

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

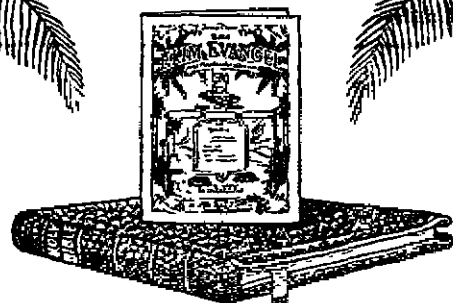
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 4

JANUARY 24, 1930

Twopence

Contents

Dr. F. B. Meyer	49
The Rapture of the Saints	51
News from City Temple, Glasgow	52
Young Man and Mother Healed	53
"I Wonder if They Mean it?"	54
Prayer Pointers	55
Muslo; Break Ev'ry Fetter for Me	55
Bible Study Helps	55
Children's Bible Educator	56
Leading the Children	56
Seeking the Baptism of the Holy Ghost	57
The Great Divide	59
Elim Christmas Conventions	60
Concise Comments	62
The Family Altar	62
Sunday School Lesson	63
Jenny Lind and Her Favourite Text	64
It Can Be Done While You Read This	64

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

Baptiser

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

Coming King

Principal GEORGE JEFFREYS

and the REVIVAL PARTY still at
THE GLASGOW CITY TEMPLE

Elmbank Street (opposite the King's Theatre).

Services: Sundays at 11, 3 and 6.30. Every week-night at 7.30 (except Fridays).

Tuesday, Wednesday, and Saturday afternoons at 3.

Your prayers are requested on behalf of the Campaign.

Spend Easter in London!

Do not forget the

GREAT ANNUAL CONVENTION and FOURSQUARE GOSPEL DEMONSTRATION

The ROYAL ALBERT HALL has again been booked for Easter Monday ::
Cheap Railway Tickets will be arranged from all stations in Great Britain and
from certain ports in Ireland and on the Continent :: Watch for further
particulars :: Meanwhile—plan to come!

Easter Monday is April 21st

WATCH THESE DATES:

BARKING. Jan 19—23 Elm Hall, Ripple Road Evangelist P H Hulbert.

BERMONDSEY, London. Still in progress Elm Church, corner of Grange Road and Upper Grange Road Campaign by Pastor Len Jones

BRIGHTON. Jan 14—Feb 18 Six Tuesdays at 7.30 p.m. Elm Tabernacle, Union Street E B C C S lectures by Principal P. G Parker

EAST HAM, London Jan 16th—Feb 20th Six Thursdays at 7.30 p.m Elm Tabernacle, Central Park Road E B.C.C.S lectures by Principal P. G. Parker

GLASGOW. Still in progress Revival and Healing Campaign by Principal George Jeffreys See particulars above

HASTINGS Jan 15th—Feb 19th Six Wednesdays at 7.30 p.m Central Hall Bank Buildings E B C C S, lectures by Principal P G Parker

LETCHEWORTH. Commencing Jan 19 Elm Tabernacle, Norton Way North Campaign by Mr and Mrs Seth Sykes (Scottish Singing Evangelists)

LEYTON. Feb. 9th Pastor W G Hathaway.

READING. Jan 26th Pastor E C. W Boulton.

The "Elim Evangel and Foursquare Revivalist" Subscription Form

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

Please send the "*Elim Evangel and Foursquare Revivalist*" every week to the following address. I enclose

Subscription Rates

1 year - 10s. (post free)
6 months 5s. (post free)

M 1930

Full Address

This is my first subscription
a renewal

USE BLOCK
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 FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 4.

JANUARY 24, 1930

Fridays, Twopence

Dr. F. B. Meyer

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

ON March 28th, 1929, Dr. F. B. Meyer passed from Bournemouth to heaven. Both the religious and the secular press have frequently referred to his passing and his life.

Accounts of portions of his wonderful life have been eagerly read. But now we have the official life, written by a life-long friend—Dr. W. Y. Fullerton.

The title of the book is extremely simple—just "F. B. Meyer."

The closing paragraph in the book is little exaggerated, if at all.

His career is without parallel in the history of the Church. Other men have lived as long, other men have travelled as far, other men have preached as often, other men have been loved as much, but none have combined all these as fully as he.

Who was this man so highly spoken of? I reply

1. *He was a man of God.*

God is the only explanation of this man's life. Dr. Meyer was what he was, because

GOD WAS HIS POTTER.

He was only the clay.

Just before his first visit to America, he said to his Regent's Park Chapel congregation, "Men and women, you can do without me, you cannot do without God." In speaking these words to his congregation he revealed the secret of his own life. He could do without others, he could do without organisations, but he could not do without God.

Here is another striking paragraph.

He carried the consciousness of God with him everywhere, and as he grew older he became even more ready for lowly service. "Why," he would say, on occasion, "I am just God's errand boy."

Mr. Meyer's utter surrender to God took place in connection with the visit of Stanley Smith and C. T. Studd, two of the well-known Cambridge Seven, to Melbourne Hall at Leicester, where F. B. Meyer was a young minister. Said he:

"I saw in these young men something which I had not had but which was within them a constant source of rest and strength and joy.

It was this something possessed by them which, by God's grace, he determined to have. He went to visit these brethren at 7 a.m. on a November morning.

THE TALK THEY HAD TOGETHER

was one of the most formative of his life. At that time Mr. Meyer was led completely to trust Christ,

not simply for salvation, but also for victory over every sin and deliverance from every care. Up to that time, to use his own phraseology, his Christian life was marred and his ministry paralysed just because he had kept back one key from the bunch of keys he had given to the Lord. The key of one room was kept for personal use, and the Lord shut out. That key was surrendered, and the whole church was blessed. There would have been no Dr. F. B. Meyer, beloved of all Christians, if that key had not been surrendered into the rightful Hands. Let us keep one key, and we lock ourselves in, and we lock God out.

2. *He was a busy man of God.*

He was always busy for his Master. The present writer had the joy of hearing Mr. Meyer on several occasions. But the last occasion remains most vividly in my memory. What he preached about I do not now remember. But this I remember—the aged preacher was on the same platform as the present writer at Wolverhampton, after the service,

WAITING FOR THE TRAIN. WAS HE IDLY TALKING?

No. He had experienced a very busy day—preaching at least twice, and engaged in conferences besides. While waiting for his train he was leaning against a milk can—reading a book!

That was characteristic. His time was always filled with useful activities.

When at Leicester, in addition to his many pastoral duties, he commenced to meet the released prisoners each morning as they came out of Leicester Gaol.

He was accustomed to invite his men to the coffee house a few steps across the road, and there lay plans for their future, giving them such help as appeared necessary, or undertaking to be their banker, if they were willing to entrust him with the money given them on their discharge.

This work told in many ways. See how it influenced one boyish heart. Mr. Harold H. Pochin, writing after many years, said

When I was a little boy of ten years, thirty-six years ago, I was a scholar at the Middle School, Welford Road, Leicester. Every morning for years I passed one cutting away from our gaol with one, two, or three of the unfortunate men who had been "found out" and just been released. I saw the "one" take them into the Welford Coffee House for breakfast, a talk, and a fresh start in life.

The "one" little thought as he passed the boy every morning that a sermon was being preached. I went home one day and said, "Mother, I wish when I grow up, I could be a Meyer."

To meet further the need of these poor men, Mr. Meyer opened a firewood factory. One morning the people of Leicester were astonished to see a van in their streets bearing the words,

"F. B. MEYER, FIREWOOD MERCHANT."

Later came a "Window Cleaning Brigade," and men with "F. B. Meyer" on their hats wheeled two long ladders through the town and did a good business.

In different ways the business of this man of God never ceased. Whether he was stopping the Johnson-Wells prize fight, or acting as a Passive Resister, or carrying on the duties of Secretary of the Free Church Council, or as "Skipper," piloting a large Brotherhood, or co-operating with Moody and Sankey, or taking long preaching journeys throughout the world, or—a hundred and one other things, *he was always busy,*

3 *He was a busy man who brought into prominence the teaching of the fulness of the Spirit.*

He was not Pentecostal in the sense that Foursquare Christians think of Pentecost. He never directly associated himself with those who speak in tongues, yet some of his utterances shew that it was not the teaching he was opposed to, but the extravagances that had gathered round it. He himself was a living proof that the Holy Spirit could be received without the manifestation of tongues. But if he had come into closer touch with the scriptural section of the Pentecostal movement it is probable that he too would have rejoiced in and

ENCOURAGED THE PRESENT OUTPOURING.

He loved to speak about the anointing, enduement, and filling with the Spirit. His biographer writes—

Mr Meyer is ever speaking of the things of the Spirit. With rare simplicity he illustrates, repeats, amplifies his position until almost any utterance of his may be expected to shew unseen realities to eyes blinded with sense, and to lead hearts choked with the cares of this world to pray for the gift of the Holy Ghost.

At five years of age he spontaneously added to his Sunday evening prayer, "Put Thy Holy Spirit in me to make my heart good, like Jesus Christ was," and thereafter continued to say it every day.

Through his ministry on the Holy Spirit there arose a great cry in America especially for the enduement of the Holy Ghost. Notice how in the following letter from his pen he speaks of "the latter rain."

But I am certain of this, that in America the interest for the moment has turned from the conversion of men in the outside world to the revival of the Church. The other will come presently. But meanwhile ministers and people are coming back to God, to Pentecost, to the Holy Ghost. I would say there is nothing more urgently necessary than that every one of us should get back to the enduement of the Holy Ghost. I have great faith that God is going to bless us—I know not when, or how, or where, except that it is along this line of the enduement of the Holy Ghost. The Church has had her former rain, and God is about to give her the latter rain also.

It does seem that, unknown to himself, the prayers and teaching of

F. B. MEYER LARGELY CONTRIBUTED

to the present-day outpouring of the Holy Spirit with miraculous signs and gifts

4 *He was a very busy man with a wonderful sympathy*

Here is a beautiful illustration:

One afternoon in a tram-car in North London, he noticed on the opposite seat an elderly woman with a basket, evidently a charwoman, returning from her day's work. She appeared to be anything but happy, and as the car emptied only he and she were left. Then having recognised him all along, she summoned up courage to speak to him and, calling him by name, she told him her story. As a widow she had been left alone in the world except for her crippled daughter, who, in spite of her affliction, was a continual joy to her. Every evening, as she explained, when she came home from her work, she knew her daughter was in the room where they lived, ready to greet her. She was always there, and at night in the darkness she could stretch out her hand and know she was there, too. She made tea in the morning, and left her for the day, but she knew all the time that her daughter was there to greet her with a glad face when she returned. "And now," she said sadly, "now she is dead, and I am alone, and I am miserable. I am going home, and it is scarcely home, for she is not there."

There was little time for discussion, but Dr Meyer was

AT "ATTENTION!" FOR HIS MASTER

on the moment

When you get home and put the key in the door, he said, say aloud, "Jesus, I know You are here," and be ready to greet Him directly you open the door. And as you light the fire, tell Him what has happened during the day, if anybody has been kind, tell Him, if anybody has been unkind, tell Him, just as you would have told your daughter. Be sure to make your cup of tea. At night stretch out your hand in the darkness and say, "Jesus, I know You are here."

Then the tram-car reached the terminus, and they parted.

Some months afterwards he happened to be in the same neighbourhood again, and singularly enough, the woman who sat on the opposite seat of the car greeted him by name.

"You don't know me, Mr Meyer," she said. "I am afraid I do not," he replied. Then she reminded him of the interview some months before. "But you are not the same woman," he said in astonishment. "Oh, yes I am," she said. "I did as you told me. I went home and said, 'Jesus, I know You are here, and I kept on saying it, and it has made all the difference in my life, and now I feel I know Him.' And the change in her face bore witness to the truth of her story.

We might write much more, but enough has been written to shew the absorbing interest of the life of one of the world's most lovable and powerful ministers. If the reader desires more, then the life can be obtained from the Elim Foursquare Book Saloon, 7, Paternoster Row, London, E. C. 4 (F. B. Meyer, by W. Y. Fullerton, price 6/-).

"Have you ever heard the Gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of his neighbourhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. But when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."

The Rapture of the Saints

By JAMES SALTER, F.R.G.S. (Concluded)

IF Matthew xxiv. tells of the rapture of the saints, then Paul's "mystery" was no mystery, and his revelation added nothing to revealed truth: for the coming of the Son of man is an Old Testament truth (see Daniel vii. 13, etc.) But in accord with Christ's words, "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all truth—He shall take of Mine and shall shew it unto you" (John xvi. 12-15), even so Paul declared that his revelation was "by the word of the Lord." The "mystery" is the raising and rapturing of the saints to meet the Lord Jesus in the air (I. Thess. iv. 15-18). The coming of the Son of man is the coming of our Lord Jesus Christ with all His saints to take the kingdom and reign.

We have one coming in two stages, a period of about seven years (Daniel's 70th week) intervening. The following may assist in seeing these

TWO APPEARINGS

I.

1. Called "The Blessed Hope" (Titus ii. 13) The time when Christ comes FOR His saints (John xiv. 3, I Thess. iv. 15-17, etc.)

2. Meeting in Air (I Thess. iv. 17)

3. Morning Star (Rev. xxii. 16)

4. Revelation to Saints only (John xiv. 22, Acts i. 9, I. Cor. xv. 4-8, I. Cor. xv. 51, 52)
Touch—Type

5. Comes FOR His Bride (II. Cor. xi. 2, Eph. v. 23)

6. Joy and blessing to faithful believer. (Our Hope) Our Comfort (II Thess. ii. 16; I. Thess. iv. 15-18, I. John iii. 2, 3)

7. No remaining prophecy unfulfilled before coming in air. It may be at any moment. Apostolic Christians expected it in their day (I Thess. i. 10; Titus ii. 13, I. Cor. xvi. 21; I. Cor. i. 7, etc.)

II.

1. Appearing in glory (Titus ii. 13, etc.) The time when Christ comes WITH His saints (I Thess. iii. 13, Col. iii. 4, Jude 14, etc.)

2. Meeting on Earth (Zech. xiv. 4)

3. Sun of Righteousness (Malachi iv. 2).

4. Every eye shall see Him, all kindreds wail (Zech. xii. 10, Rev. i. 7, etc.)

Elijah—type of raptured during Great Tribulation
Noah—type of Jews preserved during the Great Tribulation

5. Comes WITH His Bride (Rev. xx. 9, 10, xxi. 27)

6. Mourning and judgment to the world (Matt. xxv. 14-30, Luke xiv. 12-16, Rev. vi. 12-17, etc.)

7. Man of Sin to be revealed (II Thess. ii. 3-10) Abomination of desolation to be set up which entails building of a Temple and recommencement of Temple ritual (Matt. xxiv. 15, Dan. ix. 27, xi. 31, etc.)

What we speak of as Christ's second coming is made up of

A LONG SERIES OF EVENTS;

just as all the events connected with His incarnation and earthly life made up what we speak of and call His "first coming." For example, a Jew might have read (before the Incarnation) Micah v. 2, "Thou Bethlehem—out of thee shall He come forth unto Me

that is to be Ruler in Israel." Again he read on, and came to Zech. ix. 9. "Rejoice greatly, O daughter of Zion—behold thy King cometh unto thee." What was there to shew the reader that these two events, each called a *coming* were separated by nearly thirty-three years, in which transpired many great and solemn events? Even so is it with the Second Coming. "It is clearly not to be all the work of a moment, but it is made up of many events and the solemn judgments. Indeed in this, the second Advent is more like the first Advent than is often supposed. As He came forth from Bethlehem (which was the initial event) so He will come forth from His throne in heaven, and descend into the air, catching away the members of His Body to be with Him for evermore (I. Thess. iv. 16). As after many events, He came unto Jerusalem (His final ministerial act) so will He come unto this earth followed by the armies in heaven (Rev. xix., Zech. xiv. 4, 5). These two future comings (both being really parts of one coming) will thus be separated by

THE INTERVENING JUDGMENTS

described in the Apocalypse, which will probably occupy seven years or more." (Bullinger)

Before passing on to the third heading, we feel this is the place to say a word relative to the closing verses of Matthew xxiv. 43-51. We candidly confess they have caused us much prayer and thought. The Holy Spirit through both Paul and Peter declares "the day of the Lord cometh as a thief," also that it is as a "thief in the night." This "day of the Lord" is spoken of as the time "in which the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Now clearly that is not the time of the Rapture, nor the time of the Judgment Seat of Christ, further, being children of the day, the watchful saints need not fear the thief of the night (see I Thess. v. 45; also Rev. iii. 10). In Revelation iii. 3 He will come as a thief to the now-repenters and now-watchers, because not being ready for rapture, they will await the Day of the Lord. The last use, in Revelation xvi. is during the Great Tribulation, under the sixth vial. The Lord Jesus does not come as a "thief, robber, or house-breaker" at night-time to catch away the saints. Rather do we

EXPECT HIM IN THE EARLY MORNING

(morning star) to come as our Lord and Lover to "keep the tryst." "I will come again and receive you unto Myself" (John xiv. 3).

This coming as "a thief" is a warning that the coming of the Son of man shall be in like manner. We have clearly stated elsewhere what we believe as to time and place of the coming of the Son of man.

"My Lord delayeth His coming." This is quite consistent with the coming of the Son of man. Twice in Matthew xxv. delay is inferred. Jesus in the parable of the ten virgins said, "While the bridegroom tarried," and then in verse 19, "After a long time the lord of those servants cometh."

Other scriptures such as, "But the end is not yet", "All these are the beginnings of sorrows" (throcs), etc., all convey the impression of a prolonged interval before the coming of the Son of man. This is not so in relation to the Rapture. That details such as "Paul knew that he would stand before Cæsar" (Acts xxvii 24), and that he would suffer death (II. Tim iv 6), and that certain events must take place at Ephesus (Acts xx 29, 30), that in later times some would fall away from the faith (I. Tim iv. 1), and that the time would come when many would not endure sound doctrine and would turn from the truth (II Tim iv. 3, 4), that Peter knew he would live to be old and would die for his Lord (John xxi 18), that the Sardis saints knew they would have tribulation for ten days (Rev ii. 10), must all be considered we know, yet they do not rob the coming of the

Though the word "end" is used four times in the first 14 verses, its first use is qualified by an entirely different word in the original. It means "full end, completion, or consummation." Thus the disciples desired to know the nature of the sign preceding the "consummation of the age." The picture which Christ portrays in His reply does not convey the idea of imminence, but rather of delay of progressing to a climax. Verses 4-14 give a list of signs *before* Tribulation, verses 15-28, *during* Tribulation, verses 29-31 *after* Tribulation.

This "consummation of the age" is not the Rapture. According to the Word of God it is the time of "the burning of the tares, of severing the wicked from the just, and their being cast into

A FURNACE OF FIRE.

The time when the Son of man shall send forth His

Late News from the City Temple, Glasgow

Our Scottish Headquarters

FOURSQUARE REVIVAL SCENES ARE AGAIN WITNESSED IN SCOTLAND. THE CITY TEMPLE, ELIM'S SCOTTISH HEADQUARTERS, HAS BECOME THE CENTRE OF REVIVAL ACTIVITY. SOULS ARE BEING SAVED, BODIES HEALED MIRACULOUSLY, SAINTS BAPTISED WITH THE HOLY GHOST, AND THERE IS GREAT JOY AMONG THE PEOPLE. THE POWER OF GOD MOVES THE GREAT CONGREGATIONS. PRINCIPAL GEORGE JEFFREYS IS ANOINTED WITH THE HOLY SPIRIT, AND THE WORD AS A TWO-EDGED SWORD IS PENETRATING THE HEARTS OF ALL. HUNDREDS OF THOSE ATTENDING THE SERVICES WERE BORN AGAIN AT THE PRINCIPAL'S LAST SCOTTISH REVIVAL CAMPAIGN.

Lord Jesus Christ of its imminence for us to-day. We might set out our belief in the imminence of the second Advent and the resurrection and rapture of the saints briefly stated as this, that the Lord's coming in fulfilment of I. Corinthians xv 51, 52 and I Thessalonians iv. 14-17 will be

BEFORE THE GREAT TRIBULATION,

and that no unfulfilled prophecy stands between us and the coming of the Lord."

(iii). "The End" Though to the historian the destruction of Jerusalem is but as the destroying of another city of similar size, marked out probably by unprecedented sufferings, yet to the student of Bible history it marks an epoch, an event which was the closure of a remarkable age or dispensation. It marked the end of that age in the history of the "chosen people" which had begun with the call of Abraham. It was the end of the age which saw the manifestation of that Seed of Abraham to whom the special promise was made.

The end of that age prefigured the end of the following age, and at times it is difficult to discern which the Lord refers to. It seems at times as though both were included.

angels and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. there shall be wailing and gnashing of teeth" (Matt xiii 39-50). It is Christ's hour, the hour of temptation which shall come upon all the world, the hour of His judgment, the hour to reap the dried harvest of the earth and the hour when judgment is meted upon Babylon. (See Rev iii 10, xiv. 7-15; xviii 10-17) This hour is the time when He who is called "Faithful and True," and who has on His vesture a name written, "King of kings and Lord of lords," shall with the armies of heaven emerge on a white horse. Then shall be awful slaughter and carnage and then shall the invitation be given to the fowls of the air to come to the supper of the great God, and wheresoever the carcase is, there will the eagles be gathered together (Rev xix 11-21; Matt xxiv 28) The day of vengeance is preceded by a moment of rapture, and concluded by an hour of intense judgment. its dawn is heralded by the Morning Star, and out of judgment God will bring blessing until the Sun of Righteousness arises with healing in His wings for His people.

The coming of the Son of man is the beginning of the end. Chronologically, Matthew xxiv 21, xxiv 43-51, and the whole of chapter xv belong to the end or consummation of the age. When Christ comes to the earth He will purge and purify where necessary, and then set up the millennial reign or kingdom of the Son of man.

Some end-time signs are extraordinary locomotion, tremendous increase of knowledge, favourable alteration in condition of Jews expiring of prophetic times, unusual interest in prophetic scriptures, marked

CLEAVAGE BETWEEN WHEAT AND TARES,

people loving pleasure more than God, the manifestation of the miraculous, both Divine and demoniacal.

With the budding of the fig-tree, the revivification of the Jewish people, their returning to Palestine, and regaining of national status, national flag, national mercantile fleet, etc., it certainly looks like springtime for them. The Jew is the key to the end-time situation, and his return to Palestine opens the way for a quick fulfilment of prophetic scriptures.

In closing this article, let us say a word as to Matthew xxiv 14, "And this Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." Taking "world" in its usage in New Testament times, that is, as referring to the habitable, known, or Roman world, e.g., Luke ii 1, then the apostolic labourers had given this verse a fulfilment even before A D 70, and the destruction of Jerusalem, which was an end Paul writing to the saints at Colosse speaks of a Gospel which had come into *all the world*, and which was preached to every creature which is under heaven (Col. i 4, 23). In Acts xvii 6, the apostles were ac-

cused of having turned the *world* upside down. Turning to history we find the younger Pliny, who was Governor of Bithynia, writing to the Emperor Trajan only a few years later than these scriptures were written, said, "Many of every age, rank and sex are being brought to trial. For the contagion of that superstition (Christianity) has spread not only over cities, but villages and the country." Tertullian in his defence declared, "We are but of yesterday, yet

WE HAVE FILLED YOUR EMPIRE,

your cities, your islands, your castles, your corporate towns, your assemblies, your very camps, your tribes, your companies, your palace, your senate, your forum. Your temples alone are left to you." Justin Martyr said, "There is no race of men, whether Barbarians or Greeks or by whatever appellation they may be designated, whether they wander in wagons or dwell in tents, among whom prayers and thanksgiving are not offered up in the Name of the crucified Jesus." If we expect God's promise to Abraham to be fulfilled naturally and spiritually and that all families of the earth shall be blessed in him; if some from every family are saved, then they must hear the Gospel, for how shall they hear without a preacher. We know that before the close of the Great Tribulation the Gospel shall have gone into all the world, for a company are seen in heaven in Revelation vii., "out of all nations, and kindreds, and peoples, and tongues."

We are aware that the Gospel referred to in Matthew xxiv 14, is the Gospel of the kingdom, and are not ignorant of the teaching that this is a different Gospel from the Gospel of the grace of God. But we leave that subject to a later and fuller treatment.

Young Man and Mother Healed

At Principal George Jeffreys' Revival Meetings, Swansea



Gilbert Ernest Boyce.

TWO and a half years ago a rash broke out on my chest and back. I took no notice of it for a little time, thinking it would clear up, but instead of doing so it became worse. I went to see a doctor about it, but he made light of it, and told me it was nothing to worry about, but gave me a lotion to put on it. That did not do it much good and another doctor treated for some time with medicines and

ointments, but the complaint still became worse. It was getting so bad now that I had to give up all rough underwear, and wear only cotton next to the skin. When I would return home after doing a shift's work, mother would have to bathe my back and chest, and dry it with clean linen, not with a towel, as it was so tender, itching and burning like fire. Then she would put powder or flour on it rather than ointment, owing

to suppuration. Then a person persuaded me to go to a herbalist, who treated me for different acids I was supposed to have in my body. I was under his treatment for some months.

Shortly afterwards Principal G. Jeffreys and his band of workers visited Swansea on a Healing and Revival Campaign and in his meetings I started taking treatment for my complaint with Jesus, the Healer. Praise the Lord, the first dose of "medicine" in the form of divine healing the Lord gave me did me more good than all the other treatment I had received. I continued with the divine medicine until I had been prayed for several times, and then I was healed. Hallelujah! Healed for ever, not only for the time of treatment but for good. Praise the Lord! The complaint baffled earthly physicians, but it did not baffle the heavenly Physician. In closing this testimony let me add that my mother was also cured by the same Physician, of gall stones and bronchitis. From the former she suffered for three years, and from the latter a few months. She is now completely cured by Jesus the Healer.

Praise His holy Name!

GILBERT ERNEST BOYCE (Swansea).

"I Wonder if They Mean it?"

BOBBY, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. Its hearty invitation made the shivery world seem a little warmer, a trifle less friendless and hopeless, and he crept nearer to the sound. The door of the church opened to admit a newcomer, and the glimpse of light and comfort tempted the lad to venture in and hide at the back of the big heater

Bring them in, bring them in
Bring them in from the fields of sin,
Bring them in, bring them in,
Bring the sinful ones to Jesus,

sang the people in the church

"Say! I wonder if they mean it," thought the boy, as he snuggled nearer the heater. "I wonder if they honest mean it—what they're sayin' in that song—'bout bringin' of 'em in. It's a fine place to be brought ter, and I'd like mighty well to know who Jesus is. Say! I wonder if it could mean folks like dad—if they'd do anything to give him a lift."

On they sang through the five verses—it was

A CHEERY SONG

for a rainy night, and the church people liked a hearty, simple refrain.

Bring them in, bring them in,
All who are lost in the ways of sin
None too vile and none too frail,
His healing power will never fail,
Bring the helpless ones to Jesus

"They'd never keep it up this long if they didn't mean it fer sure," mused Bobby. "Seem' as the landlord's turned us out, and there ain't any place fer dad but jest saloon—he might git ter be a man ag'in if he'd half a chance, and a place like this here to get a start. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy.

The benediction had been said and the people in the church were preparing to leave when the door was pushed open and a ragged, rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much

THE WORSE FOR LIQUOR.

"What's this? What's this?" asked one of the men severely. "Guess you've got the wrong place, my boy."

Bobby took one quick look around the room, then shook his head decidedly, as he tried with his small strength to brace the wretched man by his side. "No—the place's all right—it's the same, but say, yer ain't agoin' away and closin' it up, are yer—for I've brought him in, as yer said to."

"What is this? Brought who in?" It was the kindly voice of the pastor as he drew near the boy.

"All of yees—in singin' yer said to bring 'em in, and no 'count folks, who ain't done the straight thing. Anyhow, that's the way it sounded, and so I jest brought him along like yer said to. You said in

the song that Jesus would fix him up. Ain't it straight—that there song?" and the boy looked wistfully into the pastor's face.

"Tell us about it, my boy," said the man gently. "Is he your father?"

"Yes, he is my dad, and someway he got on the wrong track, and ma tried to set him right till she got tired and died, and then sister Liz she tried till she got hurt—and went to the hospital—pa wasn't hisself when he did it—and then jest I've been tryin', but tain't no kind er use, and there isn't no place now fer to stay, ter get a start—and there ain't nobody what cares, and then I heard you folks a singin' ter bring 'em in—folks like him, an' somebody what lives here would take 'em in hand—"

JESUS WAS THE NAME,

wasn't it—say, don't He live here?"

The stupid man the boy supported now dropped heavily on the floor. "Tain't no use, Bob," he said, "yer pa can't help it—nobody cares—let's go back to Pete's and get nuther drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to the cushioned pew. Then he turned to the silent, serious group about him.

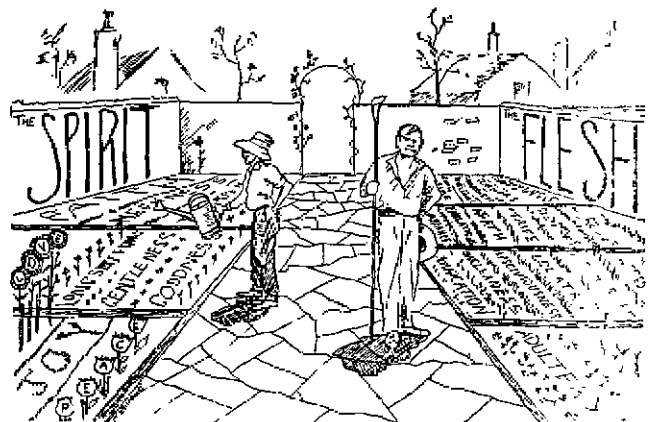
"Brothers and sisters, what do you think of the boy's question—'Doesn't Jesus live here?'—in this very place. It comes pretty near home, doesn't it? And if He did live here, what would He do just now, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father, no matter what the cost!"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed, and their voices may be heard each week, as they mingle with the other voices in sending out upon the street the invitation

Bring them in, bring them in,
Bring the wandering ones to Jesus

Gardening and its Results

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap"—Gal. vi. 7-10



Prayer Pointers

1. Let us think of our friends always with prayer. It was said of Forbes Robinson, "All his thoughts of men gradually became prayers."

2. Pause before writing your letters, to lift your hearts to God in prayer. John Forman practised that, and how uplifting his letters were!

3. Keep a prayer list. Put on it the workers who are out in God's harvest field. You may work through them by prayer. Add to your list the names of people and subjects as God gives them to you.

4. Set others to praying. Pastor McGregor sent out seven missionaries from his own church. He said, "I would rather train one man to pray than ten men to preach."

5. Keep the morning watch of prayer and Bible study. The morning is the best time for prayer. Get up earlier if necessary. A British general said, "I stand every morning at attention before God." There he got his orders and the mind of the Commander.

6. Pray in spare moments. Peter did this. He came home hungry and "while they made ready" he gathered up the spare moments and went to the house-top for prayer and got the vision of his life.

7. Unite with others in prayer. Scores of prayer meetings are being held all over the country to pray for revival. Can you not arrange a band in your town to unite in prayer for revival.

Break ev'ry Fetter for Me, dear Lord

Words and Music by Seth Sykes.

Harmonised by Mrs Seth Sykes.

Break ev'ry fet-ter for me, dear Lord, Break ev'-ry fet-ter for me,

Give me the vic't'ry o'er ev'-ry sin, Take full pos-ses-sion, cleanse me with-in,

Break ev'ry fet-ter for me, dear Lord, break ev'-ry fet-ter for me.

Copyright

Bible Study Helps

GREAT BIBLE DAYS.

- 1. Day of Salvation—present now.**
Behold, now is the accepted time; behold, now is the day of salvation" (II Cor vi 2).
- 2. Day of Redemption—when Jesus comes.**
"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph iv 30)
- 3. Day of Wrath—when Judgment begins.**
"For the great day of His wrath is come, and who shall be able to stand?" (Rev vi 17)
- 4. Day of Vengeance—when God avenges His foes.**
"For the day of vengeance is in Mine heart, and the year of My redeemed is come" (Isaiah lxiii 4)

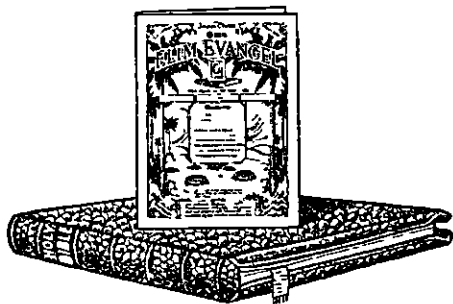
The Holy Spirit reveals the mind of God (Rev i 10), transforms into the image of God (II Cor iii 18), fits for the service of God (Rom xv 13)

Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4

Answers for 10th January puzzle: Apollos, Andrew, bel; Abednego, Esau, Pilate

Names of first twelve with correct answers: Vernon I Morgan, Barbara Semark, Tom Peden, Edward Smyth, Douglas Linneear, Muriel D Love; A M Whitwell, Bie Holland, Edith Gregory, Marjorie Graver, Eric J Nunn, Theresa J Russell.



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.

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4. 'Phone Brixton 2227 (This number is for the offices only. Callers not requiring the offices should use Brixton 2228).

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

TELEGRAMS—Publishing Dept "Vicpress, Clapcom, London." Editorial Dept "Foursquare, Brixtret, London."

Leading the Children

READING a recent prize illustration has stirred up within us the consciousness of the importance of parents yielding to Christ if the children are to follow. This is the illustration. It will make its own appeal to the heart of every true mother and father.

"The wife of a prominent lawyer who had been under deep conviction for several days gave the following account of her conversion at our prayer-meeting: 'Last evening my little girl came to me and said, "Mamma, are you a Christian?" "No, Fannie, I am not." She turned and went away, and as she walked off I heard her say, "Well, if mamma isn't a Christian, I don't want to be one." And I tell you, my friends, it went right to my heart, and I then gave myself to Christ.'"

* * *

A Lovely Type.

In an old Biblical dictionary we have just read a beautiful description of Joseph as a type of our Lord. We will share it with our *Evangel* readers.

"Was not Joseph a noted type of our adored Saviour? How certain a pledge was He, that God would add to the Church, and add blessings to men! What a distinguished Darling of His heavenly Father! how precious and only beloved in the sight of His mother, the Church! How beautiful the robe of His humanity, adorned with every grace! How abundantly blessed of His Father! and how delightfully God is in and with Him! What an affectionate Brother that visits us in our wilderness state, is patient under the injuries we do Him, deals roughly with us to humble and prove us, and do us good in our last end! How heart-melting His discoveries of Himself! and how richly He makes us share the fatness of His house! What a dextrous, faithful, and successful Servant! what an illuminated Prophet, who foretells His own future honours and the future happiness or miseries of men! How noted a resister of temptations from Satan and a whorish world! how numerous and heavy His sufferings! how hated, reviled, sold, falsely accused, condemned, crucified, and for three days imprisoned in the grave! how patient under His pressures! how attentive to the hand of God therein! how ready to forgive His injurers, and render them good for evil! To what amazing glory has He entered through suffering! how blessed His marriage with the Gospel Church! how numerous His spiritual seed! and they are the ten thousands of Gentiles, and thousands of Judah."

* * *

Unseen Triumphs.

"A WOMAN'S TOUCH exploded two tons of T N T and gelatine at Loch Treig, and brought to a triumphant end one of the greatest achievements in post-war engineering. The explosion tore the bottom from Loch Treig, and the loch lapped gently into the sixteen-mile tunnel under Ben Nevis which leads to the power house of the North British Aluminium Company. Scarcely a ripple disturbed the water. The detonation caused no more noise than a door being slammed." This is what we recently read in the columns of the daily paper, and one could not help thinking that that is just exactly how things work in the spiritual realm. Large quantities of stored-up prayer are often lying beneath the hard rocks of unbelief and carelessness, and it requires just the touch of faith to make that prayer suddenly burst into activity. It is also true that often scarcely a ripple is seen on the placid waters of a deep trust in God when faith triumphs; no great outward show, no hustle or bustle, but the power is operative all the same. The effect is not always seen in the place where the touch of faith moves things. It is at the other end of the tunnel where we see its results. There the machinery of revival begins to move, turning out spiritual and physical miracles of God's power, driving the wheels of salvation; changing hearts and lives, and bringing blessing to countless multitudes around, making the whole scene alive with spiritual prosperity. But away back in the inner chamber, unseen by human eye and unheard by human ear, there lies the secret. It is there that prayer and faith with their mighty dynamic power operate.

Some Things I Learned while Seeking the Baptism of the Holy Ghost

By Rev. CHAS. A. SHREVE

FIRST. *That it took longer than I expected.* I first began to present myself to the Lord as a candidate for His Baptism at a meeting held in Baltimore some time in December, but it was not until the twenty-seventh of March that I entered into this experience. Just exactly why I had to wait three months, I do not know. I felt that I was, at the beginning, so far as I knew, wholly consecrated to God with no other desire than to be used to do His will and to glorify His Name. I fully expected to be filled with His Holy Spirit the first afternoon that I began to seek Him, but I was not. My soul was tremendously blessed and I was powerfully moved by the Holy Ghost. Great joy and faith were mine,

YET I DID NOT ENTER THE EXPERIENCE

for which I was longing.

Quite a number of earnest workers in the meeting gave me a good deal of advice that they thought would help me. Some of this advice was helpful. In fact, I rather believe all of it helped in some way, although much of it was not exactly suitable to my immediate need at that time. A few advised me to do things that I scarcely ever advise a seeker to do. But it did not hurt me—I did not go to the altar to be confused because a few zealous workers might say a few things to me that had better been left unsaid, but I went there with a humble spirit and I think, without any undue consideration of myself or my feelings in the matter. To make sure that I might not seem to despise even the crudest of advice offered to me, I set in and did pretty nearly all the things that any of the workers told me to do. But none of these things seemed to have so very much weight with God and I did not get through that afternoon. However, I got tremendous encouragement in my soul, and from the blessings received from the Lord that afternoon I was much encouraged to believe that

I WAS ON THE RIGHT LINE

During the three months of tarrying I went about my work as usual, almost constantly in a spirit of prayer and putting in many hours—both in private and in public, alone and in small groups, and in large congregations, definitely waiting upon the Lord for the endowment of power.

During this time there were very few things that the Lord definitely shewed me in regard to any shortage in my own consecration, and these things did not appear to me to be very hard to dispose of. I remember that there came a time when I decided that I must be very clear as to whether or not I had any reservations in my dealings with the Lord. I thought it might be possible that I was not yet entirely yielded to His will and to the dominion of His Spirit. So one night, about 2:30 a.m., sitting at my desk, thinking these matters over, I picked up

a card and wrote on it with a pencil, "Things to say farewell to." Under this heading I enumerated some five or six things that I counted dear and that I supposed any preacher would count dear, and I thought it was just possible that the consideration of these things might be

HINDERING ME FROM ENTERING

into the fulness of the blessing of the Lord. As these items touched upon things that would probably not appear in the lives of others, I do not mention them here, as they are very sacred to me, and the mention of them would probably not serve the same purpose for anyone other than myself.

After writing down the enumeration of these matters under the heading, "Things to say farewell to," I looked up to God and asked Him to give me grace then and there to bid everyone of these things an eternal farewell. I believe He helped me to do it and, in fact, I did not have much of a struggle over it, for I had already decided as best I could that these things should be committed to God.

Never during the entire time of this waiting upon God, did I feel the least discouraged or impatient about the delay or uncertainty as to whether or not I was on the right line. I had

A CLEAR ASSURANCE THAT GOD HAD CALLED ME in this direction, and that when all things were ready according to His will, He would fill me with the Holy Spirit.

Second: *That God graciously blessed my soul as I waited upon Him.* Time and again I was flooded with an abundance of the blessing of the Lord and it appeared that I had found the place of sweetest communion and most abounding joys in the secret place of the Most High.

A dozen times during those three months I could have thought that I had received the filling of the Spirit, for there would come over my soul great waves of glory, causing me to break forth in high praises of God. My faith would mount up in an unusual fashion and my heart would be filled with love. A number of young men of my church were often with me as we tarried "with one accord" before the Lord, and in these little groups we often experienced the supreme delight of the manifested presence of the Saviour.

Third: *That here was the place of the closest heart-searching*—nothing unclean can continue here—human merits were of no avail,

FORMER EXPERIENCES DID NOT SUFFICE, under the Blood everything must go anew, and all expectancy must be based upon the provision made through the Cross of Jesus.

Fourth: *That Jesus is the Sender of the Comforter, and therefore we are to seek Him.* "He shall baptise you with the Holy Ghost and with fire." "The same is He which baptiseth with the Holy Ghost."

He is the Baptiser, we are the candidates. Presenting ourselves before Him with no other merits than the Blood of the Lamb, we ask Him to baptise us with the Holy Ghost. Or we may just ask Him to baptise us without stipulating anything further, for this is the only way in which Jesus baptises anyone—with the Holy Ghost. It is a gift that He offers us, therefore He is the One to present it to us.

Fifth *That much progress was made by setting the Name of Jesus before me, clear through to the throne of grace*—"In the Name of our God we will set up our banners." With the Name of Jesus before us, we can go forward, for "His Name dispels our doubts and fears, no other name but Jesus." The clouds roll away, the mountains of difficulty melt, the valleys of uncertainty are lifted up, the winding paths of

OUR THEOLOGICAL CONCEPTIONS

are made straight, and the roughness and criticism which we know we are to receive are smoothed out before us.

And it is more than the taking of the Name of Jesus on our lips, it is our entering into the very life and being of Jesus and therein putting on His Name in a far more meaningful way than speaking it with our lips. As I plead this wonderful Name, I felt that I had in my possession the secret key for the opening of all doors between me and complete victory, and a passport to the throne room of the King, who, on account of this wonderful Name, would grant my request.

Sixth *That God wants to occupy the temple*. The body is the temple. I saw that every individual is intended to be a house for God to live in, and perform His works in this world. "An habitation of God through the Spirit." Romans xii 1 took on a clearer significance to me. The body is not merely a vehicle for the soul of man, but it is intended to be the house of God.

THE MOST SACRED OF ALL TEMPLES

existing in the entire world is the temple in which the Holy Spirit makes His habitation. I must not be surprised then if there should be manifested in my body the presence of the Lord through the Spirit. It appeared to me that this probably accounted for some of the unusual demonstrations of the movement of God's Spirit in the human body throughout the history of revivals, of which I had often read, and of God's working in the world in olden and modern times.

The houses in which men worship are simply places arranged for the convenience of whatever the form of worship may be. *The real house of God is the human body, and every Christian is intended to be a walking church.* In this church, the *Word of the Lord* is written in the heart. The choir is made up of the many-toned affections of the soul. "Bless the Lord, O my soul, and all that is within me, bless His holy Name." *The Holy Spirit is the Preacher*. "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you", "He will reprove the world of sin, and of righteousness, and of judgment"; "He will guide you into

all truth for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will shew you things to come." Certainly this is the best kind of preaching.

Seventh: *That we should come to receive the Spirit*—"And when He had said this,

HE BREATHED ON THEM,

and said unto them, Receive ye the Holy Ghost." "He said unto them, Have ye received the Holy Ghost?" The promise has been given long ago, and the Holy Spirit came at Pentecost. We do not need to bring the Holy Spirit down from heaven, He is already here, sent by the Lord of glory as His Representative and Ambassador. Our business is to prepare a dwelling place for Him through the cleansing in the blood of Jesus, and then to receive Him into that dwelling place which is the body—the temple of the Holy Ghost. He does not wait to be persuaded to enter, but He does await a prepared house and a reception.

Eighth: *That "praise is comely,"* and that it is a great help in removing obstacles, dispelling doubts, and putting evil spirits to flight. It is also acceptable to God, and plays an important part in the winning of spiritual victories. When the Israelites *shouted*, the walls of Jericho fell down flat, when Jehoshaphat's band of singers went out before the army singing and praising, the Moabites and Ammonites were stricken with confusion and fell upon one another, cutting each other to pieces. Jehoshaphat won this

GREAT VICTORY AT TREMENDOUS ODDS

just on account of his band of singers. When Jesus was coming into Jerusalem and to the temple, "the multitudes that went before and that followed cried, saying, Hosanna to the Son of David, blessed is He that cometh in the Name of the Lord, Hosanna in the highest." In all these cases they offered the shout of praise *before* the Lord, and I often praised Him with a loud voice while tarrying for the coming of the Spirit.

Ninth: *That supernatural manifestations might be expected and should not be feared*. I remembered the scripture in Romans viii 11 which says, "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," and it impressed me more than it had done before as setting forth the tremendous activity of

THE HOLY SPIRIT IN THE HUMAN BODY.

I had never had any intentions of seeking for particular manifestations, but my idea was to receive the Holy Ghost. But now I came to see that if the Holy Ghost came into the temple of the human body there would more than likely be some very special and noticeable evidences of His arrival.

At times, my natural hesitation in the matter of physical demonstrations would cause me to draw back or to take a grip upon myself when there would seem to begin to take place any physical demonstration of any sort. I also found that it was not hard to resist the movements of the Holy Spirit as He began to come into His rightful habitation. Several times

some unusual things, such as shaking or being moved to pray in an unaccustomed fashion, would cause me to draw back, when this manifestation would immediately cease. In the midst of this, I learned that the Bible simile of the Holy Spirit and a dove is a good one, for like the dove the Holy Spirit does not force Himself into the human heart and will withdraw whenever He sees that He is not welcomed.

Tenth. *That He comes suddenly* In March, 1920, we were having a revival in my church. On March 27th, during the first week of that meeting, my wife, two others and I, were

SITTING ROUND A TABLE

in the parsonage talking over the service of that night which had just closed. I stated that for the first time since I had set in to seek for the Baptism of the Holy Spirit, I was feeling just the slightest tinge of discouragement in this pursuit and that I was about to decide to give up my own quest until the meeting was over so that I would be better able to throw myself and all of my interest into the work of bringing people to Christ.

It had been a rainy night, and I had on my rain-coat, and was leaning back in my chair with both hands in my trousers pockets. I was not seeking anything at that time, nor had I the slightest expectation of any special visitation from the Lord that night. In a little, my wife suggested that we all pray, and while we were thus engaged, I fell to the floor, a great quietness came over me, and for the next hour I lay under the mighty hand of God, almost perfectly still, even though conscious of absolutely everything that was taking place around me. I felt that

THE FLOOR WAS THE EXACT PLACE

for me at that particular time, and there was the sweetest consciousness that I have ever known of being body, soul and spirit in the hands of the Lord. After an hour of stillness, there began to come forth from my innermost being words that were strange to me, and that I did not understand. Slowly at first they came and then more rapidly, until in a short while it seemed that certainly these words would soon cease—that there could be no more of them to come forth, but just about that time there would roll forth an entirely new flood of them in an irrepressible stream. This continued for another hour, or until about seven o'clock in the morning, at which time I arose without any excitement whatever, but with a wonderful feeling that the Holy Ghost had come to me in a way that I had never known before.

It is not the province of this message to tell of the days of glory that followed, or of

THE FULLER REVELATION OF JESUS.

by His blessed Spirit, but my present purpose will be accomplished if in this enumeration of some of the things which I learned while seeking the Baptism with the Holy Ghost, I can give any help to anyone else who is travelling along this wonderful way.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever Amen."

"Jesus Christ the same yesterday, and to-day, and for ever" (Heb xiii 8).

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i 8)

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"

The Great Divide

By HARRIETTE S BAINBRIDGE

WHEN doctors of the body,
And doctors of the soul,
Agree to say that Jesus
No longer makes us whole,
The people think the Gospel
Is but an outlived creed,
And seek out strange devices,
To satisfy their need

They visit halls of science,
And trust in the seance;
Desire unhallowed knowledge,
And love the mystic trance
The god of this age lures them
To his unholy side;
And by his wiles deluded,
They cross Life's Great Divide.

Disease and sickness flourish—
The tares of Satan's hate—
While men the world deems great ones—
Compassionless, elate—
Reject the Blood of cleansing,
The power of God despise,
Till thousands are confounded,
Who had esteemed them wise

Yet God has sent His Spirit,
And gives His Word to men,
Empowering those He chooses
To speak His Word again
While others He has sent not,
Defile the itching ear,
Refusing His pure sayings,
And rooting out His fear

Alas! the Church's message
Is powerless and cold,
And souls have grown so weary,
Forgetting that of old
The heralds heaven-commissioned,
Cried, "Jesus is the same,"
And in His Spirit's power,
Wrought marvels in His Name!

Elim Christmas Conventions

Glorious Gatherings—Enraptured Congregations—Fervent & Fruitful Ministries—More Baptisms

NEW APPOINTMENTS

Several ministerial changes have recently taken place. Pastor J. Smith, with Miss Streight and Mr. J. T. Robinson, are now at Belfast. Pastor R. Mercer is at Portsmouth, Pastor William Barton at Swansea, and Pastor H. O. Bale at Salisbury. Mr. A. Jackson is at Colchester.

CONVENTION MEETINGS AT CLAPHAM

A very happy and profitable time was spent at Clapham Tabernacle during the Christmas Convention. Pastor Morgan presided at the four meetings, and there was a note of victory right from the commencement, the tide continuing to rise as the services went on. Pastor J. Lees spoke on Christmas morning from Luke 11:7. "There was no room for them in the inn." All present were deeply impressed by the inspiring address, so appropriate for Christmas Day. On Boxing Day morning, Pastor E. C. W. Boulton delivered a powerful address from II Corinthians 1:10. "As sorrowful, yet always rejoicing," urging and encouraging God's children to rejoice and praise the Lord under all circumstances and at all times. He said that there is nothing so attractive as joy, which is the best advertisement for Jesus. To rejoice always, although a rare experience, is a glorious possibility. Jesus is the Source and Author of joy, and it is essential to abide in Him in order to produce this fruit of the Spirit. Evangelist and Mrs. Seth Sykes took part in the afternoon and evening services, their inspiring messages, both in word and song, delighting the eager audiences, particularly the rendering of the duet entitled, "The House that stood the Storm." In the evening Mr. Sykes delivered a Foursquare Gospel message from Matthew 1:21, mentioning that Jesus is a Saviour to save, a Counsellor to plead, a King to govern, and a Father to provide. He is refuge from heat, shelter from cold, and bread and water of life. He never fails in sickness or sorrow, or even in death. Well might we sing, "My Jesus hath done all things well." The Convention was truly a time of heaven upon earth.

ISLINGTON CHRISTMAS CONVENTION.

A great time of spiritual uplift was experienced on the occasion of the first annual Convention to be held in the Elim Tabernacle at Islington. All the meetings were well attended and enthusiasm ran high, the singing was a remarkably joyful testimony that Jesus saves and satisfies.

The meetings were convened by Miss Kennedy, and the speakers were Mr. Sykes, Pastor Boulton, Pastor Lees, and Pastor Hathaway. The messages were wonderfully inspiring, and everyone could say of a truth, "Did not our heart burn within us as He talked with us by the way?"

This church can look back upon a year of great blessing. Many souls having been saved and baptised in the Holy Ghost, all along the Lord has guided and opened up the way in every difficulty.

The saints at this branch have during the past year seen some changes, not only in the pastorate but in the position of the church, as at Easter last the Lord graciously provided us with the Elim Tabernacle for worship. A Sunday school has now been started and is flourishing, and the surrounding neighbourhood is waking up to the fact that the Elim Tabernacle is a force to be reckoned with in the spiritual work of the district.

CHRISTMAS CONVENTION AT EAST HAM.

Once again Christmas has come and passed, leaving with the people of God happy memories of the Convention at East Ham, conducted by Pastor Court.

While hundreds wended their way along to the football ground, the Lord's children could be seen making their way to the Tabernacle to unite in praising God and feasting on His Word. On Christmas morning Mr. and Mrs. Seth Sykes were at the meeting and delighted all with their singing. Mr. Sykes then expounded the Word, uplifting the Name of Jesus, on this the day when all particularly remember His coming to this world of sin and sorrow.

The next meeting of the saints was not until the following morning, when Pastors Lees and Hathaway were present.

Pastor Lees took for his text Isaiah 41:31, and exhorted every Christian to launch out on God with the wings of an eagle, and breathe the pure spiritual air of Jehovah. Pastor Hathaway delivered the second message, the theme being the first name given to Jesus by Isaiah in the ninth chapter of his prophecy, namely "Wonderful," and again the saints heard the old yet ever new story of His wonderful birth, the result of God's power overshadowing the human form, and of His wonderful life, wisdom, compassion, death, resurrection, love, second coming, and reign throughout the ages of eternity.

Pastor Hathaway again addressed the afternoon gathering taking the Israelites in their journeyings as a type of the Foursquare Christian to-day. This meeting was followed by a healing service, when the power and presence of the Lord were graciously manifest, and in the evening all gathered together again for the last meeting of the Convention.

This was indeed a blessed time. Before the service officially commenced a brother led in singing some of the old choruses and then Pastor Boulton and Rev. F. W. Chaplin were welcomed into the midst.

Mr. Chaplin addressed the meeting first, and told of a definite vision he had had for some years of a revival in the city of London. "Only the Gospel of Jesus could turn this poor world right side up," he said.

Pastor Boulton, after singing a solo, gave an inspiring message on "The Heavenly Vision" (Acts xxvi:19). Many have had this vision but have not followed it. As we follow it, it grows. We are all called to the ministry, and the great, the vital and essential qualification for this is a vision of Jesus. Spiritual results are only produced by virtue of spiritual power. The message ended with a final exhortation to listen to the whispers from the throne of God, and learn God's plan and purpose. Two souls surrendered to Christ.

Thus has ended another Convention and another Christmas-tide, but the blessing remains, and the results are now being felt.

CARLISLE CHRISTMAS CONVENTION

The first annual Christmas Convention at Carlisle proved to be a veritable feast of spiritual food. Despite the inclement weather goodly numbers were gathered together to meet with their Lord, and they were not disappointed. Pastor Kelly happily struck the keynote when in the first meeting he set the thoughts of the people to the Name of Jesus. How they were stirred as they meditated on the names of the Redeemer. Pastor Barton delighted all when he shewed from Scripture the sure foundation, the Alpha and Omega, Christ Jesus the Lord, while Pastor Byatt gave a fine exposition of "The Christian Race."

As the Convention progressed the tide did surely rise, and the saints got fresh glimpses of our Lord and the pilgrim pathway. They saw Jesus as the Servant, the Saviour, and the altogether lovely One. They saw too, their pathway clearer, and realised that only as they trusted fully, surrendered completely, and relied implicitly could they expand, progress, grow in spiritual life, and be like "a tree planted by the rivers of water."

Every heart goes out in adoration and praise to God for His goodness, His blessing and His presence. The Convention began and ended on the same keynote—a precious Saviour. His Name the beginning, His Cross the end and our beginning. The Convention is over, but the fragrance and the blessing will linger for many days. Our Lord is more surely enthroned in the hearts of His children in Carlisle, as a result of these Christmas meetings owned and blessed of the Lord. Spiritual life has been deepened, the way is clearer, and the Lord more precious than ever.

DOWLAIS CHRISTMAS CONVENTION.

We rejoice in the wonderful way the Lord blessed during the Christmas-tide Convention. From the very commencement God was in the midst. Miss B. Tyrrell delivered a message from Romans 1:14, which caused the saints to realise the responsibility and privileges granted unto them for the proclamation of the Foursquare Gospel, and also their indebtedness to Him who had saved them by the offering of Himself.

Following this a message was given by Pastor W Lewis from Luke 11, causing all to long for the day when not only should they worship Him by faith, but should abide in His presence. The preaching of the Word was confirmed with signs following. Souls were saved, bodies healed, believers filled with the Spirit, and also much encouraged to press toward the mark for the prize of the high calling of God in Christ Jesus.

THIRTY-SIX BAPTISED AT SOUTHAMPTON

Southampton (Pastor and Miss Henderson) On Wednesday, 18th December, another baptismal service was held at Elms Tabernacle, Park Road, when thirty-six candidates followed the Lord through the waters of baptism, Pastor Henderson immersing the believers who, as they entered the water were handed a promise. Mr Godson led the congregation in the singing of praises, and Miss Henderson gave a stirring address on the words, "Forget me not," which reached the hearts of all present. Praise the Lord for this wonderful week of blessing and for His gracious outpouring. Praise Him for the Foursquare Gospel too. Saints are being edited, and souls are surrendering week by week to the Saviour's loving call.



Pastor W. Henderson.

At the conclusion of this service a further ten believers signified their intention of being baptised on the next occasion.

WELCOME VISITORS.

Plymouth (Pastor F E H Trevor) Plymouth has enjoyed refreshing Convention times during the Christmas and New Year season from the ministry of those who, although on holiday, consented to preach the Word to the edification of the saints. On Christmas Eve Pastor Blackman of Bournemouth, preached from I Corinthians 1. Again on Christmas morning the rejoicing of the wise men at the appearance of the star at Christ's first coming was used to gladden our hearts at the signs of His second coming.

It was a delight to have present Pastor Channon of Bath, who gave a powerful message to the saints on Sunday night, to beware of the subtle seductions of the enemy. Miss Buchanan also ministered the Word and brought much food for the soul.

CONVERTS AT WATFORD.

Watford (Pastor J C Kennedy) In the absence of Pastor Kennedy on holiday, Miss Hawes has been in charge of the church here, and the Lord has graciously set His seal to her ministry. At the close of the Gospel service on Sunday last, three souls decided for Christ.

FRUITFUL MINISTRIES

Ilford (Pastor Bradley) This part of God's vineyard is experiencing a time of great spiritual refreshing. In a series of Thursday and Sunday morning addresses, the theme of "Abiding in Christ" has been very ably expounded by Pastor Bradley, and the absolute necessity of every born-again believer striving to reach that position of "abiding," and having reached it to remain there, has been forcibly impressed upon the saints here by the Lord through His servant.

Praise God, His blessing is upon His work here. Prayers are being answered, God's miraculous power is being seen at work, and best of all souls are being saved.

LONDON CRUSADER CHOIR.

Chadwell Heath (Evangelist J C E Reuss) The saints of the Chadwell Heath and Romford assembly were delighted to welcome to their midst for the evening service on Sunday, January 5th, at Ashton Hall, Chadwell Heath, a happy band of young folk representing the London Crusader Choir. With soul-stirring messages in song and with hymns joined in with spirit by all those present, the songs of Zion rang out clearly as a testimony that wherever the old-fashioned Gospel is received, the joy of the Lord is the strength of His people. Some fine testimonies of overcoming through the blood of the Lamb were followed by a word from another visiting Crusader on the raising up of the Saviour on the Cross, even as Moses lifted up the serpent in the wilderness. It was fitting and sacred to all the blood-washed saints present that after singing the hymn, "Blest be the tie that binds," the fellowship deepened in united testimony at the table of the Lord's Supper. Closing with "The day Thou gavest, Lord, is ended,"

the saints had due cause to know "Thy praise shall sanctify our rest," even as the presence of the Master in the meeting gave promise.

REVIVAL FIRE STILL BURNING

Swansea (Pastor W Barton) Swansea has been having quite a time of rain these last few weeks, and we have frequently heard such remarks as "Dreadful weather," "Always raining," etc. But there were also showers of another kind, and there were people saying "Praise God" "Wonderful times," "Snowers of blessing," "Makes you feel like shouting." Whilst Principal George Jeffreys brought the blessing to Swansea, thank God, he did not take it away with him. Souls are still being saved, bodies being healed, and the power of God descending in the midst, whilst the "Amen's" and the "Diocht Iddos" ring through the building.

The saints were greatly favoured this Christmas by a visit from the Rev R J Jones, J.P. Six special meetings were arranged, three for Christmas Day and three for Boxing Day. And although Pastor Smith was somewhat surprised to find himself in a town which observed Christmas Day like the good old Scots used to observe the Sabbath—not a tramcar to be seen moving anywhere, not a bus to bring its load of happy passengers from the valleys into the Central Hall, yet nevertheless they were there to praise the Lord and feast upon the Word. Rev R J Jones was there, every inch of him, his whole heart and soul seemed aglow with the message of a risen and glorified Lord, soon the fire caught, and the responses could not be kept back. What a time of blessing it was. As the meetings progressed the tide arose until the saints felt themselves in the very vestibule of glory, and all realised that the One to whom the wise men paid that memorable visit was now paying them a visit. The meetings come to a close with praise and thanksgiving for a glorious Christmas feast of good things in the palace of the King.

The Lord has blessed the ministry of Pastor J Smith here. Some who have felt the old-time fire in the past are feeling the flame again burning in their hearts, and are coming forward to render help in the good work standing by those who have just come into the glorious light of salvation. We are looking forward to still greater times of blessing in Swansea and the surrounding district and that this glad song of triumph may be caught up and carried forward until these old hills and valleys again resound with the glad message, "Unto Him, who hath loved us and cleansed us from sin, be the glory for ever Amen!"

An Effectual Prayer

JUDSON, the missionary, when he was dying, heard from the lips of his wife, as she read from the newspaper, that some Jews in Turkey had been converted through the published account of his sufferings for the Gospel in Burma. Mrs Judson relates that an unearthly solemnity came over the dying missionary's face. "Love," he said, which was his way of addressing her, "this awes me. This alarms me." "Why should this trouble you?" said she, "this is good news." He replied, "When I was a young man, I prayed for the Jews and tried to go to Jerusalem as a missionary, because I read the words of the Lord about 'beginning at Jerusalem.' But God sent me here to preach in Burma and to suffer tortures in Burmese prisons. Now, by this means, God has brought Jews to repentance in Turkey." Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late, perhaps in the last way I could have imagined; but it came. God answers every earnest prayer."

Concise Comments and Interesting Items

Christ expelled from Russia is the pathetic declaration of a Russian paper, the *Economic Life*. It declares, "Christ has been expelled from Russia this Christmas, and the abolition of this holiday is a great historical fact. The people of Russia will soon forget Christmas." The Soviet newspapers appeared on Christmas Day. A cartoon represents two labourers sawing down a Christmas tree, and under it a headline reading, "The Disappearance of God!"

This is a dark side of the situation in Russia, yet we know that there is also a bright side. In the midst of this terrible blasphemy there is yet a real revival movement through which many are being gathered into the peace of Christ.

The Rev. Mark Guy Pearse passed from this world on New Year's Day. He was within two days of his 88th birthday. He was one of the most popular Wesleyan preachers. His writings were also very extensive. Many have been led into a deeper and fuller life through his messages on holiness. His life has been well summed up thus—

"Right to the end the Rev. Mark Guy Pearse, renowned preacher, author, poet, humorist, and fisherman, kept his sparkling wit and told anecdotes that convulsed his hearers. Right through his wonderful life his humour never failed him, and, with his twinkling eyes, his capacity for hard work, his inspiring sermons preached in practically every town in England, and his prolific writing, he was one of the most widely known and popular Wesleyan preachers in this country."

Respecting a new book, "Memories of the Artists' Rifles," a reviewer calls attention to a striking incident that happened thirty two years ago. Preachers will appreciate the illustration.

"It was a stormy January night when the good ship 'Warren Hastings' was wrecked on the island of Réunion with nearly 1,000 troops aboard.

"Such perfect discipline and calm were shown that even in the darkness and gale not a soul was lost.

"When everybody was thought to be on shore an officer went over the wreck to make certain that he was the last man on board, and presently a voice said, quietly, 'Please, sir, am I to stay here?'"

"Then he discovered Private Roe, of the York and Lancaster Regiment, standing on guard over the lower decks up to his knees in water.

"If it had been necessary, for the sake of avoiding panic, stampede, or danger to the others, Private Roe would have been prepared to remain there and be drowned at his post."

At Cardiff the deacons of the Splott Road Baptist Church generously gave the use of their fine Church to the Revival Party. Never-to-be-forgotten meetings were held therein. Now that the Elim people are not needing a large Saturday meeting, the deacons of the Baptist Church have themselves decided to carry on the Saturday meeting along Foursquare lines. We pray that their efforts may be greatly blessed.

Some daily papers are giving the impression that the British Mandate for Palestine is not working fairly to the Arabs. A letter to "The Times" by a responsible Moslem, Ali Ibn Hussein, of 22, Oxford Street, W.C., gives a different viewpoint. He says

"Not a penny has been contributed by British taxpayers to the cost of military forces in Palestine, for there have been none since 1924. There is a small Air Force, but that is there for Imperial purposes, not for local Palestinian services, and it would be as unfair to count it a Palestinian expenditure as it would be to debit the Palestinian Budget with the cost of any service the land might render to the defence of the Suez Canal if the British forces evacuated the Nile Delta. I do not wish to trespass upon your valuable space to any further extent. I merely desired to do what I could as an absolutely impartial person to help clear the situation. As for enmity between Arab and Jew, that does not exist except among the noisy minority to which I have already referred. At the same time, I cannot help adding that my investigations have led me to the conclusion that the Zionists, in their own interests, would be well advised in keeping a more rigid check upon the exuberance of a certain section of their people. It is not a large section, but it exercises an irritating effect upon the Moslems."

The Family Altar

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

Sunday, January 26th. Genesis xiii 1-18

'Let there be no strife, I pray thee for we be brethren' (verse 8)

Brethren should not strive together. In the Church of Christ there should be unity. Unity is only possible as we all have our eyes on our Heavenly Father. If we have our eyes on each other there will be dissatisfaction. The united home is the home where all differences and strains are immediately brought to mother or father for their decision. Our heavenly Father has brought us into the Divine family. He knows our exact position in that family. He knows where we can best serve His interests. He knows where He wants Mary and Martha, and Peter and John. He has different service, different paths for each one. Let us each before God and in prayerful co-operation with each other discover our Father's plan for our individual lives. Then let us fill God's plan for us, looking to Him for grace to maintain our position—and then there will be no strife, for we are all brethren, and God is the Father of us all.

Monday, January 27th. Genesis xiv 8-24

"Blessed be Abram of the most high God!" (verse 18)

Abraham was blessed because he was in the favour of the most high God. The possessor of all riches was the Father of Abraham. Abraham was rich because God was rich. Abraham was strong because God was strong. That which brought Abraham into God's favour was faith. God always favours faith. He responds to faith. Just as an earthly father loves to be implicitly trusted by his child, so our heavenly Father loves to be trusted by us. Let our faith abound. Let us trust where we cannot trace. Let us believe that God will never fail us, that even the darkest way is the nearest way home. Then we shall know what it is to be constantly enjoying the blessing of the most high God. The sea billows may be rolling round us this morning—but, praise

God, every billow of the sea is controlled by the Hand that was stretched out to save us.

Tuesday, January 28th. Genesis xv 1-18

"Fear not, Abram, I am thy shield" (verse 1)

Most of us give way to fear at times. We fear what may happen. We fear what suddenly may fall upon us. God says to His people—*fear not*. Fear struggles to get a footing in the biggest life of faith. But, bless God, there need be no fear as long as we are obedient. God is Himself a perfect Shield surrounding the man who pleases Him. Arrows may be winged at us, but instead of reaching us they simply reach our Shield. Hidden behind our Shield, we are able to move steadily forward through an enemy's land. Arrows break on the Shield, but the Shield is never broken by the arrows. The song of trust is a wonderful song of joy. People do not understand our joy. They only see the arrows. But we see the Shield.

Wednesday, January 29th. Genesis xviii 1-15

"Nay, but thou didst laugh" (verse 15)

Sarah did not wish to own that she was laughingly faithless. But that laugh revealed a hidden mistrust in the miraculous that is seen again and again to day. People still laugh when the miraculous is declared to them. Therein they reveal the veiled faithlessness of their heart. Nothing is impossible to God. God is still the God of the miraculous. God still works above the laws of Nature. God's law in the spiritual world is higher than God's law in the natural world. When He wills, He supplants the one by the other. We should observe God's law in the natural world, and rejoice wherever we see it working. But we should also be immediately ready to recognise the working of God's higher law—the law which brings to our earthly vision what we call the miraculous. Nothing is impossible to God. Let there be no hidden laugh of faithlessness in our lives.

Thursday, January 30th. Genesis xviii 16-21.

"They shall keep the way of the Lord" (verse 19)
 God likes His own way No one more emphatically likes His own way than God Himself But God likes His own way because He knows it is the best way Infinite love and wisdom combine to make God's way the best God's way is revealed in the Bible From beginning to end we see God's way Throughout the Bible we see those who, like Abraham and Moses and Samuel and Peter and Paul, delighted to keep His way In His way they found perfect liberty His way keeps the feet without imprisoning them Do we keep the way of the Lord? Is it a master passion with us to keep His way? Let us be zealous for the way of the Lord It is those who walk in the way of the Lord who experience the rapture of the love and the power of the Lord

Friday, January 31st. Genesis xviii 22-35

"Abraham drew near, and said" (verse 23)
 Happy the man who draws near to God and speaks Childlike trust delights the heart of God How happy is the father to whom the child draws near! How the father delights to hear the trials and difficulties the successes and joys of his children How sweet it is to the father when he realises that there is not an atom of cupboard love in the child's talk, but just the outpouring of a heart which delights in telling all to father But a father's joy

February 2nd, 1930.

READING: II. Samuel xxiii. 1-7.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "But that in the good ground are they which in an honest and good heart, having heard the Word, keep it."—Luke viii. 15.

TEACHER'S NOTES.

At first reading it would seem that an almost impossible portion has been chosen as a lesson for children, but if you read it through half a dozen times you will see that there is a lesson for every one of us First comes the introduction in verses 1 and 2 and part of verse 3, then the message begins from the words "He that ruleth," and is divided into two parts First a comparison of the life of the just to ground that brings forth tender grass, and second, to the life of the wicked (sons of Belial, v 5) as desert land that bears thorns If you have had some experience of being caught in a thorn bush then you can speak more feelingly, as the writer knows to his cost, as on two occasions while on walking tours near Lamorna Cove, Cornwall, and Hartland Point in Devon, in spite of Ordnance Survey maps, I have found myself up to my neck in thorn bushes You do indeed need to be a man "filled with iron" (Newberry, margin, v 7) to withstand them, and to have a staff to keep them off, for they cannot be taken with the hands

How did King David come to know so much about good land, tender grass, and thorns, when he had been for so many years in palaces? He had spent his youth amid such surroundings with his sheep as a shepherd lad, and now at the very end of his life the thoughts that come into his heart are painted in the figures of speech and habits of life that had been his companions when a boy Solomon thought thus, and it is so true to life—if I would die happy, then my youth must be lived happily I shall reap in old age what I sow as a boy or a maiden There fore there is a need of Sunday Schools, that children's minds and lives may be filled with whatsoever things are pure and good, that in old age memories may be sweet and clean not filled with regrets of a misspent youth.

1. The Man that Feels the Lord (verses 3-4)

David, the master shepherd, likens them to (a) the early mornings without clouds, and who that knows the early mornings of spring in Arabia or Palestine does not find them something to rave about? The sun has not yet become the scorching, withering ball of fire that burns as the blast of a furnace—that will come soon enough—but that is forgotten in the wonder of those mornings, when every bird and living thing finds the joy of living something too wonderful to express That is a picture of the life of those that fear the Lord (b) He likens it to the tender grass springing out of the earth and to the clear shining after rain

Your children will know how glorious it was to see the gardens and the flowers after the first shower that followed the intense heat and drought of last summer Every flower and blade of grass, every leaf and shrub seemed to have been bathed in freshness The blue of the sky seemed fresh, distance did not seem to exist, colour ran riot, and Nature put upon herself her garments

is modified if after such confidence the child neglects the parental advice Let us draw near this morning Let us unveil to our Father every deliberation of our hearts He knows all beforehand but He delights in our confidence Then when He tells us what to do and how to do it, let us be sure that we obey The result will be that next time it will be all the easier to draw near, and speak

Saturday, February 1st. Genesis xix 1-3 and 19-29

"He made them a feast" (verse 8)

Here is a beautiful picture of provision being made for the messengers of God How great those messengers were even Lot did not at first realise But Lot was faithful to his opportunity—and vast blessing resulted Let us aim at being faithful to our opportunities Opportunities can be easily lost, and frequently they never return The Lord Jesus Christ never lost an opportunity His was the one perfect Life in which every opportunity was fully used The closer we keep to Him, the completer will be our use of opportunities Our hands, our hearts, our feet should be ready to move at His bidding Then we shall find that the kindly deed and sympathetic word were not done and spoken merely to men of earth, but we shall have the joy of knowing that that which was done unto others was really done unto Him—that in making a feast for someone we saw, we were making a feast for Him

of glory and beauty If that is so in these green islands of Britain, imagine what it is in Palestine Almost as soon as the rain has stopped, the tender grass begins to shoot up out of the earth, and every shepherd's heart is filled with gladness and song because now the flocks will flourish and grow fat David as a shepherd knew all about it, for in Psalm xxiii 2 he tells us that the Good Shepherd leads the flock in pastures of tender grass (Newberry, margin) You see there are so many kinds of grass in Palestine (Young's Concordance mentions at least six varieties) some are spear grass that cuts the mouth, some are poisonous to the sheep and for the greater part of the year flocks have to subsist on many inferior kinds of fodder, because "tender grass" is a rare luxury Such luscious grass is mentioned in Job as the satisfying portion of the wild ass so that he ceases to bray (Job vi, 5), it makes fat (Jer i, 11), and causes things to flourish (Isa lxvi, 14) The Psalmist as he dies thinks again of his youth as a shepherd boy, and pictures life as a spring morning for him who fears the Lord His line is secure, his covenant made, and all as well

II The Sons of Wickedness (verses 6, 7)

If you can do so, take some thorn branches with you to the class There are many references to thorns in both the Old and the New Testament, and they mostly allude to the low, tangled thornbush that covers large parts of the country, and called "bellan" by the Arabs It is much more atrocious than our English thornbush, having thorns over an inch long, and the Arab in clearing the land of them burns them where they grow Sometimes they are rent loose from the rocks with iron mattocks and scythes, and thrust away with long forked sticks They burn very quickly with a sudden and intense flame, but the flame dies out before the pot has time to feel the flame (see "The Land and the Book," vol 3, page 28 31, and such Scriptures as Psalm lvi 1-9, and cxviii 12, Isa xxxii 12, Eccl i 1, and vii 6)

Their growth is worthless, and their doom is to be burned. Such are those that hear the Word, but who allow the pleasures of this world and the deceitfulness of riches to choke the seed (Matt xiii 22, II Tim iv 10) Instead of bringing forth food meet for them by whom it is dressed and partaking of blessing as does the good land, they bear thorns and briars, become rejected, are nigh unto cursing, and their end is to be burned (Heb vi, 7 8) We should all see to it that we clear away the foul rank growth of wickedness and malice and prepare a soil of meekness to receive the implanted Word which is able to save our souls (James i, 20, 21 see Moffatt's rendering), for as surely as we grow older and stronger, so surely are we growing in blessing like good ground, or becoming thorny and cursed to everyone that comes into close contact with us (see Matt xiii, 1-9, and 19-23) May we all be found among the number who have trusted in the God of Jacob, and receive the Word into honest and good hearts

Jenny Lind and Her Favourite Text

ALMOST every boy and girl has heard of Jenny Lind, called "the Swedish Nightingale." She was born in Sweden in 1820, a hundred years ago, and was called "the Nightingale" because of her very lovely voice. Her very name sounds sweet in its musical simplicity, and suggests thoughts of the modest, silver-throated thrush or linnet. She was known the world over as the Queen of Song, and her voice was heard and greatly appreciated when she was only seventeen, and she was afterwards known all over the world as "the slim girl with the marvellous voice." The good Queen Victoria went often to hear her, and twice did her an honour which she never before or after shewed to anybody else—threw flowers to her. She received

DECORATIONS AND HONOURS

from nearly all the crowned heads of Europe, and the money received for her wonderful gift of song was enormous. Yet all this fame and wealth did not in the least make Jenny Lind either vain or haughty, for she wrote to Professor Blackie the following beautiful words: "My unceasing prayer is that what I give to my fellows may continue to live on through eternity, and that the Giver of the gift, and not the creature to whom He lent it, may be praised and acknowledged." Is not this sweet humility? And how it reminds us of the bird after which she was called, hiding in the deep woods and dense thickets, and there from its shy retirement, pouring out its soothing melody in the darkness of the summer night.

Now, I must tell you something of Jenny Lind that is not generally known. A writer says: "Nothing is more astonishing about the career of Jenny Lind than its comparative shortness. She sang in opera in England for only two years, and she practically retired five years after her first appearance in London, though she sang occasionally during the next few years, usually on behalf of charity."

And why, think you, did this remarkable young woman retire so quickly from her public performances, and till the day of her death, in November, 1887, remain in the

COMPARATIVE SECLUSION

of a quiet English home? Here is the explanation. She was sitting one day on the sands by the sea-shore, with her Bible open on her knee, when an admiring friend said to her, "Oh, Madame, how is it that you ever abandoned the stage at the very height of your success?"

This was her beautiful reply: "When every day it made me think less of this"—laying a finger on her beloved Bible—"what else could I do?" What a conclusive reason, and how noble of her to give up for conscience's sake a career so brilliant and full of worldly promise.

This she did because she loved her Saviour. She was evidently a true Christian, as the words, "I know that my Redeemer liveth," inscribed on her tomb in Great Malvern cemetery, indicate.

In the great oratorio, "The Messiah," this is the part she loved so passionately to sing. Yes, she knew Jesus had died for her and was risen again, and for His sake she gave up her singing in opera—which is mostly of worldly love, elopement, lying, and even worse. Could the pure young disciple of the Lord go on singing such things, so defiling to the soul, and grieving to the Holy Spirit of God?

Do you know, reader, that your Redeemer liveth? Is He your Saviour? If so, follow Him, as did Jenny Lind, whatever the cost, and separate yourself from everything that makes you think less of Him.

But if you are a stranger to Him, lose no time in acquainting yourself with Him, and receiving Him in your heart by faith. Read John xvii 3—Sel

It Can be Done while You read This

By D. J. MOODY

THERE must be a decision arrived at before you can become a Christian, and that can be done while you read this. You have got a question to decide for yourself, which no one can decide for you. "Are you saved for eternity?" I may wish very much to go to Liverpool to-night to see friends who sail to-morrow, but no amount of wishing can take me to Liverpool. I must go to the station, buy a ticket, and get into the train if I am to reach that city and see my friends. And so it is with you about your soul. Wishing will not save you, you must believe in Christ as your Saviour, and decide for Him. The responsibility rests entirely with yourself. No other person on earth can possibly settle it for you.

When Abraham's servant went to fetch a bride for his master's son from the far country, and they wished to detain him for a time, even after he had found her, he said, "Hinder me not." But they thought it was too bad to send away Rebekah, never more perhaps to see her father and mother, and to go away with a stranger across the desert, so they called the damsel and put on her the responsibility by asking her, "Wilt thou go with

this man?" And she said, "I will go" (Genesis xxiv).

What prompt decision!

"Wilt thou go with this Man?" Wilt thou yield to the pleadings of the Holy Ghost and decide for Christ? Why not decide? You have got to do it if you would be saved (Acts xvi 30, 31).

Be like Ruth, who said, "Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die: the Lord do so to me, and more also if I ought but death part thee and me" (Ruth i 16, 17).

DECIDE NOW WHILE YOU READ THIS. With all your heart say, "I take Thee, Lord Jesus, to be my Saviour. Thou didst take my place at Calvary, didst die in my stead as my Substitute, and now as a guilty, undone sinner, I receive Thee as my own and only Saviour for Time and for Eternity." And of every sincere seeker He saith, "Him that cometh to Me, I will in no wise cast out" (John vi 37).

"He that hath the Son hath life: he that hath not the Son hath not life" (I John v 12). What have you at this moment?

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

HOVE, Brighton.—Board-residence, quiet, comfortable, homely. Few minutes from sea. Terms until Saturday, April 6th, 35/- weekly, or 30/- each for two sharing. Mrs. Cooley, Baulah Cottage, Erroll Road, West Hove, Sussex. B168

COMFORTABLE HOME for one or two friends sharing bedroom. Board if desired. Moderate terms. Robson, 157, Abbeville Road, Clapham, S.W.4. B176

BRIDLINGTON, Yorks.—Cheery homely apartments; board optional, comfortable; pleasant; restful; those needing change of air. Mrs. Kemp, "Elsinore," Trinity Road. B169

HASTINGS.—Board-residence; very comfortable; selected neighbourhood; coal fires; lowest terms for winter months. Mrs. Barnes, 10, Quarry Terrace. B196

A COMFORTABLE bedroom; 8/- per week; breakfast if required. Miss Briggs, 248, Ellison Road, Streatham. B199

NORTH FINCHLEY.—Board-residence, bed-sitting rooms, or otherwise, in good residential locality, well furnished house, large rooms, near buses, trams and station, country outside the door. Woods, 2, Argyle Road, North Finchley, N.12. B168

VISITORS TO LONDON.—Apartments; bed and breakfast (private house). Near buses and Tube. 18, Foxham Road, Tufnell Park, N.19. B204

FOREST HILL.—Bed-sitting room; comfortable and homely; Pentecostal suit friends; board as required. Keddie, 6, Wynell Road, Forest Hill. B205

HOUSES, FLATS, ETC.

To Let and Wanted.

WANTED.—Two unfurnished rooms; two elderly women; Christians; slight attendance; rent moderate. Box 120, "Elim Evangel" Offices. B201

TO LET.—Two unfurnished rooms; every convenience; near West Side, Clapham Common; suit young married couple or two ladies. Apply Box 121, "Elim Evangel" Offices. B202

SITUATIONS WANTED.

MAN.—Age 47 (married); requires post as caretaker or handyman; jobbing in all trades; well up in electric lighting; 27 years' reference; Foursquare. Sims, 21, St. George's Buildings, St. George's Road, Southwark, S.E.1. B200

SITUATIONS VACANT.

WANTED.—Maid for small labour-saving house; no children; help given; wages according to experience; easy reach of Hammersmith assembly. Write, Mrs. B., 28, Clavering Avenue, Barnes, S.W.13. B197

HERNE BAY DISTRICT.—Wanted, good young housemaid; references; three maids kept; four adults on bus routes; good outtings; good wages for experience. Brand, Parsonage House, Broomfield, Herne Bay. B203

FOR SALE AND WANTED.

LADY breeding canaries with view all profits to Foursquare work, offers lovely Yorkshire birds, 26/- pair. Mrs. Larkins, Grange Farm, Rushden, Northants. B190

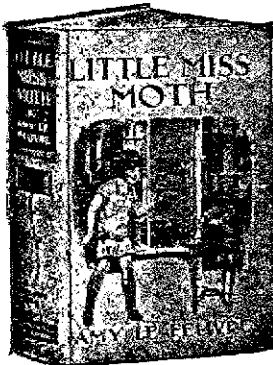
1930 BIG CIRCULATION CAMPAIGN.

10,000 NEW READERS REQUIRED.

1,000 2,000 3,000 4,000 5,000 6,000 7,000 8,000 9,000 10,000

Increase If you would like to help and do not know how, write to the Circulation Manager, ELIM PUBLISHING CO., LTD., Park Crescent, Clapham, S.W.4

Recent Titles in Reward Books



"RED CORD" SERIES
 of Reward Books Uniform Crown 8vo Size Three-colour Jacket and Frontispiece 2/- net (2/4 post free)
Love Conquereth. Showing the Better Part By CHARLOTTE MURRAY
Neta Lyall; or, An Unexpected Legacy By FLORA E BERRY
Stuart's Choice. By CHARLOTTE MURRAY How a Young Man set up Shop.
The Pilgrim's Progress The Immortal Allegory by JOHN BUNYAN
Little Miss Moth. By AMY LE FEUVRE

"GOLDEN CROWN" SERIES
 of Brightly Written Books Stories of Sterling Merit Crown Boards Coloured Jacket and Frontispiece 2/6 net (2/10 post free)
 By AMY LE FEUVRE.
Author of "Probable Sons," "Teddy's Button" etc
Four Gates, The Lives of Four Maidens and their various ways
Andy Mao. A New Story of a London Waif and a London Government Clerk
Tested, An Enticing Tale of an Orphaned Family
Herself and Her Boy.



ELIM BOOK SALOON, 7, Paternoster Row, London, E.C. 4.
 'Phone Central 7706.

THESE BOOKS MAY ALSO BE OBTAINED AT OUR CLAPHAM AND BRIGHTON BRANCHES
 (All Post Orders to No. 7, Paternoster Row)

A Book for Boys & Girls—and Mothers

JUST PUBLISHED IN TIME FOR 1930 REWARDS



2-COLOUR JACKET

3/- (by post 3/4)

“**R**EBEKAH'S WELL” is the title of a book for children written by Miss Robin Fuller. It is a book that will be welcomed by boys and girls under sixteen—and also by boys and girls over sixteen! In plain language, the grown-ups will be pleased with it, as well as children as young as Rebekah herself—Rebekah was seven. There will be much laughter, many smiles, and some tears as this book is read.

Rebekah's head was full of Bible stories. Consequently she thought of herself as the Rebekah of Bible history. Rebekah had her well—it was the village tap! Rebekah had her veil—it was an old curtain! Rebekah had her Isaac—he was a Mr. Isaacs, a money-lending Jew! How the tap, and the curtain, and the Jew fit the story is not for me to tell. But get the book, read it, and soon you will be saying to someone else, “Oh, you must get this book—it's so funny, and so lovely, and so full of the Bible.”—*The Young Folks' Evangel*.

OBTAINABLE FROM—

ELIM BOOK SALOON, 7, PATERNOSTER ROW, E.C. 4

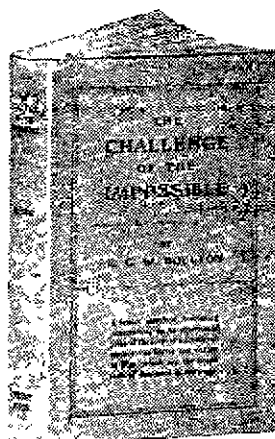
AND CLAPHAM BIBLE AND TRACT DEPOT, 16, CLAPHAM PARK ROAD, LONDON, S.W. 4

(All Post Orders to 7, Paternoster Row)

THE Challenge of the Impossible

By E C W BOULTON

2/6
net



(by post
2/9)

A new book that will lead you into the deep things for which your spiritual heart craves
Strong cloth boards, gilt stamped.

ELIM BOOK SALOON

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

When God Changes a Man

By W. F. P. BURTON

An impressive story of a ferocious Congo slave-raider who became a noble Christian and a powerful evangelist among the native tribes. A book that will appeal to all who are interested in missionary work. It is a stirring narrative throughout. Bound in cloth boards, with two-colour jacket.



3/- net (by post 3/4)

ELIM BOOK SALOON

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