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HOW TO DEAL WITH RUSSELLITES

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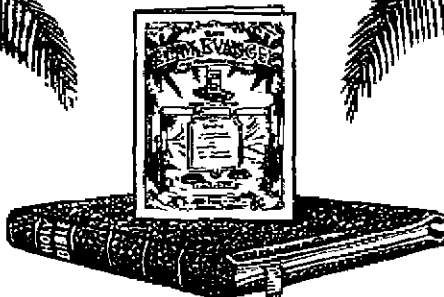
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 21.

SEPTEMBER 20, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS'

Revival & Healing Campaign

In the CORY HALL, CARDIFF.

Commencing SEPTEMBER 22nd

Every week-night (except Saturdays) at 7.30; Wednesday and Thursday afternoons at 3.30; Sundays at 3 and 6.30.

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The Elm Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, 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 "Elm 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. 21.

September 20, 1929

Twopence, Fridays

Modern John the Baptist

Principal George Jeffreys at the Worthing Baths—Baptismal Scenes

The following appeared under the above heading in the WORTHING HERALD of Saturday, August 31st.

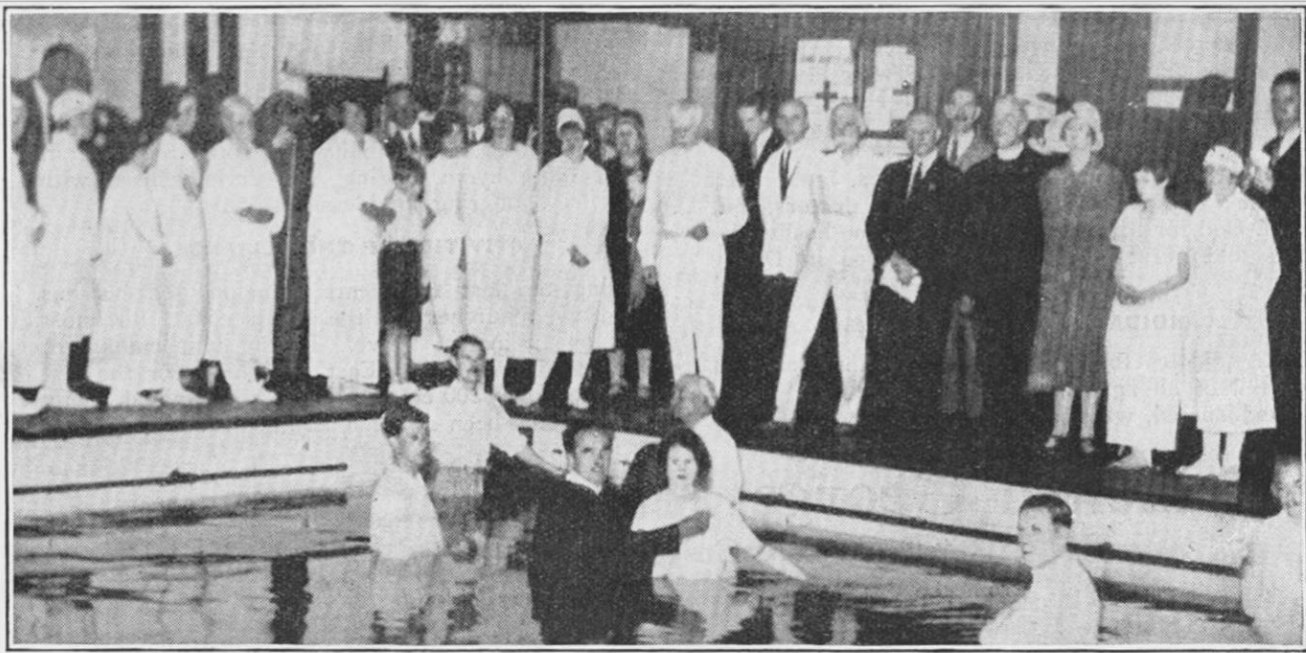
A LARGE crowd collected at the Heene Road Swimming Baths on Monday night to witness one of the most interesting and unique services in the history of Worthing. This impressive service was the baptism of the converts the Elm Foursquare Gospel Alliance has gained during its few weeks' operations in Worthing.

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys in the country town of

in one year, and at the Royal Albert Hall about 1,000 during one evening. The second feature of the mission, healing the sick, has had world-wide publicity. The soul-stirring scenes witnessed in some of the colossal congregations are

UNPARALLELED IN THE HISTORY OF EVANGELISM

in this country. Thousands have testified to having been healed of almost every kind of disease to which



Principal George Jeffreys at Worthing Baths.

Hundreds of onlookers lined the galleries and witnessed a unique service

Monaghan in Ireland, in the year 1915. Two features of his work make his ministry remarkable. He is a modern John the Baptist, having baptised multitudes by total immersion in water, in Canada, East and West; in several places on the Continent of Europe, and throughout the British Isles, the most remarkable services having been held in London. At the Surrey Tabernacle, Mr Jeffreys baptised over 1,200

human nature is heir. People who were helpless cripples for years have been healed instantly in answer to prayer, before wondering crowds, as in Bible days

THE BAPTISMAL SERVICE.

The baptismal service at Worthing Baths, on Monday evening, opened with hymn singing, and the crowds which thronged the galleries and occupied

every available seat infused great vigour into it, producing a volume of sound seldom heard in a church. In the singing, Mr. Jeffreys and his assistants joined wholeheartedly.

Mr. Jeffreys, who has a wonderfully deep, inspiring voice, then delivered a powerful address, in which he explained the true reasons for the baptism. The candidates were not being baptised to make converts to Christianity, as they were already such, or to enter or inherit the Kingdom of God, as they were already fit to partake of this blessing, but to make their members of the Church of those who were born again, the only true Church of Jesus Christ. The virtue was not in the water, but in the fact that they were obeying the Gospel. Repentance must precede baptism, and repentance meant turning to God.

WHY HE BAPTISED.

Mr. Jeffreys then referred to the baptising of the eunuch by Philip. He was baptising because he was obeying the Lord's command, "If ye love Me, keep My commandments." He was baptising as Jesus Christ had set the example. John the Baptist had been thunderstruck when requested by Jesus to baptise Him, as it would mean identifying Jesus with thieves and such-like people, and when John had protested, Jesus had said "Suffer it to be so now." The candidates were to be allowed to follow Jesus Christ and walk where He walked. Baptism was witnessed by three worlds, the world of humanity, the world of angels, and the world of demons. When the candidates changed their clothes they were like Jesus, who, over 1,900 years ago, stripped Himself of His robes of glory and came to earth as an ordinary mortal.

Mr. Jeffreys did not discredit churches, but prayed for them, and he did not disparage doctors, but thanked God for them. He believed in the healing by doctors and nurses, but he also believed in Divine healing.

CANDIDATES OF BOTH SEXES.

The candidates for baptism were members of both sexes and of all ages and classes. One man there, it was whispered, was a great scientist, and two more

were eminent artists, but there was no difference in the baptism; all were treated alike.

Mr. Jeffreys, full clothed, stood over waist deep in water and baptised each candidate individually. The female candidates wore white slips reaching to the ankle, and the male candidates white shirts and trousers. Mr. Jeffreys' assistants, who were also standing in the water, conducted the baptised to the water's edge, whence they hurried to their cubicles. In several instances relations were baptised together, and in one case a whole family, consisting of mother, father and son, were baptised at the same time. Each candidate received a promise which was read out before the baptism, which consisted of total immersion in water. Mr. Jeffreys then baptised the candidate, uttering these words, "Upon the confession of thy faith I baptise thee in the Name of the Father, the Son, and the Holy Ghost." There were approximately

SEVENTY CANDIDATES WHO WERE BAPTISED

during the evening, and all the time during the baptism, Mr. Jeffreys and his assistants remained standing in the water.

Following the baptism, Mr. Jeffreys, still standing in the water, gave a final address. He first asked all the converts in the galleries to raise their hand if they were willing to be baptised at the next opportunity, and altogether twenty-eight hands were raised.

Mr. Jeffreys then said that the sprinkling of water on children was not mentioned in the Bible. It was useless to baptise a child, as a child could not repent; people should not be baptised until they had reached an age of moral responsibility and could repent first.

After more hymn singing the service closed with Mr. Jeffreys offering up blessings.

ACTIVITIES OF THE ALLIANCE.

During the last two years Principal Jeffreys has formed five churches on the south coast, his most recent one being at Hove. In the tent campaign, which has been held in East Worthing for the last few weeks, over 300 converts have been gained, many of whom have been miraculously healed.

Principal George Jeffreys at Ipswich

"Foursquare Gospel Evangelist"

From the *Ipswich Evening Star and Daily Herald*

PRINCIPAL George Jeffreys, an evangelist of the Elim Foursquare Gospel Alliance, is attracting large numbers of people to the Public Hall, Ipswich, by his revival and healing meetings. These are held at 3.30 in the afternoon and at 7.30 each evening, until September 15th.

Mr. Jeffreys' preaching is strengthened by a dramatic interpretation of biblical readings. "The glorious Foursquare Gospel," he said, "is not suggestion, or auto-suggestion, or mesmerism, or hypnotism, but the old-time Gospel." This was a prelude to an impassioned appeal on Wednesday even-

ing for "Hands up all those who want to be saved." And then, as but a single person responded to the first calling, the speaker said "I know what your difficulty is—you have been church members for many years, and are ashamed to find that you are not saved. You can join what church you like afterwards, but for God's sake, and your own soul's sake, don't become a church member until you are sure you are saved."

Subsequent callings brought the number of responses at this meeting to eleven.

Doers of the Word

Be ye doers of the word, and not hearers only, deceiving your own selves (James i. 22).

A YOUNG girl, who had just made a whole-hearted surrender to the Lord, happened on the above verse, and decided to put it into action. From that time on, whenever she read something in the Bible that she was not practising, she immediately went to the Lord about it and asked Him to help her be a "doer" of that certain thing. One day she read in I. Corinthians x. 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Her attention was arrested and she began to wonder if she ate and drank "to the glory of God." With a bit of chagrin she remembered how she turned up her nose when carrots were served at the dinner table—as for turnips and lettuce, she positively refused to eat them. Yet her mother had told her time and again that they were better for her than many of the things she craved.

DOWN ON HER FACE

she went before the Lord, beseeching Him to help her "eat and drink to His glory." She arose with a determination to try to learn to like the things that were good for her; and never, never to complain about any food that came on the table.

It worked wonders. As she sat down for a meal she would whisper to herself, "Eat and drink to the glory to God", and she found that things she once hated were not so bad after all. Besides, there was a joy in her heart that fairly bubbled over.

Another verse that soon caught her attention was Proverbs xv. 1, "A soft answer turneth away wrath, but grievous words stir up anger." She had prided herself on her ability "to give as good as she got"; or in other words, to give a sharp and stinging answer to anyone who spoke unkindly to her. But she was praying that she might be a "doer of the Word" and so she must learn to give

A SOFT ANSWER

no matter how angrily she was spoken to. Once more she went on her face before the Lord, asking Him to fulfil this verse in her. As cross words were spoken to her, she gradually found herself hunting for some sweet reply to make, and the outcome more than surprised her. She found it not only helped her, but it helped the one that was out of sorts. Her life was becoming very much happier now.

One time, while singing a hymn in Sunday School, she was struck with one particular line—"Be to the friendless a friend." That thought followed her around until finally she tried to be a "doer" of it. She was fortunate in having a chum with whom she always walked to and from school. In addition to this chum there was a whole group of close friends, so that she never lacked for companionship. But she noticed that as a group of them walked along arm-in-arm, there was always sure to be someone who was not so well liked who would usually be crowded off the footpath and perhaps had to walk partly behind

"Be to the friendless a friend," would come vividly to mind. It took

A GOOD DEAL OF COURAGE

to unlock her arms from those who were on either side of her, and then step back with the "friendless" one. It was the same way in the games. There were some who were left out, and usually they were poor players. But in spite of that, when the choosing was in her hands she would choose the "friendless" ones first. Then it cost a little to be a "doer," but the joy in her heart more than made up for it.

It was the custom of this girl to pray at night, but one time she read in Psalm v. 3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." In addition to the night prayer, a definite time was given each morning to the Lord, before she hurried away from the house. Those fifteen minutes or so that were given to the Lord each morning, made the whole day go easier.

Like most girls, she was fond of day-dreaming, building beautiful

CASTLES IN THE AIR.

But one day she read in Ephesians v. 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." How different that was from day-dreaming! Surely, instead of building airy-fairy castles, it would please the Lord if she spoke to herself in psalms and hymns, making melody in her heart to the Lord. But this was the hardest struggle of any so far, and took much longer to accomplish. With many other verses she had seen almost immediate results; this proved a real battle. Much prayer and confession of failure were made over this verse; but after many years she testifies that Jesus has become the home of her thoughts. When released from the duties of the day, her thoughts spontaneously fly to Him, to tell Him how she loves Him and longs for Him.

FOR ONE WHOLE YEAR

she lived on Colossians iii. 3, "For ye are dead, and your life is hid with Christ in God." When something was said that would hurt her feelings she would say to herself, "Ye are dead—and dead people don't feel anything." If a disappointment came along she would say, "Ye are dead—and dead people don't feel anything." By the end of the year real progress had been made over sensitiveness and many other things.

Another verse was Matthew vii. 12, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them." She would be on the point of repeating a bit of information about somebody when suddenly she would think, "If that were true of me, would I want it repeated? Or would I rather it were never told?" Then remembering the verse, "Whatsoever ye would that men should do to you, do ye even so to them," she would close her lips and say nothing. This was not easy, and there

were many failures; but a steady progress was made

One day while standing with a few friends she

UNCONSCIOUSLY ANGERED

one of them, and the next instant that friend had slapped her on the face. As quick as lightning the Holy Spirit flashed Matthew v. 39 into her mind, "Whosoever shall smite thee on thy right cheek, turn to him the other also" Meekly she turned the other side of her face to the girl who had slapped her. A silence that could be felt fell on those present,

and no one seemed to be able to find anything to say. Surely God was witnessing to Himself through that act. A short while before this, if anyone had slapped her on the face she would have slapped back.

And so, as the years fled on, by patiently yielding herself in all things to the Holy Spirit to be conformed to Christ the Living Word, she found that He was bringing fruit by this practical witness into the souls and lives of numbers who otherwise had been steeled against the Gospel.

A Christian's Prayer

MY God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with Thy Spirit fill

I want to live on earth a life of faith,
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom and sinful strife

I want to bring poor sinners to Thy throne,
I want to love and honour Christ alone,
I want to feel the Spirit's inward power,
And stand prepared for death's important hour.

I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' Name,
I want a living sacrifice to be
To Him who died a sacrifice for me

I want to do whatever God requires,
I want a heart to burn with pure desires;
I want to be what Christ my Lord commands,
And leave myself, my all in His dear hands

O Lord, pour out Thy Spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.—Sel.

Concise Comments and Interesting Items

Now Palestine has been brought into Press prominence. Recently Egypt, Italy, Russia and China have attracted our interest. Now it is startling to see such press headings as "Palestine Reign of Terror," "Massacre of Jews at Hebron," "British Bluejackets Landed," "Jerusalem Garrisoned," "More Troops Rushed to Palestine." Arabs have risen up and attacked the Jews in various parts. The result might have been extensively serious but the prompt action of the British Government has quelled the trouble. By the use of armoured cars, artillery and airplanes, the Arabs have been scattered.

Crime costs every Briton 10/- a year, but it costs every American £6 £20,000,000 is the present average cost to the nation of crimes committed in Great Britain in a year. The annual crime cost to America is estimated at £600,000,000.

Livingstone's heart was buried in Africa, and his body brought to the homeland for burial. A monument was erected at the place of the buried heart. It is thrilling to read the last stage in the journey of a recent party of travellers who set out for the historic spot. Here it is:

The third day we travelled through dense forests, where no one but a native could follow the faint path. The ground was cut up by elephant and buffalo tracks. An occasional herd of hartebeest and zebra was seen. Finally we crossed a great swamp about three miles long, and entered the village of Ghuma. The primitive native people came out, squatted down, clapped their hands, and made a weird noise by yelling, while rapidly moving their tongues from one side of the mouth to the other. It was a grand welcome to the pilgrims. These people are the custodians of the monument, for it is only a mile and a half away, and the premises are kept clean by them.

It was a thrilling moment when, coming suddenly to an abrupt turn in the road, we faced that great, lonely monument, standing silent but stately in the depths of the forest, witnessing the very spot where the heart of that great man was buried in Africa's sod. The scene is all the more impressive since

it is so far removed from civilisation. Old Chitambo is in the wilds. It is seldom seen by a white man. Down by that lonely malarial swamp, the haunt of antelopes, elephants, buffaloes, and man-eating lions, is a fitting spot to erect a memorial to the life of the great lonely, self-sacrificing Livingstone.

Mr. Ford, the motorcar manufacturer of America, is an ardent prohibitionist. He writes to say that if America goes "wet" again, that he will go out of business. He says he would not be interested in putting cars into the hands of drinkers. "Drink and petrol do not mix."

Dr. Stockley, speaking at the Llandrindod Wells Convention on "Intercessory Prayer," said that Mr. George Muller believed that God had given him 30,000 souls in answer to prayer.

Another Lion was with Daniel in the lions' den. So we have been truly reminded by a little lad. He was asked why he thought the lions could not touch Daniel, and he answered, "Because the Lion of the Tribe of Judah was with him!"

Little Bible Schools are starting up everywhere. That at Pomy, in Switzerland, directed since 1919 by a committee of Swiss Free Churchmen, has sent out thirteen truly active workers into different fields in Europe and Africa. Recently it has merged in the Emmaus Missionary Institute at Vennes sur Lausanne, which is strictly evangelical.

Mr. Paget Wilkes of the Japan Evangelistic Band is a prize-man of Oxford University who could have a professorship in Tokyo University, or in England, for that matter, on his own terms. Yet he lives in a little cottage in Kobe on eighty pounds a year. He is one of the few Europeans who have really mastered the Japanese language, and the Japanese crowd to hear him for the joy which his beautiful diction gives, as well as for the Gospel he preaches.

'Who through Faith . . . stopped the Mouths of Lions'

By ERNEST GORDON

THE story of Daniel's deliverance can be duplicated in present day experience as most of the miraculous narratives of both the Old and New Testaments can be duplicated.

At the end of a full day spent in the Lord's business, Tagi Cloiposioki, an African Christian in Kenya Colony, was returning home in his ox-cart, when a bend in the road brought him within a few yards of five lions. They stood completely blocking the road and seeming to challenge his approach. The district was deserted, for it was ten o'clock at night, and the traveller was without weapon of any kind. There was not a moment to lose. Calmly and confidently before the massive strength and terrible majesty of this fearsome array of African jungle kings, Tagi cried to the God of Daniel who had in Daniel's moment of need shut the lions' mouths. In obedience to the swiftly responding command of their unseen Creator the beasts turned and silently slunk back in the dark tangled undergrowth of the forest, and God's servant went on his way rejoicing.

Mr C. Martens is a proscribed and hunted Menonite preacher in Russia, whose book, *Unter dem Kreuz* ("Under the Cross - Reminiscences from Old and New Russia"), gives a powerful picture of Bolshevik bigotry and heartless cruelty. On one occasion when fleeing from Communist wolves he fell among the no less blood-thirsty wolves of the Russian forests. He says:

"It happened in December, shortly before Christmas. On the return trip I had to go eighteen kilometres (over eleven miles) on foot from the railway station at O—. The train reached the station at three o'clock in the morning, and I had to get out. It

was icy cold outside, the stars sparkled, and the snow crunched as I walked over it. Trees and bushes were covered with frost, and there was a deep stillness all about. It was uncomfortable to go alone over the steppes, for in the forests all round at that time numbers of wolves lived. I had walked hardly five kilometres (about three miles) from the station when suddenly a dog ran after me. Probably a peasant going to the station, I thought to myself. Then appeared another and another and I realised that they were wolves. Five of these carnivores ringed me in their tongues hung from their mouths. In my anguish I knelt down in their midst and prayed, expecting every moment that they would leap on me and tear me in pieces. No sound was perceptible save the steaming, hungry breath of these animals.

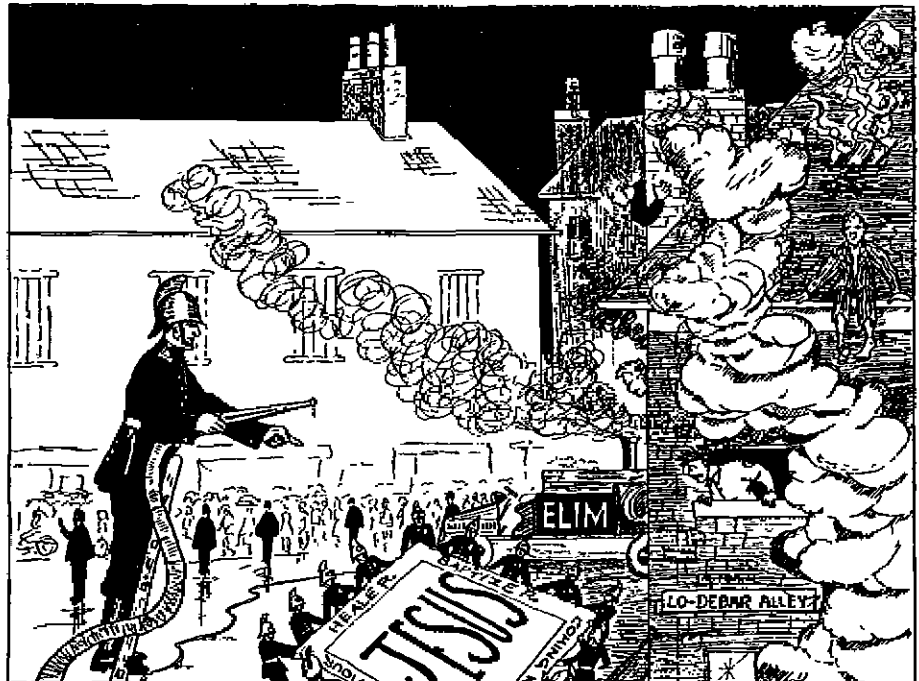
"How long this continued I do not know. It began to dawn ere the wolves left me and ran away over the steppes. I was free. On my knees I thanked my God for this wonderful deliverance."

Some years ago the religious press reported the following story without giving its source:

"During the last Armenian atrocities an Armenian Christian girl was offered clothes and food if she would become a Moslem. Though hungry and with scant clothing she refused. So she was taken to a den of dogs and cast in with the remark, 'If you will not become Mohammedan we will leave you to these wolf-dogs.' The door was made fast. In the morning her persecutors opened the door cautiously, and found the little girl sleeping quietly with her head on the body of a dog for her pillow. Presently she opened her eyes and, seeing her astonished enemies, quietly said, 'I will not become a Mohammedan.'"

**Moving from the
Alley of Doom
to the
Valley of Bloom**

**"Jump, boys, it's a
good 'land' and a
large."**



Prayer and Blessing

AS far back as twelve years ago a saintly father, now in glory, began praying for the community of Oak Lawn, Illinois. His heart sank within him as he saw the Methodist Church close its doors because worldliness and pleasure were usurping the place of the prayer-meeting. It would have been better for the cause of Christianity if some of the other churches had closed, for they also were mere social centres. The pulpits were filled by students from the universities honeycombed with evolutionist teaching, and they knew nothing about experimental salvation.

Some of his children joined him in prayer, among them Mr. and Mrs. Charles Peters, whose hearts were increasingly burdened for the salvation of that community. The wickedness of the town filled them with dismay. Those who had once been regular attendants at church now spent their time going to Sunday picnics, dances and in carousing. As the years wore on their burden increased, and the Lord led them to settle in the town for which they had prayed so long.

Their home was opened for an afternoon class to study the Bible, also an evening class; they invited in their neighbours, some of whom came occasionally. For over a year the Word was taught in those little meetings. It was often discouraging;

THE NUMBERS WERE FEW

and interest often lagged. Sometimes for months there were no more than four—their immediate family and one other; but they prayed on and believed God to work. The Lord laid prayer on people in Chicago for that community, in the middle of the night one woman would arise and pray for Oak Lawn. When the crowds grew larger they moved to the front room, then later they borrowed chairs from across the street.

One who was a very zealous worker in one of the churches often visited at the Peters' home. She realised that they had an experience to which she was a stranger, and she longed to become familiar with the Word of God and to know how to pray. Her church *never* had prayer-meetings, the minister only talked ten minutes in the Sunday service but that talk had no Gospel in it. When she heard a Bible class was to be started her heart was overjoyed. Now she would have an opportunity to study

THE WORD, FOR WHICH SHE WAS FAMISHED.

She visited them regularly, "hung around day and night" hoping they would invite her to the class, but they said nothing. She was so active in her church they didn't want to persuade her. She asked about the lessons and studied them at home, and finally determined to go without a special invitation. The lesson that day was in the second chapter of John. The Lord convicted her regarding her church work, suppers and entertainments, in the verse, "The zeal of thine house hath eaten me up." She was heart-sick for two weeks after the Lord enlightened her on that verse. She felt that all she

had been doing was worthless. Matters came to a climax when the choir to which she belonged arranged an evening party. They came to Chicago to attend the movies and after that had a feast in a Chinese restaurant, the minister accompanying them.

She made a whole-hearted consecration and received the Baptism of the Holy Spirit. The Lord then

LED HER OUT TO WITNESS

to others. She brought a young woman to the Monday meeting and the Lord saved and baptised her. He sent her into a house where she had never been before and the woman there came to the meeting. As one after another got saved they went out after others, and so the Spirit of God worked.

One Monday morning the Lord said to Mrs. Peters, "Wouldn't you rather work for Me this morning than for yourself?" "Gladly, Lord," she responded. Immediately she donned her hat and coat and visited her next door neighbour, Mrs. Petersen. She started to speak something about the Word of God and at once the woman began to weep. She was saved right in her home. She had often sat on the porch and listened to the singing next door and God had been silently working in her heart. Within a week after she was saved she was baptised in the Holy Spirit. Some time after that while Mrs. Peters was studying the Word, the Lord brought before her this woman's

HUSBAND WHO WAS UNSAVED.

She said to Mrs. Peters, "Will you go with me to the house next door?" He said, "It is pretty late but I will go with you." As they entered the home they found two others there who were attendants at the class. A little prayer-meeting followed and as they arose to go the Lord said to Mrs. Peters, "I am going to save this man." They pointed out the way of salvation to him and as they knelt and prayed again, he confessed Christ as his Saviour.

Mr. and Mrs. Peters had arranged to spend the winter in California. They had shock-absorbers put on their car and were expecting to leave in a few weeks, but when they saw God working they felt constrained to change their plans. He gave Mrs. Peters the Word, "They went to a place where prayer was wont to be made," and shewed her that there were to be rivers of salvation flowing through that little town. "Why, this is the first time in my life I was ever free to go," said Mr. Peters, somewhat taken aback at the change of prospect, but they could not leave and God more than proved Himself.

A woman came from a neighbouring town to the Monday meeting and said, "Pray for me.

I WANT THE BAPTISM

of the Holy Spirit." The Lord poured out His Spirit upon her and gave her a vision of a ladder leading from earth to heaven.

A woman came out from Chicago and hearing that there was to be a prayer-meeting on Saturday night

said, "May I go too?" They took her with them. She had been lame all her life, since she was a year and a half old, and it was very difficult for her to sit at a typewriter and work all day. That night in the meeting, without anyone praying for her especially, the Lord touched her body and she was able to go back to work and write on a typewriter all day long without becoming tired. She said she felt a warm glow come over her body, the healing touch of the Lord.

A woman who had been in Christian Science for twenty-five years called on Mrs. Peters and inquired about the meetings. She came another day and was saved. Then there was

A LITTLE AUSTRIAN WOMAN

in the class, and she asked them to pray for her that she might be saved. While they were praying for her salvation another woman came through into a marvellous baptism. The Lord poured out His Spirit upon her until twelve o'clock at night. This little Austrian woman went and witnessed to her neighbour and they came together to the class. She gave up her operatic music and dedicated her voice to the Lord. Both of these were baptised in the Holy Spirit and through them as many as five or six were brought in, their homes were changed and their families attended church for the first time in years.

A young man started coming to the class. They prayed for him and the Lord healed him of stammering. He wept bitterly and they asked him why he was weeping. He said for his many sins. The following Wednesday night as his mother was getting supper, the Lord baptised him in the Holy Spirit. He said, "Mother, I feel so light in my heart. Let's pray. I do not feel like saying much, but

JUST WANT TO PRAISE

the Lord." The power of God came down and baptised him. At once he started out to witness for the Lord. The next evening he went to a neighbour's house and the Lord put prayer on him for the father in the home. Through the Spirit he told him to weep for his sins. He went to a chum's house where a grandmother had heart trouble. He prayed for her and she became better.

Before he was saved the Lord asked his mother to give her boy to Him. She was scrubbing the floor, and she stopped and consecrated him to the Lord. From then on God worked in that home and in the neighbour's home also.

There was one woman in the community who was

NOT PERMITTED TO GO TO CHURCH

as she liked. Her husband was doing some carpentering on the Peters' porch and Mrs. Peters' kindness to her father during his illness touched him, and he urged his wife to go. One day he said to her, "I do not think you will be able to go to the meeting to-day. You had better have them come here." Later on one of the children was saved.

They heard of a man who was terribly ill, and Mrs. Peters and her sister went to pray for him. The Lord saved the man and his wife. At another

time while some of them were praying for the man's healing, his wife received the Baptism of the Spirit. The man was given up to die, but became improved. He also received the Baptism.

Curiosity brought two women. They heard that somebody spoke in tongues and they came to see what it was like. They received wonderful experiences themselves.

The working of the Spirit in the community produced

A HUNGER FOR THE WORD OF GOD.

One little woman would learn whole chapters with her baby on her lap. She came regularly to the Friday night class with her babe from the time he was three weeks old.

One of the young men who attended the class has a call to the mission field and is studying for that purpose. An average of twenty attended the Friday night Bible class; they have had as high as thirty.

The cases of salvation were very genuine, their lives were completely changed. Instead of the craze for pleasure, the movie and the dance, they were found regularly at the prayer-meeting. But they had to learn to pray. Neither those who came from the churches nor those who were saved from the world knew how to pray, but with a patience born from above Mr. and Mrs. Peters led their spiritual children in the first steps of the Christian life. And how they loved to sing! Those lips that had been

USED TO CURSING

now sang the praises of God. When the Bible lessons were over they were loth to leave but begged that they might stay and sing.

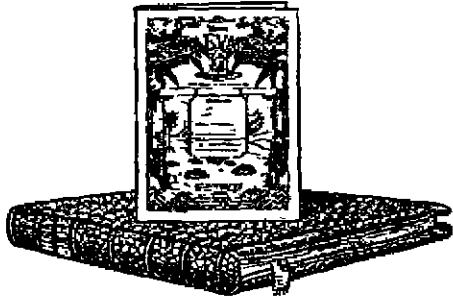
As they were saved they came in to the Stone Church to be baptised in water, and also attended the Sunday services there. More than a hundred different people attended the Bible classes at different times, and those who gave their hearts to God are standing true.

There are many of our readers who are burdened for their community. Some have prayed for more than twelve years that the full Gospel might be taught in their midst and sinners saved. We give this blessed account of the working of the Spirit of God to encourage others who have agonised in the prayer closet. Just as surely as God answered prayer and sent Holy Ghost conviction on the little community of Oak Lawn, so will He answer prayer for your vicinity and raise up somebody to sow the seed and reap the harvest.

Elim Woodlands, Clapham Park

The last of the happy Saturday Afternoon Gatherings which have been held throughout the summer at Flim Woodlands, will be held on September 21st, from 3 p.m. to 9 p.m. Tickets in advance 1/-; at the door, 1/3.

The re-union for those who have stayed at the Holiday Homes will be held on Saturday, September 28th.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys

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The Promise to "All Flesh"

ALL FRIENDS of Elim will be interested to know that the foreign missionary interest which has been kept in view from the beginning of our work has now been consolidated in the definite formation of an Elim Alliance Foreign Missionary Council to organise and foster our proclamation of Joel ii 28, the promise of Pentecost to "all flesh," as logically including the far horizons of missionary vision, and to ensure that the activities of beloved Elim brethren and sisters who have gone or are about to go to various foreign fields should be established in the strength which better organisation can give. Two sisters recently accepted as Elim missionaries to India, Miss M. G. Ewens and Miss Marion Paint, are booked to sail together on October 22nd, the former lady having already seen field service in China and India, and the latter as a new recruit. Mr. and Mrs. G. H. Thomas represent Elim in Mexico; and Messrs J. E. Mullan and Cyril Taylor, and Mr. and Mrs. H. C. Phillips, in Africa. These honoured heralds of the Foursquare Gospel abroad will value the earnest prayers of our readers for a full and continual outpouring of God's Spirit upon their far-flung ministries. Pastor Charles H. Coates has been appointed Secretary to the new Council.

Communications touching this branch of the work should be addressed to the Secretary, E.A.F.M.C., Elm Woodlands, Clarence Road, Clapham Park, London, S.W.4

Finding Victory

THOUSANDS of Christian people are not satisfied with their experiences. Life is so up and down. Even special manifestations of God's power do not bring continuous satisfaction. "How can I reach the victorious life?" is being constantly asked. We know this question is on the lips of many. Therefore when we saw an article entitled, "How a music-loving girl found victory," we were greatly interested. We discovered that this girl's early trouble was that of "lying." "Time after time I would tell an untruth, confess it to the one to whom I had told it, promise God never to do it again,—and then do the same thing the next day, or perhaps the same day." Later on this girl became excessively critical. "I had the 'holier than thou' attitude. People knew it, and I wasn't loved. I expected that refraining from worldly amusements and teaching Sunday School classes would give me the victory and peace I sought. But I found it not."

At last she tells us how she found that which she sought. "God plainly shewed me how unloving, how selfish, and how un-Christ-like I was. I learned for the first time the real meaning of surrender. I had thought that surrender meant the giving up of this thing or that thing—now I learned that it meant giving my own self to God. After a severe struggle, alone with my Lord, I gave Him what He wanted most—myself."

Yes, this is the secret of victory. Give self to God and let God work through that self. Struggle to do things and you will fail. Trust God to work out His will through you—and you will succeed. Then you will find that the victorious life is not so much "finding victory" as "receiving victory."

* * *

Bishop Taylor Smith on "Victory"

THE WAY OF VICTORY, given in the foregoing editorial, was vividly confirmed by Bishop Taylor Smith at the Keswick Convention of 1928. Said he.

In the short time of this Convention I have had more than one opportunity of speaking plainly and seriously to those who are striving by human effort to acquire that which can only be received as a Divine gift. *Oh, drop your doing and hear the words from the Saviour's lips, "It is finished," and take Him in all His perfection, and let Him fulfil your life as His life was fulfilled according to the will of the Father. Let the light in and the darkness will fly away, and do not try and drive the darkness. Let the love in, and unholiness, failure and defeat will find no place. Why? Because the temple is possessed. Emmanuel, God with us, has been fulfilled in Christ. God for us has been fulfilled on Calvary. God in us is now to be our experience and our glorious realisation and enrichment through the power of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost?" Are you going to remain ignorant any longer after this morning? Have I not said enough from Scripture to shew you the possibilities of the overcoming life, the only life worth living, the life of love and joy, of honour and power, and of all the mind can grasp?*

How to Deal with Russellites

SO great an effort is being made by the propagandist agents of Russellism (the Millennial Dawn doctrine of the late C. T. Russell, of America) in their house-to-house literary campaign to penetrate the homes of Britain, that we deem publication of the following facts about this system to be useful. We hear of a Yorkshire city in which 40,000 homes have been visited by Russellite agents in a recent campaign. Knowledge of the facts about the teaching will help true believers to guard themselves and others.

As a system of religious teaching, Russellism was originated in 1834 by Pastor Russell. Professor W. G. Moorehead describes it as a mixture of Unitarianism, Universalism, Second Probation, Restorationism, and the Swedenborgian method of exegesis. In the endeavour to commend it to various bodies of Christians, its founder gave it numerous other names, such as Zion's Watch Tower, Millennial Dawn, Studies in the Scriptures, Watch Tower Bible House and Tract Society, Metropolitan Pulpit, People's Pulpit, Brooklyn Tabernacle, Interdenominational Bible Students' Association, etc.

The name by which it is usually known at this time is that of "International Bible Students," and, like all false cults, they have incorporated into their teachings enough truth to serve as a bait for the unwary and those not well grounded in the fundamental doctrines of the Christian faith.

WHAT RUSSELLISM TEACHES.

1. As to the Doctrine of God.

(a) It teaches that God is an uncreated spirit being; no one knows anything about His personality; He is unrevealed.

The latter assertion is a contradiction of the Scriptures which teach that He is both the Creator and the Revealed One, Jesus Christ being the express image of His person (Heb. i. 3).

Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high

John i. 18.

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him.

(b) It teaches that Jesus Christ is the highest order of created being,—in fact, the archangel Michael, and through him all other angelic beings were created. They say that Jesus was born of the Virgin Mary, or rather that the archangel Michael lost his identity in the man that was born of the Virgin Mary. He was born a perfect man,—no more, no less (Vol. I, 179). He was not possessed of two natures,—human and spiritual,—but was simply exactly what Adam should have been.

Now Jesus claimed to be "God manifest in the flesh" (John xiv. 9):

Jesus saith unto him, Have I been so long time with you and yet hast thou not known Me, Philip? He that hath

seen Me, hath seen the Father, and how sayest thou then, Shew us the Father?

(c) As to the Resurrection of Christ Pastor Russell says that at His death, Christ became extinct, body and soul, and that His body was not raised.

Concerning the Scriptures which speak of Christ coming into the upper room after His resurrection, etc., Pastor Russell says that He did not enter through closed doors, but that He created a body and clothes and put them on right there, and so on all occasions when He appeared after His resurrection. His body was

STOLEN FROM THE TOMB,

and probably passed off into gases. He is now a spirit being without a body. He returned to this world in 1874, and the Millennium commenced in 1914, but being a spirit, no one could see Him.

The Scriptures absolutely deny this teaching of Pastor Russell. In the upper room He pointed to His hands, His feet, His side, and also ate food to prove that He was the same Jesus (Acts i. 11).

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

See also I Cor. xv., John xvii. 3; I. Tim. iii. 16, He was born of a virgin according to the prophecy in Genesis iii. 15.

And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel.

Jesus Christ was not of human origin, but the seed of the woman, and conceived by the Holy Ghost (Luke i. 35).

And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.

He had both a human and a Divine nature. He wept (John xi. 35); He was weary (John iv. 6); He was hungry (Luke iv. 2). In His Divine nature He read the hearts of men (John ii. 25), manifested His Divine power in the working of miracles, as, for instance, in the feeding of the five thousand (John vi. 7-13), in exercising authority over the winds and waves (Matt. viii. 26); in casting out demons (Matt. xvii. 18), and raising the dead (John xi.).

(d) It denies all personality to the Holy Spirit, teaching that He is only

MIND, POWER OR INFLUENCE.

All expressions and evidences of the Spirit's personality are ignored by Pastor Russell, or distorted by his method of interpretation.

The teaching of the Scriptures as to the Holy Spirit is simple and plain. The terms used of the Holy Spirit and the acts attributed to Him, all prove His personality (II. Cor. xiii. 17):

Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.

See also I. Peter iv. 14; John xvi. 13.

2. *As to the Atonement.*

Mr Russell quotes I. Timothy ii. 6, "Who gave Himself a ransom for all, to be testified in due time" (that is, in Mr Russell's time!), as a proof that Christ's death was a ransom for all, and says that those who reject this provision for their salvation in this age, will have a second chance during the Millennium, it being supposed that their experience with sin in this age will incline them to make the most of this second chance. Mr Russell holds that Christ was not the only one who could have made atonement, but simply that it was appropriate for Him, that it was not the Cross, the blood, the sufferings or any moral or spiritual element in Christ's death that paid the ransom, but simply the dying (extinction of His being) that paid the ransom, and that every member of the body of Christ must also die (become extinct) in order

TO COMPLETE THE RANSOM.

It is to be noted that Mr. Russell makes no provision for the ransom price being paid for Eve, but only for Adam

3 *As to the Dead.*

(a) Their Present State It teaches that all who die become extinct Their spirits are not with Christ. Christ Himself was annihilated because He was a mere man.

For refutation of this teaching, see Matthew x 28

And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell!

Cf Phil 1:23; II Cor v 8

(b) Their Resurrection: According to Russellism, there is to be a resurrection in the next age, but Pastor Russell does not explain how an extinct personality, that has been utterly destroyed, can be resurrected It would have to be re-created and endowed with a conscience and soul which had already been utterly destroyed¹ He simply states that these re-created beings will have an Adamic nature, and are to be tested as Adam was

4 *As to the Millennium:*

Pastor Russell teaches that the Millennium will be the final stage of probation, and a time of

UNIVERSAL RESURRECTION.

The Scriptures teach that the resurrection at this time is only partial (Rev. xx 4-6), and that there is to be another time of testing after the Millennium (Rev xx 7, 8), the final judgment taking place afterwards (Rev xx 12, 13)

And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works

And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works

Pastor Russell died some years ago, but the propaganda is still being carried on and many really earnest conscientious people are being deceived by the plausible sophistries Pray that it may please the Lord that, through your efforts, some of these deluded souls may be delivered from this dreadful error

The Story of a Conversion

"**B**OOTHER" thought I, 'what a bore to have to waste a beautiful sunny afternoon in a stuffy tent!' However, to please my dearest friend I went into the tent at Worthing where Principal George Jeffreys was holding a revival and healing meeting Hardly was I inside before I felt that here was something very real—something that gripped one's very soul Everywhere in that crowded tent one saw radiant faces, heard stories of Divine healing, and felt a wonderful atmosphere of peace and absolute faith in the Word of God How joyfully those men and women sang—every word came straight from the heart This was no lip service,

but real conviction Then came the address, simple but very beautiful, and gently the iron was drawn from my soul, and I realised for the very first time in my life what God really was—that He *did* care for me, sinner though I was, and in a flash came a wonderful realisation of His mercy "The peace which passeth all understanding" came upon me, and I knew that at last I had found what I had been seeking—a living God, not a remote Being on another plane, but a loving Father, standing with outstretched arms, just waiting for me to come I went, and found peace and joy in Jesus—*M E W*

The Power of His Coming

HOW is it that the hope of Christ's return has so little power upon the Church of God today? It is want of communion with earth's rejected and heaven's honoured Christ If we had every day in our souls, heart-fellowship with the Lord Jesus Christ, if we knew more of what it is to walk by the faith of the Son of God, "who loved me, and gave Himself for me," if it was a reality to me that He loved me, that He gave Himself for me, that He looks right down to me every day, that I am before His eye, that I was in His heart when He

took that awful cup from His Father, when He drank it, forsaken of His God, then the hope of His coming would be more of a reality to me Ah! if Christ had more hold of our hearts, His coming would be more of a necessity to our souls.—*Dr. Neatby*

Light without heat does but little good, and heat without light does much harm. Give me those Christians who are burning lamps as well as shining lights

Loyalists and Loyalty

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

MATTHEW XXII

RELATIVE to this incident Luke tells us, "And they watched Him, and sent forth spies which should feign themselves to be just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." Thus was hatched a conspiracy of priests and politicians to trap Jesus. "Is it lawful to give tribute to Cæsar, or not?" The people who asked this question did so only to entangle Him. They were Pharisees and Herodians naturally mutual enemies, and haters of each other. Their very combination savoured of suspicion, and their question of subtlety. Despite the flattery with which their question was prefaced, yet He who knew what was in man, saw through their craftiness.

They certainly had placed Him between two fires: so much hung upon that answer. This annual tax, or tribute-money, was put upon the Jews by the Romans, but they were impatient to have it removed. Judas of Galilee, about ten years after the birth of Jesus, had first stirred up the people to resist the payment, saying it was contrary to their religion to acknowledge any sovereign other than God (see Acts v. 37).

The Pharisees would eagerly seize upon His answer to stir up public indignation against Him, if in any way He made any concessions to the hated foreigner. The Herodians, if His answer could be made to infer a refusal of payment, would bring upon Him

THE DEADLIER VENGEANCE OF ROME

But Jesus perceived their wickedness and said, "Why tempt ye Me, ye hypocrites?" How repulsive all this pretence and make-believe must have been to our Lord. "Shew Me a penny. . . and He said unto them, Whose is the image and superscription?" They say unto Him, Cæsar's." By accepting this coinage, they had accepted Cæsar's sovereignty, and therefore the legality of paying tax (cf Romans xii. 6, 7). Then saith He unto them, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." There is a subtle play upon words here. They had asked, "Is it lawful to give tribute?" He replied with the word *render* or *return lawfully*. Thus it was not a gift, but a lawful returning of one's own possessions. Jesus thus availed Himself of the opportunity of reproving both the Herodians, who robbed God for the sake of Cæsar, and the Pharisees, who, out of pretended zeal for God, were ever ready to cavil against the civil government.

On the other hand, the reply of Jesus certainly inferred a clear line of demarcation between

THINGS POLITICAL AND THINGS SPIRITUAL.

There is an obedience which the Christian owes to God in all matters which are purely spiritual. No temporal loss, no civil disability, no displeasure of the powers that be, must ever tempt him to do the things which Scripture plainly forbids. His position may be very trying. He may have to suffer much

for conscience's sake. But He must never fly in the face of unmistakable requirements of Scripture. If Cæsar coins a new gospel, he is not to be obeyed. We must render to God the things that are God's.

When the multitude led Jesus to Pilate they altered this reply which He had given. They said, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, etc." Actually

He did no such thing. Had He done so, they would have got what they went for, namely, a substantial accusation of treason or insurrection against Him. Instead of this we read, "And they could not take hold of His words before the people and they marvelled at His answer, and held their peace" (Luke xx. 26). By the wisdom of His answer, Cæsar was satisfied, God glorified, and the people edified.

THE SADDUCEES SILENCED.

"The same day came to Him the Sadducees which say there is no resurrection." In chapter xvi. these people had come to Jesus, tempting Him that He would shew them a sign from heaven. At that time Jesus had warned the multitudes about them, saying, "Take heed, and beware of the leaven of the Pharisees, and of the Sadducees." Now they come again with another supposed difficulty: "Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first when he had married a wife deceased, and having no issue, left his wife unto his brother: likewise the second also, and the third unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her." The Sadducees' challenging story, supposed or real, was met by the Saviour with the Scripture their poorly concealed scorn was met by the sacred Word. To their pretence of knowledge He presented a charge of double ignorance. "Ye do err," He said, "*not knowing the Scriptures, nor the power of God*." Scepticism is

NEITHER WISE NOR MODERN.

It is usually rooted in ignorance, and nurtured on pride. And sceptics are invariably woefully ignorant of the contents of the Bible. They make a practice of trying to ridicule religion by supposed and false cases. These so-called "honest doubters" are frequently folks "with a past," and usually the acceptance of the Word of God would entail an admission of moral wrong. All people who are hiding a skeleton naturally hate the idea of a bodily resurrection.

The Sadducees, like all people who have no hope beyond the grave, are in the dark. They are ignorant of the whence and whither of life, and have no satisfactory answer to its problems. He is in the dark who believes not in the resurrection, and is of all men most miserable. If God has an answer to our difficulty, it will be found in His Word. If the Bible has no message for beyond the grave, then there is

none; for it cannot be found elsewhere. Job asked, "If a man die, shall he live again?" and himself answered it, as we shall presently see.

Jesus replied, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.'" Though the bodies of Abraham, Isaac and Jacob had been laid in a cave some thousands of years before, they were still alive to God. Jehovah's people are with Him as to life. Having died once,

DEATH HATH NO MORE DOMINION

over them. This reply of Jesus for ever refutes the "soul-sleeping" heresy.

Abraham, Isaac, Jacob, had died; they are now alive. Survival is clearly taught. That Abraham believed in resurrection is plain from Hebrews xi. 19. Abraham accounted that God was able to raise Isaac from the dead. Job, a contemporary of Abraham, believed in resurrection. Hear his testimony: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh, shall I see God" (Job. xix. 25, 26). David's confidence is expressed in Psalm xvi. 10: "Thou wilt not leave my soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life. In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore." Isaiah, Daniel, and others, all testified to a resurrection hope. To let these modernists (Sadducees) see how far they were behind the times, Jesus said, "Now that the dead are raised even Moses shewed at the bush" (Luke xx. 37). Thus it was no new revelation.

As Jesus had confused and confounded the foxy Herodians with their own penny, so He had now silenced the Sadducees by quoting from the only part of the Scriptures which they allowed to be inspired, i.e., the Pentateuch.

THE LAW TAUGHT TO A LAWYER.

"But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together." Thus they returned to the fight. "Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, 'Teacher, which is the great commandment in the law?'" Although the lawyer's approach was a very doubtful one, yet Jesus evidently saw beyond the words, and replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." What Divine knowledge of the Scriptures Jesus had. It was this which caused even His enemies to marvel, and exclaim, "How knoweth this Man letters having never learned" (John vii. 15).

Even under Moses' Law, then, Love ruled.

See this transferred to the law of Christ. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this,

Thou shalt not commit adultery; Thou shalt not kill, Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet, and if there be any other commandment, it is headed up in this word, namely, Thou shalt love thy neighbour as thyself.

LOVE WORKETH NO ILL

to his neighbour: therefore love is the fulfilling of the law" (Romans xiii. 8-10)

The lawyer or scribe who had put the question was not ignorant of the deeper teaching of the law and the prophets. His reply to Christ's answer is a masterpiece, and shews true spiritual insight. "And the scribe said unto Him, Well, Teacher, Thou hast said according to truth for there is one God; and there is none other but He: and to love Him with all the heart, . . . and to love his neighbour as himself is more than all burnt offerings and sacrifices."

The sinner to-day must not look for the greatest commandment, but for the only Christ. It is the appearance of the kindness and love of God our Saviour, which alone can change the hateful and haters, and shed abroad the love of God in our hearts.

THE PHARISEES PUZZLED.

Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappoints (I Cor. xiv. 4-8).

While the Pharisees were gathered together Jesus asked them, saying, "What think ye of Christ? whose Son is He? They say unto Him, The Son of David." Now Jesus begins to question His questioners. Their reply seems to convey the idea that Christ was not to be anything more than a natural descendant of David: a man. Fleshly men, they did not see anything beyond the letter of the Word.

There is the promise of a Throne referred to in Luke i. 32 but we have the Holy Spirit's interpretation of this in Acts ii. 29-31: "David—being a prophet, knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne, he seeing this before, *spoke of the resurrection of Christ.*" Again we read, "Of this man's (David's) seed hath God according to promise raised (as from the dead) unto Israel a Saviour." Further the Holy Spirit records, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." (II. Timothy ii. 8). How beautifully the earthly and heavenly lineage of Jesus Christ is marked out in Romans i. 3, 4: "Concerning His Son, Jesus Christ our Lord, which came of the seed of David according to the flesh, and was declared to be the Son of God in power according to the Spirit of holiness, by the resurrection from the dead." Finally, there are the words with which the Bible closes "I, Jesus, am the root and the offspring of David, and the bright and morning Star" (Rev. xxii. 16). Thus Jesus is seen to be David's Lord, as well as David's Son.

The 110th Psalm is the Old Testament Scripture

most frequently quoted in the New Testament. It teaches plainly that there would be a time when Christ as King would be in heaven for a waiting period. That period is this age of the "kingdom of the heavens." Jesus, who on earth was a sacrifice, is

THE PRIEST WHO HAS ENTERED HEAVEN

with His own blood, and has heard the voice of His Father saying, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Sit on My right hand, until I make Thine enemies Thy footstool." Three periods appear in Hebrews ii 7, 8, where Christ is seen firstly, as "made a little lower than the angels." Secondly, as "crowned with glory and honour and set over the works of Thy hands," and thirdly, the future kingdom glory of the Son of Man, when "all things shall be in subjection under Him." Until that time let us take comfort in the fact that Jesus, "made in all things and tempted in all points like unto His brethren, has become a high priest for ever after the order of Melchisedek, and bids us come boldly unto a throne of grace, that we may obtain mercy and find grace to help in time of need."

The religious rulers of those days did not understand these things. "Emmanuel" to them was a puzzle. The Deity of Jesus baffled them. They were displeased, but would not allow His claims, and knowing He was the rightful Heir, they hounded Him to death. He pleaded with and warned them, but they had lain in that evil mould so long that they had now conformed to its cast.

No other attempt was ever made to catch or entangle Jesus by the words of His lips. The Sanhedrin had now experienced, by the

DEFEAT OF THEIR CUNNING STRATAGEMS,

and the humiliation of their vaunted wisdom, that one ray of light from the sunlit hills on which His Spirit sat was enough to dissipate, and to pierce through and through the fogs of wordy contention and empty repetition in which they lived. But it was well for them to be convinced how easily, had

He desired it, He could have employed against them with overwhelming force the very engines which, with results so futile and so disastrous, they had put in play against Him. He therefore put to them one single question, based on their own principles of interpretation, and drawn from a Psalm, the 110th; which they regarded as Messianic. In that Psalm occurs the expression "The Lord (Jehovah) said unto my Lord (Adonai). Sit Thou on My right hand." How then could Messiah be David's son? Could Abraham have called Isaac or Joseph, or any of His own descendants, near or remote, his Lord? If not, how came David to do so? There could be but one answer—because that Son would be Divine, not human—David's Son by human birth, but David's Lord by Divine subsistence. But they could not find this simple explanation, nor indeed any other. Their wisdom was utterly at fault, and though they claimed to be leaders of the people, yet on a topic so ordinary, and so important as their Messianic hopes, they were convicted for the second time on a single day of being blind leaders of the blind (Farrar).

But what think ye of Christ? Observe that by and by this great question of the ages will be reversed, and then the question will be

"WHAT DOES CHRIST THINK OF ME?"

What do we think of His person and His office? What do we think of His life and what of His death for us on the Cross? What do we think of His resurrection, ascension, and intercession at the right hand of God? Have we tasted that He is gracious? Have we laid hold on Him by faith? Have we found by experience that He is precious to our souls? Can we truly say, He is my Redeemer, my Saviour, my Shepherd, and my Friend? (Ryle).

Jesus—the chieftest among ten myriads and the altogether lovely. The only perfect, and infallible Man, with a harmonious life, sublime faith, incomparable optimism, unquenchable love, tender sympathy, effulgent with majesty, and power, and who constrains even the doubting ones to say, "My Lord and my God."

Bible Study Helps

PROMOTIONS.

1 "Aliens and strangers . . . far off . . . made nigh by the blood of Christ" (Eph ii 12, 13)

2 From Strangers to Servants "Where I am there shall My servant be, if any man serve Me, him will My Father honour" (John xii 26).

3 From Servants to Friends "Henceforth I call you not servants" (John xv 15) "Ye are My friends if ye do whatsoever I command you" (John xv 14)

4 From Friends to Brethren "Go to My brethren, and say unto them, I go to My Father and your Father, and to My God, and your God" (John xx 17)

"Both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren" (Heb ii 11) "Them that honour Me I will honour" (I Samuel ii 30)

I Do! I Do!

G W C

George W. Cooke.

I do, I do, I do, I ver-y oft-en do Long to see that land,

Just be-yond the blue, Long to be with Je-sus, Where all is good and true

Copyright.

Foursquare Forces Gaining Ground

Revival Enthusiasm—Enriching Times of Blessing—Streams of Converts

Brighton. A month of great blessing under the ministry of the Revival Party has drawn to a close. The saints here are surely very sorry to part with Principal Jeffreys and his co-workers, but they know they cannot have all the good things to themselves, and the party must pass on to other fields of labour. Brighton wishes them God-speed.

During the past weeks wonderful breaking-of-bread services have been held, many souls have been gathered into the fold, and the Pentecostal fire has fallen upon numbers of the saints assembled here. May God continue this outpouring throughout the coming months!

REFRESHING TIMES AT CROYDON

Croydon experienced a time of blessing on Sunday, August 25th, during the visit of Pastor E. J. Phillips, Secretary of the Film Alliance. In the morning the breaking-of-bread service was a great feast with the Lord. Pastor Phillips gave a word of exhortation from Isaiah, emphasising the necessity of keeping near to the Lord if we wished to be used in His service. In the evening the hall was crowded for the Gospel service. Pastor Phillips delivered an evangelistic address, and at the close of the service six souls passed from death unto life and from darkness to light by the acceptance of the Lord Jesus as Saviour.

THIRTY-FIVE NEW MEMBERS RECEIVED

Clapham. The Lord still continues to bless the saints here under the ministry of Pastor J. J. Morgan. They have been greatly stimulated and helped by his sincere and powerful addresses. The Lord is also continuing the Word with signs following. Souls are being saved at almost every Gospel service, while bodies too have been quickened and many have received the Baptism of the Holy Ghost. On Sunday evenings the Tabernacle is packed to its utmost capacity. On August 4th, after the evening breaking-of-bread service thirty-five people were given the right hand of fellowship by Pastor Morgan, after which they were commended to the Lord. The work among the Crusaders is going forward. Many of the young people, who hitherto have never taken part in the public services, are coming to the front. These meetings are an inspiration to all the young people.

GREENOCK REVIVAL CONTINUING

Greenock. The work of the Foursquare Gospel goes on steadily in Greenock—revival times unabating—souls born again. Night after night there are five, ten, fifteen, and so on. The Spirit of God is manifested in a wonderful way, the saints being built up and all testifying to the teaching received. Before the Sunday evening meeting about forty men hold a prayer meeting, and to hear some of those men pray in their own way makes one feel that God is very near indeed.

Prayer is the Christian's vital breath
The means by which we link with heaven

The Sunday evening meetings have been devoted to the subject of the Second Coming, the Rapture, and the Tribulation. Pastor Gormay has handled the subjects in a masterful way, and the huge audiences are held spellbound from beginning to end. The appeal to the unsaved is never without results.

On Sunday, August 25th, the enthusiasm at the end of the meeting was most exhilarating. The Pastor gave his testimony after the message, and big strong men shewed their joy by tear-stained faces. The crowd left the Tabernacle singing right into the skies, and the theme of their song was "Love, wonderful love, the love of God to me." That night will be a red letter night to a great many.

The assembly here is looking forward to the visit of Principal Jeffreys and his helpers whom the people of Greenock loved.

Bath. The following appeared in the "Bath and Wilts Chronicle and Herald," of September 3rd.

Sunday, September 1st, was a red-letter day in the history of the work of the Elim Foursquare Gospel Alliance in Bath, marking as it did the completion of one year under the leadership of Pastor W. G. Channon. The anniversary service at 6.30 was preceded by the hearty singing of favourite

Gospel choruses, while the congregation was assembling. There was a note of assurance and conviction throughout the service as hymn after hymn was sung by the big congregation from the specially prepared hymn sheets, and a duet by Messrs Channon and Polden, "I know He's mine," continued the theme. Pastor Channon delivered an earnest message on "Beautiful Crowns," which left no one, whatever their condition or beliefs outside the scope of his appeal.

Eastbourne had a very remarkable day on Sunday, September 1st. The congregations are on the increase and are well sustained during the week-evening services. A brother gave a well-thought-out message on Sunday morning from four points in Abraham's life, well calculated to help the young people to a full surrender and obedience to God's call. In the evening Pastor Le Tissier preached a heart-searching sermon to a large and attentive audience. At the close of the first service three souls surrendered to the claims of the Gospel, and gave themselves up to Christ. It being the first Sunday in the month, we had the breaking-of-bread at the evening service, and a very large number stayed behind to remember the Lord's death, which was a time of great blessing.

Two or three young students from Elm Bible College and a few Crusaders held an open air meeting afterward in the



SISTERS BIBLE CLASS AT BATH

On the right of Pastor W. G. Channon is Mrs. Lewis, the leader of the class. Her thoroughfare, and spoke with great power, inviting any who were willing to yield themselves to Christ to step into the ring and be prayed for. Praise the Lord three sisters came boldly forward and were prayed for and led to Christ in the open air, making a total of six souls for the evening services, indoors and open air. To God be all the praise and glory.

Work humbly. Take the lowest place. All blessing is from above. In your own strength you can do nothing. Work prayerfully. Ask, and it shall be given you, seek, and ye shall find. Work diligently. Toil on each day, and be ever busy in sowing the good seed. Speak to old and young, rich and poor. Speak a word in season to a passer-by, and leave some printed messenger of peace with a fellow-traveler. Work perseveringly. Faint not, grow not weary. Be not discouraged. What you begin carry on to the end. Hold on your way, and great shall be the reward. Work hopefully. Great shall be thy reward, blessed the harvest sheaves. All work done in faith and prayer shall have its measure of success.

September 29th, 1929.

Reading: Mark vii. 24-37.

Sunday School Lesson By Pastor P. N. CORRY

DOGS AND LITTLE DOGS

MEMORY TEXT: "God visiteth the proud and giveth grace to the humble. Humble yourselves therefore" (I. Peter v. 5)

FOR THE TEACHER.

I could almost wish that you could take a puppy to the class with you for this lesson, but perhaps the Sunday School Superintendent would object, and perhaps more attention would be given to the puppy than to the lesson, so leave him at home.

There are many people in this world who would put hindrances in the way of receiving the blessing of healing, of the Baptism of the Holy Spirit, or of the gifts of the Spirit, and their stock phrase is, "It is not for the present time," or, "It is not for this dispensation." Moreover they look very offended if someone tells them that anyhow they have received blessing, and immediately begin to talk about demons and the Devil's imitations. But we are only doing what this woman did and I verily believe that in every dispensation, no matter how rigid it may have been, the soul that could get low enough could creep under every barrier and obtain that which they most desired. If you will turn to Luke iv. 25-27, you will see that this was the answer of the Lord Jesus to the folks at Capernaum, and that they tried to kill Him for saying it—many lepers in Israel, but a Syrian stooped to bathe, many widows in Israel but one of Zidon received the prophet and nourished him. They were small enough to get under the dispensational barrier, and so received blessing.

I. Dogs ("kuon").

The dogs of Palestine and the East generally are vastly different to the domesticated pets that we have in our homes. They are only encouraged in the cities or in the land at all because they act as scavengers, and are useful in clearing away the filth of the courtyard or the village (I. Samuel xvii. 43, xxiv. 14, II. Samuel iii. 8, ix. 8, xvi. 9, II. Kings viii. 13). For the most part they are a mangy set of curs that make the night horrid with their barking (Psalm lxx. 6, 7, and 14, 15), and they were considered by the Jewish law to be unclean (Deut. xxiii. 18), and still are by the Mahomedans to the present day. Even if a Jew kept a shepherd dog, which is much bigger than the pariah and much superior the dog would never on any account be allowed in the home. It is still true that "without are dogs" (Rev. xxii. 15). But it is a vastly different thing with

II. Puppies ("kunarion").

Everybody loves a puppy, even in the East where they are shut out as soon as they grow up but until that time comes, they are allowed in the home, made pets of by the children, and eat of the crumbs that fall from the master's

table. Those fluffy balls of frolicsome fun have a way of winning affection that is positively wonderful. Even if the pedigree is conspicuous by its utter absence, they will creep under every barrier and win affection.

Mark vii. 24-36.

This woman was a Greek of Syrophenicia, a Gentile with no possible shadow of doubt, and by the Jews she would be considered as a Gentile dog. She had no claims to blessing, but was an alien from the commonwealth of Israel, a stranger to the covenant, having no hope, being without God and afar off from blessing (Eph. ii. 11-13). The only way that such could come into blessing was by breaking down the middle wall of partition, and this was only done when the Old Covenant was done away in Christ at the Cross (John xii. 20-32 and Col. ii. 14). The Lord was still dealing with "the children" (verse 27), and the time had not yet come that Gentiles should be partakers, so in answer to her request He says, "It is not meet to take the children's bread and cast it to the dogs." In saying that He softened its hardness by using the word that means "little dogs" and puppies. Immediately this woman of faith, and of great love for her child, sees a way through. There must be no thought of self or of position or of prestige. The Lord had used the word that gave her a loophole or a way to get through the fence of dispensations, providing she was lowly enough to take it (I wonder if He dropped that word on purpose to see if she would do so), and she replied, "Yes, Lord, yet even the puppies under the table eat of the children's crumbs." Puppy-like, she crawled under the fence and came up with a smile, just waiting for a crumb to fall. The Lord could not refuse.

What were dispensational barriers to one who would go so low as this woman out of love for her daughter? So He granted her request, and she returned to find her daughter laid upon the bed, healed.

LESSON.

It is not by demanding our rights that we obtain anything for if we stand on our rights we shall receive righteous judgment, but it is as we come to a throne of grace that we obtain mercy. It is still true that "He that humbleth himself shall be exalted" (Matt. xxiii. 12). Many people do not like to be called sinners, they consider themselves to be above that. Yet it is only as they take the lowly place as a sinner that they find the sinners' Friend (Mark ii. 17). The same is true of healing or of any other blessing. Even if dispensational five-barred gates did exist (which, bless God, they do not), it is possible for those in urgent need and of humble heart to get through, and to creep under like puppies. Let us not stand on our dignity but get low enough to crawl under as this woman did, not for ourselves but for those who are in need.

The Family Altar

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

Sunday, September 22nd. Luke xix. 41-48

"My house is the house of prayer" (verse 46)

Or in other words, God's house is the place where man meets God—where man is able to pour out his hidden spiritual life to an invisible spiritual Father. True it is that wherever men seek Him He is found, and every spot is hallowed ground," yet it is lovely to know that some places are specially sacred. Sacred in the sense that God has specially met us in these places. It is a good thing to know that the mission hall or the Church is the house of God, but it is also beautiful to know that unsuspected places are also the places of God's special manifestation. Perhaps in your own home you have a little room, where God poured out His Spirit, where God granted you healing, where God gave you light upon life's difficult way. Let us praise God for every house or place of prayer that He has given to us, and let us taken care that such a place never becomes a den of thieves.

Monday, September 23rd Luke xx. 1-18

"I will send My beloved Son" (verse 13)

This was the decision of our heavenly Father, even before the world was. He saw into the future. He saw the beauty

of a race that would love Him, although they had the free will not to love Him. He saw a race that would yield hearts that would be true to Him, although they had many inducements to be untrue. But He also saw that such a race would need His own heart's sacrifice in order to effect His heart's desire. "I will send My beloved Son," was God's plan. Out of the ivory palaces of glory into a world of woe, that beloved Son came, in order that those living in a world of woe might be lifted into the ivory palaces of glory. "Glory for me" was the outcome of "sorrow for Him." But He despised the sorrow—He counted it as naught in order that the Father might glorify sinful men, and that sinful men might glorify the Father.

Tuesday, September 24th. Luke xx. 19-36

"Render unto God the things which be God's" (verse 25)

"Naught that I have my own I call, I hold it for the Giver." Thus we give our all back to Him who is the Giver of every good and perfect gift. Every thing that our heavenly Father has planted in the garden of our lives belongs to Him. Shall the farmer sow in his fields and not own the harvest? Surely not! The harvest belongs to the farmer. God is our heavenly Farmer. He has sown seeds and grain in the fruit-

ful places of our hearts. The result of the sowing is His. The results of our Father's sowing are seen in spiritual and material fruit. The profits of the business are His as well as the praises of the sanctuary. Happy is the life that not reluctantly renders unto God the things that are His. Happy is the life which leaps forward to give to God all that belongs to Him. One great thing that we have to guard against is lest the eager giving of the morning of life becomes formal giving in the midday of life and unwilling giving in the evening of our days.

Wednesday, September 25th. Luke xx 37-47

"The same shall receive greater damnation" (verse 47)

Note the word "greater." So these are degrees of punishment! There are also degrees of reward. Away from Christ we come into the sphere of degrees of punishment. In Christ we are in the sphere of degrees of reward. Christ hated hypocrisy. No hypocrite has a place in His kingdom. A black heart cannot afford to appear white. A formal life is in danger when it pretends to be a life of power. Profession without possession is an abomination to God. Whatever we do let us see to it that we are not hypocrites. Let our outward expression simply be the shining through of our inward possession. Let us walk in the long robes of Christ's righteousness. Let us love greetings in the market-place which bring glory to God and not commendation to ourselves. Let us take high seats and chief places when we know that God wants us to take them—but let us be willing immediately to relinquish them when our service is done. Let us make long prayers—but not for show. Let our prayers be in the power of the Spirit and not in the eloquence of man.

Thursday, September 26th. Luke xxi 1-13

"This poor widow hath cast in more than they all" (verse 3).

When that destitute widow cast all her money into the treasury it was not so much the money that God saw, but her trust. She cast in by her trust in God. Her action said, "Lord God, I love You, You are worthy of all, You shall have all, and I will trust You for all." Better a widow with no farthings and plenty of trust than a widow with two farthings and no trust. Money is no difficulty with God. God can make the clouds rain gold. The difficulty that God has is to obtain faith. God is not first and foremost after our possessions, He is after our faith. If He really gets our faith we shall see to it that He gets our possessions. Faith delights to give. Faith is never really poor. Faith is Jacob's ladder up to and down from heaven, upon which descend all the angels of supply that the man of faith requires. It is those

who give all into God's storehouse, who receive all from God's hand. A giving widow on earth means an open window in heaven.

Friday, September 27th. Luke xxi 14-24.

"I will give you a mouth" (verse 15)

There are mouths and mouths. There is the mouth of the ungodly. Out of such a mouth issue words of self-reliance, and self-expression. God is not in the thought and therefore the language of God is not in the tongue. There is the mouth of the professedly godly. Bitter and sweet come forth from such mouths. Bitter things—that remind of the Egypt left. Sweet things—that remind of the Canaan ahead. There is the mouth of the truly godly. Words of faith come forth from such a mouth, and like the trickling river bring music and life wherever the flow is. But there is also the mouth of the truly inspired—when God employs the tongue entirely for His purposes. Then the Day of Pentecost is repeated, then the Cornelius household experience lives again in the twentieth century. Such a mouth—a mouth of wisdom, praise, and power is possible for God's children. When God gives such a mouth then none of our adversaries can gainsay or resist. These times however are reserved for the emergencies of life. The quiet steady flow of godly conversation is the usual expression of the Spirit-filled life.

Saturday, September 28th. Luke xxi 25-38

"My words shall not pass away" (verse 33)

Christ's words wing their way through time until they rest upon the branches of fulfilled prophecy. His words sooner or later become history. His promises have tangible fulfillments. Promises of glory will be gloriously fulfilled. Promises of woe will be tragically fulfilled. Has He spoken? Then He will perform. Did He promise the Comforter? The Comforter came. Did He promise to rise again? He did rise again. Did He promise to intercede for tried and tired saints? He is interceding. Did He promise to prepare a place for us? He is preparing that place. Did He promise to come again for His Church? He will come again. Did He promise to come in judgment upon a world that is rejecting Him? He will surely come. The true reader of the future is the one who reads in the light of the words of Christ. Summarised, the future, so declared the final speech of God, will be the victory of all right over all wrong. Through destruction Christ is to move to construction, through gloom to glory through sorrow to song. The immediate future will be marred by sin, but the ultimate future will be moulded by the Potter, who knows no sin, and whose finished work will adorn the mansions of a perfect God.

The Right Hon. W. E. Gladstone's Advice

THE Right Honourable W. E. Gladstone, three times Prime Minister of Britain, declared: "If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point to something which in a well-known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine revelation."

Dr. Clark, the founder of the Christian Endeavour movement, states that he has it on excellent authority that Mr. Gladstone, when lying on his death-bed, in bidding farewell to Lord Rosebery, solemnly said to him:

"ROSEBERY, TAKE CARE OF YOUR SOUL."

Surely this was most excellent advice from the dying statesman to his intimate friend and political colleague

It is a wonder that any person needs such an exhortation. One would naturally expect that, seeing the soul is infinitely more valuable than the body, every one would diligently attend to its welfare. And yet, alas! how many are unconcerned about their soul's salvation. The world's pleasures and cares, business and politics, amusements and recreations, are the general subjects of conversation.

The Lord Jesus asked the momentous question: "What is a man profited if he shall gain the whole world, and lose his own soul?" (Matt. xvi. 26). What will it profit you though you be classed among the great of the earth, if, at the end of life, your soul is lost?

In this world you may be poor, despised, and forsaken, but if you are

SAVED AND SATISFIED WITH CHRIST

as your own portion, you will be happier than the rich and great who know not Him. Why not NOW believe on Christ who died to save you? "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isaiah liii. 5). Believe and be saved.

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SITUATIONS WANTED.

WIDOW of London City Missionary as housekeeper to working man or elderly couple, small salary Box 106, Elm Evangel " Office B105

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