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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 36

SEPTEMBER 4, 1931

Twopence

SAVIOUR

COME TO THE GREAT TESTIMONY, SEPTEMBER 12th AT

COMING KING

"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER



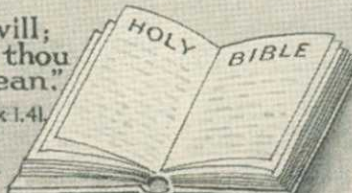
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THE CRYSTAL PALACE.

"I will,
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XII. September 4, 1931 No. 36

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Principal George Jeffreys and Revival Party

continue their Revival & Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(beside Victoria Station)

SHEFFIELD

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Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

WATCH THESE DATES

BLACKPOOL. Still proceeding. In the Tent, Waterloo Road (near station and Circus). Revival and Healing Campaign, conducted by Evangelists P. H. Hulbert, P. Le Tissier and C. Johnson. Week-nights (except Fridays) 7.30, Wednesday afternoons 3, Sundays 3 and 6.30.

ELIM WOODLANDS. Every Saturday during the summer. Open to visitors from 3 to 9.30. Meeting at 6. Special speakers. Tickets at the door or from Elim Pastors.

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

NOTTINGHAM. September 27. The City Temple. Special visit of the London Crusader Choir.

WORTHING. Opening of new Elim Tabernacle by Principal George Jeffreys. Watch this page for date.

This space is reserved for local announcements

Book Saturday, Sept. 12th, for the Great Foursquare Demonstration at the **CRYSTAL PALACE, London**

(the largest exhibition building in the world), conducted by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS

11 a.m. Healing Service. 3 p.m. Baptismal Service. 6.30 p.m. Communion Service

If the weather is favourable the Baptismal Service will be held in the grounds.

Special singing by Elim Crusader Choir for half an hour before afternoon and evening meetings.

Every possible accommodation provided. Refreshments. Car Parks. Cloak Rooms.

Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 12th September. Those who do not secure their tickets in advance will only be admitted on payment of the usual Saturday charge of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. Crusaders and Instrumentalists may obtain tickets of admission at the reduced price of 6d. from local Crusader Secretaries or from National Crusader Headquarters.

LONDONERS.—Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

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

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 36

SEPTEMBER 4, 1931

Fridays, Twopence

Everything is Mine

By WILLIAM E. BOOTH-CLIBBORN

“ALL things are yours” What a statement! A tremendous assertion in the face of all the sin and misery about us! Is it meant of things adverse and negative as well as of things positive and beautiful? Yes, there it is plainly—“ALL THINGS!”

The true Christian realises and senses the ten thousand influences of evil that are at play in this complicated world. In the first place, think of

HIDDEN FORCES

that in one hundred various ways seek to neutralise the power of the militant Church! Then what of the powers that seek to dissuade the Christian from God's will and from the path of righteousness? What of the countless unseen powers of Satan, ceaselessly at war with all who seek to fulfil God's Word? Are they all ours? Do they all serve us? Are they here for our sake? Then what of all the outward manifestations of evil that find their expression in many and varied ways? Were we reformers we would battle with them, we would vote against them, we would fight them at the polls. But what is the use? They are ours. They are here for a purpose. And did not Jesus say, “Resist not evil?” So much for the outward

As for the hidden, negative forces, we are not called to fight them with carnal weapons, but the life of Christ in us wars continually against them, and yet these very forces, these very powers, these principalities, these mighty hosts of spiritual enemies, God has permitted to exist for us. They are ours. They serve a purpose.

Listen to Paul's word in I. Corinthians III 21, 22, “Therefore let no man glory in men. For all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.” Oh the majesty of it! Here is depth! Here is breadth! How important we must be that even death should be ours! A wonderful statement that positive and negative agencies all serve us! Everything good and bad hard and

easy, great and small, secular and religious, past and future—all are ours. It seems inconceivable!

Think of Satan himself, the demon powers! Not ours in the sense of possession, in the sense of friendship. A thousand times no. And yet ours, existing for us, permitted to continue their nefarious work for our final benefit, for our ultimate good. The same may be said of enemies and “false brethren.” They may give us much heartache and pain, but praise the Lord, He allows it all, for does He not say, “All things work together for good, to them that love God, to them who are the called according to his purpose?” (Rom. VIII 28) What of temptation and trial, persecution, and injury, difficulty and poverty, trouble, opprobrium, ridicule! All ours! We are the hub of God's present programme. We are the pivot of His plans, the chief concern of His mind, the very apple of His eye.

For us, the whole world continues its course. For us, modern civilisation in its complexity runs its mad race. For us, the steamships plough the deep. For us, commerce conquers; for us the railroads operate. Yes, for us ten million wheels of industry incessantly turn. For us, governments rule, politics play, the farmer ploughs and the labourer toils. God would close shop to-morrow if it were not for us.

At the time of this writing I sit in the train surrounded by those who know not my God. The glory of the Lord fills my soul at the

IMMENSITY OF THIS SCRIPTURE

It breaks my heart. Can it be for me? just for me? Does God pivot all His attention, all His love and care for me? And peculiarly so much so that He tells me all things are mine? The regular throbbing of the wheels upon the track seems to answer, “Yes!” “Yes!” “Yes!” I can hear the engine shrieking its warning through the night. It answers me, “It is all yours.” We are in the tunnel, the roar is deafening. Did they pierce that mountain for me? The brakes are on. Everything trembles. And now the sound is changed, I lean toward the window. We are crossing the bridge. Far, far below a foaming stream, its rapid gushing over the rocks, glis-

tening in the moonlight; every dashing wave answers me, "It is all yours!"

Oh, dear, precious heart, can you believe it? For you the sun shines and the rain falls. For you every flower blooms, all the gifts in nature are that much the more your own since you have become His, who said He would give you freely all things. In the natural world, the earth and its fulness, its fruit and its produce, the beasts and the birds, and above your head all the charm of the heavens are yours, the whole world to use, but not to abuse, to enjoy, but

NOT TO WORSHIP

In the world of mankind, men, women and children, birth, friendship and marriage, with all their consequent relations, all are yours, every man is your legitimate prey as you go about this world with your Gospel gun. And what an extensive forest preserve, all made for your hunting! The wickedest, the vilest, the most rebellious—good material for practice!

The world of invention, the press, the telephone, the motor car, the steamship, the telegraph, the wireless—these are all yours who are God's. We print the book, we travel the highways, the missionary hastens to the foreign lands; we meet from the ends of the earth to consult in the things of God. And if the Rapture should take place, the next moment it will all be ours again. What will the wireless report? What will the telegraph tell? What will the cable declare? There will be plenty of news, and all about us.

Everything is mine! The only difference is that I have not yet fallen heir to all my possessions. I have so many that I cannot find time to put my name on them all. Why trouble about such details? Let them dig the gold. Let them hunt the oil and preserve their natural resources and riches. It will all be mine some day. And my Lord and my King's! The title is in my hands, and

HIS PROMISES STAND FOR EVER!

Waiting one day on a street corner in Victoria, B.C., I was late for a meeting, and anxious. A motor car came along. I walked out and stopped it, asking the gentleman if he would not be so kind as to take me down town. "Step in," he said with a smile. I explained that I was late for my meeting, and that the Lord must have permitted him to come along at this time. I quoted the Scripture, "All things are yours," and rejoiced that even his car was mine. He was much astonished at my remark, and the conversation led to his coming to the meetings, my insisting his car was mine in a spiritual sense awoke him to the fact that it was so because God was mine, and that with Him I should fall heir to all things. This led to his conversion.

Let me illustrate this truth further. A prospector views yonder hill with a knowing eye, tells the farmer at his side that in a few weeks the whole outlook of the country will be changed, and that hill will be there no more. Friend farmer, dumbfounded, exclaims, "But sir, that hill has been there since

my forefathers broke the virgin soil. What use is it to remove all that dead earth and rock—go to all that trouble just to change the looks of the country?" An engineer joins the conversation and they both endeavour to convince the farmer that the assaying has been found to test sufficient.

GOLD PER TON

to warrant the removing of that small mountain as if it were nothing. He said, "We've found that not very far down in that earth there is gold, a large vein, as well as plenty that is mixed. And that rock and dirt, that shale and sand will all go. We will move it all to get at the gold, and it will be a paying proposition."

You know the rest of the story. I leave it to your imagination, the army of men that camped on the grounds, modern methods, enormous machinery puffing and snorting night and day, immense buildings roughly put up, little towns springing up overnight, everything is rush and confusion as the enterprise gets well under way.

So God as a Mining Operator runs this world. He has seen the gold, and it warrants Him and pays Him well to keep all the filth and dirt, all the rock and debris on the move to get out His gold. Do not wonder at the mountains of evil. Marvel not that, in the presence of so much that is negative and wicked, God can still work out His purposes. He is in the mining business with a will, and everything is a-whirling and turning about, everything is dust and confusion. It is all part and parcel of digging operations to get at the hidden, glistening yellow nuggets here and there. He shewed one vein of gold to the Apostle Paul, and told him he had better stay in the city of Corinth, saying, "I have much people in this city."

THE PROCESS

may be laborious and slow, but it is sure, and we are the precious coin. He is mining for His glory. Of course, God could close up the mines to-morrow if He chose, but there must still be some gold to be obtained. And then do not let us forget that the gold already secured must be polished and purified. For that process He keeps the gold down here for a while, and allows all the powers of darkness to get at it. The hotter the fire, the better, the greater the persecution, the more will the gold be cleansed. Let come what will, who cares if God's purposes are fulfilled. It is easy then in all things to give thanks. The muscle develops under resistance, and the strong becomes stronger by every test of strength. It is the trials that try us. It took even sin and disease to teach us the uttermost of His salvation and power. So the Apostle Paul exclaims, "All things are for your sakes" (II Cor. iv. 15). And then he adds, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And in Romans viii. 32 he gives us this thought, "How

shall not God, with Christ, also freely give us all things?" So let us cease complaining God is on the throne. Blessed be the Name of our Lord and our God who makes us more than conquerors! If we live it is Christ, and if we die it will be gain.

WHAT A PROSPECT!

for when all is over, all heaven will be yours; the friends you have missed so long, the loved ones gone on before. Would you like to talk with Paul or

converse with Peter? Do you want rest? It is all yours for the asking. It was yours before the foundation of the world. And more than this is yours. Not only peace and joy such as you have never known, but all the power of God, all the hosts of angels your servants. The throne, the very God, and do not forget, two feet with the deep, dark blue marks, two hands wounded for you! A bosom with a place for your weary head, the embrace, the love, and the whole heart of your Saviour!

The Inward Law

By HENRY PROCTOR, F.R.S.L.

MUCH abortive effort on the part of sincere "babes in Christ," as the Bible styles them, might be saved, if they once realised that which becomes so clear to those that are of full age, whom the Scripture denominates "perfect" ones, that it is not by effort or struggle that they can emulate the Lord Jesus, but rather by entering into rest, and ceasing from their own works, as God did from His. For

JESUS HIMSELF

said, "Of Myself I can do nothing; the Father that dwelleth in Me, He doeth the works." "The words that I speak are not mine, but His that sent Me"

This doctrine has been greatly misunderstood and abused by the merely letter-learned, as shewn in such expressions as, "Lay your deadly-doing down" And by some sections of the Church this teaching is carried to such an excess that holy living is taboo and looseness of life actually encouraged. Sins against the body, the temple of the Holy Spirit, are condoned as being unavoidable. Between the nominal Christian and the world there is so little difference that it is impossible to distinguish one from the other, indeed the advantage is often on the side of the non-professor. The sooner the professing Church wakes up to this fact the better, for every tree which beareth not good fruit will be "hewn down and cast into the fire," and "every plant which My heavenly Father hath not planted shall be rooted up."

The fact lies just here that when we cease from our own works, we must begin to work the works of God. We must recognise the fact, that it is God who produces in us both the will and the execution. Our conscience is thus purged from dead works, that we may bring forth fruit unto God. Fruit is the product of the law of life working in the tree. It makes no effort to bear fruit. Even so is it said of the spiritual man, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper"

THE GREAT DIFFERENCE

between the Old Covenant and the New, the law of Sinai and the law of Christ, is not so much in their requirement, as that the first is written on tables of stone, and the second on fleshy tables of the

heart, for God says, "I will make a new covenant with the house of Israel, and the house of Judah. I will put My laws into their mind, and on their hearts will I write them" (Heb. viii. 8, 10). So just as the law of sin formerly worked in my members to bring forth fruit unto death, so now the law of the Spirit of Life works in my members to bring forth fruit unto God—love, joy, peace, longsuffering, graciousness, goodness, faithfulness, meekness, self-control. And they that are of Christ Jesus have crucified the flesh, with the passions and lusts thereof. These alone can be said to follow Him in the regeneration—to follow the Lamb whithersoever He goeth. In them alone He sees His seed and prolongs his days. For it is not their own life that they are living, but Christ liveth in them. This is the only practical Christian life.

When we can say with the Apostle Paul "In conjunction with Christ I have become crucified. Nay, living no longer am I, but living in me is Christ, and as far as I now live in the flesh, in faith I live, the faith of God and of Christ"

We cease from sin because we are dead. We cease from our own works because Christ died, not that we might be able to form a holy nature in ourselves, but that we might receive one, ready prepared and formed in Christ for us, by union and

FELLOWSHIP WITH HIM.

And as our natural corruption was produced in the first Adam, and propagated from him to us, so our new nature and holiness are first produced in Christ and derived from Him to us, or, as it were, propagated.

This makes holy living as easy and natural as eating our daily food. It becomes our meat to do the will of Him that sent us, and to finish the work that He has given us to do. We eat His flesh and drink His blood, when we receive Christ into our bodies by faith, just as we receive food by eating and drinking. Christ is as truly united to us thereby, as our food is by eating and drinking, and being thus joined to Christ we are no longer left under the power of sinful inclinations, but are powerfully endued with a bent and propensity to the practice of holiness, "by the inward law of the Spirit of life in Christ Jesus, which makes us free from the law of sin and death"

Meditations for Quiet Moments.

The Spirit's Sufficiency

By Pastor E. C. W. BOULTON

The message that I proclaimed . . . depended upon truths which the Spirit taught and mightily carried home—1 Corinthians ii. 4 (Weymouth)

WHAT a tremendous difference there is between the Spirit-taught and Spirit-charged ministry and that which is merely the product of the college classroom—between that which is born in the upper room and the message generated in the theological lecture room—between the academic and the apostolic. The one is instinct with force and fire, carrying conviction to the careless—the other, whilst it feeds the mind, leaves the soul empty and unmoved. The latter produces no moral miracles, accomplishes no spiritual transformations. It is that Gospel which is learnt in

THE SCHOOL OF THE SPIRIT

that works its glorious revolutions and resurrections both in individual and national life—that sends its purifying flood-tide through the social, secular, and spiritual life of a community—that frees it from the narrow enslavements of modern paganism snapping the bonds of bigotry, breaking down the bulwarks of priestcraft, letting in the light of liberty—that awakens the conscience of a people and makes them acknowledge their moral and spiritual poverty, creating craving for the removal of error and the enthronement of truth, making them capable of recognising their obligations Godward and manward, and moreover making them able and willing to discharge those obligations

Effective truth when Spirit taught,
Will change the life that God has sought
Will keep the life that Christ has bought,
Will bless the life with richest thought,
Will calm the life with grief distraught,
Give victory when the battle's fought

Blessed evangel that brings emancipation to the serf and the slave—that frees the tradition-bound mind, and enfranchises the religious *ritualist*—that conquers custom and convention, and launches the soul forth into the priceless and precious relationship of sons of God—that awakens the cry within, "Abba, Father," and ends for ever the grave-bound conditions of life. This message, instinct with Divine life and inspiration, has encompassed the globe and given birth to movements and men which have

SWEPT MULTITUDES INTO THE KINGDOM.

It was the valiant and virtuous George Fox who said, "If one man or woman were raised by the Lord's power to stand or live in the same spirit that the apostles and prophets were in, he or she would shake the country for miles round."

In this Gospel of the Crucified lies the dynamic of eternity—the creative energy of the Deity. It was in the Christ of Calvary that God was reconciling the world unto Himself, and through this despised agency spoiling principalities and powers, making a

triumph out of what, on the surface, appeared a tragedy

Our scientists tell us "that there is energy stored up in one gram of radium sufficient to raise five hundred tons a mile high." Astonishing and astounding statement this, and yet what of the wondrous lifting power of the Gospel of Jesus Christ? One has only to pick up and peruse a book like *Broken Earthenware* to see something of the saving, healing, and transforming dynamic of the Gospel of Divine grace. See how low these souls were brought by sin, and yet how high they were lifted by the leverage of the love of Christ.

Not by might nor power—
Nor reason's mighty sway,
But simple faith of childhood,
Such is the Spirit's way

As we follow the path of Paul the pilgrim and pioneer preacher of the first century, we cannot but be impressed with the trail of triumph which he leaves behind—that

CHAIN OF CHURCHES,

all aglow with Pentecostal passion, speaks eloquently of the effectiveness of the message which he bears. At Corinth, Philippi, Ephesus, Thessalonica, and Colosse, could be found those living memorials of his labours. Against the dark background of superstition, sensuality, and selfishness shone the light of Christian truth and testimony. Amid all the profanity and pollution burnt the fire of faith in the crucified Nazarene. The cities of Asia were being invaded by an evangel that overcame all opposition—that thrived among the fires of persecution—establishing itself in hearts and minds once corrupt and Christless—taking possession of Satanic strongholds and hurling back the forces of darkness

Here we have an evangelist solely reliant upon Divine resources—counting upon equipment from above. Was ignorance to be overcome—prejudice to be encountered—indifference to be broken through? Then it was this Spirit-charged message that was equal to the task. Through all the defences of the enemy came this victorious Gospel of the Cross. Like the waters of the ocean rolling in from the mighty main, finding and filling every hidden crevice and corner, mounding higher and higher, until it has

BURST THROUGH ALL RESISTANCE.

And yet with all this marvellous display of power we do not find the apostle glorying in the flesh, or being carried away by the success of his ministry. We agree with the one who described "the highest

spirituality as the most utter helplessness, the most entire dependence, and the most complete possession of the Holy Spirit "

The late Thomas Cook, speaking of that Divine unction which distinguishes the ministry of those who are thus endowed with the Pentecostal passion and power, says, "It is neither pathos, nor eloquence, nor psychological power, nor mental force, but a subtle, mysterious, unaccountable, and almost irresistible influence which only God can give." It is this indescribable unction from above that, resting

upon the "foolish, the weak, the despised things of the world," makes of them the vehicles of the Divine glory, and the instruments of the Divine will. Through the channel of their yielded poverty and human impotence flow the fertilising streams of blessing. The vessel, though perhaps unworthy and uncomely, yet possessed of this heavenly unction, the rough exterior is transformed from within. Thus God often tabernacles in temples that man would count unfit, making them the messengers of His mercy and grace.

Before and After Pentecost

By DOROTHEA DANGERFIELD

Ye shall receive power after that the Holy Ghost is come upon you—Acts 1 8

A BRIEF glance into the lives of the apostles before and after Pentecost will afford us a striking lesson as to the necessity of being baptised in the Holy Ghost if we are to be overcomers. Let us notice four ways in which the blessed Third Person of the Holy Trinity manifested His power in the lives of the apostles.

- 1st. COMFORT IN SORROW.
- 2nd. STRENGTH IN WEAKNESS.
- 3rd. LIGHT IN DARKNESS.
- 4th. PEACE IN PERSECUTION.

Comfort in sorrow. The disciples have only just emerged from the shock and sorrow of their Master's death. For the past few days since His resurrection they have been contented simply to bask in the love and peace afforded by His dear presence. Now they learn to their great

CONSTERNATION AND SORROW

that they are to lose Him indefinitely. They are heart-broken, and to comfort them the Divine Master tells them of the Comforter whom He will send them. He lovingly assures them that He will not leave them comfortless, forsaken, or forlorn, but that He will send them a new Leader who will turn their sorrow into joy. This promise, although given by their trusted Master, seemed to their grief-stricken hearts utterly impossible of fulfilment. But at Pentecost, when the promise was fulfilled, witness their joy and gladness. We are told, "They did eat their meat with gladness," and again, "The disciples were filled with joy and with the Holy Ghost."

Beloved, this same Holy Spirit is with us to-day. No sorrow is too deep for Him to assuage, for He taketh of the things of Christ and sheweth them unto us, and I know from blessed experience that however great the sorrow, one glimpse of Jesus as revealed in the power and demonstration of the Holy Ghost fills the heart and soul with such joy and love that the sorrows of time and place pale before the glory of His eternal love.

Strength in weakness. If ever there was a company of weaklings, the disciples before Pentecost were such. All had forsaken their Friend and

Master, and even the most courageous had denied Him. How often had their Lord to chide them for their feeble faith—"O thou of little faith," and again, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" Yet these were the men divinely chosen to propagate the Gospel and govern the Church. But see them

AFTER PENTECOST;

they are not the same men—what faith! what boldness! nay, what heroes they became! What made this tremendous, incredible change in so short a time? The Holy Ghost the Comforter

Do you sometimes lament that your love is unworthy of such a precious Saviour? that your faith is sometimes so pitifully weak that it is almost an insult to offer it to Him? Are you grieved that your spiritual life falls so far short of the glorious vision?

But do not waste valuable time in vain regrets, but seek to be filled with the Spirit, He is just waiting to live out His life in all its fulness through you. Does your work for the Lord seem weak and fruitless? Do you long for greater power to convict and convert the careless and sinful? The Holy Ghost is still using the weak things of the world to confound the things that are mighty, and the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Light in darkness. Prior to Pentecost their minds were clouded, they were illiterate and unlearned men, and consequently they were painfully slow in understanding. They knew the facts in Christ's life and teaching, but not what they meant or involved. They were groping their way slowly and laboriously towards the light; they were mentally confused by their own preconceived ideas of the Messiah, but after Pentecost what a change! The scales fall from their eyes and they see, and have power given them to enlighten others. How clearly and forcibly they speak, preach, and bear witness to the truth. This was

PART OF THE PROMISE,

"He shall lead you into all truth." The same Teacher is with the Church to-day, guiding her through the darkness of unbelief, doubt, and

modernism which gathers ever thicker and faster around her; giving her children wisdom to win precious souls for Christ in these last and perilous times.

Peace in persecution. Are you suffering persecution at the office, in the works, or in your own home? Are you set at naught, slighted, or misjudged? If so, seek to possess the fullness of Pentecost, the love that beareth all things, hopeth all things, endureth all things, and your heart will be so full of love that persecution, instead of being a heavy cross for you to carry, will carry you right into the sacred arms of Him who first bore the cross for you, and you will be wrapped in holy joy, even as the first disciples were. Notice the vast difference Pentecost made to them in persecution—how fearfully frightened all the disciples had been in the face of danger. How they tried to persuade our Lord not to go into Judæa—"Master, the Jews of late sought to stone Thee, and goest Thou thither again?" Just before Pentecost we find them all huddled together behind closed doors for fear of the Jews, but immediately

they had received the Holy Ghost, they were filled with a holy courage that quailed not even in the gaunt face of martyrdom. What, Peter who denied his Lord for fear of the ridicule of a little servant maid? See him after Pentecost as he stands before Annas the high priest, and Caiaphas and Alexander and all the kindred of the high priest, with the scribes and elders—no shrinking or fear now in that fine rugged face as he answers their questions and threats with the calm retort, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." What a changed man—and this change had passed upon all the disciples. What calmness, dignity, and fortitude are expressed in Paul's simple words. "I am now ready to be offered, and the time of my departure is at hand." What had made this tremendous change in these men? Simply this, they had received "the promise of the Father," and had been "endued with power from on high."

He will be with me always

DBG

DOUGLAS B. GRAY.

No ne-ver a-lone. No ne-ver a-lone, . . . When sor-row's clouds would roll my way,
His pre-sence turns my night to-day; No, Ne-ver a-lone, . . . No, ne-ver a-lone, Je-sus has
promis'd and He ne-ver fails, He will be with me al-way

Bible Study Helps

WHAT THE WORD OF GOD WILL DO.

- 1 We are begotten by it (James i. 18, I Peter i. 2, 3, John vi. 63)
- 2 We are nourished by it (I Peter ii. 2, Jer xv. 16, I Cor iii. 2, Heb v. 12-14).
- 3 We are built up by it (Acts xx. 32, John xvii. 17, I Thess ii. 13)
- 4 We are kept by it (Psalm xvii. 4, cxix. 11)
- 5 We are made clean by it (Psalm cxix. 9, Eph v. 26, John xv. 3)
- 6 We are furnished for work by it (II Tim ii. 15, iii. 16, 17)
- 7 We are made overcomers by it (Jer. xxiii. 29, Heb iv. 12)

WHAT THE SPIRIT DOES.

- Proceedeth from the Father (John xv. 26).
Testifieth of the Son (John xv. 26).
Reproves the world of sin (John xvi. 8).
Quickeneth the dead in sin (John vi. 63).
Beareth witness with our spirit (Rom. viii. 16).
Helpeth our infirmities (Rom. viii. 26).
Maketh intercession with us (Rom. viii. 26).
Searcheth the deep things of God (I Cor. ii. 10).
Teacheth the words of God (I Cor. ii. 13).
Sendeth forth to special work (Acts xiii. 4).

THE PROBLEM OF JOB.

Why Do the Godly Suffer?

- 1 That they may be brought to self-knowledge (Job xlii. 3).
- 2 That they may be brought to self-judgment (Job xlii. 6)
- 3 That they may repent (Job xlii. 6, II Cor. vii. 10)
- 4 That they may have a greater fruitfulness (Job xlii. 7-17, John xv. 2).
- 5 That they may escape condemnation with the world (I Cor. xi. 32).

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Sept. 6th. Mark xiv 1-16

"She brake the box" (verse 3)

The precious perfumed ointment was there all the time, but it was in a box! The box needed breaking. The perfume needed an outlet. When the box was broken an outlet was made. Our hearts are as a box containing precious praises to the Lord. But boxed praises are practically as useless as bottled perfumes. The heart needs opening, and some times the only way of opening the heart is by breaking it. A broken and a contrite heart will lift its perfumes unto the heart of the Lord. Calvary breaks the heart. A true appreciation of the Cross will release a spirit of worship more quickly than anything else. Light releases love. Light on the meaning of Calvary releases and increases the boxed love of our hearts. Open the heart-box to-day. Some boxes are only opened by bursting. I'm simply bursting with praise, says someone. Bursts of praise are what we need.

Monday, Sept 7th Mark xiv 17-31

"As they did eat, Jesus took bread . . . and said, Take, eat" (verse 22)

The disciples were partaking of the Passover meal, but in the course of this meal the Lord crowned it by giving them a greater meal—the Lord's Supper. Food was added to food. The greater meal was only made possible by the lesser. If there had been no eating of the first meal there would have been no partaking of the second. God is always adding meal to meal. As we appreciate one feast He gives us another. The Christian life is one of constant progress. It is blessing upon blessing, food upon food, meal upon meal. Gratitude for the present meal fits us for our next. Are we really grateful for what God has given us so far? Let us tell Him so—let us heartily express our gratitude. Then, before long, we shall be in the midst of a greater meal.

Tuesday, Sept. 8th Mark xiv 32-45

"Sit ye here while I shall pray" (verse 32)

In other words, Christ said to the disciples: You sit—while I pray. He knew that as yet they were not able to pray as He prayed. They were to rest while He prayed. He was the constant Pray-er, they were the frequent resters. Even in a fuller sense our Lord is constantly praying to-day. We need rest—He does not need slumber or sleep. In the glory He constantly prays. At times we are able to share in His prayers, but we need frequent rest. While we rest, He prays. While we sleep, He watches. He ever liveth to make intercession for us. Christ's prayers never have an "Amen." Ours frequently come to a close. Yet we are

Meditations by PERCY G. PARKER

exhorted to pray without ceasing. The nearer we attain to this the nearer we are to the prayer life of the Model Pray-er.

Wednesday, Sept. 9th. Mark xiv 46-59

"Peter followed afar off" (verse 54)

Peter's body was doing what his heart was not doing. In truth Peter really loved Christ. His heart was absorbed by Christ. His heart wanted to be near. But his physical courage was less than his heart courage. From one standpoint it was a great thing that he followed at all. Most of us would have run away and bought a newspaper next morning to know what really happened. None of us can afford to criticise Peter. We should pray that we with greater light, shall not fall into greater failure. After Pentecost, Peter received an endowment with power that gave him victory over physical timidity. We live on this side of Pentecost and can have a similar endowment.

Thursday, Sept 10th Mark xiv 60-72

"Jesus held His peace" (verse 61)

In times of rest it is frequently easier not to speak than to speak. But in times of attack it is far easier to speak and seek to defend ourselves. There is a time to speak and a time not to speak. The Lord spoke at the right times—and He was silent at the right times. If He could help seeking souls He would speak. But when faced by self-righteous enemies He held His peace. The power to say nothing may be abused or it may be greatly used. When we say nothing because we have a sullen temper then it is sinful. But when we are silent for Christ's sake then it is commendable. Usually we talk too much. There is an eloquence of silence that sometimes does more good than a lengthy sermon. Christ in you is the secret of victorious silence.

Friday, Sept. 11th Mark xv 1-15

"They cried out again, Crucify Him" (verse 14)

That word "again" is pathetic. They cried out again. Tragically the world is still crying out again, Crucify Him! There is a Christ that the world wants. But it is not a Christ who died for sin. The world does not wish to confess her sin. The world does not like the thought that she is in rebellion against God. She is ready for a Christ who will give food and work and compliments. But the world is not attracted by a Christ whose first message is a call to repent, and whose call to repentance is based upon the blood of Calvary. Crucify Him and crown Him, are two strangely opposite cries. Yet these two cries are hidden in the hearts of the human race. How grateful we

should be that the cry within us is "Crown Him"

Saturday, Sept. 12th Mark xv 16-32

"He was numbered with the transgressors" (verse 28)

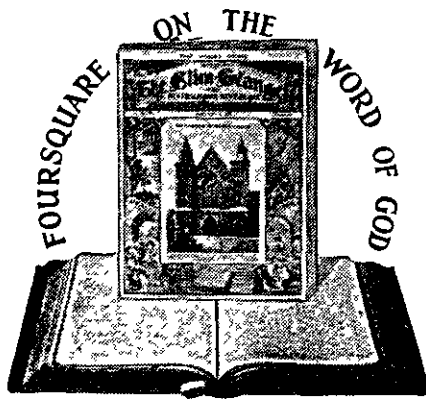
He was numbered with the transgressors in order that the transgressors might be numbered with Him. He was numbered with the transgressors for a few passing hours in order that they might be numbered with Him throughout eternity. Yet only one of those transgressors accepted his opportunity. The other railed on Him until the last. The one that accepted is now numbered with Christ. He is a picture of multitudes of repentant transgressors. As they were numbered with Him, so are we. To be "in" Christ is the holiest hiding place obtainable. Counted one with Christ, we are counted sinless by God. All our sins are gone in the sight of God. Christ lives in the sight of God, and we live in Him.

Glory beyond Gloom

I am an engineer on the Southern Railway, on the line between Washington, D C, and Atlanta, Ga. One very cloudy day, I was coming south on this train and had been feeling much pressed down in spirit all day. The cloudy weather on the outside was very much like I was on the inside—one of those blue days that a fellow meets sometimes, pressed by many trials and temptations. At a certain point on the run we are much closer to the Blue Ridge Mountains, and it was at this point that I had this experience.

For a brief few minutes the sun came out, just before it went down behind the mountains. It was one of those unusual sunsets that paint the heavens a golden colour, until the whole scene changes from cloud to a wonderful, glorious light that fills the whole earth. The engines seemed to be ploughing through this golden glory, the birds seemed to be flying through it. Even the trees seemed to have been dipped in its golden colour. This glory seemed to get down into my innermost being, and instead of being cast down, I was wonderfully lifted up. All my troubles seemed to be at an end. I seemed by faith, to peep into the very heaven itself. And then with a mighty halo of glory the sun went down behind the mountains, leaving the heavens painted with the golden tint. And as the sun went down behind the mountain, it seemed to say—"Good night, I will see you in the morning." I cannot tell you what joy came into my heart as we sped on, to Atlanta, at a high rate of speed. The run seemed to be much shorter and easier to make than ever before.

I think this is a kind of picture of this dark age, with its sorrow and trouble, but He has promised—"I will see you again," and in a little while this old earth will be lighted by the glory of His returning.—J D F



EDITORIAL

The Crystal Palace



Two things in the programme of events at this year's demonstration at the Crystal Palace stand out as being unique in the history of that vast structure, which by

the way is the largest exhibition building in the world. The first is the great baptismal service, for this will be the first time such a public confession of faith in Christ will have been held within the precincts of that beautiful palace of glass.

The second is the great communion service to be held in the evening in the Centre Transept. What a scene it will be! What a joy to feel the presence of the risen Lord in the midst of that vast concourse of people as they unite in remembering Him who died for them. For what more prominent or fitting venue of witness could one wish than this historic place so well-known all over the world, to meet together to carry out the command of the Master who said, "Do this in remembrance of Me?" Elim worshippers will be there in their thousands to fulfil that blest command, and so ascribe glory and honour to the bleeding Lamb. In the midst of declension and apostasy, it is refreshing to know that such a remarkable gathering is possible. It will be a testimony

to the reality of the old Gospel which has its centre in the old rugged cross.

Sunburnt Hearts.

On the whole we have not, as yet, experienced much sunshine this summer. Yet we have had quite sufficient to result in many having sunburnt faces. How has this come about? By sitting in the heat of the shining sun. Physically we may get sunburnt faces, but spiritually we may get sunburnt hearts. Sunburn speaks of health, and of the expression of sun heat upon the countenance. Such sunburn can come to us spiritually. We can so bask in the presence of the Sun of Righteousness that we shall be healthy in Him, and our lives will reproduce the beauties of His nature. Are we spiritually sunburnt? Do we stay long enough in His presence to get this blessed result? A sunburnt face carries the glow of health, but how much more glowing is a sunburnt heart!

LATE NEWS.

GLORIOUS REVIVAL AT SHEFFIELD

Over 1,000 Conversions—Signs and Wonders

THE REVIVAL THAT BROKE OUT AT SHEFFIELD TWO WEEKS AGO UNDER THE MINISTRY OF PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY CONTINUES WITH INCREASED INTENSITY. THE LARGE MARQUEE IS PACKED TO CAPACITY, WITH CROWDS STANDING AROUND, AND THE GREAT CONGREGATIONS ARE IN THE GRIP OF A HEAVEN-SENT REVIVAL. THE FOURSQUARE MESSAGE AT ONE TIME FALLS LIKE A MIGHTY HAMMER WITH CRUSHING FORCE UPON UNBELIEF, PREJUDICE, AND COLD FORMALISM. AT ANOTHER IT IS LIKE A SWORD PIERCING AND PENETRATING BETWEEN JOINTS AND MARROW. AT ONE TIME THE PLACE RESOUNDS WITH THE LOUD EJACULATIONS AND PRAISES OF GOD'S PEOPLE. AT ANOTHER THERE IS THAT LIVING STILLNESS THAT CHARACTERISES THE PRINCIPAL'S MEETINGS WHEN EVERYONE SEEMS AFRAID TO BREATHE AS THEY SIT UNDER THE SPELL OF HOLY GHOST POWER. OVER ONE THOUSAND HAVE BEEN WON FOR CHRIST ALREADY, AND HEALINGS OF ALL KINDS OF DISEASES ARE TAKING PLACE. SIGNS AND WONDERS CONFIRM THE PREACHED WORD AND PEOPLE TESTIFY TO DELIVERANCE FROM RHEUMATOID ARTHRITIS, TUMOUR, GROWTH, BLINDNESS, DEAFNESS, DIABETES, SPINAL TROUBLE, LOCKED KNEES, HELPLESS ARM, SKIN DISEASE, GOITRE. HUNDREDS ARE RALLYING AROUND THE FOURSQUARE GOSPEL BANNER, CHIEFLY YOUNG PEOPLE. CHURCH MEMBERS AND CHRISTIAN WORKERS OF ALL DENOMINATIONS ARE MOST ENTHUSIASTIC IN THEIR SUPPORT OF THE REVIVAL.

The Will of God

A Sermon by Pastor LEN J JONES (Elm Tabernacle, East Ham)

IN most matters the will of God is clearly revealed. Regarding these matters, not only have we a right to know the will of God, but we are exhorted to a knowledge of the same. One verse of Scripture reads, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph v 17), and another verse reads, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col 1 9). We should know the will of God in most matters, but the Scriptures also make clear that in some matters we do not know the will of God. The same apostle who exhorted the Ephesians not to be unwise but to understand what the will of the Lord was, and Colossians that they should be filled with the knowledge of God's will, himself acknowledged that in certain matters he did not know the will of God. These acknowledgments will be dealt with further on.

The Will of God revealed

In connection with the principal facts of the Christian life, the will of God is very clear, but in connection with our lives day by day, and especially with regard to our movements, the will of God is often not so clear.

The salvation of the lost is the will of God, for God is not willing that any should perish, but that all should come to repentance. In I Timothy 2 4 we read that the Lord "will have all men to be saved, and to come unto the knowledge of the truth."

The healing of the body, too, is to many the clearly revealed will of God. Some may hesitate to accept this in its entirety, but there are others who believe this to be the teaching of God's Word.

The Baptism of the Holy Ghost, as well, is something we have a right to know the will of God about. We can, and we should know the will of God, for this is of utmost importance. The Apostle Peter on the Day of Pentecost told the people that the promise was unto them, and to their children, and to all that are afar off, even as many as the Lord should call. We know it was for those who were standing around, and for their children, yes, and we know it is for those afar off, which takes in us to-day, if we also know that the Lord has called us.

Sanctification, too, is the will of God clearly revealed in His Word, for we read, "For this is the will of God, even your sanctification" (I Thess iv 3). It is not something to pray about, but a

promise and command to be embraced and acted upon.

To be a doer of the Word and not a hearer only is also the clearly revealed will of God, for we are told to be such in Matthew vii 24-27 and James 1 22. When we are convinced of a truth in the Word of God, then the next thing is to do what we have read by the grace of God, and not pray for guidance, for we have that already, for the Lord guides through His Word.

The Will of God not revealed

This is not something to be alarmed at, but to accept the hiding of His will as His will. Whether we accept it or not, it will still be true, and in some matters we shall not know the will of God.

As we have said already this is principally in connection with our day-by-day living and movements, and not so much in connection with the fundamental truths of the Word of God. Writing to the Corinthians the Apostle Paul said "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power" (I Cor iv 19), and when speaking to the Ephesians, he said, "I will return again unto you, if God will" (Acts xviii 21). In the Epistle of James, too, we have this same thought in connection with our movements. We are told not to be too sure as to what we are going to do or where we are going to go on the morrow, but rather should we say, if the Lord will, we shall live, and do this or that (James iv 13-15). Yes, we have a right to say that we do not know the will of God in all things.



PASTOR LEN J JONES.

It is true that these verses are principally in connection with our movements, but there is another place where the Apostle Paul was not sure about the will of God in connection with another matter. The whole of I Corinthians vii suggests a little doubt as to the will of God in this matter, and concludes with this statement, "But she is happier if she so abide, after my judgment and I think also that I have the Spirit of God" (verse 40).

The Will of Man

It is clear that man has a will, but it is not so clear to many that he has a right to use it, or in other words, that in many things the Lord allows him to please himself. Have you ever prayed for guidance in a certain matter, and even then have to make your own choice? Have you prayed for a long time, and after that long time are no nearer knowing what to do? You have wondered what to do, and prayed ever so hard, but there was no light from heaven.

Perhaps this was a case when the Lord expected us to use our own discretion. If the Lord did not want us to think, why has He given us something to think with? Why has He made us beings capable of thinking? Perhaps it is because in many matters He desires that we should use this thinking faculty, in the same way as we use other

FACULTIES THAT HE HAS GIVEN

unto us. We have hands to be used, and perhaps in deciding some matters we have a mind to be used too.

We have evidence of the exercise of man's free will in I Corinthians xvi 12, and who has a right to say this was contrary to God's best? In this verse we read that the Apostle Paul desired that Apollos should go to Corinth, but regarding the choice of Apollos in the matter, we read, "But his will was not at all to come at this time." Did Apollos agonise for a revelation from heaven regarding this matter, or do what he believed to be right under the circumstances? Sometimes when you pray desperately in cases like this, when perhaps the Lord would have you make your own choice, it is not light you get but darkness, and eventually have to make your own decision.

A certain well-known Christian, who is now a missionary in the foreign field, was in much bondage as regards the will of God in different matters. Remember, it is those who are the most earnest and conscientious that are the most subject to such bondage, for they desire the will of God in everything. At last he was wondering if he should wear his hat or his cap on certain occasions, in the same way as others have wondered and prayed if it was the will of God for them to go by tram or by train, and which street they should go down. It can be readily seen that there is no knowing where this will end, if we continue to refuse to make our own choice in some things. One day this man was reading I Corinthians x. 27, and he was loosened from this bondage, once and for all. In this verse he read, "If any of them that believe not bid you to a feast, and ye be disposed to go . . ." The words, "and

ye be disposed to go," seemed to stand out before him. "Why," he said, "there are some things that the Lord wants me to please myself about."

In I Corinthians vii 39, the will of God revealed and the

FREEOM OF MAN'S CHOICE

are beautifully portrayed. The middle of the verse gives the woman liberty to please herself, "But if her husband be dead, she is at liberty to be married to whom she will"; but the first part, "The wife is bound by the law as long as her husband liveth", and the last part, "only in the Lord," clearly reveal the will of God.

In conclusion we would make it clear that no permission is given in the Word of God or in this talk, for man's will to be in opposition to what man knows to be the will of God. There must be no conflict here, but a blending—a blending because of the consequences, for it is "he that doeth the will of God abideth for ever" (I John ii 17), and a blending because of the privileges and possibilities, for "if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv 7).

THE "C. P." ORCHESTRA

INSTRUMENTALISTS—PLEASE NOTE.

Will all instrumentalists who are desirous of playing in the Orchestra at the Crystal Palace meetings on September 12th next, kindly read the following?

All instrumentalists will be required to purchase a Choir Ticket, price 6d each. This ticket will admit you into the Crystal Palace, and allow you to occupy the special Orchestra seats. Arrangements are also being made for the Crusader Choir and Foursquare Orchestra to have tea unitedly at a stated time in a specially reserved room, price 1/- per ticket. Tickets of admission and tea tickets for instrumentalists may be obtained from local Crusader Secretaries. The music of the special choir-pieces may also be obtained from local Crusader branches.

Instrumentalists who are unable to obtain tickets, etc., from local sources should write direct to the Musical Director, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S W 4, enclosing cash and stamped addressed envelope.

You are urged to purchase your tickets early.

The Sufficient Scripture

By W. G. HUMPHREY

IT is difficult to penetrate or clearly understand the mentality of the Christian Church of to-day. Logic seems to be relegated to the Greek Kalends, and brain-waves of indescribable psychological flexibility appear to have taken its place. Yet to be sound in principle is to be absolutely agreed and established upon logic as the science of correct reasoning.

We have before us the Word of the living God. If we, as Christians, really believe in our heart of hearts that it is the Word of God Almighty, then

ALL PRECONCEIVED NOTIONS

or concerted ideas about it of our own must be abandoned and dropped at once, and vanish.

To be logical, it is *God's Word*, and under no circumstances are we to put the construction upon

it, that we very often do, when faced with the difficult and trying problems of life.

Every student and close observer of Holy Writ must have been struck by its distinctness and clarity, and it is only when our puny ideas are pressed into it, and we endeavour to make its principles accord somehow or other with our finite views, and our shallow interpretation of it, that we destroy its power.

We read in I Peter i 21 that "holy men of God spake as they were moved by the Holy Ghost." Consequently we have the mind of God expressed in words, distinct and clear, so that "the wayfaring man, though a fool, shall not err therein."

What a wonderful privilege is therefore ours, to know certainly, when we take up our Bibles, that we

can clearly understand the mind and will of God concerning us, and that in its sacred pages we can find all we need to know, and how to act under every circumstance through which we may have to pass as we journey through this life

It is our heavenly Father's chart for His children in which He has pointed out all the rocks, quicksands, and pitfalls we are to avoid, also all the promises upon which we can rest when tried by the enemy of souls

Unfortunately the great trouble of to-day is that the Church does not seem to realise that God says what He means, and means exactly what He says in His Word, so that very often the Word is manipulated and watered down to suit the

PREVAILING IDEAS

of nominal church-going Christians, therefore we need not be surprised at the failures apparent in every direction

Revelation xxii 18, 19 very clearly explains exactly what will happen to those who in any way alter God's Word

Again, one of the strangest and most remarkable things that Christians often do (and in consequence, bring about a deal of trouble and final disaster upon themselves and their work) is to forget the great and Divine principle laid down throughout the Word, which is, "The just shall live by faith," and in no other way

For some reason or other we often find good, saintly people quite innocently alter this vital principle, and are carried away by feelings, this, of course, is disastrous and can only end in disappointment

No, to be successful in any department of God's economy, we must accept absolutely what the Word says, and act upon its commands and precepts. Every promise is assured us, but it is on God's terms only, and in no other way

We should avoid much disappointment in life if before launching out upon any scheme that we approve and think will be for the general good, or for the advancement of the kingdom of God on earth, we go before the Lord in prayer, and very definitely abandon our wills to His completely, being willing for all His blessed will, no matter what that will may be. Until we do this, we cannot expect God to fulfil His promises, as every one of them are conditional, and to be according to

HIS WILL, NOT OURS

It seems to be inherent in man, and particularly the Christian man, that he must everlastingly be *doing* something, just as though there was anything in human nature that could recommend us to God, or that we could improve upon. Are not we all fallen creatures? "All have sinned, and come short of the glory of God" Are not we all dependent upon Him for all things? He says clearly, "Without Me ye can do nothing." So why not yield wholly to Him and learn the lesson He wishes us to know? Our

helplessness is apparent, but "His strength is made perfect in weakness," for "when we are weak, then are we strong"—in Him

Oh, glorious dependence, let us lean, lean, lean, upon Him!

This seems to be the most difficult lesson we have to learn, and yet when learned is the most glorious experience that enters the Christian life, while here below. Our Father cannot use us effectually unless we are entirely submissive to His will and prepared to say yes to all that He asks of us

When we are still before Him, perfectly willing for all our own plans to be overthrown, and

HIS WILL ONLY

to be paramount, then and only then can He work through us for His glory. To be successful, we can never be other than simply channels

Who and what are we? We cannot save a single soul, or heal a body, or baptise. Therefore we must walk "humbly with our God," and in the deepest recesses of our hearts give Him all the glory due to His holy Name

This is a deep lesson we all need to learn, bowing our heads in nothingness before Him, when we remember "the pit whence we were taken"

Although the negative is, "Without Me ye can do nothing," the positive is clear, "I can do all things through Christ which strengtheneth me" So that we have every encouragement to go forward, and if really leaning upon the Divine promises, "Whatsoever ye shall ask of the Father in My Name, He will give it you," becomes a dead certainty, and the logic of the Scriptures is clear and emphatic

COMMUNION

Blackpool, August 2nd, 1931

We gathered there, near the silver sea,
To keep our sacred tryst
The sun shone high and the crowds passed by,
Who sought not their joy in Christ

God's stillness reigned in that holy place,
('Twas a tent like those of old)
And the voice of prayer, on the sunlit air,
Was borne to the gates of gold

We felt Him near and His form unseen,
Dispensed the emblems fair,
'Twas the Bread of Heaven, that His life had given,
And we knew the Christ was there

His nail-pierc'd hand gave the sacred wine,
And we heard His voice repeat,
"Drink this for Me, for I died for thee,
In love's remembrance sweet"

We were only a band of lowly folk,
Yet a royal feast was laid,
We had naught to bring to our Coming King,
For His blood our debt had paid

Our burdens fell and our hearts were glad,
And the noise of the crowds outside
Voiced a crying need for the heavenly seed,
'Twas for them the dear Lord died—F L G

The Worst Man in Town

A True Story

SOME time ago a minister in his study was much impressed by the power of the Gospel of Jesus Christ to transform men and women from bestial degradation to Christlikeness. "Christ," said he to himself, musingly, "can save the worst man in this town." And as he mused the fire burned. Suddenly he felt a desire to find the worst man in the town, and to tell him the good news of the Christ who was the great Transformer. Putting on his hat and coat, he went out with one desire dominating him—to find the worst man in the town, and to tell him that Jesus was mighty to save. He wended his way to

THE SLUM PARTS

of his city, until at the corner of a street he saw a man lounging, who to all appearances was the very man he was seeking. Sin was written on his face, but the minister knew there was the possibility of salvation. He went up to the man, and addressing him, said with a pleasant smile, "I am looking for the worst man in the town, because I've good news for him; can you help me find him?"

The man looked the minister up and down, and then replied, "If you think it's me, guv'nor, you're mistaken." "But," said the minister again, "I want the worst man in the town. I must find him, because I've good news for him. Can you help me?" "Well," replied the man gruffly, "there's Bill So-and-so, down at such a street. You go down there to number —, and I should say that's your man. Bill's about the limit, if I knows anything," he added, with a grin.

Nothing daunted, the minister went on, until by-and-by he found the street and the number. He knocked. A man came to the door. Again the minister thought he had

FOUND HIS MAN

But no, he was informed that the worst man in the town did not reside in that house, and that he must go farther afield. Again upon enquiries he was directed on

The minister continued his quest, and by-and-by found the street and eventually the house. Again he knocked. A woman came to the door. "Excuse me," said the minister, "but I am looking for the worst man in the town. I've good news for him. Can you help me to find him?" Before the woman could answer, a voice from within—a man's voice—cried out huskily, "Come in, sir; come in. If you're looking for the worst man in the town, it's me, sure, it's me; and if you've got good news for me, for God's sake tell it me quickly. Tell it me quickly. I was just contemplating the river," he continued, "as a way out of my misery. If you hadn't come I should have been on the way by now. I'm the worst man, right enough—a drunkard, a gambler, and everything that's bad. Sir, I'm down and out. I'm fed up with life, fed up with everything, and, sir, if you've got good news, let's have it quickly."

It was then the minister told the good news of a

Saviour mighty to save—of One who could lift men and women from the mire on to

A SURE FOUNDATION.

He told of the Christ who could save to the uttermost. Then, amid the grime and dirt and squalor, they knelt down and the minister commended them to God. By and by the tears began to flow, and the stony hearts were broken, and the man, and then the woman, cried out in the words of the ancient prayer: "Lord, be merciful to me a sinner." God was merciful, and "heaven came down their souls to greet, and glory crowned the mercysat." The man and his wife were gloriously converted. The home was transformed, their lives transfigured; the bad was made good. The wilderness blossomed like a rose. The Gospel of Jesus had saved the worst man in the town! By-and-by the man obtained work, and was able to move out from the slum part, and both he and his wife became faithful church workers in another part of the same town—living witnesses of the Gospel which is the power of God unto salvation to every one that believeth.

Children's Bible Educator

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

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 Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4.

BIBLE CROSSWORD. The solution of the Crossword below will give part of a verse (16 words) in the 12th chapter of Romans. Draw the squares on your post card, marking out the blank squares with cross lines. Fill in the required words, add the number of the verse in which they occur, and post as above.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
15	16	17	18	19	20	21	22	23	24	25	26	27	28	29

CLUES ACROSS.

- "To"
- Relative pronoun
- Describes Satan as angel of light (II Cor xi 14)
- Negative used with verbs
- "Be"
- Old English form of "you"
- "But"
- "By"

CLUES DOWN

- What we are when like Jesus (Rom viii 29)
- What the Holy Spirit works in us (Titus iii 5)
- "Of"
- What we serve the law of God with (Rom vii 25)
- What God reconciled in Christ (II Cor v 19)
- Definite article
- Pronoun second person plural possessive

Clues in inverted commas are actual words

Solutions should arrive by first post Monday, September 7th

SOLUTION TO ACROSTIC, AUGUST 21st.

PAYMENT
ABIEZER
NEEDFUL
GAILLEE
ABRAHAM
MYRTLES
JEHOVAH
NOURISH

Correct answers were received from the following: Dorothy Barton, Bronwen Clark, Stella Cliff, Joan Hill, Mary Hurst, Daphne Keyho, Jean Kendon, Edna M Knight, Dorothy E Langlois, Barbara Mappin, Clifford Meadow, Elsie Nimmo, Hubert Phillips, Mabel Young



FOURSQUARE FORCES GAINING GROUND

Rousing Reports of Ceaseless Activities for Christ

FRUITFUL CONVENTION

Merthyr. At a Convention held during the August holidays, from the 1st to the 5th Pastor Sebire gave a very inspiring message relating to the new creation. The building was packed with eager listeners coming from far and near. The Corn of Wheat which fell into the ground was very much in evidence. Rejoicing there was too over the many grains, the outcome of that one, through the resurrection from the dead. There was joy in seeing a young man surrendering to the Lord, and also as a result of the meetings backsliders have been restored. Glory to His Name.

DEEPENING INTEREST IN BIBLE STUDY.

Mal'don, Essex (Evangelist A Wright) The Lord is graciously blessing the ministry of His Word here, and the saints are being built up in the faith. The messages preached from time to time are giving a deep insight into the Bible and stirring up the desire for more of God's Word.

Praise God the numbers are increasing at the Gospel services.

God wonderfully blessed at the prayer meeting on a recent Tuesday, when all were concentrated on the Lord's work in foreign fields. Truly the Lord was

Vazon assembly is in the position of wanting to know more of God and His wonderful truths, and where there is a praying heart, thank God, there is a God ready to answer. The meetings are well followed, the result being a full hall nearly every Sunday evening. The week-night meetings are also well attended. Addresses from the pastor on the Thursday evenings, on the dispensations of time and events which will take place at the coming of our blessed Lord and Master, have proved a great blessing.

A DAY OF BLESSING.

Sparkbrook, Birmingham (Evangelist McGillivray) The Lord is abundantly blessing in the Highgate Park Baptist Church, under the faithful ministry of Mr McGillivray, and adding to the Church daily such as should be saved.

On a recent Monday the first membership meeting was held, when about three hundred born-again believers were received into the church, united in Christian love to stand foursquare upon the Word of God. The tide is rising higher and higher, for on the following Sunday, as the Gospel was proclaimed in the power of the Holy Ghost, eleven accepted Jesus as their Saviour.

On August Bank Holiday, with the saints from Graham Street Tabernacle, a party took a trip to Stratford-on-Avon, and there in the open-air were permitted to witness for the Master. Holiday makers paused with wonder at a people full of joy who could tell of a Saviour that satisfies amidst worldly attractions. The evening of this glorious day found the saints back in Highgate church for a Convention service. The spirit of revival was present, and Pastors Gordon and Hawkins delivered the message. Miss Edwards sang a beautiful solo and Mr McGillivray, the convener, closed in prayer. Truly it was a day spent with the Lord.

BRIGHTON CONVENTION.

Speakers: Pastor S. Gorman, W. Barton and Miss N. Kennedy. Convener: Pastor J. J. Morgan.

The summer Convention at Brighton has been attended with great success and deep spiritual blessing.

The "Sussex Daily News" commented on the big meeting at the Brighton Dome in the following words:

"The enthusiasm which always distinguishes the gatherings of the Foursquare Gospel Church was fully manifested yesterday afternoon, when the fourth annual Convention was opened in the Brighton Dome. The floor of the great hall was crowded, and the utmost heartiness marked the proceedings. Principal George Jeffreys was unable to be



Pastor Joseph Smith, Divisional Superintendent, and a group of the Irish workers taken quite recently

FRUITFUL MINISTRY.

Nottingham (Pastor W. G. Channon) Blessing continues to fall on the church meeting at the City Temple, Halifax Place. The breaking-of-bread service on Sunday morning is always a blessed time indeed. A goodly number gather around the Lord's table each week to worship and remember Him.

The prayer and praise meeting is becoming one of the most blessed of the week. The Nottingham saints had cause to praise God afresh when a sister testified to the healing of her little daughter of an abscess behind the ear.

The Bible studies are being greatly blessed, subjects such as, "The will of God," and "How to know the will of God," have been taken.

A Sunday school has recently been started. Under the guidance of Mrs Channon the children are learning of Jesus and His love. Numbers are increasing from week to week, and there is expectation of great blessing.

The Crusaders are still proclaiming the Gospel message in the open-air, and there is also expectation of a rich harvest of precious souls.

in the midst and His power was manifested in the operation of the gifts of the Spirit. On Wednesday, July 8th, the annual children's Sunday school outing took place, when children, parents and friends went by motor coach to West Mersea, a favourite seaside resort about sixteen miles from Maldon. A very happy and enjoyable time was spent on the sands, games and races were heartily enjoyed by the children.

Before returning home the teachers and children sang choruses and the pastor gave thanks to God for His goodness throughout the day.

VISITING PASTORS.

Guernsey (Evangelist H. F. Rash) Blessing is still abounding in Vazon assembly, God is still proving Himself to be the Saviour of the soul. Of late Guernsey has been highly favoured. Whilst Mr Rash has been on holiday Pastor H. F. D. Stoneham has ministered here. Pastor P. Le Tissier has also been visiting the church here and preached one Sunday evening, taking his text from Hosea, "Ephraim is a cake turned." As a result one woman gave her heart to the Lord.

present, he is at Blackpool, and a telegram conveying hearty greetings to him was sent. The congregation associated themselves with the message by exclaiming 'Hallelujah!' Pastor J. J. Morgan, Convener of the Convention, led the proceedings, and with him were Pastor W. Barton, Pastor S. Corman, and Evangelist N. Kennedy.

"To Miss Kennedy fell the honour of giving the first of the Convention addresses. Basing her remarks on the story of the murmuring of the children of Israel at Rephidim, she said there were many who would enlist under the banner of the Lord if they thought it was an easy thing to do. But the Christian life was not easy, like the children of Israel. Christians were called to conflict. One by one the props were taken away, one by one God weaned them from the things they depended upon, and so God brought them to the place called Rephidim, where they were to be tested again and where also God blessed them by great and wonderful power. As God tested and proved them every step of the way, He brought them into fresher blessings and deeper experiences.

"There was a second gathering in the Dome in the evening, and the Convention will be continued in Elim Tabernacle."

The Convention was continued in the Elim Tabernacle, Union Street, amidst the praises of God's people, and truly there was much for which to praise Him. The messages given were indeed inspired, the keynote throughout being to follow the Lord, denying self, with victory always assured in His Name through whom we are more than conquerors. One heard on every hand after the meetings as the saints greeted one another, these words: "Oh, I have been blessed, the Lord is good, praise Him!"

On Thursday evening the Convention ended in a baptismal service, when eighteen followed Jesus in His death, through the waters. Each one was given

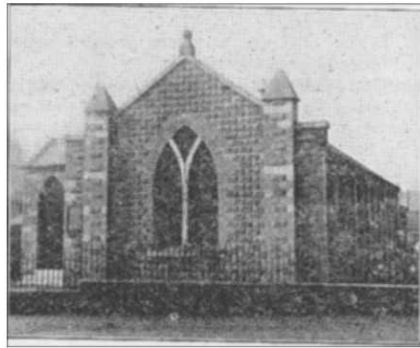
a precious promise from the Word, before Pastor Morgan immersed them.

There is rejoicing in the hearts of a number of saints who, during this blessed week of Convention, received the Baptism of the Holy Spirit.

It is worthy of note that at a recent Sunday service, following the preaching of a powerful sermon by Pastor Morgan, there were eight conversions.

ON THE UPWARD WAY.

Kilsyth. The saints at Kilsyth are pressing on the upward way, led on by Mr. S. Burke, who gives himself unflinchingly and unspungingly to the ministry of the Word. Powerful and heart-searching messages are given forth in plain and unmistakable language, draw-



Kilsyth Church.

ing the flock nearer to their blessed Lord, and exhorting them to go forward in the strength of the Master.

Much blessing was derived from a visit of Pastor Le Lissier and Evangelist Johnson, from the City Temple, Glasgow, their messages, both in word and in song, being enjoyed by all who were privileged to be there.

Mr. Burke has begun a series of Bible studies on the Personality and Work of the Holy Spirit, which are proving to be very helpful to all, and causing

them to take a deeper interest in the study of the Word.

CHRIST THE MAGNET.

Swansea (Pastor H. W. Fardell) Swansea's attractions are noted the world over. The wide stretch of sands, The delightful parks, Mumbles with the most charming little bays. The natural beauty of the surroundings. Carnivals, Meetings on the sands. The pleasure boat trips to the beauty spots of Wales and Devon. Truly the calls of these are loud and alluring. Surely none could be deaf to these enchanting voices.

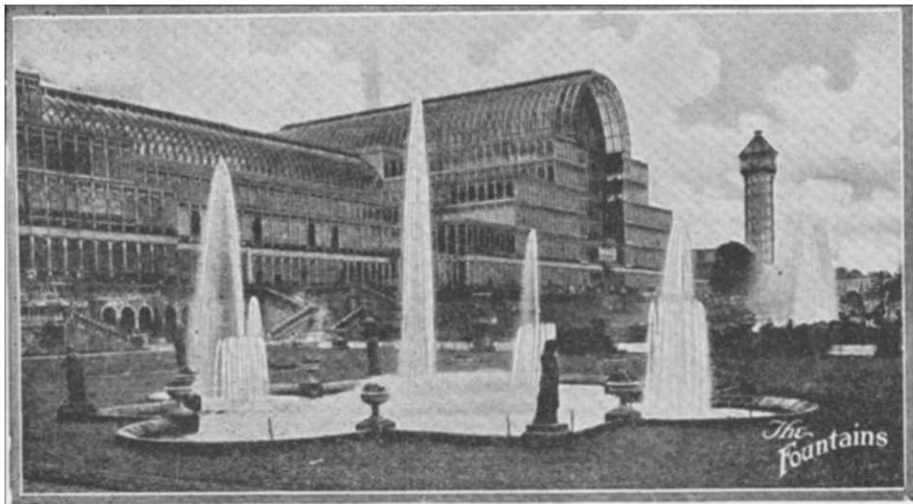


**Pastor
H. W. Fardell.**

But 'Hallelujah!' the people of God have discovered a still greater attraction than even the glories of the earth.

His is a voice which woos with magnetism. He is called by those who know Him the Rose of Sharon—the Fairest of Ten Thousand. Nor does He call in vain, as may be judged by the record crowds who gather during the height of summer in the Capitol Dance Hall and the Welsh Wesleyan Chapel. Wales is the land of preachers, and has heard much of God's Word in the past, but the old story is as fragrant as ever, and where the Word is faithfully preached it still possesses the power to attract. This is evidenced by the surrunders to Christ in the Gospel services.

The approval of God is like a medicine to dry bones. What is the disapproval of man when we have the Divine approval upon us? We need no approval but God's, and it is better that we have no other, lest it be a hindrance to us.



The Fountains with the Immense Palace of Glass in the Background

COME TO THE
**Great
Testimony**
AT THE
CRYSTAL PALACE
on **SEPTEMBER 12th**

Spend the day in the beautiful grounds. Witness the first Baptismal Service in this historic place.



By Pastor P. N. CORRY

Sunday, September 13th, 1931.

READING: John xi 24-46.

MEMORY TEXT: "Jesus said, I am the resurrection and the life: he that believeth in Me, though he die (Young's Literal Translation) yet shall he live: and whosoever liveth and believeth in Me shall never die" (John xi. 25).

FOR THE TEACHER

So many look upon the resurrection as a truth to be taught, a doctrine to be declared, an event that will materialize, or a blessed hope that will mature and in speaking of it they use the word "IT." This reading goes one better than all these good and necessary things and proclaims the grand reality that resurrection is not "It" but "He" Jesus said "I am the resurrection and the life,"—it is He who makes the truth of resurrection a reality, for He is the resurrection. It matters not to the Prince of Life (Acts iii 15) when He meets death, in whatever shape or form it be, at any age or time, He conquers it. The daughter of Jairus just dead, came to life at His word (Mark v 22-43). The widow's son on the way to the grave at His command returns home (Luke vii 11-15). The brother of Martha and Mary, buried four days, and by now offensive—it is all the same, when Jesus spoke the word, Lazarus lived and walked (John xi 43, 44).

The same thing happened when they sealed the tomb, for He had given His word, "I lay down My life that I might take it again—I have power to lay it down, and I have power to take it again" (John x 17, 18). No seal or stone or guard was needed to prevent outside forces from breaking open the tomb, the power that burst its bands, broke its seals, overthrew its guards, was inside, not outside. No wonder the heavenly messengers asked the astonished visitors to the empty tomb, "Why seek ye the living among the dead?" (Luke xxiv 5, 6).

In order to make this clear, get something before the class that will do to represent a cemetery—a plant pot or a box of earth, or even a pile of books on the table. Now get three matches (they are always so difficult to get from teachers in Foursquare Gospel Churches, because Pentecostal teachers do not smoke, do they?) or three of anything small and label one of them, "An unbeliever" another "A living believer," and the third, "A believer who has died." Now you are ready for John xi 25, 26.

I The Resurrection of Life

In every version but the Authorized, the words, "though he were dead," in verse 25 are translated, "though he die," and this is the literal rendering of the original text. The Lord has here

in mind, "He that believeth in Me, though he die." The preaching of the early Church centred upon the resurrection (Acts ii 24, v 30, x 40, and others), and they preached through Jesus the resurrection from the dead (Acts iv 1, 2). Now take the match that represents a believer in the Lord Jesus who dies, and after making sure that they understand what it means to be a believer, proceed to bury the match in the cemetery. Now take the one that represents an unbeliever, and bury it by the side of the other. Then stand the remaining match that represents a living believer near to the spot where the other two are lying buried.

Most people believe that there will be a general resurrection both of the good and the bad at the same moment of time, and that everybody will be mixed up, but in Revelation xx 5, 6, we are told that the first resurrection is for the "blessed and holy," and our Lord Himself called it "the resurrection of the just" (Luke xiv 14), and the resurrection of life (John v 28, 29). So that if such is the case only the holy, the blessed, the just, and those who have life can take part in the first resurrection. It is the dead in Christ that rise first (I Thess iv 16), and His first coming is for those who are His (I Cor xv 23). Now get your class to imagine the Lord coming—what does the believer who has died need—RESURRECTION. What does the person need who is among the "whosoever liveth and believeth" (John xi 26)—LIFE, for we read, "When Christ who is our life shall appear, then shall ye also appear [or be manifested] with Him in glory (Col iii 4). So that the Lord Jesus meets the need of both classes of believers—if they die, He is their resurrection—if they are living, He is their life, and so it comes about that the apostle, writing to the Thessalonians, said, "The dead in Christ first—then we which are alive and remain shall be caught up" (I Thess iv 15-18). What about the remaining match that is still buried? We shall see that this remains until the

II Resurrection of Judgment

The Lord Jesus spoke of this in John v 29 "They that have done evil shall come forth unto the resurrection of damnation or judgment," and this does not take place at the same time as the other, but at least a thousand years after it (Rev xx 5). When the thousand years are expired then the Great White Throne of Judgment is set up and the rest of the dead are brought to stand before God (Rev xx 11-14). This is called the "second death" (Rev xx 6 and 14, and xxi 8), so the match that remains buried after the other two are removed at the coming of the Lord is

already dead the first time, but is awaiting the resurrection of judgment which is the second death. What a fearful time it will be! How can I be sure that I shall escape this doom? By taking the promises of John xi 25, 26 to my heart, and believing in the Lord Jesus Christ now. If I would be in the first resurrection I must be acquainted with Him who is the Resurrection. If I would hear His voice in that day of blessing I must first of all hear Him now and live (John v 24, 25). He must become my life now, if I am going to be saved from the second death (I John v 11-13), and, thank God, when I believe on Him, and the sin question has been dealt with, I can already say, "Thanks be unto God that giveth us the victory through our Lord Jesus Christ" (I Cor xv 54-57). It matters not now if I die or live, I am the Lord's and He has died, risen and revived, that He might be Lord both of the dead and the living (Rom xiv 7-9). There is no question of any doubt or uncertainty, we may know, we should know and we must know now to which company we belong, and in which resurrection we shall have part.

Take Christ, who is the Resurrection into your heart now, and there will be no fears of the resurrection of doom and judgment.

Faith and Unbelief

Some unknown writer states that there are three kinds of people in the world, the wits, the won'ts and the can'ts. The first accomplish everything, the second oppose everything, the third fail in everything. Having worked out on the anvil of an unusually trying kind of life the supreme joys and excellence of faith, the heroic John Bunyan had the following to say by way of contrast between faith and unbelief.

Faith believes the Word of God, unbelief questions the same.

Faith sees more in a promise of God to help than in all other things to hinder, unbelief, notwithstanding all of God's promises says "How can these things be?"

Faith will help the soul to wait, though God defers to give unbelief will throw up all, if God makes any delay.

Faith will give comfort in the midst of fear, unbelief causes fear in the midst of comfort.

Faith makes the greatest burdens light, unbelief makes light ones unbearable and intolerably heavy.

Faith brings us near to God, unbelief puts us from God, when we are near to Him.

Faith puts man under grace, unbelief holds him under wrath.

Faith purifies the heart, unbelief keeps it polluted and impure.

Faith makes our work acceptable to God through Christ, but whatsoever is of unbelief is sin, for without faith it is impossible to please Him.

Faith gives us peace and comfort in our souls, unbelief works trouble and tossing, like the restless waves of the sea.

By faith we have our life in Christ's fulness, but by unbelief we starve and pine away.

So let us have faith in God

Concise Comments & Interesting Items

A fifth Gospel is the need of India. "The India Witness" makes this clear in a striking appeal made by an Indian layman. Here is part of it:

"The Gospels of Matthew, Mark, Luke and John are being read by multitudes in India. The large circulation of these glorious portions of God's Word is one of the most significant facts to be met in any survey of Christian forces in this sub-continent where one-fifth of the human race is found. They are in far more homes in India than are the sacred books of Hinduism, and while they are not accorded equal reverence in all homes, they are undoubtedly factors in determining the attitude that prevails in many of them on matters of ethics and morals and also in a more limited way in religious practices. Many Hindus are better acquainted with these Gospels than with any of the vedas or other sacred books.

The four Gospels do not, however, satisfy Indian thought and aspirations. Over and over again I have been told by Hindu friends that they miss the one thing necessary to make them thorough-going Christians. It is a fifth Gospel—a living gospel. They want to read a convincing story of Christ in the lives of His followers. They say they read of Christ in a good many lives and are often much impressed, but they generally run across something that disappoints them so badly that they turn away without caring to know any more.

The four written Gospels can bring men on to the road that leads to Christ, but ordinarily the fifth Gospel living in flesh and blood is necessary to bring them along that road to the feet of the Saviour.

An Ivory Coast missionary letter has been sent by the Rev. George Powell. He is working in the midst of the work that was so miraculously commenced by William Wade Harris, the black prophet. Mr. Powell writes:

"While I was up north with Brother Roseberry recently, a strange man by the name of Mois Peter Harris called. He waited patiently several days until I returned. He is called 'Moses' from the word 'Mois.' He says he is a son of Prophet Harris. He said he had four churches out in the jungles, and asked me if I would not come and 'open their eyes' with the Gospel. He looked like anything but a preacher, but I found later that he was a real man of God and was walking honestly in what light he had. I told him to go back and tell his churches I would come in three weeks.

"On schedule time I came to the first church at Yakaboue, being the largest, seating about 300. A service was arranged and oh, how those dear people listened! A little later Moses came and we were soon on our way, travelling by foot into the forest, walking for three hours and only coming into the sunlight three times.

'Just as the sun was setting we found a beautiful little town nestled at the foot of a hill with a lagoon flowing past its doors. The town is called Make, with a population of a few hundred. And, what a greeting the people gave up! We went to the chapel and found it to be made of mud bricks, pan roof, a bell, and in the inside it was fitted with benches and a table. Outside on a pole was a large white flag with a red cross, and underneath a French flag. Naturally the French flag

should have been at the top, but it shewed that the blood-stained banner of the Cross was dearer to the hearts of these people than anything else in the world."

The rarest of books, and the most costly, is supposed to be the Gutenberg Bible. It is believed that 79 copies are in existence. They were printed in Germany between 1450 and 1456. The last-recorded sale of one of them realised £56,000. Seven copies of this Latin Bible—the first book to be printed with movable type—are in the United States.

"Has eaten one hundred" That is the unenviable reputation of one of the cannibal chiefs who was won for Christ by the labours of C. T. Studd.

In these days, when a vague Christianity is largely being substituted for a Bible Christianity, the words of the Methodist Bishop, William F. McDowell, come with apt force:

"I would not cross the street to give India a new theology, India has more theology than she can understand. I would not cross the street to give China a new code of ethics, China has a vastly better code of ethics than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life, but I would go around the world again and yet again—if it please God—to tell India, and China, and Africa, and the rest of the world that

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The Conversion of George Whitefield

GEORGE WHITEFIELD, the great preacher, was born in the county of Gloucester, England, on 16th December, 1714. During his early years he was the subject of serious impressions, but according to his own account they were not sufficient to restrain the evil propensities of his nature. At the age of sixteen he says: "I began to fast twice in the week for nearly thirty-six hours together, prayed many times a day, received the sacrament every Lord's Day, fasting myself almost to death all the forty days of Lent, during which I did not go less than three times a day to public worship, besides seven times to private prayers, yet I knew no more that I needed to be born again, born a new creature in Christ Jesus, than if I never was born at all. Then by God's grace Mr. Charles Wesley put a book in my hand whereby God shewed me that I must be 'born again' or damned."

This is a most extraordinary testimony, shewing how far a man may go and not be saved. The words of

the Lord Jesus are plain: "Except a man be born again, he cannot see the kingdom of God" (John iii 3).

After his conversion to God Whitefield became an eloquent and powerful preacher of the Gospel. He is said to have preached over a thousand times from the text, "Ye must be born again," and to all kinds of audiences, from the very roughest to the highest and noblest in the land. The effect of his preaching was so remarkable that great audiences are described as being "drenched in tears." "How can I help weeping," he said to them, "when you have not wept for yourselves?" and they began to weep.

A preacher sat in his study one night after returning from preaching, and began to question himself: "I have preached to others, but have I been converted myself? If so, where was I converted? When was I converted? How was I converted? Reader, put these questions to yourself, and if you are honest you will soon discover your true state."

Classified Advertisements

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BRIDLINGTON, Yorks; bright, bracing. Board-residence and apartments; comfortable accommodation for large and small parties; personal supervision. Central, station, sea; pleasant select locality; private garages. Mrs. Kemp, "Elsinore," Trinity Road. B678

BRIGHTON.—Tea Rooms, close West Pier. Teas a speciality; breakfasts, luncheons, suppers; best food, lowest charges. Parties also catered for at short notice. White Owl Café, 69, Preston Street, Brighton. B742

CLACTON-ON-SEA.—"Restormel," Penfold Road, superior board-residence, 7 doors from sea, one minute band, pier and shops; June 2 gns., July and September 2½ gns., August 3 gns. Miss Andrews. Phone 69. B722

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WITH CHRIST.

HOCKING.—On August 16th, John P. Hocking, member of the Elim Tabernacle, Devonport, passed peacefully to be with Christ. Age 65. Funeral conducted by Pastor R. Gordon.

PICKERING.—On August 18th, Mr. Pickering (familiarily known as "Dad") of Scarborough, age 85 years.

AIKEN.—On August 16th, Miss Annie Aiken of Brighton. Funeral conducted by Pastor J. J. Morgan.

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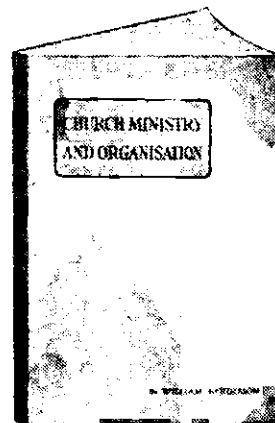
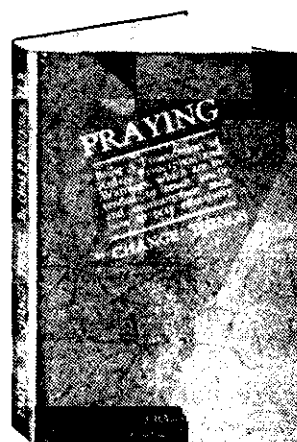
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