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

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

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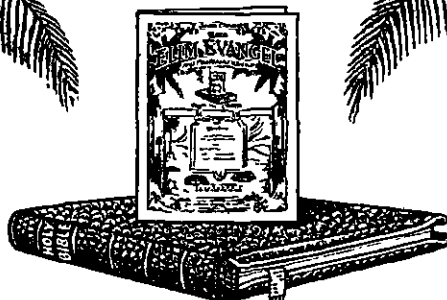
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 24.

OCTOBER 11, 1929

Twopence

Contents

Listening-In	369
Glorious Times at Ipswich	370
Christ's Sentence on Jerusalem	371
The Foursquare Gospel at Cardiff	371
Questions and Answers	373
The Last Forty	374
In View of the Judgment Seat	374
Music: He was Nailed to the Cross	375
Bible Study Helps	375
Don't Turn Back	376
What Have You Done with Jesus?	377
Through the Gates of Praise	379
Reports from the Foursquare Front	380
Concise Comments	381
Another Miracle	382
The Family Altar	382
Sunday School Lesson	383
His Niagara Falls	384

AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THREESCORE AND TEN
PALM TREES. — — — EX. XI 27

Baptiser

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

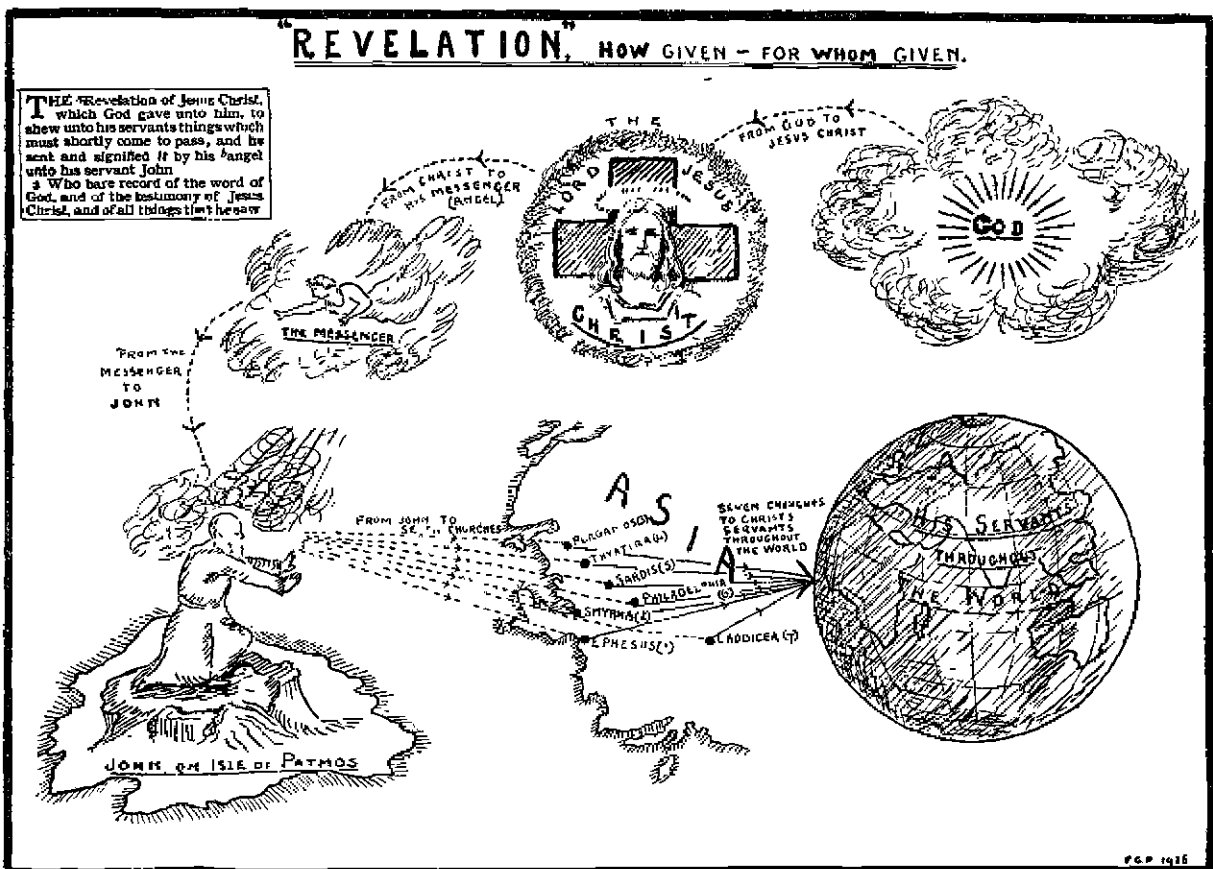
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The Elim Evangel

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

Vol. X., No. 24.

October 11, 1929

Twopence, Fridays

Listening-In

By Pastor W. E. MOODY

IN the closing days of this age we have been favoured with many and wonderful inventions. Prominent among these are the motor car, the gramophone, and later the wireless. The last-named has become exceedingly popular in all civilised countries, and now concerts, public functions of all kinds, songs, sermons, etc., are broadcast and listened to by eager multitudes.

For good or for ill, the radio is with us and has come to stay. Thousands to-day are "listening in"—sometimes to that which is good, sometimes to that which is evil.

To what and to whom are we listening these days? In drawing attention to this, I want to emphasise three scriptures

Isaiah lv. 2: "Hearken diligently unto Me."

Matthew xvii. 5: "This is My beloved Son, in whom I am well pleased: hear ye Him."

Revelation iii. 22: "He that hath an ear, let him hear what the Spirit saith unto the churches."

In the first mentioned scripture, God is speaking—"Hearken diligently unto Me." In the second, we are exhorted to listen to Jesus the Son of God—"This is My beloved Son . . . hear ye Him." In the third, we are exhorted to give heed to "what the Spirit saith unto the churches." Thus we see that the True God—Father, Son, and Holy Ghost—eagerly desire that we should "listen in" to the message they have to give.

I. GOD SPEAKS TO US.

"Hearken diligently unto Me." We are to "listen in" to God, and see what He has to say to us. To hearken is to listen earnestly and carefully. He wants our "wrapt" attention, that we may not miss one word of His message, whether that message be one of reproof, rebuke, or of loving entreaty. The word "diligently" literally means to "prick up the ears," or in other words, to be alert. Are we thus listening to the voice of God? It is only those who maintain this attitude, who will hear His voice, and know that He has spoken.

Someone has said that those remarkable words in Psalm xxv. 14, "The secret of the Lord is with them that fear Him," might be correctly translated, "The whisperer of the Lord is to them that fear Him"—

who stand in awe of Him, who walk softly before Him. When we wish to tell a friend a secret we whisper in his ear. We do not speak it out that all may hear. So He whispers His secrets to those who are in touch with Him and who have the listening ear. And as the voice of God to us is usually a still, small voice—a voice of gentle stillness—only those whose ears are attuned can "catch the whisper of that voice, and hear Him only speak."

II. JESUS THE SON SPEAKS TO US.

"Hear ye Him." Amid the glories of the transfiguration, God spoke in majesty and with authority to Peter, James and John, "This is My beloved Son, in whom I am well pleased: hear ye Him." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2). "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). He is the Divine, the eternal Logos, the Word. To use Dr. Scofield's expression, "He is the collective thought of God. The Deity is told out in the being, person and work of Christ." "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18)—hath led, brought Him forth into full revelation.

It is to this only begotten Son—in whom He delighted—that the Father would have us listen. "Hear ye Him." Give Him your attention, your whole attention, and never be satisfied unless you are continually hearing from Him. Let us take the heart attitude so beautifully expressed in that hymn which has been an inspiration to multitudes of God's dear children:

Master, speak! Thy servant heareth,
Waiting for Thy gracious word.
Longing for the voice that cheereth,
Master, let it now be heard
I am listening Lord for Thee,
Master, speak, O speak to me.

Speak to me by name, O Master,
Let me know it is to me
Speak, that I may follow faster,
With a step more firm and free,
Where the Shepherd leads the flock,
In the shadow of the rock.

Master, speak! and make me ready,
When Thy voice is truly heard,
With obedience glad and steady,
Thus to follow every word.
I am listening, Lord, for Thee,
Master, speak, O speak to me.

Master, speak! though least and lowest,
Let me not unheard depart.
Master speak! for O Thou knowest
All the yearnings of my heart,
Knowest all its truest need,
Speak and make me blest indeed

III. THE HOLY SPIRIT SPEAKS TO US.

"He that hath an ear, let him hear what the Spirit saith unto the churches." This is pre-eminently the dispensation of the Holy Spirit and in these last days just prior to the coming of the Lord, He is speaking forcefully to the churches, and bids us take earnest heed to the things which we hear. Seven times this message is repeated. It is a complete message (read Revelation ii and iii.), and has been sounding down from apostolic days to the closing days of this age. Are we giving as much time to the voice of the Spirit as to the more or less interesting messages which are being broadcast throughout the land? Sad to say, much of the "listening in" of to-day is a sheer waste of time. But no time is wasted in "listening in" to the messages from God.

But if we would listen to God, we must quiet ourselves before Him, we must be in silence before Him. Taking the marginal reading of Psalm lxxv. 1 in the Newberry Bible, we read, "Praise silently waiteth for Thee, O God, in Zion." And Moffat has a striking translation of Psalm lxxii. 1, "Leave it all quietly to God, my soul." Leave every difficult problem to

God, and in quietness of spirit patiently listen for and to the voice of the Spirit. In this rushing age it is becoming increasingly difficult to catch the whisper of His voice. But if we are really in earnest and give Him our time, He will clearly speak to us. In that wonderful 45th Psalm, the first message to the bride is, "Hearken, O daughter, and consider, and incline thine ear"; then "forget thine own people, and thy father's house; so shall the king greatly desire thy beauty for he is thy Lord, and worship thou Him." If we would reach the higher altitudes of the over-coming life, we shall need to "take time to be holy." Yea we shall have to listen in quietness for the whisperings of His loving heart. O that we might catch the spirit contained in that good old hymn:

Not a sound invades the stillness,
Not a form invades the scene,
Save the voice of my Beloved,
And the person of my King

And within those heavenly places,
Calmly hushed in sweet repose,
There I drink with joy absorbing
All the love Thou wouldst disclose.

Wrapt in deep, adoring silence,
Jesus, Lord, I dare not move,
Lest I lose the smallest saying
Meant to catch the ear of love.

Rest then O my soul contented,
Thou hast reached thy happy place
In the bosom of thy Saviour,
Gazing up in His dear face.

Precious, gentle, holy Jesus,
Blessed Bridegroom of my heart,
In Thy secret inner chamber,
Thou wilt whisper what Thou art.

Glorious Times of Refreshing from the Lord at Ipswich

THE sixteen days' campaign conducted by Principal George Jeffreys came to a close on Thursday, 19th September—every day was full of grand results to the preaching of the old-time Gospel. Streams of blessing came down upon every gathering, testimonies were given by those who came under the downpour. "Surely the Lord has visited Ipswich," said one. "We are back again in Bible days," said another. "It's an old-time revival, and it's come to our town to stay," said a Christian business man. "The Lord Jesus is the same to-day," declared a sister. "I have proved it: see me swing my arm which was helpless." Hundreds of thankful people praise the Lord that Principal George Jeffreys ever came to our town, for he came in the full blessing of the Gospel of our Lord Jesus. He faithfully declared the Word of God as we have never before heard it, the Holy Spirit resting upon the message and driving it home to the hearts of all. Tears of conviction were to be seen upon the faces of those who raised hands as they yielded to the claims of Christ. The door of mercy was open, and in they came by the twenties, until over 300 were rejoicing in the knowledge of sins forgiven. Tears were wiped away, and the light of the glorious Gospel was to be seen upon their faces. Hundreds of God's people rejoiced at the soul-reaping time.

So keen was the hunger for the Word of God

that before the doors were open an enthusiastic crowd was to be seen—all eager to hear more.

Thirty-nine remarkable cases of healing were testified to by those who realised the hand of the Great Physician upon them. One was able to discard her belt and straps which she had worn for years. Another paralysed down one side was completely healed, and many other notable miracles were done in His Name. The whole campaign could be summed up in the words.

Great things He hath taught us
Great things He hath done

Principal George Jeffreys' campaign in the Public Hall was continued for eight days by Evangelist P. H. Hulbert, and much blessing rested on his ministry. A full report will appear in next week's *Evangel*

At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways! one to take in cargo, and the other to give it out." A good prayer. Paul knew its answer: "I have received of the Lord that which also I delivered unto you." We are not storehouses; we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload we shall soon be reloaded.

Christ's Sorrowing Sentence upon Jerusalem

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

MATTHEW XXIII.

WE suggest as topical headings for this chapter

- (1) Moses and the Multitude,
- (2) Masters and the Master,
- (3) Eight Woes,
- (4) A Warning and a Wail.

Chapter 22 closes with the routing of the rulers: so much so that from that day forward no one was able to answer Him, or durst ask Him a question. It was not that Jesus ignored their authority. He had pleaded with them on behalf of the people to be worthy of the office that they held. but His pleadings were only met by intensified persecution

MOSES AND THE MULTITUDE.

Having finished with the rulers, only as a last resource Jesus turned to the multitude.

"The scribes and Pharisees sit in Moses' seat!" What a turn of the wheel! another proof that a good beginning may have a bad ending. The Book of Genesis opens with the words, "God saw everything that He had made, and behold, it was very good", but its close finds God's people in Egypt, and God's

religious observances, even though the ministers are unworthy. The presence of hypocrites is evidence of

THE EXISTENCE OF THE REAL.

We must learn to distinguish between the "office," and those who hold it. When Ananias commanded Paul to be smitten on the mouth, he retorted, "God shall smite thee, thou whited wall." But when he learned that Ananias was God's high priest, he apologised to the unworthy man, because of the office he held.

So Jesus taught that these rulers were to be heeded in so far as they taught the precepts of Moses, but no longer. "They say, and do not," was Christ's indictment. The second chapter of Romans is a Divine commentary on the practice of these people. They are like the son who said, "I go, sir, and went not." The pith of these verses is to distinguish between precept and practice; and to ensure possession as well as profession. For "not every one which saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father which is in heaven."

"For they bind heavy burdens and grievous to

The Foursquare Gospel at Cardiff

First Week of Principal George Jeffreys' Campaign

THE FOURSQUARE GOSPEL MESSAGE IS BEING RECEIVED WITH ENTHUSIASM IN THE WELSH CAPITAL. CROWDS ARE FLOCKING FROM FAR AND NEAR. THE CAMPAIGN OPENED ON SUNDAY AFTERNOON WITH A FEW MORE IN THE EVENING AND THE CONGREGATIONS ARE GROWING AS THE POWER OF GOD IS INCREASING. OVER SIXTY HAVE DECIDED FOR CHRIST AND SOME REMARKABLE HEALINGS ARE WITNESSED. PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY ARE THANKFUL TO ALL WHO HOLD THEM UP IN PRAYER. CORY HALL RESOUNDS WITH THE PRAISES OF GOD.

patriarch in his coffin. Samuel may surprise Eli as God's servant, but Samuel's sons turn out to be as bad men as Eli's sons.

These scribes were Moses' trustees, but Jesus said unto them, "Did not Moses give you the law, and yet not one of you keepeth the law?" They had repudiated it, for we read, "Had ye believed Moses, you would have believed Me." But now to the sitters in Moses' seat, Jesus asked, "Why go ye about to kill Me?"—another example of the "birds of the air lodging in the branches" to devour the seed and nullify the power of the Word of God.

"Sitting in Moses' seat," yet slaying God's Son! What a fine excuse for the scoffer and the irreligious! But listen,—"All therefore whatsoever they bid you observe, that observe and do. but do not ye after their works." Let us beware of rejecting the truth, because of the unworthiness of the teacher: and let us equally beware of following the man in place of the truth which he teaches. We are not excused re-

be borne, and lay them upon men's shoulders; but they themselves will not move them with one of their fingers." Binding is typical of all usurpers. These scribes had repudiated Moses, and for truth had put tradition, that antiquity of error. Instead of undoing heavy burdens, and letting the oppressed go free, the words of Rehoboam were echoed in their works. "My father made your yoke heavy, but I will add thereto. my father chastised you with whips, but I will chastise you with scorpions."

THESE PHARISEES BURDENED OTHERS

to the shoulders, but would not put a strain on their own fingers. They had become taskmasters, and under them Israel were again in bondage. Instead of being burden-bearers, they were burden shirkers. How differently the apostles acted! When discussing the "yoke of bondage," the "unbearable yoke," they sought how they might ease it, and lay upon the Gentiles no "greater burden" than was necessary.

Hear Jesus say, "My yoke is easy and My burden is light." It is ever true that the idolater carries his god, but God carries the true worshippers.

"But all their works they do to be seen of men: they make broad their phylacteries." These were miniature rolls of parchment inscribed with texts chosen from the Law of Moses. In binding them on to their heads and hands, they were literally interpreting Deuteronomy vi 8. There was a head-and-hand religion only. It was void of heart. Of them Isaiah's prophecy was true, "Their heart is kept far from Me." Scriptural in their heads, but sensual in their hearts.

"And enlarge the fringes of their garments." These fringes, which were of blue ribbon, were originally intended as a sign of distinction between Israel and the surrounding nations, also a reminder to be holy, and to do the commandments of the Lord. It was this blue fringe on Christ's robe which the woman with the issue of blood touched, when virtue went out of Him, and healed her. The fringe of blue was intended to turn downcast eyes up to the firmament of blue, and to be a remembrancer of the promises and power of God who had brought them out of Egypt. Originally Divine institutions, they had now taken their place among the

PHARISAIC PERVERSIONS OF THE TIMES,

and broader phylacteries and bigger fringes were but evidences of a literalness which had lost God, and a religion from which the Spirit of God had departed.

These Pharisees suffered not only from pride of grace, but also pride of place. For Jesus said, "They fondly love the uppermost reclining places at feasts, and the chief seats in the synagogues." Both by parable and precept Jesus had denounced such practices, and had taught self-abasing and the exalting of the self-abased. The climax of such a spirit is seen in "the man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God shewing himself that he is God." Of Jesus we read, "He humbled Himself even to the death of the Cross. Wherefore God hath highly exalted Him." To us all the Holy Spirit says, "Be clothed with humility."

MASTERS AND THE MASTER (verses 8-12).

The Pharisees fondly loved to be called Rabbi, but Jesus said, "But be not ye called Rabbi ('My master') for one is your Master (leader, guide or instructor), and all ye are brethren. And call no one your father upon earth for One is your Father, which is in heaven. Neither be ye called leaders, for One is your Leader, even Christ. In the hands of some Bible teachers these sayings have become another "herd of Pharaoh's lean kine" eating up all others. Indiscriminate use has been made of them as repudiating every form of address or title. We know of people who scrupulously refrain from addressing any man as Mr. (the modern form of Master) yet unhesitatingly refer to a wife as Mrs. Mr. is a term of courtesy, and the Holy Spirit says, "Be ye courteous." Paul refers to some men as "Masters": e.g., "Servants (slaves), obey your masters."

As to the use of "Father"; there were those who were considered "spiritual fathers" even in apostolic times. Do not let us be pharisaic about it, binding these things to our heads and hands, and omitting the spirit of them from our hearts.

It is not without significance that Rome has chosen to

FLY IN THE FACE OF GOD'S WORD

in the choice of a title for her head. Pope means father. every Roman Catholic priest is a "father."

Verses 8-12 certainly breathe a democratic spirit, but they are no excuse for lawlessness, or cause for a return to the conditions narrated in the last chapter of the Book of Judges, where we read, "Every man did that which was right in his own eyes." They are an indictment of all "spiritual bosses," and expose the fallacy of humanly appointed rule in spiritual things. They label "the Diotrephes spirit," which must rule or ruin, and rebuke for ever the "lording it over God's heritage." They reprove Popery without teaching lawlessness, and preach democracy without anarchy. To-day is the rule of the kingdom of the heavens, and all must be in submission and loyalty to the absent King. Yet with all this, let us not forget that in the New Testament Church, there are "rulers," and there is the office of "governments."

If we omit "even Christ" in verse 8, and the weight of authorities do so, then we may see there the Holy Spirit. This coincides with other Scriptures, and then these verses would give us a picture of the Holy Spirit as teacher, God as the Father, and Christ as the Master or Leader, thus bringing the Trinity forward. Dr. Gibson says, "Thus we find in these remarkable words an implicit claim on the part of Christ to be the sole Prophet, Priest and King of His people. their sole Prophet, to teach them by the enlightening, and sanctifying grace of the Holy Spirit; their sole Priest to open up the way of access to

A RECONCILED FATHER IN HEAVEN;

their sole King, alone entitled to be the Lord of their conscience and their heart. If only the Christian Church had been true to all this, how different would her history have been. Then the Word of God would have been the only and sufficient rule of faith, the Holy Spirit, its sole authoritative interpreter, dealing directly with the hearts of men. Then would there have been no usurping priesthood to stand between the souls of men and their Father in heaven, to bind heavy burdens and grievous to be borne, and lay them upon men's shoulders, to multiply forms and observances, and complicate what should have been simplest of all—the direct way to the Father in heaven, through Christ the great Priest of humanity. Then would there have been no lordship over men's consciences, no ecclesiastical usurpation, no spiritual tyranny, no inquisition, no persecution for conscience's sake. How inexcusable has it all been. It would seem as if pains had been taken deliberately to violate not only the spirit but the very letter of the Saviour's words, as, e.g., in the one fact that while it is expressly written, "Call no man your father upon earth," the Church of Rome has actually suc-

ceeded age after age in getting the millions under its usurped control to give a man that very title for the word "Pope" is the very word which our Lord so expressly forbids. But all clerical assumption of priestly power is just as certainly and as clearly in violation of this great charter of our spiritual liberties

EIGHT WOES (verses 13-33)

From chapter XXI onward the conflict between Christ and Israel's leaders had been intense. On their part they had used serpentine cunning until driven into the open, and then their hostility was seen for what it was, the product of depraved hearts, and of men pledged to murder. On His side He was ruthless in His exposure of them, and their methods, and mercilessly denounces them before the multitudes.

These verses 13-33, contain the summing up and the sentence of the Judge. The wrath of the Lamb against hypocrisy was revealed in this Divine thunderstorm, with its eight terrible and piercing lightning flashes. Seven times the Pharisees are branded "Hypocrites" twice as "Blind guides," twice as "Fools and blind," and once as "Serpents and a generation of vipers."

In verse 13, these Pharisees are seen as "preven-ters of spiritual progress, and hinderers of the honest." They refused to comply with the conditions for John's baptism, and sought to restrain him from baptising others, saying "Why baptisest Thou then, if Thou be not that Christ, nor Elias, neither that prophet?" Jesus said to them, "John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him, and ye when ye had seen it repented not afterwards, that ye might believe him." They had taken away the key of knowledge they entered not in themselves and them that were entering in they hindered. They never changed this attitude, for we read in I Thes-salonians II 15, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us and they please not God, and are contrary to all men."

In verse 14, they are seen as religious only to obtain riches, and as professional pray-ers

THEIR MODERN EQUIVALENTS

are pictured in II Timothy III 1-6, "Lovers of their own selves, . . . having a form of godliness

modern Balaams, praying and prophesying for pay.

In verse 15, they are seen as persistent proselytisers, whose converts are perverts. The Jewish nation is said to have considered the proselytes as the "scabs" of the synagogues and as the hindrances of the Mes-siah's appearance. Justin Martyr says that the pro-selytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against Him than the Jews themselves.

During the Great War the standard for recruits was frequently lowered. Necessity made this impera-tive if numbers were to be maintained, consequently the quality was second to the quantity. Is there not a danger of this among us to-day? To avoid being a despised sect, a sect everywhere spoken against, are we in danger of lowering our distinctive testi-mony, and becoming a "mixed multitude"?

In verses 16-22, they are seen as impious with all their piety subtle sacerdotalists, honouring the build-ing more than the Builder, putting the church in the place of Christ. We were recently in a city where a church was being erected at

A COST OF TWO MILLION DOLLARS.

The members were so keen on the structure that they withdrew the support of their missionaries in the foreign fields, and brought them home, in order to put the money into the church building.

God asks, "What place will ye build Me?" and answers, "I dwell with him also that is of a contrite and humble spirit." In verses 23, 24, they are seen as ritualists without righteousness, tithing trifles, straining out gnats and swallowing camels. They ran to extremes in things not specifically mentioned in the law, and neglected the things which were men-tioned. "What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Obedience to this Divine require-ment would have proved a good corrective.

In verses 25, 26, they are religious without reality, and platter polishers, full of extortion and excess. The meaning is that though they took pains to ap-pear well, yet they obtained a living by extortion and wickedness, which were swallowed down without a scruple. God seeth not as man seeth—God looketh on the heart. Life is to correspond with lip

(To be concluded)

?

Questions and Answers

?

Can you give me the meaning of the following Scripture, Luke xvii. 37 "Wheresoever the body is, thither will the eagles be gathered together" (also in Matthew xxiv 28)?

We understand the phrase to be a proverbial one. We judge that the expression was used in different circumstances. The general meaning is, "Where the centre of attraction is, there will the interested ones be gathered together."

Thus it might be applied in two senses—a good one and a bad one. Who is the centre of attraction to the saints? Christ. Therefore where He is, His

people will be gathered together. But who is the centre of attraction to Antichrist? The people of God, whose destruction he designs. Therefore where the people of God are gathered together, Antichrist will gather his Satanic forces with the idea of des-troying them. Again, who is the centre of attraction to God during the time of Antichrist's prominence? Antichrist himself, whom God designs to destroy. Therefore the destructive forces of God will be gathered against Antichrist and his armies.

Look at the expression as a general one which is appropriate to positions of opposite forms, and the difficulty will disappear.

The Last Forty

"NO, I don't believe in foreign missions. I'm a home mission man. I think it is foolishness to be spending money on other people when our own land is not all right. Let us make it pure before turning to others." This from Farmer Hopkins. And he spoke with vehemence too, for he had often made this same speech, and with each succeeding recital had been more and more convinced of its correctness.

His neighbour, Carter, was a full minute in giving his answer to this outburst of reason, but finally plied the following question, "Thomas, how many acres have you on your farm?"

"One hundred and thirty," answered Brother Hopkins. "I guess you're a little anxious to change the subject, aren't you, Henry?" he added with a chuckle.

"Just wait a minute, Thomas. One hundred and thirty acres. Now if I remember aright you have two forties, two twenties, and the ten around the house."

"Yes, that's right," added Brother Hopkins.

"Now, Thomas," he continued, "allow me a suggestion as to how you should farm your land. I think you have been

ENTIRELY WRONG IN YOUR METHOD.

The other day I noticed you plodding home with your horses, hauling back the ploughs from that farthest forty behind the wood. Now, Thomas, you do foolishly in that."

"But! Carter—"

"Now wait, Thomas, I heard you planning to put a fence around the next forty, and that you intended draining the low-lying tract in the north-east corner. Now my criticism is this. You should not spend time and labour, and above all else, money, on these out-lying fields. You must remember you have the ten-acre tract around your home on which are your house

and out-buildings, your cistern, spring, garden, flower-beds and all things necessary for pleasure and comfort. You must admit your house is not all you desire. Your out-buildings need enlarging and repairing. The highest point of productiveness has not been attained in your garden; your spring needs walling up; your lawn needs resowing and your drive should have fresh gravel. Thomas, it is wrong to go down to that last forty until you have made the home ten acres spick, span and perfect. Do you think all this is right, in the face of the policy you have declared?"

"I see what you are driving at," answered Farmer Hopkins, and added, "I never thought of it just that way."

"Of course, you see," hastily pursued his neighbour, not heeding the partial admission, "you seem to forget that the Lord has seen fit to

FENCE THIS WORLD OFF

into different fields. Now, there is the European field, the Asiatic field, the African field, the South American field, the Australian field, and then—here is the home place. God is a wise Overseer, and expects His servants to be wise husbandmen. He believes in farming His entire farm, and so decreed that His disciples should go to the other side of the farthest field—the uttermost part—there to prepare the soil, sow the seed, and reap the harvest. It would be just as foolish for Him to keep His labourers constantly ploughing and pruning at home, to the neglect of His other needy fields, as it would for you, Thomas, to pursue the same policy on your ten-acre home plot. And Thomas, no one knows that better than yourself."

"I see," said Hopkins, "I see; and I guess you're right. I can't go myself; I've got to take care of my farm here. But I'm willing to send a hand out to do a little ploughing up in the corner of the Lord's last forty."—*Pentecostal Evangel*

In View of the Judgment Seat

By A BIBLE STUDENT

HOW solemn is the Judgment Seat of Christ. There is a reality about it, which we often forget—"According as his work shall be," "The fire shall try every man's work of what sort it is" (Rev. xxii 12; I. Cor. iii 13)—such words are searching. There is as much righteousness as at the Great White Throne. The difference of judgment is tremendous, but not of justice. There is no favouritism, but holy strictness, yet it is a favour to be there, for the Lord's beloved people are to be judged there, that they may not be condemned with the world. The Lord will not call disobedience "obedience," nor give

A REWARD FOR A VAGUUM.

O how concerned His people should be. The following meditations are suggested, not that all may seem to suit each individual, but that writer and readers may be together helped in humble quietness before God concerning this matter.

I wonder how much love to Christ there is in my

actions. Are they done really to please Him? How will they appear under His holy analysis? Years ago, may be, I thought I should have a large reward, but now I see so many defects. Will He find anything but dross? O that there may be more gold henceforth.

It is easy to be accurate, but reward is not for accuracy. Unless there is a holy motive, what real service am I rendering? An unsaved soul can do much accurately. I know there are some things in my life that evidence His inworking, but how I long that such may be much more numerous.

I have spoken of reward. I would not seek this for itself. But what if my precious Lord, who went to Calvary and gave Himself for me, has no joy, or little joy, from me in that day? How can He have joy if I have been unfaithful? How can He say, "Enter thou into the joy that belongs to thy Lord," if I have used His love and enabling for myself? "Spiritual selfishness" is so easy. O how sad I

should and would be, if I am not getting ready to give Him joy. Does not this melt my heart?

Prayer in secret is

LINKED WITH REWARD

in Matthew vi. Have I not been dull then? Am I always reverent? How easy it is to hurry over prayer when alone. Can I expect His joy in reward if my prayer life has been poor, if I have been full of petitions for myself, and have forgotten praise, and put aside intercession for others? How much there is that will rather bring loss, even in private seasons of prayer, though regular as a duty and habit. It is possible to go through such times for the worse and not for the better, when self is not

judged.

If I see so much that grieves, how much more does He see? How much of my life pains me. I could not tell my failures to others. I am ashamed. But He sees all, and because His love is so intense how much He feels all. Can I be content to grieve Him? And to grieve the Holy Spirit?

"He that goeth forth and weepeth." Do I weep over souls? It is enjoyable to preach, and to pass on tracts. I am concerned for the unsaved. But do I weep? Does sin pain me, or am I rather occupied with my share in the work? O for a deeper, fuller feeling. It is easier to write of this than to be sufficiently quiet in God's presence to experience it.

He was Nailed to the Cross for Me

F. A. G

F. A. Graves

1 What a won-der-ful, won-der-ful Sav-iour, Who would die on the cross for
 2 Thus He left— His heav-en-ly glo-ry,— To ac-com-pleh His Fa-ther's
 3 He was wounded for our trans-gress-ions, And He car-ried our sor-rows
 4 So He gave His life for oth-ers,— In re-deem-ing this world from

me! Freely shedding His precious life blood, That the sinner might be made free
 plan, He was born of the vir-gin Ma-ry,— Took up-on Him the form of man
 too, He's the Heal-er of ev-ry sick-ness, This He came to the world to do.—
 sin, And He's gone to pre-pare a man-sion, That at last we may en-ter in —

CHORUS.

He was nail'd to the cross for me, He was
 He was nail'd to the cross,

nail'd to the cross for me, On the
 He was nail'd to the cross,

cross cru-ci-fied, for me He died, He was nail'd to the cross for me.

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Bible Study Helps

GIFTS AND CROWNS.

1. The Gift of Life.
 "The gift of God is eternal life through Jesus Christ our Lord" (Rom vi. 23)

The Crown of Life.
 "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1 12).

2 The Gift of Righteousness.
 "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Christ Jesus" (Rom v 17)

The Crown of Righteousness.
 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim iv 8)

3. The Gift of Glory.
 "The glory which Thou gavest Me I have given them, that they may be one, even as We are One" (John xvii 22)

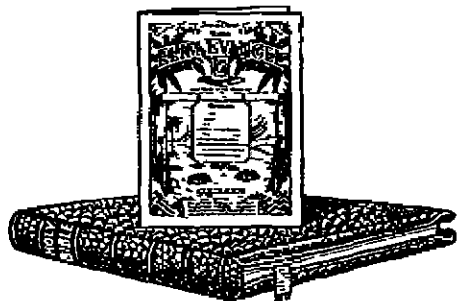
The Crown of Glory.
 "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter v 4)
 Note The gift in each case has to do with salvation The crown in each case is symbolic of reward

PORTION AND PROSPECT OF BELIEVERS IN CHRIST.

- 1 Chosen to salvation (II Thess ii 13)
- 2 Called to glory (II Thess ii 14).
- 3 Consoled through grace (II Thess ii 16).
- 4 Comfort in service (II Thess ii 17)

TYPES OF CHRIST IN GENESIS.

- Adam, the typical man (Rom v 17).
- Christ as seen in Luke
- Isaac, the typical Son (Heb xi 17-19)
- Christ, as seen in John
- Jacob, the typical Servant (Heb xi 21)
- Christ, as seen in Mark
- Joseph, the typical Ruler (Psalm cv. 17)
- Christ, as seen in Matthew



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Don't Turn Back

ALAS, how many have failed when on the verge of victory—when the coveted prize was almost within their grasp—when the goal was well-nigh reached. On the last lap of the race they have succumbed to the encervating influence of discouragement. Perhaps nothing presents such a pitiable picture as a life which once led the van in Christian enterprise, but yielded to the pressure of persecution and changed its course, and now drifts towards the rapids of spiritual defeat and disaster. Fear is one of the factors in the retreat of souls that causes incalculable havoc, and prevents the possession of the promised inheritance. How many hearts have quailed before the giant difficulties that barred their onward path. The great antidote to this form of weakness is a vision that is filled with Christ—eyes that are glued to the glorious goal—a heart that is caught in the holy fascination of the Man of Calvary. A temporary withdrawal of our attention from Him may result in irretrievable spiritual loss. At all costs, "don't turn back"—press forward, upward, throneward!

Impregnable

WHAT A WORD! Immovable. Indestructible. Unscaleable. Unassailable. Yet who and what can command such a position in this world of daring? The peaks once thought unscaleable have been surmounted. The unassailable, armed-to-the-teeth Gibraltar was once overpowered by guile. The unsinkable *Titanic* was reduced to a wreck by the deadly touch of an iceberg. Impregnable! Is it possible to hold such a position? Yet shew us an individual, a church, an organisation, determined to stand solidly and for ever upon the Word of God—upon a foursquare foundation—and we will point you to One whose position is truly impregnable. While that position is maintained worldliness will never scale its heights, Satan's subtily never capture its position, the iceberg of cold religious formalty never sink it out of sight, the destructive force of modernism never reduce it to ruins. Impregnable? Yes, God's Word has stood the test of millenniums and *still stands*. He who stands upon it will be like it—impregnable.

* * *

The Power of Repeated Prayer

SOME PEOPLE are amazed at the number of times choruses and verses of hymns are repeated in our meetings. Some depreciatingly say that we are only working up emotion. But others, at first sceptical, soon enter into the joy of repetition which each time engraves the thought of the song deeper into our hearts. Dr A. T. Schofield used to tell the following story—which should silence the critics, and encourage the songsters.

"Moody and Sankey were holding their well-known services in an enormous building, when I found myself, one afternoon, sitting beside an elderly gentleman. When the service was over, the choir on the platform began singing an endless chorus, consisting of the repetition of the words, 'Come to Jesus, just now.' I made a remark to him, as he remained behind, on the address we had just heard, but he begged me not to say more, as he never liked speaking during singing. I gave him my card, as I was in residence at the London Hospital, and four days afterwards he suddenly turned up in my rooms, his face beaming with joy, and his whole mind full of the extraordinary change that had taken place in himself. 'I am a city solicitor,' he said, 'and never expected to change my views at my time of life, but, thank God, I have.' 'It was a wonderful sermon,' I said. 'Yes,' he replied, 'It was, but that did not do it, nor your speaking to me.' 'What was it, then?' I asked. 'Well,' he said, 'it is most extraordinary. I am a member of the Temple Church, and hear some of the finest singing in the world; but nothing has ever affected me like that choir. They sang, 'Come to Jesus, just now,' but I took no notice. *They sang it fifty times*, and then I began to listen, but when they had sung it a *hundred times* I thought I had better come!"

What have *You* Done with Jesus?

A Sermon by Pastor J. J. MORGAN

"He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name"—John 1 11, 12.

WEYMOUTH'S translation reads "He came to His own home, and His own people gave Him no welcome. But to all who have received Him—that is to those that trust in His Name—He has given the privilege of becoming the children of God."

How often one hears the words, "History repeats itself." It seems to work in cycles, as the Preacher says "That which hath been is now, and that which is to be hath already been."

THE WORLD HAS NOT CHANGED;

it still has the same spirit. In the days of Moses the children of Israel praised Abraham while they persecuted Moses; in the days of the Kings they praised Moses and persecuted the prophets, in the days of Jesus they praised the prophets and martyrs and persecuted the Master—while to-day the people are doing precisely the same thing. They admire that which has already been, and reject what they should receive now.

How many admire our Lord, His teachings, His life, and lives of the apostles, while yet they do not receive Himself, His Spirit, His Word, His commandments. While professing to follow the Man of Sorrows they are affording Him no room in their lives. Jesus has gone away and left us to occupy till He comes, so they are sending the message after Him, saying, "We will not have this Man to reign over us"—if not in actual word then in action. To believe, says John, is to receive, so to believe on Jesus is to receive Him. How empty is the profession of many to-day, saying that they believe; when James says,

"Thou believest that there is one God; thou doest well, the devils also believe and tremble." Now this does not imply that they are saved,—no, very far from it; they were in fear of the coming judgment.

Let us follow this through several passages of the Word of God. Let us approach the inn where Joseph sought shelter, and ask the occupants the question, "What have you done with Jesus?" I listen for the answer—"No room!"

THE INN PEOPLE: "NO ROOM!"

"There was no room for them in the inn." No welcome awaited the Prince of peace, no attendants to make ready for the King of kings, no palace doors opened to Him; no mansion was placed at His disposal, no humble home was willing to accept Him.

Nests for the birds, stalls for the cattle, lairs for the lions, etc., but no room for Jesus. Oh, a little room may be found in an outhouse among the cattle and camels.

Since earth would not celebrate the greatest event in the history of this world—would not welcome heaven's King—God Almighty saw fit to turn out the stars on night parade, but there were none of them bright enough to shine over the place where Jesus was, and so we read that God hung a new lamp in the sky. No choir on earth could sing sweetly enough, and so God sent a choir of angels to sing the praises of the Saviour. All heaven is stirred by the event; but earth is silent, they give Him no welcome, no room.

One moment in the ivory palaces, the next in the outhouse of the inn, one moment dressed in the robes of heaven, the next wrapped in swaddling bands of coarse linen; one moment amid the glories of heaven, the next in the darkness of the dreary dungeon; one moment a King, the next a helpless babe, one moment all heaven waits and delights to do His bidding, the next He is unattended and destitute, one moment He is on the throne, the next He is in the manger. But surely He was worthy of a welcome—yet we read that "His own people gave Him no welcome."

Neither was there room for Him amongst His brothers. Tradition tells us that His foster-father died early, and probably the home was dependent upon Him. Being the eldest he kept things going until the time came to leave the old homestead and embark upon His mission. For thirty years He lives at home, working day by day at the bench with His brethren mending broken ploughs and yokes. They didn't mind that; but when He began to mend broken hearts and lives, and broken bodies, they were angry and told Him to clear out, "Depart hence, we have no room for that sort of thing." They wanted to keep Him at the bench, and they who should have been the first to stand by Him were amongst those who thrust Him out. "For neither did His brethren believe in Him."

HIS TOWN'S FOLK—"THEY THRUST HIM OUT."

You remember the story in Luke iv 16-30. Jesus had commenced His public ministry. He had been to Jordan, and had been baptised by John, then He had been led by the Spirit into the wilderness, and here He was tempted by the Devil. Back He came



PASTOR J. J. MORGAN.

to Nazareth where He had been brought up. And on the Sabbath He read the lesson from Isaiah in the synagogue, and gave them a good sermon "All bare Him witness and wondered at the gracious words that proceeded out of His mouth. And they said, Is not this Joseph's son? Is not this the carpenter? Don't we know His mother and His brothers and his sisters—why, we know all about Him. He may deceive the world, but He cannot deceive us. Ah, no, we know Him!"—and they were offended in Him, and were filled with wrath; rose up and seized Him; pushed Him out of the city to the brow of the hill, and endeavoured to thrust Him down headlong, but He escaped from their clutches. Strangers and foreigners might stay, thieves and robbers might stay, beggars and tramps might stay, but Jesus—they thrust Him out!

THE STRANGERS—"BESOUGHT HIM TO DEPART."

Jesus had just crossed over the sea to the land of the Gadarenes, and having met a man who was a raving lunatic, possessed by demons, Christ's heart melted at the sight, and He cast out the demons by the word of His power. See, here is the man whom they had tried to tame by binding him with fetters and chains, the man who cut himself, whose wild cry used to haunt the graveyard, and whose naked form could be seen amongst the tombs. See him now, sitting at the feet of Jesus, clothed and in his right mind.

See yonder is a crowd coming, "Make way there for the Mayor and the Town Council and all the people, for they are coming to welcome Jesus into their midst and thank Him for healing this man of his lunacy; for they must surely be pleased to see this man made whole." Yet they besought Him that He would depart out of their coasts. Strange prayer, strange behaviour, I see a look of sadness steal over the Master's face; a look of disappointment; I see Him turn away, and their prayer is answered—He departs.

THE WORLD CRIED, "AWAY WITH HIM!"

Jesus is standing in Pilate's hall,
Friendless, forsaken, betrayed by all,
Hearken! what meaneth the sudden call
"What wilt you do with Jesus?"

I can hear also the bloodthirsty mob cry, "Away with Him! Crucify Him!" a mob infuriated by the Devil, spurred on by the scribes and Pharisees and religious leaders. A mob who will not be satisfied until His blood has stained the earth, and His body is a lifeless corpse. Murder is in their hearts, fire kindled beneath shines in their eyes, blood is on their hands—they have no room for Jesus! Through the gates of the city they lead Him, up the hillside I see Him go, bearing His Cross.

Hark! I hear the dull blow of the hammer swung low. They are nailing my Lord to the tree, and the Cross they upraise while the multitude gaze on the blest Lamb of dark Calvary! Men curse; women scream, and I turn away from the awful sight with the words ringing in my ears "Away with Him!"

YOUR HEART: JESUS SHUT OUT?

The Gospel always comes to the individual. It has

a national message, a world-wide message,—but it has a personal message too. To you it comes once again, and you will have to make a decision as to what you will do with Jesus. "Behold I stand at the door and knock. If any man hear My voice and open the door, I will come in to him and will sup with him, and he with Me." What are you doing with Jesus? Have you given Him a royal welcome into your heart? or is He still outside awaiting admission, still rejected? Let me ask you, What are you doing with Jesus? Are you saying:

"No room!"—Have you room for everything but Jesus?

"Depart hence!"—Are you wanting Him to depart, and leave you alone? He may never return.

"They thrust Him out!"—Are you forcibly rejecting Him, thrusting Him out of your life?

"Besought Him to depart!"—Are you praying that prayer? He may answer it, and may not knock again.

"Away with Him!"—Are you joined to those who cried thus? Are you lifting up your voice with them? Are you crucifying Him afresh?

Shut out!—Is He still on the outside of your life?

If so, remember that your treatment of Christ may become the criterion of His treatment of you. With what measure you mete, it shall be measured to you again, is a Divine principle.

So those in the inn who cried, "No room!" will find in the Judgment Day that there is no room in heaven for them. "Yet there is room" will give place to "No room."

THOSE WHO DESIRED HIM TO DEPART

Those who thrust Him out will find that there is weeping and gnashing of teeth, and shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and they themselves thrust out.

Those who besought Him to depart shall hear the voice of the Saviour beseeching them to depart. And these shall go away into everlasting punishment.

Those who cried, "Away with Him," shall hear the thundering voice of the Judge cry, "Away! Bind him hand and foot and take him away, and cast him into outer darkness."

Those who shut Him out, those whose hearts have been shut, and barred against God and His Christ, will find heaven's door shut and barred against them, when they come knocking like the five foolish virgins, for we read, "And the door was shut!"

If this is eternal truth and it surely is, it is not a matter of no concern, but one of infinite importance what you and I do with Jesus. He is set for the rise and fall of men, so if in this life you can find no place for Christ, afterwards you will find that Christ will have "no room" for you. Let me close with the words of the text "He came to His own home, and His own people gave Him no welcome: but to all who have received Him—that is to those who trust in His Name—He has given the privilege of becoming children of God." Oh, may you give Him a royal welcome into your heart.

May you say, "Enter now, Lord Jesus." May He say to you, "Enter thou into the joy of thy Lord."

Through the Gates of Praise

By L. M. CONWAY

YES, our heart was earnestly looking unto Jesus, our lifelong Healer, but just at that particular moment one evening in March, 1924, as we sat by the stove suffering the pangs of inflammatory rheumatism, neither prayer nor faith were ascending unto Him right then, our mind preoccupied with the pain, and the prospect of a sleepless night. Hair uncombed, unable to remove our clothes, etc., for the swollen and helpless arm refused to do its duty. Suddenly in the midst of our dismal moaning the thought came, "Are these groans *glorifying* to God?" It did not take long to answer that question from Ephesians v 20 God, whose tender mercies fail not, whose faithfulness reacheth unto the clouds, bids His followers to "rejoice evermore." The next breath we started in singing the familiar song, *I will praise Him*. Oh, that precious hymn! I shall never forget it this side the Pearly Gates. Barely had we got started on the first line, when

I FELT THE TOUCH

of the Great Physician upon my aching arm. A thrill of mingled surprise and gladness. In the hour of prayer and of faith we would have looked for His healing, but here was He by a way undreamed of. Surely, our God is sovereign and worketh by the way it pleaseth Him, that the glory may all be His. On and on I sang, fearful lest any little let-up might hinder the Divine working which was increasing with each line of the song. The pain and stiffness were fast disappearing. What a compassionate Christ! By this time—which all occurred more quickly than pen can write it—the arm would move freely, and reaching for the comb I straightened out my dishevelled hair, tears of deepest gratitude mingling with the song flowing from my lips. The next thing was to take off my clothes, preparatory to going to bed, and to lie down for a rest, as it were, on that arm so sensitive to pressure the hour before. Yes, it could be done all right, and how good the sense of relief. Louder rolled the words of the song. "Persons passing by will hear you," said Prudence and Discretion. "Cannot help it if all the world hears," went back the mental reply, for our poor, unworthy soul was all taken with the praises of the dear Lord Christ.

Then God's fire upon the altar
Of my heart was set aflame

THE SPIRITUAL TIDE

rose higher with our augmented praises, with such a sweet consciousness of sinking away into Him! We had not much more than settled comfortably upon our pillow, heaving a little restful sigh of content, when lo! the windows of heaven were opened and the healing power of our Lord swept in surges through and through our arm. Here we must draw the veil, for angelic hosts fall before the Throne on their faces and worship God, saying, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our

God for ever and ever!" Each of the seraphim render homage, too, unto Him so high and lifted up, for "with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isaiah vi. 2, 3). It was

A BIT OF HEAVEN

to earth come down, and a little earnest of the time when face to face we shall see our Beloved and "shall know as we are known." Hallelujah! The good news we could not keep, so early the next morning we hastened to tell it, and swinging our arm round and round we joyfully exclaimed, "See, Ma, what the Lord has done!" Dear mother's eyes filled with tears, for she also had been praying for my need. The next on the scene was our unsaved brother, and losing no time we broke the announcement, "Olin, the Lord has healed me." Never shall we forget the look of conviction and hunger passing over his countenance that brief second. Try hard as they may to conceal it, sinners at heart do really want to know Jesus the Saviour. Are we pointing them to Him? "O the depth of the riches both of the wisdom and knowledge of God!

HOW UNSEARCHABLE

are His judgments, and His ways past finding out" (Romans xi 33). Should there be one class above another unto whom our heart goes out, it is to the incurable sick, and to those undergoing fiercest trials. Unto you, our deepest sympathy is extended. The latchstring of our closet of prayer hangs out to you by day and by night. "O, thou afflicted," tempest tossed, comfortless one, look away to "Jesus Christ the same yesterday, to-day and for ever." His arm has not lost its ancient skill, nor His heart its tender compassion. He still lives to bless and to deliver as in Bible days. Hold up your cup and get it filled to overflowing, and together we will sing the praises of Him who alone is worthy

I shall never cease to praise Him,
Glory, glory to His Name!

Book Review

"The Greatest Book in Literature" (F. E. Marsh, 2/-) This book by Dr. Marsh is, of course, one which extols the Bible. Dr. Marsh's writings are always well worth study. He is a real Bible man. The series of studies included in this present volume were originally given to the students of the Missionary Institute, Nyack, New York. They also appeared in *The King's Business*, the official organ of The Bible Institute of Los Angeles. The book can be obtained from the Elim Book Saloon, 7, Paternoster Row, London, S.W. 4.

Reports from the Foursquare Front

Crowded Churches—Souls Saved—Missionary Meetings—Numerous Baptisms—Enthusiasm Everywhere

Islington (Miss N. Kennedy). This assembly still continues to prosper under the ministry of Miss Kennedy and Miss Thompson, scarcely a week passing without some soul deciding for the Lord. The open air work is now flourishing, the Lord is honouring His Word, and large crowds are being attracted every week. A Sunday school has just been started and the Lord has wonderfully blessed. So far fifty-six children attending on the second Sunday, for which we praise God.

On Sunday, September 15th, a special fellowship meeting was held, Pastor Boulton being the speaker and about forty-five brothers and sisters in the Lord were given the right hand of fellowship. For the evening meeting the London Harmony Choir came over, and the singing and testimonies were much appreciated by all who heard. Pastor Boulton preached again on "Christ the Refuge," and the Lord richly blessed His Word to the people.

Devonport (Evangelist J. Hill). If the ground of perseverance has ever been found hard, it has been so at Devonport. One cannot estimate the efforts put forth by the saints. But, the Lord be praised, for months past souls have been frequenting the mercy seat, and have found the Lord only too willing to save. Since Evangelist J. Hill came to Devonport the Lord has abundantly fed the saints, and there has been ample left over for the sinners. Sinners have been transformed into saints, fashioned according to the righteousness of their Lord and Master. In all one can count over two dozen converts under his ministry and improvement can be noticed week by week. In June the Sunday school was started here and they have recently had their first outing for the children. It was a fine day and a jolly time. This branch is steadily growing. The open air gatherings are proving a real blessing to the neighbourhood and the church, and this effort has brought many a soul to the Lord.

Paisley (Evangelist F. D. Byatt). The testimony of our sister Mrs. Altoft, during her visit here, has brought great blessing to the saints in Paisley, and the Lord has done a great work in the hearts of the unsaved, who earnestly listened to the story of the miraculous power of God. The attendance was one of the best for many a week, and three souls were brought to the Lord.

The Lord is also blessing the work in the open air, where hundreds are listening to the Gospel of the Kingdom. Pray that blessing may continue at Paisley.

Clapham (Pastor Morgan). On a recent Sunday evening, although the heat was intense, a full house gathered to hear the Gospel message. Songs of praise ascended and mingled with heaven's harmony. Pastor Morgan gave forth a powerful message from the words, "What will you do with Jesus, which is called Christ?" shewing that to choose Christ would mean spiritual life, but to choose Barabbas, disappointment and death. While saints rejoiced, having made their choice of Christ, at the altar call no less than six responded, and these being personally dealt with, become new creatures in Christ Jesus.

Thus closed a glorious day of victory with trophies of grace for God.

Barking (Pastor H. T. D. Stoneham). The Lord is bestowing much blessing on the work in this Foursquare centre under the ministry of Pastor and Mrs. H. T. D. Stoneham, the Word being confirmed with signs following. Souls are being won for the Master both in the outdoor and indoor meetings. On a recent Sunday evening the Pastor gave the right hand of fellowship to eleven new members, whose ages ranged from youth to ripe old age; thus the Gospel is drawing young and old alike. To Him be all the glory!

MISSIONARY FAREWELL.

Southampton (Pastor and Miss Henderson). Since Pastor and Miss Henderson have taken charge of the church here (assisted by Mr. Godson), God has been manifestly blessing. Last Sunday evening the new building was so crowded that seats had to be put down the aisle to accommodate the people, while three souls surrendered themselves to God at the close.

The previous Thursday the farewell meeting to Miss Paint was held (a former Crusader of the assembly), who, D.V., expects to sail for India to take the glorious news of the Foursquare Gospel to the dusky sons and daughters of that needy land. Miss Paint's farewell service will long be remembered. Her testimony was that God had delivered her from doubts and questionings into which she had been led by men of education and ability, who lectured to her and her fellow students when she was studying to become a teacher. God delivered her completely during Principal Jeffreys' campaign in Southampton over two years ago; and when the full light of salvation dawned upon her, and all her doubts were dispersed, God called her very definitely to India, giving her a clear knowledge of the place where she was to labour for Him. The earnest prayers of the Southampton assembly will ever surround our dear sister as she goes to proclaim the glad tidings of a Saviour's love in the far off land of India.

Liverpool (Pastor J. E. Goreham). We are indeed grateful to God for the blessings He continues to shower upon the saints in Liverpool. At the present time God is mightily blessing His servant, Pastor Goreham, in his ministry here. The attendances are steadily increasing at each meeting. On Sunday, August 25th, at the Divine healing service a brother testified to the saving and healing power of our Lord in deliverance from heart trouble. After being anointed by the Pastor the Lord had wonderfully healed him. Also a sister testified to being healed from internal trouble. Just as the Pastor was about to close the meeting another sister shouted out that she wanted to testify of her healing. She had lost her voice, and after being anointed her voice returned and she was able to sing a whole hymn right through, and testified of this from the middle of the church. God is mightily blessing the open-air work here. Scarcely a week goes by without one or two being brought into the kingdom. Praise God from whom all blessings flow!

Carlisle (Pastor R. Tweed). The saints are still rejoicing and enjoying great blessing in this corner of God's vineyard. Under the able ministry of Pastor and Mrs. Tweed, God is honouring the faith of His people, and they are seeing the promised signs in the salvation of precious souls. The last three Lord's Days have witnessed no fewer than thirteen surrender to the claims of the Man of Calvary. The truth of the Foursquare Gospel is being spread throughout the environs of this ancient city, in the adjacent villages by the Cycle Band, and in the open air by the Crusaders. It is inspiring to see the open-air witness to the realities of salvation and the glorious power of the unchanging Christ, as witnessed by the testimony from full hearts, to the reality and joy of the new life in Christ. Progress continues to be made in every department of this live church, and the church is looking forward to greater things in the future.

ANOTHER GREAT BAPTISMAL SERVICE.

Bradford (Pastor A. Longley). How wonderfully God has blessed the church here and led them from glory to greater glory through difficulties and trials of faith unto victory.

On Thursday, September 19th, they witnessed another great triumph, in the baptismal service, when some eighty of the saints passed through the waters of baptism in obedience to the commandment of the Lord Jesus Christ. An hour before the commencement of the service a queue began to form, which, when the time came to open the doors had grown till it stretched down the side of the building, and ten minutes before the commencement of the service the hall was packed. After a few choruses the congregation rose to sing victoriously "All hail the power of Jesus' Name," and the building throbbed with the praises of God that were borne along on the swelling tide of song. After prayer, and while the congregation sat expectantly with unmistakable interest expressed upon their faces, the Pastor point by point impressed the truth of total immersion, the solemnity of baptism, and the glory of the resurrection experience which follows.

As the hymn, "Jesus Saves," was sung by the congregation, the Pastor stepped into the tank which was hid amid a veritable garden of flowers, then one by one those whose lives

God had sealed and sanctified were buried with Him in baptism. God indeed blessed the service to the 700 who were present.

The following is from the "Bradford Telegraph and Argus," of September 20th

ZINC TANK BAPTISM

EIGHTY FOURSQUARE GOSPEL CONVERTS

About eighty persons were baptised by total immersion at the Elim Foursquare Gospel Church, Bradford, last night, by Pastor A Longley and the event was witnessed by hundreds of people.

The Elim Foursquare Gospel Church in Bradford has grown tremendously since the campaign conducted in the city last Christmas by Principal George Jeffreys, and it now boasts of a congregation each Sunday of something like 500 persons, while at the mid-week meetings there are attendances of about 300.

Since Mr Jeffreys' campaign there have been many converts and the work is going on from strength to strength. "We advocate a real happy Christianity," said Pastor Longley, to a "Telegraph and Argus" reporter last night, "and the young people especially are interested."

The baptisms last night were conducted in a zinc tank which was surrounded by flowers.

SCOTTISH SOLIDITY

Glasgow (Pastor W Kelly) The work of the Foursquare Gospel in this city is very satisfactory. Although little has been said of it in the past, yet all who have been watching the work closely are agreed that it is steadily gaining ground. In the past when the full Gospel was gone in for, including, of course, the Baptism of the Holy Spirit with signs following, the growth of a church in Scotland has often been hin-

dered by those receiving the Baptism either forgetting the invaluable instructions of Paul to the Corinthian Church, or not being properly directed in this connection by those in charge. But the Elim Church in Glasgow recognises that "all things must be done to edifying," and that everything must be in strict accordance with Scripture. In these respects the Church has been well directed by Pastor Joseph Smith, who left for America about three months ago. His good services were much appreciated, and his teaching was recognised as sound and beneficial, being given always with great love and for the best interests of the church. When Pastor Kelly took up his duties it was thought by many that he was too young for such an important centre as Glasgow, but the church here is far from "despising his youth," and the work has continued to prosper to such an extent that now on Sunday evenings the church is filled to its utmost, souls are being saved and the people are happy and bright. If the church goes on as it is doing, there is no doubt that when the days of refreshing come as all are sure they will come to this great city, there will be a body of people not only solid on the Word but solid in all their ways, a people who should help and encourage all, rich and poor, young and old, who will come amongst them. It is believed the day is not far distant when Glasgow will have its grand old motto fully restored, viz., "Let Glasgow flourish by the preaching of the Word and the praising of His Name."

Grimsby (Pastor W F South) Miss Edwards has been holding the fort at Grimsby during the time Pastor and Mrs. South were away on holiday. The meetings have been well attended, and God has been blessing His Word and His saints under our sister's ministry. It really gladdens one's heart to see these young lives given over to God's service. It goes to prove that the Gospel is just as powerful as ever it was and that the Lord Jesus is the same yesterday, to-day and for ever. The prayer of the saints here is that God will bless our sister that she might be used in a wonderful way in bringing souls to the Master's feet. We had several souls saved during the fortnight. To God be all the praise.

Concise Comments and Interesting Items

A new style of church service emphasises that, alongside religious revival, there is increasing apostasy. A contemporary, "The People," reports as follows:

"A new style of church service has come into being in London. Apparently it has been suggested by the need to brighten Sunday services in order to compete with cinema and subscription theatre shows. At any rate, whatever the reason, a movement has been set on foot to substitute good, helpful and educative plays and readings (read by famous stage artistes and elocutionists) for the usual dry-as-dust sermons."

"St Bartholomew's, Smithfield, London, has the distinction of being a pioneer in this new movement—a movement, by the way, which is winning tremendous popularity."

"To-night Mr Henry Ainley will be heard there. He will take the clergyman's place, and will read John Masefield's play, 'Philip the King'."

"If there were but one Christian in the world to-day, and if that one Christian won for Christ in the first year one other; if these two in the next year each won one to Christ, and if in the third year these four Christians each won one to Christ, and so on in each year each Christian winning one more, it would take just thirty-three years to win to Christ a world numbering sixteen hundred million souls. Such is the power of witness bearing." So Dr. John F. Carson, shortly before his death, told his Brooklyn congregation, in preaching on the subject, "His Witnesses."

One hundred million pounds per annum is being spent in America on cosmetics. These aids to the beautifying of the features are declared to be indispensable. Lotions, cold creams, lipstick, and a score of similar articles are said to be essential to the modern American woman. Foursquare Christians do not neglect their personal appearance, but they know that the world's craze for exterior beauty is not to be compared with the beauty that shines forth through the Christ of the Foursquare Gospel indwelling the heart.

That Palestine should be surrendered by the British from mandatory control, has been freely mentioned in some quarters. But Lord Passfield, Secretary for the Dominions, declared, "Britain could not depart from the Balfour Declaration and its policy of facilitating in Palestine the establishment of a home for the Jewish people neither would troops be withdrawn until it could be safely done."

The Bible occupied the most prominent place in the "Daily Express" of September 19th. A fine leading editorial concluded with these words—

"The King, as is well known, begins each day by reading a chapter of the Bible. It is the most fortifying preparation for the day's work that any one could embrace. Yet there are multitudes who hardly ever open the Book of books and to whom it is only familiar in the guise of some outworn quotation. They are the poorer for their abstinence. They are denying themselves the richest treat of philosophy, experience, and spirituality that has ever been spread before the race of men."

The Elim Bible and Book Depot at 16, Clapham Park Road, Clapham, S.W.4, is to be congratulated on its up-to-date-ness. On the morning of September 19th the "Daily Express" appeared with its startling prominence given to the Bible. On that same day two pages of that paper, marked in blue, were displayed in the book-shop window. The window was tastefully arranged with nothing but Bibles and Bible portions. Many passers-by were attracted by this unusual window-dressing. When they stopped to read they saw (a) An editorial on the Bible, (b) a headline saying, "The Bible still holds the world-record as the Best-Seller", (c) a half-column containing the heading, "1,300 copies sold every hour." In blue pencil was written across one of the newspaper pages, "Others read the Bible, why not you?" People are wondering who dressed the window? Clapham people are not allowed to answer—for they might be correct!

Another Miracle

at Principal George Jeffreys' Worthing Campaign

FOR years I had been a martyr to rheumatoid arthritis. The doctors all said there was no cure. I wore irons fitted to my shoe and above my knees until I could bear them no longer. The only relief I ever got was at the Worthing Hospital where they put my knee into a plaster with seven strappings

I heard of and went to Principal George Jeffreys' Tent Meetings and on the afternoon of July 31st, I with many others went out for healing. As I sat in agony of pain Mr. Jeffreys anointed and prayed for us. My whole body was as if set on fire, and I felt the plaster loosen

On the Thursday morning, August 1st, when I got out of bed, the strappings and plaster fell off, and my knee which had been three times its usual size was and is to-day normal. I've never had a pain since and can walk miles. The doctor says it is marvellous.

How can I help but love Him, when He loved me so. To God be the glory.—(Mrs.) White (Worthing).



Mrs. White.

The Family Altar

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

Sunday, October 13th. II Chronicles iii 1-14.

"And he made the vail of blue and purple and crimson and fine linen, and wrought cherubims thereon" (verse 14)

Back in the third verse we read, These are the things wherein Solomon was instructed for the building of the house of God. Then follow the details. Everything in the Temple was according to the Divine pattern and everything had spiritual significance. Here is the vail, how important was that. It spells out to the enquiring heart the plan of full redemption. It speaks of Jesus. The background of fine linen sets forth His spotless manhood, His purity as the Son of Man. The blue marks Him as the Man from heaven. The purple speaks of His royalty—a King, yea more, THE King, King of all worlds. The crimson speaks of His atonement. He suffered for us. His blood is an atonement for the soul. These things were but shadows that are now done away in Christ. Ten thousand praises for the rent vail, for with boldness we may now enter the presence of God whither our Forerunner has entered with His precious spilt blood.

Monday, October 14th. II Chronicles v 1-14

"The house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God" (verses 13-14)

The Lord appeared in the cloud in such overpowering glory that the ministers could not stand to minister. Undoubtedly with the congregation they fell on their faces. Just previously praises had flowed freely. Praise is always helpful in worship. What a wonderful experience. It must be remembered that the Temple had been reared exactly to the Divine pattern. Solomon had carefully carried out the Divine instructions and God had promised to indwell it. Here is a picture of the Divine approval. God signifying His good pleasure by filling

the new Temple with His glory. For the moment the most important thing for priest and people was worship. The sense of the Divine presence in the sanctuary leading us to worship will bring far more blessing than listening to the counsels of the priests. If the Lord ministers directly to us without any medium, the result will be more wonderful.

Tuesday, October 15th. II Chronicles vi 1-11

"Thou didst well in that it was in thine heart" (verse 8)

These are the words of Jehovah to David. He is commended for this holy desire. God forbade him carrying out his desire, because he was a man of blood. He was allowed only to gather the material together. Man looketh upon the outward appearance, but God looketh at the heart. What of the unwrought purposes of the heart. Holy desires take us, heavenly impulses seize us, yet there is no performance of the eminently desired thing. It may be a desire for something vitally connected with Christ's kingdom, yet the desire is not realised. So often like David the condition of our own spiritual life prevents the fruition of holy desires. It is not that God always says, "Thou shalt not," but "Thou canst not." Thou didst well to a certain point. It was in thine heart. A heaven-born desire, yet thou hinderedst its fruition by some unforgiven sin. Solomon was David's son, and what he could not do, his son did. How often fathers say I want my son to be a better man than his father. Oh that fathers may leave such an holy example for their sons to follow. The unfinished work of the father may be continued in the life of the son.

Wednesday, October 16th. II Chronicles vi 12-21, 36-42

"Let thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness" (verse 41)

Garments of salvation, how precious and costly. They are precious because they cover a naked soul. Costly, because dipped in the blood of the dear Son of God, nothing may re-

place the garment of salvation "Let Thy priests be clothed with salvation," says Solomon in his prayer. How sad that any should pretend to minister in the sanctuary of the things of God, yet not be wearing the robe of Christ's righteousness. How can we earnestly entreat others to accept a Saviour whose power to save and keep is unrealised in our own lives. Solomon goes on to say, Let Thy saints rejoice in goodness. Goodness is the only thing worth rejoicing in. If sinners after a fashion rejoice in evil, saints may delight in goodness, because of the changed heart that recognises its value. Too often the missing note is that one of rejoicing. As we more fully comprehend our wondrous deliverance from the bondage of sin our praises will flow in gratitude to the goodness of a faithful God.

Thursday, October 17th. II Chronicles vii 1-11

"The people went into their tents glad and merry in heart, for the goodness that the Lord had shewed unto David, and to Solomon and to Israel His people" (verse 10)

Every assembly of God's people should go to their homes after the meetings in like manner. Glad and merry but note it is gladness of heart. Pass any public house at closing time. Listen to the coarse laughter, loose language and maudlin song. With stumbling steps the gin palaces empty, filling the outside air with a nauseating odour. What a contrast to a company of God's people emptying the house of praise and prayer, intoxicated with the joy of the Lord. Glad with that holy gladness that proceeds from a recognition of the goodness of God. God repeats His mercies in each succeeding generation and as long as time shall last, His goodness shall lift the load from the heaviest heart, and when time is over we shall dwell in the house of the Lord for ever. Hallelujah!

Friday, October 18th. II Chronicles vii. 12-22

"For now I have chosen and sanctified the house that My

Name may be there for ever, and Mine eyes and mine heart shall be there perpetually" (verse 16).

In our reading to-day the Lord appears to Solomon in visions of the night assuring him of His perpetual presence in this the place of His holy choice. Mine eyes and mine heart shall be there perpetually. Real fear might have possessed Israel, for the eyes of the Lord are searching and piercing, beholding the evil and the good. He says, My heart shall be there perpetually, and when we think of the heart of God we think of supreme radiating love. There is no heart like the heart of Jesus, filled with a tender love. He sees all, and seeing all, He interprets the need and meets it with His love. His eyes are upon us carefully to guard us from the approaching enemy, and seeing his approach, the strong arms of love are thrown around us.

Saturday, October 19th. II Chronicles viii 11-18

"So the house of the Lord was perfected" (verse 16)

Everything as we would say was in apple-pie order. Solomon had worked according to plan, the Divine plan. He had no plan of his own. It was God's house, and God had it built as He desired it. David got the material together. Solomon superintended its construction. The priests, Levites and porters were all assigned their duties and everything was perfectly put in order. How wonderful must the Temple worship have been as the result of implicit obedience to the Divine directions. We are rather afraid of the word "perfection." O if you could remember all perfection is His perfection, and we reach that place by surrender, not by doing, but by letting Him do His work through us! Trouble arises when we try to ornament His house with images of our own. We are God's house to be built. The end He sees from the beginning is perfection, and there will be perfection as we allow Him to take full possession, and give Him the right of entrance to every part.

October 20th, 1929.

Reading: I. Samuel iii. 1-21.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Here am I, send me" (Isaiah vi. 8.)

"CALLED OF GOD"

I. A LESSON FOR THE TEACHER.

Eli could teach Samuel his duties in the Temple (chap. ii 11), but he could not give him the revelation of God, or be the one to pass on the call of God to Samuel. Yet he could and did tell the boy what to do when the call came. That is just what Sunday school teachers should seek to do with every power that they possess, and with much prayer, because investigation has clearly proved that conversions do not take place with the same frequency at all ages. The time when most conversions take place is between the ages of 10 and 25, they become fewer after 30, and very few at 60. Therefore it should be the main object in life to prepare your class to receive that personal revelation of the Lord Jesus Christ. Seek by all means, and by every means to introduce your scholars to Him, and after that you can decrease, so that He may increase.

II. Lesson for the Class.

It might be as well to take a gramophone, and a sacred record to the class this week, but failing the gramophone take the record, and let it be an old one, because it is going to be broken. Show how that wax disc will only reproduce what is on it, and that nothing will change the tune or the song so long as it is that particular record.

In the day in which we live a great deal is made of "mass production," and individual workmanship is conspicuous by its absence. God does not wish His workers to be simply repetitions of somebody else, but it is His desire to make and mould everyone of us after His own will, and to do this, it is necessary that we too, like Samuel, get into living contact with God. The Lord generally picks His workers when they are young, and if you wish to illustrate this, recall the youth and conversions of such men and women as Paton, Moffatt, Livingstone, Hudson Taylor, Carey, or Mary Slessor, and a hundred others.

Samuel Before His Call.

He lived in Shiloh with Eli, being lent to the Lord and worshipped Jehovah there (chap. i 24-28). From his earliest years he ministered unto the Lord, girded in priestly garments (chap. ii 11, 18), and grew up before Jehovah in favour with God and with men (chap. ii 21, 26); but he did not know the

Lord (chap. iii. 7). Simply being in a church, even attending to sacred duties, and sleeping in sacred places will not enable one to know the Lord—something more than that is needed. Such things are good, and may result in a reproduction, even a perfect reproduction of someone else's voice, like the gramophone record, but it will never make anyone a prophet of God with a message. It is possible to know everything about the work of the house of God, to know the Law, and be intimate with the priesthood, yet NOT to know Him, "whom to know is life eternal."

Samuel's Call.

The lamp was about to go out in more senses than one. Eli was old and growing blind, the sons who should have been ready to take their father's place were fattening themselves for slaughter, and the lamp of God was about to go out. Then when all must have seemed very dismal, when the future of Israel was in the balance, the Lord calls this youth to take up His work, and once more the nation is saved. Is it not often the case? Think of England in the eighteenth century—darkness, growing darkness on every hand, with all the horrors of bloodshed, revolution, lust and infidelity, ready to sweep over the English Channel and plunge our fair land into the gloom of midnight. But God called the Wesleys, Whitefield, and others of the Holy Club, in their youth, and through them swept the darkness away.

It was not Eli that called, not the old receiving of commands from others, but contact with God that must now be made. To this end there must be readiness to answer, "Here am I," and willingness to obey, "Speak—Thy servant heareth" (chap. iii 8-11). In so many of the calls of Scripture you get this same sequence, and it would be well to go through them swiftly, if there is time.

Moses—the Lawgiver (Exodus iii 4)

Samuel—the Judge (I Samuel iii)

Isaiah—the Prophet (Isaiah vi 8)

Paul—the Apostle (Acts ix 6)

Some may be tempted to say that they are not called, but the Word of God says that God has commanded "all men everywhere to repent", and that is more applicable to me and embraces me with more certainty than even the mention of my name. There might be two men named "Percy Corry," so that I should be uncertain which one of us was called, but

"all men—everywhere" leaves no shadow of doubt that it does include us both. Listen therefore, in every whosoever, to your name being called, and answer, "Here am I, send me."

No matter what the service, or when—be it in law or grace, prophetic or dispensational—surrender is the secret of service. When God calls, answer at once, "Here am I," and

you will then be in the place of blessing, not only for yourself, but for others. Notice the first verse of I Samuel iv. Link it with the last verse of chapter iii. God revealed Himself to Samuel by the Word of the Lord, and the word of Samuel came to all Israel. It is to you, and then through you to the nation, the home, the individual.

His Niagara Falls

By S. E. BURROW

A WHILE ago a number of visitors to the world-famous Niagara Falls were startled by piercing shrieks which rose above the roar of the majestic cataract. Looking upstream they saw a floating mass rushing towards them, and heading for the Falls. On it was a huge bird, with its mighty wings outspread, rending the air with its terrifying cries. Nearer and nearer it came, and louder and louder were the shrieks of the terrified creature as it sped on with ever-increasing pace, until at last with one wild scream it was swept over the Falls and disappeared!

What was the meaning of this weird and startling incident? Just this. Days before, and far up country, a buffalo had been swept into the river and drowned. Away up in the cloudless sky

A Soaring Vulture

had caught sight of the floating carcass, and with swift and certain swoop had lighted on it. Fastening its talons deep into the flesh, it began to feast on the unusual meal. The swirling waters constantly swept over the carcass, but the vulture went on feeding—gorging itself to the full. Satisfied at last, it essayed to mount and wend its way back again to its far away nest. But it was powerless to rise. While it had been feasting ravenously the overlapping waters had frozen its talons into the flesh, and it was held as in a vice! Hence its terrifying cries, its helplessness, and its fate.

I have seen a sadder sight than that. Let me tell the story. He was the friend of my youth, the son of godly parents, and highly privileged in many directions. He was an exceptionally good-looking fellow, genial in disposition, with the added gift of humour. He did well at school, and passed into business life with a clean record and the future full of promise. Promotion came his way, and he started out as

A Commercial Traveller

to represent his firm. This meant that he was brought face to face with the temptations of hotel life. At first he bore himself bravely. His Band of Hope pledge had never been broken, and he seemed to be shaping well, when in an unguarded moment he followed the lead of an older man "on the road." "Just one glass" wouldn't matter. But that one glass became the regular thing, until it created a desire to continue, and all too soon he became familiar with other drinks, and was an expert in the flavour of wines. From wine to spirits was a short cut, and then—what? The card-table! "Only a sixpenny stake!" No harm in that! But the stakes grew, and the gambling spirit was born.

Business was soon neglected, health began to suffer, trembling hands told of damaged nerves. Hitherto carefully groomed, he became careless and shabby. Warnings from the firm steadied him only a moment, for he was now in the grip of the twin fiends of drink and gambling. He had fastened the talons of his passion on the drifting carcass of sensual pleasure, and was being carried on to disaster. Turned adrift by his employers, he continued to gamble and drink, until he had squandered every penny he possessed. A generous legacy that might have given him a splendid fresh start, was lost in a month! Homeless, with every friend alienated, he wandered aimlessly about, until at last he drifted into a workhouse, and

Died a Pauper!

That was his Niagara! The friend of my youth. The son of pious parents. On, the tragedy of it all! That first glass! That first bet! Feasting on the fleeting pleasures of the world, giving reins to carnal passions until conscience was deadened, and the will crippled and fettered. Feasting and drifting! And then the terrible Niagara of a wasted life and a Christless eternity.

And how different it might have been! If he had remained loyal to the teaching of his youth, if he had but besought God to give him strength and courage to say—"No!" when tempted to take the first glass and risk the first bet. Who knows to what honourable position he might have risen, or

what useful service he might have rendered to the world? And even when he had gone far in his riotous feasting and perilous drifting, if he had but turned to God. He would have had mercy upon him, and all might have been well at the last. God's Word says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isaiah lv 7)

Beware of the first glass, the first bet. That way lies the Niagara of disaster.

Proverbs xx 1 "Wine is a mocker"

Luke xii 15 "Beware of covetousness"



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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

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On October 1st, to Pastor and Mrs H A Court—a daughter

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I've moved, I've moved, over into Canaan's land
 I'm glad the promised Pentecost has come
 He's the Lily of the Valley to my soul
 Holy Ghost, we bid Thee welcome
 Just the same, just the same
 Yes, I know, I surely know
 He's everything to me
 I ain't a-go'n' a grieve
 I know I owe, I know I owe
 Lest I forget Gethsemane
 That Convention in the air
 Speak, my Lord, speak to me
 He's the One I love at morning
 Let the beauty of Jesus be seen in me
 Mine, mine, mine. I know Thou art mine
 Some day I shall be like Him, some day like Him