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OPENING OF NEW TABERNACLE AT HOVE

Registered at the G.P.O. as a Newspaper.

Subscription Price 10/- Per Annum Post Free.

Saviour

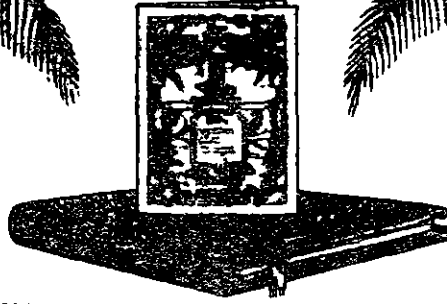
Jesus Christ

Healer

THE

ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 13.

JULY 26, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS'

Revival and Healing Campaign at Worthing

Commencing July 21 and continuing throughout August

The Canvas Tabernacle is pitched on the Beach, Brighton Road, corner of Ham Road. It is ten minutes' walk from the Pier, and on the main 'bus route.

Services: Sundays, 3 and 6.30. Week-nights (except Sats.) 7.30. Wednesday & Thursday afternoons, 3.50

August Elim Conventions

BRIGHTER BRIGHTON

Aug. 5-7.

BRIGHTER BRIGHTON

THE ANNUAL CONVENTION IN THE ROYAL DOME

Convener: Principal George Jeffreys. Speakers: Pastors E. C. W. Boulton, P. N. Corry, William Henderson, and the Revival Party,

Supported by the ELIM CRUSADER CHOIR under the musical directorship of Mr. Douglas Gray.

Services: Monday, 11, 3, and 6.30. Tuesday and Wednesday, 11, 3, and 7.30

Special meetings for Divine Healing and prayer meetings for an outpouring of the Holy Spirit are being arranged

LONDON. August 4th to 6th

Elim Tabernacle, Central Park Road, East Ham

Speakers: PASTOR J. J. MORGAN.

PASTOR W. L. KEMP.

Convener: PASTOR H. A. COURT.

HULL. August 3rd to 8th

Elim Hall, Mason Street

Speakers: PASTOR AND MRS. R. TWEED.

PASTOR W. G. HATHAWAY.

PASTOR J. LEES.

PLYMOUTH. Aug. 4th to 11th

Elim Tabernacle, Rendle Street

Speakers: PASTOR AND MRS. H. T. D. STONEHAM.

Pastor A. C. COFFIN

Convener: PASTOR F. E. H. TREVOR.

GRIMSBY. Aug. 4th to 11th

Elim Hall, Tunnard Street

Speakers: PASTOR AND MRS. R. TWEED.

PASTOR W. G. HATHAWAY.

PASTOR J. LEES.

FORTHCOMING MEETINGS

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

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

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

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

LONDON:—

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

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

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

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

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

WORTHING. Commencing July 21. Principal George Jeffreys' Revival Campaign Further particulars above.

FRIDAY NIGHT RALLY.

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

"The Elim Evangel and Foursquare Revivalist" Subscription Form

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 13.

July 26, 1929

Twopence, Fridays

Sunday or Saturday?

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

MANY have written asking whether Sunday or Saturday should be kept as the Christian's rest day. Largely through the teaching of Seventh Day Adventists the assertion has spread that Saturday, not Sunday, should be the Christian's rest day. Some are in real perplexity on this matter.

Let me say at the outset that I have no hard feeling against the Seventh Day Adventists. I gladly acknowledge that there are spiritual, born-again people among them, and I look forward to meeting many of them in the glory. I should simply call Seventh Day Adventists "weak in the faith" if the only difference between them and fundamental Christians was that of the Day of Rest. But it should be clearly recognised that the majority, if not all Seventh Day Adventists, hold views on other important matters which a Foursquare Christian could not accept.

Let me as concisely as possible set forth the true position on the question, "Sunday or Saturday?" as I see it. Firstly,

THE SEVENTH DAY WAS SET ASIDE

at the Creation as a holy Rest Day (Genesis ii. 1, 2).

But with the rejection of God's rule came the ultimate rejection of His Day. His initial command therefore, in the course of time, ceased to be obeyed, and for practical purposes became inoperative.

Secondly, the seventh day was

A BINDING DAY OF REST FOR ISRAEL

(Exodus xvi. 23-30; xx. 8-11).

The initial rest day was re-commanded to Israel. Israel being a nation, and not a collection of individuals scattered in other nations, was able to keep this day. Therefore God re-established it to them.

Thirdly, there is

NO BINDING DAY OF REST

for the Church. Paul makes this clear in Romans xiv. 5, 6:

One man esteemeth one day above another another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it.

Had there been a definite command from Christ to preserve one day specially as a holy rest day, Paul would have said so definitely, and not have left

it as a perfectly legitimate thing for one man to esteem every day alike. Indeed, he implies that one who esteems one day above another is *weak in the faith* (Romans xiv. 1).

Again, he said in writing to the Colossians:

Let no man therefore judge (or condemn) you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days which are a shadow of things to come; but the body is of Christ (Col. ii. 16, 17).

The wisdom of God in not instituting any special day of the week as a holy rest day for the Church is seen when we remember that the Church is not a complete and detached nation. But it is composed of individuals scattered among godless nations. Many of whom are (and especially have been in past years) servants and slaves in the employ of the ungodly. And for these it would have been impossible to observe any special day. The Church is a new creation, and as such is not governed by the laws of the old creation. The law of Christ governs the new creation of which He is the Head, and His law does not include seventh day observance.

Fourthly, there are at least four reasons why the Christian should seek if possible to observe

THE FIRST DAY OF THE WEEK

for rest and worship

1. The fact that the body requires rest one day in seven. God's initial setting aside of such a day once in seven days strongly suggests that this rest was necessary from a physical standpoint.

Scientific observation shows that for healthy living one day's rest in seven is essential.

2. It is far better in order to avoid confusion for one special day to be set aside for rest and worship. Therefore if believers can possibly obtain the same day they should do so. The first day of the week is surely the most suitable, for it means that the new week commences with God. Worship first, work afterwards.

3. (a) Christ met with His disciples on the first day of the week (John xx. 19)

(b) Pentecost, the day on which the Church was formed, was on the first day of the week.

(c) The disciples gathered together to "break bread" on the first day of the week (Acts xx. 7).

(d) The collection was to be placed on one side on

the first day of the week (I. Cor. xvi. 1, 2).

(e) Christ rose from the dead on the first day of the week.

Fifthly, the sabbath, the seventh day, will be a binding

DAY OF REST TO ISRAEL AGAIN

in the Millennium (Ezekiel xlv. 24).

Now let me give in order the summary of another writer. I have taken liberties in condensing and expanding his summary, but have not altered his essential arguments. The reader will notice that some of the ground already covered is gone over again. But re-emphasis will be helpful. Eighth Day, First Day, and Sunday are used interchangeably in this summary to impress the fact that they each refer to the same day.

1 *The Eighth Day or First Day of the week was very prominent in Old Testament typology.*

Circumcision was performed on the eighth day. The ceremonially unclean were discharged on that day. On the eighth day the priests entered upon their duties, and the high priest entered into the Holy of Holies. The feast of firstfruits fell on the eighth day. The eighth day in the Old Testament spoke of fuller rest than even the seventh day. So much is this true that Mr. Trench in his book on "After the Thousand Years" has accepted that the seventh day is a type of the imperfect rest of the millennium and the eighth day is the type of the perfect rest of the Dispensation of the Fulness of Times. How significant then that Christ's resurrection day, when the new creation became a fact, and a much greater fact than any rest of the old creation, should receive rest-day emphasis.

2 *The Eighth Day or First Day of the week was the day Christ rose from the dead.*

Christ's resurrection was the most important event in the history of the world. Even

CALVARY WOULD HAVE LOST ITS FORCE

without the resurrection. On the first Easter morning Christ arose a Victor over death, hell, and the grave. "Each of the four Gospel writers record the fact of our Lord's resurrection, and tell us it was on the first day of the week. They do not tell us the day of His birth, nor even that of His death. Why do they specify the day of His resurrection, if it was not singled out as the great memorial of our completed redemption?"

3 *It was the Day of our Lord's special revelation*

On the Sunday Christ manifested Himself five times to His anxious disciples. It was on the Sunday that Christ spoke "peace" to His disciples. It was on the Sunday that Christ called their attention to His hands and feet. It was on the Sunday that He opened their understanding that they might understand the Scriptures. The first meeting of the risen Saviour with His disciples was on Sunday. He did not meet with them again until the next Sunday. Our Lord thus set the example of Sunday meetings with Himself. If the disciples had wished to keep the first Saturday after the resurrection for the wor-

ship of Christ they could not have done it—for it was not until the next day or Sunday that He appeared to them

4. *The Eighth Day or First Day of the Week was the Day of the outpouring of the Holy Spirit.*

The outpouring of the Holy Spirit at Pentecost

NECESSITATED KEEPING THE DAY

for worship and witness. The coming of the Spirit forced the early Church to worship and witness on the Sunday. Sunday was thus the birthday of the Church. "Now it would be strange that the Lord remained in the grave till the Sabbath-Saturday was past, and the Holy Spirit remained in heaven till another Sabbath-Saturday was passed if it was not God's intention to characterise the new age with a new day? Just as Christ had honoured the first day of the week by His resurrection and personal manifestations, so now He further sets His seal upon that day with the wonderful outpouring of the Holy Spirit."

5 *The Eighth Day or First Day was the Day adopted by the early Church for religious gatherings, and which has ever since been observed*

It is sometimes stated that the Roman Catholic Church changed the day. That is incorrect. They simply confirmed a change that had previously been

ADOPTED BY THE EARLY CHURCH.

Acts xx. 6-12 tells us that it was on the *first day of the week* that the disciples came together to break bread. It was upon the *first day of the week* that special collections were to be taken up (I Cor. xvi. 2)

In conclusion, let it be repeated that in the present writer's judgment there is during this special Dispensation no special day that *must* be kept. It is quite clear that the early Church messengers did a great deal of preaching on the seventh day or Saturday, because it was the usual day when the Jews gathered together for worship (Acts xiii. 14, 15, 42-44. Acts xvi. 13). The Jewish Sabbath gave a splendid opportunity for preaching the Word. But the spiritual experience of the early Church brought the eighth day into a prominence which they delighted to honour. We still delight to honour this same day. The unsaved also in measure cease from work upon it, and receive thereby at least an opportunity to hear the Gospel; therefore there is a double reason why we should ourselves observe and encourage others to observe the First Day of the Week, the Eighth Day, or Sunday, as a special day for worship and witness

Wait a little longer. The sun which shineth more and more will come to perfect day. "It is better on before." Glory will soon be in your actual possession, much sooner than you think. Between you and heaven there may be but a step. Perhaps ere another sun has risen on the earth you may behold the face "of the King in His beauty in the land that is very far off"—C. H. Spurgeon.

Delivered from Deafness

Joyful Testimony of Sufferer healed at Principal George Jeffreys' Campaign

I WAS left deaf after having scarlet fever when a child. The doctor told my mother not to let anyone tamper with my ears. All through life it was a great drawback to me, and when I took up Christian work in visiting the sick and work-houses and infirmaries, I found it even harder still, as sick people do not feel inclined to shout.

I went to the hospital to try and see for myself if anything could be done. One doctor told me I would never hear properly. How I have often shed tears over it—no one knows the feeling.

I went to Principal George Jeffreys' meetings, and went out for healing, believing the Lord whom I have served and trusted for many years would heal me, and, praise His wonderful Name, He has! When Mr. Jeffreys placed his hands upon me, I felt something (a sensation) and my head seemed clear. I can hear the clock ticking now. I feel sometimes I must shout when I can hear so well. What the doctors cannot do, the Lord can. I'll praise Him as long as He lends me breath. I feel I want to sing all day, "Jesus, Thou art *everything* to me." Jesus saves! Jesus heals!—(Mrs) J. Yarnold (Barnsbury, London, N)



Mrs. J. Yarnold.

The Policeman's Story

IT was a beautiful moonlight night and a couple were standing on a bridge watching the moonlight reflected in the waters of a deep lake. They stood there so long that a policeman, who was guarding the bridge, looked at them suspiciously. He passed so close to them so many times that they finally spoke to him and said, "We are not thinking of jumping into the lake; we are just enjoying the beautiful scenery. We are happy in the love of Jesus." Then they asked the policeman, "Are you a Christian?"

He answered, "Yes, and it was under the waters of this lake that I decided for God."

"I was only about seventeen, and one of the wildest boys in the country. I loved to have my own way and I had it. I loved my mother, but when she begged me to give my heart to Christ, I felt I knew better and had plenty of time."

"One day I was bathing in this very lake. I was a good swimmer, but the cramp caught me in the leg, and down I swept to the bottom of the lake. I rose to the surface twice. Some of my friends saw me and heard my cries, but knowing I was such a good swimmer they thought I was only fooling. I never can forget

THAT THIRD TIME I SANK

beneath these waves. I felt my last hour had come, and with the waters surging in my ears, I began to lose consciousness and a strange thing happened. I

saw before me, scene after scene of my life, seemingly painted on a white sheet. I saw an old apple tree that I remembered having gone to when I was quite small, and having stolen some apples, in disobedience to my mother. Then I saw on the same sheet a picture of myself kneeling, as I did at her side, asking forgiveness of her and God, and as that picture appeared, the other picture was rubbed out, as though it were blotted out forever.

"As these pictures were passing before me, I began to hear strange music. Oh, how sweet and heavenly it was! I felt myself sweep up—up; and I said, 'That is heaven,' when suddenly another picture of some sin came up before me, and pushed me down, down, down! I went with a terrible sinking sensation. The heavenly music of the angels grew fainter and fainter and fainter, and I began to hear harsh, brutal, terrible cries and oaths. A horrible medley of noise began to break upon my ears, and I

LIGHT AS FROM FLAMES

began to shew itself in the darkness. I realised with a terrible despair that I was lost! lost! With one desperate cry, I said, 'O Jesus, save me,' and suddenly I became conscious of some one rolling, rubbing and pulling me. It was my friends, who were bringing me back to life again; but, thank God, not to the old life of sin that leads to death, but to a new life with Jesus."

Principal G. Jeffreys Opens New Tabernacle at Hove

"One Among Many"

By Dr. W. GORNOLD (of Brighton)

HAVING been present at the opening services at the new Elim Tabernacle in Portland Road, Hove—one among many that have been set up to the glory of God like watchtowers on our coasts—I want to say something about it. True, I was late in arriving—as so many have hitherto been on the long road to Calvary—and I was turned back at the door, for the building was already filled to its utmost capacity. But an outside view and an inside impression are not compatible, so with the persuasive power

souls who then and there took God at His word for the first time and claimed salvation by the atoning and cleansing blood of Jesus. This miracle of healing—oh yes, there are miracles of healing for weak and ailing souls, for bruised and broken hearts, as well as for distorted minds and crippled bodies—followed upon the impassioned address of Principal Jeffreys, who proclaimed the Baptism of the Spirit. This he shewed to be synonymous with "the gift of the Spirit," and with "being filled with the Spirit." In

The New
Elim Tabernacle
in
Portland Road,
Hove.



Inset: Principal George Jeffreys with group of ministers at the opening service.

of the evangelical key I was let in through a private door that gives entrance to the platform.

What a meeting! They were all on their feet as I entered, and the good old words rolled out in mighty volume "That will be glory for me!" My first thought was that it would be glory for Him also, and His joy would be full when these, among a multitude whom no man can number, should be gathered into His garner. This was on Wednesday night, the very last of five wonderful days of inaugural meetings following upon the opening ceremony conducted by Principal George Jeffreys on Saturday, 29th June—a real letter day for many souls in Hove—the same on which our good King George came back to his people, restored to health in the prayers of the nation.

Of more personal consequence was the fact that

I GOT WHAT I WENT FOR

So, I judge, did many others, and more especially five

my own mind I likened it to a sponge immersed in the living waters, and not only so, but drinking in those waters to its fullest capacity—the gift of the Spirit. "I will give you to drink of the waters of life freely."

Continuing, the preacher conveyed that this Baptism of the Holy Ghost was an apotheosis of the long march of miracles wrought by the hand of God throughout the ages. They began with the framing of the wordy world and the making of man in His own image and likeness. They were continued in the calling out of Abraham from the idolatry of Chaldea, by the Exodus of Israel whereat the Lord took to Himself a people of His own election and brought them out of Egyptian darkness—even as He has brought us—into the light of His eternal laws and the worship of the one true God, which He gave them at the hand of Moses amid

THE THUNDERINGS AND LIGHTNINGS OF SINAI.

The miracles were continued by the Divine Incarnation in the Person of the blessed Lord Jesus—God made manifest in the flesh for the redemption of the world—Immanuel. The miracle of the Baptism whereat Jesus was proclaimed by the Holy Ghost as the Son of God: the triune Beatitude wherein the Trinity in unity was simultaneously revealed. Then Calvary (for "the wages of sin is death," and "without shedding of blood there is no remission") and the acceptable Sacrifice, "the firstling of the flock, without blemish," once for all men. Here was the miracle of God's love revealed, in that the Law was satisfied and redemption accomplished. And then the miracle of miracles—the glorious resurrection and ascension of the Lord Jesus.

Lastly, the Pentecostal fire. Six score of believers, all with one accord assembled in one place, on the fiftieth day after that Passover which was the first of Easters, to celebrate the feast of the harvest. The rushing mighty wind, the tongues of flame! and they were all filled with the Holy Spirit and began to speak in tongues as the Spirit gave them utterance (Acts 11.) So while the Jewish community were celebrating the typical festival of the harvest (the feast of the seven weeks), the firstfruits of

THE REAL PENTECOSTAL HARVEST

were gathered in that one place and they were all filled with the Holy Ghost, and Mary the mother of Jesus was among them! Baptism, infilling, gift—no matter what you call it, so that you get it!

This and much more I learned through the testimony

Concise Comments and Interesting Items

The Thanksgiving Service for the King's recovery was carried out in Westminster Abbey, and in the majority of the Churches of the land on Sunday, July 7th. We rejoice to know that in many a heart this thanksgiving was not formal—but real.

A runaway horse and van was the cause of grave danger and commotion. Two young fellows in a motor-van chased it. When the motor-van was close to the runaway one of the motor men took a daring leap into the horse-van, clutched the reins, and after five minutes' tugging brought the destructive runaway to a halt. One there was, above all others, who took a daring leap into this runaway world. He snatched the reins at Calvary. Already He has got somewhat of a control. But ultimately that control will be complete, and the reins of a controlled world will be handed back into the hands of God.

The Children of Wales have annually sent out a message of good-will to the children of the world. Children from other countries are now following their example. "From the station at Tokyo, Japan, the message sent to Wales states that 'the Japanese children express their goodwill to all little children in different parts of the globe,' and also that they are 'learning that the world is getting smaller and our love for others getting stronger.' The children of the Polish Republic state that they join with the children of Wales in their profound love for universal peace."

It is well that we should appreciate the difficulties of missionary effort. It enables us to pray more intelligently. This is from the Rev. Harold H. Cook, missionary in Brazil.

"The Xingu Indians live in a region little explored, about two thousand miles from the coast of Brazil. In order to reach them from the port of Rio de Janeiro, a journey of nearly two months is involved. Approximately six days by rail, seven or more days by steam-boat, twenty by mule, twelve

of Principal Jeffreys on that fifth night of the Hove Crusade, and five souls were awakened to the wonder-working power of Calvary and were brought to the foot of the Cross. Then the gifts were made, all of the great assembly, row by row, filing past the receiving station—in this case the sound-board of the grand piano—paying tribute to the blessing that had been poured out upon them, each according to his means. Nor were there any farthings or buttons in that goodly pile of gratitude! "But what went ye out for to see, a prophet?" Ay, and more than a prophet. I saw a man from God preparing the way for the coming of the King. One among many, I got what I went for.

HOVE "REVIVAL."**Opening of Elim Tabernacle.****From the "Sussex Daily News."**

Remarkable scenes were witnessed on Saturday evening at the opening of the new Elim Tabernacle (Church of the Four-square Gospel) in Portland Road, Hove.

Crowds stood in immovable blocks in the doorways, and overflowed down the steps into the road. Others climbed up builders' sand dunes and scaffolding planks, in order to gaze through the open windows.

In the immense congregation elderly people, the middle-aged, and youth were evenly proportioned. Little children, with their parents, joined in the hearty singing.

The Tabernacle is just a plain green and white decorated hall, steel girders supporting the oval ceiling. On the half-moon shaped platform, sunk into the further wall, were Principal Jeffreys and his co-revivalists.

The compelling personality of Principal Jeffreys dominated the Tabernacle. He called upon the "seekers" to be saved.

This is the third building Principal Jeffreys has opened during the past few weeks for the progressive movement, founded by him in 1915.

by canoe, with five or more days to build canoes, and more days (or perhaps weeks) waiting for connections. The journey is over mountains, plains, rivers, and across stretches of country that few, if any, white men have ever trodden. At times rivers must be forded, bridges built, paths made and trails blazed."

Croydon is not far away from the spot where this paper is published. Yet we are indebted to a distant paper—the "Sunday School Times" of America—for this interesting feature.

"An old lady now in her hundred-and-fourth year, lives in a one-room cottage in Croydon. When she was a hundred years old she was visited by a London city missionary who explained John 11:16 to her. 'How wonderful,' she said, 'and how good the Lord has been in sparing me these hundred years that I might learn the way of life!' This conversion is described in an article in the London City Mission Magazine, November, 1928, which ends with these words: 'Born 1825, born again 1925.'"

The King of England returned to London amidst an avenue of cheers on July 1st. A leading daily paper thus reports: "The last time London saw him was in February when he left for Bognor lying in an ambulance. Yesterday the sight of the King, smiling and bronzed, a rose in his buttonhole, evoked a rapturous welcome. Mighty cheers and showers of roses greeted him all the way. It was an historic homecoming." One cannot read this report without thinking of the return of the King of kings. The last time this world saw Him was on a Cross—a sad spectacle. But the world is to see Him again. This time coming in great glory, without sin unto salvation. He left this world as the Sufferer of sufferers. He is to return as the Conqueror of conquerors. When our King returns, instead of an avenue of cheers, it will be an avenue of Hallelujahs. It will indeed be an historic occasion."

The Promise of the Father (Concluded)

By PASTOR E. C. W. BOULTON

FOLLOWING the thought contained in our last article that the Baptism of the Holy Spirit creates a *new anchorage in God*, we wish to add still further that we believe that this glorious personal outpouring of the Holy Ghost also provides

A NEW EXPRESSION OF GOD

in the life of the New Covenant believer, an expression of God such as will go far to convince and convict the honest enquirer of the reality and validity of the claims of Christ.

It is a lamentable fact, deeply deplored by all consecrated souls, that so many Christian lives are distinctly lacking in Christlikeness. This perhaps presents one of the most stubborn hindrances to the spread of the full Gospel in these times, at the same time mystifying many of those who are sincerely seeking light and life, and who unfortunately are forming false conceptions of Christ through such misrepresentation. One of India's great sons, addressing a Christian missionary, said, "I would suggest, first, that all of you Christians must begin to live more like Jesus Christ. If you will come to us in the Spirit of your Master, we cannot resist you." "Second," he said, "I would suggest that you must practice your religion without adulteration or toning it down." Such words coming from the lips of one who has doubtless studied the Bible and closely observed those who profess to be guided and governed by its truths, must at least lead to heart-searching thought.

In his second letter to the Corinthians the Apostle Paul strikes a profound note when he says that the purpose of Christian suffering is "that the life also of Jesus might be made manifest in our mortal flesh," thus disclosing the fact that the body of the believer is intended to become the sphere of Divine manifestation. The Tabernacle of Moses and the Temple of Solomon had each in turn served as the place where the glory of the Lord dwelt and displayed itself, but now

THAT GLORY IS TRANSFERRED

to a new temple, the believer's body becoming the sanctified shrine of the Holy Ghost. And here we may well pause a moment in order to consider carefully the wonderful purpose for which the temple of our humanity has been redeemed—purchased to be the possession and habitation of the Holy Spirit—a centre from which the glory of Christ radiates, and through which the power of God flows in ever-deepening measure. Thus each part of the body may fulfil its appointed function in the will of God—hands, and feet, and ears, and eyes may all become active agents in the accomplishment of the Divine purpose, and may all be used by the Divine Occupant to reveal His power and glory. Prior to the advent of the Pentecostal fullness, so much Christian life is made up of desperate effort to express Christ, but with the coming of the Comforter the heart is made to realise that the life can only truly express Jesus through the indwelling of the all-conquering Spirit of might. There

is such a danger of trying to compress God into the mould of our limited thought. God wants *room* in our lives—plenty of room. Do not cramp Him into a corner—give Him utmost freedom. The Holy Ghost is waiting to vouchsafe a fuller unfolding of Jesus. He comes to reveal the graciousness and gentleness of Christ—to exhibit the longsuffering and loveliness of the Lord. Perhaps the highest altitude of the post-Pentecostal evangel is reached when the apostle lifts the veil and speaks of "Christ in you the hope of glory." This was the transcendent mystery then being made known to them by the Spirit of whom the Master had said, "When He is come, He shall glorify Me." The work of regeneration and reproduction is entrusted to the hands of the skilled Spirit, who has undertaken to make our lives the altar upon which the fire of His presence glows continually.

Just as the leaf, the flower and the fruit are each in turn the manifested life of the tree which bears them, so the character, conduct and conversation of the Christian become the expression of the indwelling Spirit of life who possesses him. All that

WEALTH OF RADIANT COLOUR

which the flower and the fruit wear is but the transmuted glory of the sun; their glistening petals are simply incarnate sunshine. It is that which has transpired beneath the surface of the soil that makes possible and actual the wonderful transformation which greets the eye and gladdens the heart. The incoming of the Holy Spirit sends the sap of spiritual life pulsating through the yielded being. The life of the baptised believer becomes more prolific in its fruit-bearing capacity; not only is there greater profusion but also greater perfection in the fruit borne.

Together with the advent of the Holy Spirit comes a new expression of the holiness of the Lord, giving to life a fresh spiritual splendour and a new whiteness. The natives of Africa, speaking to each other of Livingstone, said, "He is a good man. We watched him a long time and he knew it not; but he has no secret sin, he is *white right through*." If all the followers of Jesus are like him they are good and happy." A young theological student once rouched the white frock of his sister, "I like to see you all in white, because you are like that *inside*," he whispered. And this is exactly what the blessed Comforter accomplishes in those who experience His gracious possession. The life becomes intensely and increasingly sensitive Godward. In that measure that we are continuously filled with the Spirit, do we become more and more responsive and receptive. Just as photographic plates vary in speed or sensitiveness, so believers differ in

THE DEGREE IN WHICH THEY YIELD

to God. The more rapid the plate, the less exposure required to secure the desired result. So with the Christian—filled with the Spirit he is quick to catch the heavenly vision, and reproduce that which he beholds. The opening of the whole being to this won-

drous immersion of the Holy Spirit brings the child of God into truer focus with the Divine plan.

Furthermore the Baptism of the Holy Ghost means a new expression and application of the Cross in the life. The coming of the Divine Spirit makes the principle of the Cross more operative and effective, cutting across the will of the flesh, and severing many of those earth-bonds which have hampered movement in God, saving from that harmful creature-dependence which keeps the soul poor in faith. Then also the virtue and victory of that Cross is realised in greater measure. Its healing efficacy, its cleansing properties are all more evident in the life. Things that were gain in the old days are now counted loss—the sharp sword of the Spirit gets to work in a new way, coming between the believer and all that displeases God.

With the one-hundred-and-twenty we find the upper room experience brought them into closer communion and co-operation with God. It lifted them from the domain of small things into an expansive empire. Within the narrow confines of their own puny and petty prejudices they had hitherto lived and laboured, but

THIS MIGHTY DELUGE OF BLESSING

swept them out into a place of depth and height, opening up to them an altogether vaster vista of promise and possibility. Have we not often observed that some such glorious result has followed the advent of the Divine Spirit in His fulness? That discipleship which had been spiritually diminutive has developed into magnificent proportions; the soul that once was shrunken and stagnant has become strong and free; the whole tone, trend, and tenor of Christian experience has been revolutionised and raised to a higher and healthier plane and perspective. And all this does not demand as its condition some exceptionally brilliant brain power, neither does it require an extraordinary degree of culture. God can breathe this beauty into the most commonplace vessel, making it "all glorious *within*." The chosen chalice only needs the inflow of the Spirit of glory to transform it into all that God wants—until it becomes eloquent in expression for Him. It is as we stand with our faces Godward that we catch the radiant resurrection rays from the throne which make all life one joyous reflection of His glory. Thus this Spirit-imparted likeness to Jesus shall be the test and touchstone of our union with God. By this shall all men know that we are disciples of the Man of Galilee.

John, speaking of Jesus, said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." In other words, Jesus "told out"—fully unfolded—the glory of the Father. Calvary was the climax of Love's expression of Himself manward and worldward—the heart of the Infinite was unveiled at Golgotha. In the Epistle to the Hebrews we read that Christ was the "exact image" of the Father's Person. This also, in lesser degree, is the calling of every child of God—to "tell out" the One whom we love—to make Him known to all—to give forth a true version of His worthiness. To become

LEGIBLE TRANSLATIONS OF THE ETERNAL GOD

that others may peruse the evangel of our lives. It

The Growing Elim Child



A Little Coat from Year to Year

is our vocation to bring God near—to make Him real—to mirror His nature to those around

As the gifted artist describes the wonders of some lovely landscape on his canvas, so that Divine Artist would fain make our lives resplendent with the glories of His own spotless nature. As the skilled musician makes the organ pour forth its wealth of harmony, so God would touch our lives until they too become vibrant with heavenly melody. Speaking to those Ephesian believers, Paul says, "We are His workmanship." Thus our lives should shew forth the praise of Him who hath wrought this great transformation.

In closing we are happy to remind our readers that the promise of the Father enables the weakest believer to share His victory. When clothed with the Spirit's power the Church develops the victorious mood. Pentecost means conquest, but a conquest of ourselves which makes way for the larger triumph of God through us. Dear child of God, hesitate not to lay claim to all thy blood-purchased birthright. Plunge into the swift flowing current of heavenly energy, and thou shalt be borne out into the ocean of God's unfathomed fulness. Stay no longer upon the barren shore of your own human resources. Seek the land that flows with milk and honey. Yield thyself to the enabling Spirit, and God shall express Himself in terms of love through thy life.

"HE GOETH BEFORE"

Captains, if they are wise, lead the way. I have heard that a Turkish officer says to his men, "Go along," and stops behind and watches the soldiers, but that a British officer cries, "Come on!" and leads the way. That is what our Lord has done. In the sternest fight He is always conspicuous; and there is no weary march that He bids us tramp in which He does not foot it at our side. You shall never climb so high that you will not find the footprint of the Crucified there, nor shall you be called to descend even into the depths of the sea but you shall find that He has been there too.—C. H. Spurgeon



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

TERMS—10/- for one year or 5/- for 6 months, post free to any address American and Canadian subscribers may send 2 dollar bills for 10 months

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

REMITTANCES should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4, and cheques made payable to the "Elim Publishing Co., Ltd."

MANUSCRIPTS—Articles submitted for publication should be written on one side of the paper only, and addressed to the Editor, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 ('Phone Brixton 2227)

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4 ('Phone Brixton 2981)

Save the Children

"WHO has the youth has the nation," quotes a recent pamphlet of the Children's Faith Crusade, but it also alarmingly states that the pronoun *who* is in danger of representing Bolshevik atheism instead of the Church of Jesus Christ. The Crusaders' motto should appeal to all Christians—"We guard our faith!" The work is undenominational and entirely on faith lines, therefore we feel it incumbent upon us to support it at least with our prayers, and every good wish for success under God. The Crusaders' work is in line with their motto, in beginning with children. The foundations of character are laid in childhood. It is all-important that the influence of the Lord Jesus be brought to bear upon life at its most impressionable period.

We are glad to say that our Foursquare Gospel movement during the last few years has awakened to its responsibility in this respect. Still there is room for improvement. The Master is still saying, "Feed My lambs." However good a Pastor may be at feeding sheep, he has not thoroughly qualified as a shepherd of the flock of God until he can feed and superintend the feeding of the darling little lambs.

Our *Young Folks' Evangel* should be put into the hands of every child in the British Isles.

"Thy Will Be Done"

A BEAUTIFUL short poem has been written by Miss Dorothy L. Kinney. It circles round the will of God. She emphasises the fact that in large matters we are compelled by the force of circumstances to say, "Thy will be done." But she pleads for God's will to be gladly accepted in the small things. She writes.

Dear Lord, it's not in largest things
I find it hard to say
Thy will be done, but in the small
And trivial things each day.

Then she concludes:

I am so disappointed when
The small things fail to run
Along the ways I planned, ah, then
Teach me—Thy will be done.

Praise

* * *

How healthful to live in a praise-pregnant atmosphere. Like the sweet perfume from some rose-bowered garden, borne upon the evening breeze, so the breath of praise comes to inspire and gladden the lives which it reaches. And sometimes those lives are lived amid the greatest possible stress and strain. Perhaps on some bloody field of conflict they war against overwhelming odds. And so, as we walk the pathway of praise and offer up the incense of thanksgiving, we shall shed abroad that spiritual fragrance which will enrich the impoverished, uplift the downcast, and inspire the disconsolate with a new consciousness of the goodness of God. The memory of His manifold mercies should surely provoke us to praise, making life and ministry one glorious *Magnificat*.

* * *

New Life Meetings

THIS WAS the name given to prayer meetings in certain parts of India during the great revival in 1905. How expressive! New Life meetings! So many prayer meetings are dead meetings. No life in the singing, no reality in the prayers, no joy in the praises. No "Amen's" No "Hallelujahs." Only a few young people present. Long faces and sad faces. If anything, finishing before the time. Scarcely ever lasting above an hour. Few to pray. Those who do pray—wandering here, there and everywhere. Children restless. Long breaks. Everybody hoping somebody will soon break the silence—but also hoping that Mr Long or Mrs Repetition will not be the one. But when Revival comes!—how different! Tears of penitence and joy. Hymns of fervour and consecration. Ejaculations deep and expressive. Plenty of young life present. Even the children interested—sometimes praying. Time flies by. The hour passes—still the meeting goes on. "We really must close," says the leader at last. "Can we have another prayer meeting to-morrow?" anxiously asks another. "Yes, we'll meet again to-morrow." Hearty handshakes. Beaming faces. "God bless you!"—"God bless you." New life meetings!

Palestine

A Great Sign to the Present Age

By Rev. J. S. JONES, Author of "The Coming Great Pentecost," etc.

PALESTINE is full of activity. That little Eastern country, that has been dead, lying in its grave of bondage and inactivity for 2,000 years, has arisen to new life. Ever since the heel of Turkish tyranny was removed on October 31st, 1918, by British power, new life and energy have taken possession of the practically dead Jewish nationality. This new life is pulsating throughout the whole body. Every Jewish national wherever he may be found, feels it throbbing through his veins. Israel has risen again into a fresh atmosphere, and into a new condition of liberty. Palestine to-day, instead of being a blank, dark spot, is a bright star in the firmament of the nations. It bears a message, a special message, to the whole human race, as to the present and future order of events. It is a morning star which

TESTIFIES OF THE COMING DAWN

of day. Just as the star in the East taught the Wise Men of the birth of the King of the Jews, who according to Eastern expectation at the time, would become the King of the whole world, so does Palestine to-day teach those who will listen of the great and wonderful "Time of the End," of which Daniel the prophet spoke 2,500 years ago, and of which Christ spoke (Matt xxiv.) Both of them referred, not to the end of the world, but to the end of the present age or dispensation. When the latter prophesied of "wars and rumours of wars," He took great care to mention, "the end is not yet," but after predicting other things, and that the Gospel would be preached throughout the whole world—"Then," said He, "cometh the end."

The last King that sat on the throne of Palestine was Zedekiah, but he was dethroned by Nebuchadnezzar, the King of Babylon in 606 B C. Ever since then that country has been under the government of various nations, "trodden down by the Gentiles." Its liberation from the bondage of the Turks in 1918, and its development ever since is the most

REMARKABLE SIGN OF THE TIMES,

not only to the Allied countries, but also to the whole world. For over 2,500 years the Jewish nation had been without a home, and Baron Rothschild made an appeal to the British Government in October, 1917, that should Palestine ever come under its rule, would it make it a home for the Jews. Mr A J Balfour replied, "The Government view with favour the establishment in Palestine of a national home for the Jewish nation, and will use their best endeavours to facilitate the achievement of this object."

In a month's time this was achieved, and the way by which it was obtained is a marvel, for not one British shot was directed towards Jerusalem. The effect of the taking over of the City by the British was epochal. The people cried, laughed, danced,

clapped their hands, sang, shouted, and kissed one another with joy.

Since then the country has been opened up, and has developed in many ways. Its condition is a real contrast to what it was before the War. A British soldier wrote from a Palestinian hamlet to the *Palestine News* in March, 1919, (only five months after the country was taken by the British). "The village seems utterly deserted, but withal speaks of a serene security. A ploughman emerges from the palms and undergrowth solitude, and crosses the narrow road to a plot of cultivated ground. The silence seems intense, a solitary bird twitters from the crown of a date-palm. Everything is peaceful, quiet and prosperous. Think of it, in one of the remotest villages in Palestine! . . . The transformed village exhales thrift and freedom. Potatoes, peas, beans, carrots, and the familiar vegetables grow in profusion. . . The oppression of the Moslem's heavy yoke has gone for ever, and the native spurns the idleness of yesterday, and enters the new era, bent on usefulness and thrift."

KINGLESS AND HOMELESS FOR 1,800 YEARS

the Jewish nation has now unfurled its own flag, under the mandate of Great Britain, with George V as its King, whom many believe to be a descendant of King David. The Jews have been deprived for centuries of the pleasure of seeing their own national colours spread to the breeze, and the flag of their ancestors once more floating over the City of their fathers. At last that desire has been granted, the old banner again taking its place among the flags of the nations. It consists of white and blue colours and a *Magen David* in the centre. This *Magen David* (Hebrew for "Shield of David"), is a hexagram formed by the combination of two equilateral triangles. This is not mentioned in rabbinical literature, and its origin is therefore not known. A *Magen David* has recently been noticed on

A JEWISH TOMBSTONE IN SOUTHERN ITALY,

which may date as early as the third century. This symbol (the Shield of David) has been used by Jews all over the world, being placed upon synagogues and sacred vessels for many centuries past. The word *Immanuel*, i.e., "God with us," is printed in Hebrew around it. During the Great War the Jewish regiment in Palestine carried it with them. Since the time of Cyrus, over 2,000 years ago, this flag has not waved over Jerusalem, but since General Allenby of the British Army entered the Holy City (without the firing of a single gun), it has proudly floated in the breeze over the freed City of David.

Since it has been floating above the city of Jerusalem, the Jews have been flocking back to their old home in thousands from all countries under the sun, and that is a literal fulfilment of prophecies that had been made by God's prophets hundreds of years

before it took place This is one example "For I will

TAKE YOU FROM AMONG THE HEATHEN,

and gather you out of all countries, and will bring you into your own land" (Ezekiel xxxvi. 10-24) May I quote a further Divine promise given by another prophet?—"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. xxx).

Many other similar quotations could be produced, but the above are sufficient at present. These prophecies have been, and are being fulfilled in our days. It is not simply a coincidence, but a literal fulfilment of prophecies uttered hundreds of years beforehand.

British mandatory power now extends not only from Dan to Beersheba, and from the Mediterranean to the Jordan, seventy-five miles by one hundred and fifty—old Palestine—but from the Nile in Egypt to the Euphrates in Mesopotamia, a distance of about 800 miles. This takes in the whole

TERRITORY PROMISED TO ABRAHAM,

Isaac and Jacob. When this was accomplished, the Great War ceased.

During the first seven years of British occupation until September, 1924, 38,000 Jews entered Palestine, and according to the Jewish Telegraph Agency, the Jewish population in Palestine is now more than 100,000 people. The Government had to limit the number of monthly immigrants because they were too numerous for the country at the time. In the first eleven months of 1924, 15,319 Jewish immigrants were admitted into the country, and to-day it is announced that 80,000 Jewish immigrants have become permanent settlers. Measures have been taken to provide for road making, irrigating, and farm training—while education reaches its apex in a Jewish University. Behind this interesting movement, and watching it always with a more than friendly solicitude, are the powerful Jewish communities of all the world. It is these who will be called upon to contribute the £1,000,000 which the Palestine Survey Commission thinks should be spent on scientific colonisation, land purchase, marketing, education and health. There are

EIGHTY JEWISH COLONIES ALREADY ESTABLISHED,

which contain 163,000 acres, the greater part of which is farmed without irrigation. This is made possible by a rainfall which varies in different parts of Palestine from ten to twenty-six inches. The most fascinating part of this agricultural colonisation is, however, in the irrigated areas. When the marshes in the valley of Jezreel were drained, reservoirs and stone aqueducts were uncovered on the stream where Gideon watered his army. The irrigation works of the colony of Benjamin are supported by stone pillars which served that purpose a thousand years ago. The water already available, will irrigate 100,000 acres, of which the largest single unit is in the Valley of the Jordan, immediately south of Lake Tiberias, covering about 30,000 acres. How much more may be artificially watered cannot be told until further exploration of underground

supplies can be made, but 50,000 acres would not seem to be an excessive estimate.

The valleys which do not need irrigation, and the rolling hills of Galilee suited to agriculture, ought to provide a million acres for Jewish settlement. In addition to the 163,000 acres mentioned by Professor Mead, the Zionists have recently purchased 34,000 acres of land near Haifa (*Pisgah*, July, 1925).

BALFOUR FOREST

In addition to all this, a great tract of wooded land at Nazareth is taken, which will be called the Balfour Forest, being intended as a perpetual memorial of Lord Balfour's Declaration in 1917 in regard to the establishment in Palestine of a "national home for the Jewish people." A few months ago the first saplings were planted by Lord Plumer and Lord Melchett. Later still a banquet took place at the London Guildhall when 700 English Jews met, in furtherance of the appeal for £75,000 to plant 250,000 trees on the high land overlooking Nazareth. Millions of saplings beside these mentioned have been brought from all countries to the Palestinian colonies, and are now bringing forth fruit in abundance. Oranges, lemons, etc., are supplied in millions to other countries.

At a meeting held at the Guildhall, London, on July 4th, 1928, by the Anglo-Jewish Community, as

A TRIBUTE TO LORD BALFOUR,

it was said: "In ancient times Palestine was a wooded country, but the Turks cut down the trees with disastrous effects upon the climate and prosperity of the country, and the Balfour Forest is symbolical of the work of restoration and development that is going on under the new regime. The first trees that have been planted are Aleppo pines, a wood that was used in the building of the ancient Temple at Jerusalem.

"I am profoundly touched," wrote Lord Balfour (who was absent on account of illness) to Major Nathan, the Chairman, "by the action of the Anglo-Jewish Community in bringing into existence a living and enduring symbol of their participation in the regeneration and development of Palestine. I like to think of the Balfour Forest not merely as evidence of goodwill to myself personally, but as a token of the loyal co-operation between Anglo-Jewry and the British people in the fulfilment of a great enterprise."

Lord Birkenhead, referring to the Balfour Declaration, and the undertaking to provide a home for the Jews in Palestine, said, "It was a great conception—an experiment as novel as it is difficult. There are many crucial problems still existing in Palestine which will require all your statecraft for their complete solution. There are people in Palestine who found their claims to generous recognition and fair treatment in a long historical past. It would be

THE MEASURE OF THEIR STATECRAFT NOW

to adapt the undertaking given to the Jews to the just treatment of those with whom their future is bound up in Palestine." He described the Palestine experiment as the most interesting attempt of the kind that the world has ever seen.

Is it not a literal fulfilment of an old prophecy, written 2,600 years ago?—

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and with singing. And the parched ground shall become a

pool, and the thirsty land springs of water. In the habitation of dragons where each lay, shall be grass with reeds and rushes (Isaiah xxxv 1-7).

Yet not only is it a fulfilment of prophecy, but as such it is an *ensign to the nations!*

Petelo of Kisula

By CYRIL E. TAYLOR, B.A. (*Elim Missionary in the Belgian Congo, who has recently returned to his station from a short furlough in South Africa.*)

PETELO is a young believer fifteen years of age who can read and write God's Word. He is the heir to the chieftaincy of his uncle Kisula. Some two months back he was very sick, and his uncle sent for the witch doctor to come and make medicine (*pucka*). Petelo refused his help and ran to the teacher in his village, and asked him and the other believers to pray for him. The old witch doctor went out into the forest to make his filthy concoction of bits of bones, finger nails, hairs, roots, etc. etc., and to call upon departed spirits

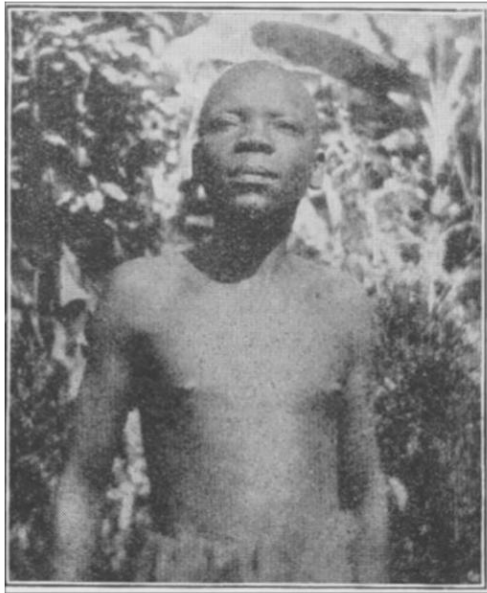
nounced his right to the chieftaincy in favour of his son, the present chief, came round to the latter and demanded a substantial present, or he would take back the chieftaincy and give it to another.

Upon this, the chief sent to a place called Kabongo to summon another very powerful witch doctor. He also called in all his counsellors and Petelo, that they each might pull out a hair from their heads to work a charm against the old man. Petelo refused and ran away for a week to a nearby village.

Later when we visited this village the chief had accused Petelo of having learned to read and write that he might steal the chieftaincy from his father. Petelo denied this, affirming that it was only because he wanted to understand the Word of God that he had learnt to read and write. Pray for this young soldier of Jesus Christ. When the others had chanted the incantation over the chief's old father, the latter died one day after the witch doctor had taken his departure. A short while after this about thirty men of a nearby village came out one night and made an attempt to take the chief's life, boasting that they would kill him and then die themselves in prison. Thirty of them came along in the moonlight, stealthy and agile, armed to the teeth with bows and arrows. They appeared outside the chief's enclosure, but they found that the chief had made good his escape. His elder sister had betrayed the would-be murderers and had sent a warning telling him to get out.

Two of them stayed to ambush him in the path. They told him openly they were coming to kill him and avenge the blood of their father Alunga, whom the chief had helped to arrest, and who had died in prison.

Pray for this chief that God may soon speak to him and save his soul.



Petelo

After his return he tried to persuade the chief to compel Petelo to take the medicine. Petelo remained firm and true. In the meanwhile the doctor suddenly fell ill and died.

The chief was very angry and tried to make out that the Christians had killed him. The chief had to pay up a gun as damages because he had called in the doctor and the doctor had died in his village.

Later we visited this village, and Petelo's younger brother was sick. The chief had said that he did not want him to be prayed for, but only wanted some medicine for him.

We prayed, and Lasalasa cut away the cord that bound him to the charm. But as soon as the chief returned he tied on the charm again.

The chief's father, a very old man, who had re-

OVERHEARD IN AN ORCHARD.

Said the Sparrow to the Robin

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the Robin to the Sparrow:

"Friend, I think that it must be

That they have no Heavenly Father

Such as cares for you and me."

Elisabeth Cheney

A Black Evangelist :

Line of Pentecostal Fire in West Africa

By Pastor CHARLES H. COATES

THE authoress of *Uncle Tom's Cabin* dreamed of a day when native missionaries should go forth from the Black Republic (Liberia) to uplift their brethren of the Dark Continent; and in William Harris her dream finds one surprising fulfilment, in the path of Pentecostal fire which he blazed through French West Africa and adjacent territory.

The time was just before the Great War. Harris was a negro, then nearing sixty years of age; a native of Liberia, untutored except for his knowledge of the Bible; penniless and homeless, but filled with the Spirit of God. He suddenly emerged, from apostolic work in the interior over an unknown length of time, to Fresco, a settlement at the mouth of the Bandama River, a typical negro town sunk in a debased fetishism, and careless of the *soi-disant* Christianity which was all it had ever heard of. An English trader who cared little about missions saw him arrive there in 1912. In three days, he said, Harris's message brought

THE WHOLE POPULATION TO THEIR KNEES.

He travelled alone and on foot, with no supporting fellowship of praying people, and no organisation to finance him. Yet in three months' preaching in French West Africa, (before he was deported by a white government timid of any native mass movement, and "doubting in themselves whereunto this would grow"), well over 100,000 people were brought into the fold of Christ.

Like the fiery Baptist of the Gospels, Harris preached with tremendous earnestness and deep conviction. His message was of one God, and one Saviour, Jesus Christ our Lord. He charged the people not to *think* about his message, but to *act* upon it. "Break up your devil-houses and shrines, drive out the priests from your midst, burn your ju-jus and your fetishes; do away with your heathen dances, ceremonies, and feasts, and turn to the living God." He even threatened to call down fire from heaven on those who disobeyed.

He knew his Bible, and impressed upon all its great value. He would arrive in a hut town, preach his one sermon, like Kanamori, and then charge the people. "Build a house of God; place a Bible in it; sing hymns to God, and wait for the coming of the white man." He told them that wherever they found a Bible, there was sacred ground: "A place where a Bible rests is

A PLACE WHERE YOU MUST WORSHIP GOD

A church where there is no Bible is unworthy of the name." Simple theology! But was the Spirit, like a gracious Shepherd, thus insuring the people's faith against the possible coming of white preachers who would disown the Book?

Harris's fame ran apace, drawing distant towns on tramp for long distances through the forest to hear him. Though taking no money, he accepted the simple hospitality of the blacks in the places visited, and after he had gone the people would set to and

build a church, place a Bible on the table in the centre, and meet Sunday by Sunday to worship God and gaze with awe upon the Book which should some day be explained by the promised white messenger from the West. To them the Book seemed like a mighty charm,—a locked treasure whose wealth no man could declare unto them. After Harris had been deported from the colony, over-zealous French officials would sometimes pull down a church, but in every such case the people immediately re-built it.

Ten years after the deportation of this devoted evangelist, striking evidence came to light of the permanence of the results of his work. In 1924, Rev. W. J. Platt, a Wesleyan missionary, was impelled by the remarkable reports arriving from the interior, to go up country and make personal investigation. He reported thus: "I arrived at Abijeau in 1924, ten years after the passage of the prophet Harris, and found 300 people waiting for me. I passed on up country, and found 100 people who had walked ten miles to come and salute me. All along the railway line wherever the train stopped,—and African trains stop often—there were little crowds of people just hoping they could

GET A GLIMPSE OF THE MISSIONARY

who had come at last. We went along to Dabu, (now) the great centre of our Ivory Coast work. I cannot describe the scene of enthusiasm that greeted the messenger of Christ. Flags were draped across the streets, and there were people singing, singing. We went to another town, thirteen hours by canoe. We did not expect, at *midnight*, to find any of the people *en fête*. We discovered a huge procession waiting for us with torches and hymn-singing. They took us into a long church—I shall never forget it—lighted by a few hurricane lamps. The catechist said to me: "Please, Sir, I ask you to take over this church (it was crowded with people), and nine other churches around us, numbering 2,000 people. Give us light! These Bibles—we see them, but we cannot understand them. Open them to us." With deep emotion I tried to pray. It was enough to make strong men weep."

Rev. F. D. Walker, a special deputation sent from England to investigate, said: "It was an avalanche. These multitudes threw themselves into our arms. Their one cry was, 'Teach us about God—the God we have for ten years been trying to serve!'"

All joys "under the sun" are lost as soon as they are grasped, like the blue-bird of Maeterlinck, for the moment a bird is in the hand its song has stopped. God's joy alone sings when it is found, and the tighter it is held the sweeter its music, for "The love of Jesus what it is, None but His loved ones know." He becomes the centre of all our delights and of all our refreshment.—*Dr. Schofield*

Holding the Fort—Foursquare

More Baptisms—Anniversaries—Campaigns

Grimsby (Pastor and Mrs W F South). We rejoice to report that God is blessing the ministry of his servants in this town and that souls are being saved.

Canning Town (Miss Manning) With praises to God we report a capture of one soul from the enemy ranks (a man about forty-five years of age) at the commencement of Miss Manning's ministry at this assembly. God saw fit to honour His Word by saving souls at the open-air meeting after the Sunday evening service. The Lord is blessing at the usual services and the work is going forward.

Liverpool (Evangelist H W Fielding) On the evening of June 25th a baptismal service was held when about fourteen brothers and sisters followed the Lord through the waters of baptism in the presence of a large congregation. An appeal was made by Evangelist Fielding for any more wishing to be baptised to come forward, and quite a few came and were baptised. The Lord's work has progressed wonderfully in this part of His vineyard under the faithful preaching of the Word.

Lately God has been doing the unusual, in that souls have been seeking salvation in the Sunday morning breaking-of-bread service.

Hastings (Evangelist H W. Greenway) This church continues to make progress in all sections of its work. Under the ministry of Evangelist W H Greenway new life and vigour have been put forth, and the Lord has manifested His blessing in a great way. Last Sunday evening, following the message which was given in the mighty power of the Holy Spirit, five souls confessed salvation while the open-air meetings are also bringing forth fruit.

Lisburn (Evangelist J McAvo) On Sunday, 16th June, Evangelist W. Field bade farewell to his congregation. During the past year he has laboured in love untiringly and unselfishly in this part of the Master's vineyard. From the beginning the Lord set His seal upon His servant's ministry, many precious souls have been saved, backsliders restored, bodies healed and saints baptised in the Holy Ghost, all receiving a glorious lift heavenward. Evangelist J. McAvo is now in charge of this assembly.

Bridgwater (Pastor H. Kitching) A great evangelistic campaign has been conducted here by Pastor B J Russell. It has been a time of glory, praise and power and much blessing has been experienced. Souls have been born again, the wayward have been restored, and the saints have been edified. The week-day afternoon services were times of real sanctified power. Pastor Russell delivered a series of addresses on "The Bride in Type and Shadow." During the Sunday morning services the Lord was present in Pentecostal power.

During the campaign Mr Russell gave his life story, entitled "The Indians of the North Pacific Coast." This was a very impressive service.

Truly Mr Russell's campaign will be a time of fragrant memory. The campaign is now over but the blessings remain. To God be the glory for the great things He hath done.

BAPTISMAL SERVICE

Carlisle (Pastor and Mrs R Tweed). Pastor Tweed recently conducted a baptismal service here in Carlisle, when fifteen believers, including a husband and wife, passed through the waters, witnessing to the world their belief in the Lord Jesus and testifying to the fact that they were dead to the old life and living in newness of life through Calvary. Each candidate gave a testimony to the abiding reality and joy of their salvation and as they witnessed, Pastor Tweed gave each one an appropriate promise from the Word of God. Truly it was a blessed service, and the Lord's children rejoiced to see these dear ones proclaim by their actions that they were not ashamed to own their Lord. At the close, in response to an appeal others signified their intention of following the Lord at the next opportunity.

SPECIAL SERVICES

Barking (Pastor and Mrs H. T. D Stoneham) A real wave of spiritual blessing has visited this Foursquare centre during

the last few months, under the ministry of Pastor and Mrs H T D Stoneham. Saints have been edified, precious souls won for the Master, and backsliders have returned to the Lord. The Gospel given in old time Pentecostal fashion is still the drawing power which brings such good numbers at each service.

The Crusaders recently conducted a week's campaign, and their ministry in word and song was greatly enjoyed and proved a source of spiritual blessing to all. The East Ham and Ilford Crusaders assisted in some of the services.

A most enthusiastic and interesting time was witnessed at the third Sunday School Anniversary, held on Sunday and Monday, 16th and 17th June. The efforts this year by far eclipsed those of any other time, and demonstrated the splendid condition of the Sunday School, both in its spiritual and numerical development. Miss W. F Buchanan's delightful and helpful Bible expositions simply gripped both young and old alike.



Pastor and Mrs
H. T. D. Stoneham



The Sunday afternoon and Monday evening services, at which Miss Buchanan presided, were devoted to interesting items by the children. The teachers also contributed to the services some pleasing singing. Throughout the week-end there was a note of praise predominant unto Him who has done so much in blessing the school right from its inception. The Secretary's report was one of encouragement and victory for the past year's results. There is a splendid spirit of co-operation and determination throughout the Sunday School to push ahead for even greater victories in the coming year, should the Lord tarry, and to endeavour with a greater zeal to win the children for Christ.

Book Review

"John Bunyan, a Story of his Life," by Frank Mott Harrison, 2/6 (obtainable from the Elm Book Saloon, 7, Paternoster Row, London, E C 4).

Many lives of John Bunyan have appeared. This ranks among the best. The author has given considerable time to searching out the truth about this man for whom he has such a profound admiration. The life is, undoubtedly, beautifully written. One chapter—that referring to the passing of John Gifford, John Bunyan's beloved pastor—is touching in the extreme. One seems to be living again in the very circumstances of Bunyan. Mr Harrison has made the life of this exalted Dreamer so vivid that one's appetite is whetted to read once more the story of *Pilgrim's Progress*. Perhaps the highest praise that can be given is to say: Read the story of this man as set forth by Mr. Harrison, and you will be eager to read the writings of Bunyan which have made him such an outstanding blessing.

August 4th, 1929.

Reading: Judges vi. 11-24.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: God hath chosen the foolish things . . . the weak things . . . the base things, and things which are despised . . . that no flesh should glory in His presence"—I. Corinthians i. 27-29.

GIDEON'S CALL

FOR THE TEACHER.

The history of the period of the Judges is one of Israel's backslidings, and in consequence failure and defeat. After the death of Joshua Israel lacked a strong leader, and without one became weak. Look at the list in chapter one from verse 21, and you will see that Israel did not obey the command of the Lord, to drive out the inhabitants of the land, with the result that they followed the gods of the people round about, served Baal and Ashtaroth (ii 10-13), and mingled with them by intermarriage (iii 5, 6). They became "like unto the nations," and therefore were "as weak as the nations," and could not any longer stand before their enemies (ii 14).

There is a great lesson in this sad history for every child of God who has been separated unto the Gospel of God (Rom. i. 1). We are not of the world (John xv 18-21, John xvii 14-18), even as He was not of the world, and our strength can only be maintained as there is separation. As soon as that ceases to exist, the children of God lose their power, their testimony, and their usefulness, and become as weak or weaker than the people among whom they dwell.

I. The Condition of Israel (vi 1-10)

Israel were now serving their fourth heathen oppressor since their arrival in the Land of Canaan (see chapter ii 8, 14, iv 1-3, vi 1). The kingdoms that were rightfully theirs, if they had continued to obey God, became the ones to oppress them because of their backsliding. These raids upon Israel were to secure the produce of the ground, and also for cattle (vi 3-5). Even to the present day this is the general rule of the Bedouin Arabs. They wait until the crops are cut, ready for gathering in, and then swoop down and destroy what they cannot carry away, and in the same manner slaughter what cattle cannot be driven off.

Such was their terror upon Israel that Gideon was threshing wheat in (notice the marginal reading) the winepress to hide it from the Midianites (vi 11). The winepress usually consisted of two troughs of stone about five or six feet square cut three or four feet deep into the solid rock, and was vastly different to a threshing floor, which could be of considerable size, as will be seen by the price paid for that one bought by David (I Chron. xxi 18-26 and II Chron. iii 1, 2), upon which the Temple was built. It would not be possible to thresh much wheat in a winepress five or six feet square, and instead of using animals Gideon must have been doing it himself.

II. The Contemplations of Gideon (vi 13, 14)

The answer to the angel shewed what he was thinking about, and we can almost say that the messenger arrived in answer to those thoughts. Why has all this happened to Israel if the Lord is with us? Where are the miracles and signs that our fathers have spoken about? The Lord hath delivered us into the hand of Midian and forsaken us. The faint memory of that deliverance from Egypt made him examine the cause of their present trouble, and hope and pray for a like deliverance from the hosts of Midian (vi 6).

III. The Call of Gideon (v. 15-17)

"Go in this thy might—for I have sent thee." His might was to know the cause of their failure, the reason of it, and to know Jehovah Shalom who had promised to be with him and who had given him grace and strength for the work. Though he was least in his father's house which was least in his tribe which was one of the least in Israel, yet such knowledge made him the leader, chosen by God. Is this not often the case? Paul—less than the least of all saints, and from the smallest tribe of Israel—yet chosen to be the apostle to the Gentiles. David—the sheep boy, youngest of the family, and not counted when it came to family conferences—yet he was chosen king. Fishermen—unlettered and unlearned—yet they were the chosen leaders of the early Church. "The weak things, the base things, yea and things that are not, and things which are despised," (these are the servants whom the Lord chooses). Weakness and smallness are no bar or hindrance to blessing or usefulness, but the very attributes most

needed, so that Jehovah may be all and in all, that to Him may be all the glory (I Cor. i. 27-29).

IV. The Courage of Gideon (vi 25-32)

Joash, the father of Gideon and all the chief men of the hill were not only a reproach to Jehovah, but a sign to all city were worshippers of Baal. The altar and the grove upon that their allegiance was to Baal. Here at home was the cause of failure, and the first command was, "Slay the bullock, throw down the altar, cut down the grove, and build an altar to the Lord." That night Gideon, the youngest and the smallest became the greatest in all Israel, for with ten good men who were his servants he struck the first blow for God. There was revival that night in Israel, and then in the morning there was a row. They always seem to go hand in hand, these two! Those sleepy-eyed men of Ophrah found in the morning their grove had only been grown to provide kindling for Gideon's burnt offering, and Joash found his best bullocks had gone up in smoke!

Oh, how often it is the first step that counts. Jerusalem, where you are known, is such a nasty place to throw down false altars, but they will never fall elsewhere, unless this is done first. Get to work at night if you have not the courage to do it by daylight, but see to it that the sacrifice is burning in the morning when folks get up!

Such was God's call for Gideon, and so will it be for you.

Prayer for the Sick

Methodist Preacher and Modern Thought

From the *Irish Times*.

AT the morning service at the Methodist Centenary Church, Dublin, the Rev. R. Lee Cole, B.D., was the preacher, and the form of service used was that provided for Westminster Abbey.

Mr. Cole preached on the story of the illness of King Hezekiah and his recovery, with the subsequent incident of the alteration of the shadow on the dial of Ahaz. He dealt with the use of prayer in relation to sickness, and surgical knowledge in modern times had not lessened the value of prayer in times of illness. Rather there had arisen a greater realisation of the part played by mental and spiritual forces in disease, and any factor, such as prayer, that could penetrate to the innermost parts of the human personality was of supreme importance. The old simple faith that God answered prayer for the sick was fully justified by modern study, and Christian people would act more rationally if they were less sophisticated in their thoughts about prayer.

The pure in heart shall see God; not in heaven alone, but already down here (Matt. v. 8). Are your motives pure—that is, the reasons for which you do things?

Are you concerned regarding other men's spiritual condition, interested in their souls, anxious to see them saved, moved on their behalf, eaten up with the fire of God's love, often drunk with your own tears, passionately filled with a sweet violence to compel all to come in?

Bible Study Helps

FAITH

In I. Samuel xvii. 18.

- 1 Promising (verse 32)
- 2 Preparing (verse 40)
- 3 Protecting (verse 46)
- 4 Praising (verse 47)
- 5 Prevailing (verses 49, 50)
- 6 Pursuing (verses 51, 52).

CHRIST AND THE BELIEVER

(In the Epistle to Colossians)

- Quickened with Christ (ii. 13).
- Rooted in Christ (ii. 7).
- Complete in Christ (ii. 10).
- Buried and risen with Christ (ii. 12)
- Life hid with Christ in God (iii. 3)
- Shall appear with Christ in glory (iii. 4)

AN EYE FOR CHRIST

Matthew vi. 22.

1. In Doctrine (Luke xxiv 44)
- 2 In Personalities (Heb xii 2, 3)
- 3 In Example (John xiii 5)
- 4 In Service (I Cor x 30-33)
- 5 In Affliction (I Peter v 7)
6. In Determination (Phil ... 13)
- 7 In Prospect (John xiv 3)

THE COMING ONE.

John xiv. 3.

- "I —The Person
- "I will"—The Power.
- "I will come"—The Promise.
- "I will come again"—The Prospect
- "And receive you unto Myself"—The People
- "That where I am"—The Place.
- "There ye may be also"—The Purpose

Boundless Love

Words and Melody by I Burton Clarke

Arranged by Mrs Stroud.

Love, boundless love, and so free, Streaming from heaven to me;

Sav-ing from sin, Cleansing with-in, Makes my heart whiter than snow.

Love, wondrous love I would tell, Peal-ing the Gold-en Bell,

Spreading the tidings that God is Love—Haste that the world may know.

Copyright

Next week "When the Tithes are gathered in"

The Family Altar

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

Sunday, July 28th. Luke i 65-80

"The hand of the Lord was with him" (verse 66).

Happy is the boy or girl, man or woman, of whom it may be said, "The hand of the Lord is with him or her." Yet, in Christ, we all have that privilege. The protecting hand of the Lord and the guiding hand of the Lord is with every child of His. What a big hand we have over us? Watch a boy with his tame pet mouse. A cat approaches. That boy's hand encircles his pet. It is perfectly safe. So, on a much vaster scale, the protecting hand of God encircles us in the hollow of His hand we are safe from all the power of the enemy. Likewise the hand is a guiding hand. We wonder at the way sometimes. Frequently it is not the way we would have taken. But at the end we cry, "He hath done all things well."

Monday, July 29th. Luke ii 1-17

"A multitude of the heavenly host praising God" (verse 13)

It was no unusual thing for the heavenly host to praise God in heaven. It was their constant practice. But for a brief period they had a unique privilege—they were allowed to praise Him on earth. Shepherds formed the congregation. Shepherds heard the heavenly choir. It was thus a heavenly choir that set the praises to the Lord Jesus ringing upon this earth. Those praises have never ceased. Our worship of Christ was born in heaven. We want more praise. We want more heavenly praise. We want more outbursting of the soul to God. We want praise from the soul, not simply from the lips. Such praise necessitates vivid heart experience. When

we have vivid heart experiences of Christ then praise will not have to be worked up—it will leap up.

Tuesday, July 30th Luke ii 18-35

"Mine eyes have seen Thy salvation" (verse 30)

God's salvation was a Person. A Person who could be seen and handled. Man's idea of salvation is frequently that of a creed or pathway. But our salvation is not a vague system of living. It is a real bright living Person. Salvation is Christ. To know Christ is to possess salvation. He that hath the Son hath life. Knowledge of Christ is not simply that of a far away crisis in the past. It is a knowledge which having started in the past, continues to-day, and ever will continue. So that we are moment by moment able to say, "I live, yet not I, but Christ liveth in me." This is where Christianity eclipses all other so-called religions. Other religions say, "Try to carry out our creed," but Christianity says, "Trust in a living Christ, and He will dwell in you to will and to do His good pleasure."

Wednesday, July 31st. Luke ii 36-52

"I must be about My Father's business" (verse 49)

This was the all in all to Christ—His Father's business. He knew no other business. He came simply to do that business, and to fulfil it in detail. He was a Servant-Son with one aim. There was no loitering on the way. The Father's business led through terrible trials—but it led home at last. God is our Father. The Father has business for each one of us to do. Let us be mindful of that business. Do not let us loiter in our doing of it. In doing our Father's business, we

also have our trials. Sometimes our road is a lonely one. Sometimes it is a painful one. But, praise God, it leads home at last. Home at last—is sweetest to the one who has done his day's business well.

Thursday, August 1st. Luke iii 1-14

"Prepare ye the way of the Lord" (verse 4)

John the Baptist was an ideal preacher. He realised what his work was. It was to prepare the way for the Lord. There was no promenading of John the Baptist. He was only a voice. He worked unto the utmost to prepare the Lord's way, but when that way was prepared he decreased, that the Traveler of the prepared way might increase. "Not I, but Christ, be honoured, loved, exalted, not I, but Christ, be seen, be known, be heard. It is a terrible thought to know that we may prepare the way for Satan. Through us the Devil can get a foothold in the home in which we live and the office in which we work. We can so act that through us Satanic storms can arise. But how beautiful to know that Satan may always find in us a solid obstruction to his progress, and Christ find in us a remover of solid obstruction from the pathway of His progress."

Friday, August 2nd. Luke iii 15-23

"Thou art My beloved Son, in Thee I am well pleased" (verse 22).

The happiest moment to any father is when he is able to say, "You are my beloved son," and then add the words, "In you I am well pleased." Many sons and daughters are

greatly beloved by parents. Yet in many cases the parents could not say, "In you I am well pleased." Countless parents are not pleased with the sons and daughters whom they love. They are deeply grieved as they see their children swerving over to self-will. A sharp pang stabs the heart of fathers and mothers as they realise that the child of their love is turning its feet into the pathway of folly. But with the Lord Jesus there was perfect relationship to the Father. There was perfect love—perfect pleasure. The perfect love and perfect pleasure were the outcome of perfect obedience. I know God loves me—but I so want to live that He will also be pleased with me.

Saturday, August 3rd. Luke iv 1-15

"Jesus being full of the Holy Ghost tempted of the Devil" (verses 1, 2)

To be filled with the Spirit does not exempt us from temptation. In fact to be filled with the Spirit makes us a target for the Devil. His plan is to rob us of that fulness. A Spirit-filled man or woman is one who walks with God. Such a person is useful to God. Such a person is one whom God can use for blessing the world. Such persons are not simply useless to Satan, but they are a great hindrance. Therefore, he seeks to bring them into a position where the fulness of the Spirit is lost. Do not be surprised if at the height of your spiritual experiences you are tremendously tested. Just keep your eyes upon the Lord, and use as your weapon the Word of the Lord, and at the close of the conflict you will still be full of the Spirit of the Lord.

The Covenant Signed by Blood

DURING the reign of Henry the Eighth, England was freed from the Romish yoke and bondage. The Reformation had made great progress in Scotland, and the people were deeply attached to Bible teaching. When Charles the First tried to force his Popish principles upon the nation, the people rose in their might and banded themselves together to carry out the teaching of the Bible. Many of the noblest and best of the land met in Greyfriars' Churchyard, Edinburgh, on 28th February, 1638, and signed the Solemn League and Covenant. So keenly and deeply did they feel the importance of the step taken that many of them signed their names with their own blood.

Charles the Second bitterly persecuted the Covenanters, and sought to compel them to abandon their principles. Rather than acknowledge the King's supremacy in religious matters, with its accompanying Romanistic teaching, 400 ministers left their churches and homes in the depth of winter, exposing themselves and their families to great privations. They were prohibited from preaching on pain of death, and any who listened to them subjected themselves to the same penalty. They preferred disobeying man rather than God, and thousands upon thousands of "Covenanters" (as they were afterwards called) sealed their testimony with their life's blood. On the Martyrs' Monument, in Greyfriars' Churchyard, is the following inscription: "From May 27th, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th February, 1688, that Mr James Renwick suffered, were one way or other murdered or destroyed for the same cause, about 18,000, of whom were executed at Edinburgh about an hundred Noblemen, Gentlemen, Ministers, and others, noble Martyrs for Jesus Christ. The most of them lie here."

In order to become a Christian the reader has to make no vows and sign no "covenant." You need not shed a single tear, heave a single sigh, say a single prayer, or perform a single work, in order to obtain salvation.

"The wages of sin is death, but the gift of God is eternal life" (Rom vi 23). The Lord Jesus shed His precious blood to rescue you from eternal woe. By His death on Calvary's Cross He finished the mighty work of atonement on the ground of which

Salvation full, at highest cost,
Is offered free to all.

"Be it known unto you, therefore men and brethren that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii 38, 39). How blessedly simple! All that believe on the Lord Jesus Christ not only obtain the free, full, and present forgiveness of all their sins, but "are justified from all things." It is not "all that believe" and act up to it, nor all that believe and do the best they can. All who believe on Him who was wounded for their transgressions, and bruised for their iniquities, become the present possessors of eternal life, and "are justified from all things," whether they feel any change or not at the time. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). That "precious blood" has made a complete atonement for every sin you have committed or may commit. On the ground of Christ's sacrificial work God can be just and the Justifier of him who believes on the Lord Jesus Christ. Don't try to earn or merit the favour of God. Salvation is not obtained through our doings, but through faith in Him who did it all and paid it all 1,900 years ago.

Will the reader accept as a free gift the full and present forgiveness of all his sins from the pierced hand of the Lord Jesus? On receiving Christ by simple faith His Word will become the "joy and rejoicing" of your heart, and you will seek to live for Him, who loved you, and gave Himself for you.

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BOARD-RESIDENCE, Holiday Apartments, etc.

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

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BOURNEMOUTH.—Homely apartments, bed and breakfast, 3/6. 96, Shelbourne Road, Bournemouth. B57

PORTRUSH, Ulster.—Select boarding house, excellent catering. Moderate terms. Miss A. Leyburn, 34, Causeway Street. B58

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

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BEXLEY HEATH, Kent.—Mission Hall to let, furnished or unfurnished. Seating accommodation 130. Particulars 24, Hansol Road, Bexley Heath. B68

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KNIGHT—BAKER.—On 13th July, at Elim Tabernacle, Clapham, by Pastor E J Phillips, Tom Hodgson Knight to Phyllis Bessie Baker, both Elim Crusaders, of Clapham Branch.

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FRODSHAM.—On 27th June, Mrs. Frodsham, wife of Stanley H Frodsham, late Editor of the "Pentecostal Evangel."

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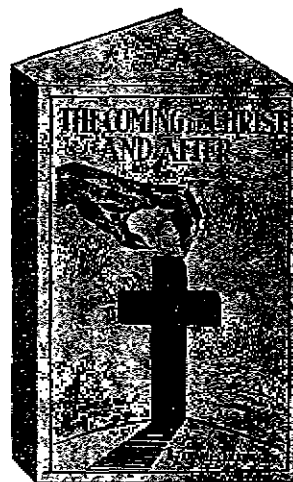
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