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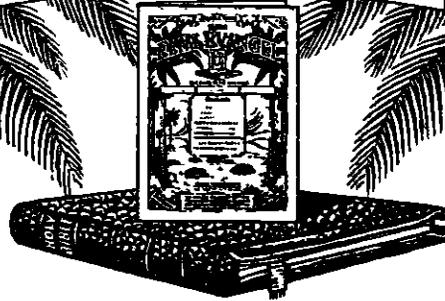
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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 2.

FEBRUARY, 1929

Twopence

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

Baptiser

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

Coming King

THE ANNUAL ELIM

EASTER CONVENTION

AND FOURSQUARE GOSPEL DEMONSTRATION

Commencing Good Friday, March 29th

The greatest Elim Convention of the year is the Easter Convention. This year we are anticipating larger crowds and a greater outpouring of the Holy Spirit than ever before. The Convention meetings will be held for eight days, commencing Good Friday, March 29th. Further particulars will be announced later. The Convener will be Principal George Jeffreys

The Foursquare Gospel Demonstration

in the ROYAL ALBERT HALL

will be conducted by

PRINCIPAL GEORGE JEFFREYS

(Founder and Leader of the Elim Foursquare Gospel Alliance)

Easter Monday, April 1st—11 a.m., 3 p.m., and 6.30 p.m.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP RAILWAY TICKETS—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, March 27th to Monday, April 8th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD. Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

ACCOMMODATION.—Those requiring accommodation should write at once to the Convention Secretary (address below), stating exactly what they desire, with particulars as to length of their proposed stay.

DAY VISITORS TO LONDON.—Where twelve or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. No replies to applications for accommodation will be sent for several weeks, but all applications will be dealt with in the order in which they are received. It is therefore advisable to write now, without any delay, to the

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The Elim Evangel

FOURSQUARE ON THE WORD OF GOD

The Elm Foursquare Gospel George Jeffreys, in the country town of Monaghan in Ireland, Alliance was founded by Principal in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publishing Office, Elm Bible College, Elm 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.

FEBRUARY, 1929

No. 2

Eternal Life

By PASTOR E. C. W. BOULTON.

"In Him was life" (John 1. 4).
"I am the Life" (John xiv 6).

Under the burdens of guilt are care,
Many a spirit is grieving,
Who in the joy of the Lord might share,
Life everlasting receiving

LIFE! How many are in quest of it, but how few actually find it. Money may not purchase it, influence cannot secure it, and yet it is accessible to all.

In our two texts we discover a very blessed and important fact, viz, that life, eternal life, is centred in Christ, therefore if we are to become possessors of this life, we must receive it from Him. Now Christ distinctly declared that the purpose of His advent was to give life. "I am come that they might have life." A careful consideration of the Four Gospels will clearly demonstrate that from commencement to close His ministry was life-giving. The truths that He taught and the miracles which He wrought provide us with ample evidence of His life-giving power. As we follow the sacred record of those wonderful three years from the wilderness to the Cross, we see nothing but triumph throughout, victory after victory.

Death has been termed the "king of terrors" and certainly it is not a Divine institution; it is the last enemy to be destroyed (I Cor. xv. 26). Shall we review the instances in our Lord's ministry when He came into direct contact with natural death, and see what wonders He performed?

AS we have read the story, we may have pictured that sorrowful little company of mourners as they issue from the city gate and wend their way to the place of interment, prominent in that picture is the broken-hearted mother, now following the last remains of her only Son, of whose friendship and support death has deprived her. A scene all too full of mournful suggestion. Anon the sympathising Jesus appears, always at hand in the moment of need, and always equal to the need. His first words are those of comfort, "weep not." To an uninitiated onlooker such words might seem out of place, for surely in such an hour tears were unavoidable and even commendable. But, look! the Speaker steps

forward and touches the bier. Listen! He is speaking again. "Young man, I say unto thee arise." And the dead youth sits up. The limbs which had been so cold and stiff become once more quickened into life. Death has given place to life, darkness to light, and sorrow to joy. Hallelujah! It is Christ who has proved His power over death.

But let us witness another scene somewhat different from the last. Here is a home enshrouded in the gloom of impending death. It is a wealthy home, on every hand are signs of comfort and prosperity, but all this is for the moment overcast by reason of the cloud of sorrow which overhangs so threateningly—the family life. In this case also it is an only child, a daughter, doubtless the greatest joy and treasure of the home circle. It is the daughter of Jairus. Hope has not altogether died out in the heart of the father. He has heard of the remarkable healing power of the Man of Galilee, and so he hastens to find the Master, and having discovered Jesus, he prevails upon Him to visit his dying child. En route for the house of Jairus, Christ delivers the woman with an issue of blood, which would serve as a great encouragement to his faith; here before his eyes was conclusive proof of the power of this wonderful Nazarene. As they continue their way they are met with a messenger, who bears the ill-tidings of the child's decease. Surely all hope is vain, every chance is now gone. But no! Jesus dispels the father's fears with the reassuring words, "Fear not." With faltering steps, but revived spirits, Jairus follows the Master into the chamber of death. Without any ado Jesus gently takes the maid by the hand, and with words of authority, bids her arise. Immediately the lifeless form obeys the command of Him to whom all power in heaven and earth is given, and the place of death suddenly becomes the scene of holy gladness. Wonderful life-giving Christ!

AND now we will visit that sorrowing household down at Bethany. Two broken-hearted sisters are crushed beneath the weight of an irreparable loss. Lazarus, their beloved brother is no more. It is several days since he died, and they have been days of intense bitterness and acute mental anguish for the grief-stricken sisters. In the midst of their poignant

sorrow they bethink themselves of Jesus, and say, "If He had been here our brother had not died." Then thought gives place to action, and a message is speedily dispatched to the Master. Think of the meeting of these two devoted women and our Lord. How tenderly He approaches them, and with what feelings of relief and hope they hail His coming. 'Tis not long ere He utters that memorable and marvellous challenge to the forces of death, "He that believeth in Me, though he were dead, yet shall he live." Followed by a crowd of curious and unbelieving Jews, anxious to see what would take place, He goes to the grave of Lazarus, commands the stone to be removed, and with one word of command the seal of death is broken. "Lazarus, come forth!" Will that lifeless form respond to the summons? Yes! Christ the Conqueror stands at the tomb. Death has met its match, and in stubborn submission yields up its prey. Lazarus lives, and once more Jesus has proved Himself to be the resurrection and the life

BUT greater proof than this does He give. Let us visit Calvary and revive the scene. Christ has suffered the anguish and agony of the Cross, and with a cry of victory, He bows His head and dies, the great Sin-Offering without the camp. It is dark as night, the blackness of the heavens being occasionally relieved by a lurid glow. The crowd has had its fill of sensation, and now, in horror at the sudden burst of elemental fury, is quickly dispersing. Two days pass, and the third day dawns. His little band of followers, overwhelmed by a sense of loss and defeat are in despair. Their disappointment is painful to witness. Early in the morning of the third day three women, bent on performing a last service to the body of their adored and crucified Master, are seen wending their way towards the tomb where the body of Jesus had been deposited. Full of anxious thoughts and precious memories of the past, they reach the tomb, but lo! and behold! the stone is removed and the place is empty. Christ has arisen, and soon they are to meet Him face to face and hear once again the voice which they supposed had been for ever silenced.

Thus briefly have we surveyed some of those incidents in the life of our Lord which reveal to us the exceeding greatness of His power. May I remind you that He is the same yesterday, to-day, and for ever. His touch has yet its ancient virtue. Art thou in quest of life? Life in its fulness? Life for spirit, soul and body? Behold Him in whom thou mayest find all that thy heart desires. Dost thou hunger for that which satisfieth? Listen! I am the Bread of Life, he that eateth of this Bread shall never hunger. Does thy soul thirst for something better and sweeter than that which thou dost now possess? Harken to His word! "The water that I shall give him shall be in him a well of water

springing up into everlasting life." Hallelujah! Poor anxious one, present your need howsoever great it may be, and thou shalt find:—

His grace and power are such
That none can ever ask too much.

ARE you deeply conscious of your guilt as your life is laid bare before His all-searching eyes? Does the truth press home to your heart that he that believeth not is condemned already? See here is a sacrifice perfect and complete—a sacrifice that fully meets the demands of God. Thou hast but to call upon Him and thou shalt find that His hand is strong to deliver and mighty to save. O lifeless soul, let Him quicken thee! Avail thyself of this wonderful redemption. There is virtue in the Name of Jesus. Cease to seek for deliverance in any other direction—yield to the appeal of His love. Believe on the Lord Jesus Christ and thou shalt be saved. Thou hast but to accept that which grace provides, and thus thou shalt forever be freed from the dominion of sin. The prison, in which for so long thy poor soul has been incarcerated, shall be opened and thou shalt arise into newness of life with thy Lord, to walk henceforth in company with Him who is seated far above all principality and power. Just as truly as Christ released Lazarus from the tomb so shall Christ deliver thee from spiritual death.

Whatever thy need, whether for spirit, soul, or body, call upon Him and He will assuredly answer in fulness of blessing.



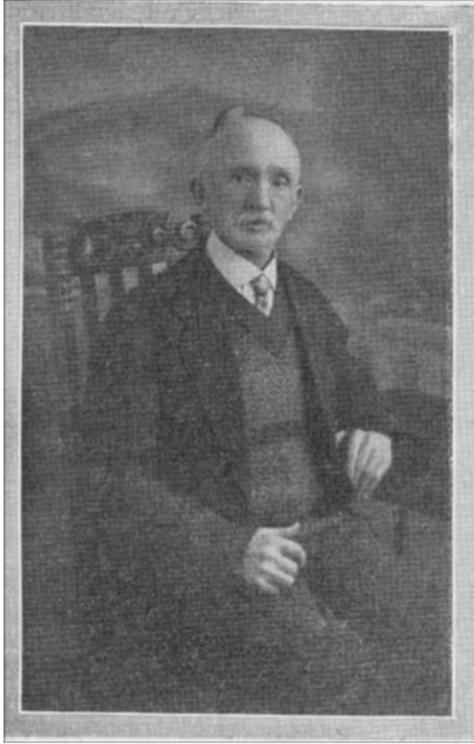
The Power of the Gospel

During the world's fair at Chicago in the year 1893, the largest circus in the world spread its tents along the river front, expecting to attract big crowds and make a huge fortune. The venture was a gigantic failure. In a few weeks the colossal tents and buildings were deserted. Mr. Moody secured the main building, which seated 15,000 people, for a preaching service. Everybody laughed at the idea of preaching being a greater attraction than a circus. But all through the Exhibition, and beyond, the building was crowded every Sunday, and the crowd was so great that tickets of admission had to be secured beforehand, there was just the homely preaching of the gospel with power.

The Circus King could not understand it and offered Mr. Moody a huge salary if he would accompany his circus and preach on Sunday. He was an ordinary man transformed into something extraordinary by something that happened. He got a *measure*. What about Eph. iii. 20?

Husband and Wife Healed

At Principal George Jeffreys' Bradford Campaign



Mr. J. P. JOHNSON
Healed of Internal Trouble

I WOULD like to tell you what the Lord has done for me. I have been a great sufferer for very many years, have undergone five operations and have been treated by many doctors both in Canada and in Bradford. They all said there was no cure for me. (My mother died of the same complaint at the age of 39)

I came to the Revival and Healing Campaign, was prayed for by Principal George Jeffreys, and was completely healed. The growth disappeared. I do praise God for what He has done for me—(Mrs.) Johnson.



Mrs. JOHNSON,
whose testimony is printed here

The Priesthood of Believers

IN Israel the priests were never to have the smallest anxiety with regard to their own provision; and again, every priest of Israel was connected by blood-tie with Aaron the high priest. No man could be a priest except he was the son of Aaron; and no man can be a priest in the Church now unless he be related to Christ Jesus by the tie of blood. Christ is the Head of the royal priesthood of the Church of God, as "Father," like Aaron, to all who come under His sway now, and who are linked to Him by the tie of blood, the blood shed on Calvary, and presented to God. You come under a tie of blood relationship that links you on to Him as a child of the Father. You take Him for your High Priest, and place yourself under His leadership, and from that moment God undertakes to provide you with everything, and says, "The Lord is your portion." Well, then, draw upon Him; you can never draw enough. He will never give you any "loose cash" to carry in your pocket, but He will al-

ways say, "Draw, and take by prayer all you need for present use." Therefore you are rich with the unsearchable riches of Christ, the Head of the priesthood.

Again mark, that the priests were never to carry a burden. If you turn to Number iv, you will find that the Levites, as a tribe, were outside the priestly family, and were perpetually burdened. But the priesthood had no burden, they were never to have any burden, and to us the command is given in Psalm iv 22 "Cast thy burden on the Lord, and He shall sustain thee", that is, roll off thy gift (margin) upon the Lord." Then you will never know what it is to be burdened. "Come unto Me, all ye that labour, and I will give you rest," says the Great High Priest of our profession. O troubled soul, why fret with an anxious sense of weight and burden, when Jesus is prepared to take the whole from you, and carry both the burden and yourself?

—Sel.

A Striking Conversion

An Encouragement to Distribute the *Elim Evangel*

THE following is extracted from a letter received by a London reader of the *Elim Evangel* from his brother in Lancashire. We are sure it will be an encouragement to our readers to distribute the *Evangel* and to subscribe for their friends, relying on God to bless the seed thus sown for His glory —

“Now Jim, you sent me the *Elim Evangel* for 15 months. I looked it over, saw what it was, and condemned it to the fire. As the months went over, and the paper kept arriving regularly, I used to get infuriated and threw it in the fire without opening it, and all the while I kept wondering where it came from, for no one else in the road ever received one. I never could stand these Nonconformist tracts being thrust into my hands. You must remember that I had not then the remotest idea that the Lord had dealt so kindly with you, for you never wrote me of it, neither did mother.

“The date of my new birth coincides with the day I went to mother’s. We went into the scullery, and I looked round for Father’s photo, and there on the wall was an *Elim Calendar*, a replica of which I had joyfully thrown on the fire. When mother came in, I asked where the *Calendar* came from. “Jim, of

course,” she said.

“I have attended church services all my life, off and on,—more off than on in recent years. I have heard that great man, Dr Torrey, imploring men and women to come forward publicly and confess Jesus as their Saviour, all the while jeering at him and them as humbugs, to myself. I had heard noted divines speak—Wesleyans and Baptists—without a tremour, but in the Lord’s own good time, He let me come to Him, for there and then in my mother’s kitchen, I asked Him to make me His child, and knew He answered me there and then.

“Dear Jim, whatever life you have lived, I have broken the Commandments from one to ten, if not in deed then in thought, but I thank God for your conversion and for sending the *Elim Evangel*s and *Calendar* which I burned. I even thank Him for burning them, for had it not been for the revulsion of feeling when I realised against Whom I had been kicking all the time, I should not have been saved.

“You don’t know how glad I was when you sent the *Elim Calendar* again, it hangs just under Stanley’s photograph over the sofa, and I am up-to-date every night with the texts. I could write on for ever, but it is getting late.”

Christ’s Estimate of Giving and Doing

By ALBERT WEAVER

THE morning was beautiful, the sky was clear, the birds, were singing, and all nature seemed to be rejoicing. As for him, his sky was dark and gloomy. He was all out of sorts, partly due to ill health and its threatening consequences.

His life work seemed to come to a standstill, while many of his friends in the religious and business world were, from all appearances, being wonderfully honoured and prospered.

Opening his Bible, he asked the Lord to give him a message that would cheer and comfort his heart.

Oh, the condescension and faithfulness of God toward His people. The Holy Spirit guiding him, he turned to Luke xxi 1, the story of the widow who gave her two mites which was all that she possessed. He read it, and then stopped. He could go no further. This was his morning message from the Lord supplying the need for the occasion.

God spoke to his heart with the following words: “Only that which is done as unto the Lord does one get credit for, or that which the Lord is permitted to do through one.” “Despise not thou the day of small things.” This poor widow cast in to

the treasury, her all, while the rich cast in of their abundance. Jesus said that she gave more than all of them.

THIS incident is another of those wonderful portrayals in God’s great picture gallery, given for the benefit of His people. It is God’s estimate about giving. How different is His estimate of man’s doings from that of ours. We, with mixed motives, usually judge from outer appearances, but God judges from the heart. We think that we are rewarded for our giving and doing, and heard for our much speaking. It is not, however, what we say or do which counts. If that were true, then those that were able to do and give most would get the highest reward. It is what we are spiritually in Christ, through Divine grace, experimentally as well as judicially.

I was listening to a very intellectual sermon one Sunday evening, and nothing that the minister said interested me. At the close of his discourse he gave this incident in the life of one of our noted poets. The famous man was talking to a deaf friend, who



THE ELIM EVANGEL

said to him "I cannot hear what you are saying, but what you are is shouting at me."

This is quite illustrative of the fact. Therefore it is what we are, after all, in God's sight, or what we do as unto Him, and for His glory, that counts

IN view of this truth, we believe that there are very few people who can stand prosperity; or who can be trusted with riches, and be true to God, from whom it comes. Generally when prospered, whether materially, intellectually or spiritually, the tendency is to become exalted in ourselves, puffed up or self-centred. We are then too apt to laud it over others, not considering the place from which we were dug.

"Humility is the first of all virtues before God," says William Law. "Christ, who is our example, made Himself of no reputation, took upon Him the form of a servant, humbled Himself, and became obedient unto death, even the death of the Cross."

Paul, the great Apostle, had to have a "thorn in the flesh" to keep him humble, and in his proper place spiritually. Under such circumstances, when exalted in ourselves and self-opinionated, God has to deal with us and bring us down from our pedestals, and He frequently takes stringent measures to do it. How often have we seen this exemplified. The lofty have been brought low. Often through sickness, loss of health or wealth, friends or loved ones, God chastises us; Job is a good illustration of this. He was a righteous man—none like him in all the earth, but thoroughly self-centred. Still, God loved him, and because of this, dealt rigidly with Job, taking away all his wealth and even his physical strength. Thus God did in order to let him see himself as he really was in God's sight, his own insignificance, and God's almightiness.

OH, the depth of depravity, who can fathom it, deal with it, and deliver us from it, but God? It was with three hundred that Gideon won the battle. All the rest had to be sent home. God could not use these men. Many were filled with fear, others were too eager to gratify their own desires, a very significant thing for God's children to consider, and to beware of in these days of self-gratification. Only those who could drink and watch the enemy at the same time were accepted and accounted worthy to go forth to battle, and then only in God's way.

The Divine method of warfare was very simple, and would have received the severest criticism from the human standpoint. "God's ways are not our ways." "For as the heavens are higher than the earth, so are My ways higher than your ways," He says.

Much importance in these days is given to human effort, and too little consideration to Divine methods of working. Jesus said "For I do always those things that please Him." The poor widow was probably not even recognised, much less her offering, by

the great assemblage. But there was One in their midst, Jesus Christ, who did recognise her, and gave His loving approval. This is always true under similar circumstances. Not even the sparrow falls to the ground without God's notice. "Nor will a cup of cold water given to one of God's little ones, in the name of a disciple go unnoticed, nor shall the giver in any wise lose his reward."

Thank God, our heavenly Father recognises and appreciates what men under-value, ignore, and often count foolishness.

THE writer has found from observation, at home and in heathen lands, and from his own limited ministry and spiritual experience, that God is more interested in what we are spiritually through Divine grace, than He is in all our work for Himself. The greatest need then of the hour in God's great harvest field is not more money, men, women or work. We admit that these are all exceedingly necessary, and play a most important part, but they are not the *first* thing to be considered. The all absorbing need is a victorious Christ life demonstrated in us in all its fullness moment by moment, in public and private, through the power of the Holy Ghost and the indwelling Christ. This should be shown in dark places, trying places, in persecution, trial, want, bereavement, lonely places, and in life in general. When this need is recognised and becomes a personal experience, God will see to the service question. Thus equipped we shall be led forth to victory and "out from us shall flow rivers of living water, one shall chase a thousand and two shall put ten thousand to flight." And "greater works" than He did, when here in the flesh, shall we do; or better shall He do, in and through us, when resident in the temple of our bodies, and all done to His glory. Never was this more fully realised and demonstrated to the writer than when speaking to an audience of Jews, one day, not long ago, in the City of Jerusalem. I laboured hard and long, thereby endeavouring through much talk and argument to make an impression and to win them to Christ, but without avail. I left the room consciously defeated and sick at heart, but desirous of seeking a solution to the whole situation. On my way the Holy Spirit spoke to me, and showed me that if these people and others in Palestine were to be won to Christ, it would not be through mere human words, argument, eloquence, or self effort, but only by exalting Christ, in the Spirit of Christ, and in humble dependence upon Him through the power of the Holy Ghost, will they be won.

Therefore the great necessity of being filled with the Holy Ghost, and then living and walking in the Spirit moment by moment.

This is the sincere desire of the writer and he feels that it is a most essential truth for all Christians to put into practice.

The Annual Belfast Convention

Speakers:—Evangelist James McWhirter, Pastor Percy Le Tissier, and Master Frank Allen. Con- vener. Principal George Jeffreys.

THE recent Christmas has witnessed another of those gracious seasons of heavenly out-pouring which have become a regular annual feature of the Elim Alliance work in Belfast. For the past fifteen years, Christmas after Christmas has been spent in this soul-inspiring and God-honouring fashion, hundreds of the Lord's people gathering together for their yearly Convention in the Elim Tabernacle, Belfast.

The spiritual temperature was not a whit lower than is usual on such occasions, in fact one felt that the indicator registered something higher than in former years. There was overwhelming evidence of the presence and power of the risen Lord in the midst of His people. Praise was plentiful—the meetings were literally laden with gladness—a joy that was infectious—that speedily caught one in its exhilarating attraction, and from which escape was almost impossible. How these dear Irish believers have entered into the real meaning of Holy Ghost worship, and caught the spirit of spiritual song. They know how to give fullest expression to the enthroned peace and joy which holds sway within them. Out of the inner depths stream rivers of living water, ascending unto Jehovah in the form of a praise-offering.

God gave to His servants who ministered the Word

a special anointing, so that the Word was spoken in demonstration of the Spirit and of power. Whatever could be said in criticism of these preachers, at least it must be admitted that they make no attempt to camouflage the Cross—it is there the centre of each message—the uncompromising challenge to faith—God's full and final answer to human need. One was thrilled as the glory of God's eternal purpose was unveiled, and all the sublime significance of Calvary was declared.

The baptismal service, conducted by Principal George Jeffreys, was most inspiring, and impressive. About fifty believers were immersed, each bearing witness to a personal acceptance of Christ as Saviour. There must have been joy in the heart of the Master over this faithful company of Christians thus following their Lord through the waters of baptism.

The last of the Convention meetings was, as often proves to be the case, one of the best. The boy preacher, Master Frank Allen, gave a most stirring address which thoroughly gripped the attention of his hearers, giving to the story of Naaman's deliverance from leprosy many an apt application. Principal Jeffreys followed with one of his searching messages on the consecration of the child of God. At the close of this meeting the sick were anointed, many sinking down under the power of God as they were prayed for by the Principal. Thus closed another remarkable and memorable Christmas Convention.

Mussolini—Who is He?

We are not prepared to say that Mussolini is Antichrist, but he is certainly an extraordinary figure, suggesting many of the characteristics that will belong to Antichrist. It is not surprising that prophetic students watch him with keen interest. Mr H. J. Greenwall, a *Daily Express* correspondent who has been studying conditions in Italy, writes that there is rivalry between the three heads of State—the King, the Pope, and Signor Mussolini. The King has been forced to the background by the Dictator; he is scarcely ever seen in Rome; his power decreases month by month. The Dictator is seeking to wrest the training of the children of Italy from the hands of the Church, and his silent struggle with the Vatican is not the least of the world's dramas to-day. Everywhere in Italy one finds on the walls of buildings stencilled pictures of Mussolini: sometimes (note sometimes) in a shop window one sees a picture of the King or the Crown Prince.

Until two years ago the Pope was favourable to Mussolini, but now there is a split. Cardinal Gasparri, the Pope's adviser, is said to have convinced the Pope of the dangers of the Mussolini policy.

Now it is further stated that the largest piece of stone ever obtained has been blasted out of the rock so that a statue of Mussolini may be sculptured out of it. The paragraph referring to the above is given in full as it appeared in *The Christian Herald*—

Giant Monument for Mussolini.—The largest marble block which, it is believed, has ever been quarried has been cut at the Carrara (Italy) quarries, and will be sent to Rome and placed as a monument in honour of Signor Mussolini in the gardens of the Villa Farnesina. The marble workers of Carrara had last year promised Signor Mussolini the present of a monument, and a long and patient search was made for the largest single block without split or flaw that could be found. It was found in the vicinity of the Carbonera Quarry, inside a mountain at a height of 3,000 feet, and for months men have been working with special machinery to cut out the block, which has now been safely removed and lowered to the quarry. The block measures nearly 59 feet in length, 12 feet at the base, and 9 feet at the summit on each side.

Himself Alone

By W. G. HUMPHREY.

SOME years ago the writer was connected with a certain mission in South-West London, when the following incident occurred, showing very wonderfully the difference between praying and believing, and it occurs to him that now seems a very appropriate time in which to put forward with distinct emphasis, the necessity for urging more definite trust when approaching the Throne of Grace.

The time has arrived when a volume of prayer is being offered up to God, but after all, the Book distinctly shows us, it is the *quality*, not the *quantity* that is effective:

"According to your faith be it unto you." Very few Christians seem to understand what *real* prayer is and possibly the following lines may open our eyes to the truth

Mrs S—, was a very respectable woman of the toiling classes, who was unsaved at the time this story begins. Her husband was a hard working fellow, and faithfully contributed his quota to the maintenance of the family, which consisted of seven or eight boys and girls, the eldest being a fine strapping lad of about 18 years. Like many ordinary families of to-day they were good, moral people, but not very "religious," in fact their inclinations all tended the other way. However, a small mission under some railway arches had been opened near Clapham Junction Railway Station, the missionary being a fine naturally gifted young man from near Cambridge, who had been led of the Lord to teach the full gospel of salvation, healing, holy living, etc.

One day when passing the place Mrs. S— was attracted by the singing and ventured in "just to sit down and rest." She became interested, and often went to the services, and in process of time gave her heart to the Lord, and being very thorough in all her habits, she at once began to put into practice what she had learned at the mission, and now her troubles began. Her son,—the eldest one of 13 years, whom we have previously mentioned, had a knack of singing comic songs, the choruses of which were not exactly of a very reverent type and the singing of which was not confined merely to week-days. This naturally disturbed the mind of poor Mrs. S—, and also gained from her neighbours plenty of abuse and the calling of opprobrious names, also pointing out her son as a specimen of *her* Christianity and so on.

Poor Mrs S— went again and again before the Lord and for many weeks agonised and agonised before Him, and still her trouble was not removed nor even lessened. At last she grew quite desperate and having exhausted every means she knew of, becoming more earnest than ever in her prayers for her

son's conversion, she came to an utter end of herself, and was led to ask the Lord the reason why her prayers had not been answered.

After quietly waiting upon the dear Lord, some days afterwards, the Lord showed her the reason, which was as follows: "Now, My dear child, 'Without Me ye can do nothing.' Just hand that dear boy entirely over to Me, and leave him completely in My hands and fully trust Me to save him, and I will do it, but all the time you are working and agonising I can do nothing." She there and then handed her boy entirely over to her heavenly Father and rested about it and began to praise Him that He had undertaken for her and that now she was certain of the result—and so immediately her struggling ceased and she was resting in God. Then her heavenly Father could work unhindered, and the result was that in less than a week her son was converted to God and became a rich blessing to the family and a lesson to the neighbours.

There is no doubt that to-day so few prayers are answered, because we worry and fret instead of resting upon God's Word and praising Him. Our concerns are quite safe in His almighty hands.

Heroic Giving

A DEAR child of God who recently gave £20 to the work of the Lord in foreign lands wrote as follows:—

"I am so glad that God showed me the truth, 'There is that scattereth and yet increaseth,' and 'A liberal man deviseth liberal things, and by liberal things shall he stand.' Ever since I took the courage in a time of extreme sharp financial test to decide to pay two tenths for the Lord—then three—then four—God has been pouring it in upon me as never before in my life. I begin to faintly comprehend how George Muller had so much to give away—besides the yearly faith-support of 2,000 orphans. In his life-time he gave to other works of God £200,000! We would, too, if we dared to walk on in Muller's way, for our God hath decreed, 'Give, and it shall be given unto you: good measure, pressed down, shaken together and running over, shall men give unto your bosom.' Why? Because it is a rule of heaven—from the Throne enacted, 'With what measure ye mete, it shall be measured to you again. If we had the courage like the poor widow to cast in all—my, what would happen!!! God would pour the earth's riches into our hands and it would run through on all our mission fields. Well, I've got to four tenths—but when I get to seven tenths I shall have an ear to hear God!"



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Associate Editors Percy G Parker and E. C. W. Boulton

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- " FOURSQUARE GOSPEL MINISTERS AND EVANGELISTS.
- " FOURSQUARE REVIVAL AND HEALING CAMPAIGNS.
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- (c) YOUNG FOLKS' EVANGEL.

Gifts are urgently needed for the expansion of this work
which has been so signally blessed by God. Readers of the
Elim Evangel are asked to pray about this matter, and co-
operate with us as the Lord leads. Gifts for any branch will
be gratefully acknowledged by the Secretary, Elim Woodlands,
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The Foursquare Gospel Testimony

Join the thousands who stand for the Bible from
cover to cover and proclaim Jesus Christ as Saviour,
Healer, Baptiser, and Coming King. Write to the
Secretary, Elim Woodlands, Clarence Road, Clapham
Park, S.W. 4

Items of Interest

The campaign announced for Leicester last month
was indefinitely postponed owing to a fire at the
Corn Exchange where it was to be held. Four days'
successful meetings were held in another hall

Meetings of the Executive and General Presbyteries
of the Foursquare Gospel Churches of the British
Isles were held on 29th December last, at the Elim
Bible College at Clapham

The first Foursquare wedding to be celebrated at
Elim Tabernacle, Brighton, took place on 9th January,
when Mr James Gray and Miss Gladys McWhirter
were united in marriage. The service was conducted
by the bride's brother, Evangelist James McWhirter

Pastor T. B. Barratt of Norway, who recently con-
ducted special services in several Elim churches, is
now ministering again in his own church at Oslo,
where times of spiritual refreshment are being ex-
perienced. Our brother visited several assemblies
along the coast *en route*, where good meetings were
held. The Foursquare work in Norway is in a
flourishing condition

Miss Jean Lewis of the Elim Church at Letch-
worth sailed on 11th January from Southampton for
South Africa. Our readers are asked to pray for
our sister as she commences her work for the Master
in East Transvaal

Our Friday night meetings are still held in the
Welsh Tabernacle, Pentonville Road, Kings Cross.
The heating of this church has just been greatly im-
proved, and our London readers are invited to share
in the fellowship of the saints from various assemblies,
and the opening up of the Word of God by different
speakers each week

Visitors are welcomed at the home of the Elim
Bible College for long or short periods, where they
can share the privileges afforded by the daily Bible
lectures, the happy fellowship of the home, and the
warmth and conveniences of the house. Charges are
from 30/- per week, and all enquiries should be ad-
dressed to the Superintendent, Elim Woodlands,
Clarence Road, Clapham Park, London, S.W. 4

Do you read the Scripture Union portion at Family
Prayers every day, and profit by the Daily Medita-
tions on these portions which appear regularly in the
Foursquare Revivalist?

The Editors' Page

Laying on of Hands

PASTOR D M Panton in the paper which he so vividly edits, *The Dawn*, has an article on the laying on of hands. He shows clearly that in the early days the inspired laying on of hands resulted in miraculous blessing. Then he shows that through many centuries this act became purely formal. "Now we are confronted with the exceedingly grave historical fact that imposition of hands, in various ceremonies and functions all down the ages, has maintained the *claim* without the *power*."

But we are glad to know that though there still remains in many directions the form without the power, there are directions in which the form and the power are combined. Through the laying on of hands miraculous healings are performed and miraculous gifts bestowed. God honours in this miraculous exhibition those who have clean hands and a pure heart.

C. G. Finney's Power.

The marvellous success of Finney's preaching lay in the marvellous resting upon him of the Holy Spirit. *Evangel* readers will prayerfully and yearningly read the following words from him:

"I found myself endued with such power from on high that a few words, dropped here and there to individuals, were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They broke the heart like a hammer. Multitudes can attest this. Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life."

Overcoming Gravity.

A young West Hartlepool scientist is claiming that he has overcome the law of gravity. He claims to have discovered a new metal which when placed on the floor will enable a piece of similar metal placed above it to remain suspended in the air.

The press correspondent thus describes his enquiries: "It is nothing less than a new force which defies the laws of gravity. A piece of metal remained suspended in the air absolutely unattached to anything and, simple though the operation appeared, it was a most uncanny sight."

Whether this discovery is reliable or not, we do know that God's power can absolutely overcome gravitation. Some day God's people are to be caught up into the air, and have their capital in a Foursquare City suspended between heaven and earth.

Jephthah's Vow—Judges xi

Dr. A. McCaug is giving in *The Friend of Missions* a series of *Memories and Musings* from his own life.

The series is greatly interesting. In one issue this beloved one-time Principal of Spurgeon's College tells how a Jew gave him much light on Jephthah's perplexing vow. It will interest our readers. This Jew held that Jephthah's daughter was not put to death in pursuance of her father's rash vow, (and, of course, I learned afterwards that many able commentators take that view), but was dedicated to the service of the Lord, and when it is said "the daughters of Israel went yearly to lament the daughter of Jephthah," it means, as the margin has it "to talk with" her. But his special contribution to the interpretation of the story was his explanation of the wording of Jephthah's vow. He held that he could not really have vowed to offer up as a burnt-offering whatever met him coming out of the house, as certain animals were unclean and not allowed to be sacrificed, but Jephthah mentions two things, "Who-soever . . . it shall be the Lord's," devoted to Him, "and I will offer him a burnt offering." Our version says, "I will offer it," but my Jew friend held it means, "I will offer Him a burnt offering." He wrote down the Hebrew phrase for me. I knew little of Hebrew then beyond the letters and the rudiments of grammar. So that Jephthah not only dedicated his daughter to the Lord, but offered a burnt offering, and never thought of making a burnt offering of his daughter.

The Founder of the China Inland Mission.

Speaking of Hudson Taylor, the founder of the China Inland Mission, Dr. F. B. Meyer says, "I knew Hudson Taylor very well. Years and years ago we used to walk and talk and pray together. I remember on one occasion he told me that, after his first visit to China, he was at Brighton, and walking along the beach one quiet Sunday afternoon, thinking over the need of China, for which there was no Inland Mission then, God said to him, 'Hudson Taylor, I am going to evangelise Inland China, and if you like to walk with Me, I will do it through you'; and he entered into—if I may call it so—a bargain with God. Hudson Taylor replied, 'Great Father, if that is Your purpose, I am prepared to yield myself to You, that You should do through me what I cannot do.'"

The Life of Prayer, Talk No. 8.

Grateful Prayer

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

LET us be reminded that our general subject is "The Life of Prayer," and that this present talk is the last in the section dealing with "How to Pray." The next talk will be called "Hindrances to Prayer." Our special thought in this article is,

PRAY GRATEFULLY.

First it will be well to remind ourselves of previous thoughts. We are to *pray thoughtfully*—In prayer (wherever possible) we should prepare to meet God. George Muller found Bible study a splendid preparation for thoughtful praying. David said, "In the morning I will direct (set in order) my prayer before Thee." *Pray earnestly*—Earnestness is proof of desire. They are the boiling hot prayers that God hears. Prayer so earnest that it results in tears—fasting—even prostration upon the face. *Pray in the Name of Christ*—Christ's Name is the key to the Father's heart. Christ's Name is the secret of God's plan and programme. Christ's Name is God's plan for the world's redemption, it is also God's plan for the world's prayer. *Pray submissively*—One of the finest class-rooms in the school of prayer is Gethsemane. There—three times—Christ prayed, "Nevertheless." "Nevertheless praying" is one of the greatest secrets of getting more. *Pray definitely*—When God has, without qualification, revealed His will, then we can definitely ask for definite things. *Pray persistently*—If asking does not bring the answer, then we are to seek. And if seeking does not bring the answer then we are to knock. *Pray humbly*—God resisteth the proud, but giveth grace unto the humble. *Pray expectantly*—He that cometh to God must believe that He is, and is the rewarder of them who *diligently seek Him*. Now for our present subject—PRAY GRATEFULLY.

True prayer in its complete form consists of four things:

- (1). Worship
- (2). Thanksgiving.
- (3). Communion.
- (4). Petition.

So we see that asking is only one side of prayer.

AT first sight we may not see the difference between worship and thanksgiving. But there is a great difference.

Worship is praising God for what *He is*.

Thanksgiving is praising God for what *He does*.

God longs, not only for our worship, but also for our thanksgiving. No one prays well who does not thank well.

THE TEN LEPERS.

You well remember the story of the ten lepers. They came to Christ for healing—poor, lonely, miserable men. They had the sentence of death in themselves. They were shut out from home life and social life. For them life's sun had set. *But they came to Christ*. He healed them all. Health leapt into their corrupt bodies. The prison bars of disease were shattered to pieces. They owed everything to Jesus. Yet!—only one returned to give Him thanks. Then Christ *sadly* asked, "Were there not ten cleansed, where are the nine?" He yearned for gratitude.

Consider also the following passages—

Psalm c 4.

Enter into His gates with *thanksgiving*, and into His courts with praise be *thankful* unto Him and bless His Name.

Philippians iv. 6.

Be careful for nothing, but in every thing by prayer and supplication with *thanksgiving* let your requests be made known unto God.

Colossians iii. 15.

And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye *thankful*.

Colossians iv. 2:

Continue in prayer, and watch in the same with *thanksgiving*.

All these passages speak of thanksgiving in prayer. Then remember that thank-offerings were constantly offered by the Israelites. It was a part of God's abundant provision in their worship.

DR. J. R. MILLER.

Dr. Miller, the late much-beloved editor and writer, said that during one Christmas 1,000 letters reached a certain post office asking Father Christmas to send presents. But after Christmas *only one letter was received thanking him*.

DO we not frequently treat our heavenly Father like that? We take the blessings then forget the Blesser. Dr. Dick, the philosopher, says, in his book, that we receive over 1,000 blessings every minute! When we think of the movements of our muscles, the functions of our nerves, and the employment of our senses, then we can count over 1,000 blessings per minute.

We have many times seen children deprived of gifts because they have forgotten or refused to say "thank you." If earthly fathers so act, in their wisdom, then we must not be surprised to see our heavenly Father similarly act, in His perfect wisdom. Mercy loves to give to gratitude. We love to lavish

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richest gifts upon the grateful. One of the best ways to get more is to thank for what we already have

DR. JOWETT OF GARR'S LANE.

Dr. J. H. Jowett, the well-known preacher of Carr's Lane Chapel, Birmingham, was, when in America, taken by friends to one of the worst slums in New York, to see a bed-ridden saint of God. He climbed up flights of rickety stairs, passing through evil sights and sounds, until right at the top of this slum dwelling he came to a door. As he waited outside for a few moments he heard a feeble but happy voice singing,

My God, I thank Thee, who hast made
The earth so bright,
So full of splendour, and of joy,
Beauty and light,
So many glorious things are here,
Noble and right.

He went to that room expecting to *give* comfort, but instead he *received* it. This sadly limited shut-in was so full of praise and thanksgiving that it seemed as though a bit of heaven had been placed at the top of that slum dwelling.

WITH such a spirit God wishes to endue us. Imagine God's pleasure in giving to grateful souls who praise in the midst of praiseless circumstances—who shout for joy, as Paul did, in the midst of a joyless prison.

If you cannot see *much* to thank Him for, thank Him for the *little*, and soon you will see *much*.

Thank Him for Jesus Christ, for His coming, death, resurrection, ascension, intercession, and promised return. Thank Him for Christ, the Saviour,

The Place of Confession in Divine Healing

MORE and more, from my own experience and from the trials of other saints of my acquaintance, I am learning that the whole of James v 13-16 has a special bearing on the healing of the body. We are distinctly commanded to pray for ourselves, to call for the elders that they may pray, and just as clearly told to confess our faults; not in this instance to the congregation, but to one another, to some saint, some friend in the Lord. I confess some fault, which doubtless he has already discerned, and then perhaps the friend confesses also; then I think of something more, and speak it out, and we get tall broken up and humble, and become so yielded that God can mould and teach us and pour in His life and direct us.

We are by nature like the children of Israel, stiff-necked; we seem to be unable to bend ourselves to enter this lowly gate of confession, and confession comes before we pray. This is the Divine order. This by no means takes the place of public confession, that must be made when sins have been committed against another in a way that has injured a saint in the esteem of the public; then restitution must be made in

Healer, Baptiser, Shepherd, Sanctifier, Coming King. Thank Him for the Spirit of God, the Word of God, and the Church of God. Thank Him for life, for light, for love; for relatives, for friends, for home, for taste, for smell, for hearing, for sight, for touch. Thank Him for sun, moon, and stars, for flowers and fruits—and oh! so many more things.

AN INDIAN BOY'S THANKS

A missionary in North-East Canada when visiting a poor Indian lad, who had been ill, asked him, "Did you ever get anything from God?" "Yes, I did." "Did you ever thank Him?" "No; never thought I should, or knew how." "Would you now thank me for a box of matches?" "I would, many times." "Then thank God for all His good things." Moving off his bed at once, his right hand lifted up towards heaven, he prayed, "O God, I got Your things, liked them, used them all the time, but never thanked You. Now I thank You for them all, and will thank You more if You give them to me. I liked the things very much, but I would like to know yourself more than the things, and I will always thank You when I get them."

The illustration speaks for itself, and makes its own challenge to our lives.

We thank Thee, then, O Father,
For all things bright and good
The seed-time and the harvest,
Our life, our health, our food
Accept the gifts we offer,
For all Thy love imparts
And—what I thou most desirest—
Our humble, thankful hearts.

a public way. This sounds easy, but it is the way of the Cross. Try it and see; it is like going through the eye of a needle. We seem to be so full of our own selves, our plans and hopes, and our own way of doing, that we have not a place left where God can put a blessing, until there is something emptied out; then He can pour the resurrection life of the Lord Jesus into these vessels of clay, and we may have this life to use for Him. Not to work harder so that some petted relative may have an easy time, not that we may earn more money for ungodly friends to squander. For if the Lord is for the body, the body must be for the Lord. We are no longer our own, and must glorify the Lord in our bodies. We have a new service for humanity. We need not neglect our own, we serve them from a different plane.

Beloved, have you failed to get healing? Try the lowly gate of confession, and see if you do not meet God. He alone can bring the sins and faults to our notice. "He that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall find mercy."—F.K.

The Way of the Cross

Self-Effacement and Service

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*)

MATTHEW XX. (*continued*)

"**T**HEN came to Him the mother of Zebedee's sons with her sons, worshipping Him and desiring a certain thing from Him." Taking the word "then" as having reference to a point of time immediately subsequent to the previous statements, one cannot but be struck by the inappropriateness of time chosen by this woman to introduce her request. From chapter xvi. 21, Christ had, both in public and private, taken every opportunity to impress upon His disciples that the climax of His earthly life's work was rapidly approaching, and the Cross had become the one absorbing topic. Yet she was not repulsed, but He said unto her, "What wilt thou?" She saith unto Him, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom." Mark tells us that the two sons, James and John, made the same request (xx 35).

THE Gospel records recognise a principle of substitution. This is seen for example in the incident of the Centurion's servant as recorded by Matthew, Mark, and Luke. In fact the bulk of the healings and blessings recorded in the Gospels are in answer to the petitions of people other than those healed or helped. This woman, Salome, was the sister of Mary the mother of the Lord Jesus. Thus she would be His aunt, and James and John His cousins. (See Matt xxvii. 56, Mark xv 40, John xix 25). It is quite likely that these young men had made the same petition, and not obtaining the desired answer had resorted to their mother for her aid. She in turn, with true motherly instinct in her desire to advance the welfare of her boys, may have undertaken to press their plea, probably feeling that the fact of her relationship would carry some weight and obtain the desired promotion. What an illustration this, both of not knowing how and for what to pray.

Along with Peter, these two had been allowed a deal of intimacy with Christ, and John appeared to have a special place in His affection. He is one of the three men of whom it is recorded "Jesus loved him." Signs are not wanting that they had played a prominent part in the discussions as to who should be the greatest among them. They had just previously been promised a throne but what they wanted was something in advance of the rest—places of honour and authority with Christ, which were represented in the places sought (Psalm xlv 9; ex 1). The action of the two roused indignation in the ten, but we question whether it was of the kind which is called "righteous." Maybe the two were only a little bolder

than the rest and the possibility is that all shared the same ambition. In fact it is almost certain that had any of the ten been related to Jesus by ties such as those which the two enjoyed, they would not have hesitated to use them to the full. Selfishness is a tree with many roots.

FIVE times in his Gospel John tells us he was a special object of Christ's love also that his place was to lean on Christ's bosom. James and he had probably enjoyed these right and left hand places at many a meal now their request was that their supreme position on earth might be reproduced in glory. Although the ten were angry, Jesus was not. God has put the heart of an eagle into the breast of man, and our spiritual possibilities are boundless. Jesus quietly assumes that there is a coming glorious kingdom and that there will be gradations of rank in that kingdom—that now is the time in which coming rank is decided—that ambition for that day is both legitimate and laudable, and that the highest rank is open to all. "Are ye able to drink of the cup that I drink of?" The bitter draught of heart-breaking sorrow, or to be baptised with the baptism that I am baptised with—the sea of external troubles into which Jesus was ultimately plunged. His sorrow, His cup and baptism, not ordinary bereavements, but heart-break as Christians, and because of "the Name." These are royal cups and anointing baptisms which are preparations for high rank.

CAN you bear them? Can you make the great renunciation of all the world holds dear? Can you go on doing it without breaking down under the strain? Can you keep up to the end service which involves suffering; testimony which brings torture, self-suppression to the degree which smarts, a surrender which costs heavy in pocket; a hand often stung by those it helps; the extremely exacting, and sometimes dangerous obedience to the whole counsel of God, effort never slackening which is forever ending in baffling disappointment? Can you bear it without flinching, without compromising, without despair, without bitterness? The sneer, the ridicule, the loneliness, the persecution. The bankruptcy of reputation—can you? For we bless only as we bleed, and God is calling us to the inconceivable honour of sharing the rejection of Christ (Phil. iii 10). Supremacy in glory is only for supremacy in suffering. Christ will adjudge according to character and conduct. The thrones are prepared for those who are preparing. The chief must become slave of all. Power is reserved for goodness. The sackcloth is a preparation for the purple.



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It is an astounding revelation that everything that lowers me lifts me; all that forces me down forces me up every pang, every renunciation, every boycott, every indignity suffered for Christ is measured and treasured. By deepening our characters, suffering is actually creating our thrones. Here is the path to the stars. Jesus suffered with men; He led them to God. He wept with them, laid down His life for them. He reached the heights of glory because He plumbed the depths of suffering. We must taste the gall if we are to taste the glory (II Thess 1:4, II Timothy 2:12). "Are ye able?" This is no question of earthly relationship or friendship, it is one of ability. That they were His cousins did not weigh with Him. "We are able," said the brothers and "ye shall," was the Saviour's reply. How they kept their promise we know from the Scriptures. James was the first of the twelve to seal his testimony with his blood and John, who probably outlived all the twelve maintained his faithfulness to his Lord despite tremendous persecutions and torture.

THE words of Christ recorded in verses 25-28 of Matthew xx. not only meet the case most fully, but reach far beyond the immediate occasion of their utterance. Thus He brings good out of evil, and secures that even the strife of His disciples shall make for "peace on earth." He begins by showing how absolutely in contrast to the kingdoms of the world is the kingdom He has come to establish. In them the great ones "lord it over" others; in it the great ones are those who serve. What a revolution of thought is involved in this simple contrast! Of how much that is great and noble has it been the seed! The dignity of labour, the royalty of service, the pettiness of selfish ambition, the majesty of self-sacrificing love, the utter condemnation of the miserably maxim, "Every man for himself." The world's first question, "What shall we get?" made the last, and its last question, "What shall we give?" made the very first—such are some of the fruits which have grown from the seed our Lord planted in so ungenial soil that day" (Monro Gibson, D.D.)

HAD we no other Scripture, Matthew xx. 28 forever settles the question as to why Jesus came to this earth. "To give His life a ransom on behalf of others." No earthly kingdom for the Jews and no crown for Jesus as yet, for "Christ Jesus came into the world to save sinners" (I Timothy 1:15).

He was busy on this His life mission, where we find Him in verse 29 of Matthew xx., leaving Jericho with the multitude following Him. At that time Jericho was the most luxurious pleasure resort in Palestine. It was the winter residence of the court. Josephus called it a "Little Paradise." When Jesus passed through all the rich people would be in residence and the town at its gayest but Jesus spent the night with Zacchæus the publican. It was at the

entrance to this city that, as "Captain of the host of the Lord," Jesus had met Joshua. It was from this city, with fifty sons of the prophets looking on, that Elijah and Elisha "went on" to Jordan. Now we see the great Joshua (Jesus) going to His conflict, and the greater Elijah going to His Golgotha. Leaving this city of priests, Levites, and synagogues, He would soon be among the great crowds which at that time would be wending their way to Jerusalem. They would make the hills resound with their pilgrim songs, as they sang, "I was glad when they said unto me, let us go into the house of the Lord," (see Psalm xlii 4). Many of them would have their "Passover lamb" with them. And so they would travel on "seeing, yet sightless" of the Lamb of God, who was bearing the sin of the world.

SUDDENLY a cry is heard rising above all the noise. "Have compassion on us, O, Lord, Thou Son of David." Evidently someone had recognised Him, yet they were blind—two of them (some have found difficulty in reconciling the *two* blind men of Matthew's narrative with the *one* blind man of Mark and Luke by some it has even been put down as a contradiction. For us the fact of *two* blind men being outside a city of over 100,000 people and especially on the Jericho-Jerusalem mainroad in Passover week, offers little cause for comment. They were probably beggars and this was a harvest time for them). Their cry disturbed the multitude who turned to rebuke and suppress the plea of these blind beggars. But they were not to be thus quieted. They probably had heard how Christ had healed the lepers, raised the dead—yes, He had given sight to other blind people, and now was their opportunity. It is to be now or never, for He would never return on that road again. Before, when Jesus had healed the woman with the issue of blood, cast out the evil spirits from the dumb man and given sight to the two blind men, the Pharisees had said, "He casteth out demons through the prince of the demons" (Matt ix. 20-34), yet not one protesting voice was heard. Now when two blind men wish to give Him His rights, they are met by a multitude of opposition. The more they are opposed the more desperate they become, until their cry brings the hurrying Christ to a standstill.

EVEN the Passion ahead and the dark cloud was not allowed so to enter into His life as to spoil present usefulness. Blind men were waiting to receive sight, even though He was on the way to Calvary, yet the echo of a seven-hundred years old prophecy strikes His ear, "I the Lord have called thee in righteousness . . . to open the blind eyes" (Isaiah xlii 6, 7). And Jesus stood still and called them, and said, "What will ye that I shall do unto you?" They have gained their point and won through the opposition of the multitude, they are in His presence, all is changed. No rebuking now. As Trench says,

"If a man will only despise these obstacles from the world which calls itself Christian, and overcome; if despite of all opposers, he will go on, until Christ is evidently and plainly with him, then the very same who at first reprehended will in the end applaud. They who at first exclaimed, "He is mad," will end with exclaiming "He is a saint."

"That we may see Thee," is the beautiful Syriac version of the blind men's request. "So Jesus had

compassion on them." It was this compassion which moved Him to raise the widow's son at Nain, to put His hands upon the leper, to feed the bodies as well as the souls of the hungry thousands which had followed Him. They are now in His presence. They had asked for compassion, and "So Jesus had compassion on them and touched their eyes, and immediately their eyes received sight and they followed Him."

Thoughts from the Throne

A Weekly Message by PASTOR E. C. W. BOULTON

Sunday, February 3rd.

"Mine eyes are perpetually directed unto Jehovah" (Psalm xxv 15, Spurrell)

Blessed indeed is the life that is thus entrained—caught in the glorious attraction from on high. The upward look has now become the habit of the soul—as the flower turns its face to the sun, drawn by the irresistible lure of those life-giving rays, so the soul instinctively responds to the Divine captivation, and in so doing becomes a glad partaker of the wealth and warmth which streams from the eternal throne. The believer who thus possesses the trained vision—the focal point of whose entire life is always and only in God—can never know the bitterness of spiritual blindness or bondage. To him life is large and magnificent in meaning and eternal in its scope. Such souls cannot be overpowered by the winds of temptation or swallowed up in seas of difficulty, to them all things are equally possible to God, the glory of His face is the abundant compensation for every cross that is carried—the sufficient incentive and inspiration to every enterprise and exploit that is attempted—the essential and vital equipment for every ministry to which the Divine will calls. This vision glorious is the welcome assurance of the fulfilment of every heaven-given promise—the earnest of that face-to-face unveiling which shall be ours in the day of His appearing. To look in any other direction is to invite fear and failure. O, my soul, let naught take thine eyes off this true centre of rest!

Sunday, February 10th.

"Cast thy burden on the Lord" (Psalm l. 22)

What a gracious invitation to those who labour and are heavy laden. What a spring of hope to those who struggle against overwhelming odds and who feel on the verge of surrender to the forces which war against them. "Cast thy burden on the Lord!" This would have been a word full of comfort had it but encouraged us to share our burden with the Lord, if it had only offered us respite and relief from the present painful pressure of the load. But here is something infinitely better than this—we are urged to lose our burden—to cast it from us—to be entirely freed from its weight. And to lose it by an act of transference. It is surprising how we cling to life's burdens, even when deliverance is at the very doors. We have journeyed so far and so long in their company that to part with them seems well nigh impossible. And so we go on groaning beneath the intolerable cargo of care, until at last we are on the point of being completely swallowed up in the waters of despair. It is the self-appointed load that renders us unfit for saintly, sacrificial service, and which robs us of the holy joy which such ministry yields. But there are burdens which bring unspeakable blessing to those who bear them—weights that become wings, lifting the soul into heights of communion with God—burdens that balance life in times of spiritual crisis, enabling the soul to keep the Divinely chosen

place. Blessed Master take Thou the load that occupies me so, and that hinders me in the heavenly race!

Sunday, February 17th

"Dwell deep" (Jeremiah xlix 8)

What a need there is for such an exhortation as this in these days. We live in an age of the superficial and shallow. Especially is this so in the spiritual sense. We skim the surface of things, rarely going down into the depths. And yet how it pays to live in the deeps with God. What wondrous revelations are vouchsafed to those who tread the places of depth in the Christian life. The life of depth means death to a great deal that feeds and fascinates the experience that is essentially external—the sword of separation cuts sharply across the bonds that hold us in thralldom to the natural and carnal. And yet it is only as we thus walk with the Lord "deeply" that life can come to maturity. Everything is dependent upon that which transpires in the unseen places of our lives. The deeper we go with God, the rarer will be the bloom which we shall bear, and the richer will be the fragrance which we shall yield, and the choicer will be the fruit that shall be brought forth in our lives. How much deeper we need to go in our thought of God, in our apprehension of His Word, in our surrender to His will, in our obedience to His plan, in our likeness to His character. The deeper we dwell in God the stronger and steadier will our whole witness and walk be for Him. When others falter and fall, we shall stand unmoved and unmovable—rooted and grounded in God.

Sunday, February 24th.

"Thy gentleness hath made me great" (Psalm cxviii 35)

How utterly opposite to the standards of the world is such a conception of things. We are apt to deem the gentle unfit for the hard places of life—unequal to the strain of battle. We imagine that gentleness has its home in some sylvan retreat where the clamour of the rough work-a-day world cannot penetrate. And yet of all the gracious fruits of the Divine Spirit none is so much needed on life's rugged pain-strewn battlefield as this grace of gentleness, and none wears so well in the stern struggle for existence. How may this blessed trait of the Divine character be possessed? Is it not by the indwelling of the Spirit of gentleness, meekness and quietness? Who could transform the tumultuous disposition into a tender, patient and pliant spirit, but the Holy Spirit? This is a ministry that He alone can perform. Give Him full control and He will commence by removing those things in the life which make for strife. He will dissolve the discordant influences and lead the soul into a place where tenderness can be generated. It may be that the hand of God will have to take the soul through many a melting process ere this graciousness and gentleness really possesses the heart and finds fullest expression in the life. Yet if He is allowed unhampered and unconditional freedom, this work shall be wrought within such a soul. And how clearly it is revealed that the way to true greatness is along the path of gentleness.

Enthusiastic Evangelism Everywhere

Hammersmith Healings—Blessing at Bradford and Brighton—Expansion at Eastbourne

Pastor and Mrs F G Cloke are now in charge of the church at Exeter, and Pastor and Mrs Stoneham at Barking. Mr J C Kennedy is at Watford, Mr H W Fardell at Hendon, and Mr H W Fielding at Liverpool. Pastor R Smith is at Hornsey. Evangelist F Farlow is conducting missions in Scotland. Miss Hanna is assisting at Croydon, Miss Manning at Bournemouth and Miss Thompson at Portsmouth.

Ilford. News to hand from this centre reveals that Pastor Morgan has the joy of being in charge of an aggressive and progressive church. The work of the past weeks shows that

capture was made for Christ, a backslider finding peace through the blood of the Cross.

Bradford. Revival power is still being experienced in the newly-formed church in this district, where Mr A Longley is in charge. The converts of the recent campaign are being taught to walk with God in an ever-deepening fellowship, and love to Christ is finding expression in consecrated service and devoted ministry. Souls are coming to the Lord in many of the meetings and others are claiming Christ as Healer of the body. The praise-flooded services are simply irresistible in their appeal and attraction.

Eastbourne. God is still pouring out of His wealth of grace upon this church and people. Converts are being made for the old-time Gospel, and week by week witnesses the manifestation of the Divine presence in some way or other. Pastor Le Tissier, ably assisted by Master Frank Allen, is doing excellent work for the Lord, in every way the church is on the up-grade.

Clapham. A very profitable series of special services has just been conducted by Pastor P Lessey. The Bible readings have proved exceedingly helpful to the large companies of believers who have gathered to hear the Word. We believe that the truth thus given has borne much fruit in the lives of the Lord's people.

Monaghan. We rejoice to learn that away there in the Irish Free State, God is moving amongst His people. It is refreshing to note how the Lord is drawing His children together for worship preparatory to revival which we believe is to follow.

Leyton. It is most encouraging to read the reports from this thriving little centre. A tenfold increase in twelve months! What an excellent achievement in a single year! Every branch of the cause shews decided progress. The Sunday School—barely nine months old—has risen from an attendance of ten children, to a weekly average of seventy scholars. To God be the glory!

Battersea. The blessing of the Lord has undoubtedly rested upon the efforts of His servant, Evangelist H. Fielding, who has for some months been labouring in this assembly. The recent Sunday School Anniversary Services, conducted by Pastor Le Tissier and Master Frank Allen, revealed somewhat of the splendid condition of the work here.

Barking. A week's special services, conducted by Pastor P Lessey, has resulted in the uplift of the saints in this centre. God enabled His servant to open up many of those precious and powerful truths upon which the fabric of the Christian faith rests. Splendid crowds assembled to listen to the messages, which were soul-stirring, and heart-feeding.

Verwood. A very gracious work for God is being sustained in this old-world village, situated in the very heart of Dorsetshire. A small but nevertheless enthusiastic and consecrated company of God's children are standing staunchly for the Foursquare Gospel, and God is honouring their witness.

Hammersmith. The work here is pregnant with promise, speaking well of the reality of that which was accomplished during the inaugural campaign, conducted by Principal Jeffrey some eighteen months ago. Many are able to bear witness to the completeness and permanency of the healing which took place at that time, and to-day are delighted to testify to others of God's wonder-working power. Mr. W. F. South is in charge.



Elton Hall, Ilford

steady improvement is being made in all sections of the assembly. Best of all souls are coming to Christ.

Croydon. The same spirit of desperate devotion to the Master still prevails in this fire-mantled church. On every hand there are indications of the rising tide of Holy Ghost fervour and faith. Services are freighted with blessing and charged with power. To walk into one of the regular gatherings is to enter an atmosphere laden with life and surcharged with gladness. Progress is continually being made and maintained in every section of the church's activities.

Carlisle. The work of the Lord in this church is being pushed forward by the faithful and enterprising ministry of Pastor and Mrs Court. The latest report tells of "souls being saved, believers baptised with the Holy Ghost, and in every organisation, from the Sunday School to the adult meetings much blessing is being experienced."

Brighton. This splendid work of God continues to flourish. It is really glorious to see the large company of the Lord's people who assemble week by week to listen to the much maligned and misunderstood Foursquare Gospel. The church here has recently had a week-end visit from Pastor E. C. W. Boulton, when the Divine presence and power was much enjoyed.

Parsley. The church here recently held its first annual "soiree" which proved a great success. A most happy and hearty company of God's children gathered for an evening that was brimful of blessing. To crown this happy occasion, one

The Question of Questions.

"What must I Do to be Saved?"—*Acts xvi. 30.*

By OSWALD J. SMITH

TIS a midnight cry The prisoners, wild-eyed, with blanched faces, crouch in dread and alarm on every side The great city sleeps All is still and quiet All is hushed, like the hush of death The stars shine bright, the moon sends forth a flood of light, the shadows darken beneath the prison walls, and the long, dark night throbs on

But hark! What sound is that? Singing, and—can it be possible?—coming from the prison What does it mean? Prisoners singing, and at midnight! Who can they be? Let us approach Softly! Softly! Ah! there they are Can you not see them? Two men chained in the inner prison, with their feet fast in the stocks, scarcely able to move But oh, what faces! How they glisten! What wondrous joy! And they are singing in the prison cell And the others—what a sight! Man after man, waking from his sleep, rising on his elbow, and listening Yes, listening with wonder and amazement to the strangest sound he has ever heard

Suddenly, as if moved by a supernatural hand, the earth begins to quake and tremble A mighty upheaval an earthquake Doors fly open, chains and stocks drop off, the singing ceases, and the prisoners, springing to their feet, rush from the dangerous building

"What must I do to be saved?" 'Tis the cry of a lost soul It comes from the lips of the jailer, almost frantic with fear He awakens from his sleep The singing floats in upon his ear He lies still and listens The earthquake comes and, like a maniac, he bounds from his couch, sees the prisoners on every side, draws his sword and prepares to plunge it into his body, when lo, from the darkened shadows, a voice cries, "Do thyself no harm, for we are all here" And he knows that voice, knows that it is the voice of the great Paul, the servant of Jesus Christ It is the voice that had enraged at Philippi, the voice that had rung through the prison with songs and praise but a moment ago Ah, yes, the jailer knows it well! And at the feet of Paul he casts himself in anguish of spirit, and gives utterance to the cry that echoes far and wide on the midnight air

What must I do to be saved?" 'Tis the cry of a million hearts All down the centuries it has sounded forth, sometimes with calm assurance, and then again with a shriek of despair 'Tis the cry of the dying bed the cry of sin-cursed souls Have you not heard it? Do you not know it yourself? Ah, yes, you have You know it well It has come from your own heart Go where you will, it will follow you Strive as you may, it will face you It demands an answer Do you know why? Listen "The soul that sinneth, it shall die" "The wages of sin is death" "All have sinned" "All we like sheep have gone astray" It is because you are lost—Lost! Lost! Oh, that you might see it! Lost here, lost hereafter No heaven, no loved ones, no Saviour, no happiness, but hell and Satan, separation and everlasting night Oh, to have no hope in Jesus!

Lost! Yes, but thank God, you may be saved, that is if you will, for God is not going to save you against your own free will "Ye will not come unto Me that ye might have life," said Jesus "How often would I, and you would not" That and that alone, your own will, can bar you out The power of choice is yours If you want eternal life you may have it

Come now, take your place honestly and humbly before God as a lost and guilty sinner, and let the cry of the

Philippian jailer that rang out through the night, "What must I do to be saved?" be your cry just now, and the answer can come to you as quickly as it came to him so long ago "Believe on the Lord Jesus Christ, and thou shalt be saved"

But what is it to believe, you ask? What is faith? I turn to John 1:12, and read these words "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" So then, faith is believing on Jesus as a personal Saviour, and believing on Jesus is simply trusting Him—receiving or accepting Him as your Sin-Bearer, your Substitute, your Saviour

A young girl meets a man who merits her deepest respect For a year or so she is constantly in his company But at last there comes a day when he has won the greatest treasure a woman can give And on her wedding day she gives herself over into his keeping The whole future she leaves with him Henceforth she is to be his constant care She has placed herself in absolute surrender and trusting love in his hands Her life has been committed to him Mere intellectual relationships have been replaced by loving trust

Now, my friend, instead of merely believing all that Christ says, and recognising Him as the greatest Teacher that ever lived, just place your life in simple, childlike trust in His hands Up to the present your life has been lived largely for self Now you are to hand it over by a definite act of your will to Jesus Christ Just as that young girl gives herself to the man whom she loves, so you are to give yourself to the One who loved you enough to die for you "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" Even so has He loved you He now waits for you to yield to His love and commit yourself to Him "Him that cometh to Me I will in no wise cast out" This is His word of assurance to you

And why not come to him? Do you not feel your need? The Philippian jailer did He came "trembling" Or are you able to save yourself? Is there another way? Not if you are lost and helpless Not if you are a sinner, guilty before God And that is what His Word says you are But is He not able? Yes indeed, thank God! The Lord Jesus is fully competent to undertake your case, desperate though it may be Then why not trust Him now?

Remember, you can never save yourself There are thousands who are trying to do that Live as you will, treat your fellow men with all kindness, let your life be pure and clean in every respect,—and all will avail you nothing so far as salvation is concerned You may give up the old life of sin, but "except a man be born again he cannot see the kingdom of God", and reformation is not regeneration Not only must you give up the old life, you must also receive the new In other words, you need Jesus Christ

And so with all the earnestness that God Almighty gives me, I beg of you to bow your head at this moment and ask Jesus Christ to come into your life And quicker than it takes me to write these words, as you turn to Him from sin, the answer to the question of questions, "What must I do to be saved?" will be a reality in your life, for Christ Himself will enter and take possession

“IT IS REQUIRED”

YOU may not have more than a moment in which to drop the Seed that may be the means of saving a soul, but in that moment “it is required of a man that he be found faithful.” You are literally surrounded by opportunities. Perhaps one of your opportunities sits beside you on the tram, ’bus, or train, or comes to the door with something to sell. One of your opportunities delivers the mail, another the groceries, the coal, or the paper. One of your opportunities waits on you at the store, or does your washing and cleaning.

But although your contact with them may last only a moment at a time, or may last only a moment once for all time, that moment gives you the chance to plant the Seed. to bear witness, to put into his or her hands something that will last longer than a moment, and will show the way to forgiveness of sins and eternal life.

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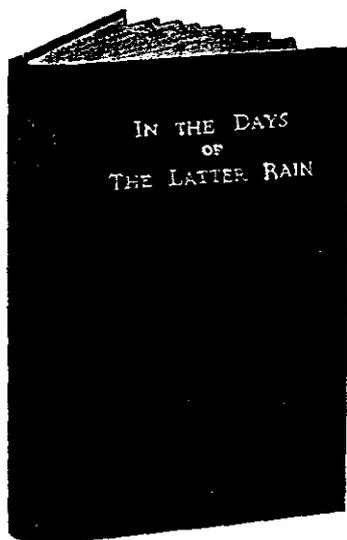
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