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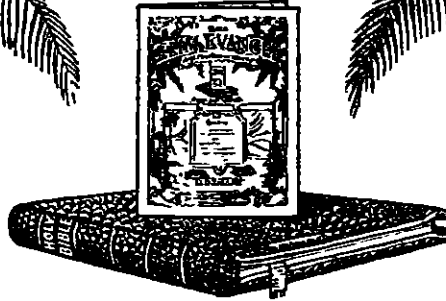
THE GREATER WAR

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Saviour Jesus Christ Healer

THE ELIM EVANGEL AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 12

MARCH 21, 1930

Twopence

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

Baptiser

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

Coming King

Annual ELIM EASTER CONVENTION in London

Good Friday, April 18th, to Friday, April 25th

Owing to the tremendous crowds attending this Convention, services will be held simultaneously in four buildings:

Elim Tabernacle, Park Crescent, Clapham.
Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Central Park Road, East Ham.
Elim Tabernacle, Fowler Road, Islington.

Speakers include: Pastor R Mercer, Evangelists P. H. Hulbert, R. E. Darragh, J. McWhirter, Alex Marks, Miss Blodwen Terrell, Rev. R. J. Jones, J. P., and others.

Times of Services: Good Friday, 11, 3 and 6.30 Saturday, 3.30 and 7.30. Easter Sunday, 11, 3 and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting at Welsh Tabernacle, King's Cross, Friday, at 7.30. (For particulars of cheap fares to London, see below).

Easter Conventions in Scotland, Ireland & Wales

GLASGOW. City Temple (opposite King's Theatre). Speakers include: Principal P. G. Parker, Pastor and Mrs. S. Gorman.

BELFAST. Elim Tabernacle Ravenhill Road Speakers include Pastor J. Smith, Evangelist W. H. McWhinnie and others.

GARDIFF. Cory Hall. Speakers include: Pastors W. G. Hill, W. Barton and A. Longley.

The Foursquare Gospel Demonstration

in the Royal Albert Hall on Easter Monday (April 21) will be conducted by Principal **GEORGE JEFFREYS**, who will preach at the following services:

11 A.M.—DIVINE HEALING SERVICE.

The sick will be anointed with oil and prayed for, and requests for prayer dealt with.—James v. 14.

3 P.M.—COMMUNION SERVICE.

Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate.—1. Corinthians xi. 26.

6.30 P.M.—BAPTISMAL SERVICE.

Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—Matt. xxviii. 19.

Doors open one hour before each meeting. Special singing by Elim Crusaders for half an hour before each meeting.

Refreshments will be obtainable on the premises between the meetings.

All seats will be free EXCEPT box seats, tickets for which are obtainable at the following reduced prices: morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone: Kensington 5360). Do not write to the Box Office except for box tickets.

Part of the Balcony will be reserved for visitors by special Day Excursions.

INTENDING VISITORS TO LONDON—PLEASE NOTE

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below) and state the Railway Station from which they intend to travel. A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket, visitors can come to London and return to their homes any days they choose from Wednesday, April 16th to Monday, April 28th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

VISITORS FROM ABROAD. Arrangements have also been made with the Railway Companies for cheap tickets from certain ports in France, Belgium, Holland, Denmark and Germany. The cost will be a single fare and a third for the double journey (children half-price). For particulars, write to the Convention Secretary (address below).

ACCOMMODATION.—Those requiring accommodation should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, stating what they desire, with particulars as to length of proposed stay.

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

IMPORTANT NOTICE.—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay, to the

CONVENTION SECRETARY, ELIM WOODLANDS, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.

WATCH THESE DATES: Please note Birmingham Campaign commences March 26th instead of 30th

BELFAST. Commencing March 16 Elim Tabernacle Ravenhill Road Campaign by Mr. and Mrs. Seth Sykes (Scottish Singing Evangelists).

BIRMINGHAM. March 26—April 13 Principal George Jeffreys and Revival Party See cover iii

COLCHESTER. Commencing March 9. Foresters' Hall, Winnock Road Campaign by Evangelist Phil H. Hulbert

CROYDON. March 13—April 10 Five Thursdays and four Sundays Elim Tabernacle, Stanley Road. Principal P. G. Parker

FOREST HILL. March 23 Foresters' Hall, Raglan Street, Visit of London Crusader Choir.

LEIGH-ON-SEA. Feb 25—April 1. Six Tuesdays at 7.30 Elim Hall, Glendale Gardens. Principal P. G. Parker.

LETCHWORTH. April 6 Pastor W. G. Hathaway

ROCHESTER. Commencing March 2 Elim Tabernacle, Star Hill Campaign by Pastor Len Jones

SOUTHAMPTON. Commencing March 23 Elim Tabernacle, Park Road, Freemantle Campaign by Master Frank Allen

WATFORD. March 5—April 9 Six Wednesdays at 7.30. Elim Hall, St. Alban's Road E.B.C.C.S lectures by Principal P. G. Parker.

YEOVIL. Commencing March 2 Foursquare Gospel Church, Southville. Campaign by Miss W. F. Buchanan.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publications and Supplies, Elm Bible College, and Elm Foursquare Gospel Churches. The "Elm Evangel" 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. 12.

MARCH 21, 1930

Fridays, Twopence

"Touch not Mine Anointed!"

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was labouring to create uneasiness in the church, and especially to try to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking him.

The deacon was not ready to give an opinion, and after a little thought, frankly answered.

"No I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realises the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of

THIS TROUBLER IN ZION,

and taking courage, he asked

"Do you think his sermon on 'Their Eyes were Holden' anything wonderfully great?"

"No, I don't."

Making bold, after this encouragement in monosyllable, he asked

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with something, and in a tone louder than his wont, shouted:

"No, I don't."

"Why?" cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man and asked

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove

ONE OF THE STARS WHICH JESUS HOLDS

in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the Gospel. I and men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious, thought we were doing God's service when we drove that holy man from his pulpit and his work, and said that we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels, he had not the power of the Spirit, and could not convert me, so we hunted him like a deer, until, worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by His Spirit to shew that He had blessed the labours of His respected servant. Our

HEARTS WERE BROKEN

and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. God denied me that relief, that He might teach me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul

"He may be dying, and the sight of your face might add to his anguish."

"Has it come to this, I said to myself, that the man whose labours had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had

alienated us, been to me a brother—that this man could not die in peace with my face before him? ‘God pity me, I cried, ‘what have I done?’ I confessed my sins to that meek woman and implored her for Christ’s sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rented or not? I would gladly have taken his whole family to my home for ever, as my own flesh and blood, but no such happiness was in store for me.

“As I entered the room of the blessed warrior, whose armour was

FALLING FROM HIS LIMBS,

he opened his eyes and said ‘Brother Lee! Brother Lee!’

“I bent over him and sobbed out ‘My pastor! my pastor!’

“Then raising his thin white hand, he whispered in a deep impressive voice. ‘Touch not Mine anointed, and do My prophets no harm!’

“I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around, the sight of my face had brought the last pang on earth to his troubled spirit.

“I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones, but his only reply, murmured as if in a troubled dream, was.

“‘Touch not Mine anointed, and do My prophets no harm!’”

“I stayed by him all night and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said

“‘I freely forgive you. But my children, who entered deeply into

THEIR FATHER’S ANGUISH,

shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, who will care for us’

“Well, sir, those dying words of my Pastor sounded in my ears from that coffin and from the grave. When I slept, Christ stood before me in my dream, saying ‘Touch not Mine anointed, and do My prophets no harm’

“Those words followed me until I fully realised the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they were not perfect. And since that day, sir, I have talked less than before. And have supported my pastor, even if he is not a ‘very extraordinary man’ My tongue shall cleave to the roof of my mouth and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister’s work is done in a place, I believe God will shew it to him. I will not join you, sir, in the scheme that brought you here, and, moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you. Shall we pray now?”—*Set*

Don't be Discouraged—Pray Through!

Inscribed to Miss M. F. Barbour, Elm Woodlands.

Copyright

Words and Music by Mr and Mrs Seth Sykes

Pray through, pray thro', What-ev-er you do, Do not be dis-

courag'd, God will an-swer you; In life's deepest myst'ries, You will

sure-ly find the clue, Don't be dis-cour-aged, pray through

Bible Study Helps

THE GOD-MAN.

- “CHRIST crucified” (I Cor 1 23)
- “Christ in you the hope of glory” (Col 1 27)
- “HAVING made peace through the blood of His Cross” (Col 1 20)
- “Hath perfected for ever them that are sanctified” (Heb x 14)
- “RAISED again the third day” (Matt xvi 21)
- “Raised again for our justification” (Rom iv 25)
- “IN Him was life” (John 1 4)
- “In Him dwelleth all the fullness of the Godhead bodily” (Col 1 9).
- “Image of God” (II. Cor iv 4)
- “Image of the invisible God” (Col 1 15)
- “SUFFERED for sins, the just for the unjust” (I Peter iii. 18)
- “Suffered for us, leaving us an example” (I Peter ii 21)
- “Suffered without the gate” (Heb xiii 12)
- “TEMPTED like as we are, yet without sin” (Heb iv 15)
- “Tasted death for every man” (Heb ii 9)

Go and sell (Mark x 21). Go and shew (Luke xii 14). Go and tell (Mark v. 19) Go and teach (Matt xxviii 19).

The Greater War

By Rev. R. J. JONES, J.P.

Our readers will welcome another contribution from the pen of this ready writer. His descriptive articles on Principal George Jeffreys' Revival Campaigns in Wales have been appreciated all over the world. The name of Rev. R. J. Jones will be noted with pleasure among our London Convention speakers.—ED

I HAVE been led to pen this article by a remark made to me at Cardiff a few days ago. While I was speaking to a friend, a gentleman came forward and took my hand, pressed it (I very nearly wrote, ruined it), and said, "What has happened to our war correspondent? I hope he has not been captured by the enemy." I replied, "I am still on the winning side, but a few more handshakes like this would soon put an end to my scribbling career. He let go my hand, gave me a slap with a punch in it on my back, and in a most insistent manner commanded me to let the world know through the pages of the *Evangel* that the war is still going strong on the South Wales front. And he was right. Many good people were afraid that they had joined in the shout of victory and the song of conquest to no purpose, and that the old Hindenburg line of Sin, which had been badly bent and broken during the Welsh campaigns, would soon be straightened out and repaired again by the enemy. But they can shout aloud the glad "Hosanna"; the positions captured have been consolidated, and God's people are steadily

ADVANCING INTO ENEMY TERRITORY.

The story of the campaign conducted by Principal George Jeffreys and the Revival Party at Cardiff and Swansea has been published in the *Evangel*, but "the half has never been told." We shall have to wait until we can go through the back numbers of the victories of the Cross circulated daily in heaven, before we can grasp the full significance of the tremendous achievements all along the line at the Cory Hall, Wood Street and Splott Road Chapels, and the Dumfries Place Drill Hall, Cardiff, and the Central Hall, Trinity Chapel, and Grand Theatre, Swansea sea.

The Revivalists left the Cardiff sector on November 9th, and commenced the bombardment on the Swansea sector on November 11th, Armistice Day. Peace day became war day against sin at Swansea, and there will be no armistice day in this war.

They left the Welsh for the Irish front a few days before the birthday of the King of kings, having placed two intensely earnest, virile and capable captains, Pastors Longley and Smith, in charge at Cardiff and Swansea respectively.

The Principal and his party had won the hearts of the people of South Wales, and their departure was generally regretted, but to the discomfiture of the enemy, hallelujah, the King Himself remains, and the people's allegiance to Him is true, their love intense, and their passion for the extension of His Kingdom undiminished.

The morale of an army is best judged after the heat of the great battles, and the Foursquare army

in South Wales, notwithstanding the great push forward during the last four months of 1929, has

REFUSED TO GO BACK

to the rest billets of spiritual stagnation, but is still going forward to the inspiring strains of *Onward, Christian soldiers*.

Christmas Day and Boxing Day at Swansea were spent in the front line, celebrating past victories by striving for more.

The Gospel field gun boomed out the message, "We have found the Christ," and the Central Hall reverberated with the echo from every soul, "Amen." At half-past-two, another great congregation had assembled, with the ministers busy with those suffering physically. All along the line there were wonderful signs following in the trail of this all-conquering army.

At six in the evening, the crowd had increased, and everybody was bubbling over with the Christmas spirit. We sang the old-fashioned Christmas choruses. What a happy time I closed my eyes when they sang *Rolled away*, and when that high clear note in the last line was struck, I hardly knew whether it was the people of Swansea, or the choir which sang above the fields of Bethlehem. It must have been both. It was a great privilege, a pleasure, and a joy unspeakable to have a part in loading up the gun, to the accompaniment of Amens, *Halleluwas*, and *Diolch Iddos* like the crisp rattle of machine guns.

It was just like a Christmas Day in heaven, this Christmas Day at Swansea. One brother said, "Why, my cup is running over," and that was the experience of hundreds more, yes, and our cups are very much larger than they used to be. And what a time we had after getting back to "Bryn Nebo," where we stayed. Our host and hostess, Mr and Mrs Harris (the kindest one could meet) together with their family, with the help of the piano and cornet, had to

CELEBRATE THE ADVANCE

made, in prayer and praise. Retiring at midnight, we felt that this house was "none other than the house of God."

Boxing Day in the modern sense sounds like a fighting day, and so it was—three engagements with the King's blood-stained banner being held aloft. Morning, afternoon, and night the song of victory rang out, proving to the thousands visiting Swansea the permanent results of the Foursquare Campaign. Hundreds who had been left dying in the shell holes of sin, both spiritually and physically, and had found life during Principal Jeffreys' visit, were there reveling in the joy of a new-found salvation and perfect health.

Pastor Joseph Smith preached as one filled with the Holy Ghost, moving from one end of the platform

to the other, and once he actually jumped into the air with joy, just like that man at the gate of the Temple of old. In our souls we were all running, and leaping, and praising God. My wife, daughter and myself spent the happiest Christmas of our lives, and our joy was very real in that we had been privileged to take part in these wonderful services

CARRYING ON AT CARDIFF.

There has not been a break in the advance at Cardiff. The enemy has not been given any peace or quiet since Principal George Jeffreys left, and the sounds of the battle are heard distinctly up the respective valleys.

I have personally attended a number of services at the Cory Hall during the past two months, and I receive reports weekly from friends wearing the Foursquare badge who travel over twenty miles to the services.

Sunday, Tuesday, Wednesday and Thursday each week, the crowds throng to the Cory Hall, and the last time I attended, a few weeks ago, the doors had to be closed and many were turned away. This in itself is one of the most remarkable things in the history of the churches of Wales to-day.

The enemy has been exceptionally busy on this part of the line. Poison gas in the shape of lectures and discussions has been let loose, in the hope that the wind would have changed after the departure of the Revival Party, but thank God the spiritual barometer still reads "No change," and in answer to the prayer

Gad i'm deffio,
Awel o Galfaria fryn,

the breezes are still blowing from Calvary's mount. In any case every soldier is wearing the gas helmet of salvation.

The enemy has no use for soldiers who have been broken physically, mentally, and spiritually in its service. The enemy has no R. A. M. C., no ambulance, no hospitals, and the battered and broken sinners are left to suffer and die. But the army of the Christ, with its Foursquare Gospel mission, has its Red Cross service—its ministry of healing—and during the past few months thousands of sufferers have been picked up in the "No man's land" of sin and suffering, and have been carried on the ambulances of faith right away to the Great Physician on Calvary, there to be made completely whole. The miracles of these days are no more transitory or less real than those recorded in the inspired Word, and among the hundreds that throng the Cory Hall are

SCORES OF LIVING TESTIMONIALS

to saving grace and Divine healing. Divine healing services are still being conducted by Pastor Longley, and many rejoice after having felt the Divine touch. This phase of the warfare has been misunderstood and misrepresented, but the many trophies of Divine grace and love, together with the permanent nature of their deliverance, have convinced thousands that the plan of campaign is Foursquare, and that this wonderful Jesus is as qualified, ready and willing to heal the body as He is to save the soul.

Like the Principal, Pastor Longley is no believer in wasting time digging trenches, and preparing "dug-outs." He is alive and active, ever leading his increasing battalion forward. Their firm and steady tread causes the ramparts of iniquity to tremble, and the munition kings of evil quake when they hear them singing confidently, *We're marching to Zion*.

Early in January the enemy changed his tactics, and tried trench warfare. From the deep trench of anonymity was launched a counter-attack along a very wide front. The methods adopted were far from complying with the rules of the game, but the enemy is unscrupulous. It was claimed that a million rounds had been fired in that one week, and there was a blatant shout when the Foursquare army halted, taking up a kneeling position. But they were simply adjusting the hand grenades of faith.

I witnessed two wonderful and decisive attacks at the Cory Hall and Splott Road. On the Sunday evening following this new attempt on the part of the enemy, I visited the army at the Cory Hall, and

A WONDERFUL SIGHT

it was. Reports had been circulated that they had been practically wiped out, or written off, but it was quite the reverse—they had been whipped up, every soldier standing shoulder to shoulder, and no break in the line. The hall was packed. The captain gave the order to throw off all unnecessary weight. Off came sealskin coats and furs, off came every other conceivable kind of coat and scarf. The doors are closed. Yes, of course it is a pity that there are so many outside, still it proves how impossible it is to wipe out this army with paper bullets. Look at the platform filled with the young Elim Crusaders. No room for scores of others who try to push up the steps, and they have to find room elsewhere, in the aisles, on the stairs, anywhere. The young women amongst them reminded me of the brave Welsh women of Fishguard, who many years ago frightened the life out of the Frenchmen. It had been planned to land a French army secretly on the coast of Pembrokeshire. The women heard of the proposed landing, and although their menfolk were away fighting, they donned their red flannel shawls, climbed up the mountainside and when they reached the top, the Frenchmen saw them, yes, they saw red, which they mistook for red tunics, and they turned their ships hoping for a favourable wind, and went home for all they were worth. Those young Crusaders at the Cory Hall, all washed in the blood of the Lamb, found "His grace sufficient" to stand Foursquare in the face of this scurrilous attack, and to keep the formation intact. Is it any wonder that the enemy found that their huge shells had no more effect than damp squibs, and that the big guns they had brought into play, were useless against such an army.

These are never-to-be-forgotten services. Wonderful singing, a wonderful Gospel, a wonderful fellowship at the breaking of bread, and to crown it all, more recruits accepted by the King.

We cheer as the Foursquare Gospel gun booms out, "It shall not return unto Me void."

Yes, things are very lively on the South Wales front, and our God is marching on.

Concise Comments and Interesting Items

Keith L. Brooks, in a recently published sermon on "The Antics of an Ant," gives the following amazing information concerning these little creatures

"The intelligence of the ant is not surpassed by creatures of much higher order. They plan things with care. They have manufacturing industries. They make tissue paper. From seeds they make bread and put it up in tiny loaves. They cultivate fungus beds on dead stumps for food. They keep cattle. They capture aphides and place them on grazing lands away from the colony. Shepherd ants look after the young ones. In cold weather, the older aphides are brought in and kept in corrals. The milk of the aphides is a honey-like substance.

"Ants build apartment houses. Ant hills are conveniently built with quarters for stock, store rooms and granary on the first floor. The living rooms and nurseries are on the upper floors.

"Ants have remarkable power of memory. If you catch the queen of a colony and keep it for weeks, when you return it to the colony, the members will recognise it immediately and there will be great rejoicing."

Overturing the Bible is the favourite work of modernists. But the overturning of soil is confirming the Bible. The spade of the excavator is yearly proving the accuracy of the Word of God. The "Sunday School Times" of U.S.A. gives an interesting summary of research work for 1930. It says:

"The outlook for 1930 in the research work in Bible lands is brighter than ever before. Never have there been so many and such great and promising plans made for excavation, and nearly everything undertaken is in the Biblical field. Do you realise what that means? Let those people who think the Bible an outworn Book and Christianity on its last legs take in the significance of the fact that nearly all the vast sums of money, and most of the toilsome labours of scholars are being expended in the realm of that old Book and in the interest of the religion taught in it. Geology and anthropology are working in other fields, but the archaeologist almost wholly in the field of either the Old Testament or the New. The great work at Corinth, the arduous, sometimes dangerous, researches in the Hittite lands, the most fruitful excavations of modern times in the homeland of Abram, both Ur and Harran (Mesopotamia), the digging into the sands of Egypt,

and above all else, the many enterprises at work or planned, in Palestine, there all, which are nearly all anywhere, are in the interest of the old Book.

The Rev. S. B. Rohold, a missionary in Palestine, gives us through the "Life of Faith," encouraging news from Palestine.

"Everywhere we went, people were anxious to hear about Jesus, what His relationship is to the Father, what His relationship is to Israel, and what His relationship is to mankind and the world.

"Never in history were there more pamphlets and articles written in the Hebrew language in a most sympathetic, informative and historical way, about Jesus and His claims, as within the first six months of 1929. We do not in this refer to articles, books, etc., written in other parts of the world, such as the call from a lawyer in America, urging the appointment of a Sanhedrin to revise the trial of Jesus. We are referring and dealing particularly with the things happening in the land of the Redeemer only.

"Attendances at services, Bible classes, and missions, and seeking privately for information and instruction were so prevalent that we were expecting a mass awakening, for always movements among the individuals spread through the community, and from the communities to the nation."

The Kind of Revival which Russia now tries to crush.

"One evening, after an invitation given by Pastor Fetter, many who had been enslaved by spiritism and superstition, obeyed God's voice and brought bad books, amulets, cards, tobacco, and other things associated with these bad practices, which had been used by the enemy to bind them and prevent them from the liberty of the children of God, and on two occasions, Friday, 17th January, and again on Sunday, the 26th January, a bonfire was lighted in the mission grounds upon which these evil emblems were burnt. Many gathered to witness the burning. People came from outside, and also many curious to see and know what was happening, looked from the windows of neighbouring buildings. The crowd stood around the bonfire. Prayer was offered, and during the singing of Gospel hymns including 'There's power wonderful-working power in the blood of the Lamb,' the burning of the bad things took place."

Submission

IN spite of all the things in life which it is very difficult for the natural man to bear, we know beyond any doubts, that all things work together for good to them that love the Lord. "All things," Paul said, without any exception. It is just that little word *All* that carries the blessing with it, for it means that our whole attitude of heart towards the Lord must be an attitude of loving, trusting and confident submission. If any little thing remained outside, then our attitude of loving submission would not be perfect, there would be something which kept our own will alive, and we shall be preventing the fulfilment of God's will for us, namely, that "all" things shall work together for good to us. These things are simple and plain, and known to most Christians, nevertheless we cannot but mention them, for they are the message of God's sweet truth to our hearts. Along this line He is speaking to many, that they may learn thereby more of

THE SECRET OF HIS PURSUING LOVE

His love, His great omnipotent love, has brought about every smallest incident of our lives, and when we realise this it brings wonderful peace. Oh submission! what a wonderful thing it is. It has re-

deemed a fallen world; it has raised Him who submitted "far above all principality and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," and, in our small way, submission is the only path for us. "As He is, so are we in this world," and the path to glory which He trod is also the path that will lead us to all the wonderful grace and blessing which we have in Christ Jesus. That is our perfect path to a perfect destiny. Oh, brothers and sisters in Christ Jesus, let us value above pearls and rubies the opportunity, at great cost it may be, of submitting to Him. There lies the peace of God that passeth all understanding, which frees us from anxieties about our loved ones or ourselves, and which shall be crowned at last by His word of welcome—"Come, ye blessed of My Father."—M.S.H.

Spin cheerfully
Not tearfully,
Though wearily
you plod.

Spin carefully,
Spin prayerfully,
But leave the
thread with God.

—Sel.

Christian Giving

By Evangelist A. N. TROTTER

MUCH has been said concerning giving in this dispensation of grace, and from an abundance of Scripture in both Old and New Testaments, we find that giving is God's will for all His children. Under the law great stress was laid upon giving, and, in the time of spiritual declension and apostasy, after the seventy years' captivity of Judah, when Nehemiah was rebuilding the walls of Jerusalem, we hear the voice of God, by faithful Malachi, proclaiming in solemn warning and in tender appeal, that it is God's will for His children to give. On giving hinges the secret of blessing in many hearts and lives, and because of not giving, many of God's children are warped and puny in the blessing of God on their lives.

"Will a man rob God? But ye say, Wherein have we robbed Thee? In tithes and in offerings. Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive it" (Malachi iii 8-10). Here then, in the Old Testament,

UNDER THE LAW,

proportionate giving was God's will for His people, and if they would obey His will in proportionate giving, which was one-tenth of all they possessed to be brought into the storehouse, then God would pour out blessing from the windows of heaven. To the people who declare that this is law and not applicable to this age of grace, we may mention the fact that in the dispensation of promise over 400 years before the Mosaic Law was given, Abraham paid tithes to Melchisedec, and this is very significant. Abraham was the father of the faithful (Romans iv 16, Gal iii 29). Now we are quite willing to say that we are the children of Abraham, and heirs of the promises to Abraham by being united to Jesus the Seed of Abraham by faith (Gal iii 7-9), but many are not willing to follow Abraham in paying over the tithe as he did, for he paid tithes to Melchisedec, who is a type of Jesus Christ as He is now, not as He was when He was here on earth (Hebrews vii 17). Does not this shew that all of God's children are held to

THE PROPORTIONATE SYSTEM

of giving which was inaugurated by Abraham over 400 years before the Law, when he gave tithes to Melchisedec, which was enforced by the Law, upheld by the prophets, endorsed and taught by Jesus (Matt xxiii 23), and taught by Paul (Heb vii).

We might mention here that the tithes were to be brought into the storehouse, i. e., Temple, tabernacle, church, or assembly. The money with which you support your own is not tithing.

However, should this be unconvincing, how can professing Christians give sparingly in the light of such scriptures as II Corinthians ix 6, 7. "But this I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also

reap bountifully. Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver," or, as the margin renders it, "a hilarious giver." And if you are afraid of bankruptcy through excess of giving, read the next verse, "For God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound unto every good work." Read the rest of the chapter as well, "Freely ye have received, freely give" (Matt x 8). "Give, and it shall be given you, good measure, pressed down, shaken together and running over, shall men give into your bosom." Now if you are having

ADVERSE CIRCUMSTANCES

confronting you, and you are parched in your soul, read the next verse and examine your heart and bank-book to see how you have been giving. For in so doing you may find the reason for the condition of dryness in your soul. Hear it. "For with the same measure that ye mete withal, it shall be measured to you again" (Luke vi 38).

The Levites in the olden days of the Law are typical of the ministers of God to-day, as every one who reads his Bible will agree. They were to be kept out of secular work, and supported by the congregation. When Israel was backslidden, the Levites did not receive the tithes, and consequently they went to work in the fields, so Nehemiah records, "I perceived that the tithes had not been brought in, for the Levites had fled everyone to his field" (Neh xiii 10). Paul, having worked with his own hands to the shame of the Corinthian Church (I Cor. iv 12), is sometimes held up by God's disobedient people to-day as an example for the ministry to follow, and some of God's ministers to-day are willing to do the same, but it is to

THE SHAME OF THE CHURCH

or people to whom they minister, for the labourer is worthy of his hire (Luke x 17). "And they that preach the Gospel shall be financially supported thereby, for this is ordained of God" (I Cor. ix. 14).

Concerning giving to missionaries and other needs outside of the local church, the pointed scripture in I John iii. 17 might suffice. We pride ourselves on our great experiences of the past, and on our present attainments in Christ, but Paul reduces all this to a sounding brass and a tinkling cymbal, if we have not love. So we have need to look well to our giving, for "if any man hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The answer is easy. It doesn't dwell.

To sum it up, then, we would conclude that every Christian should give in proportion to his income (I Cor xvi 2). If the Law demanded one tenth, how dare we give less (II Cor ix 6, 7).

The need should not regulate our giving (II Cor ix 7) it is not of necessity, but of love (II Cor. viii. 8-12).

By giving we lay up treasure in heaven. *And Christians are forbidden by Jesus Himself to lay up treasure on earth*, and He said, "If ye love Me, keep My commandments." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. vi. 19, 20)

Spend your money while you're living,
Do not hoard it to be proud,
For you cannot take it with you
There's no pocket in a shroud

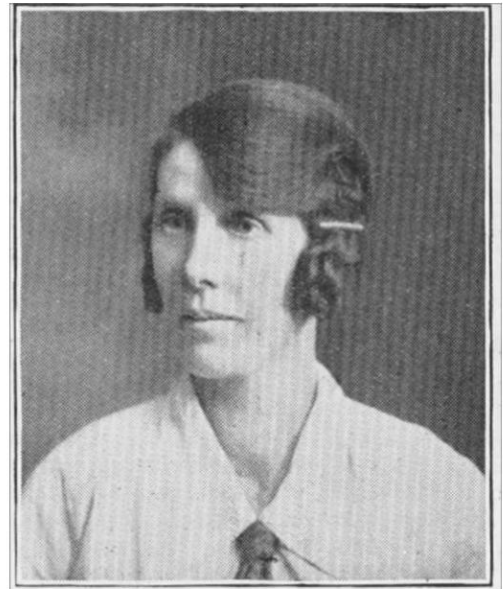
Gold can take you on no farther
Than the graveyard where you'll lie,
Tho' you're rich while you are living,
You're a pauper when you die

Use it then some lives to brighten,
As thro' life they weary plod
Place your bank account in heaven,
And grow richer toward your God

Use it wisely, use it freely,
Do not hoard it to be proud,
For you cannot take it with you,
There's no pocket in a shroud

Healing Miracle in Ireland

IT is with a grateful heart that I give my testimony to the healing power of the Lord Jesus Christ. For nineteen years I had been suffering with an internal disease. In 1916 the doctor told me if I did not undergo an operation I should fall into consumption. I went to hospital, but came out worse. I could not sleep except when I took drugs. In 1919 I became so ill that I had to go to bed for four months. The specialist said this time that if I did not undergo the operation the disease would end in cancer. I gave in and went through. I did not care what they did to me, as I was in such agony. My body wasted away until I became skin and bone. At times I could not be left alone, for I had become tired of my life. Many a time I wished I was dead. I was so useless I could not do any work, nor lift anything, as I was so weak. All the doctors could do for me was to inject morphia to deaden the awful suffering. I had a complication of diseases; lumbago, kidney and bladder trouble, with piles and goitre. My blood-pressure was so bad that I could not go up the stairs. Praise the Lord, now I can go up five storeys every morning to my work. I am working out every day in the public works. I was anointed and prayed for by Pastor Field. From that moment I began to mend. On the 12th July, I was prayed for by Principal George Jeffreys, and when he laid his hands upon me I felt a warm glow go over my body. I was



MRS MITCHELL.

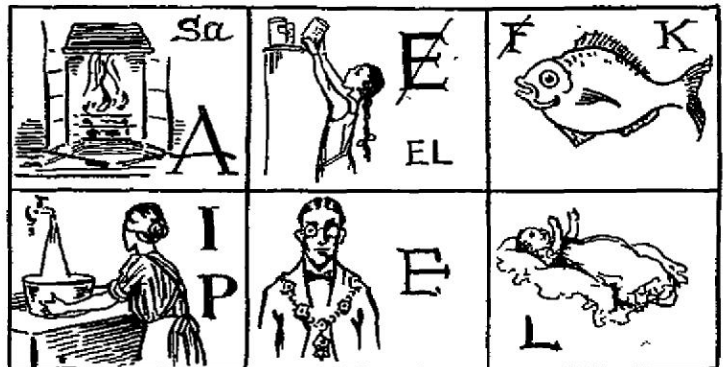
healed. Praise God for what He has done for me after the agony I suffered. My husband is overjoyed. My healing was the means of bringing him into Elim. To God be the glory—MRS MITCHELL (Lisburn).

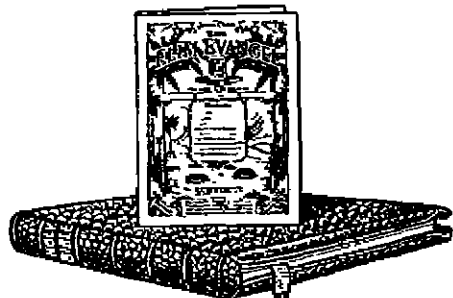
Children's Bible Educator

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 fifteen 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 March 7th Puzzle: Saul; Macah; Dan, Timothy, Samson, Joseph

Names of first twelve with correct answers: Eunice Coates, Peggy Brighty, Amy Gale, George Brown, Dorothy Duncan, Bobby Green, A. H. Green, Norman Cleever, Edith Gregory, Brenda P. Hurst; Eric Nunn, Arthur Stlemming





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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China and the Full Gospel

OF LATE YEARS the Gospel in China has had to face formidable foes, not only from among the heathen, but also from within its own reputed household, many missionaries having deserted "the faith once delivered to the saints" for the specious and subversive speculations of Modernism and the calculated encouragement of the Red trend, as providing the "social revival" for which Modernism looks. True Christians will rejoice that now at length, after years of prayerful work in the teeth of bitter opposition and discountenance, a League of Christian Churches has been formed there comprising fifteen British, American and Continental missionary societies and 30,000 Christians, with the North China Theological Seminary at Tenghsien to provide native ministerial reinforcements. Let us now pray that upon this faithful effort the supreme enduements of the Latter Rain may fall.

* * *

The Blasphemy Bill.

HOW GRATEFUL we are to know that the Blasphemy Bill has been withdrawn from Parliament. Only a comparative few realised the subtle and terrible danger threatening our land. This was part of the Bill: "After this Act no criminal proceedings shall be instituted in any court against any person for schism, heresy, blasphemy, blasphemous libel or atheism." It was a Bill opening the way for Russia's blasphemous denial of God to be repeated in our own land. Meetings of protest had been arranged, and in some directions much prayer had ascended to God for the destruction of this godless proposal.

The second reading had been carried in the House of Commons. But on February 25th came the welcome news that the Bill had been dropped. The Solicitor-General on behalf of the Government said that "they would insist on the clause making it an offence to publish scurrilous matter outraging religious convictions." Whereupon the promoters of the Bill withdrew it. We can praise God that the Church is still acting as salt, and is hindering in some measure the spreading of complete corruption.

* * *

Communion.

A COMMUNION SERVICE! What thoughts arise in our hearts as we sit around the Lord's Table. The fellowship of saints with a risen Redeemer. His presence, which so tenderly graced the institution of the ordinance in the upper chamber of old, pervades the sanctity of every such service.

True love begets obedience, and so every time we meet to break bread together in obedience to His blest command, we express thereby our love to our Lord and Master. Spurgeon once said, "If a loved friend before his death gave you a ring to wear in memory of him, your very love for him would compel you to wear it day and night," and so the Lord Jesus, passing from the scene of His sorrow and suffering back into the glory of heaven, gave this emblematic institution, this symbolic supper, in order that we in all our work for Him, might ever be brought back to the fountain-head of all our blessings—Calvary.

Many to-day may misunderstand our attitude and misinterpret our message—and almost every phase of the Foursquare Gospel message has been treated thus—but here we meet on common ground with all those who sincerely believe on Him. There can be no misrepresenting our attitude here, for we take the place of humble followers of the Lamb; we declare our faith in the one Sacrifice for sins, claiming no merits of our own, but resting entirely upon the finished work of the Lord Jesus on the Cross. It is here we shew our faith in the atoning Death and triumphant Resurrection of the only Master we own.

What more fitting time could there be therefore for a grand commemoration service where all believers, irrespective of denomination or creed, can meet together to carry out His parting command, than Easter? And what place more adequate to its setting than the Royal Albert Hall. For one day this mighty temple of British oratory and music is to become a temple for the worship of God. The memories of secular scenes within its walls will be forgotten in the fervent fellowship and rapturous praises of thousands who adore the Name of Jesus; whose hearts have been touched by ineffable love, and who stand for the Word of God as the only firm foundation.

To be a grain among the numberless sands of that spiritual seashore; to be a drop in that surging ocean of praiseful people; to witness by their presence their faith in the triumph of the Cross of Jesus Christ.—Should be the aim and ambition of every individual Foursquare follower.

The Six Days of Creation

As a Type of the New Creation

Notes of an Address by Pastor W. G. CHANNON (*of the Elim Foursquare Gospel Alliance*)

I—THE FIRST THREE DAYS

THANK God for Genesis, the "seed plot" of the Bible, the foundation upon which rest all the other books which compose God's Word. Take Genesis from us, and the whole of the inspired Word falls to the ground. Many, to-day, seize every opportunity to criticise this book. We would emphasise that many delight to jeer at the account it gives of the world's birthday, whereas the wonders it reveals should make them fear. It is not surprising however, that Modernists dislike it, for it is the condemnation of all their pet theories, and the reason why this book is being assailed on every hand is that Satan hates and fears it more than any other, and is doing his utmost to blind men's eyes to its truth.

No criminal ever loved the piece of paper on which his sentence is written, so the Devil fears the book which so clearly prophesies his final doom.

ONE OF THE REASONS

why we believe the story of the creation, is because we, who have put our trust in Him, know by experience that God has made a "new creation" of us. And the man with an experience is never at the mercy of the man with an argument. Praise His Name! II Corinthians v 17 "Therefore if any man be in Christ, he is a new creature—old things are passed away; behold, all things are become new." A sceptic minister, in one of his sermons, observed that he could not conceive of God taking up a little bit of mud, breathing upon it, and thus forming man, a living soul. At the close of the service, a dear old saint of God came up to the preacher, and said "Excuse me, sir, but I can easily believe the story of the creation. Once down in our village was a little bit of mud, a man who was wasting his life, a man sunk deep in vice and sin. But God found him, took him, and made of him a new creation, and sir, I was that little bit of mud."

THE FIRST DAY: ILLUMINATION.

Many Bible students affirm that God did not create the earth "without form and void." He made it first a perfect thing, but owing to some great catastrophe, God sent a fearful judgment upon the world making it without form, light or beauty. We know that God created man a perfect being, beautiful and enjoying sweet fellowship with Himself, but through sin he became filled with darkness, void of understanding and beauty, so far as spiritual things are concerned. The natural man does not, cannot love God's house, God's Word, or prayer. But we read that God did not leave the fallen earth in its ruined condition. He set to work to form a new creation, and to this end the Spirit of God brooded upon the face of the waters, and the world felt the loving, powerful influence of His touch, and yielded to it. Even so when the world was sunk in the blackness and chaos of sin, Jesus came, in the power of the Spirit,

and moved about the earth lovingly speaking words of pardon to those burdened with their sin, releasing through His mighty power those held captive by disease or the spirits of darkness. Isaiah ix 2 "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

But the poor fallen sons of men were in such darkness that they, for the most part, knew Him not, and crucified the Lord of glory. And as He hung upon the Cross, all nature, trembling at

THE FEARFUL HORROR OF THE DEED,

as man wreaked his worst upon the One who was sacrificing Himself to give him light, shrouded herself in mourning in that darkest hour which came before the dawning of the new day. But, praise God, "death could not keep his prey, Jesus my Saviour," and on the first day of the week, He arose, Victor over death and the grave. He whose life was the light of men had proved Himself in very truth to be the Light of the world, and now He could fully say to those in the darkness for whom He had laid down His life, "Let there be light."

Still to-day, God the Holy Spirit is ever brooding over those who are in spiritual darkness, and as a result of His loving touch, they feel within them a longing for God that they cannot define. Oh, may they treat the pleadings of the Spirit gently, and not thrust them aside, for there is one great difference between God's dealings with the creation of the world, and the new creation of those lost in sin. The world had no will of its own, it yielded to His touch, it *had* to yield. But God has made man a freewill moral agent, and he may, if he wishes, drown the Spirit's pleadings, again and again, until at last the loving voice grows silent for "My Spirit shall not always strive with man." Until a man yields his will to God, He will not, *cannot* make of him a new creation.

Even as the first day in the creation of the world was taken up with illumination, so in the new creation God always turns a man's darkness into light. First of all, nothing can be accomplished till this is done. Many of us can look back to the day when, perhaps in some service as we listened to the pleadings of one of God's servants, as we heard the reading of a portion of God's Word, or as we were awakened to the

THINGS OF ETERNITY,

by some sudden occurrence which changed our whole lives, we yielded to His pleadings and God said, "Let there be light," and there was light.

Praise God, that was indeed the "first day" to us—the first day of our life as sons of the Most High, even as the month in which the Israelites were brought out of Egypt was the "beginning of months" to them. Satan is very busy seeking to keep as many as he can from experiencing this wonderful salvation.

II. Corinthians iv 3, 4: "But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."

The story is told of a woman who was leaving a castle to return home, during a fierce storm late one evening. They begged her to remain for the night, but she would not, and also refused to take a lantern to guide her on her way. She set out battling with the wind, and in the morning her body was found washed up by the waves, to the rocks beneath the cliff on which the castle stood.

Oh, that those whose eyes are blinded by Satan, and who refuse to allow the Saviour to lead them out of darkness into His glorious light, would beware, for if they will refuse His aid, the waves of sin must one day wash them up, upon the shores of hell.

THE SECOND DAY: SEPARATION.

When God had created light, all was not accomplished by any means. He saw the light that it was good, but the world was not fit for habitation yet, it was not of very much use for anything, in fact. Separation of the waters above the firmament from the waters under the firmament must be made, and separation of the land from the sea. And in the Christian life separation is absolutely essential. II. Corinthians vi 17, 18. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Here again comes in the fact of man's freewill. God is pleading with those who have been washed in the precious blood of His Son to come to Him without the camp, bearing His reproach, for the unseparated Christian is useless to God, and to his fellowmen. Yet to-day so few of God's children will trust Him sufficiently to yield themselves entirely to Him. They shrink from bearing the stigma of being called "narrow-minded," or "inclined towards religious mania," and prefer to keep just enough hold of the world to avoid appearing peculiar. Would that they could be brought to realise what endless joys and happiness they are missing in this life, as well as the life to come.

SEPARATED CHRISTIANS

are the happiest people in the world, for they have as their Friend One who sticketh closer than a brother, One who bears all their anxieties, who can give them perfect peace at all times, and His grace to carry them through all persecution, trial and temptation—One who, beyond all this, pours upon them blessings far more than they can ask or think, so that they rejoice with joy unspeakable and full of glory. Oh, that those who, by being neither hot nor cold are going the best way to be really miserable, would come all the way and prove for themselves the blessedness of the love of Jesus, and the unsearchable riches which are theirs in Him.

We often hear to-day words that have become practically a byword, "What's wrong with the churches?" If the churches would shut their doors resolutely upon

the world and would separate themselves, the question would no longer be asked, for then things would not be wrong with the churches. Another question that is frequently asked is, "What's wrong with the ministers?" The thing that is the matter is lack of separation. Paul said that he was separated unto the Gospel of Christ, but to-day, ministers seem more often to be separated unto church bazaars, or social gatherings. If they would separate themselves from their moral essays, from ethics, and from "science falsely so called," unto Him, there would be no need for that question. If the call to Christians for separation could only resound throughout the world what a mighty time of revival would come from the hand of Him who is a jealous God, and longs to be first in the affections of those for whom He died.

THE THIRD DAY: FRUIT-BEARING.

When the world was all prepared, God commanded it to bring forth fruit, and it brought forth fruit-trees bearing fruit after their kind. Even so the Father expects to find fruit in the life of every one of His children thus separated unto Himself. For this is the very purpose for which He has saved them. John xv. 16. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And the eyes of the Lord, as they run to and fro throughout the whole earth, are looking for love to be manifested by His people, towards those who may misunderstand or even persecute them, holy joy in times of grief and pain, the perfect peace which passeth understanding, when men's hearts are failing them for fear. Are we, each one of us, by His grace, bringing forth fruit to His glory an hundred-fold, or are we at times, only too sadly conscious that His loving eyes must often search our lives in vain?

There are two very helpful thoughts in connection with fruitbearing to be found in the Parable of the Sower, one of warning, and one of encouragement.

We read in Luke viii 14 that those who bring forth no fruit to perfection are they who, when they have heard, go forth, and the cares, riches, and pleasures of this life choke the Word. Can this be

THE SECRET

why some of our lives are not bringing forth fruit to perfection? Is it that love of riches, or pleasures which are not quite in accordance with His will, are choking the Word?

But perhaps we say that we can truthfully affirm that we do not seek for riches, and that all the pleasures for which we long are found in Christ, but what of the cares of this life? It is so easy to go to Christ, our Burden-Bearer, roll all our cares upon Him, and then get up, and shoulder our cares again, as we go on our way. It is not always so easy to leave all our anxieties in His safe keeping. Yet if we *will* bear our cares ourselves, we cannot possibly bring forth fruit to perfection. It is only as we lay all our difficulties at His feet, and, leaving them there, go forth in His service, not careless, but carefree, that we can bring much fruit to His honour and glory.

Then, secondly, when we know that we are separated unto Him and are not choking the seed by the

cares, riches, or pleasures of this life, we must not be disheartened if we do not see abundance of fruit all at once.

We read in Luke viii 15, that the ground which brought forth fruit an hundredfold is illustrative of those who, in an honest and good heart, having heard the Word, keep it, and bring forth fruit *with patience*. Our part is to hear the Word and hide it in our hearts, meditate upon it, and being careful to yield ourselves, to its leading—then wait for the signs of fruit with patience.

The fruit-tree is not conscious of effort as it brings forth fruit; for as it takes firm root in the soil, draws its nourishment from the earth, and breathes in its life from the atmosphere, the fruit comes forth naturally in its season. So when we follow our Lord's

directions and, becoming grounded and settled in Him, feed on His Word, and breathe in more and more of His love, we can leave all the rest to Him, knowing that He will bring forth fruit in our lives.

God grant that we may realise that this life is only as a drop, taken from the ocean of eternity. Yet in it we are determining the position we shall occupy throughout endless ages. May we be given grace to yield ourselves to His pleadings, to separate ourselves unto Him, content to have here no continuing city, but seeking one to come; and then may He find in our lives fruit an hundredfold, that when He shall appear we may shine forth as the sun in the kingdom of our Father.

Only one life, 'twill soon be past,
Only what's done for Jesus will last
(To be concluded)

Elim Foursquare Crusader Rally

At the Welsh Tabernacle, London

GREAT expectations were centred upon the London Crusader Rally at the Welsh Tabernacle, on the last day of February. They were more than justified. A huge contingent of young people surged through the doors at 6.45 p.m., and overflowed the ground floor. Several seats in the gallery were also filled by Crusaders, and every London branch was well represented.

Pastor E. C. W. Boulton, our beloved National Secretary, convened the gathering, ably assisted by Mr Douglas Gray

AN ENCOURAGING MESSAGE

sent by Principal George Jeffreys from Glasgow, expressed his regret at being absent, and enlisted the loyal support of all Crusaders at the forthcoming Easter Demonstration at the Royal Albert Hall. The young people stood *en masse* to signify their hearty endorsement of the reply worded by Pastor Boulton.

The programme for the evening was full and varied, and revealed much consecrated talent. Before Crusaders from the numerous branches took part, the National Secretary spoke briefly upon our motto and its meaning, our message, our mission, and our ministry. The great Crusader aim and mission, he declared, was the salvation of souls. If we fell short of that, we failed to justify our existence. But he was confident that under God we should triumph.

The Secretary of the Canning Town Crusaders addressed the meeting upon "The Elim Crusader Movement and what it means to me." He paid tribute to Mr. McWhirter, its pioneer, who formed the first branch at Clapham. Although to outsiders, he said, the term might convey merely a cold organism, to us it spelt life, action, and vitality. Emphasis was laid upon the fact that while the

churches deplored the apathy of the young, Elim Crusaders were won and held by the attracting power of the Lord Jesus Christ.

The singing, both by the London Crusader Choir and the united Crusaders, was soul-stirring. The former group rendered an anthem, *Blind Bartimeus*, very effectively.

Four striking testimonies were given during the evening. A young man from East Ham declared that he was brought to Christ by the godly life of an office colleague. Before conversion, he once joined in a witness march saying to himself, "I won't smoke, I won't dance, etc." Now he knew the Saviour who satisfied! A vivacious girl Crusader, of the Wimbledon branch, mentioned in testifying that she was one of a family of eight—seven saved. Before being converted, she said, she was noted for her long face and doleful disposition. She and her sister were saved through Principal Jeffreys' campaign at Wimbledon, and since then all the family but one had been brought to Christ.

A SPECIAL FEATURE

of the programme was a piece entitled, "God is Love," beautifully sung by four Clapham Crusaders.

Everyone appreciated, too, the anthem rendered by some Ilford and Barking Crusaders, to their guitar accompaniment.

The last speaker, from Islington, chose as her subject "The Transforming Power of the Friendship of Jesus." She illustrated forcefully from the New Testament how the Master influenced and changed the lives of His disciples.

The potentialities and possibilities of the young lives present that night were apparent to all, and with that exuberant enthusiasm and zeal harnessed in the service of Christ, the Elim Crusader Movement should achieve much.—J.M.S.

THE ROYAL ALBERT HALL DEMONSTRATION, EASTER MONDAY, 1930

We are relying on our readers to make known these meetings far and wide. A plentiful supply of posters, window-bills and leaflets will shortly be available, when due notice will be given in the "Elim Evangel."

Mr. Moody and the Freethinkers

By GEORGE SOLTAU

AMONGST the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honoured men of God, Moody and Sankey, in the years 1883-4. The hall was pitched in the centre of the dense working population of that quarter, where men by the thousand live and work in workshops and factories. One Monday evening had been reserved for an address to atheists, sceptics, and free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and, hearing of this meeting, he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and

FIVE THOUSAND MEN MARCHED

in from all directions and occupied the whole of the seats.

The service commenced earlier than usual. After the preliminary singing, Mr. Moody asked the men to choose their favourite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from the scripture, "Their rock is not as our Rock, even our enemies themselves being judges" (Deut. xxxii. 31). He poured in a broadside of telling, touching incidents from his own experience of the death-beds of Christians and atheists, and let the men be judges as to who had the best foundation on which to rest faith and hope.

Reluctant tears were wrung from many an eye.

The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes, but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects, or reasoning faculties, and had

CONVINCED THEM OF NOTHING.

At the close Mr. Moody said, "We will rise and sing, *Only trust Him*, and while we do so will the ushers open all the doors so that any man who wants to leave can do so, and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour." I thought, "All will stampede, and we shall only have an empty hall." But instead the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

What next? Mr. Moody then said, "I will explain four words—Receive, Believe, Trust, Take Him." A broad grin pervaded all that sea of faces. After a few words upon "Receive," he made the appeal. "Who will receive Him? Just say, 'I will'." From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't!" to which Mr. Moody replied, "You have spoken the

truth, my man; glad you spoke. Listen, and you will be able to say, 'I can,' before we are through."

Then he explained the word "Believe," and made his second appeal, "Who will say, 'I will believe Him?'" Again some responded from the fringe of the crowd, till one big fellow, a leading clubman, shouted, "I won't!" Great-hearted Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will,' or 'I won't' for every man in this hall to-night."

THE ATHEIST CONFOUNDED.

Then he suddenly turned the whole attention of the meeting to the story of the Prodigal Son, saying, "The battle is on the will, and only there. When the young man said, 'I will arise,' the battle was won, for he had yielded his will, and on that point all hangs to-night. Men, you have your champion there in the middle of the hall, the man who said, 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say, 'I won't.'" There was perfect silence and stillness; all held their breath till, as no man rose, Moody burst out, "Thank God, no man says, 'I won't.' Now, who will say 'I will?'"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will, I will," till the whole atmosphere was changed and the battle was won.

Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord by the surrender of their will. They heard His "Rise and walk," and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the Gospel.

Doing Impossible Things

When God calls us to any service or task or duty whatsoever, no supposed personal incapacity, incompetency, or insufficiency may ever be urged as a reason for not obeying. God never really bids us do a thing we cannot do, and do well, with His help. He would not mock us with an unreasonable requirement. The achieving of impossible commands, of course, is not our business at all. We have nothing whatever to do with the impossible part, that belongs to God. But we have everything to do with the obeying of the command that comes to us. It is not ours to reason, to demur, to urge inability, it is ours promptly, unquestioningly to obey, and then as we go forward God will divide the water, or cleave the mountain, or roll away the stone. As we approach the obstacle, going in holy obedience, we shall find the way open for our feet.

Attentive Audiences & Fervent Fellowship

Conversions—Healings—Baptisms—Profitable Bible Study—Living Testimonies

SHOWERS OF BLESSING.

Bath (Pastor W G Channon) Blessed times in the Master's presence are being granted to the believers in Bath. On a recent Tuesday evening a churrabanc full of friends from a village near Wells, came to the Bible reading. These dear saints have been enjoying the Pastor's ministry, week by week, since Christmas at their village, and it was a great joy to see them in the Bath meeting, rejoicing in the Lord. Praise God! He is sending down rain upon the thirsty land not only in Bath, but also in the districts round. The Crusader meetings here are gaining rapidly in numbers and in power, the Crusader prayer-meeting especially being a time of rich blessing.

EVANGELIST HULBERT'S CAMPAIGN.

Sainsbury (Pastor H O Bale) A revival and healing campaign conducted by Mr Phil H Hulbert (Welsh Evangelist) held at the City Hall has just ended.



Evangelist P. H. Hulbert.

During the mission special lectures were given on "The World's Approaching Crisis," or "Is the Lord Really Coming?" The meetings proved a great blessing from the outset. A full-orbed Foursquare Gospel was clearly and faithfully preached, resulting in souls being saved. Several testified to having received a touch in their bodies from the great Healer, even the Lord Jesus Christ. The saints enjoyed much sound instruction in the Word, the lectures indeed were designed to impart the very much-needed truths relating to the near return of the Lord Jesus and the events that will follow. The Bible was held up as the infallible Word of God. The Lord Jesus was presented as the mighty Saviour, and the Healer of the body. The Holy Spirit was recognised in His various offices, and God was, we believe, glorified in all that was done.

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INSTRUCTIVE STUDIES.

Worthing (Pastor A C Coffin) We praise God that though the work here is difficult, a solid foundation is being well laid in the Word of God, its precious truths being clearly and fearlessly taught, and their practical bearing on Christian life and conduct constantly pressed upon the saints in the power of the Holy Spirit by the Pastor. The meetings are well maintained, and fellowship with the Lord and His saints who gather is a great joy and a continual feast. One sister has recently been mightily baptised in the Holy Spirit.

A series of expositions on Sunday evenings on the messages to the Seven Churches in the Book of Revelation, with their present application has been very edifying indeed.

On Wednesday evening, February 19th, Pastors E C W Boulton, Lees and Wellman paid a visit. Mr Boulton gave the message which was based upon Philippians iv 11, 13, and all felt privileged to listen to an earnest teaching address full of practical exhortation, illustrating and enforcing the message with much reference to the example of the beloved apostle Paul.

MIRACULOUS HEALING.

Hull (Pastor J R Moore) The blessing of God is resting in a rich manner upon the work here. On a recent Sunday the hall, by 6.30 p.m., was literally packed to the doors, even the extra seats being filled. After the preliminaries, Pastor Moore delivered a convicting address on "The Healing of the Lame Man," and three souls surrendered to Christ with very little hesitation. An up-to-date testimony meeting followed.

Besides a Crusader being baptised in the Holy Ghost, a marvellous miracle was also performed during the week following. This was the case of a sister being delivered from an eighteen years' sickness, having suffered from two growths and other complaints. On the following Sunday three more were

added to the Kingdom. Prayer requests, followed by praise requests, and weeping sinners changed to rejoicing saints—these are some of the works of the Holy Ghost in Hull.

FERVENT FELLOWSHIP.

Reading (Pastor J Speers) The expression, "He won his way into the people's hearts," was very true of Pastor Boulton during his visit to Reading. The town is a stronghold of religious profession. The Pastor by his eloquent message and pleasing mellow voice opened a doorway into many hearts. At the close of the service two souls decided for Christ.

The Pastor was accompanied by Mr Douglas Gray, who now first came to the Reading assembly as Assistant Crusader Secretary. In the hearts and minds of the Reading saints, the visit is indelibly stamped as a time of rich blessing and fervent fellowship.

CONVINCING BIBLE STUDIES.

Guernsey (Pastor L C Quest) Praise God the tide is still rising in the midst here and God is still proving Himself to be the great Deliverer. The Word of God has been opened wonderfully by the Pastor. Convincing messages have been delivered, sinners have found the Saviour, and saints have benefited greatly, by the Word. Thursday, 6th February, was a memorable day at Guernsey. A baptismal service was held when seventeen candidates passed through the waters of baptism. The Pastor gave a powerful message on Baptism, showing that water baptism was needed and ordered by the Lord Jesus having been baptised Himself in the waters of Jordan. Fifteen of the candidates were new converts.

The Thursday evening meetings are well attended, the people being eager to know more of the living Word of God, while studies on the Baptism of the Holy Spirit are interestingly engaged in. Studies of the gifts of the Holy Spirit are next to follow.

God is doing wonderful things in the midst. Love for the Word of God is becoming greater, and believers are more eager to receive the Baptism of the Holy Ghost.

HARVESTING AT HENDON.

Hendon (Pastor H W Fardell) The church here had a wonderful time of reaping for months. There were souls saved every Sunday and often in the week. Then there was a spell of quiet seed-scattering, with but little visible results, but hallelujah for the promise, "In due season we shall reap if we faint not." Three weeks ago fresh blessing commenced. First three, next four, and on Sunday last, three decisions for Christ. Several have testified to salvation who made no public testimony at the time they first decided. A record number remained to Sunday's testimony and Divine healing services. The power of God filled and healed many seekers. Many are the testimonies to the Lord's healing during the week. One brother was full of praise and gratitude to the Lord for miraculously healing his little daughter of rheumatic fever. Among those who testified to having been delivered from illness on the previous Sunday, were a sister who had been cured of a complaint after a long period of suffering, and which all medicine had failed to remedy, and another from an attack of influenza, while still another sister who had been attacked with excruciating pains in her body for a day or two was delivered immediately, and has not suffered since.

SPIRITUAL SANCTUARY.

Brighton (Pastor J Lees) All through the past year there has been a continual flow of conversions at the Elm Tabernacle in this town, and the new year has so far witnessed the same glorious response to the preaching of God's Word. Last Sunday five souls came to the Cross and gave their lives into Christ's keeping at the close of the Gospel service. All the meetings here are wonderfully blessed, but if possible this Sunday's services more than usually so. In the evening the church was crowded, and when the Gospel service was followed by the breaking of bread, only a few out of that great number rose to leave—a wonderful witness to the number of conversions which have taken place during the past three years in Brighton. It was a real joy to look round the building and to see such a great company gathered to remember the Lord's death. The wonderful peace which descended, breathed

of God's Divine presence in the midst Here indeed was a sanctuary from the world's turmoil, a place where the weary and sad could drop their burden and forget their sorrow in quiet communion with their Lord

Pastor Wellman, who first takes charge of the Peacehaven meetings, and afterwards throws his whole energies into the Tabernacle services, is being richly blessed of God

Principal Percy Parker has just completed the last of a

series of six Bible study lectures With the memory of the series which Principal Parker gave two years ago still fresh in mind the meetings were well attended Those who came together expecting a blessing were not disappointed

At a recent Crusader meeting the suggestion was made of holding an annual supper in the near future, but the idea was swept aside by a unanimous vote on the part of the young people rather to come together for an evening of united prayer

The Family Altar

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

Sunday, March 23rd. Matthew xviii 15-35

"Thou hast gained thy brother" (verse 15)

It is a great thing to gain one's brother Some go out to fight another Some go out to crush But if you fight your brother and crush him you have not won a victory—you have been defeated The only victory worth having is the victory of love Gain a brother through love and you obtain the highest victory Love always wins in the end Love may not achieve the purposes for which it set out—and yet, even in apparent defeat, there is real victory From God's standpoint love always wins Your love may bring earthly insult But that same love brings heavenly gain God has myriads who will bow at His feet in holy adoration, because His love has won them Although they had trespassed against Him—yet He still loved He sought and found a way whereby He could forgive He found that way in Calvary Let us love as God loved Let us forgive as God forgave We shall then be always gaining—we shall gain our brethren

Monday, March 24th. Matthew xix 13-30

"He went away sorrowful" (verse 22)

He came to Jesus But he went away again! He got so near to the Kingdom But he turned his back on it! He sought life When he knew the full conditions, he rejected that life! It was a great test—he must give up all for Jesus It is easy for those who possess little to criticise this young man But if we had been in the same position, what should we have done? Perhaps we find it difficult to answer that question But let us answer this What are we doing? Have we laid every possession down at His feet? Can we say, "Nought that I have, my own I call I hold it for the Giver"? If we really can say this, then we are happy indeed There is no life so restful as the life that possesses nothing because Christ possesses everything If our life is hid with Christ in God then everything we have will be absorbed in Him To invest all in Christ is to invest in a Bank that never breaks, and One that daily pays sufficient interest to meet every need of the investor

Tuesday, March 25th Matthew xx 1-16

"Why stand ye here all the day idle?" (verse 6)

Idleness and discontent go together Idleness and mischief walk hand-in-hand Idleness and idols keep close company Hands that are fully occupied result in a heart that is fully satisfied, provided the occupation of the hands is righteous in the sight of men and God The life that gets in touch with Christ says goodbye to idleness Only the Christian fully realises how much there is wrong with God's world There is ample work to do at one's own door It is good to lift up the eyes to distant fields But look through your own window and you will see need all around you Don't dream of working for God—work Don't talk of working for God—work We don't need special calls before we work Hungry hearts crowd in upon us They hunger for sympathy Feed them Wayward feet are yearning for a safe guide Seek to guide them Fill every hour with service for God Then at earth's eventide there will be no regrets A busy day ensures a restful night

Wednesday, March 26th. Matthew xx 17-34

"Worshipping Him, and desiring a certain thing of Him" (verse 20)

Yet it was a wrong thing! The fact that we are worshippers does not ensure that we shall be perfect supplicants Many an adoring worshipper has sadly failed in heaven-sent petitions We may love much, and yet be very selfish in our regrets Worshipers should also be learners Worship and Bible reading should never part company Worship alone, without Bible reading, frequently runs into extravagance Bible

reading educates our worship Bible reading safeguards our prayers The mother of Zebedee's children asked an impossible thing She was gently corrected Christ corrected her Henceforth in her worship and that of her sons there was far more wisdom Worship, prayer, and wisdom balance each other Worship! Yes, with our full hearts, Prayer! Yes, with our whole strength But also study—study in our Bibles so that we may not run into fanatical excess, but in everything exhibit that wisdom which is increasingly seen in the devotional student of the Word of God

Thursday, March 27th. Matthew xxi 1-17

"The city was moved, saying, Who is this?" (verse 10)

There was a day in the history of the children of Israel when they were greatly moved It was when the manna fell among them, and they cried out, "What is this?" For them it was bread to meet physical need They accepted it Daily they went in the strength of it Our reading tells us of a much later generation of Israelites who were moved—greatly moved It was when the Bread of Life—God's own Son—came into the midst of them It was the eternal Bread come to meet the eternal need of eternal hearts "Who is this?" they asked Some accepted the Bread—others rejected Him Those who accepted went in the strength of that Bread for the remainder of their lives Christ became their satisfying Portion He is ours also We feed upon Him He nourishes us He will feed us to-day

Friday, March 28th. Matthew xxi 18-32

"He hungered . . . He saw a fig tree and found nothing thereon" (verses 18, 19)

The Lord's hunger! The tree's barrenness! Presently the tree withered away! But that was an exceptional tree It was a tree chosen for a unique purpose It was to reveal the result of Israel's failure to satisfy the heart of God But usually the Lord does not curse barren trees—He blesses them The place of fruitlessness He blesses into the place of fruit Beneath His touch that which is barren springs into fruitful life We know something of that Once we were fruitless God found nothing in us to merit His blessing But where our merit could not win, His love gave us instead of barren trees we are as trees that are planted by the river of water, that bring forth their fruit in their due season Bless God! He clothed our barren branches with leaves and fruit No longer are we useless wayside trees that cumber the ground Growing the fruit of the Spirit we are trees that help to beautify the barren places in which we grow Let us reveal our fruit to-day—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance

Saturday, March 29th. Matthew xxi 33-46

"Last of all, he sent unto them his son" (verse 37)

God has made a last-of-all effort to save the race He sent many servants—Abraham, Moses, Samuel, Jeremiah, John the Baptist, but they were all rejected Yet God had this further plan—His final plan He sent His Son Surely the Son would be accepted Surely the nation of Israel would open its arms to receive God's Son No! Instead of opening its arms, Israel closed her heart The Son was cast out He was crucified But He rose again The nation still rejected Him But individuals gladly accepted Him Rejected by the many, He was received by the few We are among the few—we are part of the little flock Let us sing our songs of gratitude. We are not enemies of God We have become His friends We are reconciled because we have opened our hearts and lives to the great Reconciler God's last-of-all effort has worked for us Jesus' love has wooed and won us—at the Cross we bow and weep But the tears are quickly dried, and as soldiers of the Cross we march toward the Crown,

Sunday, March 30th, 1930.

READING: John iv. 1-26.

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14.

CISTERNS & SPRINGS.

TEACHER'S NOTES.

In order that your class may understand why there was hatred between the Jews and the Samaritans it would be as well to shew them that the Samaritans were the offspring of Babylonians imported into the land when the tribes of Israel were taken away into captivity (see II Kings xvii 6 and xvii 24-33). You can well understand that though they had embraced the doctrines of the Jews they were far from being of the pure stock of Israel. Therefore a Jew was forbidden to marry, to eat or to have dealings with the Samaritans (chapter iv 9), and would not do so unless compelled by circumstances. This will explain the attitude of the disciples.

Try and make them understand the position of women in our Lord's day. It was then and is now in the East considered an awful insult to speak with a woman in a public place, and a Jewish man will not even recognise his wife or speak with her if they meet in the market. Draw attention to John iv 27, where even the disciples marvelled that the Lord talked with a woman. There was one condition however under which a man could speak to a woman, and one only, and that was thirst. He was permitted to ask for a drink, and in the heat of the East you can well understand why this exception was allowed, thirst being such a real torment, and water such a vital thing (see also Genesis xxiv 17 and chapter iv 7). It was not "laid on," as in our modern houses. The common name for water in Palestine is "the gift of God," so that the woman would very quickly grasp what living water the Lord Jesus was referring to when He used this expression.

Make special note of the two absolutely different words that are translated "well" in verses 11 and 14. In verse 11 it is the word for pit, dungeon or cistern ("phrear," see Genesis xxxvi 28) and in verse 14 the Lord Jesus uses the word "spring" or "fountain" ("pege").

The Lord's Unusual Talk—with a Woman.

The Lord Jesus had come over twenty miles, and was tired and thirsty, and alone at Jacob's well. It was midday and the hot sun blazed down upon Him as He sat on the well. Water was there but beyond reach, for, as the woman said, the pit was deep (chapter iv 11) and modern excavators tell us that it is about 75 feet deep now and was probably much deeper in our Lord's day. Cisterns are like that, they quickly fill up with mud and refuse. Then the Lord opens the conversation in the only way possible, and as the woman talked He saw that it was she who needed "the gift of God," the living water that springeth up into everlasting life, and at once His heart is ready to satisfy another's need. This woman of Samaria was

A Notorious Woman and the Lord's request to her to call her husband soon reveals that her heart was as full of mud as

the cistern. She had already had five husbands, and the sixth with whom she was now living was not her husband. Moral filth was quickly discovered in this heart that desired the living water, and before the water of life could flow it must be cleansed away.

Then she started a discussion as to the varying degrees of merit betwixt Jerusalem and Samaria. The mud of religious prejudice was now being stirred up, but the Lord quickly washes that away with the finest definition—the grandest and most unanswerable statement—regarding worship that ever has or will be given to angels or men: "God is Spirit, and they that worship Him must worship in spirit and in truth." It is thrilling to know that the Lord told this secret of worship, not to scribes and rabbis, but to a needy woman who was a sinner. At last the Lord got to the bed rock from which the living water must spring forth. Beneath the failure, the sin and the prejudice this Samaritan woman could say, "I know that Messiah cometh, who will tell us all things," and her testimony afterwards was that He had done so (compare verse 25 with verse 29). At once the living water began to flow, the need for that journey through Samaria is explained (verse 4). Though the returning disciples did not understand why He talked with a woman, she did. She left her waterpot to meet their human needs, while she hurried back with living water to meet the spiritual needs of the city. She took the spring with her and left the water pot behind!

The Woman's Unusual Conversation—with Men (chapter iv vers 28, 30, 39)

As has been shewn, it was considered improper for a man to speak with a woman, but for a woman in the East to speak to men as this woman now did was not only considered most improper, but indecent. But she was following the Lord, and saw that when life was at stake and the living water needed, no barrier of sex could or should stand in the way and no racial prejudice was to be allowed. These disciples of the Lord had been through this city buying meat (chapter iv, 8), and as far as we know had not spoken to a soul about the Saviour they had left at Jacob's well. But one woman without reputation, but with a mighty spring of new and eternal life springing up, turned the city upside down until the Mayor and Corporation in deputation not only confessed what effect her testimony had had, but got Him to stay with them so that they might hear for themselves with the result that they proved Him to be the Christ, the Saviour of the world (chapter iv 39-42).

If application is needed—it should be so obvious as not to need mention here—it is this, that if you have partaken of that living water, then go out into the world and be a spring—not a cistern, be a woman or a man doing the unusual, rather than a disciple doing nothing but buying meat and finding fault.

Refrain thy Tongue

If somebody calls you bad names, or accuses you falsely, or impugns your good motives, or when you have done well makes you suffer for it as if you had done ill (I. Peter ii 19-21), and quick words rush to your lips, shut your mouth. It is your only safe way. "Seest thou a man that is hasty in his words? There is more hope of a fool than of him" (Proverbs xxix. 20).

If you sit with a man who is full of jokes and funny yarns, shut your mouth. Remember that "by thy words thou shalt be condemned" (Matt. xii 37). He has said that "every idle word" must be accounted for at the judgment (Matt. xii 36), and

neither "foolish talking nor jesting" must be even named among you (Eph. v 4). Thus it is that "if any man among you seem to be religious, and bridled his tongue, but deceiveth his own heart, this man's religion is vain" (James i 26), and so "a fool's mouth is his destruction" (Proverbs xviii. 7).

Still if you stand up to preach, or sit down to shew a sinner God's way of salvation, or cast about you for the best words of comfort possible for one of God's afflicted ones, look trustingly up to God and open your mouth wide for He has promised to "fill it" (Psalm lxxxi 10). Amen.

Unkind Hybrids

IN the *National Geographic Magazine* for March, 1930, in an article, "Fowls of Forest and Stream," by Morley A. Jull, Ph D., the following statement is made. "Domestic fowl, peafowl, and guinea-fowl are more or less closely related, a fact borne out by the results obtained in crossing the domestic fowl with the peafowl, and the peafowl with the guinea-fowl, and the domestic fowl with the guinea-fowl. *All hybrids obtained from these various crossings however are sterile.* Insofar as is known, the turkey has never been successfully crossed with any of the others." To effect successful cross-fertilising, the offspring must also be fertile; and it is at this point that all such cross-breedings break down

The italics are ours, for this is a proof that these various stocks are not common, but individual, and Dr. Crew, in a lecture to the Royal Philosophical Society, Glasgow, said some years ago that "the

ultimate proof of the evolutionary theory will be secured when two units not mutually fertile arise in one and the same stock: this has not yet occurred. This, together with the sterility of hybrids, is one of the difficulties of the evolutionary hypothesis." In spite of the years that pass, and in spite of being modern, it is still the same in 1930—hybrids are sterile. Go ahead, Mr. Scientist, try and breed from hybrids of duck, guinea-fowl, or domestic fowl, or any other stocks not mutually fertile, but the obstinate things will not transmit their species, the hybrid remains unfruitful, always has done so, and always will. This being the case, why talk balderdash about man coming from a common ancestry with animals, derived from one origin *via* the ape; for this would necessitate not simply the fertility of one pair of hybrids but of all that have arisen in the path from the lowest to the highest. The Word of God gives the lie to the theory just as Nature puts a full stop to the experiments!—P N C

The Maiden's Curse

A GOSPEL service was being held in a town in the north of England. In the congregation were two young girls employed in a warehouse. At the close of the address an opportunity was given to any who desired personal conversation. One of the girls rose with the object of going forward to be spoken to, when her companion caught her dress and whispered in her ear "What will — say if you become a Christian? If you get converted you won't be able to go to the dance." The result was, she stayed in her seat halted between two opinions, and ultimately stifled conviction.

Some time after this Mary was lying on her death-bed. She had no peace in the prospect of meeting God. She knew she was unprepared, and her mind reverted to the night when she was "almost persuaded Christ to receive." She might have been saved, but she was not, and now she was dying and going to — At the recollection of her folly in allowing herself to be laughed out of eternal happiness, she became wretched and miserable. Where was her companion? She had not visited her during her illness.

One day she said to her mother "Mother, I want to see Jane." Jane was sent for, but she did not wish to go. She had not forgotten the night when she persuaded Mary not to accept of the salvation of God. She could not, however, very well refuse the request, and accordingly went with a stricken conscience. On entering the sick-chamber she was met with a storm of invective and accusation. "You remember that night," said the dying maiden, "when I wanted to be a Christian and you kept me from decision. Now I am dying," and in passionate tones she added, "Curse you! Curse you! You murdered my soul!"

"What a dreadful death-bed!" says one. "What an awful accusation!" says another. Yes, indeed, it was a terrible death-bed and a fearful accusation. Yet, if the truth were told, there are numbers of persons who are guilty of the same terrible sin. Let me illustrate. Here are two young men. One of them has been awakened to see that he is a lost sinner, and is eagerly anxious to know what he has to do to be saved. His companion ridicules his fears, and assures him that he does not need to be "born again", that he has

no cause to be afraid, that if he does his "best" it will be all right with him at last. But is it so? If he persuades the anxious one to procrastinate, and he dies unconverted, God will not hold him guiltless.

Another case. Two young women are fast friends, both being unconverted. Both listen to a plain, searching, awakening discourse. One is aroused to soul concern, and tells her friend that she purposes seeing the preacher, as she wishes to become a Christian. "If you get converted," says the other, "you will have to bid goodbye to happiness, and become melancholy and sour-visaged. Besides, what will So-and-so say when he hears you have become a 'revivalist'?" The poor girl hearkens to the voice of her companion, tries to shake off her concern, and says to the Holy Spirit "Go Thy way for this time."

But God will yet deal with the "soul murderer." It is a terrible sin to stand between a sinner and Christ. When some godless youths tried to keep George Brealey (who afterwards became a successful evangelist) from deciding for Christ, the awakened soul looked into their faces and said "Will any of you go to hell for me?" "No," was the reply, "we don't want to go to hell for ourselves, let alone for you." "Why, then," said he, "do you try to keep me from getting to heaven?" We hope that none of our readers will ever become "soul murderers." If, however, you go on despairing, rejecting, or neglecting the salvation of God, and die unsaved, you will be guilty of spiritual suicide.

Now, as you read these lines, God says "Turn ye, turn ye from your evil ways, for why will ye die?" (Ezekiel xxxiii 11) "Why will ye die?" Why will you perish eternally? When God at an infinite cost has provided and now presses on your acceptance, a free, full, and present salvation, why will you neglect it? Why? Never mind what your friends, companions, or relations say. Don't allow yourself to be laughed out of heaven and laughed into hell. Far better say, in the language of the old hymn—

My old companions, fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell—
Let me go, let me go

—A M

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HOVE, Brighton—Board-residence, quiet, comfortable, homely. Few minutes from sea. Terms until Saturday, April 5th, 35/- weekly, or 30/- each for two sharing. Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex B158

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CHRISTIAN WORKERS' HOLIDAY HOME (Devon)—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit Summer Bible School July 12—Sept. 7. Open from May to September. Particulars from Mrs Parker, The Rookery, Lynton, North Devon B210

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COMFORTABLE single, and double bedrooms, suit Christian friends out during day, part board if required, East Ham Box 125, "Elm Evangel" Offices B233

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SCARBOROUGH—Apartments, terms very moderate out of the season, central for north or south side. Mrs Burdett, 9, Elders Street B246

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BOURNEMOUTH.—Homely furnished flat to let, or part; lovely sea view, any period, moderate "W," 19, St. Catherine Terrace Southbourne B237

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HOUSE HELP.—young woman (28), seeks situation in good home. Miss Moler, 14, Western Road, Fortis Green, East Finchley, N 2 B242

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SITUATIONS VACANT.

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MARRIAGE

BATCHELOR FROST—On 8th March, at Elm Tabernacle, East Ham, by Pastor H A Court, Samuel James Batchelor to Ethel Frost

WITH CHRIST

ANDERSON—Alan Anderson (for over five years a member of Elm Church Armagh) Funeral on 23rd February

CREGEEN—On 7th March Mrs K. Cregeen of Elm Tabernacle, Liverpool

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at **BIRMINGHAM.**—In the Ebenezer Congregational Church, Steelhouse Lane

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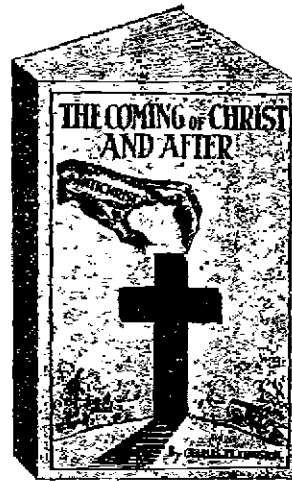
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