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# WHAT IS THE OXFORD GROUP MOVEMENT? (see page 145)

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AS A NEWSPAPER.

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# The Elim Evangel AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 10

MARCH 10, 1933

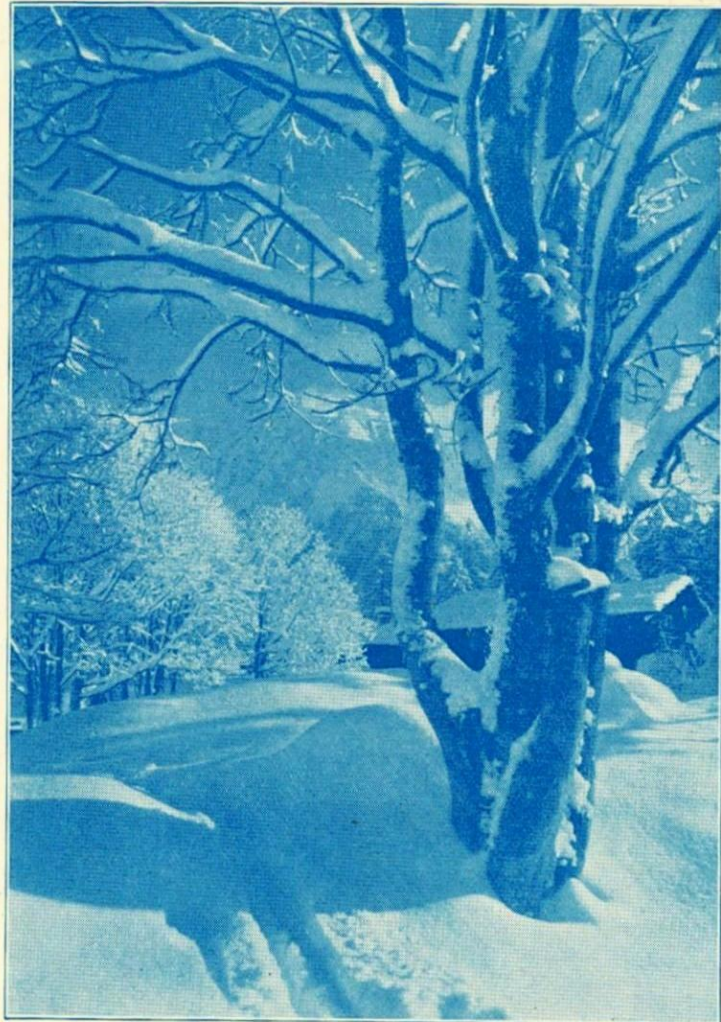
Twopence

**SAVIOUR**




"I am come that they might have life."  
John X. 10.

**HEALER**


IN WINTER'S GRIP

**COMING KING**

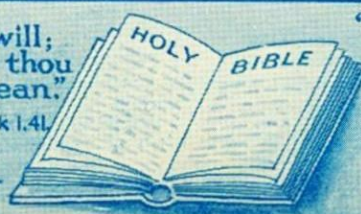


"I will come again."  
John XIV. 3.

**BAPTISER**



"I will; be thou clean."  
Mark 1.41.



"I will send Him (the Comforter) unto you."  
John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4  
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

March 10, 1933

No. 10

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## EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

# Demonstration

in the world-famous

**ROYAL ALBERT HALL** (London)

will be conducted by

**Principal GEORGE JEFFREYS**

who will preach at the three great meetings on the

**SECOND ADVENT OF CHRIST**

Come expecting a great Pentecostal outpouring of the Holy Spirit in view of our Lord's near return.

*The Principal will also officiate at the three ordinances*

**MORNING** at 11; **DIVINE HEALING.** *The sick will be prayed for and anointed with oil (James v. 14)*

**AFTERNOON** at 3; **COMMUNION SERVICE.** *The vast assembly partaking of the Lord's Supper*

**EVENING** at 6.30; **BAPTISMAL SERVICE.** *Believers passing through the waters of baptism*

Doors open one hour before each meeting. Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats

**RESERVED SEATS.** Owing to the large numbers who wish to book seats, it has been arranged this year to reserve all the Boxes and Stalls. Those who purchase these tickets ensure a good seat and at the same time help to reduce the rent we pay for the hall. Tickets for these seats are obtainable at the following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

**CONVENTION.** The Annual London Easter Convention will be held from Good Friday until the following Friday. A full announcement as to speakers, etc., will be made later. This is the Convention of the year in London.

**ACCOMMODATION.** Those requiring accommodation at Elim Woodlands should write now to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

**CHEAP RAILWAY TICKETS** from all parts. Enquire at your local station for particulars.

**ENQUIRIES** should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

**Principal GEORGE JEFFREYS & Revival Party**

at

## CAUX, SWITZERLAND

JUNE 10th until JUNE 18th, for

**FOURSQUARE GOSPEL CONVENTION**

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You must read

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by Principal GEORGE JEFFREYS

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**COME, Join the Testimony and share in the Festival!**

## WATCH THESE DATES

**BANBRIDGE.** Commenced Feb. 26. Elim Hall. Campaign by Pastor W. J. Martin.

**BARKING.** March 9. Elim Hall, Ripple Road. Visit of Pastor E. C. W. Boulton.

**CLAPHAM.** Feb. 9—March 30. Elim Tabernacle, Park Crescent. Every Thursday at 7.30. Bible studies in the Book of Acts by Principal P. G. Parker.

**COULSDON.** Feb. 15—March 22. Elim Tabernacle, Chipstead Valley Road. Every Wednesday at 7.30. Bible School Lectures by Principal P. G. Parker.

**GUERNSEY.** April 14—23. Vazon Mission Hall, Castel. Easter Convention followed by Bible School Lectures. Speaker: Principal P. G. Parker.

**KENSINGTON.** Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

**LETCHEWORTH** March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

**THORNTON HEATH.** Feb. 21—March 28. Elim Tabernacle, Moffatt Road. Six Bible School Lectures by Principal P. G. Parker. Tuesdays at 7.30.

**WOOLWICH.** March 16. Invicta Hall, Crescent Road. Visit of Pastor E. C. W. Boulton.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 10

MARCH 10, 1933

Fridays, Twopence

## What is the Oxford Group Movement?

By the Rev. W. PERCY HICKS, B.D.

**T**HIS is a day of new movements; and because some of them are religious, and are more or less independent of recognised methods and ideals, many people are puzzled. Frequent references are appearing in periodicals to what some call the Oxford Group Movement, and others "Buchmanism," and several readers have asked for information concerning it. The curious thing about it is that some who have studied the movement consider it to be the work of Satan, while others claim that it is inspired of the Holy Spirit, and is the beginning of a new revival. It cannot, of course, be both. The problem to many is whether they should give it countenance or avoid it.

Let it first be said that most new movements have had to face prejudice and opposition, and it does not necessarily follow that a thing is wrong because it does not flow along well-recognised and conventional channels. At present, at any rate, the "groupers" are very much alive and notably enthusiastic. As

**DR. HUTTON**

caustically puts it, they have given sedentary hearers of the Gospel "the jumps"; and he recalls the story of Lord Melbourne, who, after listening to a sermon by a faithful evangelical, is said to have muttered, "Things are coming to a pretty pass when religion is made a personal matter!"

Whatever may be our opinion of the Oxford Group Movement, one thing must be conceded—its adherents are evidently looking for reality in a personal religion, and are tired of the empty platitudes and dead formality into which so many churches have drifted. They claim to be making converts, and if this means that people are being regenerated in heart and life through personal surrender to the claims of the Lord Jesus Christ and trust in His atoning blood, we cannot but rejoice, for such is wrought only by the Spirit of God. It must, however, be regretfully admitted that little seems to be said about this at their meetings.

It appears that the founder and recognised leader of the movement is the Rev. Dr. Buchman, an American Lutheran minister. We are told that he

became dissatisfied with the comparative failure of his ministry, and he set his heart upon finding

### A DEEPER SPIRITUAL REALITY

for himself. Having found it, he began making his vocation the work of leading others to a like experience, first by conversation with individuals and then by homely gatherings now called "house-parties." The movement seems to appeal mainly to university students and others of an educational turn of mind, and when Dr. Buchman visited Oxford it gained such strength that the ancient university became its nominal headquarters in Britain. Let it be made clear, however, that this modern Oxford Group Movement has nothing whatever to do with the century-old Oxford Movement, or Puseyism, which was the real genesis of Anglo-Catholicism, or the Anglican drift toward Rome.

The Group Movement has made no attempt to inaugurate a new sect or denomination. People are invited to "house-parties," and the fact that so many men noted for their modernist theology, and even some who lean to ritualism, are among their adherents, shews that they are broad enough to suit anyone. They do not excel in Bible teaching, or give any considerable emphasis to study of the Scriptures. The central purpose of their gatherings seems to be

### "SHARING EXPERIENCES."

It is claimed by some of its enthusiasts that this is really a revival of the old Methodist class-meeting, but there seems a divergence of opinion on this point. There is certainly a realisation of the sinfulness of sin and the need of forsaking it. Dr. Buchman sums up the spirit of the movement in five "C's"—Conviction, Contrition, Confession, Conversion, and Continuance. That sounds quite good on the face of it. But as one writer says, who has been in the movement, "every one of these is possible on a purely moral basis—know you are a sinner, feel sorry for your sins, confess them, turn away from them, and continue on the new way. But if, in addition to all this, there is no faith in the blood of Christ and no acceptance of the Lord Jesus Christ as personal Sub-

stitute and Saviour, then the guilt of sin still remains and the soul is unsaved."

That exactly expresses the attitude towards the movement of an old-fashioned evangelical, and is fully in accord with New Testament teaching. Certainly, some Group leaders have stated that they believe in the Cross, but a study of their writings makes one wonder whether they mean quite the same thing as Spurgeon and Moody, and all other recognised evangelicals. It has been well said that "Christianity is Christ," and in all our doctrine and experience He must have the pre-eminence. He is "the Way, the Truth, and the Life," and none cometh to the Father but by Him.

This brings us to the central point of difficulty concerning the Oxford Group Movement, and we will face it without any desire for merely hostile criticism. We stand for the Truth, and desire to be fair in considering all who profess to be followers of God. Now, it is noticeable that, in studying to understand the Movement, we find that its paramount weakness, pointed out even by some of its sympathisers, is the lack of any doctrinal basis. Such men as

#### CANON RAVEN AND DR. R. J. CAMPBELL,

for instance, urge that this lack should receive attention, "for if it does not (says Dr. Campbell) the tendency will be for the present emotional zeal of the groups to peter out. . . . The principal weight of group testimony, so far, is upon moral change. Is it enough?"

The answer of all true evangelicals would be, No, a thousand times No! Spiritual experience comes by faith, and if there is an absence of doctrine, where is the foundation for faith? The New Testament is the one supreme authority in spiritual knowledge and experience, and the elementary doctrine of the inspired Scriptures is the need of faith in Christ as Saviour. "Not of works, lest any man should boast."

To talk of "surrender," when there is no recognition of Christ's atonement, is a delusion, and to substitute "experience" for revelation is as unsafe a foundation as trusting to feelings.

It may be admitted that some born-again Christians have been attracted to the movement—as they have been to other movements outside the organised churches—because of the evident enthusiasm and apparent vitality in contrast with the lassitude and lifelessness of many churches; but Group leaders may well consider their bearings, and set themselves the task of bringing the movement into line with those who exalt the written Word and magnify the living Word. To keep on recalling moral failures is a vastly different thing from testifying to our faith in Christ and the joy of His salvation.

Let us not be misunderstood. We admire almost any enthusiasm in these decadent days, and if any movement can help us forward on the road to a real spiritual revival in the power of the Holy Spirit, all true believers will rejoice. There is a tremendous need for calling to the Church of God to-day, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Youthful minds and hearts

are yearning for a real, vital godliness, and there is, "a sound of a going among the mulberry trees," in many parts of our land and of the world. But from the days of Pentecost no spiritual quickening has come apart from the doctrine of the Cross, and no power of the will has brought salvation apart from the work of the Holy Spirit of God.

One of the most revealing studies of the movement has come from Oxford itself.

#### REV. C. M. CHAVASSE, M.A.,

Master of St. Peter's Hall, Oxford, who is a pronounced evangelical, says: "Many in Oxford, like myself, who count disciples of Dr. Buchman among our friends, and admire their zeal and sincerity, are filled with grave misgivings about this cult, which we have watched closely for five years, and our misgivings are shared by practically all religious leaders and responsible persons in the University. Dr. Buchman's groups have within them the seeds of death. . . . The root error of the groups is that they are founded upon no essentially Christian basis. A particular group may be Christian if it possesses a Christian leader, but the atoning and empowering person of our Lord does not emerge naturally from their teaching. According to their practices communion between God and man is not mediated through our Lord Jesus Christ alone, and He has been dragged in as a Patron, or as an Example only, of what our communion with God might be. The groups are out to change lives, but not to win men and women to Jesus Christ. Their theology (although they profess to have none) seems to be a leap from surrender to God the Father to communion with God the Holy Spirit. The group itself, with the influence and inspiration of its fellowship, seems to take the place of Christ. . . . The very great majority of the members of the groups who are staunch and splendid were Christians already, with a Christian background, and the groups gave them the challenge and the shake-up they needed."

This statement by one of the greatest Christians in the University cannot be passed over lightly, especially as it confirms the testimony of others. Now, the greatest heresy of

#### THESE MODERN DAYS

is the attempt to belittle the Lord Jesus Christ and put His atoning work in the background. With all charity and Christian forbearance, we would ask group leaders to consider this:

"What think ye of Christ?" By Him alone comes regeneration of heart and life. We greatly sympathise with the manifest desire of youthful minds to find a real vital faith in place of the cold formality of many churches, and the lifeless philosophies of modernist preachers; but let no one imagine that the Word of God has been dethroned as the supreme authority and revelation of God, or that "the blood of His Cross" is no longer an atonement for sin. The urgent need of the time is not new cults or new theologies, but a contrite return to the blood-sprinkled way of Calvary. "The way of the Cross

leads home." We assure all young people that by the grace of God there is deliverance from the power and love of sin, through a simple believing acceptance of Christ, "who offered one sacrifice for sins for ever," and "by one offering perfected for ever them that are sanctified" (Heb. x. 12, 14); and all who

come to God through Him may experience the joy of His salvation.

\* *The above article is shortly to be published in leaflet form for wide distribution by the CHRISTIAN HERALD, 6, Tudor Street, London, E.C.4.*

## "Rejoice in the Lord"

By Mrs. C. NUZUM

**D** ID you ever wonder why, so many times in the Bible, we are told to rejoice? It is evidence that we believe God, and that we really are exercising faith. The parent promises a child something he greatly desires for a gift. The child tells of it and rejoices in it as much beforehand as he does when he has it in his hand, because he has faith in the promise of the parent. Jesus said we must become as children. Are we so like them that when we have met the conditions of the promises of our Father and asked for them, we become as joyful over the things promised as if we could see and feel them? If not, it proves we do not believe our Father will surely keep His word. If we truly believed God gave to us when we asked (Mark xi. 24), how could we keep from rejoicing that the thing was now ours?

God says, "All things work together for good to them that love God" (Rom. viii. 28). "All things" includes

### THE THINGS THAT WOUND US

and give us pain and loss. If we really believe these things are bringing us good, will we not rejoice in them? Are we not desiring good—much good? Then if we are sad or depressed by them, evidently we do not believe they bring us good. Do we not desire perfection? God says that the Captain of our salvation was made "perfect through sufferings." If we believe this, will we not rejoice with joy unspeakable, and not care how great our suffering is, if only we can attain to perfection through it? Or do we believe God made a mistake when He said that?

Longsuffering is one of the fruits of the Spirit, and God says it is to be with joyfulness (Col. i. 11): Why? Fruit grown with too little sunshine is hard, sour and unpalatable. Even this blessed fruit of longsuffering that is so scarce and yet so desired by God, if grown with too little of the sunshine of rejoicing, will not be sweet and delicious.

God tells us that we are His and He will keep us through time and eternity, be always with us and supply our every need. If we truly believe this how can we ever stop rejoicing, even if we have nothing else? God tells us He will give us more than our eyes have seen, our ears heard, or our hearts conceived, and that He Himself will in a short while come and escort us to all this that shall last for ever. Suppose all of this life goes wrong and we meet evil and disappointment constantly—how can we for a moment cease to rejoice in what is just ahead of us and will never end?

### A CESSATION OF JOY

and rejoicing, even for a short time, proves that at that time, at least, we are not believing God. He

wants us to believe Him, and prove that we are believing Him by rejoicing that the things are already given to us, even if not yet in evidence. God does not say it would be better, and for our good, and that we ought to rejoice always as positively as He commands us to repent. I. John ii. 5 tells us that the way we know we are in God is because we keep His Word—all of it. John xiv. 23 says ". . . If a man love Me, he will keep My words." Then let us obey His positive command, "Rejoice evermore," all the time and under all circumstances. In I. Thessalonians v. 16, 18, we are told that this constant rejoicing is the will of God for every one who is in Christ. Surely we wish to do God's will, and this is His declared will. Well, our gracious Father is so good that He seldom tells us to do a thing without offering a reward for doing it. In Isaiah lxiv. 5 He says, "Thou meetest him that rejoiceth . . ." What can compare with a meeting with our Lord? Why not obey Him and rejoice evermore and thus continue the meeting until, like Enoch, we walk with God?

We are told in Hebrews iii. 6, that if we continue to believe and rejoice we become

### THE HOUSE OF CHRIST.

Jesus never rents His houses, but always lives in them, so, as we never cease to believe and rejoice, Christ abides within us. Will not that compensate us for rejoicing even if all is trying? The Bible says, "Let all those that seek Thee rejoice . . ." (Psalm lxx. 4). Why? It insures the finding of Him, because He tells us He meets those that rejoice, and also because God says, "He that seeketh findeth" (Matt. vii. 8), and if you truly believe this assurance of God you cannot help but be joyful as if you saw and felt what you were seeking. God says, "Let all those that put their trust in Thee rejoice" (Psalm v. 11), because He says He does things for those who trust, and the thing is yours the moment you truly trust, and there is no more to do but to rejoice over it.

It follows, then, that whenever we are not rejoicing we are disobeying and failing God, and refusing to do His will, and the cause of it is that we are not believing His promises. Let us make the following the language of our hearts, and see that we do it,— "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls [all earthly comforts gone]: yet I will rejoice in the Lord" (Hab. iii. 17, 18)—for He has not changed, and I still have riches in Him to rejoice over. "Praise is comely" (Psalm xxxiii. 1). "Rejoice in the Lord . . . for you it is safe" (Phil.

iii. 1). "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. iv. 4).

Obedience to this one command, "Rejoice alway," would compel us to obey so many other commands. For instance, we cannot rejoice and at the same moment fear, judge, condemn, dislike, be sorrowful, cross, impatient, discontented or covetous, or think on evil, or speak evil, or grumble, or find fault, or criticise. When we rejoice in the Lord the vision of the Lord will fill us and shut out things and people.

"In keeping of them [His commandments] there is great reward" (Psalm xix. 11). Let us secure it.

A fair-minded man will not be afraid of honest, open criticism.

Remember the Day of Prayer  
on March 14

### Heart Talks on Vital Themes

## THE OVERFLOWING LIFE

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

**G**OD wants each one of us to have an overflowing experience of Himself in our life. He desires to dwell in our spirit, overflow into our soul, then further overflow into our body. As the sun fills the greenhouse, as the fragrance fills the rose garden, as the heat fills the fire, so God desires to fill us—every part of us.

Read Psalm lxxx. 1:

THOU THAT DWELLEST BETWEEN THE CHERUBIM, SHINE FORTH.

Where were the cherubim? They were in the Holy of Holies of the Tabernacle. Between the cherubim God dwelt in earthly manifestation. Hezekiah prayed to God *who dwellest between the cherubim* (II. Kings xix. 15). In Exodus xxv. 21, 22 we read of instructions that God gave Moses

#### CONCERNING THE TABERNACLE:

And thou shalt put the mercyseat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And *there* I will meet with thee, and I will commune with thee from above the mercyseat, *from between the two cherubim*.

Read again in Numbers vii. 89 and you will find these words:

And when Moses went into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercyseat that was upon the ark of testimony, FROM BETWEEN THE TWO CHERUBIM.

So it is clear that God's special place of manifestation was in the Holy of Holies between the two cherubim. But was that His only place of manifestation? Was the Holy of Holies the only place He filled with His Glory Presence? Oh, no! From the Holy of Holies He shone forth. At times His glory shone forth into the *Holy Place*, and then at other times it shone right forth into the *Outer Court* of the Tabernacle.

Read Exodus xl. 34, 35 and Leviticus ix. 23:

Then a cloud covered the tent of the congregation, and the glory of the Lord FILLED THE TABERNACLE [not simply the Holy of Holies]. And Moses was not able to enter into the tent of the congregation, because the Cloud abode thereon, and the Glory of the Lord FILLED THE TABERNACLE.

And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people: and the GLORY OF THE LORD APPEARED UNTO ALL THE PEOPLE.

These two verses associated with our previous verses prove this:

- (1) The central dwelling place of God on earth was the Holy of Holies of the Tabernacle.
- (2) Sometimes His glory overflowed into the Holy Place.
- (3) And sometimes it also overflowed into the Outer Court.

From the Holy of Holies He shone forth into the Holy Place, and through the Holy Place into the Outer Court. Well might the Psalmist cry, "Thou that dwellest between the cherubim, *shine forth*."

#### (1) THE OVERFLOW OF GOD WAS SEEN IN THE LORD JESUS CHRIST.

Christ was God, yet He had a human body, a human soul, and a human spirit. The eternal Deity of the Son of God dwelt in special manifestation in

#### THE HUMAN SPIRIT

of our blessed Lord. But from His human spirit there was the *overflow* into His human soul, so we are told "He increased in *wisdom*." Then on the Mount of Transfiguration there was the *obvious overflow* into the human body—the outer court of His being—and we are told, "the fashion of His countenance was altered, and His raiment was white and glistening" (Luke ix. 29).

So that God dwelt in the Holy of Holies of our Lord's being, overflowed into the Holy Place of His soul, and further overflowed into the Outer Court of His body.

You see our application! The Tabernacle is a figure, or even a type of man. The Holy of Holies answers to man's spirit. The Holy Place answers to his soul. The Outer Court answers to his body. The special place of the Divine indwelling is the spirit—the Holy of Holies of man. But there should be the overflow of God into the soul—the Holy Place of man. Still further there should be the overflow of God into the body—the Outer Court of man.

(2) THE MOMENT WE ARE CONVERTED GOD TAKES UP HIS DWELLING IN THE HOLY OF HOLIES OF OUR BEING—THE SPIRIT.

The moment we are saved the presence of God, in His special manifestation as the Spirit of Christ, enters into our spirit. We become

**A TEMPLE OF GOD.**

God dwells within us. The moment we are adopted as sons of God the Spirit of Christ is sent forth into our hearts. Thus at the moment of conversion we receive the nature or Spirit of Christ. From that moment we know God. Without arguing about it or specially thinking about it we are conscious that God is in us. We, with a spiritual naturalness, cry, "Abba, Father." We know that in some marvellous and mysterious way we are linked with God. We know that God is in us just as clearly as we know when the scent of roses fills the room or the light of the sun bathes our beings in a refreshing warmth. The presence of God in the spirit is a fact which argument cannot touch. Argument does not make us believe He is there. Argument cannot disprove His presence. Experience, not argument, is the proof.

The manifestation of God within the inner man has been experienced by millions. Paul put it this way: "God revealed His Son in me." Pastor Hsi, the great Chinese Christian, said, "The very presence of Christ overwhelmed my spirit," C. G. Finney affirmed, "The thought of God was sweet to my mind, and the most profound spiritual tranquillity has taken full possession of me." Another speaks of "the intense light of God in the spirit." Or as still another puts it:

God has filled me,  
God has thrilled me,  
God has satisfied my life,  
God has taken up His dwelling,  
Given peace beyond all telling,  
God has stilled my heart of strife.

When a man is converted God takes up His dwelling within, occupying the throne of his life. Backsliding may sadly hinder the rule of God, but still He is there in our spirit, exercising the fullest control over us that we permit.

(3) GOD'S PRESENCE OVERFLOWS (OR SHINES FORTH) FROM THE SPIRIT INTO THE SOUL.

In the soul the mind has its place. When the Glory of God in the Holy of Holies shone forth into the Holy Place then the Golden Altar, the Candlestick, and the Table of Shewbread were more clearly seen.

**THE GOLDEN ALTAR**

speaks of *intercessory prayer*. The Table of Shewbread speaks of *communion*. The Candlestick speaks of *witness*. When the presence of God overflows into our soul then our prayer is intensified, our communion is increased, and our witness is strengthened.

Mark, there can be prayer without the use of the mind, there can be communion without the use of the mind, and there can be witness without the use of the mind. We can pray with our spirit—with groanings that cannot be uttered. Those groanings are deeper than the mind. They are groanings in the spirit. We can commune with God without the use of the mind, as one does in the use of private tongues. "He that speaketh in an unknown tongue speaketh not unto men but unto God." "If I pray in an unknown tongue my spirit prayeth, but my *understanding* is unfruitful" (I. Cor. xiv. 14). We can also witness without the use of the mind, as one does in using unknown tongues or interpretation or prophecy in public.

But while the spirit can pray, commune, and witness apart from the mind, it is certainly true that we can also do all these things with the mind. We greatly need the overflow of God into our soul. We need to pray with the understanding as well as apart from the understanding. Praying Hyde knew what it was to have his mind quickened by the presence of God in his soul. So did George Muller, and a host of others. When God shines forth into our soul then we have a spiritual mind that delights in the things of God. If we are to love God with all our mind, if we are to delight in the Bible with all our mind, if we are to have the mind of Christ, if we are to be men and women of a sound mind then our souls must be filled with the presence of God. He that dwells between the cherubim must shine forth.

One of our hymns puts it:

I ask Thee for a present mind,  
*Intent* on serving Thee.

But how are we to have a mind *intent* upon serving God? Naturally we are content to settle down and to give ourselves to our family circle, and our hobbies. There is only one way to have a mind that is intent—really intent—on serving God, and that is by having our souls filled with

**THE PRESENCE OF GOD.**

(4) GOD'S PRESENCE OVERFLOWS INTO THE BODY.

Not only does God's presence shine forth into our souls, but also into our bodies. Man has spirit, or God-consciousness; soul, or self-consciousness; body, or world-consciousness. God's presence overflows from the spirit into the soul and from the soul into the body. Even the mortal body is quickened by the presence of God.

Of course God can act directly on the body from without. But it would seem that His usual method in the case of a Christian is to overflow from the inner man into the outer man. No doubt in the case of Adam and Eve before the Fall this was the constant method. Our first parents were kept in health by the constant overflow of God into every department of their lives.

When Paul was at Lystra he was stoned and left for dead. But even as the disciples stood around he rose up perfectly well. It appears that the pre-



sence of God within him shone forth into the bruised and broken body and immediately he was well.

Mr. W. F. P. Burton, the much-used African missionary, was suddenly taken ill with fever. It was a most awkward time, and earnest prayer was made that he might be raised up. But it seemed impossible—he was so ill.

But this was his testimony: "Presently however, the pain and lethargy began to lift and a delightful and invigorating sensation stole over me, which I can best liken to

#### A DELIGHTFUL STREAM

of warm water being poured over my back and limbs. I rose and found I could step out easily and began, before long, laughing and singing with exhilaration—and finished my tramp in *fine style*."

He experienced the overflow of God into his body. No doubt that which took place in his life was simply the fulfilment of Romans viii. 11:

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

The normal order for every believer is to walk in the constant overflow of the life of God. He that once dwelt in the Holy of Holies of the Tabernacle, and shone forth into the Holy Place and the Outer Court, now dwells in the Holy of Holies of the believer. From His throne in our spirit He desires to shine forth into our soul and into our body.

Well may we hourly cry, "Thou that dwellest between the cherubim, shine forth."

## On Calv'ry's Cross

*Andante.* ♩=92.

Words and Music by GEO CHANDLER.

On Cal - v'ry's cross He was wound - ed, And bore such

pain for me; . . . . . His cry 'It is finished' rent thro' the

air, He dies in a - go - ny. . . . . He rose triumphant vic-

to - rious, My Je - sus the mighty to save; . . . He reigns in

glo - ry and pow - er, The Lamb that once was slain. . . .

## Bible Study Helps

### THE TRIUNE SHEPHERD.

I. **The Good Shepherd** (John x. 11; Psalm xxii.).

- (a) Our Prophet (Acts iii. 22).
- (b) Died (I. Peter ii. 24) for our justification (Acts xiii. 39).
- (c) Whom we love (Rom. iv. 5).

II. **The Great Shepherd** (Heb. xiii. 20).

- (a) Our Priest (Heb. iv. 14, 15).
- (b) Lives (Heb. vii. 25) now (Rom. viii. 1) for our sanctification (Heb. xiii. 12, 21).
- (c) Whom we love (I. Peter i. 8).

III. **The Chief Shepherd** (I. Peter v. 4).

- (a) Our King (Rev. xix. 16).
- (b) Is coming (Acts i. 11) in the future (Rom. xiii. 11) for our glorification (Col. iii. 4).
- (c) In whom we hope (Titus ii. 11-13)

### THE POWER OF LITTLES.

1. Least of all seeds (Matt. xiii. 32).
2. A little leaven (I. Cor. v. 6).
3. A little cloud (I. Kings xviii. 44).
4. A little maid (II. Kings v. 2).
5. Little foxes (Cant. ii. 15).
6. A few little fishes (Matt. xv. 34).

### CONSIDER CHRIST.

(Hebrews iii. 1).

- He is God's Son (John iii. 16).  
 He is the Lamb of God (John i. 29).  
 He is our Saviour (Matt. i. 21).  
 He is our Shepherd (John x. 11).  
 He is our Guide (Jer. iii. 4).  
 He is our Passover (I. Cor. v. 7).  
 He is our Sacrifice (I. Cor. v. 7).  
 He is our Advocate (I. John ii. 1).  
 He is our Life (Col. iii. 4).  
 He is our Head (Col. i. 18).  
 He is our Wisdom (I. Cor. i. 30).  
 He is our Righteousness (I. Cor. i. 30).  
 He is our Sanctification (I. Cor. i. 30).  
 He is our Redemption (I. Cor. i. 30).  
 He is our Foundation (Matt. xvi. 18).  
 He is the Image of God (Heb. i. 3).  
 He is our Pattern (Matt. xi. 29).  
 He is All in All (Col. iii. 11).

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

**Sunday, March 12th.** Mark iv. 30-41.

"As they were able to hear it" (verse 33).

The Lord Jesus is the perfect Teacher. Everything must be in its right order. He does not teach those in the primary department of Christian faith precisely the same as those who are mature in the faith. It is here a little and there a little. It is line upon line, precept upon precept. In the Christian life there should be daily progress, but that progress is controlled by our heavenly Teacher. There are simple, foundational truths that belong to the youngest Christian, but in the deepest experiences of the soul we learn by degrees. Therefore we should be patient with one another. God has a passion for perfection, and yet He is very patient toward imperfection. As God is patient toward us so should we be patient toward others. Impatient people rarely make solid progress. We have a patient Teacher; let us be patient disciples.

**Monday, March 13th.** Mark v. 1-20.

"Go home to thy friends, and tell them how great things the Lord hath done for thee" (verse 19).

The obvious thing is not necessarily the right thing. It was quite natural for that demon-delivered man to desire to be with his Deliverer. But, strange as it may appear, the Lord never took round with Him one who had been miraculously healed. His healings were so continuous that in every place local witnesses to His miraculous healing power were raised up. We are glad and blessed when the healed from distant places are brought to visit us. Yet the action of our Lord should stir us up to pray that miraculous healings may take place in every locality where the Lord's Name is preached. Then we should further remember that those who are healed should not be a show but a testimony. The less stirring up of curiosity and the more stirring up of gratitude to God, the better it is. If we have been miraculously healed then it is for us earnestly to ask, "What wilt Thou have me to do?"

**Tuesday, March 14th.** Mark v. 21-34.

"Daughter, thy faith hath made thee whole" (verse 34).

There are touches and touches. There is the touch of hope, the touch of curiosity, the touch of accident, the touch of faith. The fruitful touch is the touch of faith. We can touch the Lord in the midst of the crowd—let us remember that. If some of us could not touch the Lord in the midst of the crowd we should be in despair—for we have to live amidst the crowds. For some there is a crowd at home. There is grown-up Tom and Harry, and Mary and May. There is Jim and John who still go to school,

and baby Alice and two-year-old Ruth who don't. Oh, such a crowd! Then there's the crowd at the factory and the office, and the crowd in the market place and the hospital. Crowds everywhere! But, praise God, in the midst of the crowd we can touch the Lord. Faith will never allow itself to be crowded out by the crowd.

**Wednesday, March 15th.** Mark v. 35-43.

"And commanded that something should be given her to eat" (verse 43).

The supernatural and the natural were perfectly blended in the life of our Lord. It was a supernatural act that raised this twelve-year-old girlie. It was a natural act for her to eat. She could have been miraculously fed. But that was not the Lord's way. He does not work unnecessary miracles. The being of man is a miracle on the natural plane. Man is a marvellous machine whose designer is God. He expects us to use this body of ours for the purpose for which it was created. If, however, through the world, the flesh, or the Devil, it gets out of order, then we may look to Him for a supernatural miracle to put it into natural order again.

**Thursday, March 16th.** Mark vi. 1-13.

"And He marvelled because of their unbelief" (verse 6).

The crowds marvelled at Christ. He marvelled at them. He marvelled because they could not recognise the works, and words of God when they saw and heard them. For centuries the Jews had waited for their Messiah. When He came, despite the fact that He had every God-given credential possible, they refused to respond to Him. He spoke the words of God, He performed the miracles of God, He cast out the demons opposed to God, and yet there were those who would not trust Him. Do not let us criticise them. Let us think of ourselves, "Do we trust Him?" How hesitatingly we respond to Him. How we look this way and that way instead of looking His way. Lack of faith is the greatest sin in the world. Why is it that we get vexed when we hear a man swear, and yet are unmoved when we ourselves are faithless and unbelieving?

**Friday, March 17th.** Mark vi. 14-29.

"Ask of me whatsoever thou wilt, and I will give it thee" (verse 22).

These words might have been spoken by our Heavenly Father to us. They are just the form of words we should expect. They reveal the generous willingness of a father to give the fullest and best to his child. True, in this case of Herod the family connections were doubtful. But if an evil father or father-in-law will so speak to his child, how much more will our heavenly Father speak

to us. How similar are the words of our Lord, "Whatsoever ye shall ask the Father in My Name, He will give it you" (John xv. 16). God never withholds from us that which He can wisely and safely give us. There is no limit upon God's willingness to give. The limit is found in our capacity to receive. Because that capacity is limited, God's gifts are perforce limited. When we ask for greater things from God let us also be ready for the moulding discipline which increases our capacity to receive.

**Saturday, March 18th.** Mark vi. 30-44.

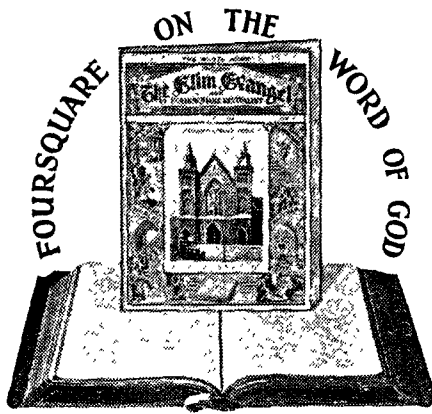
"There were many coming and going" (verse 31).

Some lives are lived in the midst of constant motion. There are many coming and going. Interviews are prolonged and delicate. As we say goodbye to one we have to welcome another. Knock succeeds knock. Appointment follows appointment. Visitors and telephone calls keep one in a whirl of activity. An hour's sleep is lost at night, perhaps two hours lost in the morning. Late to bed and early to rise is the only way to get through the busy day. Such lives need constant grace and frequent rests. "Come ye apart and rest a while" are words that fall upon our ears with soothing comfort. The Lord knows just how much we can bear. He knows when the crowds are getting too much for us. The greatest rest for busy lives is the consciousness that the Lord knows just when to call us apart to rest. Nervous breakdowns are the result of doing more than God wills us to do.

## LOOSE CONNECTION WITH GOD

I have been having trouble in my apartment with the electric light fuse. I blame everybody in sight but myself. It is perfectly natural, thoroughly in keeping with nature, to find a scapegoat. Then I sent for an electrician. He came once, twice, three times. After a while between us we discovered that the fuse never blew out with any ordinary use. But the reason for the whole trouble lay in the connection of the stove with the socket. There was a loose connection. That was all.

Now I have made the same discovery about my spiritual life. When I am in spiritual darkness, there is always a loose connection between God and me somewhere. As long as there is close connection with Him my life blazes with light because it is flaming with His personality. There was no trouble with the incandescent bulb, but it requires fifty times as much electricity to run the stove as it does to run the lights, and the fuse simply burns out with the requirements put upon it by the stove.



## The Wind-Fan.

A LITTLE while ago we were climbing an extremely steep hill in one of the modern luxury coaches. Suddenly there was a loud report. Whatever had happened! The coach came to a standstill. *The wind-fan had broken!* The wind-fan is designed to cool the engine. Without the wind-fan the engine would overheat, the water boil away into steam, and the motor be seriously damaged as a result. We shall never forget that journey of ten miles without the wind-fan. What a commotion we made as up and down those steep hills we went. The bonnet was left open, the water boiled away, and a mixture of steam and water spurted into the air. Again and again we stopped to cool the engine and supply fresh water. The heat and power were necessary, but the wind-fan was likewise necessary to keep it in control. So in the Christian life; we need zeal and fire in the service of God, but we also need the wind-fan to keep us in control. The baptism in the Holy Ghost brings fire and zeal—the fulness of the Spirit of Christ brings “temperance” or “self-control.” A complete Christian is one in whom the fruit of the Spirit of Christ and the power of the Holy Spirit perfectly blend together. So it is with a satisfactory revival. Gift and grace, power and self-control must balance each other. Or, to maintain our figure of speech, we must not only have plenty of petrol and plenty of heat, but we must also have the wind-fan in working order.

## Striking Conversions.

FOR some months now at intervals we have been publishing brief accounts of striking conversions. Multitudes in different parts of the land have realised that they have been in the valley of decision and have decided for Christ. The testimonies we have published have helped us again and again to realise that there is a constant stream of men and women being saved through the Foursquare testimony. The testimonies we have received are not exhausted, but the remaining ones are very similar to those already published. We should like a fresh supply of striking conversions—especially should we like to hear from Scottish friends who have made a great decision in recent campaigns. Please write your testimony briefly and clearly, and send it to [redacted]. Testimonies should be endorsed by [redacted] pastor. Thank you!

## Echoes from the Sanctuary.

### THE ALTAR FIRE

By Pastor E. C. W. BOULTON

*And the fire upon the altar shall be kept burning continually; it shall not go out.—Leviticus vi. 12.*

“Love’s fire be through thy spirit shed,  
For love shall burn the dross away:  
The more men love the whiter they:  
White heat is hotter far than red.”

“*It shall not go out.*” This then is to be the unique feature of the fire of God. Some fires are merely on the circumference of life; they are not central. External enthusiasms that flame up for a brief season, they are speedily smothered. Unlike the God-lit flame that is sustained from within, these natural fires quickly burn themselves out. They are fed by the human, and so they are easily quenched. A shower of reproach or a storm of slander will suffice to put them out. Nothing but a heap of ashes remains to remind us of the altar fire that once glowed so brightly.

But this heavenly and eternal Fire stands out in striking contrast; it does not succumb to earth’s deadening influences. When exposed to the fierce winds of adversity and affliction the fire of the Holy Ghost but takes stronger hold of the life, increasing in holy intensity, spreading throughout the entire being, until the whole life is caught in the Divine blaze of glory and power.

O Love, Thou art a fire which many waters may not quench, neither can the floods drown. Like the hungry flames Thou art insatiable in Thy claims, devouring all in Thine onward march, and yet purifying and glorifying all that Thou dost touch. Wrap Thy cleansing folds around my cold and needy nature. Let me enjoy Thy warm creative embrace. Let me realise Thine encircling glory over all my life. O purging Flame, burn Thy way through my emotions and affections. Consume the dross that dims the gold, until in its pure depths Thine image may be clearly seen.

“Let nothing but Thine own pure life remain.”

Make me to understand that it is the presence of this inward fire that shall make my ministry effective and my life attractive. When my being is all lit up with this holy flame, then shall men seek Thee in the vessel frail and weak. Then shall my witness be warm with Love’s irresistible passion, and forth from the temple of my soul shall ascend the incense of pure praise. Then shall my worship become instinct with “seraphic fire,” and the place of communion be radiant with infinite glory, and reverberant with the vocal adoration of Thy love-freed slave.

I thank Thee that Thou hast kindled this quenchless passion upon the altar of my heart. That Thou dost daily renew the flame of desire for Thyself. That Thou hast taught me the deathlessness and exhaustlessness of Love. Thou hast shewn me that I may abide in union with the Central Fire—that my life may be the receptacle of that Divine glory. In my weakness save me, O Lord, lest I shrink from the fire that would burn yet more deeply within the depths of my spirit.

# Thriving Missionary Work

Described in Journals from Pastors HUBERT PHILLIPS and W. H. FRANCIS

**P**ASTOR HUBERT PHILLIPS, *labouring among the native populations of the Eastern Transvaal, writes the following interesting news:*

We had wonderful gatherings at Christmas both here and at Komatipoort when believers came from all the surrounding churches, some who could afford it by train, a few on bicycles, but most came in the old-fashioned way, with their *impakla* on their heads, such as iron pots, clothes, sleeping mats, and umbrellas. Better than that, some brought their burdens in their hearts, and lost them at the Cross, going back to their kraals lighter and happier.

One of our difficult tasks is to get the natives to take up their church affairs as their own responsibility. Occasionally we get a pleasant surprise along these lines. Here is

## AN EXAMPLE.

Next week we are to open two new churches. In one place the men have put up a church at last. We had urged, persuaded, advised, and helped, and after about a year we are now to open it. Travelling out there thirty miles away one day, visiting the local evangelist, he said, "Come and see the new church!" To my amazement there was the framework of a big building. They had selected the site, cut the poles, decided on the size, and built it square and upright. Now it is ready, and all are justly proud of it. This is what we are longing to see elsewhere, for only where we find this spirit do we also find the Gospel propagating itself. May the Lord make these brethren an example and urge to others.

*Pastor W. H. Francis, the young colleague in the work at this centre, also writes further impressions, as follows:*

I was interested to see just recently a real African wedding.

In the absence of Pastor Phillips, I had my first experience of conducting a service in Zulu (to which I did not look forward any more than the bridegroom). The bride, a girl of eighteen or nineteen years, was the daughter of one of our deacons in the church here. The bridegroom was a member of the Wesleyan church in the native location, close to the home of the bride.

Unlike brides in England, the brides-to-be here are bought from the parents by the wooer for so many cows. The deacon mentioned above paid one hundred cows for his wife. When certain preliminaries are gone through the cows are paid (or a "deposit" of cows paid, as an earnest of the rest after marriage) and the pair are married by native rites. After this particular couple had been married by native ceremony, another service was held in the Wesleyan church. Finally, some weeks after, at the desire of the deacon and his daughter, they arranged to have a third ceremony at our church, that we might unitedly pray God's blessing upon them in their life together.

When the day for this ceremony had arrived, at 2.30 p.m. we rang the bell to call the people to

the church. We were kept waiting some considerable time, for natives have no idea of punctuality, and at four p.m. we heard distant singing. Then, "They are coming!" and in the front of a huge crowd of natives slowly walked the happy pair. The whole crowd were chanting a peculiar native song, while in front of them two women danced and sang.

Everyone seemed to be dressed in what finery they had, some wearing paper hats, many in very gaudy dresses. The bride was the centre of attraction, dressed all in white, complete with headdress and white veil, shielded from the sun by a small white sunshade carried by the only bridesmaid. The poor bridegroom looked so uncomfortable, dressed in a dark suit, tight "butterfly" collar and tie, white gloves, and brown shoes, for it was a hot day.

We entered the church: which was soon filled with men, women, and children by the score. After hymns and prayer together we were favoured with music from a number of children brought specially for the occasion by one of our evangelists. This was followed by a few short remarks by one of the missionaries present. Then we all unitedly commended them to the Lord in prayer.

One of their friends had driven up in a motor car, and soon they squeezed inside (with many others) and drove off home. Many sat inside, several sat on the footboards of the car, some hanging behind, many running behind!

Having reached the home of the bride in the native location, soon there commenced a long procession, headed by the bride and bridegroom, round the location. After some time they returned, singing, and some dancing, to the bride's father's house. Everything had been prepared—food, drink, tables, chairs, etc., and many had been invited to the feast to follow. One thing all through the ceremony struck us very forcibly—that was the dull, uninterested, lifeless expression upon the faces of the bride and bridegroom. We thought their faces should betray happiness and joy upon such an occasion, but no, we afterwards

## DISCOVERED THE REASON

for their solemnity was that if they had laughed or done anything of a frivolous nature, the people would think that they were treating marriage very lightly. Do not think that all African marriages are conducted on such an expensive, elaborate scale. This was the most "fashionable" one in the district, among the natives, for years.

We were interested in it all, because of its novelty, but we are far more concerned as to whether all those at that wedding feast will be present at the marriage supper of the Lamb of God (Rev. xix. 9; Luke xiv. 15-24). We bid many to make ready for the marriage supper of the Lord Jesus, but few take interest or notice. Bid them to a tangible, earthly wedding feast, they will flock to it; some even if not invited.

Yet the things that appear to be difficulties here in the work often prove to be God's stepping stones; souls so hard before, are melted by the Holy Ghost,

meetings are blessed, the Word of Life successfully reaches the people who need it in a particular meeting. And we ourselves are given healing and strength when sick, renewed life when tried in body and soul.

I have been much helped of God in the study of the Zulu language. By this time I am able to converse fairly freely.

By this time, of course, I am comfortably settled down in my small house, and it is a place where I delight to study and pray. Some six weeks ago we commenced a new mission station at Boulders, consisting of a church, which the natives are now building, and a five-roomed house. Early in 1933 two of our lady missionaries, Miss Waymouth and Miss Johansen hope to commence evangelising there. It is a splendid open door for the Gospel.

Our school here, with both day and evening classes, is progressing well, good numbers attending. The native children are taught Zulu, English, reading, writing, arithmetic, drawing, manual work—gardening and building for the boys, while the girls do knitting and dressmaking.

The Bible School too is making good headway, preparing native labourers for God's great vineyard.



## The Genealogies of the Lord Jesus Christ

By Rev. W. M. CHRISTIE, D.D.

**A**MONG the chapters generally omitted in our reading of the Word of God are such as contain long lists of names of places or persons, and perhaps the most familiar of these omitted chapters are the genealogies in Matthew i. and Luke iii. Still, to the serious student they are of intense interest, and during the centuries that have passed since the Reformation a great deal of time and attention have been devoted to them. Something of the extent to which this has been done may be understood when it is stated that some time ago a collection of books on the subject came into the market,

### THE PRICE DEMANDED

was several hundred pounds. And to the devout Christian too, it is important to have the assurance that Jesus Christ was truly the Son of David and the King of Israel, and that even in such seemingly subsidiary matters as His earthly descent we can say, "Thy Word is Truth."

But why two genealogies that seem so conflicting, that create confusion and raise doubts through the difficulties that at once emerge? To begin with, the natural answer is that every man has two genealogies, that of his father and that of his mother, and that, even in our own legal matters, cases might arise in which the production of both was necessary. To this there is something of a similarity in the present instance. But it has been objected that the Jews never reckoned in the female line, and consequently one of the two at least is worthless. While admitting in general terms the Jewish custom in ancient times, we would point out that there were special occasions when that principle was departed from. We have in I. Chronicles ii. 34 the statement

of a marriage through which a great section of even the tribe of Judah traced its ancestry back to the Egyptians in the male line, and to Israel only in the female. It seems apparent also (Num. xxvii. 4), that the name of Zelophehad was preserved in Israel through his daughters, though they married members of other families in the tribe of Manasseh. And if ever there was a special case in the history of Israel it was that of the Messiah, in whom so many prophecies, some of a seemingly contradictory character, had to be fulfilled, and above all those of Genesis iii. 15 and Isaiah vii. 14.

But seeing Joseph was not the father of Jesus, why bring in his genealogy at all? This might be answered in part from the argument that the Jew did not accept

### FEMALE GENEALOGIES,

and that this had according to their ideas to be produced. Jesus was in the eye of the Jewish law the lawful son of Joseph, born in his house, acknowledged by and brought up by him as his eldest son. But still while Joseph is placed in this line, the true situation is by careful wording safeguarded in both Matthew and Luke. Then this genealogy is by no means the line of natural descent through Joseph. It will soon appear that what Matthew gives is the line of royal succession, while Luke gives us the line of natural descent through Mary from David, Abraham and Adam. That Matthew does not give us a natural genealogy is in many ways apparent, and we are at once compelled to admit that the word *begat* so often used by him is not in the carnal sense. In Matthew i. 7 we are told that Abia begat Asa, but when we consult I. Kings xv. 2, 10, we find that both

these kings had the same mother, that they were brothers, and accordingly the word "son" in I. Kings xv. 8 must be taken in the loose Oriental sense and mean "successor," for which idea Matthew uses the word "begat." Another indication that this interpretation is correct is given in verse 12, where we read, "Jechonias began Salathiel," whereas we know that Jeremiah was instructed (Jer. xxii. 30) to "write this man childless." In harmony with the same idea is the omission of three names between the Joram and Ozias in verse 8. To such omission no objection can be taken by those that understand the use and wont in Israel. When

#### A LINE OF SUCCESSION

was clear and undisputed no great care was taken to insert every link, and such was the case at this stage of the genealogy, though of course we may admit other reasons for the omission of these particular names, as for example the fact that they are the names of wicked kings in the immediate line of succession of the wicked Jezebel.

But in connection with this very omission another difficulty has arisen. We are told in verse 17 there are fourteen generations from David till the Babylonian captivity, and the fourteen is made out by this omission. Again we are told that there were fourteen generations from the captivity to Christ but here there are only thirteen names, unless you count Jechonias in both the second and third lists. Certainly the difficulty looks serious, and if it were genuine the author would look stupid. What does it really mean? Jewish practice comes again to our help. Elsewhere (Mid. hem. 15) we find a period of time reckoned in this way, and without reference to any particular family. Matthew's intention was to set forth that there were, not necessarily in this family but generally in Israel, during that period fourteen generations. An illustration from our own country may suffice. We have met men who were contemporaries, one of whom counted back nine generations, while the other counted eleven to a common ancestor born in 1598. The period in question might then, according to Matthew's method, represent in Scotland ten generations, though it coincided with neither line.

That both the genealogies of Matthew and Luke were necessary in the present case will have become apparent. Matthew was

#### WRITING FOR JEWISH READERS

the Gospel of the Kingdom, that contained so much of the humiliation of Christ. His message was bound to be so much in conflict with the ideas of its recipients regarding the Messianic King, that he at the very outset felt it necessary to establish Christ's earthly claim to the throne as the successor of King David. Luke, dealing with Christ in connection with all human history, gives His natural descent. As a side evidence that we have in Luke's Gospel the genealogy of Mary, we produce an unquestionable reference to her in the Jerusalem *Talmud* (Chag. ii. 2; Sanh. vi. 7) where she is named "Miriam bath Eli," with which compare Luke iii. 23. That both Joseph and Mary were of the house of David there can be no question. Joseph is so addressed by the

heavenly visitant (Matt. i. 20), while Mary also had to go to Bethlehem for registration. In Luke as well as in Matthew we see Joseph associated with the genealogy. There are reasons for believing that a couple of generations back it was his natural genealogy also and that in virtue of the law of Israel (Num. xxxvi. 6), Joseph married Mary. The legality and inherent probability of such an arrangement, and the fact that it explains much in the situation, ought to be sufficient to prevent frivolous objections.

Besides, it must be remembered that, when these Gospels were written the registers were still available in Jerusalem. This fact is stated by Josephus, and this is confirmed by the rabbis themselves (B. Jeb. 49 b. Ber. Rab. 98; Koh. Rab. on V. 5; M. Kidd. 4: 1), while the complaint is made that since the genealogies had disappeared with the destruction of Jerusalem, the powers of the rabbis had weakened (B. Pes. 62 b). An incidental evidence of the royal descent of Christ is afforded by the Church historian, Eusebius (ob. 330), who, quoting Hegosippus (fl. 150), tells of a search being made for representatives of the house of David, and of the discovery of two grandsons of Jude, the brother of the Lord. They were brought before Domitian (81-96), but as they were

#### TILLERS OF THE SOIL,

had hard, horny hands, and manifested no earthly ambition, he quietly dismissed them. The facts of their descent and of their kinship to the Lord were unquestioned, and so the incident has its value to-day.

Furthermore, it must not be forgotten that whatever Jew and Agnostic (and here they join hands), have to say now, the members of the ancient Synagogue never raised an objection to these genealogies. Justin Martyr, in his dialogue with Trypho, the Jew (sect. 45), states that Christ "condescended to be made flesh, and to be born of a virgin of the race of David," and the claim was unchallenged. At the time, too, our Gospels, with these genealogies, were well known to the Jews, and an older contemporary of Justin, Rabbi Tarphon, whom some have sought to identify with the Trypho of the dialogue, declared (B. Shabbath 116a) that he would burn them, names of God and all.

Then we know that there were others at that time who were acknowledged to belong to the house of David. Hillel and his successors, Simeon, Gamaliel, etc., for several generations were allowed the place of honour in Israel as heads of the Sanhedrin in virtue of this acknowledged descent. We do not doubt the validity of their claim, but at the present time we have no means of testing it, nor that of any other claimant to like dignity. The only records before the world to-day that merit the smallest consideration are those in our hands. Judged by rabbinical light and by the use and wont of Israel, they are magnificent documents, and in their presence there can be no rival to the Lord Jesus as a claimant to the throne of David. He stands alone.

Another peculiarity in connection with these records of Christ's ancestry is the fact that in four cases

#### THE MOTHERS' NAMES

are given. The Jew might consider this superfluous, but he cannot find fault. The remarkable thing, how-

ever, is the names that are chosen for preservation. Against all, except one, we find some moral deficiency recorded in the Old Testament. But stranger still, they are all aliens in Israel. There is Tamar, the Amorite; Rachab, the Canaanite; Ruth, the Moabite; and Bathsheba, the Hittite. As three of them are also forebears of King David, we may regard this as a rebuke to the narrower Judaism that boasts in no measured terms of Jewish racial purity. On the other hand to the Christian they are an evidence that representatively the Gentiles, even those most objectionable to the Jew, had a share and an interest in the Messiah. "Every kindred, every tongue," meet in Him who was the great representative "Son of Man."

The same thought, the all-embracing extent of His purposes, is set forth in other words, even in the first line of the Gospel. There we read, "Jesus Christ, the Son of David, the Son of Abraham." There were lessons there for the readers of Matthew's message. It was in David's Son that all blessing was promised to Israel. In Him the Jew expected the fulfilment of all the great and glorious predictions. And so it is to-day. The Jewish Prayer Book associates the same thoughts with the coming of the Son of David as did the Israelite of the first century. Then it was through the seed of Abraham that blessing was promised to all the families of the earth. And in Christ we have the only fulfilment, for it is through Him alone that the knowledge of the God of Israel has become the heritage of humanity. Luke carries the genealogy back to Adam. He was writing specially for the Gentile world, and so he goes back

to the beginning of the race. He links the second with the first Adam, takes us to the gate of Eden, with all its memories of defeat and loss, and thence he leads us to an understanding that in Christ, the second representative Head of mankind there may be acquired "more blessings than in Adam lost."

## Get Somebody Else

(Adapted from Paul Laurence Dunbar).

The Lord had a job for me, but I had so much to do,  
I said, "You get somebody else, or wait till I get through."

I don't know how the Lord came out; no doubt He got along;

But I felt a kind o' sncakin' like I knew I'd done God wrong.

One day I needed the Lord—needed Him right away;  
But He never answered me at all, and I could hear Him say,

Down in my accusin' heart, "Child, I've got too much to do;

You get somebody else, or wait till I get through."

Now, when the Lord has a job for me, I never try to shirk;

I drop what I have on hand and do the Lord's good work;

And my affairs can run along or wait till I get through;  
Nobody else can do the work that God has marked out for you.

# Concise Comments & Interesting Items

**Japan's defiance** of the League of Nations threatens the world with tragic results. Japan desires to be the "guardian of the East." This is the spirit of Antichrist; but the full purpose of Antichrist will be wider. He will desire to be the "guardian of the world." We cannot tell where Japan's attitude will lead to. It might easily embroil the whole world in warfare so horrible that the late war would sink into insignificance. The people of God should be watchers—watching to see the trend of events, even the coming of the Lord Jesus Christ from heaven. Meanwhile it is good to remember that the "Guardian of the Church" ever liveth.

**The Pope** is in a position to address the world at any moment. His wireless arrangements are some of the most wonderful in the world. The "Daily Post" says:

"The Pope's powerful wireless receiving set looks like a palatial chest of drawers and cupboard. You pull two handles and out slides an armchair. You press a button and panels open to reveal a loudspeaker. You press another button and a radio gramophone rises to view and volumes of discs come to hand.

"At another place a switch connects up a golden radio microphone holder with the Vatican broadcast station, from whence the Pope can tune in to speak

privately to his Nuncios and missionaries or can address the world at large.

"Other deftly concealed switchboards carry controls that light the Cross above the Dome, illuminate the 'Gloria' at the high altar, open the loudspeakers in the cathedral, floodlight the principal statues, operate the bells in Saint Peter's belfry, and by means of electrically controlled shutters regulate the volume of their clamour over Rome."

**A preacher says:** "The River Thames, which bears upon its bosom mighty vessels, begins in a garden in Gloucestershire. I have seen it myself—the source of the Thames in a private garden; a little spring bursting out of a little private garden. And every mighty movement began in the heart of one person. And YOU might be that person, though you might never know it until eternity."

**Concerning the Holy Ghost** Catherine Booth said:

"God never gave the gift of the Holy Ghost to any human soul who had not come to the point where he would sell all he had to get it. Oh, it is the most precious thing in heaven or earth to be filled with the Spirit, filled with Himself, taken possession of by God, moved, inspired, energised, empowered by God, by the great indwelling Spirit moving through all our faculties and energising

the whole being for Him. That is the greatest, the most glorious gift He has. He is not likely to give it to people who do not highly appreciate it, and so highly that they will forgo all other gifts for it—everything else, creature love, creature comfort, ease, enjoyment, aggrandisement, for this one thing."

**From the Argentine** news comes of the death of one who was a Dr. Barnardo in that land. The report says:

"A great life has gone out in the death of the Rev. William C. Morris at the age of sixty-eight. Mr. Morris went to Argentina in 1889 to engage in business. He also worked as a volunteer missionary among the Spanish-speaking people of Boca. He became interested in waif children and started a home for them, taking in eighteen boys and girls. This single little home has grown to twenty-two homes which accommodate seven thousand boys and girls. In the thirty-five years of his activity one hundred thousand children have been fathered by his institutions. What an abundant entrance that means!

We regret a typographical error in our issue of February 17th, in the Ipswich report. "Christmas Day card service" should have read "Christmas Day carol service."

# Fruit from the Branches

## Retrospects of Progress Inspire Fresh Advance—Many Accept Christ

### INSPIRING PROGRESS.

**Yeovil** (Pastor W. N. Brambleby). The congregation meeting at the Foursquare Gospel Hall, Southville, have been much blessed in the holding of the annual children's festival. After much patient preparation the little ones rose to the occasion splendidly, and for the third year in succession took the entire service. Through the generosity of

Mention must be made of the visit of Pastor and Mrs. G. H. Thomas of Mexico, whose description of their work was very stimulating to missionary enthusiasm. From time to time the pulpit has been occupied by Mrs. N. Moore of West Camel, a talented and greatly gifted lady, whose preaching of Christ has enabled the reaping of precious souls into the Kingdom.

the Lord Jesus, and the convicting power of the Holy Ghost is present. Since the commencement of the year the Pastor has been giving a series of Bible studies upon *The Tabernacle in the Wilderness*, illustrated with charts. In power and demonstration the deep things are made plain, and Divine mysteries revealed. Having as yet only touched the fringe of this wonderful subject, eager hearts look forward to Tuesday evenings, for there is more to follow.

The annual tea and fellowship meeting has recently been held, to which the Pastor and saints from Lodge Road assembly were invited. The presence of the Master was felt, and the spirit of love manifested toward one another made all hearts rejoice. The Secretary brought to our remembrance various instances of God's rich blessing, also the campaigns in several districts initiated by Pastor Tweed. All desire to stand true to the Foursquare Gospel, and to witness for Him till He come. After the Pastor's word of exhortation to loyalty, he and Mrs. Tweed extended the right hand of fellowship to one hundred and ten new members.

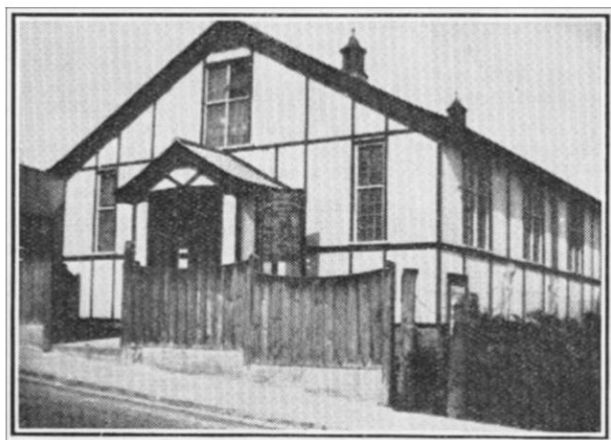
The Gospel services on the last two Lord's Days, at which Mrs. Tweed and the Pastor spoke respectively, were times of the Lord's passing by, twelve souls being saved.

### THINGS THAT HAVE CHANGED.

**Edinburgh** (Pastor A. Longley). "Who-so offereth praise glorifieth Me," saith the Lord. The saints worshipping at *Elim Tabernacle, Dean Street*, praise Him for all that He has done. We are finding out the greatness of His loving heart, therefore we must praise Him. The word preached is in much assurance. Christ is greater than ever before imagined. It is true, the half has never yet been told. The glories that are hid in Christ are being revealed to the saints here as they gather in His Name and manifested presence, where there is fullness of joy. The truth is making souls free, some from sin, some from tradition, and some from natural reserve. The things that have happened since the Foursquare banner was unfurled in this city have created an ap-



**Pastor A. Longley.**



ELIM  
HALL,  
YEOVIL

### OPENING OF NEW HALL.

**Woolwich** (Mr. H. Haith). An event emphasising the onward march of the *Elim Foursquare Gospel* movement is the opening of another newly acquired building at *Woolwich—the Invicta Hall, Crescent Road*. The opening services were conducted by Pastors E. C. W. Boulton and J. Smith. The place re-echoed with praises to Him who has redeemed us, and the crowded audience eagerly received the word given by both Pastors.

On Sunday evening the *London Crusader Choir*, under the leadership of Mr. Douglas Gray, paid a visit, giving some delightful items, which were the means of great blessing. We had a crowded building again, nearly all being local people.

For months past God has blessed the work here, which has steadily grown, many remarkable conversions having taken place. Now, with a more suitable building, we are believing and praying for greater things, that Jesus shall be glorified, and His wonderful Name exalted.

### TABERNACLE STUDIES.

**Birmingham** (Pastor R. Tweed). The showers of blessing continue to fall at *Elim Tabernacle, Graham Street*, as God honours the faithful ministry of His servants. In every meeting, sinners accept

many, it was possible to give a substantial book prize to every scholar, the attendances having reached a very high percentage throughout. The *Elim Book Shop* provided a most excellent selection. A full church witnessed what God is able to do among the children, and of course it was an opportunity to get more of the parents to come to the services. So well do the children get saved, that it is the natural thing for quite little children to lead in extempore prayer.

The church has witnessed a steady growth since the last report, and on every hand the testimony is to a deeper spiritual experience, and though there has been a great amount of sickness, we are able in every case to praise the Lord for restoration to health.

It has been remarkable how God has blessed the saints in the actual obedience to His Word in calling for the elders of the church to the bedside for prayer.

During the month of January and part of February the Pastor was away on campaign in Wales, and during that time the ministry was conducted by Pastor S. J. Cooper. The fervent and eloquent exposition of the Word was greatly blessed to the saints, and since his departure there have been many testimonies to a quickened spiritual life as a result of Holy Ghost preaching, and it is hoped Pastor Cooper will be able to pay another visit.



petite for more. Christ has turned mourning into rejoicing and the Dean Cinema has been turned into the Elim Foursquare Gospel Tabernacle.

On Tuesdays praises mingle with many petitions to the throne of grace. On Wednesdays the Crusaders are strengthened by testimonies of what God has done, and by studies in the Word. On Thursdays and Sundays the riches of the Gospel of grace are freely scattered abroad, and Saturdays find the saints gathered in good numbers at the Elim banqueting house where God's banner over them is love. The Sunday school, recently started, has increased its numbers sevenfold in three weeks. We thank God for what He has done and the end is not yet.

**FAREWELL AND WELCOME.**

**Dunfermline** (Mr. W. Douglas). Since the church meeting in Crown Hall, Chalmers Street, became an integral part of the Elim Foursquare Alliance there has been a marked improvement both in attendance and power. Under the leadership of the late pastor, Mr. Murphy, blessing has been experienced by saint and sinner alike. His talks upon the Tabernacle, although cut short by his transfer to London, have been much appreciated and helpful.

At the farewell service his parting words, "Hold fast and press forward," were inspiring, and made all resolve to do what lies in their power, not only to contend for the faith, but to press toward the mark for the prize of the high calling of God in Christ Jesus. At the same service the new pastor, Mr. W. Douglas, who comes from the City Temple, Glasgow, was introduced to his future flock. Since his arrival, up to the time of writing, three souls have passed from death unto life, a proof that God is true to His promise, working with His servants. The Bible studies have been helpful, encouraging and edifying. Every department is in a healthy and growing condition.

**MISSIONARY TESTIMONY.**

**Devonport** (Pastor A. F. Rash). The saints at Elim Tabernacle, Ker Street, were indeed truly blessed through the visit of Pastor and Mrs. G. H. Thomas of Mexico, both giving an inspiring account of their work, and holding the rapt attention of the congregation, who were encouraged to keep on praying, in that God is abundantly blessing the faithful ministry on the foreign field.

They told how the little Mexican children were filled with the Holy Spirit, and it inspired those who work among the children here at home to greater endeavours.

They too related how that poor broken sin-stained bodies were made whole again by one touch of the Great Healer. All went home filled with praise to God for such wonderful testimonies.

The ministry of Pastor Rash here is being prospered of God. Recently ten new members were received into fellowship.

**EARNEST ENDEAVOUR.**

**Hornsey** (Miss Thompson). The saints gathering at Zion Tabernacle, Duncombe Road, have much cause to praise

God for the many blessings showered upon them continually. They have been steadily pressing forward week by week, and the Lord has been proving Himself very precious.

The Sunday morning services continue to prove themselves to be times of great refreshing, and many are the saints who take this opportunity of gathering together and unitedly worshipping Him who has done so much for them. This service is preceded by a prayer meeting at ten a.m., when the brethren gather to pray down the blessing of God upon the activities of the day. The Word of God is faithfully proclaimed by His servant, Miss Thompson, at the Sunday evening service, this meeting also being preceded by a prayer meeting.

On a recent Sunday evening the brothers of the assembly conducted the Gospel service, the Gospel being proclaimed by word and song, and much blessing attending their ministry. It was inspiring to witness such a body of men, drawn from varied walks of life, to whom Jesus had become their entire satisfaction. The Lord blessed the efforts put forward by the brethren; and the result is in His hands.

At the annual fellowship meeting a goodly number of saints attended. Tea and cake were provided, and whilst partaking opportunity was given for conversing one with another upon the many spiritual blessings that our heavenly Father had so wonderfully provided throughout the past twelve months. Then came the business part of the proceedings when the various financial accounts of the local church and of the movement as a whole were made known. The officers of the assembly each gave a report of the progress in his particular sphere. A brief word was then given by Miss Thompson in which all were enjoined to keep "going on" throughout the coming months. It was a very profitable time spent in the presence of the Master.

The prayer meetings and Bible readings are progressing in numbers and in blessing; the messages given on Thursday evenings are proving themselves to be of great profit in our Christian walk, and are appreciated by all who attend.

**EIGHTY-SEVEN BAPTISMS.**

**Belfast** (Pastor W. L. Kemp). On St. Valentine's Day, an enjoyable and profitable evening was spent by the members of the Ulster Temple, Ravenhill Road, and others interested in Elim work, not in the manner in which many used to spend St. Valentine's evening, but in a way more glorifying to God and profitable to them.

It was the annual fellowship tea and business meeting. Tea was partaken of by the large company present, and a good quantity left over for distribution to needy ones elsewhere.

The Pastor and other church officers gave some very interesting accounts of the work both at home here and generally, which delighted the hearts of all present. It was very gratifying to learn how well the Sunday school work is progressing, and the fine work that is being done amongst the young, who are

undoubtedly the backbone of all Christian work.

Dealing with the building fund it was said that money specially marked for that purpose has not been coming in so plentifully as last year. Still under existing circumstances what has been done was very good indeed. That the general work is making satisfactory progress was clearly demonstrated by the figures given, income being up and expenditure down, proving beyond a doubt that God has blessed on the material side of His work here.

During the year the attendance at all our services has greatly increased. There were sixty-six new members added to the register, while from the number of dedications recorded a bright future was predicted for our church should the Lord tarry. As a result of full Gospel preaching the other ordinances of Scripture were also being observed. Eighty-seven obeyed their Lord's command in going through the waters of baptism. That the Lord is continuing to set His seal to the Pastor's ministry is proved by the fact that thirty-two adult souls known to us have accepted salvation during the month of January.

**A MISSIONARY VISIT.**

**Guernsey** (Pastor J. Tetchner). The saints worshipping at the Vazon Mission Hall, Castel, have at last received what had been for a long time the desire of their hearts—a visit from our Elim missionaries who are labouring for the Master in foreign lands, and to hear a little of their work, blessings, and hardships. Pastor and Mrs. G. H. Thomas of Mexico brought this blessing. It was most interesting to hear them relate their experiences.

Pastor Thomas preached on the Sunday morning from John xvii. 3, "And this is I fe eternal, that they might know Thee, the only true God," and in the evening on Romans i. 16, "For I am not ashamed of the Gospel of Christ." On the Monday evening Mrs. Thomas spoke on the work among the women there. It was interesting to hear the missionaries sing in Spanish and in Welsh. The services were well attended during their short stay.

Guernsey is steadily progressing under the ministry of Pastor Tetchner, the Word of God being real food. It is encouraging to report that the prayer meetings on Tuesday evenings are well attended, and there is a good prayerful spirit in the midst. The young people also are eager for the things of God.

India.

**"I am more thrilled and spiritually refreshed reading the 'Elim Evangel' than perusing any other paper."**

—H. C.—, B.Sc., B.L.



# ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

## The Elim Crusader Choir

ROYAL ALBERT HALL, EASTER MONDAY, APRIL 17th, 1933

### Preliminary Preparations and Announcements.

The arrangements for the great meetings of the Eighth Annual Foursquare Gospel Demonstration are already well in hand, and the contribution to these meetings by the Crusaders will again be in the formation of a large choir. The choir will be composed of Elim Crusaders from London and all parts of the British Isles. We are again looking forward to seeing a vast company of youth present at the meetings—a witness to God's saving power in the lives of young people. The ministry of song will once more prove soul-stirring and inspiring, in so much as we each put our best into the preparations.



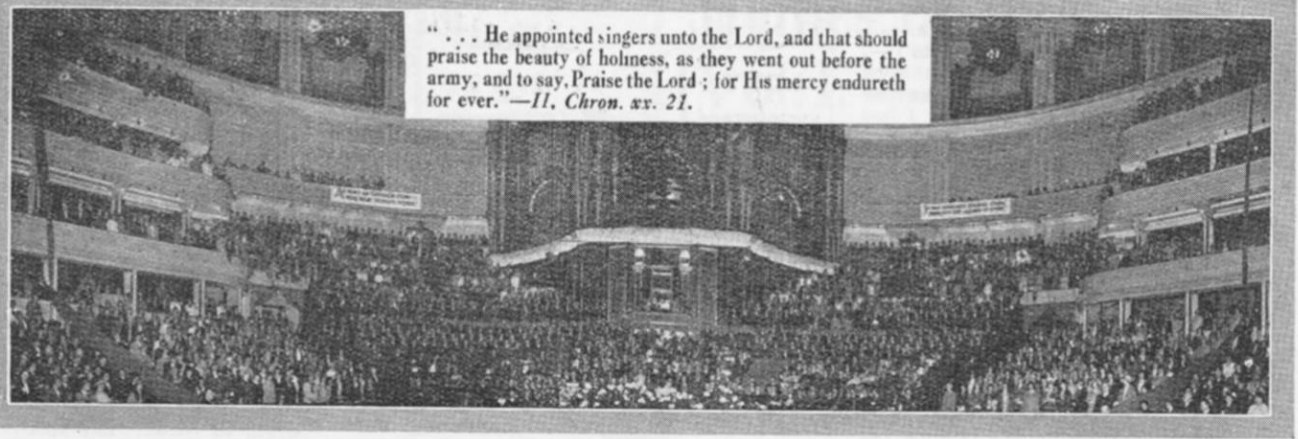
Mr. Douglas B. Gray.



Alliance), and he will be ably assisted in the London area by Mr. Leslie Northcote, one of the London Crusader Secretaries.

Stand by us in the practices, so that we can get through this new music in a successful manner. Remember that the time at our disposal is very limited, and we appeal to every Crusader to do your part by regularly attending all the practices in your district which may be held.

There will undoubtedly be with us this year new faces and fresh talent, which will enlarge our great family circle. We heartily welcome you into our midst, and we are convinced that by your joining such a chorus of blood-washed young people at the Easter meetings, you will experience untold blessing not only to



The six new choir pieces chosen are an excellent selection, and Crusaders everywhere will without doubt take up these new pieces and learn them well, and give their utmost in the practising of the pieces. Special practices are being arranged in many centres throughout the country, and several branches will (D.V.) be visited by Mr. Douglas B. Gray (Musical Director of the Elim

The great Elim Crusader Choir at the Royal Albert Hall.

yourself personally, but in the knowledge that you have contributed to the bringing of joy and inspiration to the thousands that gather from all parts of the British Isles, and the loyal support of our beloved Crusader-in-Chief, Principal George Jeffreys. Let us make this the most wonderful and glorious demonstration yet experienced in the history of our movement

#### ORCHESTRA.

#### An Invitation to all Instrumentalists.

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elim Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate with the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4? Particulars and form to be filled in by each instrumentalist



Mr. L. Northcote.

will be forwarded on application. Kindly send a stamped addressed envelope.

#### SPECIAL CHOIR MUSIC.

Crusaders are urged to purchase their choir music at the earliest opportunity from their local Crusader Secretary, or direct from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, price 7d a complete set (including postage).

Don't miss this splendid selection of pieces.

# Children's Bible Educator

We are giving a prize every month for the best answers.

In order to encourage our children in the study of their Bibles, we are giving each week a simple and instructive Scripture puzzle, the solution of which requires the search or comparison of important passages and subjects.

**BIBLE CROSSWORD.** The solution will give the words of a complete verse in the Epistle to the Ephesians, which states the limits to which we ought to allow even righteous anger to go. You need not cut out the crossword. Draw the squares on your post card, marking out the blank ones with cross lines.

### Clues Across:

- YE ■■■■ 1 ■■■■  
 O ■■■■ 2 ■■■■ O ■■■■  
 U P O N ■■■■ O T ■■■■  
 R ■■■■ ■■■■ ■■■■ A ■■■■  
 ■■■■ 3 ■■■■ ■■■■ ■■■■ N ■■■■  
 ■■■■ ■■■■ ■■■■ H ■■■■ D ■■■■  
 ■■■■ 4 ■■■■ 5 ■■■■ ■■■■  
 6 ■■■■ ■■■■ ■■■■ B E ■■■■
1. Its fruit is death (James i. 15).
  3. A state going toward which the slowest win (James i. 19).
  5. An Old English word meaning "hinder" (II. Thess. ii. 7).
  6. Where the sun goes to bed (Leviticus xxii. 7).

### Clues Down:

2. Described Jonah's wrong mood (Jonah iv. 4).
4. First word in the Great Commission (Matthew xxviii. 19).

Solutions should arrive by first post Monday, March 13th.

**SOLUTION OF SCRIPTURE JUMBLE, FEBRUARY 24th.**

Answer: Romans iii. 23, 24.

Correct answers were received from: Freda Batiste; Irene Boothman; May Conning; Irene Dennison; Amy Gale; Ada Greenslade; Joyce Gummer; Muriel Hankins; Peggy Howard; Mary Hurst; Gladys Hyson; Dorothy Jolly; Joe McClenaghan; Jessie McCracken; Barbara Mappin; Huldah Morris; David Newington; Mary Noble; John Pearson; Patty Rogers; Kenza Sheldon; Jack Spencer; Dorothy E. Stone; R. F. Stripp; Joyce Troutter; Dennis Wilkinson; Peter Wilkie; Alfred Yardley; Audrey Young.

**Prizewinner for February:** Amy Gale, 39, Claude Avenue, Bath, to whom we send a copy of "When God Changes a Man."

**Special Mention:** Ada Greenslade; Joe McClenaghan.

### ANONYMOUS GIFTS.

We return warm thanks in the Lord's name for the following anonymous gifts to the Foreign Missionary Fund:

Mr. and Mrs. Taylor's Furlough. Exeter member, £1, Bath, 5/-; Putney ("Evangel" reader), 6/-; Golders Green, 2/-; Hastings sister, 10/-; Holloway, 5/-; Ipswich member, £1 1s.; Leigh-on-Sea (R.M.), 10/-; Chilwell (Notts.), 2/-; "Sussex," £50.

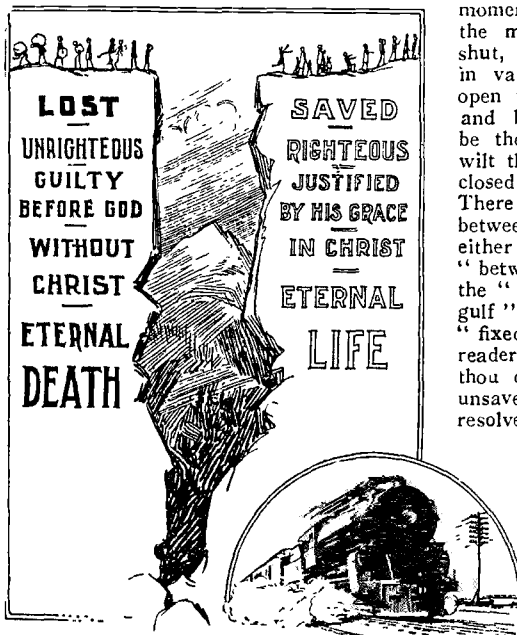
Mr. and Mrs. Mullan's Home. Exeter member, £1; Barking, £2

General Missionary work: Islington (designated), £3; Exeter member, £2; Hastings Crusader, £1; Islington sister, £1 (10/- designated).

## "But is there no Betwixt and Between?"

THIS question was asked me by a working man, as he sat opposite me in a railway coach, going from D— to B—. I had given him a little book which led to a conversation on matters of eternal moment. I had told him there were only two classes of people in the world—the saved and the lost; the righteous and the unrighteous—when he asked the question, "But is there no betwixt and between?" In reply to his question, I offered him the Bible, and said, "Find me in all that book, from Genesis to Revelation, one passage that hints at such a state as 'betwixt and between.'" He did not take the book, nor did he say there was in it any one passage that taught there was any middle position between being lost and saved. Nor is there.

Reader, as thou art reading these lines, how does the matter stand with thee? "Behold, the Judge standeth at the door." And art thou unsaved? If so, what wilt thou do? Go on unsaved another hour of thy short uncertain life? Oh, no, "Turn ye, turn ye . . . for why will ye die?" Now at this moment there is no "betwixt and between." Thou art either guilty before God, or justified by His grace; either in Christ or out of Christ. Which is it? If there has been no repentance toward God, no faith in our Lord Jesus Christ, no turning to God, no looking to Jesus, then thou art still in thy sins, unsaved, and going on in the broad road that leadeth to destruction. I know there are many who "profess that they know God," many who, like the five foolish virgins have the lamp of profession in their hand, but when the Bridegroom came they were shut out. So it will be when He comes; they who will be found "ready" at that



THOU ART EITHER GUILTY BEFORE GOD, OR JUSTIFIED BY HIS GRACE

moment will enter in with Him to the marriage; the door will be shut, and the unready will knock in vain, and say, "Lord, Lord, open to us." The only "betwixt and between" in that day will be the closed door; where, then, wilt thou be? Which side of that closed door—inside or outside? There will be no "betwixt and between" in eternity. It will be either heaven or hell, and the only "betwixt and between" will be the "great gulf," and the "great gulf" will be "fixed"—yes, "fixed" for ever. What, dear reader, sayest thou? What wilt thou do? Remain as thou art—unsaved? If this should be thy resolve, what folly. Nay, rather flee, and flee now from the wrath to come. Thy sins are many, and are now, it may be, "between" thy soul and God—"between" thee and heaven. But there is forgiveness. Come to Christ, and come at once; and then shall thy many dark and hateful sins be forgiven thee. God says, "Whosoever believeth in Him shall receive remission of sins" (Acts x. 43).

"Believe on the Lord Jesus Christ, and thou shalt be saved," and neither thy sins, nor ought else, shall be "betwixt and between" thee and Christ, and thou shalt go on a long life's way, whether it be rough or smooth, short or long, saying and singing, as Rowland Hill used to do—

"And this I do find:  
 We two are so joined,  
 He'll not be in glory,  
 And leave me behind."

# Classified Advertisements

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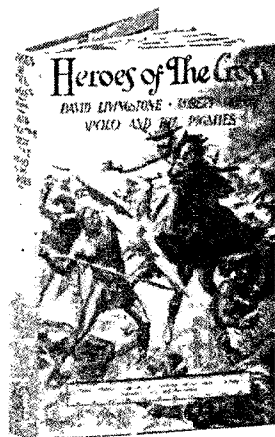
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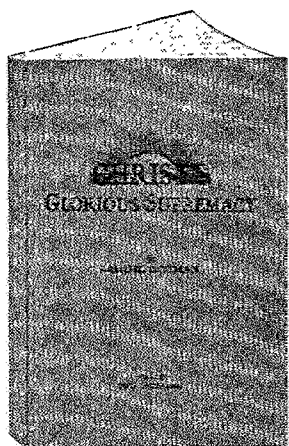
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