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SPEND WHIT-MONDAY AT BIRMINGHAM!

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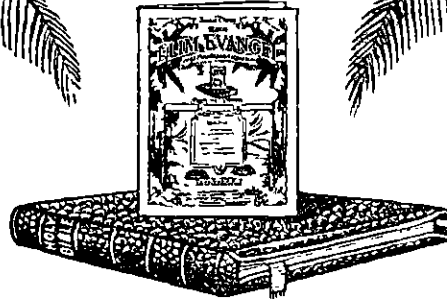
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No 23

JUNE 6, 1930

Twopence

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

19th Centenary of Pentecost

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

BINGLEY HALL, BIRMINGHAM

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

Preacher:

Principal **GEORGE JEFFREYS** (Founder & Leader of the Elum Foursquare Gospel Alliance)

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

Only on two previous occasions has this great hall been used for evangelistic services—first for the Moody and Sankey Campaign in 1875, and then for Torrey and Alexander in 1904

ON WHIT-MONDAY

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

COME IN THOUSANDS.

Full particulars from the Secretary, 20, Clarence Road, Clapham Park, S.W.4

Visitors desiring accommodation should write at once to the Campaign Secretary, Mr Norman L. Moggs 139, Durham Road, Sparkhill, Birmingham, stating requirements, and enclosing stamped, addressed envelope

ANNUAL LONDON WHITSUNTIDE CONVENTION

WHIT-SUNDAY, JUNE 8th, to FRIDAY, JUNE 13th

Whit-Sunday, 11 and 6.30

Whit-Monday, 11, 3 and 6.30

Tuesday, Wednesday and Thursday - 7.30

Friday, 7.30 (Closing Rally), at Welsh Tabernacle, Pentonville Road, King's Cross.

Services simultaneously at:

Elim Tabernacle, Park Crescent, Clapham, and

Elim Tabernacle, Central Park Road, East Ham.

Pastors P. H. HULBERT, J. E. MULLAN and H. KITCHING; Pastor and Mrs. GEORGE KINGSTON

LETCHWORTH (GARDEN CITY) WHITSUNTIDE CONVENTION

(35 miles from King's Cross)

SATURDAY, JUNE 7th to SUNDAY, JUNE 15th

Speakers include: Pastors W. A. Nolan & B. J. Russell; Mrs. H. T. D. Stoneham; Miss G. Wymouth (E. Transvaal)

Those desiring accommodation should write at once to the Secretary, 'Herron,' Norton Way, Letchworth, Herts.

WATCH THESE DATES:

BARKING. June 22 Elim Hall, Ripple Road Visit of London Crusader Choir accompanied by Pastor E. C. W. Boulton, 6.30.

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

BRIXTON. May 14—June 18 Brixton Palais de Danse (Lesser Hall). Special Bible Addresses by Pastor J. Lees, Six Wednesday at 7.30

CARLISLE. May 31—June 8 Elim Tabernacle, West Walls E.B.C.C.S Campaign by Principal P. G. Parker

HENDON. Commencing May 25 Elim Tabernacle, Somerset Road. Campaign by Pastor Len J. Jones

HOVE. Commencing May 26 Elim Tabernacle, Portland Road. Campaign by Evangelist P. H. Hulbert.

MERTHYR. June 7—11 Jerusalem Chapel Whitsuntide Convention Speaker Pastor W. Davies

THUNDERSLEY, Essex. May 25—June 8 Tarpots Hall Revival Campaign Master Frank Allen.

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by joining

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THE ELIM EVANGEL.

Commencing next week—a special series of articles by Pastor P. N. Corry on the Hope of the Coming of the Lord and its effect on the life of the believer

Don't miss one issue!

Please note our change of address—see page 366

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. 23.

JUNE 6, 1930

Fridays, Twopence

The Spirit-Filled Life

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

I WISH to speak to you about the Spirit-filled life, illustrating it from the life of Charles Inwood. He was a well-known Keswick speaker and holiness teacher.

We will circle our thoughts round three somewhat similar words.

- (1) Contain
- (2) Obtain
- (3). Retain.

In the first place we must have a nature which can contain the Spirit. Then there must be the definite time when we obtain the Spirit. Then there must be the constant spiritual activity whereby we retain the fulness of the Spirit.

1. *We must have a nature which can contain the Holy Spirit*

That cannot be our natural nature. It cannot be the nature we are born with. Do you remember what I. Corinthians ii. 14 says? It says that *the natural man receiveth not the things of the Spirit of God*. And if the natural man cannot receive the things of the Spirit of God, much less can he receive the Spirit of God Himself.

The Spirit of God requires a prepared place. See how beautifully that is illustrated in the Old Testament in connection with the building of the Tabernacle.

In Exodus xxv. 8, we read

Let them make me a sanctuary, that I may dwell among them.

Then in Exodus xl. 33, 34 we see the fulfilment

And Moses reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

You see, there was the prepared place. Then God indwelt the prepared place.

So it is with us. This is clearly shewn in I Corinthians iii. 16 and vi. 19.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

So that before we can receive the Spirit of God, we must have a suitable nature in which to receive Him. In other words we must be born again. We must have a new nature—the Christ nature. That nature is only given by the new birth. At conversion we are born again by the Spirit of God. From that time forth we have a nature that the Spirit of God can fill.

In the life of Charles Inwood his conversion is told in a very simple way.

Reared in the atmosphere of such a godly home, it is hardly surprising that Charles was converted at an early age. It was during his attendance at the British School in the adjacent village of Apsley Guise, and at eight years of age, that his conversion took place. A work of God was taking place in the neighbourhood, resulting in the conversion of some of the elder pupils. They thereupon started a prayer meeting in the school and invited Charles to join. So greatly did this impress the susceptible lad from the Methodist home that he returned that evening to kneel by his bedside, seek forgiveness, and there and then receive assurance of pardon. From that simple act at eight years of age it is true to say that he never looked back, and it remained a bright and glad memory with the passing of the years.

Thus was Charles Inwood converted, and the temple of God formed in his life which was afterwards to be filled with the Spirit of God.

2. *We must definitely obtain the Holy Spirit,*

If you study carefully the Book of Acts you will find that the reception of the Holy Spirit took place in different ways.

Once during prayer.

Once during preaching.

Twice at the time of laying on of hands.

THE NINETEENTH CENTENARY OF PENTECOST

To God the Holy Ghost,
The Lord of truth and grace,
The Church on earth and heavenly host
Ascribe eternal praise.

He wills and speaks and acts
For God and sinful men;
And writes within us Gospel facts
With an immortal pen.

The things of God most deep
He searches and reveals;
And when by Him for sin we weep,
Our souls through faith He heals.

To Him are all things known,
And here His Godhead shines,
He brings the truth from Jesu's throne
In bright celestial lines.

His glories let us tell
His Name be all adored,
As God distinct, yet One as well
Within the Triune Lord.

(From an old hymn).

In the second chapter of Acts 120 disciples were filled with the Spirit while they were engaged in a prayer meeting. It had been a ten days' prayer meeting. It was a unanimous prayer meeting.

In the tenth chapter of Acts the household of Cornelius received the Holy Spirit while Peter was preaching to them.

In the eighth chapter of Acts the Samaritans received the Holy Spirit through the laying on of the hands of Peter and John.

In the nineteenth chapter of Acts the Ephesians received the Holy Spirit through the laying on of the hands of Paul.

THE METHOD OF RECEPTION

varied. But behind every reception there was one thing common. It was an *intense earnestness to receive God's best*. Everything that God had to give they were out for—and they got it.

This leads me to say that if we are to receive the Holy Spirit we must be intensely hungry to receive. We must yearn for God's best at any cost. We must hunger and thirst in order that we may be filled. Charles Inwood had a wonderful experience along this line. He says

God led me on Friday morning, simply as a little child, to trust Him for this priceless gift, the fulness of the Holy Spirit. By simple, naked faith I took the gift, but I was not conscious of receiving anything. All through that day there seemed even a deeper dryness and dullness in one's soul—no new pulsations, no new sense of the presence of God. Friday went and Saturday came, there was the same dryness and the same absence of the sensible presence of God. Sunday came. Sunday morning just as dry as ever; and the Sunday morning service came, and during the proclamation of the message, there came silently stealing into my heart a strange new sense of ease and rest and peace. That is how it began, and then it deepened, hour by hour during the day, deepened in the service in the evening, and in the after-meeting it seemed to culminate in one great tidal wave of the glory of God that swelled and submerged and interpenetrated, and broke me down in silent, holy adoration in God's presence.

3 We must learn to retain the fulness of the Holy Spirit

I Thessalonians v. 19 says, "Quench not the Spirit." So the Spirit may be quenched. Ephesians iv. 30 says, "Grieve not the Holy Spirit." So

THE SPIRIT MAY BE GRIEVED

That same chapter of Ephesians reveals some of the things that grieve the Spirit. Notice the list.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Bitterness! Wrath! Anger! Clamour! Evil speaking! Lack of forgiveness!

Other things that grieve the Spirit are mentioned in the next chapter, verses 3, 4, 11, 15, 16.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

If we are to retain the power of the Spirit we must daily walk in the Spirit. The pathway of power is a narrow one. We cannot walk in God's highway and the Devil's byways at the same time. Obedience to God is the only way to retain the power of God.

That Charles Inwood knew the

VITAL IMPORTANCE OF OBEDIENCE

is proved by the following poetry which was found in his Bible.

I said, "Let me walk in the fields."

He said, "Nay, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black—"

"There is nothing but noise and din."

But He wept as He sent me back.

"There is more," He said, "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night,

If I am to miss you, or they."

I pleaded for time to be given,

He said, "Is it hard to decide?"

It will not seem hard in heaven,

To have followed the steps of your Guide."

I cast one look at the fields,

Then set my face to the town.

He said, "My child, do you yield?"

Will you leave the flowers for a crown?"

Then into His hand went mine,

And into my heart came He.

And I walked in a light Divine,

In the path I had feared to see.

The consequence of obedience was that Mr. Inwood entered into fuller and fuller experiences of the fulness of the Spirit. With this one we will close. Meetings were being held at Toronto. But until the closing meeting all was very difficult. At the closing meeting he spoke on the Holy Spirit. He wrote to his wife: "It was an extraordinary time. The Spirit moved them, and smote them, and thrilled them at will. And without a break or a hymn we all got down on our knees, and the power was almost overwhelming. I came straight home, went straight to my room, and for half an hour on my face before God could cry nothing but 'Glory to God!'"

Praise God! we too can increasingly retain the fulness of His blessed Spirit.

Concise Comments and Interesting Items

"The Defender," an aggressive American Christian paper, gives an interesting account of an astronomical discovery.

"At Flagstaff (Arizona) a few weeks ago, a Kansas lad by the name of Clyde Tombaugh sighted a planetary speck on camera plates which made him first gasp and then yell with enthusiasm. This is looked upon as one of the greatest astronomical discoveries of modern times. The ancients knew six planets because they could see them with the naked eye. The seventh was located accidentally in 1781 by Herschel when he located Uranus while sweeping the heavens with his telescope. The eighth was discovered mathematically in 1846 by Leverrier—Neptune. This, one just discovered, the ninth, is estimated at being four billion miles from the Sun. Earth is 92,900,000 miles from the Sun. Mars 141,500,000, Jupiter 483,300,000, Saturn 886,100,000, Uranus 1,782,800,000, Neptune 2,793,500,000. Mercury is closest to the sun, 36,000,000, while Venus is 67,200,000 miles. What shall the newly discovered planet be called? Many say its name should be 'Lowell.' Sensational newspaper headlines announced the discovery 'Look, Who's Here,' 'Romance of the Skies,' 'Man Finds Another World,' 'The Heavens are Telling,' etc."

The spiritual ruin that can be wrought in a church by an apostate pastor is sadly illustrated by the following letter: "In our own church in the past two years under the leadership of a Modernist minister our spiritual life has been greatly hindered.

"In the past our church has been a strong bulwark for God under spiritual leadership. About sixteen years ago our prayer meeting room was so crowded every week that we thought we would have to move. And the prayers and testimonies were so inspiring and helpful that one couldn't stay away. But our present minister doesn't believe in public prayer or testimony. He says Christ said, 'Enter into your closet.' He boldly asserts that there is nothing orthodox about him. He thinks the old way couldn't apply to to-day for science has changed things so.

He believes that certain laws in nature cannot be changed, so we have no right to pray for rain. He claims that the 'Lusitania' had to go down because nature couldn't change, and he said (a terrible statement) that if Christ had been on board He would have drowned with the others.

"He strips Christ of His power. He says it is hard for him to believe the virgin birth.

"Last year a number of people joined our church without any confession of faith.

"The pews are more than half empty now whereas in older days the pews were crowded."

Thirteen thousand converts are calculated to be the result of the work of a Moravian missionary named George Smith. This man went to Africa, saw one convert, and then was driven from the country. One day this exile was found dead—he had died praying for the Dark Continent. Through that man's life and death a missionary society was formed and on the one-hundredth anniversary the society could reckon 13,000 living converts.

Wesley's Day was celebrated on Saturday, May 24th. It was on that day in the year 1738 that Wesley was converted. His own description of his conversion has been preserved for us.

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that He had taken away my sins even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more special manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt."

The Drink Menace does not decrease. A recent writer says, "No man is safe who drinks, and no man is safe when other people drink. Drink reduces public safety to a minimum. It is significant in this connection that the French State Railways are waging war on wine, beer, and spirits. Their employees have now to be sober men, since it has been found on investigation that alcohol is responsible for most accidents which occur."

Commencing in next week's *Evangel* we are printing a special series of articles by Pastor P. N. Corry on the Hope of the Coming of the Lord and its effect on the life of the believer. Do not miss one issue!

Oh, What Love!

Copyright

Words and Music by A. E. A. Hayward

Slowly, with expression.

God, in His re - deem - ing love, Sent His

Son from heaven a - bove, Dy - ing on Cal - va - ry,

Shed - ding His blood for me, Oh! what Love.

Bible Study Helps

JUBILEE

The Jubilee is a type of the "acceptable year" of the Gospel (Luke iv 19)

What did the Jubilee mean?

- 1 Recognition of the Lord's claim—"The Lord is Mine" (Lev xxv 23) "The Lord's release" (Deut xv 1-4)
- 2 Remember the jubilee was based on atonement (Lev xxv 9) Christ's substitutionary death is the basis of all blessing
- 3 Release from bondage—"Proclaim liberty throughout all the land" (Lev xxv 10)
- 4 Rest—"A year of rest unto the land" "A sabbath for the Lord" (Lev xxv 4, 5)
- 5 Restoration—"Return every man unto his possession" (Lev xxv 10, 13, 28)
- 6 Rejoicing—"The meaning of the word 'Jubilee' is joy (Psalm lxxxix 15-18)
- 7 Reunion—"Ye shall return every man unto his family" (Lev xxv 10)

HEEDLESS HEARTS

In Luke xxi. 34.

- 1 Overburdened
- 2 Surfeiting
- 3 Drunken
- 4 Unprepared

Revival in a Skating Rink

By E. H. THORPE, Esq., F.C.T.S. (Inc.), F.I.P.S., Deputy Principal, Banbury College, Leicester.

The writer of the following impression suffered from a fractured knee-cap which caused his leg to be stiff for seventeen years. Last year he came to the Brixton Tent Campaign, London, and was instantly healed. Our brother has since stirred vast congregations by his testimony in some of Principal Jeffreys' Campaigns in different parts of the country.—ED.

TO everyone who attended the afternoon and evening meetings at the Embassy Skating Rink, Birmingham, on Sunday, it was evident that the Gospel of the Lord Jesus Christ as it is preached by Principal George Jeffreys had not lost its power and attractiveness.

Long before the doors were opened an immense queue of people waited outside for admission. One wondered at the moment whether that large place, which holds between seven and eight thousand people, would be filled. Immediately the doors were opened it was evident that the Rink would soon be filled to its utmost capacity.

In the afternoon Mr. Jeffreys described the meaning of

THE FOUR CARDINAL POINTS

of the Foursquare Gospel, and the air seemed as though it was electrified. There was that complete living silence as the Gospel was preached, and as we looked down upon that tremendous congregation we could only say that those who survey this Foursquare Gospel movement with critical eyes could, to say the least, only consider the whole meeting wonderful. Their prejudices were transformed into praise, their fears melted away like snow beneath the noonday sun. No words of mine can fully describe the many scenes during the afternoon and evening, but one could almost imagine that in the heart of that great city of Birmingham a great prophet had arisen calling the people to God.

Standing on the platform and looking down upon the mass of upturned faces glowing with hope and Divine fervour, one realised that the meeting consisted of thousands who not only knew Christ as their Saviour, but as their Healer. Their faces showed this, their conversation proved it. You could hear one and another speak of various healings, and

several giving testimony to their friends and others of most miraculous deliverances.

During the afternoon service many testified to being miraculously healed during the Birmingham campaign. Sixty-one persons who had been crippled through stiff limbs, etc., testified by the upraised hand to their healing. Twenty-one others who had been cured of cancer, tumour or a growth testified in the same manner. Twenty-two of deafness, thirteen of defective eyesight, cataract, and so on while the thousands cheered over and over again.

On leaving the meeting the writer mingled with the crowd waiting outside to see Mr. Jeffreys leave.

THE SUBJECT OF HEALING

seemed to be most predominant, and one could hear on either side the remarks, "Aren't the meetings wonderful?" and the healings still more wonderful?" "How is it done?" "Why cannot other ministers do the same?" Then comes the reply from a woman, "It is not the touch of Principal Jeffreys, but the touch of the Lord." Now a policeman would intervene and ask some of the onlookers kindly to pass on. The crowd moved a few yards and recommenced conversing with one another in groups of six and seven, and as the writer looked into their faces, it was almost possible to read their very thoughts. Some of them had never previously witnessed such revival and healing scenes, and even those who had been at some of the previous meetings—yes! even at the Royal Albert Hall—appeared staggered that in the very midst of the Midlands there could be not only in numbers, but also in enthusiasm, a meeting almost equal to that held in the Albert Hall.

God is doing a wonderful work in Birmingham and the power of God to save and heal is being demonstrated to the many thousands who have attended the meetings.

Why I Believe in Pentecost

Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance.

WHAT a wonderful text we have before us! Because I realise the meaning of it more fully I feel led to give a little of my past life's experience.

My childhood days were spent in the country, with very few religious privileges, but being of rather an enterprising mind, out of curiosity I was induced to walk three miles to attend some services in a barn. There I heard the wonderful way of salvation in John iii. 16 explained. There and then I accepted the

joyful news of sins forgiven through the precious blood of Jesus, and my life was changed, to be spent for Him instead of myself.

At the age of twenty, being persuaded (although standing alone) that adult baptism was scriptural, I joined the Baptist Church, since then for years all my spare time was spent in mission work in two or three seaport towns. God has graciously used me, but in many cases I realised that in much of the work there was room for much more spiritual blessing, es-

pecially in the churches. I was much biassed against Pentecost, but hearing about a glorious case of Divine healing, I decided to see for myself, as I felt they must have some special power which was not apparent in the church of which I was a member. Never shall I forget the

POWER IN THAT LITTLE GATHERING;

I had found what I needed. Now the testing time had come. Should I stand still or go on? Praise the Lord, He gave me strength to go on, so that I resigned my official positions and joined Pentecost. Have I regretted it? A thousand times, No!

It was some time before I received the Baptism in the Holy Ghost, but now I understand much more fully every word of the above text. I only wish I had done so years before. It is so wonderful how our spiritual experience is enlarged, which we so much need in these days of unbelief.

May this humble testimony help some one who does not understand Pentecost, and the text, Psalm lxxxix 15, 16. Hallelujah, there is

Forgiveness through the precious Blood

Walking in the light of His countenance,

Rejoicing in His Name

Standing on His righteousness

Lord, plant my feet on higher ground—*H M P.*

The Visitor

A MISSIONARY was once asked to preach at an anniversary service in a suburban church. He was grieved to hear a notice given out that the loose cash in the collection-box would be given to the mission funds. He had been away from home so long that he failed to grasp the meaning of the notice, but, all the same, it jarred upon him. It suggested to his mind, "Keep the change for yourself," or the flinging of a few coppers to a beggar.

Afterwards he found that it was the custom to give to the mission society, not the day's offerings of the people, but only such small additional sums as might be placed in the missionary-box at the door.

When he found, also, that the whole amount given that day in the box was less than three pounds sterling, he felt very indignant, and spoke about it perhaps more strongly than was prudent. Hence it was that he retired to rest that night in a troubled state of mind.

What followed can best be given in his own words, as he told

THE STORY AT THE BREAKFAST TABLE.

I suppose I must have been dreaming, but the whole thing was so vivid that it is difficult for me even now to believe that it was only a dream. I was giving a missionary address at some large church filled with a well-dressed and cultured congregation. After describing my work and the pressing need for extension and development, I was moved to do what I had never done before, and what I had certainly no intention of doing when I began my address. I asked the people to give as though they were putting the money, not on to an offertory plate, or in a missionary box passed around by the church wardens, but into the hand of Christ Himself.

I remained standing in the pulpit, watching the effect of my appeal upon the people. One or two faces bore a smile, half-amused, half contemptuous. A portly business man in the middle of the church shrugged his shoulders contemptuously. I almost expected him to rise and walk out. Some of the children looked up wonderingly into their mothers' faces, as if asking whether Jesus would really take up the collection.

And then—and then—but how can I describe what

I saw then? At the back of the church stood the church wardens with the plates. But they made no move towards the pews. At first I thought my remarks must have offended them, and that they were refusing to take the collection. But then I saw, moving slowly along the pews at the back of the far aisle

A FIGURE CLOTHED IN A FLOWING ROBE

His face was turned from me, but my soul knew its Lord. A great hush fell upon the people, and in the stillness, I could hear Him say, as He went from pew to pew, "Other sheep I have, which are not of this fold. Them also I must bring."

The voice was low and tender, yet there was no sadness in it. It was the voice of One whose warfare is accomplished. As men heard it they bowed their heads and covered their faces. The only faces I could see in all the building were those of children here and there.

As He passed from pew to pew, some kept their heads bowed and made no sign. Others placed their purses in His hand, turning away their faces. A little child looked trustfully into His eyes, holding out her penny, saying, "Please take my penny, dear Lord Jesus." The Saviour stooped and kissed her on the forehead. In one of the pews a young woman touched the outstretched hand of Jesus, whispering

"I GIVE MYSELF."

So He passed along the top of the aisle, and then, as He turned to go down the other side, I saw His face for the first time. Then I, too, fell on my knees and covered my face, crying in my heart, "Depart from me, for I am a sinful man, O Lord."

What happened as He went through the rest of the church I know not, nor how long the time was. When at length I uncovered my eyes He was standing beside the altar, on which He had laid the gifts. A moment later He turned and looked upon the people with their faces still hidden from Him. Then, with upraised hand, He blessed us all. "Inasmuch as ye have done it unto one of the least of these, My children, ye have done it unto Me."

And so He passed from us. By-and-by I awoke—and, lo! it was all a dream.

Yet, was it a dream?—*Sel.*

How a Baptist Pastor received Pentecost

I HAD been pastor of Baptist churches in Illinois, Nebraska and South Dakota, then I gave up my work and went south to recuperate in health. While at Eureka Springs, Arkansas, I met for the first time the Pentecostal people. I had a real born-again experience and believed in the deeper work of the Spirit of God, and had read Dr. Torrey on *The Baptism of the Spirit*.

While at Eureka Springs a Baptist deacon and I attended a Pentecostal service, and I was convinced that those people had a depth in their spiritual life which I did not have. On our way home I said, "Deacon, those people have something that our people do not possess." "Yes," he said, "they think so." I said, "They know and I know that they have." "Do you believe in all the noise they make?" he asked. "I am not caring about that, I want what they have," I replied.

Next evening the Baptist pastor and I attended a Pentecostal thanksgiving service. The testimony service was interesting. I believe I could tell by their testimonies who had the Baptism, there was such a depth of fulness in them. In a few days I attended

A PENTECOSTAL REVIVAL

and for the first time I heard a message in tongues with interpretation. I said, "That is of God." One evening I heard a man preach from I Cor. xii. 1. From his sermon I could see that very few of us Baptist people knew anything concerning the gifts of the Spirit.

When my Baptist friends saw that I was interested they advised me not to go near the Pentecostal people, saying that it was hypnotism, and that if I wanted the Baptism I should go elsewhere. This to me was strange logic. These people had the very thing I needed and wanted, and they were the only people who could help me. A relative informed me that my influence was at stake, people would never listen to me preach again. I have realised something of what our Lord Jesus meant when He said that a man's foes should be they of his own household. Many a husband would seek the Baptism but for a worldly wife who loves the world and social prestige. Many a wife would be glad to go through with God, but for a husband who will not let her.

For sixteen months I prayed and studied the Word of God. I was so hungry for God that I was like the hart in drought panting for the water brooks. I thank the Lord for the words, "Blessed are they

which do hunger and thirst after righteousness, for they shall be filled." At this time I was pastor of a small church. On Sunday morning I went before my people and said, "I am hungry for the Baptism and I am seeking the Lord. You may think that if that is the case, then I haven't enough religion to preach to you; so I give up my work." A lawyer member of the church said, "We do not object to our pastor seeking the Baptism. We all need more of the Lord. I move that he continue to preach for us." The motion was carried.

That evening I went to the Pentecostal service, cut the shore lines, went forward to the altar—and the battle was on. I certainly felt awkward going to the altar when I had given instructions to penitents and tried to lead them to the Light, and now some one must instruct me. Oh, this old proud nature of ours! I felt every one in the city was talking about me. I kept going to the altar at every opportunity and would make as many opportunities as I could. At the close of the service one Sunday evening I went home alone.

As I reached home I looked across the hill and saw the little Pentecostal church still lighted. I said, "I thank you, Lord, for the Pentecostal people and for their help. Those people have done all they can to help me, I know what they have taught, and if anything is ever done for me, Lord, You will have to do it." It was then I realised I had

PRAYED THROUGH,

and there was nothing in my way. A clear, sweet voice spoke to my soul, "I have set before thee an open door that no man can shut." The voice came again, "Behold, I stand at the door and knock, if any man hear My voice and open the door, I will come in and sup with him." How wonderful Jesus is! I said, "Lord, help me to throw this door wide open. Come in, and lead me to yield all to Thee."

On the following Wednesday night while I was at church, praying and praising, the power of God came down and I received the precious Baptism. As I look back at the sixteen months in which I was seeking the Lord, I realise they were the happiest days of my life. This happened eight years ago. While I have since been eliminated from our Baptist councils and work, yet the Lord has used me to hold up a high standard of Christian teaching. I have seen twenty-five of my own immediate relatives receive the Baptism.—W. W. LEWIS.

God's Holy Spirit and Power

By Rev. I. B. MANLY

MANY are asking, "What is the matter with the human race, what is the matter with the world?"

And we stand appalled at the wild, unchecked and unbridled nature of the race of mankind, and we look

on with dismay and horror at the erratic course and death plunge of a wicked world that God has been trying so long to save! All institutions and orders, and every church that can be named seems to be trying to break the black wing of sin's destructive storm

and lift some star of hope at the midnight hour of the world's conscienceless carousal! And they ask ' Watchman, what of the night? ' Whatever may cheer us, O ye travailing companies of the church, there is one thing that cannot be denied, and that is, the night cometh! Another asks " What is the matter with the Church? "

First—By contrasting the church with the New Testament Church, with its power to glow and go and grow, we must admit that there is something wrong or the Book of Acts contains the record of too holy and humble a church to withstand the onslaughts of unbelief and the seducing influences of higher criticism of to-day, and one that cannot function with the light of higher education and scientific thought leading the world, as is the case now

SOMETHING IS WRONG

Really, has God got a Church, and does He care for it? Does it matter with Him whether it is holy or unholy? Is He concerned most about present-day methods of entertainment and club and team-work, large numbers, sumptuous buildings, eloquent scholars, and big salaries, or does His heart still yearn most for lost souls, and out of His love and abundant grace is He saying what He did of the early Church " They are not of the world, even as I am not of the world, I pray that thou shouldest keep them from the evil Sanctify them through Thy truth " Has He as much solicitude for His Church as Paul had for it about twenty years later, when he said, " Pray without ceasing, rejoice evermore, abstain from all appearance of evil, hold fast that which is good, " and the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. " Has God forgotten? No, never! " Faithful is He that calleth you, who also will do it "

WHAT IS THE MATTER?

Are people being saved as they ought to be, in our churches and under our personal effort and are people rejoicing in hope of heaven and giving praise and thanks to our God under burning messages in our

churches, messages of the Spirit-filled men of God, who declare " the whole counsel " and the full Gospel of our Lord Jesus Christ? Someone says, " Not these days—we are modern! " But notice, Jesus said, " But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me. " And " He was taken up! "

The disciples went up " into an upper room . . . these all continued with one accord in prayer and supplication " They were not praying for power, but for the Holy Spirit—something definite They were regenerated and converted people when they went into that room Their one great concern and need was His Spirit They let all else go for this Baptism, and according to His promise, " they were all filled with the Holy Ghost " Has it ever occurred to you that this may be the need of the Church—my need and your need—the Baptism of the Holy Spirit? " The promise is unto you and to your children and to all that are afar off "

THE RESULTS

are so very different, ennobling and edifying and life-giving, after the Holy Spirit comes upon a church in the hearts of its believers In one day, 3,000 souls were added to the Church They continued in sound doctrine, many wonders and signs were done by the apostles, and they continued daily with one accord in the temple, praising God, and having favour with the people, and the Lord added to the Church daily such as should be saved.

Summer conferences and sea-shore encampments, and great orchestras and fine music may interest us and rest us, but as sure as we are dependent upon God, it is going to take prayer and faith and an unconditional surrender to Jesus to bring the Spirit and the power that the Church so needs

May God help us to sing it and pray it out with Charles Wesley







Come, Holy Spirit, from above,
With Thy celestial fire,
Come, and with flames of zeal and love
Our hearts and tongues inspire
Be thus our day of Pentecost,
The coming of the Holy Ghost!

Children's Bible Educator

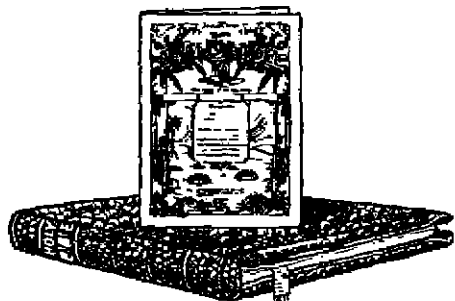
We are giving book prizes every month for the best answers.

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

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

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NOTE:—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, June 9th,



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S W 4 'Phone Brixton 2227

REMITTANCES should be addressed to the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S W 4, and cheques made payable to the Elim Publishing Co., Ltd

Printed and published every Friday by the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S W 4 ('Phone Brixton 2981)

TELEGRAMS—Publishing Dept "Vicpress, Clapcom-London"
Editorial Dept "Foursquare, Brixstret-London"

Magnify the Holy Ghost

THE HOLY SPIRIT does not bear witness to Himself—He bears witness to Christ. But the Bible bears witness to the Holy Spirit therefore we should. It is wonderfully true that those who exalt the Spirit of God are always led onward to the exaltation of the Son of God. Let us give the Holy Spirit His place, and He will see to it that we give Christ His place. It is a tragic fact that in many Church circles very little is said about the Spirit of God. It is in such circles that revival vanishes and modernism enters. The Spirit-less tendency is illustrated by a certain minister who writes thus. " 'Daddy,' said a little girl of my acquaintance, 'I can understand what you mean by the Father and the Son, but I haven't any use for the Holy Ghost,' and there in the refreshing frankness of a little child's speech the thoughts of many hearts are revealed." He goes on to say, "It would seem we should give intelligibility and reality to our thinking and best serve the interests of our religious life if we made no attempt to distinguish between the Holy Spirit and Christ." He then quotes with approval a saying of Dr Marcus Dods, "I doubt if we can make much of a personal Holy Spirit interposed between Christ and us."

But Foursquare Christians do not at all agree with this minister—simply because the Bible does not

agree. Neither does personal experience. The Bible makes much of the Holy Spirit. We therefore do the same.

Had, Holy Spirit, bright immortal Dove!
Great Spring of light, of purity and love,
Proceeding from the Father and the Son,
Distinct from both, and yet with both but One

Study the Book of Acts.

HERE is a stimulating passage from Dr A T Pierson, who speaks of the Book of Acts as the book of the Acts of the Holy Spirit.

"The Acts of the Apostles should therefore be studied mainly for this double purpose. firstly, to trace our Lord's unseen but actual *continuance* of His Divine teaching and working; and, secondly, to trace the active ministry of the Holy Spirit as the Abiding Presence in the Church. For it must be observed that Luke's former treatise of 'all that Jesus began both to do and teach' implies that this latter treatise has to do with what He *continues* to do and teach, in the person of the Paraclete. Hence the discriminating student will here see at once the sequel to the great works of our Lord's earthly ministry, and the record of the 'greater works' which were to be wrought by the Holy Spirit after His return to the Father."

May we Rely on You?

At the beginning of this year we set ourselves a goal—to add 10,000 to our already large family of *Elim Evangel* readers. Five months have passed and real progress has been made, but this month we wish to enlist every one of our readers in this campaign for enlarging our circulation.

Why do we want to enlarge our circulation? Because every copy of the *Elim Evangel* contains a message from God to hungry souls. We are living in the midst of the greatest revival of modern times, and tens of thousands of believers in these Isles know nothing about it. We are rejoicing in the teaching and experience of the Foursquare Gospel and all that it means, and there are multitudes still outside who must be brought in. Are we to have the privilege of bringing them in? Or can it be said of us, "We do not well. this day is a day of good tidings, and we hold our peace"?

Now this is the way you can help. You have many friends outside this blessing, and we want you to introduce the *Elim Evangel* to them. Perhaps if they only see one copy they will forget it, but if it comes to their door weekly for six consecutive weeks, it will "grip," and afterwards they will not like to be without it. We want you to send us a list of your friends outside this blessing to whose hearts the *Elim Evangel* may bring a message from God. With each address send 1/-, and we will do our part by sending them every issue of the *Evangel* for the next six weeks, post free. We are enclosing a special subscription form for you to use. We are expecting EVERY reader to send us *at least* one name and address. Do it now, as this offer lasts only one month.

We are relying on YOU!

The Tabernacle: Its History and Mystery

Talk No. 8.—The Goats' Hair Curtain

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

FOR a description of this curtain read Exodus xxvi 7-13. Notice that this goats' hair curtain is spoken of as the "tent" of the Tabernacle (verse 11). You will remember that over the upright boards and pillars four curtains or coverings were spread. First, the Tabernacle curtain, second, the goats' hair curtain, third, the ram-skin curtain, fourth, the badger-skin curtain.

It should be remembered that while for general purposes we speak of them all as curtains or coverings, in reality they each had a special name. The first curtain was the "tabernacle," the second was the "tent," the third curtain was the "covering for the tent," the fourth curtain was the "covering above" all.

What does this goats' hair curtain typify? I be-

An example of this is given in Revelation vi 9-11. The souls of the martyrs are seen. Note, the souls of these martyrs are *not asleep*—they are very much awake, and are heard speaking. These souls are without their earthly tent-house—the body, but they have a heavenly tent-house—"white robes were given them." Yet it is not until Revelation xx 4-5 that these white-robed souls receive the resurrection body.

The "tent" is therefore a type of the body. The "tabernacle curtain" speaks of

CHRIST AS THE ETERNAL WORD—

—the *logos*, the Son of God. The "tent curtain" speaks of the Word made flesh, of the Lord in His humanity. The "tent" then is a type of the Son of God in His humanity.

The Birmingham Revival Sweeps On

The following late news arrives just as we go to press

CROWDS QUEUED UP EARLY FOR THE LAST DAY'S REVIVAL MEETINGS IN THE LARGE SKATING RINK IN BIRMINGHAM TO-DAY. THE MONSTER CONGREGATIONS WERE SWAYED BY THE POWER OF GOD. PRINCIPAL GEORGE JEFFREYS, CHOOSING A MESSAGE ON THE GREAT MIRACLE OF THE NEAR FUTURE, PENETRATED ALL HEARTS, AND ONE HUNDRED AND FORTY-EIGHT SOULS WERE ADDED TO THE MANY THOUSANDS WHO HAVE PROFESSED SALVATION IN THE GREAT REVIVAL. ALTHOUGH MIRACLES OF SALVATION AND HEALING CAUSE WONDERMENT, THE MIRACLE OF SEEING SUCH MASSIVE CONGREGATIONS COMING TOGETHER DAY AFTER DAY FOR WEEKS STRIKES PEOPLE AS THE GREATEST OF ALL. EVERYONE NOW TALKS ABOUT THE BINGLEY HALL AND THE PROPOSED MEETINGS FOR THE LAST TWO WEEKS. CRITICS SAY THE BINGLEY HALL CANNOT POSSIBLY BE FILLED AS IN DAYS OF MOODY AND TORREY. PRAYER WARRIORS ARE CONVINCED IT WILL, AND THAT THE POWER OF GOD WILL SWEEP THROUGH THE BUILDING IN GREATER MEASURE THAN EVER BEFORE. ONE THING IS CERTAIN—GOD WILL HONOUR HIS WORD WITH SIGNS FOLLOWING.

lieve we are quite safe in replying—the *life of our Lord upon earth*.

In our second Talk, we noted how the taking down of the constructed tabernacle typified

THE DEATH OF CHRIST.

The "tent," or goats' hair curtain, was a type of the body of Christ. The "tabernacle curtain" typified the spirit of Christ. The separation of the "tent" from the "tabernacle" was a type of the separation of the body of Christ from His spirit.

The same thought is found in II Corinthians v 1, where *earthly house* literally means *tent-house*. When the *tent-house* of our tabernacle is removed, we are to have our *tabernacle* (that is, our spirit) clothed with another *tent-house* from God. The *earthly tent-house*, or present covering of our spirit, is our body. When our body ceases to clothe our spirit we shall not be left with a naked spirit, but we shall be clothed upon with a covering or *tent-house* from God. Then at the resurrection our resurrected body will once more cover our God-clothed spirit.

Now let us notice a few simple facts

1. The goats' hair curtain was the outcome of God selecting wise women for the purpose of its production (Exodus xxxv. 26).

The Lord Jesus Christ was, as to His humanity, the outcome of God's selection of wise women. All through the centuries, from the time of Eve, God was selecting women, that through them, ultimately, Christ might come. In the genealogy of Matthew 1, five women are mentioned—Thamar, Rachab, Ruth, Bathsheba, Mary. God laid His hand upon these and others, and of them He brought into the world, Jesus—the Messiah, the Saviour, the altogether lovely One.

There is a picture of which I am very fond. It is a picture of

ELI, THE HIGH PRIEST,

standing in the Temple, and Hannah is just giving over into his keeping the beautiful little boy—Samuel. Underneath are the words, "Her gift to God"

What was true of Hannah can be true of every mother. The joy of giving the child-gift to God may be the privilege of every parent. John the Baptist, we are told, was filled with the Holy Ghost from his mother's womb. Jeremiah was separated unto God before he saw the light of day (Jer 1:5). Paul also was separated unto God from his earliest moments (Gal 1:15).

My wife and I have a view (we may be wrong, but we cherish it, and believe it to be correct) that if Christian parents are patient and prayerful and are willing to wait God's time—even if it is a period of years—and are willing to do everything under the control of the Spirit of God, that children brought into the world by them, will ultimately be gloriously saved and enter into service that will be as rivers of

LIVING WATER TO A THIRSTY WORLD.

Some look upon motherhood as a burden, or at least something that must be patiently tolerated. Surely this is not right. "Sanctified motherhood is one of the holiest and happiest positions in the world." When the late Mrs Booth was giving birth to one of her children, she cried, "I will not have an unconverted child"—and she did not.

2 It is most interesting to notice that this curtain was divided into eleven strips—ten of which were hidden and one visible.

Ten-elevenths of the curtain was hidden under the ram-skin and badger-skin coverings, but the eleventh curtain was doubled over in the front of the Tabernacle—and so could be seen by all—ten-elevenths hidden, one-eleventh seen! That was true in the life of our Lord—ten-elevenths of it were lived in seclusion, one-eleventh was lived in publicity. Christ was about thirty years old when He was baptised (Luke 3:23). But even then He did not come immediately into publicity. There was the temptation of forty days, and the

QUIET MOVEMENTS IN OBSCURITY

until John the Baptist was put in prison. Then in the power of the Spirit he entered into Galilee, and manifested forth His glory (John 4:11). The Lord would then be almost thirty years and six months. He was crucified three years after the next passover—which means that one-eleventh only of His life was lived in publicity.

Then the part where we can get most personal application is this—the one-eleventh that was visible was of the same material as the ten-elevenths that was hidden. The public and the private perfectly matched. So with the life of Christ—His private life was as perfect as His public life. In His public life no man could convince Him of sin. They could charge Him with sin, but they could not convict Him. But He was just the same in His private life. Neither His mother nor His brethren could convince Him of sin. He was a babe—apart from sin. He was a child—apart from sin. He was a youth—apart from sin. He was

A PUBLIC PREACHER

and Teacher—apart from sin. The Lord Jesus' life was perfectly consistent. Every Christian's life should be the same. Lack of consistency is one of the greatest weaknesses in our characters. The word

consistent is of Latin origin—a compound of *con* and *sisto*, and it signifies, "the fitness of things to be placed together." It indicates that a consistent life is one in which the private life and the public life are fit to be placed together. That is, to use a well-known phrase, when our public life and private life match each other.

I wonder what would happen if we brought our public and private life together? It seems to me that with some of us it would be a strange mixture. It would be something like this:

Public life—worship	Private life—worry.
„ „ —singing	„ „ —slander
„ „ —the upturned eye	„ „ —the downcast brow.
„ „ —tears over the lost	„ „ —temper over a badly cooked dinner

and so forth.

James 3:10 speaks of

INCONSISTENT PEOPLE:

"Out of the same mouth proceedeth blessing and cursing." Then comes the terse statement, "My brethren, these things ought not so to be."

David was not consistent. In his public worship he said, "I will walk within my house with a perfect heart." But actually his life was far from being perfect in his house.

I once heard a ministering brother, Mr Sanders, tell the following story. At a certain meeting another brother got up to speak. He spoke very well. Another brother, by Mr Sanders' side, kept on quietly saying, "Ah brother, that's very good, but that chest of drawers won't let it go down." Another powerful truth was declared by the speaker. Once again the undertone was heard, "Yes, brother, that's very good, but that chest of drawers won't let it go down"—and so on.

At the close Mr Sanders said, "My brother, what did you mean by the words, 'That chest of drawers won't let it go down'?" "Oh," was the reply, "that man who spoke was

A FURNITURE DEALER

I bought a chest of drawers from him. When I saw them at his shop they were mahogany—I saw them but the chest of drawers he sent home to me was painted! What he said was very good, but that chest of drawers would not let it go down."

One of the subjects of Alexander the Great, was named Alexander. This man disgraced himself time after time. At last Alexander said to him, "Sit, either change your name, or change your ways."

I wonder if Christ thinks like that regarding us?

3 The mention of goats' hair immediately takes us to the Day of Atonement, when through two goats Israel's sin was covered (Lev xvi.)

The goats' hair curtain is thus a type of our Lord who, born of a woman, and entirely without blemish, at last took away our sins by the sacrifice of Himself on Calvary. Sin had brought us into condemnation. We had broken God's law. Broken law must be appeased. It was appeased in Christ,

He bore the penalty of our sin in His own body on the tree. Let us trace it thus:

Psalm ciii 12 tells us that God has removed our transgressions from us as far as the east is from the west. But that does not necessarily imply that they have ceased to exist.

Isaiah xxxviii 17 tells us that God has cast our sins behind His back. But that does not necessarily imply that they have ceased to exist.

Micah vii 19 tells us that God has cast all our sins into the depths of the sea. But that does not necessarily imply that they have ceased to exist.

But Hebrews x 17 tells us that our sins shall be remembered no more. That indicates absolute removal. It is the

same thought as in Isaiah xlv 22, "I will blot out as a thick cloud thy transgressions." That which is blotted out is absolutely removed. It disappears from eternity.

That is what has been done for us in Christ. Our sins are completely blotted out, and never again will they be brought up against us. Therefore we are able with joy to sing

Pure, so very pure to God,
Purer I cannot be
For in the Person of His Son,
I'm just as pure as He.

The Hinderling Idol

By W. F. P. BURTON (*Congo Evangelistic Mission*)

I HAVE just been having a delightful chat with old Mukunyu. His wrinkled face was wreathed with smiles as he told of his delight in the Lord Jesus, and after a time he took on a more solemn mien and looking forward, his mouth close against my ear, he whispered, "You'll ask Him to send His blessing upon Mukunyu before you go, won't you!"

It seems strange that till a year ago the old man was a consulter with spirits, and the villagers had such respect for his occult powers that they asked him to live away from the rest of the community, lest his familiar spirits should cause calamity in the village. Thus he, his wife and sons, with their wives and children, made a little village for themselves about half a mile away from their neighbours, and there the tap, tap of his *lubuko* might constantly be heard, as people from the villages round about came to him for advice, interpretation of dreams, and healing from their sicknesses or deliverance from calamity.

As old age crept over him, Mukunyu became very feeble, and

HIS CONSTANT SICKNESS

went against his reputation as a healer, for if he could not deliver himself, how could he be expected to help others. Thus consultations became fewer, and he had to make a livelihood by keeping fowls.

Then came the blessed time when the preachers of the Gospel began to pass old Mukunyu's hut, and spoke to him for a few minutes as they stood beside the path, of a mighty Saviour, who could save souls and heal bodies. It all happened through an epidemic of smallpox, for until that time the native evangelists had been accustomed to going by another route, but as certain villages were isolated by the orders of the Government official, they had to take the more circuitous route which led them past Mukunyu's hut.

The ex-sorcerer became more and more interested, and at last one after another of his family came into living faith in the Lord Jesus, and he himself not only believed, but

WITNESSED TO THE PASSERS-BY

of the joy he had in Jesus. "If He is such a great Saviour, then why does He not heal your body?" they would ask him, but he had nothing to say, for he was as weak and ailing as ever.

After this, every time that the missionary or the evangelists visited Mukunyu, he would ask them to place their hands on his head and pray for his healing, but nothing ever happened, and he became even more helpless. Then one day, when he asked a passing evangelist to pray for his healing, the man said, "Mukunyu, I am tired of praying that you may be healed. Every time I pray and you are not healed it makes the people believe less and less in God's willingness to answer prayer. Let us ask God if there is not some hindrance, if you have not something in your life or in your hut which displeases Him." Thus they prayed that God would reveal any hindrance, and as soon as the evangelist had gone, Mukunyu went into his hut, and there, staring him in the face was the ugly *lubuko*, the instrument with which he had consulted the spirits. The evangelist was called back, and the *lubuko* given to him to take away and destroy, and sooner than it takes to say it, Mukunyu found that his sickness had gone.

He is now building a fresh hut for himself in the centre of the village from which he was once asked to go away, as they feared his magic. The people are

ALL AMAZED TO SEE HIM

walking about sound and well, when they had not expected to see him strong again. His very presence is preaching a sermon from sunrise till dark, for all can see that though his familiar spirits could not heal him, the Name of Jesus has made him every whit whole.

And to-day, as I called the people together for a Gospel talk, in the village where only two years ago I seriously thought of shaking off the dust of my feet against them, since nobody would come to listen to my message—to-day, I say, there was no need to wait for the people to come and listen, for they nearly mobbed me in their eagerness to get near me and to hear all that I had to say. Numbers of them are believers. Others are just on the very edge. We will not push them into the Kingdom. The Holy Spirit can do that better than we. But I have no doubt that there is a big harvest to be reaped there, and Mukunyu will yet take his place as one of the elders in this little forest community where once he was the Devil's mouthpiece.

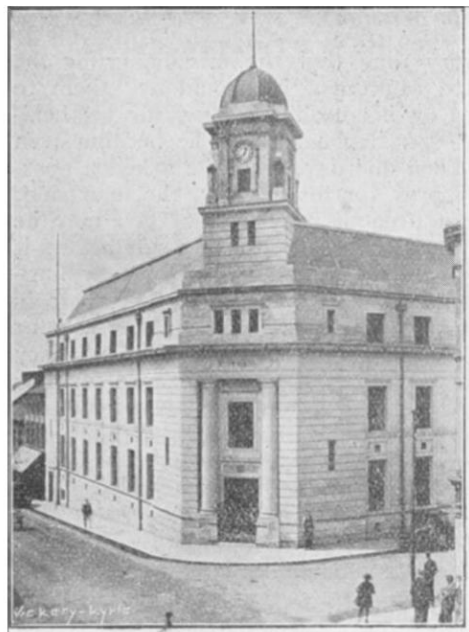
Glad Tidings Result in Glorious Triumphs

Streams of Converts—Glowing Anniversary Reports—Enthusiastic Crusaders—Inspiring Campaigns

PREACHING AND SINGING THE WORD HOME.

Ballymena (Pastor W F South) This assembly has been greatly blessed and revived by the visit of Mr and Mrs Seth Sykes, the Scottish singing evangelists. The mission commenced on Sunday, 27th April, in the Town Hall which was well filled. Over one thousand people being present on the first night, and also the two following Sunday nights. The Gospel going forth in the power of the Spirit in story and song was much appreciated by saint and sinner alike.

Throughout the rest of each week the meetings were held in Elm Hall, Castle Street, and were well attended, the people of God being greatly blessed and drawn nearer to God



The Town Hall, Ballymena

through the able expositions of the Word of God by Mr Sykes, and also wonderfully blessed by the songs of Zion from Mrs Sykes. Children's meetings were also held and much blessing was received. We believe much of the seed sown in the children's hearts will bring forth fruit for eternity. Meetings were also held by Mr. and Mrs Sykes at the different public works at dinner time, large numbers of the workers gathering around them and some souls being converted to God. Other meetings were held in country places and people came in large numbers to hear the Word of God in story and song. The evangelists were ably helped by Pastor and Mrs South. Open-air meetings and Gospel marches through the streets were a very prominent feature of the campaigns. The mission from beginning to end has been much owned of God and a great success. All regret that it has come to an end and wish the two friends God's richest blessing.

TROPHIES OF GRACE AT CLAPHAM.

Clapham (Pastor P N Corry) The assembly at Clapham has flourished throughout the last nine months, under the able and energetic ministry of Pastor J J Morgan. Souls have been saved almost every week, and many new members added to the church. Crusaders particularly benefited from the earnest and practical direction received and those timorous of taking an active share in service for the Master have been encouraged. Old and young were impressed by the zeal and thoroughness which characterised Pastor Morgan's labours, and the prayers of this assembly follow him to his new sphere of service.

Clapham is privileged again to have as Pastor the Dean of the Elm Bible College, and members are confident that, under God, continued blessing and yet greater victories for the Cross will be recorded.

A very interesting and impressive baptismal service was held on Thursday, May 15th, when twelve brethren, who have been saved quite recently on the Embankment, and two other brethren, were immersed. Pastor Corry spoke from Romans

vi, emphasising the fact that he was about to bury dead men—men who had already identified themselves with Christ on Calvary—dead unto sin, but alive unto God. The ringing testimony of each candidate will long be remembered by all who were present. Although they were quite young spiritually, they were fully persuaded that their names were written in heaven.

A SHOUT IN THE CAMP.

Barking (Pastor W A Nolan) We praise God for the showers of blessings experienced during the Sunday School Anniversary services, May 18th and 19th. After weeks of training, the children indeed glorified God with praises, whilst many testified that the Gospel of Jesus Christ was still the power of God unto salvation. Great blessing was received from the Word of God given by Pastor Nolan, and as a result two souls decided for Christ.

On Monday another enjoyable evening was spent which was much appreciated by all that were present. The children and Sunday school teachers took the meeting, and recitations, solos, choir pieces and dialogues were rendered. Thank God for such a company of teachers and children who are on fire for God. Much credit is due to Superintendent and teachers for the splendid results of their labours. Truly there is a shout in the camp, Hallelujah!

GREAT EXPECTATIONS FROM THE LORD.

Moneyslane (Mr R Knox) It is with much regret, after about twelve months of faithful ministry, that the people of Moneyslane bade farewell to their Pastor, Mr Hawkins. All in Moneyslane can truly say that the Lord used him to the blessing and building up of the saints. He had the joy of leading a few hungry souls to the Lord and these especially regret his departure. A warm welcome was accorded to Mr Knox, the incoming pastor and all are praying that the Lord will use him in a greater way. Thank God for what He has done in Moneyslane and what He will yet perform.

BUBBLING OVER WITH JOY.

Hornsey (Pastor Goreham) God's blessing is still upon the work at Zion Tabernacle. At the first service under Pastor Goreham several gave their hearts to the Lord Jesus. On Sunday and Monday, May 18th and 19th, a wonderful time was experienced, it being the occasion of the Sunday School Anniversary. The children partook in four services altogether and with their hearts bubbling over with joy, gave forth the Word in testimonies, songs and recitations, the latter being all written by the Elm Sunday School teachers. The soul-stirring song of Mr and Mrs Sykes entitled, "Daddy, Jesus loves you too," rendered by two little girls, proved a great blessing to all. When the altar call was given, two decided for Christ. On the Monday Evangelist W G Hawkins ministered the Word. The children wonderfully responded to his queries as to their salvation, answering with a most emphatic "Yes!" when asked if they loved Jesus. The anniversary closed with a stirring rendering by the children of the chorus "Pull for the shore, sailor."

WONDERFUL BLESSING AT GUERNSEY.



Pastor A. S. Gaunt.

Guernsey (Pastor A S Gaunt) Truly, the Lord has been blessing in our midst during the last twelve months. The band of Crusaders was not really flourishing as it should have been, but since the coming of Pastor Gaunt, the members have increased fifty per cent, as will be seen by the photograph which will appear in this month's issue of the "Elm Foursquare Crusader."

The attendance has been better, and the spiritual atmosphere has been deeper. The Bible studies have taught many to love the Word of God more, also to love the Lord Jesus Christ, who is the living Word. Many souls have been saved and the open-air work in the town has been blessed by the Lord to the salvation of souls. To God be all the glory. All are expecting times of rich blessing during Pastor Gaunt's ministry here.

ENTHUSIASTIC CARDIFF CRUSADERS.

Cardiff (Pastor A Longley) The Lord is still blessing the ministry of Pastor Longley at Cardiff. Ample proof of this could be seen at the recent Easter Convention, when the Cory Hall was packed with people at each meeting, all eager and anxious to hear the Word of God being proclaimed. Inspiring and uplifting messages were delivered by the Pastor, also by Pastor Hill of Aberkenfig, and Pastor Roderick of Bargoed.

A special service was arranged on a recent Thursday evening when all the Cardiff Crusaders took part. Long before the doors were open a very large queue was formed outside the Cory Hall, and passers-by were asking if Principal Jeffreys was to be present. So large a number congregated outside that the doors had to be opened forty minutes before the commencement, and the building was packed, the late comers having to be satisfied with standing room. On the platform, which had to be enlarged for the occasion, were the Pastor and a band of Crusaders numbering about 300. Visitors who attended this service were astounded to see such a glorious company of young people all willing and ready to serve their Lord and Master. The rendering of the choruses and solos was really superb, and the preaching of the Word by two members of the Crusaders was a real blessing.

Pastor Longley briefly outlined the work and principles of the Crusaders, such being the visiting and praying for the sick, the preaching of the Gospel, missionary work, absentee visiting, and so on. He said that these young people were not kept together by organising socials, concerts and whist drives. He then turned to the young people and asked them who it was that satisfied their needs, and with one accord they replied, "Christ satisfies all our needs."

We are grateful for all the blessings of the past month, and to Almighty God for the lessons and inspiration given and felt by those who have taken part in the meetings here.

HENDON SONG SERVICE.

Hendon (Pastor H W Fardell) The visit of the London Crusader Choir to Hendon on Sunday evening, May 11th, proved a great blessing to everyone present. A large gathering had assembled before the meeting commenced, eager to hear the singing of the grand old Gospel Praise God, people are still drawn by the simple story of the Cross. A very appealing message was given by a member of the Choir from Croydon, on the almighty power of Jesus Christ, shewing the people that He only used it for the protection and help of those around Him, and not to His own advantage. The rendering of several anthems by the Choir, conducted by Mr Douglas Gray, also helped to instil the blessing more deeply. Pastor E C W Boulton conducted the meeting, and gave a helpful and interesting address on the Creation. Undoubtedly the seed was sown on good ground, and we trust it will yield a fruitful harvest.



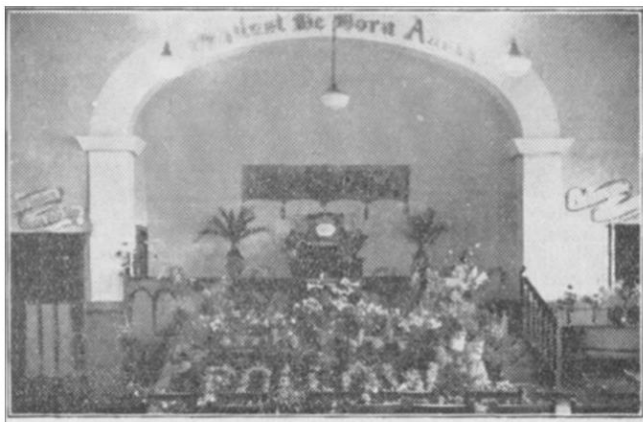
The open-air meeting at Gretna Green reported in our issue of 23rd May. The photograph was taken by the evangelist in charge, Mr F J. Slemming.

THANKING GOD FOR FOURSQUARE GOSPEL.

Bath (Pastor W L Taylor) The closing meetings of Pastor Channon's ministry in Bath were times of very rich blessing, and wonderful manifestation of the presence of the

One whose joy is the strength of His people. The address on Sunday evening was "God's last message to Christendom" and during that service there was joy in heaven over five dear ones, who opened their hearts to the Saviour, and experienced His gracious promise that He would come in and sup with them. At the Bible reading the message was again delivered in the mighty power of the Spirit, and God's children left with the command ringing in their hearts to "Go Forward," forgetting those things that were behind, and determining by God's grace during the coming year to press forward even more eagerly to the goal.

The final gathering was the prayer meeting. A large number gathered to commit to God's loving care the Pastor, who has been under Him, such a great blessing to many hundreds in this old city, to pray His blessing down on the one whom God is sending to take his place, and to thank God for the Foursquare Gospel and all that it means in the lives of His children.



At a recent baptismal service at Elim Tabernacle, Portland Road, Hove, the baptistry was decorated with spring flowers, and on a background of moss, written in primroses, was the word 'Follow.'

BIBLE SCHOOL LECTURES.

Watford (Miss W F Buchanan) A few weeks ago Principal Percy G Parker visited the church here and gave a course of Bible lectures, through which many of the saints have been greatly blessed and enlightened on the Word, and great regret was felt when these lectures came to an end.

Pastor J Kennedy gave his farewell message here on April 15th, much to the regret of the assembly, before going on to Reading. The prayers of the people here follow him in his labours for the extension of God's Kingdom.

Miss Buchanan came to this assembly on April 27th. She has already won all hearts here, and great blessing has been received through the preaching of the Word.

GOSPEL SHOTS BY THE YOUNG FOLK.

East Ham (Pastor P Le Tissier and F Allen) On the Sunday afternoon and evening and the Monday evening set aside for the children for the Sunday school, they gathered in full force ready to hear and tell of their wonderful Saviour.

On Sunday afternoon, after they had delighted all by their singing, Evangelist Frank Allen gave the Word, on "The Gospel Ship." In the evening the first part of the service was again devoted to the little ones, who, incidentally, proved their knowledge of the Bible by their "Gospel shots," after which Pastor Le Tissier addressed the adults, resulting in four souls being saved.

Monday evening found these young stalwarts all present once more, when solos, recitations, duets, etc., were given, all with the same theme—Jesus, and it was a real blessing to notice the quiet attention of the children during Pastor Le Tissier's short message to them on "Pins."

May God's blessing always rest on the Superintendent, Secretary and teachers and may the Sunday School here continue to flourish spiritually in the power of the Holy Ghost.

The Family Altar

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

Sunday, June 8th. Galatians v 16-26

"The fruit of the Spirit is love" (verse 22)

Love is the result of the fullness of God. A person who is full of God will of necessity be full of love—for God is love. He that abideth in the fullness of God abideth in the fullness of love. A life in which bitterness and envy dwell is a life which in measure is excluding God. A Spirit-filled life will love when others do not love. It will exhibit no bitterness when others are full of bitterness. Love meets envy with gentleness. Love meets bitterness with kindness. Love continues to love when all responsive love is dead. Love never grows discouraged. Love may have a broken heart, but it never seeks to break another heart. Love will suffer in silence. Love never imitates the lovelessness of a sinner. Love seeks to conquer surrounding lovelessness by exhibiting a superabounding love. The love-full life is the Christ-life. This is the life unto which we are called. Let us love to-day, even though enemies may seek to trample on that love to-morrow. Love knows more victories than defeats.

Monday, June 9th. Galatians v 1-18

"Let us not be weary in well doing" (verse 9)

If we work for the wages of gratitude we shall soon cease working. Human nature is quick to receive a blessing, but slow to thank the blesser. The grace of gratitude is sadly lacking. They that take up the plough for God must be prepared for difficult ground to plough. There will be hard soil through which to make the furrow—there will be ugly stones that get in our way. If we are going to see the furrows made—the grain sown—and the harvest raised, we must be prepared to plod on when it would be easier to rest. It's the man who rests not when he could find real excuse for resting who ultimately accomplishes most for God. An afternoon nap after Sunday dinner is an attractive thing—but, then, the Sunday school furrow is unmade. The furrowing and the sowing may be in tears, but, praise God, the ingathering of the harvest will be with inexpressible joy.

Tuesday, June 10th. Genesis xxvii 1-14

"Now therefore, my son, obey my voice" (verse 8)

It is a pathetic thing when a mother demands obedience unto evil. It is a tragic thing when a mother's lips utter counsels of wickedness. Yet it frequently happens. Ideally we associate motherhood with all that is perfect and pure. Motherhood frequently falls short of the ideal. Many a life is led astray by a mother. Many another life is led astray by a father. The cry is for mothers and fathers who dare to do right, when their action seems that it will lead to loss. Success gained by contrivance may receive the "Well done" of human judgment, but it cannot receive the "Well done" of eternity. Heaven's verdict is higher than the verdict of any earthly court. Many an earthly judgment will be reversed in eternity. Forbid it that our earthly love should lead us into deception for temporary gain. Be honest, be true, even though it brings temporary poverty. You may lose man's blessing, but you will gain God's.

Wednesday, June 11th. Genesis xxvii 15-29

"Jacob said, I am Esau" (verse 19)

Jacob was an Israelite in whom there was guile. Of Nathanael the Lord Jesus said, "Behold an Israelite indeed, in whom is no guile." Better be a Nathanael than a Jacob. Better speak the truth and fail, than tell a lie and succeed. Better speak the truth and lose your situation, than tell a lie and keep it. Better be honest and poor, than dishonest and rich. Better wear clothes than are green with age than bedeck yourself in the apparel of the aristocrat by having won through in this world on scheming lies and false pretences. Face earthly starvation rather than heavenly condemnation. Again let it be said—even as yesterday—Be true! The foundation of falsehood will some day be smashed to atoms, but the foundation of truth will endure the weight of an eternal building.

Thursday, June 12th. Genesis xxvii 30-40

"When thou shalt have the dominion, thou shalt break his yoke from off thy neck" (verse 40)

Victory must come before deliverance. When dominion is obtained then freedom can be obtained. There was one far

greater than Esau who obtained dominion unto deliverance. It was Christ. Through Calvary and the resurrection that followed Christ triumphed gloriously. He obtained dominion over the Devil. The result was that the Devil's yoke was broken from off the neck of his captives. The Son has made us free, and those whom the Son has made free are free indeed. We must stand fast in the liberty wherewith Christ has made us free. Reject bondage, and claim the freedom which Christ has given. Stand fast to-day. Do not be re-yoked in any way. We are now free-born children of the living God. Slavery has passed, freedom has come. Body, soul and spirit are now the properties of the Lord who has delivered us. We will rejoice in our freedom and worship our Deliverer.

Friday, June 13th. Genesis xxvii 41-46, xxviii 1-5

"God Almighty bless thee, and make thee fruitful" (xxviii 5)

The blessing of God maketh rich. There are no true riches apart from God. There is no lasting blessing which is not given by Him. If God blesses us then are we blessed indeed. Apparent success is really failure when that success is not from God. Of what value are the praises of the crowd, of our friends, of our congregation, if their voice is not in harmony with God's voice? A tree may be fruitful as it grows in the garden of the one who has transplanted it from the garden of the true owner. But such fruit does not please the real owner. Let us take care that we are not transplanted by the wiles of the enemy, and bear fruit in a garden that is not of God's choosing. Let us bear fruit for God in the smallest mission hall in the land, than in the greatest cathedral—if the mission hall is God's place of choice for us.

CHANGE OF ADDRESS

Will readers please note that our Headquarters and Editorial Offices have been removed from Elm Woodlands to

20, CLARENCE ROAD,
CLAPHAM PARK
LONDON, S W 4

Ministers, Local Church Officers, and others, are asked to note that while correspondence for the Elm Bible College and Correspondence School should still be addressed to Elm Woodlands, office correspondence for all other departments should be sent to 20, Clarence Road.

OUR TELEPHONE NUMBER IS UNCHANGED.

Saturday, June 14th. Genesis xxviii 10-22

"I am with thee . . . and will keep thee . . . and will bring thee. I will not leave thee" (verse 15)

Present promise—"I am with thee", future companionship—"I will keep thee", final goal—"I will bring thee". Here then is an embrace promise for the past, present, and future, "I will not leave thee". God is just the same to-day. He provides Himself as a perfect supply for the needs of every one of His children. At the beginning of the way, on the way, at the end of the way, He is ours. If God makes a promise to us He will never cease working until He has brought that promise into effect. He will not leave us. Closely He will guard us, definitely will He guide us, triumphantly will He fulfil His promise in us. Get a promise from God and it can never fail. Manufacture a promise under the stress of excitement or human emotion—and it will fail. But a real promise from God will have a real, solid, tangible fulfilment in the life. That promise may at times lead you to walk through the valley of the shadow of death, but it will surely lead through on to the heights of the mountains of life.

Sunday, June 15th, 1930.

READING. II. Kings vii.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "This is a day of good tidings" (II Kings vii. 9).

GOOD TIDINGS

TEACHER'S NOTES.

The position of these lepers is quite easy to explain according to Levitical law their place was outside the camp (Lev xiii 46 and Luke xiii 12), and generally they gathered just outside the main gate of the city.

The city of Samaria is situated upon a high hill, and the hosts of the Syrians were not preparing to storm, as it was sufficient for their purpose to starve the inhabitants into surrender. The besiegers' camp was in the valley below.

Many present-day thinkers regard the explanation of the flight of the Syrians as feeble, but do not allow your class to have such thoughts for an instant, because even in modern history there are cases of armies taking to flight at a moment's notice. When the battle of Shiaba in Mesopotamia seemed to be lost and every man was dead-beat, suddenly the Turks took to their heels, discarding guns, ammunition, motor cars and almost every conceivable thing in their flight. They mistook for guns some old carts going out from Basrah to collect the wounded, and fled in dismay! Again, what made the British fleet suddenly abandon their bombardment of the Dardanelles when they were on the eve of success, and when the Turks had no more ammunition for their guns? There are many instances of such hasty retreats in war, and there is no reason whatever why this passage of scripture should not be believed.

The Leper's Need.

They were in a very poor place. No one was going in or coming out of the city, so that their good begging pith had fallen upon hard times. Whichever way they turned death faced them. In the city there was famine, at the gate death, and away down the hill the armies of Syria. They weighed the matter up, and came to the conclusion that in any case the chances on the side of going to the Syrians were the best. If the enemy should spare them "we shall live, but if we die—that is what we are doing here anyhow," so away the four leprous men went down the hill. They knew nothing of the prophecy of Elisha and of the promise of plenty, they only knew their need. But in the event they became the heralds of fulfilled prophecy.

The Lepers Feed

In the twilight they came near to the camp and could not find a man. They walked through it to the uttermost part, but no one was there, and then when the fear of attack was gone they started to feed. They were starving and had lived on the most sparing diet for days for even the scraps which normally fell to their lot in ordinary times had been withheld by the starving inhabitants of Samaria. Oh, how they feasted, and then when all that was valuable had been hidden they began to feed again, and again bury their treasure. It was night now but with a satisfied hunger their conscience became active. They realised that this was a day of good tidings, and that to tarry until the morning light was sinful. So away they climbed up to the gate—a photo of which is here reproduced.

The Leper's News.

They called the guard, and told him the good news, and he with his empty stomach longing for a good square meal, went and awakened the guard commander. All the porters turned out to hear the lepers' story, and then the commander went in, awakened the king's household, and told them the

news in the citadel. The news caused a commotion, and the king is awakened. He with his large experience of statecraft and strategy proceeds to pour cold water upon the leper's story but at last is persuaded to sacrifice two of the remaining chariot horses to see if it is correct. All this time the gates were at the gate which was kept fast barred because it was night, and because of a surge that they thought

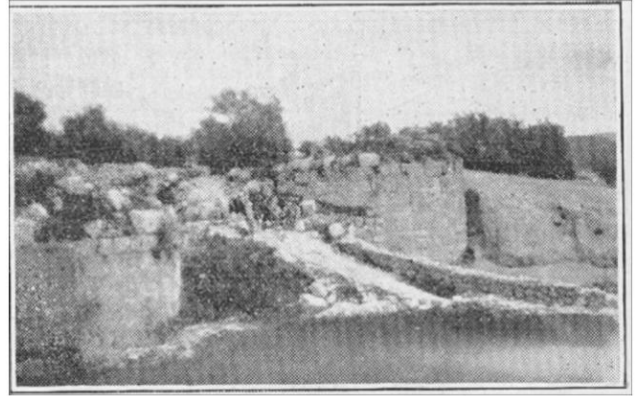


Photo by]

The Gate of Samaria

[P. N. Corry

existed. Oh, how those lepers must have taunted all who came upon the walls, "We are fed and satisfied, and know that the enemy has fled, and that his spoil is there for the taking—come and feed."

Even as the crow flies it is twenty-two miles from Samaria to the Jordan, but all the city was kept impatiently waiting until these two famine-starved horses had done the return journey (verse 15). The news of plenty in the camp below must be known to everybody in the city now, and yet the gates were shut until the king's theory was proved correct or not. A state of panic and mob law prevailed, hunger was driving them mad, so that when the word "Go" was given, a royal official was appointed to have charge of the gate. The crowd was in no humour to take much notice of anybody, and the people just swept him aside and trod upon him in the gate so that he died. Elisha's faithful word was fulfilled—the officer saw the predicted plenty, but did not eat thereof.

There is plenty outside the gate to-day for all who will come forth bearing His reproach (Heb xiii 13). Many would counsel caution until after a long time and a lengthy journey the report is proved to be correct, but we know and have feasted outside the gate. We can say that all the stories of doubt, the fear of the enemy, and the suspicions of evil design are false, the Lord hath spoiled the enemy (Luke xi 21, 22 and Col ii 15) and now there is freedom, food and feasting for all who will go out and follow the Lord. Abram came out and found an inheritance, and since his day all that believe have found the same path to be one of blessing and deliverance. We may be nobodies, but like those lepers we have proved that there is more outside the camp than inside the dead formal professing Church. Follow the Christ, the King who for our sakes came outside the camp to die as our Sin-Offering, in order that we may feast with Him, and have all we need for life and godliness.

Elim Camp, Waterhall Valley, Brighton Downs

WITH the advent of the warm sunny weather, bringing a sense of dark and cold days gone, and the evidence of nature abounding with manifold beauty, our thoughts are at once directed into a channel of anticipation and response to the joy of nature. The suggestion of "summer holidays" brings a thrill. Then comes the question, "Where shall we go this year, and take the children?" or "Where shall we send the children?"

Of course we always like to send them to a place where they will benefit and come back renewed in strength and better for the change. Have you then heard of the Elim Camp? Why not send the children away under our care where they will be well looked after amid ideal surroundings, and enjoy the atmosphere of good Christian influence? Let the following considerations weigh

The camp is for any children between the ages of 10 and 16 years, and commences on August 1st. From 1st to 15th August will be for boys, and from 15th to 29th August for girls.

The camping grounds are well situated on the South Downs (near Brighton), about three miles from the sea, and there is every facility for open-air exercises, rambles, games, and walks to and from the sea under escort, together with the surroundings of beautiful country. All sleeping and catering is in a large wooden building, fully weatherproof and fitted with all camping necessities.

Children wishing to go from the London districts, will be

taken to the camp by motor saloon coaches from Elm Woodlands, under the care of a worker, on Fridays, and of course will be returned in like manner to Elm Woodlands.

Children going to the Camp from places out of London should communicate with the Camp Superintendent, when every endeavour will be made for these children to be safely taken to the camp and returned to their homes.

The prices for attending the Camp are as follows:

Cost of child per week, from 10 to 14 years—20/-

Cost of child per week, from 14 to 16 years—22/6

This price includes board and lodging, travelling from Elm Woodlands to Camp, and return to Elm Woodlands.

The cost per child for board and lodging only, for those not journeying from London is:

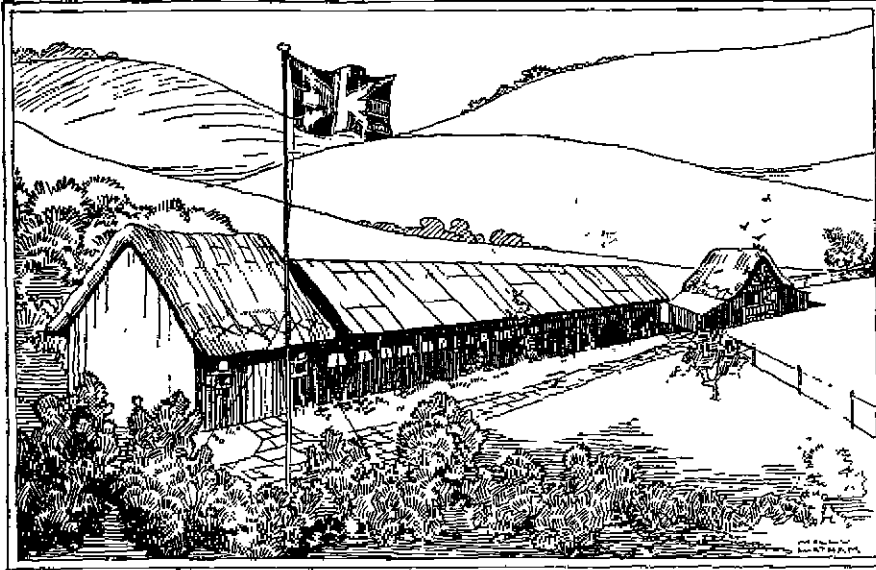
Ages 10 to 14—16/- per week

Ages 14 to 16—18/6 per week

The Camp will be supervised throughout by a staff of competent workers.

Perhaps there are those of our readers who have no children of their own eligible for this Camp, but who, being interested in young people's work, would like to see some of the poorer of our young ones enjoying a week or so away from the din and surroundings of town life. If so, kindly consult the local Pastor with a view to taking the responsibility of sending some child away, or send along a donation for such cases to the Camp Superintendent.

Applicants for the Elm Camp are requested to write without delay, either booking dates, or for further enquiries. All correspondence should be addressed to the Camp Superintendent, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4.



Elm Camp, Waterhall Valley, Brighton Downs

My Eyes.

By TOM M. OLSON

MY eyes are priceless! They are marvellous examples of delicate and intricate mechanism—constant reminders of the Creator's wisdom and power. Through them I look out upon the world. My eyes see the good, the bad and the indifferent.

My eyes have been fair to me under the most exacting conditions. They have stood the test time and again I use them constantly from waking until bedtime. In all that I have attempted, my eyes have had their part.

My eyes have enabled me to enjoy the work of artists, authors and poets. My eyes have beheld the wonders of God's creation: the birds, flowers, trees, rivers, seas, hills and plains. My eyes have seen my loved ones, parents, brothers, sisters, relatives and friends. My eyes have beheld multitudes of people, among whom were some of earth's notables.

But for my eyes, the sight of all sights is yet future! For strange as it may seem, my eyes shall one day behold the Lord Himself. The unfailing Word of God says: "Behold, He cometh with clouds, and every eye shall see Him" (Rev. 1:7). Yes, my eyes shall "behold the King in His beauty." They shall behold the One "who His own self bare our sins in His own body on the tree" (1 Peter 2:24).

My eyes shall behold Him in one of two characters: as Saviour or as Judge. The eyes of those who have believed upon Him here, shall behold Him as Saviour. The Apostle John said: "Beloved, now are we the

sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (John 1:2).

The patriarch Job said: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

Face to face, O blissful moment!

Face to face—to see and know,

Face to face with my Redeemer,

Jesus Christ, who loves me so.

But the eyes of unbelievers shall see Him as Judge. "For the Father judgeth no man, but hath committed all judgment unto the Son, and hath given Him authority to execute judgment also, because He is the Son of Man" (John 5:22-27). And the Lord Jesus Christ is coming back to judge the living and the dead. To meet Him as Judge, will mean to perish, for as Judge, He says: "Depart from Me."

My eyes, the greatest of all sights awaits you! You are going to behold the Lord Jesus Christ. Will He as Saviour beam upon you inexpressible love, or will He as Judge pronounce the sentence of eternal doom?

WHICH SHALL IT BE?

Classified Advertisements

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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

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