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WHEN GOD CHANGES A MAN (see page 503)

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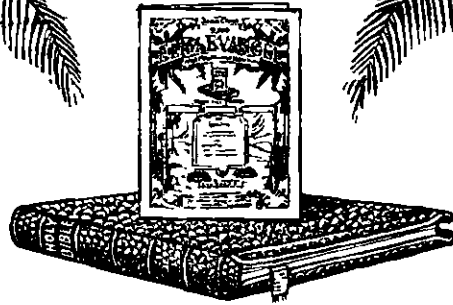
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 32

AUGUST 8, 1930

Twopence

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

Baptiser

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

Coming King

CRYSTAL PALACE, LONDON. Book Saturday, September 13th, for the Great

FOURSQUARE GOSPEL RALLY

conducted by

Principal GEORGE JEFFREYS

who has already pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles

TWO GREAT MEETINGS, 3 p.m. and 6.30 p.m.

- 1 The Word of God ministered 2 Testimonies of Healing will be given 3 The Sick will be prayed for
4 Delightful Fellowship, Praise and Worship Special Singing by Crusader Choir $\frac{1}{2}$ -hour before each service

Every possible accommodation provided Refreshments Car Parks Cloak Rooms
Ticket of admission will allow you to spend the whole day in the beautiful grounds

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 13th September. Those who do not secure their tickets in advance will only be admitted on payment of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped, addressed envelope must be enclosed

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. An announcement will be made in every Crusader branch as to how Crusaders may obtain tickets which will admit them at the reduced price of 6d.

LONDONERS Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

WEEK-END VISITORS.—Those coming from a distance who intend spending Sunday, 14th September, in the London Revival Campaign, should take week-end tickets (available Friday to Tuesday, at a single fare and a third) and stay at Elm Woodlands. Write immediately to the Superintendent for accommodation.

Principal George Jeffreys & Revival Party's Campaigns WANDSWORTH. Still in progress.

In the Big Tent, corner of Wandsworth High Street and Putney Bridge Road (Trams & Buses stop at entrance)
Sundays at 3 and 6.30 p.m. Week-nights (except Fridays) at 7.30 p.m. Thursday afternoons, at 3.30 p.m.

Visitors may stay at Elm Woodlands. Easy access to Campaign meetings. For particulars, write to the Superintendent, Elm Woodlands, Clarence Road, S.W.4

KINGSTON-ON-THAMES. Commencing Wednesday, Aug. 6, at 3.30 p.m.

In the Big Tent, in the grounds of Hazelwood School, Beaufort Road (opposite Surbiton Assembly Rooms)

Sundays at 3 & 6.30 p.m. Week-nights (except Fridays) at 7.30. Wednesday & Saturday afternoons at 3.30
Holiday Home in the beautiful grounds in which Campaign Tent is erected. Charming holiday resort in midst of attractive and historic surroundings. Few minutes from river, and near Hampton Court, Bushey, and Richmond Parks. Opening August 5th. Apply to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, S.W.4

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"Will you kindly accept my thanks for the great benefit the studies have been to me—and others. God has been pleased to bless them to me, making my ministry more powerful and effective."

All particulars from the Secretary, E.B.C.C.S., Elm Woodlands, Clarence Road, Clapham Park, S.W.4

WATCH THESE DATES:

LONDON. To-night and every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally

WATERHALL VALLEY, near Brighton. Wednesdays, August 6, 13, 20, 27 Visitors' Day at the Elim Holiday Camp All visitors welcome Tea 1/- each (The best route from Brighton is by the Dyke Road 'bus to Waterhall Valley)

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 32

August 8, 1930

Twopence, Fridays

The Tongue—A Little Member

By Miss E. M. RYDE

The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity. the tongue can no man tame.
—James iii 5-8 and context.

IT would appear James' meaning is something like this: Do not be too anxious to be leaders, for leadership always brings with it a greater responsibility, and when the time for judgment comes, that is (for the believer), the adjustment of rewards for service done, our works done in Christ will receive reward at God's hands. Then will be proved whether they can stand the fire of God's test—whether they have been done with a pure motive. The motives at the back of all the service will be that which will count in that day, and not whether the service was great or small. It will be measured from within the heart, not by the outside appearance.

"For in many things, we offend all." The words really mean that in many things we all offend. There is a verse, Ecclesiastes vii. 20, which says,

There is not a just man upon the earth, that doeth good and sinneth not.

And I. John i 8, says,

If we say that we have no sin, we deceive ourselves and the truth is not in us.

And the line on which the offence so often comes, James refers to in particular in this verse,

If any man offend not in word, the same is a perfect man, and able to bridle the whole body.

What depths of meaning lie behind these words if we have our hearts to understand—"A perfect man" perfect in the sense of

A REALLY MATURED SOUL.

If and when a soul reaches such a matured place then it means that such a soul is able to bridle or control the whole being. One thing James makes clear (if there was a doubt in anyone's mind) and that is, that a soul reaching the place of maturity indicated in this second verse, they never reach it of themselves. Look again at verse 8: "The tongue can no man tame." He tries by illustration to bring home the truth of this shewing how other things in the natural world are governed, such as the horse (verse 3)

Behold, we put bits in the horses' mouths, that they may obey us and we turn about their whole body.

Here, he reminds us of obvious truth—the horse is moved about in any and every direction by its master. The horse at least is under the control of man by means of the bit, though this is such a little thing in proportion to the size of the animal led by it.

Then in verse 4, the apostle uses a further illustration—another small thing,

THE HELM OF A SHIP.

Behold, also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor (or master of the ship) listeth.

Here again we have a big thing, such as a ship entirely controlled by the helm—a very little thing to govern a great ship and yet it does so. This likewise in ordinary circumstances is under man's control.

Now in verse 5 James makes a comparison of these things with the human tongue. "Even so the tongue is a little member"—little, in comparison with the whole body. In the same way, as the bit to the horse's body, and the helm to the whole ship, with these we have seen both horse and ship under control.

The word we had in verse 2 said, "If," and oh, what a big "if" it is—

If any man offend not in tongue, the same is matured, and he is able also to bridle (or control) the whole body.

If the tongue was under control then like both ship and horse the whole body would be controlled—again a little thing controlling the whole body.

Then follows a further description of this member, how it boasteth great things: "Behold, how great a matter a little fire kindleth." The apostle here turns again to the natural. A little fire may kindle so much, a fire quickly spreads. The tongue, he says, is a fire, and a world of iniquity, "so is the tongue among our members that it defileth the whole body, [that is the whole nature] and it is set on fire of hell."

That this is so, is confirmed by other scriptures. In Matthew xv 11 Christ was shewing His disciples what defileth a man.

Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth—this defileth a man.

A little lower down in the same chapter (Matt. xv. 18), we read: "Those things which proceed out of the mouth come from the heart, and they defile the man." In another part of the same Gospel (Matt. xii. 34), "Out of the abundance of the heart the mouth speaketh."

A great deal depends then on what *kind* of an abundance is in the heart—yours and mine. For the quality of it will determine what the tongue will speak. Verse 35 says,

A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things

Here are *two* kinds of abundance, good and evil. Whilst giant creatures of God's creation can be tamed by man, this *little* member the tongue is entirely beyond human power to tame. Does it strike us as strange? It might, if we let our mind and thought be occupied with its size, if that could determine whether man might tame it. Man's power in the natural world is great, but "the tongue can no man tame." No, it takes more than man, it takes the Lord Jesus Himself and the power of the Holy Spirit in any life to effect its taming. This *little* member, capable as it is in the natural of doing such deadly harm—such an immense amount of damage—which starts a whole world of wrong, was dealt with at Calvary (the only place where it could be). Potentially, it *has* been tamed, because it is included in our redeemed beings. The whole of the old nature which the Lord took to the Cross is crucified there with Him, and the new nature in Him includes the tongue. Paul said he was crucified with Christ, nevertheless he lived, yet not he, but Christ lived in him. But Paul's life proved—his words proved—that he not only knew the fact that when Christ died, he died in Him, but he also had the experience of it in growing measure day by day

OUR WORDS,

yours and mine, will tell how far we have gone along the pathway of experience concerning our small but mighty member—our tongue. Our words form such a big part of our lives. The hundreds of words which pass our lips in a day; how many of them leave us justified, how many of them condemn us? In that chapter in Matthew's Gospel to which we referred just now (Matt. xii.), we read, that by our *words* we shall be justified, and by our *words* condemned, and that for every idle *word* (careless word, false or untrue word that means) we shall have to give account. How many are in a place where their words would not sometimes condemn their profession as Christians?

Turning back again to our chapter, we have already read in verses 9, 10, that with the same tongue, out of the same lips there come blessing and cursing. See verse 9, "Therewith bless we God, even the Father, and therewith (with the same member) curse we men." The word *curse* means criticism, slander, lying, backbiting, adverse judgment. We are accustomed to think of the word *curse* in relation merely to oaths and bad language. But in the Bible sense, it has these further meanings. Then, as though

James could not too strongly emphasise the words, he repeats them in verse 10, and adds, "My brethren, these things ought not so to be." Alas, far too often these things are so.

Why? Because the power of Calvary's death over our tongue is at present a long, long way from being realised and known in experience. We cannot tame our tongue. The only way is to hand our tongue over to the Lord. He dealt with it there at Calvary. He wants to see the power of His death and our dying with Him made real in our experience concerning our tongue, and only as by faith we reckon it on the Cross and gladly consent to its death, that we may be alive unto Him and to the new tongue belonging to the new creation, can we find deliverance. The power of Calvary, to be made experimentally real and actual in us, needs our co-operation, and that co-operation consists in our consent to what Christ has done on the Cross, and will do by His resurrection. He took the whole of us to the Cross, but unless we consent to the whole nature being there, the fact will never become experience.

We need to come back again and again to

THIS TRUTH CONCERNING DEATH

to self, before we really get it as a working factor in our lives. Unless the old tongue is crucified in experience, and we *are* alive unto the new tongue belonging to the new nature, there will still be untruth, slander, backbiting, criticism and so on. And who can measure the damage? A word once spoken can *never* be recalled. Nowadays we are learning something of the wonders of wireless—words spoken are flung into the air, on and on, carried in an ever-widening circle, so in daily life itself. The tongue needs the atmosphere to convey its messages. But seeing that in the very atmosphere the Prince of the power of the air and his hosts have dominion, do we not see the danger, the evil, the world of iniquity and wrong and misunderstanding that is started as the tongue—not the new tongue, but the old natural tongues—utters words which ought not to be uttered? "Behold, how great a matter a little fire kindleth." Yes! because that is where all the slander, lying, half-truths, etc., have their birthplace—in hell—in the pit, they come from the corrupt seed of the old life. Remember how

DAVID IN DISTRESS PRAYED:

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee (or what shall be done unto thee) thou false tongue (Psalm cxx 2, 3)

He was evidently suffering in soul because of the false and lying tongue of another.

Again in James in 11, 12, the apostle says

Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain yield both salt water and fresh

And we know they cannot. The apostle when he put the question knew it too. How then is it possible, or how are we to account for the fact that souls can at one time bless and praise God with the tongue, and then, in a careless moment a little later,

with the same tongue kindle a fire, start a world of iniquity—a world of misunderstanding—and so on.

We are no longer natural men but spiritual. We have now a dual or double personality. We have now the Christ-life within, but the likeness of that life is so imperfect, so far removed from the Christ being fully formed within; and where He has not yet obtained full possession, the old nature still has room. Thus being so, whilst we have but one natural tongue, we see in a spiritual sense we have two, the new and the old. When the new tongue is operating, what comes out of the lips will be Christ-like, because it is after His order. When He can take the tongue and use it for Himself then the small member will cease to be an unruly evil, cease to be full of deadly poison, cease to curse, to speak slander, to backbite—it will bless! But, unless we stand in the attitude of constantly consenting to the death of the old corrupt tongue, and asking the Lord to make real in our experience the fact and power of Calvary our tongue will never be experimentally tamed, and under His control.

May He shew each one of us the need of being

very definite. The fact of Calvary may remain no more than a fact to us all our lives,—we may never have the *power* of the fact, and of all that Calvary means, made real to us in experience, unless we put into practice the law of co-operation and say, "Lord, I read in Thy Word all that Thou by Thy Spirit has shewn concerning my tongue, that it cannot be tamed, all its characteristics, and what it is capable of doing, and that Thou didst take me and my nature with Thee to the Cross. To-day, Thou hast been reminding me that the tongue in particular was included. Then, Lord, crucify this old tongue, slay its evil nature, that I may be alive only to the new tongue of Christ, which do Thou put within me."

Unless we *consent*, and *choose* for the Lord to change the fact into experience, it will not be changed. We are crucified, but alas, we do not *stand on* that fact and do not believe it really.

Shall we not make David's prayer our prayer, "Set a watch, O Lord, before my mouth keep Thou the door of my lips." May our thoughts be Christ's thoughts, our words His words.

Anecdotes of Samuel Hebach

II.—Dunning Debtors of Christ

Samuel Hebach, born 1803, passed Home 1868, was for twenty-five years a missionary to India. A native of Germany, and a quaint but mighty preacher of the Gospel, he was greatly used and beloved among both natives and Europeans. The following anecdotes, taken from his life-story by George N. Thomssen, are characteristic of his method.

In Calicut among a grove of lovely palms lives the last of Mr. Hebach's native catechists. He is now over seventy years of age. His name is Thomas Abraham Chaddyappen. There is still the fire of father Hebach burning in this old preacher of the Gospel.

I consider myself fortunate in having been permitted to see this venerable servant of Christ. When I asked him to tell me something about his old spiritual father, his face brightened up and he was

YOUNG AGAIN.

"Why sir," he said, "how can I tell you all that our father said and did? How he loved us and how patient he was with us. Can we ever forget his patient love?"

"When he sent my brother, myself and two other lads to Mangalore to be educated, he wept bitterly. 'My sons, my sons,' he said, 'oh, remember it is not learning alone you need, above all you need God's Holy Spirit! Learning is only the trial to teach a young lad obedience. The proud young lad must go down and carry his cross and go to Calvary. Do you like that, you boys?'—'Yes, sir!'

"Then pray Jesus to give His Holy Ghost to you! Oh, what prayers, what prayers our father made for us!"

Among the many stories old Abraham told me there is one illustrating Mr. Hebach's knowledge of men. The old fisher of men had carefully studied the habits of men and so his patience never was worn out and

he never let any one repulse him. He would let men have their way, until he could gradually lead them into a better way. We will here give the old saint's story, in his own vivid words.

There was Captain Robinson in Cannanore. Father Hebach took us one morning to his house. Our father went on to the verandah. In one hand he had his long black stick, in the other his *chattri* or umbrella. He never went out without his stick and *chattri*. Bowing very low he said "Goot morning, Captain!"

With a loud voice the captain shouted "Who are you?"—"I am a messenger of Jesus Christ."

Then the captain said: "I have no work with you. Go away! I will not hear you!"—"Please, Captain, hear me. I have two words to speak to you!"

"No, no. I have no time!"

Leaving our father standing on the verandah he ran into the house, but Mr. Hebach did not leave. He had not even been asked to sit down. There he stood on the verandah with clasped hands and closed eyes, praying silently.

Then the captain came downstairs, and calling his butler, he asked: "Has the old man gone away?"—"No, sir!"

So he again came outside and said:

"WHAT IS YOUR NAME?"

"My name is Hebach."

"Are you a German?"—"Yes, Captain."

"What do you want to tell me?"—"Captain,

are you not a sinner?" he asked, pointing his finger at him.

"What do you mean? I am a sinner?"—"Are you prepared to meet your God?"

Then the captain looked round and round and again he rushed into the house, leaving our father standing there alone. He called his lady, saying.

"Come, downstairs is a man of God!" Then the captain's lady asked: "Are you a missionary?"—

"Yes, mamma, I am a poor missionary."

Then our father asked the captain: "Do you have prayers, I mean family prayers in your house? Have you a Bible?"

The lady answered: "Oh, yes, we have a Bible, but only pray sometimes!"

Now the captain said: "Mr. Hebich, will you come in?" Calling his servant he said: "Boy, bring a chair!"

Our father now sat down, looking sharply at the lady and

POINTING HIS FINGER

at her, he asked "Did you give your heart to Jesus Christ?"—"I hope so."

"Hope? I want to know are you sure? Did you give your heart to Jesus Christ?"

The lady was silent. Mr. Hebich now said: "Let me see your Bible!"

They shewed him a new family Bible. Taking it in his hands, he said: "Oh, dear captain, what a

precious treasure you have!" Then the captain, too, was silent.

Thereafter our father read a chapter, knelt down and prayed. After he had said, Amen! the captain and his wife began to cry, saying to Mr. Hebich "Now we know. Our life is misery. You must pray for us!" Thereafter our father left.

Coming back to the mission house he called all the catechists, by ringing his little bell, and then said to all "I have

A NEW CAPTAIN AND HIS LADY.

You must always pray for them!"

He also called the soldier brethren and said to them "You must pray much for the new captain and his lady!"

After three days the captain came to see Mr. Hebich. Four hours he spent with father. He explained Heartbook to him and prayed with him. A week after that our father called to see them again. Very happy, the captain now said "Dear father, wife and I now have come into the light. But our servants are heathen, please send them a catechist."

Then Mr. Hebich sent me to teach servants and the captain and his lady told me their story. So for six months I taught servants. After seven months the butler said "I want to embrace Christianity."

A week later our father baptised Joseph and his wife, then the cook and his wife. After ten days the captain and his lady went to the hills and I saw them no more!

Parish Church now an Elim Tabernacle

Over 100 New Members Join the City Temple. Principal George Jeffreys Officiates

ON Tuesday, the 15th July, Principal George Jeffreys paid a visit to the City Temple, Glasgow, the Scottish Headquarters of the Elim Alliance, to welcome into the church over one hundred new members. The old revival spirit was present just as markedly as during the successful campaign held in the city three years ago.

Since the opening of the Temple at the beginning of the year the work has been faithfully carried on by Pastor and Mrs. S. Gorman, and God has abundantly blessed their labours and ministry.

From Glasgow the Principal and his Revival Party went to Greenock to open the new centre for the Foursquare Gospel. Long before the doors were opened, a long queue formed which soon filled the building, until every available space was occupied with a praising, rejoicing people. And no wonder, for prayer had been answered, and God had given them a spacious church building to worship Him in.

The revival fire is still burning brightly in Greenock. The saints are still as keen for the things of God. The old-time religion is working and arresting the attention of the town.

The Principal and party received a warm welcome, and one could see they felt the warmth of it, and were at home once more amongst the Scottish folk.

Upon the preaching of that Gospel which led

so many of them to the Saviour, the Lord sealed the opening service with nineteen souls yielding their lives to Christ.

Since Pastor S. Gorman left Greenock to take charge of the City Temple in Glasgow, the work has been carried on by Pastors Kelly and Byatt, and God has graciously honoured the ministry of His servants.

The following is from the *Greenock Telegraph* of Saturday, July 19th.

QUEUES AT ST AUGUSTINE CHURCH

Scenes of enthusiasm prevailed in St Augustine Church on Wednesday evening, when the building was opened under the auspices of the Elim Foursquare Gospel Alliance. Long before the hour of starting a large queue had formed outside the entrance, while every available seat was occupied when the service commenced. Principal Jeffreys and the Revival Party fresh from their successful campaign in Birmingham were in charge of the meeting, which was of a highly spiritual tone.

The Principal stated in answer to a question, that a dedication service was unnecessary as the building had already been dedicated to the service of God in the years that were past, but he felt that in future the work of God should be carried on in all earnestness and that many souls would be won. Taking for his subject God's dwelling place on earth, Principal Jeffreys vividly portrayed the early Tabernacle in the wilderness and the Temple of Solomon, finally shewing the born-again believer to be the dwelling-place of God.

The address was listened to with rapt attention, and the members of the Elim Foursquare Gospel Church in Greenock are looking forward to a successful and prosperous future in a building of their own.

The Tabernacle: Its History and Mystery

Talk No. 11.—The Position of the Camp

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

READ the second chapter of Numbers. The grouping of the tribes, the priests, and the Levites there shewn round the Tabernacle when encamped is illustrated in the accompanying diagram

1 *The tribes were to pitch far off* (Num ii 2)

By this act the tribes were taught the necessity of reverence in the presence of God. Although, compared with other nations, they were near God, yet even they were not permitted to crowd upon the Tabernacle—the place of God's dwelling.

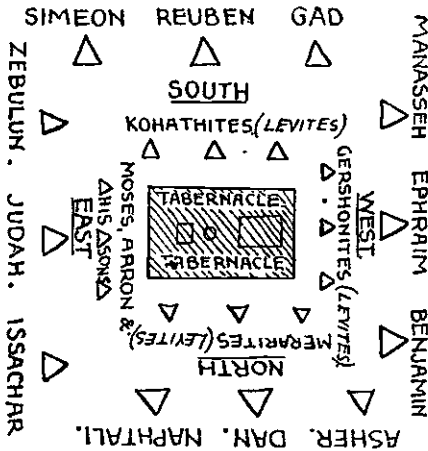
Reverence is one of the great needs of God's people to-day. We have been brought nigh to God by the blood of Christ, but we must remember that we have been brought nigh to a *holy* God. God is a Father, but He is a holy Father. Of what sort must our reverence be in God's presence? One able and

Hudson Taylor was once travelling by train. He apparently fell asleep. After about one hour he opened his eyes. "You have been asleep," said his fellow traveller. "No," was the reply, "while my eyes have been closed, I have prayed for every member of the China Inland Mission scattered throughout China. His body was not kneeling, but his heart was. On the Cross Christ prayed, "Father, forgive them, for they know not what they do." His body was not kneeling—but His heart was.

We need to cultivate the attitude of the kneeling heart. In the midst of all things we should be worshippers. Our familiarity with God should be mindful of His majesty. If the heart is kneeling the body will do the right thing in the

VARIETY OF CIRCUMSTANCE

in which it may be placed. If our heart is reverent, we shall, if possible, be in time for every service. There will be no light chatter beforehand—no frivolous gossip afterwards. I have known Christians eat sweets during the prayer meeting! It is a strangely common habit for Christian workers, even leaders, to be sucking sweets on the church premises, immediately before and after the service! I have known Christians peer through their extended fingers during prayer time to see what other people are doing! I have even known them at the Lord's Table criticising the dress of others! I have known them nudging and laughing at each other over some paltry matter, even when standing round the ring at an open-air service! These things are impossible to a heart that is worshipful. The child's attitude toward an earthly parent should be respectful, the believer's attitude toward his heavenly Parent should be reverent. Perfect love brings fearless liberty, but not foolish license.



spiritual writer contends that believers should always kneel when in the presence of God in prayer. He instances the fact that

- Christ *kneeled* down
- Stephen *kneeled* down.
- Peter *kneeled* down and prayed
- Paul said, "I *bow my knees* unto the Father."
- Daniel *kneeled* three times a day
- Ezra said, "I *fell upon my knees*"
- Solomon *kneeled* upon his knees.

The writer speaks of saints sitting in prayer as a strange and irreverent habit

Now, what shall we say to this? My own judgment is that while agreeing with the spirit of it I do not agree with the letter. I find Nehemiah praying when facing Artaxerxes—he was not kneeling then. David prayed while on his bed—that was not kneeling. No, there is no ground for a hard and fast rule in this matter. But while the knees of our body need not be kneeling, the knees of our heart should always be bowed in God's presence

2 *The Levites were to pitch round—so that there should be no wrath upon the children of Israel* (Num i 50-53)

Notice that there was an unbroken line of priests between the presence of God and the Israelites. It was that unbroken line of priests which saved the camp from the wrath of God. There was failure in the camp, there was sin in the camp, there was that which deserved the outpouring of God's wrath, but the camp was saved *because the priests were there.*

THE PRESENCE OF THE PRIESTS

held back the wrath. It will readily occur to you how the presence of our High Priest in heaven holds back the wrath of God from the Church of Christ on earth. We are saved from wrath through Him. But the Levites are not so much a type of Christ as a type of the believer. We are all priests, but not high priests, unto God. To-day the believers in the world stand between the world and the wrath of God. Remove all believers, and the wrath of God would be outpoured upon this earth. Had there been ten saints of God in Sodom it would not have been destroyed

(Genesis xviii 32). During the Great Tribulation, Babylon will be destroyed by a tremendous overthrow. But it will not be cast down until the Lord has said to the saints of that period, "Come out of her, My people" (Rev. xviii. 4). The Great Tribulation will not break upon the world until the Church of Christ is gathered out. The tares are not to be destroyed until the wheat is removed.

THE PRESENCE OF THE CHURCH

on earth to-day protects the world from the wrath of God. The world does not realise what it owes to the Church. The world owes the day of grace to the presence of the Church on earth. The world would be a ruined heap but for the saints of God. England does not realise what she owes to the believers in her land. Why was England saved from invasion by Germany? It was because England was the home of hundreds of thousands of faithful saints of God. England's army, navy, and air force were and are secondary, the Church of God was and is primary.

Mr Handley Bird said, "A friend said to me during the war, 'I have just been to see one of the aeroplanes that have kept the Zeppelins off the city of Aberdeen.' The aeroplane referred to was a *child of God*, who had been confined to an attic for three years, but there prayed that God would protect the city."

Years ago I met a missionary who was in China during the Boxer rising. He was in a city, and the foe was approaching from two directions. It seemed that the city must fall. It was intended to rush the place that very night. That missionary and several others remained

UP ALL NIGHT PRAYING

that God would protect the city. To the amazement of the inhabitants that place was not attacked. Why? The night the missionaries prayed the approaching forces had indeed arranged to attack. The two armies were to meet upon a certain hill, and then together make the onslaught. There were two hills of the same name just outside the city! One party of Boxers waited on the one hill, while the other party waited on the other hill! They waited for each other until it was too late to attack the city. Why the confusion? Why was the city saved? The missionary unhesitatingly said it was because of their prayers. The priests of God saved the city!

3 God was in the midst of His people

The Tabernacle was in the midst of the camp. The manifestation of the presence of God was in the midst of the Tabernacle. Therefore God was in the midst of His people. To-day one of the most pleasant truths for the Church of God is that the Lord Jesus is in our midst. "Where two or three are gathered together in My Name, there am I in the midst" (Matt. xviii. 20).

In what way is the Lord Jesus in our midst? In a twofold way. He is in the midst of

THE LOCAL ASSEMBLY

—He is in the midst of the whole Church. When our Lord was on earth, He said a strange thing. Even while on earth He was "the Son of man which is in heaven" (John iii. 13). On earth—yet in heaven!

His personal manifestation was on earth, His spiritual manifestation in heaven. Now this is reversed. His personal manifestation is in heaven. His spiritual manifestation is on earth. He has been caught up to God and His throne. He shares the throne of God. But while He is gloriously present in heaven, He is also gloriously present on earth.

Sometimes it helps me most to think of the Lord as present on earth. It is wonderfully helpful to feel in the worship meeting that He is present—presiding at His own Table, breaking the bread and pouring out the wine. But at other times I like to think of Him enthroned in glory, in the midst of the whole Church.

Let me put it in a simple way. In London, in a drab kind of office, a girl is typing. Suddenly she looks out of the window and sees the sun. That glorious mass, set in azure blue, brings a warmth to her heart that was not there before. In Birmingham, lying on a plain bed in an institution is

A PALE-FACED WOMAN.

She is miles away from London—yet she sees the same sun. That sun brings a warmth and comfort to her heart also, that was not there before. Away in Cardiff a mother is toiling in the home. Her outlook is not rosy. But she, too, sees the sun, and her heart is strangely warmed and her body invigorated. London, Birmingham, Cardiff are widely separated. Yet the sun is in the midst of them all. So it is with the Sun of Righteousness away in the glory. He dwells in the midst of His Church. Limited to no one in particular, but open to every redeemed one whether in England, Germany or Iceland. He is the monopoly of none. He is the property of all.

It cannot always be said that even two or three are gathered together—yet He is still in the midst. Your life is perhaps a lonely, loveless one. No one near to you to understand the depths of your heart's need. You have no kindred spirit to talk with and to walk with. But you can look up, and you can see Jesus—Jesus in the midst. You can feel that you are a true member of a great scattered family gathered round the ascended Lord. You can stretch out your thought throughout the world, and know that Jesus is in the midst. He is as

OPEN TO YOU

as He is to anyone. He is as attentive to you as unto the spiritual giants of the world. It was from the bleak, barren isle that John looked up and saw Christ. From your bleak, barren isle—your office, your shop, your school, you too can look up and see Him.

Shall I close like this? "I was in the isle called Patmos"—we will read it again, "I was in the isle called England"—yet again, "I was in the isle called Business, and I turned . . . and being turned I saw one like unto the Son of man, and He laid His right hand upon me, saying unto me, Fear not!"

Readers on the south coast or within reasonable distance of Brighton are advised that visitors are welcome every Wednesday this month at the Elim Holiday Camp at Waterhall Valley, near Brighton. Tea 1/- each. The best route from Brighton is by the Dyke Road 'bus to Waterhall Valley.

A Missionary Book

"When God Changes a Man": Reviewed by HENRY PROCTOR, F.R.S.L.

A MARVELLOUS book has been written on the subject by W. F. P. Burton, a pioneer missionary to the Belgian Congo. It is published by the Victory Press, Park Crescent, Clapham Park, S.W. 4

The chief character was named at birth, Eshiba (*a lake*). When he left home as an adventurer, he was called Kisoka (*the great incendiary*) while during his Christian life he has simply been Shalumbo (or *Father of Lumbo*).

Incidentally it will demonstrate the present and eternal worth of missionary effort. Who can estimate the value to God and man of one such convert as Shalumbo, or his wife Masele? What a terrible picture we meet on pages 18, 19. "The groaning

STREAMS OF BURDENED BLACKS

became more and more numerous, till the whole of the roads from Angola to the interior became foul with skulls, bloody slave-yokes and decaying corpses. Poor men and women were hounded on, struggling beneath their heavy loads, with their necks and ankles worn into ugly suppurating sores, by the clumsy wooden logs, which fastened them one to another. The stories of those who survived the ordeal are grim beyond description. Nothing but the most horrible brutalities could drag them along the weary, sun-scorched *via dolorosa*, breaking every human tie. Parents saw their children snatched away and sold before their eyes. Weeping children saw their parents shackled up and dragged helplessly away. Those who broke away were ruthlessly shot down, with less mercy than is shewn to a dog. With meagre supplies of food, and weakened bodies, disease was often rampant among the slave caravans, and often a caravan would reach Angola with only one-fifth of the men who had left the Luban highlands a few months before. The other four-fifths had died of exposure, brutality, or simply of a broken heart, on the road to slavery."

Such was the devilish work, in which Kisoka Shalumbo had been engaged, until some of his slaves were converted. Then

MASELE, HIS FAVOURITE WIFE

took her stand for the Lord Jesus, and began to attend Christian meetings. He gave her a most terrible thrashing, leaving her limp and weak. He certainly expected that show of wild and haughty temper, which experience told him must inevitably follow such a course, but to his amazement he found Masele even more tender, and careful for his every need. All the Christians continued to pray for him, and Masele to speak to him "of One who had given Himself a willing Sacrifice, the Guiltless bearing the sin of the guilty, in His own body just outside the walls of Jerusalem," until at last the cruel slaver Kisoka fell on his knees at the feet of the crucified and risen Christ, and owned Him Lord of all.

He had often declared that if he ever became a servant of the Lord Jesus he must obey Him out and

out. Consistently with the declaration, he called all his slaves together, preached the Gospel to them, and having urged them to receive the grace of God, he told them they were all free, as free as himself, and could go when and where they would.

He begged all his old associates in turn to believe in the Lord Jesus Christ.

After this Shalumbo with many others received the Holy Spirit's baptism and was instrumental in saving Mr Salter (Mr. Burton's fellow missionary) from death through

BLACKWATER FEVER.

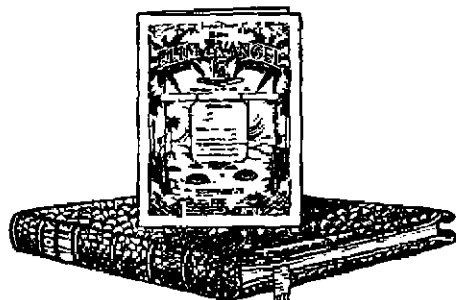
His little son Fidipu was raised apparently from death, through prayer in Jesus' Name, and from that time onward he constantly placed his hands on the sick, and afflicted, asking God to heal them in the Name of the Lord Jesus. This loving ministry opened many doors to him, and where again and again, the natives have given him a cold or even a hostile reception, the healing of some afflicted person, has turned the whole situation in his favour, so that later he has been received with open arms. In the Name of Jesus, he cast the foul demon out of Sami, the devil-possessed *vidye*, through which a splendid work sprang up in the village, until at last even the chief himself made a public confession of faith in the Lord Jesus. Then Shalumbo was made the means of the salvation of Lukanga, the village tax-man, who was called "The Lion," because of his rapacity, and cruelty. Lukanga and his wife Nkwaba became Christians.

THE LION WAS CHANGED

into a lamb. Nkwaba—the despair of all the medicine men, was raised up from a death-bed through prayer, and made a new creature in Christ Jesus. Then Shalumbo found a crowd of people mourning over a dead child. Shalumbo took the little one in his arms and trying his eyelids found no sign of life. He called some Christian companions, who had accompanied him. They went off into the grass, and after a time of prayer they returned with the child walking at their side. The parents said, "We have seen with our own eyes the mighty power of God, in raising our little child from death." Shalumbo was also offered a chieftaincy among the Bekalebwe, but refused it for Christ's sake, lest it should hinder his proclamation of the Gospel.

From every point of view this stirring book is worthy of attention. It chains the interest and uplifts the soul. It should be studied by all missionaries and Christian workers. It puts a weapon into our hands, for the defence of all missionary effort.

N.B.—From August 1st the price of this book has been reduced from 3/- to 2/6 (by post 2/10). If you have not read it you should order a copy to-day from Elm Book Saloon, 7, Paternoster Row, London, E.C. 4



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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The Palace of Glass

THE Crystal Palace—one never reads these words on a poster or a newspaper advertisement without recalling to one's mind happy associations of that place.

Who has not read in Mrs. C. H. Spurgeon's biography of the great preacher, that exquisite record of the sunrise of their love romance at the Crystal Palace?

Then too, how delightful is the memory of Handel's *Messiah* being rendered there by a choir of some 3,000 voices. We shall never forget that festival of song. With us was an aged evangelist who wept most of the time, and an accomplished young musician who actually prayed aloud! As the tragedy and triumph of our Redeemer's life were sung, every emotion of the soul was stirred. The last time we were in the Palace H.R.H. the Duke of York was speaking. Every memory of the Palace is palatial. Yet it is our belief that the best is yet to be, when the associations will be Foursquare and the speaker Principal George Jeffreys.

One finds oneself looking forward to the 13th

of September with the glee of a child going down to the sea. An old refrain completely expresses it:

We are going to a palace that is built of gold (glass)
Glory to God, Hallelujah

The Crusader Choir that has so successfully featured at the Albert Hall, Alexandra Palace, and Queen's Hall will again present one of the greatest testimonies of consecrated youth.

Well did the late Professor Cunningham Pike discern in the Elim movement the pioneers of a great and lasting work of God. Without fear or favour Elim has advanced. The fanatics with their fads and the Pharisees with their frowns could not stop the Lord's work.

God has honoured the Elim work because it has honoured His Word. We are marching on, appreciative of the past, but still ambitious in God for greater things. The time has arrived to meet the challenge of another great building wherein to make history in our Lord's Name by raising therein the Elim flag and witnessing to all the truths for which it stands.

* * *

Let's All Pull Together!

DURING the past two months many readers of the *Elim Evangel* have taken advantage of our offer to send this paper at a reduced price to non-readers for six consecutive weeks. One who has thus received the *Evangel* writes to us as follows:

I am grateful to my friend for the copies I have received of the "Evangel," and will be glad to continue to receive it for the next six months, for which I enclose P.O. for 5/- I am quite willing to pay the full price without any concessions and will be pleased to have a little reminder when the next instalment is due.

I am not a member of your community, but am vitally interested in the spread of the Gospel in its original purity and power, and pray for the day when all who love the Lord may be so controlled by His Spirit that we may all be one in Him.

This letter should be an encouragement to all who are helping to increase the circulation of this paper.

Whether you have taken part so far in the effort to increase our circulation or not, we want you to help in the new way we are now introducing. We have just printed thousands of several kinds of small cards telling about the *Elim Evangel*, and we want you to put one in every letter you write during the next few weeks. Write a post card now asking for a packet of these cards which will gladly be sent you free and post free. Please state how many you require, and address your post card to Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4. Members of Elim Churches may ask their Pastor for the number they require.

Elim Crusaders are asked to note that owing to the London Revival Campaign, the open-air Crusader Rally which was to take place at Elm Woodlands on Saturday, 16th inst., has been cancelled.

Tempest-Tossed (Mark vi. 45-51)

By Pastor JESSE LEES (*Elim Tabernacle, Croydon*)

UNDoubtedly there is a link between the first disciples and ourselves.

In every experience of theirs, they seem to talk to us, saying, "You being followers of Jesus will have similar experiences to ourselves!"

Remembering the indispensableness of the sweet gems of Scripture as an aid to faith, we shall meditate upon the incident recorded in these verses

Notice why Jesus sent His disciples away

He had just fed the multitudes John tells us that, by virtue of this kindly act, they wanted to make Him King. Mysterious as it may seem to many as they see Jesus refusing their glowing and alluring offer, we are aware at once of His great wisdom in this matter

Jesus knew that a kingdom established in this way would crash, as after events proved

WHEN OUR LORD PREACHED

to this same people the evangel which He came to minister, they forsook Him and fled (John vi. 66).

Jesus had in mind and purpose a way through which He has now been acclaimed King of kings and Lord of lords. His sacrificial life, His atoning death, His shattering of the forces of Hell and the grave

Thank God, He still feeds the hungry, He knows, He cares. But our eyes are turned to Golgotha's hill—there we come in contact with and abide by the side of King Jesus

He constrained them to go into the ship

Jesus knew the storm clouds were gathering, the winds were ready to lash the hills, and return to rouse the dreamy waters of the angry deep

It was the way of the storm for His disciples, but it was the will of Jesus. I transfer myself for a moment, standing amid that early band of followers, and remember that the way of Jesus for us is sometimes, as for them, the way of the storm

How many find their faith is well-nigh broken when the storms of life assail. Why! They have failed to see that the Scriptures teach that the will of Jesus for them may be the way of the storm

But let us see the message of the tempest. Jesus sent them away

He was absent for a little while—yet while Jesus was absent He was praying

"He departed into a mountain to pray" (v. 46)

The prayer is not recorded, but the recorded prayer life of Jesus shows that He was always bearing His own upon His compassionate bosom, and laying them tenderly upon God's heart of love. Could the disciples, toiling against the raging winds and treacherous billows, have seen Jesus in the mountain, the storm would have

LOST ITS TERRORS.

My friend, in the fold of Jesus let me remind you there is never a storm but the Saviour knows, and, bless His Name, He is praying for you, for me "He ever liveth to make intercession for us" I look again

When Jesus was absent His followers were faithful.

"Toiling in rowing, for the wind was contrary unto them" (v. 48). Was ever the path of life faced with a more feasible excuse for turning back?

Translators cannot give us the full meaning of the Greek in one word

- 1 They were *toiling* in rowing.
- 2 They were *labouring* in rowing
- 3 They were *distressed* in rowing
- 4 They were *tormented* in rowing.

These, I find as I look at the Greek, are literal interpretations of the sacred text. The faithful upon the rolling billows were accustomed to weathering the elements, they had braved its perils so often. We readily imagine that memorable night where Peter is seen having toiled all night, and, being thoroughly drenched, he had stripped off his clothes "for he was naked" (John xxi. 7). These men, masters of seamanship, are distressed, tormented in rowing!

Why not turn back?

- 1 Jesus is there!
- 2 They have a glowing excuse, the winds are contrary!
- 3 They can be blown back without personal effort!

What was the conversation on that frail vessel that night of terror? Was the suggestion made to return? If so, it was met by

A CLEAR REPLY,

"No, we cannot go back. Jesus has bidden us cross the sea and, by the grace of Jehovah, we will!"

See them bending anew to their task—it is the response of sincere hearts to the voice of Jesus

How often the voice of discouragement is heard to-day when the storms are beating. The Devil stands up telling men to follow the line of least resistance, "Go back—end your battle for righteousness" what are we doing? Are we determined to go on at such times at the bidding of the Lord Jesus?

We cannot, we must not, go back. Listen to the heaven-anointed sound of singing, coming as the sweet balm of Gilead, lifting us into the historic garden:

I'll go with Him through the garden,
I'll go with Him, with Him, all the way

We are by His side, determined

When Jesus is absent, He is watching.

"He saw them toiling" (v. 48). John tells us, "It was now dark" But, hallelujah, Jesus sees them. No clouds, no pitch blackness, can veil the eyes of Jesus

He knows it all, He knows it all,
My Saviour knows, He knows it all

A woman in despair ran from a home where once love had reigned, but now her hopes were blighted

She was forsaken, cast out, in despair, no helper knowing, no one caring. Poor troubled soul, she made a great discovery. An angel drew near, she was thrilled and helped and blessed, enraptured. She uttered a truth which shines more beautifully than the world's collection of precious stones—"Thou God seest me" (Gen xvi 13)

In His own way He came to their aid

They could not, in their wildest imaginings, have thought of Jesus drawing nigh—to them He was

THE CHRIST AFAR OFF.

When He came walking upon the sea, "they were afraid and cried out" Can we wonder? Are we amazed at their attitude?

I think, if we had been with them that night, we should have shared their thoughts, yet they were learning a lesson which you and I can know.

1. There are no winds
2. There are no waves
3. There is no darkness
4. There is no howling tempest

that can keep Jesus from us.

Trials may come; criticism may lash the child of God with undiminished bitterness; the forces which

oppose may vent their fury, yet there is One who comes with firm tread to our side.

Do not interpret life by its darkest moments.

In the hour of trial it is so easy to forget the great blessings of the past. The Deliverer is not afar off, He is nigh at hand Jesus is there when circumstances make Him appear to be far, far away.

Mary is in the garden, weeping: "They have taken away my Lord and I know not where they have laid Him." But, when she turned, Jesus communed with her!

An eastern road is trodden by weary disappointed ones—they are sad; their hopes are dashed for ever, their backs are turned upon the place which previously brightened life's horizon Someone draws near. He makes a discovery—they are sad because Jesus has been crucified, is dead and buried, and their hopes are buried with Him He talks—'tis Jesus!

Our scripture says, "And He went up unto them into the ship, and the wind ceased" (v. 51).

They found an abiding truth, the storm is a transitory thing, the end is sure—*peace with Jesus.*

Foursquare News from Far and Near

Captures of Men for Christ—Stirring Scenes in Crowded Churches—Reports of Bountiful Blessing

PASTOR AND MRS. ROBERT BROWN AT BELFAST.

Belfast, Ravenhill Road (Pastor J Smith) Pastor and Mrs Robert Brown of Glad Tidings Tabernacle, New York City, paid a return visit to Pastor J Smith at the above church on July 19th



Pastor J. Smith

Mrs Brown gave a precious word in the morning service on the subject of Esther and the seven maidens, who were granted to her from the king's house How beautifully she described some of the maidens which are sent us from our King's house for the purpose of purifying us "Their work is to rub in the oil of myrrh, and how they do rub it in Yet they are the King's maidens Oh, if it was only an unconverted person, we would not mind, but one who is saved and baptised in the Holy Ghost rubbing it in like that. Yes, but you need this experience of purification before you can be brought into the presence of the King, and He will see to it that you do not have one rub too much"

Pastor Brown gave a most inspiring Gospel message in the evening from Job xiv 4 It went home to every heart, and resulted in several hands being raised to signify a desire to turn or return unto the Lord

We praise God for the visit of His two dear servants, and trust that the Lord will richly bless them in their work and labour of love for His Name.

VISIT OF CANNING TOWN CRUSADERS.

Stratford, London. The work at Elm Hall, Bridge Road, Stratford, despite its many handicaps is nevertheless making headway All were delighted to have the young and vigorous help on Thursday last of the Canning Town Crusaders

First, there was the procession through the streets with display boards and texts This with the hearty street-corner singing and fervent invitations created a good impression

Then, coming back to the hall which was almost filled, we all were greatly blessed by the preaching of the Word, messages in song and testimony being given

Through the kindly interest and vigorous efforts of Pastor Hawkins a Sunday school was started which is steadily growing week by week To God be all the glory

INSPIRED MESSENGERS.

Hull (Pastor H A Court) Pastors Moore and Coffin on successive Sundays paid two short visits here, much to the edification of the saints Pastor Moore in the first instance gave a message in the morning, bidding each to "cast all care on Him," which gave many a saint bolder confidence in God, to live a care-free life in His power The evening service brought before the unsaved the fact that Christ is all and in all, one young man being saved

Pastor Coffin's visit was the occasion of a pulpit exchange between himself and Pastor Court who went to Grimsby Pastor Coffin brought a message from God with him based on Romans 1 16 Torrential rain debarred many from being present, but those who braved the storm were rewarded by much blessing

An undoubted answer to prayer for souls was received recently It had been sorrowfully noticed that the greatest appeals for souls had fallen short of their object, therefore an evening of special prayer was spent and the following Sunday two young men gave in to the Master, proving God still hears and answers prayer

GREAT FOURSQUARE OPEN-AIR RALLY.

Bradford (Pastor H Kitching and Mr A Rash) On a recent Saturday the Bradford saints, who meet in the Freemason's Hall, Westgate, held their annual rally at Shipley Glen, a rural beauty spot and pleasure ground a few miles from the city Here large crowds of picnickers and pleasure seekers congregate, and it was their intention to take the Gospel to these dear souls, and at the same time enjoy the fellowship with the people of God from distant assemblies Full-Gospel assemblies from several parts of Yorkshire were present, and it was truly good to see old faces again, and to hear soul-stirring testimonies to the saving, keeping and healing power of Christ

In the afternoon, a great open-air meeting was held, when large crowds gathered and listened to the Gospel as it went forth from the lips of the speakers and singers Another large open-air meeting was held in the evening This also

was very blessed, and here again the Gospel was proclaimed with no uncertain sound Altogether it was a time of rich blessing and true fellowship in Christ

FRIDAY NIGHT RALLY.

Welsh Tabernacle, King's Cross. Wonderful times of refreshing and spiritual guidance continue to be received by the saints who gather for worship and praise, at the Welsh Tabernacle, Pentonville Road on Friday evenings



Pastor E. C. W. Boulton.

The Lord truly blesses the ministering of the Word, and the presence of the Holy Spirit has been manifest during the meetings The saints have been privileged during the last few weeks to hear the Word faithfully expounded by Pastors Cannon, Lees, Le Tissier, Hathaway, Fardell, Miss Buchanan and Mr Newsham respectively These have given of their very best in the power of the Holy Spirit

One of the outstanding meetings was the second rally held in connection with the London District Crusaders, presided over by Pastor E. C. Boulton, when there was a mighty demonstration of the saving and keeping power of our Lord and Saviour, Jesus Christ The Gospel was ministered in word, song, and striking testimony, especially that of an "unattached Crusader" soldier brother from Woolwich, who reminded all that he was very much "attached" to our dear Lord, he told a remarkable story of his life and the great change brought about by coming into contact with Christ Thank God, when He changes a man's heart, it is a complete and definite change The London Crusader Choir very sweetly sang the anthem, "O taste and see," ably led by Mr D Gray, other music was rendered by a company of brethren

Other outstanding meetings were those when Pastors Mercer, Hulbert, and Mullan paid a visit Cups have indeed been filled to overflowing with the blessing of God Testimonies given by students from the Elm Bible College, with the Gospel rendered in song, have added to the spirit of glorious times in the building up of faith, and all continue to praise God for His manifold blessings Glory to His matchless Name

STANDING ROOM ONLY.

Leigh-on-Sea. The Rev L. T. Pearson, who has just completed a two weeks' Palestine Exhibition, occupied the pulpit for the day On Sunday morning the saints were helped along by the Word spoken and great blessing was received The Pastor's message was, "Christians should experience and live a Christ-like life so that others may see Jesus in them" And as Paul said, "In nothing shall I be ashamed"

In the evening, long before the time for service, one saw people going up Glendale Gardens so as to be sure of getting a place By the time the service commenced there was not a single seat vacant in the whole building We praise God for this great congregation of people ready and eager to hear more of the grand old Book The Crusaders rendered a song

of praise. "The Old Rugged Cross" Mr Pearson gave his message on "Christ and Him crucified," which was listened to with rapt attention The testimony meeting which followed shewed us that the great Elm family was represented by saints from north, south, east, and west So we all joined with one accord and one mind in thanking God for the great day spent in His presence

PROFITABLE BIBLE STUDY.

Grimsby (Pastor A. C. Coffin) The saints of the Elm assembly meeting in Tunnard Street, Grimsby, have been much blessed of late under the ministry of Pastor Coffin Under the guidance of the Holy Spirit the Pastor has led right into the Word of God, shewing them wonderful portrayals of truth, and the good things which our blessed Lord has stored up for them in the "promised land" which is flowing with milk and honey Sunday morning, July 20th, was an extra feast Three special thoughts were given from Hebrews ix. 24-28 Jesus has appeared, and put away sin Jesus does not appear in heaven, in the presence of God for us Jesus will appear the second time All were urged to look for His coming, which might be at any time The evening service was conducted by Pastor Court from Hull, Pastor Coffin preaching in Hull In spite of heavy rain, the hall was filled, giving our brother a real welcome Last month, on June 1st and 12th, visits by Pastor J. Mullan and Miss Chung were much enjoyed, and more earnest desire awakened for the Foursquare Gospel to be taken to the "regions beyond"

CAMPAIGN BY MR. AND MRS. SETH SYKES.

Tamworth (Pastor J. McAvoy) Our dear brother and sister Mr and Mrs Sykes, have been conducting a mission in the Elm Hall, Park Street, which has been the means of much blessing Zealous for the cause of evangelism, they have wholeheartedly launched forth into different parts of the town carrying posters, singing and preaching the old, old story Many have thus become interested, and very specially, have the people been attracted by Mrs Sykes' solos

The saints have also been refreshed by the uplifting ministry of the Word, and the soul-inspiring singing!

Another feature of the Campaign which the people greatly appreciated was the special services held for the children Twice weekly the hall was filled with boys and girls who eagerly listened to the Gospel object lessons, and other talks so splendidly given by Mr Sykes, and enthusiastically sung the new choruses taught by them

Last Sunday a special endeavour was made to reach the people, and it was decided to hold the evening service in the Town Hall, an effort which the Lord blessed and honoured A goodly company gathered, and one felt a holy awe resting upon the meeting as the sacred songs of the Gospel filled the air, together with a powerful message given under the anointing of the Holy Spirit by Mr Sykes on "The Dangers of Ignorance" Hearts were touched and blind eyes opened to the salvation of Jesus Christ One soul publicly decided for the Saviour, and several asked for decision cards as they left the meeting

The mission is still continuing, and we are looking for the tide of blessing to rise, and many more to be won for the Master in Tamworth

The Spiritual Use of Money

AN outspoken physician once said that "you can tell the sincerity of a man's interest in anything by the way he puts his money into it" These words were spoken in criticism of certain church members he had met. He had met unpleasantly a number of stingy and, in his judgment, dishonest church-members. Being naturally generous himself, he had strong convictions on the money test. So out of his unfortunate experiences he proceeded to make the generalisation that church members as a class are stingy and therefore hypocritical

He reasoned thus until one day there came in his way a young girl of heroic Christian spirit and simple devotion With six others, this girl had joined in a covenant to give one-tenth of her income to the

support of a struggling mission in the city. It mattered not that her weekly wage was only fifteen shillings Nor did her faith waver because the income of her sick mother was pitifully small. God was calling and she followed the call

But at the end of her first week she was in trouble No one had told her that it was the first tenth of her income that was to be set apart unto the Lord On Saturday afternoon she went home sorrowful. Her week's bills had been paid, but of the tenth there remained

ONLY A FEW PENNIES

for the mission. In her grief she threw herself on her bed and wept. But no comfort came until a little pet dog—her only luxury—jumped up, with

great shew of sympathy, upon her bed.

Then she remembered that a certain physician had made her a standing offer of five pounds for the pet. As she thought of it, a lump rose in her throat, and the struggle began in her heart. But the mission loomed large, and her covenant must not be broken. By night the physician owned the dog, and when the morning came, a young woman with a holy peace in her soul, and a glory in her face, laid the price of her sacrifice on the altar of the mission.

The story of this sacrifice came to the ear of the physician. It jarred him. Were there many more

like her? Yes, there were six others who had made the same covenant! Then the physician pondered his philosophy, "You can tell the sincerity of a man's interest in anything by the way he puts his money into it." He was under conviction. A few nights later, when the young woman came home from her work a happy dog met her at the door. Attached to his collar was an envelope containing a cheque for twenty pounds! The Lord was at work in the physician's heart. He was converted and joined the church, and had been taught the Christian use of money.—Sel.

Bible Study Helps

THE BELIEVER'S DEATH.

- 1 Passage through a valley (Psalm xxxiii 4)
- 2 Peaceful home-going (Psalm xxxvii 37)
- 3 Promotion to higher sphere (Proverbs xiv 32)
- 4 Presence with the Lord (II Cor v 8)
- 5 Perpetual gain (Phil i 21)
- 6 Portal of victory (I Cor xv 54-57)
- 7 Precious in God's sight (Psalm cxvi 15)

"ETERNAL" IN HEBREWS.

- 1 Thy throne . . . is for ever and ever (i 8)
- 2 Thou art a Priest for ever (v 6, vii 21)
- 3 Eternal salvation (v 9)
- 4 Eternal judgment (vi 2)
- 5 Eternal life (vii 16, 25)
- 6 Perfected for evermore (vii 28)
- 7 Eternal redemption (ix 12)
- 8 The Eternal Spirit (ix 14)
- 9 Eternal inheritance (ix 15)
- 10 Eternal sacrifice (x 12)
- 11 Perfected for ever (x 14)
- 12 Jesus Christ the same for ever (xiii 8)
- 13 The everlasting covenant (xiii 20)

CHRIST'S COMING IN II. THESSALONIANS.

- 1. Vindicator of the tried (i 4-7)
- 2. Punisher of the godless (i 7-9)
- 3. Glorifier of the saints (i 10-12)
- 4. Gatherer of His own (ii 1)
- 5. Destroyer of the Man of Sin (ii 8)
- 6. Completer of salvation (ii 13)
- 7. Patient One, satisfied (iii 5, R V)

THE GOOD SHEPHERD.

- 1. He seeks the sheep (Isaiah lvi 6, Psalm cxix 176, Luke xv 1-7, xix 10, Ezekiel xxxiv 11-16)
- 2. He gave His life for the sheep (John x 11, 15, 17, 18, Mark x 45)
- 3. He gives His life to the sheep (John x 27-30)
- 4. He knows His sheep (John x 4, 14, 27)
- 5. He keeps His sheep (John x 28-30, Jude 24, John xvii 11, 12)
- 6. He provides for His sheep (John x 9, Psalm xxi 1-6, Matt vi 26-34, John xiv 2, 3)
- 7. He will enfold all His sheep (John x 16, xvii 24, I Thess iv 18-19)

Beauty for Ashes

J G C.

J G Crabbe

1 I sing the love of God, my Fa - ther, Whose Spi - rit a - bides with in,
 2 I sing the love of Christ, my Sa - viour Who suf - fer'd up on the tree,
 3 I sing the beau - ty of the Gos - pel That scatters not thorns but flow'rs,

Who changes all my grief to glad - ness, And par - dons me all my sin.
 That, in these - cret of His pre - sence, My bond - age might free - dom be
 That bids me scat - er smiles and sun - beams Where - ever are lone - ly hours

Tho' clouds may low - er dark and drear - y, Yet He has promis'd to be
 He comes "to bind the broken heart - ed," He comes the faint - ing soul to
 The "gar - ment of His praise" it of - fers For "hea - vi - ness of spi - rit"

near, He gives me sunshine for my sha - dow,
 cheer, He gives me "oil of joy" for mourn - ing, } And "beau - ty for ash - es,
 drear, it gives me sunshine for my sha - dow, }

CHORUS

he a. He gives me joy in place of sor - row;
 He gives me joy in place of care,

Children's Bible Educator

We mention below the first letter of each name, so that every child can go in for a prize.

No. 1 commences with P; No. 2 with U; No. 3, S; No. 4, P; No. 5, N; and No. 6, O.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elm Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

Solutions should arrive first post Monday, August 11th.



Sunday, August 17th, 1930.

READING: II. Chron. xxix. 18-29

Sunday School Lesson By Pastor P. N. CORRY

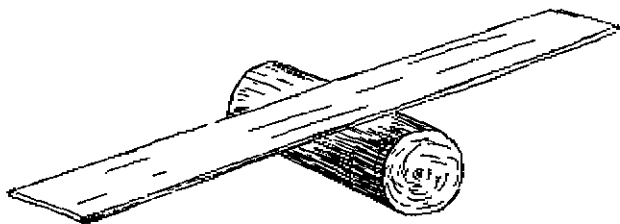
MEMORY TEXT: "But rather seek ye the Kingdom of God; and all these things shall be added unto you"—Luke xii. 31.

SEE-SAW

TEACHER'S NOTES.

The Revised Version rendering of II Chronicles xxxix. 8 reads, "He hath delivered them to be tossed to and fro, to be an astonishment and a hissing, as ye see with your eyes," and this week it would be a good thing to take the lesson from these words. As a preliminary, draw on the board or on a piece of paper the object here reproduced. No great skill will be required to do this and if you are able to do it, you can include the figures of boys or girls at either end—though I would not dare. Having ascertained from the class that they recognise your drawing to be a see-saw, and that they themselves have experienced its mixed joys, then proceed.

In the various histories of the kings of Judah and Israel which have been taken as Sunday school lessons this year, everyone must have noticed how that some of these monarchs were on the side of Jehovah, worshipped Him, repaired His Temple, put down idolatry, etc., but that others did exactly the opposite. Like Ahaz (the king who reigned previous to Hezekiah, II Chron. xxxviii.) they shut the doors of God's house, destroyed the vessels used in the Temple, and did all they could to introduce the worship of Baal and other heathen gods instead of the true worship of Jehovah. History for Israel was like a see-saw, now on the side of Jehovah and then against Him, now a righteous king and then one



that was ungodly. If you desire to see this, compare the reigns of David and Solomon, Asa and Abijah, Jehoshaphat and Jehoram, Joash and Amaziah, Uzziah and Ahaz, Hezekiah and Manasseh, Josiah and Jehoiakim.

It becomes quite the ordinary thing to read the summary of the lives of these kings "He did that which was right in the sight of the Lord," or "He did not that which was right." Not only so, but even in the lives of some of these kings the see-saw experience was common during their individual reigns—sometimes they served God and then for a period served idols, so that the prophet Elijah in his great conflict with Israel on Mount Carmel could say, "How long leap ye on two branches? If the Lord be God, follow Him,

but if Baal, then follow him" (I Kings xviii. 21, Newberry margin). They were neither one thing nor the other, the see-saw experience and method was the outstanding quality of their religious life. Very often people are met who want a job of work and when asked what is their trade they say, "Oh I can do anything." They have to confess that they have not learned any special trade, but from their youth have been accustomed to chopping and changing about just as they felt disposed. In later years they are "Jack-of-all-trades," but others will tell you, "Master of none." It is one of those things that every teacher should make it his duty to see about when the boys and girls of his class go out into business. See to it that they go in for a trade, and do not slip into a blind alley occupation that only ends in a see-saw existence of being neither one thing nor the other. It is the same way with faith and practice, many think it grand to be uncertain, and they answer your questions regarding truth with, "Oh, I do not know, one religion is as good as another." It is just about as foolish as saying any trade is good enough, or it does not matter what we eat. In matters of faith men allow a slackness that they would be the first to condemn in the business world in which they move. The see-saw life in the things of God is more dangerous than in politics. Blessings follow a firm stand for God, and in the world-to-day men are as keen to admire a boy's stand for truth and righteousness as they are to admire a batsman who can keep his wicket. How often when asked to smoke, and replying, "No thanks, I do not smoke," will fellows say, "Lucky chap—I wish I didn't." They admire the one who is out and out, and who is altogether on the side of purity and truth.

The Up-and-Down Life does not get a person anywhere. It is a childish game not to be continued if progress is desired. The see-saw is put away with the childish things that are thrown off with babyhood. Fancy what fun would be poked at the man of seventy who said, "I have played at see-saw all my life." But while folks are ready to see that it is one of those things best forgotten when we grew up, yet they are quite willing to allow it to continue as a habit of mind when considering the claims of Christ. Like Dilly and Dally, they are constantly changing, like the pendulum they are always on the swing from one thing to another. This ought not to be the record if progress and growth is to be the goal. The compass needle that is turning all ways is not to be trusted and will lead to destruction. Be one thing and not a dozen in the things of God as in business, and something will be accomplished, but do not follow the history of the kings of Israel and Judah and be tossed to and fro.

The Lord Jesus has said that this should not be the habit of mind of anyone, and this should be sufficient to condemn it for ever. Robertson says that the passage in Luke xii. 29-31. "Neither be ye of doubtful mind," by its Greek pre-

position means, "Neither being in mid air" tossed about like a balloon, but rather "seek ye first the kingdom of God and all these things (food, raiment, growth) shall be added unto you" Be one thing, and then God will look after the remainder, and the mind will be at peace Do not be a balloon tossed to and fro with every wind of doctrine by the sleight of men, but speaking the truth in love, grow up

(Eph iv 14, 15) Let the see-saw habit drop with childhood, and then go on to grow up into Christ in all things, until the full stature of a man in Christ Jesus is attained How shall the start be made? By seeking the kingdom, crowning Christ King, and deciding once for all to follow Him That is the sure way to smash the see-saw habit of mind once for all

The Family Altar

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

Sunday, August 10th. John viii 12-20

"I am the light of the world" (verse 12)

As the sun is the light of the natural world, so Christ is the light of the spiritual world The light of the sun is the life of nature The light of Christ is the life of man Light and life go together Christ and life go together The more of the light of Christ the more of the life of Christ Let Christ shine into our darkened hearts and homes Many a dark thing will be revealed by His light Evil tempers and envies, evil plans and thoughts all lurk within the shadow of the heart But the light of Christ will reveal them, and make us hate them Let Christ shine in this morning Then the breakfast table will not be one of hasty words and selfish actions, but it will be one of gentle, happy speech, and thoughtful actions Let Christ the light of the world shed His beams on your heart and home Be a light for the Lord Live in the sunshine of His presence Don't live this summer's day without summer in your heart Clean the darkened windows, open wide the door—let the blessed Sunshine in

Monday, August 11th. John viii 21-30

"I do nothing of Myself" (verse 28)

How happy for us when we get into such a position, or rather, even get near to such a position. I work, yet not I, but Christ worketh within me I think, yet not I, but Christ thinketh within me I speak, yet not I, but Christ speaketh within me I do nothing of myself, I think nothing of myself, I speak nothing of myself Yet the one who so speaks will be always doing, always thinking, always speaking There will be no wasted doing, no wasted thinking, no wasted speaking Neither will the personality be will-less and characterless God does not act through us in such a way that He discards our faculties No as we are yielded to Him He sweeps back through our faculties with the strong current of His will and power When we will to hear God's voice, and will to think His thoughts, and will to do His deeds, our personality is not destroyed, but it is captured and crowned by the personality of God

Tuesday, August 12th. John viii 31-47

"Ye shall be free indeed" (verse 36)

There is a freedom of which men speak which is in reality the bitterest bondage "I like to be free," says the smoker, "I don't like other people to interfere with me" Yet he is not free—he is in bondage to smoking "I believe in free love," says another Yet there is no such thing One who so speaks is in slavery to lust "Let me alone to carry on my own will," says the young man Yet actually he is led captive by the Devil at the Devil's will But there is a freedom which is freedom indeed—it is the freedom that Christ gives Become a bondslave to Christ and you become free Every bondslave to Christ is free to carry out God's will The Lord Jesus never interferes when we are carrying out God's will He liberates us from the thralldom of self and sin in order that we may carry out the will of God In Christ I am perfectly free—but only free to do God's will

Wednesday, August 13th. John viii 48-59

"It is My Father that honoureth Me" (verse 54)

From the coming at Nazareth to the ascending at Olivet, Christ was constantly honoured by the Father Christ obeyed and took unto Himself a human body God immediately brought representatives of the human race to worship Him Christ was baptised in water in order to honour the will of God Immediately the Holy Spirit descended upon Him

Christ went to the Cross and died according to His Father's will But the Father has honoured Him with the devotion of the redeemed Church Every honouring of the Father brought an honouring from the Father Every act of faith toward God brings the reward of faith from God "They that honour Me will I honour," saith the Lord Everything we do for Christ's sake receives a corresponding reward from the Father God delights to honour those who honour Him Where is the man that God delights to honour? Are you one?

Thursday, August 14th. John ix 1-12

"Jesus said unto me, Go, wash, I went and washed" (verse 11)

Supposing he had never gone? Then he would have remained blind Obedience and sight go hand in hand This is certainly true in spiritual matters Spiritual eyes can be opened wider and wider every day But this increasing opening is only the outcome of persisting obedience If we are increasingly to see the beauties in the Word of God, then we must increasingly obey the will of God The Bible is closed to those who close their eyes to the will of God Read the will of God in the Bible refuse to yield to that will, and the next time you will find the Bible has lost much of its interest Dimness of sight is the result of a slack obedience In natural old age natural eyes grow dim, but in spiritual maturity spiritual eyes become keener and keener There are spectacles that increase the sight of the soul—they are the spectacles of obedience They are not obtained from the eye specialist, but from the Heart Specialist

Friday, August 15th. John ix 13-25

"They say unto the blind man, again, What sayest thou of Him?" (verse 17)

We were blind People ask us what we have to say of Jesus? We reply, He gave us our sight Once we were blind, now we see Once we were blind to spiritual things We never really prayed, and certainly never really praised We had a form of godliness, but we knew nothing of its power We found no pleasure in the Bible Eloquent sermons moved us to praise the preacher, but did not move us to Christ We gave to the offering, simply because we were expected to do so We put on a religious appearance at funerals and sick beds We gave to the cost of the new church organ, and declared it was one of the best we had ever heard We did all these things—but we were blind But now we see Religion is not a kill-joy, but a make-joy To have our spiritual eyes opened has not narrowed our view, it has indescribably broadened and beautified it Who gave us this sight? It was Jesus, the Son of God, our Saviour

Saturday, August 16th. John ix 26-41

"And they cast him out" (verse 34)

Thus they treated "the miracle" in days gone by Thus some people treat miracles to-day. We know one who was turned out of her home because she had been miraculously healed A miracle in the midst is an unpleasant thing for a sinful conscience A miracle in the midst is an awkward challenge for backslidden believers, and narrowminded religious professors Get rid of the miracle by all means! Say the miracle is from the Devil, say the healed one is a fraud, say—well, say anything, and if saying isn't enough, just ignore the miracle—cast him out of your thought, cast him out of the church But, thank God, we rejoice in miracles We expect miracles—and our desire is not disappointed We will not cast the miracle out we will lift him up, and let the world know the Lord has done it

"My Word Shall Not Return Unto Me Void"

A Testimony From Canning Town

WHEN I was quite a child, I was favoured with one of the sweetest Sunday School teachers, who carried the beauty of Jesus on her face all day on Sunday and six days a week. My teacher took the greatest interest in me, possibly because I was afflicted and in very poor circumstances. The time came when I had to leave my home town, and I was sent to an orphanage. My teacher from time to time was enquiring into my welfare, but she never saw me again for eight years or thereabouts. Then when I was a youth in my teens and had been trained for the battle of life, I went to my home town to spend a few days' holiday with some friends. One morning I well remember—I was walking along one of the prettiest lanes in the district when my late teacher came along on a cycle. Oh, how quickly she jumped off and began to shew me the way of salvation. For quite a long time she was pleading with me to take my stand for Christ, on my starting out in life, but I let her see that I

was coming of age and could please myself, and did not want to hear anything about it. I feel sure as she got on her bicycle and rode away, she thought all her efforts had been in vain. If I had taken her advice then, I should have been saved from going right down in sin, and from much pain and sorrow which followed. But God's Word does not return unto Him void. Some fourteen years later, on July 14th, 1928, I was walking along the Barking Road, Canning Town, where I heard the Gospel in song and testimony, and there and then I took Christ to be my Saviour. I have enquired into my late teacher's whereabouts, but she has left the district, and gone away to work amongst our deaf and dumb friends. I would give anything to let my late teacher know the change that has been wrought in me, but it is not likely we shall meet, until we get to Heaven, where there will be no more pain or sorrow.

W L

"God is Satisfied and You are Not"

"ARE you a sinner?" inquired a Christian worker of one who was awakened to concern about the salvation of her soul. "I am a worse sinner than any one I know, for I have made a profession, and I am not really converted." How sad, yet how common! Many in these days are mere professors, having a form of godliness without the power, a name to live, yet "dead in trespasses and sins" (Eph 2 1).

Mrs B—, seeing that conviction of sin had been produced by the Holy Spirit, sought to point the seeker to Christ and the work He accomplished at Calvary. The following is the substance of the conversation: "Did Jesus on the Cross do enough to satisfy God's justice on account of your sin?" "Oh, I have not repented enough." "I did not ask anything about your repentance. I asked you if Christ had satisfied God's justice for you." "I don't feel I love Him as I ought." "I did not ask anything about your love to Him. I asked if you thought Christ had satisfied God's justice for you?" "I fear I have not the right kind of faith." "Three times over I have asked you a question about the Lord Jesus, and you have always told me something about yourself. Once more let me ask: Has Christ satisfied God's justice for your sins?" "Why, yes, of course He has." "Then God is satisfied, and you are not."

The arrow was carried home in power. In a moment the anxious inquirer ceased thinking of what she had done, felt, or experienced, and gazing by faith on the Saviour, she apprehended what the Lord Jesus Christ did and suffered for her, exclaiming, "O God, have mercy on me for not appreciating what Jesus did for me!"

Perhaps you have had your eyes opened to see that by nature you are guilty, lost, and ruined, and long to know what you have to do to be saved. It may be that you are occupied with your feelings toward God, instead of with His feelings toward you. Don't think of your faith or feelings, love or repentance. We are not saved on account of what we do for Christ, but on account of what He did for us.

Ponder the question proposed by Mrs B—: "Has Christ satisfied God's justice for your sins?" If He did not do it at Calvary it can never be done, and if it was not done then it is impossible for God to save you, for He has declared, "Without shedding of blood is no remission" (Heb 9 27). The "good news" of the Gospel of the grace of God is this—"Christ died for our sins, was buried, and rose again the third day" (1 Cor 15 1-4). God is satisfied for every sin you have committed, or may commit, on account of Christ's perfect atonement. The "sin question" has been eternally settled. God has proved His satisfaction with what Christ did for us by raising Him from the dead and seating Him at His right hand. The living man in the glory is the receipt that God accepted the work of Christ on our behalf.

"Christ did His part of the work and we have to do ours," says one. How can that be when a perfect atonement has been made for all our crimson sins? Many who believe that Christ's death was necessary for their deliverance from the penalty and slavery of sin have not yet learned that it is sufficient.

"God is satisfied, are you?" Were I called to meet God at this moment the only plea that I could give why I should not be eternally punished is this—"Jesus died for me." Since God's holy claims have been fully met, His righteousness perfectly indicated, His justice satisfied, would you be afraid to meet Him as you read these lines? If so, it clearly proves that though He is satisfied with Christ's sacrifice you are not satisfied with that which satisfies Him. God is not satisfied with me, but He is satisfied with what Christ did for me.

Because the sinless Saviour died,
My sinful soul is counted free,
For God the Just is satisfied
To look on Him and pardon me.

"Be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." A M

Classified Advertisements

REVISED RATES

30 words (minimum) 2/6 per insertion and 1d for every additional word. Three consecutive insertions for the price of two. Box numbers 6d per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W. 4

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ABERYSTWYTH—Foursquare Home Board-residence, open all year round Mission Hall Services, Sunday 11 a.m. 6.30 p.m. Thursday, 8 p.m. Apply, Mrs D W Evans, 6, Northgate Street B484

BIRMINGHAM—Apartments to let, comfortable Christian home, Foursquare, permanent full board, or bed and breakfast, terms, very moderate, on application, 1d tram from Tabernacle Miss Garbutt, 31, Stafford Road, Handsworth B501

BRIDLINGTON, Yorks—Bracing sea air, apartments, board-residence, good accommodation, large or small parties, garage Mrs Kemp, "Elsinore," Trinity Road B508

BRIGHTON—Have you been to the Elim Guest House yet? If not, come along and enjoy the sea breezes and Christian fellowship. During September, single rooms from 4s/6, sharing from 4s/0. Particulars can only be had from the Superintendent, 45, Sussex Square B503

CLACTON ON SEA—Restormel! Pentfold Road, board-residence, seven doors from sea, one minute band, pier and shops, June, 4s/6, July and September, 2 1/2 gas, August, 3 gas. Foursquare Miss Andrews B410

ELIM HOLIDAY HOME at St Leonards—August 1 to September 13. Delightful house and garden. Daily Bible readings in house. Foursquare meetings at Hastings. Apply Miss Bagshaw, St Michaels, Hollington Park

HASTINGS—Board-residence, comfortable and homely, recommended, terms 3s/ weekly, bed and breakfast 2s/6. Mrs Barnes, 10, Quarry Terrace B486

HOVE, Brighton Board residence quiet comfortable homely, few minutes from sea, 42/6 weekly, or 3s/6 each for two sharing same bed Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex B271

LONDON, Clapham Park, S.W. 4—Christian Home with prayer and fellowship. Visitors or permanent, near Elim Assembly, trams and Tube convenient for City, moderate terms Mrs Chapman, The Haven, 1, Bonneville Road B504

LYNTON—Blunsdon House, N Devon Christian holiday home, terms 2 guineas weekly, every comfort, good table, recommended by Foursquare visitors. Apply Mrs G Hughes B470

RAMSGATE, West Cliff—Comfortable guest house near assembly and sea, ideal place for holiday. Special terms for parties of three or more. Christian fellowship valued. Mrs Lancaster, 3, Crescent Road B507

HOUSES, FLATS, ETC.

To Let and Wanted.

CHRISTIAN HOME with prayers and fellowship—Bedroom to let, use of sitting room, bathroom, etc., 12/6 weekly Mrs Morgan, 128, Manilla Road, Tooting Bec Common, S.W. 17 B505

LEYTONSTONE—Two or three unfurnished rooms to let, quiet house, suit two ladies or middle aged couple, no children, terms moderate. Foursquare Miss Collis 147, Windsor Road Forest Gate E7 B508

ST LEONARDS ON SEA—Furnished bedroom to let, board if desired, Foursquare Mrs Vidler, 78, Burry Road B496

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LADY (over 40) desires post as Companion Help to one lady, or small adult family. Small salary for light post. Fellowship with Open Brethren. Miss A Tizard, Elsinore, Fairfield, Christchurch, Hants B502

MOTOR DRIVER, 18 years' experience, all makes cars, police driving license, nine children, unemployed owing to 15 months' sickness, forced to give up employment owing to ill health and operation, wants employment as caretaker or night watchman. James Clark, 51, Brooklands Road S.W. 8

SITUATIONS VACANT.

WANTED, a useful maid, not under forty, no dressmaking or hair-dressing, must be willing to live in the country and travel. Jackson, 15, Ovington Street, London, S.W. 3 B487

YOUNG MAN, Christian, Foursquare Crusader, seeks situation as traveller or chauffeur, district no object. Box 146, "Elim Evangel" Office B506

PUBLICATIONS.

"**REBEKAH'S WELL**" has been reduced in price from 3/- to 2/- (by post 2/4). Elim Book Saloon, 7, Paternoster Row, London, E.C.4

MARRIAGES.

LEES SHARMAN—On 24th July at Elim Tabernacle, Union Street, Brighton, by Pastor F. J. Wellman, Pastor Jesse Lees to Lily May Frederica Sharman

WITH CHRIST.

FREDERICK—On 19th July, suddenly, at Birmingham, George Henry Frederick, member of Elim Tabernacle, Clapham

NORRIS—On 18th July, Mrs St. Clare Norris, Directress of the Children's Faith Crusade

PARKER—On 15th July, Robert Parker, for many years an Elder of Elim Church, Ballymena. Funeral conducted by Rev. Mr. Ludlow and Pastor South

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By CHARLES J. E. KINGSTON

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