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WHAT ABOUT THE BIBLE?

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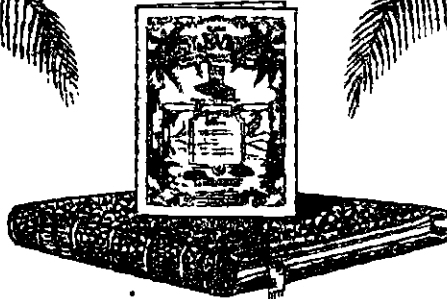
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 12.

JULY 19, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS'

Revival and Healing Campaign at Worthing

Commencing July 21 and continuing throughout August

The Canvas Tabernacle will be pitched on the Beach, Brighton Road, corner of Ham Road. It is ten minutes' walk from the Pier, and on the main bus route

Services: Sundays. 8 and 6.30. Week-nights (except Sats.) 7.30. Wednesday & Thursday afternoons, 5.30

August Elim Conventions

BRIGHTER BRIGHTON

Aug. 5-7.

BRIGHTER BRIGHTON

THE ANNUAL CONVENTION IN THE ROYAL DOME

Convener: Principal George Jeffreys. Speakers: Pastors E. C. W. Boulton, P. N. Corry, William Henderson, and the Revival Party.)

Supported by the ELIM CRUSADER CHOIR under the musical directorship of Mr. Douglas Gray.

Services: Monday, 11, 3, and 6.30. Tuesday and Wednesday, 11, 3, and 7.30

Special meetings for Divine Healing and prayer meetings for an outpouring of the Holy Spirit are being arranged

LONDON. August 4th to 6th

Elim Tabernacle, Central Park Road, East Ham

Speakers: PASTOR J. J. MORGAN.

PASTOR W. L. KEMP.

Convener: PASTOR H. A. COURT.

HULL. August 3rd to 8th

Elim Hall, Mason Street

Speakers: PASTOR AND MRS R. TWEED.

PASTOR W. G. HATHAWAY.

PASTOR J. LEES.

PLYMOUTH. Aug. 4th to 11th

Speakers will be announced next week.

Convener: PASTOR F. E. H. TREVOR.

GRIMSBY. Aug. 4th to 11th

Elim Hall, Tunnard Street

Speakers: PASTOR AND MRS. R. TWEED.

PASTOR W. G. HATHAWAY.

PASTOR J. LEES.

FORTHCOMING MEETINGS

ABERYSTWYTH July and August New Street Four-square Gospel Services on Sundays at 11 a.m. and 6.30 p.m.

BRIGHTON Aug 5-7 The Dome Annual Elim Convention Principal George Jeffreys and Revival Party.

GRIMSBY, August 4-11 Summer Convention, as per particulars above

HULL, August 3-8 Summer Convention, as per particulars above

LONDON:

East Ham August 4-6 Summer Convention, as per particulars above

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

LUTON, Commencing July 22 and continuing through August Bank Holiday week Revival Campaign by Pastor Edward Jeffreys in tent in Park Street

NEWCASTLE, During North-East Coast Exhibition, Services at the Assembly Hall, 33, Summerhill Street Sundays 11 & 6.30 Tues., Thurs, and Sats, 7.30 Pastor J Hume

PLYMOUTH, August 4-11 Summer Convention as per particulars above

WORTHING, Commencing July 21 Principal George Jeffreys' Revival Campaign Further particulars above

FRIDAY NIGHT RALLY.

To-night and every Friday night in the Welsh Tabernacle, Pentonville Road, King's Cross (kindly left) at 7.30. Do not miss it!

"The Elim Evangel and Foursquare Revivalist" Subscription Form

To the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4

Please send the "Elim Evangel and Foursquare Revivalist" for one year (52 issues) to the following address. I enclose 10s. Postal Order.

USE BLOCK

LETTERS

M

Full Address

192

This is my first subscription
a renewal

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 12.

July 19, 1929

Twopence, Fridays

Facts about the Bible

OVER fifty-six years ago two sisters started a branch of the Bible Society in the remote Somerset village of Hazelbury. Since its establishment over £750 has been raised.

The average novel consists of anything from 60,000 (or less) to 100,000 words; whereas the Bible contains over 770,000 words, and the New Testament over 180,000 words.

The Old Testament Books are published separately by the Bible Society in bourgeois type at 3d. each, and the separate Books of the New Testament in brevier type at 1d. each, except the Gospels, which are ½d. each.

A colporteur who has sold many copies of the new edition of the Maori Bible describes the pleasure of the Maori in possessing their own Bible; they even went without food in order to save money to buy one.

Some 1,500 people attend the annual meeting of the Bible Society at Camborne, which is one of the largest in the country outside London. The branch raises £150 per annum for the parent society, and circulates 250 magazines monthly, all of which are paid for regularly.

Hovhannes Shahpanian, who since 1918 has been engaged in circulating

THE SCRIPTURES IN PERSIA,

sold during 1927 no fewer than 3,400 books in twenty different languages. He made one journey which lasted 140 days, travelling 1,200 miles and visiting sixteen towns and villages.

Versions in forty languages are demanded in Algeria and Tunisia—chiefly French, Arabic and Hebrew. Here, as elsewhere, a greater readiness is noticeable on the part of Jews and Muslims to purchase and read the Christian Scriptures.

Soviet territories remain closed to representatives of the Bible Society, but in spite of anti-God societies the Bible appears more precious to the majority of Russians than when they could obtain it easily.

A form of Arabic known as "Sudan Colloquial Arabic" is spoken by groups of Arabs, whose fathers thirty years ago took part in the fighting around Omdurman. Two ladies of the Church Missionary Society, Miss L. V. Jackson and Miss K. A. Moor, have prepared St Mark's Gospel in this form of

speech and the Bible Society has printed it in Roman script, which the Sudan Government is using in its schools.

Last year

9,297 ADDRESSES AND SERMONS

were delivered in England and Wales on behalf of the Bible Society.

The Bible Society has established nearly fifty Bible Houses in strategic centres of the Overseas Dominions, in Asia and Africa.

Of the 252,409 Scriptures circulated last year by the Bible Society in France, about 50,000 were in thirty-three languages other than French. Many aliens in France prefer to buy Scriptures in French rather than in their own language, because they use these cheap little books to learn French, the knowledge of which is indispensable to them.

The Braille Missionary Union is performing a valuable work in supplying copies of Scriptures in various languages for the blind.

During every seven days 33,000 people pass through Mukden on their way to new homes in the north. The Bible Society employs ten colporteurs to work amongst these migratory folk, so that they may carry the Word of God into regions where there is no missionary.

AN OLD CHINESE WOMAN,

when told by her persecutors that she must give up her Bible and hymn-book, replied, "Well, if you burn them, I have most of the Bible in my heart and many of the hymns I can sing from memory."

An anonymous friend of the Bible Society, whose munificent gifts to its Library have proved so valuable, has presented to the Society a beautifully illuminated facsimile copy on vellum of the first New Testament printed in English, translated by Tyndale, and published in 1525. The book is a reproduction from that in the Baptist College Library at Bristol, which is the only complete copy known.

Over 7,000 copies of the Scriptures were sold last year, in forty different languages, in Constantinople—an evidence that the city still retains its cosmopolitan character—*Sel.*

Another Great Baptismal Service

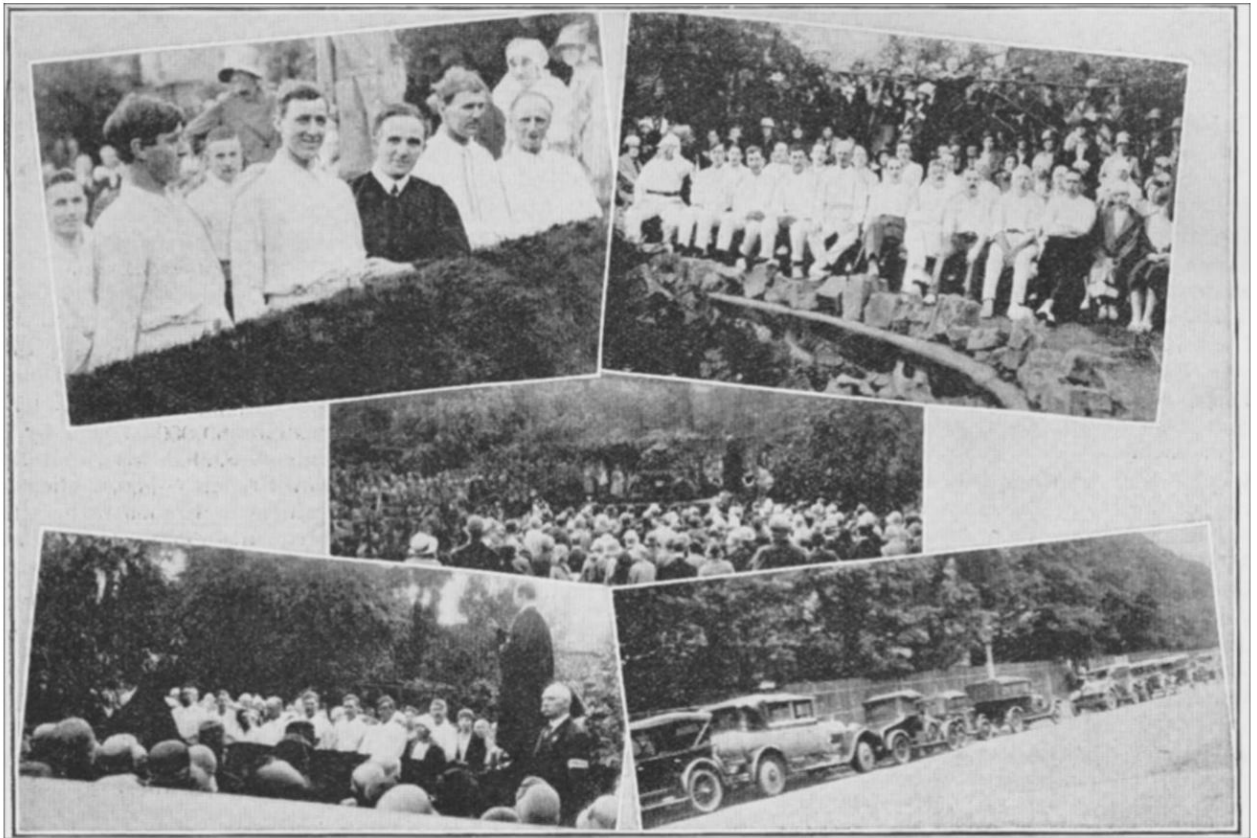
Principal George Jeffreys at the Elim Bible College

By WILLIAM LEWIS

IT was a great privilege to be present at the baptismal service held in the grounds of the Elim Bible College at Clapham Park on Friday evening, June 28th, following so soon upon that great similar occasion of June 15th

It seems almost impossible, one thinks, to obtain

We have to thank him for providing us the canvas, as it were, for the beautiful picture (a living picture) about to be presented in the candidates now to be baptised. Look at this father with his three sons—strong-looking and healthy, and as a fitting touch for the completion of the picture there



Another great baptismal service was conducted by Principal George Jeffreys in the beautiful grounds of Elim Bible College, London, on Friday, 28th June. Thousands witnessed the scene and made the picturesque Woodlands resound with the praises of God. In the top left-hand picture the Principal is seen in the baptismal pool with a father and his three giant sons. His daughter was also baptised at this service. Top right-hand picture: The men candidates gathered around the springing fountain. Centre: The pool seen from a distance. Bottom left-hand picture: The Principal addressing the candidates. Right-hand corner: Motor-cars lined up outside the College.

more ideal surroundings. How beautifully thought out and splendidly executed were all the details leading up to the actual moment of going through the waters.

Everybody present seems tense as our beloved Principal George Jeffreys appears from between a shaded walk of trees. One is struck at once, how worthy and fit he is to fill the position of leader in this great Foursquare Gospel movement—strong in features, lithe of limb, commanding in manner, yet full of sweet gentleness within. We are confronted by a man whom we can describe only by the words—the best which can be given to any man—“a man of God.”

stands his daughter, beautiful with the light and love of her Lord in her very expression. I should say this man and his family must have felt supremely happy as they stood before some thousands of faces just a moment before obeying their Lord by being immersed, as a witness that they were “buried with Christ and raised with Him too.” Look at these candidates as they are bidden to come forward. Listen to Principal Jeffreys as he asks them in definite tones: “Are you sure you are saved?” Listen to the music of their reply as they answer in volume, “Yes!” He tells them they deserved a cross and the shame, but “He was wounded for their transgressions.”

Pastor P. N. Corry gave a short message, very ably and fittingly spoken and suited admirably to the surroundings. He spoke from Acts viii., upon Philip and the eunuch—"Understandest thou what thou readeest? . . . See, here is water . . . What doth hinder?" The sin of disobedience in neglecting baptism, and our identification in baptism with Christ the slain Lamb now risen as the Firstfruits from the dead, were also mentioned.

Now Principal Jeffreys is about to commence to baptise. See how eagerly they move forward as though just a little fearful lest anything should prevent them at this important moment in their lives. Look at their faces. Could anyone describe the joy that is theirs at this moment? What of the onlookers bending forward, anxious not to miss a single item in this beautiful scene as they watch these white-robed ones ascending and descending the few steps

into the pool. Then we hear the unmistakable voice of Principal George Jeffreys speaking in resonant tones: "In the Name of the Father, and of the Son, and of the Holy Ghost I baptise thee." See the rhythm in the movements of these dear ones as they come and go. Look at these helpers with the love of the Lord in their hearts,

LIKE WELLS OF WATER FLOWING OVER

in their desire to be of service, and full of joy to be allowed to engage in such a privilege.

When the service was nearing its close, and Principal Jeffreys asked how many would respond to a further opportunity to obey their Lord, many hands went up—and no wonder, for hundreds must have been impressed with the need for obedience in following their Lord in this, and with the sweet joy which surely came to all those who had been through the pool. May we see many more such services!

Echoes of the Brixton Campaign

From the *South London Press*.

END OF EXTRAORDINARY FAITH-HEALING CAMPAIGN.
Scoffers, Sceptics and "Saved" Packed into Brixton Hill Mission Tent.

Warning of Coming World Crisis.

PRINCIPAL Jeffreys' Revival and Healing Campaign in Brixton is ended, but the magnetic Welshman's thunder will echo from that enclosed space behind the Town Hall for many a day.

Thunder it certainly has been: the thousands who have packed the big tent every day for the past five weeks would tell you this. And it has been thunder that instils fear, hope and uplift—the qualities that are fundamental in every religious sect.

Long after the sceptics have ceased to decry the creed of the Elm Foursquare Gospel and the wave of religious fervour that swept South London, the grateful prayers of those who were "saved" will still attend the memory of the inspired pastor whose deep voice swayed them—whose fluent phraseology it is a delight to hear—whose whole personality is as vital as living fire.

SUNDAY EVENING IN BRIXTON.
Mixed Crowd Files Along the Hill.
The Third Epoch.

The concluding service was held in the tent at Brixton Hill on Sunday evening, when Principal Jeffreys gave a remarkable address.

The meeting started at 6.30, when other congregations were going to their respective places of worship.

It was easy to distinguish, among the hundreds that filed into the tent, the three sections that composed the congregation.

There were those who walked in briskly. They were "saved," or converted, and undoubtedly were the happier, spiritually. Then came the curious, whose interest was superficial, whose glance, coldly critical, was everywhere, watching, appraising, passing silent judgment, condemning or approving.

THE SCOFFERS

Those who formed the third category were the scoffers. Among the others they were not easy to distinguish: were quiet and watchful, awed by the fervour of their fellows. As the service proceeded their smiles, half-suppressed or open, singled them out.

Throughout the service there were exclamations of "Hallelujah," "Praise the Lord," "Amen." These would mark the end of an impassioned passage, or intersect a devout reference to the Deity.

The hymns were sung to cheerful tunes, a practice that seems to find increasing favour since its inauguration by General William Booth.

CURIOUS DELIVERY

It was astonishing to note the readiness with which all joined in singing—converts, sceptics, and the merely curious. Every seat in the tent was occupied, and hundreds sat or stood round about, while the westerling sun cast a pale glimmer over all.

Principal Jeffreys had a manner peculiar to himself, both in phrasing and delivery. He relied greatly for his effect on the movement of his right arm, which described a downward swoop at a telling point. Curiously, this mannerism never palled on the watcher as it would have done had the speaker been less fluent.

THE FIRST COMING

He spoke for more than half an hour of the effect on the people of religious teaching. Evil, he said, was always present, and it was in the attempts to purge the world of its sins that the great Flood was sent, and, two thousand years after that, the coming of Christ.

The world was created in six days, said Mr Jeffreys, and each day represented a thousand years.

"At the end of every two thousand years" he went on "some great occurrence has come. At the end of the first two thousand years there came the Flood, sent by God to wash out profligate humanity. As you know, Noah survived that in the Ark, and after that the human race was recreated.

THE THIRD EPOCH.

"And after another two thousand years what happened? Why, He sent Christ, who was rejected and crucified."

"The Jewish calendar shews us that the third two thousand years is drawing to a close. What will happen then? No, I dare not conjecture and take you beyond that," he said.

CONVERTS

At the end of his address Mr Jeffreys asked any new converts to put up their hands. Shyly they did so, one after another, until twenty-two were counted.

A girl of twenty near the platform, just outside the tent, raised her hand timidly. At the beginning of the service she had been laughing with a girl friend, but gradually, as the Principal's words went home, she became quieter and more thoughtful.

Another convert was a little faded old lady at the end of the platform. Her face was sallow, but her eyes shone like live coals.

. . . And so ended the famous Brixton Revival Campaign.

“Another Comforter”

A Sermon By Pastor JESSE LEES (Concluded)

THERE is no credit to a man who can traverse the earth and say he loves those who love him in return. Even the publicans do that, says Jesus. But when a man is living the Christ-life he loves those who are at enmity with him. He loves those who would otherwise be unlovable, and, thank God, by the Holy Spirit we are empowered to do that. God has ordained that the law shall be written upon our hearts, and as I meditate I say, *I can understand the law, but how can I keep it?* The answer comes like a flash from the lips of the eternal Son, “Ye shall receive power, after that the Holy Ghost is come upon you” (Acts 1. 8).

Here I want to differentiate between the Holy Spirit and the Spirit of Christ. Someone says he does not believe that view. You may differ from me at the moment. I shall endeavour to bring before you that which I believe the Scriptures teach, and also leave with you the scriptural evidence.

I certainly believe there is a difference between the Spirit of Christ and the Holy Spirit.

The Master said, “I will pray the Father and He shall give you another Comforter.” The Holy Spirit is the gift of the Father. Jesus said, “I will pray the Father.” He did not say, “I will pray to Myself.” He said, “I will pray the Father and He shall give you.” Clearly He taught that the gift was to come from the Father, and the Scriptures teach that the gift was to come through the Son.

- 1 God the Father, the Giver.
- 2 Jesus Christ the Mediator.
- 3 The Holy Spirit the Gift

“There cometh One after me,” said John the Baptist. “He shall baptise you with the Holy Ghost and with fire.” This forerunner of Jesus also received the following

WORDS OF INSTRUCTION FROM GOD:

“Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost”; so that this Scripture alone would clearly shew the difference between the personality of Jesus and the Holy Spirit. But we will pass to the two others: Galatians iv. 6, “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.” Rom. viii. 9, “Now if any man hath not the Spirit of Christ, he is none of His.”

Both declarations are made by the same apostle. The question of sonship is settled by the fact of the indwelling Christ, undoubtedly this is Paul’s argument. If God’s precious Word designated this Spirit as “Spirit of Christ,” we can be sure that it is essentially and unalterably so, and not the Holy Spirit. Many students of Scripture have an apparently insurmountable difficulty here. The difficulty is expressed in the form of a question, “How can Christ have a Spirit in addition to the Holy Spirit?” A point or so from a precious study will help us here. I would remind you of the Incarnation, and of that glorious

scene on the banks of the Jordan where we see the Trinity in action. We must remember that the Christ whom we worship is the eternal Son. One who was in the beginning. What happened at the incarnation? The Second Person came down and indwelt a body of flesh. God’s Word does not teach that the Holy Spirit came to indwell a body.

The Spirit of Christ is

DIFFERENT FROM THE HOLY SPIRIT

for this reason, when we are dealing with the Trinity the Lord Jesus Christ is a unique personality.

1 *The Father never once in the Bible is given to us as having a body of flesh*

2 *The Holy Spirit is never in the Bible given to us as having a body of flesh*

3 *But the Lord Jesus Christ, the second person in the Trinity, the Word who was in the beginning, the eternal Son—the Bible does teach that when He came down to Bethlehem’s manger, He was clothed in flesh, and so the one who was clothed in flesh was essentially a spiritual being, the Second Person in the Trinity.*

If you say God is one God but God is not a Trinity, then you must abide by that in its entirety. I accept the Scriptural revelation which declares—

1 *There is one God.*

2. But because God has revealed to me that God is a Trinity I also accept that statement of doctrine.

We always tread carefully and prayerfully when talking of God; yet undoubtedly Jehovah wishes us to know that He is a Trinity.

I deduce the following after prayerful study:

1. God reveals Himself in the Scriptures as a Trinity.

2. He reveals Himself thus because He intended that the Church should be acquainted with this fact.

3. If He is not a Trinity then the sacred text would have been silent upon this point.

Hence we know that when our Lord was walking about the earth, “the Man Christ Jesus” was the Second Person of the Trinity incarnate. Herein alone lies the abiding truth that *Christ is God—Immanuel, God with us*. The eternal Son, the One who was from everlasting (Micah v. 2). It is His Spirit, the Second Person in the blessed Trinity, who enters the human heart at conversion, and we cry, Abba Father; we are His children.

He is acclaimed then to have a Spirit because He had a body of flesh. We cannot further elaborate here, but pass on.

On the banks of the Jordan we see

THE TRINITY IN ACTION.

1 Jesus in the water being baptised

2 The Holy Spirit (not a symbol) descending upon Him in the form of a dove.

3 God the Father saying, “This is My beloved Son in whom I am well pleased.”

We turn to John in. We are sure the learned Jewish ruler wanted to know the way to heaven. We

possess a sufficient and clear record of Jesus conversing with Nicodemus. The clarity of the interview is such that modern analysis cannot justifiably alter the accepted evangelical view

The ruler of the Jews "came to Jesus by night." He had a vague conception of heavenly things, but dissatisfied, he came to Jesus. I admire him for it. Jesus said, "Ye must be born again. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit, marvel not that I said unto you, Ye must be born again."

However, if you say *that the Spirit of Christ could not have entered Nicodemus there and then, Christ was telling a man there was a way he could enter the kingdom of heaven, via the new birth, but not until after the Day of Pentecost.*

What happened was, in effect, He said to Nicodemus, "I know you want to get to heaven, but there is only one way, 'Ye must be born again, for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit,' and when you have that spiritual indwelling, when you are born of the Spirit, when the Spirit enters your heart, you are born again. Marvel not that I say unto you, Ye must be born again."

I ask you, my fellow-Christian, is it likely that Jesus told that man

A WAY TO GET TO HEAVEN,

at the same time knowing that it could not be fulfilled until the Day of Pentecost? Never!

He told him something which could happen right there and then. My answer, then, to the second objection is that the disciples knew the power of the indwelling Christ. They were born again before Pentecost. Their names, the Bible says, were written in heaven.

Further, the treasured gift of the Spirit is to be asked for. I am not in agreement with the writings of a well-known theologian on this particular point, although he is one of the greatest preachers of our day. He says, "The Bible does not teach that Christians have to ask for the Holy Spirit." He talks about John's writings, he also quotes the words of Christ. "Tarry ye at Jerusalem until ye be endued with power from on high." But he says Christ's followers were never instructed to *ask*. Although I respect the great preacher, I find that if I go to another part of God's Word (although it may not be revealed in John's writings), it is clearly in Luke's, that when a Christian desires the Holy Spirit he *is* to ask for Him. I know and am prepared to face the fact that some received the gift while the Gospel *was* being preached to them (Acts x.), but Luke xi. arrests our attention.

Jesus here talks about a man who went to his friend and knocked at the door at midnight; he wanted bread. Jesus said the friend did not open the door, and the man continued knocking. The man within was moved to action with the result that we have the following words from our Lord. "Though he will not rise and give him because he is a friend, yet

BECAUSE OF HIS IMPORTUNITY

he will arise and give him as many as he needeth."

Then Jesus, in His own inimitable way, said: "And I say unto you, Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you" (v. 9). "How much more shall your heavenly Father give the Holy Spirit to them that ask Him" (v. 13).

You are mindful of

THE DAYS OF LUTHER,

when there was spiritual darkness in the Church. One day, God took hold of Martin Luther, and revealed to him the teachings which would mean the liberation of many shackled hearts.

The teachings of justification by faith were bound up in the text and released by this heaven-sent messenger. Luther had to stand alone, one man against the Christian world, yet in spite of criticism and opposition, he faithfully emphasised to a deluded people who had backslidden from the doctrine of the Bible that man could be justified by faith in the atoning death of Jesus.

In the days of Wesley it is apparent that a similar chaotic religious state existed in our land. God alone knows the influence of that charming life. As we journey through our land, north, south, east, and west, and see the numerous Bethels established by Wesley, we admire the life given to God and to humanity. Often amidst shameful abuse he trod the path the Master went;

EMPOWERED BY THE HOLY SPIRIT

he was kindling lights which shall never be put out. In our midst to-night, and in all the churches, the influence of dear John Wesley is felt. He faithfully fought a great and stupendous spiritual fight when gross darkness was upon the people. I was reading a little in regard to that period from the work of Dr. Campbell Morgan, who declares that the Holy Spirit was lost to the Church when John Wesley was raised up. The doctor asks this question:

Why was the Holy Spirit lost? He answers in these words: "The fox-hunting parson who cared neither for God nor Devil, but only for tithes and for hounds with which he could hunt the fox, was the representative of Christianity who cursed the times."

I will not add to the doctor's words. The Holy Spirit was pressed out of the Church by fox-hunting and other evils, but God brought John Wesley upon the scenes to revive the Church of Christ.

I do not mind if men quibble over the Bible—I do not mind if scholarly works are published declaring the events of the Bible false, when away in the offing there is a mighty spiritual revival to come if we are ready to receive it.

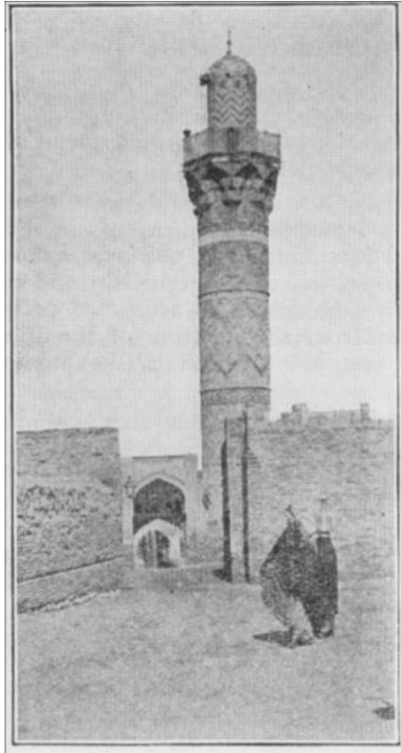
We are cheered in the bodily absence of our Lord by the promise of the Paraclete or Comforter, and He is the portion of all who ask.

"And I will pray the Father, and He shall give you another *Comforter*, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you."

Women's Work

Sketches of Life in the East (Continued)

By PASTOR P. N. CORRY



Photos by

IN an old English song, "Three Fishers went sailing," we are told repeatedly that "Men must work, and women must weep," but in the East the women do both. The men-folk, as becomes "lords of creation," sit and sip coffee in the nearest bazaar, and talk gossip. Women in Eastern lands until quite recently had no standing, no rights, and no liberty, and if Western ladies only recognised it, they owe a great debt to the Lord Jesus, because it is only in lands that know His power that women have come into their rightful place as the helpmeets of man, and ceased to be chattels.

Amongst the many tasks assigned to women is the special one of bringing water from the well. In fact, the graceful carriage of Eastern women which many of their Western sisters would give much to possess is brought about by nothing else but constantly carrying pitchers of water on their heads or on their shoulders (Gen. xxi. 14; Gen. xxiv. 16; Eccles. xii. 6, John iv. 28). This task is so much a woman's job that I never remember seeing a man carry a pitcher of water during my many years'



[P. N. Corry

service in India and Mesopotamia. It is not done. You might see a man in England on very rare occasions hanging out the washing, or cleaning the front door steps, but you will not see it often, and in the same way in Eastern lands for a man to be seen carrying a waterpot in the public street was most unusual.

There is a man in the glory (I think he is sure to be there), that I want to meet very much, because he was not afraid of losing his reputation by performing a woman's task, and that in public. There may be others who would do it on the quiet in their own homes, but this man walked through the public highway, and was willing to be conspicuous. Listen to the story. It was the Lord's last passover before He suffered, and the day of unleavened bread came, when the passover must be killed, but so far the Lord had said nothing about preparing the supper. At length, the disciples asked Him, "Where wilt Thou that we go and prepare, that Thou mayest eat the passover?" Then the Lord sent Peter and John into the city, and He tells them that "When ye have entered into the city, there shall a man meet you bearing a pitcher of water. Follow him into the house where he entereth in." The man carrying a pitcher was the prominent object which they were to be on the look-out for, and surely it would be so in any city of the East, but especially in Jerusalem on the Preparation Day. The man doing women's work was

the one to lead them to the large upper room furnished, and they had not half as much to do as they expected, because the goodman of the house had a servant who was ready to do anything, even women's work.

We lose a lot when we stand aloof upon our dignity. This man with the pitcher—this woman's help—brought water for the use of the Lord of glory at the feast. For what use? At least we know one. The supper being ended, the Lord, rising from supper, laid aside His garments, and took a towel and girded Himself. After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel—and after He had washed their feet, He said, "Ye call Me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. I have given you an example that ye should do as I have done" (John xiii. 1-18).

That man with the pitcher is in a glorious procession. He stooped to bring the water, and to do so, walked the city streets as a woman would, shewing the way. Then the Lord continues the lesson, one step further—beneath the place of women, is that of the lowest menial slave of the house, the foot-washer; and He, the Lord and Master, takes that place.

One cannot help wondering what sort of feelings Judas had when he went out that night on his treacherous errand, for the feet that trod once again the path of the man carrying the pitcher had just been washed by the Lord, who could even stoop lower than that! The water-carrier who had led him in had been as willing to do women's work as Judas was now to perform that of the Devil when he went out.

Before you turn the page and read on, I wonder if

you would ask yourself the question, "Which leader am I following?" Is it the lowly Man who said, "Do as I have done, and be happy" (John xiii 15-17), or the wretched man following the lure of gold along the traitor's walk? Be content with women's work for Christ's sake—be it working or weeping, for "He that humbleth himself shall be exalted, but whosoever shall exalt himself shall be abased."

Concise Comments and Interesting Items

A Judge in Boston sentenced a man who was arrested for drunkenness to attend Gipsy Smith's revival meetings which were then being conducted in that city.

Gerald B. Winrod, writing of the remarkable black prophet of Liberia, William Wade Harris, says, "Many tales were current about the supernatural manifestations which accompanied the preaching of Harris. Frequently people would fall prostrate while he would be preaching as if smitten by a supernatural power." Such manifestations were seen in Wesley's day, in the Irish revival of 1859, in the Welsh revival—and such scenes are also being witnessed in our day.

An Unknown Christian, writing for an American paper, recalls Sir Ernest Shackleton's wonderful experience in searching for the South Pole. The explorer said, "But I should like to acknowledge that down there amid the snow and ice of the Antarctic we were often conscious of the guidance and protection of One who is more than human. When I look back upon those days with all their anxiety and peril, I cannot doubt that our party was Divinely guided both over the stormfields and across the storm-swept sea. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were not three, but four. I said nothing to my companions on the point, but afterward Worsley said to me, 'Boss, I had a curious feeling on the march that there was another Person with us'."

A Question asked in a meeting: "Please, sir, how can we be Christians and have our own way?"

The Bible Institute of Los Angeles invited Dr. J. J. Shields of Toronto to help in the re-organisation of the work. He consented to act for a few weeks. Dr. W. P. White, D.D.,

has been appointed President. We pray that the light of that Institute may shine brighter and brighter at home—then we know it will shine further and further abroad.

Iceland is short of missionaries. But Mr. Arthur Gook, author of "Can a Young Man Trust His Bible?" is broad-casting the Gospel. He writes, "We have been much encouraged during the winter by a marked revival of interest, and greatly increased attendances at the Gospel meeting in the town. But vast districts still await the message of the Gospel through the ether, and this we long to give them as soon as possible."

Three Hundred Thousand free copies of J. H. McConkey's book, "The Three-Fold Secret of the Holy Spirit," have been sent out. D. L. Moody said of this book, "It is one of the two best books in existence on that theme." Anyone can obtain this book quite freely by applying to Silver Publishing Society, Department E, 1013, Bessemer Building, Pittsburg, Pa., U.S.A.

Here is News of C. T. Studd, the great-hearted missionary leader and brother of the Lord Mayor of London. "You will want to hear how I found him. Older? Yes. Weaker? Yes. Without some of his former vigour certainly, but nevertheless able to do a great deal. Preaching in and around Ibambi, writing letters to the various stations, composing hymns—these are his principal activities. He has his dull days, when the spirit is willing, but the flesh just won't! But the old fire still burns, in spite of increasing physical weakness. His expositions are always full of originality, and remind one of the text, 'The words of the wise are as goads.'" The only difference is that C. T. does not prick his team from behind, but rather, from the front he beckons them to follow."

Book Review

The Coming of Christ—and After, by Pastor Charles J. E. Kingston (Victory Press, Park Crescent, Clapham Park, S.W. 4, 1/6 net), is to be thoroughly recommended. Of course it is willingly recognised that scarcely any two agree together on every detail of the Second Coming. Yet if any one asked the present reviewer to suggest a book which embodied his own views this book by Pastor Kingston would be immediately named. I do not find that this book develops the thought of the Dispensation which personally I judged to be proved by Mr. Trench in his book, *After the Thousand Years*. But this does not hinder a hearty recommendation. There is one word that describes it. It is the word "clear." To commence with the cover is clear. The design on the front cover clearly indicates the contents of the book. Then the book is clearly printed and does the Victory Press, the printers and publishers of the book, real credit. But a clear cover and clear printing are useless without clear contents. But the clear contents are also present. Pastor Kingston knows what he believes and has been helped by God to set out his belief in such a clear and concise way that the reader

is immediately able to grasp the teaching. Many a young Bible student will value this book. It is cheap, but its contents are undoubtedly valuable.—P. G. P.

* Any book reviewed in this paper may be obtained from the Elm Book Saloon, 7, Paternoster Row, London, E.C. 4.

THE WORD OF GOD.

Scripture is the universal Book. The most cultivated nations bow before it, and learn as docile children from its inexhaustible pages, to the rudest tribes light and love are brought from its simple and powerful declarations. While kings and philosophers find wisdom and counsel in this inspired volume, it is the companion of the artisan and merchant, the comfort of the widow, and the instructor of the unlettered and uneducated. There is no age of man when it is not suitable. It gives milk to babes, guidance to the young, strength to men, and consolation to the aged.—*Adolph Saphir, B.A.*



FOURSQUARE ON THE WORD OF GOD

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Organisation

HEAVEN is our greatest ideal of a perfect organisation. With wonder which increases with knowledge, we behold the expressions of God's omnipotent power in the organisation of nature. Within the realm of spiritual life we are staggered by the merest contemplation of God's order. God is the Author of organisation, the first manifestation we have of Him is in His changing chaos to cosmos.

All disorder originates in and emanates from the Devil. God's business is run along the lines of un-deviating principle. There is no clearer evidence of this than the life of Jesus. He was not a free lance, drifting with changing events and thrown on the shore at the will of the tide. His life was chartered by the Father whose will He did and not His own. In other words, His life was lived according to a working arrangement with the Father.

As God's children we must guard against the lawless spirit of the age, which, it is self-evident, too many have imbibed. We must not allow the enemy to thwart God's plans. In unity there is strength. How can the unity of a great fighting force be maintained but by organisation? One soldier allowed to be immune from the discipline entailed weakens the force, and he himself strays from the path of highest service.

In Christian service, only when the parts are a negligible quantity can an organism be kept in order

without organisation. This organisation is but the harmonious working of all the parts of a body in the common interests of the whole. Its fundamental principle demands the sacrifice of the personal interest for the common interest of the whole. Are its demands too exacting? Yes, if we love self more than service, and cannot appreciate the importance and power of team work.

This is the naked truth—it breathes the spirit of the New Testament. Quibbling about words and their meaning is what the Pharisees did, the Lord Jesus wants workers. Someone aptly said, "Jesus wants labourers, not gentlemen." The company of Christian workers who will do the greatest service for Christ and mankind in this age must essentially be organised. They may or may not be guided by precedent. There are no Christian workers to-day who can literally follow Christ according to Eastern custom—nothing is more hopelessly impracticable. Literalists of old suffered the woe of our Lord—"Ye blind guides, which strain at a gnat and swallow a camel"—because they had lost the spirit of His Word.

A ministry that is controlled by the spirit of truth as well as the letter will produce the required standard results. "By their fruit ye shall know them"—not by their gifts, doctrine, or method of working—but by their fruit.

When we see an organisation or working arrangement better than our present one for getting lost souls saved, pain-racked bodies healed, and saints led into the fulness of the blessing of the Gospel of Christ—then we will scrap our present methods—but certainly not until then.

* * *

The Call of the Open-Air

THE LORD JESUS was mainly an open-air preacher. Sometimes a boat was His pulpit; sometimes the desert sands; once it was a well-side. The open-air preacher can go where the indoor preacher cannot go. There are scattered farms and homesteads, near and distant villages and towns, where the Gospel is rarely heard in its fulness and freshness. Village greens and crowded courtyards are open for the fearless proclamation of the Gospel. George Fox, Whitefield, Wesley, and General Booth saw blessed results because they were preachers of the open air. A great opportunity lies before Foursquare workers this summer. Crusaders can band themselves together, cyclist parties can be formed, friendly groups can be arranged, to go forth and take their stand for Christ in unexpected places. Go forth, therefore, and tell the world that you have found a blessed Saviour, tell the world that there is healing in His Name, let them know that He can fill them with His Spirit, and—best of all—that He is coming back again!

No soldier can fight two wars at the same time. If the flesh and the Spirit are in heated conflict in your own bosom, don't expect to be an effective warrior in the greater war of the powers of light against the powers of darkness.

What about the Bible ?

A Sermon by Evangelist A. WATSON ARGUE

IT would be preposterous for finite man to attempt to prove the truth or falsity of the Word of an infinite God. There are, however, certain mountain peaks of conviction as to its truth throughout the blessed Bible. It is to some of these I would point you

In the fortieth chapter of Isaiah, the sixth and eighth verses, we read

"All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, but the word of our God shall stand for ever."

People are like grass which rises from the ground, sways to and fro a little while, and then is gone. The grass is seen of man but a short time, then it withers and droops. Just so, man flourishes here for a brief span of years and then, called of God, passes from sight; but the Word of God shall stand forever. Through the ages, down the centuries it has stood firm and indestructible, and, praise God, it still stands!

Continually, without ceasing, its enemies have been attempting to prove that the Bible is not the inspired Word of the living God

In the olden times, those who possessed Bibles were persecuted and many were put to death. Some were burned at the stake, and others cast into prison where they eventually died. Those who fought the Bible in the years that have passed have themselves passed away, and their memories have become vague and indistinct, while

THE BIBLE STILL HOLDS

its place in the hearts of countless thousands of Christians to whom it is the greatest Book in the world

"Thank God, though the Bible is many centuries old, it doesn't need crutches yet"

Long ago, the noted infidel Voltaire stated that one hundred years after his death there would be no Bible in the world unless held by chains in some museum.

Though he travelled many years trying to disprove God's Word, Voltaire did not accomplish his mission. He is dead and forgotten by most people, but the Bible still stands. The very house in which he lived now contains many hundreds of Bibles, Testaments and tracts concerning God's Word, and the house itself is in the possession of the British and Foreign Bible Society.

Thomas Paine, another noted infidel of his day, predicted that the Bible would be extinct in fifty years. He is quoted as saying, "The Bible's prestige will be entirely gone and it will be forgotten, scorned and disowned"

In the year 1795 he wrote *The Age of Reason*, and strange to say, the very printing-press which printed this treason against the Word of God later assisted in multiplying it.

Throughout his life, Thomas Paine endeavoured to destroy man's faith in the Living Word. At the

height of his seemingly brilliant career, he fell a victim of the liquor habit which later carried him to a drunkard's grave. He carried with him to his grave the definite results of his own reasoning. Man has for ever set up on his own head the price he is most unwilling to pay.

Men to-day, just as in days gone by, are declaring that the Bible is not inspired by God. The culmination of their own bitter experience is invariably a definite proof that the theories which they have expounded have availed them little in the final hour of reckoning.

SIXTY MILLION BIBLES.

The question has often been asked, "What must the enemies of the Bible do to destroy the Word of God?"

Let us call Mr. Infidel to the witness stand

"Mr. Infidel, we hear that you wish to destroy the Bible, the Word of God. Is this true?"

"Yes."

"Well, here is what you will have to do in order to accomplish this great task:

First you will have to find all the Bibles in the world. This will be a difficult task, for there are sixty million in circulation to-day. You will have to buy all of these Bibles which would entail expending a great sum of money. The average cost of a Bible is about one dollar, making a total of sixty million dollars, not to mention the expense of traveling around the world, as you will have to do. Then you must destroy all of these Bibles. You will no doubt find people who will not be willing to sell at any price, and, too, there will be many Bibles which you will have great difficulty in finding, for they are often owned by people living in remote and secluded places away from the haunts of man. As you journey around the world perhaps in Holland you might find a little Dutch woman who would not sell her Bible for the whole of the United States if she could not purchase another just like it.

Suppose you manage to accomplish this task, there are other things which you must do.

THE BIBLE IN OTHER BOOKS.

Second, you will have to go through the world again and find, purchase and destroy all other books which contain references to the Scriptures. There are hymn books which contain verse after verse of quotations from the Word of God. Then, there are hundreds of other books, story books, illustration books and history books containing scripture. This will be a difficult task, for many and varied are the references in the literary field to God's holy Book.

Granting that you have accomplished this task, you must go even farther before you will be able to catch a glimpse of victory ahead of you

THE BIBLE IN ART

You must go to the great Art Galleries all over the world and to the private galleries where wealthy people have collected famous pictures, and destroy

many wonderful paintings which are based on the Bible.

As you enter the Art Gallery in one place, you will see just before you the painting of Christ hanging upon the cruel cross of Calvary. You will see the nails piercing His hands and feet and the great wound in His side with the blood and water flowing from it. It is "The Crucifixion," and as you gaze upon it you will in fancy hear the whispered "It is finished."

In another place, you will find a beautiful painting of Christ and His disciples seated about a table. It is "The Last Supper," known and loved by hundreds of thousands throughout the world. Farther along on your journey, you will find "The Good Shepherd" and "Christ Walking Upon the Sea of Galilee." All of these pictures and many hundreds more are scattered like the leaves of the trees before the wind, hither and yonder. Yours is a difficult task, Mr Infidel. Should you succeed in finding all of these paintings, then you must destroy them and forever remove them from the sight of the passer-by.

THE BIBLE IN GRAVEYARDS

Fourth, you must go to the cities of the dead "Surely this is a strange place to send me," you say. Yes, but here you will find many verses from the Bible. Just in front of you, upon the tombstone of a newly made grave you will see the words, "I am the Resurrection and the Life." Upon another grave maybe not so new, you will see, "I am the Way, the Truth, and the Life." And again, "He that believeth on Me, though he were dead, yet shall he live." You must batter down all of these tombstones before you can accomplish your task.

THE BIBLE IN HEARTS

Should you be successful in fulfilling all that I have given you to do, you will have accomplished what no other man has been able to do. Even so, your task is not completed. There remain other tasks, and one especially which you will have the greatest difficulty in trying to accomplish. Listen! You must go to the heart of every Christian and destroy the Word of God there. You must take from the mind of every Christian the verses, chapters and books that they know. There are millions of Christians in the world, and this task you will never be able to accomplish, for, like David, the Psalmist of old, who said, "Thy Word have I hid in my heart," they, too, have hidden the Word of the living God within their hearts. Mr. Infidel, I am afraid that you will never accomplish your task. I believe that the Word of God will stand for ever, and that you will not be able to achieve the goal which you would attain, try as you may.

The Word of God still stands! We believe it to be written by holy men of old as they were moved by the Spirit of God.

I often think of an old coloured preacher, who once said that he believed in the whole Bible as the Word of God.

"Yaas, sah, I believes in the Bible, I believes the entire Bible. I believes in it from the first of Generations to the last of Revolutions."

Many to-day say that the Bible was written by ordi-

nary men. A common saying is, "What man hath made, man can destroy." Man has never been able to destroy the Bible, because it was not made by man, but by God. If the Bible was written by men without the help of God, then men to-day should be able, without the help of God, to write as good a book and even a better book than the Bible.

These men of old lived in the Holy Land and they did not have the opportunities which the men of to-day have. Their horizon was limited for they had not the advantages of education and travel. They laboured under great difficulties for their source of earthly information was limited.

Even so, from those humble surroundings God gave us a Book of unlimited information dealing with every phase of life's problems and meeting with every need of the human race. It begins with the creation of the world, leads us through the past into the present and gives us a vision of the future.

THE BIBLE WILL STAND.

The holy men of old wrote the Bible, as the Holy Spirit guided them. If this is not the case then let those claiming that the Bible was written by ordinary men under every-day circumstances without the help of God, put their theory to the test. Let them find the brainiest, most learned men that can be found in England, France, Germany and other countries and let these selected few have the advantages of the great colleges and travel throughout the world—then let them give us a book that will take the place of the Bible, or even compare with it.

If they cannot do it, then they must admit that the Bible came from a source higher than man, or that man, with all his civilisation, cannot do to-day what man could do hundreds of years ago.

William Jennings Bryan, that wonderful man of God, referred to Colonel Ingersoll, the leading infidel of his time, as saying, "I do not say there is no God. I simply say, I do not know. I do not say there is no life hereafter. I simply say I do not know." Mr. Bryan replied, "It is hard to understand how anyone can find satisfaction in taking from a human heart a living faith and substituting in its place a cold and cheerless doctrine such as 'I do not know.'"

If we take the way of the Bible we will not be saying, "I do not know," but "I know that my Redeemer liveth." "I know whom I have believed," "We know that we have passed from death unto life," and "We know that when He shall appear we shall be like Him." Praise God!

Dr. Munhall, the eminent Methodist preacher, called "the rock of Methodism," argues in his famous sermon, "The Book of Books," the following in regard to trying to destroy the Bible:

"How could you destroy the Book? Last year there were more than twenty million copies of this Book, or separate portions of it, printed, bound and sold by the American Bible Society in New York, by the British and Foreign Bible Society in London, the Scottish Bible Society in Edinburgh, and the Irish Bible Society at Dublin. In the office of the British and Foreign Bible Society in London, the Secretary told me that they could sell twice as many Bibles if

they could manage to print them. Destroy the Book? No! It cannot be done."

THE BIBLE LIKE A SWORD.

The Bible is likened to a sharp, two-edged sword, mighty and powerful! It is the Sword of the Spirit! The Word of God! One could hardly picture a soldier going forth to battle against his enemies with but half a sword. We are Christian soldiers marching forward to battle against the principalities and powers of evil. We must not go forth with but part of the Bible. We can be sure of certain defeat at the hands of the enemy if we do. Let us gird ourselves with a full armour and be ready when the command comes to "Forward! March!"

All of this brings to my mind the story of an old army officer who was an infidel. He had been through many battles and the horrible things he had seen had hardened his heart.

One day the doctor summoned him to the bedside of his little daughter and told him she would live but a short time. He was grief-stricken, for he loved her above everything else in the world.

As he sat beside her, holding and stroking her hand, he noticed that she seemed worried. Finally he questioned her and, looking up into his face she said anxiously:

"Daddy, what shall I do? I am sick and I shall not live very long and I am not ready to go yet. You have told me that there is no God and that the Bible is not true. Mother tells me there is a God and that the Bible is His Word, and that it is true. If I take your way I shall break mother's heart. If I take mother's way I shall be going against you Daddy—what shall I do?"

The hardened heart was softened, tears coursed down his cheeks and he drew her against his breast whispering:

"Take your mother's way, darling. It's the safest and it's the best."

Taking her mother's way, she looked up and beheld Jesus, the living Word, ready to welcome into that glory-land above. There was a radiant light shining down into the valley of shadows, which guided the trembling soul into the sunlight of His never-ending love.

When it comes to a time like this we want our relatives and friends to have the best and the safest way. We want it ourselves. Thank God we may have it now! It is the way of the Bible!

"The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."

Forward in South-West China :

Deliverances Through Prayer

By Pastor CHARLES H. COATES

OUR readers who have been following in prayer the beloved missionary friends in Yunnan Province, South-West China—Pastors Bolton and Fisher and the ladies with them—will hear with joyful interest and renewed intercession that the long anticipated and dangerous final advance to Weihsü has begun. A little earlier Mr and Mrs Fisher had written. "Two days ago we received a letter from Weihsü telling that Tibetan robbers, on their way to Weihsü, had got within twenty miles of the city, when the Lord heard the cry of the Christians and sent a snowstorm which lasted several days, so that when the robbers tried to cross the last pass in the mountains, the snow was over eight feet deep; so they thought better of it, and turned off in another direction. Praise God, He is faithful that promised! We are trusting that by the time you receive this letter we shall be travelling over the mountains to Weihsü, as the roads seem to be getting clearer now for travelling. We recently received news that one of the head robber-chiefs, commanding

A BAND WHICH NUMBERED SOME THOUSANDS, has been captured and killed. He had for many years been a terror to the people round Weihsü and other places, and had put to death many soldiers and other natives, after cruel torture."

In a later letter Miss Cummings mentioned the difficulties of the transport of the sinews of war. "It is quite common news that there is a big caravan going to Weihsü, and that we have silver with us, so we shall be nice targets for the robbers, but, praise God, we are in His wonderful keeping and all power belongs to Him!"

THE BANDIT'S TRADE,

in China as in some other lands, is well organised. Unsuspected spies watch all that transpires at the transport bureaux in cities like Yunnanfu, and pick up the prolific current gossip which tells of the intended movements of travellers; and this information is promptly dispatched to the bands watching the routes.

Missionaries are often required by the magistrates (including their own consuls) to accept an escort of soldiers through dangerous country. "When we applied for our Chinese passports last week, the Consul told us the roads were quite clear, and we should be able to travel, but we have to go to him a few days before starting, and he will arrange for an escort of soldiers. We are planning to start on the 6th April, and have engaged Weihsü horsemen who are on their way back." This plan, however, fell through, in circumstances explained by Pastor Fisher in a fresh letter just to hand, dated May 15th, "En route for Weihsü," from a point seven days beyond Yunnanfu, giving the following particulars:

"We were unable to leave Yunnanfu with Pastor and Mrs Bolton and the Chinese horsemen, but the way has now opened for us to journey with a Tibetan caravan. As you may be aware there is war between the Yunnan and Kueichow Provinces, and horses have been commandeered on every hand for the army. Owing to this we were delayed for over a fortnight, the Tibetans meanwhile keeping their horses and mules in the mountains outside Yunnanfu. On Monday, May 6th, we crossed the big lake with the Tibetans. Our party consists of Miss Cummings, my wife and I, of the Tibetan Border Mission, and also Miss

Kucera, from America, who was hindered from going up-country with Mr. and Mrs. Bolton

"Arriving at

THE END OF THE FIRST DAY'S JOURNEY

we sold many Gospels, but could find no room in any inn. So we went outside the city to our Tibetan camp, and spent the night in our little tents. We have done so each night since. One night the Tibetans had been drinking wine and we were in their camp alone. We sat outside our tents near their fire, and prayed and sang praises to God. Instantly we realised the presence of the Spirit of the living God, and the men themselves seemed awed by some unseen power. The next day we went over the most dangerous part of the road and from 6 a.m. to 3.30 p.m. we never passed an inhabited village, but went through village after village burnt by robbers, and the people's fields had all gone to waste. We are indeed grateful for all the dear prayer warriors in the homelands, for many times, when almost pressed beyond measure, the burdens have lifted, and the way which had seemed impossible was opened up and we were allowed to go through with a song on our lips. Last Sunday night, we were seated around our tents speaking to the Tibetans about the Lord Jesus Christ. The head Tibetan listened intently and asked to hear more each night. Our times of prayer and singing outside the tents always deeply amaze them, but we pray and trust

that some of these poor neglected sons of Tibet may be drawn to the Saviour through our living among them.

"We are now seven days' journey from Yunnanfu, and we have arrived at Chennan, the first mission station. The next is Tali, six days further on, and then the next will be Weihsü, ten days further on from Tali. Dear ones, do pray for this dark province."

A last glimpse of

THE WOMEN'S PRISON AT YUNNANFU,

which was serving as slave-mart for young kidnapped girls, is given in Mrs. Fisher's letter. "Last Tuesday we went to the women's prison to have a service for the little slave-girls there. This time we missed many little faces which we had got to love. One especially we were trying to get free, and train her up for the Lord's work. She was among the missing! Three of these girls had been sold for the equivalent of about 17/- in our money. When we enquired how much the little girl we wanted was sold for, we were told that as she was brighter than the others she fetched the high price of 14/-! We only wished we could have bought her, but, alas! we foreigners cannot do what the Chinese do."

The Righteous Advocate on high will hear prayer for these wronged ones, and awake to judgment in His coming!

Farewells and Welcomes

Successful Missions—Enterprising Evangelism—More Baptisms—Many Conversions

High Wycombe. A splendid baptismal service was recently held at the Foursquare Gospel mission in this town, when a number of candidates were immersed. Two surrendered their lives to Christ during the service and the power of God was much manifest.

Ilford. On Thursday, June 14th, a very large congregation met to wish Pastor J. J. Morgan, who has been transferred from Ilford to another field of labour, God speed. This meeting will long be remembered, and it was with great joy the saints listened to the wonderful testimonies of both young and old. The Lord has used Pastor Morgan in a marvellous manner. Men and women have been born again of the Spirit, lives have been brightened, homes transformed. To God be the glory for the great things He has done. Well may they sing, "What a wonderful change in my life has been wrought, Since Jesus came into my heart." The Lord has graciously blessed the ministry of our sister, Miss Buchanan, and souls were saved during the fortnight she was at Ilford. The services are now being conducted by Pastor J. T. Bradley.

Brighton. A great baptismal service was held at the Elim Tabernacle, Brighton, on Thursday, June 27th, when twenty-five candidates were passed through the waters by Pastor Jesse Lees.

The baptisms were witnessed by a crowded congregation, every available seat in the church being occupied, and at the close of the service Pastor Lees held out the promise of another opportunity in the near future if there were others desiring to be baptised. His offer was met with a ready response—sixteen deciding to take advantage of it.

Plymouth. Instead of the usual prayer meeting, there was a special service when Pastor W. L. Taylor bid farewell to the Plymouth assembly.

Even as they have thanked God for the various Pastors they have been privileged to have in their midst, so they praised God for the ministry of Pastor Taylor, for indeed God has used him in the salvation of souls, in the glorification of His Name and in the extension of His kingdom and the Foursquare Gospel.

Pastor Taylor's last message will still ring in the ears of

the people who attended the service. The text was, "Contend earnestly for the faith." The prayers of the people follow him to Bournemouth.

On Sunday, June 23rd, Plymouth extended the hand of welcome to Pastor and Mrs. Trevor. God blessed their first day's ministry by saving at least one soul.

The Church here is rejoicing in past blessings and looking forward to even greater ones in the future.

Aughnacloy. A successful five weeks' tent mission by Evangelists T. A. Stronge and W. J. Martin has just concluded in the town of Aughnacloy, County Tyrone. As it was the first time for the Pentecostal message to be preached, naturally opposition was encountered. However, as the word went forth from night to night, the walls of prejudice were broken down and the numbers increased. The Lord saved and Christians were revived and encouraged to go in for all the Lord has in store for them. The message is being carried into the surrounding districts.

Bath. Each Sunday evening the power of God is manifest in the Foursquare Church at Bath, and the weekly Bible readings prove a mighty power in drawing many nearer to the Lord, who has promised to satisfy the hungry soul.

Last Sunday evening a great open-air meeting was held in Kingsmead Square, where a very large gathering heard the Gospel faithfully proclaimed by several brothers. Pastor Channon closed with a message and prayer while hearty "Amen's" and "Hallelujah's" gave forceful witness to the crowd that the cups of those who love their Lord are indeed filled and running over with joy.

Eastbourne. We are glad to be able to report progress in these last few weeks. On Tuesday and Thursday evenings Pastor Le Tissier has been giving Bible readings on powerful subjects and drawing useful and instructive lessons from the Word of God. On Sunday, June 23rd, four precious souls yielded to the claims of Christ and came into the ark of safety through believing. Praise God, souls are still being added to the Church.

June 30th, the morning service of breaking of bread was a time long to be remembered. A dear brother from Chelmsford

gave the message, when the power of the Holy Ghost was mightily present, a rich solemn awe rested upon the whole service and all felt the Lord Himself was present. On Sunday evening a fine congregation assembled to hear Master Frank Allen deliver the message on the great battles of life with our arch-enemy, shewing how to fight and the source of our strength and victory, he pleaded earnestly for souls and one yielded, but much conviction prevailed. Praise God, Eastbourne is still going forward in His strength.

CRUSADER ANNIVERSARY

Rochester. The Rochester assembly has just experienced a week of special blessing commencing with the baptismal service held on Tuesday, June 18th, when thirteen of the saints followed the Lord through the waters. Pastor Nolan preached an inspiring sermon on "Two Baptisms," comparing the baptism of John with that of the Day of Pentecost. Afterwards the immersion took place in front of a large congregation. Three daughters out of one family were baptised at this service. On Thursday, Pastor Nolan gave a farewell address prior to his departure to his new sphere of service for the Lord. A number of new members were also received into fellowship, after which the whole of the congregation met around the Lord's Table in a blessed time of sweet communion and fellowship.

The Sunday following was the second anniversary of the Elim Crusaders and the services were conducted by the new minister, Pastor Robert Smith. A larger congregation than usual met around the Lord's Table in the morning, for a time of real Holy Ghost worship and thanksgiving.

A special service was held in the afternoon, at which a choir of Elim Crusaders rendered special singing and gave several individual items.

A very large attendance was noticeable at the Gospel service on Sunday evening. Special singing was again rendered by the Crusader Choir and the message was delivered in the power of the Spirit by the Pastor. This service was a time of real blessing.

On the Monday the service took the form of an open Crusader meeting, which was well attended. As in the previous meetings the Crusader Choir rendered special items and two addresses were given by Crusaders.

MANY RECEIVE THE HOLY SPIRIT

Clapham. The revival spirit has by no means departed from Clapham with the close of the Brixton Tent Campaign. Newly-kindled enthusiasm burns brightly in the hearts of many converts, and the assembly life is being enriched by the influx of fresh members. Ample proof of this was obtainable at the special services conducted by Evangelists Darragh and McWhirter. Several young people whose lives have so recently been surrendered to Christ were present at every service, eagerly absorbing the helpful messages from the Word.

Mr Darragh introduced the new Clapham Pastor, Mr James Morgan, at the first meeting, who gave a stirring address upon "Heaven." When people were going abroad, he said, they liked to have some idea of the climate, scenery, people, etc., of the land they intended visiting, so with the traveller to the heavenly country. Humorously he negated the popular conception of heaven as a sphere where vague spirit beings flitted round like spooks. On the contrary, heaven was a place, a kingdom, a home and an inheritance. Judging by the happy countenances and ringing responses, everybody present expected to be up there. At the after-service sick people were prayed for, and many seeking the fullness of the Spirit received an Acts 1:4 experience.

Before giving the address one night Evangelist McWhirter disclosed that it had been two years in the making. Naturally the congregation anticipated something really great, neither were they disappointed! Under four prepositional headings—Christ for us, with us in us, and through us—the speaker dwelt powerfully on the relationships of the Saviour to His people. His illuminating ministry was greatly appreciated by all.

The Crusaders had a royal time afterwards, when a meeting was held for young people only. Older members trooped reluctantly out and left the field to younger warriors. Over thirty new recruits joined the Crusader ranks, and under Pastor Morgan's leadership, we hope to gain fresh victories for the Master.

The last service of the week was a crowning time. The Tabernacle was crowded to its utmost capacity, and a true

convention spirit prevailed. Mr McWhirter's message was particularly helpful to the new converts, and more souls were saved. The assembly has received a fresh impetus from these services, and hopes for further blessing in store.—L M S

FOURSQUARE GOSPEL CYCLING BAND

Carlisle. A splendid company of God's children assembled to welcome Pastor and Mrs Tweed to their new sphere of ministry in Carlisle, and God graciously set His seal on their labours by restoring five backsliders the first meeting and by saving precious souls in subsequent gatherings. Two sisters have had remarkable touches of healing, one being cured of blood pressure and another, a Salvationist, being healed of cirrhosis. God is blessing His children in Carlisle, saints are being baptised in the Holy Ghost, and believers being drawn into closer fellowship with our blessed Redeemer.

The brothers of the Elim Foursquare Gospel Cycling Band at Carlisle are having a glorious time under the leadership of Brother Morley. The Tabernacle here is the hub of an ever aggressive and widening evangelism—throbbing with life abundant. Their message and personal testimony rings out over hill and dale, in word and song, in the old-time power. Many people are being reached in this way in the villages and rural towns all round within a radius of about twelve miles (in one case twenty miles). During the summer months almost all within the above radius (D.V.), will have had the opportunity of hearing the Foursquare Gospel message.

Many are being helped and blessed in the places visited.

Many praise God for Principal George Jeffreys' Revival Campaign in Carlisle. If this band alone had been the outcome of his visit, was it not worth while? Truly the Divine seal is stamped upon his ministry, as it is unmistakably evinced in the lives of those who were brought into the fold, and have continued ever since abounding in the work of the Lord.



Elim Brothers' Cycling Band at Carlisle

He gave His own Son a ransom for us, the Holy One for transgressors, the Blameless One for the wicked, the Righteous One for the unrighteous, the Incorruptible One for the corruptible, the Immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and the ungodly, could be justified than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! that the wickedness of many should be hid in a single Righteous One, and that the righteousness of One should justify many transgressors.—Dr Dale.

Bible Study Helps

SEVEN RUNGS IN A LADDER OF GRACE IN COLOSSIANS ONE.

- 1 Forgiveness through Christ's blood (verse 14)
- 2 Redemption in Christ Himself (verse 14)
- 3 Deliverance from the power of darkness by the Father (verse 13).
- 4 Translation into the Kingdom of God's Son by His love (verse 13)
- 5 Meekness for the inheritance of the saints in light (verse 12) by God's grace
- 6 "Strengthened with all might" (verse 11) in the Spirit.
- 7 Reconciled to God's mind and heart (verse 21) through Christ's death.

THE COMFORTING CHRIST

John xiv. 1-3.

I. The Saviour's Challenge (verse. 1).

- 1 His Direction—"Let not your heart be troubled"
- 2 His Declaration—"Ye believe in God"
- 3 His Duty—"Believe also in Me"

II. The Strong Consolation (verse 2).

- 1 The Father's House—"In My Father's house"
- 2 The Faithful Heart—"If it were not so I would have told you"
- 3 The Furnished Home—"I go to prepare a place for you"

III. The Second Coming (verse 3).

- 1 The Fact—"I will come again."
- 2 The Favour—"And receive you unto Myself"
- 3 The Fellowship—"That where I am, there ye may be also"

THE HOLY SPIRIT IN RELATION TO CHRIST AND THE CHRISTIAN.

1. Christ was born of the Holy Spirit (Matt. i. 18). A Christian is one born of the Holy Spirit (John iii. 5).
- 2 The Holy Spirit was the Father's promised gift to Christ (Matt. xii. 18) The Holy Spirit is the Father's promised gift to obedient Christians (Acts v. 32).
- 3 Christ was sealed with the Holy Spirit (Mark i. 10). Christians are sealed with the Holy Spirit (Eph. i. 13, iv. 30).
- 4 Christ was led by the Holy Spirit (Luke iv. 1) Christians should be led of the Holy Spirit (Acts xiii. 4, xv. 28, xvi. 6)
5. Christ laboured in the power of the Holy Spirit (Luke iv. 18). Christians can labour successfully only in the power of the Holy Spirit (Zech. iv. 6, Rom. xv. 19)

From Grumble Corner to Sunshine Square

Words and Music by Seth Sykes

Harmonised by Mrs. Seth Sykes

1. I liv'd at Grumble Corner, Not far from Doublin; Lane, Down by the Path of
 2 I have a love-ly garden Where sweetest flow-ers grow, A fount of rich-est
 3 I hold com-mu-ni-ca-tion With God's own heav'nly store, My cup is run-ning
 4 I have a Great Physi-cian Who cures my ev-'ry ill, His grace is aye suf-
 5 So me day my Lord will take me To that bright-ly fair, I'll leave this world for

Sor-row, In the town of Guilty Stain My troubles were so ma-ny In this
 blessing, Where liv-ing wa-ters flow, I have the sweetest mu-sic Now
 o-ver, With bless-ings o'er and o'er, My ta-ble is well furnis'h'd, My
 fi-cient To heal and com-fort a-ill, The Lord who cleans'd the lepers And
 heaven—Good-bye to Sunshine Square! If you would like to join me, Leave

place of doubt and gloom, So I pack'd up my belongings, And shift'd none too soon
 ring-ing in my heart, My friend is Christ the Sav-our, From Him I'll ne-ver part
 cup-board's ne-ver bare, For when I need pro-vi-sion I speak to God in prayer
 made the blind to see, Is now my Great Physi-cian, I know He'll care for me
 Grumble Corner now, Come right in - to the sunshine To Je - sus hum-bly bow

CHORUS.

Now I'm liv-ing in Sunshine Square, All the blessings of Heav'n are there, Je-sus

sav'd me by His grace, And brought me to this hap-py place

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The Family Altar

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

Sunday, July 21st Acts xxvii 13-29

"I believe God, that it shall be even as it was told me" (verse 25)

Here is a perfect picture of faith "I believe God that it shall be even as it was told me" What was the ground of Paul's faith? The voice of God. He knew that God had spoken. It was no vague voice. It was no illusive imagination. He did not think or hope that God had spoken—he knew

Then he rested with full weight upon God's promise. God is our Father. We can expect Him to be clear to His sons and daughters. Our Father is willing to let us know clearly what He wishes us to do and what He wishes to give. Some of those clear facts are revealed in the Bible, others are by definite revelation through the Spirit. But when once the revelation is clear then we can put our full weight upon the promises of God. Full weight will sometimes break ice, but full weight will never break the promises of God.

Monday, July 22nd. Acts xxvii 30-44

"They all escaped safe to land" (verse 44)

God had promised they should. Therefore they did. It was of God's mercy that they were not drowned. But He had given those lives to Paul. Paul the prisoner was really Paul the keeper. Paul was greater than he looked. "A mere prisoner," the onlooker would have said. "The saviour of every human life on board that ship," was the true position of Paul. A Christian man or woman is always greater than he or she looks. "Just a servant girl," may be the verdict of some. Ah, yes, but those who really know are aware that that servant girl is the song and love of the home in which she works. "Just a server in the shop," is the surface verdict upon another. But really she is far more than that. Hundreds who enter that shop are influenced for God and good because of that quiet Christian girl. Live for the Lord, and those who truly know you, will always realise that you are greater than you look.

Tuesday, July 23rd. Acts xxviii 1-15

"He thanked God, and took courage" (verse 15)

Yet Paul had received, in times past, sufficient to keep up his courage for a life-time! Why should the coming of the brethren have encouraged him? Simply because Paul was of the same make-up that we are. We reuse great blessings from God, miracles of provision, protection, and promise take place in our lives. We are lifted on to the hill-tops of joy. We think we shall never be in the depths again. But before long the freshness of God's past mercy wears off. It becomes dim and distant to us. We so easily forget. Then we tend to get discouraged. But God understands us. He knows well the weakness of human nature. Then suddenly He fits in another great mercy into our life, and we take fresh courage. Thus it is we pass forward to glory. Courage comes—it fades—it is renewed—it fades again—it is renewed again—yet again it fades—but, praise God, yet again it is renewed.

Wednesday, July 24th. Acts xxviii 16-31

"No man forbidding him" (verse 31)

Thus this marvellous Book of Acts closes. It is full of the trials and triumphs of Christianity. It ends in triumph. Paul the persecuted is brought to Rome, the very nub of the world, and with perfect freedom he is seen proclaiming Christ. To-day we live in similar circumstances. For practical purposes there is no one to forbid the proclamation of the Gospel of Christ. In churches and halls and street corners, village greens and open spaces, the Word of Christ may run unhindered. There is an open Bible for all. Let us rejoice in our privileges. Let us take advantage of our opportunities. Paul's God is also at our disposal. If Paul were in my place, how would he

July 28th, 1929.

Reading: John v. 24, 40

MEMORY TEXT: "Search the Scriptures—they are they which bear witness of Me" (John v. 29).

"WITNESSES"

HINTS.

No child likes to be called a talebearer or a "tell tale tit," and yet you will hardly find a group of boys or girls, let alone grown-ups, who have not experienced the terrors of such little people in school, at play or in the home. Such idle witnesses tell, not what they know or can vouch for with other witnesses, but what they have heard or fancy they have heard either third, fourth or even fifth hand. A witness is not one who relates what was told to his sister's aunt's brother's nephew, twice removed, but one who says, "I know." The child (either of tender years or mature), who tells what John told me Jack had heard from William, who listened to a whispered conversation between Robert and Daisy, is a liar and needs spanking!

The law is clear that two or three witnesses were required to convict (Heb x 28, Deut xvii 6), and the Lord Jesus has not abrogated that law, but confirmed it (Matt. xviii 16). Moreover the Holy Spirit has inspired Paul to say that this should be continued in the Church—especially where accusations against Elders are concerned (II Cor xiii. 1 and I. Timothy v 19). Never forget that Christ suffered the extreme penalty of the law and that Stephen was condemned because

act? His witness would pour forth as rivers of living water. So may ours

Thursday, July 25th. Luke i 1-17

"Fear not, Zacharias for thy prayer is heard" (verse 13)

Zacharias and Elizabeth were ordinary people. But they became extraordinary because God heard their prayer. Every praying man is a miracle man. His life becomes extraordinary because God supernaturally acts in it. Effort brings into our life natural supply. Prayer brings into our life supernatural supply. John the Baptist was the outcome of the prayers of two godly people. Little did those two realise when they prayed that the outcome of it all would be multitudes repenting of sin and being baptised in the River Jordan and at last One being baptised there who had no sin to repent of, but on whom the Spirit descended, and to whom the Father bore witness, and through whom the world has been redeemed. Pray on, dear reader, God is still on the Throne. God still hears and answers prayer. John the Baptists are still needed.

Friday, July 26th. Luke i 18-33

"Thou hast found favour with God" (verse 30)

Mary found favour that we might find favour. Blessed day when Mary found favour with God. Blessed day when it was settled that she should be the mother of the Saviour of the world. Blessed day when that favoured mother brought forth the One who bears a Name which is above every name. Blessed day when that favoured Son yielded up His life on Calvary. Blessed day when that yielded life rose from the grave and ascended up to glory. Blessed day when that favoured and glorified Son sent the promise of the Father. Blessed day when through that favoured mother bringing forth her favoured Son our own lives were brought into favour with God. And now we are able joyfully to declare that we are co-heirs with the favoured Son. 'Twas a blessed day for us all when Mary found favour with God.

Saturday, July 27th. Luke i 46-64.

"He hath filled the hungry with good things" (verse 53).

Blessed are they which do hunger and thirst after righteousness, for they shall be filled. It has always been God's delight to fill the hungry. Where God is in control He creates the hunger and then satisfies it. In the natural world there is a repetition of nunger and the satisfaction of that hunger. Three or four times every day it takes place. We get hungry—we get that hunger satisfied. There are such experiences in the spiritual life. Waves of hunger come over us. Then waves of supply are at hand. Hungry—fed hungry—fed. hungry—fed. Thus is our experience, and daily we are being nourished into a fuller stature in Christ Jesus. Do not be downcast when you are spiritually hungry. Rejoice—for God's supply is near.

Sunday School Lesson By Pastor P. N. CORRY

"WITNESSES"

HINTS.

No child likes to be called a talebearer or a "tell tale tit," and yet you will hardly find a group of boys or girls, let alone grown-ups, who have not experienced the terrors of such little people in school, at play or in the home. Such idle witnesses tell, not what they know or can vouch for with other witnesses, but what they have heard or fancy they have heard either third, fourth or even fifth hand. A witness is not one who relates what was told to his sister's aunt's brother's nephew, twice removed, but one who says, "I know." The child (either of tender years or mature), who tells what John told me Jack had heard from William, who listened to a whispered conversation between Robert and Daisy, is a liar and needs spanking!

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of false witnesses (Matt xxvi 60 and Acts vi. 13). Every backbiter and scandalmonger that causes havoc in the Church, and near-accne among men (because foolish folks will listen to stories) is a person who disregards the mandate of the law, the declared rule of Christ, and the direct command of the Holy Ghost. Forgive this lengthy introduction to this Sunday School Lesson on "Witnesses," but if as a result of the foregoing your children go home knowing the seriousness of tale telling, and the value of true witnesses, then you will help make the world a sweeter place by sending children out from your school who will loathe the scandalmonger and the tale bearer as they would a poisonous snake in the grass.

The Lord in His defence in the Temple against those Jews who tried to kill Him (John v 14-18) draws their attention to four great avenues of witness

1. The Witness of John (John v. 33-35).

If you will study John chapter one, you will see that witness was John the Baptist's special work (i 6-8), and that he witnessed that Jesus was the Anointed whose path he was to prepare (i 19-23). That Jesus was the Lamb of God which taketh away the sin of the world (John i 29-31), and the SON OF GOD who baptiseth with the Holy Ghost (i 32-34). The witness of John was not spasmodic, but consistent over

a lengthy period of time, and such a witness is not one to be lightly set aside

2. The Witness of the Works of Christ (John v. 36).

He was not simply one who said things, but confirmed His word by signs following. In this connection please study His answer to John (Matt x: 1-6 and Luke xi: 18-23), and you will see that it is to this great witness that He directs John's gaze when doubts would arise. How great a cloud of witnesses, think you, would respond to the cry if called on to bear witness for the Lord Jesus?

3. The Witness of the Father (v. 37).

This witness is even greater than the second. Study the following and you will see God witnessed to His Son at the place where He identified Himself with sinners—the Jordan (Matt iii: 15-17), again at the moment He set His face to go to the Cross (Luke ix: 30-36 and 51), and when the hour was come to depart out of the world (John xii: 27, 28). Why was no witness heard at the Cross in answer to the cry, "My God, My God! Why hast THOU forsaken Me?" Be-

cause He was separated from His beloved Son by the sins of you and of me, "He made Him to be sin for us"—therefore there was no voice to cheer the gloom of the Cross for the Son of God.

4. The Witness of the Scriptures (v. 39).

Here is a group of witnesses that speak as one, they have one voice and they witness of Christ. Go where you will, enquire of Prophet or Patriarch, Psalmist or Prince, and you will find that they all point with unwavering finger and un-mistakable witness to the Lamb of God and the Christ of God.

Search them out, test them as did the Bereans (Acts xvii: 10-12), and the more you do so, the longer you take over the task, the more witnesses you will find to our loving Lord Jesus. Notwithstanding their witness the Lord had to say, "AND YE! you are not willing to come to Me that ye might have life" (v. 40). How awful it is to have witnesses in plenty and still remain in unbelief, but how true of multitudes to-day. Oh, come to Jesus and find Him to be true, so that you also may become a witness, and go about this world saying, "We have found Him of whom Moses in the Law and the Prophets did write—Jesus, the Nazarene, the Son of God" (John i: 45).

Grateful, Though Clad in Rags

"THANK heaven for this!" These were the first words uttered by a man clad in rags and shivering in the bitter cold as he stepped forth into freedom through the heavy doors of the prison, after two years of confinement.

He had been serving a four years term of imprisonment, but his pardon was signed the day before by the President of the French Republic.

These first words, in the outside world to which he had returned, were spoken to the gentleman waiting for him with warm clothing, and they expressed the liberated man's relief at his newly found freedom, and emotion at his being able to speak his native language without restraint, after his long stay in a French prison.

Our sympathy is awakened as we try to follow this ragged though joyful man, as he enters upon his newly found freedom. But a deeper sympathy goes out to multitudes of our fellow-men in a far worse condition, both spiritually and morally.

At the very centre of the moral being of man, the wicked power of sin is corrupting the stream of life and paralysing the effort to enter into liberty from the manifold miseries and sorrows which visit the human family (Matt xv: 16-20).

Man is shut up by sin, and by sin he is joined to Satan. These facts are universally true. "For all have sinned, and come short of the glory of God." "There is not a just man upon earth, that doeth good, and sinneth not." These evils grip the life of the sinner with vice-like tenacity making him to experience a moral and spiritual bondage, more bitter and galling than prison or slavery (Eph i: 1-3).

Many, in their blindness and with a deception born of an evil nature, will make light of these words though they represent indisputable facts. The natural

man covers himself with his moral conduct, boasts in his religious persuasion, enlarges upon his philanthropy, prides himself in his education and culture and dreams himself worthy of God and heaven. It is, alas, but a dream. Soon he will awaken from his dream and discover his folly, when it is too late (II Cor. iv: 3, 4, Luke xvi: 19-31).

God sees man as he really is, a naked, shivering sinner on the brink of hell concerning whom God declares that all man's righteousnesses are but filthy rags. Determined to hug these filthy rags to himself, many refuse the covering of the righteousness of God, which is unto all and upon all who believe in Jesus. Since man is undone, a bankrupt in the sight of God, he cannot furnish himself with acceptable clothing for the holy presence of God or fit himself for heaven. Man is shut up to eternal death (Isaiah i: 5, 6, Rom iii: 10-19).

The great mercy of God has been manifest toward man, in His great and infinite love, in the gift and the death of the Lord Jesus Christ. In Christ and through His work on the Cross, God meets the sinner where he is. A pardon is offered, such as will secure the sinner liberty from sin and Satan, on the righteous ground of the shedding

of the blood of Christ. In long-suffering the Lord waits, with outstretched arms of mercy, to welcome the needy and guilty. All who believe His Word, trust in His beloved Son, He will accept and clothe with the spotless robe of His own righteousness, which will bring joy unspeakable and full of glory (Eph ii: 4-6, I John i: 10, Luke xv: 20-24)—G T P



Through the shedding of Christ's blood, God will accept and clothe with the robe of His own righteousness.

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BOARD-RESIDENCE, Holiday Apartments, etc.

BRIGHTON.—The Revival Party will be taking charge of the Brighton Church from July 21st Stay at Elim Guest House and enjoy these meetings, also Bible readings in the house. Apply Superintendent, 45, Sussex Square. B50

WORTHING—Holiday Home opening July 26th, for visitors wishing to attend Campaign meetings, and enjoy fellowship with Foursquare friends. Apply Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 B51

HOVE, Brighton.—Board-residence, quiet, comfortable, homely Few minutes from sea 42/- weekly, or 35/- each for two sharing 3/6 weekly extra each person from July 27th to end of August Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. A290

CLACTON—"Restormel," Penfold Road Superior board-residence, seven doors from sea, one minute band, pier and shops Foursquare. Miss Andrews A303

RUSTINGTON—Within easy reach of Worthing and Littlehampton Board-residence or apartments Beautiful open view of sea and country Good bathing Three minutes from sea Indoor sanitation, bath, electric light Garage available Terms moderate Loveless, Hawthorne, Waverley Road, Rustington, Sussex B20

CHRISTIAN WORKERS HOLIDAY HOME (Devon)—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit Summer Bible School July 13—Sept. 8 Particulars from Mrs Parker, The Rookery, Lynton, North Devon. B15

EASTBOURNE HOLIDAY HOME (July 27 to Sept. 7)—An ideal place for a holiday Rest and refreshment for spirit, soul and body Come and join last year's friends or make new ones Apply Miss Barbour, Elim Woodlands, Clarence Road, S W 4 B14

HOVE—21, Tisbury Road, Hove, Sussex Bedroom and sitting-room or bed-sitting room Good locality Near sea and station Mrs Soloman B49

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BOURNEMOUTH—Furnished apartments, near sea, station Highly recommended Terms moderate Mrs E Blades, 133, Palmerston Road. B53

KESWICK Convention—Vacancies in house party from July 13th to 20th Particulars, Pastor J. Olivant, 74, Mulgrave St., Scunthorpe Lincs B52

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