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

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

SALVATION FOR OUR KINDRED (see page 745)

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The Elim Evangel AND FOURSQUARE REVIVALIST

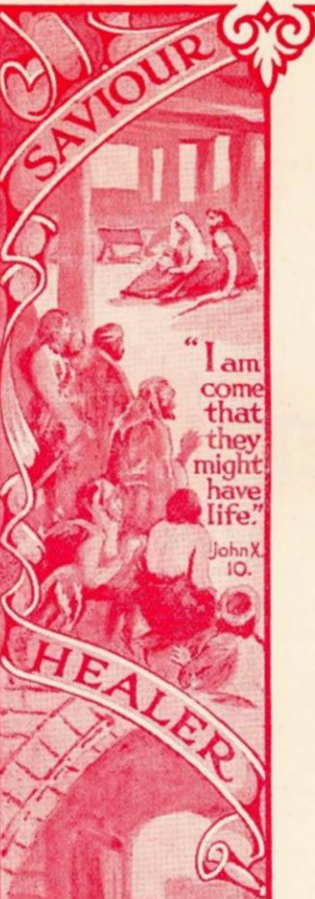
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 47

NOVEMBER 24, 1933

Twopence

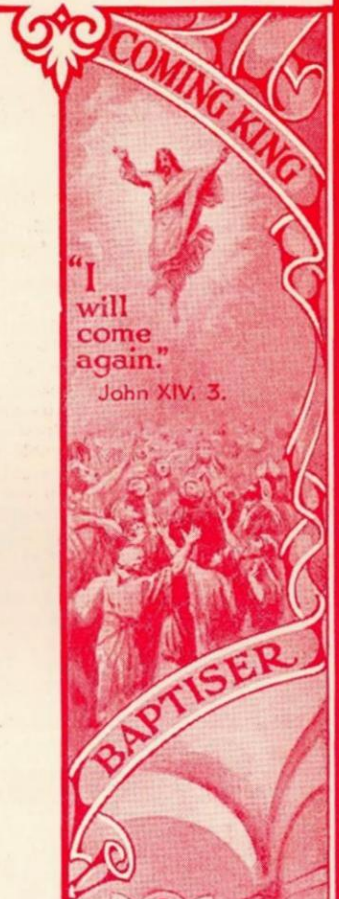


"I am come that they might have life."
John X. 10.

A Cause for Thanksgiving

GOD always keeps His Word. We have to look to His promises, or rest in them, expecting their literal fulfilment. Some put asking in the place of accepting; some wish it were so, instead of believing that it is so. We have never to wait for God's giving, for God has already "blessed us with all spiritual blessings in heavenly things in Christ." We may reverently say, He has nothing more to give; for He has given His all.

—J. Hudson Taylor.



"I will come again."
John XIV. 3.



"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: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV. November 24, 1933 No. 47

CONTENTS

The Prayer of Faith	737
Treasure in Earthen Vessels	738
Needlework on Both Sides	739
Concise Comments and Interesting Items	741
The Blood	742
Family Altar	743
Editorial	744
Salvation for our Kindred	745
Music: Praise, My Soul	747
Bible Study Helps	747
The Missing Ones	747
Jonah, the Prophet to the Gentiles	749
Concentrated Efforts, Crowning Results	750
"Father, Choose the Good Path"	752

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Principal George Jeffreys and Revival Party's REVIVAL AND HEALING Campaign SCARBOROUGH. In the Grand Skating Rink, Foreshore Road. Now Proceeding.

WATCH THESE DATES

BOURNEMOUTH. Dec. 8, 10. Elim Tabernacle, Victoria Place, Springbourne. Pastor E. J. Phillips.

BRIGHTON. Nov. 25. Elm Tabernacle, Union Street. South Coast Rally at 7.30 p.m. Speaker: Pastor G. Bishop, supported by Pastor H. W. Greenway and Worthing Crusaders. Convener: Pastor J. McWhirter.

BRIGHTON. Nov. 20—26. Elm Tabernacle, Union Street. Crusader Campaign. Week-nights at 7.30 (except Friday), Sunday, 6.30. Speaker, Pastor Gowan Bishop.

BRIGHTON. Dec. 9—11. Elm Tabernacle, Union Street. Bible School and Evangelistic Campaign by Principal Parker.

CHELMSFORD. Dec. 2, 3. Elm Tabernacle, Mildmay Road. Special Visit of Ilford Male Voice Quintette.

EDINBURGH. Nov. 12—26. Elm Tabernacle, Dean Street. Evangelistic Campaign by Pastor P. Le Tissier.

GLASGOW. Nov. 12—26. City Temple, Elmbank Street. Evangelistic Campaign by Pastor A. Longley.

HUDDERSFIELD. Nov. 29. Temperance Hall, Princess Street. Visit of Pastor R. Tweed.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally.

KENSINGTON. Nov. 24. Kensington Temple, Kensington Park Road. "Second Coming of Christ" Pastors P. N. Corry and H. A. Court. Dec. 3. Baptismal service, 6.30 p.m. Dec. 10. Visit of London Crusader Choir, 6.30 p.m.

PORTSMOUTH. Nov. 25—27. Elim Tabernacle, Arundel Street. Bible School and Evangelistic Campaign by Principal Parker.

PLYMOUTH. Dec. 2—4. Elim Tabernacle, Rendle Street. Bible School and Evangelistic Campaign by Principal Parker.

WIMBLEDON. Nov. 26—Dec. 3. Elm Hall, Southey Road. Elm Crusader Campaign. Special features by visiting Crusaders. Dec. 3 at 6.30, Baths Hall, Latimer Road, visit of London Crusader Choir, accompanied by Pastor E. C. W. Boulton

Christmas & New Year

CONVENTIONS

BELFAST. Dec. 24—28. Ulster Temple, Ravenhill Road. Speakers include: Pastors J. R. Moore and A. Longley. Convener: Pastor J. J. Morgan.

BIRMINGHAM. Dec. 24—26. Elm Tabernacle, Graham Street. Speakers include: Pastor W. G. Hill (South Wales). Convener: Pastor W. Barton.

BRADFORD. Dec. 24—26. Southend Hall, off Leeds Road. Speakers include: Principal P. G. Parker. Convener: Pastor H. W. Fardell.

CARLISLE. Dec. 24—26. Elm Tabernacle, West Walls. Speakers include: Pastor and Mrs. R. Tweed. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 23—26. Elm Tabernacle, Ivor Street. Speakers include: Pastor and Mrs. Stoneham. Convener: Pastor W. N. Brambleby.

GLASGOW. Dec. 31—Jan. 8. City Temple, Bath Street (corner of Elmbank Street). Speakers include: Pastors J. R. Moore and H. Kitching.

GLOSSOP. Elm Tabernacle, Ellison Street. Speakers include Mr. and Mrs. E. J. G. Titterington. Convener: Pastor L. N. Knipe.

LONDON. Dec. 25—27. Kensington Temple, Kensington Park Road, Notting Hill, and Elm Tabernacle, Central Park Road, East Ham. For speakers, see next week's "Evangel."

CHRISTMAS

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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 Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and 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 old-time power.

Vol. XIV., No. 47

NOVEMBER 24, 1933

Fridays, Twopence

The Prayer of Faith

By Rev. A. B. SIMPSON

THERE are two aspects of faith; the primary and the more advanced; the simple, quiet faith, and the deeper, more earnest faith. God always gives liberally, and He does not stop giving because we ask so often, or for so much, or so poorly. God gives of course, as Dean Alford translates it, but we do not take of course. What we do not take, we do not get. He gives all we can take, and has given all He can give: His Son, His Spirit, the fullness of love, the thousands of promises, and everything.

There is a condition on which we have to take; that is we must have faith. It is that quiet in the heart that makes it able to receive. Faith receives, and doubt is unable to receive. "The prayer of faith shall save the sick." This is the same faith that we have been talking about. I may have faith for you, but you must receive it with me. "The effectual, fervent prayer of a righteous man availeth much." The effectual, fervent prayer is the prayer of faith.

There is an example of faith in Elijah. He prayed for rain and believed. While the sky was perfectly clear and bright he said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." He then cast himself upon the earth and prayed. He sent his servant up to look toward the sea. He went and looked, and said: "There is nothing," but Elijah said, "Go again seven times." And the seventh time there had arisen

A LITTLE CLOUD OUT OF THE SEA,

like a man's hand. He sent his servant up to tell Ahab to prepare his chariot and come down, that the rain might not stop him. He believed, therefore he saw. In the meanwhile the heaven was black with clouds and wind, and there was a great rain. A direct answer to the prayer of faith. Bless the Lord! we can come very near to Him when we ask Him anything: I think Elijah spoke very softly, but with confidence.

"When ye pray, believe that ye receive, and ye shall have it." It is reasonable to believe a thing before we see it, because God says it is. "Believe

that ye receive, and ye shall have it." I find that it takes longer to know if I can pray for a thing, than it takes to pray for it. Naaman did not know why he was to wash in the River Jordan, but he knew that he was told to do it, and he went. All you are to do is to do what He tells you, and throw the rest on God, and He will take care of you. A thing is not real until you believe, and your believing makes it real.

Faith is of a creative nature. It brings forth what does not exist. The moment we take God in perfect faith for our Healer, that moment He begins the work. He will not begin by giving something to stop the suffering, but will go straight to the seat of the sickness.

It is like giving a contractor a plan for a house. We will tell him what we want, and, after

HE HAS SIGNED THE CONTRACT

that the work will be done, leave the matter with him. We go on and make preparations for furnishing the house just as if it were built. Perhaps someone may buy the house from us, and yet there is no house there, only a rock plot of ground, but we have the contractor's promise. So the moment the contract is made we have a right to believe it is a fact.

God can work rightly and successfully when He is sure you want Him to do the work. He knows the moment He begins whether you are going to depend entirely on Him to heal you, or whether it is just going to be an experiment. He won't keep you long when He is sure that He can trust you. He is not going to hang His honour and glory on one who is going to back out at the first pressure that comes. He will always meet you fairly. When He undertakes your case, He takes you in as a fellow-worker, a partner. We must strive for it, and yet it is He who is striving in us.

He wants the victory somehow through us. He wants us to keep it when it comes. If we did not take it in real earnest, we would not prize it when it did come. He will bring you into such hard places,

that if you do not take Him, you will fail. It takes a great deal to make you ready for a great blessing from God.

He makes it easy for you at first because you are a little child, but as you grow, He makes it harder for you. He puts

THESE PRESSURES IN YOUR LIFE

for the blessings you will get from them. God gives such precious promises that we expect it is going to be easy all the way, but just when we think that the Devil comes and tries to steal every one of those promises.

After I had gone through these promises, I had them written, not only in my Bible, in my notebook, in my diary, but in my bones, in my heart and in my soul, and I can say that the blessing of Christ's healing is better, a thousand times, than I thought it would be. It has never disappointed me once, and is more and more to me every day, so much more than it was just a little while ago. He gave the land to the children of Israel at the beginning, but they had to march through it and fight to take it. Now God gives, will you take? You must be true, and keep in the place where He can give it to you.

Treasure in Earthen Vessels

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

We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—II. Corinthians iv. 7.

WHAT is this treasure, and what is the earthen vessel that contains it? The earthen vessel is the body of our humbling, which is of the earth, earthy, and to which it was said, "Dust thou art, and to dust shalt thou return." And the treasure therein is the pearl of eternity which has power to transmute even the earthen vessel which holds it into pure gold, that is, from the human earthy nature into

THE DIVINE SUBSTANCE,

like unto the body of God.

This treasure is not in a far-away heaven that we should say, "Who shall ascend into the heavens for us, to bring it down from above?" Nor is it in the abyss that we should say, "Who shall descend into the deeps for us, to bring it up from Sheol?"

It is not so far off as even to be near, "for the kingdom of heaven is within thee," hid like unto treasure hid in a field; for we are God's field—His tilled land.

To sell all that we have to buy that field, means to suffer the loss of all things that we may win Christ, to renounce all that we possess that we may become His disciples: to hate father, mother, sister, and brother, yea, and even our own soul also; our own life, so that we die, and our life is hid with Christ in God. For the pearl of great price is the indwelling Christ, in whom are all the treasures of wisdom and knowledge hidden.

It is said of Moses, that the reproach of Christ was to him "greater riches than all the treasures of Egypt." What then must be the riches of the glory of this mystery, which is Christ in you with all His unsearchable riches? Of you therefore it may truly be said that "ye know all things," and that "all things are yours," and that "nothing shall be impossible unto you," because the Christ, who is the wisdom and power of God, and to whom all authority is committed in the heavens and on earth. In His own time will shew, who is that blessed and only Potentate, King of kings, and Lord of lords. He indeed is that unspeakable Treasure, that we have in the bodies of our humiliation, so that the excellency of the power may be seen to be of God, and not of ourselves.

The earthen vessel we surrender to God, presenting our bodies a living sacrifice. Ceasing from our own works, we let God work in us; energising us both to will and to do of His good pleasure; thus proving what is that good, and acceptable, and perfect will of God; shewing forth the excellences of Him who hath called us out of darkness into His marvellous light." Of ourselves we realise that we are poor, and miserable, and blind, and naked. "But we buy of Him gold tried in the fire, even that Divine substance which is not like the dead, solid gold of the earth, but living and active, as if it burned in a furnace, for it is the fire of God burning within it that transmutes the earthen vessel into gold. We buy of Him gold tried in the fire at the price of complete surrender of personality, that the Living Stone, the pearl of great price within us, may transfigure the body of our humbling, into the likeness of His glorious body, by means of the same power whereby He is subjecting the whole creation to Himself.

This power of God is even now working inwardly, in the earthen vessel to transmute it into the same form as the body of His glory. But for this we must follow Him

IN THE REGENERATION,

touching no unclean thing, but purifying ourselves from all pollution of the flesh and spirit; perfecting holiness in the fear of God.

The earthen vessel is called the body of our humbling, because of that exceeding and eternal weight of glory, which shall be revealed therein, which even now is given to it, and lieth hid therein, even the glory of God, as the glory of the heavenly Jerusalem, which is like unto a stone most precious.

And what term could be more fitly applied to express its present lowliness of the earthen vessel, when we consider that within it lives the seed of the Ancient of Days, travailing in birth-throes, burdened and groaning, not only with its own pain, but with that of the universe, for the wrongs of others wound them, and the stripes of others fall on their flesh, and toward them is looking with eager expectation and longing the whole creation, waiting for the unveiling of the glory of the sons of God.

Needlework on Both Sides

By Mrs. R. TWEED

YOU will find my text in Judges v. 30, and there is in that verse a middle clause to which I want you to give your attention, because if you get just that, you will enjoy the message better. "To Sisera, a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides."

A common expression to-day says that there are two sides to everything, and it is perfectly true. Here we have "needlework on both sides." There are two sides to this needlework that is mentioned in God's Word; there is the side that God sees and there is the side that man sees. God wants to work upon every life, He wants to work upon every heart, and so He does needlework on both sides. There is no slovenly work with God; He does a perfect work until the needlework is finished on both sides. Sometimes, when we do needlework, it is not so; but when God does needlework, every thread is finished off perfectly: there are no slovenly threads with Him.

First we have the material in its raw, unconverted state, upon which God begins to work by the operating influences of His Spirit. God has very raw material to work upon. You know there is nothing very attractive in the life of a young convert—the graces of the Spirit are not very apparent or striking.

Let us look at God's designing room. God takes every one of us as new converts into His designing room, and you know, it is so beautiful that God has a separate plan for every separate life. It does not matter who you are, God has got some plan for your life. He takes each of us

INTO HIS DESIGNING ROOM

and He considers what will be the best plan for our lives. God is the Master Designer. How necessary it is for us to remember this and to pray, "Lord, show me Thy plans for my life."

How lovely it is to have a plan and to keep to it. Take a builder, for instance. When he starts on a building he does not go about it haphazardly; he has to work to a plan, and the building is made in accordance with the plan and is perfect. Take a dress-maker. She works according to the plan, and she cuts out a dress according to a pattern, and then she finds at the end she can lift up the finished garment and it is perfect.

We must have a plan, and God our Master Designer is planning for every life, and it is so lovely that God unfolds the plan day by day as we go on with Him. He does not show us all at the beginning. Isaiah said on one occasion, "For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little." This is how God leads us as we go on with Him day by day along our earthly journey. He unfolds His great plans to us. He knows how to reveal Himself to us. How beautifully the hymn-writer puts it:

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise,
And every joy He sends me, comes
A sweet and glad surprise.

Another puts it differently:

Father, I know that all my life
Is portioned out for me.
The changes that are sure to come
I do not fear to see.
I ask Thee for a pleasing mind
Intent on pleasing Thee.

Oh how lovely it is when this is the desire of our hearts.

Very often the Designer is hindered in His work by the unpliability of the material.

GOD'S DESIGN

for your life and mine may necessitate a great deal of self-sacrifice on our part. The best designs are always the most costly.

Has God been bringing you into trials recently and have you been experiencing difficult times? He is working out His special design in your life. It may cost you a good deal of self-sacrifice and endurance, but God is working a special design.

A glance into the lives of Bible characters will show how God has worked out His design in them. Think of Job. It must have cost God much to subject His servant to the severe testings of Satan; we know it cost Job a great deal, but, thank God, as time went on we hear Job saying: "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold" (Job xxiii. 10). In this man's life we can see the design being worked out in a beautiful way. He was perfectly resigned in the hands of God. "Lord, You can do with me just whatever You like, just whatever design You are working out."

Daniel, the Hebrew who was so true to God and conscience, purposed in his heart that he would not defile himself with the king's meat (Dan. i. 8). We cannot but admire his noble character; his was such a lovely life and as we gaze upon it we can trace God's design right through that life: it runs through like a thread of gold.

Stephen, the first martyr, "full of faith and power, did great wonders and miracles among the people" (Acts vi. 8). As the stones were falling around him and he was being hounded down by the Jewish multitude that

THIRSTED FOR HIS BLOOD,

"he being full of the Holy Ghost looked up steadfastly into heaven" (Acts vii. 55). There was a steadfastness in his life that showed the great plan of God.

Paul, the apostle to the Gentiles, clearly had God's design worked out in his life; how intricate it was, but how beautifully God worked it out. We hear him saying: "I am now ready to be offered, . . . I have fought a good fight, I have finished my course, I

have kept the faith : henceforth there is laid up for me a crown of righteousness" (II. Tim. iv. 6-8). How lovely to hear the apostle uttering words like these, and with what splendour God's design seems to stand out in that life.

How does God imprint the design upon the material? By means of a hot iron, by the heating process. We all know that some materials require more heat than others and God knows just how much heat you require; He knows how much heat you are capable of enduring. He sends nothing but what can be borne. God knows the special design to be put upon you and your life and so He knows how much heat is needed to get that design imprinted. He only puts the exact pressure upon us that He knows is necessary to our lives.

Let us look at the characteristics of the Designer, the One who is putting the design upon us. Look at His skill—how wonderful it is. Job says, speaking about God, "Thine hands have made me and fashioned me together round about" (Job x. 8). God's dear loving hands reached down out of the skies and

TOOK UP THE LUMP OF CLAY

and Job acknowledged "Thine hands have made me and fashioned me together round about." The Hebrew rendering is stronger and much better: "Thine hands took pains about me." Just as when you and I take up a special piece of work and are so careful with it—we get the finest of needles and take such pains with our work—so he says "Thine hands took pains about me." In Ephesians ii. 10 we read, "We are His workmanship." God is working upon us, His hands are taking pains with us all, for we are His workmanship. Again, there is a precious thought in Psalm cxxxix. 14, 15. It says, "I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." When I looked up the original in Strong's Concordance, I found that the word "curiously" means the same word as our text, it means "embroidery." The Hebrew word is *ra'w-kam*: it means embroidery, needlework,—curiously wrought, to variegate colour, like tapestry. You know what tapestry is like. There is needlework on both sides of tapestry. How marvellous the design is: when you have the work close up to you, it seems a blurr, but when the work is finished and you hold it from you and look at it, you see the perfect design. It is no use looking at things half done; you have to wait until the design is finished.

Curiously wrought! These two words, says Bishop Horsby, in *Dr. Adam Clarke*, describe the two principal parts of which the human body is composed; the foundation of the whole, and the external covering of muscular flesh, tendons, veins, arteries, nerves and skin, a curious web of fibres. Oh how God has worked us,

CURIOSLY WROUGHT

or embroidered us.

Then we have the Designer's wisdom. "It is God that worketh in you both to will and to do of His

good pleasure" (Phil. ii. 13). How lovely! It is God that worketh in us, God Himself. In Romans xi. 33, we read "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out."

Not only have we the skill and wisdom of the Designer, but we have His tenderness as well. "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm ciii. 13). And in Isaiah lxvi. 13 He says, "As one whom his mother comforteth, so will I comfort you." Oh how precious! God has the attributes of both father and mother.

Then, let us look at the needlework, and the blending of the colours. God takes you and me into His own loving hands, and works upon us. Just as we take the material into our hands and hold it and work upon it, so God holds the needle with its precious bit of thread, and in working, carefully thrusts it through. You say, "I was very much hurt to-day. Oh he did hurt me," or "she did hurt me." God was putting the needle through at that juncture and you felt it. He was working the embroidery in your life, and although brother or sister so-and-so passed an unkind remark and it hurt you, don't be alarmed: it is your heavenly Father working upon your life. He holds the needle and is pushing it in and out of the material and is working upon you, because

HE WANTS TO SEE PERFECTION

and beauty in your life as He did upon the garments of the high priests in days gone by. Our text says, "It was a prey of divers colours of needlework." When the dark clouds of sorrow roll your way and mine and perplexity comes, thank God, it is our heavenly Father embroidering the next portion in the plan. It is just our heavenly Father working upon us. Let us then lie low and remain passive in trials and difficulties, and we shall find that the needle will not hurt quite as much. The next time trials come, will you just try to realise that the dark colours are being worked in.

We need not be impatient, for God will not hurry His work. Our heavenly Father is silently planning even the dark threads of tribulation which He is working in, and when we become resigned to the will of God, then indeed we shall realise much blessing in our lives. In Romans v. 3, we read that "tribulation worketh patience." Have you been praying for patience, and tribulation has come instead? If so, it has come for that purpose.

Then there are the rich and bright colours to be worked into our garments—when we bask in the sunshine of His love and our cup of joy is full and we experience such uplifting times in the soul. If the embroidery was all dark, it would be too sombre; if all bright, it would be too vivid; there would be nothing rich about it. But God works in the bright colours and the dark colours because they are all necessary to the design which He is working upon us. Some of us may have a bit more darkness than brightness. God makes no mistakes. Variations are good for us. In embroidery work I have noticed that the dark threads and the dark colours throw into greater

relief the rich and bright colours. The dark sorrows and perplexities bring into greater relief the blessed bright times we receive from our heavenly Father.

Not until the loom is silent,
And the shuttles cease to fly,
Will God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the Master's skilful hands,
As the threads of gold and silver
In the pattern He has planned.

A Christian's life is laid on the loom of time to a pattern he does not see. On one side of the loom is joy and on the other side is sorrow, and the shuttle,

struck alternately by each, flies backwards and forwards, carrying the thread which is bright or dark, as the pattern needs.

In the end, when God shall lift up the finished garment and all its changing hues appear, it will then be seen that the dark and sombre colours were as needful to beauty as the rich and bright colours. Jude seems to know something about this, for he says, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour; be glory and majesty, dominion and power, both now and ever. Amen."

Concise Comments & Interesting Items

A Bible evening was recently held at the Kensington Temple at the Friday evening rally. Once more it was demonstrated that Foursquare people believe in the grand old Book. A few days after the rally we came across an old sermon dealing with the Bible. In these Comments we will share some of the good things.

The writer first of all declared that the defenders of the Bible are the cream of manhood. His words are calculated to make the Bible advocate proud of his position, for we can boast in the Written Word as well as in the Living Word. Here are the words of the writer: "The defenders and advocates of the Bible today, are the cream of manhood. They are the broadest-minded, the warmest-hearted, and the purest-lived men of our time. To those who really know the Bible, there is no occasion of surprise in this. Other books may help men. The Bible makes men, and has been at the work all down the ages." That is a fine thought—"The Bible makes men."

A fine summary of the Bible is given:

- (1) The Bible contains the only true key to earthly existence—nature, man, history.
- (2) In the wider but inclusive field of the universe the Bible furnishes the reason of things, otherwise unaccountable.
- (3) The Bible contains God's ministry to man in the completeness of his being—body, soul, spirit.
- (4) The Bible contains and supplies the only adequate remedy for human defects and every truly philanthropic device to the same end is indebted to the Bible for its suggestion.
- (5) The Bible is profitable for all things, for the present life and the life to come, for it alone unfolds godliness.
- (6) The Bible opens the only direct and intelligible door into life eternal.
- (7) The Bible is God's peculiar and high benefaction to the nations.
- (8) The Bible, as its supreme glory, supplies God's self-revelation in the unique person of the Lord Jesus Christ!

He who disparages the Bible, therefore, slights a signal gift of the Deity and

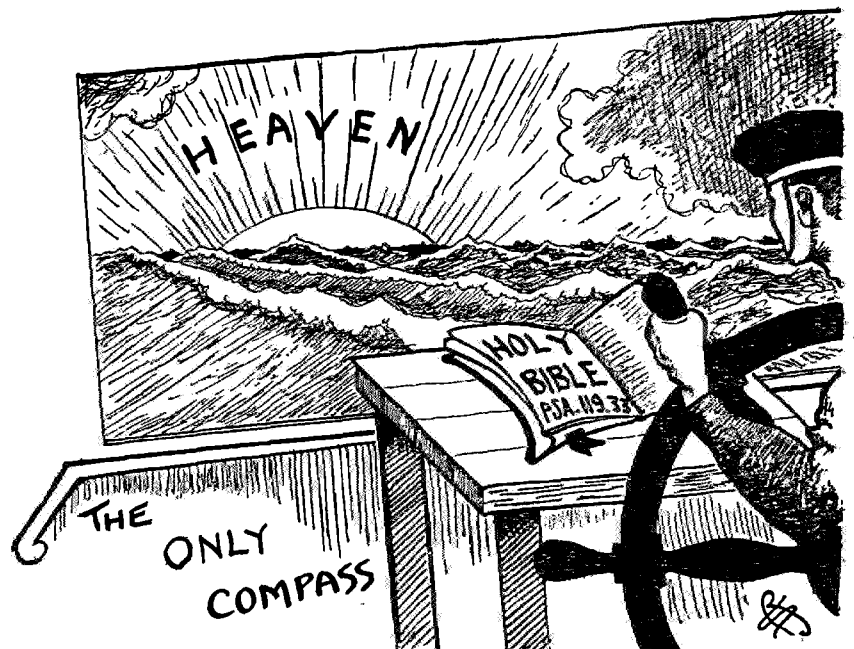
disappreciates the clearest light that has fallen upon these nineteen centuries.

The Bible is the true exponent of history. Read history with a closed Bible and you have an insoluble problem, a dark enigma, a labyrinth without a clue, a moral war with never a victor and never a crown. At its best history is a display of transient glories over which is finally thrown the mantle of death. Read the same history with the Bible as your re-eree, and the life-line is traceable through its gloomiest passages. Then the deepest valleys and wildest gorges of human existence are illumined and the hill-tops are bathed in heavenly radiance.

History, fact and miracle, fortify the faith once delivered to the saints. The bulwarks of the Bible are invulnerable. The Christ of the new covenant is the living Rock upon which the citadel abides immovable. The Bible answers to heart as well as intellect; to emotion as well as critical examination. We are awed by its majesty, we admire its

beauty, we feel its power. Those who come to it in human teachableness realise it to be the Book of books!

Bind your Bible in morocco, edge it with gold, and clasp it with diamonds. Make it the supreme adornment among choice treasures. Wear it upon your person, in the pocket of your everyday garment; treasure it most of all in mind and heart. Have it ready for every emergency. Open it when all is dark around you, and drink in its promises. Let it speak to you when temptations are rife and evil lurks in your pathway. Let it temper your pride and restrain your haste. Let its setting forth of the Son of God live before you every hour, yea, every second. Go and do its bidding, not only in the imperatives of faith, repentance, baptism, the Lord's supper, or the divine household ministry, but in the divine institution of pity and compassion, longsuffering and loving-kindness. Go feed the hungry, clothe the naked, protect the weak and the helpless, and break the bread of everlasting life to the perishing.



The Blood

By J. NARVER GORTNER

WE Pentecostal folk believe in the blood, the blood of Jesus Christ, "the blood of sprinkling, that speaketh better things than that of Abel." Apart from that blood there is no forgiveness, there is no peace, there is no cleansing, there is no victory, there is no joy. Reject the blood or ignore the blood, and you are lost. There is a tendency in these days to minimise the blood, or to speak slightly of it, or to ignore it altogether.

A young minister once observed to Mr. Moody that he could not understand why the ministry of the great evangelist was so eminently successful, whereas his own ministry seemed to be a dismal failure. Mr. Moody said, "You have heard me preach; I have never heard you preach. You ought to be able to tell what is the difference between your preaching and mine." The young minister said, "I have observed that you make much of the blood, and I never say anything about it." Mr. Moody called his attention to a number of passages of Scripture in which the blood is mentioned, and each time the evangelist quoted a passage of Scripture, the young minister said, "I never preached on that." Finally Mr. Moody asked him what he did preach, and he replied, "I preach a moral essay." No wonder people were not converted under his ministry; no wonder his ministry had been

A DISMAL FAILURE.

It is to be feared that what was true of that young man's ministry is true of the ministry of many a preacher in these last days.

It is not enough that I preach the truth; I must preach the truth that God would have me preach; I must preach saving truth. It is possible for me to stand before a congregation for a whole year, or a series of years, and preach nothing but the truth, and yet not preach the whole truth, the vital truth apart from which there is no salvation for sinning souls. The people may say that the messages are beautiful, that they are eloquent, that they are helpful; the congregations may be delighted, and at the same time nobody may be saved.

Let us agree together that we will lay greater emphasis upon the blood, apart from which there is no remission and no life.

Not long ago I visited a historic spot in Pennsylvania, and saw the stone on which the Wyoming Indians, in the days when their tribe flourished, were wont to kill the captives they had taken in war. It is now surrounded by a little iron fence and protected by an iron grating. It is said that on that stone hundreds if not thousands of captives lost their lives. That stone was often red with human blood, and the ground all around it was often soaked with human gore; but all the blood that was shed there, and all the blood that has been shed in battle since the beginning of human history, has been, and is, and ever will be

UTTERLY WITHOUT EFFICACY,

so far as the salvation of a single human soul is con-

cerned. But in the blood that was shed by Jesus Christ upon Calvary, the precious life-blood of the Son of God—thank God!—there was and is efficacy.

A man lay dying. His pastor called to see him. The man said, "I dreamed a remarkable dream last night. I dreamed that I was on my way to a city; and I came to a mountain. The mountain was between me and the city. There was no way to get round it; and so I started to climb it, intending to go up on this side and down the other side. I climbed up a little way, and then I lost my hold and rolled down to the base of the mountain, and there I lay in utter despair. 'I shall never be able to get over to the other side, and reach the city,' I said. As, thoroughly discouraged, I lay there and looked at the mountain, I saw a little drop of blood fall upon it, and the mountain melted away as the mist melts away before the rising sun; and there was the city in full view; I was at its gates; there was nothing between me and it." "That was certainly a very strange dream," said the minister. "What do you think it may have meant?" The dying man seemed to be surprised that the minister should ask such a question as that. "That mountain," he said, "represented my sins, and the drop of blood that fell upon it was a single drop of the precious blood of Jesus Christ by which

THE MOUNTAIN OF MY GUILT

has been melted away. There is nothing between me and the city now. The heavenly city is just yonder, and I am about to pass through its pearly gates."

Thank God for the precious blood, the life-blood of the Son of God, the blood of Him who "was made sin for us, who knew no sin, that we might be made the righteousness of God in Him!"

SIN SEPARATES

By W. H. HEBDIGE.

SIN separates! Yes, from the very beginning sin has been the great separating factor among mankind. It breaks up families, parts dearest friends, separates nations, and causes war and discords. Above all, it separates man from his Maker.

In the Garden of Eden it closed the doors of communion between God and man, and drove man out into the world, separated from God!

If we look around us to-day we can see that sin separates. It drives son and daughter from home, and parts husband and wife. Yes, perhaps sin has in past times separated us from those we love; some secret sin has made a rift between us which has slowly widened until we have been far apart.

But there is the other side of the picture. The greatest law of God is love. By love our Lord gave Himself for us, that there should be no more separation. By love we can win back all that sin has lost—the love of God working in and through us His children.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, November 26th. Psalm cxix. 129-144.

"As thou usest to do unto those that love Thy name" (verse 132).

The Psalmist cries out for God to be merciful unto him and then adds. "As Thou usest to do unto those that love Thy name." The margin gives us the expressive reading: "according to the custom toward those that love Thy name." Yes, mercifulness is the custom of God. For God to be merciful is not unusual, it is customary. With men acts of grace and mercy are the infrequent thing but with God they are customary. It is His custom. His continuous delight is to be continuously merciful unto us. Morning by morning, evening by evening, and all the time between, God is merciful to us. His mercy never ceases. We may in our foolishness seek to push through with our own efforts but if we are wise we shall trust not in our own efforts, but in His mercy.

Monday, November 27th. Psalm cxix. 145-160

"Mine eyes prevent the night watches, that I might meditate in Thy Word" (verse 148).

The word "prevent" simply means "precede." It means that before the various portions or watches of the night the Psalmist read and meditated upon the Word of God. Many of us sleep too well for reading and meditating during the night, but certainly it is a good and safe thing to read the Word of God before we go to rest at night. Nights would be more peaceful and more victorious if we made it a custom to read the Word of God before retiring to rest. Hide God's Word in your heart at eventide. Commit some precious portion to your memory. Let the Word of God soften your pillow and beautify your sleep. Let the Scriptures safeguard your subconscious thoughts. Read well the Word of God—then sleep well in the care of God—then rise well in the joy of God.

Tuesday, November 28th. Psalm cxix. 161-176

"Great peace have they which love Thy law" (verse 165).

Why does great peace belong to those that love God's law? The next sentence supplies the answer: "Nothing shall offend them." Or as the margin reads: "They shall have no stumbling block." Fixed obedience to the will of God will save us from stumbling. The Lord Jesus Christ is able to save us from even stumbling. Obstinate neglect the will of God and you will tumble. Indifferently obey the will of God and you will stumble. Perfectly obey the will of God and you will not even stumble. The Lord Jesus never stumbled. Many traps

were laid for His feet but He did not stumble into one of them. Until the Devil was allowed to do his worst at Calvary there was always protection for the perfect Son. God's will is revealed to us in His Word. The more perfectly we obey that will the fewer stumbles we shall have.

Wednesday, November 29th. Haggai i. 1-15.

"The time is not come, the time that the Lord's house should be built" (verse 2).

Modern people who are of the same spirit as the people of Haggai's day will tell us that the time is not ripe for revival. There are so many difficulties. The depression makes money scarce. People are so occupied with making both ends meet that they have only time for the ordinary meetings—and not all of those. Granted that the time is not always right for a big campaign with special preachers and special advertising and choirs. But surely the time is always ripe for revival. Surely every teacher, every preacher, every Christian should hunger for revival and should keep on hungering and praying until the revival comes. Now is the time for revival. Now is the time to build the Lord's house. Expect a revival now, pray for a revival now, work for a revival now, and in some way or other it will surely come.

Thursday, November 30th. Haggai ii. 1-9.

"The desire of all nations shall come" (verse 7).

What is the desire of all nations? Are we to write the word "desire" with a small letter or a capital. Are we to say the desire of all nations is Christ? Are we to say Christ is the Desire of all nations? Obviously all nations have a desire. It is a desire for prosperity. With some it is a prosperity brought about by conquest, with others it is a prosperity brought about by peace. Our desire is peace, says one nation. Our desire is conquest, says another. In a way, of which they are ignorant, the Desire of all nations will come. The Desire will be a Person. He will bring peace. He will bring conquest. The world will be conquered for God. God in His Son will rule the earth with a rod of iron and thus peace will cover the earth. The fumbling fingers of the world will at last clasp their desire—they will clasp Christ. Then heaven's plan and earth's plan will merge together. The desire of heaven is Christ for the world; the elusive desire of the world is the same. Heaven above and the earth beneath will be satisfied at last—Christ will be here.

Friday, December 1st. Haggai ii. 10-23.

"Consider now from this day . . . from this day will I bless you" (verses 18, 19).

A special day of covenant with God! And from that time a special time of blessing from God! It is good to have special days of covenant and consecration. True, every day should be one of covenant and consecration, but it is also true that days come to us which are specially suitable for special consecration. Maybe it is our birthday, or the anniversary of our wedding day, or the anniversary of the day we were converted or baptised in the Holy Spirit. Maybe it is the anniversary of the day when we were called into the ministry, or met a life-long friend, or first got to know about the Foursquare Gospel, or when we were healed, or when we obtained a better situation in business, or when baby came to our home, or when a loved child or mother passed into the glory. Such days may well be used as days of special consecration. Then from such days will come special times of blessing.

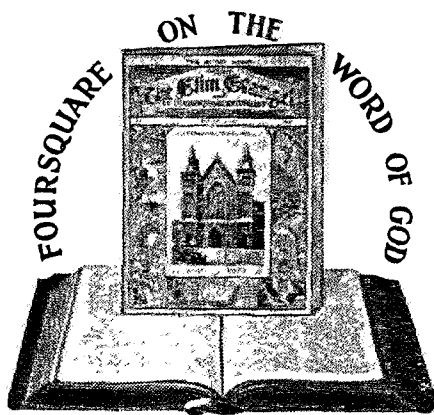
Saturday, December 2nd. Titus i. 1-16.

"There are many unruly and vain talkers" (verse 10).

When we hear unruly and vain talk, then let us be deaf to it or definitely reject it. If it is addressed directly to us, then let us make it clear that we do not wish to listen to such talk. We are judged not simply by what we say but by what we listen to. We may never make a doubtful joke, but if people see us listening to one with a half smile upon our faces then they will class us with the doubtful jokers. If we can tactfully refuse to listen to unruly and vain talkers then we should certainly use tact. But if we cannot show our position tactfully it is better to show it bluntly than not to show it at all. Take your stand for righteousness—righteousness in speech and act. Your stand may grate upon other people but it will also command their respect.

In the Spirit

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." It is to this that I would lead you now, not merely as an inspiration or hope with regard to the unseen and unknown, but as a realisation by faith of what God bestows; and clearly it may be taken at once and entered upon by the power of God, so that the life henceforth shall be in accordance with God's holy will as revealed to us in this passage: "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."—*Prebendary Webb-Peploe.*



EDITORIAL

The Midnight Cry.

It was after midnight! Suddenly we were awakened from sleep! What had awakened us? It seemed to be a cry—but were we dreaming? In the silence of the midnight hour we waited. Suddenly the same mournful shout pierced the air. It was a cry of help! How strange it was to hear the quiet night rent by such shouts. Several times the cries were repeated—and then silence. We wondered! Who was the author of those cries? What was the need? In the morning we learned the reason for those shouts. A man had lost his reason. He had wandered out into the streets and in his pitiful condition had wakened the neighbourhood. The pity, the tragedy of that cry left a strange feeling in the heart. It became a symbolic cry, a cry that symbolised the millions in the world who are in need. From Africa's down-trodden millions, from China's lonely multitudes, from India's devil-deceived masses, yea, from all parts of the world we heard the midnight cry—the cry for help. Oh that the Christian Church might be awakened from her sleep! Oh that her heart might be saturated with compassion! We get so comfortable ourselves. We are saved and happy. We wrap ourselves round with the garments of luxury. We are so heavy with sleep that the cries of the needy do not disturb us. Oh that a great awakening may come! Oh that the cries may wake us up and send us forth in the shoes of sacrifice to minister to the broken hearts and broken lives, both far and near. The lost are wandering in the cold, dark streets of the world; they are calling, calling, calling. Our triune heavenly God hears their cry and knows their need. "Who will go for us?" "Who will go?" Upon our knees let us respond: "Here am I, send me."

"An unwise preacher had been preaching against people falling prostrate before God, and later on in the service announced the hymn: 'All hail the power of Jesu's name, let angels prostrate fall.'"

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
To the Work in General: Aylesford, 10/-.
To Elim Foreign Missions: Dowlais, 10/-.

REFLECTORS OF CHRIST

Now are ye light in the Lord: walk as children of light.
—Ephesians v. 8.

DIAMONDS held for a time in the sunlight become luminous. Certainly Christians who walk in the light, who are reflectors of Jesus Christ, the Light of the world, will become luminous for Him.

Susie Parker went to China in 1888. She did not know the language. She was riding one day in the same carriage with a prominent Confucianist, and as she rode, she prayed for his salvation. Two years afterward, in a gathering of Confucianists, this very man boldly arose and testified to his conversion to Christianity. It was the face of Susie Parker that had led him to Jesus, although she had not spoken a word.

Thus some lives seem ever to be luminous, revealing Christ to those who are in darkness. Why is it that so many of us try to be satisfied with a twilight experience, when we might have the fulness of the Spirit?

The next verse adds: "For the fruit of the Spirit is in all goodness and righteousness and truth." Who is there who could not bear this fruit if he would only abandon himself to the Spirit's guidance?

It is well that we should be reminded that goodness, righteousness and truth do not grow upon any other root. We have come upon a time when many argue that if one is good, it matters little what opinions of truth he holds. Here God's Word tells us plainly that truth is the fruit of the Spirit and connected vitally with goodness and righteousness. The Saviour said "Thy Word is truth." There can be no separation of truth from goodness and righteousness. Acts of beneficence there may be, which temporarily alleviate suffering and trial; but so far as eternity is concerned, it is but wood, hay and stubble, and cannot abide the rewarding day into which all true believers shall come. Hence it is only the "children of light" who bear the fruit.

Years ago Professor Findlay said: "If men have their way and renounce the truth of God, that tree of God's planting, the vast growth of Christian virtue and beneficence, will wither to its topmost bough, and the next storm will bring it to the ground, with all its stately strength. Unbelief lays the axe at the root of human society."

So it is proving to-day. It becomes more and more apparent that liberalism leads to barren living. There must be the life of God within, before there can be divine fruitage. Why will men be so deceived and refuse to walk in the light?

"IT HELPS ME WONDERFULLY"

"I should like to take this opportunity of saying what a blessing the 'Evangel' brings to me week by week. I am unable to attend any Elim meetings, but this book helps me wonderfully in my spiritual life and also with my Bible study."

—D.E.T. (London N.)

Salvation for our Kindred

By SARAH E. FOULKES

Let no man glory in men. For all things are yours; . . . and ye are Christ's, and Christ is God's.

—I. Corinthians iii. 21, 23.

“**A**LL things are yours.” What extraordinary words! What exceedingly gracious words are these! But to whom is this munificent declaration made, and by whom is it declared? Praise the Lord, the words are spoken to all believers in Christ by no less a one than the Third Person of the Holy Trinity, the blessed Paraclete, the mighty Holy Spirit of God, our Guide into all Truth.

There are some who speak without authority: their words are without effect. They might inform us, “All things are yours,” but since they lack the means of making good their words, they are without conviction or worth.

But these gracious words spoken by the Holy Spirit are confirmed by the Almighty God who hath said, “I will hasten My word to perform it” (Jer. i. 12). In making this mighty declaration of truth the Spirit of God is endeavouring to lead God's people out of the place of limiting God, into that place of understanding and appropriating the limitless grace of our all-sufficient Saviour. It is at once an invitation and an ordination: “All things are yours.” And again, “All things . . . are to them that believe.”

We receive only so much of Christ's salvation as we believe for. Solomon believed for wisdom and

HE WAS THE WISEST MAN

of his day. David believed in God's power to deliver from his enemies and he was a mighty and a kingly conqueror. Joshua and Caleb believed God was able to take them into the promised land, and they went in, while unbelieving Israel perished in the wilderness. Abraham believed God for Isaac, and to this day in Isaac is the seed of Abraham blessed. Noah and Rahab believed God for the salvation of their kindred, and all their people were gloriously saved in the midst of God's judgment upon a gainsaying world.

A rich and influential friend might invite us to his estate with these words, “All things are yours.” If we simply take him at his word, we at once enter into the enjoyment of his riches. If, on the contrary, we doubt his words and fail to recognise their import, or lightly pass them over, we defraud ourselves of the pleasures he in his kindness seeks to bestow.

The Holy Spirit, the divine Teacher of spiritual truths, is expounding a mighty truth in these illuminating words, “All things are yours.” And as though to apprehend our combative doubt in the largeness of such a statement He gives the reason of such munificence and it is simply this: We are Christ's and Christ is God's. Glory to God! We are Christ's and He is ours, and all He has is ours when all we have is His.

In all the world there is nothing so near to our hearts as the salvation of our kindred, and in the Father's gift of all things we find He has made abundant provision for the salvation of our house as

well as for all other things that pertain to life and godliness (I. Peter i. 3, 4).

When a lovely gift is bestowed upon us we enjoy it ourselves, but

ONLY AS WE SHARE IT

with our loved ones is our enjoyment complete. God has made us a gift of salvation full and free, and has placed no limitations upon it that can be found in His Word. He has given us all things richly to enjoy. The blessing of the Lord maketh rich and He addeth no sorrow to it. How could a loving and merciful Father bestow upon us the priceless gift of salvation and forbid our sharing it with our loved ones? If He saved us and left our loved ones outside the pale of salvation, this would be sorrow of the deepest hue. But, praise the Lord, when He saves our soul, He makes provision to save our homes and kindred also. For has He not promised, that if we believe on the Lord Jesus Christ we shall be saved and our house? This is a very large statement, but one our faithful God is prepared to fulfil to every believer in Christ.

If we believe, God will save our house. The adverse statement is also true. If we fail to believe, our house is not saved. The truth is simply this, when our house is not saved, it is not an indication of God's impotency, or His unwillingness to save, but only an indication of our unwillingness to fully believe. To all who believe the Word, God makes it literally true. Harkening diligently to God's Word makes it possible for Him to confirm it in our experience (Deut. xxviii. 1-14).

In I. Timothy vi. 17 God has said He has given us all things richly to enjoy. In this exceeding great and precious promise is the confirming truth that He has given us the salvation of our loved ones to enjoy. God, in Christ, has finished their salvation and it is now ours to become partakers of it

THROUGH BELIEVING THE WORD

and pleading the Blood of the everlasting covenant.

Christ's salvation is to the uttermost of our uttermost need. It does not leave our loved ones outside its all-encompassing, saving and healing grace. All salvation is a gift, and salvation for ourselves and loved ones can be received only as an inheritance in Christ Jesus.

A true inheritance cannot be worked for. An inheritance can only be received, accepted, and taken as a manifestation of another's regard for us. It is true that some inheritances are dissipated through legal procedure. But, praise the Lord, there is no danger of legal interposition in the matter of Christ's salvation, because He is the end of the law to all them that believe. Believing is simple grace, and if we set ourselves to believe on the Lord Jesus Christ we shall be saved, and our house, for “thus saith the Lord.”

If we are saved, and our house is not saved it is because we have believed only for our own salvation. Now the thing for us to do is to extend our believing and include our house in God's full-orbed plan for the world's redemption. In the exceeding abundance of His grace God has made it as possible for us to stand on His Word for the salvation of our kindred as we stand upon it for ourselves. We must let go the shore lines, launch out into the deep, cast overboard every doubt and sin and limitation to full believing, and give God a chance to will and do His good pleasure in saving our house.

"I believe God," declares the inspired Paul, "even as it was told me." It has been said that God's need is

NOT FOR GREAT THINKERS

but for great believers. Noah was a great believer. He believed his house would be saved and he acted out his faith by taking his house into the ark. All the world perished but Noah and his house were saved.

Rahab believed for her house. She fearlessly took God's covenant of grace, not alone for her near relatives, but for all her kindred, far and near, as many as she could crowd within the covered and protected house. The mighty God had said, "When I see—" what? Rahab's prayers? No! Their salvation lay in the presence of that scarlet thread. Rahab caught the glorious vision that all behind the blood of salvation were guaranteed protection by Jehovah. Some of us need Rahab's vision to-day, and the faith to believe God even as it was told us in His loving Word, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Some of us may slacken our zeal by contending that these Old Testament saints enjoyed more favours from the presence of the Lord than we of this dispensation, and that their trials were not so great as ours. Can our trials be greater than those of Daniel? The powerful king of Media and Persia imposed upon him the full judgment of the realm. The host of cunning magicians, jealous of his wisdom and knowledge, were arrayed as a man against him, and had Daniel cast into the lions' den. But Daniel was so busy seeing God that he saw none of these things. Daniel's faith in God was so big that it made God bigger to him than all the opposing forces of evil. Daniel's faith in God was so immense that it belittled conditions that would destroy him, and his faith made him a free man

IN A DEN OF ROARING LIONS.

This is the kind of believing God wants from us to-day, a belief in which is found no admission of doubt, limitation or fear. It is the believing which stands squarely on the Word of God despite all conflicting outward appearances.

In exercising this true believing, even though our loved ones are surrounded by the most fearful temptations of the world, they will be delivered out of the hands of the enemy and their souls ransomed unto God. Daniel in the lions' den stood serene, unmoved,

trusting God. He knew the victory was his because he belonged to Him who never lost a conflict. This, too, is our victory, even our faith which keeps us living in the uninterrupted composure and sweet tranquillity of a living trust which banks on the salvation of our loved ones as a real part of the riches He has given us to enjoy.

Satan, as a raging lion going about seeking whom he may devour, cannot touch our loved ones when we are on believing ground and counting on God to fulfil His Word to us. What our kindred do or omit to do, does not ruffle the serene composure of our faith. We are so busy computing the unfailing promises of God's Word that we do not let the things of this life reduce our living trust in the goodness and faithfulness of our God.

Such trusting faith liberates our hearts from care and responsibility. Our loved ones become God's responsibility. Their salvation is God's work. Has He not promised that if we believe we shall be saved and our house? That mighty promise in

A SIMPLIFIED STATEMENT OF TRUTH

is this: if we do the believing, God will do the saving of our house. Hallelujah! We need but to exercise simple faith, that day by day their salvation is God's work and that He delights to save their souls, heal their bodies and prosper their circumstances, despite their indifference, if we but trust Him.

The lesson of trusting while God works is a simple one, but one we take long to learn. The Word teaches that in God's dealing with His people, faith is the one condition of the manifestation of His power. Faith—miracle-working faith—is ceasing from our own efforts, and putting absolute reliance on God. Faith is realising our own helplessness in combating conditions, and casting ourselves, our home, and loved ones, in a perfect committal of perfect trust to God.

We have been assuming charge of our loved ones' salvation. We must let God take charge of them and all that pertains to them body, soul, spirit, mind, and circumstances. The most blessed realisation of the promises of God's abounding and limitless blessings upon our home awaits us if we will take God alone and absolutely as the means of their salvation.

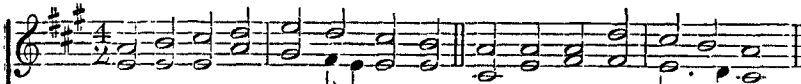
If we will this day covenant with God to believe His Word just as it stands, and then rest upon it in the confident expectation of its sure fulfilment, our homes and our kindred will bear speedy witness to the Word's limitless transforming and redeeming power. Wilt thou now believe on the Lord Jesus Christ, and be saved, and thy house?

Faith like an unsuspecting child
Serenely resting on its mother's arm
Reposing every care upon her God
Sleeps on His bosom, and expects no harm.
Receives with joy the promises He makes,
Nor questions of His purpose or His power.
She does not doubting ask, "Can this be so?"
The Lord has said it, and then needs no more—
However deep be the mysterious word,
However dark, she disbelieves it not—
When reason would examine, faith obeys,
And, "It is written," answers every doubt.

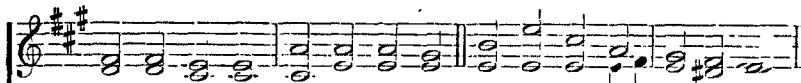
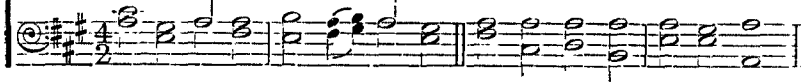
Praise, My Soul, the King of Heaven

H. F. Lutz.

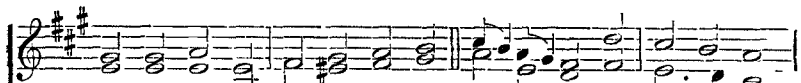
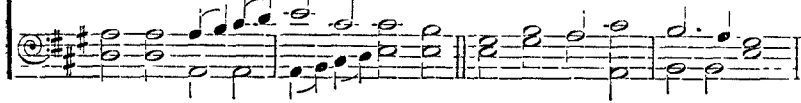
ALLELUIA DULCE CARMEN.



1. Praise, my soul, the King of hea-ven, To His feet Thy tri-bute bring;
2. Praise Him for His grace and fa-vour To our fa-thers in dis-tress;
3. Fa-ther-lik: He tends and spares us, Well our fee-ble frame He knows;
4. An-gels help us to a - dore Him; Ye be-hold Him face to face;



Ransom'd heal'd re - stor'd for - giv - en, Who like thee His praise shall sing?
 Praise Him still the sam - as ev - er, Slow to chide, and swift to bless;
 In His hands He gen - tly bears us, Res - cues us from all our foes,
 Saints tri-umph-ant, bow be - fore Him, Ga - ther'd in from ev - ry race;



Praise Him! praise Him! Praise Him! praise Him! Praise the ev - er - last - ing King.
 Praise Him! praise Him! Praise Him! praise Him! Glo - rious in His faith - ful - ness
 Praise Him! praise Him! Praise Him! praise Him! Widely as His mer - cy flows
 Praise Him! praise Him! Praise Him! praise Him! Praise with us the God of grace.



Bible Study Helps

LIFE ETERNAL IN THE GOSPEL OF JOHN.

Object of the book "Life in believing" (John xx. 31).

1. Life as light (i. 4).
2. Life as eternal (iii. 15, 16).
3. Life by believing (iii. 16).
4. Life a present possession (iii. 36).
5. Life a drink, a well, a river (iv. 13, 14).
6. Life a harvest (iv. 36).
7. Life a safeguard (v. 24).
8. Life a resurrection (v. 25).
9. Life assures a bodily resurrection (v. 28, 29).
10. Life witnessed to by the Word (v. 39).
11. Life compared to bread (vi. 27).
12. Life ordained (vi. 39, 40).
13. Life through words of Christ (vi. 63, 68).
14. Life as light (viii. 12).
15. Life abundant (x. 10).
16. Life permanent and secure (x. 28, 29).
17. Life in death (xi. 25, 26).
18. Life out of death (xii. 25).
19. Life commanded (xii. 50).
20. Life is Christ (xiv. 6).
21. Life is knowing God (xvii. 3).

—A. T. Pierson.

PARTAKERS IN HEBREWS.

1. Partakers of Christ (Heb. iii. 14).
2. Partakers of the Holy Spirit (Heb. vi. 4).
3. Partakers of Christ's holiness (Heb. xii. 10).
4. Partakers of the heavenly calling (Heb. iii. 1).

THE MISSING ONES

ONE evening, for a part of our family worship, I read the fourth chapter of I. Thessalonians. Before retiring to rest I seated myself in my easy chair, and mused on the last few verses of the chapter. As I mused, I fell asleep, and had a wonderful dream. My mind seemed to be clear and my intellectual faculties stronger and brighter than in my wakeful condition.

I thought I had awakened in the morning, and was surprised to find that my wife was not beside me as usual. Supposing, however, that her absence was temporary, I waited, expecting her to return; but after the elapse of what I considered a reasonable time, as she did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident that she was somewhere about the house. So I went to my daughter Julia's room, but after knocking several times without response, I entered and found that she also was missing. "Strange, passing strange!" said I to myself:

"WHERE CAN THEY BE?"

Then I went to the room of our son Frank, and found him up and already dressed, which was something

unusual for him, at an hour so early. He said he had passed a very restless night, and thought he would get up. I told him of the absence from their room of his mother and sister, and requested him to look around and see if he could find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outward was securely locked, as on the preceding evening. On again entering Julia's room, we found on a stand, her well-marked open Bible. One prominent verse attracted my attention; it read, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." This passage, my wife had always said, referred to the coming of Christ for His saints, according to I. Thessalonians iv. 14-17, while I said that it meant only the preparation for death. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our friends, in quest of our dear ones.

I first called on my wife's sister, Mrs. E., who, with her husband, were good, respectable people, members of a church, though rather worldly-minded. After I had rung the bell several times, she appeared and apologised for her dilatoriness by saying that she

was in a peck of trouble, and had had to prepare breakfast herself, as the coloured servant girl, whom she had always considered a really good Christian, had played her a mean trick. She had gone off somewhere, without even putting the kettle on the range, or saying a word to any of them.

"But what puzzles us to know, is, how she got out of the house, for the doors are all locked, and the keys inside, just as we left them last night on our return from Mrs. B's progressive whist party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of

THE MYSTERIOUS ABSENCE

of my wife and Julia, she became so nervous that I was glad to change the subject by saying that, as I had not yet breakfasted, I would join them in the morning repast. When her husband heard my story he treated it with a great deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I returned home I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the doorbell rang, and Frank entered in a state of great excitement, saying he had been all over inquiring for his mother, and that in many houses he found trouble similar to our own, and they also were searching for missing ones.

He had just come from our home where he found the servant girl alone, but much agitated in consequence of the numerous calls she had to answer about missing friends. He also said that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly. At the announcement, Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose religious ideas he looked upon as rather heretical.

His friend insisted that a vast majority of church members were, in these days, but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for religious things had reached a very low ebb. "My friend also assured me," said Mr. E., "that the Scripture clearly taught that, when the elect number of Christ's Church would be completed, Christ would come unexpectedly, 'as a thief in the night,' and call His saints, both dead and alive, to meet Him in the air. The transformation would be effected

'IN THE TWINKLING OF AN EYE,'

although the call would be made with a shout and the sound of a trumpet, which none but those for whom it was intended would hear. Then would be realised the import of Christ's words, 'Then shall two be in the field, the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken and the other left.' I fear that the

time has now come and, sad to say, we are among the left ones."

Now as the morning was advanced, it was suggested that we go to business. Frank had already gone to his office, and I, with a heavy heart wended my way along the avenue among a throng of men and women, who faces betokened intense sorrow.

In the business parts of the city many stores, offices and banks were closed, and those that were open did not seem to be doing any business. Groups of men were either inside or outside engaged in serious discussion.

When I reached my own store I found that my book-keeper, and the faithful old porter who had served me so many years, had not yet put in an appearance. My other two clerks were on hand, doing nothing, nor did I feel like asking them to do anything.

Yesterday I agreed to sell to a worthy mechanic a small piece of land which I owned in the outskirts of the city, and had an appointment to meet him at a lawyer's office to sign the contract; but he failed to come, and I presumed he also had joined the absent ones.

I then went to the Chamber of Commerce, and found the largest gathering of merchants that I had seen there in many months. Instead of the lively, noisy bustle of buying and selling, there was

A SOLEMN GLOOM

pervading the whole assembly. By unanimous consent, and in consequence of the calamity that had overtaken our community, it was voted that "three days grace be allowed on all contracts falling due on this day." I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present trouble, but all agreed that the visitation was a supernatural one, and that in some way we who were left on earth were blameable for it.

In the evening nearly every church in the city was open, with overflowing congregations.

Everybody was anxious to know the cause and meaning of the "Great Visitation," and to learn how lost hopes might be regained.

Some of the pastors had gone with the missing ones, but many were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro, between the pastor and the people, the latter asserting that, if the pastors had done their duty, and taught their flocks the plain truth of the Bible—instead of lulling them to sleep with philosophical and moral essays—they would not now be in their present sad condition. In my own church the pastor was present, with scores of persons whom I had but rarely seen at meetings.

The pastor was speaking when I entered the room, and entreating the audience to allay their feelings, while he would attempt to speak to them for a few minutes.

Quiet being somewhat restored, he said, "This pastor's heart is bleeding at every pore in sympathy with his sorely-afflicted people. The anguish which I experienced at being, in a measure, the cause of our

present unhappy condition, is indescribable. None of you can realise

THE KEEN DISAPPOINTMENT

I endure at this result of my labours. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state and the things to come, and of having kept you in ignorance of the imminence of the awful visitation which has manifested itself amongst us this day. In reply to all accusations, I can only say that I have taught you the same theology that was taught to me in college, and which I, in common with the great majority of our ministerial brethren, firmly believed to be the teachings of God's Word.

But now I have to confess that I am badly mistaken, for, after what has occurred, I cannot help believing that God's Word means just what it says. My pastoral labours, during all the time I have been with

you, have been excessive, and in consequence, I have not been able to devote to

THE STUDY OF PROPHECY

the time which a subject so deep and intricate demanded."

Here the electric lights suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and—*awoke!*

My wife, who was in the adjoining room, hearing my sudden uprising, hastened in to see what was the matter. Oh, how glad I was to see her, and to realise that my terrible experience in my easy chair was only a dream. But the more I thought of it afterwards, the more solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out to meet the Bridegroom.—*J. W.*

Jonah, the Prophet to the Gentiles

By ELIZABETH BOWMAN

THE name Jonah means "dove." He was of the tribe of Zebulun, of whom Deborah sang: "Zebulun and Naphtali were a people that jeopardised their lives unto the death in the high places of the field" (Judges v. 18).

The twelve Apostles were mostly of Zebulun. The words of Jesus on the shores of Galilee contained a hidden prophecy, as He addressed Peter: "Simon son of Jonas, lovest thou Me? . . . Feed My sheep." God was sending another man of the tribe of Zebulun to the Gentiles. Jonah shipped from Joppa to

AVOID THE CALL

of God; "Simon, son of Jonas," heir to the great work of Jonah, received his call at Joppa and answered the call which took him to Cæsarea, to Babylon, and finally to Rome.

Nineveh was a formidable mission field for one man to attempt; it was probably founded by Asshur, son of Shem (Gen. x. 11, 21). The city was six hundred miles from the Persian Gulf, eight hundred miles from Palestine, and was three days' journey in size. It was "a bloody city, full of lies and robbery."

Nineveh existed 1900 B.C., and contained a great temple to the goddess Ishtar. It came into its chief glory under Sargon, 722-606 B.C. Sennecharib enlarged the city. The wall was 100 feet high, and so wide that chariots could be driven upon it. Above this great wall 1,500 towers rose 200 feet. It is thought by some scholars to have been sixty miles in circumference, and by others to have been ninety. The surrounding country was irrigated, and there were beautiful parks and lovely plantations.

Asshur-banipal (grandson of Sennacherib) added an extensive library to the glory of Nineveh.

To this mighty city one man was sent of God and he tried to run away from the job. This wild attempt has brought ridicule upon the Word of God down

through the ages, but Jesus supported the story by

MAKING IT A TYPE

of His own death and resurrection, thus affirming it by the most sacred event of His history.

Scientific investigation and parallel experience have added their peculiar proof to this astonishing story.

There are twenty-five well-defined species of whales. One of these is the sperm whale, or cachalot, which can swallow a man whole. Mr. Bullen, practical whale fisher and author, says: "Contrary to the usual notion of a whale's being unable to swallow a herring, here was a kind of whale that could swallow—well, a block four or five feet square."

The octopus, the principal food of sperm whales, is larger than the body of a man, and several of these have been found whole in the stomachs of sperm whales. These sperm whales swim about with their lower jaws hanging down, and their huge gullets gaping like submarine caverns.

When Jonah fell into the sea in the path of one of these monsters, it was only too easy for him to slip down its throat. Sperm whales have been found in all seas, but the immense amount of shipping in the Mediterranean would have driven them from its waters.

The question is always raised: Could a man live in the stomach of such an animal for two or three days? Two causes of death are suggested: lack of air, and the processes of digestive action. Dr. Visscher has painstakingly answered these technical questions: First, the stomach of any mammal must be at least twenty times as large as the largest "single morsel" which it can swallow. A whale, therefore, large enough to

SWALLOW A MAN,

would have room in its stomach for twenty men.

Second, the stomach of a mammal is always partly full of air, in the case of a man, being frequently one-fourth to one-half full of air. There would be in the

stomach of a whale large enough to swallow a man, 100 gallons of air, which would support life for four hours. There is always more or less air coming in and going out of the stomach of such an animal, and a man's life would be preserved by the redistribution of oxygen.

Third, the secretion of gastric juice depends greatly upon the appeal which the food makes to the organs of taste. If Jonah did not taste good to the whale, very little gastric juice would have been secreted. Dr. Visscher concluded his investigation by saying that no cause of death can be pointed out that would operate within such a length of time as Jonah is said to have been in the belly of the whale, though he states that the skin might be affected.

These scientific calculations are fully confirmed by an actual case. In the *Princeton Review* of October, 1927, will be found a full account of the experience of James Bartley, a seaman belonging to the whaling ship *Star of the East*, in February, 1891, off the coast of the Falkland Islands. A sperm whale was attacked, who upset one of the boats. James Bartley could not be found, and it was supposed he had been drowned. The

WHALE WAS SECURED,

and for two days the men were occupied in cutting

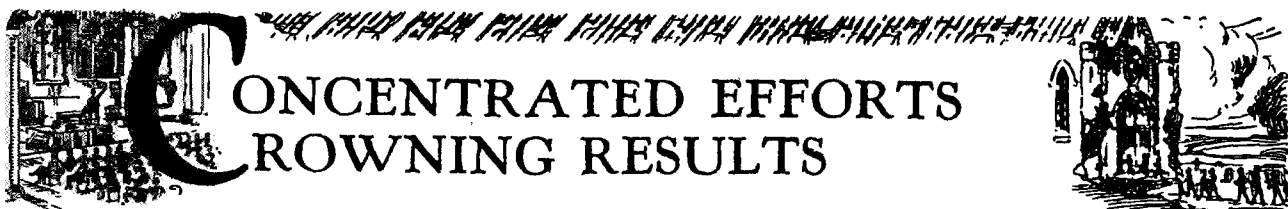
it up, when they found their shipmate in its stomach, unconscious, but alive. He fully recovered, except that the skin of his face and hands, where the gastric juice had touched it, was permanently bleached to a deadly whiteness. Professor Wilson assures us that the whole story was carefully investigated, not only by Sir James Fox, from whom he quotes it, but also by the late M. de Parville, scientific editor of the *Journal des Debats*, of Paris, with the result that its authenticity was fully established.

Bartley remembered his experience clearly, and said that while the heat in the whale's stomach was very oppressive, he could breathe without difficulty, and that, as far as he could see, he might have lived there until he starved to death. He became unconscious through fright, not from lack of air.

The Bible says that Jonah was a sign to the Ninevites (Luke xi. 30). One wonders why they believed such an extraordinary tale told by a stranger, but if Jonah looked like James Bartley did, the mystery is explained. Jonah evidently carried his credentials with him! He had passed from death unto life!

Happy is the man who sees the best in the worst.

To the soul with an ideal, difficulties are incentives.



Church Converts—Special Campaigns—Fruitful Conventions

FRUITFUL CONVENTION.

Barking (Pastor H. A. Court). The Elim Church meeting at Ripple Road, Barking, recently held their first convention. Pastor J. Smith and Mr. and Mrs. Titterington of Bromley were the speakers.

The Lord's anointing was upon His servants and the Word was preached with power. Mr. Titterington's message on The Lord's Seal was of great help to all, and many will remember his apt way of pointing out the believer's value in the sight of God. Mrs. Titterington told of A Bunch of Keys that every believer should possess, and God's people felt the urge to make more use of their privilege.

In the evening our brother dealt with Leprosy: A Type of Sin. He pointed out the significance attached to the ceremonial of the cleansing of the leper. He reminded them that the final act of anointing with oil was but the beginning of a new life for the leper. With us, too, the blessing of Pentecost is not a culmination, but an entrance into a life of spiritual activity in new fields. Mrs. Titterington took the congregation, in spirit, to the pool of Bethesda, there to witness our lie-giving Lord dispensing His healing power to a needy and help-

less man, bringing home the truth with conviction that He is the same to-day.

Mr. and Mrs. Haith of Woolwich brought blessing of another kind. Their vocal and instrumental talent was used throughout the day in glad service for the Master. Theirs is a gleeful way of extolling the Lord. Mr. Yetman of East Ham also sang the gospel.

Pastor Smith came on the Sunday morning. In his message he pointed to the various things employed by God for the development of the Christ-life in the believer. As a result of that message all felt more resigned to the seemingly hard things of life, realising that God is working out a plan in each life.

Praise God for a profitable week-end, Friends from Ilford, Canning Town and Woolwich were able to share it.

BRIGHTON CONVERTS.

Brighton (Pastor J. McWhirter). A welcome visit was paid to Brighton recently by Pastor E. J. Phillips. At the time of his visit the church in Union Street was closed for repairs and the services were consequently held in the Concert Room of the Royal Pavilion, and wonderful services they were.

The Concert Room with its ornate walls, huge oriental chandeliers and plush-

covered seats, was packed to overflowing; not only was the platform entirely filled with Crusaders—with the exception of a very small space for the presiding ministers, Pastor James McWhirter and Pastor E. J. Phillips, who must have felt very crushed for room—but the overflow was catered for in an adjoining room, as many persons as could obtain them securing seats immediately facing the archway leading into the Concert Room. With difficulty Pastor Phillips removed his table and chair to a position opposite the overflow meeting, the platform being already so congested as to make movement difficult in the extreme. From these cramped quarters Pastor Phillips gave a fine, spiritual message which resulted in the conversion of five persons.

The evening, so full of really rich blessing to all present, was a glorious witness to the sanctifying power of the Holy Spirit of even the most unlikely places. The precincts of the most hallowed church could not have been more sacred than the interior of the Royal Pavilion Concert Room on the occasion of the visit of Pastor Phillips to Brighton.

INTENSIVE EVANGELISM.

Exeter (Pastor W. F. South). An eight days' campaign, convened by the

Pastor, has resulted in much blessing in this centre. The tabernacle was crowded for the opening meeting, chairs being placed in the aisles. The message was indeed challenging and much conviction was felt. Four confessed Christ at this service. One gentleman, attending his first Elim meeting, was heard to say afterwards that he would have gladly stayed all night had the service continued.



Pastor W. F. South.

Throughout the following week, red-hot gospel addresses were given by different speakers each evening and these were used of God to bring conviction to unconverted hearts. There was singing by specially arranged parties, also various soloists helped to create interest and bring blessing. Hundreds of "Evangels," tracts, etc., containing a meeting invitation were broadcasted in various parts of the city and we pray that God may bless the printed word and make it fruitful amongst the indifferent.

A mid-week service for young folk was also held and seed was undoubtedly sown in a number of young hearts. This proved such a success that it has been decided to maintain this as a regular feature of our work and a leader has been appointed. Daily prayer meetings were held in addition to the other activities and these were eagerly anticipated by those who attended and were very profitable.

The presence of God was again manifested in the closing service. Jesus was again magnified by the message and singing, and when the appeal was given there was a quick response. Many have spoken of blessing through this special effort, and it would not be possible to place the full results on record.

CAMPAIGN CONTINUATION.

Bangor, Co. Down (Evangelist C. W. Stemming). The ending of the Principal's campaign here was the signal for the beginning of a new one held in the Elim Hall, in Southwell Road. Mr. Darragh and Mr. Edsor, members of the Revival Party, carried on, assisted by the new Pastor, Mr. C. W. Stemming. The praises were led by Mr. Darragh in his own inimitable manner, his efforts being ably supported by Mr. Edsor at the piano. These two gifted servants of God ministered messages in song which will be fresh in many memories long after other memories have been replaced by new events. God has honoured them. We thank Him for the privilege He gave of hearing their inspired singing.

They were five days of unalloyed pleasure; feasting daily upon "the bread of life" as Mr. Stemming opened up the Scriptures. Listening to him, new light broke upon the people; understandings

were opened and they realised how vast the treasure God has given to us in His Word.

It is the experience of many who are competent to judge, that no such profound influence has ever before been aroused amongst believers of all denominations in this place, as is evidenced night after night by those gathered to hear the addresses given. There is an increasing company of earnest seekers after the truth, and the enthusiasm shown in the early stages of the campaign continues unabated. Many people have not missed a single meeting of the whole series. The meetings are the talk of the town and we know a real lasting work for the Master is being accomplished.

What of the results? Even now it is difficult to arrive at an accurate estimate. But what does it matter? It is known to God and His seal is upon the work done in His name. We do know it has changed this assembly beyond knowledge. No pen could describe it. It is so easy to write of the deepening of spiritual life, yet who can understand and visualise its meaning save those who have actually experienced it.

Drawn nearer to God, as the saints have been, they have also been drawn closer to each other. There is a truer, deeper spirit of worship and greater joy and deeper peace and confidence in them.

The afternoon service on the closing day of the campaign was conducted in a well-filled hall. Great expectations were amply realised. The story of the journeys of The Ark of the Covenant held all spellbound. Breathlessly, the people hung upon every word, followed with increasing interest every incident, waited impatiently for and yet dreaded the end. Alas! Time intervened; and the story was left unfinished.

The evening service fittingly ended a splendid Foursquare campaign with an illustrated address on The Way to a Foursquare City, which was heard with rapt attention. Many have started upon the journey to this glorious city as a result of these campaigns.

STIRRING SERVICES.

Carlisle (Pastor W. A. Nolan). The saints meeting here in the Elim Tabernacle, West Walls, have much to praise and thank God for. The faithful ministry of the Pastor week by week is prov-

ing a means of blessing to all. We praise God for the earnest way in which He proclaims the gospel on Sunday evenings and thank God that He has honoured His Word in the salvation of souls.

The Church lately has been privileged by a visit from the Rev. G. Lampard. His ministry of the Word was with power and liberty in the Holy Ghost and was the means of great blessing to the saints; it was also a heart-searching time, as they were exhorted to a closer walk with God, and to a life of holiness. His message to the Crusaders on Jesus the Carpenter will long be remembered by those who were privileged to be present. The week-end services recently were conducted by the Brothers' Cycling Band, a band of young men all gloriously saved by the power of Christ. On the Saturday evening, to a good crowd gathered, two brothers ministered the Word while others sang solos, duets, choir pieces, etc. There was a note of joy and victory at the very commencement. On Sunday the meetings were continued and the tide of blessing rose higher and higher. At the gospel service in the evening the church was crowded; one brother gave a stirring gospel address while others ministered the gospel in song. Before the service closed every member of the Band gave a personal testimony to the saving power of Christ; some had been saved from the drinking saloon, others the gambling den, others the dance hall. Every heart rejoiced as they listened to the various testimonies, proving once again that the gospel is still the power of God unto salvation.

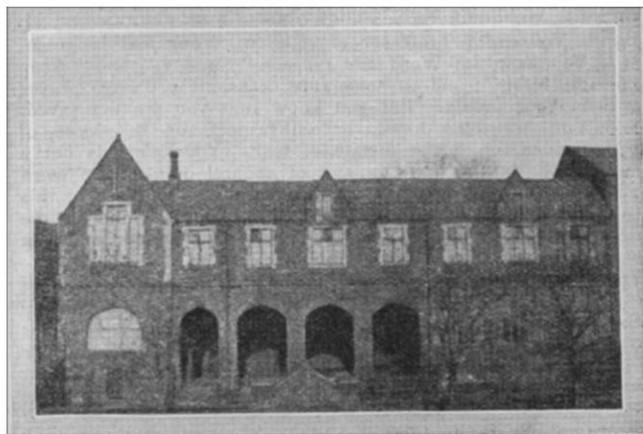
The closing meeting of the week-end took place on the Monday evening, when two brothers ministered the Word, others ministering in song. This service was terminated by the singing of the "Glory Song," in which everyone heartily joined.

Christ gave His love to us, but
He purchased ours.

Every trial to the believer must
meet Christ on its way.

You cannot give anyone your
testimony if you have lost it.

ELIM TABERNACLE, CARLISLE



Is the Bible True?

Reviewed by Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

THE above title is the name of a book recently published by Thynne and Co., Ltd. The author is Mr. Basil F. C. Atkinson, M.A., Ph.D. He is the author of another book entitled: *The Greek Language*. It is also very interesting to know that he is the Under Librarian of the University Library, Cambridge. Such a book coming from such a quarter is bound to attract attention. The name of the book is attractive; the position of the author is likewise attractive. The book is especially written for the youth of to-day. It is designed to prove to the young, thinking generation of our land that the Bible is true. It is a fine book to put into the hands of thoughtful people. Its arguments are clear and convincing. After reading it we can thoroughly agree with the preface written by Dr. H. J. Orr-Ewing. An extract

from that preface says: "For every Christian then, perplexed seeker, puzzled student, for old Christian, maturer saint, this book has its message. It was conceived and born in prayer, it is readable, it is scholarly, it is reverent in its treatment and, best of all, it is true to divine revelation. Therefore, in the words of the old poet would I pray: 'Go, little book, God send thee good passage.'"

Our hearty approval of this book does not necessarily mean that we agree with every detail. For example, Mr. Atkinson takes a view of the creation days of Genesis which is not that of the present reviewer, but, on the whole, we can unhesitatingly say: Get the book and you will get great gain.

The book is obtainable from the Elim Publishing Co., Ltd., and the price is 2/6 net (by post 2/9).

"Father, Choose the Good Path"

AFATHER and his son were climbing a mountain. They came to a place where the ascent was difficult and dangerous. The rocks were steep; and while the father paused to consider, the son said, "Father, choose the good path; for I am coming right behind you!" Looked at from a spiritual point of view, these are solemn words.

You are a father. But you have not weighed well the obligations. You are a worldly man; and you are so eager about your industrial pursuits that you have not a serious thought or real hope above or beyond earthly things. When the world smiles, you are happy, but you are miserable when it frowns. As the friend of the world, you are an enemy of God. Did it never occur to you that in the path of worldliness and enmity, your son is coming right behind you? For your own sake, and for his, beware.

You are a moral man. But now and again you fall into sin. Your word is not always to be depended on. You would over-reach in a bargain. An occasional excursion for pleasure or business on Sunday is indulged in. You are sometimes overcome by drink; and you were never known to mention serious godliness, unless in scorn. Surely, in these circumstances, obdurate as your heart is, you might pause and reflect that your son is coming right behind you.

You are a professor of religion. Your leaf is green. You hear the Word and respect "Sunday," and "keep the feast"; and on some rare occasions you have prayer in your family. But you know that you are not saved. You act from habit, or self-respect, or the force of fashion, or at the dictate of fear. Your piety is but a name, a little paint, a suit of apparel occasionally worn for show. You never were in earnest. You are to this day unconscious of God, of sin, of grace, and of the wrath to come. Turn round, my dear friend, and you will see your son coming right behind you.

Your little loved boy at home thinks and reasons about you. "My mother wishes me to pray, and read my Bible, and keep from bad company. But my father never prays. I often see a newspaper in his hand, or a novel, but the Bible never. He never speaks about religion except in criticism and jest. He never spoke

to me in his life about my soul; and surely if there were a heaven or a hell my father would have told me of it. If I needed salvation he would not have been silent on the subject. My mother is too severe with me. I am coming right behind my father."

Life is a mountain, high and difficult. Choose the wrong path, and you lose your soul. Of all earthly objects you love your son the most. In this love there is the whole force of nature. But, leading him in the wrong road, you are killing him for eternity. The path you have taken leads to death; and you know it. Turn back, for God's sake, for your own sake, for your son's sake, who is coming right behind you. A little farther on from where you now stand there is an abyss, the fire of which, says Christ, "is not quenched." You are falling into it. You are leading your son into it. And when you meet in the world of woe, where there is no deliverance and no hope—oh! what a meeting that will be between father and son!

Choose the good path. Choose the perfect way of truth. Walk in penitence. The Lord Jesus is the way. Trust Him. Remember, it is the way of holiness. The great sacrifice by which the Lamb purged our sins is its power, its life, its glory, its attraction. Angels love that way. The Holy Spirit overshadows it; and at every turn of the road the heavenly world stands forth to the eye in bolder outline. Look to Jesus. Plead the promise to you and to your seed; and it may be, that when you look back—oh, happiness!—you will see your son coming right behind you.

As a father, what power you have, what privilege, what obligation! You are working eternal evil. You may do everlasting good. It is not your work but your example that chiefly tells on the eternal destiny of your son. He sees that you have no Saviour, and he grows up just like you. With your whole heart, therefore, seek the living God. Turn to Him in repentance for your sins. Believe and live; for the Lord Jesus is able to save even you. And salvation, including pardon, righteousness, and redemption, is of free grace.

Oh! come now; for time passes, and God invites, and the blood of Jesus cleanses, and the Spirit quickens. Teach, train, lead, draw your children, that they may be saved.

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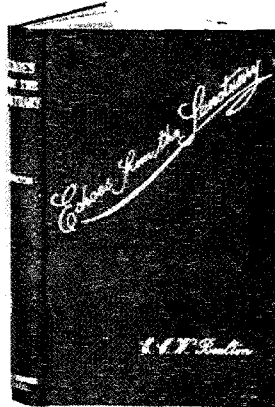
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