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WHY I AM NOT AN EVOLUTIONIST

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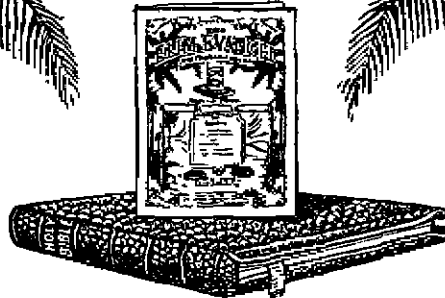
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 28

JULY 11, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE 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

Annual Elim Summer Conventions

BANGOR, CO. DOWN. JULY 12-14.

Speakers: Elim Alliance Ministers and others.

- July 12. Dufferin Hall, Hamilton Road, 11.30, 3.30, and 7
- „ 13. Elim Hall, Southwell Road, 11.30, 3.30, and 7
- „ 14. Baptismal Service in the Open Sea, 3.30
Preaching Service in Elim Hall, 7

BRIGHTON. AUGUST 4-7.

Speakers will be announced later.

- August 4. Royal Dome, 3 and 6.30.
- „ 5-7. Elim Tabernacle (beside General Post Office), 3 and 7.30

LONDON. August Bank Holiday week -

GRIMSBY. August Bank Holiday week -

HULL. August Bank Holiday week -

PLYMOUTH. August Bank Holiday week -

} Further particulars later.

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- BATTERSEA.** July 20 Elim Hall, Plough Road. Visit of London Crusader Choir, 6.30
- BRIGHTON.** August 4-7 Annual Convention
- BRIXTON** June 25-July 16 Brixton Palais de Danse (Lesser Hall) Special Bible addresses by Pastor W G Hathaway, four Wednesdays at 7.30
- LEICESTER.** Commencing June 29 Elim Hall, Lewin Street (off Wharf Street) Campaign by Mr J Tetchner
- LONDON.** To-night and every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally
- TAMWORTH.** Commencing July 6. Elim Hall, Park Street Campaign by Mr and Mrs Seth Sykes

- WINTON, Bournemouth.** August 2-7 The Tabernacle, Victoria Park Road Annual Convention Speakers Rev L T Pearson (Meopham), Mr Cyril Duxbury (London) Convener Pastor E Blackman

This space is reserved for local announcements.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XI., No. 28

July 11, 1930

Twopence, Fridays

Why I am not an Evolutionist

By Professor GEORGE McCREADY PRICE

THE theory of evolution is a theory of origins, it gives what is regarded by many as the most probable explanation of how the various kinds of plants and animals, including man, came into existence. In most recent books and articles dealing with these matters, evolution is treated as one of the settled truths of modern science, though the authors are often very candid in acknowledging that we do not know the precise way in which this evolution was accomplished. They assume the fact, but admit that nobody knows how it was done.

But the plants and the animals are here in the world, and they must have had a beginning, for no one can imagine that the world has been occupied by them during all

THE ETERNITY OF THE PAST.

And in dealing with their origin, it is not sufficient for us to point out that the entire argument for evolution is full of uncertainties and of links that are only probabilities. Every one of the great conclusions of modern science rests only on probabilities. This in itself is not a vital objection to the theory, unless we can shew some other explanation to be still more probable. But we are honestly bound to discard the evolution theory, if we find some other explanation of the origin of things which, all things considered, is more probable than the one offered by evolution.

And such an alternative explanation must, in the very nature of things, be a theory of direct creation; for the theory of evolution is so elastic, it assumes so many protean forms, that the term is used to cover any and all theories of the origin of things by any slow, gradual process whatever. In this sense of the word, there is not merely one theory of evolution, but a thousand and one. Yet any and all of these theories may properly be included under the general head of the evolution theory, for all alike are directly opposed to the real creation of the world, and of the plants and animals now peopling the world. In other words, "evolution" and "creation" are antonyms, they are opposites, and the only legitimate way to discredit either theory is to shew that the opposite theory is more probable. And it is because I believe that the doctrine of a direct creation is the more probable one, that I am not an evolutionist. To ex-

plain this line of reasoning is the purpose of this article.

A GRADUAL PROCESS OR A COMPLETED ACT.

The essential idea of the evolution theory may be stated in the one word, *uniformity*. That is, this doctrine states that the present is the measure of the past, and the measure of all the past. It teaches that all the different phases of life have grown up by processes still operating in the world around us. Certain processes of variation, mutation, selection, etc., are said to be now going on in our modern world, and the theory assumes that these processes are admitted as having prevailed in the past. They explain the way in which even the highest forms of life, man included, have come into existence.

On the other hand, the essential idea of the doctrine of creation is that, at some time in the far-distant past, the great God of nature, in bringing things into existence, exercised certain powers which we do not now see manifested in sustaining or perpetuating the multiform life of the great universe around us. It is not a question of time, but of manner. The question of how much time was occupied in the work of creation is of no importance, so far as the logic of the case is concerned, nor is the question of

HOW LONG AGO

this creation took place. The one essential idea regarding creation is that its ways and processes are wholly beyond the reach of science; we cannot hope to understand its processes or its details, for we have nothing with which to measure it. In other words, creation is a completed act, and cannot be illustrated or interpreted by any of the common natural processes now going on.

Thus again we see that evolution and creation are opposites. And these two are the only possible views they occupy all the field, and there is no third alternative. But this fact points out a very simple method of testing out the claims of the two theories.

FIVE REQUIREMENTS FOR EVOLUTION.

Looking at the problem in its widest aspects, we could make a good start for the evolution doctrine, if we could shew that matter can be made from nothing, or even that it can be built up from the electrons, or particles of electricity, of which all matter seems to be composed. We could further help to establish

the probability of the doctrine, if we could shew that energy can be created or increased in amount. Next we would need to bridge over the gulf between the living and the not living, or in other words, to prove the possibility of spontaneous generation. If then we could shew that some at least of the lower forms of life, such as the protozoa and bacteria, are constantly developing into higher forms of life, we would thereby establish a strong presumption in favour of the same principle among these higher forms themselves. And if, in addition to all this, we could prove that the effects of environment, or what are called "acquired characters," are transmitted in heredity; or if we could prove that selection of any kind, natural or artificial, can go on indefinitely improving the stock—we would thus establish a reasonable antecedent probability that some method of progressive development prevails among the higher forms of life. Lastly, we might complete this line of argument, if, by our breeding experiments, we could produce

DISTINCTLY NEW TYPES

of plants, and animals, something more than mere analytic varieties or unit characters, in accord with Mendel's law. These are the simple and natural methods of working up a chain of evidence in favour of the evolution theory.

And we can make out a strong case against evolution and in favour of a real creation, if we can shew the exact reverse of all the points mentioned. But every one who has kept informed as to modern scientific discoveries knows how easy it is to do this. Still, as this article is likely to fall into the hands of persons who are not so well acquainted with the progress of modern science, it may be well to sum up our knowledge regarding the various points referred to, remembering that every one of these points is an evidence against the theory of evolution and in favour of the doctrine of a literal creation.

DISINTEGRATION A FIXED LAW.

1. Let us first speak of the origin of matter. The newly developed science of radio-activity has shewn that the atoms of all the chemical elements are made up simply of two kinds of things, a nucleus of one or more units of positive electricity, surrounded by a number of negative units, each of which is only about 1/1760 as large, the number of the latter varying with the particular kind of chemical element. Some of the heavier elements, such as uranium, radium, and thorium, are constantly disintegrating, or breaking down, by loss of electrons, into other elements of lighter weight; but no instance of the reverse process is yet known to science. Thus our modern scientific view of the world of matter makes it resemble a great clock constantly running down, with no known method of winding it up. Not the evolution of matter, but the disintegration of matter, is the plain lesson from these discoveries in radio-activity, and the conclusion is inevitable that the stuff of which the universe is composed must have been called into existence by the fiat of the great Creator.

ENERGY FIXED BY GOD AT CREATION

2. And we do not know how energy could have originated except in the same way, by the decree of

the One who called matter into existence. But energy had a real existence, as real as potatoes or molasses; and its origin needs just as much to be accounted for as we need to account for life or matter itself. All our energy comes to us from the sun, and its numerous forms are freely transmuted by us here on the earth back and forth in a thousand ways, with constant slight losses, but absolutely without the gain of a single erg or a single calorie. And as, according to the Bible, this central heating plant of our solar system was created at the same time as our world, and created to serve our world, it is easy to understand that a definite amount of solar energy has been fixed by Divine decree, to be doled out to our world from second to second. To confirm this view, we have the astronomical fact that the amount of energy we receive from the sun has not varied from century to century. As far as science can measure it, the energy hourly given out to us is a constant quantity, and when we receive it, we cannot increase it in the slightest degree by all our mechanics or by all our science. Thus in this sense also the Bible record is confirmed, that the amount of energy available for our world was fixed, or finished, "from the foundation of the world" (Hebrews iv 3).

SPONTANEOUS GENERATION IMPOSSIBLE.

3. Regarding the origin of life, who does not know that not a single example of spontaneous generation has been witnessed since the dawn of scientific observation? As with matter and energy, so with life, the record in the Bible is confirmed, for modern science compels us to say that we do not know how life could have originated except by a direct creation by the God of nature. The transformation of the not-living into the living is not in any sense a natural process, it is a real creation.

4. The bacteria and protozoa, under favourable conditions, can become mature and reproduce a new generation within a half hour, and thus an uncouped number of generations can appear within a single year. Yet we have definite proof that certain kinds of these minute creatures have persisted without any perceptible change for thousands of years, for the Greeks and the ancient Egyptians suffered from the same bacterial diseases as we do to-day. More than that, we have even found numerous examples of diseased conditions among the fossils of the ancient rocks, the pathological condition of the bones testifying that some at least of these disease-producing microbes have persisted without change for a number of successive generations wholly beyond computation. Is not this stubborn persistence of these forms without change for such periods of time strong proof that the higher forms also would probably not lose their identity after a similar number of generations had passed, which in their case would mean many millions of years?

HERBERT SPENCER'S PREMISE DEMOLISHED.

5. In modern biological studies, no principle is better established than that acquired characters are not inherited. Yet we must not forget the dictum of Herbert Spencer, given many years ago, "Either there had been inheritance of acquired characters, or there has been no evolution." If he were alive to-

day, would he accept the alternative now so well established? Regarding the companion principle of natural selection, the late John Burroughs has stated the case very tersely "He [Darwin] has already been shorn of his selection theories as completely as Samson was shorn of his locks" In view of this situation, what is there left of Darwinism?

6. The subject of the origin of species has been made very complicated by the voluminous literature written upon it during the past half century; but in reality, the question is still very simple. Have new species been produced by either artificial or natural methods within modern times? Our answer to this question will depend entirely upon how we define the term "species." There is no doubt that by the experiments in crossing inspired by Mendel's discoveries, we have produced forms quite as distinctly "new" as hundreds that are listed in our systematic classifications. However, there is this difference,—that these "new species" which we have produced by breeding experiments are usually cross fertile with their kin or in back-crossing, while among the wild species as found in nature, such cross fertility is at least very rare. Many phases of this subject are still obscure, but two facts are very evident. First, that the species listed in our textbooks have been marked off on altogether too narrow lines—that is, the "splitting" of species has been greatly overdone, and second, that these new discoveries help us to understand the origin of great numbers of variations found in a state of nature which have evidently arisen somehow from comparatively few originals surviving from that great world catastrophe of the Deluge, which is now as well established a fact as the burning of Carthage or the fall of Babylon.

GEOLOGY DOES NOT SUPPORT EVOLUTION.

7. In that one word, *Deluge*, we have entered upon another phase of our larger subject, which until very lately was supposed to be one of the strongest lines of evidence in favour of the evolution theory. To quote the words of Professor Thomas Hunt Morgan, the argument from geology "is by all odds the strongest evidence that we have in favour of organic evolution." This argument was founded on the supposed fact that geology can tell us accurately just what types of life lived first and what others came into existence afterwards during long ages of time. This is what has long been called the geological history of life on our globe; and this supposed history has always been the backbone of the whole evolution theory. But what if this geological history of the fossil forms should turn out to be a purely artificial arrangement, and not in any sense a historical one?

It has been my chief business for some twenty years to study this phase of the subject. Those who wish to go into this matter more fully will find help in my *Fundamentals of Geology*. Here it must suffice to say that the geological arrangement of the fossils is a purely artificial arrangement based entirely on the evolution theory, and is utterly absurd as a real history of life on the globe, and even more absurd as evidence in favour of evolution, which is the very thing it was arranged to illustrate.

THE PROOF OF THIS ASSERTION

is ample, and rests on recent discoveries which will appear convincing to any one who will take the trouble to inform himself.

Geology has always presented the two alternative explanations, uniformity (that is, the evolutionary explanation) or the Deluge. Like its counterpart in biology, evolutionary geology is founded on the assumption that the geological changes of the past took place according to the rate and kind of changes now taking place in our modern world, while the hypothesis of a universal Deluge says that at a certain time in the remote past, a world-catastrophe occurred, which explains great numbers of the changes recorded in the rocks. The evidence for a universal Deluge is scattered all over the globe, but evolutionary geology has long tried to minimise and explain away this evidence by having these great changes take place on the instalment plan. But the finding of immense areas in various parts of the world where the fossils occur in relative positions directly contrary to this instalment plan, has helped to open our eyes to the fact that this supposed "history" of the successive types of life is only a huge blunder, founded on a long series of other blunders, and wholly unworthy of credence as a scientific fact.

EVOLUTION AND CHRISTIANITY DISAGREE.

The foregoing are some of the reasons why, as a believer in only accurate and demonstrable science, I cannot believe in the evolution theory, and why I believe that the hypothesis of a direct creation of man and all the leading types of life at approximately one time offers a much more probable explanation of the origin of things. But in addition, there are some very serious moral and social objections to the evolution doctrine, two of which we should consider briefly ere closing.

1. One horrible result following from the logic of Darwinism is the minimising of sin, for according to this theory, sin is only inherited animalism. On this view, it is not man's fault, but his misfortune, that he is a sinner. Hence, if any being in the universe is responsible for the sin and misery in our world, it must be God Himself. No one who accepts the evolutionary origin of man can continue to believe in the Bible doctrine of the fall of man as the explanation of the origin of sin; nor can he longer believe in the doctrine of the atonement, which is the Bible remedy for this fall.

2. Again, Darwinism teaches that man has advanced chiefly by means of those hard, cruel instincts which he

SHARES WITH THE TIGER

and the wolf, and if there is any truth in logic, we must be undermining all that the race has gained, in just so far as we eliminate this law of selfish struggle for survival, and substitute the law of love for this law of hate. Darwin himself complained that by our asylums, our poor laws, our vaccination, and other methods of modern medicine, we are keeping alive the "unfit," and are thus adopting measures which he said "must be highly injurious to the race of

man", because in this way, we are interfering with the natural ladder, the "survival of the fittest," by which the race has climbed to its present status. But, as William Jennings Bryan has pointed out, can any doctrine be safe and sound that would forbid us to save weak babies by pasteurising their milk, or that would hinder us from seeking medical remedies for those diseases which kill off millions who have no natural immunity against them? True, Darwin admitted that we should continue our humanitarian work, for otherwise we would bring about "deterioration in the noblest part of our nature." But how can we trust a doctrine that is at open war with "the noblest part of our nature"?

In addition, I am opposed to the evolution doctrine because I am a Christian, and evolution contradicts what my Bible tells me about the cause of sin and the remedy for it. Still further, as a scientist, desiring to serve truth only with demonstrated fact, I am not a believer in the evolution theory, because the alternative of a direct creation offers a more believable explanation of the origin of things,—of matter, of energy, of life, and of the various distinct kinds of life, including man. And in taking this position of denying evolution and accepting creation, I believe that I am following the only true scientific method of reasoning, and the only method safe enough to follow in all the important problems of life.

Concise Comments and Interesting Items

While travelling recently we marked afresh the truth of the saying that if an unsaved man could get to heaven he would be so uncomfortable that he would soon want to get out. We were sitting alone in the corner of a railway carriage. Then the door opened, and a man slightly the worse for drink got in. But he was in considerable danger of being much the worse for drink, for he had in his possession three or four bottles of Burton beer, which he proceeded to put on the seat. Then he looked across at me and said, "Do you drink?" "No, I don't," was my definite reply, "and I wish you didn't." "I wish I didn't, too," he said, "I should be better off. But I'd better get out of this." He thereupon quickly gathered up his bottles of beer—and was gone!

"Joyful News," edited by the Rev. S. Chadwick is a live evangelical paper. It abounds with the revival spirit of John Wesley. We should judge that its editor is very, very near the Foursquare position. In the issue of June 12th he gives primary prominence to an article by the Rev. A. Price Hayes, on "Pentecost and the Ministry." Here is an extract:

"It is passing strange that the Church that owes its existence to Pentecost should be nearly afraid of Pentecost. It is evident that the Church grows shy of its own origin and afraid of its own power. There are reasons that explain this attitude. The new knowledge pouring in from every quarter, has given knowledge a place and prestige higher than it merits, in our thinking. Then we are not over fond of the people who do most of the talking about Pentecost. Often they are as narrow as they are fervent, and we have no desire to be like them. As Dr. Stanley Jones said, 'The Quaker have quered the pitch.' Moreover, the very symbols of Pentecost (flaming tongues and mighty winds) seem to have no point of contact for our age. The miraculous element seems to have obscured our view of the spiritual realities. And finally, we are afraid of the emotional fervour that accompanied Pentecost. It is strange that we should be almost ashamed of the noblest thing in our nature. Enthusiasm for sport or literature or politics is an asset in their pursuit, but enthusiasm in religion is suspect.

"While these things account for the attitude of many within the Church, they do not justify that attitude. Because some people have turned insane, shall we not use our reason? Because some have abused their privileges, shall we give up our liberties? Because some people have suffered from religious mania, shall we give up our religion? It may be true that the quaker have quered the pitch, but with our resources and gifts it should be within our power to roll the pitch anew."

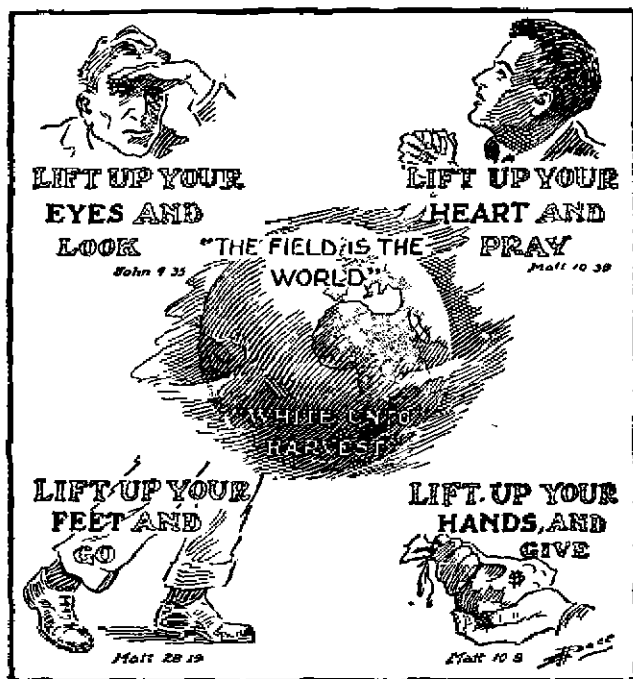
Roman Catholics are purchasing a site of 9½ acres in Liverpool for the building of the largest Roman Catholic Cathedral in the world. The cost of the site alone will be about £100,000. Plans for the cathedral have been prepared by Sir Edwin Lutyens, and the estimated cost of building is £2,000,000. "Silver and gold have I none," is now a thing of the past for this pervert-church. They have the money—but who has the power of Christ? We do not feel hesitant in saying that there is more of the power of the living Christ being seen in the small Elm Church in Liverpool than will ever be seen in this proposed magnificent cathedral.

Miss Christabel Pankhurst is still forcefully proclaiming the return of Christ. In an up-to-date article she writes:

"Another dark prediction uttered in various quarters is of more trouble impending in Palestine.

"All the East, both Far and Near, is in ferment. Throughout the western world, both old and new, the problems of unemployment, crime, and shaken morals are overstraining the wisdom and power of mere human rulers. The war problem they seem to think simple in comparison, and yet under the surface of their disarmament discussions and decisions there is the undoubted fact that future war is feared. If that is not so, why those long and difficult negotiations and a Three-Power instead of a Five-Power Pact? And why the reluctance of the two strongest naval powers to commit themselves to security compacts with other nations, if they do not dread future warfare into which a Security Pact would draw them?"

To the modern world, resounding with sinister rumours and alarms, the churches have a definite message to give. It is the message from Jesus Christ their Lord, to the world which will be His kingdom in historic and accomplished and experienced fact when He comes again, visibly, powerfully, gloriously."



The Coming of the Lord

IV.—AN ENCOURAGING HOPE. By Pastor P. N. CORRY

NOT all are such hardened warriors that they do not need a word of encouragement to carry them through to victory. To most of us such words are an added stimulant and a spiritual strength, the effect of which far outreaches the number of words spoken. They are some of the little things that are much when God is in them.

The strangers scattered abroad, to whom Peter the apostle was writing, were having a very hard time. For a season they were in heaviness through manifold temptations (I Peter 1:6). The fiery trial which they were undergoing seemed strange, until they understood that they were suffering as Christians and partakers of Christ's sufferings (chapter iv. 12-16)

THE FALSE ACCUSER

as a roaring lion seemed intent upon swallowing them up, and it required a steadfast resistance of faith on their part to overcome the wiles of the enemy (I Peter v. 8-10). Three times over Peter says in effect, "Keep cool, be sober-minded. do not panic", and then to shew them the value of the severe test through which they were passing, he tells them that "the trial of your faith is much more precious than gold which perisheth, though it be tried with fire, that it might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7)

Surely such words must have encouraged them to persevere to the end, and to endure as then Lord had done before. Here was no futile, unnecessary test, but one that would shew its true value in the full blaze of His presence. They were precious, their price was above rubies because they were bought with the precious blood of Christ, and now not only are they God's treasure but their faith was becoming more precious than gold that they might be His approved treasure. As ever, the enemy of righteousness cannot lessen the intrinsic value of God's people, he can only improve them by removing whatever is of dross or of this world's tainted glory. Read Peter's letter for yourself, and you will find that seven times over the thought of suffering and glory rings through the apostle's words. The future prospect is constantly used to nerve them for the present conflict, the glory that shall be counteracts the gloom that is. Now they suffer manifold sorrows, then praise, honour and glory at His appearing. Through the dark clouds of the enemy's oppression they are counselled to look with the eye of faith to His coming, and to take fresh encouragement from that glorious hope. Nor are they the only ones to whom such words of power are sent, for to

THE CHURCH AT SMYRNA

the message of the First and the Last, the One that was dead and is alive, rings through their time of trial. "Fear none of those things which thou shalt suffer. Behold, the Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life" (Rev. ii. 10). Their

fiery trial of faith did not stop short of martyrdom, but their crown had an added lustre. Death they received at the hands of men, but a crown of life at the hands of their Lord.

Many pray for an increase of faith, and then wonder at the test that sweeps down upon them like a gale on the still waters of a lake. They are tossed about, driven with the tempest, beaten down with the force of the wind, until almost every atom and spark of faith seems to have been extinguished, and they cry out to know the reason for the sudden

ONSLAUGHT OF THE ENEMY.

It is but the answer to their prayer, for how can faith grow strong apart from tests? how can faith be steadfast apart from trials that will increase its strength? It is the Lord's good purpose that every trial and temptation shall but serve His plan. They can only purify the precious metal, because He Himself sits as the Refiner and Purifier (Malachi iii. 3). It may be the Adversary's fire that burns with intense heat, but the flame will never be allowed to spoil the precious metal in the pot.

It is always a joy to watch the silversmith in an eastern bazaar. There he sits over the pot with no attention to the life and movement of the folk around him, his eyes are on the metal in the crucible, and the moment that he can see his image plainly reflected in the molten metal, that moment he knows all dross is burnt away and that the purifying is complete.

Take heart then, be encouraged with the sure knowledge that our faith shall be found unto praise and honour and glory at His appearing, because of the trials that are now endured. Our light afflictions which are but for a moment, are working for us a far more exceeding and eternal weight of glory. They are purifying our faith, that it may be much more precious than gold that perisheth when He comes.

(To be continued)

Man calls sin an accident, God calls it an abomination. Man calls it a blunder, God calls it a blindness. Man calls it a chance, God calls it a choice. Man calls it a defect, God calls it a disease. Man calls it an error, God calls it an enormity. Man calls it a fascination, God calls it a fatality. Man calls it heredity, God calls it a habit. Man calls it an incident, God calls it an inclination. Man calls it an infirmity, God calls it an iniquity. Man calls it a luxury, God calls it a leprosy. Man calls it a liberty, God calls it lawlessness. Man calls it a mistake, God calls it madness. Man calls it a peccadillo, God calls it a poison. Man calls it a relapse, God calls it a rebellion. Man calls it a slip, God calls it a suicide. Man calls it a trifle, God calls it a tragedy. Man calls it a thoughtlessness, God calls it a thralldom. Man calls it a weakness, God calls it a wickedness.—Sel

The Sin of Envy

ENVY is alike one of the worst and one of the most common of vices. Alas, how soon it entered this world! It came into Cain's heart and it brought forth fruit in the murder of his brother. And what a trail of tragedy has followed the workings of envy in the human heart from that day to this! Solomon tells us that "a sound heart is the life of the flesh," and we know that the cry of David was for a clean heart, a heart that was right in the sight of God. But Solomon continues to say, "But envy is the rottenness of the bones" (Prov. xiv. 30). How can a man run the race and expect to win if his bones are full of rottenness?

A DISTINCTION AND A DIFFERENCE

Never confuse jealousy and envy. They are as far apart as the Poles, and the Scriptures are very clear in shewing the difference. The Lord speaks of Himself, "I the Lord thy God am a jealous God" (Exodus xx. 5). The Lord has done so much for us that He deserves our love, but when we spurn and reject it as the children of Israel did, and we turn our backs on Him and give ourselves to the various forms of idolatry prevalent to-day—the principal of which is concupiscence—He has a right to be jealous of us, just as a faithful husband, when he sees his wife being faithless to him and seeking other lovers, has a perfect right to be jealous. Since we see that jealousy is an attribute of God, whose very nature is love, do not confuse this virtue with the great vice of envy which is surely one of the principal attributes of the Devil and the means by which he has sought to blight millions of lives. People so often speak of jealousy when they really mean envy, and we need to get back to God's Word to see the difference between a Divine virtue and a devilish vice.

ENVY IN OPERATION.

Read the story of Joseph. "His brethren envied him" (Genesis xxxvii. 11), and "moved with envy, sold Joseph into Egypt" (Acts vii. 9). But God overruled it for good, and if someone is envious of you, you can look to Him to overrule it for good. Korah, Dathan, and Abiram went to Moses and Aaron and complained, "Ye take too much upon you . . . wherefore then lift ye up yourselves above the congregation of the Lord?" The Psalmist says, "They envied Moses also in the camp and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram, and a fire was kindled in their company; the flame burned up the wicked" (Psalm cvi. 16-18). Thus God deals with envious ones.

AN ANCIENT AND MODERN ILLUSTRATION.

Take the case of Saul and David. When the daughters of Israel sang, "Saul hath slain his thousands and David his ten thousands," Saul became very wroth and we read, "Saul eyed David from that day forth," and we know that his eye was evil, was envious, was murderous. A similar case to this came under our observation a few years ago. In a certain Pentecostal assembly there was a young man who

spent many hours every day waiting on God, and when he went to meeting he would always have something fresh from the Word that the Lord had given him. The people loved this young man and always welcomed him, but the leader became full of envy, for he thought the people preferred this young man to himself. The envy turned to hatred and the young man became the object of his most bitter persecution. An old saint who was watching remarked, "It's the case of Saul and David over again." The young man took the persecution with sweetness, but the leader opened himself to the enemy by his envy and hatred, and to-day he is under the most terrible delusion, teaching that the millennium has already come, and that Christ has come back to earth again.

THE RESULTS OF ENVY

It was the envy of the priests that brought about the crucifixion of our Lord. "For envy they delivered Him" (Matt. xxvii. 18), and practically all opposition to the true work of God is the product of this same spirit of envy. And it is worst when seen in religious people. It is the spirit of the elder brother who, when the father had killed the fatted calf for the returned prodigal, complained that his father had never given him a kid. Practically all objection to "Pentecost" comes from this spirit and the critics are really criticising the Father's bounty to His hungry ones. We can leave Him to deal with the elder brother and can continue enjoying the feasting and the dancing.

IN CONTRAST TO HUMILITY.

Paul shews us that envyings are out of the abominable works of the flesh, and counsels us, "Let us not be desirous of vain glory, provoking one another, envying one another." It is the desire for vain glory that generally begets this vice. At a convention there were a number of speakers, and one by one they were asked to speak. One of them was overlooked and he was tempted to feel badly, but he won the victory in his spirit as he said Amen to God.

STRIFE OF WORDS.

James tells us that "where envying and strife are, there is confusion and every evil work." The letting in of envy will bring in sure and certain trouble. There is a Greek story of a man who was very envious of a rival in the public games. The citizens had reared a statue to the rival, who had become a celebrated victor in the games. So strong was the feeling of envy incited in the other's breast that he went forth every night in order, if possible, to destroy that monument. After repeated efforts, he removed it from its pedestal—it fell and in its fall it crushed him and he died in agony, a victim of his own envious spirit. Envy will surely come back like a boomerang on the head of the envious one.

THE CURE OF ENVY.

Peter says to the born-again ones, "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies and all evil speaking, as new-born babes,

desire the sincere milk of the Word, that ye may grow thereby. You must lay aside the poison of envy and then go on a diet of the pure milk of the Word. And since envy is one of the works of the flesh and not a fruit of the Spirit, seek to be filled and refilled with the Spirit, and as a result you will shew forth the fruit of love and joy and peace in contrast to the evil works of the flesh. Always deliberately choose the lowest place and praise the Lord every time you see Him using someone else rather than yourself. Seek ever to live at the footstool of the Lamb who is meek and lowly of heart, and He will deliver you from the unrest of envy and bring you into His own deep glorious rest of humility.

We picked up an exchange yesterday and were struck with the timely words of the editor. He recognises decadence everywhere, and he expresses his conviction that the cause is the same that brought about the declension of the early Church. He asks, "What was the cause of the apostasy of the early Church?" He answers, "The lust for power." Then he asks, "What was the cause for the continuance of the apostasy?" and he replies, "The power of lust." He remarks that Peter and John

and the rest of them were content just to be brethren, and never sought to lord it over one another. They recognised the lordship of Christ. Shall we not do the same?

SEEKING THE LOWEST PLACE.

A French officer was once conducting a detachment through a deep and dangerous glen. Seeing that his men flagged he encouraged them to bear the fatigue of the march patiently. A soldier muttered angrily, "It's all very well for you to talk of patience—you are mounted on a fine horse, but for us poor wretches it's a different matter." The general reined his horse at once and gave it to the muttering soldier. Scarcely had the latter mounted when a shot from the adjacent heights struck the poor fellow and he fell badly wounded. The general turned to his troop and said, "You see, my men, that the most elevated place is not the least dangerous."

A day is coming when we shall see the exalted ones humbled and the humble ones exalted, when the first shall be last and the last first. Do not envy the man or woman who is first to-day. Seek ever the place of the last, the lowest, and the least.—S H F.

Saved to the Uttermost

W J K

Wm. J. Kirkpatrick

1 Sav'd to the ut-termost I am the Lord's Je-sus my fa-v'rite sal-va-tion of sor-ds,
 2 Sav'd to the ut-termost Je-sus is near, Keep-ing re-sa-fely, He cast-eth out fear,
 3 Sav'd to the ut-termost this I can say, Once all wa-ter us, but now it is day,
 4 Sav'd to the ut-termost gladly I sing Loud hal-le-lu-as to Je-sus, my King!

Gives me His Spi-rit a witness within, Whis-p'ring of pardon, and saving from sin
 Trust in His prom-ises, now I am est, Lean-ing up on Him, how sweet is my rest
 Beau-ti-ful visions of glo-ry I see, Je-sus in high-ness reveal'd un-to me"
 Ran-som'd and per-don'd, re-cem'd by His blood, Clean'd from un-righteous-ness, glory to God

REFRAIN

Saved, saved, saved to the ut-ter-most, Sav'd, saved by power di-vine,

Saved, saved, I'm sav'd to the ut-termost Je-sus, the Sav-our, is mine.

Copyright

Bible Study Helps

SALVATION.

- 1 Its author (Isaiah xii 2, Jonah ii 9)
- 2 Its source (II Tim iii 15).
- 3 Its greatness (Heb ii 3)
- 4 Its cost (Titus ii 14)
- 5 What it has done (Titus iii 5, I Cor vi 11)
- 6 What it will bring (I Peter i 4, 5, Heb vii 25)

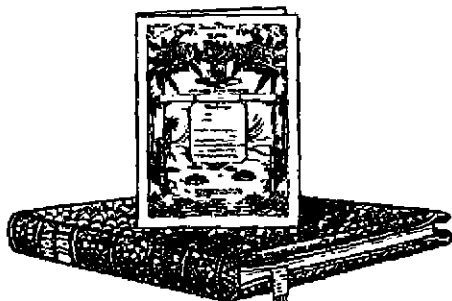
RESULTS FROM READING THE WORD.

Whenever God's Word is kept and obeyed beneficent results follow. Think of what the Word is, and how it imparts its character to those who follow its precepts.

- 1 It is a Word of grace to save, as the Samaritans found (John iv 41)
- 2 It is a Word of power to heal, as the Centurion's servant experienced (Matt viii 8)
- 3 It is a Word of authority to deliver, as the man with an unclean spirit discovered (Luke iv 31-35)
- 4 It is a Word of revelation to unfold, as Mary of Bethany knew (Luke x 39)
- 5 It is a Word of assurance to persuade, as Paul declared to the Thessalonians (I Thess ii 13).
- 6 It is a Word of victory to overcome, as is seen in Ephesus (Acts xix 18-20)
- 7 It is a Word of holiness to sanctify, as Christ taught His disciples (John xvii 6, 14, 17)

GOD'S OATHS RESPECTING CHRIST.

- Incarnation (Genesis xxii 16); Fulfilled (Luke i 73)
- Resurrection (Psalm cxxxiii 11); Fulfilled (Acts ii 30)
- Intercension (Psalm cx 4; Fulfilled (Heb vii 21)
- Exaltation (Num xiv 21) Fulfilled (Rom xiv 11)



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Share Your Blessings

OUR special offer to send the *Elim Evangel* to non-readers for six weeks, post free, for 1/-, has been extended to the end of July, as forms are still coming in from readers who are anxious for their friends to enjoy the good things which this paper contains.

Last week, one who has now become a regular reader wrote to us "I thank God every day that your magazine (the '*Elim Evangel*') was ever sent to my house."

Have you ever sent a copy to your friend, or asked us to send it for a few weeks? Your friend may be eternally grateful for it.

Do not delay. Send us the names and addresses of your friends, with 1/- for each name before our offer closes. We will gladly do the rest.

Suffering for Christ.

LITTLE do present-day Christians know of the terrible forms of persecution that have befallen believers in bygone years. The present suffering for Christ's sake is not to be compared with the suffering that our fathers passed through. Here is an instance of persecution in Wesley's day. John Nelson was the victim—one of Wesley's staunchest preachers. He says

"I and two more were walking in a little field by the house, when there came two big men, one of whom swore, 'Here he is. I will kill him, if there were not another man alive. I told him that he had not any reason to kill me, for I had done him no wrong, nor anyone in that town. Then he pulled off his hat and wig, and gave them to the other man. Then he came as fiercely to me as he could, with an intent to run his head against the pit of my stomach; but I stepped aside and he pitched on his head. When he got up, I spoke to him again, and asked what I had done amiss to him. He gave me no answer, but ran at me again, and caught hold on the collar of my shirt, which rent in pieces, and he fell down at my feet again. Then he got up, and came to me a third time; as I made no resistance, he threw me down, and leaped with his knees on my belly several times, till he had beaten the breath out of me, and set my head a-bleeding again. He then went to the gentleman that hired him and the other man to kill me, and said, 'Gentlemen, I have killed the preacher. he lies dead in the croft.' The parson's brother said, 'Well, we will see for ourselves. we will not take your word.' Upon which he and about twenty more came to me, but my breath was come again, and I was turned on my face, and lay bleeding on the ground. One of them said, 'He will get his death if he lie there awhile.' Then they lifted me up, and said, 'We will help you into the house.' When I could speak, I said, 'Your mercy is only to make way for more cruelty. Gentlemen, if I have done anything contrary to the law, let me be punished by the law.'

"When I got into the street, they set up a huzzah, and a person caught hold on my right hand, and gave me a hasty pluck; at the same time, another struck me on the left side of my head, and knocked me down. As I got up they knocked me down eight times, and when I lay on the ground, not being able to get up, they took me by the hair of my head, and dragged me upon the stones for nearly twenty yards, some kicking me on my thighs and sides with their feet, as the others dragged me along; and six of them got on my body and thighs to tread the Holy Spirit out of me, as they said."

This happened less than 200 years ago in our own land. Surely our sufferings for Christ are too small to mention in comparison.

What is a Revival?

By JOHN C. WILLIAMS (*concluded*)

SO, dear friends, there is revival when God takes possession of every faculty, when every part of your being is fully yielded to Him. You cannot walk with God if there are two wills. There must be only one will, the dominating will of the Divine Person. Do you know anything of the pressure, the burden of the sins of others? This is what I mean by burden. "Lord, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?" Do you want a revival for your church? for the purposes of your church? You will not get it. But if you are stirred to the very depths of your being because the honour of God is jeopardised and because

YOUR LORD AND MASTER

is brought under the contempt of men; if you are crucified with Christ and have entered into His death, if you are willing to suffer with Him, and suffer because of Him, if the sin of the world around you hurts you, and causes your heart to throb and to ache until you cry out because of the very burden of it, "Lord, how long, how long, how long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of iniquity boast themselves?" Ah, beloved, if that is why you want a revival you can have it.

Are you concerned because sin stalks through the land, and because the children of darkness, urged by the spirit of disobedience, are more blatant in their blasphemy than ever before? Does that break your heart and break you down before God, until you can neither preach nor pray nor speak because of the pressure and the burden of the sin of others? That is revival. The spirit of prayer is the gift of God. It is not an act, an accomplishment that can be acquired. A child can fall into it, while a wise man can pass over it. Revival is when Christians have the spirit of prayer for revival, and a deep, continual and earnest desire for the salvation of sinners. This is what constitutes

THE SPIRIT OF PRAYER,

and brings the salvation of sinners. It is not so much to save them from the penalty of their sins as to save them from dishonouring God; it is having God as the centre in the saving of men, and not because one is my brother, or my son, or a relative of my family. How often we pray for our relations, because they are our relations!

A dear woman came to me in a convention and said to me, "Will you pray for my son?" I said, "Yes, if the Holy Spirit brings him to my remembrance. If your son comes up before me, I dare not do other than pray for him. But why should I pray for your son?" For a moment I felt like some doctor who puts his finger upon a palpitating, throbbing nerve, and I saw the tears well up into her eyes. "Oh," she said, "he is my only boy!"

I said, "Do you think that is reason enough for me to pray for your son?" She asked, "Isn't it?"

"Has your boy any companions?"—"Oh, yes."
"Who are his companions?"—"Well, his daily companion is

A BOY WHO LIVED NEXT DOOR

to us. They went to school together, and now they work together, and they are inseparable companions."

I asked, "Is he saved?" and she said, "No, sir."

"Has he a godly father and mother?"—"No, sir."

"But your boy has a godly mother, do you pray for him?"—"Oh, yes, sir."

I continued, "Have you ever prayed for your neighbour's boy?" She answered, "No, sir."

"Well, now, shall we pray for him?" and she said, "Yes." We knelt down before the Lord and prayed for the neighbour's boy also.

Time and time again the Lord brought these two lads before me. I never thought of one without the other, and I had not seen either, yet I brought them before the Lord each time. Some months afterward I got a letter from the mother. She was more distracted than ever, saying, "Oh, Mr Williams, my neighbour's boy has been saved, but my boy is not saved." I praised the Lord, and wrote back to her, saying, "Go on, God never half does a thing, go on. We are all right now," and I encouraged her in.

THE WAY OF PRAYER.

Well, you are not surprised to know that her boy was saved, and saved through his companion who was saved before him.

Beloved, do not let us get selfish in our prayers. There is nothing so galling to the spirit of prayer as selfishness. I know it is very human and very natural, but we are not on the human, natural plane; we are on the higher plane of the Spirit. So I expect a revival to come when Christians are willing to pray for sinners because they are sinners and because Jesus died for them. If your neighbour's house was in danger of being burned to the ground, you would not sit at home and analyse your feelings about the matter, it would be enough to know that your neighbour's life was in danger, and if you were anything of a man, you would be at his door knocking until you awakened him out of his sleep, and told him of the danger he was in. You cannot love your neighbour until you love God. Human love is not big enough; it is not deep enough to enable us to gather up these neighbours of ours and carry them in our arms and lay them down at the feet of Jesus. There is nothing but the love of God that can do that; and when we have that love, we can have a revival. Every one we pass on the street is a call to prayer, every man and woman we come in touch with during the day is a call to prayer, for we are told to pray without ceasing. It is possible to create such an atmosphere of prayer that when we sit next to an unsaved person in the trolley car or train they will become uneasy in mind, spiritually apprehensive and restless, and they will begin to talk to us.

Christians need never force the pace when their life is in touch with Omnipotence; they can afford to tarry. There is a psychological moment that coincides with the spiritual moment; then the Christian will be enabled to utter the truths of God at a moment when the mind and heart are receptive. I believe it and have proved it.

Break up your fallow ground, for it is time to seek the Lord until He come and rains righteousness upon the earth. Break down the barriers, prepare your mind by reading and discussing the revivals of the past. Study the history of the people of God, the chosen people. Under the pressure of temptation and environment of other nations, time and time again they lost sight of Jehovah. But there was always someone burdened with the declension of Israel, and God saw to it that there was. I believe that to-day God is raising up such a people, and there are some here, and some yonder and there are some across the waters. God is never without His witnesses, and He is raising up a people who shall have a vision of revival that shall stir, I believe, in these last days, not a locality only, not a city only, but a revival that shall spread through the whole world, and make ready for the coming King. If He comes to-morrow, what sort of hearts would He find? Those indifferent to sin, taken up with the occasions of the moment or with the duties of the hour, or with the many activities of the church?

OH, WHO IS BURDENED

because of the disobedience of the people? Who is crying out in the night watches? Whose pillow is wet with tears? Who is confessing the sin of the nation? Who is standing before God confessing the sins of this city? Who is there that is upholding before Almighty God, and confessing on behalf of those who

have no power to confess themselves? Who is there who has such a vision of their own heart that they may take their hindrances and place them at the foot of the Cross, and crucify their pride, and crucify all that hinders the outflow of the Spirit of God in and through them? Oh, blessed be God, revival will come! it will come when our hearts are open, and our spirits are receptive. "Revive us in the midst of the years" That prayer has never yet been uttered in sincerity and truth, but it has been answered by Almighty God. Oh, my people, to our knees! We know much of doctrine. It is not that we need to be taught very much of the deep things of God. We know a great deal. We know enough to send us to our knees in broken-heartedness, and in a spirit of

ABANDONMENT TO HIM.

That is revival. May our Lord lead us into that place where He can meet us and pour out His grace upon us, until this whole city shall be moved to its very depths, not so much by the rhetoric of preaching, but by the power of the Spirit of God manifesting Himself in the lives of His people. Brethren, it is not so much what you say, it is not what you do, it is your relationship to God when you speak. It is your touch with God when you act that makes the difference between you and an ordinary mortal who walks the streets of this city, and has no light.

Oh, Thou who art the Giver of light, Thou who art Wisdom, Thou who art Truth, O Holy Spirit, take possession of Thy people, and let us march in the triumph of the Cross.

The Devil has had his way long enough. Oh lift up that blood-bought banner of Calvary and march to the strains of its victory, and see the trail of the prisoners that shall be set free by the blood of the Lamb, and the word of your testimony!

Foursquare Converts in Dark Mexico

Notes from the Journal of Mrs. George H. Thomas

PRAAYER helpers for Mexico will rejoice to hear of the following individual fruits of our sister's labours in Guadalupe.

Some few weeks ago a woman who was a stranger to me came seeking our help. She had been advised to go to the "foreigners" in her trouble, and that they would be able to help. The poor woman in her distress told how her baby had been stolen, and although the police had done all in their power, no trace could be found of the child. As a last resort witches had been consulted, but it was all of no avail; the little one had disappeared, and the mother was left brokenhearted. I explained to her that the Lord Jesus Christ was

ABLE TO HELP

her, but that she should do her part in yielding herself entirely to Him and receive Him as her own personal Saviour. Then she could expect Him to undertake for her in her trouble, even to the restoring of her lost child; also that she should not return to consult the witches any more. She promised to trust the Lord Jesus, and do as we advised. Prayer was offered for her and her missing child. A short time afterwards

the mother was again in our service, and while testimonies were given she walked out to the front of the church with her baby in her arms, and proudly testified that the Lord Jesus had answered the prayers that had been offered, and had restored to her her lost baby. What the witches had failed to do through their devilish power the Lord Jesus had accomplished. The enemy of men's souls has the people in his grip through the medium of these cults, false religions, and superstition. But where the Gospel light shines the darkness is dispelled, and captives are set free.

Just a few days ago one of our girl students brought her mother-in-law to us, that we might speak to her about her soul's salvation and pray for her bodily healing. This woman lives in a village some distance from the city, where they know nothing about the real and only Gospel of our Lord Jesus, but where witchcraft is practised and believed in. According to the woman's story she had been bewitched by

A WITCH IN HER VILLAGE,

and as a result was suffering in her body and could not get better. To counteract the evil influence and

break the spell cast upon her, she had consulted another witch-doctor, having to pay to the equivalent of £4 sterling which for a poor Mexican is a very large sum of money, but shews to what extent these poor deluded people are prepared to go to get deliverance from the power of the evil one. The witch-doctor had sucked blood from the sick woman's arm, so as



Pastor & Mrs
GEORGE THOMAS

The large plant to the rear is the *Magney*, used to make the alcoholic drink called *pulque*

to remove the curse cast upon her by the other witch. She declared to me that during the process of sucking blood from her arm, the witch-doctor had extracted hair and feathers, which meant that the spell was supposed to have been broken and the curse removed; but for all this she still suffered. We spoke to her about the Lord Jesus, shewing her that the only way of salvation was through Him, and making clear that witchcraft was an evil power, and was of the Devil, not of God. The poor woman in her ignorance wanted to please God, but did not know how as all her life she had been trained to believe in these witches. With tears in her eyes she confessed her sins, and asked the Lord to save her, promising never to return to consult witches again. She returned the same day to her village, but believing in the Lord Jesus as her Saviour and Healer. Her son and daughter-in-law are both students in our Bible school, in a few months they expect to graduate, and go out into the work of the Lord to these towns and villages where so many are in utter darkness and the shadow of death, as their mother had been.

ANOTHER CASE

worthy of mention is that of a man who was a habitual drunkard. One night recently he was passing our church and heard singing, so looked in through the open door, and seeing some vacant seats at the back of the church, thought it would be a good place to rest for a while. He entered and sat near the rear of the building listening to the singing and to what was being said. It appealed to him, so he drew nearer to hear better. The next day he went as was his custom to the drinking saloon, but on raising the

glass of *pulque* (intoxicating drink) to his lips, was not able to take it. He could not understand it, so went out. Drawing from his pocket a cigarette and lighting it, he found he could not smoke either. He returned to the service that evening and enjoyed it much more than on the previous evening, and at the close went to the altar and was soundly saved. He then brought his wife and grown-up children to the services, that they too might share in the good thing that he had found. A few days later his wife was taken ill, and on visiting the home in company with a native worker, we found the family—consisting of the man, his wife and five children, some of the latter being young women—living in

ONE SMALL DIRTY ROOM,

the sick woman lying on the floor, and there being no furniture in the room except one small table. They were in this sad condition of poverty because previously almost all that was earned was spent in drink. It was evident that the woman was dying and it made one's heart ache to see such extreme poverty and discomfort, as she lay there on the dirty floor. We spoke to her about the Lord Jesus and asked if she knew that her sins were forgiven. She nodded her head—being unable to speak—indicating the affirmative; then when we asked if she knew to where she was going, she pointed up, indicating that she was going to heaven. An hour later she passed away to be with her Saviour, saved during the last hours of her life of sin.



Photo by]

[Pastor George Thomas

Students and Teachers of the Bible Institute at Guadalupe Hgo
(Mrs Thomas is sitting fourth from left, second row)

At a baptismal service held in the church recently, the husband with a number of other adult believers passed through the waters of baptism, testifying to all of the change in his life since he had met the Lord Jesus Christ, his face also witnessing to his joy

MAUD W THOMAS

Pastor Thomas in a separate letter says that the Lord continues to bless the work in general at Guadalupe, the church, with a seating capacity of 850 persons, being filled every Sunday evening. Our beloved friends would value prayer for Mrs Thomas, that her strength may be maintained during the great heat

Dispatches from the Foursquare Front

Encouraging Numbers of Converts—Instantaneous Healings—Baptisms in the Sea

DEFINITE PROGRESS AT READING.

Reading (Pastor J C Kennedy) The Lord is indeed showering rich blessings upon His servants at Reading

Under the spiritual leadership of Pastor J C Kennedy definite progress has been made. Our latest effort has been the holding of meetings at the common lodging houses, the first of which took place on Sunday evening last, June 22nd, when a blessed time was experienced and good seed sown. Readers are asked to pray earnestly that this work may be definitely blessed, and that the fire may be kindled in the hearts of those who in temporal things are not so fortunate as their fellows.

Since the beginning of April no less than twenty-seven souls have found the true Shepherd. Praising our gracious Redeemer for these, let us the more firmly resolve definitely to set aside time to take up the burden of lost souls in prayer in these dark and sinful times. Praise the Lord the secret of recent successes is the regular and plentiful regime of "knee drill" which has been practised prior to each of the services, resulting in power behind the message and a closer walk with God amongst the members of the assembly.

Pastor J. C. Kennedy

Another all-important work is the Sunday school, which certainly promises to be a power for good. It is with glad hearts that we record the fact that fifty children attended the opening of the Sunday school and there has since been a steady increase.

Mention must be made of the new banner, which is beautifully executed, and should prove a powerful, if silent, advocate for the Word, may it bring home to those who gaze upon it, that "the Gospel is the power of God unto salvation."

STEADILY GROWING SERVICES

Watford (Miss W F Buchanan) We are glad to report that during the past month there has been an increase in attendance at the meetings, also the Lord is blessing the saints under the ministry of Miss Buchanan. The Lord is also blessing the efforts put forth in the open air. The saints here are expecting great things from the Lord.

ANNIVERSARY AT WHITSUNTIDE.

Leigh-on-Sea (Pastor and Mrs George Kingston) On Sunday and Monday at Whitsuntide the ninth anniversary services were held at Elm Gospel Hall. Pastor Woodhead of Devon gave some inspiring messages. The meetings were well attended and appreciated, a large open-air service being held on Monday morning on the quay.

REVIVAL MISSION AT HOVE.

Hove (Pastor W L Kemp) A real time of blessing and revival has been experienced under the ministry of Mr P H Hulbert who has just concluded a fortnight's revival and healing campaign at the Hove church. The Lord set His seal on the mission right from the very commencement, and as a result of the meetings many souls were won for the Lord.

Mondays, Wednesdays, and Fridays were devoted to a series of special lectures on the second coming of our Lord and proved to be of great interest and blessing to all. Some of the subjects taken were, "Is Christ Really Coming?" "The Certainty of His Coming," and "The Nearness of His Coming."

The meetings were well attended throughout the campaign, and on Sunday, June 1st, Mr Hulbert gave an inspiring address on "God's Last Call." At the close of the meeting eight hands were raised to follow Jesus.

BAPTISED IN THE SEA.

Worthing (Pastor R Smith) We are glad to be able to report that our gracious God is moving in power in this corner of the vineyard.

Very helpful and instructive messages are being given in the power of the Spirit through Pastor Smith. Souls are also being saved through the Pastor's ministry. Quite recently, a dear sick man was led to put his whole trust in the Lord, was saved and has since been received into the glorious presence of the One who saved him. His wife and son have also found the Saviour, and have given public testimony to the salvation of Jesus Christ our Lord.

On Thursday last a brother who was very anxious to follow the Lord through the waters of baptism before returning to India was baptised in the sea. A large gathering of people witnessed this service and many present testified to blessing received, and all were grateful to our Lord for giving glorious weather for the service. After remembering the Lord at His table last Sunday the Pastor asked for testimonies to the glory of God, and in a few minutes twelve or fourteen witnessed to the goodness, grace, mercy, love and companionship of the Lord. The unchangeableness of the blessed Lord was one of the notes emphasised in testimonies given by those who have known Him, one for twenty years, another for over forty years, and yet another who had found Him "just the same" for sixty years. These testimonies were very inspiring and encouraging.

DIVINE HEALING—IS IT FOR TO-DAY?

Ballymena (Pastor W I South) The following is an extract from the "Ballymena Observer," of June 20th, 1930.

A large crowd gathered at the Elm Hall, Castle Street, on Thursday night last to hear the experience of Mrs South, the wife of the Pastor, who was healed of an organic disease three years ago.

"Pastor South spoke from Psalm ciii 2, 3, and told of his own unbelief in present-day miracles until the healing of his wife. He urged his hearers to turn to the Word of God with an open mind and see what it had to say on the subject. If the Bible taught Divine healing, then the churches should teach it, if not, it should be left alone. He claimed that the Bible taught it, and that the day of miracles would only pass with the day of faith, Jesus Christ being the same yesterday, and to-day, and for ever.

"Mrs South described how the disease came upon her in 1922 and how she was helpless for five years. Six doctors had attended her at various times, and an eminent specialist had diagnosed the complaint as disseminated sclerosis. The medical report given at this time was produced at the meeting. Early in 1927, whilst still growing worse, she was taken to a Gospel service where she was prayed for and instantly healed. After years as a helpless invalid she immediately started preaching, and has witnessed in various parts of England previous to coming to Ballymena with Pastor South to take over the Elm work in this district."

WHITSUN CONVENTION AT MERTHYR

A glorious Whitsun Convention was held at Jerusalem Chapel, Court Street, Merthyr, during the holidays, from Saturday June 7th to Friday, June 13th. The speakers were Pastor Davies of Mansfield, Notts, and Miss Meredith of Treorchy, Pastor Tom James of Ystradgynlais and Pastor Roderick of Pontypridd. It was glorious to see the faces of God's people as they drank in the water of life that refreshes and satisfies the thirsty soul.

The Lord mightily blessed His servants, as God's Word was given forth in power and demonstration of the Holy Ghost. The Convener was Mr William George Truly after such a glorious Convention the saints can say from the depths of their hearts "The Lord is good to them that trust Him."

INSTANTANEOUS HEALING.

Hastings (Pastor Cloke) The Lord is continuing to be very gracious to the saints here.

On a recent Sunday six souls were added to the Church, one

on the succeeding Sunday, and two more last Sunday, and God has blessed quite a number of sick persons, one case especially being noteworthy.

Last Sunday a young sister, who was suffering much from ear trouble, sought healing of the Lord. She had gone, at her parents' behest, to a doctor who gave her some lotion to apply to the seat of trouble but she wanted God to be glorified in her healing, and thus necessitated an instantaneous healing, for she was to commence using the lotion that very evening.

She was to be anointed and prayed for, but before Pastor Cloke could anoint her the power of God fell upon her, and she has testified to a complete healing, without the aid of the earthly physician. Praise the Lord.

Another sister was healed of an abscess, another of heart trouble, another of an internal complaint, and so the blessing of the Lord our Healer continues.

Praise Him for baptising in the Holy Spirit too, for three members of the assembly have received the Baptism, and all are continuing to praise our risen Lord for what they believe He is yet going to do in their midst.

They have experienced "the cloud as a man's hand," and are expecting the "floods upon the dry ground." Oh that "the cloud of the latter rain" may continue to hover over all with its consequent blessing, that His Name may be glorified.

ELEVEN NEW MEMBERS.

Annaghanoon (Evangelist E. F. Cole). On a recent Wednesday evening, the church here was favoured by a visit from Pastor J. Smith. The Lord's people came together anticipating great blessing, and their expectations were not disappointed.



Evangelist E. F. Cole

God's servant ministered the Word with great liberty, and hearts rejoiced as the truth was expounded.

Choosing as his subject "The Gospel Feast" (Matt. xxii. 1-14), Pastor Smith made plain the fact that God's promises remained true, but man had changed, and had rejected the blessings that God offered. Consequently professing Christians of the changed class offered the world a formal, powerless religion.

On the other hand many to-day were rejoicing because they had tasted of the Divine fulness of which there was no end, for God had made provision in an infinite supply. These were usually known as the Foursquare class. At this service eleven new members were given the right hand of fellowship by

Pastors Smith and Cole, all of these new members having been saved during the past few months.

A spirit of love and unity pervaded the meeting at the close as the old members shook hands with the new members, "All one in Christ."

CORRESPONDENCE SCHOOL CAMPAIGN.

Carlisle (Pastor R. Tweed). Carlisle assembly has been favoured with a visit from Principal Parker of the Bible College. His lectures on the Bible and Bible study proved a source of great blessing to the saints. The meetings were well attended, attentive crowds gathering nightly. Interest in God's holy Word has been quickened, and many have become more earnest students of the Scriptures. The power of God was manifested during this campaign. Souls were saved and saints baptised in the Holy Ghost. Our Christ is unchanging. God's smile continues to rest upon this northern centre.

MISSIONARY VISIT OF PASTOR MULLAN.

Gretna (Mr. F. J. Stemming). The church at Gretna was once more filled to overflowing upon the occasion of the visit of Pastor Mullan. It was Gretna's first missionary meeting, and the large congregation listened with rapt attention as Pastor Mullan told them something of the great work of God in the Congo. The meeting was again supported by friends from Carlisle.

During a week's special Bible lectures by Principal Parker at Carlisle, the saints here were able to pay a return visit to the assembly at Carlisle. Much blessing followed this visit. The Lord is still blessing the work and in spite of a good many attacks from the enemy, the saints can truly sing, "I'm going on, whatever be the cost, for God is with us."

ELEVEN CONVERTS.

Hammersmith (Pastor J. Kelly). It is with hearts overflowing with thankfulness to God, that the saints here report times of great spiritual blessing and uplift. Although they have not yet acquired a hall of their own, all the services are well attended, and the power of God is being marvellously manifested in the midst. Since Pastor Kelly has ministered the Word here at Hammersmith, eleven souls have surrendered themselves to Christ, six of them at the conclusion of last Sunday evening's service.

Truly the Lord has made bare His arm in this centre, and all praise and honour be given to His great and wonderful Name.

ENTHUSIASM AT CARDIFF.

Cardiff (Pastor Longley). The meetings at Cardiff continue to be well attended. Neither heat nor cold seem to damp the enthusiasm of the Cardiff assembly, and there is a decided increase at the week-night meetings.

Sunday afternoon, June 22nd, saw a Foursquare Gospel Sunday School and Adult Bible Class commence at the Cory Hall, and a Divine healing service and prayer meeting will now be held on Tuesday evenings at 7.30. The open-air meeting conducted by the Crusaders is a huge success, and it is certain that through the medium of this open-air campaign, many souls will be won for the Lord.

A MISSIONARY CHURCH.

Bradford (Pastor Kitching and Mr. Rash). It is said by many of our prominent preachers that a live church is always a missionary church. It is certain that to be enthusiastically interested in foreign missionary enterprise is a great stimulus to an evangelistic church. Bradford has proved it to be so. For when one realises as they have been brought to realise by the visits of Pastor Mullan from the Belgian Congo, and Miss Ching from India, the great need which exists in these dark, benighted lands, where the life-giving rays of the Gospel have never penetrated, one is stirred to a more fervent ardour to work while it is yet day.

All were looking forward to the visit of Pastor Mullan, and there was quite a large crowd to hear him speak of his experiences in dark Africa. Everyone was thrilled and enthralled by his inspiring address, for it gave an insight into native life in the Congo forests long to be remembered.

Miss Ching, who introduced the "World Crusade" movement, held the large congregation spellbound whilst she spoke of the work in India. Such a meeting cannot but bear fruit in the future.

VISITING PREACHERS AT EASTBOURNE.

Eastbourne (Pastor J. R. Moore). We rejoice to be able to report progress in the Eastbourne assembly. Pastor Boulton, who is spending his holiday here, has delivered three wonderful sermons which have proved a blessing to both saints and sinners, saints have been edified and built up in their most holy faith and sinners been converted.

On a recent Thursday evening the Pastor spoke on "The Spirit-filled Life," from the Epistle to the Ephesians.

On Sunday morning, June 22nd, Mr. Whitfield of the Elm College staff delivered a very helpful and effective address on the vision of the holy waters (Ezekiel xiv). Speaking on the four grades of Christian experience he urged everyone to take the plunge into the great river of God's grace. It was a remarkable time of power and blessing. The whole assembly was just lifted up and blessed. The evening service was a wonderful season of rich blessing. Pastor Moore delivered a searching address to a very large audience. At the altar call one precious soul responded to the call of God. Each Sunday service has been marked by conversions. To God be everlasting praise and glory.

The Family Altar

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

Sunday, July 13th. Genesis xlviii 12-22

"The God which fed me all my life" (verse 15)

Hungry hearts! Hungry mouths! God feeds both. Amidst industrial distress the life that lives in touch with God will know what it is to be fed by His hand. In some way or other the Lord will provide. God's providence is for those who accept God's guidance. When man's heart is open toward God then God's hand is open toward men. We suffer when we do not trust. Spasmodic trust results in spasmodic provision. If you are young, now is the time to trust God. Don't wait for the days of testing before your faith seeks God. Seek Him now. Trust in Him now. Then when the shadows of the evening steal over your life you will be able to look back over life's long day, and contentedly say, "The God which fed me all my life."

Monday, July 14th. Genesis I 1-13

His sons did unto him according as he commanded them" (verse 12)

Many sons and daughters fail to obey their parents in life—yet would earnestly carry out their last wishes after dear mother and father are dead. The time to honour our parents is now. The time to bring caritily flowers is when their earthly eyes are open to enjoy them. It is hard to honour some parents. I know—but these are exceptions. When father drinks and mother mixes with the godless crowd then it is difficult to honour them. But we can always pray for them. We can be patient with them and plead with them. Christian love begins at home. The young folks can make life much easier for the old folks. Cross words and slammed doors don't preach Christ. Sometimes the quiet closing of a door when a parent has crossed our will does far more for Christ than a half hour's address in the open-air ring.

Tuesday, July 15th. Genesis I 14-26

"Ye thought evil—God meant it unto good" (verse 20)

God's ways are not our ways. But God's ways are our blessing. Let God have His way and ultimate blessing will surely result. We don't see all God's purposes in a moment. Why Joseph should be evilly treated by his brethren and sent down to Egypt was very perplexing. God seemed to have forsaken Joseph. But God had neither forsaken Joseph nor Israel. God knew that in the distant years Israel would require a home—a home to save from starvation and a home for national development. He provided such a home through Joseph. God's ways are not always immediately justified, but ultimately they are always justified. Present years may leave us in perplexity, but distant years solve every problem. Let us trust when we cannot explain, and some day we shall be able to explain why we trusted. As we move in the will of God, we may be evilly entreated, but finally we shall see that God meant it for good.

Wednesday, July 16th. John I 1-14

"There was a man sent from God" (verse 6)

John was God-sent, God-empowered, God-led, God-blessed. God beset him behind and before, and laid His hand upon him. He gave him to be a witness—a witness of the Light of the world. He was not that Light but he came to tell men the Light was coming. When the full Light came the forerunning light disappeared. John disappeared like candle-light before sunlight. When candlelight was necessary he gave it—but when the sunlight came he slipped away. Our work is to bring men to Christ and leave them there. In the first stages, because we are God's messengers, we may say look to us, trust in us—listen to what we have to tell you about Christ. But there comes a time when we draw back—we say, Christ has now come to you. Do not lean on us any more—look to Him, trust in Him, lean on Him. In His light you will see light. The man sent from God fulfilled his mission by sending men to God—and leaving them there.

Thursday, July 17th. John I 15-28

"He that cometh after me is preferred before me" (verse 15)

It is God's purpose that we shall prefer Christ above all. Many put friends and parents before Christ. But we must prefer Christ before all. Friends and parents should have a seat in the house of our hearts, but Christ should have the front seat. Friends and parents may have an eminence but Christ should have the pre-eminence. Friends and parents should know our love—but Christ should know our supreme love. There should be no competition in our thoughts between Christ and others. Christ must be preferred above all others. We must be out to prefer and please Christ alone. If in pleasing Christ we also please others then we shall be additionally pleased. If in pleasing Christ we displease others we shall not waver. There may be other roses in the garden of our heart but the rose of all roses will be the Rose of Sharon. Others may be lovely—but He is the altogether lovely.

Friday, July 18th. John I 29-42

"Behold the Lamb of God" (verse 29)

John's eyes were anointed. He saw "an apparently ordinary man none other than the Son of God. He saw further. He saw that the Son of God was none other than the Lamb of God which taketh away the sin of the world. The only way to look at Christ is with anointed eyes. No man can say that Jesus is Christ and Lord but by the Holy Ghost. We need a fresh anointing of our eyes every morning. The dust of life's daily journey dims our sight. Each new day our spiritual sight needs a fresh cleansing. To clearly behold Christ first thing in the morning is the secret of daily happiness. The world does not help our vision of Calvary. The money market and the fruit market do not lift Christ into prominence. The world and the Lamb of God are strangely antagonistic. Let us be sure that we get our own morning vision of Christ ere we go forth into a world that has no such vision.

Saturday, July 19th. John I 43-51

"Jesus would go forth into Galilee" (verse 43)

This "would go into Galilee" reminds us of the "must needs go through Samaria" of chapter iv. In Galilee Christ found Philip. Then Philip would go and find Nathanael. There was a definiteness in Jesus' going—there was a definiteness in Philip's going. Jesus' definiteness turns the indefiniteness of men into definiteness. The purposeless man who comes into contact with Christ suddenly becomes a purposeful man. A Christian should be a man full of purpose. The world may laze around and say, I don't know what to do. But the man of God is able to declare, This one thing I do. Out of touch with Christ we may aimlessly drift through life—but in touch with Christ there is no aimless drifting. There is a definite harbour—and unto this definite harbour the Christian definitely moves. If your life is aimless ask the Lord to give you a definite aim. Don't saunter through life—be definite in your tread.

Someone who knew what it was to trust God, once said "During the last two years, though I have said little about them, I have had many a crevasse open up before me. The ice has seemed to split asunder, and I have looked down into the blue depths. . . . It is a glorious thing to have a big trouble, a great Atlantic billow, that takes you off your feet and sweeps you right out to sea, and lets you sink down into the depths, into old ocean's lowest caverns, till you get to the foundation of the mountains, and there see God, and then come up again to tell what a great God He is, and how graciously He delivers His people."

READING: II. Kings xvii 6-23.

Sunday, July 20th, 1930.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "He that being often reprov'd hardeneth his neck shall suddenly be cut off and that without remedy."
—Proverbs xxix. 1.

HARDENED NECKS

TEACHER'S NOTES.

The long prophesied captivity had come at last, and Israel are removed from Samaria and placed in the land of the Medes. This punishment for disobedience was threatened in the Law (Deut xxviii 25, 26, 63-67) spoken of by King Solomon (I Kings ix 1-9), prophesied by many prophets, Hosea (Hosea xiii 16) and Jeremiah among the number (Jer xv 4), but in spite of all these warnings Israel did not repent and therefore judgment fell. It is therefore quite a serious message for the Sunday school to-day and one that needs to be brought before them because we are living in a similar day. Men say, "Where is the promise of His coming," but their unbelief and unwillingness to know the truth will not afford them relief when judgment falls (see II Peter iii 3-9), because they are judging the Lord's longsuffering to be slackness, when in mercy He waits because He is not willing that any should perish.

The Lord testified to Israel and against Israel by prophets and seers for many years before the judgment fell. In fact, the prophecies of Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, and Jeremiah all refer to this period of history and yet for all that they would not hear, they were a

Stiff-necked People.

This phrase is used quite a number of times in the Old Testament when the writers spoke about Israel, and it would be well to know before proceeding far with the lesson what the children understand and what is meant by it. You will find it used of Israel in the wilderness (Exodus xxxiii 9, xxxiii 3-5, and xxxiv 9) and of them prior to their entrance into the land of promise (Deut xxxi 27). In the great public confession in Nehemiah, it is used no less than three times to describe the conduct of Israel under Moses, and afterwards in the land (Neh ix 16, 17, 29). It is a word that is used of people who are stubborn, or as obstinate as a mule and who will not submit. So in the reading this week we are told that the people "harden'd their necks like to the neck of their fathers, and did not believe in the Lord their God" (II Kings xvii 14). Therefore if any desire to become like unto these foolish people who were taken captive by Assyria, the first step towards a stiff neck is

Unbelief (II Kings xvii 14)

In spite of the law, in spite of historical precedent, in spite of prophets and seers (verse 13), they would not hear the plain words of judgment, or believe that the promised doom would come. Like the long-necked ostrich they hid their heads in the sand, so that they might not see, and, as they thought, might not be seen either. But Shalmaneser came upon them, and after three years' siege Samaria was laid in ruins and Israel

taken captive. In our day also when pleasure, business, new modes, and a hundred other things combine to keep people's thoughts on the present, they will not hear the message that tells of coming judgment, they mock at its long delay, and scoff at those who dare raise their voice to tell of what shall surely come to pass. Unbelief in that day did not delay the judgment, and in the twentieth century will not prove more effective to stay the sword of the Lord (see John iii 18 19, Heb iv 2).

Rejection (II Kings xvii 15)

Their unbelief was not a passive thing, but led to a rejection of the statutes and the covenant of God. They would not hear, did not believe, refused to obey, and finally rejected the commands of the God of Israel. In place of the things of God every practice of evil, every cult of the Devil, every uncleanness that was possible, occupied their heart. Image worship, grove worship, star worship, Baal worship, allied to the horrid rites of Moloch and spiritism, took the place of God in their lives and in their homes (II Kings xvii 16 17). Both in secret and in public they departed from all that had been precious and pure (II Kings xvii 9, 10), therefore God in justice removed them far away.

We should be very careful not only what we hear, but how we hear, for as with these people careless hearing led to this terrible condition so now in this year of grace rejection of God's word and unbelief in His message leads to the same doom. The memory text from Proverbs xxix 1, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy," should now be taught and the teacher should shew what things God has given in the twentieth century to reprove and to instruct. The Bible, history (both scriptural and otherwise), the Gospel, preachers and messages given forth in the Name of the Lord, the Holy Ghost who convicts of sin, righteousness and judgment (John xvi 8-11, Acts xxiv 25), open-air meetings, and, for the young folks, the Sunday school class and the personal work and word of the teachers should be mentioned as things that often reprove. Shew how these influences and voices are all God-given to testify from God, and to keep us from evil (II Kings xvii 13), but just as God did to Israel. What are we going to do? Turn deaf ears to the Word, refuse to obey, harden the neck again and reject His statutes, or accept His mercy and be saved? The opposite to the stiff neck and the hardened heart is one that bends to the will of God and accepts mercy. Shew from Romans x 9, that to believe in the heart and to confess with the mouth, "Jesus is Lord," is an act of submission and a bending of the neck. To such the word of the Lord says, "Thou shalt be saved." How much more happy and contented are such, compared with the unsubmitted, hardened unbelievers who will not accept the easy yoke of Christ and be saved! What will our attitude be submission, or stiff necks—which?

Children's Bible Educator

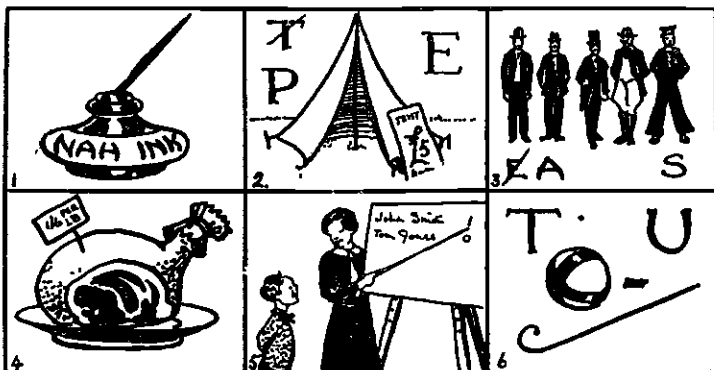
We mention below the first letter of each name, so that every child can go in for a prize.

No. 1 commences with P; No. 2 with P; No. 3, R; No. 4, H; No. 5, M; and No. 6, T.

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

Answers to June 27th Puzzle: Tiberius, Ebenezer, Obooth, Elm, Shimron, Rahab

NOTE:—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, July 14th.



An Eastbourne Miracle

Healed at Principal George Jeffreys' Campaign

I DO indeed testify to the healing power of the Lord Jesus Christ with a heart full of thankfulness and praise

For many years I had suffered with heart trouble, and in November, 1925 had a sudden severe attack which confined me to bed for sixteen weeks After

a considerable time of convalescence I was able to get up, but the weakness had settled in my spine, and I had to have a steel support which encased my body I used to suffer much pain at times, and owing to that and heart weakness, could only do light duties in my home. I could only walk a short

distance, and then only on the flat, could not attempt to climb a hill, and was obliged to stay indoors if it was very cold

I was anointed and prayed for by Principal George Jeffreys during the second week of the campaign in Eastbourne, and from that time I began to feel stronger, but I knew my Lord could heal me completely, and one evening in the third week of the campaign I again went out to be prayed for When I knelt I had a wonderful realisation of the presence of the Lord Jesus Christ, and I just asked Him to heal me completely if it was His will I shall never forget that evening when Principal Jeffreys prayed for me I felt the power of God through my body I took my spinal support off that night and have never had it on since, and have had no sign of a heart attack I am able to do all my own work, even to polishing floors, which I had not done for many years, and can walk long distances without any sign of fatigue. To God be all the glory—MRS PICKING (Eastbourne)



Mrs Picking—healed by the power of God.



The Steel support previously worn by Mrs Picking

A Message of Peace

By JACK HARPER

WHAT a glorious sight it must have been that night when the angel appeared unto the shepherds as they were keeping watch over their flock, bringing them the good tidings of great joy For it was on that day that Jesus was born—Jesus, the Saviour What a glorious message!—“And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace” (Luke i 13, 14) Yes, He was born that we might have peace “Peace I give unto you, not as the world giveth” (John xiv 17) No, the world cannot give peace Jesus said “These things have I spoken unto you, that in Me ye might have peace In the world ye shall have tribulation” (John xvi 33) Friend, are you seeking peace—peace that the world cannot give—the peace which passeth all understanding (Phil iv 7) Then here's a wonderful message for you If the world has failed to give you peace, come to Jesus, and He will fill you with His glorious peace, made through the blood of His Cross, for I have proved that there is no peace apart from Jesus Until I accepted Jesus as my Saviour I was one of the most miserable but now, Hallelujah, all that I want is in Jesus He satisfies It is simply

joy unspeakable to know Him In the world, we may have tribulation, trials and troubles, but in Jesus eternal life, peace and satisfaction What a Saviour! Have you tried Him? If not, just do so, and I know that you will never regret it

“Prove Me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it” (Mal iii 10) What a glorious promise, and it's for you, friend But you have to believe on the Lord Jesus Christ, and then thou shalt be saved (Acts xvi 31), and all these things shall be added unto you (Luke xii 31) Accept Him now, “For behold, now is the accepted time, now is the day of salvation” (II Cor vi 2) Accept Him now—to-morrow may be too late You may have passed from this scene and where will you spend eternity? “For it is appointed unto men once to die, but after this the judgment (Heb ix 27) “There is therefore now no condemnation to them which are in Christ Jesus” (Rom viii 1)

Accept Him now and He will send you on your way rejoicing, happy in the knowledge of sins blotted out, for that “as many as received Him, to them gave He power to become the sons of God” (John i 12)

Classified Advertisements

REVISED RATES

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4. Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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BOURNEMOUTH—Comfortable apartments, or board residence, Foursquare, convenient to sea and Tabernacle, well recommended. 54, Lowther Road. **B465**

BOURNEMOUTH—Furnished house to let during September, near Talbot Woods, 3 bedrooms, 2 reception rooms, bathroom, usual offices, garage and garden, £3 3s 0d per week. Ballard, Kenya, Frederica Road. **B469**

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BRIGHTON—Board-residence, homely, for business young people, 30/- weekly, or 25/- each, two sharing, less for permanency, very central to all parts, also Elim Tabernacle. 8, Prestonville Road, Dials. **B458**

BRIGHTON—Summer holidays your problem solved. Come to Brighton and stay at the Elim Guest House. For particulars apply Superintendent, 45, Sussex Square, or phone Brighton 4003. **B467**

Mrs May of Sutton, Surrey, having recently spent a very happy holiday at the Elim Guest House, 45, Sussex Square, Brighton, in charge of Miss Muir, thoroughly recommends this happy Christian home to all who are seeking rest and change and spiritual fellowship. **B474**

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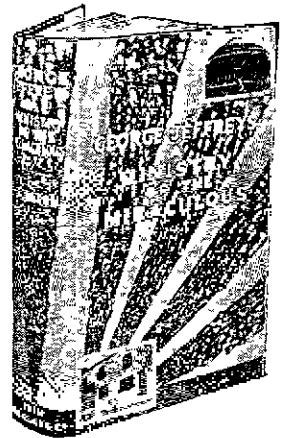
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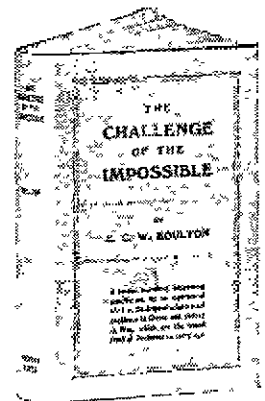
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