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Saviour

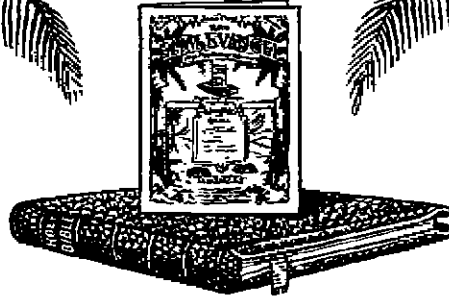
Jesus Christ

Healer

THE

ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 10.

JULY 5, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS and the Revival Party Engagements:

WORTHING. From July 21st and throughout August.

Revival and Healing Campaign in the big CANVAS TABERNACLE.

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

BRIGHTON. August 5th to 7th.

The Great Annual Elim Convention in the ROYAL DOME.

Bible Study at Home

The Elim Bible College Correspondence School will bring to your home six or seven courses of Bible Study. Why not send for all particulars to the Secretary, E. B. C. C. S., Elim Woodlands, Clarence Road, Clapham, London, S.W. 4 ?

FORTHCOMING MEETINGS

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

BANGOR. Annual Convention in Dufferin Hall, Hamilton Road 11.30, 3.30, and 7. Speaker: Principal George Jeffreys and others

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

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

LONDON:—

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

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

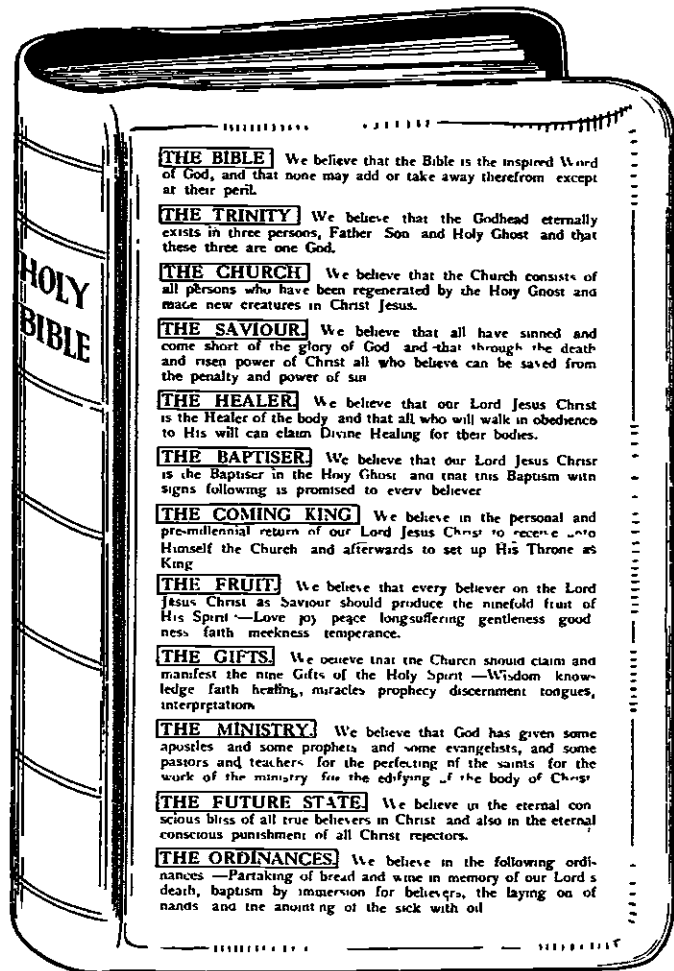
Wood Green. Six Thursdays, June 6—July 11, at 7.30 p.m. Stuart Hall, Station Road Bible School Lectures by Principal Percy G. Parker

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

FRIDAY NIGHT RALLY.

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

FUNDAMENTAL TRUTHS OF THE ELIM FOURSQUARE GOSPEL ALLIANCE



Foursquare Gospel Testimony.

To stand for the Bible from cover to cover Minimum subscription 1s 6d. per year. Full particulars from the Secretary, Foursquare Gospel Testimony, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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. 10.

July 5, 1929

Twopence, Fridays

Carriers or Conduits

Sketches of Life in the East (Continued)

By PASTOR P. N. CORRY

THE baking hot train pulls up with a jerk, panting and groaning at the sun-bleached platform of an Indian railway station, and at once babel is let loose. "Water, water, clear sweet water for Hindus," cries a piping voice, to be challenged in return by the raucous tones of yet another water-seller who sells "Mohammedan drinking water, fresh and clean," so the cry goes on, "Water, water!" But no matter whether Hindu or Mohammedan, all of whatever caste or sect are soon bombarded by the hot, thirsty crowd that tumbles out of the dusty carriages more resembling cattle trucks than railway compartments, all mad for water to quench their thirst.



Photo by [Pastor P. N. Corry]

THE WATER SELLER.

Leave the station if you are brave or foolish in this midday heat, and as you make your way through sunshine that hurts the eyes, bakes the feet, shrivels the flesh, and scorches everything around, you begin to understand why the water seller's cry is so welcome. He may not look very grand as you see him here in the glaring sun, but the commodity that he has to dispose of makes him the most lovable figure in the landscape. He meets the need of the hour—with

water, which means life itself.

Do not wonder therefore, at the oft-repeated mention of water in that Book of the East, the Bible, or be amazed if the water-seller's cry is noticed so often, for those who read the book first, knew and understood the need. The prophet wished to summon Israel from vain things to the real needs of the nation, and to do so, he uses the water seller's "Ho, everyone that thirsteth, come ye to the waters" (Isaiah lv 1). That "Ho" was the usual call, the cry that they would hear through the hot baking air, and at once their thoughts turned to the great need, and to the refreshment that would be theirs if they drank. But a greater than Isaiah, at the last day, the great day of the feast, as the water that had been drawn from the Pool of Siloam was poured out in the Temple, stood and cried the water seller's cry. Clear and sharp above the chanted Psalms of the day that spoke of rocks being turned to fountains (Psalm cxiv 8), the voice of the Messiah called Israel to Himself, crying, "If any man thirst, let him come to me and drink." He who is the Prince of Life stoops to be a water seller, so that anyone whom ritual and feasts have failed to satisfy, might come to Him and drink living water. The stream flows on in mighty rivers, and as if to remind sinners and thirsty hearts everywhere that the rivers are still flowing—before the last word is said, the last message given, and the Book closed, the Holy Spirit once more down the ages, sounds out the water seller's cry—

"The Spirit says, *Come*, and
The Bride says, *Come*, and
Let him that heareth say, *Come*, and
Let him that is athirst, *Come*, and
Whosoever will, let him *Come*, and
Take of the Water of Life
For nothing!"—Rev xxii 17.

Thank God, it is not for sale, it is the "gift of God." Slake thy thirst and become one more who has left water pots behind, and go through life, through the city, and through the home with a spring inside. Become a water carrier, dispensing life without money and without price to thirsty hearts, and that not at the rate of one bottle at a time, but as a conduit through whom the Holy Spirit may flow as rivers of living water (John vii. 38).

Revival in the Big Tent

By HENRY PROCTOR, F.R.S.L., A.V.I.

M OSES used to pitch the Tent outside the camp, at some distance from it; and he called it the Trysting Tent, or Tent of meeting. So, in like manner, for the past month, Clapham Elm has been meeting in a trysting tent at Brixton, and has found the promise true: "In every place where I record My Name, there will I meet with thee, and there will I bless thee. For surely He has recorded His Name there, not only in the salvation of souls at every meeting, but also in the healing of many hopeless sufferers, who are now entering into the enjoyment of the life of Jesus in their mortal flesh, in a way and measure hitherto inconceivable, but God is revealing it to them by His Spirit, who now becomes to them a reality of life for spirit, soul and body, beyond their most sanguine hopes, for until now they have never known what the good news of salvation for spirit, soul and body has meant, but now, "God hath revealed it unto them by His Spirit" (I. Cor. ii. 9, 10)

Among those who have testified to healing, both men and women, are those who have been healed of the following grave maladies

Asthma,
Eczema,

Neuralgia,
Neurasthenia,

Epilepsy,
Gastritis,
Gout,
Gout,
Indigestion,
Insomnia,
Lumbago,

Piles,
Rheumatism (3),
Tumours,
Enlarged glands,
Floating kidney,
Double rupture,
Varicose veins,

We have been gathered "into" the Name of Jesus, to whom all authority has been given in heaven and on earth. Hear His saying: "Behold I have given you authority over all the power of the enemy"—"authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. x. 1). The tent at Brixton, which is capable of accommodating about 2,000, has thus become a Tabernacle of Testimony—"a Tent of Meeting" which He has sanctified with His glory (Exodus xxix. 43).

If the opponents of the Foursquare Gospel would come to hear the clear, full, and irreproachable Gospel, as taught by Principal George Jeffreys, they would determine never to say another word against it—"lest haply they be found to be fighting even against God" (Acts v. 39).

Echoes of the Baptismal Service from the London Press

THOUSANDS AT CLAPHAM MASS BAPTISMS

Scene as Fervent Worshippers Enter Mammoth Tank for Total Immersion

Converts Describe Their Experience

Some three hundred people were baptised at an open-air service held in the grounds of the Elim Foursquare Gospel Alliance College, Clarence Rd., Clapham Park, on Saturday.

The baptisms were carried out by Principal George Jeffreys, who has been conducting the Revival and faith-healing meetings in a tent at Brixton Hill.

To anyone who has never seen the effects of a religious revival the scene in the sunlit grounds must have been an amazing one.

Thousands of people were crowded on the terraces and lawns, there were more at the windows of the college, even on the roof of the college itself.

Before the service began one could sense the rising excitement and enthusiasm, from all around came murmured "Hallelujahs" and "Praise the Lord."

The nervous tension of the crowd seemed to increase minute by minute, and I found myself longing for the service to start. It seemed as though something would give way and the whole crowd would fall into a religious ecstasy unless their pent-up emotions were released in some way or other.

From my vantage point on the terrace I could see people, unable to find seats, swaying as though about to faint, from the tents where the converts were preparing for their baptism came the low hum of a hymn, a woman just below me murmured, "Praise the Lord."

There was not a man or woman in that crowded garden who did not honestly believe that his or her soul had been saved from eternal damnation, and, while I was amazed, I admired them for their belief.

As the last of the hymn's many verses drew near the end I made my way to the side of the tank. Here the sun shone on the tepid water and palm trees cast their shadows on the surface.

All the afternoon I had been wondering what it was that carried away these men and women, that swept away their

traditional British reticence where matters of prayer and emotion are concerned. Principal Jeffreys stepped to the edge of the tank, and I understood.

If ever a man had a magnetic personality that man is Principal Jeffreys. Sincerity is written in every line of his face, evidenced in every intonation of his voice. It was easy to imagine him swaying the minds of the thousands to whom he preached his beliefs, drawing them out of themselves until even doubts and criticisms, even although, perhaps, unanswered, became forgotten things.

An aeroplane droned overhead but not a soul looked up. Perhaps the pilot—he was flying low—thought it was a garden party, whether he did or not, he must have been mystified at the lack of interest in his machine.

"How many have been healed of cancer or tumour or any other growth?" asked Principal Jeffreys.

I could equal half-a-dozen, but from the edge of the tank thirty more were apparently visible.

"HEALED OF BLINDNESS"

Some had been healed of blindness, not defective eyesight, but eternal blackness, others of deafness, paralysis, even of baldness.

From tents hidden away among the sycamores came the long procession of those to be baptised. In black cassock and thigh boots, Principal Jeffreys stepped into the tank. Four young men in white flannels followed him, and one by one men and women who desired to reach the apex of their faith followed on into the water.

Some of the men wore white flannels, others their ordinary trousers, but all had on white shirts. Of the women some were in tennis dresses. Some wore hair nets, some bathing caps. One girl wore a blue rubber cap with a yellow rosette.

At last the service was ended, and I tried to make my way out through the crowd. On the way I met a young man drying his hair.

"What were your thoughts, or your feelings, as you were immersed?" I asked.

"I felt nothing at all extraordinary and I cannot tell you what I thought," he replied.

"What was it that influenced you to be baptised?"

"Because I have been saved, Christ was baptised and I thought it my duty to follow in His footsteps"

Among the party who were dressing in the tent was a Tooting man, Mr W Smith, who was accompanied by his eleven-year-old son, Bob. He told me that he had been a consumptive for years and that the doctors had given him up as unable to live. To-day the disease in him had died and he was as well, he said, as anyone.

Shortly afterwards I saw two elderly men leave the tent with a high-spirited, young lad between, all arm-in-arm. They were all talking of the love of God which passeth all understanding, and of the wonderful services that had been performed that day.—*South London Press*, June 18th, 1929

BAPTISED IN THE OPEN-AIR.

Ecstatic Scenes in Clapham Garden.

Thousands Witness Hundreds Immersed in Grass-Lined Tank.

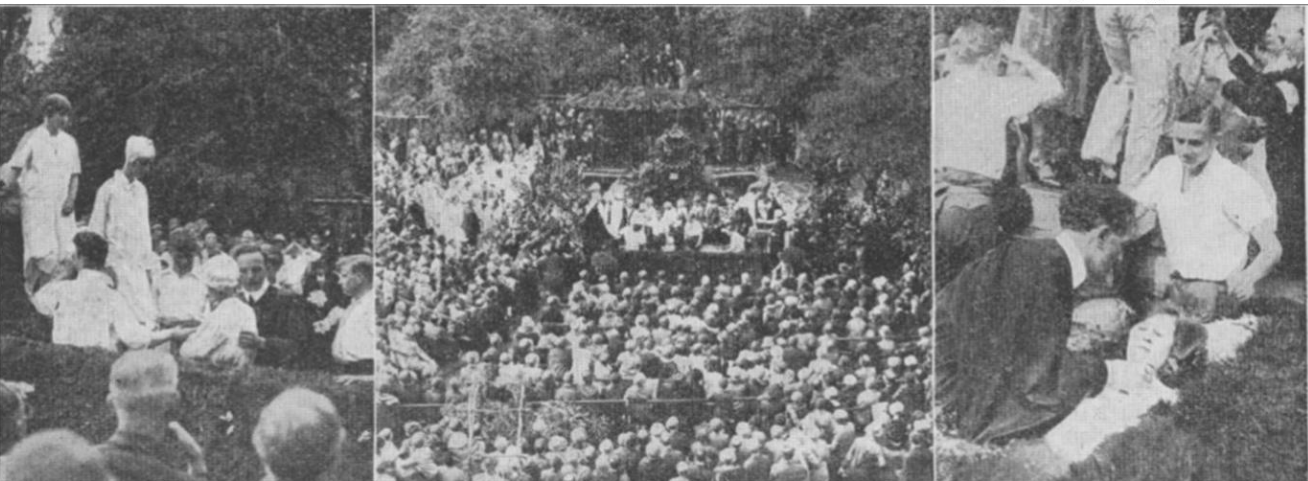
To the accompaniment of revival hymns sung over and over again by thousands of men, women and children, between 200

NO VIRTUE IN THE WATER.

Following the singing of revival hymns, Principal Jeffreys perched himself on the edge of the flower-bedecked tank and addressed the gathering at some length. "All who have received His words of gladness say 'Hallelujah,'" he called, and the Hallelujahs came from thousands of throats. Then the Principal explained the meaning of the baptism he was about to perform. "Baptism by immersion is not the door into the Kingdom of God," he declared. "The door is the New Birth. It is that which brings a man into the Kingdom of God." Water baptism, he proceeded, was not the door to church membership, and he was baptising people that afternoon as an act of obedience to God. There was no virtue in the water, but there was virtue in the Lord Jesus Christ, and they were obeying the inspired Word of God by passing through the water of baptism.

AIRMEN LOOK DOWN

While he was thus addressing the gathering, his remarks



Candidates going in

The Principal baptising

The Baptismal Pool

Further scenes in the great Baptismal Service conducted by Principal George Jeffreys in the grounds of Elim Bible College, London

and 300 converts to the Elim Foursquare Gospel Alliance were immersed in lukewarm water in a huge grass-lined tank at the first open-air baptismal ceremony held by the sect in the picturesque grounds of the Elim Bible College, Elim Woodlands, Clarence Road, Clapham Park, on Saturday afternoon.

GRASS-LINED TANK

It was an astonishing scene. Spiritual fervour ran high amongst the whole gathering. The spacious lawn before the tank of baptism, the sides of which were hidden beneath a garniture of artificial grass with tall arum lilies and white flowering plants lining each side, flanked with trees, was packed with people. So, too, were the long terraces and every window of the college which looked out upon the scene. Even the roof top was lined with young men—all deeply interested in the proceedings. An ornamental fountain, with two or three goldfish swimming lazily in the waters, was in close proximity to the baptismal pool, and waiting in long queues between a grove of small trees were the candidates—men and boys on one side, and girls and women on the other. Entire families were there. The men wore white shirts and tweed or flannel trousers and canvas or rubber shoes. The women, who were in the majority, were in white dresses and most of them wore rubber swimming caps and bathing shoes.

POLICE PRESENT

Principal George Jeffreys, the leader of the sect, was in flowing black cassock and black rubber thigh boots. With him were four young students all attired in white. Police officers were also present, and in helping to shepherd the candidates they incidentally took part in as strong a ceremony as ever it will be their lot to be called upon to participate. Outside the college, formerly a Roman Catholic convent, were drawn up a number of motor-cars which had brought people to the ceremony, but for the most part the congregation was of the working class.

being punctuated with repeated "Hallelujahs," "Amen," and "Praise the Lord," an aeroplane droned overhead, so low that the noise from the motors almost "hushed" his voice. The women must have wondered what was being enacted beneath them.

"How many have been cured of cancer tumour or a growth of any kind?" he asked, and twenty-seven in the congregation held up their hands.

"Keep your hands up sisters and brothers, while I count," said he.

"How many cripples have been raised up either from bath or wheel chairs?" Nine stood up or raised their hands.

To his query as to how many had been healed of stiff joints or stiff limbs of any description, a great many raised their hands.

SIGHT RESTORED

"How many of you have been healed of blindness in one or both eyes?" Four raised their hands.

Many acknowledged having been healed of defective eyesight and nine stood up in response to the Principal's request as to how many had been cured of deafness.

The baptismal ceremony followed, the atmosphere over the gathering being one of spiritual hunger. "And the burden of my heart routed away" sang the people as Principal Jeffreys entered the tank and stood waist high in the water. Again and again the congregation sang—the same verse—again and again.

The procession of candidates commenced. The queue was a long one. Many smiled happily as they descended into the tank of luke-warm water of a greenish hue. Some sang, others waved their hands, and as others came forward the Principal told the congregation of what they had been healed. Tale after tale of cures by faith were told, and as they stood in the water testifying to his or her recovery the gathering waved their arms and cried "Hallelujah!"

All through the long ceremony hymns were chanted, and when the baptism was completed Principal Jeffreys came from the pool, and standing on the edge with a tree as a background, called for those who were willing to go through the water of baptism the next time. A sea of hands went up and stowly he proceeded to count them—30, 40, 50, 60, 70, 80. "Eighty brothers and sisters are already willing," he declared. "What a testimony to the Word of God!"

BRIXTON CONVERTS.

And then with the singing of the Doxology, this remarkable ceremony concluded—two hours after it had commenced. Most of those baptised came from Brixton, Streatham, Clapham and surrounding districts, and for the most part represented converts made at the revival meetings now being held in the Big Tent on Brixton Hill. These services are being continued this week.—*Brixton Free Press*, June 21st, 1929

To You—Young Christian!

(A Heart-to-Heart Talk with a New Convert)

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

MY DEAR FRIEND,

Recently, life has changed for you. You have accepted Christ and become a Christian. You have a new set of likes and a new set of dislikes. You like that which once you disliked, you dislike that which once you liked. Probably the words "like" and "dislike" are not strong enough. You love that which once you hated. You hate that which once you loved. Your outlook upon life is entirely changed. Once you lived for that which is seen and temporal, now you live for the unseen and eternal.

The Lord Jesus Christ has become the supreme Person to you. His is the sweetest Name in the world. You have indeed proved that His Name is the only one under heaven, given among men, whereby you could be saved. You trusted Him as your Saviour, and in virtue of Calvary's Cross your past sin of godlessness has been blotted out, and you are reconciled to God. Your heart now leaps out at every mention of your Saviour's Name. It is indeed the

Sweetest Name on mortal tongue,
Sweetest Note in seraph's song,
Sweetest Carol ever sung,
Jesus, blessed Jesus

You can fearlessly face old worldly companions and say:

Let earth's brightest pleasures vanish,
Let its gems and riches flee,
Give to me my Saviour, Jesus,
He is all in all to me

D. L. MOODY'S EXPERIENCE.

Do you know what Moody said about the time when he became a Christian. I have his exact words here:

"I remember the morning on which I came out of my room after I first trusted Christ. I thought the old sun shone a good deal brighter than it ever had before. I thought it was just smiling upon me, and as I walked out upon Boston Common, and heard the birds singing in the trees, I thought they were all singing a song to me. Do you know I felt in love with the birds? I had never cared for them before. It seemed to me that I was in love with all creation. I had not a bitter feeling against any man, and I was ready to take all men to my heart."

Had Mr. Moody known that hymn of Dr. Mountain's, I am sure he would frequently have sung it:

Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue,
Christless eyes have never seen,
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine

In that book, *Lifted from the Depths*, the pathetic life story of Donald Cleaver is told. Before his conversion he hated cats and dogs. But he says that on the day of his conversion he wanted to pat and stroke every cat and dog that he saw.

Oh, yes—conversion makes a tremendous difference. Praise God, you know that.

But having begun the Christian life you wish to know how to go on. In other words you wish to know

HOW TO LIVE A SUCCESSFUL CHRISTIAN LIFE

Let me set out the thoughts for you with an acrostic on the word S-U-C-C-E-S-S:

Study the Bible Daily (I Peter ii 2, Psalm cxix 11)

Unfalteringly Pray (I Thess v 17, Isaiah xl 31)

Confess Sin Immediately (I John i 9)

Constantly Trust in a Risen Christ (I Cor xv. 4, II Cor. xii 9, Matt xxviii. 18)

Every Day Confess Christ (Matt v 16, x 32)

Seek the Baptism in the Holy Spirit (Acts i 8, ii 4, x 44-48, ii 39)

Seek to Save Others (John xv 2, Mark xvi 15)

We will consider these thoughts in order:

I. STUDY YOUR BIBLE DAILY.

Notice the word "study," not merely "read"—"study." It is not what you read that counts, but what you retain. *You may go through the Bible and then discover that the Bible has gone through you*, and left no impression behind whatever. The Bible is God's love-letter to you, but it is also His law-letter. If you wish to know God's love toward you and God's law for you (and of course you do, being a Christian) you will wish to study not only generally but in detail, in order that you may know *all* the will of God.

There are *many* methods of study.

Helpful and cheap books have been issued on the subject. *How to Study the Bible* (Moody, 1d), *The Study of the English Bible* (C. Morgan, 1/-); while perhaps the most practical for young Christians is the "Introduction" by Dr. Torrey in the *New Topical Text Book* (3/-). This book will at the same time afford invaluable information on the contents of the Bible. My advice, especially concerning the third is: *Get it*—even if you have to walk to business, instead of riding, in order to obtain the necessary purchase money.

A very good outline of reasons why you should study the Bible, can be given under a quadruplet:

Study to Know

Study to Grow.

Study to Show.

Study to Glow.

Study to Know.

Unless you *know* God's will, you will break it, and you will *sin* against Him; ignorantly, of course, but sins of ignorance are sins, and need forgiveness (Lev. iv.), and may bring great shame upon God's Name in the sight of others. "Thy Word," says the Psalmist. "have I hid in mine heart, that I might not sin against Thee" (Psalm cxix. 11).

Supposing in the morning you read Colossians iii. 17 "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus." You hide this verse in your heart. How careful it will make you during the day, every action will be carefully watched, and every word prayerfully guarded, lest by selfish action or bitter, angry, sarcastic, vulgar word you grieve the heart of Jesus.

Or supposing you read: "I will not sit with the wicked" (Psalm xxvi. 5). and remembering it was the declaration of the purpose of a high charactered man of God, how could you dare to sit in a picture palace, theatre, public house, card saloon, or a spiritualistic *séance*, when you know that practically all of these people are wicked, refusing the Lordship of Jesus.

Study to Grow.

"As new-born babes desire the sincere milk of the Word, that you may grow thereby" (I. Peter ii. 2). "Has a man ever grown spiritually apart from devotional Bible study?" asked Dr. J. R. Mott, the Chairman of the Edinburgh Missionary Conference. He replied to his own question: "I have not found that man."

Study to Show.

Philip could not have shewn the dusky Ethiopian eunuch the way of salvation unless he had known his Bible, but knowing his Bible, he was able to commence with Isaiah liii, and leading on to other Scriptures prove Jesus to be the only Saviour. Would we shew others the way of life, we likewise must be equipped with Bible knowledge.

Study to Glow.

Hundreds of examples could be given to shew that those who study God's Word much, are men of the glowing spirit and the glowing face. Glowing men and women are the great crying need of this gloomed world to-day. You may be one—you should be one—you will be one of those who beam away the clouds of sorrow and suffering, if you learn to love God's Word and meditate in it day and night. A beauty unperceived by you, but much noted by others will shine from your life, as this devotional habit of Bible study is cultivated.

First then—study your Bible daily

II. UNFAILINGLY PRAY.

"Pray without ceasing" (I. Thess. v. 17), is the teaching of the New Testament. That does not mean

to say you must always be on your knees. You can, to use the motto of Last, "*Pray as you go, and go as you pray.*" A mother may be busy here and there with many things and yet have her deepest heart constantly in touch with her babe. A child may be playing at soldiers or cricket and yet never altogether forget the soldier father away amidst the peril of death. The deeps of the heart should always be in fellowship with God, whether you are turning the mangle, scrubbing the floor, laying the meals, selling an article, using the pen, driving the cart, feeding the fires, or resting in the garden.

But besides this constant communion there should be special periods of prayer, when with the door and the heart locked against the world, you concentrate all your energies upon the sweetness and strife of prayer. Evening, morning and noon, were special times set aside by the Psalmist (Psalm lv. 17); every three hours by Judson, the pious missionary to Burma. This last plan was especially helpful to the writer at one period of his life. But find out your own special times. In the irregularity of working hours to-day, no one can lay down rules for others. Each must be led of God to fix his own special times. Remember this—let it be emphasised again and again in your life,—as soon as you *neglect prayer you will begin to backslide*. Backsliding in *public* is the outcome of backsliding in *private*. Neglect *secret* prayer and you will soon be living in *open* sin.

(To be concluded).

Sir Ambrose Fleming on Miracles

Sir Ambrose Fleming, President of the Victoria Institute, in a lecture arranged by the Institute at Central Hall, Westminster, on "Nature and the Supernatural," said that there was not a *priori* argument against the happening of miracles or so-called supernatural events. When they could themselves, by special electro-magnetic actions, make a heavy metal ring float in the air, were they entitled to say that the story of Elisha causing an iron axe-head to float on water was untrue, because they did not understand how it could have been done? There was no adequate explanation of the sudden rise and growth of the Christian Church apart from the supernatural events which preceded and accompanied it. The more the whole of the statements as to the incidents of the Crucifixion were considered and compared, the more utterly improbable did it seem that they should have been the result of human imagination as regards their supernatural character.—*The Times*

Brighton Holiday Home

Special Bible readings will be conducted by Pastor Coffin during the month of July and by Pastor and Miss Henderson during the month of August at the Brighton Holiday Home. For further particulars apply to Miss Barbour, Elm Woodlands, Clarence Road, Clapham Park, London, S W. 4.

The Promise of the Father (Continued)

By Pastor E. C. W. BOULTON

"And behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high"—Luke xxiv 49

GOD has set a great and glorious programme before the New Testament Church, but only as she is empowered with the Holy Spirit's might can she possibly be equal to her splendid commission—a commission which includes the discipling of all nations in the Name of the Lord Jesus Christ. It is our personal conviction that God is waiting to drench His people in a flood of heavenly virtue and vision, such as shall be sufficient to restore completely her lost glory and bring back the departed unction which once she possessed. In our last article we pointed out that this wondrous outpouring of the Spirit resulted in a new partnership with God. That this power-union with God in His redemptive and regenerative purpose is vital to the execution of the Divine commission must be clear to all who realise the magnitude of the undertaking. Apart from the heavenly equipment and endowment the Church of Christ must remain impotent in the presence of her great unfulfilled trust.

In continuing our consideration of this subject let us say that we believe that the advent of the Comforter means

A NEW ANCHORAGE IN GOD.

It is a painful fact, confirmed by the confession of so many, that much religious life is exceedingly unstable and consequently unsatisfactory. The stream of opposition is too strong, hence many a believer is carried whither he would not by the ever-changing current of circumstances. In many a life there seems to be no deep-rooted growth in God; Christians are so easily swept from their spiritual moorings. A kind of religious wander lust has laid hold of others—they are for ever trying new pasturage. Again we are alarmed at the absence of anything like a substantial doctrinal rock upon which to build the fabric of spiritual life. The spirit of compromise too often prevails. Believe what you like so long as you believe something, resulting in an up-and-down, in-and-out type of experience. The flame of love is soon extinguished—enthusiasm is evanescent—zeal is quickly cut down by the cold north wind of criticism. That warm, strong note of conviction, which we find in the Apostolic writings, is sadly lacking to-day. So many life interests clamouring and competing for supremacy. The coming of the Holy Ghost remedies all these weaknesses. With His advent comes a noticeable power of resistance. Saints are able to withstand the winds of opposition and oppression; they do not so easily succumb to the pressure of trial and temptation. They stand strong in God.

Observation reveals that in those who are thus filled with the Holy Spirit feelings are not the factor in the shaping of conduct which once they were. The Word of God now becomes the sheet anchor. All too frequently feelings are responsible for the fluctuating experience of Christians—those humiliating departures from the pathway of complete consecration

are oftentimes occasioned by a sudden deluge of disappointment. Many a time have we listened to the mortifying admission: "I so easily give way and go under"; or "I find the force of my surroundings overwhelming—the tide of temptation is irresistible." We recall an incident in the life of the famous American preacher,

HENRY WARD BEECHER,

which though not without its humour, yet revealed a great lack in those days. On one occasion the great preacher went to a livery stable to hire a horse and buggy. He told the livcryman he wanted a horse on which he could depend. The man brought him a horse hitched to a buggy and said: "You can trust this horse anywhere, any time, hitched or unhitched, without fear of him falling you." Said Mr. Beecher "I wish he were a member of my church."

It is well to bear in mind that life's truest and most abiding anchorage lies beneath the surface—in the hidden place of depth—and it is in this unique and un-failing union with God that power is truly found. You go, for instance, into some large factory. You pass through various departments, and in each you see machinery at work; you see power accomplishing marvellous results, and you ask, "What sets all these things in motion? Where is the source of all this activity?" Then you are taken into the engine-house, and there you see the prime mover, the centre of all the power put forth through the whole factory. The machinery in each department works, not by its own independent force, either developed in itself or derived from some other source, but by a force received moment by moment continuously from the central engine. The essential condition for the communication of the power from the engine to the machinery being *wagon*, break the connection and the power ceases.

Botanists tell us that an oak tree has as much growth below ground as above. Then when storms come—with roots deep and long—strong and well spread—it grips when others give way. We have tried in the woods to dig up

THE ROOTS OF THE SPRING BLUEBELL,

our wild hyacinth—but now often the stems have broken before we got to the bulb. We wondered how it got so deeply rooted, till we discovered it is provided with a wonderful root. The seed falls on the ground and sends down its little root. When it has gone down some distance the root contracts drawing the seed down after it—it does this several times till the seed is deeply buried beyond reach of the frost.

So many of God's children suffer from the fever of touchiness—they so quickly go off at a tangent—a little misunderstanding switches them from their course—a frown from a friend will turn their eyes from the goal, and then they become obsessed with their personal grievance, losing their blessing and their balance—all their sweetness seems to evaporate

beneath a little storm of criticism. Is it not because centrally they lack this glorious anchorage in God? Too often they are found anchoring to some society or system—to something unsteady and unreliable. How important that our faith should be fastened to that which is essentially steadfast. The shipwrecked mariner lays hold of a floating spar. He grasps it with almost superhuman strength. But it is not fixed. The piece of broken timber is at the mercy of every surging wave. And then man, as he clings to it, is perpetually driven and tossed from place to place. He is not fixed, because the object of his grasp is not immovable. Recently I read of a preacher who said that the standing of some Christians was like the balancing of a wand on the top of a conjuror's finger. They did stand, it is true, but the least shock upset them—in fact, their standing was 'a standing miracle.' 'Then,' said he, 'there were others like the Logan Rock, which stood, indeed, but you could move it with your shoulder, and others again like the leaning Tower of Pisa, which you felt inclined to keep to windward of, lest, after all, it should fall upon you.' Christ said that Peter's name should be changed henceforth to *petros*, indicating that wonderful change which was to take place in his character subsequent to Pentecost: the impetuous, impulsive fisherman was to become like his Master—rock-like in his unflinching stand for truth.

The great apostle, when reminded of the sinister future which confronted him, fearlessly said: "None of these things move me." And here we see

PAUL THE IMMOVABLE, THE MAGNETISED,

held by a strong and hidden love-attraction. Men marvel at the steadfastness of souls whose lives are spent in the midst of storm conditions. Like some giant lighthouse—buffeted by mountainous billows—they stand unshaken, still sending forth their friendly light into the darkness. How utterly unavailing are all attempts to move such souls. It is because the secret anchorage of their lives is in the risen Lord. As we have already observed, what a mighty transformation took place in that apostolic company subsequent to the Pentecostal outpouring. The doubt of Thomas has disappeared—Peter's misdirected zeal has gone—John's spirit of retaliation has vanished. Their anchorage holds in the gale of persecution which so soon arose; shipwreck did not—as we might have expected—overtake that newly-born Church, she survived the heavy seas which hurled themselves against her.

The anchored soul knows naught of those distressing departures and deviations from the Divine plan, which cause such grief to the heart of the Father. Through the deepening gloom it can sing

Jesus, Thou art everything to me
All my lasting joys are found in Thee

We get a beautiful picture of a love-anchored soul in Ruth the Moabitish maiden. How persistently she pursues the pathway of absolute abandonment, naught could dissuade her from following Naomi: all the way. Those love-wrought fetters held her true to the goal she had set before her. Even the return of her sister failed to chill that ardent-hearted woman, who, having once counted the cost, had launched out

into the unknown in a never-to-go-back spirit. And so it is with those who have been immersed in

THE GLORY OF THE UPPER ROOM

—they are pledged to go forward to the end, being fully persuaded that God

Has His best things for the few
Who will leave the choice with Him.

Their face is steadfastly set towards the rising of the eternal Sun. The Christ call holds them to the course. They are waiting for the break of the Divine day, when the Sceptre of the Saviour shall possess worldsway, and all nations shall acknowledge His right to reign.

What a rapture-filled moment that is when a believer becomes conscious that his life is God-anchored—hid with Christ in God. Possessed by this new and heaven-given realisation, and literally living in the enjoyment of this fact, he becomes proof against all those persuasive but pernicious influences that would lure him from his home in God. With the advent of the Holy Spirit in His fulness the life of the Christian becomes more and more Christ-centred and controlled. During the dominance of the Ptolemaic system of astronomy the earth was regarded as the centre of the solar system, and do what they would the astronomers could not get their theories to correspond with the facts. Something was always going wrong, because they had not found the right centre for them. But when Copernicus came, and moved the centre from the earth to the sun, harmony and certainty entered into the astronomers' calculations. What Copernicus did in the realm of astronomy is a picture of what Jesus died to do in the realm of life. He died

TO TRANSFER THE CENTRE OF HUMAN LIFE

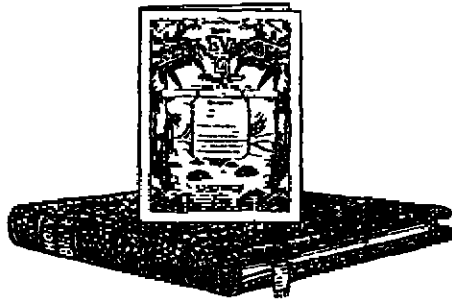
from "self" to "Himself." And it is the coming of the blessed Comforter that emphasises that change of centre in the life and experience of the child of God.

That paralysing uncertainty and consequent lukewarmness, of which, alas! there is all too much in these days, may often be traced to teaching which makes God a vague unreality in the life. So many theological theories relegate God to the past, whilst some go to the other extreme and project Him into the future, it is either the gospel of yesterday or that of to-morrow that is proclaimed. But this blessed baptism of the Spirit brings God into the *present*—giving a present-tense interpretation and application to the Good News. We were not a little moved when reading a short time ago of the words addressed by a number of Japanese natives to an eminent Christian leader, who was leaving their land. Said they: "Send us no more doctrines, we are tired of them. *Send us Christ!*"

And it is this glorious Pentecostal immersion that enables the believer to respond to such a challenge and give a living presentation of the risen Redeemer, which creates craving in other needy, hungry hearts.

In conclusion we feel that Weymouth's translation of Colossians ii 6, 7, furnishes a beautiful translation of the thought that we have endeavoured to express. "Live and act in vital union with Him; having the roots of your being firmly planted in Him."

(To be continued).



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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General Bramwell Booth

GENERAL BRAMWELL BOOTH passed to be with his Lord on Sunday evening, June 16th. He was born at Halifax in March, 1856, and became General of the Salvation Army on the death of his father in 1912.

The funeral service at the Royal Albert Hall on Sunday, 23rd June, which it was our privilege to attend, provided some most touching scenes, and was indisputable evidence of the high esteem in which the late General was held.

Untold numbers have been redeemed because of the efforts of this servant of God. The Salvation Army was remarkably upheld and extended, even during the days of the Great War. Behind it all was the prayerful leadership of Bramwell Booth. We praise God for the Booth family. Yet we recognise that the Army work is far greater than any family. Therefore we believe and pray that despite changes in the names of leaders, the work of the Army will still go on in rich blessing, as long as it remains fundamentally true to the Word of God.

A Lovely Baptismal Service.

NONE WHO was present will ever forget the lovely baptismal service in the grounds of Elim Bible College on Saturday, June 15th. God granted ideal conditions. The service scenes have been likened to the scenes on the banks of Jordan. But it is probable that even along Jordan's banks was not found such a lovely setting as we beheld almost in the heart of London city. To view the scene from one of the College windows was enthralling. Colour blended with colour, tree waved with tree, and the gentle falling of the fountain water was a quiet background of sound to the louder splashes as behaver after behaver was immersed beneath the waters that signified death

to the old life of self and resurrection to the new life of Christ. Principal Jeffreys said that those splashes were to him as the notes of a beautiful organ. Before baptising the last sister he paused—it seemed as though he was loth to hear the last note. But—praise God—there will be more notes to follow. The saving work still goes on and the baptising work will surely follow.

Spread the Truth.

THE CAMPAIGN launched at the Elim Book Saloon in Paternoster Row to spread the truth of the Foursquare Gospel has our whole-hearted support as a movement. It is an enterprising step of faith on the part of the management that compels our admiration. This book business belongs to every Christian who believes the full Gospel. The prosperity of this shop is now one of the standards by which those interested in the Pentecostal message will judge the progress of the truth.

To our knowledge there is no other book business in this country on the same lines—Foursquare on the Word of God and founded for the sole object of extending the Kingdom of God.

Reports of the shop's success are most gratifying. An official statement says. "There is a steady weekly increase of sales."

An assistant in the shop says there is real spiritual work being done and that it is not like an ordinary book shop.

The musical programme at lunch hours has been blessed of God. Hundreds were pleasantly surprised to hear revival hymns and choruses played and sung in the hub of the world's business centre. Hymnology is a special line. It is the manager's ambition to stock the last word and note of evangelical music as well as all the sacred music of established repute. Book lovers will be pleased to know that in one corner of No 7, there is a select line of second-hand books marked at the lowest possible prices.

Plans for a "Foursquare Lending Library" are now under consideration. The manager hopes to have the organisation in operation in the near future, thereby putting books in the hands of hundreds, especially the young, who could not otherwise read them. Assistance of any kind is invited in order to make this department thoroughly efficient.

The Elim Book Saloon is also a spiritual information bureau which the following goes to illustrate. A French lady in the course of her visit to Bookland, called at No 7, purchased a paper, then walked to a seat a few yards away, under the shadow of St. Paul's Cathedral, and read the announcement of the Brixton Revival Campaign. Before she returned to France she shared the revival blessing.

Call at No 7 next time you are in the City, and see your own shop; and when your friends visit St. Paul's, ask them to call and see your shop. A large notice is displayed, inviting people to walk in and look round without being asked to purchase.

By supporting this endeavour you are enabling the management to spread the truth that is nearest to your heart. Go out of your way to patronise a work that propagates "the whole counsel of God."

Promoted to Glory

The Passing of General BRAMWELL BOOTH

WITH the passing of General Bramwell Booth another great Christian warrior has laid down his sword and gone to his eternal rest and reward. The home-call of this veteran chieftain of the Salvation Army is not only a loss to the vast organisation of which he was the head, but also to the Church of Christ as a whole, and to the world at large. Not to one country alone did the influence of Bramwell Booth extend—every land felt the force of his benign and beneficent ministry. If ever a man belonged to all classes and conditions of people, surely that man was General Bramwell Booth. His whole life was unsparingly spent in the service of others—his God-ordained and God-honoured vocation was born of a world-wide vision. Like his saintly sire he chose the world as his parish—no denominational prejudices were allowed to cool the compassion of his big heart. He was the apostle and advocate of a

GOSPEL OF THE UTTERMOST.

From his earliest days his great life interest and passion was to win the most and the worst for Christ, and to this sublime and sacred calling his whole life has been dedicated and devoted.

In the ministry of the departed General we have a striking example of a man who has steadfastly set his face toward the God-given goal. Temptations to turn aside were doubtless thrown across his path, but to each selfish consideration he closed his heart, and persevered in the way of the Cross. A man with great gifts, he might easily have chosen a course that would have yielded many a coveted worldly prize. To him there was but one thing to live and labour for—other aims were worthless when weighed in the balance of eternal realities.

Few lives have contributed such a wealth of consecrated example or left such a legacy of splendid achievement as that of the glorified General. He has undoubtedly succeeded in interpreting the Spirit of the Master in a ministry that has been prolific in spiritual results. His was a heart that burned with a passion that naught could quench. He poured out his life for the lost, groaning in spirit over the ghastly tragedies that cover the baulefields of earth. His fragrant life work has won the esteem of all classes and will ever command the love of his own people, who to-day mourn his loss.

When, in the August of 1912, the Founder of the Salvation Army, William Booth, was promoted to glory, it was upon the shoulders of

HIS DEVOTED AND ACCOMPLISHED SON

that the burden of responsibility for the leadership of the great organisation fell. Pessimists predicted

disaster for a movement which was thus shorn of its great governing, guiding genius; without the prodigious personality of William Booth, the Army must decline, they declared. The past seventeen years of development—packed as they have been with unmistakable proofs of progress—speak eloquently of the magnificent manner in which that task was tackled, at the same time serving to shew the sterling qualities of the man to whom this tremendous charge was given. His faithful discharge of those onerous duties will, we trust, be held in grateful remembrance by those who were privileged to march beneath the banner which he loved so much, and who to-day are left to carry on the noble work thus commenced.

As a preacher, how thoroughly Bramwell Booth mastered the secret of penetrating to the hearts and consciences of his hearers. No nicely finished sermons satisfied him—he was impatient of that fine but fruitless platform philosophy, to which some are so attached. Possessing as he did such a large measure of that intense conviction—so vital to the true revivalist—we are not surprised that his messages were life-giving to those who heard them. He spake as one with a God-implanted objective, towards which he ever moved. To sit in one of his holiness meetings or form one of his audience in those memorable "spiritual days" which were held regularly with the Cadets at the Training College, was to have the whole of



GENERAL BRAMWELL BOOTH.

ONE'S LIFE SEARCHED AND SWEEPED by the light that fell from heaven. With the Sword of the Spirit this modern prophet of fire laid bare every form of secret sin. None were spared. Some idea of his power as a preacher may be formed from the remarkable results which followed in the train of his tours—wherever he went the mercy seat was thronged with souls. But it requires neither press nor pen to perpetuate the memory of one whose greatness is imperishable.

That such a doughty champion of the Cross should escape criticism could not be expected. He literally lived in the firing line, his frequent and fearless exposure of sin and shame making him the target of bitter opposition. Others who perhaps failed to agree with his plan of campaign, might quibble and even quarrel as to the correct method to save souls. But undaunted by these things, he led the van in a movement which sought to save souls at all cost and by all means. To the General there was no time to be lost, and no risks to be run. Souls were too precious to be sacrificed through listening to the objections of those who sought to hinder rather than help the work.

With the death of General Bramwell Booth another

leader of the Lord's hosts has fallen in the fight—one who for upwards of fifty years has been loyal to all those great evangelical and fundamental truths for

which our forbears made the supreme sacrifice. It is for those who remain to stand faithful until the eternal morning of glad reunion dawns.

The Foursquare Gospel in South Africa

A Few Leaves from My Diary

By Mrs. H. C. PHILLIPS

IT is autumn time in Africa.

5 30 a.m

The day is dawning.

My window faces east, and as I look out, there is not a cloud in the deep blue sky, but away beyond the mountains is the wonderful, rich, roseate glow, which precedes the rising of the sun. Soon he will suddenly appear in all his eastern glory and splendour, and the hills which are now dark and colourless will be bathed in sunlight, transformed into beauty and light.

My thoughts turn to Africa's millions, living in heathen darkness. Men and women, boys and girls, into whose hearts the light of the glorious Gospel of Jesus Christ has never shone; who have never heard the story of redeeming love—never heard that the "Sun of Righteousness" is waiting to shine into their dark hearts, transforming them into beauty, waiting to bring them out of darkness.

Already the inhabitants of the little mission station are astir. To sleep on is almost a crime.

It is the day the Lord has made! The command has been sounded forth right down the ages, "Go ye into all the world and preach the gospel," and with that command the precious promise, "Lo, I am with you always." Oh! how precious is that promise to those of us who have heard the call and obeyed the command. Praise Him! We would not go without Him, even if we could—and He never fails. Hallelujah!

Promptly at 7 30, breakfast is ready, and after breakfast, we kneel before the Throne of Grace, praising "the Giver of every good and perfect gift," and committing all, and the day, to His care and keeping.

Hardly have we risen from our knees when a car is heard, and two brothers whose hearts are on fire for the souls of the natives of Africa have called. They are going to tell the story of Jesus in a kraal some miles away, and there is room for three others in the car. In a few minutes we are ready, and away we go, spinning through the soft morning air, along roads (in England we would be ashamed to call some of them cart-tracks) more like "switchbacks" than anything else I can describe. Now on the top of a hill, from which we can see the Crocodile River, winding its way like a silver thread through indescribable tracks of country: the next minute splashing through brooks, and every drop of water

GLISTENING LIKE A DIAMOND

in the morning sunlight.

The car stops. Three of us alight, to climb the hill on foot, whilst the other two drive on to meet us at the top. Single file we wend our way up the narrow mountain footpath, "where only feet can tread." One moment we are tramping through grass over six feet

high, the next moment climbing over bare rocks, and jumping streams.

We wander on until we come to a kraal, where about half a dozen men, and a woman are cooking "mealies." The seed is dropped, an invitation to the meeting given, and we pass on, still climbing upward, passing through kraal after kraal—empty! Where are the inhabitants? Even at that early hour they have probably gone to a "beer drink." As we approach another kraal, we hear voices. Yes! there, sitting in the middle of the kraal is a native, very busy, whilst two others look on very interestedly. What do you think he is doing? Reseating a pair of corduroy trousers, with a

"SINGER" SEWING MACHINE!

Again the seed is dropped, and again the invitation given, and again we pass on.

In the adjoining hut, lying on an old mat and covered with a dirty shawl, is a woman, alone, evidently very ill. We breathe a prayer, and treading softly, pass out.

At last we reach the roadway. Here a welcome awaits us in another kraal. The car has arrived, and a place chosen for the meeting. And what a place! The very best description I could give would utterly fail to convey to you the magnificence of that setting. Above, the blue canopy of heaven, towering behind and to the right rise the wild rocky mountains of Africa, with clumps of trees and bushes, which appear to be growing out of the rocks, whilst away in the valley below, stretching for miles are orange plantations with their trees laden with green and luscious golden fruit.

We seat ourselves, some on a fallen tree, others on rocks. Hardly have I seated myself on a rock, when a boy comes along and places a chair beside me. As I smiled my thanks, I recognised the boy who was so cleverly manipulating the sewing machine. He, with another,

ACCEPTED THE INVITATION

to the meeting, and not only followed us up the winding mountain footpath, but thoughtfully brought two chairs with them for us to sit upon. God bless them.

The men and women gather round. The meeting opens with hymn singing, after which God's blessing is asked upon the gathering. One of the missionaries tells out the glorious message of salvation. A woman with her little baby tied on her back, native fashion, passes by.

A young man comes into sight, and as he sees a meeting in progress, he removes his hat, and bare-headed he too passes on.

It seems as if the voice of Jesus Himself cries out from the Cross of Calvary. "Is it nothing to you all ye that pass by? Behold, and see if there be any

sorrow like unto My sorrow?"

By this time another is telling of the Saviour's love, and as I look on those black upturned faces—with even darker hearts—what do I see? So many black men and women? No! I see souls for whom Christ died. Souls as precious in His sight as yours and mine; and as I gazed, I understood, in a measure, how the great heart of love was moved with compassion as He saw the multitude "as sheep having no shepherd."

The meeting closes with prayer; words are exchanged; we jump into the car, and waving farewell, we drive away.

The sun has risen high in the heaven now, and as

WE SPIN THROUGH ORANGE PLANTATIONS,

the soft, welcome breezes fan our cheeks

Concise Comments and Interesting Items

The Tent Campaign at Brixton recalls an incident in the life of the late General William Booth, the Founder of the Salvation Army, when he was preaching in the Brixton Theatre. General Booth was staying with Mr Glegg. One of his granddaughters, age 17, had beautifully led in prayer at the meeting. As a result, Mr Booth was asked about the conversion of his own children. "Oh, I cannot tell you," said the General. "I do not know when they were converted, and I do not know when they were not converted. Ever since they were little children, and began to know the earthly father, we pointed them away to the heavenly Father, and they just took to it like a duck to the water." General Booth certainly believed there was an instant when everyone was converted, but in a godly home even that instant may not always be recognised.

Open-Air Workers are now going forth. Their voices will be ringing out in many places. Mr. Glegg tells us of an encouraging experience. He had been speaking at an open-air meeting in the Isle of Wight. There were only four of them. No one was present, apparently, as Mr Glegg spoke, except his three friends. Mr Glegg felt it was the strangest open-air service he had ever taken part in. His words seemed addressed to a privet hedge. The next day, when walking through the street with a clergyman friend, a man came up to them. "You were preaching in the open-air last evening, weren't you?" said the man. "We were," replied the clergyman, "and you were not there." "I was hiding behind a privet hedge," said the man, "and regret I had not the courage to come out, but I heard the Gospel message, and found the Lord Jesus Christ."

Nuns are voting at Rugby. This is an unheard-of move in electioneering. The nuns of the great Princethorpe Convent have had their seclusion ban removed for polling day. "Tomorrow (June 14th) the army of nuns, most of whom have never ridden in a motor-car, will be secretly conveyed in closed motor-cars through the bustle and confusion of an election polling day, and will register their first votes."

Eight Chinese Christians, in a little group, have gone forth on apostolic lines. They preach in the open-air, use Chinese hymns with Chinese tunes. The report concerning them is as follows: "Sick people call for them, also Nicodemus-like inquirers. They are often invited to weddings. And the Divine approbation is shewn in remarkable ways. To apostolic preaching was promised 'signs following.' 'In My Name shall they cast out demons, they shall lay hands on the sick, and they shall recover.' This is literally what is happening here on the Shanghai plain as in many other places on the mission field where apostolic methods prevail."

The South-Eastern Europe Bible School near Villoch, Austria, has trained and sent out twenty-four young men—Hungarians,

We are nearing the mission station! Hark! Ding, ding, ding, the bell is calling men and women, boys and girls, to worship in the little native church.

What was the result of the meeting, you ask?

We cannot tell!

We only know the seed was sown, and God's Book declares, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth, it shall *not* return unto me void, but it *shall* accomplish that which I please, and it *shall* prosper in the thing whereunto I sent it."

Standing on these precious promises, we simply trust that fruit will abound, that will last through the countless ages of Eternity.

Bulgarians Serbians Greeks and Roumanians. They work in their national churches.

The Influence of the Bible is beautifully brought out through a friend of the Rev John W Butler of Mexico City who recently found in an interior town in Mexico a boy who seemed very different from the "lounging heavy crowd in the plaza." After talking with the boy for a few moments, he realised that he had discovered a "real jewel among pebbles." When the boy told him that he did not smoke or drink, the stranger asked him why.

"Oh," he said, "we have a book at our house, and in this book there are many things that make one think about things. I read and then I wonder if it is wrong to do this or that; and I think it is wrong to use stimulants because it makes one dizzy and lazy. It is the Holy Bible. It makes us different from the rest of the people. We are happier, we are more healthy, we are better in every way and I wish there were more of these books here. I wish that more might read and understand our need of it."

A Great Sufferer Healed

at Principal George Jeffreys' Leeds Campaign

I SUFFERED with a tumour on the liver for which I had five operations and was given up by the doctors as an incurable case. In this state I had the awful shock of my husband's death, finding him dead in bed by my side. This caused insomnia and neuritis. I had no sleep properly for two years.

In this state I went to the first healing meeting during Principal George Jeffreys' Campaign in Salem Hall. He prayed and laid hands on me, and the instant I was touched the pain left me, and I was healed. I went home and slept all night and until the middle of the next day.

I cannot express my gratitude for my wonderful healing. Praise Him! He's a wonderful Saviour!—(Mrs.) E. F. ROTHEY (Leeds)



Mrs. E. F. Rothey
wonderful Saviour!—(Mrs.) E. F. ROTHEY (Leeds)

Questions and Answers

I shall be very pleased if you will explain the following passages to me. Matthew xxvii. 5, 6 states that Judas hanged himself and that the chief priests took the thirty pieces of silver and bought the potter's field. Luke, in Acts i. 18, states, "Now this man obtained a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out." The above was pointed out to me as a contradiction by an unbeliever who says that (1) Matthew states that Judas hung himself, and Luke in Acts states that Judas, falling headlong, "burst asunder," etc., etc. (2) Matthew states that the chief priests bought the potter's field and Luke in Acts states "Now this man obtained a field, etc., etc."

(a) Acts states that Judas, falling headlong, burst asunder. Evidently the fall was not an ordinary one. It was a fall of terrific force, otherwise the consequences would not have been so drastic. It was a fall that might easily follow hanging. Whether Judas hung himself with a rope or fibrous branches of a tree we are not told. But that upon which he hung himself probably gave way and he was precipitated downwards, possibly on to rugged rocks, and the fearful results described took place.

(b) Judas was the indirect purchaser of the field. He insisted upon the priests receiving the thirty pieces of silver. The priests took counsel together and bought the potter's field, and in the irony of God's poetic justice that field proved to be to Judas what Haman's gallows proved to be to Haman himself. A house-owner may say, "I built this house."

He doesn't really mean that he built it, but that he was the initial agent in setting the real builders to work. Only indirectly did he build the house. So, only indirectly did Judas cause to be purchased the potter's field.

The questioner also raises a point in respect of the statement in Matthew xxvii. 9, that the prophecy was spoken by Jeremiah, and yet actually the prophecy is found in Zechariah xi. 12, 13. There are a number of explanations. One is that Jeremiah *spoke* the prophecy, and Zechariah *wrote* it. Another is that a copyist wrongly substituted the word Jeremy for Zechariah. But perhaps the most preferable is this. In Luke xxiv. 44, the Lord refers to the three portions of the Old Testament as "The Law," "The Prophets," and "The Psalms." But as a matter of fact "The Psalms" included Proverbs, Job, Song of Solomon, Ecclesiastes and some other books. This portion of the Jewish Scripture was known as the Hagiography. But because the Psalms came first, the name Psalms was in common speech applied to the whole. So that it would have been understood if it had been said that Solomon wrote such and such a thing in the Psalms. In common language that which he wrote in the Song of Solomon could have been said to have been written in "The Psalms." Now Jeremiah had the first place among the prophets, and the name "Jeremiah" might be used as a collective name for the group of prophets which contained Zechariah. So that what Zechariah wrote could be said to have been written under the collective name, "Jeremiah."

"Not My Will, but Thine"

AS in nature, so in grace, there must be a change of seasons. When grim winter appears and closes the eye and damps the smile of mother-earth, clothing her in a snow-white shroud, and freezing her body hard and cold, think we that her life has gone and we must starve, for nature's cupboard is empty and cannot be replenished? Nay; we remember it lay as helpless but a year ago; but creeping beneath the sun's director rays it day by day revived, and the spring and summer came, followed by ripe old autumn with his lap full of golden fruit.

Oh, how often shall the Master save us ere we cease to be afraid? When shall we learn trustfully to repose, through hope and despair, through joy and sorrow, in that eternal principle of truth, "We know that to them that love God all things work together for good"? "All things are possible unto Thee; remove this cup from Me." The prayer is, however, by no means complete here. There must be something more than the acknowledgment of God's power. We may come to God and say, "Thou art able," and He answering may declare, "I am willing." But should He declare, "I am not willing," what then? If there be nothing more

than the acknowledgment of God's ability, the result will be disappointment and unbelief; and according to the estimate we had of God's ability there will follow this bitterness. "Howbeit, not what I will, but what Thou wilt."

Book Review

Christianity. Its Trials and Triumphs, is a book written by Mr Ernest Phillips, of the Protestant Truth Society (Thynne and Jarvis, Ltd., 2/- net). There is a favourable foreword by Dr. F. B. Meyer. He says, and with this the present reviewer agrees, "As a book of reference it will be very valuable, but it is also most readable, so that all who love the cause of Christianity will be able to study the growth of the Tree beneath whose spreading branches all nations can shelter and of whose fruit we all partake."

The book traces the history of the Church of Christ from the first century to the present day. It goes into much detail and yet maintains a readable interest. It is a book of facts that many preachers and teachers will welcome.

That it is very difficult to summarise accurately is

brought out in reference to the Brethren of the present day The book says, "Brethren believe the doctrines of grace and administer baptism to converts of riper years. They also baptise infants by immersion." It would have been more correct to say, "Some known as Exclusive Brethren baptise infants by immersion, but those known as Open Brethren are much opposed to any form of water baptism except for

believers."

Pentecostal Fundamentalists are declared to be those who stand foursquare on the Bible, and preach Jesus Christ as Saviour, Healer, Baptiser, and Coming King They teach that all the nine gifts of the Spirit are for the Church to-day. Their elders and some of their converts lay hands on the sick and speak in tongues and prophesy.

Bible Study Helps

RESULTS OF THE STUDY.

- 1 Peace in proportion to meditation (Psalm cxix 165)
- 2 Prayer outcome of (John xv 7)
- 3 Purity through its searching (John xv 3).
- 4 Power in its preaching (Mark xvi 20)
- 5 Praise by obeying it (Psalm cxix 14)
- 6 Perception of spiritual things (Psalm cxix 18)
- 7 Progress through continuous study (Luke iv 32)

CHRISTIANS.

"The disciples were called Christians first at Antioch" (Acts xi 28)
 Children of God (Rom viii 16)
 Heirs of God (Rom viii 17).
 Redeemed of God (Rev. v 9)
 Imitators of God (Eph v 1)
 Servants of Christ (Eph vi 6)
 Temple of God (I Cor iii. 16).
 Image of God (Rom viii. 29)
 Approved unto God (II Tim ii 15)
 New Creatures (II. Cor v 17)
 Salt of the Earth (Matt v 13)
 "Walk worthy"

JESUS, THE CHILDREN'S SAVIOUR

1. He came to us by way of the cradle.
 Had He come as an angel He would not have understood or sympathised with childhood as He did
2. Jesus called the children to Him.
 He had been calling the children ever since, and the children have answered His call
- 3 Jesus died for the children.
 If there had been only one He would have done it, for that one would have needed His redemption
4. Children have a new meaning and value since Jesus came
 Contrast with Rome, Greece, and lands yet pagan Children owe a great debt to Jesus.
5. How can the children best pay their debt to Jesus?
 By giving Him their hearts and by life service.

SOME THINGS WE KNOW.

- 1 That we have met with a change (John ix 25)
 - 2 That we are in Christ and He in us (I John iv 13).
 - 3 That we know Christ (II Tim i 12)
 4. That we have passed out of death into life (I John iii 14)
 - 5 That all things are working for our good (Rom viii 28)
 - 6 That we have an eternal habitation (II. Cor. v. 1).
- The world knows none of these things

Speak, My Lord!

G B

George Bennard

1 Hear the Lord of har-vest sweet-ly call - ing,
 2 When the coal of fire . . touch'd the pro - phet,
 3 Mil-lions now in sin and shame are dy - ing,
 4. Soon the time for reap-ing will be o - v - r,

"Who will go and Mak - ing him a Lis - ten to their Soon we'll go - ther

work for Me to - day? Who will bring to Me the lost and dy - ing?
 pure, as pure can be. When the voice of God said, "Who'll go for us?"
 sad and bit-ter cry; Has - ten, brother, has - ten to the res - cue,
 for the har-vest-home; May the Lord of har-vest smile up-on us,

CHORUS.

Who will point them to the nar-row way?" } speak, my Lord, speak to
 Then he answerd, "Here I am, send me." } Speak, my Lord,
 Quick-ly answer, "Master, here am I." } Speak, my Lord,
 May we hear His blessed, "Child, well done"

me, speak to me, Speak, and I'll be quick to an-swer Thee; Speak, my
 toan-ize Thee,

Lord, Speak to me, Speak, and I will answer, "Lord, send me"
 Speak, my Lord, "Lord, send me."

Copyright.

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

News from Foursquare Gospel Churches

The Work Consolidated the Name of the Lord Glorified

Pontyates. On Sunday, June 2nd, a special Crusader gospel service was conducted by the Elim Crusaders in this centre, when the Lord blessed their ministry in word and song in a marked manner. Four Crusaders, each taking one aspect of the Foursquare Gospel, proclaimed faithfully the Word of the Lord. Their messages were full of promise. The Scripture reading and solo were also taken by these enthusiastic young people, who have become examples in work and walk for the Master.

High Wycombe. The wonderful hand of the Great Physician has been manifested at High Wycombe. A sister who had been blind in her right eye since she was five years old has had the sight restored in answer to prayer. The Scripture in James v. 14 was read, prayer was made, and the Lord wonderfully healed her. To Him be all the praise.

Hornsey. Much edification and spiritual blessing has been vouchsafed by the Holy Spirit to the same gathering together at Zion Tabernacle, through the ministry of Pastor R. Smith, and the Lord has honoured His Word by the saving of souls during the past few weeks.

such a way as to arouse unbelievers to a real and solemn concern for their salvation, whilst it gave renewed joy to Christians.

The services were brought to a happy conclusion on the Monday evening when the children and senior classes rendered special singing and recitations, and Evangelist McWhirter gave a breezy address to the young people which was intensely enjoyed by all present.

The Superintendent, Secretary, and all workers have rendered excellent service in the training of the children.

God has richly blessed the Sunday School since its inception, any they have been enabled to help missionaries in the field, and also contribute towards the work in their own and other smaller assemblies to the extent of over £60.

Teachers and children were glad to welcome Pastor and Mrs. Court into their midst, and will face the new year with fresh vigour and greater zeal in the cause of Christ, whom they love and serve.

Glasgow. The saints in this centre bade Pastor Smith "Godspeed" to the United States on Sunday, June 9th. The parting reminded one of the scene on the beach at Miletus.



Members of Mrs. Tweed's Bible Class at East Ham, now under the leadership of one of her own girls, Miss Cook, who is seen on the left hand of Mrs. Tweed.

Crowds of interested bystanders listen to the Gospel shots and personal testimonies of what God has done for them, given by the band of open-air workers, which has resulted in some heart-searching talks with enquirers and their attendance at the Sunday evening meeting.

At the breaking-of-bread services on the Lord's Day His presence is very much felt and the souls are fed on the finest of the wheat, God manifesting Himself to His hungry children, while at the evening services the place is well filled. After the services the message of salvation is declared with no uncertain sound in the open air.

SUNDAY SCHOOL ANNIVERSARY

East Ham. The third Sunday School Anniversary was held on May 26th and 27th. It can truly be said that the highest hopes were more than justified, and its best results will be seen in the spiritual development of the young life of this Church.

On the Sunday morning it was a great joy to the congregation, both young and old, to have Evangelist R. L. Durragh with them. He delivered a most inspiring and helpful address after the breaking-of-bread service. It was a memorable time spent in the presence of the Lord. In the afternoon there was a good company present to hear the singing and the recitations by the children. The sea of bright, happy faces and the hearty singing made the older folks feel "young," and ere the service closed all must have felt a depth of gratitude to God for the privilege and blessing of the Foursquare Gospel teaching and training given to the children. In the evening a large congregation again assembled when the special subject was the Second Coming of the Lord. The glorious theme was expounded in

between Paul and the Ephesian elders, but with this exception, they hope to see his face soon again. He came to that mighty city with a herculean task before him, but the packed hall and the note of praise and worship which his efforts have restored must assure him that the Lord has blessed his ministry. Steady progress is true of all departments of the work in Glasgow. Blessed times have been experienced round the Lord's Table, souls have been won to Christ, and "Glasgow has indeed flourished" by the preaching of the Word and the praising of His holy Name.

The Sunday School enjoyed its first annual outing to Balloch on Saturday. By "Loch Lomond's bonnie banks" the children spent a glorious afternoon, and as the setting sun caused the shadows to lengthen across the beautiful scenery, it was heavenly to see the saints and children gather around and hear them praise God for His goodness in the good old songs of Zion which all have learned to love and sing.



Pastor J. Smith.

Next week's chorus in the *Elim Evangel* is a special favourite — "All that I want is in Jesus." Do not miss your copy, and give another to your friend!

The Family Altar

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

Sunday, July 7th. Acts xxi 1-14

"I am ready to die for the Name of the Lord Jesus" (verse 13)

God is looking out for men and women who are ready to say, "I am ready." So few people are ready to do anything for God. They are ready to do things for themselves. To an extent they are ready also to do things for others. But rarely are men and women ready to do things for God. Our readiness should be toward God. Ready to stay, ready to go—at His command. Ready to work out of sight, ready to work in publicity, ready to be a doorkeeper, ready to occupy the pulpit, ready to visit the sick, ready to write a letter, ready to give a tract, ready to sing in the choir, ready to teach in the class, ready to speak in the open air, ready for an easy path, ready for a path of persecution. Ready—just ready—for anything that will please God.

Monday, July 8th. Acts xxi 15-26

"When they heard, they glorified the Lord" (verse 20).

Why did they glorify the Lord? Because of the things done amongst the Gentiles. Because of the souls saved, the bodies healed, the spirits filled, the miracles wrought. It was a wonderful account that Paul had to give of God's acts amongst the Gentiles. God's acts are still continuing amongst the Gentiles. Men and women are going forth in the Spirit of Paul, with the eagerness of Paul, and they are seeing sights among the Gentiles which are none other than the acts of God. When we hear of these things then we too, glorify the Lord. Praise God. He lives to-day just as He did then. He is working to-day as He worked then. Marvellous things are taking place among the Gentiles through the foolishness of preaching and the simplicity of laying on hands in the Name of the Lord Jesus. And behind all this—unwearied intercession. Are you one of the intercessors?

Tuesday, July 9th. Acts xxi 27-40

"Away with him!" (verse 36)

Thus the mob had cried concerning the Master. Now the same cry is raised concerning the disciple. "Away with Him!" the crowd cried concerning the Lord. "Away with him!" the crowd cry concerning Paul. Christ experienced the only Calvary of suffering that took away sin. But His disciples have also known Calvaries of suffering of a lesser sort. Every outspoken witness for Christ suffers. He is misunderstood, abused, slighted, mocked. Yet the promise is that if we suffer with Him we shall also reign with Him. Bless God—it pays to suffer with Christ. The world's "Away with him!" is nothing to be compared to heaven's "Enter thou into the joy of thy Lord." Be a Paul on earth—be dauntless for your Lord—be ready for any place of trial, any form of persecution, and then some day you will be a Paul in heaven. And of you the angels will say, "People used to say the same things about him that they said about our Lord." And that will be the highest praise.

Wednesday, July 10th. Acts xxii 1-16

"I said, What shall I do, Lord?" (verse 10)

Thus started Paul's tremendous life for the Lord. It was the attitude of his life at the first, it was the attitude of his life right through. Paul was always asking "What shall I do, Lord?" Years made no difference, circumstances made no difference. The years passed and the circumstances altered, but Paul's attitude never altered. He was always, always asking, "What shall I do, Lord?" Happy are we if the freshness of our first surrender continues with us through changing times and passing years. Are we as eager to-day to ask, "What shall I do, Lord?" as we were when first converted?

Thursday, July 11th. Acts xxii 17-30

"Depart for I will send thee far hence" (verse 21)

It is always difficult to depart from well-known surroundings. There are certain homely surroundings which tie our hearts. Paul was at home at Jerusalem. It would have been very difficult to depart, except for one thing. The Lord told him to depart. That made all the difference. I—I—I will send thee. When God calls us to depart then we need not

fear. Where Jesus is 'tis heaven and home. The way may be long, the surroundings may be desolate but if only we have the blessed conscious fellowship of the companioning Christ, then we shall be at home, although far from home. Better to be in the midst of Siberia with the fellowship of Jesus, than to remain in the midst of our native town without that fellowship.

Friday, July 12th. Acts xxiii 1-16

"Let us not fight against God" (verse 9).

It is possible to fight against God. It is possible to have a self will which persistently rebels against His will. "Thou sweet beloved will of God," is not always the utterance of the heart. Yet it should be. There is no will that willeth good alone, except His will. When we obey that will to the full, not a shadow can rise, not a cloud in the skies. Lord, help me to deight in Thy will. Save me from fearing Thy will for me. Show me Thy will, then give me the grace to do it. I want to discover that spot where constantly the peace that passeth all understanding is found. I know that that spot is in the centre of Thy will.

Saturday, July 13th. Acts xxiii 17-35

"Then came I with an army and rescued him" (verse 27)

Yes, Claudius Lysias, you came with the army and rescued Paul. You thought that the honour belonged to you. You did not realise that behind the army was the power of God. God intended Paul to be rescued, so He used your soldiers to do it. God watches over His own. If needs be He will move the ends of the earth rather than they should fail in carrying out His purposes. God intended that Paul should reach home, and no man could hinder that fulfilment. Why should the saints of God fear? God's resources never fail. In some way or other God can provide for the protection of every one of us. We need not fight for ourselves. God will fight for us, and some day the Rome of influence that he intends us to reach will be joyously entered.

Victory

"The perfect victory is to let Christ triumph over one's self, through the Spirit"

—I. John v 4, 5; Hebrews xii. 3.

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any position in life, any solitude, any interruption—that is victory.

When you can bear with any discord, and annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor to record your works, nor to seek after commendation, when you can truly "love to be unknown"—that is victory.

II. Corinthians vi 1-10; Romans viii 35-39.

July 14th, 1929.

Reading, Joshua xxiii, 1-14.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Not one thing hath failed of all the good things which the Lord your God spake—ALL are come to pass" (Joshua xxiii, 14).

PROMISES

HINTS.

Promises! That should be the line of attack this afternoon. Some are so easy for boys and girls to make, and so very hard to keep, once they are made "I promise, mother," sounds fine, but how many times has it been forgotten, and another broken promise is added to the number. Ask your scholars if they know what a promise is, and if they have ever broken their promise. From their own lips it will then be but a step to introduce the testimony of Joshua the aged, to their minds and hearts.

Joshua was now about one hundred and ten years old, and for many years he had been engaged upon the great task of leading Israel into the possession of their promised land. God had given them the land, and there failed not aught of any good thing which the Lord had promised (Joshua xxi 45), but there still remained much to do in the regions round about (Joshua xxiii 4, 5). As a wise and faithful leader he recalls to their memory all the great work that God had done for them, but also warns them that if they failed God, He would fail them, and that the nations about them would be as snares, traps, and scourges until the nation of Israel should perish from off the good land (verses 12-13). Then comes this mighty testimony to the faithfulness of God "You know that **NOT ONE THING** hath failed—**ALL** are come to pass" (verse 14). Oh, glory to God, for such a wonderful covenant-keeping, promise-fulfilling Lord of glory.

Promises.

I have just been examining a Bank of England note, and the words, "I promise to pay the Bearer on demand the sum of One Pound" make that piece of parchment quite a nice little bit of paper. Other scraps may be only fit for the waste paper basket, but this goes into my wallet to be exchanged some day for all sorts of things. So with the promise of good men, when some person whose character is well known and whose liberality is lavish gives his word, it is of value because of what he is. But if a drunken beggar were to stand up and say, "I also will promise the same amount,"—his word would be doubted because his character and effects would not be equal to fulfilling that promise. It is the character of the Bank of England that gives the Pound Note its standing as currency, and it is the character of the person that makes a

promise, that gives his word value and weight. Then, what about the promises of God to Israel? They were many and varied, and they were trustworthy because of what is known of the character and faithfulness of God. (You will find some of them in Deuteronomy xxviii, but there were curses as well for Israel if they failed.) Some one has said that there are about 32,000 promises in the Bible, so that when we sing, "Standing on the promises of God," we not only have a solid foundation, but a roomy one as well.

Classwork.

At this point, why not ask your class to give YOU some promises from the Word of God. If you go round the class and get one from each, it should not only be profitable, but stimulating to their faith, and to a realisation of the value of the promises of God. Such promises as John iii 16, John v 24, John vi 37, John x 28, and others in John xiv. 16, xv 26, xvi 13, will not only show them that there are promises for the sinner, but for the believer as well.

Illustration.

I once read an interesting account of a visit that was paid to an aged saint, who was particularly fond of her Bible. The visitor asked if he might examine her treasure, and found right through the many chapters of the good old Book, three letters P—P—P opposite many verses, and sometimes whole chapters and Psalms. He was curious and asked the meaning of these three P's, but the only reply he could get was that it was a secret between this dear old sister and the Lord. At last he managed to get to know the secret, and it was this: At all times, we well as in occasions of need, this dear saint was not only a reader of the Bible, but one who put its promises into use and exchanged the promise for performance. So whenever this happened she wrote P—P—P in the margin of her Bible against the particular promise—verse then fulfilled to testify that yet another

PRECIOUS PROMISE PROVED

had been added to the number. It is not enough to read the Bible, but to prove it in life and experience, so that we can say with Joshua, "Not one thing hath failed." How can we be sure that if we ask for a promise it will be fulfilled? First to grip the fact that all the promises of God are Yea and Amen in Christ (II Cor. i. 20), and lastly to live in the secret place of I John iii 20-22, so that prayer is not hindered.

Greater than a Mother's Love!

MANY years ago a terrible volcanic explosion occurred in New Zealand, which caused much destruction to the district around, as well as the death of a hundred and forty persons.

At the outbreak of the explosion a Maori woman took shelter in her "whare," or native house. The volcanic mud fell steadily on the roof until the strain became so great that it began to give way. The mother in her love for her children, took them in her arms and knelt down upon her hands and knees, while lower and lower sank



the roof, until it rested on her back. And thus next day the relief party found them, the children living, but the mother, whose back had borne for so many hours the awful strain, was dead.

Of all human loves a mother's love is the greatest. Those of you who know the joys of a mother's love, will readily agree to this. But have you ever thought that truly wonderful as a mother's love is there is One whose love is even greater?

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v 8).

Think of Jesus, who having been taken by cruel hands and nailed to the Cross, could pray for His murderers in the following beautiful language: "Father, forgive them, for they know not what they do."

The Lord Jesus fully expressed God when in this world—indeed He is God. Every word which He uttered, everything that He did, was perfect. And yet, think of it, He who knew no sin was made sin for us!

Dear friend God in His great love gave Jesus, who died for you, and points you to Jesus as the only Saviour. Is He not worthy of your trust? Surely you must unhesitatingly answer, "Yes."

Turn then to Him in simple faith—and blessing for time and for eternity will be yours!

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BRIGHTON.—The Revival Party will be taking charge of the Brighton Church from July 21st Stay at Elm Guest House and enjoy these meetings, also Bible readings in the house. Apply Superintendent, 45, Sussex Square B50

WORTHING—Holiday Home opening July 26th, for visitors wishing to attend Campaign meetings, and enjoy fellowship with Foursquare friends Apply Miss Barbour, Elm Woodlands, Clarence Road, Clapham Park, London, S W.4. B51

HOVE, Brighton—Board-residence, quiet, comfortable, homely. Few minutes from sea 42/- weekly, or 35/- each for two sharing 3/6 weekly extra each person from July 27th to end of August Mrs. Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex A290

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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

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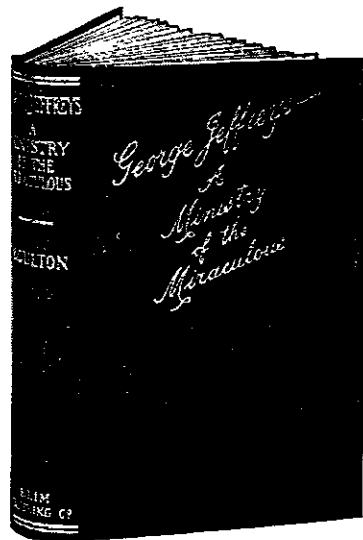
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