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SALVATION AND HEALING

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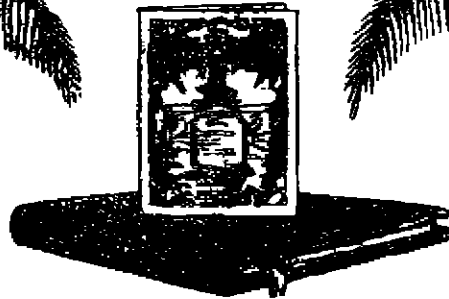
Jesus Christ

Healer

THE

ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 16.

AUGUST 16, 1929

Twopence

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

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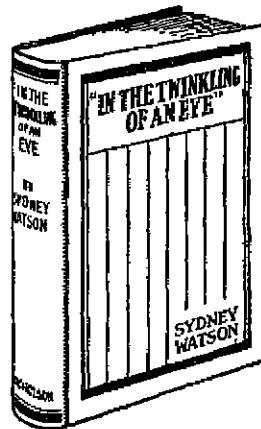
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USE BLOCK LETTERS

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. 16.

August 16, 1929

Twopence, Fridays

Salvation and Healing

By E. J. G. TITTERINGTON, M.A.

WE tried in a recent article to show that the words *save* and *salvation* as used in the Scriptures have a much wider interpretation than that commonly given to them, and that they include in their scope, as the greater includes the less, not only the salvation of the soul, but also the healing of the body.

This implies that the process of the salvation of the soul and the healing of the body have much in common; that they are subject to similar spiritual laws, and involve, to some extent, the same conditions and obligations. We use the word *process* advisedly. In nearly every instance the word *saved* is in the present tense in the original, showing that it refers not only to a completed fact, but to a continuing process.

A SIMPLE ILLUSTRATION

will make this clear. A child, when he is born, is as much "born," as much alive, as he ever will be. But he is very far from being a grown man. He does not remain a child, but must grow. And as he grows, he must learn, and must develop his faculties. And thus in course of time he comes to the full stature of manhood. At first his food is of a simple nature, but later he is able to partake of that which is more complex. His habits change with the passing years, and when he becomes a man he puts off childish things. All this is right and natural, there are few things more tragic, more calculated to arouse pity, than to see a child who has, as a result of some accident or disease, ceased to grow, remaining ever a child, with a child's brain in a child's body, whilst his companions are growing up and leaving him behind.

This illustration—which is one used by the apostle Paul—has

ITS SPIRITUAL COUNTERPART.

A person experiences the new birth—he is "born again." He is as much alive, spiritually, as he ever will be. But he is still a babe in Christ. His spiritual food is "milk" (I Cor. iii. 2; Heb. v. 12, 13; I. Peter ii. 2), that is, food which has been prepared for him by his instructors, so that all he has to do is to receive it and assimilate it. But in so doing he grows, until he is able to partake of "solid food" (the "strong meat" of Heb. v. 14), that is, he can

take of the Word of God and masticate it for himself. His spiritual faculties become developed, his judgment matured, his character formed and disciplined. All this is included in the term "salvation," together with all that is included in the expressions *justification*, *sanctification*, *redemption*, and the Baptism in the Holy Spirit.

Just as one of the most tragic things in life is a child who has never grown up, so one of the most tragic things in the spiritual realm is a child in Christ who has never grown up—and how common, alas, is this! Probably no greater disservice can be rendered to any born-again soul than to allow him at any stage to think that he has reached finality, has no further perfection to attain, has fulfilled all the just claims and demands of a holy God. With

THE LACK OF ANY DESIRE TO GROW,

or with any thought that growth is complete, he will soon cease to grow, and remain for ever a stunted, ill-nourished, undeveloped, milk-fed babe. Such are they who seem to depend, for all the spiritual life they receive, upon meetings or upon what they hear; unstable in their beliefs, and often fluctuating in their conduct.

It might seem at first sight that we cannot apply the same argument to bodily healing in quite the same way. The body remains a mortal body, subject to the ravages of time, decay, and death, until that consummation which the Scriptures term the "redemption of the body," whether at resurrection or by translation; and never can it grow into an immortal body. But the great governing principles are the same. Spiritual growth and bodily health are alike imparted and maintained by dependence upon, and reception of, the power of God. And be it remembered that just as salvation is more than the forgiveness of sins, so is health more than freedom from disease. It is not merely the absence of that which is wrong, but the active presence of manifested life and power.

This brings us to the

CONDITIONS FOR RECEIVING THE BLESSING.

These are in essence the same, whatever be the particular manifestation that is in question—whether we seek salvation, or healing, or the Baptism of the Spirit, or any other blessing. We know from ex-

perience, did our own reason not teach us, that a seeker after healing, for example, must have a right attitude towards God, a right method of approach to Him, that apart from faith, he cannot receive, and apart from obedience, cannot retain the blessing sought, wherefore our Lord's words on one occasion, "Go and sin no more, lest a worse thing befall thee." Here lies the explanation, in most instances, when it is said that a healing "does not last." It is not that the healing did not take place, or that it was not of God, but that the necessary conditions for its retention were lacking. Divine healing is not like medical healing, it is a spiritual blessing, and the laws governing it are spiritual. When a healing does not seem to continue it may be that the person healed is allowing something to come between himself and God, some sin not forsaken, some part of the life unsundered, a failure to yield to God as a living sacrifice, holy, acceptable unto Him, the very body He has rescued from the grip of an enemy.

Imagine a cable, destined to convey an electric current. It must

SATISFY TWO CONDITIONS,

one to *receive*, and the other to *retain* and *convey* the current, these conditions are *contact* and *insulation*. The electrician knows the importance of having a good contact; else either the current will not flow at all, or is greatly hindered in its flow and weakened in its operation. Faith is the spiritual counterpart of the electric contact. But the other condition is also necessary; the cable must be insulated from all surrounding influences, and particularly from all contact with earth; for if there is any path by which the current can escape earthwards, it will assuredly take this path, it will be dissipated as rapidly as it is received, and accomplish nothing in its passage. So, in like manner, must we be insulated from earthly things, if we would receive in ourselves, or pass on to others, the Divine power of God.

Now, when we come to the healing of the body, we are not in very great danger of overlooking these conditions, for if we do, we are soon brought up short by the absence of results. On the physical plane there is no room for mistake, either a person is healed or he is not. We are accustomed therefore, to give to candidates for healing precise instructions upon these matters, and to assure ourselves, so far as it is possible for us so to do, that they are in a condition for receiving the healing they desire.

But when we come to

THE MUCH MORE IMPORTANT QUESTION

of salvation, we are more apt to be deceived. Because a person has made a profession of faith in Christ, we have taken it for granted that all is right, and that he is truly converted. It is not till after the lapse of some time that we begin to remark the absence of the evidence in the life that we have the right to expect, and doubt arises in our minds. The truth is, that the conditions have not been truly satisfied.

What, then, are the conditions? "Believe on the Lord Jesus Christ"—certainly this. But is there anything more?

Let us put it this way. When a person shews a desire to be converted, we ought to instruct him—

1. That salvation is salvation *from sin* (Matt. i. 21), and not an easy way of escaping from the consequences of sin. A person cannot be saved unless there is a sincere desire to forsake sin, nor can he be saved and continue to live in sin (see Romans vi. 1, 2). In other words, he must *repent*.

THE TEACHING OF REPENTANCE

is not so prominent as it used to be. But it formed the burden of the teaching of John the Baptist, and after him, of our Lord Himself; nor is it rendered unnecessary under the blessings of the New Covenant, for Paul says, "God . . . commandeth *all men everywhere to repent*" (Acts xvii. 30).

2. We need at the same time to examine carefully—or cause the convert to examine himself—as to whether there is any specific hindrance in himself to his salvation. Our Lord Himself mentions one such hindrance: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 15). Until we fulfil this condition, it is futile for us to attempt to "believe," for belief must be grounded in the Word of God, and unless and until we have obeyed that Word we have no Scriptural ground on which to base our belief.

We see therefore that there are two conditions that we must satisfy if we are to receive any blessing from God, whether healing, salvation, or any other, and these two conditions can be summed up in the two words.

OBEY—BELIEVE.

We cannot truly believe unless we are willing to obey, neither does it avail ought if we try to obey, and do not trust God for the power so to do. The two words, in fact, are very much the same in the original of the New Testament, and the connection between faith and obedience—obedience and faith, is very close.

Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey

ONLY A MISPLACED BRICK.

Some workmen were building a large brick tower, which was to be carried up very high. In laying a corner, one brick either by accident or carelessness was set a little out of line.

The work went on without its being noticed; but as each row of bricks was kept in line with those already laid, the tower was not put up exactly straight, and the higher they built the more insecure it became. One day, when the tower had been carried up to about fifty feet, there was a tremendous crash. The building had fallen, burying the men in the ruins. All the previous work was lost, the materials were wasted, worse still, valuable lives were sacrificed, and all from one brick laid wrong at the start.

Think of what may come of one bad habit, one brick laid wrong while you are building a character.

Worthing Campaign

Belief in Miracles

PRINCIPAL George Jeffreys' campaign at Worthing is making steady progress. Great numbers of Elim saints who are on holiday along the South Coast find the Revival meetings a very great spiritual tonic. A most hearty fellowship is enjoyed among visitors from all parts of the British Isles.

The following is a local newspaper report—*The Worthing Herald*, 27th July.—

HEALING CAMPAIGN AT WORTHING.

Visit From Principal Jeffreys.

Belief in Miracles.

A belief in miracles is the foundation of the faith of Principal George Jeffreys who is conducting a revival and healing campaign in the Big Tent on the Brighton Road, Worthing. There is no question with him of psychology, or the effect of mind on body, or anything else which is learnedly adduced to account for what is called spiritual healing. To him it is just simply a miracle, on the same lines, and brought about by the same power as conversion, in which Mr Jeffreys is a profound believer. He prays for all, irrespective of denomination, who come to him, anointing them with oil and laying on hands; not for any supposed merit that rests in either action, but simply because the rite is enjoined in the Scriptures.



Principal George Jeffreys.

The present campaign is the fulfilment of a promise made by the Principal to residents of

Worthing two years ago, when he visited the town for a few days. Since then he has commenced four churches and several branch missions on the South Coast.

HEALING

The Foursquare Gospel movement of which Principal Jeffreys is founder and leader in this country, has over one hundred churches, and new buildings are being erected continually as a result of their successful activities. The headquarters and College are at Clapham, London, where recently the mass baptismal service, that was given so much publicity, was held.

At a service in the tent this week fourteen persons who are holiday-makers gave testimony to healing under the ministry of Mr Jeffreys. Among them was the wife of a physician, who, it was stated, was wheeled by her daughters in a bath chair to the meeting in Bournemouth when she was healed. Another case of note was that of a young officer who gratefully acknowledged that he had been healed of an internal complaint.

"FOURSQUARE"

When Mr Jeffreys' secretary was asked if there were any local cures, he replied that it was too early in the mission to make any claims.

Speaking at the service on Tuesday evening, the Principal said he believed in the Bible from cover to cover and the use of the word "Foursquare" in its connection with the movement showed that they looked on Christ from four great aspects—as the Saviour, the Healer, the Baptist and the Coming King. "Foursquare" was an old Biblical word and suggested balance, solidity and stability.

Mr Jeffreys has the assistance of several young evangelists who lead the large gatherings in hearty and heartfelt hymn singing.

A Covenanter's Prophecy and Prayer

AMONG some of the shining stars of history of which Scotland may boast a full share, there stands out one whose remarkable answers to prayer and astounding prophecies have aroused the interest not only of the men of his time, but make us wonder if this inspired seer did not in the prophetic light see the standard bearers of the Foursquare Gospel heralding forth the glad tidings of a Saviour who is the same yesterday, to-day, and for ever, amid the darkness and prejudices of the present day.

Alexander Peden was the man who foretold the time of his own death, and what would happen to his body after it would have been buried, and what would happen to the man who would first put hands to his corpse to lift it from the place where it would be first buried. These things coming to pass cause us to wonder if this man did not have more than ordinary light in making some of the remarkable statements which are recorded of him.

Among some of the prophecies of this faithful minister of the Gospel is the following.

"In the same year, 1685, being in Carrick, John Clerk of Muirbrook, being with him, said, 'Sir,

what think you of this time? Is it not a dark and melancholy day? Can there be a more discouraging time than this?' He said, 'Yes, John, this is a dark, discouraging time, but there will be a darker time than this; these silly graceless creatures, the curates, shall go down; and after them shall arise a party called Presbyterians, but having little more but the name; and these shall, as really as Christ was crucified without the gates of Jerusalem on Mount Calvary bodily, I say, they shall as really crucify Christ, in his cause and interest in Scotland; and shall lay Him in His grave, and His friends shall give Him His winding-sheet, and He shall lie as one buried for a considerable time: O! then, John, there shall be darkness and dark days, such as the poor Church of Scotland never saw the like, nor ever shall see, if once they were over, yea, John, they shall be so dark, that if a poor thing would go between the east sea-bank and the west sea-bank, seeking a minister to whom they would communicate their case, or tell them the mind of the Lord concerning the time, he shall not find one.' John asked where the testimony should be then. He answered, 'In the hands of a few, who would be despised and undervalued of all,

but especially by those ministers who buried Christ; but after that He shall get up upon them; and at the crack of His winding-sheet, as many of them as are alive, who were at the burial, shall be distracted and

mad with fear, not knowing what to do then, John, there shall be brave days, such as the Church of Scotland never saw the like, I shall not see them, but you may.' ”

Bible Study Helps

THE USE OF TIME.

1. The Value of Time.

A wise man's heart discerneth both time and judgment (See Eccl viii 5, R.V.)

2. The Brevity of Time.

You know not what shall be on the morrow For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away (James i 14)

3. Improving the Time.

I must work the works of Him that sent me while it is day, the night cometh, when no man can work (John ix 4, cf Gal vi 10)

4. The Consolation of Time.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple (Psalm xxvii 4)

CHRIST REVEALED.

1. Christ Revealed TO us—Salvation.

“Blessed art thou, Simon Barjona for flesh and blood hath not revealed it unto thee (cf v 16), but My Father which is in heaven” (Matt xvi 17)

2. Christ Revealed IN us—Illumination.

“To reveal His Son in me, that I might preach Him among the heathen ” (Gal i 16)

3. Christ Revealed BY us—Transformation.

“I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life which I now live in the flesh. I live by the faith of the Son of God, who loved me, and gave Himself for me ” (Gal ii 20)

4. Christ Revealed THROUGH us—

Manifestation at His Coming.

“He shall come to be glorified in His saints and to be admired in all them that believe ” (II Thess i 10)

OUR LORD AND OUR GOD.

“God our Saviour,” connected with our sinnership (I Timothy i 1).

“God our Father,” connected with our sonship (I Timothy i 2).

“Jesus Christ our Lord,” connected with our stewardship (I Timothy i 2).

“Lord Jesus Christ our hope,” connected with our heirship (I Timothy i 1)

Pentecostal Fire is Falling

G B

George Bennard

Marchal Style

Marchal style

1 In the book of God so pre-cious We are told of Pen-te - cost,
2 Pen-te-cost can be re - peat-ed, For the Lord is just the same,
3 When the Church of Je-sus tar-ries, Pen-te cost-al fire will fall,

How the blessed Lord's dis-ci-ples Tar-ried for the Ho-ly Ghost.
Yes-ter-day, to-day, for-ev-er, Glo-ry to His pre-cious Name!
Sin and wrong will be de-feat-ed, Sin-ners on the Lord will call.

Pen-te-cost-al fire fell on them, Burn-ing up their sin and dross,
Saints of God can be vic-to-ri-ous O-ver sin and death and hell,
She will march to glo-ri-ous vic-t'ry, O-ver ev-'ry land and sea.

Filling them with pow'r for ser-vice, Mak-ing them a mighty host
Have a full and free sal-va-tion, And the bless-ed sto-ry tell
Lift-ing high the blood stain'd banner, Ho-li-ness her mot-to be

CHORUS.

Pen-te-cost-al fire is fall-ing, Praise the Lord, it fell on me,

Pen-te-cost-al fire is fall-ing, Brother, Sis-ter, let it fall on you!

Reminiscences

By ELIZABETH SISSON

EARLY in 1905, at the beginning of the Welsh revival, I was in San Francisco. Friends from across the water kept mailing me the daily newspapers from London and other big cities, with large headlines on the front page, "News of Last Night's Meeting in Wales." God had captured the English press, and as I read I found He had likewise taken possession of the Welsh church buildings irrespective of denomination. And still further He had for the time being, by the Holy Ghost, got the grip on the Welsh mind. As I read on day by day I wept for joy, beholding His mighty movings by His precious Spirit.

One day God spoke through my whole being, "This is not a Welsh revival; this is the beginning of a world-wide revival. Wilt thou be a factor in a world-wide revival?" The phrase "world-wide revival" staggered me. I had not heard it before. Then came the suggestion, "This is not of God. World-wide revival! Whoever heard of such a thing! You know in all the annals of Church history there never has been a world-wide revival!" But as I kept low before God, and covered with the blood, and asked Him to protect me from this suggestion if it were Satanic, the words were repeated over and over, with increasing heavenly bliss and glory filling my soul. There was pressed upon me a definition of the word "Wilt thou be a factor in a world-wide revival?"—a factor, a working power by prayer. I thought, "Oh, what a calling! Beyond Martin Luther, Wesley, Finney, Moody—for none of them had been working powers in a world-wide revival."

Dear reader, that is just the summons of this present hour to every blood-washed soul that hears these words—to be

A FACTOR IN A WORLD-WIDE REVIVAL.

In these last days God by His mighty acts has certainly dated this as the "Time of the Latter Rain." It has walked in on us in answer to increasing power of prayer among His people, and will walk still faster if you join the praying band.

When once convinced this call was of God, overwhelmed with the dignity of it, I threw myself down at His matchless feet to be equipped for the holy work. My conception was that I needed for so lofty a calling a new departure out of all my former life, as great and pungent as that God would effect in saving from sin to grace a drunkard, a thief, or a profligate.

How mightily He answered! I was brought into a spirit of prayer—wordless prayer night and day—my whole being seemed often all on flame with God-breathed desires that could not be formed in word or thought. This life was not left uncontested by the enemy, but oh, how God controlled him by His own Word. It kept coming to me, "In the last days, saith God, I will pour out of my Spirit upon all flesh." As I turned to Peter's sermon (Acts ii 17) and read it, the thought came, "That was fulfilled then in the first century." But God whispered in my heart,

"Turn to the quotation in Joel (ii. 23)" I found there were

TWO RAIN PERIODS IN THE PROMISE,

the former and the latter rain, and as Peter stood at the beginning of Pentecost in the former rain, so now in the end of the age we stand in the latter rain—one being as the spring time and the other the harvest hour in the Palestine climate and in its spiritual significance. We were at the end of the age and the latter or harvest rain was due.

Oh, how bright the revelation was becoming! A world atlas lay on the table. I took it up, saying, "All flesh, all flesh, Lord, I will see what all flesh means." I opened at the first map, the two Americas, and running my finger over every part I said, "Lord, in Thy mouth 'all flesh' means all flesh here." Then turning the next page I said, "'All flesh' must mean all flesh here," and so on until I had traced the words over every atom of land in the world-atlas. Then the immensity of God's harvest plan of Pentecost burst upon me, and with joy I sobbed out, "Why, Lord, that must mean millions converted unto Thee!" Quicker than a flash my tongue was taken up in my mouth and handled by Another, with uncontrollable force and speed—"Yes, and hundreds of thousands of new missionaries, hundreds of thousands of new missionaries." My tongue thus used repeated this several times with the power and rapidity of a steam hammer, and then was loosed again in my mouth.

I reflected, "Yes, if the whole earth is evangelised, and millions converted under the high pressure of the fulness of the Spirit, as on the day of Pentecost, undoubtedly it would be with full-fledged missionary zeal, for was not the very first commission meant not for apostles only, but all disciples?" "As the Father hath sent me even so send I you." Was not the provision of

THE FULNESS OF HIS SPIRIT FOR ALL

that each one of them might disciple other disciples? "Disciple all nations, teaching them to observe all things whatsoever I have commanded you."

So with the joy of such a plan of God, He kept me by His Spirit praying for the outpouring of that Spirit upon "all flesh." Later I was called from San Francisco to Los Angeles. Here I met some who had been in Wales during the time of the revival, for that was now passed. These, with others, were holding on to God to give Los Angeles what He had given Wales. As I tarried continually before the Lord I was conscious of a cleansing in the spiritual atmosphere, holy forces gathering above us. And I, who was praying not for Los Angeles only but for world-wide revival, cried, "It will break here." Believing ones were rejoiced and we were all encouraged to hold on, low at His feet. Then came a sudden and imperative divine call for me to go north, to San Jose and San Francisco, and then east to my home in Connecticut. But the others would not bid me good-bye. "Surely you are mistaken. God will not bid you go. The revival is to break out here." "Yes, I

know," said I, "it will break out here, but I must away."

I had travelled as far as Denver, Colorado, when letters following announced, "It has come! The great revival is here. Neither the church (Azusa St.) nor the street in front of it can hold the people. From pavement to pavement it is solid full—sinners on their knees crying for mercy;

THE MOST HUMBLE CLASSES OF BLACKS AND WHITES

often instructing those kneeling in the street in costliest garbs crying for mercy; and all as solemn as the judgment day. But, oh, such joy! And all who get the blessing speak in tongues as they did on the Day of Pentecost."

These letters brought new light. I had never prayed for this new tongue, but my heart was encouraged, and the prayer of the Spirit—wordless but so intense, like a fire in a furnace—seemed consuming me. I was in Denver some days with Dr. Yoakum and a band of his workers who were having a precious local revival. Each morning before the workers went out two by two to visit and pray for the sick in the slums and invite them to the meeting, a prayer-meeting was held. At this early prayer-meeting one morning I felt the Spirit leaping upon me in all this intensity of prayer. Oh! I dreaded to have it come before others, none had ever seen this demonstration of the Spirit upon me. But soon I was in the throes of the Spirit-cry and was bending back and forth on my knees; and then my tongue was once more taken in that Spirit-grip and said again and again, "A mid-continental revival, from the Atlantic to the Pacific coast, from the Arctic Ocean to the Gulf of Mexico."

I was greatly exercised that Dr. Yoakum should not think it was the local revival in which we were then all so interested; still more exercised to know what I was going to say in explanation when demanded to tell why I had acted so queerly. Nobody noticed me; the prayer-meeting went on with ever brightening power, and when it was over nobody spoke to me or appeared as if anything peculiar had happened. I doubt if they ever knew it, I think God had covered me in some holy way of His own. But I found myself very much enlarged in

CONCEPTIONS OF A GREAT REVIVAL

that was coming. When Dr. Price went last year from Pacific coast to Atlantic in such streaming revival power, conversions, healings, and Pentecostal baptisms, I thought, "This is a bit of God's plan for this North American continent." I wait with joy to see it coming.

Two years later than the Denver episode, in my own Connecticut home, while holding the wide world before the Lord for blessing, as a mother might hold a sick child in her arms, a third time my tongue was taken as in a vice and said, "I will go through that great Greek Catholic system with My Spirit; I will go through that great Roman Catholic system with My Spirit; I will go through that great Mohammedan system with My Spirit, and I will search out everyone that is willing to come (great emphasis on this) and give them as good a chance as I gave you." Over

and over again this was spoken with a loud voice by my tongue, and my brain knew only what was being said as my voice conveyed it through my ear to my mind. This must have been eight or more years before the world war, and the shaking of the Czar off the throne of Russia, and breaking the political power of the Greek Catholic Church, and setting free hungry Russian and Polish Greek Catholics to find the Lord. It was after the world war that God put His hand deep into the Roman Catholic system in Belgium—the most tightly closed of all the Romish countries—and now it is open from end to end to the Gospel! New congregations and church buildings and Gospel tents are being called for and put up continually.

Marvel of marvels, a very hungry, listening ear is everywhere found among Moslems. The *Moslem World* tells us of a Christian church gathered from among them who call themselves "Christian Christians."

CHURCHES OF SECRET BELIEVERS

who keep the ordinances of baptism and of the Lord's supper. Every member of these churches has been brought in not by preaching but by a vision of Jesus. Oh, how wonderful this all seems to me, who thirty or more years ago was mobbed in Madina District, South India, for once repeating the Name of Jesus Christ in a Mohammedan quarter of a village, and would have then lost my life but for a mighty miracle of God by which He delivered me!

God spoke these words about the Greek and Roman Catholics and Mohammedans through my tongue several years before I had the Acts ii. 4 baptism with tongues. Now what a joy to see Him going forward with His own plan of evangelising the world, the Spirit poured upon "all flesh" according to His Word, showers falling until there be "grass in the field for everyone."

In the mouth of God, "all" and "every" mean the same thing. It will be the gift of God to you and me if we will fall into line with Him. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright showers (margin, lightnings)." What a thunderbolt was the great war which unloosed European conditions to new governments, to poverty, famine and many terrible complications; but this is all loosing it up in measure to the Gospel, as has not been since the early centuries of the Christian era. And there is more to follow in every land the world over, when the Church of God has fulfilled the summons, "Ask ye of the Lord rain in the time of the latter rain." "The Strength (Victory) of Israel is not a man that He should lie or repent. Hath He said and shall He not do it? Hath He spoken and shall He not make it good?" (I. Sam. xv. 29).

It is but a small proof of love to visit a friend who lives next door, but to go to a distance, over hill and dale, speaks love indeed. Let us shew our love to Christ by sparing no pains, no labour, in order to seek Him in prayer, in reading the Word, and in meditation thereon. Let us joyfully surmount all difficulties, and joyful communion will be our recompense—*Robert C. Chapman*.

A Further Report from Mexico

Priests Return to their Churches

By Mr. and Mrs. C. H. THOMAS

IN our last report we made mention of the special outpouring of the Holy Spirit which we have been lately experiencing. The showers of blessing are still falling and a number of other believers have since been baptised in the Holy Spirit. The children, too, are still sharing in the blessing; last week and again this week others of the little ones have received. At our children's service this week a boy and a girl received the Baptism in the Holy Spirit and then the following evening a number of the children who had received met in the prayer room to pray with other children who were seeking; it was rather amusing yet very wonderful to see these little ones crying to God from the depths of their hearts to pour out His Spirit. That night another little lad of about six years of age received and spoke clearly in other tongues. There is a marked change in the children, as previously it was difficult to keep them interested during their service, but now it is quite different, for they sing and pray with their whole heart and are so much more obedient and love to go to the prayer room to pray.

One evening this week I met a number of these little ones going from the main church building to the prayer room and asked them where they were going, they replied that one of their number was ill and

THEY WERE GOING TO PRAY

that the Lord might heal her. Soon the childish voices could be heard calling upon God, and a little later they all returned to the service in the church looking quite happy: the one who had been ill was apparently healed.

There has been much excitement and jubilation here during the past few days among the Roman Catholics owing to the fact that their churches are being opened for the celebration of the mass, after a lapse of three years. When the Mexican Government put into operation the law requiring all priests and ministers of religion to register their names with the Government and give regular reports of finances and membership, etc., of their churches, the Roman Catholic priests revolted, probably thinking they were powerful enough to defeat the Government. But as has been proved, that was not so, with the result that numbers of the priests left their churches and crossed the border into the United States and other countries. During these three years the Roman Catholic churches have been without priests to minister. Many of the churches were left open and the faithful attended to recite prayers, but now at the end of three years, the Pope and priests think it wise for them to return to their churches under the conditions laid down by the Government.

Thus they could have done at the beginning just as the Evangelical Churches did, but is another example of the tactics of the Church of Rome, and how she changes her plans when it suits her.

Last week witnessed the

FIRST CELEBRATION OF THE MASS

in the churches after the long lapse previously mentioned. The President of the Republic had received requests from different parts of the country asking permission to hold public demonstrations to celebrate the event, but this was refused.

We have seen thousands of worshippers almost every day since the re-opening, on their way to the temple, carrying candles and flowers to lay at the feet of the Virgin of Guadalupe, the Patron Saint of Mexico. We also see the not uncommon sight of pilgrims crawling along the streets towards the temple on their knees, doing penances. This makes our heart ache, when we realise that salvation is a free gift and that these poor deluded people are doing painful sacrifices hoping to please God or to derive some spiritual or physical benefit.

For the past few days we have been hearing fire crackers making the air vibrate with their loud reports, this being part of the celebration of their worship. We are sometimes awakened at 2 o'clock in the morning by these loud reports let off by worshippers on their way to the temple.

Last Saturday and Sunday hundreds of thousands of people must have visited the Temple of the Virgin of Guadalupe to render homage and to

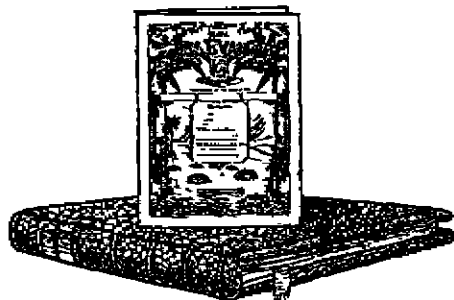
RECITE THEIR PRAYERS AT HER FEET.

The people pass our house in large groups bearing candles and flowers, a leader is usually at the head of the group reciting, while those who follow make responses or chant.

Our church is on the main road that leads to the Roman Catholic temple, so that thousands pass our doors, on Sundays a number of our Christians take their stand near our church distributing Christian literature and Gospels and inviting the people to the services; some come in and sit down, but when they see that we have no images they do not stay long. Others who are seeking the truth remain and come to the altar where the Word of God is used to shew them the way of salvation.

It needs grace and courage for our Christians to distribute tracts and Gospels as many of the Catholics are very fanatical and abusive.

It is fit we should begin and end the day with His praise, who begins and ends it for us with mercy. As thou wouldst have God prosper thy labour in the day, and sweeten thy rest in the night, clasp them both together with thy morning and evening devotions. He that takes no care to set forth God's portion of time in the morning robs God of His due; and is a thief to himself, by losing the blessing prayer might bring from heaven on his undertakings. He that closeth his eyes at night without prayer lies down before his bed is made.



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Peace!

WE UNDERSTAND that President Hoover considers that there is at present "*less danger of war than for fifty years*" And this with the war-clouds gathering thick and fast in the East. We wish that we could take a similar view of the world condition to that of the great American Statesman. Somehow both the Word of God and the witness of the times forbid us to hope for prolonged peace. The strong under-currents of strife are all too busy, behind which we see the sinister hand of the arch-enemy of peace.

* * *

Too Earnest to Wait

WE RECENTLY read a missionary report which includes a most thrilling paragraph, and one which must cause all true Christians to rejoice. Listen! "*No one of us could finish a Gospel message without being interrupted by confession of sin and of faith in Christ, from men and women too earnest to wait for the end of the message.*" Blessed hunger for the Word of Life! O that such interruptions were more frequent in our meetings—that the craving for Christ

would become so intense, so strong, so restless that men and women could not restrain themselves from immediate decision for the Lord—that a tremendous conviction of sin and the need of salvation might lay hold upon the godless and careless

* * *

Praying is Working

A BOOK was written some years ago with the above title. We always remember how the contents of that book gave us a richer view of prayer. Work and prayer are frequently disassociated. But the Bible associates them. A Gospel speaker in an open-air meeting is working for God. But so is the pray-er in the seclusion of his room. Persons in a great variety of callings will read this editorial. You are a farmer—then do some prayer-work for God in your barn. You are a traveller—then turn that corner seat in the railway carriage into a power-house for God. Whether you are a stayer at home or a mover about in the busy world outside, you can be prayer-working every day.

Dr. J. H. Jowett, late of Birmingham and London, now present in heaven, has powerfully said: "The tragedy of the age is that prayer has come to be a matter of words. Prayer is not words merely, but work, not a substitute for labour, but labour itself. When men pray they are employing spiritual forces as real as the material forces of gravitation and cohesion. They liberate energy which works at the deepest roots of human need. We never do finer work than when we finely pray."

* * *

Just One to Please

WE LIKE to please everybody. At least, every true Christian does. Yet we cannot. Opinions are so varied, classes are so divided, that in pleasing certain groups, we perforce displease others. The Lord Jesus Christ displeased many. His heart yearned to please. Yet, wherever he went, men were displeased. Sometimes it was the religious leaders, sometimes it was the family circle, sometimes it was even His choicest disciples. Why did He thus displease? *Because He only sought to please One*—His heavenly Father. He came to do His Father's will. He delighted in that will. He found in that will His meat and drink.

The practical application comes to us in an incident:

A young minister was appointed to a large and important church. A reception gathering was held for this young—very young—minister.

During the evening a crusty old gentleman, who was noted for his fault-finding, came up to the minister and said:

"You are a very young man to be the pastor of a church like this. It is a great responsibility, and I really do not understand how you dared attempt the task of pleasing several hundred people."

Quick as a flash came the answer: "I did not come to this church to please several hundred people. I have to please only One, and if I please Him all will be well."

A Vision of His Glory on the Mount of Prayer

Are Your Garments Made of Heaven-wrought Texture?

An Address by MISS ULDINE UTLEY (the 15-year old girl evangelist of America).

IN the ninth chapter of Mark we read of how Jesus went to the Mount of Transfiguration with three of His disciples, where He was transfigured before them. It would be a good thing for you and me to-night to take a trip up to the Mount of Prayer. It would be blessed if we could walk that beaten pathway to the Mount of Intercession. It would be good for us to leave behind the shriek of the whistle and the din of the shop, to leave behind the world and even the conversations of people. It would be well for us to leave them all down in the valley, and come up high to be with Jesus on the Mountain of Prayer.

You do not see Jesus the Son of God in the valleys, among the busy throngs of the streets. True you can take Jesus with you there. People see Jesus of Nazareth in the busy streets, but they do not see Jesus the Son of God until they get up on the mountain-top. There on the Mount His garments were changed to shining garments, and the glory filled the very atmosphere about them. A cloud overshadowed them, and a voice spoke, "This is My beloved Son. Hear Him!" Oh, brother, sister in Jesus, we need to get up on the mount with Jesus to-night! You have been

BUSY ALL DAY LONG,

some have worked hard, but to-night can you not shut the door of the world for a time and come up on the Mount of God? You cannot allow the world and its cares, the world and its ways, to have an open sesame through your heart and life and still expect to see Jesus. Remember Jesus comes in the stillness and the door of the world must be closed. The clamour of voices and even your closest friends must be locked out. You must come apart from the world and come up the mount of true consecration, up the pathway of prayer. The higher up you go the dimmer and more distant lies the city behind you. Fainter grow the voices of the passing throng and the din of the city.

It has been so good at the close of a campaign to steal away up to our little mountain home and rest awhile. Sometimes I like to start up the mountain just taking a sandwich, and never promising when I will be back. The higher you go the better you feel and when you get up to the top you think of the Scripture about those who are spreading His message abroad, for He says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation"; running up to the Mount of God for an infilling and bringing back the message, "Jesus is coming soon."

That is the thought to-night in this Scripture, that we should leave behind the things that weigh us down, even our own opinions and ideas, and the things that burden and distress us. If you go up to the mountain with Jesus to-night, forget yourself and fix your eyes upon Him. You will leave this building,

with a new vision of Jesus Christ, and a new knowledge of His power and glory. In the Old Testament when the glory of God filled the Temple, the priests could not minister in the House of the Lord, for the

GLORY OF GOD

filled the house. That is the kind of glory we are praying for in these meetings. We want the glory of God, we do not want a dress parade or the glory of man. We want people to get a vision of Jesus. Let us fix our eyes upon Him. "And when they had lifted up their eyes, they saw no man save Jesus only with themselves." You will never lose sight of people and lose sight of yourself until you see Jesus. You will never know the joy that came into the hearts of those three disciples who followed up the mountain side—you will never know the joy that filled their hearts until you lay down your fishing nets. They drew up their boats along the shore, threw their fishing nets aside, and said, "We will follow Jesus." It is good to leave behind your worries and cares, and go up the mountain side with Jesus; good to rise above the world and above the plane of thought that fills the world to-day.

When Jesus was transfigured they saw the real, glorified Christ. They saw Jesus with His shining robes and the glory of heaven upon Him. And that was near His crucifixion, too. Just as the first Adam, created in the image of God, sinned and fell, the second Adam came, as the Scripture said, to bring back the glory that had been lost through sin and disobedience, and some day we shall stand in His presence and we, too, shall be clothed in shining robes of white.

We see in the first chapter of Revelation a description of Him as He stands in the midst of the golden candlesticks, "One like unto the Son of Man, clothed with a garment down to the foot, and girt about with a golden girdle. His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters." Will it not be glorious when we get over there? when we hear that voice that spoke forgiveness to

THE WOMAN WHO KNELT

at His feet? that voice that called the fishermen from Galilee, and pointed out the way of life to the multitude? "And He had in His right hand seven stars and out of His mouth went a sharp two-edged sword, and His countenance was as the sun shineth in his strength." Some of you may be looking forward to meeting a God-fearing father or mother, there may be a son or daughter whom you expect to see over there, but the dearest face of all will be the face of the Son of God, which shall shine as the sun in brightness and glory and strength. Again we read

in Revelation xix. that "He was clothed with a vesture dipped in blood." It is only through the precious blood of Jesus shed upon Calvary's Cross that we have salvation, only because He gave His life for us. A will is never of any use until the testator dies, so Jesus had to die, and He signed His will in His own blood at Calvary. That entitles us to all the glories of heaven.

There on the Mount a cloud overshadowed them, and they heard the voice of God. Do you want to feel He is near you? Then come up on the mount with Jesus and a cloud of glory will be about you. If you know what it means to wait upon the Lord in the still small hours of the morning, if you realise the meaning of the hours of intercession as Jesus did, then you will know what I am speaking of, and a cloud of glory will come down about you, and that cloud of glory will bring joy unspeakable; that cloud that comes down upon us brings with it a message from the living God, which message always bears witness to Jesus Christ, His Son—Him who was dead, and behold, He is alive for evermore.

In Luke ix. 34, we read that while He thus spake there came a cloud and overshadowed them and they feared as they entered into the cloud. When that cloud of glory

SEARCHED THEIR HEARTS,

it was as though an X-ray from heaven revealed their lives. They saw their own sinful hearts in the light of that radiant glory. So many times in the Old Testament we read of how the Lord came down in a cloud. There was a time when God hid Moses in the cleft of the rock, and covered him with His hand, while He passed by. Jesus is the Rock of Ages, cleft for us. If you want to have a vision of Jesus, hide away in the cleft of the Rock. If you would see the glory of the Lord, let Him hide you away in the Rock of Ages. Do not long for the praise of people, but rather for the honour of God, and the Lord will pass by and shew you His glory.

He will clothe you, not with garments made with hands, but with a garment for the soul. And when your inner man is clothed with the glory of God, the world will know it. The wonderful thing about this spotless garment for the inner man, is that you can go into the factory, into the shop, where it is dirty, black and grimy, and brush up against men and women, and never have this garment soiled. It is the garment with which God clothes your soul and He wants you to wear it wherever you go. When you go to your office to-morrow morning be sure that you have a fresh vision of Jesus before you go, then you will have something in your heart that will keep you when temptation assails you and when darkness falls about you.

Psalm xxxiv. 5 tells us, "They looked unto Him and were lightened and their faces were not ashamed." Let us ask the Lord to make us radiant with His glory, "a burning and a shining light," as the Lord testified to John the Baptist. In Daniel xii. 3, we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and

ever." The Lord didn't say a thing about "cinema stars," but He does speak of

STARS THAT SHINE

for God, and if we are standing for the Lord Jesus and have our garments clean and spotless, the world will see Jesus through our testimony. We are in the light to-night; people out in the darkness can peer through the windows and see the audience, but we cannot see them in the darkness. The eyes of the world, unseen eyes, are ever upon the Christians. Remember, then, that you Christians are to shine by being clothed with the shining garments that Christ gives. We get these by leaving behind the world and taking up our cross and following Him. That is what Jesus meant when He said, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Remember the mantle of power fell from the shining Elijah upon the waiting Elisha, and so Christ will clothe us with the mantle of power if we wait before Him.

When Jesus began His ministry the Pharisees were clothed with long, heavy garments, making an outward show of their religion, but Jesus came telling them they must put on the garments of salvation, the breastplate of righteousness. As we read in Isaiah lxi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." How beautiful then that these souls of ours, so needy, may be clothed upon by the glory of God. Our glory-clad Saviour promises to us the garment of praise for the spirit of heaviness, and as we serve and follow Him we, too, shall be clothed by the same outward garment of glory that clothed Jesus on the Mount, for we read in Revelation iii. 5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will

CONFESS HIS NAME

before My Father, and before His angels." If we try to get into heaven by our own righteousness, which the Scripture says is "filthy rags," Jesus will say, "I do not know you," but if you come clothed with the garments of salvation, He will say to His Father, "My Father, this is one of the redeemed ones, one of the overcomers. You can tell them by their spotless garments." Yes, Jesus will have a Church "without spot or wrinkle, or any such thing." You know how you get the spots; by touching things unclean. And you get the wrinkles by sitting down and doing nothing. If you would have your garments white and shining, you must be up and doing for Jesus. Then He will confess you before His Father.

In the seventh chapter of Revelation we read of "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes." The Church is spoken of in type as the Bride of the Lamb, "And to her was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of

saints" (Rev. xix, 8). So one day we shall wear the shining garments that will never grow threadbare or old; they will always be new and fresh and beautiful, because it is the glory of God that Jesus gives those who walk with Him. It is a very narrow pathway that He has asked us to walk. He says, "Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat. because strait is the gate, and

NARROW IS THE WAY.

which leadeth unto life, and few there be that find

Mrs. William Booth & the Baptism of the Holy Ghost

By Pastor W. F. SOUTH

MUCH has been written by great teachers to discredit the teaching that the wonderful experience of the "120" at Pentecost is still possible to the believer. All must admit that other instances of the experience as given in the Acts of the Apostles agree with this, and it is always helpful to remember that the Spirit of God has come upon His faithful ones in all days and has worked the same change. How Mrs. William Booth—the mother of the Salvation Army—longed for this experience to be the portion of the early-day Salvationists! Her book, *Aggressive Christianity*, which was published and widely circulated in those days was no doubt used of God to bring many into the Pentecostal experience.

Preaching on the subject on one occasion she said, "And it filled them all—the women as well as the men, and they began to speak with other tongues as the Spirit gave them utterance. He came!"

HOW SHE COVETED

the wonderful experience for the simple and unlearned equally with the great is seen in her frank statement, "I would rather have a Hallelujah Lass, a little child, with the power of the Holy Ghost, hardly able to put two sentences of the Queen's English together, to come to help, bless and benefit my soul, than I would have the most learned divine in the kingdom without it, for "it is not by might, nor by power, but by My Spirit." Oh! that you would learn it. When you have learnt that, you will be made when you experience it, you will lay hold on God. It is not by might, any kind of might—might of intellect, or learning, or eloquence, or position, or influence; it is not by might, nor by power—man's power—of any sort, but by My Spirit! That is as true as ever it was. Here is the secret of the Church's failure!"

Many were led into the wonderful experience of the Fulness, sometimes the human body being overcome by

THE POWER OF HIS PRESENCE

as in one of the instances she gives:

"The meeting began at ten and went on until six in the morning, and there were strong men, men

it." There are people to-day who want to wear these shining garments, but they will not pay the price to get them, so they just patch up their old ones. The Lord doesn't want His people to wear their old patched garments. He doesn't want you to reform, and try in your own strength to live better. He wants you to come to Him, and He will give you the garment of salvation and the robe of righteousness. Let us come up the mountain side with Jesus, and when you reach that Mount of Prayer and Consecration, you will see His glory. Then He will clothe you with eternal life; then He will shew you great and mighty things of which you know not.

in middle life and old men, lying on their faces on the floor. There were doctors there, who examined them and tried to account for it from physical causes, but they could not. *It was the power of God.* The Holy Ghost does come, and because, in coming thus into our souls and thus filling us, He sometimes prostrates our bodies, people rebel, as they did on this occasion, and reject the manifestation, and say, "Excitement! fanaticism!" What right have we to say that the Holy Spirit coming into a human soul can operate upon that soul to the full extent without, to some degree, prostrating the body?"

We praise God for the fearless utterances of this saint of His, and conclude by quoting some of her words as addressed to an

AUDIENCE IN THE WEST END

of London:

"This is what we want—*power!* If we equally need it, is it likely that God will withhold it? Why, the Book rightly read and understood is full of promise and exhortation to get it. Is it likely that if we are as frail as they were, if the work is the same—is it likely that the God of all grace, and our Father as much as theirs, and as much in sympathy with the souls of men, will withhold it from us . . . But our Saviour distinctly told us that He bought it for us—that it was more expedient that His people should have it than that He should remain with them. It is promised to all believers to the end of time."

Have ye received the Holy Ghost since ye believed?"

There is no single act of life in which the Christian has not his Saviour by him as an unseen Associate. If He is with us when we eat and drink He is with us always. When a man feels that he is never and nowhere outside of Christ's friendly company, but that, on the contrary, the crowned Redeemer follows him into everything which by day or night concerns him, and that not as an idle spectator, but with concern as lively as his own, the secularities of life are surely redeemed from commonness, and hallowed into religion.

Clouds

CLOUDS are dreaded by lovers of sunshine, and yet why should they be? They are ships of blessing sailing through a sea of sky. Perpetual sunshine makes a desert. Clouds are associated with rain, and we must have rain in the heavens and in our life to break up monotony and the drought. Clouds are the forerunners of showers and refreshment. Parched souls and the thirsty earth must have rain from God. Rain does not fall when the sun is shining and the sky is clear.

After the Flood God set His picture of promise in a frame of clouds. "I do set my bow in the cloud, . . . a token . . . it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud" (Gen ix 13, 14). It would seem that the bow could only be seen when the cloud was over the earth and formed a fitting background for what God had promised. God's promises shine brightest in the darkest hour of our life. If we knew God and His Word better we would not allow ourselves to be disturbed by the Devil's schemes of gloom.

GOD HAS SET HIS BOW IN THE CLOUD.

We may not always see it, but faith knows it is there and praises God for it.

God sometimes thrusts a cloud over those He loves best, that He may teach them His larger plan for their lives. He leads them by a cloud. When the children of Israel started toward Canaan, "the Lord went before them by day in a pillar of cloud to lead them in the way" (Ex xiii. 21). It was a dark hour in the journey of the Israelites when they looked behind and saw the enraged Pharaoh coming with his horsemen and chariots. Before them was the Red Sea and they had no way of crossing. Beneath their feet was the swamp of Pihahiroth. Behind them was a mad and brutal king with warriors whose souls lusted to spill blood. The children of Israel were fearfully afraid. About this time something happened that was very strange, "And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of cloud went from before their face, and stood behind them." They could get no encouragement apparently from any direction, and worse than all else the cloud that they had been following reversed and moved back

IN THE DIRECTION OF PHARAOH AND SLAVERY.

A hasty decision here would have ruined them, as it does ruin many people in our day. When a cloud is over us we need to be very careful and prayerful before making a decision concerning important matters that relate to our spiritual development. George Muller used to say, "The stops as well as the steps of a good man are ordered of the Lord. Make it a rule of your life never to make a move except at the leading of God's cloud." The Israelites could have easily sold out to Pharaoh and the Devil and hurried into a worse slavery than they had hitherto experienced. Thank God, they were not deserted. God was in the cloud. They waited on the Lord, the sea was divided, and they went across on dry land. A miracle-working God is close to His true children

every time a cloud falls on them. The cloud can be his chariot of relief and aid. In Ex. xvi. 10 we read, "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold the glory of the Lord appeared in the cloud." God's glory will sift through every dark day of our life with sunshine of gold if we will only look in the direction of our Father with the eye of faith.

In Ex xxiv. 12-18 we have the account of

GOD TALKING WITH MOSES AND THE ELDERS.

"And the Lord said unto Moses, Come up to me into the mount, AND BE THERE." "And Moses went up into the mount, and A CLOUD covered the mount." Moses had gone to meet God by previous appointment, and yet when he reached the place where God had bidden him to go he went into a cloud. Evidently the cloud was the first thing He saw. Perhaps this was disappointing. Six days he waited in loneliness and this must have tried his faith. Thank God, however, Moses waited until he saw more than a cloud, for the glory of the Lord glowed upon Mount Sinai. "And the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire." "And Moses went into the midst of the cloud." We, too, must be willing to enter the clouds of life and wait on God on the lonely mountainside of obedience while the heedless world goes by; and we too will see our God gild every dark day with glory. If Moses had hurried away in impatience his experience on Mount Sinai would not have been written for unborn generations to read and ponder. He waited in the cloud.

It takes more courage to wait on God under the cloud of discouragement and testing than it does to rush forward into the thick of battle. Many brave soldiers that

CHARGED ACROSS FIELDS OF DEATH

in heroic fashion amid whistling bullets and bursting shells, have found it much more difficult to hold a position under the fire of the enemy; or to resist a charge.

Nahum tells us, "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Do not fear the whirlwind and the storm, for God is having His way in them, and His ways are always best. The clouds may gather, but God's presence is in them. Praise Him for the fact that He is in that cloud that now hovers over you.

Jesus took Peter, James, and John to a high mountain and there was transfigured before them, "and his face did shine as the sun, and his raiment was white as the light." Moses and Elias talked with Him, and Peter thought it good to be there. Immediately the ambitious Peter thought of building three tabernacles to commemorate the wonderful happenings. But while he yet spoke a cloud appeared and overshadowed them. God was in that cloud. "And, behold, a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; Hear ye Him" And when they looked around them they saw no man, "save Jesus only"

We may swerve from the main issue of exalting and magnifying our Lord Jesus Christ, and the clouds may cover our souls, but

THE MESSAGE THE CLOUD BRINGS

to our hearts is, "Hear ye Him;" and God, who is in the cloud, will direct our minds to look alone to Him who is the Author and Finisher of our faith.

Sometimes we are inclined to think that every cloud is heavy and dark. But this is not so. In Zech. x. 1 we are told to "ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright" clouds, and give them showers of rain. The Pentecostal clouds that have been hovering over the earth the past twenty years or so are bright clouds

and have brought us showers of blessing. Let us ask God for more rain and more of these bright clouds

Some of these days our Christ is coming back again "And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt xxiv 30, 31). Notice that clouds are mentioned in connection with His coming. Clouds are gathering, clouds are thickening, but thank God, in the darkest hour of the world's history we can look up into the open sky and have victory in our hearts by looking for our Lord Jesus Christ who is coming with power and great glory.

Steady Streams of Salvation

More Baptisms—Healings—Converts

Clapham (Pastor J J Morgan) Inspiring Bible readings. Enthusiastic Crusader meetings. Bright, soul-captivating Gospel services. These features still continue at this revival centre—and God is richly blessing the saints.

The breaking-of-bread services also are times of spiritual refreshment, and the seal of the Lord is upon the work here.

Christchurch. This grand old town with its ancient priory which at one time seemed almost impenetrable is at last yielding to the mighty power of God. The assembly has now reached over sixty. The children of the Lord are on fire for God. The prayer meetings have been greatly blessed by the power of the Holy Spirit and it is really heaven upon earth. Souls have been saved, bodies have been healed to the glory of God. A sister taken with a very severe heart attack was prayed for and God graciously healed her and she was able to walk home. A great work is being done in the open air, also among the young people. Prayer is ascending that God will really make this town "Christ's Church." The meetings were first started by the Springbourne Crusaders, and God has greatly blessed His work here.

Bermondsey (Pastor W G Hathaway) The Lord is bestowing much blessing upon the assembly here, which is being received with grateful hearts. Sunday, July 21st, the morning service was one of praise and holy adoration from hearts redeemed and washed in the blood of the Lamb—people who were once deep down in sin, but now by the goodness of God, raised in newness of life. Pastor Hathaway, with the guidance of the Spirit, directed the people during the evening meeting into the channel of worship, and as they became free and gave glory to the Lord so they themselves were able to enter into the spirit of the service. The Gospel was proclaimed again from Genesis xxxii, the message being mainly directed to the saints, but the sinner had a lively hope in its acceptance. The meeting was followed by the breaking-of-bread service, during which the Pastor received into fellowship other members of the Body of Christ, who are going to make the assembly their spiritual home, and to wait upon God for mighty things to be done through the Name of the Lord Jesus.

A SHOUT IN THE CAMP

Croydon (Pastor P N Corry) Of late the crowds have so increased despite the hot weather, that it has been found necessary to fix up a loud speaker at the back of the hall, in order that the overflow of about 150 people who sit on forms, in the open may join in the services. The hall has been recently fitted out with up-up seats covered with blue rexine. The congregation, however, have no chance to go to sleep, neither do they desire to, for Pastor Corry with his knowledge of the Word and his dramatic manner of giving it out, not devoid of humour of the right kind, holds the crowd spell-bound

On Sunday evening last he gave a wonderfully challenging appeal to young men, when he spoke on Gideon and the Midianites, exhorting them to push aside every obstacle and to join the army that is certain to be victorious. At the close of this Spirit-filled meeting, an altar called was given, and there was indeed a shout in the camp as the hands of seven young people were raised to signify their desire to be in allegiance to the greatest Captain of all.

To God be the glory great things He hath done

BAPTISMS AT BRIGHTON

Brighton (Revival Party) Yet another baptismal service has been held at the Elim Tabernacle, Brighton. This took place on Thursday, July 18th, when fourteen candidates were passed through the waters by Pastor Jesse Lees. At a recent service twenty-five persons were immersed, making a glorious total of thirty-nine baptisms in less than three weeks.

Before the service closed ten more had signified their desire to take this step of obedience at the next opportunity.

Woodside (Croydon). "A little one shall become as a thousand" (Isaiah lx 22). While this beautiful promise in Isaiah has not been actually fulfilled concerning this little branch from the great Elim centre in Croydon, yet God has been blessing in a very wonderful way. The work was started with one meeting per week—now there are five meetings beside a good open-air work. In the meetings souls have been saved, believers baptised in the Holy Ghost and healed in their bodies. One sister suffering from heart trouble was told by the doctors they could do her no good. When prayed for she was instantly healed. Another sister came to the meeting walking with a stick, after prayer she walked home without it. Glory to the name of Jesus!

Eastwood, Notts. The revival spirit here has not in the least subsided, indeed it seems to be still rising. The Co-operative Hall can still be filled with hungry souls seeking after God and to hear the simple Gospel. During the past week ten souls have been saved. A real spirit of prevailing prayer is in our midst. Pray that God will continue to bless the labours of His servants, Pastor R Lewis and Evangelist A Wright. A two days' Convention is arranged for August 3rd and 5th in the Co-operative Hall Eastwood when our Sister Altoft of Grimsby is expected to pay a visit to give her testimony how the Lord healed her after being ill for ten years and eleven months. Great times of blessing are expected in this Convention. Another baptismal service is arranged for August 6th, making the fifth since this mission was commenced. Surely the Lord is blessing this corner of His vineyard. Surely His hand is upon His work that is giving such results.

Concise Comments and Interesting Items

Professor A. M. Low claims, by the use of scientific methods, to be able to produce a ghost. He says, "I guarantee to materialise a ghost that will baffle even scientists. I shall be able to control its movements, and make it vanish when I wish. It is not a challenge to Spiritualism, but merely a method of shewing that a figure purporting to be that of a dead person can be produced in such a way as to defy all ordinary tests." We well know that it is possible to introduce trickery into Spiritualism, but it is also certain that Spiritualism is real. It is Satan's masterpiece of religion. It is designed to draw away the world after one who is futely seeking to make himself "the god of this world." Christians should keep far away from any connection with spiritualism—which is really "demonism."

The wickedness of war is revealed in a summary of the Great World War. Emil Ludwig in his new book, "July, 1914," which has just been published in Germany, writes as follows: "The lies and recklessness, the fears and passions of some thirty diplomats, princes and generals, are responsible for a war which has brought no gain to any European nation," which has destroyed what decades will be unable to restore, and which has resulted in the financial bondage of Europe to a foreign continent. "Those who are responsible for the catastrophe have remained unpunished. The Tsar and Count Tisza, who alone suffered the extreme penalty, were the two men who sought to avoid the war. But the peoples of Europe have paid the final count with their nine million dead."

The Keswick Convention was held in the midst of beautiful weather. Usually Keswick week is a wet week, but this time natural conditions were glorious. Yet, all is not well with Keswick. There appears to be a great fear lest the dominating note of Keswick shall be lost. Keswick stands for a moment by moment life of victory for God through the continual supply of the Spirit. Its message is one calculated to make saints who express their spiritual life in inspired service at home and abroad. Yet one influential friend writes of this Keswick as the Keswick of breaking hearts. In a final summary the editor of the "Life of Faith" writes, "No wonder that Keswick, 1929, will be ever remembered by many of us as the year of the breaking hearts."

The Pocket Testament League is doing a great work. At a recent meeting a soldier who had just returned from India told how he had been led to the Lord while in the army. In his isolated section he prayed that the Lord would let him have some Testaments for use among his comrades. Through the anonymous gift of a member of his mother's church, six Testaments were sent to him. Five of them were the means of saving f.c. of his comrades, and he publicly thanked the kind donor.

Death unto life has come to Mr. Fred Lane, the Central Africa missionary brother of Mr. W. R. Lane, the well-known evangelist. This evangelist-brother, writing of his missionary-brother, says:

"Fred Lane's centre and home had for many years now been at Capango, Bié. Here he built a commodious dwelling-house and a large meeting hall, with a capacity for 1,000 people, with 430 baptised believers in the fellowship. A fine proportion of these are "ministering brethren" and elders. They have been instructed and trained in the ways and Word of God, and so are well able to edify one another and to evangelise among the heathen around. Some time ago my brother and his wife took a long trip, visiting far-away little companies of believers, and preaching the Gospel to the unconverted. And all this time the native Christians of the Capango meeting were left to themselves without the presence of a missionary, and they carried on the work and testimony with blessing and success."

A new chapter of history has begun. So says the daily press concerning the Pope who on July 25th officially left the "Prison of the Vatican." According to accounts, "Rome itself has never witnessed a scene so parallel" that which occurred. Three hundred thousand people, representatives of every race in the world, cheered with wild enthusiasm when the Pope was carried out of the great door of St. Peter's yesterday evening. It was the first time a Pope had left the precincts of the Vatican since the day in 1870, when the temporal power of the Papacy was overthrown. World history is packed with interest at present—especially to the prophetic student. Russia's trouble with China, political developments in Egypt, Mussolini and the Pope all make us watch and pray with keen interest.

The Family Altar

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

Sunday, August 18th. Luke viii 40-56

"And Jesus said, who touched Me?" (verse 45)

There was significance in the Saviour's words, although by Peter's remarks, His words appear to be strange. Jesus knew and knows to-day all who touch Him in faith. All who are brought into His presence to-day for healing, do not go away delivered, for faith and faith alone moves the arm of Omnipotence. To this woman in her extremity, Jesus was her only hope. Circumstances appeared hopeless, the throng pressed, and her strength was so small. Yet faith brought her right into the immediate presence of Jesus, with immediate emancipating results. Hallelujah! Faith in Him to-day, will produce the same rosy results. Our faith never saves or heals, but it is the via media, and according to thy faith be it done unto thee.

Monday, August 19th. Luke ix. 1-11

"And they departed and went through the towns preaching the Gospel and healing everywhere" (verse 6)

These words are spoken concerning the disciples but how true a description, praise God, of the ministry of many modern disciples. However any present-day preacher can divorce these two important aspects of truth is hard to understand, especially in the light of our Lord's model ministry. Divine truth will suffer no divorce. The Scriptures cannot be broken. Thank God for the present-day revival of New Testament teaching. Preach the Gospel by all means, but be sure it is the full Gospel, and if it is the full Gospel, you must pray with the sick, and anoint with oil according to the Scriptures. Pray that in our own beloved country ere long every town, and vil-

lage too, shall boast a Bethel where the whole counsel of God is declared and broken humanity have a chance to meet the great Physician.

Tuesday, August 20th. Luke ix 12-22

"Whom say the people that I am?" (verse 18)

"Whom say ye that I am?" (verse 20)

We must not expect a right reply from the wrong people. If we ask all and sundry their opinion of Christ, answers will be varied and misleading. What we need most, is not an opinion, but a conviction—a conviction born of experience. Who but a real disciple is qualified to judge? and he arrives at his conclusions via the heart. A theology that passes through the heart, is alone qualified to give a right answer to the question of Christ's divinity. Mere theological dogma tends to limit the Holy One of Israel. The only limitations of the Son of God that we recognise in the days of His flesh are those that were self-imposed for our sakes. Experience will always confirm right doctrine. If you are not sure trust Him with your life and you shall prove Him, that He alone is able to save to the uttermost.

Wednesday, August 21st. Luke ix 23-34

"He took Peter and John and James, and went up into a mountain to pray" (verse 28)

Someone has said, "The Lord has no favourites, only those who chose to make favourites of Him." These three disciples composed what might have been called the inner circle. In some of the outstanding experiences of Christ's ministry on earth, they figured apart from the rest. Why these three, and only these three? We must not judge our Lord of partiality.

and favouritism John leaned upon the bosom of his Lord, but there was nothing to prevent Judas doing the same had he so desired. Such limitations did not lie in the Lord's partiality, but in the lack of desire displayed by the rest. Our Lord's disciples to-day may rise a little higher, draw a little closer, come into the charmed inner circle. There is room for all, He longs for all, but it is the way of the Cross, and many lose His favour and miss His closer companionship by taking an easier path.

Thursday, August 22nd. Luke ix 37-48

"And I besought Thy disciples to cast him out; and they could not" (verse 40).

What a pathetic picture; nine helpless disciples in the presence of dire need. It is more pathetic still, when we remember that part of their commission was to heal the sick and cast out devils. They did not always fail, for we read of glowing reports after their healing campaigns. Jesus said, "O faithless and perverse generation!" Here was the stumbling block—lack of faith. Read on, and their weakness is laid bare. Even after this humiliating defeat, they were reasoning who should be greatest. Now no man can exercise faith in another, if he has such great faith in himself. What and who are we? If we pin our faith to an ugly bit of flesh, and flatter the lower ego into believing it has power to perform miracles, our fall will be great. If humbly we place ourselves at the disposal of the Son of God, he has promised and will flow through us His miracle working power, to the glory of His adorable Name.

Friday, August 23rd. Luke ix 49-62.

"And He said unto another, Follow me, But he said, Lord, suffer me first to go and bury my father" (verse 59).

The two other would-be followers are recorded as saying,

August 25th, 1929.

Reading: John xii. 1-11.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Now Jesus loved Martha and her sister and Lazarus"

MARTHA AND MARY

HINTS FOR THE TEACHER.

In your class, as well as in the home and in the business workaday world in which you move, and in which your school children will have to take their place, you will be always mixing with people with various kinds of temperament and disposition. The tendency at present is to try and turn everybody out of the same mould, so that all act alike, think alike, and work alike, but there can be nothing so depressing in the end. Thank God, He has made us all different in character and temperament and it is just this that makes people and friends, brothers and sisters, fathers and mothers so nice to meet. If all were alike, how terrible it would be!

Perhaps in no two characters in the Word do we see this difference so much as in those of Martha and Mary, and the tendency is very often to think that the Lord loved Mary, but only put up with Martha. It is very necessary therefore to remind ourselves that "The Lord loved Martha" as well as Mary. These characters are shewn together on three great occasions in the New Testament.

I. Martha and Mary in Their Own House (Luke x 38-42)

Martha the busy housewife, having invited such a gracious guest is absolutely turned round and round in the whirl of preparations, for she is making a feast. In the East, if a FEAST is prepared for anyone, many dishes are brought into use, in fact I doubt if you will ever see the table cloth for dishes, and yet more dishes. It was this bountiful provision that kept Martha so hot and bothered until she also upbraids the Lord with not caring that her sister did not come to her assistance, and asks Him to cut short the conversation and bid Mary help her. The Lord Jesus in His reply (verse 42, margin) says, "Thou art troubled about many things, BUT of ONE there is need." This is true in the ordinary meal, the family meal of the East. Everybody reclines around one dish (Mark xiv. 20) and it is to this that the Lord refers. He did not desire to be treated as a guest, but as one of the family, to be taken into their circle. How fully they did so will be gathered

"I will follow Thee." One was very hasty in his decision, had counted no cost, and therefore was not real in his intentions. The other man had counted the cost, and for him following the Lord was a terribly serious matter, yet there was no joy in the prospect. By his melancholy attitude, he might have expected banishment to Siberia. Sandwiched between the two is another man whom Christ calls to follow Him. He is typical of many to-day, immersed in the things of this life. He feels it a duty to stay at home until the last filial duty be performed. But after all it was but an excuse, and excuses for not following Christ do not relieve from responsibility. If we are prepared to follow Jesus, putting His call first and foremost, we need have no fear as to our own future and the future of those whose lives are wrapt up in ours.

Saturday, August 24th. Luke x 1-12

"Pray ye therefore the Lord of the harvest, that He may send forth labourers into His harvest" (verse 2)

No man can say, "I have not been hired." Harvest fields are white, the lack is workers. How many are shirkers? Note that it is labourers who are needed. How many are choosing their occupation in the harvest field? Luke says "The labourers are few." In the Church of Jesus Christ, there seems to be plenty of hands, but they are not horny with toil. Work in the harvest field necessitates stripping! What a lot of useless impediments hinder the Christian working for God. Wanted, labourers! Those with suits hats and silk dresses need not apply. Clad in heaven's homespun, we are aptly and admirably fitted for this heavenly toil. Pray ye as you go forth yourself, that others may be thrust out. Ere this heavenly Husbandman comes, may we be up and doing, that our hands may be filled with golden sheaves on His appearing.

by a study of that last week of earthly ministry because every evening He returned from Jerusalem to Bethany.

II. Martha and Mary at the Tomb (John xi. 18-28)

Here again Martha, the woman of activity, went to meet her Lord, but Mary sat still in the house. Martha could not wait when she knew He was coming, but Mary had to be called (28). Again Martha said her brother was dead, but she had not lost hope, for the word she used only refers to natural death and she says, "I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." Mary in her confession uses a different word and it is one that means that her brother is utterly dead (32), she had lost hope and could only weep. The Lord, by His act of raising their brother from the dead, met both. He answered Martha's query (24), dried Mary's tears, and gave them their brother again.

III. Martha and Mary at the House of Simon (John xi 2, 3)

John xii. 1-8, Matthew xiv 3-9).

Jesus and the twelve are invited to supper at the house of Simon who had been "The Leper." Martha is there and even though in another's house (she had her own house in Bethany, Luke x 38) she is still loving to do what her practical nature loved to do—serve others. "Martha served." She shewed her love in this way, and I am sure that the Lord will reward her for it. But Mary was not thinking of feasts, her heart was heavy with forebodings and she anointed the Lord unto the burying (Mark xiv 8).

The alabaster box of ointment of pure spikenard, very precious (Mark xiv 3), valued at about £10 and sufficient to provide bread for well over 5,000 men with their families, which Mary had kept (John xii 7), was brought to the feast. Usually these alabaster pots will not allow the ointment to flow freely, it is too precious for that, but Mary found a way out of the difficulty. She broke the alabaster box and poured the ointment over His head and His feet so that the house was filled with the odour. In spite of those that grumbled and found fault with such lavishness, to-day, whosoever the Gospel is preached, we remember the Memorial of Mary, and thank God for her foresight and her temperament.

LESSON.

1 Never forget these two sisters and the fact that the Lord loved Martha and Mary and Lazarus. Whenever you are tempted to think someone else's disposition needs altering and that you are the one to do it.

2 No matter if it is serving or sitting, bustling about or meditating, pouring out ointment or carrying in dishes, the Lord loves both, therefore **WHATSOEVER** you do, do it heartily as to the Lord and not unto men, knowing that from the Lord ye shall receive the reward—for ye serve the Lord Christ (Col iii 23, 24)

Boast not Thyself of To-morrow

WE had been out two days on the ocean on our voyage from New York to Jamaica, West Indies, which was our destination. The various charms of the great ocean, the bracing air, and the congenial company which we enjoyed, had so far made our voyage most delightful. Now, after a late dinner, our little group was engaged in conversation concerning an eloquent preacher whom we had heard the Sunday before we left the great city. It had been a remarkable and earnest sermon, interspersed with appeals to the unsaved by the eloquent preacher who had forcibly set before us "Jesus Christ, and Him crucified", he had spoken with earnest words and entreaty to any in the congregation who might be neglecting God's gracious invitation and salvation through the atoning death of His Son as the sinner's Substitute. "God's time is NOW," he earnestly pressed, "His Word is, 'Now is the accepted time, behold, NOW is the day of salvation'", and he closed his earnest appeals by relating some facts shewing the danger of making light of, or not heeding God's gracious entreaty, the remembrance of which would come too late in a lost eternity.

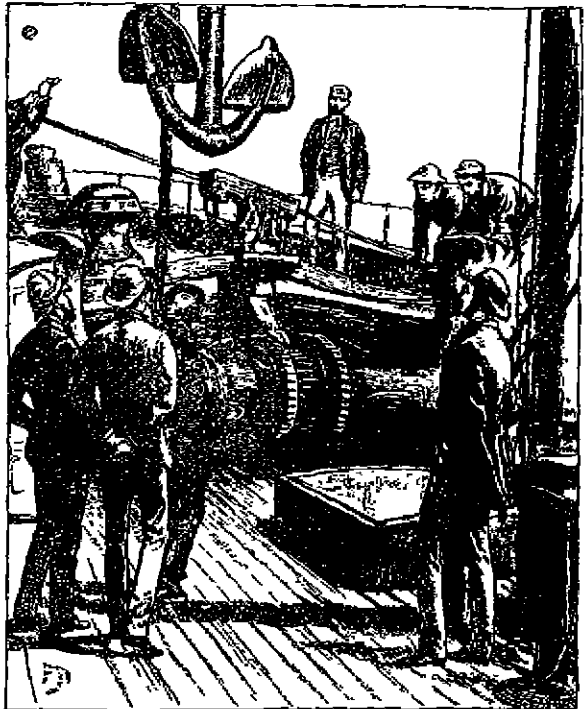
Our conversation had become very serious, of course, as one and another recalled the words so lately heard. Suddenly, it was interrupted by one in the company—a young man, from twenty to twenty-five years of age, a pleasant, amiable fellow, of good education, and the picture of health and strength. "I mean to enjoy my life," broke out the young man. "It's time enough when one is old to think about God and heaven—time enough on a deathbed to think of God and heaven," and as if to brace himself up in his resolution he added, "You fellows are always airing your Christianity. You want people to think you are the only saints, I suppose". And he hastily left the company, apparently anxious to avoid any reply.

But how little we know what a day may bring forth, and how true is the Word, "Boast not thyself of to-morrow". Little did this young man, in his health and vigour of his young manhood, think that our tenure of life is uncertain, that none of us are sure of a "death-bed," and still less of entering into "peace with God" at such a time. Even if there is a "death-bed," how few are in a condition to turn to God, or desire to do so, even if the condition of mind or bodily sufferings permit it.

The day following the conversation mentioned above, we had just finished lunch when word was passed around that the sailors were moving the great anchor from the fore-hatch to the fore-castle. Any new sight, or new undertaking is welcome to passengers to break the monotony of the life at sea, we all turned out, therefore, to watch the proceedings. The heavy mass had already been lifted from its former place and was hanging from the foreyard over the passage on which we had to pass, single file, to reach the fore-castle where, out of the way, we could view the details of the operation. The first passed on, then the second, then the third, with no thought of any danger, when the chains which had lifted the anchor suddenly broke, and the enormous weight

dropped upon his head, crushing out his life in an instant!

Oh, the horror of that moment! We were like transfixed upon the deck. Those on board shuddered and grew pale as they spoke of "the terrible accident" which had taken place, when the life, so far and promising in our



We all turned out, therefore, to watch the proceedings.

young friend had been crushed out in the twinkling of an eye—for it was he who the day before had said, "Time enough on a death-bed to think of God and heaven". There he lay, a shapeless mass, sickening to behold! About an hour after this sad and sudden end, the poor mangled body was "committed to the deep," amid tears of companions and acquaintances, and ours also, who sadly remembered the occurrence of the previous day. Oh, how the words of the faithful preacher now pressed upon us with renewed power, "NOW is the accepted time, behold NOW is the day of salvation". My reader, God's invitation is still the same, NOW, and Christ, the Son of God, still says, "Him that cometh to Me I will in no wise cast out" (John vi 37)

"Boast not thyself of to-morrow"

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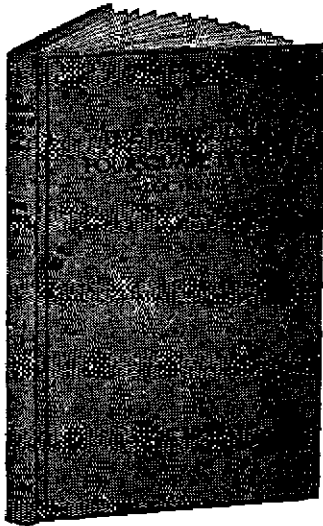
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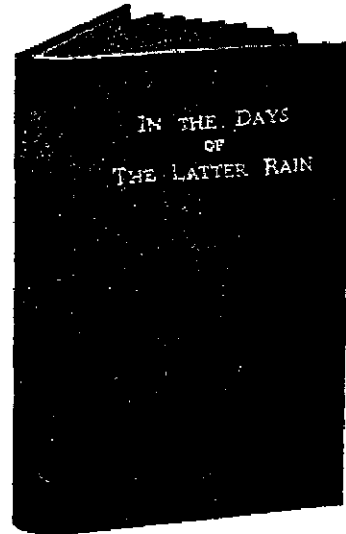
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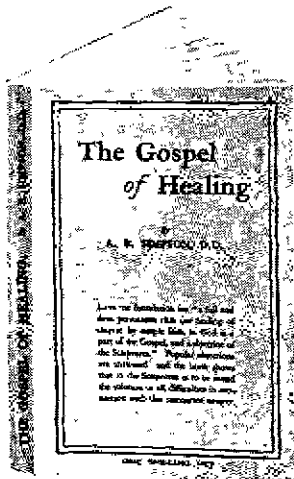
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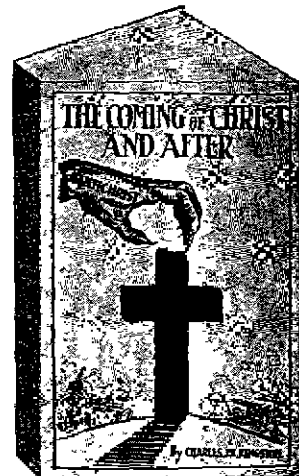
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