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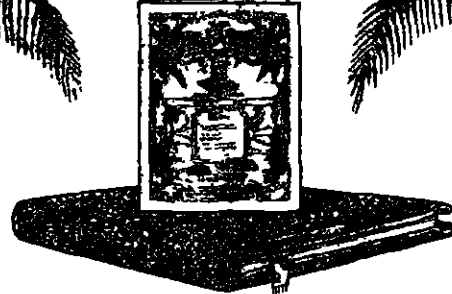
Saviour

Jesus Christ

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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 14.

AUGUST 2, 1929

Twopence

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

Baptiser

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

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

Vol. X., No. 14.

August 2, 1929

Twopence, Fridays

The Prophecy of Malachi

And its Message for To-day.

By QUARTUS, A Brother

MORALLY and chronologically, the last of the Old Testament seers, the Prophet Malachi, occupied a unique and significant position. His inspired utterances closed the canon of the Old Testament and definitely prepared the way for the New Testament. With the exception of his own prediction of the coming of the forerunner (John the Baptist), not a single unfulfilled prophecy awaited fulfilment before the advent of the Messiah.

Nothing is known of the prophet's personal history, and Malachi i. 1 constitutes the only Biblical reference to him by name. Indeed, it has frequently been suggested that the name Malachi (meaning "the messenger of Jehovah") was merely a pseudonym. It appears very probable that Malachi was contemporary with Nehemiah and that his ministry commenced during the latter's absence from Jerusalem. The correspondence between the flagrant sin described in the prophecy and

THE SPIRITUAL DECLENSION DISCOVERED BY NEHEMIAH

on the occasion of his final visit to Jerusalem seems too marked to be merely coincidental.

It is impossible not to be impressed also by the similarity of the conditions of the restored remnant of Malachi's day and the spiritual decadence of God's people of the present day. As in that day, so to-day no event remains to intervene between the Christian and the coming of his Lord. Like the Jew of that age, however, the average Christian of to-day has sunk into a moral and spiritual decline. The indifference to Divine claims and the neglect of Divine obligations which were manifested then, are revealed in even greater intensity to-day. As one writer has said, "In Israel's state, as revealed by Malachi, we have a telling portrait of our own time and age."

The latter part of the Book of Malachi is purely prophetic, but the first half deals with the sinfulness and insincerity of the people. The Divine message took the form of a dialogue, in which every statement of Jehovah was met by blind reasoning and questioning on the part of His people. "One evidence of a backslidden state," says one writer, "is the higher critical spirit. God's people were in a sad spiritual

condition, and consequently were prepared to call into question anything and everything, even God's own statements."

THE BOOK IS CHARACTERISED BY THE QUESTIONS "Wherein?" which occurs six times, and "Wherefore?" and "What?" which each occur once.

"I have loved you," declared Jehovah, and immediately came the question of the people, "Wherein hast Thou loved us?" (Mal. i. 2). Chosen out of all the nations of the earth, blessed with inestimable privileges, the recipients of the oracles of God, Israel was even a witness to the love of God; and this feeble remnant, which has been so recently restored to their own land, and which had witnessed the rebuilding of the temple and the restoration of the Divine system of worship, could surely testify to the love and beneficence of Jehovah. Yet the question came from the lips of this very remnant, "Wherein hast Thou loved us?"

Is there not sometimes the same question in the hearts of God's children to-day? Burdened with the cares and troubles of life, neglectful of God's service, and forgetful of all His wondrous love and care, the Christian possibly finds at times the unuttered doubt arising in his own mind as to whether Christ really does care and whether His love has really been manifested and experienced. Oh, the infidelity of the doubt! We have been redeemed by His precious blood, delivered from the thralldom of sin and brought into the family of God. His mercies and blessings descend upon us in showers. How dare we doubt the love of that One who gave Himself for us?

In condescending grace, Jehovah referred to

THE SOVEREIGN CHOICE OF JACOB

in preference to Esau as one of the many evidences of His love for His people, and then proceeded to expostulate with the priests for not yielding to Him the reverence and filial obedience which were His due. Instead of teaching the people the fear of the Lord, by their actions the priests virtually despised His Name. Yet they asked, "Wherein have we despised Thy Name?" (Mal. i. 6). Surely there is a reproof in the words for the Church to-day. The very leaders who pride themselves upon being the depositories of

the truth are, by their actions, denying the Lordship of Christ and robbing God of the honour and respect which are due to Him. Alas, that it should ever be true that the Name of God was despised by His children or that they should be so blind as not to realise the ultimate effect of their words and deeds.

Rebuked for offering polluted bread upon the altar, the priests enquired, "Wherein have we polluted Thee?" (Mat. i 7). In place of the unblemished perfection prescribed by the law, the priests were sacrificing beasts which were blind, torn, lame and sick. Sacred things were profaned and the table of the Lord rendered contemptible. All service for God was regarded as a weariness, and the failure of the priesthood caused many of the people to stumble at the law. Warning them that He would yet convert the distinctive blessings of Israel into curses, God declared that, for their utter failure, He had made the priests "contemptible and base before all the people" (Mal. ii 9).

The present day is characterised by a marked disinclination on the part of God's people to engage in service for Him. Christian work is regarded as a burdensome occupation and a weariness to the flesh. Instead of

SERVICE RENDERED OUT OF A HEART OF LOVE

and devotion, both time and labour are begrudged, and the meagre work performed is often disgracefully "scamped". The perfect offering is so frequently superseded by the lame and maimed sacrifice. Oh, that God would awaken His children to a sense of their condition, that there might be a rekindling of their love for Him and a fresh consecration to His service.

Turning from the priests to the people, Jehovah denounced their treacherous dealings with their brethren and their inter-marriages with idolaters, and declared His rejection of their offerings. "Wherefore?" came the question (Mal. ii. 14), and He explained that He had been witness of their treachery and insincerity, of their easy divorces and putting away. "Ye have wearied Jehovah with your words," He said. Yet the reply came, "Wherein have we wearied Him?" (Mal. ii 17). Again God condescended to explain, and in revealing their false profession and heretical teaching, He convicted them of sin.

May not a parallel again be found in the conditions of to-day? False unions and unequal yokes, treacherous dealings and easy divorces are everyday experiences. The glorification of evil and the tacit denial of justice are rapidly finding their place in the present economy. In so far as these things affect God's people, the inevitable result must be the rejection of their offerings.

DEPICTING THEIR PRACTICAL ALIENATION

from Himself, Jehovah pleaded with the people to return to Him, but they indignantly asked, "Wherein shall we return?" (Mal. iii 7). The declaration that they had robbed God was immediately followed by the query, "Wherein have we robbed Thee?" (Mal. iii 8). Deliberately and consistently defrauding God of tithes and offerings, the nation was so blinded as not to realise the effect of their own actions. Accused

of speaking stout words against God, they asked, "What have we spoken so much against Thee?" (Mal. iii. 13). Yet they had declared that it was vain to serve the great God and unprofitable to keep His ordinances. In lovingkindness, Jehovah pleaded with them to amend their ways, to bring the tithes into the storehouse and return unto Him, and He promised unparalleled blessings and deliverance from evil.

The neglect and indifference of Christians to God's service to-day is a virtual defrauding of Him of the offerings due to Himself. In the withholding of supplies and in liberal giving is the counterpart of the tithe-robbing of Israel. The blessing of God is even in proportion to the love and faithfulness of His children. Devotion, sacrifice, generosity and consecration are rewarded in a measure which is illimitable and unbounded.

It is a joy to discover that, even in the midst of conditions such as those described by Malachi, there was still a remnant who feared the Lord and sought to be faithful to Him (Mal. iii 16), and God looked down with infinite delight upon these few faithful ones. Every word was recorded in "a book of remembrance" and He declared with complacency that they should be His in

THE DAY WHEN HE MADE UP HIS JEWELS.

In the remnant of to-day, surely He still finds that which is infinitely dear to His own heart and which He can treasure up as a precious jewel.

In a brief parenthesis in the message to the people, Malachi foretold the coming of John the Baptist as the messenger of the Lord to prepare the way for the coming Messiah, who was described as "the messenger of the covenant" (Mal. iii. 1). Without any break, the prophet went on to tell of the advent of Christ in judgment—an advent which is, of course, still future. The closing chapter of the Book also relates to the terrible day of the Lord, when judgment shall be fully meted out and the wicked shall be

DESTROYED ROOT AND BRANCH.

Before the coming of that dreadful day, however, Jehovah declared that He would send the Prophet Elijah to recall the hearts of the people from their apostasy in order that the Divine curse might not light upon the land (Mal. iv 5, 6). That John the Baptist was merely the forerunner and not the final prophet is clear from the fact that Malachi iv. 5, 6, was not realised in his ministry, but it also seems evident that a national acceptance of the Baptist (and consequently of his Lord) would have resulted in the fulfilment of the prophecy at that time. As Walter Scott writes, "If the Jews had received the King and His messenger, John Baptist would have been Elias to come—Israel's moral reformer—before the day of Jehovah (Luke i 17, Matt xi 14)." Our Lord Himself declared of John, "If ye will receive it, this is Elias, which was for to come." By their rejection of John and of the Lord Jesus Christ, the Jews delayed the coming judgment of the nations, and also the day of ultimate blessing, and, as a result, there has intervened the parenthetical dispensation of grace, or the Church age, wherein, yet for a little while, "mercy rejoiceth against judgment."

Ripeness for the Foursquare Gospel

By PRINCIPAL PERCY G PARKER (of the *Christian Workers' Bible Correspondence School*).

THE word "ripeness" suggests readiness. Fruit is ripe as it hangs upon a tree. You stretch forth your hand—gently pull it—and immediately it falls into your hand. Some human fruit is ripe. The Lord Jesus Christ reaches forth for it, and it falls into His hands. Ripe for Christ!

I. THERE IS A RIPENESS FOR SALVATION.

Not all are ripe for salvation. Christ stretches forth His hand and gently pulls them. But they do not fall. They are not ripe for salvation.

Who is ripe for salvation? The man who realises he is a sinner and needs a Saviour. If a man does not realise he is a sinner, if he does not realise he needs a Saviour, then he is not ripe for salvation. On the Day of Pentecost, 3,000 were saved. Why? Because they were ripe for salvation. They were torn to the heart. They realised they had sinned. They knew they needed forgiveness. They were ripe. Paul went over to Macedonia. He preached the Word.

meeting, under the influence of the preaching of the Word, they fall into the hands of Christ the Saviour.

I was travelling from Barnstaple to Bristol. At Barnstaple a well-to-do farmer and a young man of about twenty-six years got into the tram. The farmer and the man talked to each other. I discovered through their conversation that the man was going to Bath for medical examination and advice. He had been wounded in the war, and the wounds were unhealed. Having prayed for an opening, I began to talk with the farmer about farming. I discovered he was a Congregationalist, without much faith. I witnessed a little for Christ. The farmer got out at Taunton. The young man immediately said, "I have been interested in your conversation. While you were talking *something struck me*"—and then the tears began to flow. "I cannot explain it," he went on, "but I know that through listening to you I have turned to Christ. I have never thought much about these things before, but while you were speak-

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Lydia immediately believed. Why? Because she was ripe for salvation. The Lord had opened her heart.

I had a friend—an Irishman and a Roman Catholic. He told me that the first time he heard the Gospel simply explained, he yielded to Christ. He was ripe. Maybe some of my unsaved readers are ripe. You are longing to be saved. You are yearning to come to Christ. You are ripe. Well, the Lord stretches forth His hand, He gently pulls you. He gently calls you. "Come unto Me," He says. And you gently fall into His hand.

The Lord ripens some people quickly—in but a few minutes. They come into a meeting not realising that they need a Saviour, but before they leave the

ing something came over me—I saw myself on the Broad Way. But now I've turned to the Right Way. I've never known anything like this before. *It struck me all at once*."

I talked to him a little, and then for nearly the rest of the journey I listened to him. His face was beaming all the time and the tears kept on coming. These are some of the things he said: "Faith, yes, that's it. Put faith in Christ. . . I used to think we made our hell on earth, but since this happened to me in this train, I know there is a real hell. . . I cannot tell you the things that are passing through my mind. As a soldier I learned to sing, 'Just as I am, without one plea.' Ah! that's it. I don't fear anything now. I don't fear death. What they will

do to me at Bath I do not know, but I do not fear . . . When I get there I'm going to buy a Bible, and they'll have to diet me for a few days before I can have an operation, and I'm going to see just how many chapters of the Bible I can read . . . I shall never forget you," were among his last words to me.

God ripened that young man in a few minutes. "Something struck him," he said. Rather, Someone struck him. It was the Holy Spirit. And he dropped off as ripened fruit into the hand of Christ.

II. THERE IS A RIPENESS FOR HEALING.

Not all are ripe for healing. People seek healing and they do not get it. Why? Because they are not ripe for healing. There are three vivid sins mentioned in I. John ii. 16.

1. The lust of the flesh.
2. The lust of the eyes.
3. The pride of life.

Where these things exist people are not ripe for healing. The lust of the flesh, the lust of the eyes, and the pride of life will keep you from healing. If you diligently hearken to the lust of the flesh, the lust of the eyes, and the pride of life, God has not promised to heal you. But if you diligently hearken to the Lord then He will be your Healer.

Mrs. Harriette Bainbridge, who has written so helpfully on Divine healing, tells us that at first when she was taught about the Lord Jesus as Healer she was not prepared fully to trust Him. So she continued to wait upon Him, crying out for the preparation of her life and the increase of her faith. At last she was prepared to trust absolutely. She was thereupon anointed—and healed. Why was she healed? Because she was ripe for healing. Get ripe for healing and you will be healed the moment the Saviour's hands touch you.

III. THERE IS A RIPENESS FOR THE BAPTISM.

Not all are ripe for the baptism in the Holy Spirit. On the Day of Pentecost 120 of them were ripe and they received. They had obeyed Christ. They had been praying for ten days. They were all of one accord. They were ripe and they received. So it was with the Samaritans in Acts viii. They had received the Word of God. They were filled with great joy. They had been baptised in water. They had fulfilled God's Word, and consequently when Peter and John laid their hands on them they received the Holy Ghost. They were ripe. Is the reader ripe?

IV. THERE IS A RIPENESS FOR TRANSLATION.

God is seeking a ripe Church, a Church ready to be caught up into His presence. I believe when the Lord comes He will take the unripe fruit and the ripe fruit. The great condition is that it is His fruit. But how much better is it to pluck ripe fruit than unripe. He wants a people purified—made whiter and whiter as they live in a darker and darker world. Are we ripe for the Rapture?

Moody used to say, "I have preached with the thought that before every sermon the Lord might come." He was ripe for the Rapture.

Mrs. Harriet Beecher Stowe has a touching tract entitled, *He is Coming To-morrow*. She supposes a

case of a weeping wife who whispered to her husband that she had just learned by a secret message from her Lord that He was coming to-morrow. The man's face gathered blackness, and he broke out into violent and profane abuse, and cried, "It cannot be; it must not be. It would ruin all my plans. It would mean the loss of millions. I have things to be settled to-morrow that may be worth a fortune. He must not come."

That man was not ripe for the Rapture. Then she tells of a poor widow, with her hungry children huddled about her knees, as with shining face she told them, "He is coming to-morrow." How they softly wept and praised and prayed together and went to sleep that night with the light of heaven on their faces.

That woman was ripe for the Rapture. Are you? Listen to these words.

Shall He come, and find me watching
As the watchers watch for morn,
As the hour of midnight passes,
And the coming day is born?

Shall He come, and find me waiting,
With my loins well girt about,
Staff in hand—the more to welcome—
Waiting without fear or doubt?

Shall He come, and find me standing
From the worldling's joys apart,
Outside all its mirth and folly,
With a true and loyal heart?

Shall He come, and find me faithful
To His parting words to me—
"If I go, a place preparing,
I will quickly come for thee"?

Shall He come, and find me working
In His vanguard, full of love;
Labouring only till the glory
Breaks upon me from above?

If you can answer to these words, Yes, He shall come and find me watching, waiting, standing, faithful, working—then, praise God, you are ripe for the second coming of Christ.

Christ stretches out His hand. The hand of the Saviour gently pulls you—will you fall into His hand? The Hand of the Healer gently pulls you—will you trust Him? The hand of the Baptist gently pulls you—will you yield to Him?

Then some day the hand of the returning Lord will gently pull us upward—and we shall rise to be with Him for ever and ever.

ELIM WOODLANDS

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The Quest for Truth

By J. D. D. HILL (Durban, South Africa)

I sighed for rest and happiness,
I yearned for them, not Thee,
But while I passed my Saviour by
His love laid hold of me.

THE following is not a philosophical or speculative attempt to establish the existence of God, but a plain statement of what I know to be the dealings of God in my life. In the preface to his book, *Fifty-Two Sermons*, John Wesley stated that he was a "spirit come from God," and that he desired to know but one thing—the way to heaven. In other words he desired to know the way to God. How often have we cried with the psalmist of Israel, "How long wilt thou forget me, O Lord? For ever? How long wilt Thou hide Thy face from me?" Perhaps He has withheld Himself from some who read these pages with the intention of making them seek more diligently. But it is imperative that we find Him.

The Spirit's breath must fill their sails,
Who seek the highlands of the blest

My earliest recollections include the fragrant memory of my mother. She died before I attempted to reason out the *pros* and *cons* of life. A home cannot exist without a mother. She is the centre around which the family affairs revolve. Consequently my brother and sister were put to a boarding-school and I remained with my father. Shortly after my mother's death, I entered a high school. I fear that I took too great an interest in sport whilst at that establishment. I was very adverse to hard work, and used every opportunity to evade it. I was very interested in chemistry, and in fact in any subject which dealt with the strange phenomena surrounding our daily existence. I voted mechanics and woodwork as mundane subjects unworthy of my consideration. But the production of chlorine gas simply thrilled me, and I could not understand fellows preferring woodwork to such an occupation. I speedily came to the conclusion that my tutors were as ignorant as myself as to the manner in which the laws of the universe are maintained, but I do not remember them confessing their ignorance. I will quote from a text book, *General Inorganic Chemistry*, by Alexander Smith, B.Sc., Ph.D., in which the reader will appreciate the true position of science. "The reader will undoubtedly inquire whether we can assign any cause for the tendency which substances have, to undergo chemical changes. The answer is that *we do not know*. Questions like this have to go without an answer in all sciences. What is the cause of gravitation? We know the facts associated with the word—the fact that bodies fall towards the earth for example—but why they fall *we cannot say*." I am aware that Professor Einstein has endeavoured to explain these questions in terms of his theory of relativity. I am not claiming to understand his theory, but am convinced that nothing can silence the eternal questions, "Why?" and "How?" You will appreciate my position when I state that since my school days I have believed in God and the efficacy of prayer.

I emerged from the high school with a love of sport, a little knowledge, and, sad to relate, a contempt for my fellow creatures. I do not think I made a real friend during my high school days. I found everyone as selfish as myself. I hated error and yet I was full of it. But that was before I found God. Life seemed meaningless then. How can it be anything else without the Creator? From that time on I went with the crowd. Their God was my God and their pleasures my pleasures. But in the quiet, still hours—? You know! I am afraid I disappointed my friends when I made that pact with the despised Salvationists. They seemed the only people who had a purpose in life. They seemed to know where they had come from, and where they were going to. Of course, I had come into contact with men and women who knew God. I will not go in detail into the "sundry times and divers manners" in which God spoke to my soul. Away back in my school days He had spoken to me through the medium of the Law of Gravitation. Then through sickness. Again, in a loud voice through a drowning fatality. The unfaithfulness of so-called friends came as a grand climax. "Reveal to me the purpose of my existence," was the constant cry of my soul. One night during July, 1925, I prayed: "God help me!" Like a flash from Heaven the answer came, with a "Thus saith the Lord God of Hosts."

SAVED IN A TENT.

At the conclusion of an evangelistic service in a tent on Cartwright's Flats, Durban, I had gone forward for prayer. Mr. Arnot, who is now the Baptist minister at Brakpan, prayed with me. A supernatural power flooded my soul. I was filled with ecstasy. As I was praising God for His love and mercy, I broke forth in an unknown language. Then I was impelled by a supernatural agency to stand upon a chair. The Spirit of God spoke through me. The closing words were "Thus saith the Lord God of Hosts." From that meeting I was a changed person. I had power to live a Christian life. I knew that God had forgiven me my sins and that I had been reconciled to Him. Prayer became the sweet communion of friend with friend. The Bible became the book that revealed to me the character of God who had saved me. I read how He had revealed Himself as Jesus Christ—the Anointed Saviour.

Born in a manger, He had healed the sick and forgiven sins; raised the dead, was crucified; died and was buried. Rose again the third day, and ascended into heaven.

How real this became to my soul. Often I wept when I thought of Him, the great Creator, and Upholder of the universe, dying on a Cross for my sins. And now He had forgiven me; my name had been written in the scroll of heaven. The glorious realisation of the truth of it all, flooded my soul with joy.

Then the awful realisation came upon me that

my friends did not know Him; did not love Him; did not know that their sins were forgiven. What could I do? Why,—tell them, of course. Some listened. Some believed. But others mocked, scoffed and ridiculed. I prayed for them.

Everlasting fire (Matt. xviii. 8).

Everlasting torment (Rev. xiv. 11).

Everlasting punishment (II Thess. i. 9).

Beware, my friends!

After the Lord rose from the dead He gave a commission to His apostles; the "good news." This good news did not merely mean the facts of His life, death and resurrection; but forgiveness of sins.

His life, death and resurrection were the manner in which this gift was obtained for mankind. Think how the world was at this time. In the East there were human sacrifices, and fearful mutilations of the body. In the West it was customary to propitiate the gods and consult the oracles. The whole world was convinced of one thing; it had sinned against God. How could it be forgiven? At last the answer came from the One who had been sinned against.

"Forgiveness of sins through the blood of His Cross." The gift was for every creature who would believe the news. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Thousands upon thousands believed the message. The apostles went forth, and preached

everywhere the "good news" from God. The apostles died, but the news was still being preached by those who had believed through their instrumentality. Sad to relate, an organization arose which claimed sole proprietorship of the "good news"—the Roman Catholic Church. The world believed her pretensions. She claimed absolute obedience, and in return guaranteed forgiveness of sins and eternal life. Many here and there opposed her. She tortured them. She killed them. Some recanted, but others were persistent. Others arose in the same manner they had to pay for their courage.

So fifteen hundred years passed. Then came a monk—Martin Luther; the power of Rome is broken. Justification by faith is proclaimed. The printing press spread the news. Wesley and Whitefield caught it up. There came missions to the heathen, then modern progress and its hubbub: steamships, trains, aeroplanes and wireless. But the "good news" preached everywhere.

Fellow creatures, have you believed the "good news"? I did, and received the "Pearl of great price," the salvation of my immortal soul. My one purpose in life now is to "work out my salvation with fear and trembling," and to pass the "good news" on to others.

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so Divine,
Demands my life, my soul, my all

Tell the Truth

By PASTOR J. N. GORTNER

JAMES says. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." How many of us offend in word! How important that we pray every day that a watch be set before our mouths and that the doors of our lips be kept! "In the multitude of words there wanteth not sin." Most of us talk too much. An editorial in a leading newspaper recently contained this significant statement, "Nine out of ten words spoken in a lifetime are unnecessary—and the tenth is often of doubtful worth." It would be well if God's dear saints would spend more time in cultivating the golden art of silence. Of course there is a time to speak, a time when one ought to speak, a time when to be silent would displease God; but there is also a time to be silent, and too many people speak when they ought to keep quiet.

And often when people speak they fail to

SPEAK THE TRUTH.

God is a God of truth, and one of the things that greatly displeases Him is any variation therefrom. It is written, "Thou shalt destroy them that speak leasing" (Psalm v. 6). The word rendered "leasing" means "falsehood." And that which is a falsehood is a lie, and the Word of God classes liars with "the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, and idolaters," and it expressly declares that "all liars shall have their

part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

One of the most common forms of lying is known as exaggeration. How many of us exaggerate when we tell something! I heard a Christian worker who is well known among us, tell not long ago about her brother who had been telling her a remarkable story of a happening that he had witnessed, and she looked into his eye, and said, "Now tell me the real truth! Did it happen just that way?" He replied, "Well,

I HAVE EMBELLISHED IT

a little!" Is it not true that some among us have been embellishing so long that we have become expert and unconscious embellishers?

I used to live right next to the Mexican border. Things were happening there. Battles were being fought just across the line. I went to the battlefield to help in caring for the wounded and in burying the dead. I read accounts afterwards in the Los Angeles papers of what had been taking place. The accounts were so embellished that they were little less than lies.

This is just a word of warning and exhortation from one who loves the Pentecostal truth. God is going to "destroy them that speak leasing," and "leasing," as I have already said, is an obsolete word which means "falsehood." And that which is not the truth is falsehood. Let us tell the truth! Or, if there is no worth-while truth to tell, let us be silent.

Our Missionaries in Mexico

Baptisms in the Holy Spirit

Mr. and Mrs. G. H. THOMAS

RECENTLY we dedicated a new prayer room which adjoins the church. In one corner of the prayer room there is another smaller apartment called the "Prayer Tower," capable of holding four or five persons.

On the day of the dedication of the prayer room a prayer chain was formed for the purpose of praying day and night in the tower without a break. The prayer chain is composed of believers baptised in the Holy Spirit, who pray at intervals of one hour in twenty-four, when possible two or more Christians are in the tower together—thus prayer is ascending to the Throne of Grace day and night. This will not only mean blessing upon those who are praying, but upon the church and the work in Mexico as a whole.

Already we are seeing blessing as a result—we believe—of this prayer chain, as two weeks ago at the close of our Sunday evening service when the invitation was given to those who were seeking the baptism in the Holy Spirit to go to the prayer room, a large number responded, and soon many were under the power of God, and at least three received the baptism with signs following. Since then eight others have received at the meetings. One of the last to receive was a young man and it did us good to see him on his knees with his eyes closed and hands uplifted talk clearly in other tongues. One of the workers who speaks English

HEARD THIS YOUNG MAN SPEAK ENGLISH,

saying, "I see Him, I see Him", the young man in question does not know a word of English. The power of God fell again on our children's service this week and a number of children were visibly under the power of the Holy Spirit; three little girls of about ten years of age received, speaking clearly in other tongues; others with tears streaming down their faces and hands uplifted were crying to God to pour upon them of His Spirit.

It rejoices our hearts to see these Mexican Christians receive the baptism of the Holy Spirit as they need the power of God in their lives to enable them to testify to others and to realise the reality that we have in Jesus. We pray that the showers will continue to fall and many others be filled with the Holy Spirit.

Three weeks ago six believers followed their Lord through the waters of baptism; among these were some who had previously lived together as man and wife and had never been legally married, but since accepting Christ as their Saviour, have seen the necessity of putting wrong things right and walking in the ways of righteousness.

A short while ago a woman came to our home asking us to pray for her, she was suffering from an internal complaint, she was a complete stranger and knew nothing whatever about the Gospel but had been sent to us by someone else. We explained to her the way of salvation and she expressed the desire

to accept Christ as her personal Saviour; we then prayed for her healing and advised her to attend the services. We did not see her again until this week when she again came to the house bringing a better class Mexican woman with her. On asking about her health she replied that she was completely healed the day we prayed for her, but had not been able to attend the services as she was working and did not have much time off. She seemed happy in the knowledge of Jesus her Saviour and Healer and had brought the other woman so that we might pray with her for her healing also. The latter had fallen and

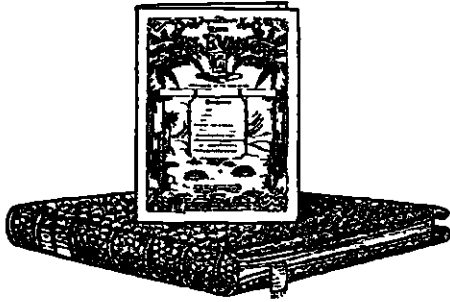


Students and Teachers of the Bible School in Mexico City. Mr. Thomas is not seen, as the photograph was taken by him. Mrs. Thomas is in the front row, the second from the left.

broken her arm, and although the fracture had been healed, the arm was practically useless. This woman, also, was completely ignorant of the Scriptures and had no idea of the way of salvation, but said that she had been praying to San Antonio who was her God, and who was the same God, she thought, as we believe in. This gave us an opportunity to speak of Jesus and shew her from the Word of God how she could find salvation, and we believe that she really gave her heart to the Lord, after which we prayed with her, she also promised to come to the services. Thus it is, when they really know Jesus and prove His power, they tell others.

Hidden Fruit

A teacher had a class made up almost entirely of college students, except for one young fellow from the country. And when the teacher told him to look up a reference in John, he turned to the beginning of his Bible. He did not know where to find it until the teacher helped him out. And those clever students laughed at his ignorance. But the teacher had the spirit of the Master. He went down to the place where that boy was learning a business, laid his hand upon his shoulder, and said, "Would you like to become a Christian?" "Yes," he said, "I would." And he took Christ—and he was Dwight L. Moody. And that teacher never knew the magnitude of what he had done.



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Currents

“DANGEROUS CURRENTS” We have recently seen such a notice, warning would-be bathers of the presence of what are actually a menace to their personal safety and enjoyment. And yet the water looked so inviting and so free from peril! How many strong and subtle undercurrents one encounters in life—currents of error, imperilling the unwary. What havoc these alluring heresies have wrought! These semi-Christian plausible philosophies, which masquerade as the genuine thing, and so delude and deceive. Beware! Currents are not always visible on the surface. Be not beguiled by the external appearance. The label may be orthodox, but examine the contents carefully. Many a glittering hook is covered by a tempting bait. Many a dangerous book has a fascinating title, the contents of which may poison and pervert the mind of the reader. Therefore always bathe in safe waters.

Dust into Gold.

MRS. E. B. SHARPE is a missionary who with her husband labours at Purulia in India. It is at this place that the Mission to Lepers has its largest home. Mrs Sharpe was speaking in London recently at the fifty-fourth annual meeting of this mission. She said that visitors come from all over the world to see the leper work in Purulia. One Maharajah, after paying a visit, said, “Here you are turning dust into gold.”

It is a graphic figure of speech. No figure of speech can be too vivid to describe the effect of the Gospel. “Dust into gold” is simply a way of saying that even the most useless and worthless, God is transforming into the most useful and valuable. There is no work like it. It was the work the Lord Jesus Christ came to do. It is the work He has called us to do. This miraculous transforming work can go on in every home, every shop, every school, every works, every ship, every regiment, every village, every town, yea—everywhere. Instead of trampling upon the dust of humanity, let us seek to take that dust and by the grace of Christ transform it into pure gold. Our method is known only in the spiritual world. It is dust of humanity—blood of Christ—gold of redemption—glory of heaven.

* * *

Prayer for Native Leaders.

FREQUENTLY of late prayer has been directed to God for the raising up of native leaders. The evangelising of dark heathen lands will not be by the foreign missionary but by the native evangelists. Foreign missionaries have their place. They are the pioneers of the evangel. They carry the torch of truth to the distant places. But that torch of truth in a foreigner's hand should light thousands of torches in the natives' hands. We are glad, indeed, to read of such a native leader in Korea. He is Pastor Keel of Pyeng-yang. The informant writes thus of this pastor: “So often the western evangelist lands in Korea, and, by means of an interpreter, through a host of unfamiliar thoughts, illustrations, and expressions, thinks to bring a compelling message to the Oriental mind; but this can only be done by the trained missionary, or a consecrated native. Only the man who has lived their life, entered into their thoughts, sat among them for years, and eaten of their food, can in some measure approach it. Keel, however, from the crown of his head to the tip of his pointed shoe, is an Oriental, who knows what it is to be born miraculously into a new life, all on fire. How his voice has vibrated through Korea from end to end!”

We greatly rejoice in this report and pray that God may raise up many, many more such evangelists in different parts of the earth. We believe He will.

Delivered from Spiritualism

The Story of the Conversion and Healing of Cecilia M. Barton

I AM a nurse by profession, but having given in my resignation to the head of the institution for which I was working, I rented a room, thinking to rest awhile and do some sewing, for I expected shortly to be married. This was in October, 1923. About a week later a friend called to see me, and while talking told me of a visit to her friends and of some wonderful things that had been done for them through some people who were in a religious movement called Unity. Her friends claimed healing and a remarkable financial success through it. My reply was that it must be a new ism, and nothing in it, but she affirmed that it was all right, and just what I needed, as I had never known good health, having had nine critical operations, five of which were for sinus infection in the head, after which the doctors pronounced the disease chronic. From this I had suffered for twenty-two years.

My friend came a few days later, bringing me the book, *Lessons in Truth*, by Emile Cady, which I read, and learned from its pages that I could obtain health, happiness, peace of mind and success by following the simple rules given. As I read, I thought. What a comfortable and easy religion to have, and I believed that by

OBEDIENCE TO ITS TEACHING

I had the real experience of being born of the Spirit (John iii 3). At the same time I was a staunch spiritualist and had been for years, but in attending Unity lectures I found that these beliefs would not clash, so I felt sure I was all right.

While sitting in my room one day reading Unity books and thinking what an easy religion it was, and expecting great results, I became strangely attracted to a drawer in my dressing table that had been reserved by the lady of the house, and contained her things. I had never looked into that drawer, nor had I ever before desired to do so, for I am not, nor ever was, curious, but that desire persisted, urging me against my will. Finally, feeling as a thief and hating myself as I did it, I jerked open the drawer. There facing me was a large old Bible (mine had been in storage with other things for years). I picked it up mechanically and began idly to turn its pages. In doing so my eyes were arrested with these words. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John x 1). These words stirred me strangely. They seemed to speak right to me personally, yet to myself I said, "Well, but I'm not doing that", but a strange voice replied, "That is just what you are doing," and I wondered how it could be. A strange uneasiness filled me and I continued to attend both Unity and spiritualist meetings, hoping to get more light on my troubled mind.

A few nights later I was awakened from sound sleep by someone calling me by name. I jumped out of bed, ran to my door, supposing someone in the house was urgently in need of my assistance,

but all was dark, no one in sight. I sat on the side of my bed and wondered, for it was no dream. Then I supposed it to be the spirit of some loved one that had died and had returned with a message for me, as taught by spiritualists. Thinking thus, I fell asleep. The following day a friend asked me to attend a meeting with her. At first I refused, but when she added that the preacher prayed for the sick and they were healed, and for demon-possessed and they were loosed, I replied, "Yes; I'll go. I'd like to see this man. He must be different from any I ever saw." I went.

FULLY EXPECTING TO SEE A FANATIC.

I listened to him carefully to see wherein he differed from my belief. He talked of God, and sin, and an actual Devil. To myself I said, "He is just one of those old-fashioned preachers." For I had never believed in an actual Devil.

I believed with my intellect that there was a God, but not one that could ever be reached or touched by prayer, and I did not care to hear about sin, yet he held my interest, and something seemed to say, "This man has the truth." So when others rose to give their testimony I rose also and testified to the consciousness of the indwelling Spirit within me. The minister rose quickly and quoting my words, he said: "Friends, it is not our consciousness of it at all, for He said, 'The Spirit Himself beareth witness with our spirit, that we are the children of God'" (Rom. viii. 16). He knew there was something lacking in me, though I did not then understand him or his explanation, and my feelings were hurt, for I sensed that my testimony had not pleased him. I felt that he thought he had something better than I, and I decided that I would not go to hear him again.

This night I was awakened as before from sound sleep by that same voice calling me by name, only more urgently. I was so unsettled that I could not sleep again that night. The day came again for the meeting at

THE FULL GOSPEL MISSION,

as referred to previously, and though I had decided not to go again, a something I could not explain urged me to go. I went, and it was at this meeting the ministers called spiritualism a slimy thing and the work of the Devil. Then I said: "Surely he is a fanatic and the most exaggerating speaker I ever heard," and yet withal he held my interest, and deep down in my heart I felt convinced he spoke the truth.

Once I was prompted to ask him to explain it to me, but I refrained and again went to the spiritualist meeting, and though listening to the same teaching I had heard for nine years, there entered a doubt in my mind as to its truth, a doubt I could not understand, and while a demonstration was in progress of a dead mother, who was supposed to be talking to her son, the medium took upon her the actual impersonation of the dead mother, even to her infirmity when she passed from the body. I sat gazing at the

medium, then at the son in question, and scarcely realising I said to myself, "And does he really believe that to be his mother?" Quietly a voice replied: "That is the deception you yourself have believed all these years."

I went back to my room greatly troubled and unsettled, and hardly knowing what I did I knelt down and cried out: "Oh, God, what is the truth? Is it Unity? Is spiritualism right or wrong? Shew me the truth. I want the truth only." And from this time I knew that both spiritualism and Unity were a lie and not the truth. I sat up and thought again of the voice that had called me so clearly, in fact it had

SCARCELY LEFT MY MIND,

and to myself I said: "I wonder who it could be, and will they call again?" Quietly a voice answered me, "If the voice calls again, answer, 'Yes, Lord, here I am.'" This startled me so that I was afraid. Strange words, I thought them over, and then it seemed surely I had heard them before somewhere away back in childhood. Searching my memory, I remembered hearing those words in Sunday School, as a small girl, when the Lord called Samuel, but that was in olden days. The Lord didn't call people now, so He couldn't possibly be calling me. Yet that voice had said clearly, "Answer, 'Yes, Lord, here I am.'" As I did so, over me came a deep conviction of sin, and the absolute need of a Saviour. I saw myself as never before. I saw how many times God had shewn His mercy, and yet I had gone on in sin and self-will and unbelief. Never will I forget the conviction and humiliation that came upon me, the weariness of a troubled mind and body. This went on for days. I am ashamed now to think how long I kept Him waiting, for I was thinking of all I had to give up. The more I thought the more unhappy I became. One thing that troubled me was the fact that the man I was to marry was a spiritualist, and as I had worked for years while so often in pain and weariness, the prospect of a home looked like a haven of rest for me. But surely I thought God would not want me to give this up, for it was the thing I most needed, and reasoning thus I quieted my mind.

I continued to attend the Full Gospel Mission, but the more I heard the worse I felt, and

THE CONVICTION OF SIN

finally became unbearable. I hope never to experience this misery and unrest again. Finally, not being able to bear it longer I threw myself on my knees and prayed, "Oh, God, what can I do? I am so weary and tired of it all. Only help me, save me." While kneeling thus I saw a picture of the Cross, and He shewed me what He did for me. I will never forget; and I wept as never before, as I said, "Lord, I do believe; I do believe. Forgive these years of sin and unbelief."

It was like the lifting of a heavy burden. I felt so light and quiet, instead of heaviness and unrest. Later in telling of my conversion to a friend, she replied "What of the man you are to marry? How will he take it? He is a spiritualist." I replied, "I am praying for his conversion." Later in one of the meetings the minister said "We must lay all on

the altar and hold nothing back, if we would have God use us for His glory; if we hold on to things for self, it will hide God from us, or come between us and God." Then I knew I was holding on tightly to the home in view, also I had read: "Be ye not unequally yoked together with unbelievers."

I went back to my room and prayed "Oh, Lord, surely You won't ask me to give this up; it's all I ask to retain, this one thing, and You know how much I need it with my uncertain health." Back came the answer: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33). I arose very sorrowful, for

MY HEART WAS SET

on that home. Continuing at the meetings I heard of God's wonderful power to heal, as He did when on earth. Now I had many things I wished to be healed of, so going to my room I presented one of my diseases to God for healing, in simple faith, believing it was healed even while I asked, and the next morning all trace and discomfort of that disease had gone and has never returned. It was indeed wonderful. He had proved His mighty power to heal, and my faith increased.

Then I so much desired to be healed of the sinus disease which had troubled me so long with severe pain and pus. So I took this to the Lord for healing,—with no result but the overpowering sense of something standing between me and the healing I desired. Yes, I knew what it was; I had not laid all upon the altar; I had reserved one thing for myself, and God made it very clear to me that unless I gave all, I could not be healed, and every time I prayed this thing came between, as it were, shutting God out. It became harder and harder to pray, and I was fast losing my peace of mind and happiness. But I held on, reasoning in my mind that it was the thing I needed. I could not bring myself to the point of letting go. Whenever I prayed the answer was the same (Matt vi 33).

Meantime the pain and pus in my head became worse from day to day. I tried to obtain morphine to still the pain, but failed. Each day became more unbearable, until, pacing up and down in my room one Saturday evening, holding my head, I cried out: "Oh, God, what shall I do? What shall I do?" Quickly a voice answered, "Will you give up all?" Turning, I almost expected to see the form of the speaker, so startled I was. I hesitated for one moment, then, unable to bear up longer, I knelt down and said: "Yes, Lord, I give up all, myself and everything pertaining to me." I let go. Then came a peace and quiet that passeth all understanding, and

A SENSE OF REST AND SAFETY,

While still on my knees the same voice said "Now be anointed and be healed and you shall be baptised." Let me add here, I knew scarcely anything about the Baptism of the Holy Ghost (Acts i 4), and did not at all understand it.

The following day I went to the nearest place of worship where they taught Divine healing, and was anointed and prayed for, for the sinus disease to be healed. The pain ceased at once, and though the

pus continued for four weeks, I knew I was healed, though I admit it was a trial to my faith. That same evening I knelt down to pray, for my heart was full of thanks and praise for God's goodness and mercy to me, and while I was praising and thanking Him I fell gently to the floor, vaguely wondering the cause as I fell, but as my head struck the floor, a voice said "This is God." It seemed but a few moments until a strange language flowed out from me, first in unknown tongues, then in English, praising the Lord. Oh, the wonder of it! the joy and happiness that filled me. Never had I thought it possible to have joy and such a blessed assurance that I was indeed a child of God, that He had accepted me as His own and made me an heir of God and a joint heir with Christ.

Since that time God has wonderfully healed me of fallen arches. I walk now in perfect comfort without

the steel arch supports I had to wear before in order to walk in any degree of comfort before my healing; also I had worn glasses for years;

THE OPTIC NERVES OF BOTH EYES

having been injured in the operations for sinus infection. One morning, I picked up my glasses as usual to put them on, and close beside me I heard God say. "Can you not trust Me for these?" I answered, "Yes, Lord, for everything." I have never worn them since and can read the smallest print with ease. I also had chronic intestinal disease, from which the Lord has delivered me as completely as from all the others. Truly the Lord has been merciful and gracious to me. Bless the Lord, oh my soul and all that is within me, bless His holy name. Who forgiveth all thine iniquities, who healeth all thy diseases (Psalm 103)

Revival in Madagascar

By Pastor CHARLES H. COATES

DURING 1928 multitudes of Malagasy natives have been miraculously healed of disease and added to the churches, through the ministry of a Spirit-filled native Christian peasant woman named Ravelo, under whose hands the Holy Spirit has been pleased to heal miraculously many cases of sickness and disease. An uneducated woman of some 60 years, with no theological knowledge or training beyond that given to ordinary catechumens, she exercises a Pentecostal gift of healing without other means than spiritual teaching, faith and believing prayer. Owing much to the saintly example and influence of two missionaries, Pastor and Mrs. Rowlands, who have now passed into glory, she seeks to follow the Scripture faithfully in the method of

HER APPROACH TO PATIENTS

who seek her prayers. She takes each case separately, and scrutinizes the face of the sufferer, at first in silence. Then by judicious questioning she seeks to lead the patient first of all into true faith in and dependence upon the Lord Jesus. She makes it plain to them that she herself is powerless to effect any miracles, and that their sole hope and expectation must be directed towards the Lord, and must be exercised by them through repentance and the door of the new birth. She seems gifted with unusual penetration into the spiritual motives and purposes of the patients, and upon any failure on their part to exhibit the necessary evidences of heart-preparation for the Lord's healing touch, will sometimes say, "I can do nothing for you, because you lack faith in the Lord Jesus."

Ravelo's intelligent obedience to scriptural examples leads her often to sound the faith of the sufferers through their obedience in action to suitable commands. often telling them to go and bathe, like Naaman, in the nearest stream, or to wash the affected part of the body. But fervent and repeated prayer is the basis of all, while she sometimes affirms that voices from heaven, in rapturous harmonies,

are joining in the hymns which are sung. The same disparity in some of the results is observable under her ministry as is familiar to us in the Foursquare services at home, and in the Holy Scriptures.

Her work has been constantly noticed in newspaper articles published at the ports of the island, written both by Protestants and Catholics, and testifying to the spiritual value of the work. There are many decisions for Christ, both among aspirants for healing, and by spectators; with revival of the spiritual life of the churches. The blessing has also spread to the more central district of Imerina, and in and around the capital of the island, Tananarive, this being due to the efforts of a Spirit-filled convert of Ravelo—a young man named Rajao, whose ministry is being similarly blessed. Missionaries from Tananarive, impressed by Rajao's work, recently went to Betsileo for a week, to observe Ravelo's methods, and to meet her for prayer-fellowship and conference, being much stirred to prayer. The meetings under Rajao in the capital are packed. His simplicity and humility commend his ministry, and a lady missionary writes. "It has made the New Testament Scriptures very real to us also. One can just see the people coming round our Lord, wanting to be healed; even little epileptic children being brought for healing, as well as the weak-minded. Some of the former during the long stifling meetings would have a fit, and little wonder, for the atmosphere was fearful, with windows and doors crowded with people

"It appears that

THE ROMAN CATHOLIC BISHOP

went to the Governor-General (French) to ask him to stop Rajao's meetings, because so many Catholics were going to them. But the Governor-General replied that he could not do so as long as the meetings were held in the churches, and no law was broken; so his reverence went away sorrowful. But some of his people sent a number of their young fellows to

create disturbances in the meetings, so that several times the people had to be dismissed; Rajao refusing to preach, or attempt any cure, while such a commotion was going on. More than once the presence of these enemies caused fighting in the galleries "

So does the Adversary rage wherever Pentecost advances, angered that the gracious rain of promise

is falling. The history of Gospel endeavour in Madagascar has always been a chequered one, first by the persecution of heathen monarchs prior to the French occupation, and later by the machinations of Catholic or agnostic Europeans.

Let Ravelo, Rajao, and their helpers be upborne at the throne of Grace!

Bible Study Helps

THE HOPE.

The Coming of the Lord is—

- (1) A saving hope (Rom viii. 24).
- (2) A good hope (II. Thess i. 16)
- (3) A blessed hope (Titus i. 13)
- (4) A joyful hope (Heb. iii. 6).
- (5) A living hope (I Peter i. 3).
- (6) A purifying hope (I John iii 3).
- (7) A hope of righteousness (Gal v. 5).

A CONDESCENDING GOD.

- The Lord looked down from heaven . . . to see
- Ruin (Psalm xiv. 2)
- The Lord looked down from heaven . . . to hear
- Repentance (Psalm cii 19)
- The Lord looked down from heaven . . . to deliver—
- Redemption (Psalm xxxiii. 13-19).
- O God, look down from heaven . . . and visit
- Revival (Psalm lxxx. 14)

THE DEVELOPMENT OF FAITH AND WORKS.

Faith.

- 1 No faith (Mark iv 40).
- 2 Little faith (Luke xii 28).
- 3 Great faith (Matt. viii 10)
- 4 Rich faith (James ii 5)
- 5 Precious faith (II Peter i. 1)
- 6 Full faith (Acts vi 5)
- 7 Perfect faith (James ii 22).

Works.

- 1. Dead works (Heb vi. 1)
- 2 Wicked works (Col i 21)
- 3 Dark works (Rom xiii. 12)
- 4 Unfruitful works (Eph v 11)
- 5 Good works (Matt. v. 16)
- 6 Greater works (John xiv 12)
- 7 Perfect work (James i. 4)

DIFFERENT KINDS OF CONSCIENCE.

- 1 An evil conscience by sin (Heb x 22)
- 2 A defiled conscience by unbelief (Titus i 15)
- 3 A seared conscience by hypocrisy (I Timothy iv 2)
- 4 A convicted conscience by Christ (John viii. 9)
- 5 A weak conscience by ignorance (I Cor. viii 10)
- 6 A cleansed conscience by Christ's blood (Heb ix 14)
- 7 A perfect conscience by Christ's perfect sacrifice (Heb ix 9, x 2)
- 8 A faithful conscience by obedience (I Peter ii 19)
- 9 An offenceless conscience by carefulness (Acts xx. v 16)
- 10 A good conscience by godliness (Acts xxiii 1)
- 11 A pure conscience by fidelity (II. Tim i. 3).
- 12 A testifying conscience by consecration (II Cor i 12).

When the Tithes are Gathered In

Mrs C H M.

Malachi iii 8-10

Mrs C H Morris

1 There'll be show'rs of blessing from our Fa-ther's hand, On His word of
 2. There'll be shouts of triumph from the conq'ring host, There'll be per-fect
 3. Then will come the dawn-ing of the reign of peace, When the wars and
 4. We will rob no long-er, then, our Lord and King, What to Him be-

promise we may firmly stand, There'll be show'rs refreshing on the parch'd land
 freedom in the Ho-ly Ghost; Ev-ry one em-pow-er'd as at Pen-to-cost,
 con-flict shall for ever cease, And for struggling saints shall come a sweet re-lease,
 long-er we will glad-ly bring, And we'll shout ho-san-na, while the glad harps ring,

CHORUS.
 When the tithes . . . are ga-thered in. Tithes of love and will-ing
 When the tithes are ga-thered in.

set-vice, Tithes of sil-ver and of gold; When the tithes are gathered
 When the tithes

in, When the tithes are gathered in, There'll be bless-ings
 gathered in. When the tithes gathered in.

more than we can con-tain, When the tithes, . . . are gathered in
 When the tithes are ga-thered in

Concise Comments and Interesting Items

G. H. Spurgeon, if he had been alive to-day, would be 95 years of age. Pastor Cuff was one of his greatest friends. When asked why C. H. Spurgeon was so fond of him, Pastor Cuff replied, "I don't know, unless it was because I never fawned on him."

Heaven is a distinct place, so distinctly thought Mr. W. MacDonald of Texas. He left £200,000 to the University of Texas, with which to make a telescope to enable man to look through the gates of heaven.

Ernest Gordon is the son of Dr. A. J. Gordon, the author of "The Ministry of Healing." He writes a frequent survey of religious life and thought to the American "Sunday School Times." It is a pleasure to find him speaking with a measure of approval of the Pentecostal witness. He writes "In Sweden the Pentecostal movement is a strange blend of spiritual energy and spiritual eccentricity. This was also the case with early Quakerism, which likewise taught the importance of the Spirit's testimony and work, and must often have grieved the Spirit with its strange witnessings. It is to be hoped that the Pentecostal movement will pass through its mistakes to a more unmixt testimony. One is hopeful of this when one has visited the large Philadelphia assembly in Stockholm which gathers one of the largest audiences, if not the largest, in the city. Here all was in order as the apostle directed and Christ was uplifted and honoured in a notable way."

Too poor to buy Bibles is a tragic position. Yet this has been revealed in Scotland. Enquiries made by the National Bible Society of Scotland have shewn that many homes and school children are without Bibles. Reduced price Bibles were therefore offered to the children. The price was sevenpence per copy. No less than 12,512 applications for Bibles were received. It would be interesting to know the situation in London. The British and Foreign Bible Society has always done nobly in this direction.

A Police Raid on the painting exhibits of Mr. D. H. Lawrence has been made. The pictures are alleged to be indecent. The times are perilous. We would like to see a similar raid carried out on many a stationer's shop, where picture post-cards are displayed under the caption of "Comic," when actually they are "indecent." Even in Christian homes one sometimes sees pictures and statues, described as works of art, which would be far better out of sight.

Krishnamurti is the name of the Theosophists' messiah. Mrs. Besant has carefully prepared this Indian youth for this position. The "Chicago Tribune" says that "less than a dozen people met him when he arrived in Chicago a few days ago, in order to fill a speaking engagement. This is quite a contrast to the throng that greeted him as 'the new world teacher' in 1926. The prophet wore a business suit and carried a detective novel under his arm."

"The Defender" asks, "Would John Wesley have believed that the day would ever come when flaming evangelism in his Church would be replaced by the 'Social Gospel' of the present day?"

Near Miami, Florida, a whale weighing thirty-five feet long and twenty-three feet in circumference has been caught. Its liver weighed seventeen hundred pounds. There were in the whale's stomach hundreds of pounds of fish, including an octopus, all being alive. Science once said that no such species of sea monster existed.

Washing dishes is not usually associated with winning souls. But a contemporary reports a striking incident from war days. One of the worst fellows in camp persistently refused to attend religious services. One night, however, to everybody's surprise, he appeared. When asked why he came, he replied concerning the preacher: "I saw that fellow washing dishes the other day when there was a rush on, and I am ready to listen to a man who is big enough to do that."

The Family Altar

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

Sunday, August 4th. Luke iv. 16-32

"They rose up and thrust Him out" (verse 29)

No room for Jesus. No room for Him in the inn, no room for Him in the synagogue. He came to His own, but His own received Him not. His message was too pointed, the sword thrusts of the Spirit produced rebellion instead of repentance. They rose up, the anger was first kindled within and then shot out in a wicked flame of action. They thrust Him out. This historical happening mirrors in parable form the actions of thousands in the present day. Its pathos may ring bells of sadness in our soul, but may we take care to give Him easy entrance to our own life. No room for Jesus, and yet He is the best Friend mortals could ever have, and the world's only hope of eternal salvation. No room, no room, for Jesus! O give Him welcome free, lest you should hear at heaven's gate, there is no room for thee!

Monday, August 5th. Luke iv. 33-44.

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him, and He laid His hands on every one of them and healed them" (verse 40)

What a picture of baffled and broken humanity now turning to their only hope of deliverance. See the look of expectancy portrayed on the faces of the suffering ones. That expectation shall not be cut off. That kindled hope shall find abundant security and satisfaction in the Healer Divine. The evening shadows gather, the day fast wanes, yet ere night has drawn her curtains across the eastern sky in the days of long ago, Jesus the Healer has laid hands upon them all and healed them. What matters if it be night as they homeward go? Pain and peril have all gone. One touch has brought new life and new light: they are cured by the Healer Divine. The day of this dispensation is nearly done and it finds Jesus

still busy. Haste to Him in hope, for He can and will deliver thee from all the oppression of the enemy.

Tuesday, August 6th. Luke v. 1-16.

"We have toiled all night and taken nothing, nevertheless..." (verse 5)

Has not that been again and again our despairing cry. Our toil has been apparently fruitless. We appear to have laboured in vain. A fisherman's life is strenuous and sometimes disappointing. Fish do not always bite. The net is often drawn in empty. We need as fishers of men implicitly to obey the Master Fisherman, and foregoing all our knowledge of fishing, at His command let down the net. Like them, too, we shall be astonished at the haul. Our faith is so often tested when fishing for men. We may angle as successfully as we know how and yet our catch may be small if not nil. Listen hard when Jesus speaks the word, and if then we are obedient success is certain. Disappointed hopes would blight our future prospects, if we failed to hear the Master's voice. Tried and tired though we may be, nevertheless at His word we will let down the net again, for behind His word is the power to bring to pass all He decrees.

Wednesday, August 7th. Luke v. 17-26

"And the power of the Lord was present to heal them" (verse 17)

Wherever Jesus went there was power with Him to heal all men. He is none the less with us to-day in the power of the Spirit, and can we not say His power to heal is with Him. Because of this fact we may expect signs and wonders. See those learned Pharisees and doctors of the Law in the story recorded here. No healing virtue flowed to them. They argued with Jesus as to His Divinity and purpose of His earthly mission. There are some things it is useless to argue about. See how the power of the Lord was present to heal those learned men, verse 17 declares it. The sick of

the palsy through the faith of four desperately earnest men stepped before them and received a bumper blessing. Simple faith wins every time, especially when exercised toward the ever faithful One.

Thursday, August 8th. Luke v 27-39

"I came not to call the righteous, but sinners to repentance" (verse 32)

These words were intended as a rebuff to the fancied righteousness of the scribes and Pharisees. Class, creed and caste had pedestalled them, but they were blind to their spiritual poverty. The first call of Christ is to sinners. Not the righteous, sinners Jesus came to call. Jesus Christ can do nothing for us at all until we take the place of the sinner. There is not one word of encouragement to the self-righteous in the Bible. There is no salvation for the self-righteous. He puts himself in the false position of not requiring this Divine commodity. Self-righteous people cannot and do not repent, sinners do and must. Immediately a man gets down and commences to pray, "Lord, be merciful to me a sinner!" he sees his own righteousness as rags that are rotten and filthy, and is on the right way to be clothed with the robes of Christ's righteousness. We are sinners to begin with, so how can we be declared righteous except through the spotless Lamb of God.

Friday, August 9th. Luke vi 1-16

"And it came to pass in those days that He went into a mountain to pray, and continued all night in prayer to God" (verse 12)

August 11th, 1929.

Reading: Judges vi.: 33-40.

Sunday School Lesson By Pastor P. N. CORY

MEMORY TEXT: "These signs shall follow them that believe: In My Name shall they cast out demons, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark xvi. 17-18).

SIGNS

FOR THE TEACHER.

The history of Israel from the deliverance from Egypt, throughout the prophets, shews that this was not the first time that signs had been given to those men who were chosen of God to lead the people. Moses was granted signs before he went on his mission to Israel in Egypt (Ex iv) and their deliverance was brought about by signs and wonders, as so many scriptures in Psalms and the New Testament testify (Psa lxxvii 43). Signs were also given to Samuel (I Sam ii 34), to Saul (I Sam x 7-8), to Hezekiah (II Kings xx 8, 9), to Isaiah (Isa. xxxvii 30), to Jeremiah (Jer xlv 29 and Jer i 11), and to Ezekiel (Ezek iv 3), as well as other recorded instances. So much had this become a part of their national outlook that they expected signs from every prophet or leader of Israel and yet were blind to the wonders and signs wrought by the Lord Jesus Christ when He came (John ii 11, margin).

In this blessed outpouring of the Spirit of God during recent years we have often been charged with the crime of Israel, that is, "seeking for signs," but this is not correct. We do not follow signs but signs follow us as promised in Mark xvi

I. Signs Followed Gideon (Judges vi 34-36)

Before Gideon asked for the two signs that should confirm his call by God to be the deliverer, he had obeyed the Lord in slaying the bullock and pulling down the altar of Baal. Also he had sounded the trumpet in the power of the Spirit of the Lord and the men of Israel had come up to meet him. This hardly looks like Gideon being full of unbelief, rather would we say that Gideon was careful not to go against the Midianites and their allies with the slightest doubt in his own mind or in that of his followers. It was the confirmation of faith that was required and not the blindness of unbelief that went by signs.

Mr James Salter of the Congo Evangelistic Mission tells of a similar instance of the Divine control of dew, for once when bushed unexpectedly with a companion in the Congo forests, the place where they spent the night was kept free from dew whilst all the ground around was saturated with it. Gideon's God is ours, and He lives to-day.

Our Master teaches us the value of prayer by precept and example. His teaching on the prayer life is profound, and He supplements such teaching by continuous example. His need of prayer may excite our wonder, and cause us to make mental comparisons with our own impoverished lives. Our Lord, because of His self-imposed limitations found it a paramount necessity to pray much and oft. Take this occasion—a night of prayer precedes a very strenuous time when virtue flows from Him freely. In the morning He chooses His disciples. Then coming down the mountain, He meets a great multitude of people, many of them sick. The sequel to His prayer life is found in the nineteenth verse—"virtue out of Him healed them all."

Saturday, August 10th. Luke vi 17-35

"And if ye do good to them that do good to you what thank have ye?" For sinners also do the same" (verse 33)

This is the attitude adopted by the unsaved. They say one good turn deserves another. Many of the unconverted even go a step further and observe the golden rule—Doing unto others, not what is done to them, but what in their finite judgment they consider is the right thing to do. Now the Christian man does good expecting and anticipating no reward, except the reward of faithfulness even doing good to his enemy. He knows the Lord is never indebted to any man, and is content to leave it there. We are commanded as Christians to love our enemies. This is the standard Christ sets for us, and the only thing we can do if the love of God which passeth all understanding is shed abroad in our hearts.

II. Signs Followed the Apostles (Acts ii 43, iv 29-30, v 12-16)

It is not possible to read these chapters of the Acts and not see that the Gospel message got its first hearing through the wonder of Pentecost, and that the succeeding miracles and signs especially those mentioned in chapter five, verses 12-16, were granted as an answer to the wonderful prayer meeting of chapter four, and did have the effect of drawing many thousands of Jews to believe in the Lord Jesus Christ.

III. Signs Followed the Apostle to the Gentiles (Rom xv 18-19, I Cor. ii 3-5).

Paul is very careful to state that his preaching was not with words of men's wisdom but in demonstration of the Holy Ghost and power, and the purpose of this was that their faith should not stand in the wisdom of man but in the power of God. The faith of the early Christians was something that could not be shaken by arguments because it rested upon a demonstration of the mighty signs and wonders in the power of the Holy Ghost, and this made the Gentiles obedient in word and in deed. When it came to a test of apostleship, Paul was not ashamed to appeal to the signs that had been wrought by him (II Cor xii 12), and to say that he would know, not the SPEECH of them that were puffed up, but the POWER, because the kingdom of God is not in word but in power (I Cor iv 12-20).

IV. Signs Should Follow Believers (Heb ii 3-4)

The preaching of the Word was witnessed to or confirmed with signs and wonders and divers miracles, and gifts of the Holy Ghost according to His will, and in this same chapter of Hebrews the prophecy of Isaiah viii 18 regarding Christ is quoted, "Behold, I and the children which God hath given me" (Heb ii 13). If you will turn to the prophecy you will see that they were given "for signs and wonders in Israel from the Lord of Hosts." It is not, therefore, to be wondered at that the children of God should find signs and wonders follow them, for they are in the world for that purpose, and especially to the house of Israel. To sum up then, we find that this has been and should be the rule of the children of God, and that signs and wonders followed the Apostles (Acts ii 43), the deacons (Acts vi 8, viii 6), and the apostle to the Gentiles (Rom xv 19), and that the promise is still true that they shall follow (not go before to lead astray, Deut xiii. 1-3) them that believe (Mark xvi. 17).

Sounds of Abundance of Rain

Steady Streams of Blessing—Revival Fires Burning—Enthusiastic Endeavours—Crowning Results

Clapham (Pastor J J Morgan) Much blessing continues to attend the ministry of Pastor J J Morgan at Clapham. The services are seeing a continuation of the revival spirit manifest at the Brixton Campaign. Souls are being saved and volumes of praises ascending to a Risen and Glorified Lord.

Iford (Pastor J. I Bradley). The ministry of Pastor J I Bradley is being appreciated in this live centre of Foursquare Evangelism, and signs are already following. There is every prospect of good progress being made.

On June 26th, the Iford Elim Women's Fellowship had their annual outing to Eastbourne by motor coach. About 67 adults and 20 children had a very enjoyable time. Pastor Morgan and Evangelist Miss Buchanan were with the party. Mrs Thorp, the leader, reports that the work of this branch is progressing, souls have been saved, and added to the Church. To God be the Glory!

Walford (Evangelist J C Kennedy) Steady progress is being made in this town. Souls are being won and a backslider reclaimed after two years. God is pouring out His blessing on the Church here.

Bermondsey (Pastor W G Hathaway). The work in this centre is steadily growing and the Lord is blessing the ministry of Pastor W G Hathaway. The power of God is being manifested in the services in saving and healing, and a spirit of faith and expectation is manifest among the saints.

Canning Town (Miss Manning). The report of the week's meetings is encouraging. God has visited this centre in the salvation of three souls and the restoration of one wandering child of His. The power of God has been wonderfully manifest in the services, bringing blessing to all.

Leyton. (Mr W H. Petersen). The work here continues to increase. Two additional members were received into the Church on the first Sunday in July, five were received in during June. The combined Sunday School and Church outing took place on June 29th to the beautiful Epping Forest, at Theydor Bos. The total party numbered approximately 100 and a very enjoyable day was spent.

BAPTISMS—CONVERSIONS

Hendon (Evangelist H W Fardell) God is indeed showering blessings on this corner of His vineyard, and under the ministry of Evangelist H W Fardell, souls are being saved, and bodies healed. Last Sunday evening witnessed a combined Gospel, Breaking of Bread, and Baptismal Service, when the numbers present exceeded all expectations, all the seats from the Minor Hall being used. God sealed the preaching of the Gospel message with the salvation of four precious souls. This was followed by the Breaking of Bread Service, when about two hundred saints gathered round the Lord's Table. Following this twelve candidates followed the Lord through the waters of baptism. The service will long be remembered by those present as one of great power and blessing.

We, above all, praise God for souls added to His Church on every Sunday evening for the past four months.

Principal Percy G Parker has proved a channel of God's richest blessing during the past six weeks, at the course of Bible lectures conducted during the week nights.

FIRE! FIRE! FIRE!

Croydon (Pastor P N Corry) Croydon is really on fire. Not the fire, however, that requires cold water, although a great deal of this is poured in from all kinds of hose pipes. Praise the Lord He blesses abundantly, and pours forth the oil of the Holy Spirit, and the fire goes on burning with ever increasing power. A week seldom passes without souls being saved. The Lord is thus adding to the Church daily such as are being saved.

On Sunday evenings the people begin to gather at least an hour before the services and at half-past six it becomes neces-

sary to swing back the doors at the end of the hall, and place seats around the openings in order to accommodate the large crowd of people who gather week by week to hear old-time Gospel messages going forth in Holy Ghost power. Dozens of little children (whom Pastor Corry calls his "flower garden") gather round on the platform and join in singing the choruses as lustily as the adults. Praise the Lord, it is He who is sending forth the Holy Ghost fire on Croydon, so to Him shall be given all the glory.

A READING CRUSADER'S TESTIMONY

Reading (Evangelist J Spiers) Miss M Mitchell writes as follows:

"It was during the campaign held at Reading by Principal George Jeffreys, on April 4th, 1928, that I accepted Jesus Christ as my Saviour. Oh, the peace and joy He has brought into my heart ever since!

It was on June 13th, 1928, that I was anointed by Pastor Quest in obedience to the Lord's command of James v 14. Praise His dear Name! He stretched forth His healing hand and healed me of all my infirmities.



Miss M. Mitchell

"I suffered since birth from defective eyesight, and the specialist told me that I would probably be blind at 22 years of age. I can now see and write without the aid of glasses.

"Jehovah Ropheca has also healed me of a very bad throat, after having four operations as a child. Praise the dear Lord, He is just the same to-day as yesterday.

"God has also given me the blessed gift of His Spirit after two days and nights seeking, according to Acts ii. I shall never forget that wonderful Friday morning when the waves of glory fell over me and I praised Him in a new tongue. To God be the glory!"

ENTHUSIASTIC OPEN-AIR CRUSADE

Bristol (Pastor Edward Jeffreys) The City and Port of Bristol is very familiar to many thousands of people—as when looking back at the old historic days we learn it was the port from which Columbus sailed. Praise God, in this city to-day can be found a real, strong spiritual band of open-air Gospel workers, out-and-out for God and His precious Word of truth. You may witness their work for the Master any Lord's Day evening as they gather in the first open-air meeting in St. Jude's—which is a very poor district—you will see the Foursquare banner flying, and also hear singing from the voices of between 50 and 70 young people who believe and proclaim the Foursquare Gospel.

It is inspiring to hear their ringing Gospel testimonies of how God's saving grace brought them up out of the miry clay, appealing to those dead in sins to decide for Christ, or, perhaps you may hear for five or ten minutes a red-hot Gospel address, the one and only thing being preached—Calvary Jesus and Him crucified. Praise God, fifteen souls have been drawn up out of Satan's clutches, since the commencement of this glorious open-air work. As these meetings take place, again and again one witnesses how God's Holy Spirit is working upon the hearts of those listening, sometimes one hundred or more whose lives are spiritually dead and are blind will gather around. What England needs to-day in these closing days of grace is lives full of the Holy Ghost and who are Foursquare for the truth of God, and we praise God for these young workers who are on fire for the Master.

LAYING SPIRITUAL FOUNDATIONS

Leicester (Evangelist G E Cotton) On Sunday July 7th, a special service was held at the Foresters' Institute, St.

Nicholas Street, Leicester, by Evangelist G. E. Cotton There was a large attendance

After the reading of the Word, the Pastor preached from the text "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God" (1. Cor 1:18)

He delivered a most inspiring address, in the course of which he commented that people said (1) that the preaching of the Cross was a fairy tale, (2) that it could not be true that by believing in Jesus they could be saved, (3) that no man in this world knew that he was saved. The grand old Gospel had convinced many who thought themselves wise. Many people had not been able to understand it, it was so simple that it was not properly understood. He thanked God, however, that the vilest sinner could understand it. We could not receive eternal life by going to a college or to a theological seminary the only way to receive this was by going direct to the Lord Jesus Christ and receiving it from Him. What now is wanted in this land is a mighty revival of the Holy Ghost. There were preachers who could stand up and preach for hours, but there was oft-times but little or no power behind the words, they had left the dynamical power out of the message. It was important that they got back to the days of John Wesley when the power of God laid many down for hours, men tried to stop that wonderful demonstration of God's power, but

were unsuccessful

After the Pastor had made a strong and earnest appeal to any in the congregation who had not accepted the Saviour, two persons held up their hands as an indication that they desired to be saved, and the Pastor then instructed those in the Word of God

Those who were sick and desired to be prayed for were asked to come to the front of the hall, and several testified to both past and present healing. Towards the end of the service the Pastor said he was about to receive into the Church a number of members, and proceeding, commented that it was the first meeting at which he had officiated in such a manner, and that he would be glad to give the hand of fellowship to all those who had expressed themselves desirous of becoming members. He would have them remember that now they had become Christians, they had work to do. Their names were written in heaven in order that they might serve God. All must work—put their hearts and souls into His work so that it might be extended in the city of Leicester

To anyone who had not attended a similar service, it was an extraordinary meeting, but such a person could not leave without feeling, as the Pastor extended the hand of fellowship to 42 members, that all were in dead earnest in their belief that Jesus was able not only to save, but mighty in His power to keep all those who come unto Him

A True Incident of the Sea

It was a wild, dark night in the Atlantic ocean. A fearful storm was raging, and, to a ship driving before it for safety, came the agonised cry by wireless. Brave hearts on board thrilled in response, but surely it was useless to attempt a rescue under the circumstances! Lives were already endangered by



the terrible cyclone and the distressed ship was about 90 miles distant! Nevertheless, immediate promise of assistance was sent out, and the ship's head was turned in the direction indicated. Then away she went at full speed, fighting her way through the long hours of darkness on what seemed a hopeless quest, but the captain's heart was uplifted to God in believing prayer.

He was a Christian and he knew, perhaps far better than those who had sent out that cry, the awful danger

they might be in. They craved salvation from a watery grave, but God says that after death comes the judgment (Heb. ix:27). To appear in the judgment with sins unforgiven is to be shut out of heaven for ever, without a hope to cheer the darkness. How dreadful to die thus!

Are your sins forgiven, dear reader? Are you ready to meet God? Listen! "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v:8)

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious Blood

Do you believe this? Have you obtained God's forgiveness?

Morning dawned at last, and a small American steamer was sighted tossing helplessly on the mountainous waves and sinking fast. Cautiously approaching, the rescuers poured oil on the troubled waters, and then the Americans launched a boat, which, with much difficulty, gained the larger ship. Four brave seamen at once sprung forward as volunteers for the perilous task of taking her back for the others and at the risk of their lives this was finally accomplished, and all stood safe and sound on board the S. S. D.— God, "in whose hands is the soul of every living thing, and the breath of all mankind" (Job. xii:10), had sent His servant to save those who could never have saved themselves, and to Him once more the English captain's heart arose, this time in joyful thanksgiving.

Nearly two thousand years have passed since God sent His beloved Son into this stormy world of sin to die for perishing sinners. He rose from among the dead, having accomplished the work given Him to do, and the way of escape is ready now for you. God declares that all have sinned, and come short of His glory, and that "all" includes you although you are young. What you must do is to leave the wreck of your own sinful life and come to the Lord Jesus Christ, believing in Him. He has said "Him that cometh to Me I will in no wise cast out" (John vi:37), and with Him you will be eternally happy and secure.

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BRIDLINGTON, YORKS.—Bright, bracing seaside Public and private apartment or board-residence. Homely, comfortable, fires Mrs Kemp, Elmora, Trinity Road B9

VISITORS TO LONDON.—Apartments, bed and breakfast, near buses and Tube Mrs A. Heywood, 18, Foxham Road, Tufnell Park, N.19 B79

BOURNEMOUTH, 17 Malvern Rd, Moordown Furnished apartments. Highly recommended Easy access to Foursquare Churches Bed and breakfast if required Moderate B85

HOMELY Bed and breakfast, £1 a week, meals on Sunday if required Mrs Squires, 62, Haddington Rd Stoke, Devonport Plymouth B81

COUNTRY HOLIDAYS, Christian Home, 25/- per week, E. W., Wood View, Bramble Hall Lane, Daws Heath, Thundersley, Essex B82

CHRISTIAN WORKERS HOLIDAY HOME (Devon).—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit Summer Bible School July 13—Sept 8 Particulars from Mrs Parker, The Rookery, Lynton, North Devon B16

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

LEIGH-ON-SEA—Apartments, nice house, garden, £1 per week, bed and breakfast, vacant now Car will meet train Apply Mrs H G Axcell, "Chenies," St Clements Drive B67

HOLIDAYS—Free camping, bathing and fishing on the Riverside Estate, Mayland Crusaders invited. Write Everitt, Wickford, Essex B60

EASTBOURNE.—Two guests sharing double room can be received in quiet refined home close to Elm Tabernacle. Hostess, 10, Bedford Grove. B84

CARLISLE—Furnished rooms with or without board, moderate terms Miss Richards, Belmont House, London Rd, Carlisle B86

HASTINGS—Board-residence, very comfortable; good cooking and attendance Terms, 42/-, September, 35/- Mrs. Barnes, 10, Quarry Terrace B79

LYNION, N. Devon—Blunsdon House Board-residence. Christian Workers Holiday Home Central, good cooking, attendance, separate tables, terms moderate. Mrs Hughes B70

HOVE, Brighton—Furnished apartments or bed and breakfast Two doors from Elm Tabernacle, close to sea. Baker, 247, Portland Road B71

VISITORS TO LONDON—Bed-sitting rooms with breakfast, 3/-, two sharing, 5/6, other meals optional, moderate charges, every comfort and convenience, gas fires, ring, geyser and electric light Three minutes to tube, buses and trams Apply 90, Louisville Road, Balham, S.W B73

HOVE—4, Mainstone Road To let, furnished bed-sitting room, business girls Near Elm Tabernacle, Portland Road B74

HOVE.—Apartments, 2 minutes new Tabernacle, 8 minutes sea, board if desired, moderate. "M," Glendale, 41, Marmion Road, Hove, Sussex B31

SILLOTH—Homely apartments with or without board Healthy seaside resort. Near sea, station. Terms reasonable. Mrs Cameron, New Street, Silloth, Cumberland

COMFORTABLE bed-sitting room, furnished; suit one or two ladies Please write, White, 37, Water Lane, Brixton, London, S.W. 2 B56

HOUSES, FLATS, ETC., To Let and Wanted.

TO LET—Camping site, 5 mins sea, country, Aug-Sept. Wanted, bell-tent, hire or cheap Foursquare campers Box 104, "Elim Evangel" Offices B69

ROOMS—Permanent, or attendance if required, good locality, homely; Foursquare, near Clapham assembly. Crayford, 173, Ramsden Road, Nightingale Lane, Clapham. B76

WANTED, two or three unfurnished rooms Mother and son Brixton or Clapham district preferred. Donovan, 9, Temple Street, Elephant and Castle, S E B87

WANTED.—A self-contained Flat of three rooms for mother and two daughters (Foursquare) Rent must be moderate Within radius of Camberwell Green, and Brixton

SITUATIONS WANTED.

WANTED, Christian youth for Market-Gardening and Marketing Previous experience not necessary Christian Home Apply Richard Eatough, Hundred End, nr Preston, Lancashire B88

FOR SALE AND WANTED.

WANTED—Small business, two or three rooms, exchange two valuable building plots South coast Box 102, "Elim Evangel" Offices B62

FOR SALE—Six-roomed house, main road; electric light, bath, good position Business now as new and second-hand furniture. Low price, quick sale, part can remain. E. Seabert, 21, Ashcly Road, Upper Parkstone, Dorset B72

FORTHCOMING MEETINGS

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

EASTWOOD, NOTTS Aug 3-5. Co-operative Hall Convention Speakers Pastor R Lewis and others Convener Evangelist A Wright.

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

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

LONDON:—
 East Ham. August 4-6 Summer Convention, as per particulars above

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

LUTON. Commencing July 22—Aug. 8. Revival Campaign by Pastor Edward Jeffreys in large tent, corner of Seymour Road, Park Street

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

SUNDERLAND. Aug 3-11 Hebron Tabernacle, High Street, E Convention Speakers. Pastor Hubert Entwisle, Mr Geo Birney (Monkwearmouth), and members of Hebron Evangelistic Band

WINTON. Aug 4-5, at Tabernacle, Victoria Park Rd, Sunday, 11 a.m. and 6.30 p.m., Monday 11 a.m., 3, and 6.30 p.m. Aug 6-7, at Pentecostal Church, Douglas Rd, 7.30 p.m. Speakers Pastor Gomer Jones, Mr Bradley

WORTHING. Commencing July 21. Principal George Jeffreys' Revival Campaign. Further particulars, p. 11. of cover

Three Brothers & One Sister

saved through reading the *Elim Evangel* We received the following letter from South Africa on the 16th July :

DEAR SIRS,

Thank you for your advice *re* the change in respect of the *Elim Evangel and Foursquare Revivalist* publication. In order to ensure a further period of subscription I have enclosed a Postal Order for one pound to cover a further year's subscription for papers for my father and myself

The papers have been a great blessing to all of our family; through subscribing, my three brothers and one sister, through this and answer to prayer, have all been brought into the knowledge of God's salvation. Praise His holy Name! Hallelujah!

May God richly bless His Word until He comes

Yours sincerely,
W. J. T.

Three other letters received the same week are sufficient to prove that the *Elim Evangel* is really a live, helpful magazine which neither you nor your friends can afford to miss reading Here they are :

DEAR SIR,

Please find enclosed 10/- for renewal of *Elim Evangel and Foursquare Revivalist*, for which I do, indeed, praise God I find much pleasure in reading these wonderful books, and each page seems overflowing with help and blessing

Yours sincerely,
L. F.

DEAR FRIENDS,

I see that my subscription for the *Elim Evangel and Foursquare Revivalist* is due this week, so I enclose a Postal Order for ten shillings, which I think is the amount for a year I must tell you that I enjoy reading it very much, and obtain great spiritual benefit from it

Yours in Christ,
A. M. G.

DEAR SIRS,

Enclosed please find P. O. for 10/- for renewal of the *Elim Evangel and Foursquare Revivalist*. I should like to congratulate you on the wonderful manner in which you have produced this splendid magazine, it is a great source of inspiration to me and my friends, to whom I pass it on.

Wishing you every success.
Yours in His service,
W. E. M.

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LETTERS

M

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a renewal subscription