forgavest the iniquity of my sin" (Psalm xxxii 5)

Confession to God is no mere lip shibboleth, it is an anguished soul crying out for deliverance. A contrite heart is a bruised heart, bruised by the Spirit of God and crying out for relief. David expresses himself under the figure of a wounded hart. As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God (Psalm lxxv 1). A wounded hart, an arrow in its flank, weak and faint from loss of blood, with panting sides, longing for the waterbrook. So the soul when stricken with sin and wounded by the arrow of God's Spirit is ravished by such a thirst that only the living waters can assuage. Confession brings relief. Watch a child when it has done wrong, catch the guilty expression mirrored on its countenance, note the difference in the voice and upon the face when confession has been made perhaps to mother. So the sinner can never put one wrong thing right, but confession makes it possible for God to do so within the heart.

Confession of Salvation before men. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom x 9). You cannot be saved without knowing it, and you cannot know it without being wishful to impart the good news to others. "When Jesus has found you, tell others the story."

Almost Too Late

SOME little time ago, while reading the Gospel Message "Just in Time" in the *Elm Evangel*, I was reminded of a similar experience. One day it became all too clear that a member of a family to whom I am related, had fallen a victim to a terrible internal disease, and that, unknown to herself, it was only a matter of time before she would pass into the beyond.

Naturally, I visited the patient in the early stages of her illness but, in case the exact nature of the illness should become known to her, I was specially requested not to administer anything of a spiritual nature, which made my position extremely difficult, being quite conscious of what was required of me, viz that I must make known the claims of Christ, or else the opportunity would be lost for ever.

So it came about that towards the close of the illness, in fact only 48 hours before death actually took place, I again found myself by the bedside, and became immediately conscious that the end was near. By this time the patient herself realised for the first time that recovery was impossible, and then my task was made easy. Judge of my surprise when asked to play and sing a solo—"The Beautiful City," which I had sung in that home 15 years before, on one of my earliest visits. I complied with the request, scarcely able to grasp the situation, but I had the joy of hearing the chorus "Not half has ever been told" rising from that dying form, and after I had sung this through, as best I could (not an easy

task under the circumstances), I reached the precious Book and read from John xx 25-28, pointing out that although doubts and fears often assail, and possibly for a time we go on forgetting the claims which God has upon us, yet He is ever ready to receive us and will in no wise cast us out. Also, that the same Saviour that Thomas saw, we should see, the same nail prints that he beheld, we should also behold, and likewise the spear-thrust, from which flowed the "Fountain for all uncleanness." I asked her if she believed this, and could trust this Christ with her precious soul—and had the joy of hearing her answer, Yes! Then, after repeating the Lord's Prayer, in which she joined with all her remaining strength, I kissed her brow, and retired from the room, overjoyed that there was an abundant entrance awaiting that soul which was now resting fully in the Christ, Who loved us and gave Himself for us.

My next visit, twenty-four hours later, shewed only too plainly that she was beyond anything belonging to this world, having become unconscious to all that was happening. Twenty-four hours more and I stood in the presence of death—she had gone to her glorious Redeemer, there to await the coming of all those who shall have "washed their robes, and made them white in the Blood of the Lamb."

I could not help thinking how near things had been run, and how it behoves us to seek Christ while we are still young.—A J H.

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Ex. xv, 27

Vol. VI

JULY 1, 1925

No. 13

Will a Man Rob God?

An Address by PASTOR WILLIAM K. BOUTON

Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."—Mal iii. 8-12

MY text will be found in the eighth verse "Will a man rob God?" May God, the Holy Spirit, rest upon the speaker and the hearer as we think upon the question that is before us.

Since I have been in the ministry, Christians who love God and long to do His will have many times asked me this question: "Does God ask or demand tithes, Is it right to tithe? If so, to whom and when should I pay them?" This question, and many others, we shall answer from God's word. My friends, if the Lord gives you the light, and you fail to walk in the light, you are a backslider, and can't expect God's blessing until you are willing to do His will and walk in the light as He gives it.

I believe that tithing is of God, and is as binding as it ever was. It was practiced hundreds of years before the Mosaic law was given and it is fraught with tremendous consequences to the individual Christian, and to the cause of God on earth. We might as well stop our theorising about the question of tithing, and face it now, for face it we must, either now or at the judgment.

Jesus said that if we were not faithful in the unrighteous mammon, who will commit to our trust the true riches? (Luke xvi. 10). We ought therefore to have very clear and scriptural views concerning this question. I am going to prove through God's word, that one-tenth of your income rightfully belongs to God and if you are not giving it you are a thief and a robber as the Word of God plainly declares.

Jesus recognised the fact that His nation tithed; and he endorsed it by saying that they did right in tithing. He said ye tithe "mint, anise and cummin"

Every student of God's Word knows how minute this tithing was, and then He proceeds to say "This ye should have done and not to have left the other undone."

Now this great question which concerns us may be answered from God's Word.

1st Why should we give?—Because the earth, the cattle, the gold and the silver are all the Lord's. There is only one proprietor in this world. (Psa xxiv. 1; lxxxv. 1, 10, 11)

2nd. Who should give? God's people should. "The righteous sheweth mercy and giveth." (Psa xxxvii. 21)

Some excuse themselves from giving because they are in debt. But the tithe is of all debts the most sacred. If this excuse were allowed, then all you would have to do to escape all obligations to give or pay anything would be to keep in debt. The experience of a great many who commenced tithing while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than if they had tried to keep the whole for that purpose. God's dues should be first and not last.

3rd What proportion should we give? (1) The first example was one-tenth. Instances are mentioned in the history of some nations which did not offer sacrifices but in the annals of all time none are found who did not pay tithes. The Bible plainly shows that giving was incorporated with the first religious services of man. Hundreds of years before Moses was born, Abraham gave tithes to Melchisedec. (Gen xiv. 20).

(2) The first pledge was one-tenth. Jacob renewing his covenant, vowed to give one-tenth of all



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his property to the Lord. (Gen xxviii 20-22)

And I believe that all the patriarchs did the same. The foregoing examples indicate that long before Moses gave the laws to Israel, a regular system of giving prevailed. The Jews were commanded to give one-tenth of all the produce of their fields to the maintenance of the Levites. This was a tithe on all cattle and all vegetable products. Of the nine tenths left, they were to give another tenth toward the celebration of the feasts at Jerusalem. Every third year this tithe was kept at home for the poor. In addition, the fruit of the fourth year was sent to the temple. They also offered to God annually the first-fruits of all the fruits of the year.

Besides this, provision was made for the poor, not only in the gleanings from the fields, but in sundry ways. Every seventh year the land had a Sabbath. Whatever grew in that year was the property of all alike—of master and servant.

This system did not impoverish the people, nor hinder free-will offerings. It cultivated a benevolent spirit. When the tabernacle was about to be built, the Israelites were asked for an offering, and in response both men and women came with costly gifts in such superabundant amounts that Moses had to stay the tide of their donations. Similar to this was the liberality manifested in the preparation and building of the temple. King David and his people gave for this 100,000 talents of gold and 1,000,000 talents of silver. When Solomon commenced the erection of this edifice, he touched not the offerings made in his father's reign, although employing 150,000 workmen, many of whom were picked artisans of the world. On the day of dedication millions were added to the treasure already laid on God's altar. The grand amount was over £600,000,000 for the building of the temple. The people rejoiced because with a sincere heart they offered willingly to the Lord. In the fulness of his soul the king said, "Who am I and what is my people that we should be able to offer so willingly after this sort, for all things come of Thee and of Thine own have we given thee."

It is an error to think that the Israelites gave only one tenth of their income to the Lord. They gave from one third to one half, and it is to be expected that a church named after the most unselfish and purest man of all history, whose special mission would be to instruct men to make them holy, that such a church would be run on an enlarged scale of beneficence. Truly the church that is named after the Lord Jesus Christ, the Lord of glory, should never want. And if the people follow Jesus it shall not want.

Then again in Haggai 1:2 the people said out of motives of selfishness, "The time is not come that the Lord's house should be built." They wanted to

shirk building the temple, for it meant big subscriptions, loss of time, and much labour.

Then came the word of the Lord by the prophet saying —

"Is it time for you to dwell in your ceiled houses, and this house waste?"

"Now therefore thus saith the Lord of hosts. Consider your ways. Ye have sown much and bring in little, ye eat, but ye have not enough, ye drink, but ye are not filled with drink, ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little, and when ye brought home, I did blow upon it. Why? saith the Lord of hosts. Because of my house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

Surely many a man and many a firm know what it is to earn money and then put it into a bag with holes. What is the use of money, or houses, or securities, so called, if God blows upon them?

I firmly believe that many a case of sickness, many a financial crash, many a death occurs because of the utter selfishness, covetousness, or worldliness of those who profess to be God's children and do not live lives which accord with their profession, nor give unto God that which rightfully belongs to Him.

The question of my text is, "Will a man rob God?" and the answer is, "Ye have robbed me. But ye say, Wherein have we robbed thee?—In tithes and offerings." Then God says, "Ye are cursed with a curse, for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to contain it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of host."

Did you ever read language stronger than this? And yet, it is all about the subject of giving to God. God speaks of people who rob Him, by appropriating to their own use what should be given to Him and His church. He speaks of blights and physical miseries hurled upon those who are called by His name when they take the money and gifts which are His. O my hearers, take this personally to heart,



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and if you are guilty, for your own sakes and for the glory of God, make adequate reparation

Augustine, the greatest uninspired theologian, whose views of Scripture are accepted by nearly three-fourths of Christendom, says "Tithes ought to be paid from whatever may be your occupation, whether merchant or some handcraft, tithes are required as debt He who would procure pardon or reward, let him pay tithes and out of the nine parts give alms God who has given us the whole has thought it meet to ask the tenth from us, not for His benefit, but for our own"

The following Councils of the early church all proclaimed the obligations of Christians to pay tithes, resting the duty, not on the authority of ecclesiastical law, but on the word of God; Ancyra A.D. 314; Gangra, A.D. 324, Orleans, A.D. 511, Tours A.D. 567, Toledo, A.D. 633, Rouen, A.D. 650, Fimili, A.D. 791, London, A.D. 1425 All these Councils of the early church proclaimed that Christians were obligated to pay tithes unto the Lord

Dr Miller, one of the best preachers of the South, and one of the ablest scholars of this country, says "The law of tithing is binding upon the church according to the judgment of the 'Fathers' and the voice of the church, uncontradicted for more than a thousand years. It is a fact that the faith of the Jews and of the heathen exceed ours It was a proverb among the Jews, "Pay tithes and be rich." The heathen made the same observation that he who paid most to his gods did receive most from them They saw God's judgment upon them for not paying Him His tenth, they repented, restored the tithes, and were delivered But we Christians remain the only incurable infidels, and we refuse to pay God that which by a universal decree He has from the beginning reserved to Himself"

Chrysostom, "the golden-mouthed orator," and perhaps the greatest preacher of the Gospel since the apostle Paul, says "Oh what a shame! that what was of no great matter among the Jews should be pretended to be such among the Christians. If there was danger then in omitting tithes think how great must be the danger now."

Ambrose, the saintly bishop of the fourth century, who, though very rich and a Roman noble, at the outset of his ministry devoted his whole fortune to the church, says. "The Lord commands our tithes to be paid from our income He has given you nine parts, but He has reserved the tenth part for Himself; and if you give not the tenth part to Him, He will take from you the nine parts. Whosoever is not willing to give those tithes to God which he has kept back, fears not God, and knows not what true repentance and confession means."

The first Christians gave one-half Zacchæus stood, and saith unto the Lord, "Behold, Lord, the

half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold"

The first church gave all "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need" (Acts iv 34, 35)

The question is frequently asked, Did Christ command or commend the law of tithing? To this I reply directly, He did To the Pharisees, who boasted how careful they were to observe that law, He said "These ought ye to have done, and not to leave the other undone" (Luke xi 42)

The reasons for paying tithes in this dispensation are the same as in the old dispensation The reasons to-day are still law, and love, and gratitude to God First, tithes are for the support of the ministry We read that they were for the support of the priests and the Levites Second, for the many expenses of the temple services So now God still has a church and ministry, and requires worship, and these involve expenses and God demands the payment of the tithes to meet these expenses The church is the Lord's, the ministry is the Lord's the tithes are also His, and to be used to support His church and ministry. All these reasons for the law of tithe remaining, the law itself must remain

Again the question is asked How should we give? The apostolic injunction is "Upon the first day of the week let every one of you lay by him in store as God has prospered him" (I Cor xvi 2). Commenting upon this verse a certain writer says "The most consummate financier in modern times can add nothing to, nor take anything from, this brief rule It contains every important principle necessary to the accomplishment of the great end in view It is suited to be a complete abiding, and universal rule"

The verse shews 1st, that all are to give. The rule is universal Rich and poor, young and old are included In nearly every congregation the burden rests upon a few This is not the divine plan The Macedonian Christians were poor people We read of their great trial of affliction and deep poverty They did not, however, on that account feel themselves relieved from the obligation to give, nor on the other hand were their contributions declined by the apostle because they could not afford it. Hear the testimony concerning them "For to their power, I bear record, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift"



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2nd We are to give stately on the first day of the week. This fixes the money raising time as the holy day, and makes it a part of divine worship. For such a noble purpose as this—the support of God's cause—can there be a more suitable period than the day which the Lord hath made?

3rd. We are to give systematically. Let every one of you lay by him in store. Order is heaven's first law. In every department of life system is necessary to success. It certainly is necessary to this important duty.

Note the advantages of tithing.

(a) It gives God the first instead of the last. (Ex. xxii. 29, xxiii. 19)

(b) It is giving to God instead of giving to a cause, as you lay by the tithe when there is no demand upon you, or no cause pressing its claim (Col. iii. 23; Eph. vi. 8, 9)

(c) It equalises the financial burdens and obligations of all Christians. All pay alike, both rich and poor.

(d) It brings a man to feel that in a very special sense he is God's steward, having some money that is the Lord's, and so brings him into business relations both with and for the Lord.

Then again we are to give proportionately: "As God hath prospered you." "As of the ability which God giveth." No definite sum is here mentioned; nor was it necessary to state this when the law of the tithe had existed from the beginning.

We are to give freely (Matt. x. 8) and cheerfully (II Cor. ix. 6). George Muller says: "Believers should enter more into the grace and love of God in giving, for, remember, that God gave His best for us. Therefore we should give our tenth as our least to Him."

I believe that we should save by cutting off every expense which serves only to indulge foolish desire, to gratify the lusts of the flesh, the desire of the eyes or the pride of life; waste nothing on sin or folly whether for yourself or children or friends.

The result of not giving is. We shall reap sparingly. "But this I say, He which soweth sparingly, shall also reap sparingly" (II. Cor. ix. 6). And in Malachi it says, "Ye are cursed with a curse; for ye have robbed Me, even this whole nation."

I was reading a striking incident the other day. A minister was called to the bedside of one of his flock who seemed to be much distressed in mind. He told the minister that he feared he was lost, and when the minister asked if he would pray with him he said, "No." "Can't I help you in some way?" asked the minister. He was answered "No," he could help in no way. The dying man looked into the face of his pastor and said: "Pastor, I have

lived in luxury all my life. I have spent hundreds of dollars on personal comforts and have deemed myself nothing. I have given nothing or very little for God's cause. Now I am dying. Let me tell you, pastor, warn the people of your church to give God what rightfully belongs to Him. Then when they come to this condition which I am now in they will not have a troubled conscience as I have for I have robbed God of His tithes. I have been an unprofitable steward. I fear I shall be cast into outer darkness."

God grant that none here shall have an experience like that.

Then again, let me remind you that there is a reward for giving. 1st. Increase. "There is that scattereth, and yet increaseth, there is that withholdeth more than is meet but it tendeth to poverty" (Prov. xi. 24). 2nd, Plenty. "Honour the Lord with thy substance, and with the firstfruits of thine increase, so that thy barns may be filled with plenty and thy presses shall burst out with new wine" (Pro. iii. 9, 10). 3rd, Full measure. "Give, and it shall be given thee, full measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured unto you again" (Luke vi. 30). 4th, "And he said unto him, well done thou good and faithful servant, because thou hast been faithful in a very little, have thou authority over ten cities" (Luke xix. 17). 5th, Satisfaction. "And if thou draw out thy soul to the hungry, and satisfy the afflicted"—then what?

Note the five wonderful blessings included in the foregoing promises. (a) Divine illumination. "Then shall thy light rise in obscurity and thy darkness be as the noonday sun." (b) Divine guidance guaranteed. "The Lord shall guide thee continually." (c) A satisfying experience in the midst of barrenness. "And satisfy thy soul in drought, and make fat thy bones." (d) A fragrant, fresh and beautiful experience. "Thou shalt be like a watered garden." (e) A spontaneous, exhaustless overflow of divine life. "Like a spring of water whose waters fail not."

"Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove Me now, herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." And I firmly believe God means just what He says. Let us put Him to the test, for He says, "Prove me now." Many of God's people have proved Him and found that He has done more than He has promised.

(To be continued)



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Fifty-six Wants of the Children of Zion

By J. CARPENTER.

I want to feed on Jesu's Word,
 I want communion with my Lord;
 I want Salvation full and free,
 I want my Father's face to see.
 I want to prove each promise sweet,
 I want to live at Jesu's feet,
 I want His mercy every day,
 I want upholding all the way
 I want to live as Jesu's Bride,
 I want in His dear wounds to hide;
 I want to prove His fulness more,
 I want this person to Adore.
 I want to hear His heavenly voice,
 I want in Jesus to rejoice,
 I want to joy in Him by faith,
 I want to credit all He saith
 I want to trust Him with my all,
 I want on His dear name to call;
 I want to die to all things here,
 I want on Him to cast my care.
 I want to see His Gospel spread,
 I want on Satan's power to tread;
 I want to see the proud made sad,
 I want to see poor mourners glad
 I want to see the hungry fed,
 I want by Jesus to be led,
 I want Him as my guide and friend,
 I want Him to my journey's end.
 I want Him as my Priest and King,
 I want His precious love to sing,
 I want Him as my Rock and Tower,
 I want Him in each trying hour;
 I want Him as my Brother dear,
 I want my Jesus always near
 I want His hand, His eyes, His heart,
 I want with all beside to part,

I want Him as my husband kind,
 I want in Him my all to find
 I want Him as my daily bread,
 I want Him as my living head,
 I want Him as my hiding place,
 I want Him as my God of grace,
 I want Him as my life and peace,
 I want Him as my righteousness
 I want His great atoning blood,
 I want to bathe in that dear flood,
 I want His Spirit's voice to hear,
 I want the love that casts out fear
 I want Him now in Achor's vale,
 I want Him when all hell assail,
 I want Him when my flesh gives way,
 I want Him as my only stay
 I want His smile, His look of grace,
 I want to see Him face to face,
 I want His wisdom, strength and love,
 I want to dwell with Him above
 These blessings here by me implored,
 Are all in Jesus richly stored,
 Yea, thousands more than here expressed
 Are found in Him, my heavenly rest
 Count all the stars that shine by night,
 Count all the sun's sweet rays of light,
 Count all the drops of rain that fall,
 Count all things moving great and small
 Though vast their number, yet how few
 Compared with what by faith I view,—
 All meeting in my glorious Friend
 Whose love and mercy knows no end
 By Him my wants are all supplied,
 His mercy flows in one sweet tide,
 On His dear name I love to call,
 In Him I find my heaven, my all.

Items of Interest

Pastor George Jeffreys is still conducting the revival services at East Ham

* * *

Pastor Stephen Jeffreys is at present having a much needed holiday at Leigh-on-Sea.

* * *

The Gospel mission at Letchworth which commenced immediately after the Convention is still in progress. Souls are being saved, and God's people fed, and further blessing is expected. The tent will shortly be removed to the London field of labour.

A Sunday School commenced in the new Elim Hall at Barking on Sunday, June 21st.

* * *

A series of special meetings was held at the Surrey Tabernacle last month by Pastor Sebire, when much blessing was experienced

* * *

Pastor E. W. Hare sailed for Japan on Saturday, June 20th. We ask the prayers of our readers on behalf of our beloved brother, for a good passage and much blessing on his service for the Master in the regions beyond



THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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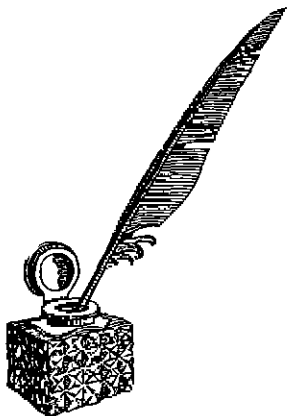
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Editorial Notes



IN this issue we print an article on a subject, which though much neglected, is of tremendous import to every child of God, and to the church of God as a whole. We refer to the subject of giving to the Lord. This is not a mere incidental to the Christian life, but a vital service to which every believer is called.

This aspect of this truth generally remains unrecognised by God's people, and consequently much blessing is lost. The recognition and practice of the principle of systematic

giving is fundamental to spiritual growth. Give and grow is an unfailing law in the Kingdom of God.

* * *

Again, we have observed that this is an essential aspect of truth which the Holy Spirit emphasises in the experience of those who come directly under His control, and thus much valuable time and energy is conserved for the extension of the Lord's work which otherwise would probably be expended in unscriptural efforts to raise funds to carry on Christian work. We should undoubtedly be amazed at the amount of time which is absorbed by financial problems if we possessed aggregate figures. This condition of things is largely due to the absence of definite teaching on this subject, and so we welcome an article of such an illuminating character at this time, which we trust may result in adjustment to the Divine will in this matter. Whilst we are constrained to regard the question of systematic giving as an obligation of the child of God, yet we would present it as a privilege to be enjoyed rather than as a duty to be discharged, approaching it from the viewpoint of love rather than law. Surely our attitude towards this subject reveals the quality of our love to God—love will not quibble at the amount—it demands the right to give its utmost—it resents the suggestion of reservation on this point—it delights to discover such a practicable and tangible means of expressing itself.

* * *

Again, we submit that the question of systematic giving is, to a great extent, inter-related to other problems which appear more pressing. For instance, would not faithful adherence to the Divine pattern in this particular largely ease the Home and Foreign Mission situation, bringing both missionaries and their responsible representatives from under an unnecessary, and sometimes almost overwhelming, financial strain? Instead of reports of retrenchment and retreat, we should be gladdened by news of extension and advance. Fields would not need to be forsaken through shortage of supplies, nor would willing volunteers for active service be held up through long delayed means.

Expose water to fire, and it dissolves in vapour; wood, and it vanishes in smoke and flames, leaving but grey ashes behind; iron, and it is converted into rust; but fire may play on gold for a thousand years without depriving it of a degree of its lustre or an atom of its weight. Beautiful emblem of the saints of God! They, like gold, cannot perish, and their trials, like the action of fire on this precious metal, but purify what they cannot destroy.—THOMAS GUTHRIE.

The Reality of the Things that are not

"God, Who giveth life to the dead and calleth the things that are not, as though they were" (or "who speaketh of the things that do not exist as though they did exist")—Rom iv 17

BELOVED, it is a wonderful thing to follow in God's footsteps and, because God says so, to count the things that do not exist as though they do exist. That is what Abraham did. To man it was foolish for Abram, when nearly one hundred years old, to call himself Abraham, thus declaring he was the father of a multitude. It must have excited much ridicule for Sarah, who was barren and had never had a child, and who was far past the age when she could have one in the natural, to change her name to Sarah, thus declaring to all who heard this name that she was the mother of a multitude.

God did not require them to do this more than a year, but even a year must have been a test. How long could you go around saying "I am healed," when your disease or affliction appeared no better, and perhaps worse? How long could you declare you had the victory in the weak place in your life, when the weakness appeared as great as ever?

We find in Isaiah fifty-one a record of the fulfillment of God's promise, and the reward of Abraham's faith. "Look unto the rock whence ye were hewn, and to the hole of the quarry whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and blessed him and made him many." Abraham was the quarry out of which all the Israelitish stones were digged.

When we consider the millions of Jews there have been down through the ages, and remember that all these Israelites were hewn out of the rock, and digged out of the quarry, Abraham, we see how wonderfully God's promise was fulfilled. When we consider spiritual Israel, we can indeed rejoice in Abraham's seed being as the sands of the sea and as the stars of the heavens.

"Look unto Abraham your father and unto Sarah that bare you," whose bodies were as good as dead so that they could not have a child in the natural, yet they believed God. They counted the thing that was not, the thing that was impossible in the natural, as though it existed and had already come to pass, even calling themselves the father and the mother of a multitude of nations.

"Look at Abraham your father and unto Sarah that bare you, for when he was but one I called him, and I blessed him, and made him many." It does not say, "I afterward made him many," but right there when He called him, He made him many. It is the same with us. We must look to the quarry from whence we were digged, and walk in the steps of Abraham, who is father of us all. We must move

out by faith as he moved out, and although it may look as though there were no hope at all, we must count the things of which we have need, as already ours and existing, even when as yet they are not.


You must lay hold of God and believe that the thing God promises, is yours, no matter whether it is manifested or not. You will find your faith multiplying as you believe God enough to repeat what He says after Him, and count the thing done that He says is done. You must rejoice and say to God, to your own heart, to the devil "This thing for which I am praying, is according to God's will, and it is mine! It is mine!" This victory or healing that Jesus purchased for me on Calvary, is mine though it appears not to exist. God says it is mine, therefore I say it is mine!"

The difficulty lies in our evil heart of unbelief. We do not believe that what God has provided for us is ours and is ours now. We are hoping to have it sometime, and the time is so indefinite that we are always expecting to have it, and we may keep on expecting to have it until we may not get it at all. God would have us believe that all He has purchased for us, is ours in actual possession at the very moment of need, even though it is not manifested until afterwards.

When Jesus died, God made full provision for every need in your life, and He has not provided anything for you since. The victory you lack in your life and the healing you need for your body, have been laid up for you during nearly two thousand years. God provided all on Calvary, and all is yours. As soon as you believe you have it you really receive it, and if you do not get it, it is because you do not believe God.

Lay hold of God for the thing that you need in your life, and count that thing, which apparently does not exist, as though it existed. Believe that it exists, that it is yours. Get to the Word of God and see whether He has provided for you, that which you need, if His Word says He has provided it for you, believe God. See that you are in the place spiritually where you can receive from Him. Trust God to show you if you are not prepared, and trust Him to prepare you. Claim the supply for all your needs, not in a niggardly way, but according to His riches in glory by Christ Jesus.

"Who giveth life to the dead." This is along the line of the gospel, He does not give life to those that are alive. It is when we reckon ourselves dead in union with Jesus Christ, it is when we



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take the place of death in every testing and in every relation, that the death Jesus wrought on the Cross of Calvary operates in our behalf

It is when we abide in this place of death that His life is imparted to us. His life and your life cannot fill the same place and appear in the same place at the same time; they are absolutely contrary and opposed to one another. Therefore you must put away your life unto death in order that you may have His life.

He giveth life to the dead, and He also giveth life unto those that are sick unto death. Cannot He Who breathed life into the bodies of Abraham and Sarah so that Isaac came forth, breathe life into that place where you need His life? into that place in your life where you have been defeated? into that part of your body that is sick unto death? He can give life to the body that is dead, or as good as dead, and cause to exist the thing that does not exist, for both soul and body. He not only *can do* this, but He *does do* it if you believe it, for the just shall live by faith.

These things are eternal realities. If we ask God for anything for spirit, soul or body, and we have this faith that counts that thing that appears not to exist, as being ours, as we pray for it and begin to thank God for it, *we shall have it*. Do you believe this? Let us face it and see whether we believe God or not, for He says in Mark xi 24 "All things whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours" (Rotherham) or "Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be" (Weymouth).

It does not say, "believe that you are going to receive it," but "believe that you have received it, and you shall have it." Would it not be beautiful to walk with God in this way? Do you believe this enough to practice it? It will not do to go through the motion, for every time you follow in the faith of Abraham, and count the things that are not as though they were, you will have to hope against hope.

Theories are powerless when no ground appears to step on. You must count the things yours without sight or feeling. It is good to say over and over to the enemy and to your own trembling heart, when the supply for your need is not manifested, "It is mine! It is mine! It was bought for me on the Cross of Calvary! His strength is mine for my weak place! Real humility is mine in the place of my too great strength! Healing is mine for every ailment in my body! It is mine now!"

The only question we need to ask is "Did God say it? Does He say that Jesus Christ has delivered us from everything that came to us through the Fall of man? Does He say that He bore our sins and sicknesses in His body on the tree?" Then we

can believe that every sin and sickness, every infirmity and weakness has been borne in His body when He died for us.

This place of faith will be reached only through obedience to the cross, for obedience always brings love (John xiv 21, 23, xv 10, I John v 3, II John vi), and faith works by love (Gal v 6). If our faith is weak, it is because our obedience is not perfect.

We must believe and stand in simplicity on God's Word, we must thank and praise Him for victory. We must rejoice in the victory that is ours, as we count the thing that does not appear to exist as though it did exist, and the thing that appears to exist, as though it did not exist, and hold on until it is manifested to us in all the fulness of possession.

Do you believe the disease, the fatal complaint that is on your body, was taken care of at Calvary? Have you the faith to believe that the healing is yours, though the affliction is apparently upon you just the same? Can you hope against hope and believe God that the thing is done? Can you move on as though you were well?

God wants us to step out into a place of faith and confidence and boldness, where we shall stand for God's Word and for all He has provided for us. All that He has hitherto done for us is but a beginning of the greater things He is waiting to do before the return of the Lord.

He is waiting to lead us into the path of faith over which Abraham walked. If we reach the place where we are as dead as Abraham and Sarah were, as far as our own flesh is concerned, God will do wonderful things for us. He says that He takes the things that are not, that He may bring to naught the things that are. In other words "He takes the unrealities to bring to naught the realities of the world" (I. Cor 1 28).

Will you believe that you have the things God has provided for you on the Cross of Calvary? Will you take sides with God and believe that all you need for spirit, soul and body is already yours? Will you count the things that do not exist as though they existed? If you do this you will have them, and if you do not do it you will not have them.

Abraham dared to say what God said. God counted the thing that was not, that did not exist, as though it existed. And Abraham walked before God and did the same. When God said "I have made you the father of a multitude of nations," Abram changed his name to Abraham and in faith repeated God's words after Him "I am the father of a multitude of nations." When God said to Sarai "You are the mother of a multitude," she changed her name to Sarah and repeated His words until they came to pass.



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They counted the things that did not exist as though they did exist, they counted the child born that could not be born. They believed that the God Who had promised, was able to do all He had promised. This is the secret of victory along every line, the secret of possession of the "all things" which are ours for spirit, soul and body. It is the great secret of healing and health in Jesus Christ.

It is beautiful to get down and say that the healing is yours, and not look at the symptoms nor be moved when you appear to be worse than before. Feelings and symptoms and things that appear, have nothing to do with God's Word, providing we hope against hope and believe God. But if we do

not hope against hope and do not believe God, we cannot expect anything from Him. We must count God's Word as unquestionable, and if you have faith and count the thing He has promised, as already yours, all the powers in hell cannot keep you from possessing it, nor keep that thing from your possession.

Has He promised those things you need? Then ask Him for them and believe you have them. Praise and thank Him that according to His riches in glory in Christ Jesus, He has supplied all the needs in your life, for your soul and for your body, and as you believe you have received them, you shall have them.—*Elbethel*

Treasure in Earthen Vessels

By HENRY PROCTOR, F.R.S.L. (*An Elder at the Elm Tabernacle, Clapham*)

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of ourselves."—II Cor. iv 7.

WHAT is this treasure, and what is the earthen vessel that contains it? The earthen vessel is the "body of our humbling" which is "of the earth, earthy," and to which it is said "Dust thou art and to dust shalt thou return."

And the treasure is the Pearl of Eternity which has power to transmute even the earthen vessel which contains it into pure gold—that is, from the human, earthly nature into the Divine Substance "like unto His Body."

This treasure is not in a far-away heaven, that we should say, "Who shall ascend into the heavens for us, to bring it down from above?" Nor in the Abyss that we should say, "Who shall descend into the deeps for us, to bring it up from beneath?" for "it is in thy heart," O believer, "and in thy mouth." "The kingdom of heaven is (indeed) within thee," but *hid*, like unto treasure hid in a field, for "we are God's field, God's tilled land."

To sell all that we have to buy that field, means to suffer the loss of all things that we may win Christ, to renounce all that we possess that we may become His disciples—to hate father, mother, sister and brother, yea, and even our own soul also, our own life, so that we *die* and our life is *hid* with Christ in God. For the pearl of great price is the Indwelling "Christ in whom are all the treasures of wisdom and knowledge *hidden*."

It is said of Moses that the reproach of Christ was to him "greater riches than all the treasures of Egypt." What then must be the riches of the glory of this mystery which is "Christ in you," with all His unsearchable riches? Of the members of Christ, therefore, it may truly be said that, "Ye know *all* things," and that "all things are yours," and that "nothing is impossible unto you," because the

Christ Who is "the Wisdom and the Power of God," dwells in you, even He Who in His own time will shew, "Who is that blessed and only potentate, King of King and Lord of Lords." He indeed is that unspeakable treasure that we have in the bodies of our humiliation so that the excellency of the power may be of God and not of ourselves.

The earthen vessel we surrender to God, presenting our bodies a living sacrifice, and ceasing from our own works, we let God work in us, "energising us both to *will* and to *do* His good pleasure," thus proving what is that good, acceptable and perfect will of God, and shewing forth the excellencies of Him Who hath called us out of darkness into His marvellous light. Of ourselves, we realise that we are "poor and naked and blind and miserable" but we buy of Him, gold tried in the fire, even that Divine Substance which is not like the dead, solid gold of the earth, but living and active "as if it burned in a furnace," for it is the fire of God burning within it, that transmutes the earthen vessel into gold; every atom of corruptible flesh into incorruptible Divine Substance.

Thus we buy of Him gold tried in the fire, at the price of complete surrender—that the Living Stone—the pearl of great price within us,—may "transfigure the body of our humbling into the likeness of His glorious body, by means of the same power, whereby He is subjecting the whole creation to Himself." The power of God (*dunamis*) is even now working inwardly in the earthen vessel to transmute it into the same form (*sum-morphé*) as the body of His glory. But for this we must follow Him in the Regeneration, touching no unclean thing, but purifying ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God (II Cor. vii 1).

Latter Rain Showers

In the New Elim Hall at Barking

“**T**HE Lord hath done great things for us, whereof we are glad” This is the testimony of all who attended the four weeks’ campaign, conducted by Evangelists R. E. Darragh and Miss Adams in the new hall. Night after night the Foursquare Gospel was preached in the power of the Holy Ghost, and with Foursquare Gospel results. Souls were saved, bodies healed, saints endowed with the Spirit according to Acts ii 4, and many were brought into the light of the near return of our Lord, and are now living on the tip-toe of expectation for His coming.

Some remarkable cases of healing took place. One sister suffering from dropsy was healed, and when she got home, her clothes were too large for her, her body having gone to its normal size. Another sister was healed of a growth, she had suffered much, and had almost given up hope of ever being well again. Another, after being prayed for, could kneel for the first time in four years. A man was healed of double rupture, and two sisters of deafness and

head noises. One could almost say that, when the sick were brought to Him, He healed them all.

The great need of the Baptism of the Holy Ghost was urged upon the people, and a hunger gripped their hearts. Many have been satisfied, having received in their homes, and in the meetings. One night the power fell as a cloud, and nine were baptised, speaking in tongues,—reminding one of the tenth chapter of the Acts.

The Sunday morning Breaking of Bread meetings were times of Heaven upon earth. It was glorious to see such a company obeying God’s Word, and several remarked that we were back again in Apostolic days with I Corinthians xiv. meetings, as they saw gifts of the Holy Ghost in operation. No wonder, time and again, the chorus rang out—

Jesus is real and precious to me
 Jesus is real to me,
 All that this world holds as treasures may go,
 But, Jesus is real to me

The Holy Ghost has made Jesus real in saving, healing and baptising power

Studies in the Jehovah Titles

JEHOVAH ROPHECA.—By PASTOR DONALD GEE.

IF we were asked our foundation for belief in Divine Healing, we should unhesitatingly point to the Divine Title which we have chosen for the subject of this brief study.

It occurs, as we well know, in Exodus xv 26, where in our English Bibles it is translated by the beautiful words “I am the Lord that healeth thee”

MARAH—THE PLACE OF REVELATION

First of all we must get the setting, for it is full of teaching. The sharp trial of the bitter and disappointing waters of Marah has quickly followed the jubilant time on the “victory side” of the Red Sea. Only “three days in the wilderness,” but the dancing host has become a complaining company, saying “what shall we drink?”

Now it is highly important here to remember that there is no suggestion whatever that the Children of Israel in this instance had wandered out of the will of God,—the Cloud was still leading the way.

“Marahs” of bitterness and disappointment, where outward circumstances are concerned, will al-

ways be permitted to form part of the school-training of the people of God; some of the best and most needed lessons can only be learnt in this fashion.

To have stayed at the Red Sea playing timbrels and dancing when God had moved on through Shur to Marah would have been an empty and disastrous business, though how often the children of God are tempted to try and do it!

A cry unto God born of extremity and desperation is the introduction to a fresh revelation of God destined to enrich men for all time.

The revelation is two-fold. First, the tree; something local and purely incidental, though also richly typical of that other wonderful Tree of Healing (I Peter ii 24), a tree which when cast into the waters made them sweet. But the second and larger revelation is this Divine Title we are studying,—“for I am Jehovah Ropheca,” the Lord that healeth thee.

Let us notice once again in passing that new and clearer revelations of God nearly always come, as in the case of “Jehovah Jireh” at Moriah, in the times



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of bitterest experience and sharpest crisis! Do we revel in Jehovah Ropheca? Remember that a "Marah" brought the revelation. And perhaps our own personal entering into what these Titles really mean is often only through a real time of testing and suffering.

It is especially so with this Title Jehovah Tsebaoth, the "Lord of Hosts," is, as we have already seen, a Name given to vision and the eagle-eye of faith, but Jehovah Jireh and still more perhaps Jehovah Ropheca, are Names only really learnt by experience, and that often of the sharpest kind.

The revelation received, we notice how quickly they come to the delightful peace and plentiful provision of Elim. Praise the Lord!

THE EXTENT OF THE "HEALING"

We have that this is a fundamental revelation regarding Divine Healing. A natural question of one who had for the first time, perhaps, stumbled on this Divine Title might be, "What is the scope of this 'healing'?" "How much does it cover?"

Men as individuals, and nations too, have such sore need of healing, and healing of such diverse kinds, since sin first cursed the human race. Eagerly we welcome a revelation of God as "Healer," and enquire the true boundaries of this Mighty Declaration on the part of the Eternal.

The Bible abounds in material to supply an answer to such a question. "He healeth the broken in heart" sings the Psalmist, (Ps cxlvii 3)—truly a work which is only possible in the Divine Surgery of Infinite Love.

The prophet comes along with yet another message of hope where otherwise all might well be hopeless,—"I will heal their backsliding" (Hos xiv 4). Thank God the Physician of souls knows no hopeless cases among the outcasts of humanity. The backslider is tempted to a despair that the one who never knew the Lord knows nothing of. Yet God distinctly declares that for such He is the Healer. Who will even do better for them than at their beginning, and if Joel ii 25 means anything, it means restoration in every department, temporal and spiritual too.

Does the Bible give any indication that God is also revealed as the Healer of physical disease? All the evidence certainly answers in a most convincing affirmative.

The very occasion of the revelation of this Name (Ex xv) expressly mentions "diseases", and whatever fulness of meaning we are admittedly justified in placing upon the undertaking of God to heal, it is undeniable that the original promise here plainly has in view first of all healing and health for the body, and in this sense it would be understood by Moses and the Children of Israel.

Just along in Num xv 13 we have Miriam healed from leprosy at the prayer of Moses. There is the famous case of Hezekiah to whom God says, "I will heal thee" (II Kings xx 5). "Who healeth all my diseases," sings David in Psalm ciii 3.

When we move forward into the New Testament the scene is simply packed with examples of healings that touch every department of human need, blindness, deafness, lameness, paralysis, leprosy, fever, and "all manner of diseases" are cured by the Healer Divine, and also by those whom He sends forth and specifically commissions to "heal the sick." After Pentecost one of the nine abiding manifestations of the Spirit is the gift, or gifts, of healing (I Cor xv 9).

There can be no reasonable objection to the plain inference that the Bible reveals God as the healer of physical disease. It comes easily and completely within the scope of what He meant to convey when He said "I am the Lord that healeth thee."

THE UNCHANGING HEALER

There is another fundamental aspect to consider here. A great many will admit the fact of healing in Bible times, but sorrowfully declare that such experiences of God's mercy and power are not for today.

This is where we return with overwhelming force to the great Name that is the Foundation of all these Titles we are considering. JEHOVAH,— "He that always was, that always is and that ever is to come,"—the Healer. The Eternal Healer. The Unchanging Healer. The "I Am" Healer. All the Jehovah Titles carry with them this sense of an eternal, abiding, unchanging revelation of the Godhead.



INTERIOR OF THE NEW ELIM HALL, ESBARN

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We do not need reasons for believing that God will heal to-day half so much as we would need reasons to even begin to logically believe why He should *not* heal

God has not changed that is the immediate message of His great Name JEHOVAH. And among the many other Titles linked with this Eternal Name stands securely "Jehovah Ropheca." World-wide experience of His healing touch on a wider scale probably than ever before in the history of the world most happily confirms our faith

" HIMSELF—BARE OUR SICKNESSES "

To shew Jehovah Ropheca Revealed in Jesus seems an almost superfluous task. One might almost say that His whole life was occupied in healing. His death was the climax of a great Purpose to heal. In both His life (Matt viii 17), and His death (I Pet ii 24) he fulfilled the prophecy of Isaiah liii 6

A wonderful healing flows from Calvary. Here earth's bitter things grow sweet. here in one great Broken Heart appears healing for all other broken hearts. here flows the Blood that alone cleanses from all sin and uncleanness. here breaks forth the cry "It is finished," and faith exultantly declares that 'with His stripes we are healed'

Does He heal to-day? Evidently He meant this ministry of His Own Healing power and Risen Life to be continued through His Church, for it has received Divine ordinances to that very end (Mark xvi 18 and James v 14)

Does He heal to-day? Does the 'Jehovah Ropheca' of Exodus come even closer to us in Jesus, yet with the same blessed revelation? Gladly we point to those miracles of His earthly life, and unite

with them the words of Heb xiii 8—"Jesus Christ, the same yesterday and to-day and for ever" Does He heal to-day? A beautiful verse so often omitted in the hymn-books from one of our favourite hymns may well breathe its fragrant testimony as a closing answer —

He is not a disappointment,
He has healed my body too
What a tender, mighty Saviour,
There is nought He cannot do
When on earth He healed diseases
As they touched Him in the throng
Has He lost His heart of pity?
Is the Risen Christ less strong?



District Evangelists of the Lisburn Assembly and those who helped to complete the building of the new Elim Hall. This photograph is taken outside the hall and Mr George Bell, their leader, is seated in the centre

TRACTS

ONLY pieces of paper sometimes worth less than half a farthing. Some are destroyed, others fall upon good ground and bring forth thirty, sixty, and a hundred fold. The salvation of a million souls has been traced to one of them. Silent messengers with an unlimited ministry. They go aboard ships and carry to the uttermost parts of the earth the good news that Jesus saves, heals and baptises with the Holy Ghost. They go in opium dens, tea-houses and places where missionaries cannot go. They are read by Jews, Mohammedans, Buddhists and others that would not go in a christian church. They encourage tired and weary pilgrims to press on. They visit hospitals, minister in prisons, and comfort in alms-houses. So effective are they that if Satan sees one of them laying on the footpath

with its title preaching to scores of passers by, he can get people to discourage their distribution and printing

Often, like the early church, the worse they are treated, the greater their power. Pieces of them have been known to have been the means of the conversion of the very person that destroyed them. Some of them, like Stephen, have short lives, others, like Paul, long ones. Some of them have continuous ministries, other are laid aside as book-marks and are not seen for years. But all of them mean stars in someone's crown. Anyone can preach the Gospel with them and bring out the talent that is buried in a napkin. And everyone can speak a good word for them —E A C

Elim Alliance Conventions

BANGOR. Co. Down. From Sunday, July 12th to Tuesday, July 14th.
IN THE ELIM ASSEMBLY HALL, CENTRAL AVENUE.

Speakers ELIM ALLIANCE MINISTERS

Convener: PASTOR GEORGE JEFFREYS

Services: Sunday 11 a.m. and 7 p.m.; Monday and Tuesday 11 a.m., 3 and 6.30 p.m.

Visitors are kindly asked to make provision for their own meals between the services as it is impossible in the circumstances for us to make arrangements for the same this year.

For further particulars apply to the Secretary, 3, University Avenue, Belfast.



DR ELLIS

HULL. From Saturday, August 1st, to Thursday, August 6th.

Speakers DR F T ELLIS (Langley),
PASTOR E B PINCH (Croydon)
and others

Convener PASTOR E C BOULTON

NOTE Those requiring further particulars or desiring accommodation should write as early as possible to the Convention Secretary, "Elim," 2, May Street, Hull, Yorks.

If you wish to spend a thoroughly happy August holiday with the Lord and His people, then please **do not fail to come to the Hull Convention!** - - - A warm welcome awaits you!



PASTOR PINCH

GRIMSBY.

From Sunday, August 2nd to Sunday August 9th.
IN THE ELIM HALL, TUNNARD STREET.

Speakers: PASTOR D J DAVIES (South Wales), and Elim Alliance Ministers

Those requiring further particulars or accommodation should write at once to the Convention Secretary, 45, Sussex Street, New Cleethorpes, Grimsby.

SWANSEA.

From Sunday, August 2nd to Thursday, August 6th.
IN THE CENTRAL HALL, ORCHARD STREET

Speakers include the Pastors Jeffreys

(The Sunday services will be held in Churches in the district).

ELIM PENTECOSTAL ALLIANCE

Principal Overseer: *Pastor George Jeffreys*

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