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Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 29.

NOVEMBER 15, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS'
Revival & Healing Campaign
at SWANSEA
commencing November 11th, in the CENTRAL HALL

Every week-night (except Saturdays) at 7.30; Wednesday and Thursday afternoons at 3.30; Sundays at 3 and 8.15.

PRELIMINARY ANNOUNCEMENT OF
ANNUAL BELFAST CHRISTMAS CONVENTION

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Further particulars later.

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 LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 29

November 15, 1929

Twopence, Fridays

The Revival of the Prayer Spirit

By the late ARTHUR T. PIERSON, D.D.

THE pivot of piety is prayer. A pivot is of double use: it acts as a fastener and as a centre; it holds in place, and it is an axis of revolution. Prayer is also the double secret; it keeps steadfast in faith, and it helps to all holy activity. Hence, as surely as God is lifting His people in these latter times to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid upon supplication, and especially upon intercession.

This revival of the praying spirit, if not first in order of development, is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting point and goal to every movement in which are the elements of permanent progress. Whenever the church is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James, Jonathan Edwards, William Carey, George Muller and Hudson Taylor, have been led to shut themselves

IN THE SECRET PLACE WITH GOD,

and have laboured fervently in prayers. And, as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray, otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

Long and patient study of the religious history of the race confirms the conviction that no seal of permanence is stamped upon any movement, however spiritual in appearance and tendency, which does not sooner or later shew a decided revival of the praying spirit.

There is a Divine philosophy behind this fact. The greatest need is to keep in close touch with God; the greatest risk is the loss of the sense of the Divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material absorbs attention and appears solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusory, imaginary. Practically, the unseen has no reality, and its unreality can therefore have no influence with the vast majority of

mankind. Even the unseen God is to them less a verity than the commonest object of vision, to many. He, the highest Verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things, is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. Within that shut door, the disciple is left alone—all others shut out, that the suppliant may be shut in—with God. The silence is in order to the hearing of the still, small voice that is drowned in worldly clamour, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with His presence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that He is, and is the Rewarder of those that diligently seek Him. The closet is "not only the oratory, it is the observatory," not for prayer only but for prospect—the

WIDE-REACHING, CLEAR-SEEING OUTLOOK

upon the eternal! The decline of prayer is the decay of piety, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

To keep in close touch with God in the secret chamber of His presence, is the great underlying purpose of prayer. To speak with God is a priceless privilege, but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know, but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy Word needs to be read in the light of the closet, if it is to be understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim; and He spake unto him" (Num. vii. 89).

And, where there is this close touch with God, and this clear insight into His Name which is His nature, and into His Word which is His will made known,

there will be an ever new power to walk with Him in holiness and work with Him in service. "He made known His ways unto Moses, His acts unto the children of Israel" The mass of the people stood afar off and saw His deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted His wondrous ways of working.

All practical power over sin and over men depends on maintaining closet communion. Those who abide in the secret place with God shew themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets, they know His will, they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others, and even forecast things to come. They watch the signs of the times and discern His tokens and read His signals.

We sometimes count as mystics those who, like

SAVONAROLA AND CATHARINE OF SIENA,

claim to have communications from God, to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them ourselves? Did not these men and women prove by their lives that they were not mistaken, and that God had led them by a way that no other eye could trace?

But, for close contact with the living God in prayer, there is another reason that rises perhaps to a still higher level. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the most deplorable, because it is often unsuspected, especially when one has never yet known what true power is. We see men of prayer quietly achieving

RESULTS OF THE MOST SURPRISING CHARACTER.

They have the calm of God, no hurry or worry or flurry, no anxiety or care, no excitement or bustle—they do great things for God, yet they are little in their own eyes, they carry great loads, and yet are not weary nor faint, they face great crises, and yet are not troubled.

And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion, wonder how it is. They try to account for all this by something in the man, or his talent, or tact, or favouring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organisation, or fleshly energy—or what men call "determination to succeed"—they bustle about labour incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that power of God in it which can not be imitated.

They compass themselves about with sparks, but there is no fire of God; they build up a great struc-

ture, but it is wood, hay, stubble; they make a great noise, but God is not in the clamour. Like a certain preacher who confessed that, when he felt no kindling of inspired thought and feeling, he walked up and down the pulpit, and shouted with all his might—they make up for the lack of Divine unction and spiritual action by

CARNAL CONFIDENCE AND VEHEMENCE.

There is a shew of energy, resolution, endeavour, and often of results, but behind all this a lamentable and nameless deficiency.

Nothing is at once so indisputable and so overwhelming as the way in which a few men of God live to Him and He in them. The fact is that, in the disciple's life, the fundamental law is, "Not I but Christ in me." In a grandly true sense there is but one Worker, one Agent, and He Divine; and all other so-called "workers" are instruments, and instruments only, in His hands. The first quality of true instrument is passivity. An active instrument would defeat its own purpose, all its activity must be dependent upon the man who uses it.

Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it works damage and disaster. What could a man do with a plane, a knife, an axe, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequently the symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail, and, in the New Testament, the vessel? Does it not mean that a wilful man God can not use, that the first condition of service is that the will is to be so lost in God's as that it presents no resistance to His, no persistence beyond or apart from His and no assistance to His?

George Muller well taught that we are to wait to know whether a certain work is God's, then whether it is ours, as being committed to us; but even then we need to

WAIT FOR GOD'S WAY AND GOD'S TIME

to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal, or we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasised in the Word, and because it is least used in our daily life, namely, intercession.

This word, and what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the suppliant and his own supply, and again because intercession not only concerns others, but largely implies the need of direct Divine interposition. There are many prayers that allow our co-operation in their answer, and imply our activity. When we pray, "Give us this day our daily bread," we go to work to earn the bread for which we pray. That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This

is right, but our activity in many matters may, on the other hand, often hinder the full display of God's power, and hence also our impression of His working. And the deepest convictions of God's prayer-answering are wrought in cases where in the nature of things we are precluded from all activity in promoting the result.

It will, therefore, be seen that the objection which often hinders our praying, or praying in confidence of results—namely, that we are in that particular case entirely helpless to effect any result—is the grand reason for praying, and when such praying is answered, the evidence of God's working is irresistible. It is when we are in trouble and refuge fails us, when we are at our wits' end, that it becomes plain that He saves us out of our distresses. Unbelief is always ready to suggest that it is not a strange thing if a prayer for the conversion of another is answered, when we have been bending every energy toward the winning of that soul; and we find it very hard to say how far the result is traceable to God and how far to man. But when one can do nothing but cry to God, and yet He works mightily to save, unbelief is silenced, or compelled to confess, this is the finger of God.

MAN'S EXTREMITY GOD'S OPPORTUNITY.

The Word of God teaches us that intercession with God is most necessary in cases where man is powerless. Elijah is held before us as a great intercessor and the one example given is his prayer for rain. Yet in this case he could only pray, there was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of Divine poetry in the form in which the answer came? The rising cloud took the shape of "a man's hand," as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer!

Daniel was powerless to move the king or reverse his decree, all he could do was to "desire mercies of the God of heaven concerning the secret", and it was because he could do nothing else, could not even guess at the interpretation when he knew not even the dream—that it was absolutely sure that God had interposed, and so even the heathen king himself saw, felt and confessed.

George Muller set out to prove to a half-believing church and an unbelieving world that God does directly answer prayer, and to do this he purposely abstained from all the ordinary methods of appeal, or of active effort to secure the housing, clothing, and feeding of thousands of orphans. Rev J Hudson Taylor undertook to put missionaries into inland China, by

DEPENDENCE SOLELY UPON GOD,

not only asking no collections, but refusing them in connection with public meetings. He and his co-workers were accustomed to lay all wants before the Lord, and expect the answer.

One of the most encouraging tokens of God's moving in our days is the revival of the prayer-spirit. Every church ought to be a prayer circle; but this will not be while we are waiting for the whole body to move together. The mass of professing

Christians have too little hold on God to enter into such holy agreement. We suggest that in every church a prayer circle be formed, without regard to numbers. Let the pastor unite with himself any man or woman in whom he discerns peculiar spiritual life and power, and, without publicity or any effort to enlarge the little company, begin to lay before God any matter demanding special Divine guidance and help. Without any public invitation—which might only draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it—and thus quietly and without observation the little company of praying souls will grow as fast as God means it shall. Let a record be kept of

EVERY DEFINITE PETITION LAID BEFORE GOD

—for such a prayer circle should be only with reference to very definite matters—and as God interposes, let the record of His interposition be carefully kept, and become a new inspiration to believing prayer.

Such a resort to united intercession would transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Ghost administration and spiritual life and growth, beyond all other possible devices. If in any church the pastor is not a man who could or would lead in such a movement, let two or three, who feel the need, meet and begin by prayer for him. In this matter there should be no waiting for anybody else, if there be but one believer who has power with God, let such an one begin intercessory prayer. God will bring to the side of such an intercessor others whom He has made ready to act as supplicants.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvellously saved. He himself did not understand the new endowment. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was stone deaf, but who came regularly to church, and being unable to hear a word,

SPENT ALL THE TIME IN PRAYER

for the preacher and individual hearers. In the biography of C. G. Finney similar facts are recorded of "Father Nash," Abel Clearly, and others.

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: that above all else, God is calling His people to new prayer. He wills that "men pray everywhere, lifting up holy hands, without wrath and doubting", "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Timothy ii 1, 8). And if this be done first of all, every other most blessed result will follow. God waits to be asked. He has the fountains of blessing which He puts at the disposal of His praying saints. These are always sealed fountains to the ungodly and the unbelieving. But there is one key that unlocks even heaven's gates, one secret that puts connecting channels between those eternal fountains and ourselves: that key, that secret, is prevailing prayer.

Another Remarkable Healing

at Principal George Jeffreys' Ipswich Campaign

I WRITE these few lines as my own personal testimony to the power of the Lord Jesus Christ to heal. I was a songster in the Salvation Army. One Sunday we went to conduct some meetings in another corps. That Sunday morning I left my mother's house as well and as fit as anyone could be. In the meeting I was seized with what has been a mystery to the doctors. I became stiff down my right side, and could not walk. Two of the brothers had to carry me to where I was to have tea. There I had to stay until they carried me to the station. After the train journey I had to be taken home in a taxi. When my dear mother opened the door, she exclaimed, "Oh! has she met with an accident?" The doctor was called in—he tried to move my arm and leg, but they had become useless. I was helpless. The doctor said I would never walk again. One day I was lying singing—

Lest I forget Gethsemane,
Lest I forget Thine agony,
Lest I forget Thy love to me,
Lead me to Calvary.

My mother and sister came into the room, and they found me shaking from head to foot. They naturally thought I was in a fit. We did not understand it, but now I know it was the power of God working in my whole being.

For over three years I could not lift my arm, or use my hand to wash my face. My little girl six years old can bear out this statement. She has seen me try to get down the stairs as a toddling child would, and go up on my hands and knees like a babe. I was attended to at the Ipswich Hospital and was X-rayed twice. For months I have been going to the hospital. Four doctors have attended me, but I was a mystery to them all. Then I saw a specialist, he said nothing could be done but to have the leader of my arm cut, and a silver wire put in. He said, "Are you prepared to come into the hospital?" I said "No." He replied, "Very well, if you refuse an operation, you must discontinue treatment." "Very well," I said, "but there is one treatment I

will continue, and that is prayer." "Oh, that rests with yourself," said he.



MRS. E. E. DELLER

I came to the Divine healing service conducted by Principal George Jeffreys, he prayed for me, anointing me with oil in the Name of the Lord, and I was healed. One the way home my foot was slipping up and down in my shoe, my arm felt as though I was holding an electric battery. When I look back and think what a cripple I might still be had it not been for His healing power, I could write much. One day I pray I shall be able to tell of His love to me. Well may I sing, "God is just the same to-day."

Thank God now I can walk and swing my arm above my head. Praise God, He answers prayer.
(MIS) E. E. DELLER (Ipswich)

Concise Comments and Interesting Items

"The Times" gives the following figures regarding Jewish immigration into Palestine.

During the first six months of this year the revival of Jewish immigration into Palestine, which had begun to recover from the depression of 1927 (when 2,358 more Jews left the country than entered it), and 1928, when the excess of immigration (2,178) over emigration (2,168) was ten, was quite strongly marked. In January 352 Jews entered Palestine and only 89 left, for February the figures were 378 and 104, March, 373 and 155, April, 322 and 70, May, 195 and 184, and June, 205 and 179. In all 1,825 Jews entered the country during the first half of 1929, an excess of 1,044 over the 781 who left.

Pharaoh's hardened heart and a reference to it by Lord Moyrihan, President of the Royal College of Surgeons, is at least interesting.

"Lecturing at Leeds on 'Surgery, Ancient and Modern,' he showed some remarkable photographic slides of results of surgical operations performed a thousand years before Christ, and

of the actual anatomical remains of the Pharaoh of Moses' time.

"Perhaps the most interesting visceral discovery, he said, was that which afflicted the Pharaoh of the Oppression. The large blood vessel springing from the heart was found to be suffering from a disease which made it rigid and inelastic. Mental changes went with the rigid arterial system. There was a narrowness and rigidity of outlook, loss of enthusiasm, or dread of new adventure and restriction in all enterprise. They had the clearest proof that those mental defects were not lacking in Mer-en-Ptah, for the Book of Exodus, chapter ix, verse 12 said, 'And the Lord hardened the heart of Pharaoh and he hearkened not unto them.'"

Sir Flinders Petrie has recently been given a reception by the World's Evangelical Alliance. Among other interesting statements he made was the following:

"Palestine is remarkably bare of inscriptions, but the excavations had brought to light pottery, weights, flints, arrow-heads, and beads, which confirmed Old Testament history. Among the things established was the great trade, East and

West, which Solomon founded, and the prosperity of the people during his reign"

A striking cartoon by Dr Pace in the American "Sunday School Times" is based on the word Sunday. In the first place he alters the S into F, and in the second place u into i. His final statement reads, "If you begin by making it Fun-day you will end by making it Sin-day"

A recent prize illustration is worth repeating

"A mother who was a professing Christian said she wanted her son to go to a dancing school because he was so awkward, she wanted him to be more graceful. After several weeks he had made such poor progress that she took him out in disgust. When she chided him he said, 'I'm sorry, mother, I'm so stupid about it, but I can't seem to do any better. You see, it's one of the things I can't pray over'"

There are two sides to Roman Catholicism. This is clearly brought out in an address by Rev Percy Buffard who has served as a missionary in Spain for many years. He said that Spain was not an easy field in which to labour. The work was oftentimes difficult and sometimes even dangerous. It might be asked, Why set out to take the Gospel to Spain—a supposedly Christian land? "I am not out to speak against Roman Catholics, but I feel that it is necessary to speak plainly. Roman Catholicism is making great strides in England, yet Protestants here do not seem to be alive to the danger. Here we only see the best side of Romanism, whereas in Spain Romanism can do as it likes. There we see only the worst side, and that worst side is too terrible to picture here to-night. The Bible is burned—sometimes publicly, generally privately. The priests do everything they possibly can to prevent its being read. There is terrible persecution for those who seek to know and follow the truth as it is in Jesus. I myself only escaped death on several occasions by a miracle"

Christ is Living!

"Who does not recall the story of the late Dr. Dale, of Birmingham? After many years in the ministry, he was engaged upon writing an Easter sermon, and when half way through, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive,' I said to myself, 'Alive!'—and then I paused again. 'Alive! Can that really be true? Living as really as I myself am?' I got up and walked about, repeating, 'Christ is living! Christ is living!'" At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory. Yes, Christ is living. It was to me a new discovery. I thought that all along I

had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it, I shall preach about it again and again until they believe it as I do now.' For months afterward, and in every sermon, the living Christ was his one great theme, and there and then began the custom of singing in Carr's Lane on every Sunday morning an Easter hymn. When surprise at this was mentioned to Dr. Dale, he said, 'I want my people to get hold of the glorious fact that Christ is alive, and to rejoice over it, and Sunday, you know, is the day on which Christ left the dead!'"

Bible Study Helps

STEPS OF FAITH (Hebrews xi.)

1. Abel Worshipping God.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh (verse 4)

2. Enoch Walking with God.

By faith Enoch was translated that he should not see death and was not found because God had translated him for before his translation he had this testimony, that he had pleased God (verse 5)

3. Noah Working for God.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house by the which he condemned the world, and became heir of the righteousness which is by faith (verse 7)

4. Abraham: Waiting for God

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. By faith he sojourned in the land of promise, as in a strange country (verses 8-10)

5. Moses: Warring for God.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. By faith he forsook Egypt, not fearing the wrath of the king. Through faith he kept the Passover, and the sprinkling of blood. By faith they passed through the Red Sea as on dry land. By faith the walls of Jericho fell down (verses 24-30)

Fishers of Men

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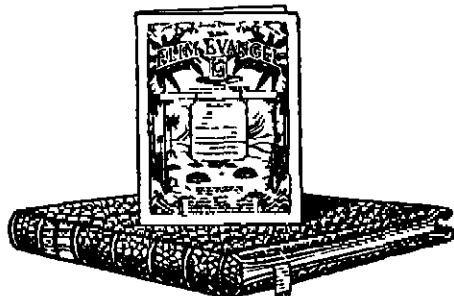
Words and Music by Douglas B Gray

Jo - sus said "I will make you fish-ers of men,"

Je - sus said "I will make you fish-ers of men, Take

up thy cross and fol-low Me, and thou shalt My dis-ci-ples be!" Then

preach the Word, and fish-ers for Je - sus be.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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

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

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

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

The Land of Noah's Youth

THE CLOSE of the burning Mesopotamian summer has now permitted Mr C. Leonard Woolley, the well-known discoverer of the Abrahamite Ur of the Chaldees, to commence his third season of excavation at that famous site. Last season he struck through the eight-foot bank of clay sediment which he shewed to be that left by the Flood of Noah, recovering from beneath it specimens of pottery and of a brick, representing a pre-Flood civilisation. Encouraged by these striking finds, he hopes this year to lay bare some portion of the actual pre-Flood city which he believes may lie under the same bank of clay. "There is always the chance," he says, "that a thick bed of sediment may have preserved it, just as the mud and ashes of Vesuvius have preserved the buildings of Pompeii."

Mr. Woolley first went to Mesopotamia an adherent of the comfortable scepticism with which our age usually regards the narratives of Genesis, and which even many preachers to-day, both Anglican and non-conformist, profess and preach, in violation of their vows. But his scepticism received its death-blow from the footprints of Abraham's age discovered by himself in the sands of Ur. Major Davidson, the famous engineer and scientist of Gizeh fame, arrived at the same blessed place of re-birth as a result of his researches at Isaiah's monument. Professor Langdon, who occupies the Chair of Assyrian at Oxford, once believed, like the Dean of Peterborough, that there could have been no Noah and no Flood, but he afterwards discovered facts which, he being a candid man, made him reverse that opinion. He now affirms it as beyond dispute that the Deluge occurred about B.C. 3,400, as the Bible states, and he holds firmly the historical accuracy of the Old Testament

Infidel Preachers

THERE is a reason for the stubborn scepticism of ecclesiastical agnostics—a reason quite different from the one which they allege. They are never tired of alleging that modern scientific discovery will not permit them to believe that Noah's Flood ever took place. But since a whole barrage of scientific facts has pulverised this alleged reason, they still hold fast their unbelief—why? Because the real reason is quite different. It is a moral one. If the story in Genesis be true, God once judged the world in wrath, and brought upon it the waters of punishment—and Peter's averment by *that very token* that God will judge the world again in wrath (II Peter iii 7) is one which the comfortable unbelief which is enthroned in most modern pulpits will never accept, no matter how many and great proofs of the Noachian Deluge may yet be forthcoming. The formal Christianity of Modernism anathematises the very idea of a future Judgment.

While therefore the people of God will wait with expectant anticipation the results of this season's work by real field scientists (rather than cloth ones) on the site of Ur, we need not expect that men who have already abjured their vows touching that grand summary of Christian faith and hope, the Thirty-nine Articles, will now change their views, under the light of any fresh discovery whatever. The only hope for them is that they be born again out of the darkness of formal religion into the pleasant light of their fathers' faith, and that the Devil shall lift his ordaining hands from covering their spiritual vision, that they may see the light of miracle and revelation everywhere in the Word of God.

The Lonely

MR JAMES DOUGLAS, through the columns of the *Daily Express*, has been seeking to get into touch with the lonely people of the British Isles. He has largely succeeded. Thousands of letters have reached him from all parts. The letters he has received and published are full of pathos. London with its teeming millions is declared to be the loneliest place on earth. Loneliness is traced to various causes. Frequently death has been the cause. Priceless partnerships have been broken by death. The left one has struggled on with empty heart—and sometimes empty pocket. How pathetic it must be for a woman in happy married life, with a comfortable income, to be suddenly left without husband or income!

But the outstanding feature we have noticed is that loneliness is the outcome of the absence of a living faith in a living Saviour. With Christ we safely bridge all the rivers of loneliness. If He removes a human support from us He gives a little more of His own support. In fellowship with Christ we are brought into fellowship with His earthly people. The fellowship of Christian people, is, next to the fellowship of the Lord Himself, the greatest thing on earth. A lonely heart which has lost its loneliness in the fellowship of Christ is one of the finest workers among lonely men and women.

Satisfied!

The Testimony of Sister Henson

YEARS ago our minister preached on holy living—a real consecrated life. He spoke of one kind of people who tarried in prayer for what they called the Baptism of the Spirit. He tried to shew the folly of it. He spoke on Romans, chapters six to eight, telling of the battle between the natural and spiritual life until Paul cried out, "Oh, wretched man that I am, who shall deliver me?" Then he said the eighth chapter told of a life of victory. I listened very intently to hear how to get victory, for although I was a trained worker I had an up-and-down experience and was lacking in power.

The minister said, "If there is anyone here who would like this life of victory, come to this communion rail, give yourself once more to God." I thought, "Yes, this is the life I want, where I can have full victory over myself, a life filled with the Holy Spirit." I followed the rest to the front, and kneeling we made our vows to God who saw the sincerity of our hearts. "Now," said the minister, "as you took salvation by faith, so you take the second gift by faith. Go your way."

BELIEVING YOU HAVE IT

and you will have it."

I went out trying to make myself believe I had it, but that did not bring it. There was no joy, no power, no victory, but the hunger was still in the depths of my being. "O God," I cried, "is there no way of satisfying this gnawing craving in my heart after Yourself?" I went on month after month and year after year.

"Perhaps the fault is in myself. I am expecting too much. Perhaps I am narrowing my life down too much," I thought. Speaking to a friend, I said, "Let us go to a show. We may be happier if we broaden out a little bit. The ministers go to theatres. If it is good for them it may be good for us." I saw the president of the missionary society playing cards, also the president of the Ladies' Aid. She said, "Dancing is good for young people; it gives them an opportunity of mixing in with other young people. The little dances in the home are quite harmless." Reasoning over these things, I came to the conclusion that in me lay the fault, so I turned my steps to a new source of happiness—the pleasures and recreations of this world.

I did not drop my Christian life, for Wednesday evening would find me at the prayer meeting. I was in a prominent place too on Sunday at my class and at young people's meetings. You ask if it satisfied me? If you could have seen in my heart you would have seen how far I was from being happy. There was an emptiness, an aching void, and it was a real heart hunger for God. I did not realise what it was, soon I went feeding on the best husks the world can give.

The next place I tried was the Salvation Army.

They were still leading sinners to the Cross. There was the same request for a re-consecration. I saw a Methodist deaconess go and seek this life of holiness; I knew I was not alone in my hunger after God. But she came away with the same unsatisfied feeling that I had experienced after my consecration. So I did not get the hunger satisfied at this source. Still God led me on line upon line, here a little and there a little, until He brought me to the promise of Himself.

I prayed and waited, I praised and magnified God, with others. I obeyed the voice of my Master, and though it seemed mechanical at first I persevered.

UNTIL ONE DAY HE BREATHED ON ME

and I felt my lungs being filled with the breath of God. Oh, that holy Presence! Shall I ever forget it, as He filled my innermost being with Himself? Then the Holy Spirit began to glorify Jesus through my voice. It was mechanical no longer for my voice was not my own, it was surrendered to God, accepted and sealed by the Holy Spirit. He began to use what was given over to Him, and to use it in praising and glorifying the Name of Jesus. So for a period of two or three hours waves of glory were flowing in and shouts of glory were flowing out. Every pang of hunger was satisfied, I had received Him for whom my soul longed. Now it was not, "Take it by faith and thank you have it." I really had His power throbbing within, a living power. I had the life of the same Spirit that was in Christ, flowing in and through me, taking possession of my tongue and using it, speaking in another tongue as the Spirit gave utterance, teaching me syllable by syllable until I spoke the heavenly language.

I did not want any more shows or theatres, or anything of that sort. But oh, how I loved my Bible! Prayer was

NO MORE A DUTY

but a real pleasure. It was a meeting with a Friend I love very much. This Baptism made me more hungry to bring souls to Christ. Now the Bible is an open Book to me. It seems as if scales have been taken from my eyes. I seem to be living in a different world since He came in and filled me. Some one asked me, "Does the Baptism make one more active?" I answer, "Grandmother used to knit stockings. Faithfully she plied her needles day by day and gradually the stocking grew longer and longer, until one day she completed the toe. Later I was in a large knitting mill where they had a motor-driven knitting machine by which in three minutes the same stocking (that had taken grandmother a week to knit) was knitted. What was the difference? The power. The same stocking, but one is done by power. And it is so much easier to get souls to God with the power of the Holy Ghost within you. It is the Spirit who melts down and convicts."



QUEUEING

Hours before the time long queues lined up for Principal George Jeffreys' meetings in Cardiff. Here they are seen outside the Wood Street

The Foursquare Revival in Wales

Principal George Jeffreys at Cardiff: Over 2,500 Converts

Modern Miracles

By R. J. JONES, Esq., J.P.

I THE CROWD IN THE QUEUE

I HAVE never been partial to standing in queues, in fact, I have always prided myself on having sufficient will power to resist every attraction which meant standing in the *gwt*, as the Welshman puts it. And still, on Sunday last I found myself 150 yards from the main entrance to the Cory Hall, Cardiff, in a queue! It was then a quarter past five on a cold, damp October afternoon. What on earth has come over me? Why am I standing here in a queue twenty miles from home on a Sunday afternoon? An old gentleman stopped to speak to someone ahead of me. I thought it was

A DODGE TO STEAL A MARCH

over us who had been there some time. "Keep the *gwt*," I cried, "Very well, brother," said the old gentleman as pleasant as could be, "praise the Lord for a Gospel queue." Off he went to fall in a hundred yards further down. Yes, that's the secret—"a Gospel queue."

My wife and I were privileged to take part in the great Welsh revival of 1904-5. She and my daughter have stood in the queue on many a day during the past fortnight, and have rejoiced to see the crowd again lining up for Jesus, after 25 years

A tall, well-built man walks up to the kerb and enquires, "What's up here?" and a dear old lady of seventy or thereabouts answers, "Principal George Jeffreys is here," "And what has he got?" said the man. "The Foursquare Gospel, my boy," came the answer.

A number cry out, "Fall in!" "No fear," said he, "I had enough of that in the army." He walks away, but soon returns, making tracks for the end of the queue 200 yards further down, and we felt sure that he wanted to see and hear "the recruiting sergeant." There is still an hour to go before the service, and I pass away the time singing to myself the tune, *Cwm Rhondda*.

Anxious throngs again are gather'ing,
Prais the Lord a Gospel queue,
Suits and sinners, yearning, longing,
For the story ever new,
We are lining
Up for Jesus everyone

I thought of that verse in Mark, "And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door."

This has been going on day by day, yes, often twice a day, for over a month. No signs of a diminishing crowd, but on the contrary, a larger crowd every day. This is



WAKE UP IN WALES

Congregational Church, the largest church in Wales, where congregations packed from floor to roof witnessed never-to-be-forgotten revival scenes

NOT A "FLASH IN THE PAN,"

but a real work of God—the Spirit moving the people. The irresistible power of the Foursquare Gospel. Someone called it a miracle. Yes, to line up the thousands in a Gospel queue in these days, and that in the heart of all the worldly attractions of a great city like Cardiff is positive proof that the age of miracles has not passed. The thrill of the revival spirit is again being experienced throughout the city and the populous valleys that radiate from Cardiff. The crowds are coming in by train, tram and bus from the Rhondda, Merthyr, Aberdare, Rhymney and Western Valleys. The Cory Hall could be filled four or five times over, practically every day. Still there are very large buildings at Cardiff—places of worship—and the question that naturally comes to one's mind is, "Why are the doors bolted and locked?" Someone in the crowd says, "Splott Road Baptists have unlocked their doors, and Wood Street Congregational Chapel is at the disposal of the Revivalist." Is it then any wonder that someone started *Dolch uddo*, when he heard the news? On Thursday afternoon last the meeting was at Wood Street Chapel,—it rained all day, it poured, it seemed to be making up for the nine months of fine weather in one day. What will happen to the service at Wood Street? Here are the facts. Long before the service, Wood Street Chapel, reputed to be the largest place of worship in Wales, was packed from floor to ceiling. Persons competent to judge say that there were over four thousand people in the building. What a wonderful sight! The greatest power on earth, after all, is the power of the Gospel. The

blind, the halt, and the maimed are there. The saints are there, present because their prayers have been answered. And the sinners are there also, they cannot explain why—some indefinable power having gripped them. Wood Street Congregational Chapel is too small to contain the crowd on a wet day. Where can we put the people?

THE LARGEST BUILDING IN WALES

is full to overflowing. Thank God, heaven is large enough at any rate.

Space will not permit me to say all that I feel with respect to the marvellous stir which has been created all over South Wales through this wonderful mission. Principal George Jeffreys and his co-workers must be tired out, but they appear to be as happy as sand-boys, and, what wonder, when day after day scores and hundreds are throwing down the arms of rebellion, and accepting the Prince of peace as their King.

Still they come from hill and valley,
Come to swell the Gospel queue,
Praise the Saviour! what a rally!
What a joy for me and you,
Let them all come,
All the world to Jesus, come!

II THE TOUCH OF FAITH

I was brought up in the orthodox Nonconformist atmosphere, where, although we used to sing heartily and often

Dyma Geidwad i'r Colledig,
Meddyg i'r gwywedig rhai

(a Physician for the sick), still the ministry of healing was hardly ever mentioned, other than when reference

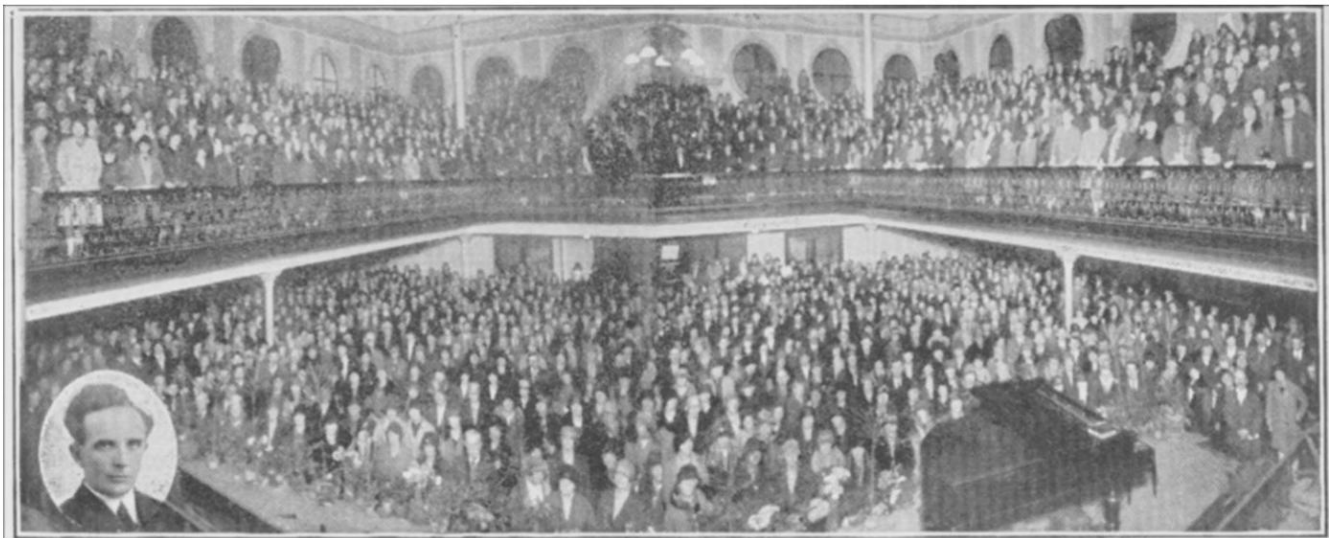
was made to our Lord's wonderful miracles Notwithstanding all this, I have never doubted our Master's complete mastery over disease and pain How could I? Do not I know the boy who was practically blind for nearly twelve months, and who to-day after forty years has seen with his own eyes the wonderful works of God at Cardiff? And this miracle he has always attributed to the goodness of God in answer to the groanings of a godly mother. "Modern miracles?" why, people are simply astounded, the critics are entirely confounded Faith is triumphant again Down the deepest coal-mines, in the glare of the steel works furnace, at the factory, and in the office, the one topic is the Foursquare Mission at Cardiff

"I DON'T BELIEVE THIS HEALING BUSINESS," says one, waiting for the doors to open "Let Mr

ing services (the healing meetings are held in the afternoon) Mr Jeffreys referred to the number of persons young and old who professed to have been healed, and requested those present to put up their hands

SCORES OF HANDS WENT UP.

"There was a dear sister at the service this afternoon who had had a withered arm, and had not been able to open her right hand for over fourteen years She was healed If she is present to-night, will she kindly stand?" Within three seats of me there stood a frail-looking woman, dressed in black Her face was beaming, I was going to say, shining with joy She slowly lifted her right arm, and she opened her hand. This modern scientific age is all around us, but here are the same old-fashioned miracles That coloured brother who makes certain of a platform seat night after night,



THE CORY HALL, CARDIFF.

In this hall Principal George Jeffreys and his Revival Party commenced the Campaign in the Welsh Capital At the first meeting only a few were present, but as usual the congregations grew until the largest buildings in Wales were filled to overflowing (Inset Principal George Jeffreys)

Jeffreys preach the Gospel and drop this healing stunt." "But is not the ministry of healing a part of the Gospel? Did not the Saviour heal the sick and afflicted? and does not the Word say that 'He is the same yesterday, to-day, and for ever.'" "Yes, but we are living in modern times Science has so advanced, and this healing business must be left to medical science"

"What branch of science do you suggest should deal with the healing of souls, then?" asks another "Oh, well," said he, "that is a different matter, I must admit that science can never hope to save souls My point is this, I have never yet known anyone healed by faith" The evidence is soon forthcoming, one after another they explain how they suffered from painful diseases for varying periods before the Campaign "And now," yes, in earnest and convincing tones, "now, we are healed and made whole" "Of course," says the doubting Thomas, "I admit that the thing is possible" In one of the even-

suffered from a virulent form of indigestion Ask him how is he getting along, and is the cure permanent? He shouts "Halleluia," in a voice that can shake all the critics and cynics in Cardiff

The sick and suffering are brought to the services in motor cars, bath chairs, and ambulances, many hobble along on crutches, or are assisted by friends They are anointed, and the Principal, yes, and every believer present, take hold of the "ropes of the promises," and plead for them individually

My faith looks up to Thee
Thou Lamb of Calvary,
Saviour Divine

Can anyone blame us if we start clapping our hands in sheer joy and thankfulness, when we see

A HELPLESS SPINAL CASE

slowly sitting up, or an elderly woman walking away without the crutches which she had used for years,

or a little tot of ten stamping his feet as if to make certain that the old irons which have been a part of him since birth are gone for ever?

A young journalist friend turns to me and says, "It is no use arguing, this is a fact." Yes, and facts are stubborn things. The people generally admit that miraculous cures can be recorded. But how has it been brought about? Auto-suggestion, personal magnetism, hypnotism, electricity, etc.

The secret is a simple one, call it electricity if you like. The Evangelist is right in touch with the "Generating Station," he is directly connected with the "Power House" up above by the cable of faith. We have doubted because we were connected to the earth wires only.

Impressions of an Anglican

IF I were asked to give in a few words my impression of the Revival and Healing Campaign conducted by Principal George Jeffreys in the Cory Hall, Cardiff, I should be inclined to reply in the words of the old refrain of which he is so fond.

There is power, power, wonder-working power
In the blood of the Lamb

And there is power undoubtedly—power in these meetings to save souls and to heal bodies.

I have been to many revival services, but never before have I had such an impression of power as when the young Welsh preacher begins to speak. You soon find out the secret of the power. It is Holy Ghost power, and his message is full of the teaching that this is the dispensation of the Holy Spirit, that this power is the Christian's birthright, and that what weakens the churches to-day is that they have forgotten this. They have not asked for nor claimed the promised power, and so it has lain dormant. God has never withdrawn it. The promise is still "to you and to your children, and to them that are afar off, even to as many as the Lord our God shall call."

How terrible it is to think of all the sin and suffering in the world which might have been relieved if only the followers of Jesus had

REALLY BELIEVED THESE WORDS.

To an onlooker it is very interesting to watch the faces of the people who come in. Many coming for the first time have a rather curious, bored expression, and as such choruses as *How can I help but love Him*, and *Just the same*, are repeated over and over, then they relax into a smile, perhaps a laugh. Here is no irreverence, but one feels, "Where the Spirit of the Lord is there is liberty." Presently they catch the infection, and join quite heartily in the singing.

When the sermon begins the preacher grips from the start, and you could almost hear the proverbial pin drop as he unfolds his theme. It is always the Word, the Word to which he refers us back. He is a wonderfully lucid and interesting speaker in all that he says. I have often heard people speak well and eloquently, and yet there is something more in what he says, that one feels his words are with power. It is when he begins to unfold the wonderful teaching of the Baptism of the Holy Ghost that you know why

his words grip the people. He is a living exponent of his message.

When he makes an appeal at the end of a service for surrender to Christ, it does one's heart good to see the forest of hands that go up. On Thursday, October 8th, about 85 put up their hands to signify that they wanted to

ENLIST UNDER CHRIST'S BANNER.

There is no undue excitement or hysteria at the meetings, any such behaviour would be promptly suppressed.

Before closing I must say a few words about the healing. In this God is certainly confirming the Word with signs following.

Some of the healings are instantaneous and others gradual. Last Thursday I saw a happy husband marching out in triumph carrying his wife's crutches. She, who had not walked for four years was walking behind him holding a friend's arm, all three faces full of joy.

Truly we are living in wonderful days. May God spread this glorious message through the length and breadth of our land for these and multitudes of hungry and thirsty souls waiting to be fed.

The Cardiff Campaign

By Miss F. ALLEN

AS a visitor to the Revival and Healing Campaign conducted by Principal George Jeffreys at Cardiff, one can only shout Hallelujah to the Lord, and thank Him that the Blood still avails in bringing souls to the Lord.

On October 2nd the Spirit began to move in a marvellous way. His wonders to perform. By the 11th the Cory Hall was packed and the Lord seemed to fling open His garden of love to the people; and in they went by companies to live in the future off the fragrance that comes from the trees to be found therein. Oh, praise the Lord! as day after day Principal George Jeffreys proclaims an inspired Gospel message, in come the souls to the feet of Jesus. Bodies are miraculously healed, cataracts removed, tumours withered up, legs covered with wounds perfectly healed. An old soul who had been in her chair for fourteen months came out and walked, and is still going strong. Praise the Lord!

The last two Sundays hundreds were turned away from the doors. How it should be a burden to us all to get down on our knees and praise, and pray the Lord to sweep on in His mighty power in the saving of souls and healing of bodies.

May the Lord keep our Pastors at the feet of Jesus, and guide them in the carrying out of His will, until the glorious coming of our Lord and Saviour Jesus Christ.

The following is from the *Evening World* of 24th October:—

CRIPPLE WALKS UNAIDED.

5,000 at Healing Meeting.

More than 5,000 people attended the Revival Meeting and Divine Healing Campaign conducted by Principal George Jeffreys at Cardiff.

Remarkable claims of healing are made

In one case a Cardiff boy, who has been in leg-irons for years, claims to have been healed at one of the services, and in the presence of a large congregation he took off his irons and was able to walk without any assistance

The converts number more than 1,400

The campaign has been so successful that Principal Jeffreys has extended his stay

The largest chapel in Cardiff has been placed at the disposal of the Principal and his helpers

There has been a demand from the Swansea district for revival meetings in that area, and Principal Jeffreys has arranged to go there at an early date

LATE NEWS

The following late news comes to hand just as we go to press —

The Foursquare revival fervour increases in its intensity in the Welsh Capital. It is spreading like a great prairie fire, burning its way into thousands of lives and homes and devouring everything that seeks to hinder its progress. Over 2,500 conversions have been recorded and healings of an astonishing character are taking place. Daily deliverances from diseases that make people simply marvel are being witnessed. Tremendous and triumphant gatherings swayed with unbounded enthusiasm are packing the largest buildings in the country—the Cory Hall, the Wood Street Congregational Church which is the largest in Wales, the large Baptist Church, the great Cardiff Drill Hall, each have become inadequate to hold the hungry besieging crowds anxious to gain admission. Principal George Jeffreys and Revival Party are being wonderfully sustained in this great movement by the power of God. Owing to tremendous appeals they have decided to continue another week. People everywhere say another great revival is sweeping Wales.

John Wesley and the Bible

JOHN Wesley's estimate of the Bible, as set forth in an old Methodist magazine published in 1817, is well worth considering in these days when the sacred Book is being so much neglected. The writer says: "When it pleased God to raise up Rev. John Wesley to be the founder of Methodism, he resolved, through Divine help, to make the Bible his only guide in all the important doctrines which he embraced, and which he faithfully delivered to the people. His own language was, 'I design plain truths for plain people, therefore of set purpose I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings, and as far as possible from even the show of learning, unless in sometimes citing the original Scriptures.' I want to know one thing—the way to heaven,—how to land safe on that happy shore. God Himself has condescended to teach the way; for this very end He came down from heaven. He hath written it down in a Book. Oh, give me that Book! At any price give me the Book of God. I have it: here is knowledge

Do You Believe They Think I am Lost?

I SHALL never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he.

"Is your father a Christian?" "Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?" "Don't know, she has been superintendent of the Sunday School of the same church for some time."

"Have you a sister?" "Yes, sir."

"Is she a Christian?" "Don't know; she has the primary department in the Sunday School."

"Do your father and mother ever ask the blessing at the table?" "No, sir."

"Did your father, mother, or sister ever ask you to be a Christian?" "As long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbours and our friends, take up this cry against us to-day "Do they act as though they think we are lost?"

—W A S

enough for me. Let me be *homo unius libri* ('a man of one book'). Here then I am, far from the busy ways of men. I sit down alone, only God is here. In His presence I open and read His Book, for this end—to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark and intricate? I lift up my heart to the Father of lights. Lord, is it not Thy Word? If any man lack wisdom, let him ask of God? Thou givest liberally and upbraidest not. Thou hast said, 'If any man be willing to do His will, he shall know.' I am willing to do; let me know Thy will. I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings, whereby, being dead, they yet speak. And what I thus learn, that I teach." Would that all who stand in Methodist pulpits to-day were imbued with the same spirit as their great founder and leader.

Foursquare News from Far and Near

Enthusiastic Gatherings—Baptisms—Conversions

Watford (Evangelist J C Kennedy) God is still blessing at this centre. During the past week the blessing of God was manifested in an encouraging way. One soul decided for Christ, while the power of the Holy Ghost is still falling upon the waiting saints.

Forest Hill (Miss A M Hanna) A blessed time was experienced at this centre on Sunday, 20th October, when Miss Ewens, who was stationed here for a considerable time, paid her farewell visit prior to departing for the mission field. The service was led by Miss Hanna, and Miss Ewens spoke on the work in India. There was a good attendance—more than there has been for some time past. Current work at this assembly is being maintained.

Leyton (Mr W H Petersen) During the past six weeks this centre has been favoured with a series of Bible studies, given by Principal P Parker. These studies have been greatly enjoyed by the assembly, and much blessing has resulted. Each month as it passes sees fresh members added to the church, surely God is blessing the work in this corner of His vineyard, and, as a brother recently quoted, "Great oaks from little acorns grow."

Reading (Evangelist J Speers) The work here is making splendid progress, open-air meetings take place in different localities almost every day of the week, and the assembly maintains a regular and full attendance. Last Sunday evening the hall was packed, making it almost impossible to find enough seats. The week-night meetings are also marked by the splendid number that turn out, while scarcely a week passes without souls being saved. Meanwhile Reading has not been without its visitors. Recently Evangelist Hill, who is in charge of the Preston Park (near Brighton) assembly, preached a most enlightening sermon on "The Bruised Reed and the Smoking Flax," whilst on Thursday evening last, Pastor Hathaway paid a visit, and the saints were cheered by an unstinted message on the Second Coming. May that glorious event be soon, and meanwhile may God continue to bless the work here.



Evangelist J. Speers.

Brighton (Pastor J Lees) A very full and eventful week has been experienced in Brighton. On Thursday, 17th October, the Brighton church received a farewell visit from Miss Ewens and Miss Paint, prior to their departure for India. A special service was convened by Pastor Jesse Lees, at which both sisters spoke, and gave remarkable testimonies of God's power in their experience. It was a wonderful evening and one felt that God's seal was very definitely on their missionary errand. The following Sunday afternoon was devoted to the Sunday School prize-giving, and Pastor Lees, who always takes a keen personal interest in the work among the little ones, was present. It is worthy of note that the numerical strength of the school which had suffered somewhat when the Hove Tabernacle was opened, is rapidly approaching its old position, every Sunday seeing fresh scholars to fill the vacant places.

On Thursday, 24th October, a baptismal service was held in the Tabernacle, when seven men and ten women were immersed. One of the men had already received the Baptism of the Holy Spirit, even before being baptised in water, and another was the father of three little children who have attended the Sunday School for the past two years. His conversion took place on the occasion of the school anniversary and was directly due to the ministry of the little ones on that occasion.

Prior to performing the baptisms Pastor Lees gave a most inspiring address from Psalm lxxiii 8, "My soul followeth hard after Thee," in which he urged Christians to follow more ardently and faithfully after Christ. It was a lovely service, mightily blessed, and at the close seven persons expressed their desire to be baptised at the next opportunity.

The Crusaders' Cycling Band, who bear the following scripture as a motto, "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him," report a very successful season of work recently. Nine souls have been saved at the open-air meetings held in the centre of the town.

Barking (Pastor H T D Stoneham) The saints at Barking were privileged on a recent Sunday to have in their midst, Pastor E J Phillips (from headquarters), whose clear and definite scriptural discourses will long live in the minds of those present. The London Crusader Harmony Choir attended for the evening service, and in spite of the very inclement weather the hall was packed with people, and there were showers of blessing and praise which prevailed throughout the service.

Many fresh faces were noticed in the congregation, who had been attracted to the Foursquare Gospel as a result of the visit of this band of young people. Apart from the singing by the choir, stirring testimonies and Bible talks were given, and Pastor Phillips gave the final word on "Jesus, the Light of the World."

Pastor C H Coates also recently visited the Sunday school, and gave a most edifying and descriptive talk on missionary work and the great needs of China. The address made a definite appeal to young and old alike who gathered. May God continue to bless in China in these days of distress, as well as in all other lands.

Eastbourne (Pastor P Le Tissier) During the absence of Pastor P Le Tissier this church has been privileged to have with them Pastor A Longley. The week-night services have been wonderful times of spiritual blessing. On Tuesday, 9th October, Pastor Longley gave a splendid discourse on "Temple Repairing," and laid down very plainly and yet very powerfully the teaching of Divine healing, shewing that our bodies were the temples of God and that the Holy Ghost was the Repairer of God's temple by occupying the body—not working from without but always from within. On Thursday the Pastor delivered an effective and soul-thrilling sermon from the text, "Where there is no vision the people perish." How earnestly he endeavoured to get all minds focussed upon God, to fix our eyes upon Him as the only hope of safety, home and eternal happiness, getting a vision of God's plan of salvation, of Christ's atoning work, and all His sufferings. He gave one or two telling illustrations on the subject.

The services have increased in power and rich blessing with every discourse delivered. The members have been built up and encouraged in their faith. Sunday, 13th October, was a wonderful day of power and blessing. Two precious souls yielded to Christ at the close of the evening service which was followed by the largest open-air service held this season. A wonderful crowd of people listened to the clear preaching of the Word of God, some of those who passed by said there must have been nearly a thousand people around the preaching stand. One elderly person said he had never seen such a big open-air meeting in Eastbourne before. Praise God, He is working, and all the meetings each week-night service have been seasons of refreshing from the presence of the Lord.

FOURSQUARE DEMONSTRATION AT BRADFORD

Bradford (Pastor H Kitching) On a recent Saturday a large company of people from the Bradford church visited Brighouse, a small town a few miles away, for the purpose of a Foursquare rally. Friends from all the surrounding districts were present, and during the afternoon the company marched unitedly round the town and held open-air meetings in one or two of the town's busiest thoroughfares. As they passed along the streets, singing and praising God, many were constituted to stand and listen to the Word, and many opened their doors to hear the singing and enquire who they were. All were pleased to see that such a number were listening to the Gospel, and hearts were filled to overflowing when three souls signified their desire to accept Christ as their own personal Saviour. In the evening a great Foursquare Gospel demonstration was held in a local Wesleyan chapel. The main object was to point out and explain the fundamentals of our belief,

but before the close of the service an opportunity was given to those who wished to tell others what great things God had done for them, and many gave wonderful testimonies of how they had been saved, healed and baptised with the Holy Ghost. After the service a soul-stirring song service was held in the

town square. This was a triumphant ending to a happy and inspiring half day and as the company journeyed homeward they felt that their labours had not been in vain, and that seed had been planted in Brighthouse that would some day bear fruit to God's glory.

The Family Altar

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

Sunday, November 17th. II Chronicles xxxii 17-31

"Hezekiah prospered in all his works" (verse 30)

Behind Hezekiah's prosperity was God's activity. But more behind Hezekiah's prosperity was God's mercy. Hezekiah was not completely pleasing to God. He had tragic lapses. Yet God did not cast him off. God looked through the acts of Hezekiah to the heart. He saw the heart was right, although the actions at times were strangely wrong. How glad we should be that God does not judge us according to our lapses, but according to our deepest heart. We frequently fail Him. In the light of His glory we are sadly inglorious. Yet God does not act toward us in the light of our failing glory, but in the deep heart-hunger for more and more of His glory. His glory meets our lack of glory. His mercy meets our backsliding. Where failure abounds grace super-abounds.

Monday, November 18th. II Chronicles xxxiii 1-16

"And when he was in affliction, he besought the Lord his God" (verse 12)

It was affliction that drew the wandering heart of Manasseh to God. It was not a high motive for seeking the Lord, but the Lord did not reject it. It was hunger, selfish hunger, which brought the prodigal home. But the father did not keep the door closed on that account. The goodness, mercy, and forgiveness of God are astonishing. No one is more in a position to act as an autocrat than God—yet no one acts less like one. We may forget God during the best years of our lives, we may waste our best days in selfishness, we may set up a hundred and one temporary gods of our own, but if in the eventide of wasted years it be given to us to seek to the Lord—He will hear us. Such mercy may not, yea, should not, appeal to the young Christian. But it is very precious to the prodigal, whose step is unsteady and whose hair is turning grey, and whose heart is hungry—sadly hungry.

Tuesday, November 19th. II Chronicles xxxiv 1-13

"While he was yet young, he began to seek after the God of David his father" (verse 3)

It is a beautiful thing when a boy turns his face toward God. It is even more beautiful when he does so in the midst of a sinful country. Not many faces turn toward God. Faces turn toward pleasure and prosperity. Faces turn toward the theatre, the picture-house, the boxing ring. It is not surprising that when so many fathers and even mothers turn their faces toward these things that the children do the same. Mary looks where mother looks. Freddy looks where father looks. Mother, take care that your looks are safe looks. Father, take care that your gaze is upon things that you would not blush to know your children were gazing at. Children, seek the Lord's face. Seek Him early that you may find Him. Even if mother and father are looking in the wrong direction, you look in the right. Turn your sunny face toward Jesus—the boy's Friend, and the girl's Saviour.

Wednesday, November 20th. II Chronicles xxxiv 14-21

"I have found the Book of the Law in the house of the Lord" (verse 15)

The Book had been in the right place but the right place had been overlooked. It is possible to have the Lord's Book without the Lord's people looking into the Book. The Bible may be present but the readers absent. Next to the living Word in our midst the greatest blessing we can have is the written Word. In cottage and castle the Book of God is to be found. Happy the cottage happy the castle, when the dwellers

therein appreciate the presence of God's Book—when the stately lord and the simple toiler bow heart and mind in absolute obedience before its pages. A neglected Bible means a neglected home. The home may be well dusted and well cleansed, but if the cleansing Word of God is not applied to the spiritual furniture of our hearts then the most vital portion of the home is neglected.

Thursday, November 21st. II Chronicles xxxiv 22-33

"All his days they departed not from following the Lord" (verse 33)

Josiah's influence was a powerful one. He was a powerful man and he used his power for God. Recently we have the example of the Mayor of Rochdale who when he was made mayor of his town commenced a "Rochdale for Christ" campaign. He used his power for Christ. The deepest direction of a man's heart is revealed when he is promoted. When a Christian man who is on fire for God is promoted he uses his promotion to promote God's work. Promote a man of God and you promote the work of God. Promotion comes to all of us at sundry times and in various measures. A Josiah at the head of a home, at the head of the office, at the head of a school, at the head of a business, will preserve the service and thought of God in the midst of the circle of influence.

Friday, November 22nd. II Chronicles xxxv 16-27

"And his deeds they are written" (verse 27)

So are our deeds written. They are written on hearts. They are written in heaven. Deeds of kindness that, possibly, we have overlooked, are written upon other hearts. Others remember what we have done, and each time they see us, that memory is revived. Perform a kindness, and unless it has been nullified by unkindnesses, your presence will bring a flash of pleasure to the heart of the recipient. Write your deeds of kindness at home. Don't write deeds of kindness on hearts in Judæa and Samaria until you have first written your deeds in Jerusalem. Remember—mother and father live at your Jerusalem. Write your deeds upon their hearts. It is easy to write our good deeds abroad and our unkind deeds at home. But the Christ-controlled life will do its best handwriting at home.

Saturday, November 23rd. II Chronicles xxxvi 11-23

"The wrath of the Lord arose, till there was no remedy" (verse 16)

The saving fact of mercy is that there is a crisis-point at which it expresses itself in judgment. Mercy has a crisis-point at which, instead of suffering and wooing, it strikes. Unlimited mercy in face of unlimited sin is impossible. It is no contradiction to speak about the wrath of a merciful God. God is merciful as long as mercy may become effective. But when mercy is ineffective, when mercy is mocked then God's wrath is outpoured. Now the mercy of God is still proving effective. Love is winning hearts to Jesus. God's gentleness is making many a wicked life great. It is for us to put our weight behind God's mercy. Let us push God's mercy into the sight of men. The day, however, will come when our weight will have to be behind God's wrath and we shall say "Amen" to His outpoured anger.

The Secretary of the Elm Foreign Missionary Council acknowledges with warm thanks the anonymous gift of £50 for Elm work abroad from "Grateful Crusader."

24th November, 1929.

Reading. Matthew xxv. 31-46

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life."

FOR THE TEACHER.

Many believe and teach that there will be one gigantic judgment of the saved and the lost, the saint and the sinner, and think it will be a mixed multitude that will stand before the Throne. Such imaginations are generally derived from a casual reading of Matthew xxv 31-46, but will not stand when examined closely. The judgment here referred to is that of the nations (xxv 32, see Joel iii 11-14, Matthew xiii 49, 50) at the close of the Great Tribulation, and will usher in the reign of Christ in glory upon the earth. The reign referred to is that of the Son upon the throne of His father David (Isaiah ix 6, 7, Ezekiel xxi 27, Luke i 32) when He will judge the nations with a rod of iron (Rev xii 5, xix 11-16). The standard of judgment is not faith or belief in the Lord Jesus, but works, and what their attitude has been towards the persecuted remnant of the Jews in the terrific time of persecution they will pass through during the reign of Antichrist and his co-partners, the trinity of evil.

Such dispensational teaching, however, is rather "strong meat" for babes and young people, and as the teacher should not try and teach above the heads or the understanding of his or her class I think it will be best left alone until they are of full age to be able to grasp these subjects. It will be better therefore if in a very simple way you deal with

I. Faith Saving from Judgment.

There is only one way of escape from judgment, and that is through believing in the Lord Jesus Christ. When we yield obedience to Him, accept His Word, believe upon His Name, the promise of John v 24 becomes ours. "He that heareth My Word, and believeth on Him that sent me HATH everlasting life, and shall not come into judgment, but is passed from death unto life." This promise does not stand alone for John iii 18 makes the clear statement, "He that believeth on Him is not judged," for "there is now no condemnation to them which are in Christ Jesus" (Romans viii 1). The sin question having been dealt with and the heart made new, so that old things have passed away, the believer no longer lives in fear of judgment, because Another has taken his place and died in his stead.

II. Faith is Manifest.

These people who are judged in Matthew xxv are measured by the standard of works, and are judged by what their

attitude has been towards the brethren of the Lord (chapter xxv 40). Because of this many a man has given a penny or perhaps more to some charitable institution, but the root principle at the back of his gift has not been love for the Lord, but desire that merit should accumulate. Christians do not visit the sick, feed the hungry, clothe the naked, care for the prisoners, because they MUST do so in order to attain to everlasting life, but because they have already received everlasting life from Christ, and now it is being made manifest by their lives. The love that prompts these efforts to help those in need springs not from love of reward, but from the love of Christ which constraineth us, and which is shed abroad in our hearts by the Holy Ghost (Rom v 5 II Cor v 14), who is given unto us. They are the disinterested fruits of the new birth, not the selfish efforts of man to obtain something in exchange for what he has done or given. You will notice that even in this judgment those who were commended by the Lord had no recollection of their charities they had been performed unconsciously and not from any desire to benefit by them (Matt xxv 44). James rightly says, "I will shew thee my faith by my works" (James ii 18), and that faith apart from works is dead (James ii 26). This is no contradiction of the doctrine of justification by faith as taught by Paul, but simply that if a man has believed upon the Lord with his whole heart, his faith will be manifest in his deeds and life, as it was in the lives of Abraham and Rahab. If a boy or girl in your class comes from a good family you naturally expect to see good behaviour and a clean, smiling face. In the same way when I am born again into the family of God, the world has a right to expect from me conduct becoming my high calling. It is the evidence of the life that I have received by faith, not the selfish efforts of my own heart seeking to secure my little bit of heaven.

III. Faith and the Throne.

The throne which the believer comes to is not one of earthly judgment and wrath, but a throne of mercy and grace (Heb iv 16). Nor do they come there at the end of a dispensation, but his own sons and his own kith and kin can go in at any time and will be gladly welcomed. So with us, as sons of God, we have boldness to enter into the presence of God, to the throne of grace, because the Lord Jesus has consecrated a new and living way into His presence, and because He is our all, and where our treasure is there will our heart be also.

The Use of Sunday

THE use of Sunday presents a great problem. To what extent is it within the jurisdiction of the churches to interfere in any way with those who do not claim to be church-goers? It has been argued that if the churches were to impose strict Sabbath-keeping upon their adherents only, it would bring about a greater line of demarcation between the Christian and the world and it would again re-instate the Church in its proper position, "in the world, but not of it"—that what is required is not so much disestablishment of the Church, but dis-establishment of Christianity.

What vials of truculent criticism are poured out upon the heads of those who are endeavouring to steady the vacillation of the age, and stop the rush to social and moral ruin.

Sabbath desecration is but the effect of which lawlessness, selfishness and the lack of introspection are the cause. It is a deplorable thing to see the present

breaking away from character and godliness, and the querulous assertions of self-conceit. We regret to read that Manchester now as well as Birmingham allows Sunday morning boxing, but are glad to hear that the leaders of the different religious bodies in Birmingham have issued a timely manifesto dealing with the secularisation of the Lord's Day. We hope that local public opinion may be successfully stirred, as it was at Chelmsford when Mr Basil Brunning's organised campaign stopped the Sunday greyhound racing.

IF IT ALL BELONGS TO GOD

Someone once asked George Muller how much it was right to give to God. He replied, "I would rather put it another way. How much have you the right to keep?"

Questions and Answers

Was it possible to place all the beasts and birds, also food, with Noah's family in the Ark, as described in Genesis vi. 14-22?

In the *Elim Evangel* of April 16th, 1928, there appeared an article on "Can we believe the story of Noah and the Ark?" That article contained the following.

"In the Ark there would be at least 1,700 pairs of animals, 10,000 birds, besides reptiles, insects, food, etc. The average size of an animal is that of a good-sized cat. On the lower storey of the Ark (there were three storeys in all) there would be room enough for each pair of animals to have an apartment that would just take an ordinary-sized single bed. Note that Noah made rooms or nestling places in the Ark (Genesis vi. 14). On the top floor there was room for thirty modern five-roomed bungalows! So there was plenty of accommodation in the Ark. The tragedy of the Ark was not the lack of accommodation, but the accommodation that was not used."

As there is nothing to be taken away, or added to the Scriptures, what is your view of the Apocrypha? Why is it not still included in the Bible? Are we doing right in keeping it out of the Bible?

In Handbook No. 19, of the *Elim Bible College Correspondence School*, there is a study entitled "Important Facts about the Apocrypha." For details we would refer enquirers to this book. It can be obtained for 6d (postage 1d), on application to the Secretary, E B C C S, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4.

One paragraph however can be well given as a general answer to the enquiry.

"Externally the evidence against the canonicity of the Apocrypha is conclusive. The books are not found in any catalogue of canonical writings made

during the first four centuries after Christ, nor were they regarded as part of the rule of faith, till the decision of the Council of Trent (1545). Philo never quotes them as he does the sacred Scriptures and Jerome expressly excludes them. The Jewish Church never received them as part of the Canon, and they are never quoted either by our Lord, or by His apostles, a fact the more striking as Paul thrice quotes heathen poets."

In an article on "The Life of Prayer," it is stated, "Before striding along untrodden paths, let us pray." In Matthew vi. 34 it says, "Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." I only thought we had to pray for to-day's needs and ask sufficient for the day, every morning."

It is a beautiful habit of life the first thing every morning to ask God for the supply of every need for the oncoming day. But we find our Lord thinking and speaking of days beyond the present. He told Peter that he would deny Him. But He said, "After you are restored, strengthen thy brethren" (Luke xxii. 32). He told the disciples to go into Galilee (Matt. xxviii. 7) and there they would see Him. Yet it meant a journey of several days! Paul also thought and prayed about the future when he said to the Roman Christians, "I long to see you—making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you" (Romans i. 10, 11).

The difficulty is solved when it is remembered that the correct rendering of Matthew vi. 34 is, "Take no anxious thought for the morrow." Thought and prayer concerning the morrow are quite in order, but there is to be no anxious thought. The household would be in a sad plight on Sunday if mother hadn't taken thought for it on the previous day.

Too Cheap

A PREACHER of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's remedy—a full and free salvation offered,—the time came for the men to resume work, and the preacher came back to the shaft, to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation? The man replied:

"Oh, it is too cheap, I cannot believe in such a religion as that!"

Without an immediate answer to his remark the preacher asked "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no, only a few seconds!"

"Well, that certainly is very easy and simple. But do you not need to help raise yourself?" said the preacher.

"Of course not!" replied the miner. "As I have

said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement—was there much labour care thought, and expense about it?"

"Indeed, yes, that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and was sunk at great cost to the proprietor, but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap!—Too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death, was accomplished at a cost—the price being the death of His Son."

Men talk about the "help of Christ" in their salvation—that if they do their part Christ will do His, forgetting that the Lord Jesus Christ by Himself purged our sins, and that their part is but to accept what has been done.

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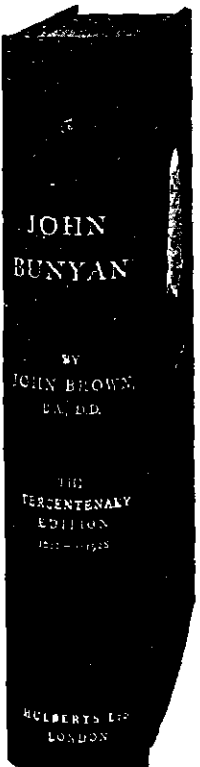
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