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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

Vol. VII. No. 16

AUGUST 16, 1926

Twopence

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

Baptiser

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

Coming King

“A Ladder . . . Reached to Heaven”

By EVANGELIST H A COURT.

THE LADDER LEADING DOWN

IT may or may not be significant that only once do we read of a ladder in the Bible. It would certainly seem to suggest that one only has been provided

About two thousand years ago, God allowed the end of that ladder to descend from “a door opened in heaven” This was the Way by which fallen humanity might enter the realms of eternal day. It possesses five rungs. When Christ came to this earth to die for us, He trod upon each of them

THE FIRST RUNG.

We are told in God's Word that He was found in fashion “as a man.” When He took upon Him our weak human nature, the eternal Son of God was taking the first step downwards. He, who had ever known that glorious Divine nature, lowered Himself that He might participate in our nature. He was not above taking upon Himself that nature that had been spoilt and perverted by man's misuse of it. Willingly He took the first step

THE SECOND RUNG.

The holy Son of God came lower. We read that He was “made of a woman, made under the law” (Gal iv 4). As all others were born into this world, so was He. There was nothing great about His entrance into this sinful world. He did not come on clouds of glory. Neither did he enter as a mature Man. He was born of woman. He became subject to all laws, natural and moral. He was at the temple, at the feasts, and in every way was lawful. He made the laws, and yet He submitted Himself to them. The King became a subject

THE THIRD RUNG

Lower yet He comes. O Jesus need you come any lower to rescue this soul of mine? The Bible says, Yes, for we read that “for your sakes He became poor” (II Cor. viii 9). He was not born amid royal surroundings. Away from all the splendour of this world, far behind the scenes, He was born in a manger, Christ the Lord. Later we find Him without home and without reputation. He gave up all things that His Father's will might be done

THE FOURTH RUNG.

Man has sunk so low that the Son of God has to come yet lower in order to find him and set him free. Where is man? He has sunk into the lowest state of spiritual death. The soul, that makes a man God-conscious, is dead. And the Saviour seeks it. He searches for it as though it were some priceless pearl, some glittering gem. Down, down into the domain of death He comes, for here alone is the object of His mission. He became “obedient unto death” (Phil. ii 8)

THE FIFTH RUNG

Finally, as though this were not enough, God (for He was that) was put in a human grave. A stone

was placed over the entrance of the tomb to keep the Creator of the universe a captive. He that held the planets in their place is now held Himself by the grim hand of death. What a depth He came! But what would have happened to us had He not done so? Our souls would have sunk into eternal darkness. But hallelujah! He came. From the heights to the depths. From the realms of day to the blackness of night. Let us now see what He achieved by so doing

THE LADDER LEADING UP

The ladder leads upwards too. When the Christ came down it was not withdrawn. The door was not shut after Him. On the contrary, He opened up “a new and living way” for those He came to seek. Although He did not use the ladder Himself, He has left it for us. From heaven He reaches a helping hand, and by His power divine, we are enabled to enter that heavenly home. He so willingly vacated for us

THE FIRST RUNG

At last, your opportunity has come. Your soul, so long a prisoner in the tomb, may now be set at liberty. Here is the ladder. The rung that brought Him into the prison house, delivers you from it. His last step, into captivity, furnishes the first step to freedom. Before it departs, seize now your opportunity. Now, as He empowers you, take this first step into life and blessing

THE SECOND RUNG.

Think what it meant to Him to step on this rung. It meant death to the Lord of Glory. To you it means life. Think of it. A resurrection from the dead. The bleakness now passes as the “Sun of Righteousness” sends forth His warm rays upon your soul. Spring has come. The birds are singing. No longer need you remain in the darkness, “for thy Light has come.” Step out at once from the shadow of death, as He extends to you a helping hand

THE THIRD RUNG

The ladder still leads upwards. As we step upon another rung we are conscious that this brought poverty to the Son of God, “who thought it not robbery to be equal with God.” To us it means enrichment. “All things are yours,” He tells us. Life and love, health, and happiness, friendship and favour, grace and glory, all are yours. We are now in touch with One Who “spared not His own Son,” and Who shall “with Him freely give us all things,” “that through His poverty” we may be made rich

THE FOURTH RUNG.

This relates to the law. When, upon this same step the King became subject to His own law, He was setting free from it the rightful subjects, and making them kings in relation to it. We have been redeemed from the curse of the law. The apostle

(continued on cover iii)

The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

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

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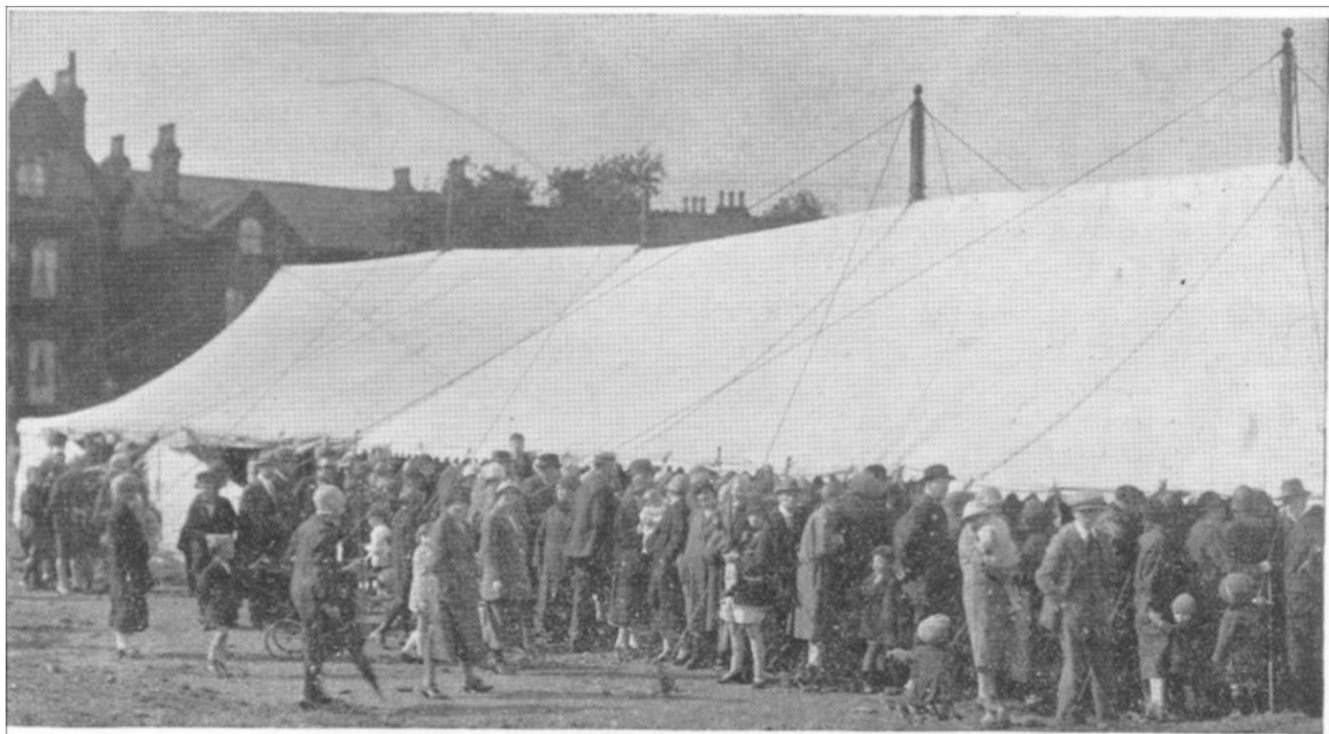
Pastor George Jeffreys at Everton

Soul Stirring Scenes of Revival and Healing

F AITHFUL prayer warriors for weeks past, had been pulling the bell ropes of Heaven, and when Pastor George Jeffreys arrived, faces were upturned in expectation for the answer—and down it came. Everton was hit by a revival of soul

were touched, and one realized that all were singing unto Him who loved us and washed us from our sin in His own blood.

The Pastor came in the full blessing of the Gospel, declaring the whole counsel of the Lord. No won-



The crowd on one side of the tent listening from the outside at an afternoon service

der there were grand results! From the first meeting the atmosphere was charged, and one would not have been surprised at anything happening.

The large tent was packed each meeting, and the sides had to be lowered to let the outside congregation take part in the service.

How the people sang! They were like a massive organ played upon by a master musician. Hearts

der there were grand results! At the close of each meeting hands were raised all over the tent, as well as outside, by those who were receiving Jesus as their Saviour. As many as 87 in one day professed salvation.

Jesus the Healer came into contact with those who needed Him as such, and as the Pastor prayed and laid hands upon the suffering ones, one could hear

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expressions like these " Thank God, I am healed " — " The pain is quite gone " — " I can bend my knees for the first time in six years " " Yes, I can hear you, Pastor, my name is Mrs — and my address is — " " Yes, I can see, praise God, the people were merely shadows when I came to the platform. Now I see everyone clearly " " I suffered with

We shall never forget the Baptismal Service when over 80 put their feet into the footprints of the Saviour, and went through with the joy of obedience written on each face. The Pastor could only arrange one such service, but there were many others ready to go through next time. At the church meeting on the Sunday morning,



Part of congregation, shewing the platform at the end of the tent

a dropped stomach for years, but when the Pastor prayed, I felt it go right into its place "—" Look, my twisted fingers are quite straight "

While this was going on the congregation were weeping, laughing, praying, praising. No wonder the Lord Jesus was destroying the work of the devil. Hallelujah! For people were healed of blindness, deafness, double rupture, high blood pressure, diabetes, skin disease, ulcers, bladder trouble, kidney disease, liver trouble, hip joint disease, etc

there were received into membership a large number of those who wished to identify themselves with the Elim Foursquare Gospel Church in Liverpool

The enthusiastic send-off the closing night will never be forgotten. Outside the tent as the Pastor and workers endeavoured and struggled to get to the waiting car, the crowd simply swayed to and fro like the billows of an ocean, and it was a strange scene that was witnessed as the police took control



Section of the crowd at Pastor George Jeffreys' revival campaign at Everton (afternoon service)

Items of Interest

Reports of our August Conventions will appear in our next issue

* * *

Three baptismal services in one week were held last month at East Ham, when a large number of candidates were baptised by Pastor R. Tweed.

Pastor and Mrs George Kingston have completed their tour in Canada, and are expected back shortly in this country

* * *

Reports of the opening of two new halls for the proclamation of the Foursquare Gospel appear in this issue.

Good News according to Matthew

By JAMES SALTER (*Congo Evangelistic Mission*)

CHAPTER XI

THE first verse in this chapter adds weight to the first of our two suggested interpretations of the 23rd verse of chapter 10. Jesus, after he had sent off the twelve, "departed thence to teach and preach in their cities" (the cities of Israel).

The first division of this chapter we have named "Concerning John." A right understanding as to the position of John the Baptist is necessary to a satisfactory interpretation of the Gospel of Matthew. We intend, D V, dealing in chapter xiv, with John, the man, his message and ministry. We mention this here, otherwise our readers may think we intend to pass over this important matter.

The last reference to John Baptist was in chapter 12, where we read, "John was cast into prison." His disciples had access to him, and apparently gave him full details of the words and works of Christ. The sending of the two disciples, as recorded in Matt xi 2, is the outcome of these reports. They had told John how Christ had, by a word, healed the centurion's servant; how He had stopped the funeral procession at the gate of the city of Nain and had raised the corpse to life. How a fear had come on all the people and they were glorifying God that He had again visited His people and sent a prophet among them. All this stirred John. But the disciples were not the only visitors which John had. The evidence infers very strongly that the devil also visited him. He was in the dark with neither voice nor vision to cheer him. The seed of doubt was sown in his soul, and its twin offspring discouragement and darkness, was soon manifested. Joseph knew God was with him in the prison as much as in the palace, and God made him to prosper in both places. When Paul was in prison he could say "The Lord stood by me and said, "Be of good cheer, Paul" (Acts xiii 11), and Peter could "declare how the Lord brought him out of prison" (Acts xii 17), but it is different with John. Many questions arise here. Had John really understood his own message, or had he, like the prophets of old, been borne along on the crest of a Holy Ghost euroclydon to prophesy of a grace which he would now diligently search into and enquire about? (See I Peter i 10, 11, II Peter i 21)

John knew and lived and died for the testimony of the Lamb of God, Who should "baptise with the Holy Ghost and fire." He had the outline clear. His trouble was with the details. The plan was perfect, it was the placing of the pieces which baffled him. The human outworking of the divine plan

puzzled him, as it has done many of us since. A cross had been introduced also the predicted forerunner had been superseded by twelve others. These are items he probably had not reckoned upon. For the moment he is the victim of discouragement, and he wavers. It is a thing which can overtake the staunchest. We hear Jacob saying, "I shall go to the grave mourning," when had he only known it, his son had gone to prepare a place for him. David said, "I shall one day perish," and forgot the holy anointing oil had been poured on his head. And Elijah, the one in the spirit and power of whom John came, said "It is enough, now O Lord take away my life." He who had turned a nation to God, flees at the voice of a Jezebel.

Some time ago we were visiting an assembly in the state of New Jersey, U.S.A. The work had grown and a lovely hall had been built and paid for. At the time of our arrival the pastor was undergoing a time of discouragement. As we talked the following dream was related —

A person found himself among a great crowd of people at an auction sale. Displayed to the view of intending purchasers was a tremendous assortment of implements of all sizes and shapes. On enquiry the person was informed that Satan had ceased business and was selling off all his tools. One instrument was the object of much curiosity and comment. It was a long, strong, wedge-shaped tool, and the highest price was asked for it. In reply to questions as to its use, and why such a high figure was asked, Satan replied, "I call that instrument *discouragement*, and use it more than any other tool."

The narration of this brought us to our knees to thank God for an increased knowledge of the devil's devices, and we rose to our feet determined by the grace of God to add to our faith, courage (II Peter i 5)

"Art thou He that should come or look we for another?" John's disciples ask. To this Jesus answers, not in word, but in work. "For the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent me" (John v 36). "The lame walk, blind see, deaf hear, dead are raised, and the poor have the Gospel preached." How eagerly John would listen to all this, and his mind flash back to the Messianic prophecies of Isaiah. He would wait for, "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah xlii 7), but it was not uttered. Did He not say anything about opening prison doors? No, they would have to acknowledge, but He said this "And blessed



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is he, whosoever is not stumbled in Me." It was John's dark moment, and he entered eternity very shortly after but he went with the words of Jesus ringing in his ears, "Blessed is he, whosoever is not stumbled in Me." We know God dwells in thick darkness as much as light, we know we may stay upon the name of the Lord in our darkness, and we know also, which John did not, the personal possession of the "Paraclete," the Holy Spirit, Who can turn prison life into a prayer and praise meeting, and transfigure a life, until from within sight of its own butchery, it can write "Rejoice evermore," and "henceforth there is laid up for me a crown of righteousness." Both the life and death of Jesus cut cross-grained to human expectation, and at times we all need the exhortation, "For ye have need of patience, that, *after* ye have done the will of God, ye might receive the promise" (Heb x 36)

God is not a flatterer, but He never yet let one of His children die for want of a word of encouragement, and before the head of John was cut off, to meet the pleasure and passion of a prostitute Herodias—another Jezebel,—his heart had been embalmed in a word, and that word the highest humans can merit from the Son of God—"Blessed"

UNTIL NOW Some definite time marks are here given. With John, the law ceased, and with John the Kingdom of the Heavens began to be preached. That, even at that time (the time of John), the kingdom of the Heavens was in some way existent, is proven by the words of Christ who saith, "But from the days of John the Baptist until now the Kingdom of the Heavens suffereth violence, and the violent take it by force." That a new era began with John is certain from these verses. See also first chapter of Mark's Gospel, where John is placed at the beginning of the Gospel of Jesus Christ, the Son of God (Mark i 1-4)

THIS IS ELIAS These words, coming from the Son of God, who is the "Truth," must be final. He was not a reincarnation of Elijah, but he was the foretold coming Elijah of Malachi's prophecy "He shall go before Him (Jesus) in the spirit and power of Elias" (Luke i 17). He was not the Elijah of Carmel, but Elijah, Christ's forerunner, and neither the reception nor the rejection of his testimony altered that fact "He that hath ears to hear, let him hear."

CONCERNING THIS GENERATION It is only as we understand somewhat of the nature of the people of "this generation" among whom Jesus moved, that we are in a measure able to account for the apparent harshness of some of His expressions. It is called an "evil, sinful, wicked, faithless, perverse, adulterous" generation. In these verses, 16-19, "this generation" is likened to petted children at play. They want the dance when they choose to pipe, and

the mourning and lamentation of others to play chorus to their solo. They wanted both John and Jesus to dance time and tune to their music. Their own hearts were out of touch, time, and tune, with God and heaven. John's fasting did not please them, nor did Jesus' feasting. The first had a "demon" and the second was "a man gluttonous and a wine-bibber, a friend of publicans and sinners." They found fault with John's austerity and also with Jesus' amiability. Neither funeral sadness nor wedding festivities pleased them. They positively refused God's way, whether presented in rags or royalty.

CONCERNING THE CITIES Then. By this time John Baptist had been beheaded and Jesus and His Apostles had completed their circuit of the cities. The Apostles declared to Jesus the result of their testimony and this, with the outcome of His own experience in "their cities," was responsible for the judgment declared in verses 20-24. The fact that we have no record of the mighty works done in Chorazin helps to illustrate the statement of John in his Gospel (xxi 25). Bethsaida was the city of Andrew and Peter and Philip. It was the place where, among other things, Christ fed the five thousand. No doubt, too, the Apostles preached there in the circuit that they had just completed. Capernaum, the privileged city, is to be brought low. In these words of Christ we see degrees of punishment, but justice in all of them. They had been tested by different messengers, but the same message. Sodom had had its Lot, and Capernaum its Christ. All these cities must have filled up their cup of iniquity, and now Christ washes His hands of them and shakes the dust from His feet against them. They were flourishing cities when this prediction was uttered. They are now desolate runs, and in some cases the site cannot be found. One shudders to think of the fate of the people of Christ-rejecting Capernaum. It is to be worse than that of Sodom of which Jude writing nearly nineteen hundred years ago, and about the same length of time after the destruction took place, says, "They are now undergoing the vengeance of eternal fire" (Jude i 7).

We return now to VERSE 20 where, so a leading expositor tells us, "the Kingdom and the King have been rejected, and the judgments pronounced are the outcome. This is given us as a pivotal point in the ministry of the Lord Jesus for a *break** has taken

*NOTE This "break," although necessary in the teaching of what is called the "Postponement Theory," or the "Kingdom in abeyance," is somewhat of a will-o'-the-wisp. Those who teach that both John and Christ came preaching and offering an earthly kingdom are divided among themselves as to the time of its rejection and the break. Dr. Scofield and others strongly maintain that, "morally, the rejection took place in Matt. xi, others place it at the crucifixion, others say the offer was renewed and again refused in Acts iii 19-21. Others at the stoning of Stephen in Acts vi 7; others again



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place and from now onwards the offer of an earthly kingdom is withdrawn." That this is a pivotal point in Christ's ministry, we agree, but that it is so, because the Jews refused Christ's offer of an earthly kingdom, we deny. This we maintain was never offered, so could not be refused. We further affirm *such a kingdom never will be offered, but will be set up by God in His time, without asking consent from anyone.* According to Daniel's prophecy, "the stone cut out without hands" was to strike the image on its feet (Dan. ii. 34). This would hardly have been correct had the blow been struck and the kingdom set up nearly nineteen hundred years ago, when as a world-power Rome was not so far advanced. Again we affirm that the "Kingdom of the Heavens" as preached by John, had a place in it, for the "Lamb of God, who should baptise with the Holy Ghost and fire." John came "to give knowledge of salvation unto his people, by the remission of their sins" (Luke i. 77), and "without shedding of blood is no remission of sin" (Heb. ix. 22). With Jesus, the Kingdom of the Heavens had a place in it, for "the acceptable year of the Lord," for He declared, "This day is this scripture fulfilled in your ears" (Luke iv. 18-21).

We come now to the question as to what the Jews really did reject. The Lord Jesus said, "Full well ye reject the commandments of God" (Mark vii. 9). "The Son of Man must suffer many things and be rejected of the elders, chief priests and the scribes" (Mark viii. 31, and Luke ix. 22; xvii. 25), "The Stone which the builders rejected" (Matt. xxi. 42 and elsewhere), and again just about the time the judgments on the cities were pronounced Christ said, "The Pharisees and the lawyers rejected the counsel of God against themselves" (Luke vii. 30). So the Holy Spirit answers our question by saying that the Jews rejected the commandments, the counsels and the Christ of God; the Stone and the Son of Man. Not once is an earthly kingdom referred to as being offered or rejected. Again we hear evangelical Isaiah saying, "He was despised and rejected of men." The scriptures tell us what form their rejection took, and also state why the judgments were uttered. "Then began He to upbraid the cities wherein most of His mighty works were done, BECAUSE THEY REPENTED NOT" (Matt. xi. 20).

VERSE 25 CONCERNING HIDDEN THINGS "This people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed." The third and fourth chapters of the second Epistle to

in Acts xxviii when Paul declared, "Be it therefore known unto you that the salvation of God is sent unto the Gentiles and they will hear it." This last view puts the teachings of the apostles as not that of to-day. It leaves us with nothing but what are styled "the epistles of Paul during his second imprisonment" as being for this age.

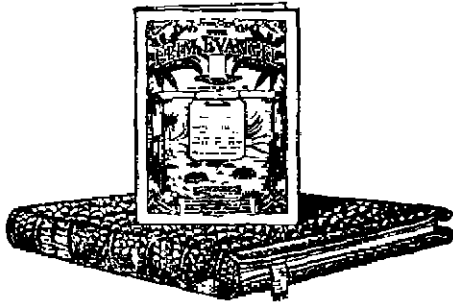
the Corinthians are a wonderful and enlightening commentary on these verses. In the third chapter we have letters of commendation and letters of condemnation tables of stone and hearts of stone. We have veiled faces, veiled truth, and veiled hearts, representing the Law of Sinai. We have unveiled hearts, unveiled face and an unveiled Christ, representing the law of the Spirit (II Cor. iv. 3, 4).

These verses in Matthew teach us that all are shut up to grace and faith, and reveal the absolute necessity of divine revelation. This revelation is given to babes, for of such is the Kingdom of the Heavens. The apparent closed door of verse 27, becomes the open door of verse 28. The position is somewhat similar to that in Rev. iii. 18, where those who have not rejected the counsel of God against themselves, but are ready to accept divine counsel, are given a personal invitation to do so. "Come" is Christ's appeal. It takes us back to the first of God's comes in Gen. vii. 1—come out of a doomed world, into God's Ark—and it links us on with the last come in Rev. xxii. 17—"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. I come quickly, come Lord Jesus." This attitude of invitation was the Saviour's favourite one. He lived with the way to his heart open to all the world, and He died in that attitude. He went to heaven still in that attitude. The appeal of Christ here has reference not so much to sins as service, not to guilt but to labour, not to conscience, but to the heart, not to repentance, but to learning, not to finding forgiveness, but to finding rest. This rest is consequent on the revelation of verse 25. Isaiah chapters xxviii—xxix have a dispensational fitting here. The Stone has been refused, the vision is become as a sealed book to Israel, but the Spirit has come, making men to stagger and their lips to stammer and speak with other tongues. Thus in the happenings of Acts ii we see the predicted judgment upon Israel as a people. Of this outpouring we read "this is the rest wherewith ye may cause the weary to rest and this is the refreshing" (Isaiah xxviii. 12).

A NEW YOKE is also offered. Peter, speaking of the old yoke, said "Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers, nor we were able to bear?" (Acts xv. 10). The new yoke is seen in the following verse "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Some people are backsliders and do not know it; for they have so little to backslide from, they can hardly find it.

THE ELIM EVANGEL



FOUR SQUARE ON THE WORD OF GOD.

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Faith for the Coming Revival

GOD sent the angel Gabriel with the wonderful, mighty, new message, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee therefore also that holy thing which shall be born of thee shall be called the Son of God"

The angel brought a message the like of which had never been given before, of the third Person of the Trinity overshadowing a human being, to bring about the incarnation of the second Person of the Trinity, to make it possible for the first Person of the Trinity to be manifested. Thus would the prophet's message be fulfilled, "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel, which being interpreted is, God with us"

By Mary's believing it, it was possible for God the Spirit to work, for Christ the Son to be born, and for God the Father to be manifested. The belief of one woman brought the eternal Trinity down to earth. It was brought about, and through her faith, you and I are where we are to-day.

God has again spoken a promise, "I will pour out my Spirit upon all flesh" (Joel ii 28). In the case of Mary it was with one person, the Holy Spirit working on one person. She believed and it was brought about. "It shall come to pass in the last days, saith God, I will pour out my Spirit upon—not one woman, but—"ALL FLESH"—your sons and your daughters, your young men and your old men, and on my servants and on my handmaidens." Mary believed, and it was possible for God to fulfill His promise. God wants believers to-day who believe He will fulfill His Word, and He will do so.

You say, "History repeats itself." God will repeat Himself by pouring out His Spirit, not on one woman only, but on all flesh born of woman, if they believe His Word.

He could do no mighty works in one place because of unbelief. Pray not only for an outpouring, but pray away unbelief. It is right to pray for an outpouring. It is right to pray for the removal of hindrances and for the removal of unbelief particularly.

You saw the earnest of the promise on the Day of Pentecost, the Spirit coming on the one hundred and twenty reaching forth to the three thousand, reaching forth to the five thousand, spreading to Samaria, spreading to great multitudes, spreading through Jerusalem, spreading through Judea, spreading to the great company of priests, spreading to Rome and Greece, so that the world was turned upside down. God is waiting now to pour out not the latter rain only, but the rain, the former and the latter rain in one month (Joel ii 23); Pentecost repeated on a scale commensurate with the size of the world and the need of the world. The greater the population and the more flesh there is, the more the Spirit will be poured out. A man will not plant a ranch greater than he can irrigate, and God has not created more flesh than He can saturate with the outpouring of His Spirit. He says, "Ask ye of the Lord rain in the time of the latter rain" (Zech x 1). Are you asking?

"I will pour out my Spirit upon all flesh." Mary believed the message of the angel. Will you believe the Word of the living God? "I WILL!" "In the last days I WILL pour out my Spirit upon ALL flesh." The glory of the Lord shall be revealed and all flesh shall see it together for the mouth of the Lord hath spoken it. The Word of the Lord has gone forth and no demons of hell can frustrate the Word of the living God.

Elim Bible College

FOURSQUARE ON THE WORD OF GOD

The Training Institute of the Elim Pentecostal Alliance

Principal Overseer PASTOR GEORGE JEFFREYS

Principal of College PASTOR E J PHILLIPS

THE Summer Term ended on July 28th, and the Christmas Term will commence on Monday, September 13th. God's smile has rested on the past term, and there was sadness when the time came to break up for the summer holidays.

During the past two months the teaching staff has been augmented, and opportunities for practical work have been increased.

The following is written by
AN ENGLISH
STUDENT

who has finished his second term in the College—

"As a student of the Elim Bible College, I cannot find words sufficient to express the privilege of staying at the college for over six months. From the first day to the last, it has been one continual stream of blessing, both physically and spiritually, and I shall never cease to praise God for allowing me to stay here. Hallelujah!

"It is very difficult to describe and tell all that one would like, as one could write sufficient to fill a book.

"First of all, the studies and lectures received from the different Elim ministers and others have been most helpful in preparing one for future work in the ministry of the Lord. Many times in the lectures I have felt the presence of the Lord, receiving strength and courage to go on with Christ, in helping to spread the glorious Gospel. Glory to His Name!

"Secondly, I have received much blessing and a wide experience in ministering at the different as-

semblies in London, also in the Revival Campaigns and open air work. This especially gives one a most profitable insight into the practical part of the Lord's work.

"Thirdly, those in charge of the domestic side have been very careful in giving every comfort to the students. In fact, it is just like home sweet home—one big family, as it were, living in a large

house, helping one another or giving a cheery word and truly one can sing
And this is life
Heaven to me

"One could call the grounds surrounding the house a small forest, and it is very pleasant to walk there, with the many fruit trees and flower beds, enjoying God's beautiful creation and sunshine. Praise God for ever opening such a place, and pray that God will bless all who enter in."

A STUDENT
FROM SWEDEN
who expects
shortly to sail

An Appreciation.

By A STUDENT OF THE ELIM BIBLE COLLEGE

EVERY Elim Bible Student loves to think of "Woodland" days—
LECTURE Hall, and lounge, and garden, all have rung with gladsome praise—
Happy, holy, free and joyous—such a change from convent ways!
I (AN Elim Bible Student) wish to give a word of thanks,
MAY I say I'm very happy to be classed with Elim "cranks,"
And I pray that God will strengthen, stablish, settle swell the ranks


BROTHERS sisters, of the Woodlands—pastors, teachers, students, all—
I WOULD give a fervent "THANK YOU" as your labours I recall,
May God's richest "weights of glory" on your life and message fall
BUT my thanks are not restricted to the Lecture Hall alone—
LOOK how much I owe dear Matron, and her helpers in the home!
"Oh Lord, bless them!"—my petition when I kneel before the throne
ELM joys are not for ever college days must have an end

CUPS of water (stored up blessing) we must to the needy send
Having gleaned, we now must scatter, having borrowed, we must lend
OH, we've known the quiet seclusion of a home where sunshine reigns,
LEI us now be up and doing, facing darksome sins and stains,
Let us go with "living waters" to relieve earth's thousand pains
LET us know that though we're parted, we are one in Christ above—
EVERY member joined together by the spirit of His love—
Every heart alive to Jesus, and the cooing of the Dove
GOD has blessed at Elim Woodlands—God will surely bless again
EVERY Elim Bible Student says a fervent glad "Amen!"
So we part with Foursquare Message, God's whole counsel to proclaim

as a missionary to China, writes—

"I am very thankful to God for the time, now half a year, that I have been at the Elim Bible College, and for the English lessons and other studies, and the practical work in preaching. The fellowship with teachers and students has been sweet. The Lord has been in the midst and by His Spirit has confirmed His Word to us. I am happy in the will of God, and now that the cloud is lifting, I am going out, better prepared to use the Sword of the Spirit"

Prayer is asked for this brother as he leaves his



THE ELIM EVANGEL

native land to witness for Christ in the heathen darkness of China.

THE ELIM BIBLE COLLEGE

is situated in its own beautiful grounds of 4½ acres in Clapham Park, one of the healthiest and most select residential areas around London. It is within easy access of the revival centres, and but 20 minutes from the heart of this great City.

THE STUDIES.

First and foremost is the study of the Scriptures. Other subjects include English and Original Languages, Methods of Bible Study, Church History, Homiletics, etc.

PRACTICAL TRAINING

is an essential. This is provided in the numerous

and varied Elm activities in the London area. In the large Revival Campaigns, in assembly work, in open-air meetings, tent meetings, and in visiting, invaluable experience is gained.

THE FEES

Tuition is free, but each student pays 20s per week toward his or her board and lodging.

THE NEW TERM

commences on Monday, September 13th.

APPLICATIONS

for admission should be made without delay. Application Forms, with full particulars, may be obtained from the Principal, Elm Bible College, Park Crescent, Clapham, London, S.W. 4.

Pastor George Jeffreys Commences at Bournemouth

By PASTOR E. B. BLACKMAN

IN delightful surroundings, overlooking a vast stretch of beautiful country, the big Elm Canvas Tabernacle was reared on July 23rd, 1926, near the Tram Terminus, Moordown, Bournemouth, for the first time. In it the Foursquare Gospel Campaign is proceeding, conducted by Pastor George Jeffreys and his assistants, Evangelists Darragh and McWhirter.

From the first meeting which was held on Sunday morning July 25th, and up to the time of writing, there has been a wonderful consciousness of the presence of the Master, and meeting after meeting has been attended by hundreds of people seeking light and healing. Over one hundred persons have professed to have been saved during this the first week. Numbers have been prayed for, for the healing of their bodies, among whom are many who were healed of deafness, gallstones, spinal and other complaints. One sister testified to having been delivered from deafness after fifteen years, and another after fifty years. Many have testified to healing, some having stood and walked for the first time for years.

Glorious weather has been granted unto us by our Heavenly Father, for which we give thanks. God's people have been gathering from all parts of the country. The Gospel which has been proclaimed during the meetings, has thrilled us with joy, for we have realized it has not lost its power of attraction. At every meeting souls have responded to the call of God, and the children of God have been lifted up to higher planes of spiritual experience. Hallelujah!

To give a satisfactory report of the ministry of the Word by the Pastor, fails me. One must be present, listening to every word, to realise the greatness of the message, and to see the congregation swayed by the mighty power of God, before they can

appreciate to the full. God is worthy to be praised, Let all the earth praise Him.

The following press report is from the *Bournemouth Guardian* of July 31st —

DIVINE HEALING.

SCENES AT MOORDOWN MISSION
Welsh Revivalist's Successful Visit

The vicinity of the Moordown tram terminus has assumed an aspect of considerable activity during the last week, and scenes of religious enthusiasm have been witnessed, conducted by Pastor George Jeffreys, of the Elm Alliance of Preachers, in a large tent which has been erected there. He is a Welsh revivalist who believes in divine healing. Large congregations have assembled and large numbers of people suffering from all kinds of bodily afflictions have been seen making their way to the tent with the aid of walking sticks, whilst others have been pushed in bath chairs. Pastor Jeffreys is the founder of the Alliance and the Elm Bible College, London, where ministers are being trained to send all over the country with their message of divine healing.

Many miraculous healings have been achieved, and 70 conversions have taken place. At a largely attended meeting on Thursday afternoon, a "Guardian" representative heard several testimonials given by a number of Winton and Moordown residents. One lady remarked that she had not been able to walk for five years, and as a result of her faith and attendance at the services she had been restored. Another, a girl of tender years, mutilated that she had suffered from a curvature of the spine since she was three years of age. She was attended by doctors in the hospitals for seven years, without avail, but on Sunday last attended the mission and secured her "deliverance." Other instances of cures from deafness, rheumatism and neuritis were given, and many others signified that they had benefited from the services.

Pastor Jeffreys addressed the meeting and said the reason why he believed in divine healing was because God had declared Himself to be a healer. Another reason for his belief was that it was in the commission given to everyone in the Bible. "I believe myself that the Church should have the power to heal to-day as it had in the days of old," he observed. "I believe that the miraculous should accompany the preaching of the gospel as it did in the early days. Take the miraculous away from Christianity, and you have no Christianity left.

The mission is to continue for another fortnight.

Opening of Salem Tabernacle

WEDNESDAY, July 21, was a blessed day for the Coulsdon Church. The long anticipated day arrived—somewhat boisterous and showery—but the happy flock at the Tabernacle re-

words “To the glory of God, I now open the doors of Salem Tabernacle, in the Name of Jesus Christ, our Saviour, our Healer, our Baptiser and soon-coming King” The Tabernacle was then packed



Part of the congregation, shewing the platform, at the opening service of Salem Tabernacle.

fused to be pessimistic and accepted the showers rather as tokens of coming blessing.

Promptly at 7-15 p.m. the dedication service commenced outside the Tabernacle. In the absence of Pastor George Jeffreys, who was unfortunately de-

with people, even the aisles being filled with an earnest, hearty, and happy congregation, who for the most part testified to their belief in the Foursquare Gospel by their faces, radiant with the blessing and glory of God. The Foursquare platform was moreover supported by the presence of Pastor Tullet, late minister of Baptist Church, Peacehaven. A telegram was read from Pastor George Jeffreys, and a letter of greeting from Pastor Blackman, a vice-president of the Foursquare Gospel Churches.

Great blessing and revival fervour marked all the services from Wednesday until Sunday, July 25th. The Word was ministered with great power, and in demonstration of the Holy Ghost. Souls were saved, believers quickened, the sick came to be prayed for, and everyone experienced a great spiritual uplifting. Some idea of the building and the local appreciation of the efforts of God's children for His glory may be gathered from the following leading article from the columns of the *Coulsdon Weekly Record*, dated July 2nd—

CHURCH OF THE FOURSQUARE GOSPEL.

To-day we publish a photograph of Salem Tabernacle, Chipstead Road, taken when almost completed, a building, the opening of which should create considerable public interest, not only by the nature of the structure with its inspiring frontal of four columns, of Peterhead granite, but also by reason of the manner of its erection. During the last twelve months there has been a remarkable work of transformation. Residents will remember the remains of the old horse tramway track, which originally reached as far as Merstham. A continuation of the track may still be seen in the grounds of the L.C.C. Mental Hospital. This unsightly mound of solid



The preliminary service on the steps of Salem Tabernacle tained at the Liverpool revival, the Elim Pentecostal Alliance was represented by Pastors E. J. Phillips and R. Smith.

Both Pastor E. C. Boulton and Pastor D. J. Davies took part in this opening service and at about 7-45 p.m. the doors were opened by Mrs. Pinch, with the

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chalk reaching about thirty feet above the road level, had been a disfigurement to the neighbourhood for many years. Early last year a notice was posted on the ground announcing that a New Chapel to be known as Salem Tabernacle, was to be erected on the site by the worshippers in the old Mission Hall, in Station Approach Road. This hall, which by the way, is the oldest nonconformist place of worship in Coulsdon, was now rapidly becoming too small for a cause that was making rapid and consistent progress. Bit by bit the mountain began to disappear from the new site in Chipstead Valley Road. Excavators and lorries arrived and the chalk was removed to be used principally for road-making. In June of last year the contractors completed their part, and a band of church workers started on the ground one baking hot Saturday afternoon. The site required levelling and the ground was further removed to the depth of five feet by this voluntary band of workers. Every day but Sunday, they could be seen working until darkness set in. In the last week of July, a pleasing ceremony took place. A service was held on the ground, and the site was dedicated to the Service of God. Each member, following the Pastor and his wife, then laid a brick in the base of one of the front pillars, thus binding themselves together in the service of Christ. A few bricklayers were then employed to erect the shell of the building, whilst all

carpentry, including the roof windows, etc., were prepared by voluntary church workers. Right through the depth of the winter months they worked and even when the weather was most severe, and snow lay inches thick upon the half-completed roof, they were still to be seen, working by the light of about twelve powerful electric globes swung upon scaffolding poles over different parts of the building. So the work has gone on until now the place is almost completed. Behind the church proper, is a Sunday School with seating accommodation for two hundred. Then there are three additional class rooms besides scullery, etc. It is a beautiful building, not only imposing in appearance, but also well arranged. Warmed by a central heating system of water radiation, lit by electricity and comfortably seated with chairs, it is a distinct and valuable addition to the churches of the district. But what of the teaching? On the announcement of the opening services it is spoken of as the "Church of the Foursquare Gospel." What do they mean? We understand that they mean to signify that they stand solidly upon the Bible as the Word of God, and uncompromisingly believe the whole of it. Their foursquare doctrine is summed in their own terminology by the statement—"Jesus Christ, the Saviour, the Healer, the Baptist in the Holy Ghost, and the Coming King."

Elim Daily Bible Readings.

The Lord's Table

By
PASTOR E. B. PINCH

Selected portions of Scripture for daily reading with devotional comments

September 1st Wednesday Genesis xi "But forgot him" (v 23). An evidence of human weakness and selfishness. Raise a man's level and he is quick to forget his old associates. Jesus has here proved His worthiness. Lifted to highest heaven He still remains the friend of sinners.

September 2nd Thursday Joshua xvii "If thou be a great people, then get thee up to the wood country" (v 15). The boast of greatness needs to be supported by action. Greatness, in the camp of the Israel of God, is not to be measured by outward show, but rather by our ability to do exploits in the Name of the Lord.

September 3rd Friday I. Samuel xx. "But the lad knew not anything, only Jonathan and David knew the matter" (v 39). The lad's ignorance of the service he was rendering is richly suggestive of the lives of many of God's children. Unconsciously, they often by faithfulness and obedience, convey a message, heartening, comforting, and rich with heavenly import.

September 4th Saturday. Isaiah xlii "I will work, and who shall let it" (v 13). It is good and refreshing to know that God's plans can never be thwarted. Be certain that the work has God's "I will" behind it and the joyful consummation is assured.

September 5th Sunday. Matt xviii "Whosoever therefore shall humble himself as this little child" (v 4). The Lord presents a little child as an exhibition of that humility which establishes one as great in God's kingdom. So the keynote of humility is not to be found in continual prostrations before all and sundry, but in the sweet confidence and reposeful rest of the child-nature.

September 6th Monday. Genesis xli "Go unto Joseph, what he saith to you, do" (v 56). Joseph is a type of the blessed Lord, and it is significant that these words are almost identical with the message that fell from the lips of Mary, centuries after, in Cana of Galilee. Yes! He is the same Jesus, and deserves the same obedience.

September 7th Tuesday, Exodus xxxi. "Written with the finger of God" (v 18). As the expression of God's mind and character it was permanent and unalterable. This is the significance of the stone inscription. When God speaks, His word abides for ever.

September 8th Wednesday Judges xvii "In those days there was no king in Israel, but every man did that which was right in his own eyes" (v 6). Here is a picture of the democratic spirit in its ripest condition. No king! Every man obeying his own inclination. The inevitable result was national chaos.

September 9th Thursday. II. Samuel xviii. "And the king said unto the people, I will surely go forth with you myself also" (v 2). In his desire to lead his people forth to battle, David clearly speaks to us of Jesus. You need never fear that the king will leave you to contend single-handed. Whoever else leaves you, He will remain true.

September 10th Friday. Isaiah xli "I will pour water upon him that is thirsty and floods upon the dry ground" (v 3). It is need that God answers. Let not the satisfied man think he shall receive anything from the Lord. Are you conscious of your dryness and thirst? Then the outpoured floods are for you. Bring your need to the Master! Yours is just the ease for Him.

September 11th Saturday. Genesis xlii. "And they knew not that Joseph understood them" (v 23). Jesus, like Joseph, may sometimes seem to make Himself strange to us, and we are ready to think that He does not understand us, but even whilst His face is temporarily obscured His heart is overflowing with ready and loving sympathy. (See verse 24).

September 12th Sunday. John xii "Jesus knew that His hour was come" (v 1). The death of Jesus was no sudden catastrophe. It was not an unexpected blow from Satan that caught the Son of God unawares. It was the focal centre, upon which all the rays of God's glory down the ages were made to shine. The cross was a premeditated sacrifice anticipated from the foundation of the world.



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September 13th. Monday. Acts xviii. "If God will" (v 21) There is a need for an "If God will" in all our arrangements. If it is a matter upon which the mind of the Lord has not been clearly revealed, we shall do well to tread softly, and preface our plans with this proviso.

September 14th Tuesday Exodus xxxii "Remember Abraham, Isaac, and Israel, thy servants" (v 13). It is always safe to plead the promises. God's immutable word is

the rock foundation of all true prayer. Remember God of His oath and be sure He will heed your cry.

September 15th Wednesday. Isaiah xlv. "Thus saith the Lord to His anointed, to Cyrus, though thou hast not known me" (verses 1 and 4). A heathen man God's anointed, that heaven's purposes might be fulfilled. No knowledge of God and yet used in His hands to accomplish His will. Yes! God is on the throne and is having His way even with this ungodly world.

The Sanctifying Influence of Divine Healing

By A B SIMPSON

IT is sometimes urged, as an objection against Divine Healing, that it unduly exaggerates the physical, in comparison with the spiritual, and has a tendency to withdraw our thoughts from the greater need of our inner life.

In answer to this, the testimony of thousands who have trusted the Lord for healing might be adduced, to shew that it has been uniformly followed by deep, spiritual blessing, and that its sanctifying influence upon the heart has been far greater than the value of the healing itself.

It brings to the soul a definite blessing of the Holy Spirit, and makes God intensely real in all our subsequent experiences. The tendency of the life and healing He gives is instinctively to lead us to devote to His service and glory the strength that He has given.

Just as it is true in the spiritual life, that the heart that is born of God rises to God, and longs to live for Him, so the physical life that comes from Him naturally returns to Him in love, devotion and service.

Natural strength seeks an outlet in natural effort. Pure animal force exerts itself according to its own nature. So, the overflow of youthful energy and manly strength finds its vent in the cricket course, the baseball game, the athletic contest, and the various forms of muscular exertion which have become so prominent in the recreations, and almost occupations, of our young men.

So, the maiden's buoyant health leads her to the dance, the tennis court, and the exciting pleasures of the world. Each follows its true instinct.

In exactly the same way, the strength which Christ gives naturally exerts itself in the way that Christ Himself would act and live. And so, the feet which He quickens run on His errands, the hand that He strengthens works for His glory, the voice that He restores longs to speak His messages and sing His praises, and the word which we speak in the physical energy of Christ will go much further in its spiritual tendency than the best human eloquence.

The song that is sung with His heaven-touched tones will reach the hearts that earthly music would

never move, and the thoughts that are born of a brain that He has renewed and quickened will have a power and a freshness that never could come from even the loftiest intellect.

Then it is true that when Christ comes into the body and wholly possesses it, we have a nearer access to Him for all spiritual blessings. The whole being is utterly at His disposal, and every attitude and channel becomes infused with His glorious life.

People talk about the sanctifying influence of sickness. Undoubtedly it has a place in our spiritual discipline, but it is negative rather than positive, and corrective rather than quickening.

It is often God's check upon the wilful spirit and the headlong course of disobedience, but after a time, if its voice is not obeyed, it becomes hardening rather than sanctifying, depressing rather than inspiring.

There are some instances, we admit, of invalids who have, in spite of their long confinement and suffering, exercised a ministry of patience, unselfishness, and efficient service for the suffering, that was beautiful and divine. But how many, on the other hand, are made selfish, exacting, morbid, fretful and self-conscious, by long years of confinement and pain, and the little circle in which they are compelled to live.

And even those who, notwithstanding their disease, rise to such a height of grace and usefulness, would probably have accomplished more for Christ in a single month, with health restored and hearts running over with grateful love to God, than they have accomplished in a whole lifetime of infirmity and pain.

Some people are afraid to take God to heal them, lest they might not use it for His glory. But surely, if He is able to deliver us from the power of disease, the same grace is sufficient to enable us to use that blessing in such a manner as to please Him and bless others.

The true way is to ask Him for both, and to go forth into His service with fully redeemed and quickened powers, and give a whole heart and a whole body to glorify Christ and work for a suffering, dying world.

Opening of a New Elim Hall

GOD has signally blessed His people at Ilford. The first Elim meetings in this district were conducted by Pastor George Jeffreys in the Town Hall during the latter months of last year. The large crowds which attended those gatherings will ever be remembered by those who were privileged to attend, and a lasting work was accomplished.

The next move was made in June of this year, when the erection of a hall was commenced. At the same time, preparations were made for a revival campaign in a large tent.

For the first three weeks, the tent meetings were conducted by Pastor and Mrs Stoneham, as reported in our last issue. Pastor P. LeTissier followed for about ten days, and the final addresses of the campaign were given by Miss Roxana Coleman of the Elim Bible College. Night after night the tide rose and the blessing deepened, and the tent became the birthplace into the kingdom of God of very many.

There was much expectancy when it was announced that the opening services of the new hall would take place on Sunday, August 1st, and yet it did not appear that the building would be ready in time. However, willing workers installed the electric lighting, erected fences and gates, and in other ways put the finishing touches to the building, so that all was ready the day before the services commenced.

The hall is situated right in the centre of the town,

at the corner of Scrafton Road and Clements Road. From all directions, the Foursquare Gospel saints were seen on the first Sunday afternoon in August making their way to their future home. The sun was shining brightly on the walls and roof of the building, and soon the sunshine of the presence of the Lord filled the interior.

The opening services were conducted by Pastor E. J. Phillips and the special speakers were Pastors W. J. Jeffreys (South Wales) and T. B. Clarke (Hull). In the afternoon, after a few preliminary remarks, Pastor T. B. Clarke delivered a striking discourse on Christian service. What a glorious first meeting it was!

At night, the hall was crowded, and a number were unable to find seats. Pastor Clarke gave a timely message to Christians on the words "Follow Me," and Pastor W. J. Jeffreys delivered an earnest gospel address, which bore visible fruit.

How we rejoiced to see sinners saved and the sick healed at these opening services—surely God's seal on the work. Faces beamed with the glory of the Lord, and hearts and voices were so united in singing His praise that it was with difficulty that the meeting was brought to a close.

Will our readers pray that this new centre at Ilford may be as another beacon, sending forth the pure rays of God's light into the darkness around.

Elim Evangelistic Band

Clapham. The services at Clapham during the past few weeks have been conducted by Pastor and Mrs Stoneham.

Hendon. A ten days' mission was conducted last month in the tent at Hendon by Miss Roxana Coleman of the Elim Bible College. Many testified to blessing received through the ministry of the Word, and several were brought to a saving knowledge of Christ.

Launceston. Prayer is requested for the special services to be conducted by Mr. A. Robins in the Oddfellows' Hall, Launceston, Cornwall, from August 21st to 29th.

Guernsey. We are pleased to report continued blessing under the ministry of Mr. W. Martin. At a recent Baptismal Service, eight candidates went through the waters. The prayer meetings are well attended and a few have been baptised in the Holy Ghost with signs following. The Breaking of

Bread service is a real feasting time and the presence of the Master is very real. The Gospel Meetings draw good congregations, and souls are being saved.

Rayleigh. We praise God for the Pentecostal showers He has been sending on the new Elim Hall, Rayleigh, where Mr. and Mrs. Entwistle have been earnestly labouring amidst many difficulties, during the absence of Pastor and Mrs. Kingston. It has been a great joy to see many souls definitely saved and bringing their friends and relatives that they too might hear the glad story of the Saviour's love. Several have learned to trust God for their bodies and have been healed, while others who have long been waiting for the endowment of power from on high have now been baptised in the Holy Ghost with signs following. All glory to His Wonderful Name! One of the best meetings of the week is the Open Air held every Saturday evening in the crowded market-place, where a little band of faithful witnesses proclaim the Gospel Message.

(continued from cover u.)

exhorts all who have followed Jesus thus far to "Stand fast in the liberty wherewith Christ has made us free" Gal. v. 1) The law has been fulfilled in Christ Jesus. Where we failed He has succeeded. Every jot and tittle has been fulfilled—in His life and in His death Hallelujah!

THE FIFTH RUNG

We are at the top Here we receive the Divine nature The same step that gave Him human nature gives us the Divine We are children of God.

Born of God Born from above We are remade in the Divine image What was lost at Eden is abundantly restored at Calvary. God's Way leads us to the very best

There is a Way for man to rise
To that sublime abode,
An off'ring, and a Sacrifice,
A Holy Spirit's Energies,
An Advocate with God

Dear unsaved reader, ascend now, by faith in Christ Jesus, the ladder leading from the domain of death to the land of life

A Christian or not A Christian—Which are You?

WHAT IT MEANS

To be a Christian

WHAT IT MEANS

NOT to be a Christian

TO BE A CHRISTIAN MEANS —

To have the knowledge that "your sins are forgiven you for His Name's sake" (1 John ii 12), and that you are now a child of God through faith in Christ Jesus

To have the joy of the Lord, and the peace of God which passeth all understanding, for your daily portion . . . a foretaste of the "pleasures forevermore"

"There's love, and life, and lasting joy, Lord Jesus, found in Thee"

TO BE A CHRISTIAN MEANS —

TO HAVE

God for your Father,
Christ for your Saviour,
The Holy Spirit for your Comforter,
And heaven for your home

TILL YOU REACH THAT HOME —

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col 1 10)

Are you walking in the Light?

Are you working for the Master?

Are you waiting for His coming?

NOT TO BE A CHRISTIAN MEANS —

To live for the world, self or pleasure . . . the world which passeth away, the pleasures which are but for a moment

The theatre, the dance, the cinema, worldly songs and company, are only bubbles on the stream of time. Ask yourself "What will these do for me when death comes, and I must enter Eternity?"

"Oh! Lose not thy soul for earth's vanities lighter than air!"

NOT TO BE A CHRISTIAN MEANS —

A life without God
A death without Christ
A resurrection to judgment
And a lost eternity.

DEAR UNCONVERTED READER —

You *must* die sometime—BUT WHEN?

You *must* meet God—BUT HOW?

You *must* spend Eternity—BUT WHERE?

PREPARE TO MEET THY GOD.

TENT CAMPAIGN

Pastor George Jeffreys

AT BOURNEMOUTH

(Tram Terminus, Wimborne Road, Moordown)

NOW IN PROGRESS

TENT CAMPAIGN

Miss THORNLEY

(Of South Wales)

AT HENDON

Commencing Sunday, August 22nd

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FLAT WANTED.

Wanted, self-contained upper flat, unfurnished, or rooms, furnished or unfurnished. Write only to B, c/o, Elm Publishing Office, Park Crescent, Clapham, London, S W 4

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Letchworth. Pentecostal friends visiting Letchworth will find a comfortable home and fellowship at Ronaldstone, Gernon Road. Terms moderate. Also house for sale. Apply Miss Scott at above address

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MISSIONARY

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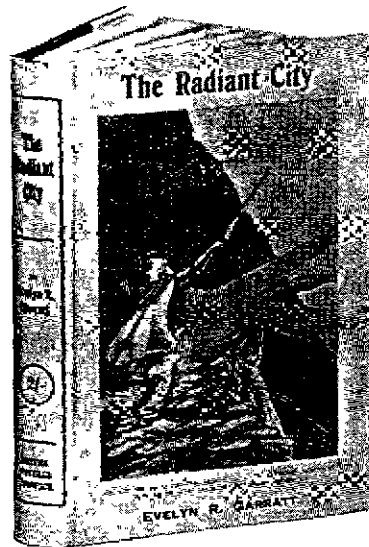
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