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CAN WE EXPECT A REVIVAL? (see page 737)

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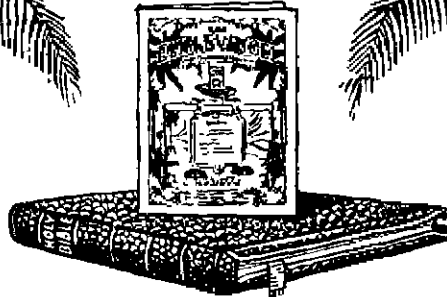
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 47

NOVEMBER 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

NOTTINGHAM

Principal **GEORGE JEFFREYS**
and Revival Party commence a

REVIVAL & HEALING

CAMPAIGN

in the **HALIFAX PLACE CHURCH**
(Late Wesleyan Church), on

Wednesday October 29, at 7.30, & continue indefinitely

Every week-night (except Fridays) at 7.30.

Sundays at 3 and 6.30 Thursday afternoons at 3.30

For further particulars write to the Sec., c/o Halifax Place Church, Notting. Ham

KENSINGTON

Pastor P. N. CORRY

(Dean of the Elm Bible College) will be preaching

in the **CONGREGATIONAL CHURCH**

(Corner of **KENSINGTON PARK ROAD**)

NOTTING HILL GATE

Wednesdays at 7.30 and Sundays at 3 and 6.30

throughout the month of November—and then

In **KENSINGTON TOWN HALL**

Sundays at 3 & 6.30, throughout the months of December and January, while the Congregational Church is being renovated and its seating capacity enlarged

BELFAST

ANNUAL

CHRISTMAS CONVENTION

in the **ELIM TABERNACLE**

RAVENHILL ROAD, BELFAST

DECEMBER 25th and 26th

Speakers

Pastors P. N. CORRY, E. J. PHILLIPS
and **J. McWHIRTER**

Convener **Pastor R. E. DARRAGH**

Services both days at 11.30, 3.30 and 7

December 26th at 3.30—**BAPTISMAL SERVICE**

GLASGOW

ANNUAL

NEW YEAR CONVENTION

IN THE **CITY TEMPLE**

(corner of Bath and Elmbank Streets)

JANUARY 1st to 4th

Speakers

Pastors P. N. CORRY & R. TWEED

Convener **Pastor S. GORMAN**

Services **Thursday, 11, 3 & 6.30. Friday, 7.30**

Saturday, 3 and 6.30 Sunday, 11, 3 and 6.30

CANNING TOWN.

Principal George Jeffreys lays Foundation Stone of new Elim Hall, at Bethell Avenue, Canning Town (Bethell Avenue is off Grange Road and close to East London Cemetery), on Friday, Nov. 21, at 3 p.m.

WATCH THESE DATES:

CARLISLE. Commencing Nov 9 Elm Tabernacle, West Walls Young People's Campaign conducted by Elm Crusaders

CLAPHAM Nov 25th at 7.30 Elm Tabernacle, Park Crescent World Crusade meeting Miss Ching

EALING. As a result of Principal George Jeffreys' recent revival Campaign at Ealing, regular services are now conducted by Pastor J. Kelly (Ireland) in Cranmer Hall, Cranmer Avenue (one minute's walk from Northfields Station) as follows Sundays, 11 and 6.30, Tuesdays, 7.30 Thursdays, 7.30 Mondays (Elm Crusaders) 7.30

EAST HAM. December 25, 26 Elm Tabernacle, Central Park Road Annual Christmas Convention Further particulars later

ELIM WOODLANDS. Elm Woodlands will be open to Elm friends on December 26th and 27th, from 3 p.m. to 10 p.m. Music, singing, fellowship, and meeting Tea and supper Inclusive charge, 4/-. With tea only, 2/-. with supper only, 2/6

FOREST HILL. Commencing November 9 Perry Vale Hall (late Trinity Church), Perry Vale Revival and Healing Campaign by Pastor H. Kitching.

HORNSEY. Nov 20, at 7.30 Zion Tabernacle, Duncombe Road World Crusade meeting Miss Ching.

LIVERPOOL. Commencing Nov 22 Elm Tabernacle, Windsor Street One week's Special Bible Studies by Pastor R. Tweed

LIVERPOOL. December 25-28 Elm Tabernacle, corner of Windsor and Whittaker Streets Christmas Convention

LONDON Every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross Foursquare Gospel Rally

LONDON Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park

PONTYPRIDD. Dec 25 to 28 Elm Church, Thurston Road Fifth Annual Christmas Convention Speakers Evangelist Mrs Harries-Williams (Llanelli) and Pastor D. J. Jones (Manselton)

SILLOTH (Cumberland). Commencing Nov 16 Elm Foursquare Gospel Hall, Golf Terrace, West Silloth Campaign by Evangelist F. G. Stanning

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim 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. 47

November 21, 1930

Twopence, Fridays

Can We Expect a Revival?

THERE was once a man who believed a revival was needed. He stood high in the court of the greatest empire of his day, Persia. He was a Hebrew, and had learned that the walls of God's city Jerusalem were broken down, the gates burned with fire, and the Jews who had returned there from the Babylonian captivity in great affliction and reproach. He believed in God, and he loved his people. The story of what followed is told in the Book of Nehemiah. Nehemiah, cupbearer to King Artaxerxes, dared to hope for a revival. Nothing could have seemed less likely just then. But it

prompted perhaps by political motives, ridiculed Nehemiah and his fellow-workers. "What do these feeble Jews?" he exclaimed. "Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" Another enemy allied with Sanballat predicted with sarcasm. "Even that which they build, if a fox go up, he shall even break down their stone wall."

But Nehemiah's work went straight forward, the walls of Jerusalem were rebuilt, and one of the great revivals of history followed as God's people turned to

Principal George Jeffreys and Revival Party

Lift up the Standard in Nottingham

HALIFAX PLACE CHURCH, THE GRAND OLD SANCTUARY OF NOTTINGHAM METHODISM, IS THE SCENE OF AN OLD-TIME REVIVAL. PRAYING SAINTS ARE REJOICING THAT THE LORD HATH VISITED HIS PEOPLE. THE OLD TRUTHS ARE BEING DECLARED WITH NO UNCERTAIN SOUND, AND THE FOURSQUARE GOSPEL STANDARD IS UNFURLED. OVER TWO HUNDRED HAVE ALREADY DECIDED FOR CHRIST, AND MANY REMARKABLE CASES OF BODILY HEALING WITNESSED, BOTH GRADUAL AND INSTANTANEOUS. CHRISTIANS OF ALL DENOMINATIONS ARE EAGERLY TAKING IN THE TRUTHS BEING PREACHED, AND THEIR FACES AND WARM HANDSHAKES SHEW HOW MUCH THE SERVICES ARE BEING ENJOYED. THE STREAM OF SALVATION AND HEALING IS FLOWING THROUGH EVERY MEETING, PROVING TO THOSE WHO THOUGHT THAT HOLY GHOST POWER AND REVIVAL WERE FOR DAYS GONE BY, THAT THIS IS NOT SO, BECAUSE GOD IS WORKING MIGHTILY RIGHT IN THEIR VERY MIST. HUNDREDS OF YOUNG PEOPLE FLOCK TO THE SERVICES AND ARE JOINING UP.

came, in the face of deadness, discouragement, and attacks of the most determined and desperate sort.

If there was to be a spiritual revival of God's people Israel, there must be

A REVIVAL OF WALL-BUILDING

also, so that Jerusalem might be honourable instead of a public dishonour in the land. Nehemiah was both spiritual and practical—neither of these can really exist without the other. After he had secured the royal authority for his work in Jerusalem, and systematic plans for rebuilding the wall of the Holy City had begun, an enemy made an attack upon the movement. Sanballat, an influential Samaritan,

the reading of His Word and the doing of His will.

Here is a lesson in revival that God's people need to take to heart to-day, when revival is sorely needed again. Revivals usually come to pass in the face of intense opposition, and in times of

GREAT DARKNESS AND DECLENSION.

No intelligent observer can doubt that we are in such times to-day. Determined attacks are being made on the Word of God, the Gospel of Jesus Christ, and the true Christian faith. Immorality is on every hand. Open atheism flourishes. Materialism grips the hearts of men. All these conditions make a call to revival.

Nehemiah's first move toward revival was significant. When he learned of the dire distress of the people of Jerusalem, he said "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven."

His very prayer was the sure pathway to revival. It began with worship of God "that keepeth covenant and mercy for them that love Him and observe His commandments", and at once it went on to confession of sin. Then Nehemiah boldly reminded God of the Divine promise to forgive and to restore if the confession was made. God heard and honoured that prayer.

Revival has never come in any other way, but it has come, over and over again in times of darkness and need, in just that way. There is a passage of Scripture that may well be used in

PRAYER FOR REVIVAL

to-day. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The enemy is coming in like a flood to-day, not only in Soviet Russia, not only in war-torn China, but also in every favoured land where Christianity is a glorious reality—and where also the working of the powers of evil is a dread reality.

Not only are there plenty of dark signs that a revival is needed, there are also many bright signs of its coming. For almost a score of years many individuals and groups of Christian people have been praying persistently for revival. Those who are in

touch with the prayer life of the Church are continually receiving news of intense persistent prayer in Europe, in Asia, in Canada and the United States, in South America, in Africa, that God's people are pleading for a heaven-born, heaven-sent revival.

In parts of the world where, humanly speaking, there is reason for the greatest discouragement, there are also brightest

SIGNS OF COMING REVIVAL.

Russia is one of these parts. In spite of—or shall we say because of?—the devilish and official activity against all true religious life, and indeed against God Himself and His only Son, heart-hungry people are turning to God in their tragic need and are finding salvation through Christ as Saviour. Revivals have broken out in China, following the deep despair occasioned by the political turmoil and tragedy of that land. The Jews everywhere are shewing a readiness to consider the Messianic claims of Christ such as they have never manifested since they cried out to Pilate, "Crucify Him."

The distribution of the life-giving Word of God is going on in a way known to no other literature. China was sown with a million Testaments not long ago, and now the Million Testaments Campaign for Latin-American Lands is under way. The various Bible societies in a recent twelve months circulated 36,500,000 copies of the Scriptures, which means an average of about seventy per minute night and day.

Yes, we can expect a revival! But our expectation must be from God only. He can send it—*Sel*

Dearer than All

A H A

Alfred H. Ackley

Dear - or than all, yes, dear - er than all, He is my

King, be - fore Him I fall, No Friend like Je - sus my

soul can en - thrall, Je - sus is dear - er, far dear - er than all

"Dearer than all" is a chorus which, the more you play and sing it, the more its beauty grips you. Next week we shall give a beautiful hymn expressive of close communion with the Lord, "Emmanuel," by M. Turner.

Bible Study Helps

SEVEN DIVINE CERTAINTIES.

In the Book of Revelation.

1. A **proprietorship** which is unquestionable "Shall be His people" (Rev. xxi. 3)
2. A **presence** which is unchanging "Shall be with them" (Rev. xxi. 3)
3. A **vision** which is undimmed "Shall see His face" (Rev. xxi. 4)
4. A **relationship** which is unceasing "Shall be My son" (Rev. xxi. 7)
5. A **purity** which is unsullied "Shall walk with Me in white" (Rev. iii. 4)
6. A **service** which is unwearied "Shall serve Him" (Rev. xxi. 3)
7. A **joy** which is unchangeable "Shall wipe away all tears" (Rev. xxi. 4)

TWO MYSTERIES.

1. **Godliness** (I Tim. iii. 16) works in
 - (a) Power (Eph. i. 19-23, I Cor. i. 18)
 - (b) Prosperity (I Timothy vi. 6, Isaiah i. 11).
 - (c) Perfection (Heb. vi. 1; I. John iv. 12).
- II. **Iniquity** (II Thess. i. 7) works in
 - (a) Deceit (Psalm xxxvi. 3, II Peter ii. 13)
 - (b) Disaster (Prov. vi. 12-15, Psalm xxxvii. 38)
 - (c) Destruction (II. Thess. i. 8, 9, Rev. xxi. 8).

Healed of Double Rupture

At Principal George Jeffreys' Revival Campaign at Eastbourne

I DESIRE to praise the Lord for what He has done for me. For several years I had double hernia and was compelled to wear a double truss. I was drawn by the work of Divine healing to go and hear Principal George Jeffreys at the Pier Pavilion, Eastbourne. The first Sunday he was there, after hearing him I was quite satisfied that the work was of God. At that time I became very conscious of my need of a real spiritual quickening and of spiritual power for service, and on the second Wednesday afternoon I went forward for Mr Jeffreys to pray and lay hands on me for spiritual blessing, which I received. Praise God. I ought to say here that while I was wearing the truss I did not feel much pain or inconvenience, and at the time of prayer I did not even think of the rupture, but just yearned for spiritual power and blessing. When I reached home that evening I found the rupture on both sides was healed, and I have no need of the appliance at all. I am thankful to God for healing my body and for the spiritual uplifting I received. That was more than two years ago, and I have enjoyed good health, and can do any kind of work without any inconvenience whatever. Praise the Lord! To Him be all the glory!—W J COOKE (Eastbourne)



Mr W. J. Cooke

Concise Comments and Interesting Items

Hints on public speaking are being given by Mr Rosslyn Mitchell, M.P., in the "Scots Observer." He has preachers specially in mind. One paragraph is especially suggestive. He says:

"The reason why so many people fall asleep in church is that the minister does not speak the living thoughts of Sunday, but reads the dead thoughts of Friday. The 'literary sermon' is a contradiction in terms."

Another book that has lately come into our hands says:

"No labourer receives a richer reward than the faithful and conscientious preacher, who toils purely for love of Christ and of souls. His Bible study is ever feeding his spiritual life, his sympathy with nature and with man enlarges his mind and heart, and thus broadens and deepens the interest and joy of life. These together with the happy friendships formed with humble saints, their generous, homely hospitality, the Master's presence and power realised in the sanctuary, the fruit gathered from time to time, the inward consciousness of Divine acceptance, and the prospect of sharing in the joy of the great harvest-home above, combine to make this branch of service the most richly paid of all." The preacher's work is the grandest work in the world.

The Children's Special Service Mission are issuing a new and enlarged series of their publication, the "Boys' Magazine." The copy that we have before us is exceedingly interesting—just the thing a frank and fearless Christian boy wants. Photography, Railway Talks, Wireless, Bible Nature Notes, and Christ's Second Coming are combined with several other interesting subjects. It is a book the present writer would have liked to have had as a boy. The paper is a monthly, priced at 1d., and can be obtained from The School-boy's Scripture Union at 3 and 5, Wigmore Street, London, W1.

France is greatly disturbed over Mussolini's speech of October 27th. Germany is likewise troubled. Mussolini gives the world no rest. She hardly knows whether to admire or fear him. Even Christian papers seem almost in the same position. Mussolini is a mystery and a mischief man. Whether he is THE mystery and THE mischief man, prophetic students are not prepared to say—but they are watching.

An eighty-years-old Christian has written to us. She addresses us as "Dear friend", adding at the end of the letter,

"I never address anybody as Dear Sir or Dear Madam, when I know I am going to spend eternity with them."

The Campaign for Youth now on in London was the subject of special prayer at the early morning worship at the Elm Bible College. It is good to hear one section of the Church of Christ earnestly praying for blessing upon the activities of other sections.

"In perils in the wilderness" Miss Muriel Paynter, who is a sister of Mrs James Mullan who recently sailed for the Congo, and is herself a missionary in Central Africa, has just written to her mother of her remarkable escape from a lion. Returning home through the jungle from a visit to a native village, she mistook direction, and regained the right path only at dusk. Unable to ride the bad track in the dark, she was suddenly confronted by a lion who had just commenced his evening stalk. She says, "I prayed hard for safety and wondered, 'What shall I do?'" Knowing that to run would only make the beast chase, she walked on, "outwardly calm, but inwardly panicky"—withal lustily ringing her cycle bell, and this, coupled with the unknown terrors which might lurk in the cycle itself, kept the beast wondering, but still running alongside in the bush with continuous roaring. This lasted half an hour, when Miss Paynter saw a light, and called, "Run quick—LION!" That gentleman, seeing the light advancing, at last bolted into the bush.

Another point here for praise, and prayer for all God's servants in darkest Africa.

"A bullet in my heart" is the vivid expression of the personal experience of an Indian street preacher.

"The Rev Dr J N West of India asked one of his best street preachers how he was first drawn to Christ. Lalkan Singh was an incorrigible idolater who went on pilgrimages and came back as evil a man as when he started out. But one day he stopped to listen to a street preacher in Shahjehanpur. What impressed him most was the affirmation of the preacher that our Lord was a sinless incarnation. 'We had plenty of incarnations in our Hindu religion—cruel ones, lustful ones, even murderous ones, but none sinless. This truth was like a bullet in my heart. I found no peace of mind until I accepted this Jesus. For forty years I have been preaching Him.'"

The Parable of the Ten Virgins (Matt. xxv.)

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*)

WITH a view to meeting the varied tastes of our readers, we have endeavoured to put our thoughts upon this subject in double form; firstly, in the nature of running comments, and secondly as a general exposition. This parable was spoken on the Mount of Olives, and forms a part of Christ's reply to the disciples' questions of Matt. xxiv 3. It has reference to the "end time," to the "coming of the Son of Man."

The first word, *Then*, is a note of time, and is probably the key to the parable. *Then shall* is an expression used nine or ten times in Christ's discourse on Olivet.

Shall, of course, implies futurity, and has reference to a different, new, or later phase of

THE KINGDOM OF THE HEAVENS.

A helpful and enlightening contrast is found in Matt. xxii 2, where we see a picture of the present phase of the Kingdom of the Heavens. There we read "The Kingdom of the Heavens is like unto a certain King which made a marriage for his son."

The Kingdom of the Heavens is this present era which will continue until the personal presence of the Lord Jesus Christ on earth shall usher in the Kingdom of the Son of Man. The Kingdom of the Heavens comes by the preaching of the Gospel, the Kingdom of the Son of Man will come by the visible bodily return to earth of the Son of Man.

Ten, in the Scriptures, is a figure used to represent an adequate number. Under the Jewish regime ten people were estimated a sufficient number to form a congregation, and as such could obtain permission to erect a synagogue. During the present phase of the Kingdom, seven is the Church number, and twelve is Israel's number, so that at the present, strictly speaking, ten does not apply to either. But in the end time it will apply to both Jew and Gentile, covering the (so-called lost) ten tribes and the ten kingdoms of the Gentile confederacy.

When Boaz claimed Ruth for his bride it was in the presence of ten witnesses.

Virgins. This figure is used representatively of both men and women (*vide* I. Cor. vii 34-37. Rev. xiv 4). Such were usually the companions of the bride during the wedding feast.

The Holy Spirit says, "There is a difference also between a wife and a virgin." In view of Jer. xviii 13, xxxi 21-22, and Amos v 2, it would be unwise to put too much weight upon the use of a term here.

THE BRIDE OF CHRIST

is never referred to under a plural figure but always as one an entity, e.g., "There are three-score queens, and four-score concubines and virgins without number. She, my dove, my undefiled is *but one*. She is the *only one* of her mother, she is the choice one of her that bare her" (Song of Sol. vi. 9); or again, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

In Rev. xix 8, we see the Bride; in the next verse

reference is made to those invited to the wedding feast. The ten virgins belong to the invited.

Took their lamps. The Holy Spirit declares "Thy word is a lamp unto my feet and a light unto my path" (Ps. cxix. 105), and again, "The commandment is a lamp and the law is light" (Prov. vi. 23).

To meet the Bridegroom. (Some versions add "And the Bride," e.g., Moffat, Douay). On two occasions John the Baptist referred to Jesus as the Bridegroom (John iii 29). Jesus also twice used this term of Himself (Matt. ix 15). He is the King's Son for whom the marriage was made.

The word used here for Bridegroom means "a newly married man." The Holy Spirit said "He that hath the Bride is the Bridegroom" (John iii. 29). Thus the virgins went out to meet a married man.

The custom for these people was not to accompany the bridegroom to the house of the bride's father to get her, but to meet both on their return to the wedding feast.

Foolish betokens rebellion, rather than ignorance or illiteracy. The Holy Spirit speaks of a "perverse and crooked generation" as a foolish people (Deut. xxxii 5-6). "Professing themselves to be wise they became fools," is the fountain-head of that catalogue of awful corruption, crime and curse in Rom. i.

Took their lamps, but took no oil with them. This is one of

THE PARABLE'S PIVOTS.

An oil-less lamp. This was their folly. A lamp but no light. Note well these words in the face of those of the foolish virgins in verse 8.

The wise took oil in their vessels with the lamps. This was their wisdom. It was not a question of little or of much oil, but of having or not having oil. Two kinds of oil are given prominence in the Old Testament. Oil for the lamps, and oil for anointing. They are typical of two phases of the Spirit's ministry, illumination and inspiration. The requisite oil in the case of the virgins was oil for burning—for light.

The Bridegroom tarried. In the Scriptures relative to Christ's coming for the Church, imminence predominates, in those referring to the coming of the Son of Man, delay or deferring is frequently implied, e.g., Matt. xxv 9, "After a long time." See also Luke xix 11-13.

All slumbered and slept. That is, the wise as well as the foolish. It was universal "God hath given them the spirit of slumber" (Rom. xi 8). With slight variations this scripture is quoted some seven times in the Bible. Given firstly as the Lord's reply to Isaiah's question (Isa. vi. 9), it was later used by the Lord Jesus and by Paul to the Jews at times of spiritual crisis in the nation's history. See Matt. xiii 14-15, John xii 38-41, Acts xxviii 25.

At midnight. The blackest hour; the forerunner of dawn and deliverance. Man's weakest hour physically. It was at midnight that God wrought deliverance for Israel and destruction for Egypt (Ex. xii. 29; xiv. 19-31). It was

AT MIDNIGHT

that the singing of Paul and Silas wrecked a prison and released its prisoners. It was at midnight that the angel of the Lord delivered Peter from a double prison, double chains, double guards, and treble doors.

"Watch therefore for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, lest, coming suddenly, he find you sleeping" (Mark xiii 35-36)

A feature common to all the prophecies of the coming of Christ is that He arrives when He is least expected. It was so when He first came. Only a few old-fashioned folk like the wise men among the Gentiles, and Simeon and Anna among the Jews, had not tired of the long delay.

Behold the Bridegroom cometh. This is the coming of the Son of Man. See verse 13. It is the coming spoken of in Matt. xxiii 39, Jude 14, Rev. i 7.

Give us of your oil, for our lamps are going out. See note on verse 3. The coming of the Bridegroom revealed a lack and a distinction. They could all sleep, but not all could shine.

THE LAMPS OF THE FOOLISH

might flicker for a time, but they could never flame. You cannot get a blaze out of an oil-less lamp. The darkness of midnight necessitates light as well as a lamp. Thus we read of "Salvation as a lamp that burneth" (Isa. lxii 1), again, "The entrance of Thy word giveth light" (Ps. cxix, 130), also, "Among whom ye shine as lights holding forth the Word of life" (Phil. ii 15-16).

Go buy for yourselves. The supply of the wise availed not for the lack of the foolish. Necessity precluded the possibility of sharing the supply, and the last minute exhortation "Go and buy," was the only alternative. As with the manna so with the oil,

"He that gathered much had nothing over." "Not enough for us and you."

The Bridegroom came. "In such an hour as ye think not" "Ye know not what hour" "In a day when he looketh not for Him, and in an hour that he is not aware of" "Lest coming suddenly, He find you sleeping"

They that were ready went in. Their readiness was typified by a "burning lamp." John the Baptist was a burning and a shining lamp. "Let your loins be girt about and your lamps burning" (Luke xii. 35). During

THE WAITING PERIOD

no great difference was apparent in the virgins. The cry revealed the lack and the coming revealed the distinction. Whatever the oil typifies, it was the symbol of the dividing line between the wise and the foolish.

And the door was shut. Buying oil could have been done easily and quickly if it had been done at the right time—during the day. Jesus said, "I am the door through Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." When God shut the door of the ark, all outside perished. Jesus is the One "who shutteth and no man openeth."

The Bridegroom's denial.—"I know you not." They were not personally acquainted. They knew the wise virgins, for they had travelled and slept with them, but they could not say, "I know whom I have believed." They were not His sheep, for He said, "I know My sheep, and am known of Mine," and again "The Lord knoweth them that are His." They had travelled and slept with saints, but were not permitted to taste of the supper. "I know you not," is the summing up and "Shut out" is the sentence of the Judge.

(To be continued)

The Work of the Holy Ghost

IT is an inexplicable omission over the whole range of prophetic study that there is an almost total unawareness of the colossal work which may be expected to be done by the Holy Ghost in these times. Throughout the prophets no prediction of the Spirit's action is more precise, more positive, more lucid, more comprehensive than Joel's forecast of a double Pentecost—the Christian dispensation clasped at both ends, like a jewel, in a bracelet of miracle.

It seems probable that most people who are enjoying the Latter Rain, and who are even busy exhorting others to come within its downpour, do not fully realise the scope Divinely intended for the Latter Rain manifestations to cover. A consideration of them from the Scriptures, unaffected by any experiences that may come to mind is attempted in this article.

UPON ALL FLESH.

The first great fact that God Himself emphasises is the universality of the effusion. "And it shall come to pass afterward that I will pour out My Spirit"—not distil—but pour (Calvin), not in drib-

lets, but in floods, not upon isolated prophets, but in multitudes of assemblies as Paul says, "The Holy Ghost which He poured out upon us abundantly" (Titus iii 6)—"upon all flesh" (Joel ii 28).

Since "flesh" in the Scriptures is the opposite, not of race to race, but of mankind to God and to the spirit world, what is foretold is a worldwide effusion. It comes upon all races, Jew and Gentile; both sexes, sons and daughters; young and old; all classes, bond and free. God gives freely all the resources of His tri-unity, giving first His Son, and then His Spirit, to the whole human race.

A FUTURE DOWNPOUR.

Now we know, on the authority of the Spirit Himself, that at Pentecost, and in the miracle-gifted assemblies of the apostolic Church, the vast scope of this prophecy found an initial fulfilment. "This," said Peter, "is that" (Acts ii 16) and so it is applied both by Peter (here) and Paul (Rom. x 13) to the "last days" in the sense (Heb. i 2) of the Gospel Age. But the context of Joel, as well as Peter's own quotation, makes it certain that both

ends of the Christian age receive the effusion "It is not the first coming of Christ," says Dean Alford, "which interpretation would run counter to the whole tenor of the apostle's application of the prophecy but clearly, His second coming." For (1) Joel's immediately succeeding verse (iii 1) fastens down the date to the Second Advent "For behold, in those days, and in that time"—the epoch of the effusion—"when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat" So also (2) Peter most remarkably changes Joel's "afterward" into "in the last days"; that is, the Spirit expounds (Alford) what He means by *afterward*.

In this way the inference that the downpour is after the locusts of Joel ii 1-10 and Rev. ix 11-13 is avoided: and instead of stopping the quotation at the judgments as our Lord did (Luke iv 19), when a vast epoch intervened, he links the downpour in closest association with the final judgments. The first Messianic effusion of the Spirit at Pentecost was the beginning of this fulfilment, and we, wonderful thought, are now in the last one. And (3) Joel, in this very chapter, clamps together both ends of the Gospel Age as *requiring* these maturing showers, both for seedtime and harvest "He giveth you

THE FORMER RAIN

in just measure, and He causeth to come down for you the rain, the former and the latter rain in the first month" (Joel ii 23). As Professor J J Given says "This abundant rain is more closely particularised as the early or October rain, which, falling at the seed-time in autumn, promoted the germination and growth of the seed just sown; and as the latter or March rain, occurring a short time before harvest, matured the crops."

Now one feature of the effusion—namely, miraculous inspiration—marks it off sharply from all other secret and age-long activities of the Spirit "Your sons and your daughters shall prophesy"—the word means, not simply to predict future events, but to announce the revelations of God (Lange); they had just heard the "tongues" that proved the Spirit's incoming—"your young men shall see visions, your old men shall dream dreams", and "also"—as an unprecedented thing, for there is no instance throughout the Old Testament of the Spirit ever falling on a slave—"upon My servants and on My handmaidens I will pour out in those days of my Spirit"—a repeated prediction, that the tremendous fact may grip us.

Jehovah Himself has given this triple definition of miraculous seizure "If there be a prophet among you, I, the Lord will make Myself known unto him in a vision; I will speak with him in a dream" (Num xii 6). This is closely related to and is in agreement with

OTHER PROPHECIES

of restored miracle—immediate inspiration, without forethought (Mark xiii 11); miracle-gifted overthrowers of demonic miracle (II. Tim iii 9), gigantic judgment-miracles yet to be (Rev. xi. 6), together with a general in-break of a miraculous order.

Both the prophet and the apostle so intertwine and

interlock the effusion and the judgments of the time of the Second Coming, as to put beyond all doubt that Pentecost did not exhaust the prediction, and also to reveal to a limit almost incredible, the mercy of God "And I will shew wonders in the heavens"—to challenge thought and rouse fear—"and in the earth—to sting into action—"blood and fire and pillars of smoke. the sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come and whosoever shall call on the Name of the Lord," Joel adds, "shall be saved" Great terrors will mingle with mighty salvations in the earlier phases of the last judgments, judgment and redemption go hand in hand not until the last section of the fearful catastrophe does judgment abandon hope of salvation "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxvi 9) For it is to

A WORLD'S WRECK,

shuddering and sinking, and actually taking its final plunge, that God's lifeboat draws its closest and picks up great numbers of sinking humanity. In the old world's last hours, and up to the very brink of hell, "mercy rejoices against judgment" (James ii 13).

Finally, the glorious results of this climax of salvation in the history of the universe are revealed in Joel's ultimate verse (iii 1) as expounded and expanded by our Lord "Before Him shall be gathered all nations and He shall separate them"—them (masculine) as individuals, not as nations (neuter)—"as the shepherd separateth the sheep from the goats" (Matt xxv 32), massed nations, in

COLOSSAL MULTITUDES,

assembled to right and to left. The whole world's population is gathered before the Lord, on His right, some hundreds of millions, if the separated masses are at all balanced and commensurate, saved, for the Judge pronounces them "blest," and subject-nations of millennial rule, and regenerate, because our Lord's rebuke to Nicodemus (John iii 10) implies that there has never been, and never will be, salvation without regeneration. They are judged with a highly peculiar judgment of their own. Multitudes, we know, enormous enough to stock the millennial earth at the opening of the Kingdom will be saved. It is a work of the Holy Ghost totally unparalleled for any single generation in the history of the world.

Since these things are predicted, let us ask the Lord for rain in the time of the latter rain—*Sel*

NO NEED OF FEAR

An insane man once entered a crowded church and, grasping two pillars of the gallery cried, "I will pull these down and destroy you, as Samson did the Philistine lords" A panic was imminent, when the minister said, "Let him try" He did try, and that was the end of the panic. Infidelity lays hold of the pillars of our temple—the Bible, the Divinity of Christ. Professors of Probabilities say, "We will pull them down" Let them try. Many have tried, but our temple stands. It was built by the Almighty, and from its sure cornerstone to its highest pinnacle, it is secure.

The Ministry, Offices, and Organisation of the Church

VI.—Teachers.

By Pastor W. HENDERSON (*An Overseer of the Elim Foursquare Gospel Alliance*)

THE TEACHER is the last-named of the gifts of ministry from our risen and glorified Lord to the Church

The term *teacher* is applied to a born-again person who has received knowledge and enlightenment through the Holy Spirit in the Word of God, and whom our Lord has

GIFTED WITH A MINISTRY

for the public impartation of that knowledge to the Church

We will take this study in the following order

- 1 The Teacher's Office, and Ordination Qualifications
- 2 His Ministry
- 3 His Sphere of Labour
- 4 The Question of Sex
- 5 His Authority and Responsibility

1 *The teacher's office and ordination qualifications*

The teacher may be ordained to the office of an overseer or deacon. The Holy Spirit must work out in the life and character the inspired qualifications for either office, as required in I Timothy iii 1-11 and Titus i 6-9

The gift does not in itself qualify for the public ministry in the church. The teacher must be a proved servant of the Lord before he can be ordained. (Any person in the office of deacon can of course be ordained to the higher office of overseer if he have the Holy Spirit's qualifications.)

2 *The teacher's ministry*

This is a divinely given ability to minister the Word in an instructive manner to God's people—taking the great sublime themes of the Bible, and making them easy to be understood. The great beauty of this gift is to make the Word of God real manna for those who hear it, and under the power of the Holy Spirit to make

THE TYPES OF THE OLD TESTAMENT

great windows through which the New Testament will be wonderfully illuminated

3 *The teacher's sphere of labour*

This will depend upon the office in which he is appointed. If he is appointed to the office of a deacon, his sphere of labour will be in co-operating with the Pastor in ministering to the church or churches under his care. If he is ordained to the office of overseer or pastor, the sphere of labour for his ministry may be that of a deputy pastor like Timothy, in co-operating with other pastors in the care and spiritual instruction of faithful students of God's Word (II Tim ii 2), and also in giving part of his time to the ministry of his gift in different churches, as the Lord would arrange and guide.

4 *The question of sex*

As in the case of a pastor, the teacher's ministry is obviously for the male sex only (II Tim ii 2, I Tim. iii 1-7). But women as deacons may assist

the pastor in teaching, the pastor having the oversight and guidance in what is being taught

5 *Authority and responsibility*

The office and sphere of labour in which the teacher is ordained give him his authority. As deacon he is under the authority of the pastor. As overseer and pastor the sphere of labour which he enters upon will decide his authority.

The teacher in either office is responsible to the risen and glorified Head of the Church, from whom he has received his gift of ministry. He is responsible to teach the inspired Scriptures, not the traditions of men.

This is a ministry which is very largely included and operated in the ministry of the pastor. There is a place for it, however, distinctly by itself in the Divine plan, and this place should be recognised and organised according to the inspired Word. There is a great need of teachers to-day. If we realise this need, and wait upon God in prayer and supplication, with a desire to glorify Christ our Head by a proper recognition of the teacher's sacred ministry, the Lord will bestow this gift upon His Church, and will abundantly meet the need of His people.

(To be continued)

Character

The work of our life is the formation of our character, and when once we realise this the inequalities of our outward circumstances cease to be startling. If the final goal of human endeavour were the winning of riches, or the gaining of fame or knowledge, then the difference between the life of one man and the life of another would be an enormous injustice. It is not the number of years we live, so much as what has been the registration of time upon moral growth. They live longest who love most, obey God most, sacrifice most. It takes thought to attain strong character. We must plan and work and pray for it. But strong character *can* be attained. We may gain it.

1 *Through the Word.*

"This book of the law shall not depart out of thy mouth" (Joshua i. 8)

2 *Through Discipline.*

"No chastening for the present seemeth to be joyous, nevertheless afterward it yieldeth fruit" (Heb. xii. 11)

3 *Through Suffering*

"Perfect through sufferings" (Heb. ii. 10)

4 *Through Study*

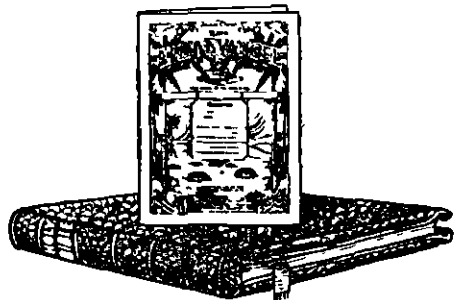
"Hear instruction" (Prov. viii. 33)

5 *Through Labour.*

"In all labour there is profit" (Prov. xiv. 23)

6 *Through Sympathy*

"Having compassion one of another" (I. Peter iii. 8)



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An Apollos of Modern Science

MOSES, the writer of the Book of Genesis, was a prophet, not a scientist. Yet, in writing the first page of the Bible, he proves to have anticipated the latest wisdom and discoveries of to-day. Striking spiritual confirmations spring to light throughout the thesis of the Rede Lecture delivered on 4th November by Sir James Jeans, the famous Cambridge scientist, and Secretary of the Royal Society, in the Senate House. He pictures the whole material universe as pulsing throughout with waves, and nothing but waves—waves of matter, of magnetic energy, and of radiation or light—and all these prove to be but transformations of each other. He dwelt upon God's first recorded command to chaos—"Let there be light" (Gen. 1:3)—as the necessary and scientifically truthful explanation of a universe which, notwithstanding the myriad forms of its composing matter, is in fact made of light. The universe, viewed as the alternated product of materialised light

and radiated light,—the "bottled" and "unbottled" varieties, as the lecturer styled them—has long been pointed out as the true scientific concept of creation, but to find in the mind of a modern scientist of encyclopedic learning a simple faith in a fundamental statement of Genesis 1, allied to a bold readiness frankly to confess it, is a new and most welcome discovery, which we cordially commend to the attention of Dean Inge and Professor Julian Huxley.

But these wave energies, says the Rede Lecturer, run in a vast composite cycle, which, as it had a beginning from the mouth of God, must also have an end—and we may surely add, that the end also must be from the mouth of God—a conception also agreeable to revelation at the other end of the Bible from the pen of an entranced Apostle who knew nothing of modern science, yet affirms that such a consummating Divine word has already gone forth—"the first heaven and the first earth were passed away." For if such boundless universal energies were indeed first launched by the creative words of Deity, then further words of Deity will be needed to bring them to a period. Those consummatory words are indeed already writ, to function in due time.

But again, Sir James Jeans declares that the universe is a creation on the lines of pure mathematics, and the Great Architect of the universe a pure mathematician. Yet he says again that the inevitable dissolution of the time-recording universe must mean the dissolution of time itself. He means of course that all measurements of time are fundamentally based on the movements of the heavenly spheres, and that therefore if the latter were annihilated, time (or the natural measure and record of it) would end, and eternity begin. But then if the Divine Mind be mathematically constituted, as he affirms, needs must that at that moment of dissolution some further, later universe should immediately appear and function in the void left by the annihilation of the old universe, in order to measure eternity itself by the majestic movement of its everlasting spheres. And this, in fact, is what the Apostle further affirms—"I saw a new heaven and a new earth."

Moreover, schemed far above matter, supreme even amid the current of those mightier waves which function as life, man appears in the creative decree of God as born to a greatness at present immeasurable; destined to enter the illimitable expanse of that spiritual new creation, a living and eternal soul; who, though indeed fallen from his first estate, is now called with new Divine words to a creation as new as that of Genesis 1; baptised, if obedient, with mighty life-waves of His Spirit; heir to all the fullness of God,—and all bought with the blood of God, spilt from the riven Flesh of God's own incarnation of Himself in the Lord Jesus. Wondrous Price! Glorious inheritance!

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Holy Ground

By JAMES H. McCONKEY

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground—Exodus iii. 5

PLYMOUTH Rock and Independence Hall are holy ground to all Americans. Gettysburg, Antietam, and Fredericksburg are holy ground to every man both of North and South who walks over those dramatic spots. The battlefields of France are holy ground to countless mothers, whose hearts turn tenderly to the cross-marked graves where the bodies of their precious boys sleep amid the hush and beauty of green fields and flowers. But do we realise

THIS WORD OF GOD TO MOSES,

that "the place whereon thou standest is holy ground"? That the daily, prosaic, seemingly humdrum round of our every-day life and toil is holy ground if we would only see it as God sees it and accept it from His hand, as the holy place where He is ready to work out His great purposes for our humble lives?

The place whereon thou standest is the holy ground of consecration

Most of us believe that God needs consecrated men in the ministry, in the foreign mission fields, and in all forms of Christian work. But how many of us realise that the place whereon we stand in our daily, work-a-day life is holy ground, and that there is no limit to the blessedness and power with which God will use consecrated bankers, lawyers, physicians, clerks, mechanics and other Christian laymen who give themselves to Him in consecration, in the holy ground of their every-day life.

NAT'S SAND HEAP

Chatting one day with a dear Christian friend he said to me, "Have you ever heard about Nat's sand-heap?" When I answered in the negative he told me the story. Nat was a beloved friend of ours. He was a building contractor. It so happened that in his native city down by the river bank was a huge sand heap. To every one else but Nat it was merely an unsightly, worthless sand heap. But Nat had a vision about this sand heap. He saw that every truckload he sold would bring him a dollar. And when the sand heap was gone the levelled ground would make a fine site for a business block. So Nat bought the sand heap. When the news got abroad, many of his friends were smiling at the idea of his buying a worthless sand heap. But soon Nat's vision began to come true. Week after week he sold sand and levelled off the ground. By-and-by the sand was all sold; the ground was levelled off; a handsome business block was built on the site. Before the year was over, a good part of the wholesale trade of the city had moved into that block, and soon after he sold out making thousands of dollars by the operation.

Friend, your life may be obscure, untalented, and as worthless in your sight as that sand heap. But if you will treat the place in everyday life whereon you stand as holy ground, and give that life to God in consecration, God will make of it a beautiful structure enduring for His glory through all time and eternity.

The place whereon thou standest is the holy ground of God's call

Most of us when we picture God's call, think of something dramatic, revolutionary, and startling. The scene on

THE ROAD TO DAMASCUS

at once comes up. We see the great light in the sky; we hear the voice from heaven, we picture the revolutionising effect of it all upon the great Apostle to the Gentiles. But we forget the great number of men to whom God's call came when they stood upon the holy ground of their every-day life and service. God's call came to Samuel as he ministered in the daily round of the Temple; it came to David in the sheepfold, it came to Moses after forty years in the back of the desert, it came to some of the disciples as they were mending and casting their nets. In all these cases the call came to them as they stood upon the holy ground of their daily duties.

There comes back to me an experience of my early manhood days. My health was utterly broken. All my own plans were crushed. As yet I had found none of God's. One day I was sitting at my table studying the Word of God. A great blessing came into my heart. It was glowing with joy and with the desire to give the same message to others. I leaned back in my chair and prayed, "O God, if You would only give me a chance to give this to others as You have given it to me." I arose from my chair and walked downstairs. My sister handed me my morning mail. The first letter I opened was from the Secretary of a Young Men's Christian Association across the river from the little home town in eastern Pennsylvania where I lived. It ran like this: "Dear Brother,—Last night we decided to

START A BIBLE CLASS.

We arose from our knees, after half an hour's prayer, impressed that you were the man we needed. Will you come over and teach this class for us?" It seemed but a small thing, but it looked to me like God's holy ground of service. That night I went and taught a Bible class of five big-hearted railway men. God gave great blessing to my own soul, and seemed to help these dear men. I taught that Bible class as faithfully as I knew for a period of three years. Then came another class, and another. At the end of three years I was teaching ten Bible classes, and had found my life work. The place of daily service whereon I had been standing proved to be holy ground, and I had found the joy of God's will for my life.

Let us then heed this great truth, that God's call always has come, and always will come, to men who are standing on the holy ground of everyday, faithful service. If He wants us elsewhere, He will make it plain. But until He does so, stay where you are, and count it holy ground whereon thou standest.

The place whereon thou standest is the holy ground of patience

The literal meaning of the verb *to be patient* is *to stay under*. It is a striking word picture. We sing—

Have Thine own way, Lord, have Thine own way,
Thou art the Potter, I am the clay

But when the Potter puts his hand on the clay, the clay proceeds to get out from under the Potter's wheel instead of staying under the same. To stay under

ALL THAT GOD PERMITS

to come upon you, whether of suffering, tribulation, or affliction, while He works out His purpose of Christlikeness in you, that makes the place whereon thou standest to be the holy ground of patience

How true this was of Moses. There in that barren, lonely spot, under the fiery rays of a desert sun, day after day, year after year, God kept His great servant in the place of patience. That is, he "stayed under" the hand of God amid all the monotony, desolation, and isolation, of that forty years of tremendous test and trial. Forty years of training and patience, for forty years of service. A year of patience for every year of leadership! And out of it the hot-headed, hasty young Egyptian-killer came forth an iron-willed, steadfast, tender-hearted, marvelous leader with the very patience of God Himself. For none other would have sufficed to lead this raw, undisciplined, rebellious, unbelieving, idolatrous host of Israelites through all those weary years of wandering which their own sinfulness had brought upon them, yet which he shared with them as though he himself were responsible with them for the tragedy of it all.

Much of our prayer life consists in beseeching God to surround us with a new set of circumstances. Instead of that we should pray for grace to stay under the present circumstances while He works out in us His purpose of Christlikeness. God does not need a new set of circumstances to make you Christlike. All He needs is for you to "stay under" the old set with which

HE HAS ENVIRONED YOUR LIFE.

I question if there is any Christian reading these lines who needs a change of circumstances as much as he needs that Christlike change in himself which God is seeking to work out as he stays under his present conditions.

A young man came into my room one day for a conference. He said he had been praying earnestly to God to make an important change in his environment, but God had failed to do so. So his faith had been much shaken. I suggested that God might have a purpose in keeping him where he was, and that it might be well to submit it all to Him and stay under His hand while He worked out His great purpose. We got down upon our knees together, and I prayed that he might make such a committal. I waited a moment to hear it, but when I looked up he was standing with his hand upon the door knob ready to go out. He had no intention or desire to stay under God's hand, but was getting ready to get out. We pray to God to change our environment, but when

God puts His hand upon us to change us, instead of staying under that hand we

REACH FOR THE DOOR

to get out. Of course if God Himself changes our circumstances it is different. But until He does so, it is well for us to stay under our present environment, realising that the place whereon we stand is the holy ground of patience for us.

The place whereon thou standest is the holy ground of suffering

For he that hath suffered in the flesh hath ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God (I Peter iv 1, 2)

This is a striking text. It clearly teaches that the children of God, through their experiences of suffering, pass from doing the lusts of the flesh into the blessed place of living in the will of God. This may not seem true to us while we are passing through it. But as the years go by, and we see how our lives have been deepened and enriched through suffering, we begin to realise what holy ground this place of suffering is whereon we stand.

I once heard a dear Christian man tell this story. He had had a beloved son. He was one of those rare personalities, winsome, lovable, and outstanding in the beauty and strength of his character. The young man was taken to a hospital for an operation. He came through all right and seemed to be convalescing rapidly. His father had a long and important railway journey to take, but

HESITATED TO LEAVE

his sick boy. The latter however wished him to go, telling him that it was all right, and as the father leaned over him to say goodbye, the lad kissed him and bade him Godspeed. Three or four days brought the father back from the long journey. He hastened to the first telephone booth, picked up the 'phone, and inquired of the hospital how his boy was. The answer came back like a bolt from a clear sky, "He is dead." A spasm of pain swept over the father's face as he narrated it to me, and uncovered the agony of his soul after a lapse of six years. But a new light was in his eye, and a new joy in his voice as he told me how he had found the blessed will of God for his life, and what unspeakable joy he was finding in doing that precious will. The suffering had done its work. It was the holy ground of God's will for him.

Back to me comes the recollection of years of suffering in my own life. I was called home from college by the death of my father. There fell upon me the care of a paralysed mother, seven children, and thousands of dollars of debt. It was the place of loving duty, and I unhesitatingly stepped into it. But what years of suffering they were! I was only a boy and the burden was great. Year after year passed by, and how dark they were as I look back over them now. At last the awful debts were paid, my brother was a successful young business man, my sisters were happily married, and my beloved mother was "absent from the body and present with the Lord." I myself was physically crushed.

THE PATH OF SUFFERING

had been a thorny one, and the way seemed hard and long. Now that the years have fled, and "I see the rainbow through the rain," those years of suffering have proved to be the holiest ground upon which my feet have ever trodden. For in them, and because of them, I passed out from the will of the flesh concerning my own life into the precious place of the will of God. I learned obedience through the things which I suffered. All that I passed through I needed, nor would I recall one day of it now, as I think of the unspeakable blessing it has brought to my life.

What do you think was the holiest ground upon which the feet of our blessed Lord trod after His resurrection glory came to Him? I am sure it was under the gnarled olive trees of Gethsemane where He sweated blood in coming into the perfect will of God, and the hill of Calvary, where He poured out the crimson tide of His life for you and me when "He loved us and gave Himself for us." And when you and I come back in our glorified bodies to revisit these earthly scenes, I am sure the holiest ground upon which our feet shall tread will be the places where we suffered.

The place whereon thou standest is the holy ground of service

In my college days there was a boy in the class above me whom we called Tom. He was quiet, and somewhat reserved, but was able, scholarly, and withal popular among the boys. We all thought he would make good out in the world, but none of us realised he would ever be

THE HEAD OF THE NATION.

Graduation day came and with it the breaking of college ties, and the parting of college friends. Thirty-five years rolled by. Then one day I heard that our old college-mate, whose full name was Thomas Woodrow Wilson, was to speak in this city. I went down to the great hall to hear him. There I found a splendid audience of four thousand Christian men gathered to hear his message upon a great moral and religious theme. It was a magnificent address and captivated his audience by its eloquence and literary finish. At its close I went up and greeted him, and we had a pleasant chat about the old college days. He took the train for the capital, and I wended my way down to my office. I sat there thinking of my old college friend. He was at the zenith of his fame. The eyes not only of the country, but of all the world were centred upon him. My own life was quiet, obscure, hidden away in a little office whence I was sending out over the world simple devotional

MESSAGES FROM THE LORD.

Yet do you know, that as I looked into my own heart, I could not find one atom of envy toward my distinguished fellow-collegian, nor of covetousness for his high position. Do you ask why? Simply because I had found the humble place in which my lot was cast to be God's holy ground of service, and that was the joy of all life to me. Cherish in your thoughts and ask God to incarnate in your life this wonderful sentence of Hudson Taylor: "Be God's man, in God's place, doing God's work, in God's way."

The place whereon thou standest is the holy ground of soul-winning

We say there are yet four months to the harvest. We postpone our soul-winning to some indefinite future, or some time of special service in our churches. But Christ says the fields are white to the harvest. He points us to the immediate present, right at our hand. He calls upon us to buy up the opportunity, to redeem the time which is every day at our doors. "To-day" is the ever present "now" of soul-winning and is the only holy ground upon which our feet may stand.

One night in a Canadian town a young man arose in a city mission and gave this remarkable testimony. He said he was a passenger on

THE ILL-FATED "TITANIC"

when that great ship went down. He was thrown into the water in the darkness and managed to scramble to a piece of wreckage, where he held fast. By and by a man drifted near to him who was holding to a similar bit of wreckage. As he came near he called across the water to the other man, "Young man, are you saved?" The young man replied, "No, sir." Back came the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Then the speaker drifted away into the darkness. By-and-by through some strange happening, not a chance, the stranger drifted within hailing distance of the young man, and called out over the water again, "Young man, are you saved now?" Again the young man replied, "No, sir." Again the voice came back, "Believe on the Lord Jesus Christ, and thou shalt be saved." Then a wave swept over the speaker, broke his grasp, and he went down to death in a watery grave. "And then," said the young man, "with two miles of sea underneath me, I believed on the Lord Jesus Christ and was saved." Then, with intense earnestness, the young man added this closing sentence, "I'm John Harper's last convert."

Truly that was making the last moments of life.

THE HOLY GROUND OF SOUL-WINNING.

For this momentous work of soul-winning there is no other time but now, there is no other holy ground but the present, upon which our feet can stand.

"Put off thy shoes from off thy feet."

What does that mean? Simply this: Cease treating the daily round of your life as a common thing. It is holy ground. Every day is aflame with the presence of God, even though your blinded eyes fail to recognise it. Every golden hour is a tiny square in the mosaic of God's beautiful pattern for your life. Every opportunity is a holy chance to win a soul from the kingdom of darkness into the kingdom of the Son of His love. Every distress and necessity is but a new lesson in the matchless school of patience, teaching you how to "stay under" the hand of the skilled Potter who is fashioning you as a vessel of honour and glory for all eternity. Every pang of suffering is a golden milestone which marks your progress from the doing of the desires of the flesh, into the broad and boundless place of the will of God, whose length, breadth, height, and depth it will take all time to reveal, and all eternity to fulfil to its uttermost.—*Christ Life*

Blessing Falling! Saints Rejoicing!

Still More Converts—Spirit-Filled Congregations—Missionary Enthusiasm—Loving Fellowship

HORNSEY MOVING ON.

Hornsey (Pastor J E Goreham) Hornsey is moving on, in the strength of the Lord Blessing is falling!

The special meetings of the last fortnight, in the Zion Tabernacle, Duncombe Road, have been mightily blessed and owned of God, the joint ministries of Pastors Channon, Mullan, Fardell, and Goreham, being received with much enthusiasm. A visit by Pastor Mullan, just prior to his departure for the Congo, will stand out in the memories of many at Hornsey. He gave a most inspiring talk, illustrated with trophies of Christian surrender offered by the native converts, many of whom were cannibals before conversion.



Pastor
J. E. Goreham.

Many souls have been born again, quite a number healed (one sister testifying to complete deliverance from curvature of the spine, for which she had been treated when only fourteen, but never delivered until now), and all the saints have received mighty blessing in a larger vision of Jesus.

A visit was paid, by the Hendon Crusaders on Wednesday last and much blessing was experienced as a result of their consecrated ministry, in word and in song.

AFTER THE CAMPAIGN.

Ealing (Pastor J Kelly) Following the great revival in the tent at Ealing, Cranmer Hall, Cranmer Avenue, West Ealing, was taken for Foursquare Gospel services. It is now in charge of Pastor J Kelly, whose ministry is being blessed of the Lord.

The work at the new centre is running very smoothly, with plenty of willing workers. A house-to-house distribution of handbills was carried out on Wednesday evening, October 29th. The seed having thus been sown, there remains now the harvest.

A large open-air meeting was held on Saturday, November 1st, at the corner of Bedford Road, and Uxbridge Road, which will be continued (D.V.) A considerable and attentive congregation assembled to hear the Word.

On Sunday evening, November 2nd, the Pastor preached most powerfully on "The Unpardonable Sin," this being followed by a breaking-of-bread service, greatly appreciated by a large assembly.

The Crusaders are also getting very busy, and held their first meeting on November 3rd.

MISSIONARY FAREWELL.

Brighton (Pastor J J Morgan) On Tuesday, 21st October, Mrs James Mullan (formerly Miss Mary Paynter), delivered her farewell message to the Brighton friends. Although all glorify God for calling Mrs Mullan forth for service in the foreign mission field, and for the wonderful way in which He has supplied all needs, and removed the many obstacles which have arisen since the call first came, yet the meeting was necessarily tinged with sadness for numbers present, because Mrs Mullan before her marriage was one of the foremost workers in the Elm Tabernacle, Union Street, Brighton, and an enthusiastic Crusader, known to everyone and sincerely loved.

Before delivering her message, which was based on a passage in Isaiah, she gave her testimony, and related how four years ago she was converted during Principal Jeffreys' Revival Campaign in this town, and was subsequently baptised in water, and later in the Holy Spirit finally relating how while working in the Tabernacle, she was first introduced to Pastor Mullan with its far-reaching results.

With the departure of Mrs Mullan for the Belgian Congo, Brighton has lost one of its brightest and most energetic members, and many, including the writer, will find the gap she has left hard to fill.—C G

HADLEIGH ANNIVERSARY SERVICES.

Hadleigh, Essex (Pastor Hurrell) Hadleigh Elm Gospel Hall, which was opened seven years ago by Pastors W Henderson and Charles Kingston, held its anniversary services on Sunday and Monday, October 26th and 27th. Principal Percy



Elm Gospel Hall, Hadleigh

G Parker conducted the services. These were well attended, and many testified to great blessing received. At the Monday night service several raised their hands for consecration. Everyone enjoyed Mr Parker's message, which dealt with the fulness of the Foursquare Gospel.

TIMES OF BLESSING AT WALLINGTON

Wallington Surrey This church meeting in the Uplyme Studios, Bridge Road, though small, does experience times of blessing at the various meetings, and the anointing of the Lord is upon His servants who minister here from time to time.

The open air meetings are continued in Carshalton and Wallington—four each week, weather permitting, and that in spite of attacks from the enemy, but praise God, victory must be on the Lord's side.

EASTERN EXPERIENCES

Portsmouth (Mr J Robinson) God is mightily blessing in this corner of His vineyard, and the saints meeting in Wellington Street, Southsea, are greatly rejoicing.

Whilst Miss Edwards was on vacation, the assembly has been favoured by a visit from a previous leader Miss Kennedy and the saints have been feasting on the good things from above. Miss Kennedy recounted her experiences of her travel in the East and explained many scriptures which had hitherto been veiled with mystery, but which, in an eastern setting, shone clearly with the glory of God.

On the second Sunday Miss Kennedy gave a message from the Lord taken from II Cor v on "The Judgment Seat of Christ." Three brothers also rendered the Gospel in song. When the appeal was given, four persons signified their desire to accept Christ.

THIRTY-TWO NEW MEMBERS.

Plymouth (Pastor F E H Trevor) The Annual Fellowship meeting was held on Thursday, October 2nd, at the Elm Tabernacle, Rendle Street. The accounts were read and reports were given by the officers of the church.

At the following Sunday evening service the Pastor extended the right hand of fellowship to thirty-two new members after which all remembered the Lord's death in the breaking of bread.

The work at this centre is still progressing. We praise God for seven who found Jesus Christ as the Way, the Truth, and the Life, at a recent Sunday evening service.

In the Sunday school also it is manifest that the Holy Spirit is working in many young lives. On "Decision Sunday" the teachers greatly rejoiced to see ninety of the scholars signify their desire to take the Lord Jesus as their Saviour.

Rendering thanksgiving to the Lord for past blessings, we expect to see greater things yet accomplished in this centre for the glory of His great Name.

WORLD CRUSADE MEETING AND FAREWELL

Kilsyth, Scotland On Thursday, 23rd October, the saints at the Lhm Tabernacle, Kilsyth, were favoured with a visit by Miss Ching (World Crusade Secretary). During the course of her address she brought before her hearers a vivid picture of the gross darkness that envelopes the land of India, where she has been pioneering for the Gospel for many years, and urged all present to support those whom God had called, and sent forth with the Word of life, to multitudes of men and women blinded by the god of this world, who have never heard the Name of Jesus, and to hold them up in prayer, that they might be blessed with health and strength, to spread the glad news of a Saviour who can set them free from the guilt and power of sin.

The Thursday night meeting also witnessed Pastor Robinson's farewell. He has gone to Portsmouth. The saints at Kilsyth have been greatly blessed, and built up in the faith during his stay in Kilsyth. His place has been filled by Mr Burke, another faithful and able servant of the Master.

FELLOWSHIP MEETING AT EASTBOURNE

Eastbourne (Pastor J R Moore). The members and friends of the Eastbourne Foursquare Gospel recently held their first Annual Fellowship meeting, in the Lhm Tabernacle, Hartfield Road, when a large company sat down to tea. This was followed by a service, combining a church meeting and a spiritual service. The first part of the meeting was taken up by the dedication of Pastor and Mrs. Moore's baby daughter by one of the brethren. After this the Pastor assumed control of the meeting, and after several hymns and choruses were sung, the Secretaries of the various departments of the church gave their

reports of the work and the condition of their departments. The Pastor described the purpose of this meeting and then called upon the Treasurer to give the financial report. It was a wonderful balance sheet and all thanked God for the splendid way He had provided and the help He had given. The Secretary who gave the report of the general condition of the church said how happy he was to be in such a meeting. The financial report was most encouraging and the condition of the church very hopeful. All were believing for far greater success during the coming year.

The Sunday school Superintendent gave a report of the work in the school showing the very good work that was being done in that branch, and stating that the foundation truths of the Gospel were being instilled into the children's minds by object lessons, thereby holding their interest.

The Cadet Secretary gave a very fine report of this branch which was started on the 1st of February. Now they take their own services and have also taken a Crusaders' meeting. Once during the late campaign they took the service and two souls gave themselves to God that night. They have a prayer meeting once a month and it was really wonderful to hear them pray and sing. Thus the report was most encouraging.

The Crusader Secretary gave a very glowing account of his branch. It started with twenty-five members. Now there is a membership of more than five times that number.

The Pastor gave a most earnest and telling appeal in his address on the spiritual side of the work, from Acts xxviii 15, "He thanked God and took courage," expressing our gratitude to God for the mighty blessings of the past and increased hope for the future in working for Christ and His cause. He also expressed the thanks of himself and the church to every office-bearer in each branch for their help and loyal support.



Photo by

[Messrs Stanwood Ltd 113 High Street Clapham, S.W. 4

A WINDOW DISPLAY OF BIBLES

at our Clapham Bible and Tract Depot, 16, Clapham Park Road, London, S.W. 4. The window was dressed by Pastor P. N. Corry, and it has been the means of drawing the attention of many hundreds of passers by to the Word of God which liveth and abideth for ever.

The Family Altar

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

Sunday, November 23rd. James ii 1-13

"Respect of persons" (verse 1)

Is there such a thing? Yes Can we rightly respect persons? Yes Can we wrongly respect persons? Yes What is our guide? This we respect persons not for what they have, but for what they are We do not look upon the outward appearance but upon the inner heart Cash and clothes do not guide our decision, but character and Christlikeness There is a jewellery of tears which is far more precious than jewellery of pearls A heart that is full of sympathy is far more worthy of our respect than a body bedecked with gay robes Every heart in which Christ dwells and rules is worthy of our respect The lord of the manor may be a very small person indeed in comparison with Mrs Smith of the manor lodge His garments may be garments of gold—but a heart of gold is far more precious in the sight of God None are to be despised because they are poor But each is to be honoured and respected according to the measure of the indwelling of Christ

Monday, November 24th James ii 14-26 *

"Faith without works is dead" (verse 20)

Faith cannot walk alone Faith is bound to take the hand of Works and say, Come along with me Faith cannot be selfish Faith cannot be content to look upon itself in a mirror Faith does not look at itself, but looks out at others and hurries to help them Faith that lifts up its arms to God stretches out its arms toward men Faith sings to God, but it also gives to men Faith closes its eyes and worships, but faith also opens its hands and gives When the Lord Jesus—the embodiment of faith—walked upon this earth He went about doing good He was no hermit He did not dwell in some secluded monastery He went forth into the midst of need, and He supplied that need Hands pleading for help were never stretched out to Him in vain The presence of Jesus turned tears into smiles, and scarcity into sufficiency My brother, my sister, let us rejoice in our faith, but let others rejoice in our works People don't want to hear about our faith if they cannot see our works, but if they see our works they are ready to hear about our faith

Tuesday, November 25th James iii 1-18

"The tongue full of deadly poison" (verse 8)

But let us determine that by God's grace our tongues shall be full of life-giving nourishment Our words can comfort, strengthen, and build up Have you ever asked the question, "What would Jesus say if He were in my place?" and put such a question into constant use? Our tongues can make people love us—they can also make people hate us Our tongues can make needy people cluster round us in the hour of their darkest need—or our tongues can make them shrink from revealing the sorrow of their hearts From some we would hide our tears—they would misunderstand and misreport But we are not afraid to reveal our tears in the presence of others—they understand They weep with us as we weep and when they speak we are conscious that their words are like sunlight gradually drying up our tears I am afraid to speak to some because of what they might say to grieve But to others I delight to speak, for I know that if they talk with me for hours they will never reveal a sting in the fruit of their lips How such lives should cause you and me to speak only such words as are absolutely free from poison

Wednesday, November 26th. James iv 1-17

"He giveth more grace" (verse 6)

We bless Thee, Lord, because this is true We bless Thee because in our darkest night Thou dost rise with healing in Thy wings We bless Thee that as the sun drives away the mists and the fever-laden vapours, so Thy grace drives away the putrid atmospheres that cluster round our spiritual lives Thy grace supports at all times Thy grace is with the mother as she watches over the fever-stricken child Thy grace is with the father as he daily toils on amidst the depressing conditions of a monotonous employment Thy grace turns drudgery into delight Thy grace dries our tears by

day and enables us to sing songs by night Thy grace enables us to rest in peace when the storms of a wild opposition howl round our little lives Thy grace enables us to maintain our pilgrim tread when the world is calling to us to settle down and build Thy grace is the secret of each day's victory Thy grace is sufficient for to-day More trial will come to-day, but we bless Thy Name because Thou wilt give more grace

Thursday, November 27th. James v 1-11

"Be patient therefore, brethren, unto the coming of the Lord" (verse 7)

The Lord is coming We know He is coming Hundreds of references are given in Scripture to prove that He is coming He promised to come Himself The prophets declared He would come The Apostles and writers of the New Testament declared He would come again The signs of the times prove that the days are hastening on to that coming Yet, sometimes, the waiting time seems to be long We expect Him at any moment—but He has not come yet We expected Him twenty years ago He did not come We have been expecting Him ever since Still He has not come How must we act? We must have patience Delay is not failure Let patience have its perfect work Let us prove our patience by our constant perseverance in watchfulness Let us take care lest our patience becomes petulance

Watch, always watch, soon shall the morning break,
The Bridegroom shall appear His Bride to take

Friday, November 28th. James v 12-20

"Let your yea be yea, and your nay, nay" (verse 12)

In other words we are to mean what we say We are not to say "No" when we mean "Yes," and we are not to say "Yes" when we mean "No" Faith is never afraid to tell the truth Faith will tell the truth and leave the consequences with God Truth is always the companion of Faith When Faith hesitates then Truth hesitates It is better to tell the truth and lose than to tell a lie and win Keeping our word and meaning our word may at times apparently threaten us with loss, perhaps punishment But the man of truth always wins at last It is a good thing to remember that verses 14 and 15 are in James v But we should also remember that verse 12 is in likewise In fact truthfulness and healing are closely connected Speaking the truth in love is one of the essentials of knowing health in fulness What a joy it is to be able to look deeply into the eyes of another and know that you can perfectly trust that one!

Saturday, November 29th. Isaiah i 1-17

"Bring no more vain oblations" (verse 13)

We are not to give to God when our hearts are far from Him The gifts of the disobedient bring no pleasure to our heavenly Father We are first to give ourselves to the Lord, then we are to offer gifts—and then they are acceptable Outward acts can never balance the deficiencies of the inward life Words and forms and gifts bring no pleasure to God if the heart is far from Him Only those who draw nigh with the heart can draw nigh with their gifts A tenth of our income given to the Lord will not make up for a tenth of our obedience withheld from Him It is right that we should give to God It is our privilege to give, it is His joy to receive But the most valuable gifts are valueless to the Lord if we are withholding from Him that which is most valuable of all—our glad, eager, childlike obedience.

Seen outside a London Church—"Character is made by many acts; character may be lost by one act"

If you love your enemies, you won't want to lie about them

Of the two absolutely indefensible and useless emotions, one is anger, the other fear.

Sunday, November 30th, 1930.

READING: John xi 18-46

Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT. "And God said unto Moses, I AM THAT I AM. and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you"—Exodus iii 14

THE "I AM"

TEACHER'S NOTES

At the start of the lesson explain to your class the kind of tomb used in Palestine. So many children have English ideas on the subject, and they imagine Lazarus climbing out of a grave very much after the pattern of what they have seen in the local cemetery. Palestine is a land of caves hewn in the soft limestone rock, which is easily worked, and these are very often used as tombs. The entrance to these tombs is very small, so that the person effecting an entrance has to stoop very low to enter, and the tomb is closed by placing a round stone like a grindstone set on edge over the aperture. This stone runs in a groove which slopes down to the doorway—thus it is easy to close a grave but difficult to open one (see Mark xvi 3).

Whenever the Lord Jesus met Death He conquered the foe. His word was one of power, and when He spoke, Death had to yield up his captives. The voice of the Lord commanding Lazarus to come forth was not only heard by the bystanders but by Lazarus in Sheol, and he answered the call because the One who spoke was and is the Resurrection and the Life.

Seven times over in John's Gospel the Lord Jesus says I AM, and if you will turn to Exodus iii 14 you will see that this Name is one of the Divine titles. Set the children to hunt in John's Gospel for these seven examples of this Name themselves, and then speak briefly upon each.

1 "I Am the Bread of Life" (John vi 48-51)

Life and sustenance for the Christian is now to be found in Him, so that as the children of Israel journeyed in the strength of their daily supply of manna, so we may walk with the Lord, and receive from Him each day the strength we need.

2 "I Am the Light of the World" (John viii 12)

The Christian not only needs strength to walk, but light to walk in, and this need also is met by the Lord Jesus. As we walk in this light, the darkness ceases to make afraid, and the path shines brighter and brighter each day. Refer to I John i 6, 7 and ii 9, 10.

3 "I Am the Door of the Sheep" (John x 7-9)

So that now in Him the Christian can lie down in peace, and know that the Protector is ever on the watch to keep and to guard. As you told the children a month ago that the eastern shepherd is the one who sleeps in the doorway, thus

becoming the door, so press home the value of having the Lord Jesus as our great Keeper and Guardian (see Heb xiii. 20, 21 and Jude 24).

4 "I Am the Good Shepherd" (John x 11, 14)

He is not only the One who guards the sheep, but who has died for them, and who now in resurrection life and power leads the sheep throughout their journey. By day and by night therefore we are protected, led as well as housed in safety. Turn to Psalm xxiii, to I Peter v 4, and other passages on the subject, and shew what a wonderful Shepherd the Christian has throughout his life of service and witness.

5 "I Am the Way" (John xiv 6). The Lord Jesus not only leads, but He Himself is the Way, the living Way that has brought us to God. Once we were foreigners and afar off, now we have been made nigh by the blood of the Lamb. Once we were full of fears and dare not draw nigh, now we have boldness to enter into the Holiest by the blood of Jesus, by the new and living way which He has consecrated for us (Heb x 19-22). There is no other way of peace, no other avenue of approach, and what is more, when you know Him you do not want any other—the way is so simple, so straight and so splendid.

6 "I Am the True Vine" our Lord says again (John xv 1, 5), "and ye are the branches." He has become our life, and apart from Him we can do nothing. Our life now is not a separate existence, but a constant partaking of the Lord Jesus. He is our life (Col iii 4), and He that hath the Son hath life (see Col i 27 and I John v 12).

7 "I Am the Resurrection and the Life" (John xi 25, 26).

The Lord not only meets our need now, but will meet the need of every believer should death intervene before He comes, or should we be living and believing at His appearing. The dead shall answer His call just as surely as Lazarus did, and we shall be changed in a moment, in the twinkling of an eye (I Cor xv 51 and I Thess iv 15-17).

These I AM's of the Lord Jesus cover all our need now and will cover all our need then. He is our food to nourish, our light to walk in, our protection at all times, our Guide in the way, our path to walk along, our life to fill, and when He speaks the quickening word, He will be our Resurrection and Life to fit us for His presence and glory.

N.B.—Fuller notes on this Sunday School Lesson appeared in the "Elim Evangel," of October 18th, 1929.

Only Believe

By IVA D. VENNARD

"YOU tell me, 'Believe, believe,' and I don't know how to get hold of it," more than one seeker at the altar has said despairingly. And how many Christians struggle for faith for a specific thing, evidently thinking that when this is attained, by some cumbrous effort of the mind, it would be some new, strange thing that happened unto them. But there is a thought which keeps the way of faith clear. "Faith is believing that what God says is so, because God says it." Another person has said "Faith is taking God at His word and asking no questions."

"You would not dare to stand up and say that you cannot believe God?" Spurgeon said to a seemingly indifferent woman, whose excuse for not being a Christian was,

"I CAN'T BELIEVE."

She was not an infidel, but simply hadn't saving faith for her own salvation. Again he pressed the matter, saying, "Stand, if it is true that you cannot believe God." Then he read invitations and promises in Christ's words, and she believed God and was saved.

Dr Theodore L Cuyler told the following incident. "A mill operative, who was troubled about his soul, received a letter requesting him to come to the office of the mill at five o'clock. The employer said to him, 'James, do you wish to see me?' The workman, holding up the note, said, 'I got this letter from you.' 'Oh!' said the master, 'I see that you believe that I wanted to see you, and you have come promptly. Now here is another letter sent to you by One who was in still more earnest to have you

come to Him' Saying this, he held open a Bible in which James read slowly the words 'Come unto me and I will give you rest'

THE TEARS CAME

into the eyes of the poor fellow as he inquired, 'Am I to believe that in the same way I did your letter?' 'Exactly in the same way, James If you receive the witness of men, the witness of God is greater' That so cleared the path of salvation to the workman's eye that he perceived God asked to be treated in the same way that his earthly employer did Jesus propounds no riddle when He invites you and me to come to Him just as the blind beggar and the penitent harlot came"

A young man, stopping to make a few purchases at the village store, found that the men who were gathered about the stove, were ridiculing the revival then in progress

"How can a man, in a moment, be changed from a sinner into a saint?" they asked Though not a Christian, this young man said, "The Bible says it can be done, and every word in the Bible is true It says, 'As many as received Him, to them gave He power to

BECOME THE SONS OF GOD.

even to them that believe on His Name'" On the way home, the Holy Spirit brought the matter before him in the way of personal conviction—"You said, 'As many as received Him'—why don't you receive Him? With some effort he shook off the feeling; but soon the Voice said again, 'You said, "As

many as received Him, to them gave He power to become the sons of God' Why don't you receive Him?" When he had almost reached home, for the third time the Holy Spirit whispered the same words "Lord," he said, "is it as simple as that?" and kneeling there by the road, he forsook sin, received Christ and became "a new creature in Christ Jesus," even as it is written.

Children's Bible Educator

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

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading

All children under fifteen years of age may compete Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S W 4

In James iii a very small thing which we all have is compared to other things The names of all are contained in the jumbled words below Each word's letters appear together

TUGEON; TIB; MELH; FEIR; UNAFITON; ETER.

What are the things named? Give after each the first verse in which it is mentioned in the chapter named

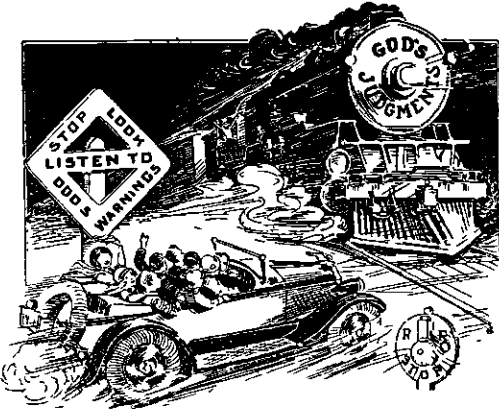
Solutions should arrive first post Monday, November 24th.

Answer to November 7th Puzzle: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal" (John xii 25)

First twelve with correct answers. Osborne Wilkinson, Mary Noble, Edith Gregory, Stella Cliff, Winnie Moon, Fred Emmers, Rose Swift, Iris Target, Ada Greenslade, Beryl Martin, Peter Luferty, Fred Best

"I Can Make It."

SEVERAL months ago a very tragic level-crossing accident took place at Cataragui near Kingston Ontario A car containing eight persons was travelling from a northern town to Cornwall Upon approaching the railway tracks the driver received abundant warning of the danger to which he was exposed The level country afforded a clear view of the on-



"As the car flashed by, the driver yelled back. 'Oh, I can make it!'"

coming locomotive Moreover, at the inquiry which was held a few days after, it was clearly shewn that the bell was ringing and the whistle screeching out its solemn warning Besides all this, a lad on the road, seeing the approaching automobile's peril, shouted to the driver, as he raised his hand, "Hey, mister, the

train is coming!" As the car flashed by the driver yelled back, "Oh, I can make it!" A moment later, amid muffled screams, there was a heavy thud and eight precious lives were snuffed out—the result of one man's inexcusable carelessness in his desire to save one minute

We indignantly condemn such folly on the part of the man who would run such a risk with not only his own life, but his seven passengers as well But is it not true that there are countless thousands to-day who are guilty of infinitely more folly than that? In the face of the clearest and most solemn warnings of coming judgment upon this Christ-rejecting world men and women carelessly disregard God's voice, and rush to "swift destruction"

Reader, do you know that this world is guilty of the murder of the Son of God? Do you know that God has never forgotten that tremendous insult? And that "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained" (Acts xvii 31) Do you know that if you have never repented of your sins, that you are exposed to the righteous wrath of a holy God? "Because there is wrath, beware lest He take thee away with His stroke then a great ransom cannot deliver thee" (Job xxxvi 18)

Turn at this very moment to the Lord Jesus Christ who in infinite grace gave His spotless life for yours on Calvary Even yet He still invites you with outstretched hands to come to Him for eternal rest, and relief from your sins, and yourself He is ready this moment to fold you in His loving embrace, remove every sin-stain, and place you for ever beyond any possibility of judgment "Acquaint now thyself with Him, and be at peace thereby shall good come unto thee" (Job xxii 21)

Classified Advertisements

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Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

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BOARD RESIDENCE or apartments in quiet home, every home comfort, facing south, 2 minutes sea and 'buses, highly recommended. Mrs Powley, 21, Marine Avenue, Hove B576

BRIDLINGTON, Yorks—Cheery, homely apartments, board optional, comfortable, pleasant, restful, those needing change of air. Mrs Kemp "Elmsore" Trinity Road B572

BRIGHTON—"The South for sunshine" Spend your winter at Brighton. For winter terms apply to Miss McWhirter, Elim Guest House, 45 Sussex Square or 'phone Brighton 4063

CHRISTIAN home with prayers and fellowship, bedroom to let, use of sitting room and bath, etc., 12/6 weekly. Mrs Morgan, 123, Manilla Road Tooting Bec Common S W 17 B575

ELIM BIBLE COLLEGE CHRISTMAS, 1930—Visitors wishing to spend the Christmas season at Elim Woodlands, should write for particulars to the Superintendent

HORSHAM—Foursquare home for rest, prayer and fellowship. Full board or bed and breakfast, moderate terms, visitors or permanent, country town. Mrs Newman Lyndhurst King's Road B573

STREATHAM, S W 16—Comfortable, homely board residence. Single rooms or sharing. Clean, good cooking, near trams, 'buses, and Tooting Bec Common. Apply, Miss Coodwin, 11, Perdle Road B570

SITUATIONS VACANT.

EXPERIENCED MAID required for a small modern house in Beckenham. Very easily run and no heavy work. A comfortable home assured to reliable person. Apply, "Elim Evangel" Office, Box 160 B567

SITUATIONS WANTED.

CRUSADER—Oil paintings, flowers, fruit, landscapes, calendars, etc., sacred work a speciality, postcards enlarged. Only means of livelihood. Any work to be done please write. Abell, 45, Cumberland Street, Devonport B577

FOURSQUARE GIRL (20) desires position in Christian family. Light housework, and help with children, but not essential. Apply, Miss G McDiarmid, 84, Birch Street, West Gorton, Manchester B568

WITH CHRIST.

HOLLINGSHEAD—Mr George Henry Hollingshead, member of Elim Tabernacle, Salisbury, aged 51. Died 6th November. Funeral conducted by Pastor H O Bale

WELHAM—On 3rd November, Mrs Chas Welham, member of Elim Church Bermondsey. The Home call came suddenly. Funeral conducted by Pastor W G Hathaway

PUBLICATIONS

FREE—Six different leaflets about the "Elim Evangel" for enclosing in your letters. Say how many you can use and I receive an assorted packet per return, free and post free. Write Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4

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