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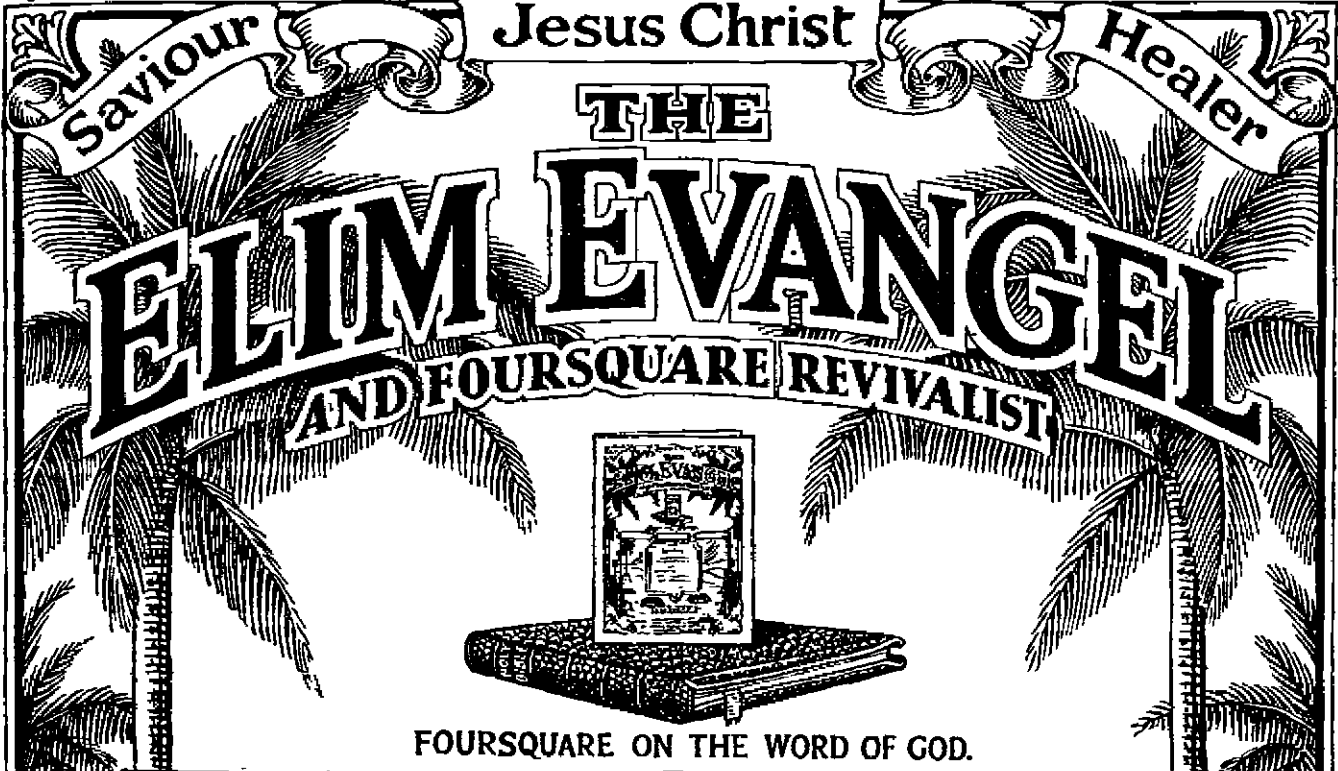
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MASS BAPTISMS IN COLLEGE GROUNDS

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FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 9.

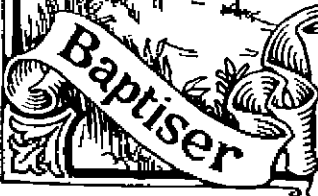
JUNE 28, 1929

Twopence

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



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



PRINCIPAL GEORGE JEFFREYS and the Revival Party Engagements for this Summer:

LONDON. Elim Bible College. Friday, June 28th, at 7.30 p.m.

Another Great Open-Air Baptismal Service in the beautiful grounds of Elim Woodlands, Clarence Road, Clapham Park.

HOVE. June 29th to July 3rd.

Opening Services of the new ELIM TABERNACLE, Portland Road.

WORTHING. July 21st and throughout August.

Revival and Healing Campaign in the big CANVAS TABERNACLE.

For particulars of the Worthing Holiday Home, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4

BRIGHTON. August 5th to 7th.

The Great Annual Elim Convention in the ROYAL DOME.

WHAT IS THE Elim Bible College Correspondence School

THE ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

will bring to you in your own home many of the studies taken by the Resident Students of the College. It will enable you to study the Bible through in six or seven different ways.

1. Through the Bible, Book by Book
2. Through the Bible, Topic by Topic
3. The Life of Christ
4. Special Summarised Charts
5. Words that every Preacher should know
6. Detailed Studies in Romans, Revelation, etc.
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The Course consists of about fifty Handbooks and insets, which are supplied monthly.

The Handbooks are prepared by Principal Percy G. Parker, and the Insets by Pastor Corry and others.

Inclusive cost is only 10s. per year, which can be paid in instalments.

For full particulars, write to the Secretary

The Elim Bible College Correspondence School

ELIM WOODLANDS, CLARENCE ROAD
CLAPHAM, LONDON, S.W.4

FORTHCOMING MEETINGS

ABERYSTWYTH. June—August New Street Foursquare Gospel Services on Sundays at 11 a.m. and 6.30 p.m.

BALLYGAWLEY, Co. Tyrone. Commencing 2nd June Orange Hall Gospel Mission by Evangelist W. J. Martin and A. Stronge.

BANGOR. July 12, 13 Annual Convention Further particulars later

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

BURGESS HILL, Sussex. Commencing June 18. Assembly Rooms (adjacent to Potter's Arms, Station Road). Revival Services by Evangelist J. C. E. Reuss. Sundays, 8 p.m. Tuesdays and Thursdays, 7.30 p.m.

HOVE. June 29—July 3 Opening Services of new Elim Tabernacle by Principal George Jeffreys

KIDDERMINSTER. Commencing June 17 Revival Campaign by Pastor Edward Jeffreys.

LONDON:—

Clapham. June 24—27 Elim Tabernacle, Park Crescent Mon., Tues., and Wed., 7.30. Thursday, 3.30 and 7.30 Continuation of Brixton Campaign by the Revival Party.

Hendon. Six Tuesdays, June 4—July 9, at 7.30 p.m. Elton Tabernacle, Somerset Road Bible School Lectures by Principal Percy G. Parker.

Hornsey. June 30. Zion Tabernacle, Duncombe Road, off Hornsey Rise Gospel Service conducted by the London Crusader Harmony Choir, 6.30 p.m.

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

Wood Green. Six Thursdays, June 6—July 11, at 7.30 p.m. Stuart Hall, Station Road Bible School Lectures by Principal Percy G. Parker

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

FRIDAY NIGHT RALLY.

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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 9.

June 28, 1929

Twopence, Fridays

Baptisms in College Grounds

The Principal Officiates

By Evangelist JAMES McWHIRTER

IN all London's great attractions it is doubtful if there was a brighter or happier event on Saturday, 15th June, than the baptismal service conducted by Principal George Jeffreys in the College grounds of Elm Woodlands, Clapham Park. Contrary to all official weather forecasts, there was not a drop of rain.

Wind-swept clouds were pierced with shafts of summer sun that played on the springing fountain behind the baptistery and made the water shimmer with crystal beauty. A River Jordan effect was successfully created in the construction of the baptistery on the lawn in the foreground of the fountain.

Behind the fountain is a semi-circle of rustic work, a splendid imitation of a cloistered colonnade, around and over which grow clinging creepers in a profusion of endless shades of green. The background is complete with an avenue of stately poplars, whose grace-

ful boughs bend in the breeze as though performing courtesy to their enchanted visitors who traverse the mossy bridle path beneath their shade. Whichever way one looks in this garden there are terraces and grassy banks dotted with flowers, and rose beds magnificent in June bloom. Wild pigeons, jays, and birds of various plume fly about with unusual fleetness as though alarmed at the presence of the thousands of strange songsters who disturb their solitude. One might have imagined oneself in the remotest country district but for the far-away hum of the world's metropolis, carried every now and then on the breeze, betimes resembling the sound of the distant rumbling of thunder. This was the setting for one of the most beautiful and most blessed baptismal services that have ever been held.

The vast concourse of people under the open canopy of heaven, after praise and prayer settled



THE BAPTISMAL POOL.

Thousands of Foursquare Gospellers congregated in the beautiful and picturesque woodlands that surround Elm Bible College on Saturday, June 15th, to witness one of the most unique of baptismal services. The above is a picture of the baptismal pool, behind which is the springing fountain. Principal George Jeffreys baptised over two hundred converts, many of whom had been miraculously healed in the revival campaign at Brixton.

down to listen to Principal George Jeffreys' address, with a quiet reverence worthy of a cathedral congregation. The preacher, vested in his baptismal gown, had a decidedly patriarchal appearance, and his words rang out as clearly and authoritatively as though they came from the lips of a Hebrew prophet.

With dramatic gesture he pointed to the baptistery as he said "As these candidates pass through the waters of baptism they will be following in the footsteps of their Lord and Saviour Jesus Christ, and thereby witness to the worlds—angelic, satanic, and of mankind—their identification with Christ in death to sin and resurrection to new life in union with Him."

The presentation of the truth was so effective that seventy-five persons at the conclusion indicated their intention to be baptised at the next opportunity.

The procession of candidates was a fascinating sight. The solemn grace and bearing that characterised the candidates as they slowly moved forward to be immersed, spoke eloquently of how well they understood the significance of the ordinance. Their beautiful white gowns were emblematically suggestive of their spiritual garments of Christ's righteousness.

In a very singular manner the Holy Spirit pre-

sided over the huge congregation as they sang worshipful choruses in a subdued tone.

Now and then the singing was stopped by such announcements as, "Here is a mother with her four daughters being baptised together." Then, before the singing would be resumed, one caught the words that were pronounced over each person, "In the Name of the Father, Son, and Holy Ghost, I baptise you." Then a gentle splash of water was heard as the singing began again. At one time an unusual hush of quietness attended the comment on a passing candidate. When an aged brother with white flowing beard was about to be immersed, Principal Jeffreys said "This man tells me he has waited over thirty years to be baptised in the open air." In a moment the desire of thirty years was realised, while thousands rejoiced with him in a measure of filial joy.

The long service never for a moment dragged or became heavy, it was a series of fresh and interesting features. Now twin sisters are being baptised. Now three sisters and a brother. Now a person healed of some complaint. And so on—until the last witness of Christ had complied with His command.

The photographs and press reports appear on pages 136 and 137.

Revival in the Big Tent

People Receive an Acts x. Experience under the Preached Word

ENTERING upon the last week of Principal George Jeffreys' Revival Campaign at Brixton, we invite our readers, and especially those who have been definitely praying for its success, to rejoice with us in the triumph of the Foursquare Gospel in the field which the late Dr. Torrey called the hardest in the world. Hundreds of souls have been saved and bodies healed; and while Mr. Jeffreys preached, people received the Holy Spirit as recorded in the Book of Acts, chapter ten. As many as eight in one service have had the Holy Spirit's sealing while the Word went forth. A full report of the crowded gatherings will be given in next week's "Evangel."

The following is from the *Clapham Observer* of 14th June—

HEALING CAMPAIGN. Remarkable Stories of Cures.

Principal Jeffreys' healing and revival campaign still continues at the big canvas temple on Brixton Hill. One of our reporters called there on Tuesday evening, and asked Evangelist McWhirter if anyone would testify to him as being healed at the Divine healing services.

Mr. McWhirter announced this to the congregation, and many people living in all parts of London came forward. Mr. McWhirter excepted those who did not live in the district, and still I was surrounded by an eager throng of people anxious to testify.

CURED OF CONSUMPTION

One girl told me that there was consumption in the family, but she had been cured of it. She did not wish her name to be mentioned, as she was a shop assistant, and her employer would not employ consumptive girls.

"I came here in the second week of the campaign," she said to me. "Principal Jeffreys anointed me with oil, and I felt better. Recently I went to a doctor, who tested both my lungs, and said he could find nothing wrong with them except for one little spot. I have been to Brompton Sanatorium and a sanatorium in the country for consumption, and now—"

The girl's smile was more eloquent than words.

"SAVED FROM OPERATION"

Mrs. Wigglesworth, aged 61, of Thornton Heath, whose testimony I took next, was very excited over her healing. "I've been saved from an operation," she said. "I was suffering from mastitis, the forerunner of cancer. I went to the University College Hospital last Monday week. They told me I must be operated on at once. That evening I came here, and Principal Jeffreys anointed me. He anointed me four times on

different days, and I gradually began to get well. Now I am a different woman. I can move my arm, and feel quite well. I am the mother of thirteen children, and you don't know how happy I am. I'd like to go and tell it in Brixton Road."

A MAN OF FIFTY.

The next testimony came from Mr. B. T. Clarke, aged fifty, of Clapham, who said that he had suffered from pains across the chest, due to strain. "I have been a member of the Foursquare Gospel Alliance for a long time," he continued, "so on Friday I came to the tent. As soon as Mr. Jeffreys laid his hands on me I felt as though my chest had been stretched out, and the pain went."

OTHER CASES

Other testimonies received were briefly—

Miss Beatrice Eldridge, aged 34, of Balham. Healed on Friday of nerves and a strained throat, due to too much singing.

Mrs. S. Wood, aged 70, of Kennington Park. Anointed by Principal Jeffreys for the second time on Saturday week, and the rheumatic pains in her legs and knees became much better. "I hope to lose them entirely," she said.

Miss Grace Howard, aged 22, of Herne Hill. Been attending since the beginning of the campaign, but last Sunday went to Mr. Jeffreys for the first time. The fluid on her ankle, and her rheumatism, felt better right away.

Miss Elsie Barrett, aged 31, of South Lambeth. Gradually healed of consumption. "I went to St. Thomas's Hospital in accordance with the L.C.C. regulations six months ago, to be examined," she said. "The doctor said I could count myself healed. And they haven't sent for me since."

Mrs. Blake, aged 51, of Brixton. Healed of rheumatoid arthritis. "When I came off the platform," she said, "I could stretch my fingers. I could hardly believe it."

I shook hands with Mrs. Blake, and she moved her fingers as easily as anyone.

Concise Comments and Interesting Items

Science is making bewildering progress. A movie of the moon has now been obtained. This movie shows the effect of the sun upon the moon. Especially is the interest centred in the great crater, known as Copernicus. The movie shows the sun rising and has some wonderful shadow effects. At the beginning the film shows up all the mountain wall and the crater of Copernicus, which catch the sunlight before the valley. Then, as the picture is run through, the sunlight is seen flooding down into the lower levels of the crater. As far as can be ascertained the moon is covered with bare rock and is in a desolate condition, proving that the whole of our solar system was involved in the curse brought about by the fall of Lucifer, the son of the morning, now known as the Devil and Satan.

Temperance Lecturers will be interested in the following: "It has been proved by experiment," said Dr Brunton, before a committee of the House of Commons, "that intoxication by beer or wine made a man fall on his side while whiskey had a tendency to bring him down on his face, and cider or perry taken in overdose tends to throw him prostrate on his back."

India has no less than 724,000 villages. If a missionary were to preach in a fresh village each day it would take about 2,000 years to go through the villages of India. The missionary problem can only partially be solved by foreign missionaries. The cry is for native missionaries. Pray therefore that the Lord of the harvest will send forth labourers into His harvest.

In Australia there is a Federal Inland Mission. One of the

missionaries, Rev. H H Farell, had to travel 10,000 miles in order to attend the annual Methodist Conference in Perth, West Australia. During the last two years this missionary has travelled 23,000 miles in his motor truck, visiting isolated stations which had either never seen a minister before or not been visited by one for 25 years. The lives of these bush-Australians are very lonely. The children are mainly educated by correspondence. There is no lack of harvest fields in the work of the Lord. Where are the harvesters?

Eating boots is not usually associated with human beings. Much less is it associated with a bishop. Yet the bishop of Yukon once had to do this in order to preserve life. This bishop has an Arctic diocese. The Yukon territory is a land of rivers, lakes, and mountains. The night in mid-winter lasts for weeks, and deep snow covers everything. The first bishop to commence work in this region was Bishop Stringer. Mr and Mrs Stringer had five children, and two of them were born in the Arctic district—2,000 miles from the nearest doctor. Remember the work of God in this cold, dreary district. Pray that many distanced from us by geographical miles may be drawn very near as through Jesus Christ they enter the same family.

A happy home life is a tremendous source of strength. The incident has just been recalled of Principal Rainy, a great Christian leader in Scotland. He was being attacked on every hand for certain positions which he was holding. One day a friend met him, and said, "You have no right to look as happy as you do, seeing all that is being said against you." His simple reply was, "I am very happy at home."

Paying the Price

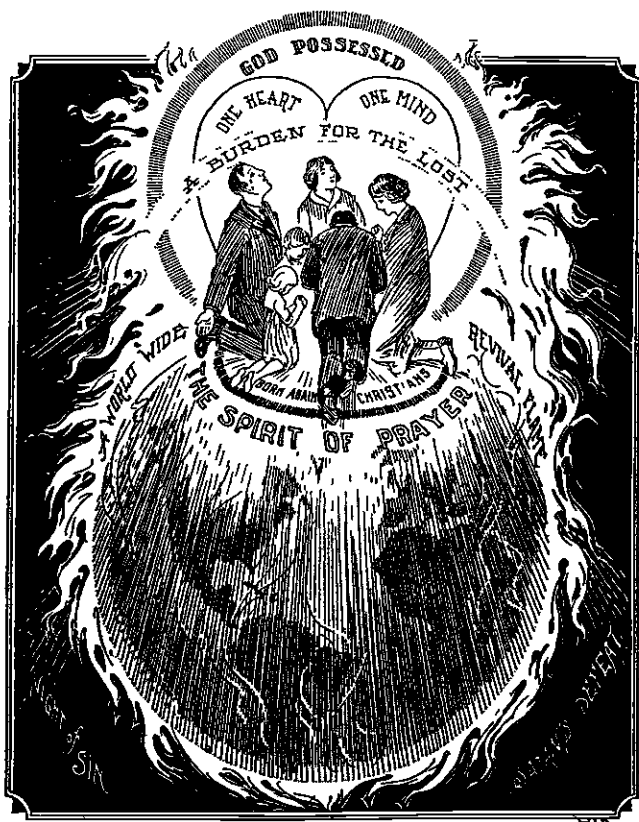
Charles G. Finney, one of the most God-blessed evangelists of the centuries, said, "You can have revival anywhere if you will pay the price." As recently as 1927 a party of Chinese missionaries decided to pay the price, and this was the result —

"We gave prayer the pre-eminence. Many hours of the day and night were spent in prayer. God has wrought far beyond our fondest expectations. If anybody had told us five months ago what would take place among the Chinese and foreigners, we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify, or tell of some experience, and people would come to the altar of prayer. Such praying, and such godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvellous way, but I had not expected it at this time, nor to such a large extent."

What other will pay the price? Will you?

The Way to Revival



There is revival when God takes possession of every faculty.

The Second Advent

By W. HEBDIGE

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven—Acts i. 11.

HE has risen! The same Jesus who was crucified for our transgressions, "perfect man as well as perfect God," the Divine Saviour, though with a body clothed with glory, still in the flesh, still as He designated Himself, Son of man, second Person of the Trinity; He is risen, the King of kings. For a little space we see Him not, He is gone before us to prepare a place for us, that where He is, there may we also dwell; in a little while this same Lord Jesus, will return from on high to claim His own.

To His return the Scripture directs the attention of the Christian as definitely as to His first coming, and who shall see Him when He comes again in all His glory, and all the holy angels with Him? He will be seen by those who shall then be still on the earth. But not only by them; you notice the words of the angels in our text were directed to the very

men who saw our Lord ascend: Ye, even ye men of Galilee, who stood gazing up into heaven, shall see Him come from heaven.

But these men have long gone the way of all flesh and their place is nowhere to be found. They have long since returned to dust. Yet when He comes they will see Him with their eyes and hear Him with their ears. Even they who pierced Him, we learn from the Apostle John, shall see Him; Behold, He cometh with clouds, and every eye shall see Him, and they also who pierced Him. The tribes of the earth shall sorrow, and they shall see the Son of Man coming with glory and power. Is our faith that of the Patriarch: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: . . . I shall see Him for myself, and mine eyes behold, and not another.

Bible Study Helps

A BOUQUET OF SWEET P'S.

- (1) The Believer's Position—In Christ (II. Cor. v. 17).
- (2) The Believer's Pardon—By Christ (Col. ii 13; iii. 13).
- (3) The Believer's Partnership—With Christ (II. Cor. vi. 1).
- (4) The Believer's Power—From Christ (II. Cor. xii 9; John xv. 5).
- (5) The Believer's Provision—Through Christ (Eph. i 13; Phil. iv. 19).
- (6) The Believer's Possession—For Christ (Rom xii 1)
- (7) The Believer's Personality—CHRIST! (John iii 30 Gal ii 20).

CHRIST IN I. PETER.

- Resurrection of Christ our **Hope** (i. 3)
 Appearing of Christ our **Reward** (i. 7).
 Suffering of Christ our **Glory** (i. 11).
 Blood of Christ our **Redemption** (i. 19).
 Sacrifice of Christ our **Acceptance** (ii. 5).
 Footsteps of Christ our **Example** (ii. 21).
 Death and Resurrection of Christ our **Pledge** (iii 18, 22)
 Suffering of Christ our **Joy** (iv 12, 13).
 Eternal Glory of Christ our **Call** (v. 10)

THREE DEATHS.

- Dead in Sin—the Sinner (Eph. ii 1).
 Dead for Sin—the Saviour (I. Cor xv. 3).
 Dead to Sin—the Saint (Rom vi. 2).
 The first is the natural condition of all men
 The second is the Gospel of God for all men.
 The third is the result in those who believe.

I'm Acquainted with the Author

I. JOHN V. 13.

Words and Music by Seth Sykes

Harmonised by Mrs. Seth Sykes

I'm ac-quainted with the Au-thor, And I know God's Word is true. In

times of grief it brings re-lief, And tells me what to do. How I

dear-ly love its pa-ges, For I've had the 'Rock of A-ges,' I'm ac-

quaint-ed with the Au-thor, And I know it's true.

Copyright. Do not cut this out. The music appearing in this paper will be published later on in book form.

The Patriotic Cupbearer

III.—Nehemiah and the Opposition

A Sermon by PASTOR PERCY LE TISSIER. Text: Nehemiah iv 1-3.

WE are dealing in this last study with the opposition and persecution which Nehemiah received as he sought to be faithful to his God, and to prove himself worthy of his vocation.

We too, expect opposition. The heart of man is unchanged. Sanballat and Tobiah have left a long line of descendants. Many still oppose the truth for which we firmly stand. Alas, even amongst religious teachers we find those who oppose the Foursquare message. Many who in times past proved unswervingly loyal to the inspired Word of God, now modify its truth to make it acceptable to the modern mind. Either through wilful ignorance or a perverted interpretation of Scripture, they take sides with the destructive rather than the constructive element in the spiritual realm. The enemy will do all in his power to hinder the activities of true believers in God. He hates to see the Fundamental walls go up. What St. Helena was to Napoleon, the Foursquare Gospel is to the Devil. It is the antidote of modernism and places his kingdom in jeopardy.

It is very instructive to consider

THE TACTICS OF THE ENEMY.

When the Devil saw that he could not hinder the work of God by ridicule and rioting, another attack was launched. Two of the arch-enemy's insidious devices were

Complaint within the camp.

Compromise without the camp.

(1) *Complaint within the camp* (chapter iv. 10). There is much rubbish, so that we cannot build the wall. Satan chuckles with diabolical glee, when God's people are at variance. He will sow seeds of discord that are destined to bring forth a bitter harvest.

One day Nehemiah met a band of discouraged and disgruntled workmen. They said, "We are not able to build," and went on strike. They allowed a little mound of rubbish that had accumulated to deter them in their work. Beloved, do not allow a little froth, fanaticism or friction to cripple your work for God. Some see all the extravagances and taboo all the nine precious gifts of the Spirit as spurious. There is oftentimes much rubbish passing as Foursquare truth. Sweep it aside with the broom of sincere enquiry. Take up your

SWORD OF TRUTH AND TROWEL OF FAITH

and work harder than ever. Stand close to your Nehemiah with the fear of God in your soul. I have often said, If you attend the Church because the people are nice, you will soon become conspicuous by your absence. If you attend because you love the Lord, you will not easily be discouraged or dissuaded. "Then were the disciples glad when they saw the Lord."

Having failed in his first device, the crafty enemy introduces another scheme. He is very persistent, and seeks compromise.

(2) *Compromise without the camp.*

"Come, let us meet together in some of the villages of the plain of Ono."

The answer to this subtle advance is very forceful. Nehemiah replies: "I am doing a great work, so that I cannot come down." Like Moses of old, he will not lower the standard or make concessions. He will not compromise. There is a great cry to-day for union, federation, compromise. The modern tendency in every realm of life is to unite and co-operate, crushing and exterminating small concerns and councils, suppressing individuality, and even in our colleges and seminaries, prospective candidates for the ministry are

CAST IN THE MOULD OF MODERNISM.

"Let us meet together," is the popular slogan. Do not be so exclusive, so narrow, so devoted, or you will be dubbed eccentric and extreme in views.

Nehemiah however, considered his task too important to be trifled with. He had no time to spare, but sent messengers, saying, "I am doing a great work so that I cannot come down. Why should the work cease whilst I leave it and come down to you?" Thus four times the devoted Nehemiah met his opponents.

The result of Nehemiah's devotedness brought about a mighty revival. A colossal open-air meeting was held before the Water-gate, and Ezra the scribe, standing upon a pulpit of wood, read out of the Book of the Law of Moses.

It is very significant that the first wooden pulpit mentioned in the Scriptures was used for the preaching of the Word. Ezra preached from the Pentateuch. Preaching the Word implies a belief in the whole Bible, in the Deity of Christ, in the efficacy of His precious blood, in regeneration through the operation of the Holy Spirit, in His glorious appearing on the clouds of glory. He is not faithful to the Word who eliminates any of these truths from the inspired record. A man may expound prophetic subjects, style himself a pastor, take the Bible as a text book, but

IF HE IS NOT DEPENDING ON THE BLOOD,

he is a blind leader of the blind, and will by his erroneous teachings ultimately lead his victim to a lost eternity.

Doctor Archibald Brown recognised the value of the pulpit. He used to tell the following story:

It was a carpenter's shop, and a very noisy one, for all the tools were quarrelling among themselves. Brother Hammer was in the chair, but the meeting had told him to leave because he was so noisy. But he said, "If I am to leave the carpenter's shop, Brother Gimlet must come too; he is such an insignificant thing, and when he has finished his work, he seems to have made so little impression." Little Brother Gimlet rose and said: "If it is the wish of you all that I should go, then I will do so, but Brother Screw must go too; you have got to turn him round

and round to get him into anything." And Brother Screw said, "If you wish me to go, I will, of course, but if I go Brother Plane must go too. I know he seems to be doing a lot of work, but it is all superficial, there is no depth in it." And Brother Plane said, "I will go if you wish it, but if I go, Brother Rule must go too. He is always telling others what to do." "Well," said Brother Rule, "I will go, but if I go, Brother Sandpaper must go too; he is always rubbing people up the wrong way."

In the midst of all the discussion, the latch of the door was lifted, and into the shop

THESE WALKED THE CARPENTER OF NAZARETH.

He had come for His day's work. First, He put on His apron, and then He went to His bench. In front of Him He had the plan for a pulpit that He wanted to make, from which He might proclaim the message of His love and grace to men. And He took up

the hammer, and the little gimlet and the screw and he used them. And he took up the rule and used that. And He took up the plane, and He worked with it. And He took up the sandpaper and He rubbed off the edges. Then the time of sunset came, and the day's work was done. The Carpenter had finished the pulpit, and it was perfect. And after He had gone the tools remained silent. They had discovered that the great Carpenter had a work for each, and they had become workers together with the Son of God.

Doctor Brown's comment on this illustration is beautiful. Says he:

May God bring together all the instruments of the Christian Church, and place them in the pierced hand of the great Head of the Church, that He may build that pulpit from which He may proclaim to a lost world the love of God.

Progress in Mexico

Baptisms in Water and in the Holy Spirit

By Mr. and Mrs. G. H. THOMAS

WEEK after week newcomers are seen in our services, which are being attended even better than previously, and there is a clear manifestation on the part of the people of a hunger for God. Recently at the close of a Sunday evening service the invitation was given to those who were seeking the Baptism of the Holy Spirit to come to the front to pray. The response was astounding, as over 200 persons rose from their seats and went out to the front and knelt down. There was not enough room at the altar for such a number, so some of the seats were removed to make place for the seekers. It was a sight that lingers in one's mind to see such a large number of Mexican believers all kneeling close together, crying upon God to pour out His Spirit upon them. The answer soon came, and here and there men and women were struck to the floor by the power of the Holy Spirit. A number received the Baptism in the Holy Spirit that night, speaking in other tongues as the Spirit gave utterance, and a larger number were under the power of the Spirit, but did not fully receive.

The following Tuesday night at our young people's meeting another woman received the Baptism. We are most desirous that these Mexican Christians shall be filled with the Holy Spirit, and would ask the continued prayers of the believers at home that God will pour out upon us of His Spirit even in a greater measure, we believe that the blessing of God upon

this work and the spread of the Gospel throughout Mexico depends greatly upon the believers in the homeland.

Since last writing a further number of couples have been united in marriage in our church, these, like those previously mentioned, having lived together in some cases for a number of years and were not legally married. As a result of these marriages we have had two baptismal services, the first, two weeks ago, when thirty adults went through the water, being eighteen women and twelve men, then again last Sunday fifteen more publicly testified to their faith by passing through the baptismal waters.

The attendance at our Sunday School has increased; last Sunday morning there being about 250 adults present, also a goodly number of children. The school is divided into classes of about twenty-five persons, thus giving the teachers opportunity to give attention to each member of the class. There must have been well over 500 persons present at the Sunday evening service.

Our Bible School has commenced its second year. The students who were in the school at the close of last term have all returned to complete their training, also a number of new students have entered for the new term, so that we now have twenty young men and women—mostly men—who are really anxious to learn and are eager to carry the Gospel message to their own people.

Conversion of a Sailor

A Croydon Incident

THE congregation at Elm Tabernacle, Croydon, had a remarkable experience on a recent Sunday night. After the service, Pastor Corry announced that, instead of a testimony meeting, the meeting would be open for any having questions regarding salvation, or difficulties from the Word of God.

The first person to stand to his feet was a sailor, who said: "Look here, sir, if I try and turn over a new leaf, and have a shot at this kind of life, and receive Christ to-night, how can I be sure that Christ has received me?" Scriptures such as Mark ii. 17, *I am not come to call the righteous, but sinners to repentance*, and I. Timothy i 15, *This is a faithful*

saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners, were referred to, as shewing the class of people the Lord came to save, Then John vi 37. *Him that cometh to Me I will in no wise cast out*, was read, and the man saw that if he came he would be received, and then Romans viii. 16, where we are told that the Spirit witnesses with man's spirit when he has been received. The sailor expressed himself as satisfied, and other questions were then dealt with, but in a few minutes the sailor was on his feet again, with the question, "If I become a Christian, and have a shot at turning to this new life, how can I manage the life on board ship, among a crew composed of many nationalities, with no chance of quiet to pray or read my Bible? Is it possible to live the life on board ship?"

Pastor Corry shewed that the Lord Jesus had not only promised to save, but also to keep (Jude 24 and John xvii) and that no matter how difficult the place, God was able to hold him up, and make him stand (Romans xiv 4), because "greater is He who is in you than he that is in the world." Whilst this second reply was being given a brother on the left of the platform stood to his feet, and said, "I'm an old sailor, may I give my testimony to help this brother?" Everybody in the hall felt the thrill of surprise and joy in the way the Lord had planned that the old sailor with many years' experience should answer the doubts of the questioner, and this is what he said —

"I was brought to Christ in the Salvation Army, when I was serving in the Royal Navy, and on my way back to my post, in the tram, cried to God to give me strength to live for Him on board ship, among my mates, for I had been a drunkard and a gambler, and one of the worst.

Arriving in barracks (the ship was in dock at the time), I at once told my shipmates that I had given my heart to the Lord, and intended with God's help to live a new life. They received my witness kindly, but said that they would not stand any half-hearted stuff, and that my life must be the real thing. They had seen enough of the wrong sort. That night when hammocks were strung, I had my first big fight with the Devil. He whispered to me, 'You're not going to have the cheek to pray down here among this crowd, are you?' But I did—praise the Lord!—and as I knelt down under my hammock, the only word that was uttered was from one of my mates, who said, 'Pray for me, Bill.' When I was in my hammock I heard lots of whispering, and the general trend of it was that I had at least made a good start. To prove that it is possible to live the Christian life, and to get the respect of your mates even on board ship, brother, listen to this. Once on a Saturday night we were in port, and I was on duty, and could not get ashore. My pals were in the various 'pubs' drinking, and along came a Salvation Army officer, selling *War Crys*. One sailor said, 'Bill's on duty to-night, and won't get his *War Cry* here. Captain, give us a *War Cry*,' and he bought me a copy. The seller of *War Crys* went from one public house to another, and when the men returned to the ship that night there were eight *War Crys* for Bill—and I'm Bill."

That finished the testimony, but at the Pastor's request the old sailor and the young one went together into the vestry, and as a result the questioner went home trusting and rejoicing in the sailor's Saviour, and prepared to put Him to the test on his ship which sailed for the East a few days later.

Imitate for once the worldling who is just about to take possession of his inheritance. With what joy he surveys it, and anticipates the delight he will experience in the full possession of it! Thus go ye and survey your inheritance. See the state of those who are now possessed of their entire lot. Behold how they feast in the presence of their God! Know that their bliss is yours, in all its fulness, and for ever. Live, then, now as persons sensible of their privileges, and say, as ye may well do, "The lines are fallen to me in pleasant places"—*Simeon*.

Sight & Hearing Restored

at Principal George Jeffreys' Glasgow Campaign

I WOULD like to give my testimony to the healing power of the Lord Jesus Christ

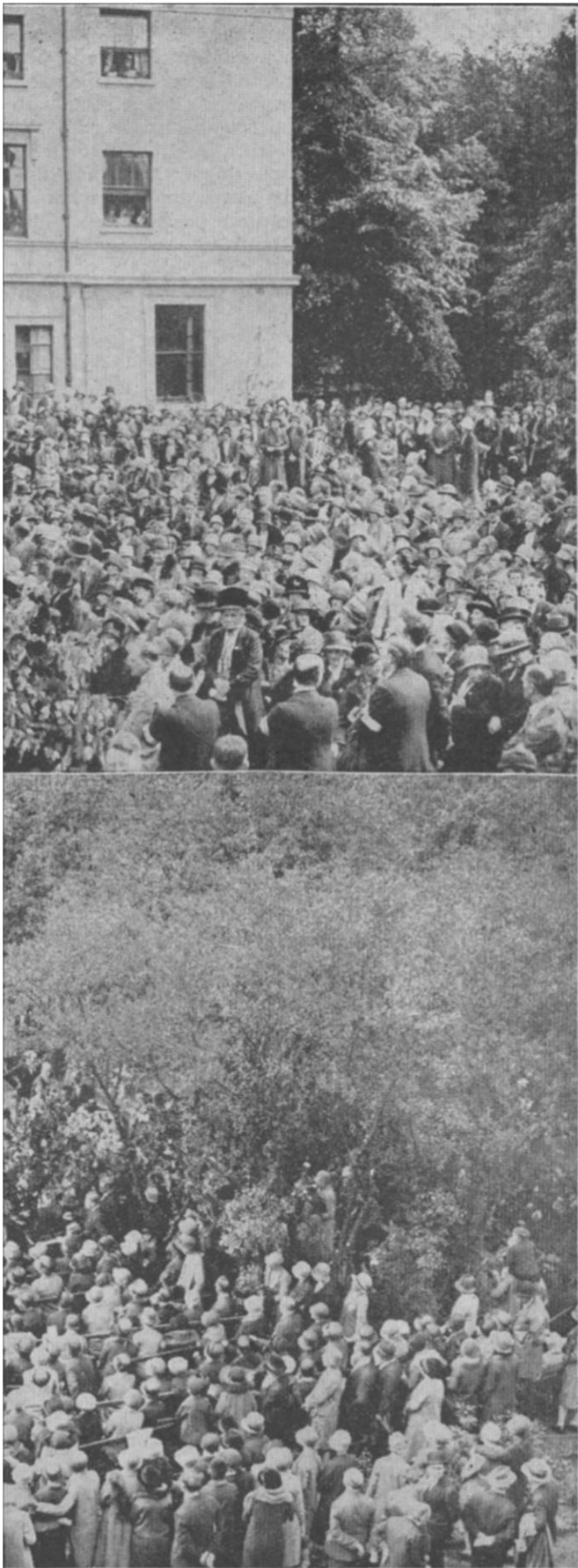
During the air raids on Tonbridge, Kent, I fell down stairs and received injuries to my chest. I lost the sight of one eye and became stone deaf in the right ear. For several winters I have also suffered with sciatica and asthma.

I went to the campaign meetings in the great St Mungo Hall. I was prayed for and anointed by Principal Jeffreys and was completely healed, having received both eyesight and hearing, and I am now in perfect health. This was two years ago. I give God all the glory—(Mrs) E. Demaria (Glasgow)



Mrs. DEMARIA





From the Press: an outsider's impressions.

People Baptised in Garden Tank

Girls in Bathing Caps for Mass Immersion

HUNDREDS of white-clad men and women, of all ages, were immersed in a grass-lined baptismal font erected in a garden at Clapham, London.

It was the greatest mass-baptism since a thousand were baptised in the Albert Hall.

For over an hour hundreds of people trekked up Clapham Park Road to "The Woodlands," a large house set in spacious grounds in Clarence Road.

THREE THOUSAND WATCHERS.

By the time that Principal George Jeffreys, the head of the Foursquare Gospel Alliance, was prepared to begin proceedings well over 3,000 people covered the grassy slopes and terraces of the gardens.

This huge congregation centred round the font—a large tank, lined with grass and decorated with huge lilies.

It looked for all the world like a water-filled grave.

After a hymn and a sermon the candidates for baptism proceeded from the two dressing stations.

CRIPPLES TAKE PART.

Old women and young lads, a man on crutches, men with white heads, girls and matrons—they were all dressed in white.

Many of the women wore bathing caps. Each climbed the wooden steps to the top of the tank, where stood Principal Jeffreys himself, dressed in a flowing black robe and wearing rubber boots up to his thighs.

Standing up to his waist in the water he took each candidate by the hands, which he held lightly together.

"On the confession of your faith, I baptise you in the Name of the Father, the Son, and the Holy Ghost," he said, and plunged the candidate below the water.

HOT AND COLD WATER

The water was supplied through two pipes, one carrying hot, the other cold. Occasionally an assistant plunged a thermometer in the water, and regulated the temperature. A nurse and a policeman were in attendance.

On taking some of the candidates the preacher would announce what they had been cured of. "This woman was healed of mastoids," he would say, or "This young man's skin disease was cured."

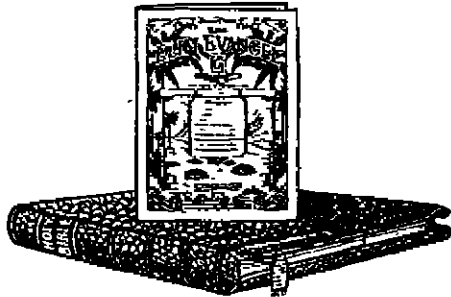
"How many people in this crowd can declare to God that they have been miraculously healed of cancer, tumours, and other growths?" dramatically asked the preacher. Fifteen hands shot up.

"How many here used to have to be wheeled about in spinal carriages or bath chairs?" was his next challenge.

Nine people answered with upraised hands.

Three people declared they had been cured of blindness and twelve of deafness.

"Elim Woodlands" is the training institute for the movement, and was previously a convent. This organisation has gone ahead by leaps and bounds. Churches have been opened all over the country, twenty-two in London alone.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader Principal George Jeffreys.

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Are We Baptists?

CONTINUALLY we are asked this question. The answer is *Yes* and *No*. If the questioner means by "Baptists" those Protestants who are distinguished from their fellow-nonconformists in the practice of baptism, then the answer is *No*, or if we belong to any of the Baptist denominations, then too the answer is *No*. The answer is in the affirmative if it is meant, are we Baptists of the New Testament type? The reason why we baptise thousands yearly is because we are fulfilling our Lord's entire commission (Mark xvi. 15-18). Our movement, if judged by the Lord Jesus Christ's standard, viz., "By their fruits ye shall know them," will be found according to the pattern of the early Church.

Our motto is "Foursquare on the Word of God." The balance of truth and experience is kept by the acceptance and practice of the full Gospel. The ordinance of baptism is a witness to the world of the believer's identification with Christ in death and resurrection. We do not teach that it is essential to salvation, nor make it one of the conditions of church membership, but we hold that it is the duty and privilege of all Christians who desire to prove their love to Christ by keeping His commandments.

Heart Failure

How significant are the words in Acts vii. 39, "Their hearts turned back into Egypt"! Their feet did not turn back, but their hearts turned back. It was not open backsliding, but heart-backsliding. How easy it is for the heart to turn back! Outwardly we are just the same. People do not trace any difference in us. But God who reads the heart knows that we are suffering from spiritual heart failure. The songs of praises have lost their fulness, the life of faith has lost its childlikeness. The ecstasy of early days has faded. The things of God have lost their golden glory. The pleasures of the world begin to clutch us again. The newspaper begins to exclude the Bible. The open-air walk has a greater call than the open-air meeting. When this takes place there is need for special visits from the spiritual heart Physician. We need the Divine fingers once more to touch the heart and quicken it. Lord—even as we read—restore unto us the spiritual heart-beats, so that our hearts may speed forward to the promised land of Canaan, without one backward thought toward the forsaken land of Egypt.

* * *

Can You Multiply?

GARDENERS are very busy just now giving special attention to the two enemies of their plants. It has been estimated that one chickweed may produce 3,000 seeds, and, as four generations are possible in a year, 81,000,000,000,000 chickweeds might be produced from a single seed (great grandmother chickweed might well be proud!).

We have all heard of the rabbit menace in Australia, where, after introduction not many decades ago, they have multiplied to such an extent that having eaten everything on the ground, they have taken to climbing trees. Everyone knows the story of the sentimental Scotsman and his thistle. The bramble was taken to New Zealand, and now they say there is a bush there one hundred miles long. It has also been estimated that one pair of aphids or greenfly may give rise in one summer to a quantillion of little ones—1,000,000,000,000,000,000,000,000,000.

Let us turn to those to whom it has been said, "Herein is My Father glorified, that ye bear much fruit." If I were the only Christian in the world, and brought one person this year to Christ, and next year we both brought one soul each more to Him—that would be four, next year eight, and so on—in thirty-one years the whole world would be saved.

GIVING TO GOD

Give! though thy gifts be small, still be a giver,
Out of the little founts proceed the river;
Out of the river's gifts gulfs soon will be
Pouring their waters out, making a sea.
Out of the sea again heaven draws its showers,
And to the fount imparts all its new powers.
Thus in the circle born, gifts roll around,
And in the blessings given, blessing is found.—Sel

A Call to the Unconverted

A Sermon by Pastor R. TWEED

MY subject this evening is "The Call of God to the Unconverted." You will find my text in Isaiah i. 18. "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"

There are many people all over the land to-day who say that this is the time for perfecting the saints—that we should confine our addresses entirely to Christians, and I know that there are many churches and places all over the world to-day under the name of Pentecost who seldom give forth an evangelical message. Sometimes I am constrained to preach to Christians on Sunday evenings, but when I consult God I feel that He would have me preach the Gospel instead, and so I am going to obey Him and preach a Gospel message from this text this evening

Though these words were addressed to the nation of Israel, yet they apply to all sinners. First, let us deal with the unconverted. When we speak of the unconverted we mean those who are still in their original fallen state; we mean those men and women who have never been changed, whose hearts have not been renewed through the operating influence of the Spirit of God. The unconverted! There are hundreds of men and women all over the land who have a form of religion; plenty of outward show and outward profession, but they are unconverted—and when I speak of the unconverted I mean those who are still

IN THEIR ORIGINAL STATE,

irrespective of birth, nationality, or religion. The Jews were a people who had plenty of religion, but it was all on the surface; there was nothing real and wholehearted about it. God describes it in these words "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me" (Matt xv. 8). There was plenty of formality—they had a form of godliness, but denied the power, and I believe there may be some in this meeting who have a form of godliness but have not the root of the matter in them. The Holy Spirit is here and He is passing from seat to seat, He is able to single out those who are converted and those who are not. "The Lord knoweth them that are His," and them that are not, and just as I preach, you know whether this truth is applicable to you or not, if it is, I trust that you will seize hold upon it, and that before you leave this service you shall have a change of heart.

Conversion to God is something that affects man in various ways.

FIRST, IT AFFECTS HIS MIND.

By this I do not mean that when a man turns to God he loses his mental balance. No! There is a verse which says, "God hath not given us the spirit of fear, but of power and of love and of a sound mind" (II. Tim. i. 7). But I do believe this, that when a man gets converted he becomes a fool for Christ's sake. His mind is affected in this sense that whereas he used to love the things of the world and walk in the paths of iniquity and selfishness, he is now ashamed of all these things. His mind is changed with regard to sin. He has turned right round. He loves to mingle with the people of the Lord, and go to the house of prayer. He loves to testify for the Lord. He delights in the law of God. It is because of this manifest change in his life that the world thinks he has gone mad.

The mind of the unconverted man is evil, impure and lustful. His soul is, as it were, an open road, and the Devil comes along that road and just drops in his suggestions and thoughts, and the unconverted man harbours them and feasts upon them, his heart is a veritable cesspool of iniquity, out of which proceed "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt xv. 19). Dear unconverted one, the sooner you get a change of heart and mind the better. Open the windows of your soul and let Christ, who is the Life and Light of men, shine in upon it. He will cleanse out the evil and inspire you with higher and nobler ambitions. He will help you to play the man in every department of life, and though you may be slighted by your fellow-men and



PASTOR R. TWEED.

looked upon as unsociable in your ways, you will possess a joy and peace that you have hitherto never experienced.

Secondly,

CONVERSION CHANGES THE WHOLE COURSE

of man. The unconverted man is on the broad road to destruction. His way is dismal, dreary and dangerous. There is no real lasting satisfaction in his soul. Beloved, there is no genuine happiness outside Jesus Christ. However you may try to find it in the world you will never obtain that which satisfies the longing desire of your heart. Why then should you continue to walk in the ways of the world and on the downward road to hell, when the Saviour offers you far more than the world can ever give you? Every truly converted soul can say without the slightest hesitation—

Now none but Christ can satisfy,
None other name for me,
There's love and life and lasting joy,
Lord Jesus, found in Thee.

Now we are going to deal with the call of God. "Come," says God. That word "Come" seems to thrill my soul. When I was walking along the street the other evening it so sounded in my heart that I thought, "What a lovely word it is!" It seems to be an expression of the heart of the eternal God for a lost and fallen world. I believe that in this word God expresses His desire for the safety of man. Right away in the third chapter of the Book of Genesis, after man had turned from God and had taken the downward course, God came to him in the cool of the day and said, "Adam, where art thou?" Oh, how wonderful that God should seek after man when he had gone astray! "Is God seeking after me?" says somebody. "I know I have gone astray; I know I have come short of the glory of God. Does that word 'Come' apply to me?" Brother, sister, I say with all the earnestness of my heart that it does. So come to the place of safety, oh, come! When the antediluvian world had fallen so far into sin that there was no alternative but to send forth judgment on the world, God commanded Noah to build an ark and said, "Come, thou and all thy house into the ark." It was a personal appeal. God appeals personally to every man and woman in this meeting; it is a call to your heart. Beloved, Divine wrath is impending, and the signs of the times tell us that the coming of the Lord is not far distant. The imminent appearing of Jesus Christ is foretold by the signs in the sky, by the affairs of the nations. Why, we read in

A RECENT DAILY NEWSPAPER

that the Pope has got back temporal power again and things are moving in a wonderful way at the Vatican, he and Mussolini have become very friendly, and I believe this marks a great epoch in the history of this dispensation. I believe that the coming of Christ is nearer than we expect, and the call of God to the unconverted is being heralded forth with no uncertain sound. "Come thou into the Ark of Refuge!" Jesus Christ is the Ark of Refuge for a fallen world. God not only expresses His desire for the safety of man, but also for the welfare of man. There is a beautiful text in Matthew xi. 28: "Come unto Me, all ye that labour and are heavy laden and I will give you rest." "I know," says God, "that you cannot be well with the burden of sin on you, I know that you must be weary; I know you are not at all happy in the course that you are taking," and so He says, "Come and lay your burdens at My feet." Come, weary, sin-stricken soul and lay your load at the Master's feet." I believe there are hundreds and thousands of men and women who are really tired, heart-sick, sin-burdened, and oh, if they could only hear this message, "Come unto Me"—as Jesus looked at those people, especially the women in that eastern country, bearing their heavy burdens upon their shoulders, He said, "I know that humanity is bearing a heavier burden than that; they are bearing the burden of sin, and if they would only come to Me, it would be well with them." Dear one, the Saviour is seeking after your welfare. It is His desire to do

thee good, to relieve thee of thy burden of sin and woe. It is His desire that peace might come into thy heart and that thy soul should live. I tell you that those who have opened their hearts to Him do enjoy Him, and we are glad that He took an interest in us; we are glad that He sought after our welfare. We feel happy and well since we came to Jesus.

Furthermore, I believe that the word "Come" expresses the bountifulness of God. "Come, I will just load you with blessing, I will make you to know that in heaven I have prepared a feast of fat things for you. Satan's burden is heavy, and if you will only contrast the way you are walking in with what I have to offer you, you will come to Me." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk without money and without price." I can hear God saying, "O ye straying mortals, how frail you are; your time is temporary, your destiny is eternal, oh, that ye would come to Me. Ye have built for yourselves places of amusement, ye have all that the Devil can give you to induce you away from Me, but still you are dissatisfied; you have to pay dearly for these things." God then says, "I will give you pleasure, joy, peace, and something that the world cannot give, and you won't have to pay for them." Glory! Are you thirsty? I mean this: Is there in your soul a longing desire for something? What that something is you really cannot put into words, but you know that there is an aching void deep down in your heart somewhere. Man was created that he might enjoy and glorify God, and he will never be satisfied unless he is enjoying God, and until he has received the salvation of the Lord and has partaken of the bounties of God.

My third point is

THE URGENCY OF THE CALL.

"Come now" There is an urgent ring about this call. I wonder why God is so anxious? Because He knows that hundreds of men and women have procrastinated as to salvation and to-day they are in the throes of eternal torment.

If we could only look into the caverns of the damned, into the lost world—if we could only listen to the cries of men and women who have gone there, they would tell us that they had opportunities of accepting Jesus, but put it off. They would say, "Not to-night—some other time I will call upon God"—but that "some other time" never came, and they were too late—they were lost—lost . . .

God called to the nation of Israel through the Prophets. He is calling to us to-day through His Son, and it is the last call. The call of salvation is being sent out. I am an ambassador of the King and I invite you to come, for the feast is spread. "Tell them which are bidden" (Matt. xxii. 4). To-night might be your last chance. There may be someone here to-night who will leave this meeting careless and indifferent. Perhaps before twenty-four hours you will find yourself beyond the reach of mercy. How terrible that will be! I urge you to come to Christ while the door is open.

God is calling the prodigal. Come without delay. The message is being sent forth, "Behold, I have prepared My dinner . . ." "All things are ready;

come unto the marriage." God is calling you to the feast. You don't need to make any preparation; just come in your old tattered garments; come as you are, you don't need to clean yourself up, as a matter of fact you cannot do it.

And now—

THE OBJECT OF THE CALL.

God says, "Come now and let us reason together," "What do you want to reason with me about, O God?" "I want to speak to you about your sins I want to tell you that you have offended Me, and show you how bad and vile you are. Come right into My presence and stand before Me, and I will just convince you that all your righteousnesses are as filthy rags and bring before you all your sins How dark your past has been."

An unconverted man will not often admit being wicked. I very rarely find a man who will admit that he is wicked They nearly all say, "Well, I am bad, but I am not so bad as So-and-So." I am not really a wicked person. I have a good heart." But God wants to convince you that unless you have had a change of heart you are wicked and sinful in His sight.

What an act of condescension! It seems to me that God is shewing all His transcending love and all His beauty and humiliation in thinking of reasoning with mortal man. How wonderful! It makes me love God when I think He should condescend to submit the principles of His government to reason. Why, God would be perfectly justified in taking the besom of destruction and wiping us from the face of creation, but He is merciful and gracious.

God says, "Even though man has sinned against Me, although he is miserably vile, I love him. Although he is detestable and wretched so far as sin is concerned, I love him."

Man, will you not come and reason with God? God says, "Though your sins be as scarlet, they shall be as white as snow." "My object in calling you

UNTO MY PRESENCE

is that I might convince you of your sin in all its reality and shame—that I might shew you how wretched and abominable you are in My sight; but I have not called you for that purpose only, but that I might shew you the remedy for sin."

Scarlet—Oh, what a word! This scarlet was a bright red colour. It was obtained from an insect called the *coccusilicis*, a tiny creature found in the oaks of Spain and on the east coast of the Mediterranean. When the garment was put into this dye it was brought out again and then put in a second time, and thus it was double-dyed. Yes, double-dyed—put in first, then taken out, and put in a second time. Neither the dew, the rain, nor any washing could alter it in any way. It was a fast colour.

Sinner, you are double-dyed. You have stood in the presence of God. He has reasoned with you, He has put forth the principles of justice before you, and you know how miserably you have failed and you must verily plead guilty of every sin you have laid to your charge. God has laid to your charge the sin of forgetfulness, the sin of rejecting Christ, the sin of unbelief, and perhaps other sins that would make you

blush to acknowledge. He has reasoned with you and you stand speechless before God. You have to admit that you are double-dyed. Now, if you will confess these sins, "Though they be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Oh, what a change from that deep scarlet colour that no human effort can change, to that beautiful white transparency! No matter how black, how deep-dyed, bless His Name, He can change the colour. God is good at

REMOVING FAST DYES,

and the blood of Jesus can make you as white as snow, for He says, "Though they be red like crimson, they shall be as wool." When a fast dye is applied to the wool there is no such thing as altering it; it would be an impossibility to change the colour. It shews the impossibility of trying to change our own ways, our own habits, our own life. But God says, "I can take the dye out of the wool, I can make it into just what its original colour was!" God can take the sin out of you. Will you let Him? Listen to the words of the text again, "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." Sinner, to-night will you surrender? You know I have been speaking right to your heart—you know very well that you are convinced and you admit that the message has been to you. Now have the courage of your convictions, be a man, be a woman, and just come right out. If you only surrender your will, God will do the rest. You may be weak-willed and timorous, but the Lord will make it easy for you. "But," you say, "that is all very well, but how can I live afterwards?" Thank God, the Christ who saves you ever lives to keep you saved. I am pleased with the Lord to-night. I am delighted with Him. Are you? All God's people are well pleased with His way of doing things. When He saves us, He keeps us; He provides for us and He is going to take us to heaven. We are going where He is. Will you come, sinner? We dare not leave you lost and lone—we want you over there.

Five Conditions of Prevailing Prayer

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim of blessing (See John xiv. 13, 14; xv. 16, etc.).
2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin (Psalm lxvi. 18).
3. Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer (Heb. xi. 6; vi. 1-20).
4. Asking in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it upon our lusts (I. John v. 14; James iv. 3).
5. Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest (James v. 7; Luke xviii. 1-8).—George Muller.

Many Cases of Healing

Signs follow the Preaching of the Gospel—Converts and Healings

Layton. It is with great pleasure that we report continued progress at this assembly. The meetings are well attended, and the numbers are increasing, five new members being received into church membership on June 2nd, when also one soul was saved.

Armagh. (Evangelist J. McAvoy) The Lord is graciously working in this centre in Northern Ireland and manifesting His power. Quite recently a sister who had suffered for many years with displacement of an internal organ was anointed and prayed for. She still suffered so intensely that she was advised to consult a physician who examined her and informed her that an operation was the only hope. At his advice she prepared to go into hospital, but special prayer was made in two meetings arranged for the purpose, and she was delivered from all pain and came out of hospital much better. Later the pain returned for a little while, and when she went to see the doctor again he declared the organ had returned to its normal position. This sister is now praising God for her deliverance.

Iford (Pastor J. J. Morgan) Like a tree planted by the waters, this Foursquare Gospel Church is spreading itself out and bearing precious fruit. Souls are being saved, saints built up, and several have been baptised in the Holy Ghost with signs following, while the stunted, dry, religious life around refuses to accept the Word of God in its entirety. Truly the Lord is putting His seal on His Word where it is faithfully preached.

On Sunday, June 9th, the Harmony Choir paid a visit to this assembly. The service was led by Pastor Boulton and various members took part. One read the lesson, a sister gave an inspiring address, followed by a heart-searching message from Pastor Boulton. The singing was really fine and we pray that God will bless the efforts of these young people that the seed sown in song may bring forth much fruit.

GOD'S HEALING POWER MANIFESTED

Liverpool (Evangelist H. W. Fielding) The Lord continues to bless in this seaport town. Recently two souls were saved at the breaking-of-bread service, while the Lord is confirming His Word in the open-air also. Several testify to healing in their bodies by the power of God. One sister suffering with severe pains in the head and on the verge of a breakdown was anointed and was immediately delivered by the hand of the Lord. Another family are rejoicing in their little girl being wonderfully healed of bronchitis. After being prayed for, she slept soundly and awoke with the trouble completely gone. Yet another woman was delivered from terrible pain following influenza. This one was also saved at the same time that God met and healed her.

We praise God that His Word is still being fulfilled and signs and wonders are following the preached Word. The congregations are increasing week by week.

CAMPAIGN BY PASTOR AND MRS CHAS KINGSTON

Carlisle. Pastor and Mrs. Charles Kingston have just concluded a very successful campaign in Carlisle. Their work here was much appreciated. Their ministry of the Word throughout the campaign has been manifestly in the power of the Holy Ghost. Their Gospel messages in song reached every heart, truly "tuned to heavenly music."

Pastor Charles Kingston's addresses, illustrated by charts, on the Second Coming of Christ, and on the Tabernacle were a great help. He pointed out what a large portion of Scripture was taken up describing the latter, sixteen chapters being taken up with details alone. The Tabernacle was the great type for all to realise the holiness of God, and there was only one way of approach into His sacred presence, and that was through the shed blood of Jesus. The Tabernacle, and its sacrifices being figures of the work and redemption of our Lord and Saviour Jesus Christ, or, "the example and shadow of heavenly things."

Tuesday evening, May 4th, was a time of blessing and refreshing, when Messrs. Reed, Marshall and Bradley (Pastor J. T. Bradley's brother) took part in the service. There was rejoicing in the assembly to hear these brethren. Mr. Bradley gave an inspiring address. The "great singers of Carlisle,"

as Ira D. Sankey once said in years gone by, were at their best many taking part.

The Foursquare Gospel Cycle Band of open-air workers are doing a noble work evangelising the villages. Their message in word and song is proclaimed in no uncertain sound, being wafted over the breezes to people a mile away, reminding one of the Scripture, "Cry aloud, spare not, lift up thy voice like a trumpet and shew My people their transgressions."

SOULS SAVED AND BODIES HEALED

Hill Top, Eastwood, Notts. Pastor R. Lewis and Mr. A. Wright, the man who was so marvellously healed in a motor car, are experiencing great blessings in their mission at Hill Top, Eastwood. Over one hundred souls have been saved and many marvellous healings have taken place. One dear brother who had suffered from chronic neurosithemia and nocturnal epilepsy for fifteen years was instantaneously healed, and has attended the meetings each night since.

Another brother came with barber's rash, his face in a terrible state, having tried all kinds of treatments for it, but all proved fruitless. The Lord withered the rash, and now his skin is quite clear. A little boy was scalded very badly, and the Lord took all pain and gave perfect ease immediately. Another brother claims to be healed of consumption. Many other remarkable cases of healing have been recorded, including that of a sister suffering from a gouty for twenty-six years. The Lord healed this sister whilst following Him through the waters of baptism.

During this mission four baptismal services have been held and fifty-three have followed the Lord through the waters of baptism, and many have received the Baptism of the Holy Spirit with apostolic evidence.

The revival fire is spreading all around the district. Open-air meetings have been commenced with great zeal and great blessings are being experienced.

THE REVIVAL CONTINUES—250 MORE CONVERTS

Greenock (Pastor S. Gorman) From the very beginning of the Foursquare Revival Campaign in the Greenock Town Hall until the present the interest has been keen and deep. Many of the older folk said scenes like these have not been witnessed since the Sankey and Moody Revival of the 'Seventies. Principal Jeffreys came and went away from us. But he saw the splendid possibilities and provided in Pastor Gorman just the man needed—a man of God and full of Holy Ghost power. On Sunday mornings more than 500 converted souls sit down to remember the dying of our Lord, and in the evening the people are waiting in a queue an hour before the church door is opened. There have been packed into the building 1,400 souls, and many turned away. This is not on one occasion only, but every Sunday evening.

Before referring further to the ordinary services, a word must be said about the Elim Crusaders. There are over 300, and many of them full of promise. The methods of teaching are ideal, putting us in mind of Christian Endeavour work. We should like to remind our brethren in the churches that to win the young people it does not require socials, dances, badminton, etc. Here is proof that the grand old Gospel has not lost its ancient power.

Since Pastor Gorman's advent, more than 250 souls have been born again, and the power is there at each meeting. There was a great surprise on Sunday night to the residents of the district, as 1,400 people stood outside the church with the Pastor leading, and sang, as only Scottish people can sing, the 23rd Psalm. Hundreds of windows were thrown up and in many three heads appeared, and it would be no exaggeration to say that for ten minutes or more nearly 2,500 people listened to that grand old Psalm as it rose and swelled forth in praise and adoration. Then that vast throng burst into the chorus, "Rolled away." It was a perfect finish. No festival choir sang like that crowd. They were singing from their hearts and their faces were beaming with sheer joy.

On 30th May, at the close of the meeting, Ex-Provost Baxter spoke a few words of testimony, telling how much good he had received since the Foursquare Gospellers had come to the Town, and then the audience bowed their heads and he very reverently led them to the Throne of Grace, supplicating, thanking, and adoring God the Father, Son, and Holy Ghost.

Sunday School Lesson

By Pastor P. N. CORRY

THE CITIES OF REFUGE

July 7th, 1929

Reading: Joshua xx. 1-9.

MEMORY TEXT: "God is our refuge and strength, a help in distress very readily found" (Psalm xlii 1, Leeser).

FOR THE TEACHER.

In many children's games they have places of refuge—tag or rounders, and in others that you can think of. Remind the children of this, and also of the old custom of obtaining refuge or, as they called it in those days, "sanctuary" in the church or in the cloister of an abbey. Then from the lesson in Joshua xx, shew that this was not something peculiar to churches or to children's games, but that in the land of Palestine they had Cities of Refuge long ago.

1. For Whom is the Refuge?

They were for those who had unwittingly killed any person by accident—NOT for murderers who had slain their enemy by intention and purpose. You will find this laid down with full details in Numbers xxxv 16-25, and in Deuteronomy xix. 4-7. The man who had ignorantly killed a person would be followed by the avenger of blood, and be in danger of paying the penalty for shedding blood, so these cities were appointed where he could be safe. Thank God, there is in Christ a Refuge for whosoever will come, for sinners and for the unrighteous (Matt ix 12, and Luke v 31).

2. Who is the Refuge?

There were six cities in Israel to which the manslayer could flee, and the names of these cities will well repay study. Kedesh means holy, Shechem means shoulder, Hebron company or friendship, Bezer was a strong place, Ramoth, exalted on high, and Golar, separated or encircled. So in every way the Lord Jesus our Refuge fills not only the meaning of one city, but of them all. He was the Holy One of God (Mark i 24, Luke i 34) and the government is upon His shoulder—the place of strength (Isaiah ix 6, Luke xv 5). He was the Friend of sinners (Luke vii 34, Matt xi 19), who hath reconciled both Jew and Gentile to God, and He is the stronghold that cannot be moved (Rom viii 31). Not only so, but He is exalted and raised on high to be a Prince and

a Saviour (Acts iv. 10-12), and He is separated to the work. Jesus is our mighty refuge not afar off but very nigh unto all them that call upon Him, and we may well say with the writer of Proverbs, "The Name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Prov. xviii 10, notice the margin says he is not only safe, but set on high).

3. What Did the City Provide?

(1) **SAFETY FROM THE AVENGER** (Num xxxv 25). Once in the city the enemy could not touch him, the fear of death was passed, and there was absolute safety, but he must remain in the city and not be found outside (Num. xxxv 26-28). Oh, how necessary it is that we should be found in Christ, and how foolish to delay, when any moment the wages of sin—which is death—may be meted out to the sinner.

(2) **SECURITY IN HIS TIME OF NEED**. The city became his new home, there could be no thought of going out, or going back to his own village, here only he was safe (Num. xxxv. 25). So the only safety for the sinner is to be IN CHRIST, and in Him is all we need.

(3) **WHEN WOULD HE BE FREE?** Imagine, if you can, the gladness that must have filled the hearts of many living in these cities of refuge when they received the news that the high priest was dead. What a packing up there would be, for now they could go home, and know that they were not only safe, but free as well (Joshua xx. 6). Thank God, our High Priest has not only died to seal the New Covenant (Heb ix. 15-18) and make us free, but He also ever liveth, so that we are His servants for ever, and our liberty is to be HIS SLAVES.

Lastly, notice the memory text for this week from Psalm xlii 1. God is our refuge, nigh at hand, or readily found. To all the cities of refuge special roads, broad and well kept, were maintained, so that the manslayer might get there with all speed, but for all that there was always the chance that it might be too far off, and the man be overtaken before he could get there. Not so with the sinner! our refuge is easy to be found, and it is nigh at hand (Rom x 8, 9 and Eph ii 13). Have you fled into this glorious refuge? If so, you may rejoice, but if not, do not neglect so great salvation, but escape without delay (Heb ii 3).

The Family Altar

Being the Scripture Union Daily Portions with Meditations by PASTOR T. BURTON CLARKE

Sunday, June 30th. Acts xviii 18-28

"Aquila and Priscilla . . . expounded unto him the way of God more perfectly" (verse 26)

Apollos is the one made reference to in this verse. We cannot help but feel as we read his record that he was a great spiritual force. Eloquent, enlightened, earnest and energetic, yet withal there were distressing limitations. He knew only the baptism of John, and John's baptism was the baptism of repentance. There is One coming who shall baptise you with the Holy Ghost and with fire, said John. This baptism Apollos evidently lacked. Our eloquence, zeal, Bible knowledge and diligence will be at a discount unless we have this further blessing. Two humble servants of the Lord are used to lead him into the perfect will of God. Note the last verse in this chapter, there is now a new note in the preaching of Apollos. It is—Jesus, the Christ. The Baptism of the Holy Spirit enthrones the Lord Jesus Christ in the pulpit and everywhere else.

Monday, July 1st. Acts xix 1-12

"Have ye received the Holy Ghost since ye believed" (verse 2)

What blessings have reached us in grace since first we believed. Their number is legion, their gain incalculable and yet without this signal grace gift, there is much left to be desired. In the Christian life there are great pivotal blessings of which the Holy Spirit's Baptism is one. This blessing opens up spheres of service more fruitful than we ever

thought of. Note, this blessing is subsequent to conversion. How many are satisfied with what they received when born again, vainly imagining it was an all-in-one blessing. How blind to their barrenness they have become. How many in all our assemblies are there with an experience like these twelve at Ephesus. For the sake of a dying world and a soon-coming King, ring out the challenging question, until our assemblies everywhere are filled with the baptised believers.

Tuesday, July 2nd. Acts xix. 13-27

"So mightily grew the Word of God and prevailed" (verse 20).

The Psalmist said, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth." Notice three things here. (1) The corn had to be sown. (2) The conditions scarcely guaranteed an increase. (3) There was abundant fruit and overflowing blessing. What a parable of what had happened at Ephesus! The Gospel seed had been faithfully sown by Paul and his helpers and here is the recorded result. Who shall say the conditions were easy? The open mountain top atmosphere was scarcely congenial enough to guarantee fruition. The bleak winds of adversity blowing unchecked from all corners were sorry heralds of a joyous harvest, yet the Word of God grew mightily and prevailed. There was fruit in abundance and they of the city flourished. The life in the seed will engender its success, if we are faithful sowers.

Wednesday, July 3rd. Acts xix. 28-41.

"Some cried one thing, and some another, for the assembly was confused, and the more part knew not wherefore they were come together" (verse 32).

One can well understand conflict and confusion when heathen gods are in question. Was there not such a scene on Carmel when the prophets of Baal cried unto their gods to hear them and consume their sacrifice? Whilst this verse applied to a promiscuous horde of idol worshippers, from whom we could scarce expect anything better, it is sad to relate, that taken from its context it has resemblance to some of the happenings in the assemblies of God's people, where liberty degenerates into license, where the thought of the Body as one is lost sight of, where each member is seeking to become a law to himself. May believers keep ever before them Christ's high priestly prayer, when He said, "That they all may be one, as Thou Father, art in Me, and I in Thee, that they also may be one in Us."

Thursday, July 4th. Acts xx. 1-12.

"There sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching he sunk down with sleep, and fell down from the third loft and was taken up dead" (verse 9).

This young man has quite a band of followers to-day, but they sleep perhaps for less worthy reasons than did Eutychus. Paul preached a long time and youth is adverse to lengthy discourses. Sleepiness in an eastern window seat is dangerous. The windows are unglazed and the lattice work would be open for the sake of air. He falls out and is killed. How cool Paul is! Breaking off in his sermon, he prays the prayer of faith, the lad is restored, and the preaching continues. Eutychus would be wide awake for the rest of the service. What is the warning note? Indifference to the Gospel will lead to eternal death. Does our Gospel grip the careless and arouse the indifferent? Perhaps not, if it is just our Gospel and not His. To listeners everywhere, hear what the Lord saith

It pleaseth God by the foolishness of preaching to save them that believe.

Friday, July 5th. Acts xx. 13-24.

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions wait for me, but none of these things move me" (verses 23, 24).

The future holds no dread for the servant of God. He is not moved or swayed by ugly shadows ever falling athwart his pathway as he hastens towards Jerusalem. Whatever outer conflict may engage him as he pursues the Divinely appointed way, his heart is at rest. He is occupied with the thought of finishing his course with joy and entering the golden city in triumph. Jesus steadfastly set his face towards Jerusalem. He knew what it would mean, Paul did not, but let us be followers of him as he was of Christ. If we always have a clear vision of Jesus, we shall stay the course in gladness. Charles Kingsley expressed the thought aptly when he said, "I do not see my way, I do not care to. I only know that He sees the way, and I see Him."

Saturday, July 6th. Acts xx. 25-38

"For I have not shunned to declare unto you all the counsel of God" (verse 27)

Pure from the blood of all men! What a testimony to faithfulness in the proclamation of a clear and complete Gospel! What limitations there are in modern preaching. Quite a number of preachers proclaim faithfully the first Advent, but gloss over Christ's pre-millennial return. Many teachers to-day preach very clearly the value of the Atonement in dealing effectually with sin in the soul, yet make void the precious truth of salvation for the body, by virtue of the same atonement. Paul was a foursquare fundamentalist. He recognised the value of four essential truths requisite to bring fallen man into the presence of God, whereby he might receive all that in the counsels of God had been provided for him.

Behold, He Cometh!

WHO is coming? The answer is found in God's faithful Word—the once crucified Son of Man, the Lord of glory. It is an event the thought of which may well fill with dread the heart of every unrepentant sinner. So surely as He came once in lowliness and humiliation, to seek and to save what was lost, so will He come again in the cloud of glory in which He went up, to execute judgment in the day of wrath. Sin cannot go unpunished, God is not mocked; whatsoever a man soweth that shall he reap. Already in this world is a little of the bitter fruit of sin tasted. What will it be in eternity, where the worm dieth not and the fire is not quenched?

The Word of God tells us that in the day of His wrath He will "recompense tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile, . . . for there is no respect of persons with God" (Rom. ii. 9, 11). What a solemn account will they have to give, who are at His coming still without the pardon which now is so freely offered in His Name, or, if death overtakes one unprepared to meet God, how will they then prove, in a scene where light and hope never penetrate the darkness, that "It is a fearful thing to fall into the hands of the living God."

God has provided a full and free salvation for every sinner, through the precious and perfect sacrifice of His Son, and as we read in Hebrews ii: "How shall we escape if we neglect so great salvation?" No other

Saviour is there, except the Lord Jesus, no other way by which God can be just, and extend freely forgiveness to the sinner, but through the death and sufferings of the Holy One of God, once made sin for us upon the Cross, that we might become the righteousness of God in Him.

"Behold," then, "the Lamb of God, who beareth the sin of the world!" See how, by the Cross, grace reigns through righteousness—where sin abounds, and where man, absorbed in the pursuit of a supposed and uncertain good, forgets the future and the eternal welfare of his soul.

Every year, nay, every day, of man's so-called progress, marks more distinctly that the end of the age is at hand, and men's growing unbelief and rejection of God's witness in His Word, does but the more fulfil the prophetic intimations of that Word.

It is a common thing for men to be blinded to their true condition, just when all is ripe for judgment. Thus will it come at an unexpected moment. Unconverted professors of the Christian faith, and the avowed incredulous worldling, with heretics, and propagators of unsound doctrine, will alike meet the awful reward of their sins and rejection of the Lord Jesus.

Thank God, we can still say, "Behold, now is the accepted time! Behold, now is the day of salvation!" "Believe in the Lord Jesus Christ and thou shalt be saved."

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