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A PLEA FOR POISE

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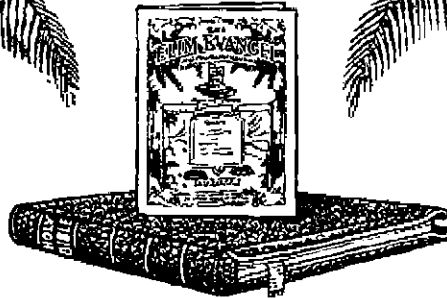
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 25.

OCTOBER 18, 1929

Twopence

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

Baptiser

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

Coming King

Missionary Valedictory

Principal GEORGE JEFFREYS presiding.

Great Farewell Meeting to wish Godspeed to

Miss M. B. EWENS & Miss MARION PAINT

Elim Missionaries to India

at the **WELSH TABERNACLE**, Pentonville Road

(near KING'S CROSS STATION)

FRIDAY, 18th OCTOBER, 7.30 p.m. Foursquares, all rally!

PRINCIPAL GEORGE JEFFREYS'

Revival & Healing Campaign in the **CORY HALL, CARDIFF.**

STILL IN PROGRESS

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

MUCH GREATER LIGHT!

A Student from Wales writes—

“I greatly enjoy the studies, because God has given me **MUCH GREATER LIGHT** on His Word. There was a time when I could not take interest in the Old Testament, but through the studies this has been broken down. My only regret is that I did not take the Bible studies before.”

There are many who are yearning for much greater light upon the Scriptures. God has been giving that light to many through the studies of the Elim Bible College Correspondence School. Why should you not be one of the many?

All particulars will be gladly supplied if you write to—

The Secretary, E.B.C.C.S., Elim Woodlands, Clarence Road,
Clapham Park, London, S.W. 4

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible-College, Elim Foursquare Gospel Churches, and thus, 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. 25.

October 18, 1929

Twopence, Fridays

Rome, Moscow, Mecca,—and Jerusalem

A Study in Current Events

By Pastor CHARLES COATES

THOUSANDS of years ago, from different observation points of prophetic vision, the prophets of God recorded what the Holy Spirit gave them to see of the remarkable racial vortex which would form in the last days throughout the Near East, and especially around Jerusalem. Some of these prophets, and among them the earliest, built their wisdom in stone, some rehearsed the future personally in vivid typical episodes of racial conflict acted upon the very stage where the gripping anti-type now appears; some pointed to the constellations of heaven by which God had sworn to sustain His purpose for Israel against every adversary (Jeremiah xxxiii. 19-26), and whose movements now measure the fulfilments of His times for His nation; and some wrote the literary record of these testimonies of their brethren, placing upon them thus the imprimatur of Holy Writ, and reinforcing them with their own special visions and Divinely given communications, recorded in the Holy Scriptures as we have them today. Thus the Great War was foretold by Daniel and the Apostle John, following cryptic allusions to it in that ancient wisdom of the East which came down to the wise men who followed thereby our Lord's star to Bethlehem,—wisdom which was being imparted by the eternal Spirit to seers who found grace and waited for glory centuries before Moses wrote the Book of Genesis.

And now the kaleidoscopic changes which Jerusalem, the "burdensome stone" of the nations, has witnessed in itself and its environment begin to shape themselves into

THE PREDICTED FEATURES

of the great closing drama of the dispensation. Rome, as a spiritual and political power, the great racial apostasy of Christian history under the solar symbol in the Mass; Islam, the religion of Mahomet, the great racial apostasy of Christian history under the lunar symbol in the Crescent, and Soviet Russia, the atheistic climax of Greek Church apostasy, and last-days' Power of the North (Ezekiel xxxviii.-xxxix.),—these three appear in Scripture, both in the Old and New Testaments, as involved in the Palestinian vortex whose violence must gradually increase, though with ebb and flow as an advancing tide, until the grand climax of the Armageddon struggle. Their defeat in that battle by Divine and therefore

miraculous power is marked in all the predictions by the virtual repetition of a striking thought—annihilation by a power other than human—the crushing of the Romish antichrist by "a stone . . . cut out without [human] hands, which smote the image" of Gentile power (Daniel ii. 34, 45, cf. Rev. xvii. 14); the crushing of the Moslem antichrist by the "Prince of princes," causing him also to be "broken without [human] hand" (Daniel viii. 25), and the crushing of the Power of the North, Rosh, Meshch and Tubal (Russia, Moscow, and Tobolsk), by Jehovah's call for His sword, not man's (Ezekiel xxxviii.-21). These three great religio-racial groups will all be involved, but they will not make war as allies, in accord with one another. They will be divided by mutual antagonisms (*ibid*). They will all be seeking territory and dominion, and warring with one another in the general theatre of the Armageddon war. But as these ambitions will lead them all alike counter to God's plan to establish His visible, millennial kingdom in the earth with Jerusalem as its Metropolis, the Scripture views them as *marching against God* (Daniel viii. 25, Rev. xvii. 14; Ezekiel xxxviii. 16-18; xxxix. 3).

At that time the Jewish remnant gathered in Jerusalem will be reduced to sore straits; but their deliverance will come through the sudden

PRESENTATION TO THEM ON MOUNT OLIVET,

in full view of the City, of their long-rejected Messiah (Zech. xiv. 4; Acts i. 11, 12; Isaiah lxi. 1-4; Zech. xii. 10), the annihilation by Him of their enemies (Zech. xiv. 12, 13; Ezekiel xxxviii. 21, 22; Isaiah xvii. 12-14; xxxi. 4, 5; lxi. 1-6; lxxvi. 15, 16; Hosea i. 11; Joel iii. 12; Zeph. iii. 8; Rev. xix. 19-21), and the gathering of all those who receive Him to celebrate for a thousand years the marriage of the Lamb—whose spouse is still called *Bride* at the end of that time, which is in His sight but a day (II. Peter iii. 8).

What advance, then, towards the prophesied final grouping of forces in the Near Eastern arena do the present upheavals shew? Arab has risen against Jew in Palestine, Moscow is fanning the quarrel; Rome is watching and suggesting; and agnostic Materialism is querying the drain upon British gold—what do these things mean?

On August 23rd, long-smouldering Arab discon-

tent at Jewish ascendancy in Palestine burst into flame in an orgy of massacre in Jerusalem, Hebron, and other cities. The Arabs are a Moslem race which has overflowed from its fatherland in the great peninsula to the south from before the days of Mahomet, and especially since Islam's early conquests over twelve centuries ago. The Moslem population of Palestine, now grouped for convenience as Arab, numbers 650,000; there are besides 140,000 Jews, and 75,000 Christians, mostly of the Greek and Roman Churches.

ARAB AMBITIONS

are authoritatively summed up in the recent pronouncement of their spiritual head, the Amir El-Husseini, Grand Mufti of Palestine, and president of the Supreme Moslem Council, uttered in that Mosque of Omar which still occupies the site of the ancient Temple of Jehovah, and is the symbol of the Mahometan desolator's spiritual heel still resting upon His coming Capital. After declaiming against the ascendancy of the Jewish minority in the comparatively small area known as Palestine, this Mahometan dignitary said "We Arabs want an Arab Confederation, including Irak, Arabia, Syria, and Palestine, and this confederation would naturally be a friend of England in the East."

The other chief Moslem Power, Turkey, is at present a mute spectator. The Arab menace represents the potential thrust of Moslem power in the approaching storm. Then the thrust of Rome suggests itself in the partial acceptance by the Italian press of Viscount Rothermere's continued advocacy of the idea that Britain should renounce in favour of Italy her mandates for Palestine and Mesopotamia (Irak), which it should be remembered are countries separated from one another by hundreds of miles of desert, Irak covering roughly the lower basins of the Tigris and Euphrates, north of the Persian Gulf.

The official British position taken up by the present Labour Government is, however, that while Britain will be ready to surrender her mandate for Irak on a basis of independence for that country (this being the meaning of the proviso that Irak shall enter the League of Nations), she will be unwilling to consider any surrender of

THE MANDATE FOR PALESTINE.

This is made clear in a statement issued by the Colonial Office only last month, which, in announcing a commission of enquiry into the recent Palestine massacres, added as follows:

In view of suggestions which have been made in certain quarters, the Secretary of State desires to make it clear that His Majesty's Government have no idea of reconsidering the British tenure of the mandate for Palestine, and that no enquiry is contemplated which might alter the position of this country in regard to the mandate or the policy laid down in the Balfour Declaration of 1917 and embodied in the mandate, of establishing in Palestine a National Home for the Jew.

The inquiry now initiated is therefore limited to the immediate emergency, and will not extend to considerations of major policy. When its report has been received, it will be a matter of earnest consideration by His Majesty's Government along what lines within the terms of the mandate future policy in Palestine should be directed.

The interest of ecclesiastical Italy (that is to say, the Church of Rome), at least, in Palestine is in the religious sites and holy places. Rome has no such

interest in Irak. Economically, too, Palestine would be a profitable mandate for a government ready to exploit it by Mussolinian methods. But, again, there is no economic interest for Italy in Irak, in view of the £250,000,000 sunk to little purpose in that country by Britain since the War. Italian interest, both ecclesiastical and secular, is therefore in Palestine alone.

Successive British Governments have viewed the holding of Palestine, upon the military side, as important to the defence of the Suez Canal, the "wasps-waist" of the British Empire; on the financial side it is viewed as necessary to the placating of the Jewish holders of the world's purse; and, in the maintenance of the policy expressed in

THE BALFOUR DECLARATION,

it is viewed on the humanitarian side as the only hopeful solution of the age-long tragedy of national homelessness and international boycott for the Jew. Lord Balfour has just reaffirmed, in a published letter to Dr. Weizmann, the impossibility of revising that instrument, so that from both extremes of British political opinion—Conservative and Labour—the same voice is heard. This solidarity of our country is a remarkable practical commentary on the prophecies concerned with the Jewish return.

Further east, British interest views an independent Irak as the best provision for a buffer state against possible Russian aggression toward both India and the Suez. This threat has dominated not only British but European diplomacy since the conquests of Catherine the Great of Russia, just before the Napoleonic era, and Soviet Russia had developed even greater and more reckless ambitions than the Romanoffs in the Near East—the hub of the Old World, for a military equally as for a naval power. This is in full line with the great prophecies of Scripture concerning this Power—the Russian revolution of the "last days" being noticed in Zech. ii 6, 9, in a time association with the Jewish return to Palestine—Babylon being a type shadow.

THE RED HAND OF SOVIET PROPAGANDA

has been definitely traced in an intensive effort to aggravate the present trouble between Jew and Arab throughout the country.

But none of these nations know the Lord—not Russia, the northern Colossus, not Rome, protagonist of ten states from the west, nor the nondescriptordes of Islam,—all will antagonise the Lord's plan on grounds of covetous policy and ambition. Nor does Britain know Him, though willing to stand by the repatriated Jew.

Least of all does the unregenerate Jew know Him, in his determined unbelief and rejection of his Messiah, or his disingenuous recognition of Him merely as the greatest Jew who ever lived, though a purely human one—the position of Reformed Judaism.

Not until the heavens shall disclose the unrecognised antitypical Joseph in the glory of His coming dominion, "to turn away iniquity from Jacob" by the melting power of His unveiled presence, can He be "reconciled unto His brethren" in the presence of the world's Pharaohs fleeing to the caves!

Bible Study Helps

NAMES IN ROMANS XVI. AND THEIR SPIRITUAL TEACHING.

1. **Phoebe:** "Shining and pure." We are "light in the Lord" (Eph. v 8), and, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt v 16)
2. **Andronicus:** "A man excelling others" We are to "covet earnestly the best gifts" (I Cor xii 31)
3. **Urbane:** "Civil and courteous" "Let your speech be always with grace, seasoned with salt" (Col iv 6)
4. **Aristobulus:** "The best counsellor" In our service for Christ "ministering His truth, "Preach the Word" (II Tim iv 2)
5. **Phlegon:** "Zealous" "Zealous of good works" (Titus ii 14)
6. **Olympas:** "Heavenly" "Partakers of the heavenly calling" (Heb iii 1), "Not of the world" (John xvii 14)
7. **Timotheus:** "Honoured of God" "Ye are a chosen generation, a royal priesthood, an holy nation a purchased people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light Ye are now the people of God" (I Peter ii 9)

Caught up to meet Him

Copyright

Words and Music by Thoro Harris.

We'll be caught up to meet Him in the air, We'll be caught up His
to meet Him in the air,

bless-ed-ness to share, Ve-ry soon He will come To
His blessedness to share,

take His peo-ple home (and we'll be) Caught up to meet Him in the air.

From the DAILY EXPRESS, 3rd October, 1929

Revival Scenes in Cardiff

A WAVE of emotion ebbed and flowed through the Cory Hall here this afternoon and finally filled the building. Men sobbed out prayers, women fell on their knees, and rose again to lift eager hands.

Principal George Jeffreys, founder and leader of the Elm Foursquare Gospel Alliance, is conducting a Revival and Healing Campaign. The hall was crowded, and many maimed and blind persons were present.

The crowd sang and prayed fervently for more than an hour, and listened to a dramatic sermon by Principal Jeffreys. Many wonderful cures of people at death's door were claimed by Mr. Jeffreys, who denied any personal power, declaring himself to be the instrument of God.

KNEELING IN PRAYER.

More than fifty afflicted persons came to the front of the hall this afternoon and knelt in prayer while he laid his hands on them and anointed them with oil. Among them was a little crippled girl in a perambulator, who lay wide-eyed in silence. Many shook as with an ague, and others fell on the floor, while sobs and groans of sympathy came from the earnest crowd.

"Man's extremity is God's opportunity," declared Principal Jeffreys. "Let us beseech Him to quicken the living even as He quickened the dead."

He laid his hands on the sick . . . The strains of the piano died softly away. He stood erect on the platform, and called on those who had

Daily
Express

HEALING
CAMPAIGN IN
CARDIFF:
TENSE
SCENES

felt the touch of healing to raise their hands in the air. Nearly a score of hands were uplifted, and the congregation broke into shouts of joy.

The Burden Bearer

Eastern Talk

By Pastor P. N. CORRY

A LONG the narrow, confined and ill-paved streets of many Eastern cities, where wheeled traffic cannot proceed, you will often meet the gentleman whose portrait adorns this page. He is the *atal*, the professional burden-bearer, and his one article of equipment (other than tremendous strength of back and leg muscles) is a rope above five yards long, with a stout knot on the end. The weights that they will carry and the loads that they can lift are almost unbelievable, unless you have seen them do it with your own eyes. The burdens shewn in this photo look comparatively small, yet even these loads of coal are quite large enough when you know that they have brought them that same day from the valley sixteen miles below, and have climbed over 6,000 feet up the mountain side before this photo was taken. The wonderful strength of such burden-bearers can be more fully realised when you read that in the Everest Expedition one woman carried her child of about two years old on *the top of her 40-lb. load* from an altitude of 17,500 feet to 19,800 feet, deposited her load there, carried the child back again, and expressed herself willing to repeat the journey if necessary? The work of an *atal* may be very dangerous, because a false step over uneven ground or a load that is too heavy may cause him to slip with the load on top of him, thus causing his back to be crushed or

HIS NECK TO BE BROKEN.

At such a moment the burden-bearer has a knack of throwing the burden over his head, thus escaping with his life, and it is surely to this that the Psalmist David referred when he cried. "For mine iniquities are gone over my head, as a heavy burden they are too heavy for me" (Psalm xxxviii 4). The load of guilt still remains to be moved, but he cannot do so himself, and at the close of the Psalm he cries to the Lord to do it for him.

Thank God, there is a Burden-Bearer who has never shirked a load, but who carried it to Golgotha, and in Isaiah liii 6, we can see how great was the load, because Jehovah hath laid on Him the *iniquity of us all*. No wonder He stumbled under His Cross, for it was weighted down with the sins of humanity. Something more was in that awful weight, for Matthew

viii 17 tells us very plainly that our sicknesses and infirmities were included in the load that He did bear. When every other burden-bearer had failed, when mankind was crushed under the weight of sin and sickness, the glorious Son of God stooped to become the Servant of all, He put His bleeding, lacerated back to the burden, and took it out of the way. God give us eyes to see and a heart to receive freedom



Photo by] [Pastor P. N. Corry
Burdens For Burning

from the load, for the heavenly Burden-Bearer has been crushed for our sakes that we might walk upright. Sing then with all your heart

Oh, Christ, what burdens bow'd Thy head!
Our load was laid on Thee,
Thou stoodest in the sinner's stead,
Durst bear all ill for me
A Victim led, Thy blood was shed,
Now there's no load for me

(To be continued)

Concise Comments and Interesting Items

The Disturbances in Palestine have been bringing fresh light upon the Word of God. In Isaiah xxxi 5 we read, "As birds flying, so will the Lord of Hosts defend Jerusalem, defending also He will deliver it, and passing over it He will preserve it." What a vivid comment we have on these words in a letter from Rev. Malcolm Maxwell, of Jerusalem.

"But in spite of all the horror and bloodshed some of us have felt that God has been very near to us these past days. Indeed, wherever His children suffer, He is there, and suffers most. Friday, August 30, was a day when trouble might have been expected. On leaving the mosques after their mid-day prayers, there was no knowing what the Moslems might do. But at twelve o'clock exactly, thirteen aeroplanes from the

two warships, "Barham" and "Courageous," which are lying off the coast at Jaffa and Hufa, were seen flying up to Jerusalem, and for one hour encircled the city, till the mosque crowds had dispersed. Some of them nose-dived to what seemed to be within an acre of the Dome of the Rock, others corkscrewed or looped over the Temple area, and all the time the indefatigable wings were hovering over the Holy City."

The Sign of the Cross, if not the blood of the Cross, is being used by the Jews. How significant that, during the present Arab trouble, "in many cases the Jews living in the Holy City are painting up large crosses over their houses, in order to shelter under the sign of the Cross."

The B. B. B. campaign has just been started, "calling Britons back to the Bible" Mr J. A. Kensit was one of the speakers at the opening meeting at the Caxton Hall on September 26th

The London City Mission Magazine publishes the story of "The Happy Man"

The Happy Man was born in the City of Regeneration, in the Parish of Repentance unto Life. He was educated in the school of Obedience, and lives now in Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-Denial. He wears the plain garments of Humility, and has a better suit to put on when he goes to Court, called the Robe of Christ's Righteousness. He often walks in the Valley of Self-Abasement, and sometimes climbs the high Mount of Spiritual-Mindedness. He breakfasts every morning on Prayer, and sups every evening upon the same. His meat to eat that the world looks not of, and his drink is the sincere milk of the Word. Thus happy he lives, and happy he dies."

Confirmation of the Bible frequently appears in the press. Here is a recent instance. Mr Field of the Oxford Field Museum Expedition at Kish has stated that the Arabian desert was once a well-watered garden—

"Observers agree that back in the early part of that distant period what is now the North Arabian and Syrian deserts was a well-watered and fertile region, with grasslands and forests capable of supporting a considerable population, not only in part nomadic but also probably agricultural. Streams of water flowed constantly where there are now only rocky torrents in the rainy season, and at other times grim wildernesses. For this to be so the climate must have changed, and Mr Field suggests that the change from fertility into barren-

ness gradually drove away those who dwelt there, east and west, and thence they may have been the people who originally founded the civilisation that existed at an early date in the valleys of the Euphrates and the Tigris, and possibly that in the valley of the Nile."

Whatever it is now or has been is only one side of the picture because **WE KNOW** what it is going to be (Isa xxxv)

Mussolini is still very much in the news. The following cutting from "The Children's Newspaper" will be read with intense interest

"The world was startled a week or two ago to learn that Signor Mussolini had resigned most of his posts into other hands. Could it be that One Man Government was coming to an end in Italy? If the world thought so it was quickly undeceived.

"Besides being Prime Minister and Minister of the Interior, Mussolini has for several years been head of seven other departments, with an under-secretary to help him with each. Now he has ceased to be minister of these departments and has made the under-secretaries ministers in his stead, and they will continue as before, to do exactly what he tells them.

"Lest anyone should remain in doubt as to the true significance of these changes he has made his position clear in a speech before the Grand Assembly of the Fascist organisation.

"Never before (he said) have I felt so strongly the living being of Fascism, the reality of the doctrine by which the State is centred in one person who is the complete master. The Dictatorship lies in the political, moral, and intellectual force of the man who exercises it, and in the main objects at which he aims.

"It was his custom, he said, to inform nobody beforehand of his decisions, excepting only, in good time, the Chief of the State, namely, his Majesty the King."

Revival and Healing Campaign in Ipswich

Continuing under Evangelist P. H. Hulbert

By LEONARD LEWER

ON Thursday, September 19th, the memorable Revival and Healing Campaign conducted by Principal George Jeffreys was due to come to an end, but it was obvious that with the revival fire burning so intensely and enthusiasm at so high a pitch, an endeavour should be made to continue the campaign. So it was arranged that the campaign be continued at the Public Hall under the ministry of Evangelist P. H. Hulbert, assisted by Pastor H. W. Fielding. This latter campaign continued from September 20th to 29th. Evangelist Hulbert gave a series of talks on the Second Coming of Christ, a subject in which Principal George Jeffreys had raised no little amount of interest. Interspersed with these talks both Mr Hulbert and Mr Fielding preached Gospel addresses—although, it may be added, the Gospel was not omitted from the Second Coming talks. Indeed they made the Gospel more real, revealing, as they did, the striking and wonderful fulfilment of prophetic Scripture. The fact that Biblical prophecy was being fulfilled rapidly in a remarkable way before the very eyes of the people, Evangelist Hulbert quoting statistics and facts in proof of his statements that the coming of Christ was nigh at hand, and indeed may take place at any moment, created a profound impression upon the large congregations that assembled at the Public Hall to hear the Evangelist. There was instant response when the call came to be ready for the near return of Christ, and some 45 to 50 were born again and prepared

for "that blessed hope." Two afternoons were set apart for special Divine healing meetings. These were well attended and many sick folk prayed for, and several have testified to a Divine touch of healing, one woman testifying to the healing of an ulcerated leg of some eighteen years' standing.

The last night of this continued campaign was a memorable one, when the evangelist preached a powerful message on the "Resurrection," the result of which was that twelve souls found the Saviour. At the end of this closing service of the campaign it was announced that an Elim Church would be established in the town, and this announcement was received with much praise to the Lord.

The prayers of God's people were solicited on behalf of Pastor H. W. Fielding, who, it was announced, would be responsible for the carrying on of the work of the Master as a result of the campaign. There is every indication of a flourishing Elim work in Ipswich, and halls of sufficient magnitude have been engaged for Sunday and week night services. May the prayers of the readers of the *Evangel* follow this work. People are asking if the revival has ended. Our answer is an emphatic "No"; praise God, it has just begun, and "still there's more to follow."

The Secretary of our Foreign Missionary Council acknowledges with warm thanks the receipt of 34/- for the cause abroad, from Anon, Southampton.

The Singing of Lies

By ROBERT HARKNESS

MANY people fail to appreciate the importance of singing the truth. In our service of praise we sing facts, but often we find people singing a lie. The message they sing may be the truth of God, but in applying it to themselves they may be singing something which is not true of themselves.

Some time ago in a union campaign in a Missouri city, this fact was impressed upon the writer. The evangelist had delivered his sermon with power—the invitation for decision had been given and already many people had stepped forward, publicly acknowledging Christ as a personal Saviour. Under the direction of the song leader, the great choir and audience sang:

Just as I am without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come

The writer followed his usual custom of doing personal work. Six rows from the front a young fellow sang this invitation. From all outward appearances he seemed to be

SINGING AN EXPERIENCE.

Prompted doubtless by the Holy Spirit, to speak to him, the worker soon discovered that the young man was not a Christian. "Do you know you are singing a lie?" queried the worker. The young man stopped singing and looked confused. Again the question was repeated, followed by other questions, such as "Did you wish to sing a lie?" "Did you realise you were singing a lie?" With a surprised tone the young man assured the worker he had no intention of singing a lie. His trouble was lack of thought, but the mere fact of drawing his attention to the circumstance was sufficient to cause him to pause and think. Such thinking invariably

leads to definite decision and very soon the young man made a public acceptance of Christ as his personal Saviour.

He had been singing, "O Lamb of God, I come." He had never come and there was no thought of his coming in his mind. He was agreeing to do something which he did not intend to do. Thus many a time a person unconsciously makes a statement in singing which if made in ordinary speech would involve definite action.

HYPOCRISY IN SINGING

is often in evidence in the regular church service. It is not by any means limited to the evangelistic meeting. In a large church the writer was obliged to refuse to play an accompaniment because of a situation which had existed in the church for some time. One of the paid members of the choir, a contralto, was asked to sing. It was known that this choir member was a cigarette smoker, and had been connected in other ways with the most worldly element in the town. This fact prompted the writer's suggestion, that if this singer had to sing, he would be obliged to refuse to play. The choir director resented the attitude of the pianist. Furthermore, he suggested that it would be an act of discourtesy to refuse to play an accompaniment for one possessed of such a beautiful voice. "I would rather be discourteous to a singer, than to the Lord," replied the pianist. "If it is necessary to offend any one, I can better offend a singer than offend God." This attitude caused some tenseness of feeling for a time. The contralto sang, but the pianist adhered firmly to his decision. Later the choir director admitted that the attitude of the pianist was correct. God hasten the day when service of praise shall be rendered by consecrated people. A clean channel is essential for the message of the Gospel.

Christ our Triune Life

By HENRY PROCTOR, F.R.S.L.

UNION and identity with Christ means full redemption of body, soul and spirit, for in Him dwelleth all the fulness of the Godhead bodily, and in Him we are made full—complete in Him as therefore you have received the Christ—even Jesus our Lord, live and act in vital union with Him, having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly confirmed in the faith, as you are taught it, abounding in it with thanksgiving. "The keynote to all is the two words "in Him," (Col. ii. 6, 7, Weymouth). We are to be

ONE IN HIM

in mind, in spirit and in body. "Let the mind be in you which was also in Christ Jesus" (Phil. ii. 5). We have the mind of Christ (I Cor. ii. 16), and he that unites himself to the Lord is one spirit (I Cor.

vi. 17). Do you not know that your bodies are members of Christ (verse 16)? We are members (or parts) of His Body (Eph. v. 30). He is the Head of the Body—the Church, and our great responsibility is to "maintain union with the Head, to whom it is due that the whole body, nourished and knit together, by the contact and connection of every part, grows with a Divine growth (Col. ii. 19, XXth Cent. N.T.). In order to realise this union we are "to be strengthened by His Spirit with power, penetrating to our inmost being (Eph. iii. 16, Weymouth), so that Christ may make His home in our hearts by faith (verse 17). Then shall we grow up into Him in all things: We shall grow into complete union with Him, who is our Head, Christ Himself (Eph. iv. 15, XXth Cent. N.T.) and His life will flow through our bodies, as the quickening vitalising element. The life of Jesus for physical need is at the disposal of

the saints, to the full degree, but it will be received according to the measure that each one is able to appropriate, by faith. So great will be our conflict with the principalities and powers, the world-rulers of the darkness of the age, the wicked spirits in heavenly places, that the life of Jesus in our bodies—

THE RESURRECTION LIFE

generated by the Spirit that raised Him from the dead, becomes an absolute essential to our well-being. The great mystery concerning Christ and His Church, is that the twain become one flesh (Eph. v. 31, 32). It is the union of our members with the very body of Christ, and the inflowing life of Christ, in our living members. It is the life of Christ in our physical frame—the life of appropriating through a Divinely imparted faith (gift). There is a quiet normal receiving of Divine life for our physical frame which becomes as natural as breathing and almost as spontaneous. It is not mere constitutional strength. It comes from God, but it comes through waiting upon God, for daily strength. “The waiters on Jehovah exchange strength,” they put off that human and put on the Divine strength (Isaiah xlii. 31, Heb.) His strength can be made perfect only in weakness, being made conformable to His death, we are made recipients of His resurrection. Thus it is that “he that loses his life for Christ’s sake shall find it,” for it is not the old life restored, but a new life even His very own. And this life is for the triune man; for spirit, for soul, and for body. It has not been understood by the many hitherto that the spirit of the resurrection is to give life (*zoe*) even to our mortal bodies (Rom. viii. 11). The natural life is clearly distinguished in the original from the new spiritual life. The natural life is called *psuche*, and the regenerate life, *zoe*—resurrection life which is to animate our bodies, as well as our souls

and spirits. The *Zoe* (life of Jesus) is to come out, and permeate our bodies, and become manifest in our mortal flesh (II Cor. iv. 10, 11). This is why the beloved Paul was so willing to “carry about in his body the dying of Jesus—to be always delivered unto death for Jesus’ sake, because in proportion as he parted with his own life, he gained the resurrection life of Jesus. This was

THE LONGING OF HIS HEART,

“That I might know Him and the power of His resurrection, by being conformed to His death (Phil. iii. 10). For all that he predicated of our standing is to be worked out in our experience. In conjunction with Christ I have become crucified (Roth). So it is no longer I that live, but it is Christ who lives in me (Gal. ii. 23). The effect of that resurrection life in his body, was such that he could rise victorious over death by stoning (Acts xiv. 19, 20, with II Cor. i. 10), and inconceivable suffering, and even take pleasure in infirmities, necessities and distresses. “I rejoice,” he says, “in my sufferings for your sake, and fill up (in my own person) that which is lacking of the afflictions of Christ. I supplement the afflictions endured by the Christ, for the sake of His Body (Col. i. 24, R.V.; XXth Cent. N.T.)

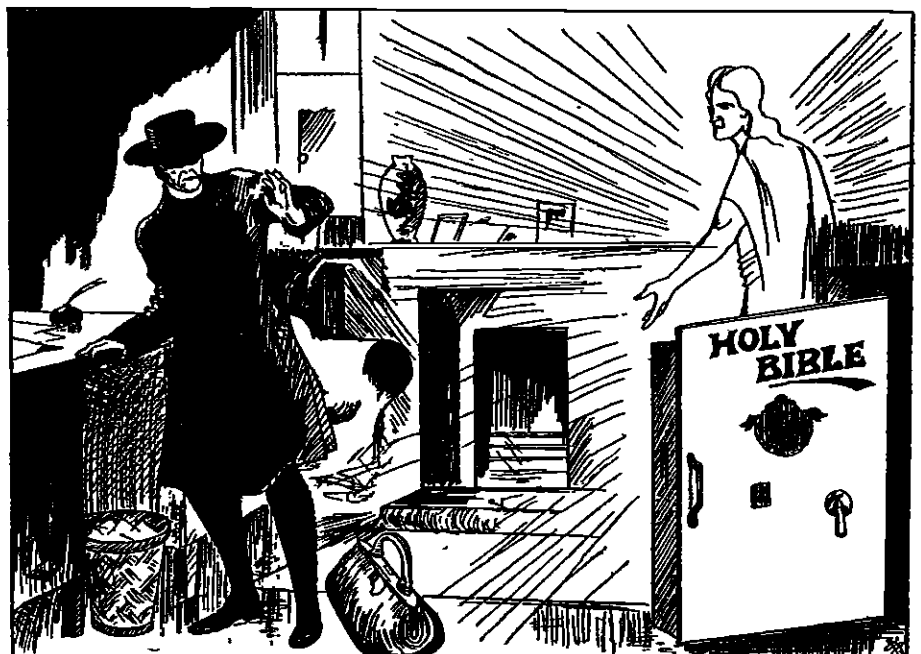
In proportion as Paul died, the resurrection life of Christ was made manifest in his body. We are to follow him in this, “Brothers, unite in following my example—let us, as many as be perfect, be thus minded (Phil. iii. 15, 17).

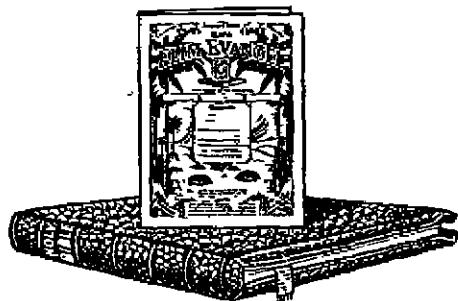
ERRATUM. Title of third editorial in last week’s issue: for “The Power of Repeated Prayer,” read “The Power of Repeated Song.”

The Modernist

Jude: “Either for the faith contend, or else this thievish business end.”

Our cartoonist writes “I have portrayed the Modernist in a role I consider he well fits. He is taking from the Word of God the truths which have been “once delivered to the saints” as our precious deposit. Jude himself appears and rebukes the offender as he is packing up to leave.”





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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 Founder and Leader: Principal George Jeffreys.

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Impossible

MAN FLY THE ATLANTIC? Impossible! Speak to Australia by wireless? Impossible. Fly at six miles a minute? Absolutely impossible. Yet it has been done. But when one speaks of God performing miracles of healing, or doing the unthinkable in answer to prayer, people shake their heads. We will see first, then we will believe; they say. Yet with every one of these achievements of man someone has dared to believe it possible, and has gone forward and made it so. Oh, that God would give us faith—faith better than the world's in its own things—to believe for the impossible, the unthinkable. "For with God all things are possible"—and more wonderful still, "to him that believeth all things are possible."

* * *

Frozen Grandeur.

THIS PHRASE particularly attracted our attention in reading a striking article by Mrs. Ruth E Garlock. *Evangel* readers will be pleased to have the whole passage in which this apt phrase occurs:

"Beloved, God wants the best that we have. Not our poorest, not the passing fair or the pretty good—He wants the best. And only as we give Him our best can we best glorify Him. We see all around us people who give the best they have to the Devil. The largest portion of their means goes to propagate some

worldly pleasure or worldly business. The best of their time and talents is devoted to the development of worldly progress and ungodly gain. An hour on Sunday in frozen grandeur is all they give to God, and I don't believe God gets any glory out of that kind of thing. God not only desires our best, but demands it if we are to go on in Him."

* * *

Miraculous Growth.

THE STORY of how America became the greatest wheat-growing land in the world is amazing. The natural fact teaches a spiritual lesson, which the thoughtful reader will at once see.

When Columbus arrived in America there was no wheat there. Supplies were therefore sent from Europe for the early conquerors of the New World. Among those who needed help from Europe was Ferdinand Cortes, the man who by feats almost without parallel added the great land of Mexico to the Spanish crown.

Among the consignments sent out to him was a cargo of rice for the use of his little army. The rice was unpacked at the monastery of Coriba, where, to their surprise, the monks found four grams of wheat. *Only four grams!*

These four grains they separated from the rice, planted in a shallow pan, watered and tended and saw grow to full ears. Every grain from the first four ears was saved and sown in a little field behind the monastery building. From that small beginning sprang seed for other fields, each yielding abundantly in turn. Thus commenced the supplies of America's tremendous harvest.

* * *

The Supreme Place of Calvary.

WE GLADLY give a paragraph from the well-known *Unknown Christian*, whose writings have been a blessing to so many.

"Mahatma Gandhi, whose autobiography has recently appeared, and who has been acclaimed 'the most Christlike man in India' (!) sadly confesses 'I worship God as Truth only, I have not yet found Him, but I am seeking after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest.' God can be found only through the Cross of Christ. Only a loving God could plan such a deliverance. Only a supremely wise God would have devised the types and figures and symbols of redemption—as given us in the Old Testament—which make plain His way of forgiveness 'through the blood of His Cross' (Col. 1:20). We are too familiar with the fact to wonder at it. Yet truly—

It is a thing most wonderful,
 Almost too wonderful to be,
 That Christ should come from heaven to die
 To save a sinful child like me

"It is a stupendous mystery. Yet certain it is that there was no other way of securing our forgiveness, our redemption, our sonship, and our everlasting salvation."

A Plea for Poise

By Pastor E. C. W. BOULTON

"From that Head is the whole Body knit into one harmonious frame, in a union of all its functions inter-linked, according to the well-proportioned vitality of each individual part, and so promotes its corporate growth towards one end—its development in a life of love"—Ephesians iv. 16 (A. S. Way).

WE are living in times when balance and true perspective are very rarely attained. The twentieth century has seemingly reaped so suddenly the harvest of its forefathers' experiences, inventions and scientific discoveries have come with such a rush and in such numbers that the present-day age is

SUFFERING FROM ACUTE EGOTISM,

little realising that the wonderful times in which we are living also show terrible signs of racial dotage. There is little or no balance, or true vision of things as they are. Life to-day accentuates this, for in nearly all work everything has become highly specialised. One tiny part of the whole is each man's job, and so often it is that he knows very little outside his small orbit. To know "everything of something and something of everything" seems altogether out of reach.

There is the same lack of balance in the Church of Christ, both doctrinally, and in the development of character. There are doctrines such as the Second Coming of Christ, for instance, that have been

FOR CENTURIES ALMOST LOST

to the Church. It is, as it were, "rediscovered" and then comes the tendency to exaggeration—dates are fixed, fancies run amok, and all sorts of peculiar and unscriptural interpretations are given to certain portions of the Word.

Each sect in Christendom represents some doctrine that it particularly accentuates, and frequently over-balances in the process. Of course when Christianity becomes formal and conventional the real life of Christ is bound to force its way through the grave-stones of a vain and empty traditionalism, and this often in an unusual and unconventional manner. It is frequently the fault of professing Christians that real ones seem peculiar. There is a very great and real need to-day of Christians seeking that full development of life and character alone possible in Christ, and of aiming at a careful balancing of all the doctrines of the Word. To use the apostle's words—"rightly dividing the word of truth." Giving to each part its place in the temple of truth. It has been said that all error is truth pushed too far, and this may well be correct when we see how much sound doctrine is mixed with spurious.

When Paul preached in Athens on Mars Hill (Acts xvii), it was to a people whose civilisation, art, and

thought had reached a higher standard than any other race has ever known—a nation proud of their intellectual attainments and their philosophic achievements. The world was wonderfully prepared for the first coming of Christ in the Greek and Roman races, the former with the finest language in the world and the latter with its law system used to-day and its military system well-nigh perfect for that time. The world is being prepared for the second coming of Christ in a different way, but with a similar climax in civilisation. It was to these people with such intellectual traditions, who possessed so much and yet were so actually poor, that Paul spoke of Christ the One who was to bring life to its highest expression, beyond even the utmost limits of their intellectual perception.

Among his listeners were, broadly speaking, two particular classes of thinkers, the Stoics and the Epicureans (Acts xvii 18). The Stoic view of life reduces existence to apathy—it would treat pain or pleasure alike with indifference.

THE EPICUREAN AIM

in life was happiness, and they are represented chiefly by the selfish sensualist and by those who are merely self-indulgent. To-day we see them among those so consumed with the feverish thirst for and rush after pleasure "Rushing onward as it follows the lusts born of delusion" (Eph. iv 19, Way). We see it in the lust for luxury—the pursuit of pleasure—the mania for motors—

the craze for cinemas—the thirst for thrills—the freakish modes of feminine apparel, and the fever for flying. It is an age of recklessness when the brakes of moderation are being lifted and the accelerator of indulgence is being applied unsparingly. This all denotes lack of moral balance.

These two classes of people (the Stoics and the Epicureans) have their representatives in all religions and in all times. There are two excesses here—complete self-effacement, and its opposite, abandonment to selfish impulses. The Stoics have their representatives in all ascetic and monastic systems of belief and practice.

There is in every human being a tendency to react towards life in one of these directions. The same thing is true in Christian lives. There is a tendency to one excess or the other. Hence the need for a full vision of Christ. This alone will save from excess, extravagance and ill balance, evils that attack the Christian and the Church in every direction. "Ye



PASTOR E. C. W. BOULTON.

are complete in Him" (Col. ii. 10) "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). "In whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3)

Generally speaking there is some tendency in each individual character that draws it to some particular doctrine; it is in the excessive accentuation of this that there comes the lack of balance, which soon makes itself painfully evident in the life, oftentimes exerting a baneful influence upon the whole ministry and seriously and permanently affecting the testimony for God

It is through a deep knowledge of the various weaknesses of human nature and through trading upon these that there has been so much success among false religions. We need to have it very clear in our own minds—but we need to be careful not to dogmatise nor judge for others—that God has His own measuring lines and we do incalculable harm to other souls by pretending to a power to dictate to them

At dangerous places on our roads large notices have been placed, warning travellers of the

LURKING DANGERS OF THE WAY.

It is for God's roadmakers and roadmenders to put up notices on the pilgrim pathway of life to heaven, so that spiritual catastrophes may be averted—that the unwary may be saved from the unrealised snare

Many a worthy undertaking and noble enterprise has come to grief amid the treacherous currents of extremism. Lives that bid fair to achieve exceptional success in Christian ministry have sadly failed owing to the injurious influence of extravagant teaching. Extremism is ever the enemy of progress. Therefore it is our purpose in this series of articles to advocate a healthy and scriptural moderation which we trust will commend itself to the majority of our readers. We shall in passing make reference to some of those subtle snares which have captivated and captured some of the Lord's people to-day, bringing discredit upon other well-balanced sections of Christian activity, and oftentimes bitter disappointment to those who are side-tracked. If by the exposure of extravagance we can but save some from the humiliation and loss which false steps entail we shall be amply repaid for the effort, though by so doing we run the risk of being misunderstood. Unhappily it is generally those who are the most in earnest for God's best that the enemy traps, by pushing sacred truths to extremes. "Christ's intentions were to effect the perfecting of believers . . . that so we may be children no longer, like ships wave-tossed, and drifting before each gust of teaching—the prey of the fraudulent cunning of men, and of their unscrupulous trickery—drifting on to the maze of error's reefs. So that our life may be all truth enfolded by love" (Ephesians iv 14, A S Way)

(To be continued)

A Fruitful Foursquare Conference in Mexico

News from our Elim Missionaries

PASTOR and Mrs. George Thomas, the beloved Elim missionaries to Mexico, write as follows from Guadalupe:

We have just terminated our annual District Conference, which has been a time of real spiritual blessing. This district takes in eight or nine states in the southern part of the Republic of Mexico, but sad to say we have churches in only four states. This means that there are a number of states—not merely towns or villages, but whole states—in the Republic where we have no Foursquare Gospel testimony. The crying need is for native workers, filled with the Holy Spirit and a vision of lost souls, to go out to these places where the people have never heard the message of salvation through faith in the atoning sacrifice of our Lord Jesus. When we realise the need here, we long to be able to go out to these places and preach the Gospel, but oh, the sadness of it; we foreigners are not allowed to conduct religious services or be pastors of churches. As far as we know this is the only country in the world where such restrictions are laid upon ministers and missionaries who are foreigners to the country.

There is no doubt that this law

FORBIDDING FOREIGNERS TO OFFICIATE

as ministers or pastors was introduced to counteract the political influence of the Roman Catholic Church,

many of whose priests were not of Mexican birth or nationality; thus the law cuts both ways, in that Roman Catholics and Evangelicals have to suffer alike. Many are praying that this condition of things will soon be changed, and that ministers and missionaries of whatever nationality will have liberty to preach the Gospel here. We thank God for the excellent work that is being accomplished by the native pastors and workers, but the majority of these lack real Bible training and experience, and have not the initiative to open up new work as missionaries from other countries have. We notice too that some of the native workers are not prepared to sacrifice, and face the dangers that become part of the work of evangelising this country.

In many places the people know nothing but the Roman Catholic religion in its worst form, and when anyone attempts to introduce the Gospel, the priests and others find their people ready instruments to oppose and persecute all such attempts to witness for the truth.

During this Conference we were again made to realise the great need of native workers to go to these needy places scattering the seed of the Word. Workers and delegates came from their various fields of labour bringing reports of blessing, of difficulties, of steady growth; and in almost every case of the

need of more workers How long to be able to send out these workers, but they must be workers of the right kind, with a vision and an intense love for souls, otherwise they will not stand the test.

ONE OF THE MEXICAN BRETHREN

who attended the Conference is a former student of our Bible School, he left here about nine months ago to take charge of a new work at a place about 150 miles away He has a wife and five children, and is faithfully working to build up the assembly and bring others to a knowledge of salvation He has the disadvantage to have to build a church to accommodate his flock, which is far from easy, as the people among whom he works are very poor and depend for their living chiefly upon the land on which they live These Christians support their pastor and his family mainly by gifts of food, such as Indian corn and beans, which are the staple articles of food

Among others of the delegates to the Conference were

FOUR INDIANS

who came a long distance having to walk two days to get to the railway station where they took train It rejoiced our hearts to have these Indians with us, and to see their earnestness in making the long journey to be present for the occasion These speak a language which is quite unlike Spanish, many of them being unable to speak a word of Spanish They came to the Conference dressed in native fashion,—white calico suits, large sombreros or hats, and bare-footed The work at this place away up in the mountains was started under peculiar circumstances; an Indian from this place while visiting here about three years ago heard of the Pentecostal assembly where they prayed for the sick He attended the services and for the first time in his life heard the message of salvation and was saved On returning to his home he told of his experience, and how the sick were being healed in answer to prayer In his village was a woman—either a relative or friend—who was very ill and had been suffering for some

time. He spoke to the woman and her husband, and they consented to pray in the Name of Jesus that she might be healed The Lord wonderfully answered prayer, the woman was completely healed, and she and her husband saved Others who heard of the healing also believed, and meetings were started in the house of the woman who had been healed Others joined the little company of believers, and the work grew and was blessed of God

This annoyed the fanatical Roman Catholics of the village, and soon afterwards the husband of the woman who had been healed was

MALICIOUSLY SHOT AND KILLED.

Although persecuted and sometimes in danger of losing their lives the little church continues to hold meetings, at present 80 to 100 people attend the services

One of the students in our Bible School is a member of this company of believers, and is doing well with his studies We pray that soon he will be able to return to his home to help feed the flock who at present are without a pastor

During the Conference two of our students were ordained to preach the Gospel, and two other workers who had not been as active in the work as they might have been re-dedicated their lives to the service of our Lord Jesus, and to preach the Gospel faithfully

On the Sunday morning there were over 450 present in the Sunday School and morning service, while in the evening every seat was occupied, there being 600 or more people present During this service fifteen adult believers passed through the waters of baptism The Conference terminated on the Monday night with the celebration of the Lord's Supper, thus bringing to a close a time of real blessing and fellowship with these dear Mexican Christians who are rejoicing in a free and full salvation, and who with those of other nations are going to sing around the throne in glory unto Him who has loved us, and washed us from our sins Hallelujah!

GEORGE AND MAUD THOMAS.



Our readers are asked to pray for our dear brother, Mr. Stanley Brown, who is on a business tour abroad, carrying his Foursquare Gospel Testimony badge, and testifying en route to the Foursquare Gospel

Elim Holiday Homes

ARE-UNION was held at Elim Woodlands on Saturday afternoon, September 28th, of visitors who had stayed at the three Elim Holiday Homes, namely Brighton, Eastbourne and Worthing, during the summer. It was indeed a very happy time of fellowship with friends who had shared the same spiritual and natural joys through the holiday weeks, and there were many who could testify that the Lord had done great things for them. Memorable meetings when some special blessing was received, memorable outings when God displayed the beauties of nature on land and sea, and many photographs of happy picnic groups, were the chief topics of conversation before and during tea; and then, to end this perfect day of sunshine in the heart and in the air, there was the meeting at 6 p.m., when we all gathered in the garden to hear the testimonies of healings and baptisms in the Holy Spirit from some of the visitors, and an address by Pastor Hathaway on "The weather!" (Numbers xxi. 10, 11). We all wondered which phase of our very changeable weather, both spiritual and physical, he was going to take up, but we soon discovered that it was the sunny side, namely that of pitching our tents towards the sun-rising. We rejoice to know that three of our number were led to set forward and pitch their tents towards the glory aspect, at one of the Homes, whilst two more into whose hearts a seed had dropped, came right out into the blaze of God's sunshine at the open-air preaching at Wimbledon that night, which made a joyous ending to the day.

A visitor who stayed at one of the Holiday Homes thus writes "To God be the glory, great things He hath done. Never shall we forget the joy of our visit here. From the first, although entire strangers, we felt at home, and each day drew us closer together, as we realised the presence of the Master in our midst. New friends were given, new lessons taught, and many blessed surprises were planned for us by the Lord, causing us to see His dear hand mercifully outstretched on our behalf. How the Lord loves to do exceeding abundantly!"

"Besides the regular morning and evening wor-

ship, prayer and waiting meetings were arranged, and the blessing vouchsafed was full and manifest. How we all enjoyed these gatherings, and how everyone entered into the spirit of worship. And not only had we the joy of fellowship in the house, but we were privileged to attend the meetings at the Tent and to witness God's wonder-working power in saving precious souls, healing bodies, and baptising with the Holy Spirit.

"Yes, our stay at the Holiday Home will never be forgotten, and we thank God for ever bringing us in contact with the Foursquare Gospel movement. May there be a breaking down of all opposition, so that many more may be brought into the fulness of joy in these last days. Soon we shall all be scattered and in all probability we shall never again meet together in like fashion. We are each of us going out to face life once more, to face the old difficulties, but we are going back as those who have seen a vision, who recognised the Christ, who have yielded wholly and entirely to Him for all the service that He demands. What an honour to go forth as His representatives, to confess His Name before men while He confesses ours in the courts of heaven, to go forth as those who have a Gospel indeed to tell, a Gospel not only of forgiveness, but a Gospel of power to keep, and of the glorious fact that Jesus Christ is coming again!"

Another writes "Having had the pleasure of visiting three of the Holiday Homes, I would like to say what a happy and profitable time I spent at each of them. Trips out could be arranged any day, and sandwiches provided, in fact everything was done for us that could be desired.

"But most wonderful of all was the spiritual side, for everybody enjoyed the fellowship of the saints, the Bible readings, prayer and waiting meetings, which were arranged for most mornings. Four received their Baptism while I was at Worthing, and six at Eastbourne, so we can say God's blessing was indeed upon it all.

"We as God's children were greatly in need of such places as these, where we could 'come apart and rest,' and still have the fellowship of the saints."

Flashes of Fire from Foursquare Forts

Baptisms at Leicester—Continuing Revival—Pentecostal Power Falling

OPEN-AIR BAPTISMS IN LEICESTER

Leicester (Evangelist G. E. Cotton) "The coming of the Lord draweth nigh," was the message on one of the banners when nineteen people were baptised on Saturday, September 21st, at the Abbey, Bathing Station, Leicester.

The first hymn, "Jesus shall reign where'er the sun . . ." which was highly appropriate for the auspicious occasion, was sung heartily by about 300 people led by Evangelist G. E. Cotton, who in a short address outlined the fundamental principles of the Foursquare Gospel, quoting the Baptism of Jesus Christ in the Jordan. He cited also the baptism in water of the Ethiopian eunuch (Acts viii. 36-38) by Philip, after he had confessed that he believed Jesus Christ to be the Son of God. The evangelist ended his inspiring address by declaring that there was no better life than the life of a Christian. He then called upon Miss F. M. Munday who had journeyed from Southampton to give her testimony, which was listened to intently

Mr. Cotton said God's healing power had been manifested in Leicester during the past few months and there were two women present who had recently been miraculously healed and were among those waiting in their white robes to be baptised. He then stepped into the water during the singing of a hymn, and the baptisms proceeded to the strains of singing by the people congregated on the banks of the River Soar.

After the immersion, Mr. E. H. Thorpe, a Leicester man, also gave testimony. In June last, whilst attending one of Principal George Jeffreys' Tent meetings at Brixton, he was healed of a fractured knee-cap, which was broken in an accident at Grimsby 17 years ago. For many years he had not been able to engage in any form of recreation or walk any distance, and could only get up and down stairs with difficulty. Mr. Thorpe said that he had witnessed many healings in various parts of the country during the past six months. After the service, a number of people spoke to Miss Munday concerning her heal-

ing She was able to give convincing answers to all their questions, and the service was concluded by the singing of the Doxology.

On Sunday evening, Miss Munday again gave her testimony at the Foresters' Hall, St Nicholas Street, Leicester, before a large number of people, all of whom were amazed at the story of her miraculous healing

Ilford (Pastor J. T. Bradley) The work at Ilford has been proceeding satisfactorily in every department During the week-end the Sunday School has been to the fore with the anniversary services, special hymns being rendered by the Sunday School scholars and teachers As a result of the faithful ministry of the Word by Pastor Bradley on Sunday evening, two souls responded to the altar call Thanks be to our heavenly Father!

Bradford (Pastor A Longley) There is always something rather touching about a farewell service, and Pastor Longley's last service here was no exception to the rule.

The hall was packed to the doors, and the large company was first moved to laughter and then to tears as the Pastor gave a vivid account of his early life and ultimate salvation The picture he drew of himself, a hopeless, hell-deserving sinner, weeping his way to Christ at the foot of the Cross, melted the hearts of almost everyone present, and when the appeal was given there was immediate response and eight souls signified their desire to accept Christ as their own personal Saviour The prayer of the Bradford church is that God's richest blessing may ever rest on him and his dear wife, and that they both may be used mightily in the saving of many precious souls

Rochester (Pastor R Smith) It is with grateful thanks to God that we can report the experience of great blessing during the past weeks here Under the preaching of Pastor R Smith it is impossible for people to remain ignorant of their responsibilities as Christians Tireless in his energies and full of fire, it is certain that with the loyal co-operation of officers and members of this assembly coupled with the united prayers of all, great things will be accomplished for God Two baptismal services have been held recently when three brethren and eight sisters were immersed Two of these were baptised in response to the invitation of the Pastor after those had passed through the waters who had handed in their names beforehand And it was evident that after hearing the remarks of the Pastor, they were convinced of the necessity of taking the step and so obeying the Master This action resulted in a great blessing for all concerned Hallelujah!

REVIVAL CONTINUING AT GREENOCK

Greenock (Pastor S Gorman) The power of the Foursquare Gospel to attract is still being shewn by the large crowds attending the meetings here Pastor Gorman concluded his series of addresses on the "Second Coming of Christ," on Sunday, September 8th, speaking on "The Great White Throne" That the message had left no one in doubt as to their need of salvation was shewn by the response to the appeal to surrender

The following Sunday was a never-to-be-forgotten one, being marked by the visit of Mrs Altoft of Grimsby, her wonderful testimony of how she was healed going deeply into the hearts of those who listened After fifteen souls had professed conversion, the congregation rose and sang, "All hail the power of Jesus' Name" Unfortunately many people were unable to get into this meeting, the building being crowded out

On Sunday, September 22nd, the breaking-of-bread service was one of the largest witnessed since the close of the campaign at Greenock The evening service was again a packed one, the



Pastor S. Gorman.

Pastor speaking on Amos 11 12, gave a pointed and heart-searching address In it he shewed Christ as the Great Shepherd redeeming His people Twelve souls sought the Saviour as the outcome Numbers were again turned away Wonderful times are also witnessed at the week-night services, souls being saved and God's people being deeply blessed The Word of God has found a new inspiration in many hearts, and each meeting is looked forward to with keen interest Each Wednesday night about two hundred Crusaders gather together for their Bible study

"THE MIRACLE OF THE LOAVES"

Exeter (Pastor F G Cloke) About 100 happy Foursquare people went from our Exeter assembly for a glorious drive of



EXETER FOURSQUARE ENTHUSIASTS
photographed at Knapp Farm.

over sixteen miles through lovely Devon lanes to meet a family of Foursquare folks at a farmhouse to praise together our wonderful Lord, who had so graciously granted to all His bountiful blessings Tea was kindly prepared by the willing hands of those living there, and it was done by them as "unto the Lord" Afterwards the company was joined by others in a large marquee just outside the farmhouse, and Pastor Cloke spoke the Word to 150, giving a blessed message, and telling some wonderful facts from nature, raising our thoughts to nature's God, who so marvellously provides for us year by year What we have to praise Him for! and not only for His bountiful provision in giving our daily bread, but for His far greater gift of the precious Bread of Life Prayers went up that all may ever feed on Him, and that God's people may be daily strengthened and nourished by the Bread of Life, who alone can sustain the children of God and enable them to grow in grace and in the deeper knowledge of His Son our beloved Lord As the company heard of "The miracle of the loaves" one could not but think of the many miracles of grace in that tent who could testify to God's saving, healing, filling and keeping power It was indeed a blessed day in His presence

Banbridge (Evangelist J Naylor) The Lord is richly blessing His people in this little country town in County Down, under the ministry of Evangelist J Naylor Especially blessed are the Thursday night Bible readings, when studies are given on the Book of Revelation Each week the interest deepens and the attendance increases, and as the Scriptures are opened up God's people listen with rapt attention, and they realise more than ever before the awfulness of the Tribulation which will be on the earth after the saints have gone Each week people are heard to exclaim, This is the best meeting yet To God be all the glory Then too Sunday night Gospel services are filled with blessing It does one good to hear these Irish saints sing with real enthusiasm, the choruses of praise

The oldest member of the assembly, Mr James Thompson, has died very suddenly as the result of an accident, at the Sunday night service reference was made to the life lived by Mr Thompson, and to his untiring zeal in God's service. Although almost 80 years of age, this brother tramped many miles giving out tracts, and trying to win souls for Christ A powerful address was given by the Pastor, from Hebrews ix. 27, shewing the certainty of death Although men might deny much of the Bible, they could not deny the truth of these words, "It is appointed unto men once to die" A large crowd

gathered at this service and although none openly decided for Christ, deep conviction was seen on the faces of many. Prayer is requested for God's work at Banbridge that a mighty break may come and men and women be brought to the Saviour.

Croydon (Pastor P N Corry). A number of daily newspapers have lately given space to letters from ministers of various ranks and denominations, who appear to wonder why some places of worship are filled and others practically empty. The Foursquare people of Croydon don't wonder at all. They know. Praise the Lord—even the recent hot weather did not make matters any easier for the ushers, whose most difficult task is to find seats for everybody. The meeting on Tuesday, September 24th, took a wonderful turn. Originally intended for a prayer meeting, a word from Pastor Corry brought a number of testimonies, one in particular from a brother who (under the impression that the Pastor, in a pointed appeal, referred to him), testified to his wife's wonderful healing from neuritis eighteen months ago and to his own salvation. The meeting then passed to a Divine healing service, and the presence of the Lord was manifested among those who went out for prayer—one sister having since testified to healing from eczema.

SPECIAL SERVICE AT CARLISLE

Carlisle (Pastor R Tweed). Recently there was held in Carlisle a unique Gospel service, when at the end of their summer campaign of open-air work the Elm Brothers' Cycle Band conducted the Gospel service on Sunday night.

To those privileged to be present it proved to be a time of real blessing and a revelation to many of the joy, pleasure, and reality of the new life in Jesus. A large and expectant audience gathered together, hungry and thirsty for the Word of life, and, praise God, they proved that He is not a disappointment. The service opened with prayer and a few introductory remarks by Pastor Tweed. The meeting was then ably conducted by the Cycle Band Leader, and the Word was ministered by three brethren, who took attention away from earthly things, and led the people through the paths of the Bible, revealing to all the love and compassion of the Man of Calvary for an unworthy world of rebels. The Word was read by the youngest member of the Band, aged 14, while several brethren contributed song items. This meeting was preceded by a special prayer meeting, and when the Gospel net was cast by Pastor Tweed five precious souls were drawn into the Kingdom.

Hastings (Pastor H W Greenway). The saints at Hastings praise God for the steady progress which is being made. Since the last report many souls have been added to the Lord. On Sunday, August 25th, two accepted Christ as their Saviour. Yet still greater was God's power in the service of Sunday, September 1st, when ten surrendered to God. On September 8th, one more yielded. On Thursday, September 12th, Master Frank Allen took the service, which God blessed by bringing another three over the line to decide for Christ.

On Sunday, September 15th, Pastor Fielding took the services and at the close of the evening meeting one soul took the stand for Christ. On Sunday, September 22nd, all rejoiced to listen to the messages of Miss Buchanan, and she was privileged to lead yet another soul to the Lord. Her message was also instrumental in restoring two backsliders. During the past few weeks God has been outpouring His Spirit upon the Sunday School, and now ten of the children have given their hearts to the Saviour.

Fivemiletown, Co. Tyrone, Sunday, September 22nd, was the closing night of a ten weeks' tent mission, in a country district near Fivemiletown, Co Tyrone, with Evangelist W J. Martin in charge. God blessed in the saving of precious souls (25 in number) and Christians were awakened to a sense of their need of a closer walk with God. The power and presence of the Holy Spirit were felt, the people said they had never heard such preaching before, many are searching the Word in their homes, though others were stirred up to speak evil of the way of the Lord. Those who came to know and love the Lord are anxious for a hall or mission room where they could still have the full Gospel preached. Prayer is asked that those who were saved may go on for the fullness of the Holy Spirit, and that God may lead, and meet the need for these people, many of whom are poor in the eyes of this world, but, thank God, He cares for "the least of these."

PROGRESS AND PENTECOSTAL POWER AT BRIDGWATER

Bridgwater (Pastor H Kitching). During the past few weeks God has wonderfully blessed the saints here. The Lord has been pouring out His Spirit according to Acts ii 4, fourteen being baptised in the Holy Ghost. Praise God, those things which came to us from the Lord are real, and we are able to sing, "Jesus is real to me." On Wednesday evening, September 18th Pastor Kitching took as his text, "Jehovah Shammah" ("The Lord is there," or as the Revised Version puts it "The Lord is present"). Even as the message was being preached the Lord stood in the midst, and one dear sister received her baptism as she sat in her seat, and spoke very clearly in tongues, the attention of many being arrested as on the Day of Pentecost. All felt that the Pastor's message was revealed through that sister, and that Peter's experience of Acts x 44 was indeed a present-day experience. Last week-end was the Pastor's last Sunday before departing to take up the work in Bradford. At the Saturday open-air about 100 gathered to tell of Jesus. It is said that the singing is heard at the other end of the town. Great blessing was also experienced at the Sunday services. Many believers assembled for the breaking-of-bread service. It was a time of great spiritual power, and so great was the power of God, that it was impossible to read the lesson or give a message, for all wanted to do nothing but weep and pray at the Cross. Many were prostrate under the power of God and later received the Baptism of the Holy Ghost. Brethren and sisters remarked that in all their experience they had never seen such glorious manifestations of the power of God. The saints were on the Transfiguration Mount and like Peter felt it was "good to be there." Hallelujah! The afternoon service was an open Crusaders meeting, the subject being, "Contending for the Faith." At the close of this service, by request of many, a waiting meeting was held and three Crusaders received their Baptism. The evening service was one of power. The Pastor took his text from Genesis xvi 15-26. All felt they wanted to be like Isaac and dig out the Wells of Salvation, Healing, Baptism and the Second Coming, that the Modernist, the sceptic and the unbelieving are trying to fill in and destroy.

A testimony meeting followed to which about 250 people stayed, both young and old testifying to blessings received. The day was brought to a close by the singing of some of the well-known choruses. Prayer is asked that God will continue to bless the work in Bridgwater.

The Family Altar

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

Sunday, October 20th. II Chronicles ix 1-12.

"Behold the one half of the greatness of thy wisdom was not told me, for thou exceedest the fame that I heard" (verse 6)

What sweet surprises the Queen of Sheba had when she came from afar to see King Solomon and the wealth and glory that surrounded him. His fame had spread abroad and she would see for herself if the report was accurate. So often reports are misleading and most disappointing upon a closer examination. Here is the very opposite. The wonders of Solomon's earthly kingdom could not be expressed in words. What a beautiful lesson for us, when we think of Him who is greater than Solomon. What must be the glories

of His eternal kingdom. Indeed the half has never yet been told. Notice how attracted the Queen was to Solomon himself apart from the wealth of his kingdom. Is it not so with our Christ? We love the beautiful things that His hands alone have created, but He Himself is the chief attraction, and shall we not say when we meet Him in the sky, The half was never told me.

Monday, October 21st. II Chronicles ix 20-31

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart" (verse 23)

Mere earth-born wisdom cannot endure. Only that which

is inspired of God will last. Hath not God made foolish the wisdom of this world? The world by its wisdom knew not God Those whose lips are clothed with the wisdom of God will be sought unto even as was Solomon We need that wisdom to-day that is from above, neither earthly, natural or devilish The characteristics of such wisdom are recorded by James in his Epistle The wisdom from above is first pure, then peaceful, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and frank, open Let us like King Solomon pray for wisdom, that we may be kings and priests unto God for ever

Tuesday, October 22nd. II Chronicles x 1-17

"And King Rehoboam took counsel with the old men that had stood before Solomon his father" (verse 6)

It was a wise step for the young king thus to do To listen to the experience of age should save young steps from declension and unwise movements Had Rehoboam shaped his policy for ruling the kingdom by their wise counsel, another story might have been told It is one thing to listen to good advice, it is another thing applying it Sadly we read that he forsook the counsel of the old men and listened to the tall talk of the youths who had grown up with him The youth of to-day are not following in the steps of their fathers This is an apostate age The youth to-day in our land very largely are prodigal and profligate They are not profiting by the experiences of their forbears When youth rides a rebellious steed he sooner or later will find disaster Far better a fence at the top of the hill than an ambulance waiting at the bottom

Wednesday, October 23rd. II Chronicles xii 1-14

"And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him" (verse 1)

A bad example set by the king upon his throne will certainly have an evil effect upon his subjects Rehoboam forsook the law of the Lord, and, following their leader, all Israel with him What a pity it is that because someone in authority does evil, those underneath them must follow suit True patriotism consists in following the King of kings, for indeed righteousness exalteth a nation but sin is a reproach to any people Rehoboam had strengthened himself, but what false security this chapter reveals! How many thus boastingly presume to refuse the help of God From the king on his throne to the meanest subject in the realm, we need to recognise our deep daily dependence upon the King who bore the platted crown of thorns, but now wears the Victor's crown in glory

October 27th, 1929.

Reading. John xi. 24-46.

MEMORY TEXT: Jesus said, "I am the resurrection and the life, he that believeth in Me, though he die (Young's Literal Translation) yet shall he live, and whosoever liveth and believeth in Me shall never die" (John xi. 25).

FOR THE TEACHER.

So many look upon the resurrection as a truth to be taught a doctrine to be declared, an event that will materialise, or a blessed hope that will mature, and in speaking of it they use the word "IT" This reading goes one better than all these good and necessary things and proclaims the grand reality that resurrection is not "It" but "He" Jesus said, "I am the resurrection and the life"—it is He who makes the truth of resurrection a reality, for He is the resurrection It matters not to the Prince of Life (Acts iii 15) when He meets death, in any shape or form it be, at any age or time, He conquers it The daughter of Jairus just dead, came to life at His word (Mark v 22-43) The widow's son on the way to the grave at His command returns home (Luke vii 11-15) The brother of Martha and Mary buried four days, and by now offensive—it is all the same, when Jesus spoke the word, Lazarus lived and walked (John xi 43, 44)

The same thing happened when they sealed the tomb, for He had given His word, "I lay down My life that I might take it again—I have power to lay it down, and I have power to take it again" (John x 17, 18) No seal or stone or guard was needed to prevent outside forces from breaking open the tomb, the power that burst its bands, broke its seals,

Thursday, October 24th. II. Chronicles xiii. 1-18

"Fight ye not against the Lord God of your fathers, for ye shall not prosper" (verse 12)

These were the words of Abijah, King of Judah, to the children of Israel He was the son of Rehoboam, and for a part of his short reign appears to have gone straight The end of his reign was marked with idolatry and immorality If his own life was not free from hideous sins, he spoke frankly and fearlessly to Israel when under the wicked leadership of Rehoboam How could prosperity come to any individual, community or nation, if they turned aside the very Hand that alone could help them? Men fight against God, when they hand over the reins of their own rebellious heart to Satan The righteous alone shall flourish as the palm tree, and grow as the cedar in Lebanon

Friday, October 25th. II Chronicles xiv 1-15

"And Asa did that which was good and right in the sight of the Lord his God" (verse 2)

Our reading goes to prove that a bad father may have a good son Children may benefit by the shipwrecked lives of the parents Hereditary tendencies may somewhat cripple their chances to achieve greatness spiritually, yet abundant grace may triumph over most overwhelming odds Holiness is not hereditary, yet it is a great advantage to have had a godly ancestry To see a light arising out of dense darkness, an Asa brought up amongst idolatry and immorality, coming forth true and faithful to God, is refreshing to read There is encouragement for all who read this chapter Are your surroundings dark? Are your family relations employed in constantly breaking the Sabbath and indulging in all kinds of wickedness? Remember Asa! Like him you may serve your day and generation according to the will of God

Saturday, October 26th. II Chronicles xv 1-15.

"Be ye strong therefore, and let not your hands be weak for your work shall be rewarded" (verse 7)

What a cheering promise! Asa through the prophecy of Azariah made a covenant with God First to put away all abominable idols, and then renew the altar of the Lord Temple worship could not be restored as long as other idols were worshipped If they did this and sought the Lord with all their hearts, He would be found of them Asa as God's representative saw the covenant carried out, and as the result the Lord gave them rest round about from their enemies Asa could not carry out his work of reformation without such a promise as in our reading Be strong, weaken not in thy resolve Your labour shall not go unrewarded, for the promises of the Lord thy God, like unto Himself, are faithful and true

Sunday School Lesson By Pastor P. N. CORRY

overthrew its guards, was inside, not outside No wonder the heavenly messengers asked the astonished visitors to the empty tomb, "Why seek ye the living among the dead?" (Luke xxiv 5, 6)

In order to make this clear, get something before the class that will do to represent a cemetery—a plant pot or a box of earth, or even a pile of books on the table Now get three matches (they are always so difficult to get from teachers in Foursquare Gospel Churches because Pentecostal teachers do not smoke, do they?) or three of anything small, and label one of them "An unbeliever," another "A living believer," and the third, "A believer who has died" Now you are ready for John xi 25, 26

The Resurrection of Life.

In every version but the Authorised, the words "though he were dead" in verse 25 are translated "though he die," and this is the literal rendering of the original text The Lord has here in mind "He that believeth in Me, though he die" The preaching of the early Church centred upon the resurrection (Acts ii 24, v 30, x 40, and others), and they preached through Jesus the resurrection from the dead (Acts iv 1, 2) Now take the match that represents a believer in the Lord Jesus who dies, and after making sure that they understand what it means to be a believer, proceed to bury

the match in the cemetery. Now take the one that represents an unbeliever, and bury it by the side of the other. Then stand the remaining match that represents a living believer near to the spot where the other two are lying buried.

Most people believe that there will be a general resurrection both of the good and the bad at the same moment of time, and that everybody will be mixed up, but in Revelation xx 5, 6, we are told that the first resurrection is for the "blessed and holy," and our Lord Himself called it "the resurrection of the just" (Luke xiv 14), and the resurrection of life (John v 28, 29). So that if such is the case only the holy, the blessed, the just, and those who have life can take part in the first resurrection. It is the dead in Christ that rise first (1 Thess iv 16), and His first coming is for those who are His (1 Cor xv 23). Now get your class to imagine the Lord coming—what does the believer who has died need—**RESURRECTION**. What does the person need who is among the "whosoever liveth and believeth" (John xi 26)?—**LIFE**. For we read, "Whosoever is our life shall appear, then shall ye also appear [or be manifested] with Him in glory (Col iii 4). So that the Lord Jesus meets the need of both classes of believers—if they die, He is their resurrection—if they are living, He is their life, and so it comes about that the apostle, writing to the Thessalonians, said, "The dead in Christ first—then we which are alive and remain shall be caught up" (1 Thess iv 15-18). What about the remaining match that is still buried? We shall see that this remains until the

II. Resurrection of Judgment.

The Lord Jesus spoke of this in John v 28 "They that

have done evil shall come forth unto the resurrection of damnation or judgment," and this does not take place at the same time as the other, but at least a thousand years after it (Rev xx 5). When the thousand years are expired then the Great White Throne of Judgment is set up and the rest of the dead are brought to stand before God (Rev xx 11-14). This is called the "second death" (Rev xx 6 and 14, and xx 8), so the match that remains buried after the other two are removed at the coming of the Lord is already dead the first time, but is awaiting the resurrection of judgment which is the second death. What a fearful time it will be! How can I be sure that I shall escape that doom? By taking the promises of John xi 25, 26 to my heart, and believing in the Lord Jesus Christ now. If I would be in the first resurrection I must be acquainted with Him who is the Resurrection. If I would hear His voice in that day of blessing I must first of all hear Him now and live (John v 24, 25). He must become my life now, if I am going to be saved from the second death (1 John v 11-13), and thank God when I believe on Him, and the sin question has been dealt with, I can already say, "Thanks be unto God that giveth us the victory through our Lord Jesus Christ" (1 Cor xv 54-57). It matters not now if I die or live, I am the Lord's, and He has died, risen and revived, that He might be Lord both of the dead and the living (Rom xiv 7-9). There is no question of any doubt or uncertainty, we may know, we should know, and we must know, now to which company we belong, and in which resurrection we shall have part.

Take Christ, who is the Resurrection into your heart now, and there will be no fears of the resurrection of doom and judgment.

"How Can We Know the Way?"

IF I ask you my way to the post office or railway station, in the town where you live, you soon direct me aright. But if you do not live there, you politely answer, "Am sorry but I do not know the way for I also am a stranger." Who would be so foolish as to try and tell if he did not know? And yet there are many to-day who seek to tell others the way to heaven, when they do not know it themselves. But if we are no longer "strangers," we should not wait for others to ask. Rather we ought to tell forth such glad news, which concerns every one, and rejoice when any seek the one way which God has opened into present and eternal blessedness.

It may be that you are longing to ask some one, yet half afraid. It may be, you have been months saying to yourself, "How can we know the way?" That question was asked by a man hundreds of years ago, and he received a priceless answer from the Son of God Himself. Would you like to hear it? It was simply this—the Lord Jesus said, "I am the Way, the Truth and the Life no man cometh unto the Father but by Me" (John xiv 5). And this beautiful reply is still up-to-date. There are

MANY WAYS TO A RAILWAY STATION,

but there is only one way of eternal life. And that way is not "doing the best we can," not "saying prayers and being religious," not "going to church and taking sacraments." None of these things will meet the deep need that you and I have. Do you not see that they all look to a man, and something he must do? But God looks to His beloved Son and something He has done (John xix 30). And so "the Way" is not a religion but a Person, not my poor "best," but His free gift. Christ Himself is the Way and if I desire the way of peace and eternal blessedness, I can go to no one else.

Do you wonder why this is? A created being could not do the great work of salvation, but Christ is equally God with God the Father and He became Man to be able to die for sinners. Mark these precious words—to die for sinners (Rom v 8). A religion will not save me, because I am a condemned sinner. I need Someone who is perfect, and who knows all the meaning of God's holy wrath, to bear the burden of judgment in my place. Otherwise the barrier remains between me and God's righteousness. His mercy and truth are

MET TOGETHER IN THE WORK OF THE LORD JESUS,

and thus we can know the Way, and the Truth and the Life. Ah, dear reader, here is a delightful and sure salvation. Do not your sins sometimes trouble you? Would you not like to know they were forgiven and cast behind God's back (Isaiah xxxviii 17) and that you were accepted in God's presence? Then here is the very Saviour you need, and He has said, Come unto Me, all ye that labour, and are heavy laden, and I will give you rest" (Matt xi 28). Could anything be more inviting? Tell me, why do you not come? Do you still think you are too good? How can it be? You cannot surely think you are too bad when He speaks so lovingly! Do you doubt His words? None have ever found Him untrue. What then is the hindrance? Do you say, "I do not know the way?" He is the Way and a broken-hearted soul finds that he has fallen into the very arms of love, and has been put in the Way, before he knows how the great work is done. So wondrous is God's grace. Ah, my dear reader, will you not believe God's Word to-day. Christ is waiting to receive those for whom He died! All the good works come in after. God welcomes the troubled sinner just as he is, because of what Christ has done! "Behold, now is the accepted time, behold, now is the day of salvation."

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