

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

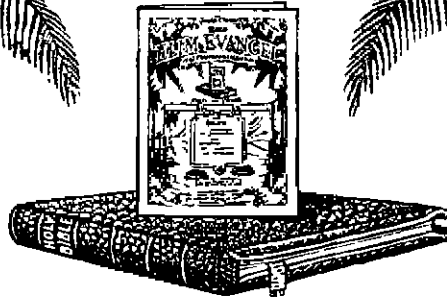
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 23.

OCTOBER 4, 1929

Twopence

Contents

Miriam Booth—A Soldier of Christ	353
Missionaries From Java	355
Where Did We Get The Lord's Day?	355
The Miraculous Nation	357
Revival Campaign at Ipswich	359
Men Needed	360
The Great Commission	361
D. L. Moody on "Secret Societies"	364
Bible Study Helps	364
Music: My Chains Fell Off	364
The Family Altar	365
Concise Comments	366
Gathered Grain for the Harvest Home	366
Sunday School Lesson	367
Repentance! Is It Necessary?	368

AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex 15:27

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.**

NOW IN PROGRESS

Every week-night (except Saturdays) at 7.30; Wednesday and Thursday afternoons at 3.30; Sundays at 8 and 6.30.

At Last!

Our new illustrated 32-page Catalogue of Bibles, Hymn Books, Devotional Studies, etc., will be completed in a few days. Just write the word "Catalogue" on a postcard, and post it to us, and you will receive your free copy without delay.

ELIM BOOK SALOON

7, Paternoster Row, London, E.C. 4

"I'm an A. S. S. B. G."

This popular chorus has brought much blessing. Many with great joy are able to sing, "I'm A Sinner Saved By Grace."

But can you also say:

"I'm an E. B. C. C. S."?

Many are rejoicing because they can say this:

"I'm an Elim Bible College Correspondence Student."

How to become such a student will be explained on application to
The Secretary, E.B.C.C.S., Elim Woodlands, Clarence Road,
Clapham Park, London, S.W. 4

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. 23.

October 4, 1929

Twopence, Fridays

Miriam Booth—a Soldier of Jesus Christ

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

GOD has richly blessed in enabling me to read the life story of Miriam Booth.

In reviewing this life the *Expository Times* says "It is a book that will move you, if you are old, beyond all belief that you ever could be moved, and that will influence you, if you are young, to take up life, and make more of it than you had ever dreamt of doing."

The reason why we refer to Miriam Booth as "a soldier of Jesus Christ" is because of a descriptive phrase of one who knew her well. The phrase is this "As soon as a revelation of the Divine will came to her, she saluted her Lord, and went to perform it." What finer description of a soldier can be found than that? A soldier is one who hears—salutes—obeys.

A WOUNDED SOLDIER.

Yet Miss Booth was a sorely wounded soldier. She was the third daughter of General Bramwell Booth, and a great favourite of the old General.

Thus her wounds were felt at the very heart of the Salvation Army. Many prayed that those wounds might be healed—yet, God left them. The leaving of them touched the whole Army with tenderness. They made tender the heart of the grandfather. In the pain that came to him through the suffering of one so dear to him, there arose a sensitive sympathy with all sufferers. The effect upon the old General was more or less the effect upon all. God knew!

The danger of a great work is that it becomes simply a mechanical organisation. It tends to be held together by machinery rather than by life-blood. Thus danger threatened the Army—yea, still threatens it. But when such lives as that of Miriam Booth are thrust into the centre of such a movement, then the centre becomes

A HEART, NOT A COG

Miriam Booth was not always a wounded soldier. Until she was twenty-three years of age she was a very active soldier indeed. Her active service carried her into Germany for a period. She gave the highest promise of being one of the most gifted leaders in the Army.

In May, 1910, Miriam became a Cadet in the Training College for Officers. Her strong character is seen in an incident recorded in her diary

"War City selling stiff this afternoon, but had a good time. In one bar had a talk with two decent men, also the landlord, and prayed with them.

"Pubs very full. How the people stirred my heart! Terrible fight outside one pub. Felt I must rush in and get hold of one man. His wife was in a frenzy, and yelled, 'Keep hold of him, Sister!' Between us, we dragged him off. A gentleman came and helped us, and at last we got the poor fellow home. The whole street turned out. I made him a cup of tea, and prayed with him. He promised to come to our meeting to-morrow."

But this strong-hearted girl was soon to enter into

A GREATER TEST OF CONSECRATION

than ever comes amidst the sin and misery of the public house.

In May, 1911, sickness set in. A pain in her side! High temperature! The doctor! A grave report! Sickness develops, until at last this beautiful girl was a helpless invalid. Her suffering was intense. *No less than five deep open wounds, through which the poison was drained daily.* From 1911 to 1917 thus she suffered. But was the pain the only test? No—she was engaged to one she dearly loved, Staff-Captain Gordon Simpson. Yet, she could not marry. She offered him release. But he instantly rejected it and remained a treasure of faithfulness all through those trying years.

Let us listen to this sufferer as she turns her sick bed into a pulpit of world-wide influence. To Captain Simpson:

"I thought of you on Sunday. I feel terribly lazy when I think of you struggling away while I am lounging here. But at any rate I can do a bit of the faith while you are doing the work. I am trying to believe that God has

A LOVING PURPOSE IN ALL THIS

time of testing for us all. Sometimes it is difficult to be quite patient about it, especially now that I have got you, and so feel that I want to get better doubly quick. As for you, darling, and your work, I do pray, oh, so much, that you may increase continually in courage and wisdom and earnestness for your present work. I realise how much you need to look after yourself, and yet don't think that I am tempting you not to put forth all your efforts, and

spend yourself for the Lord. God forbid that I should ever do that! The more I love you, the more must I spur you on to the battle.

"After all, it is not so much doing God's work as His will that is pleasing in His sight. I do want to realise this more in my own soul. I feel it would make me happier. I am always longing to *do*; and yet, perhaps, I can please Him more by just suffering. 'They also serve who only stand and wait.' There is sometimes a danger of our wanting this or that kind of work, when our only anxiety should be to do the will of God. What that will is, is His affair, not ours. For some, it means to be directly winning souls; for others,

LYING IN BED A PRISONER,

with very little, if any visible opportunity for winning a single soul; to some, the platform, the open-air, the crowds, the penitent-form, and to others the figures, the filing or dictating. But if we are doing His will—that is, fitting into His place for us—what matter?

"I can only feel that God is teaching me that the highest form of faith is to trust His will and His love to be best, and to submit myself to Him. This is the only way to true peace, the peace that passeth all understanding. I must leave the matter there.

"My subject text in *The Counsellor* last night was this, 'I will give thee the treasures of darkness,' (Isaiah xlv 3). Wasn't it beautiful? Just when everything seemed so difficult and muddling, it came as a real message to my heart."

Now listen to what others had to say about her: "I was never afraid to be quite myself with her. If I was miserable I wrote her a miserable letter; if happy, a happy one; if perplexed, I asked her advice; and if rebellious,

I WOULD TELL HER EVERYTHING.

She loved the good in me, and had patience with the unworthy parts. She always sent me back the right word—sympathy, encouragement, or rebuke. Once I was all in a flurry, feeling I had been unjustly treated. I expressed my views warmly to my employer, and then wrote and told Captain Miriam all about it. She replied very sweetly, but told me plainly that I had acted unwisely; that a meek course is the wise as well as the right one. That it is foolish to say the last word first. I should have said, 'Do you not think there has been some mistake?' rather than to 'blow off' indignation."

"What she was to me, only my heavenly Father knows. She saved me from giving up at a very trying moment. I had been tempted to feel that I was misunderstood, and that it was better to leave the field to others. Then came her words, 'Stick to it; right always triumphs in the end.' How I loved her for her message!"

"Illness did not spoil dear Miriam

SUFFERING IS A FIERY FURNACE,

and many do not come out of it refined as gold. If selfish before, they seem to become a thousand times more selfish, and can talk of nothing but their aches and pains, their isolation and trying circumstances.

It was never so with Miriam. Directly we were in her sick chamber we seemed to forget we were visiting an invalid, but felt that it was *she* who was visiting us! She was so eager to enter into anything touching our work or life, not a word about herself."

Thus one could fill pages with beautiful letters from and letters about this suffering child of God.

In all her ways she was full of unselfishness. Time and again she persuaded her mother to go from her bedside to distant parts in order to take an appointment. Her suffering, her sympathy, her patience, her prayers were

FELT THROUGHOUT THE WHOLE WORLD.

But at last she slipped away upwards, into the tearless and painless land—the heavenly Fatherland.

Her father, General Bramwell Booth, said at her memorial service:

"I have been asking myself, What is the lesson for me? What is the lesson for her mother? What is the lesson for us as a family? I ask you to inquire of your own heart, no matter who you are, 'Is there a lesson here for me?'

"From the moment Miriam was smitten down I heard no word of repining from her lips, but always those other words, '*If only we could do what God wants, then that is everything, is it not?*'

"I say to you this afternoon, it is everything to do what God wants, to walk with Him in that intimacy which enables us all the time to say, 'Thy will be done!'"

As we face up to this beautiful life, shall we not also ask, "What is the lesson for me?" The reply will surely be. Whether I work miracles in the land of Galilee, or whether I rest in the home at Bethany, or whether I suffer in the Garden of Gethsemane, my one and only prayer should be, "Thy will, not mine, be done."

My Resolve

I am living in the era of the World's crisis.
I am living in the era of the Church's crisis.
I must face these solemn facts, and plan to make my life produce the largest possible fruitage for my heavenly Father, through lip and life

THEREFORE

I will, with unquestioned faith, give more time to the definite perusal of the Word of God
I will give more time to prayer for God's blessing upon His work and workers
I will give more time to personal work for the salvation of lost souls.
I will seek to live a more self-sacrificing life.
I will seek to acquaint myself with the facts concerning the world's needs and the needs of the true church.
I will stand, by God's grace, with unquestioning confidence in the whole Word of God, and with the unsheathed Sword of the Spirit, contend for the faith once for all delivered, against all deceivers in school and church.

Missionaries from Java

ELIM WOODLANDS, the home of the Elim Bible College, is a centre not only for the training of young men and women for the ministry, but a place of refreshing for those who have been in the front line trenches. Missionaries from afar love to spend some time within its gates, where they find blessing, fellowship, and spiritual uplift.

On Saturday night, September 7th, a party arrived from Java, consisting of Pastor Thiessen, his son and daughter, Miss Boon, Mr. Kokelaar, and Mr. Hans Bamberger; the latter comes from Germany.

The party visited various Elim churches in London. At Clapham a large congregation came to hear what God has been doing in that dark island of Java. On the platform were representatives from Java, Germany, Holland, and Norway. At the hymn singing the congregation sang a verse in Malay. Well-known choruses were also sung in Malay. The Lord's presence was manifest from the very commencement.

Pastor Thiessen (founder of a large Pentecostal work in Java) and Miss Boon spoke, and their hearers were enraptured as they listened to the soul-stirring messages of God's mighty workings in that land—how souls have been saved, bodies healed, and saints baptised with the Holy Ghost, demons cast out in the name of Jesus, and men and women prepared for His coming, called forth praises to God. Two outstanding features of their work might be mentioned, one being "the fire meeting"—held every week, at which books and instruments used in the worship of demons are burned as in the days of the Apostles (Acts xix. 19). The other concerns the spiritual visions granted. How disparagingly some people speak of these, yet it pleases God to reveal

Himself to some of these poor ignorant people in this way, for some can neither read nor write. How merciful is our God (Acts i. 17, 18).

During the absence of Pastor Thiessen, the work



The Missionary Party from Java, photographed at Elim Woodlands.

In the centre is Pastor Thiessen; in his hand is a copy of 'Dit is Met' of which he is Editor.

is being carried on by his two sons, John and Hank, former students of the Elim Bible College. Another son and Mr. Bamberger have commenced studies at the College and trust to go back to Java as missionaries. Pray for that dark land.

Where Did we Get the Lord's Day?

By K. L. B.

"IN not a single text is the first day of the week called by any sacred title" Thus writes L. Erwin Wright in the *Watchman Magazine* (Seventh Day Adventist).

On the above proposition, the Adventist teacher has to fortify himself by twisting the statement of Revelation 1:10: "I was in the Spirit on the Lord's Day." He tells us that it means "the day of the Lord," or future day of wrath. Some other evangelical teachers have fallen into the same error. They would make the words mean that John's spirit was carried forward to the future tribulation period, enabling him to describe these coming events.

This is strange confusion, for the word "Spirit" is spelled with a capital S. John was in the Holy Spirit on a certain day, and these things were made known to him in precisely the same way that holy men of old saw future events by the illumination of the Holy Ghost. No one attempts to explain how man's own spirit could be carried forward hundreds of years to see events that have not happened.

The meaning of the text candidly viewed, is obvious, and why does John refer to the day as "the Lord's Day"? Had he meant "the day of the Lord," he would have used the usual Greek expression appearing in the New Testament. He does not do so, and nowhere in the Scripture is the coming judgment period spoken of as "the Lord's Day."

John used this title for the simple reason that the first day of the week was called, in the early Church, "the Lord's Day," a fact abundantly shewn in writings of the first three centuries. At the late date of John's writing, this title had come to be widely used for the day which Christ had separated by His resurrection, the day upon which we are told believers commemorated His completed redemption by the observance of the Lord's Supper (Acts xx 7). On that day, also, they took the offering for the needy saints (1 Cor xvi 2). It was the day honoured by all of Christ's post-resurrection appearances (Mark xvi. 2, 9, John xv 19, 26). Not once did the Saviour appear on the Jewish Sabbath, the day on which un-

believers continued their meaningless forms. It was also a day set apart by the descent of the Holy Spirit for the birth of the Church. Leviticus xxiii. 15, 16, shews us that Pentecost fell always on the first day following a Sabbath

IS THE FIRST DAY THE SABBATH?

"Never once," says the *Watchman Magazine*, "does the New Testament call the first day the Sabbath." This statement has caught many an unthinking Christian. It was not called the Sabbath for the simple reason that it was not the Sabbath but the resurrection, the Lord's Day. The old Sabbath ran on, as it still does among unbelieving Jews, and those who have been led to think that it was the Pope of Rome who gave us the Lord's Day. The old Sabbath was the day of deepest gloom for Christ's followers, for it was the third day in which His body had lain lifeless in the tomb. That very day Christ's rejectors continued their sacrifices, as though God's Lamb had not been once for all sacrificed. But when the "first day" came, Christians worshipped a risen Lord, lived a new life, dwelt spiritually in a new sphere, became new creatures. Except for that day, there never would have been a Church.

They tell us the Pope changed the day of rest from the seventh to the first day of the week. This position is proved absolutely untenable by the fact that the two days ran on contemporaneously from the days of the apostles until now. Christians went into the Jewish synagogues on the Sabbath to witness of Christ, but met as Christians to observe the Lord's Supper and to worship the risen Christ on the resurrection day.

WHAT DID EARLY BELIEVERS DO?

From A D 30 to 67 we have the witness of the Gospels, Acts and Epistles. To the end of the first century we have the writings of John. Following this, we have the Epistle of Barnabas written at the beginning of the first century, seven epistles of Ignatius (A D 107), epistle of Polycarp (A D. 108); Pliny (A D 117), Justin Martyr (A D 145-150), apostolic constitutions about the same date; Dionysius (A D 170), Melito (A D 170), Irenæus (A D. 155-202); Tertullian (A D 150-230); Clement of Alexandria (A D 150-220), Origen (A.D 253), Cyprian of Carthage, beheaded for loyalty to Christ (A D 258)

These men are linked one to another. Ignatius, the pupil of the apostles, was a friend of Polycarp. Irenæus describes how he sat at Polycarp's feet. This living chain, fastened at one end to John, carries us to the third century, and is there united to

A GREAT GROUP OF CHRISTIAN TEACHERS

spread over the Roman earth. Their writings have been well tested by all the methods of criticism and found genuine. *All testify that from the resurrection forward, the first day of the week was observed by Christians and called the Lord's Day*

Says Barnabas: "We keep the eighth day with joyfulness, the day on which Jesus rose from the dead." Says Ignatius: "Let every friend of Christ keep the Lord's Day as a festival—the resurrection day, the

queen and chief of all days. If we live according to Jewish law, we acknowledge that we have not received grace. We have come to the possession of a new hope, no longer observing the old Sabbath but living in observance of the Lord's Day." Said Origen: "It is one of the marks of the perfect Christian to keep the Lord's Day." In the apostolic constitution we read: "On the Lord's Day assemble yourselves together without fail" Such quotations we can produce at great length.

HOW THE CHANGE CAME ABOUT

The mode in which the change was really effected was exactly analogous to the change in the Passover for the Lord's Supper, and of circumcision for baptism. No command for the abolition of either Passover or circumcision was given. Both were suffered to stand side by side among the Jewish converts with the Lord's Supper and baptism. Many of the early converts observed both, but as the full significance of the atonement and resurrection dawned upon them, the old forms dropped away. When, in A.D. 70, the mighty judgment of God came over the unbelieving Jews, swept away their loved city and their lingering tribes from their ancient resting place, leaving their empty rites and silent Sabbath without observers, the Christian institution alone remained. The Lord's Day from that time rose peacefully and unopposed into universal observance in the Church. This was centuries before there ever was a Roman pope at all.

Dr David Anderson Berry well says "The seventh day was the sign of the dispensation of law, where rest follows work. The Lord's Day is the sign of the dispensation of the Spirit, where work follows rest. Our Saviour on the Cross tolled the knell of the legal dispensation when He said 'It is finished' "

However, L Erwin Wright concludes: "The first day of the week is not a sacred day at all, but just one of six working days" We leave it to our readers if one, unaided by the helping hand of Seventh Day Adventist writers, could carefully study the New Testament, together with the records of the early Church, and come to any such conclusion.

Somnambulism

A distinguished professor of psychology once told his class of a striking case of somnambulism. It was that of a man who one night went downstairs to the door of the house in which he dwelt, and yet he was asleep all the time. He opened the door and stepped out into the street, and so strong was the somnambulist's trance that still he slept. He passed along the street and out into the open country, and still he slept. Not till his naked feet touched a little stream that crossed his path did he awaken to the darkness of the night and the strange, unfamiliar scene. There are souls like that! They never awaken till they touch the cold waters of death, and feel the night winds of mortality arouse them to the darkness of their night and the strange, unfamiliar scenes of eternity and judgment—*W. M. Mackay.*

The Miraculous Nation—A Burning-Bush Sign

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

MOSES in the desert of Sinai saw "a burning bush, and the bush was not consumed" (Exodus iii 2). Why not? This is the Divine explanation. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed."

It does not say, "An angel," but "The Angel of the Lord," and under this symbol the Divine Being was present—"God was in the midst of it."

It is generally considered that the burning bush was an emblem of the condition of Israel in Egypt—oppressed by a grinding servitude, and a fiery persecution, and yet in spite of the cruel policy intended to annihilate them, they continued as numerous and as thriving as ever. "God was in the midst of them."

But it seems to me that the symbol represented Israel not only during the Egyptian bondage, but in persecutions and

FIERY TRIALS THAT CAME AFTER.

especially during the last 2,000 years and yet they are more numerous to-day than ever. Egypt failed to destroy or limit them; the Assyrians failed; Babylon failed; Rome failed; Russia failed; and even the cruel Turkish nation failed. So that their number to-day throughout the world is greater than ever before—15,000,000

Three Jews were cast into a blazing fiery furnace by Nebuchadnezzar, but by God's protection they were not burnt. Neither did Daniel suffer even in a den of lions. During the past 3,000 years the Jewish nation has been cast into many fiery furnaces of persecution. Babylon destroyed the kingdom of Judah and in doing so destroyed most of the royalty of Israel. Antiochus Epiphanes who was king of Syria (175-164 B.C.), which embraced the Holy Land, was one of the worst men that ever lived. He did his utmost to annihilate the Jews, but he failed. He demolished the holy things in the Temple, put up an idol in the place of the altar, forced the priests to eat swine's flesh which Moses had prohibited, tormented their children, and tortured them before the eyes of their mothers.

JESUS, ON THAT MEMORABLE DAY

—the first day of Passover week, when He was leading the procession to Jerusalem—halted, and looked across upon the City, and wept with a breaking heart, as He cried out aloud

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee—how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate.

A generation later the Romans came and said "We will sweep this city from the earth." Just like the Maccabees of old the Romans themselves were amazed at the bravery, valour, and persistence that characterised the Jews during the siege of the city. They

were kept in that siege month after month, and when one wall was demolished, the Romans would find another wall built up inside, and when they put their machines of destruction against the walls, the Jews came out and tore the machines down. Oh, it was wonderful how they fought.

THEY WERE A DOOMED PEOPLE

fighting for their lives. The Romans destroyed their priesthood, crucified men and women around the walls of the city, until there was no more wood for crosses—a million Jews perished during the siege. Probably the Roman siege of Jerusalem in 70 A.D. was the most horrible thing and the most cruel time on the pages of history. Though the Jews were the seed of Abraham, God allowed them to be brought down to the very dust, because of their sin in rejecting the Christ forty years previously. Even their temple was set on fire. Beside the million that were slain, even the aged and infirm of those left alive in the city were killed, and the rest were sent away—some to the mines in Egypt to be treated as slaves, some to Rome; others were scattered to various parts of the Empire. They were offered for sale until no man would buy them. Ever since they have been a scattered nation all over the world, without a king and without a home.

MOSES HAD PROPHESED

in his day what sufferings the nation would endure if it "hearkened not unto the voice of the Lord, to keep His commandments and statutes, which God commanded them." Among other sufferings he mentioned

Therefore thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst and in nakedness, and in want of all things, and He shall put a yoke upon thy neck until He have destroyed thee. (Read Deut xxviii 45-58)

The predicted curses are awful, but the realization of them in the siege was terrible—so terrible that even mothers ate their own children. If one stayed inside the city he starved, and if he went out to the Romans he was killed with a sword. It is a most horrible picture of crucifixion, famine, and destruction. Titus even erased the foundations of the city and the Temple, as Jesus had foretold. "Verily I say unto you, There shall not be left here one stone upon another, that not be thrown down" (Matt. xxiv. 4)

TITUS HIMSELF WAS GRIEVED

to see the ruin of so glorious a monument of art. Jerusalem was left a heap of ruins.

But later a worse time still came upon them. A false christ appeared by the name of Bar-Cochba, and the Jews gathered around him in the time of Hadrian the Roman Emperor, 130 A.D., thus bringing on a worse time still in their history. The Romans at this time sought more fully to exterminate them. They were swept from the land like flies, and the

City was left desolate. The Emperor then rebuilt the City, and in his fierce indignation and cruelty, built a heathen temple on the site of the Holy of Holies, established a heathen altar, and set a marble swine over the city gate—and no Jews were permitted to come into the new city for 200 years, until the time of Constantine.

Perhaps I should have said that the insurgent Jews held out against the Romans, fighting with the courage of despair. But worn out by famine and disease they were compelled to yield. Their historians say that the Romans waded

TO THEIR HORSES' BRIDLES IN BLOOD,

which flowed with the fury of a mountain torrent. Five hundred and eighty thousand are said to have fallen by the sword at this time, while the victims from other causes were countless.

Hadrian determined at once to obliterate Jerusalem as a city. *i.e.*, the ruins that Titus had left. He razed it to the ground and passed the ploughshare over them, "as a sign of perpetual desolation," according to the desolator, but fulfilling literally the prophecy of Micah, uttered nine centuries previously:

Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest (Micah iii. 12).

Ever since Jerusalem has been "trodden down by the Gentiles," as our Lord prophesied it would be (Luke xxi. 24), "until the times of the Gentiles be fulfilled"—until the year 1917, when it was released by the British soldiers.

During the long ages that passed between the prophetic utterances and their fulfilment, the Jewish nation has suffered persecutions in every country. It has been in many fiery furnaces, yea it has been a

A BURNING-BUSH NATION

throughout all the centuries. Spain alone expelled 400,000 Jews in 1492, though Spain herself has had to suffer much on account of it. Other countries have done the same, especially Russia, and yet to-day the Jews have survived all persecutions and sufferings. They are more numerous than ever. During the last seventy years they have increased in population from 4,000,000 to 15,000,000 throughout the world.

Like the bush that Moses saw in the desert, they have been continually burnt with fire, but are not consumed, and though scattered for centuries in all countries, they are absorbed by none: yea, the Jewish nation is a miracle of the ages.

The fig-tree (the Jewish emblem) is budding out, and flourishing with fresh vigour and success. Is it not a definite fulfilment of the prophecies of Joel?—

Then will the Lord be jealous for His land, and pity His people. Yea the Lord will answer and say unto His people, Behold I will send you corn and wine and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen.

Is it not this a new sign from God to the present age?

At the time I am writing (August, 1929) a new flame of blazing fire has been

KINDLED BY THE ARABS,

who have always been the enemies of the Jews, ever since the days of their forefather Ishmael. He was the son of Abraham by Hagar the Egyptian, his concubine, and was born when Abraham was 86 years old (Genesis xvi. 15, 16). As such, he was the first-born of his father, and lived in Abraham's house, when the latter dwelt on the plain of Mamre. Isaac was born when Abraham was a hundred years old. According to Eastern custom Isaac was weaned when two or three years old, and a feast was held on that occasion. Ishmael then was fourteen years old.

Sarah, Abraham's wife, the mother of Isaac, saw Ishmael mocking, and she urged Abraham to cast him out, and his mother. After Abraham had a promise from God that of Ishmael He would make a nation, he did so, and sent Ishmael and Hagar away. They went into the wilderness of Beersheba. Eventually they went into the wilderness of Paran, where he dwelt, and his mother took a wife for him from the land of Egypt; by whom he begat twelve sons and a daughter. These and their descendants we are told became settlers in the "east country," which probably means the wilderness of Beersheba and of Paran, then they peopled the north and west of the Arabian peninsula, and eventually formed

THE RACIAL BASIS OF THE ARAB NATION.

Their country, Arabia, is known in the Old Testament as "the east country" (Genesis xxv. 6), or perhaps "the East" in Genesis x. 30 and Numbers xviii. 7, because it is situated to the east of Palestine. In accordance with God's promise to Abraham, Ishmael's seed has become "a great nation."

Apart from the inhabitants of Syria, who number 800,000 in Palestine alone, the Jews are only 160,000. But to the latter, who are in the minority at present in Palestine, the "land of milk and honey" was promised. As such it was to be their "home." This is realised to-day. The Israelitish "burning bush" cannot be "consumed." It is a burning sign. In the Jewish Memorial Service held in the Great Synagogue, Duke Street, Aldersgate, London, on September 8th, 1929, for the victims of the massacres in the Holy Land, amid much sobbing of the people, the Chief Rabbi said: "Some tragedies are too deep for tears; some calamities are too vast for lamentations. Such is the tragedy that has stirred the civilised world during the last fortnight."

So the Jewish burning-bush is still burning, and still indestructible. The hand of God maintains it.

Leave to-morrow's trouble to to-morrow's strength; to-morrow's work to to-morrow's time; to-morrow's trial to to-morrow's grace, and to to-morrow's God.

Revival and Healing Campaign at Ipswich

AT the opening of the campaign at the Public Hall, Ipswich, we were taught to sing the chorus:

Let Ipswich flourish by the preaching of the Word
And the praising of His Name

We sang this chorus as a petition to the Throne, and indeed God has been gracious to answer. A goodly number of the people of Ipswich, as a result of the campaign, are surely flourishing spiritually through the preaching of the Word. Principal Jeffreys boldly and fearlessly declares "the whole counsel of God" in the power of the Spirit. Little wonder then that there is a "flourishing" in this town. Again, many who have never before experienced the joys of "the praising of His Name," are now radiant through its operation. The Amens and Hallelujahs of the people have grown in volume as the campaign has proceeded. Many are testifying that they are glad that revival has come to Ipswich, and that they have been introduced to the Foursquare Gospel, which is nothing but the old-time Gospel in old-time power.

ATTENDANCES AT THE MEETINGS

have increased as the time has gone on, night after night souls are added to the Kingdom, in spite of the fact, as Principal Jeffreys often declares, that he is preaching to Christians. The secret has been divulged by one who was converted on hearing such a message—it reveals the joys and blessings of the Christian life, joys and blessings which are only the inheritance of the born-again man or woman. The unconverted soul realises what it is missing, and then steps into the path that leads to such blessing, which is none other than the narrow road which leadeth unto life eternal.

Since the opening of this campaign no less than 250 souls have decided for Christ; and the power of the Lord has been present to heal. Many are testifying to a healing touch from the Master. Prejudices are being broken down, those who were once sceptics are now able to sing, "The Foursquare Gospel is true," because God is honouring His Word and proving that the Foursquare Gospel is indeed true. Principal Jeffreys has delivered powerful messages on the coming of the Lord and the Baptism of the Holy Spirit. People are saying, "We never saw it on this fashion." Yes, God has indeed sent revival to Ipswich, but we are not yet satisfied; the end is not yet, and we look forward to "greater things," mighty miracles and deliverances being wrought in the Name of Jesus. The people here are realising how wonderful is the Name of Jesus, and one of the favourite choruses of the campaign is "Name, Name, wonderful Name." We believe that many more are yet to know of the power of that wonderful Name.

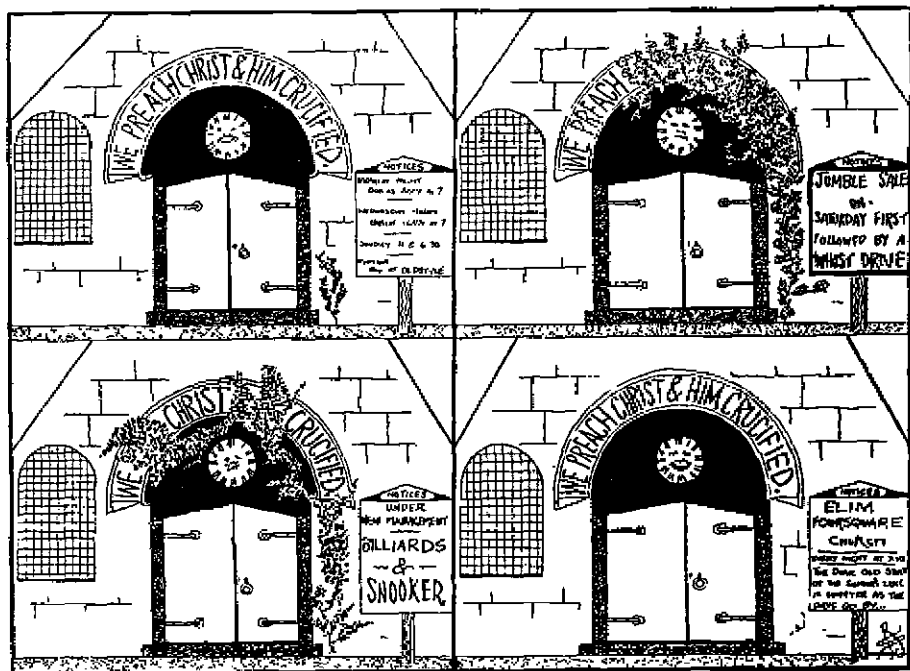
Meditation on the Word of God is the chief means of our growth in grace. Without this, even prayer itself will be little better than an empty form. Meditation nourishes faith, and faith and prayer are the keys which unlock the hidden treasures of the Word.

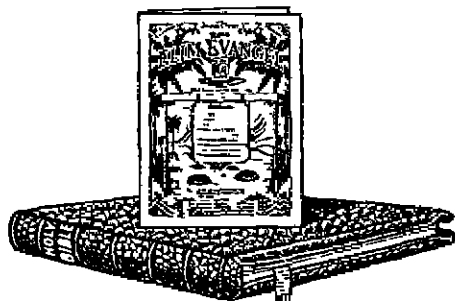
We have great need to be prepared for trials of faith and patience in so great a business as reading the Scriptures with understanding heart. It is only by faith and patience, and prayerful meditation of the Word that we are delivered from imaginations of the flesh.—R. C. Chapman.

The Biography of my Church

By Mr. IVY

"And the Gates of Hell shall not prevail against it."





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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

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

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

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

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

Men Needed

WE SOMETIMES learn, in the world of commerce, that the supply exceeds the demand, with its consequent slump in trade. But here is a demand for which the supply is utterly inadequate. Mark you, it is *men* that are needed—and here it is well to observe that just as in the realm of religion there are *nominal* Christians, so in the world of men, there are those who, whilst possessing the name of man, yet lack all those vital characteristics which go to make up noble manhood. God needs men! Men of vision and valour! Men of spiritual stamina and strength! Men who will not flinch under fire. Men who will never turn back. The whitened harvest fields both at home and abroad are calling for men of this stamp. God is waiting to pour into the mould of consecrated manhood all the fulness of His Divine energy—energy that shall make danger a delight and difficulty a desire—Spirit-trained and equipped men who will throw themselves without reserve into the van of the fight. Men who will, if needs be, go into the very jaws of hell, to do business for God and souls. For such men there are triumphs and trophies to be won. Who will answer the heavenly call?

* * *

Hungry Soil.

WE WERE much interested and impressed to learn that the soil in a certain part of Sussex possessed the above characteristic. *Hungry soil!* That is to say it is terribly absorbent—its demands are great—but it produces prolifically. From a spiritual point of view soil of this kind is all too rare. What a joy

it is to the Christian worker to find "hungry soil" in which to sow the truth. Soil that is receptive— hearts that are eager to drink in the message—lives that will yield a rich harvest in return for the ministry given. How much "hungry soil" there is in dark and distant lands, waiting for the seed of the Gospel—ready to take in the evangel of life from the lips of the God-sent missionary—lands full of desire for the Word of God—peoples who have been denied the good news of the Cross—districts crying out for the Latter Rain. Let us respond to the call of these hungry souls

* * *

The Man Who Catches Fire.

THESE arresting words are most suggestive. We believe that God loves this kind of believer. The tepid type of Christian is of no value to the Kingdom of God—he will run no risks—expose himself to no inconvenience—accept no responsibilities that imperil his reputation. He is too cold to catch fire. What God wants is hearts aglow with the Calvary passion for the perishing—souls that burn fiercely and continuously with love's undying flame—lives that become "beacons grand" in the pall-like gloom of the age. And this passion can only be generated in the upper room—there the whole being can be caught in the enveloping and energising fire from on high. At this holy altar can be lit fires that shall never be extinguished. Fires that shall burn on steady and strong, when other lights are failing. Oh to "catch fire" for God! To possess a holy inflammability that makes lukewarmness abhorrent—making our ministry and message attractive and aggressive—that will stir the sluggish, thaw the frost-bound, and inspire the indifferent. That will make revival inevitable and unavoidable.

* * *

How McCheyne Prayed.

We are indebted to the American *Sunday School Times* for this touching account of Robert McCheyne's marvellous prayer life.

"Dr. John Timothy Stone tells of a visit which he paid to the old church of Robert Murray McCheyne, in Scotland. The old sexton showed him around. Taking him into the study, he pointed to a chair and said to Dr. Stone, 'Sit there, that is where the master used to sit.' Then said he, 'Now put your elbows on the table.' When this was done he said, 'Now bow your head upon your hands.' This done he said, 'Now let the tears flow; that is the way the master used to do.' Then taking him up into the pulpit, he said to the Doctor, 'Stand there behind the pulpit.' The visitor obeyed. 'Now, said the sexton, 'Lean your elbows on the pulpit and put your face in your hands.' This having been done, he said, 'Now let the tears flow; that is what the master used to do.' Then the old man added a testimony which gripped the heart of his hearer. With tearful eyes and trembling voice he said, 'He called down the power of God upon Scotland, and it is with us still.'"

The Great Commission

By ELIZABETH SISSON

HOW wonderful it all was! They had passed through the agony of crushed hopes, had seen the Master helpless in the hands of man,

A Victim led—
His blood was shed!

Yes, the last drop poured out! He had expired! They had seen His so sacred body, dead! dead! dead! put in the tomb and left as they thought to decay. And the long days and longer nights had passed till they numbered three, each one a lifetime of unfathomable sorrow, shame, and utter consternation!

Then came the musical rhythm of "He is not dead! He is risen!" And for "forty days" here and there, ever and anon, of first one and then another, a little group here and a little group there, He was seen! till the knowledge that He was here with them, on the earth, was well wrought into them all. Then He commanded that they should assemble together and so meet Him (for it was in His mind to bring them together, commission and equip them, and then rise into the heavens before their very eyes).

Such is the background to the Great Commission—great, because of its scope. A world was to be blessed and brought to the feet of Jesus! "Go . . . and teach all nations!" Great, because of its provision—"All power is given unto me in heaven and in earth, go ye *therefore*." Great, because of the signs following—"They shall take up serpents," and "if they shall drink any deadly thing, it shall not hurt them. In My Name shall they cast out devils, they shall

SPEAK WITH NEW TONGUES,

they shall lay hands on the sick, and they shall recover."

And the astonishing narrative goes on—"And they went forth and preached *everywhere*, the Lord working with them and confirming the Word with signs following." But they did not go, until they had seen clouds receive Him as He was taken up into heaven, and two "men in white apparel," promised them, "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."

The commission was great because it was perpetual—they were to go to all nations, to the end of time. It was universal in extent, universal in duration—"even unto the end of the world (age)!" And so it happens that we to-day are hearing it, and rejoicing in Christ our Saviour.

The commission was great because every one who consented to it was to come under the full sway of it, to rise up themselves and go forth commissioned to commission every other who would receive the Gospel at their mouth—"Teaching them to observe all things whatsoever I have commanded you." The first power on the first disciples was never to wane, but was to be repeated in every other disciple—each

one who heard and received—unto the end of the age! The fresh power of the ascending Lord was to be on each one to the very end of the age!

The commission was also great because it empowered them in their utter helplessness. Their success was to live

UNDER THE SHADOW

of His Cross, that hour of utter weakness and helplessness! that hour of awful ignominy! "Crucified with Christ" utterly, was Paul's success! Perpetual sharers in His shame! "Fools for Christ's sake!" Suffering hunger, thirst, nakedness, buffeting; having no certain dwelling place; reviled, persecuted, defamed, made the filth of the world, off-scouring of all things, a spectacle to men and to angels, weaker than the weakest, as having nothing.

Who on earth would think of establishing a cause, fighting a battle, facing an angry, bitterly opposing power with a bunch of ill-fed, half-naked, unarmed, unlearned weaklings! Ah, it is the "foolishness of men," and the "wisdom of God." Their power was in Another. "When I am weak, *then* am I strong," says the deeply experienced Paul. The history of that mighty Church in Corinth, established in the seat of Greek learning, polish and culture, was—"I was with you in weakness and fear and much trembling, and my speech and my preaching was not with enticing words of man's wisdom," but it succeeded because it was "in demonstration of the Spirit and of power."

Oh yes, the commission was great because it took weaklings, ignoramuses, cowards, great sinners, "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners" (I. Cor vi 9, 10), and washed them in the blood of the Lamb, whitening them, as no fuller on earth could white them, and empowering them by breathing upon them (John xx 22), bidding them to breathe in what He breathed out upon them; and they could only do it by simple faith, for how else can we receive, breathe in, take the Holy Ghost? "According to your faith, be it unto you." In the power of the Holy Ghost they were to receive in absolute obedience the great commission.

The first test was, notwithstanding all this authority which He gave them, they were not to go to this world-wide task until they had returned to Jerusalem and tarried for

A HEAVENLY ENDUEMENT,

in the power of which they should face a frowning world, and out of the teeth of their great opposer, Satan, pluck his victims, and make those victims the warriors against the world, the flesh and the Devil. Being assembled with them, Jesus commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which they had received of Him—"Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Acts 11:4 tells of their obedience and its reward. After ten days of uninterrupted tarrying, when the Day of Pentecost was fully come, they were all of one accord (exact symphony) in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance.

God emptied both the place where they were tarrying, and then the tarrying ones, and filled first the place and then the people with the Holy Ghost, that blessed Spirit of the Father and the Son, who floods all heaven with His glory and gladness; the empowering Spirit by whom God the Creator breathed into the earth and all that therein is, created the myriad worlds that stud the starry heavens; that Holy Spirit by whom Jesus lived His holy, victorious earth life, and became heaven's complete sacrifice for a sinful world, on Calvary's Cross, to pass from the tomb triumphant over death and hell.

Wonderful commission! in the power of which they were to go forth in themselves so weak, so unworthily, so unlikely, but

IN HIM SO EMPOWERED!

to tell dying sinners, on each one of whom the Devil had a mortgage, that they were free in Jesus' Name, and bidding them to observe all things whatsoever the Great Commission had commanded, both preachers and hearers! These hearers would also be washed in the blood, and cleansed with the washing of water by the Word, and having been baptised in obedience to the Master's instructions, were immediately to "tarry until" the great empowering of the Holy Ghost also came upon them, and then go forth under the Great Commission to do the very same acts, and have the same mighty deeds shew themselves forth in the new converts. Thus there was to be the apostolic succession to the end of the age.

Well, did it work? the plan? Yes, as long as they worked in and everywhere they obeyed it. Immediately on receipt of the power from on high it was noised abroad (the Holy Ghost has His own advertising agencies), noised so far abroad that they came running from many directions, till there were thousands of them gathered about the little waiting company of one hundred and twenty who had stayed in the upper room. These were so occupied with God, so oblivious of man, that they had not yet got through with the noise and the joy of it. Like King David of old, when the joy of God shot down upon him as he saw the ark of God returning from the enemy's camp, he leaped and danced with all his might (he was a mighty man, and danced with all his might)—so these also, who no doubt had fuller joy, for God had given them a fuller emptying and a fuller filling with Himself. The promised glory-rain had come!

But the natural man received not the things of the Spirit, for they are foolishness unto him; just as Queen Michal scorned King David, despised him in her heart, and said, "How glorious was the King of Israel to-day!" And now the onlookers upon the little upper room company were amazed, saying one to another, "What meaneth this? These men

are full of new wine." And so they were, but it was heavenly brew. God's plan worked! It always does. While they looked, deep conviction came upon many, and three thousand cried out, "Men and brethren, what shall we do?" God raised up Peter and

PREACHED A SERMON

through him, and as they were pricked in their hearts he told them what to do—"Repent and be baptised every one of you in the Name of Jesus Christ, for the remission of sins, and this which you see on us shall come on you. Ye shall receive the gift of the Holy Ghost." Then they that gladly received His word were baptised. You don't mean it! In that despised Name of the crucified Galilean! So dishonourable a death was crucifixion, that no Roman citizen, be his crime what it may, could die by the way of the cross. And the same day there were added unto them about three thousand souls. Oh yes, it worked whenever they let God work it through them! for it was the Great Commission and God's only provision for a lost race.

Three thousand souls! under the empowering of the Great Commission! to live it and to pass it on to others, that they too might live it and pass it on! And joy filled every breast. They did eat their meat with gladness and singleness of heart, and love filled every soul. All that believed were together and had all things in common, and sold their possessions and goods, and parted them to every man as he had need. And they continued praising God and having favour with all the people. Oh yes, it worked! and the Lord added to the Church daily such as should be saved.

Oh yes, it worked in spite of lack of earthly power, for as they brought the hopelessly impotent man to the temple gate and he asked aid of Peter and John, fastening his eyes upon him, Peter said, "Silver and gold have I none, but such as I have give I thee." Immediately the cripple's feet and ankles receiving strength

HE LEAPED UP,

stood, and walked, and walking and leaping and praising God, he entered the temple. Oh, glorious Great Commission which makes us so rich though so poor! Rich was Peter at that hour—"Such as I have." He had Christ of the resurrection, the Christ who had gone to the throne and come back by the power of the Holy Ghost, and was living in Peter! "I have," not something he was going to have. Yes, Somebody he had got! even seated at the right hand of the Father, the Christ of "all power" in heaven and in earth, living in him, in Peter! the erstwhile denier of his Lord! and Christ living in him to be given away, passed on to "whosoever will." Such as I have, give I thee. Such is the empowering of the great commission.

And then its crowning! That is earth's persecution! For when the church authorities learned of this miracle, they laid hold of them to put them in prison; howbeit, many of them which heard and saw, believed on the crucified Galilean, and the number of the men was about five thousand! Oh yes, it works when you work it! For when the Jewish

Church authorities got together next day to find what they should do with the culprits, Peter and John, for the crime of the healing of the sick man, they put them in prison. Oh happy souls! Imprisoned, they had more freedom than those who imprisoned them; for the jailers said, "What shall we do?" we fear these men of the Great Commission. If we let them alone, it will spread everywhere, but if we touch them, we

FEAR THE PEOPLE

who have seen the notable miracle. Thus the jailers had more fear than the prisoners.

The authorities called Peter and John and commanded that they speak no more at all in this Name (the Name of the despised, crucified Galilean). But under the power of the Great Commission Peter and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak." Oh glorious Commission that so empowers those who come under it! And then the two commissioned ones went to their own company. For what do Holy Ghost-filled ones love, but to go to their own company and there have a prayer and praise meeting! So they lifted up their voices, and together cried with one accord (all in symphony), "Lord, Thou art God. . . Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done in the Name of Thy holy child Jesus." Even as they prayed they got something on top of the Baptism of the Holy Ghost and fire, and they went forth with greater power and to mightier acts than before. "The kings of the earth and the rulers" were risen up against them, but the Great Commissioner was, by mighty waves of persecution, pushing them further out in the power of the commission. Bless God for the persecution that will drive the true soul further out in the boldness and power of the commission.

We only see a little of the ocean,
A few miles distant from the rocky shore,
But oh! out there beyond our eyes' horizon,
There's more! there's more!

And the mighty waves of derision, opposition, and persecution drive us out and out and out, into the

EVER FULLER SWELLING TIDES

of the ocean of the Great Commission. For the Commissioner has said, "The works which I do, shall ye do also; and greater." (John xiv 12) Yea, "out of his belly shall flow rivers!" (John vii. 38) rivers! rivers! how many? two? one hundred? one thousand? He has not limited them. May we? But this spake He of the Spirit (John vii 39) that should be given when Jesus should be glorified. No wonder that just as He was ascending up into the glory, the Great Commissioner bids the commissioned ones to go home and tarry, not stir a step in the commission till they had waited for the blessed Holy Ghost endowment (Acts ii 4). For their power was all in that endowment. It was the power of His resurrection!

Increasingly as that power came upon them, God was to make them weaker in themselves ("He weakened my steps in the way"), more witless before the wisdom of man and the rage of devils. The power was everywhere, to come forth every way.

When they should be brought before rulers and kings, and delivered up, they were to take no thought beforehand what they should speak, for it should be given them in that same hour what they should speak; for it was not only they who should speak, but the Holy Ghost! (Mark xiii. 11) Paul's boast was "though I be nothing" truly signs and wonders and mighty deeds (Rom xv 19) shew themselves as I preach.

That Christ may be all and we nothing, the Great Commission is given! And as God said to Moses, "See that you make all things according to the pattern given you in the mount," so Jesus on another mount, even Olivet, told them to "observe all things whatsoever I have commanded you"; and as ye baptise in My Name, teach them to observe, even as I have taught you to observe "all things." So the pattern was to be passed on unto the end of the age—Go, but first tarry, "tarry until", then in My Name go out to the work which I did, and to greater works! Till I come.

Sad, that the Church for so many centuries lost the pattern! But oh, how glad it is that now in this last hour Christ is restoring the pattern upon us—and it works! And as it works, the hunger for

ITS WORKING INCREASES

everywhere, and the cry for latter rain, not moderate like the former rain, but a mighty downpour on the whole earth, goes up and meets God's coming-down promise—"In the last days, saith the Lord, I will pour out of My Spirit upon all flesh!" The prayer of Jesus "that they all may be one as Thou Father, art in Me, and I in Thee. . . that the world may believe and know" will be answered. And all because the Great Commission works! uninterruptedly works! increasingly works!

In His prophecy through Joel, concerning the outpouring of the Holy Spirit in this Gentile age, God took the Palestine climate as a parable or illustration of His Spirit-rainfall. There were to be two marked rain epochs (at the beginning, and at the end of the Gentile harvest). As in Palestine the early rain is comparatively light and is for the germination of the seed, and the latter rain downpours are for the maturing of the harvest, so God said He would repeat the early rain (recorded in Acts ii. 4 and the early Church history) by latter rain downpours which should mature the harvest. "He that believeth on Me, out of his innermost being shall flow rivers! But this spake He of the Spirit, for the Spirit was not yet given because Jesus was not yet glorified."

He did not say that out of him should flow a river, or two rivers, or a hundred rivers, or a thousand rivers—but rivers! unlimited by the promise, commensurate only with faith, "He that believeth." Lord, break up the confines of unbelief! that Jesus may be seen in His disciples, not in the glory of His earthly life but in the power of His resurrection. "He that believeth on Me, the works that I do. . . and greater works than these shall he do because I go to My Father." "All power is given unto me in heaven and in earth. Go ye therefore. . . and lo, I am with you alway, even to the end of the age!" Thus spake the Great Commissioner in the Great Commission.

D. L. Moody on "Secret Societies"

THE Church of the Lord Jesus Christ was becoming honey-combed in Moody's day with corrupt secret society influences, the effect of which was to deplete sadly its spiritual vitality. Even more so is this true to-day. Speaking on "Be ye not unequally yoked together with unbelievers," D. L. Moody said:

"Some say that refers to matrimony. When I was in Philadelphia . . . a minister said 'I don't think that meant secret societies.' 'Do you belong to one?' I asked. He said, 'Yes' You see the people will not admit that a text applies to themselves

"I do not see how any Christian, most of all a Christian minister, can go into those secret societies with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds

ABRAHAM HAD MORE INFLUENCE

for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret pact, and fifty who are not Christians do the same, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. *They are unequally yoked together with unbelievers.*

"I would rather have ten church members who were separated from the world than a thousand unseparated members. Leave the secret society. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men

who love their secret society, or have some darling sin they will not give up."

To Moody's strong plea may be added this, that the "yoke" in the secret society is the oath binding men of dissimilar mind together, and *compelling* them as it were to go in the same direction; just as the yoke *compels* the oxen (however dissimilar they may be in purpose) to go in the same direction. The believer's mind is supposed to be that of Christ, and he is headed heavenward. Are these things true of the unbeliever? If the believer is

HEADED HEAVENWARD,

and the unbeliever hellward, are they not "unequally yoked together" by the oath which binds them together—one of God's sheep at one end of the yoke, and one of the Devil's goats at the other end? And is not this responsible for much of the Church's present-day apostasy and worldliness? "How can two"—*a sheep and a goat*—"walk together except they be agreed?" Either both having the sheep mind, or else both having the goat mind! Secret society sheep in the church; world-trained goats in the society, and both, in both church and society, trying to pull in the same direction, although their respective goals are in *exactly opposite directions*. Wherefore God commands: "Come out from among them, and be ye separate, and I will be a Father to you" "For what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" See II. Cor. vi. 14-18

Pray for the cleansing of a polluted Church!

Bible Study Helps

Let Diotrephes say:

"It is good for me to embrace the pre-eminence" (III John 9)

Let Judas say:

"It is good for me to bear the bag" (John xii 6)

Let Demas say:

"It is good for me to enjoy the present world" (II Timothy iv 10)

But Do Thou, O My Soul, say with David:

"It is good for me to draw near to God" (Psalm lxxiii 28)

Dr Russel, of Mount Hermon, California, gives the following general outline of the Bible

- 1 Books of **Foundation** (Pentateuch)—first five
- 2 Books of **Location**—a peculiar people in a prepared land—the next twelve
- 3 Books of **Wisdom**—Job to Song of Solomon—five books
- 4 Books of **Anticipation**—17 books of prophecy, declaring that One is coming
- 5 Books of **Manifestation**—four Gospels, declaring that He is here
- 6 Books of **Demonstration**—Acts to Jude, telling who He is
- 7 Book of **Consummation**—Revelation

My Chains Fell Off

Copyright

Arranged by Duncan McNeil

Largo.

My chains fell off, My soul was free, I rose,

Presto

went forth, And fol - low'd Thee My chains fell off, My

soul was free, I rose, went forth, and fol - low'd Thee

The Family Altar

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

Sunday, October 6th. Luke xxiii 27-43

"And when they were come to the place which is called Calvary, there they crucified Him" (verse 33)

We are not to magnify the place above the blessing Tradition may vary in designating the place, but what is most important is the fact of His crucifixion The Crucifixion of Christ is a fact of attested history, but such history as this is ineffectual to the individual, unless he sees in it the moral and spiritual difference it may make to himself A cross on the hill is pitiable, but powerless A recognition of the value of Him who was nailed to it, makes all the difference Jesus transforms the Cross, the curse becomes a blessing, and the sin curse is lifted for all who fasten their faith to that atoning sacrifice Places of past blessing are frequently visited, for where God has once blessed, He will bless again To revive memory by re-visiting old scenes, fragrant with undying experiences, will oftentimes produce further blessing So we constantly look back to Calvary, where the burden rolled away Calvary still has a chain for the Christian The sufferings of Jesus are still a balm for his wounds, and a cordial for his care

For 'twas there on 'is side, Jesus suffered and died
When in memory that grey hill I see,
O, it bows down my heart, and the teardrops will start,
To save a poor sinner like me

Monday, October 7th. Luke xxiii 44-56

"And the veil of the Temple was rent in the midst" (verse 45)

One of the purposes of the Temple veil was to shut out The high priest entered once a year only, to make an atonement for the sins of the people See the significance of the rent veil Jehovah has now no further use for the old temple ritual The type is now lost in Jesus, the great Antitype The writer to the Hebrews says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" May we not now sing, "I have passed the riven veil" There is immediate access and constant communion with the Lamb that was slain, yet liveth again O, that we might see the value of the spilt blood Only as we recognise the value of that blood, may we enter into the presence of God The purpose of the Atonement, praise God, is to shut us in Nothing can harm us there, on the other side of the blood, covered by the blood sealed to God through the sacrifice of His Son

Tuesday, October 8th. Luke xxiv 1-12

"And they remembered His words" (verse 8)

So many things had happened to blunt the memory of these faithful women, and because of our own present-day human limitations we can enter sympathetically into their situation They arrived at the Saviour's tomb to embalm His body, and found the tomb empty The angels quicken in their memory words that their Master had spoken which they had misunderstood or counted incredible Jesus never spoke idle words or framed a faltering sentence So much depends upon our believing what He has said How good is the Lord, even when His purposes are misunderstood by us He gives us so much more than we have ever believed for Even if our faith fails, He remaineth the same When the blessing falls, the need is met, the shadows have lifted and the darkness has given place to light We remember His words He has fulfilled His gracious promises, but we have been slow of heart to believe

Wednesday, October 9th. Luke xxiv 13-24

"Jesus Himself drew near and went with them" (verse 21)

Two disappointed disciples walk homeward with sad hearts, such heart-sadness had taken away the zest of life Their feet were leaden, their countenances grave and gloomy A friend had been removed from their midst Real friends are few and their removal is keenly felt A friend has gone in whom wonderful hopes had been centred How failing is the human These disciples had seen but a human Christ Disappointment always comes if our faith is but in a human

Christ Once give Him His rightful place, then confidence is restored and remains If your Christ is the Son of God, then He is not a disappointment. We read to-day, "He drew near and went with them." We need Him near, not only in the set apart moments of our life, but always, everywhere. He went with them I must have the Saviour with me Why walk in doubt and darkness, if the Saviour is by our side Their eyes were holden Too often that is our failing O, to behold Him more clearly.

Thursday, October 10th. Luke xxiv 25-35

"Abide with us, for it is toward evening, the day is far spent" (verse 29)

There has always been very real fear surrounding the approach of night Darkness suggests lurking danger There will be no fear of not experiencing the presence of Jesus in the gathering gloom if we have experienced His presence in the bright hours of the day Too often in the midday of health and prosperity, Christ has neither been welcomed or received In the night of pain and sorrow, or the closing scenes of a wasted life, when the candle is likely to go out in eternal darkness the cry has been "Abide with me" In extremity Christ fails not to succour with His presence, yet He longs to be the Companion of those who will welcome Him, from earliest youth to hoary old age Is not this prayer, "Abide with me," very real from Christian lips in the last days of this dispensation as we approach the midnight hour? Abide with us, Thou Son of Righteousness If He abides with us, because there is no darkness in Him we shall dwell in light eternally

Friday, October 11th. Luke xxiv 36-53

"And behold, I send the promise of the Father upon you, but tarry ye in the City of Jerusalem until ye be endued with power from on high" (verse 49)

God's promises are conditional, we are bid to tarry until endued with power from on high Many say we must not even ask for the Holy Spirit, much more tarry for the Divine Paraclete We know what difference the Holy Spirit made to Peter, but Peter did not receive the Holy Spirit for me I must seek for myself The Scriptures teach clearly the need for tarrying even to-day and He is worth tarrying for Our own experience will attest the veracity of Scripture How many say they have received the Holy Ghost when experience simply registers the reverse To find we must seek, to receive we must ask and have the door opened, we must stand and knock Some say, Why tarry to-day? Because as on the Day of Pentecost, the disciples of the Lord are not prepared in heart to receive such wondrous blessing The Day of Pentecost fully comes for each individual, or the promise of the Father will not be their portion

Saturday, October 12th. II Chronicles 1 1-13

"Ask what I shall give thee" (verse 7)

If, when in poverty, some wealthy man approached us with such a bona fide question, undoubtedly we should be tempted to exchange poverty for riches There are vastly more important assets than gold in the bank Gold in the heart, is the current coin of heaven God, the Creator and Sustainer of the universe, God, who is rich beyond all riches, because the wealth of the world is His, He it is who says to us, as He said to Solomon, "Ask what I shall give thee" We have not because we ask not or else we ask amiss How often we know not what we ask Our God wisely withholds much from us that would spoil our lives We cannot be trusted Too often material wealth eats as a canker in the soul of the Christian There are more important things than gold to be asked for Solomon asked wisdom and received wisdom and riches How necessary in our asking to seek first the kingdom of God Would not a good prayer for us be found in the words of Solomon among his precious proverbs, "Give me neither poverty nor riches, feed me with food appointed for me, lest I be full and deny Thee and say, Who is the Lord? or lest I be poor and steal and take the Name of my God in vain"

Concise Comments and Interesting Items

At **St. Ives**, Cornwall, where the fishermen never put out to sea on Sunday, great indignation was caused by a speed-boat which was active on the Lord's Day. Two to three thousand people refused to allow the occupants to land.

"**Personal Revival Experiences**" is the title of a powerful book, just published, written by Dr. Jonathan Goforth. In it he tells of one who asked a great evangelist, "What is the secret of revival?" "There is no secret," was the reply "Revival always comes in answer to prayer."

The rate of evangelisation does not keep pace with the growth of population. It is almost bewildering to read in the Ceylon and India General Mission magazine, that there are roughly 100,000,000 more people ignorant of the Gospel in India to-day, than when Carey first landed there. India cries out for the quick return of our Lord Jesus Christ.

A **Sunday Dog Race** was abandoned at Chelmsford after a protest by the Churches. The actual telegram which settled the matter, sent to the promoter of the race, was worded as follows:

"You are wrong. Counsel's opinion Sunday Greyhound racing illegal. Penalty £200 promoter, £50 each assistant. Act of Parliament passed 1780."

It is startling to know that 300,000 people attended a spectacular service in Thingwall Park, Liverpool, on Sunday, September 8th, in celebration of Roman Catholic Emancipation. It was the largest Roman Catholic demonstration ever held in the north of England. The newspaper reports, "A fanfare of trumpets played by the 5th King's (Liverpool) Regiment thrused through the air as the Host was elevated during the mass celebrated by Bishop Dobson."

It seems strange that an Army band should be present at this celebration. What about the Protestants in the band? We wonder whether they were allowed to withdraw for the occasion. And what of the Protestant taxpayers who pay for the training of these troops?

Dr. Jonathan Goforth, the much used missionary-evangelist writes:

"My deepest regret, on reaching three score years and ten, is that I have not devoted more time to the study of the Bible. Still, in less than nineteen years I have gone through the New Testament in Chinese fifty-five times. That prince of Bible teachers, Dr. Campbell Morgan, has declared that he would not attempt to teach any book in the Bible unless he had first read it over at least fifty times. Some years ago, I understand, a gentleman attended the English Keswick, and was so fired with a zeal for the Bible that in three years he had read it through twelve times. One would imagine, of course, that he belonged to the leisured class. On the contrary, however, he began his day's work at the Motherwell steel plant at 5.30 a.m."

The **Wailing Place** at Jerusalem has come into prominence owing to the recent Arab risings. It is interesting to read one of the periodical laments offered by the Jews at this place. It is as follows:

"But because of our sins we have been exiled from our native country and removed from our own land, so that we are not able to go up and appear in Thy presence, to worship Thee and to perform our duty in the habitation that Thou hast chosen for us, even in that magnificent and holy temple on which Thy Name is called, because of the hand which is stretched out against Thy sanctuary. May it please Thee, O Eternal, our God, and our fathers' God, most merciful King, to return unto us, through Thine abundant mercy, and to compassionate us, and Thy sanctuary. O rebuild it speedily, and exalt its glory. O our Father, our King, manifest the glory of Thy Kingdom over us speedily, shine forth and exalt Thyself in the sight of all living. O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth to conduct us to Zion, Thy city, with joyful song, and unto Jerusalem, the residence of Thy Holy Temple with everlasting joy, and there, in Thy presence will we prepare the offering enjoined us."

Gathered Grain for the Harvest Home

Harvesting—Spreading the Gospel Sunshine—Energetic Evangelism

Forest Hill. The work at this assembly is progressing. There has recently been an increase in the attendance at all meetings, especially the Sunday evening Gospel service.

There is also an increase in the number of children attending the Sunday School, and the open-air work is being well maintained.

Bridgwater (Pastor H. Kitching). We praise God for the blessed times experienced here during the short visit of Evangelist H. W. Fielding. It has been a time of refreshing and spiritual uplift for many who indeed thank God for this able minister of His God has been confirming His Word with signs following and as the Word has gone forth it has indeed been given in Holy Ghost power. Such subjects as "The Second Advent," "The New Birth" and "The Word Becoming Flesh," have been given and God has blessed His Word. During Mr. Fielding's visit nine souls have experienced the new birth. We pray that the work of grace may be deepened in each heart, and that a greater outpouring of His Spirit may be experienced at Bridgwater.

As Mr. Fielding journeys to another part of God's vine yard, the prayers of the saints at Bridgwater will follow him.

"IS OPEN-AIR WORK WORTH WHILE?"

Clapham. (Pastor J. J. Morgan). The active body of Clapham open-air workers say, "Amen. It is well worth while."

Open-air meetings by this band are held on Monday nights at Leicester Square in the West End of London. Saturday nights at the Waterloo Road in South London. Sunday afternoons on Clapham Common and near the Tabernacle in the evening after the Gospel service. Another open-air effort has been started at Brixton by Crusaders on Saturday nights. This last three months the hand of the Lord has been upon the meetings held. People wait for workers to come. Twenty

have been saved, among these five young men. The presence of Pastor Morgan with his message, song, and playing has been much appreciated and encouraged the band. The motto of this band is still "Go forward!" To God be all the glory!

THE SUNSHINE BAND.

Croydon. (Pastor P. N. Corry). The Lord is wonderfully blessing every branch of His work in Croydon. A band of young people (who call themselves the Sunshine Band), in spite of the summer months and hot weather have laboured on in their endeavour to take some of the rays of the Sun of Righteousness into dark and sad homes. A Foursquare Sunday School has been started in a very poor neighbourhood about two miles from the hall. The Sunshine Band has undertaken to visit the parents of the children, getting to know them and where opportunity offers making their sympathy practical. On visiting some of these homes one is often inclined to ask, "What chance have these poor folk?" Yet thanks to the Gospel and this little Sunday School, many of these children have accepted Jesus as Saviour and are living for Him. One mother who herself has served time in prison was heard to remark of the change in her little boy since he gave his heart to Jesus. Of late one or two of the band have been going to the home of this little boy on Sunday nights to care for the babies while the mother and father come to our Gospel service. In spite of discouragements this noble band of sisters labour on bringing blind people to the meetings, reading the Word to the sick folk and aged, helping in the homes of the tired and care-worn, with the endeavour by God's grace of bringing the glorious light of Jesus to them for whom He died. In all times of trial, however, they remember Paul's message to the Galatians. Let us not be weary in well doing, for in due season we shall reap if we faint not. To God be all the glory.

East Ham. The work at this assembly is steadily progressing week by week, under the ministry of Pastor Court.

On the first Sunday morning of the month of September, the Pastor gave a message on "The Work of the Holy Spirit, beginning with His part in the creation, continuing right through the old Testament until the birth of Christ and concluding with His work in the present dispensation, also His office in the Church of Christ. In the evening of the same day Pastor Court preached on "The Table in the Wilderness," when three souls decided for Christ. The saints then met around the Lord's Table, after which a number of new members were received in.

Altogether there have been twenty-two conversions during this month, which proves that God is answering the prayers of His children at East Ham.

On a recent Thursday evening, Miss Edwards visited the Assembly during a short stay in London after ministering the Word in Wales. Although the helpful and inspiring message given was mainly for God's children, three souls were saved, in fact, the Sunday night appeal for volunteers for Jesus is not the only one to meet with response, the Word of God being powerful to convict at the other meetings also.

Pastor Court has now started a series of "Mountain Top Experiences" Bible Studies for the Thursday evening meetings. The first one consisted of an introductory message. The second was entitled "That Low Eminence"—being Calvary—in which the Pastor pointed out that we could not expect to climb high mountains before we had scaled the low hills, and on this hill of Calvary we find everything to equip us for our further exploits up the other mountains of the Christian experience. Especially on Calvary do we find the great and wonderful Guide—Jesus Christ—who will lead us safely along our journey. As these studies continue, prayer is ascending that all may be led higher up the mountain into fellowship with our Guide.

Apart from the indoor work, the Lord is blessing the efforts of the open-air workers. Souls are saved at nearly every

open-air meeting, when young and old alike testify to the grace of God in saving them. A young man came right into the middle of the ring on a recent Saturday night, and with two Christian brothers knelt down and asked the Lord to save him.

The saints in this corner of the vineyard are definitely praying that God's Spirit may be poured out in such abundance that the result will be a mighty world-wide revival, and are inviting all other Christians to unite with them in this great petition.

Eastbourne (Pastor P. Le Tissier). The work of God is still making progress in this part of His vineyard. Sunday, September 15th, was really a glorious day of power and blessing. God was present right through the day in the power of His Spirit. The morning breaking-of-bread service was a hallowed time, and all felt shut in with Christ, being fed with the heavenly manna. The evening Gospel service was truly splendid. Pastor P. Le Tissier preached an excellent sermon with much power, the subject being "Voices from the Excellent Glory," shewing the different times that God the Father spoke approvingly of His Son Jesus, proving that we had not followed cunningly devised fables. Stress was laid upon the transfiguration scene on Mount Hermon, and also upon Mount Calvary. This was followed by a very large open-air service, attended by many of the members and friends, while hundreds stood around listening to the Gospel message. The Pastor led the service. After singing and prayer, two short but powerful addresses were given by Mr. Davidson and Master Frank Allen. Mr. Davidson, speaking from Acts iv. 12, proclaimed Jesus the only way of salvation, the only Name by which we can approach God the Father, the all-prevailing Name, God's appointed Way—very earnestly pleading for prompt response to the claims of the Gospel, that men should repent and turn to God now. Master Frank Allen followed with a powerful address, giving a vivid description of the scene along the Jericho road, Zacchaeus's great desire to see Jesus, making three important points of the difficulties that obstructed the way to his obtaining his intense desire. Upon Jesus recognising his earnestness, Zacchaeus came down and received Him joyfully. Strong conviction prevailed as the Pastor drew in the net, and urged upon the considerable company the importance of accepting Christ while there was time and opportunity. So closed a glorious day with the Lord



Pastor H. A. Court.

October 13th, 1929.

Reading: I. Samuel ii. 12-26.

Sunday School Lesson By Pastor P. N. CORRY

SAMUEL'S GROWTH

MEMORY TEXT: "Remember now thy Creator in the days of thy youth" (Ecclesiastes xii. 1).

FOREWORD.

It must strike even the ordinary reader of Scripture that in this lesson a very great contrast is shewn. The sons of Eli, Hophni, and Phinehas, priests of the Lord (chap. i. 3) and the son of Elkanah the Ephrathite (chap. i. 1)—the latter growing in grace and godliness, and the former growing hard in the service of self and sin—the youngster whose heart was set towards God, and the two priests to whom the things of God had ceased to count.

I am often reminded of the years that I spent as a choir boy in a parish church. They should have been years of spiritual development, but instead they were years of growth in callousness, when the beauty of the church service became simply a thing to be sung through almost without thought. If the heart is not in touch with God then sacred things will soon become common and unclean. This is true of all sacred things unless the heart is right with God, so in this lesson seek to bring this before your class, that in their heart the service of God and the study of the Word may bring them into contact with God, and that they are never, as in the case of Hophni and Phinehas, hardened through the lusts of deceit.

The times of the Judges were drawing to an end. Samuel the prophet was the last (Acts xiii. 20), and, as at the close of nearly every dispensation, the religious life of the nation was at a very low ebb. Even Hannah was suspected of drunkenness in the tent at Shiloh (I. Samuel i. 14), and the sons of Eli though serving God as priests were sons of Belial or worthless at heart (chap. ii. 12). Moreover they did not

know the Lord. It sounds almost impossible to be priests of the Lord and yet not know Him, but such was the case then and can be to this day.

In the law of the offerings you will find that all the fat was to be burnt on the altar of burnt offering (Lev. iii. 3-5). It was a perpetual statute for all generations, throughout all their dwellings that they should eat neither fat nor blood (Lev. iii. 17). But these worthless sons of Eli were not content with taking from the cooking pots what they could grab (verses 13, 14), they took the offering of the Lord also and that by force (verses 16, 17), until the sacrifice and the offering of the Lord was abhorred. Immorality was rife even in close proximity to the Tabernacle, and the leaders in all this were Eli's sons (verses 22-25). At last a prophet brings a solemn message from God to this aged father, telling him that because he had honoured his sons above the Lord judgment should fall, both should die (chap. ii. 27-34), and his house become desolate (verses 32, 33). They not only broke their father's heart, but brought judgment upon him because he restrained them not (chap. ii. 11-14). God always has His witnesses, and though one fail He raises up another, though priests prove worthless, a little lad is preparing to become the leader. So let us turn to the training of the

Son of Elkanah—Samuel.

Samuel was given to the Lord from the time that he was weaned (chap. i. 22-24) and to our way of thinking that would seem to be at a very tender age, but in the East children sometimes are not weaned until they are three or four years of age, though the average is about two. An only child could generally talk and walk before he was weaned, and almost all can understand what is said to them when they are drawn from the breasts (see Isaiah xxviii. 9 and Psalm viii. 2).

His home from that time was the temple of the Lord (chap 1 22), and from his earliest years he worshipped there (chap i 24-28) The figure of this child of answered prayer became familiar, for he ministered unto the Lord before Eli the priest (chap ii 11), being girded as a priest with a linen ephod (chap ii 18) No doubt some scoffed at the thought of a boy taking such sacred duties upon himself, no doubt the worthless ones, Hophni and Phinehas, gave him a hard time, but he continued and grew before the Lord (chap ii, 21). Not only so, but as they continued and became hard in sin and lost favour, he grew on and was in favour with the Lord and also with men (chap ii 26) It cannot have been easy, it certainly was no place for a pure-minded boy to be with priests of the character of Eli's sons, but God was with him and through it all was preparing the future leader of Israel

LESSON.

Ask your children which they would sooner be—those to

whom the things of God have become common and unclean, or those who in the midst of backsliding can still go on steadily growing in grace and in power? Boys with a love of honour will at once stand on the Lord's side, and it should be your joy to point such to the grand example of a boy who stood for God, for righteousness and for the service of the Lord, when those priests, who ought to have done so, failed and lived for self and sin. Thank God for boys like Samuel, and pray that in these days the Lord may raise up many another like him when lukewarmness and selfishness abound. How is it possible not to become hardened and always to be in living touch with the Lord? Turn to Acts xxiv 16 and you will find the secret of Paul's success, "I do exercise myself to have always a conscience void of offence toward God and toward man." That is the way to grow in the service of God, and to maintain contact—follow Paul as he followed the Christ (I Cor xi 1)

Repentance! Is it Necessary?

By A BIBLE STUDENT

WHEN John the Baptist came forth preaching, did he not say, "REPENT ye for the kingdom of heaven is at hand" (Matt iii. 2)? Did not the Lord Jesus begin His preaching with the same word "REPENT" (Matt iv 17)? After the wondrous death and resurrection of the Lord Jesus, Peter proclaimed Him, on that eventful Day of Pentecost, and uttered the same Divine message, "REPENT" (Acts ii 38, cf iii 19) Later on, when Paul was graciously called to tell of the One whom he had persecuted, but who had laid hold of and saved him, he showed forth at Damascus and Jerusalem, and to the Gentiles, "that they should REPENT and turn to God" (Acts xxvi 20) There is no doubt then as to the Scriptural emphasis on the great need, but do we not hear another voice to-day? Many "profess Christ," or "give their hearts to God"—but are such expressions a helpful change from the words which the Holy Spirit teacheth? Thank God, there is

A GIVING OF THE HEART TO HIM,

but the first words of the verse are "My Son" We cannot give our hearts, as guilty sinners; and such language may hide the solemn need for a broken heart. Ah, dear reader, will you not agree it is more than dangerous to be misled in matters of eternal importance? What if an enemy has altered the language, to lull men to sleep, that there may be a saddening illustration of Luke vii 13? There the Lord Jesus, speaks of many who "receive the Word with joy, and these have no root, which for a while believe"

With an earnest concern that there may be a real root, and a true believing, in many who read these lines may we not give a word of loving warning? The old-fashioned word "repentance" is God's own word, because sin is an ugly fact, and it is when we see this that we value the precious work of the Lord Jesus to put away sin for all who believe into Him as the One Ark of Safety. That sinners ought to repent is evident and all are sinners. That there ought to be a repentance like to that of Nineveh is marked out by the Lord Jesus (Matt xii 41) But lest any should say, "Is that all you expect?" we answer, "No", yet we do not come to analyse repentance to

A SOUL IN DANGER,

any more than to make diagrams of life boats to men on a sinking ship. Possibly there is a man who says,

or at least thinks, "If I repent, I feel I am doing something better than my next door neighbour" Such an one knows nothing of the heart-brokenness which God heals (Psalm cxliii 3) But there may be one of another kind who tremblingly feels, "I am not good enough even to repent I want a free salvation" Yes, dear reader, and so it is. The very realisation that YOUR repentance is not good enough is part of the repentance our hearts long to see, and you will soon be grateful for the mercy that broke you down. The repentance that sees nothing in self will soon see all beauty in Christ, and His death. Do not keep on saying, "I am not good enough to come. He commands a coming, "Come, for all things are now ready" (Luke xiv 17), and therefore if you do not come you are disobedient. When you "come" you will find out what He has for such as you. You say, "Alas, I cannot come." Then there is mercy for such. "Bring in hither the poor and maimed and halt and blind" (Luke xiv 21). Own to God.

YOUR NOTHINGNESS,

and, if you realise this, your very lack of power to own it aright. He still welcomes "nothings" for He freely gives everything. Everything has been "paid for"—on behalf of such.

And so the repentance is not a mere "act of penance" it is within, it is deep, and, though painful, it is blessed, for it desires God to have all the glory. Repentance is not a parade or display. God does not want such trifling. It is "repentance from dead works" (Hebrews vi 1), and thus has no natural merit. It is, like weeping, an experience that springs from a breaking down. Ah, dear reader, would you not rather be broken down now than in the Day of Judgment? Except there is repentance there is perishing (Luke xiii 3, 5) But the Lord Jesus came purposely to call sinners to repentance (Luke v 32), and repentance and forgiveness of sins are still to be preached in His Name (Luke xxiv 4) And, not only so, but we can thankfully add that there is joy in heaven over a repenting sinner (Luke xv 7) Has there been such joy over you? If not, will it be to-day—as you see your sin and your need, and hear the music of the simple and wondrous words "Christ died for ungodly ones" (Rom v 6) How blessed to be able to add, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph i 7)

Classified Advertisements

20 words, 1 insertion, 1/6. 3 insertions, 2/6
 30 " 1 " 2/6. 3 " 3/6
 40 " 1 " 2/6. 3 " 4/-

Box replies 6d per insertion extra (Box No counts as five words and is charged for)

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

BOARD-RESIDENCE, Holiday Apartments, etc.

HOVE, Brighton — Board-residence, quiet, comfortable, homely Few minutes from sea 42/- weekly, or 35/- each for two sharing 3/6 weekly extra each person from July 27th to end of August Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex A290

CLACTON—"Restormel," Penfold Road Superior board-residence, seven doors from sea one minute band, pier and shops Foursquare. Miss Andrews A303

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

BRIGHTON—Christian holiday apartments, board 35/-, sharing, 30/- Apply Simmons, 209a, Preston Road, Brighton, Sussex B96

BOURNEMOUTH—Furnished bedroom and sitting-room, or bed-sitting room, holiday or permanent E Blades 133, Palmerston Road B130

LYNTON, N Devon—Board-residence Comfortable happy home, vacancies now, terms 2 guineas weekly Winter terms by arrangement Hughes, Blunsdon House B131

BARKING—Comfortable home for young man, board residence, terms moderate, central for City and assemblies, use of piano 33, Fanshawe Avenue B137

WESTCLIFF-ON-SEA, Essex—Pentecostal home open to visitors whole year, care given to invalids Mrs Major, "The Priory," 123, Fleetwood Avenue Westcliff B139

PLEASANT large double bed sitting room, every convenience, suit young couple or friends, "Foursquare", 15/- Crayford, 173, Ramsden Road, Nightingale Lane, S W 17 B141

FURNISHED ROOMS TO LET—Very central, quiet house, reasonable terms. Mrs White, 37, Water Lane, Brixton, London, S W 2 B142

WORTHING—Apartments, one minute off sea-front; board if desired, moderate, private house 31, Alexandra Road B143

VISITORS to London—Well furnished bed-sitting rooms with breakfast, 3/-, two sharing 5/6, gas fires, ring, geyser, electric light, superior house on border of Common, convenient to all parts, three minutes trains and buses 90, Louisville Road, Balham, S W. B144

HOUSES, FLATS, ETC., To Let and Wanted.

TO LET—Three unfurnished rooms, with conveniences, quiet house Apply Mrs Guin, 5, Coleridge Road, Finsbury Park, N 4 B132

FLATS—Small furnished flats for business ladies, 10/-; near station, church and sea, electric light, own meters Principal, 13, Grand Parade, Brighton B146

CROYDON—Furnished, two rooms and kitchenette, separate cooker and meter, adults only, quiet house, reference 17, Mansfield Road, South Croydon B147

SITUATIONS WANTED.

MAID ATTENDANT to invalid lady or gentleman, no lifting, 26 years experience, disengaged "A," Elim Woodlands, Clarence Road, S W 4 B136

SUPERIOR PERSON, staid age, useful help in Foursquare family, domesticated, trustworthy, good references M E, 54, Woodside Road, South Norwood B138

SITUATIONS VACANT.

YOUNG LADY required, Foursquare Christian, for ladies outfitters, previous experience not necessary Longley, 243, High Street, Sutton, Surrey B133

CAPABLE, respectable person, to undertake all duties. Four in family, abstainer Moderate wage Full particulars, 5, Peperham Road, Godalming, Surrey B145

FOR SALE OR WANTED.

HAVING purchased new books, we have about 120 old edition "Golden Bells" hymn books in fair condition to dispose of Any in need of same, Huxtable, 1, Greengate Street, E13 B148

MARRIAGES.

PRICE GOWDY—On September 4th, at Elim Tabernacle, Lisburn, by Pastor W Field, Andrew Price to Matilda Gowdy, both Elim Crusaders

BIRKENSHAW WALTERS—On September 21st, at Elim Tabernacle, Clapham, by Pastor J J Morgan, Arthur Birkenshaw to Evelyn Grace Walters, both Elim Crusaders of Clapham Branch

A BOOK BY Principal GEORGE JEFFREYS

which everyone should
read and possess is

The Miraculous Foursquare Gospel

— Doctrinal —

with Questions and Answers

WELL PRINTED
WELL BOUND
WELL WORTH
2/6 (by post 2/9)

ELIM BOOK SALOON

7, Paternoster Row, London, E.C. 4

A GOOD INVESTMENT!

Invest your Savings in the Elim Publishing Company

Sums of £5 and upwards are accepted

We need money for the enlargement of the Printing Works. Let your Capital help forward the work of spreading the Truth

INTEREST IS PAID AT THE RATE OF FIVE PER CENT. Write to:

THE MANAGING DIRECTOR

Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4

Announcing the 1930

Elim Sacred Art Calendar

The 1930 Elim Calendars are now ready. These Calendars are becoming more popular each year. The thirteen Bible Pictures are again very beautifully printed in many art colours. In fact we think they are the best we have ever produced. The illustrations below are greatly reduced, and, being in black, by no means adequately picture it



THE COVER OF THE CALENDAR

The Cover is an exceptionally artistic reproduction of "The Dedication of Samuel" in art colours

Special Features
worth cost of Calendar

An Art Gallery
of 13 Bible Paintings

A
Text for Every Day

A Consecutive Plan
for Reading the whole Bible during the year

Also
Notes on the Pictures
Calendar for 1931
Common Notes
Postal Information,
etc.

Size of Calendar
9 3/4 by 16 inches



OPEN TO THE MONTH OF MAY

A different picture for each month. The influence these pictures alone have on the young should appeal to every parent

An Elim Scripture Calendar in Every Home

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing a testimony for the Foursquare Gospel before thousands that may now be indifferent. If you cannot afford to give them away, just show them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early

PRICE ONLY 1s. 3d. EACH (by post 1/4)

ELIM BOOK SALOON, 7, Paternoster Row, London, E.C.4