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# The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 42

OCTOBER 16, 1931

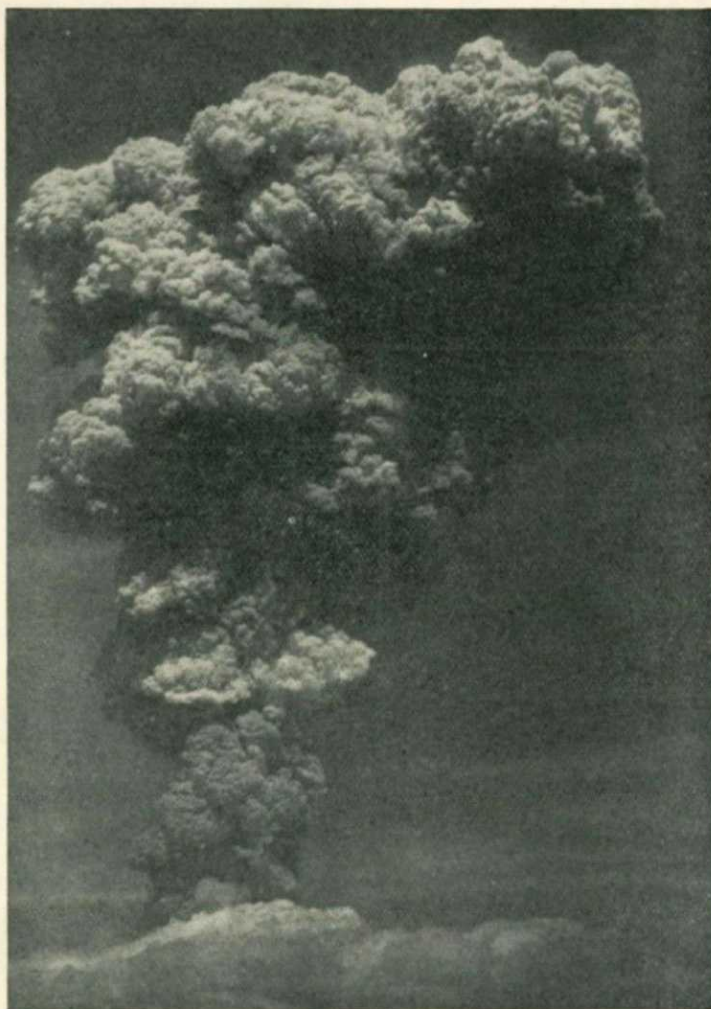
Twopence

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



VOLCANIC ACTIVITY

Mount Asama in Japan, photographed during a recent eruption

COMING KING

"I  
will  
come  
again."

John XIV. 3.

BAPTISER

"I will;  
be thou  
clean."  
Mark I. 41.



"I will  
send Him  
(the Comforter)  
unto you."  
John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

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

Vol. XII.                      October 16, 1931                      No. 42

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## Glossop

# SPECIAL Foursquare Gospel CONVENTION

Saturday, Nov. 7 to Sunday, Nov. 15

Speakers from different parts

Convener:

Principal **GEORGE JEFFREYS**  
supported by the REVIVAL PARTY

Full particulars of accommodation in large Convention house from Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W. 4

## HUDDERSFIELD

# Principal George Jeffreys and Revival Party

CONTINUE THEIR CAMPAIGN

Sundays at 3 p.m., every week-night (except Fridays) at 7.30, and Wednesday and Thursday afternoons at 3.30, in the  
**Ramsden St. Congregational Church**

Sundays at 6.30 p.m., in the

**Tudor Cinema, Ramsden Street**

## GLOSSOP

*Campaign still in Progress*

CONDUCTED BY THE REVIVAL PARTY

At the time of going to press news comes to hand of the Great Opening of **HUDDERSFIELD CAMPAIGN**. After Huddersfield, Principal George Jeffreys and the Revival Party move on to Halifax

## SHEFFIELD

*Regular Services are being held as follows:*  
at the

**FRIENDS' MEETING HOUSE, HARTSHEAD**

Sundays at 6.30; Mondays and Tuesdays 7.30, and Thursdays 3.30 and 7.30

## WATCH THESE DATES

**BATH.** October 11—18. Historic Assembly Rooms, Alfred Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

**CHELMSFORD.** Commencing October 11. Elim Tabernacle, Mildmay Road. Campaign by Pastor and Mrs. J. Woodhead, Yorkshire.

**COLCHESTER.** October 11. Opening of new Elim Tabernacle, end of Fairfax and Lucas Roads, off Mersea Road, by Pastor and Mrs. Charles Kingston, followed by three weeks' campaign.

**CROYDON.** October 25. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir, accompanied by Pastor W. G. Hathaway.

**KENSINGTON.** Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 'bus from Victoria).

**KENSINGTON.** October 26. Kensington Temple, Notting Hill Gate. London Crusader Rally conducted by Pastor E. C. W. Boulton.

**LEIGH-ON-SEA.** Commencing October 11. Elim Hall, Glendale Gardens. Three weeks' campaign by Evangelists W. Hall and A. Wright of Belfast.

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

**SOUTHAMPTON.** October 18. Elim Tabernacle, Park Road, Freemantle. Elim Crusader Convention. 11, 3, and 6.30. Speakers: Pastor E. C. W. Boulton and Mr. Douglas Gray.

**WIMBORNE.** October 17—22. Foursquare Gospel Church, Leigh Road. Special services, Sundays and week-nights.

**This space is reserved for local announcements**

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XII., No. 42

OCTOBER 16, 1931

Fridays, Twopence

## Revival Amidst the Derbyshire Hills

Principal George Jeffreys at Glossop

By B and A. WATKINS

**T**HIS Derbyshire town has been marked by unusual scenes of religious fervour during the last few weeks. The constant stream of Glossop people making their way towards a revival centre, each week-day to the church at Ellison Street, and on Sunday to the Empire Theatre, is a wonderful sight. They are attracted not only by the able exponent of the soul-stirring Foursquare Gospel message, but by the magnetism of revival fervour. Old Gospel hymns are sounding forth from packed congregations that are in the vice-like grip of Holy Ghost power. What a sight meets the eye—seas of faces below, above and around, shewing interest in every line, while the atmosphere is charged with the spirit of conviction. One is almost breathless as the Spirit of the Lord God comes upon the Word ministered, and the great congregations are moved from one end to the other.

As the winsomeness of the story of Calvary melts the heart of the preacher, the hearts of his hearers are also melted, and

### HUNDREDS OF SOULS

are passing from death into life. Over one hundred souls have been saved in one day, young men, five and six in rows, have yielded themselves at the one time, and people of all ages are responding to the call of the Gospel.

The testimonies of Divine healing are stirring the congregations. At one time a person from Leeds, a modern miracle, who has been delivered from a steel jacket from hip to head, another from Sheffield who testifies to healing of blindness, causes wonderment. A man who once hobbled along on crutches makes the Theatre ring with his loud Hallelujah. One can easily understand why the hopes of the people of this town have been raised, and it is nothing to be wondered at to hear Glossop people testifying to miraculous healings through Christ.

What a joy it is to look into the faces of the older

Christians who have laboured for years in prayer for this revival. They seem to have been rejuvenated, their eyes gleam with delight as they look upon the answer to prayer and the fruits of their labour.

The Glossop people will never forget the visitation of this heaven-sent revival.

The following press reports are from the *Glossop Advertiser*.

September 18th.

### PRINCIPAL GEORGE JEFFREYS AT GLOSSOP.

Revival and Healing Campaign at the Gospel Mission Church.

#### Wonderful Cures Testified To

#### Enthusiastic and Stirring Gatherings

Principal George Jeffreys and his Revival Party, who have enthralled and impressed large audiences in every part of the country, are holding a Revival and Healing Campaign at the Gospel Mission Hall, Ellison Street, Glossop, and they extend a sincere and hearty welcome to the public to attend the meetings, which, it is expected, will be productive of much lasting good, and are reminding of the remarkably successful and inspiring gatherings of a similar nature held by the late Pastor R. Howton.

Principal Jeffreys comes to the town with excellent credentials, and his tremendous fervour, eloquence, persuasion and appeal are bound to make a big impression.

A successful start of the campaign was made on Monday night, when there was a very fair congregation, and there were present from Sheffield several who testified to miraculous cures.

Amongst these recent cures is a person who had suffered from rupture for twenty-eight years and was instantaneously healed, a lady who had been crippled with rheumatoid arthritis and not able to move hand or foot, and who had been miraculously healed as she sat in her seat while the Revivalists prayed, a youth named Fred Bennett, of Sheffield, who had suffered from infantile paralysis, and had to wear for two years a belt with metal fasteners. He stated to our representative that "he was prayed for on the Wednesday and Thursday, and on the Saturday he received through his own mind a message from God to leave off the belt, and he had never used it since." Another young lady stated that she was unable to see with the right eye, and was deaf in the right ear, and she told our representative that she had been in hospital many times, and she came to one of the meetings during which she was instantly healed. Another young lady who had been paralysed in her arms had also been miraculously cured.

For about half an hour Principal Jeffreys, who spoke with powerful sincerity and at times with impassionate eloquence, deeply impressed his hearers with his earnest exposition of evangelical Christianity, and he held aloft the Bible as the only safe guide for humanity. He expressed the hope that a wave of blessing would come over the town, which had been hard hit, and that God would help the people to bear their burdens. Feelingly he expressed it as a great privilege to stand in the hall wherein the late Pastor carried on such a great work.

September 25th:

### RELIGIOUS REVIVAL AT GLOSSOP

Remarkable scenes which are reminiscent of the great revivals of the past, are daily occurring at the Ellison Street Mission Church, Glossop. Principal George Jeffreys, the well-known leader of the Foursquare Gospel Movement, whose meetings have for long picked the largest halls in the British Isles, commenced preaching in the Ellison Street Church on Monday of last week, and within a few days the meetings had grown to such an extent that they were transferred on Sunday

to the Empire Theatre. Well over one hundred men and women have professed conversion. The church this week is simply besieged, every available space being occupied by enthusiasts clamouring to hear the preacher.

A notable feature of the Revivalist's meetings is the teaching of bodily healing. Many claimed to have been cured of various ills. After old revival hymns are sung with a real fervour, the preacher enters the pulpit and delivers his message. There is no mistaking the effect upon his hearers, who are held spell-bound, and sometimes people are compelled to ejaculate Amen and Hallelujah loudly. Principal Jeffreys is an unique type of revivalist, he speaks in a calm musical voice, and logically deals with every point in his sermons. The revival he contends for is not that which needs the stirring of unnecessary emotions, but one that brings Divine unction to rest upon his congregations. The enthusiasm of youth has been stirred, for a large proportion of the services consist of young folk who have entered most heartily into the revival.

The Revivalist is to remain in the town another week and the Empire Theatre has again been taken for the meetings on Sunday next!

## Why Pray for Revival?

### 1. Because of heaven's down-stretched hands.

So eager is the world above for human salvation that there is joy in heaven "over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke xv 7). What then would be heaven's joy if "all men everywhere" would repent, as they are commanded (Acts xvii 30), and as multitudes would do—if the Church were revived?

### 2. Because of humanity's out-stretched hands.

So eager is humanity for deliverance from sin that, says the *Sunday School Times* of Philadelphia "Men are hungering for salvation as never before, even though they may not know it, and this means that all who know Christ as Saviour and Lord have such an opportunity as has not been since the world began to tell out the good news and bring men from death

unto life." A revived Church is a witnessing and a soul-winning Church!

### 3. Because of hell's up-stretched hands

Upstretched in devouring greed! For so eager is the world below to people its domain that *sheol* never cries "Enough" (Prov xxx 15, 16, R V). "Hell and destruction are never full" (Prov xxvii 20). So sure is "the wages of sin" that the souls of the unrepentant (for whose salvation Christ died, but for whose salvation the Church seems little concerned)—"These shall go away into everlasting punishment" (Matt xxv 46), but their blood will be required of a Church which sits with hands neither down-stretched nor out-stretched, nor up-stretched—which alone sits with hands enfolded—all but unmoved by the pleas of heaven, the desolations of earth, the insatiety of hell! Oh, intercessor! Pray for the Church's revival.

## Our Bodies

By HENRY PROCTOR, F.R.S.L., A.V.I.

THE Bible speaks of our bodies as being fearfully and wonderfully made, and as being built for the high and glorious purpose of being a sanctuary for God in the Spirit—the holy temple of the living God.

For the Temple which was built by King Solomon, glorious as it was, was but a type, and allegory of the human organisation—the house which is

### ALWAYS BEING BUILT

"without sound of saw or hammer." day and night, sleeping or waking, the work never ceases. The heart beating seventy times a minute, 4,200 times an hour, throwing out at each pulsation 2½ ounces of blood, which amounts to no less than fifty-six pounds an hour, or eight tons in a day. So powerful indeed is the internal mechanism of the body, that all the blood in it is caused to pass through the heart every three minutes, and so through a life of seventy years

duration it lifts no less than 270 million tons. We breathe an average of 1,200 breaths an hour, inhaling thereby 600 gallons of air. The atmosphere presses upon the body in every part at the rate of fourteen pounds to the square inch. The average area of the skin is 2,000 square inches, each square inch of which contains no less than 3,500 pores, or 7,000,000 on the whole body. There is yet a more wonderful system of vessels, which ramify like the blood-vessels into every part of the body. This is called the lymphatic system, which carries a fluid called lymph, this being larger in quantity than the blood in the entire blood vascular system.

The lymph vessels remained unknown to anatomists long after the arteries and veins and the hair-like capillaries connecting them had been studied thoroughly.

This fluid is of far greater importance and value than the blood, although strange to say, many people

are ignorant, not only of its uses but of its very existence. The health and strength of both mind and body are largely dependent upon the circulation of this water of life through the body; hence the importance of massage in the treatment of disease, since it entirely revolutionises the rate of

**THE FLOW OF THE LYMPH.**

So also does physical exercise, of which the majority of mankind living in cities, are now so largely deprived. The defect, however, can be compensated by

deep-breathing exercises, accompanied as far as possible by a diet of uncooked fruit, which adds both to the quality and quantity of the lymph, and thus makes up, to a great extent, for the lack of bodily exercise, which is the bane of sedentary occupations.

It is possible to gain by a life of perfect purity, such a command over the bodily functions, as to enable us to accelerate the lymphatic circulation at will, and so to maintain the body in a state of perfect health.

# The Old-Fashioned Way

MRS. C. D. MARTIN.

W. STILLMAN MARTIN.

1. They call me old-fashion'd be-cause I be-lieve That the Bi-ble is  
 2. Old-fashion'd, be-cause I be-lieve and ac-cept On-ly what has been  
 3. Old-fashion'd, be-cause I am bound to do right, To.. walk in the  
 4. Old-fashion'd be-cause I am look-ing a-bove To.. Je-sus, my

God's ho-ly word, That Je-sus, who lived a-mong men long a-go,  
 spo-ken from heav'n; Old-fashion'd be-cause at the cross I was sav'd,  
 straight nar row way; Be-cause I have giv-en my whole life to God,  
 glo-ri-fied Lord; Be-cause I be-lieve He is com-ing a-gain,

**CHORUS.**  
 Is di-vine, and the Christ of God.  
 At the cross had my sins, for-giv'n.  
 Old-fashion'd, be-cause I pray. } My sin was old-fashion'd, My  
 Ful-fil-ing His ho-ly word.

guilt was old-fashion'd, God's love was old-fashion'd I know; And the way I was

saved was the old-fashion'd way, Thro' the blood that makes white as snow.

Copyright.

# Bible Study Helps

**A STUDY IN LOVE.**

(John xv. 9-12).

1. **An Amazing Comparison.**  
 "As the Father hath loved Me, so have I loved you."
2. **A Gracious Admonition.**  
 "Abide ye in My love."
3. **A Complete Directory.**  
 "If ye keep My commandments, ye shall abide in My love."
4. **A Rich Experience.**  
 "That your joy may be full."
5. **A Binding Obligation.**  
 "Love one another as I have loved you."

**LOSS AND GAIN.**

A Study in Psalm li. 1-13.

- Note what David lost by sin:
1. Purity of heart (ver. 10).
  2. Communion with God (ver. 11).
  3. Joy of salvation (ver. 12).
  4. Testimony to the unsaved (ver. 13).
  5. Power to praise (ver. 15).
- Note what David gained by confession of his sin:
1. Cleansing (vv. 2, 7).
  2. Sins were covered (ver. 9).
  3. A new heart and a right spirit (v. 10).
  4. Joy and strength (ver. 12).
  5. Used again for the conversions of sinners (ver. 13).
  6. Tongue loosed and lips opened to praise God (vv. 14, 15).
  7. Sacrifice accepted.

**FROM BLINDNESS TO BLESSEDNESS.**

(Mark x. 46-52).

- I. **The Condition of Bartimæus (ver. 46).**
  1. "By the wayside, near Jericho."
  2. "Blind."
  3. "Begging."
- II. **The Courage of Bartimæus (ver. 47).**
  1. "He heard."
  2. "He cried."
  3. "He believed."
- III. **The Crisis of Bartimæus (ver. 48).**
  1. He was hindered.
  2. He persisted.
  3. He conquered.
- IV. **The Consolation of Bartimæus (vv 49-52).**
  1. Jesus called him (ver. 49).
    - (a) He cast away his garments.
    - (b) He rose up.
    - (c) He came.
  2. Jesus received him (ver. 51).
    - (a) He confessed Jesus as Lord.
    - (b) He confessed Jesus as God.
  3. Jesus healed him (ver. 52).
    - (a) He glorified God.
    - (b) He followed Jesus "in the way."

# Jesus Only

By W. G. HUMPHREY

*I am the Way, the Truth, and the Life.*—John xiv. 6.

**T**HE greatest problem in this universe that man has to contend with is his utter helplessness, and hopelessness in himself; but he will not admit it. Therefore difficulties confront him on every hand, and trials await him at every turn, as object-lessons and finger-posts pointing in the direction in which he should go.

Also with the child of God, many salutary lessons are needed to shew him his exact position before God, and some of us are very slow in learning these very

## NECESSARY INJUNCTIONS.

Not all accept at first the significant truth, "Without Me ye can do nothing"; and consequently much slower growth in holiness is made than otherwise would be the case.

The primary object that our heavenly Father has in His dealings with us is to get us to realise that "a man can receive nothing except it be given him from heaven," and that only "when we are weak [in ourselves] then are we strong [in Him]." The crux of the whole question is clearly enunciated in most emphatic and unmistakable language in John vii. 17, "If any man will do His will [not his own] he shall know." Yes, it clearly states, *any man*, and above all, the child of God.

Some may say this reasoning is somewhat superfluous; but is it? I may have some pet scheme on hand, which I imagine will considerably advance the interests of the kingdom of God, therefore I put all my energies into it in my endeavour to make it a success. I pray earnestly about it myself, and I also solicit the prayers of other Christians in asking God to bless *my* efforts for the advancement of His kingdom.

Certainly it seems very laudable, and I am pursuing a really good object; my desires are very praiseworthy, and surely ought to command all the support I can get.

But what is the governing motive in the deepest recesses of my heart? Do I really desire God's will to be paramount? Have I really laid myself and my all upon the altar? Am I willing to have all my plans capsized, and entirely overturned, that only "God's will may be done on earth as it is in heaven?" Am I? Can I conscientiously express perfect willingness to be nothing, and feel real joy in being entirely effaced, and my pet schemes all overturned? If not, this is

## EXACTLY THE PLACE

where God wants me to be, before He can effectually use me for His glory, and (if I am willing) this is where He can and will bring me.

What does His Word say about it? Humanly speaking, it seems a most difficult and unattainable

position, and we feel very little hope of ever getting there. But Jesus says, "I am the Way"; so hope at once springs up in my heart, and I begin to see the unattainable attained. In effect He says, "My child, you are nothing, and have nothing, and without Me you can do nothing. But I am perfect faith, perfect love, perfect joy, perfect sacrifice, and so on—all is in *Me*, not apart from Me"; for "with Him He has freely given us all things." It is therefore our privilege to appropriate Him, for "my God shall supply all your needs, according to His riches in glory by Christ Jesus"; or in other words, "I take Jesus to be in me that which I need." Do I need faith? Then Jesus is the Author and Perfecter of my faith. My faith is no good; the Devil would very quickly tear that to rags. No, I am enjoined to "have the faith of God," not faith in God, but *God's faith*, and He says, "Ask, and you shall have." "If you shall ask anything in My Name, I will do it." So that whatever our needs or deficiencies may be, Jesus will supply them. He is the Solution of all difficulties; go to Him and ask Him, and believe He answers you, and then expect it to come to pass. Why? Because He says, "According to your faith [not feeling] be it unto you."

Jesus is God's greatest gift to mankind, and, as children of God, we have only begun to touch the fringe of what He has for us, even now in this present world, not to speak of that which is to come.

If you turn to Col. i. 26, 27, what do we find? The greatest and most

## PROFOUND MYSTERY,

"which had been hidden from generations and ages," but *now* has God made known to His saints, "which is, Christ in you the hope of glory." Oh, ecstatic joy! What an amazing gift! Christ Jesus, the Lord, *living in me!* to whom I can turn under all circumstances, and find, as I lean on Him, that He will be in me all I need. I am utterly unable fully to grasp all this means to me—Christ Jesus the Almighty One *my* health, *my* strength, *my* physical life, *my* spiritual life! Yes, praise His holy Name, He also is made of God unto me now, and will be in me (as I lean on Him) every moment, my Wisdom, my Righteousness, my Sanctification, my *All* (I. Cor. i. 30), and all received by faith. Yes, Jesus alone is the Way, and faith is the means by which all is obtained. Thank God, "He is no respecter of persons," and all we can do is to be channels through whom He chooses to pass His words on to others, and then only on condition that we are wholly yielded, surrendered, and abandoned to Him, so that His will is paramount, and we dead (Rom. vi.).

Oh what joy it is to be yielded to Him, to have no will but His. Then He can do something with us, but not until. May we all yield to get there, for His dear Name's sake.

# Waves of Revival Power

## Principal George Jeffreys at Sheffield

**S**OULS coming in by the hundred  
Miracles of healing  
Tent rocking with the praises of God

Wonderful answers to prayer

Great joy in the city

Hunger for the Word of God

Destroying of idols

Ten thousand Hallelujahs, for we are in the midst of it Day after day from all parts of this great industrial city a stream of folk is to be seen all making their way to the large canvas Tabernacle on the Fair ground They come until the tent is packed to capacity, many having to stand outside, delighted to do so if

### THEY CAN ONLY SEE AND HEAR.

Listen to the conversation of some of the oldest inhabitants—"We have never witnessed such a visitation from the Lord in our city," said one. "I was in despair and was on the verge of suicide The meetings have been my salvation," said a little mother "Eight of my Bible class have found the Saviour," a teacher testifies as she beams with the joy of soul-winning "The revival for which we have been praying for years has come," said another "God is moving in our city as He moved in Samaria, for we are having the same results," said a hard-headed business man "Five of my family are now in the Kingdom, all came in this week I am so happy," said another mother "I have prayed for my husband and grown-up son Both are now saved," said another "It's so wonderful," said one who suffered for years, "I can now go about without my stick I was an awful cripple" "I can hear," said one recently deaf "My child has received sight in a blind eye" "I have been healed of a growth," said a sister, as her face lit up with the sunshine of gladsome delight "Thank God, I have been healed after suffering for five years What have you been healed of?" said one who was standing by. "I was crippled with rheumatoid arthritis, and could not raise my arms Now, thank God, I am free." "And I have received the sight in my right eye which was blind, also the hearing of my right ear," said a young lady "I was ruptured for twenty-eight years," said a man, "I was prayed for and completely healed" "I had fits daily for eighteen years since I was prayed for I have not had one. Others testify to wonderful deliverances from skin disease, neuritis, lumbago, stomach trouble, kidney trouble, tumours, gastritis, goitre, asthma, epileptic fits, insomnia

The service commences Everybody singing and praising the One who is working so wonderfully in their midst. The hallelujahs roll like thunderings—we find ourselves in a whirlwind of sincere sanctified emotionalism Over and over again the congregation sing the thrilling words,

Long my imprisoned spirit lay,  
Fast bound in sin and nature's night  
Thine eye diffused a quickening ray

I woke, the dungeon flamed with light  
My chains fell off, my heart was free  
I rose, went forth, and followed Thee

Many had come to the tent with chains of sin upon their souls, and by the power of the old-time Gospel the chains had been broken Diseases like fetters had fastened upon the body now the fetters had been snapped Thanksgivings for deliverance cause the tent to rock with the praises of God

The hunger after the Word of God makes one rejoice In every service Principal George Jeffreys, under the anointing of the Holy Spirit, breaks the bread of life, and the great crowd is fed

On one hand conviction comes upon the people, and tears of penitence are to be seen No wonder that when the invitation for those who desire to come to the Saviour is given, hands go up all over the tent, as many as 162 in one service The number of those who have professed salvation up to now, and who are rejoicing in old-time salvation is well over two thousand, and still they come

On the other hand, one can see the joy upon the faces of the Bible lovers as the old Book speaks to them

The Principal has strong unwavering faith in the Word of God He believes that God is prepared to fulfil His promises to His believing children to-day in this age of materialism Thy is why the signs follow his preaching in every meeting This is why God honours his ministry in such a remarkable way

"An old-time Biblical revival has surely come to Sheffield, and it is here to stay until Jesus comes," said the Principal "Everybody who believes it say, Amen"

### AMEN COMES FROM THE HUGE CROWDS.

And so the revival rolls on and on, sweeping souls into the Kingdom and bodies into health, saints into a deeper consecration, and through it all our Lord and Saviour is glorified

There is a great hunger for the Foursquare Gospel message throughout the country, from many towns and cities comes the earnest appeal, and so the Principal moves on And so does the revival in Sheffield During the last week Pastor James McWhirter followed on, and the Lord blessed his ministry as many as ninety-two souls deciding in one day During his ministry God stretched forth His hand to heal in a remarkable way, and many have testified to great deliverance

During the past two weeks Pastor P H Hulbert has been preaching the Word Night after night the power of God has swept through the tent under his ministry Hundreds have responded to the invitation and have received the Christ The salvation stream flows on, and so does the healing stream causing testimonies to be given "He has forgiven all my iniquities—He has healed all my diseases."

"O for a thousand tongues to sing my great Redeemer's praise" Surely He has visited Sheffield'



# Two Kinds of Righteousness

By GEORGE D. WATSON

**T**HE Apostle Paul in Philippians iii 9 mentions two kinds of righteousness. He says when Christ comes again he wanted to be found in Him not having his own righteousness which was of the Law, but the righteousness which was through faith in Christ, the righteousness which is of God by faith. The righteousness which was of the Law was that which was prescribed in the writings of Moses for the Jewish age, and consisted in obedience not only to

### THE MORAL LAW

but also the ceremonial law. On the other hand the righteousness which is by faith is to renounce all our own goodness, and receive Christ as a personal Saviour to take away all our sins, and receive by faith a new heart wrought by the Holy Ghost by which we can love God and keep His Word with the obedience of faith and love.

The righteousness of the law is entirely human, produced by the effort of the human will on the plane of morality, without the energy of the Holy Ghost. On the other hand the righteousness of faith is a Divine gift wrought by the Holy Spirit in the heart of the believer. The righteousness of the law is good enough for this world, and in our dealings with our fellow beings in matters pertaining to the present life, but it does not extend beyond death. On the other hand the righteousness which comes by faith is adapted to all the duties of the present life, and also extends beyond death into the future life. The righteousness of the law is almost entirely external in its character, whereas the righteousness which comes from God by faith penetrates to

### THE INNER HEART,

and transforms the character, and builds up in the soul an inward life of peace and joy, bringing the soul into fellowship with God. The one is by works, the other is by faith. The one is by what we do, the other is by what God does in us. When I was in Sidney, Australia, where they have a wonderful harbour with a narrow inlet from the ocean, I used this illustration. I told them there were two ways to fill their great harbour with water, and one was to dig thousands of wells along the shore and pump the water from the wells into the harbour, but another way was to open the inlet and let the great Pacific Ocean flow in and fill the harbour. The first method would never succeed, but the second method would accomplish the result very quickly. In like manner the righteousness of the law is like pumping water from the wells to fill the harbour, but the righteousness which is from God by faith is like letting the Pacific Ocean flow in through the inlet of faith in Christ, by which the heart would speedily be filled with God's righteousness.

In the righteousness according to law man would get the glory resulting from his own works, but in the righteousness through faith God gets all the glory. The righteousness which is of the law will puff the soul up in pride and self-esteem and lead one to

### BOAST OF HIS OWN EFFORTS,

but the righteousness which comes by faith sinks the soul down into humility and self-abasement, and gives all the credit to the Lord Jesus, and is full of humility and worship.

The righteousness which is of the law is cold and stiff without any real life or love, but the righteousness which is imparted by the Holy Ghost through faith is warm and tender and full of fruitfulness, and that living heat which bears the fruit of the Spirit.

The righteousness which is of the law makes one harsh and critical without sympathy or compassion for others, the very picture of a Pharisee, but the righteousness which comes by faith in Christ is tender and compassionate and makes allowances for others. Thus we see the manifold contrasts between these two kinds of righteousness, and these various contrasts can be distinguished in the two types of religion that mark the lives of all people in the world that profess to be Christians. Both of these types of religious people are found everywhere in the professed church. It is only the righteousness which comes from God through faith in Christ that will qualify any soul to meet Jesus at His coming, or to live with Him in His heavenly kingdom.

## Children's Bible Educator

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

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park SW 4.

**JUMBLED TEXT.** Below is a complete verse jumbled, taken from the 16th chapter of Matthew's Gospel. Some of the short words have been put together to make one word out of two, but where this has been done, the letters of each of the two words so joined are in their right order. The other words each have their own letters all together, but jumbled, and the words are not in their right order. Write out the complete verse, and give its number in the chapter.

WILLHIS LESO ROWSHEEVO TIL KASE HISIT  
FORFOR HOVERWOES SHALLMY HALLS EVSA EFIL  
ANDIT LIWL SOLE DINF

Solutions should arrive by first post, Monday, October 19th

### SOLUTION TO CROSSWORD, OCTOBER 2nd.

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Correct answers were received from Joyce Burdett, Stella Cliff, H Downing, Grace Fearnley, Gladys Finch, Hazel Greenwood, Dyls Hale, Rosie Hanks, Joan Hill, Mary Hurst, Dapnne Keyho, Edna M Knight, Jean Kennedy, Ina McAnnally, N McKean, E Nimmo, Tom Ramsey, Kathleen Reeves, Patty Rogers, Eric Somerfield, Ronald Wright; Alfred Yardley

Answer: I. Cor xiii. 13.

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, Oct 18th.** Psalm lxxvi 1-12

"Let a'l that be round about Him bring presents unto Him" (verse 11)

This is a fine thought for the Lord's Day morning meeting. Then the majority of us gather visibly around the visible table of the Lord, but mainly round the invisible Lord Himself. It is not so much the emblems of bread and wine that are in the midst, but the Lord Himself of whom the emblems speak. Yes, we gather round the Lord. But what for? To get presents? No, to give presents. We bring to Him our presents of worship and praise. In worship we worship Him for what He is. In praise we thank Him for what He has done. Let us bring our presents this morning. Calvary stimulates praise. Calvary's praise is the deepest and fullest of eternity.

Accept the gifts we offer,  
For all Thy love imparts,  
And what Thou most desirest,  
Our humble, thankful hearts

**Monday, Oct 19th** Deut 1 1-17

"Ye have dwelt long enough in this mount" (verse 6)

The Lord leads His people on from mount to mount. We like the mounts, but we don't like the valleys between. When we reach one height we feel we would like to stay there. The climb to the top has been long and difficult. Why go down into the valley again? Let us rest satisfied with the mount of victorious life we have obtained, and the mount of service we have scaled. Let us settle down—so we argue. But the Lord says, "No, there is no settling down yet. It must be from height to height, from mount to mount. The top-most height of glory must be reached before it is permissible to abide." So on God leads us—He is still leading us. Don't think of settling down. Climb another mount to-day.

**Tuesday, Oct. 20th.** Deut iii 18-29

"Thou hast begun to shew Thy servant Thy greatness" (verse 24)

That is what we can all say. God has begun to shew us His greatness—but only begun. There is much more to be revealed. Discovery will be added to discovery. Revelation will be added to revelation. We stand only upon the shore of our knowledge of God. There is a great eternal ocean waiting beyond. We praise God for that which we already know of Him, but the best is yet to be. There is more—much more to follow. To call God "Father," means a great deal to us now. It will mean far more a hundred years to-day. To know Christ as our Saviour now, is unspeakably precious. But He will be incomparably more to us when we get to heaven. If

## Meditations by PERCY G PARKER

We trust Him He will shew us a little more of Himself to-day

**Wednesday, Oct 21st.** Deut iv 1-13

"Only take heed to thyself, and keep thy soul diligently" (verse 9)

We who seek to water the souls of others must take care to water our own souls. We cannot bless others unless we are being blessed. Living waters of power cannot pour out of any preacher unless living waters of power are continually being poured into him. While we are digging wells in the gardens of other hearts, let us look carefully to the well in our own heart. Faith, prayer, and praise keep us fresh. If we lose our faith we lose our freshness. If we cease to pray and praise we lose our power. It is good to look upon the things of others, but in spiritual citizenship we must first look well to our own.

**Thursday, Oct 22nd** Deut v 1-15

"Thou shalt have none other gods before Me" (verse 7)

It is still true to-day. We must have no other god before God. Christ must in all things have the pre-eminence. Nothing—simply nothing—must be put before Christ. Not even a friend, or a pipe, or a book. Some worship a political party, others worship sport, and motoring, still others love popularity and position, and yet others put business, stocks and shares before God. A god is anything we put before Christ. Try singing the following to the tune of "What a friend we have in Jesus"

Lord, if I have got an idol,  
Take it from my life, I pray,  
Lord, if I have got an idol,  
Take it, Saviour, right away  
I love Jesus, Hallelujah,  
I love Jesus first of all,  
I love Jesus, He's my Saviour,  
At His feet I humbly fall

**Friday, Oct. 23rd** Deut v 16-29

"O that there were such a heart in them that they would fear Me" (verse 29)

Naturally man has not a heart that fears God in a family sense. The natural heart is afraid of God—of His will and His power, but does not fear Him in such a way as a child should fear to grieve the heart of father or mother. A heart that truly fears God is a gift—a gift which God offers. He will take away the stony heart and give us a tender heart. He will give us the Christ-heart. A heart that loves Him so much that it fears to grieve Him. Such was Christ's heart. As we look into our Lord's face afresh this morning, let us pray, "Give me a heart like Thine." Such a heart delights God and enjoys the delights of God.

**Saturday, Oct 24th.** Deut vi 1-12

"Then beware lest thou forget the Lord" (verse 12)

The emphasis is upon the word "then." Then beware! To what time does the word "then" refer? To the time of prosperity. When the Israelites were in magnificent cities, with plenty of food, and plenty of water, and plenty of vineyards then it was they were to beware lest they forgot God. It is easier to remember God in adversity than in prosperity. We think more about an earthly guide when he is helping us up hill than when we have reached the top of the hill. Let us beware lest we forget our heavenly Guide. When riches and comforts abound let us beware lest we set our heart upon them. The only safe way is to obey the hymn which says, "Naught that I have mine own I call, I hold it for the Giver." Material success, otherwise, will be the quickest road to spiritual failure.

## John Wesley's Six Points

BACKBITING was one of the cardinal sins condemned by the early Methodists. John Wesley's six points of Methodism, recently discovered, written in his own hand by the famous founder of Methodism, prove this. As written and presented by Wesley, it read

"1 That we will not listen to, or willingly enquire after, any ill concerning each other

"2 That if we do hear any ill of each other we will not be forward to believe it

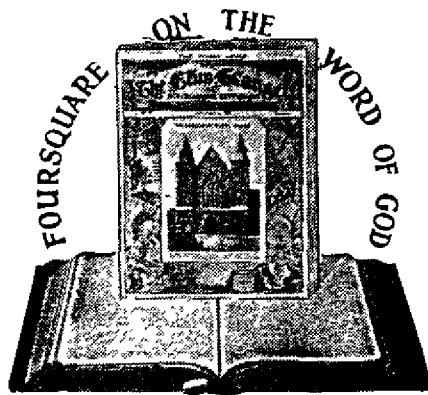
"3 That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned

"4 That till we have done this, we will not write or speak a syllable of it to any person whatsoever"

"5 That neither will we mention it, after we have done this, to any other person whatsoever

"6 That we will not make any exception to these rules, unless we think ourselves absolutely obliged in conscience to do so

"Signed John Wesley, Charles Wesley, John Lumbath, E Perrometz, Jonathan Reeves, Joseph Connely, C. Perrometz, Thomas Maxwell, I Dorres, John Jones, John Nelson, William Shent, John Haines"



## EDITORIAL

### Gold, or God?

OUR country at present is passing through a time of great stress, and those who have the task of guiding the ship of state through the turbulent waters are encompassed with difficulty. England has been borrowing from America and France in order to stabilise the money market, and ease the drain on our resources. But we are convinced that our country has a far greater need than that which appears on the surface.

The following dictum, appearing on a placard outside a church building in Hull, is very significant, and sums up the situation in a nutshell—

“England needs GOLD—without the L”

We commend its message to all

### What is Surrender?

SURRENDER to Christ is often misunderstood. People surrender this thing and that thing—make a sacrifice here and another one there. Yet all these things may be done without any real surrender to Christ having been made. True surrender is revealed in the following incident.

“A clergyman once said, ‘Do you know that Campbell Morgan came to this country and preached one sermon that destroyed forty years of my sermons? For forty years I had been preaching on the duty of sacrifice—denying things to ourselves, giving up this and that. We practised it in our

family. We would give up butter one week, and try to use the money in some way that God might bless. Another week we would give up something else, and so on. Campbell Morgan said that what we needed to give up was not things, but self, and that was the only thing we had not given up in our home. We had given up everything under the sun but self.”

We can surrender many things to God without surrendering self. But if we surrender self, then we surrender everything.

### Perseverance.

A PRIZE incident in the American *Sunday School Times* should help many weak Christians to persevere in the power of God.

“Some years ago, there was a young fellow who had to wear metal braces for serious weakness in his legs. He was threatened with lameness that might be a lifelong handicap. A physician advised him to exercise his legs regularly, and suggested his trying jumping as something that might strengthen them. The boy did so, and kept up his jumping practice through his school and college years. He found that his legs were strengthened greatly, so much so, that before he stopped jumping he had broken the world’s high jump record by clearing the bar at six feet four inches. There were probably fifty fellows in his class who had stronger leg muscles to start with than had Billy Page. His weakness was the start of his wonderful record.

It was not his weakness that finally carried him over that wonderful height, but it was what he did with his weakness.”

Some of the greatest leaders for God are those who had natural handicaps. But they prayed and plodded on until they scaled great heights for God.

### Jesus Only.

THE Lord’s Day morning communion service should be the most precious to us of the whole week. It is then that we gather to meditate upon Jesus only. It is then that we think upon our Lord—thinking which results in thanking.

Our thoughts turned to this when visiting the Victoria and Albert Museum recently. The authorities have arranged for a special feature. One of the exhibits is taken from the midst of the others, and set alone. The reason given is that the wonders of an exhibit are seen better when it is isolated. Week by week one exhibit is thus treated. Turn to the left as you enter the museum, and there, in a glass case, this one chosen article can be seen and enjoyed alone. Thus it is with the Lord Jesus. On Sunday morning we view Him alone. Away from the busy crowds, away even from redemptive service, we gather around our Lord Himself. We worship and adore Him. We think and thank. We ponder and praise. To get to the Communion service may mean a little extra effort—but the result well repays every sincere Christian heart, and, above all, it brings joy to our Lord.

## MISQUOTED SCRIPTURE

No. XX—Amos ix. 13

HERE is a verse of scripture which is frequently given an incorrect rendering. We often hear people, when speaking of promised blessing, say “the days will come when the reaper shall overtake the sower.” The scriptural rendering is altogether different, for it says, “The days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed.” It is true that in this case the misquotation does not materially alter the meaning of the verse, but if the Scriptures are worth quoting at all, they are worth quoting correctly, especially in view of the fact that their actual wording is God-breathed, and to misquote may be to mis-state and misrepresent God’s precious Word. May we always be jealous for His glory in this all-important point.

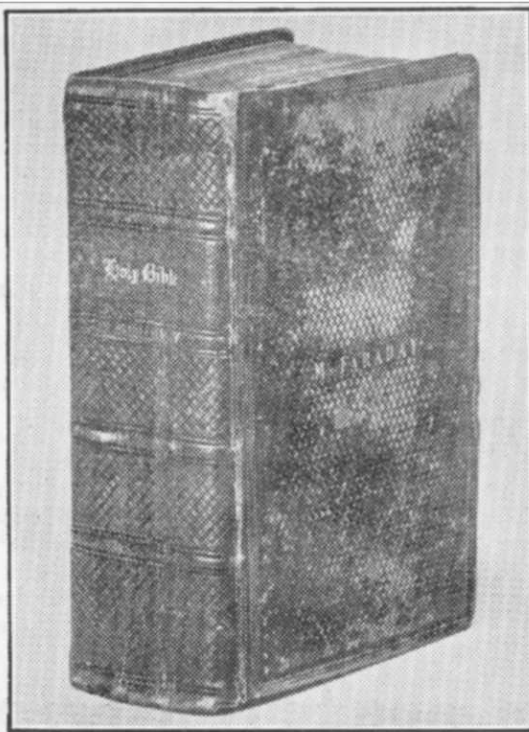
# Michael Faraday's Marked Bible

While the Centenary celebrations in memory of the tremendous and far-reaching discoveries of this great man are fresh in our minds, we publish, by courtesy of "The Times," the following article by H. Marryat from their Faraday Number of September 21st. Readers will be interested to have the account of this great inventor's religious convictions and spiritual life—Ed

**M**ICHAEL FARADAY was an intensely religious man. To use his own words he belonged to "a very small and despised sect of Christian, known, if known at all, as Sandemanians." The discipline of this society must have been severe, for, when Faraday failed upon one occasion to attend the all-day Sunday service, in order to obey a command to lunch with Queen Victoria, he was punished by excommunication. This treatment, however, does not seem to have roused in him either anger or resentment, for he continued his regular attendance, and later was re-admitted to membership.

another, devoted to religion, wherein reason never intruded. Thompson (*Michael Faraday, His Life and Letters*) goes so far as to say "Apparently Faraday never admitted the possibility of human flaw in the printing, editing, collation, or construction of the Bible." This is hard to believe. For further light let us turn to his own Bible. It seems to have been a life-long friend. The pages bear evidence of much wear, but such was the care he took they are neither soiled nor dog-eared. It is one of an edition published at Oxford in 1776 and sold unbound for three shillings and sixpence. It was, no doubt, a labour of love to do the binding himself with a

*The danger of riches.* S. M. A.  
 22 And he was sad at that saying, and went away grieved: for he had great possessions.  
 23 ¶ And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!  
 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!  
 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.  
 26 And they were astonished out of measure, saying among themselves, Who then can be saved?  
 27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.  
 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.  
 29 And Jesus answered, and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's.  
 30 But he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.  
 31 But many that are first shall be last; and the last, first.  
 32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,



3 And if any man say unto you, Why do ye this? say ye, That the Lord hath need of him; and straightway he will send him Luther.  
 4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loosed him.  
 5 And certain of them that stood there said unto them, What do ye loosing the colt?  
 6 And they said unto them even as Jesus had commanded: and they let them go.  
 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.  
 8 And many spread their garments in the way: and others cut down branches off the trees, and strewed them in the way.  
 9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord.  
 10 Blessed is the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.  
 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.  
 12 ¶ And on the morrow, when they were come from Bethany, he was hungry:  
 13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet.  
 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

**FARADAY'S BIBLE.**—The Bible which Faraday bound himself. The leather cover is neatly tooled all over, and Faraday's name is blocked in gold on the front. His close study of the Bible is illustrated by the two reproductions from the book shewing his own markings in the margins.

(Reproduced by kind permission of *The Times*)

He never spoke of his religion except to give a straightforward answer to any bold enough to ask a question, and in his writings religion is only referred to in a few passages nobly expressed, but couched in general terms. He said "there is no philosophy in my religion," which is no more than an agreement with the belief that, above and beyond anything man can observe or calculate, there is something which must always remain inconceivable.

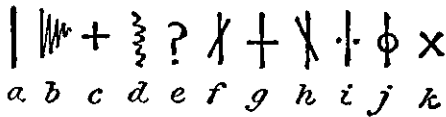
Faraday's biographers give us the impression that his life was divided into two separate compartments—one in which his great intellect explored nature, and

craftsmanship so excellent that the pages are as firmly in their place to-day as when the work was first finished. The leather cover is neatly tooled all over and Faraday's name is blocked in gold on the front. His signature occurs three times on the fly leaves in pencil.

Faraday's written notes, of which there are fifty, mostly concern cross references, but some are characteristic, as for instance the word "Blackmail" written against the reference—I Samuel xxv 5-8—to David sending the ten young men to Nabal to demand gifts, and his "Mammon" against appropriate

passages Interest, however, principally attaches to the 2,949 signs, neatly pencilled in the margins of the pages, which reflect in a very intimate manner Faraday's reaction to his reading Although made over a considerable period of time, these marks follow a consistent scheme throughout, each style having its own particular meaning

The marks may be here reproduced —



In the figure *a* is his own personal mark, and *b* the same with emphasis The sign marked *d* is interesting because it is used to indicate passages of other than religious bearing, such as those concerned with earthquakes, thunderbolts, precious stones, the use of metals, the beating and cutting of gold, weights and measures, implements, vessels of bulrushes, and slavery

That Faraday did not, as Thompson supposed, accept the word-perfection of this edition is abundantly clear by his correction of printer's errors, and if he accepted the infallibility of the translation, which seems unlikely, at least he did not hesitate to improve the English when he thought necessary

The meaning of the numerous query marks is difficult to understand Some, no doubt, indicate a lack of comprehension, others may express doubt as to the correctness of the record One of the many passages so marked is Deuteronomy ix 13, 14, "The Lord spake unto me saying let me alone, that I may destroy them, and blot out their name from under heaven" Long passages in which

#### THE PROPER NAMES

are all carefully accented, would appear to indicate preparation for reading aloud The signs *f* to *j* in order, as they appear above, refer to texts chosen by his friends Wass, Light, Nixon, Barnard and Buchanan as subject matter for sermons

Faraday chose as subject for his first discourse as

an elder Matthew xi 28-30 "Come unto Me, all ye that labour and are heavy laden, and I will give you rest Take My yoke upon you, and learn of Me" This passage, with its supporting reference in both Testaments, is marked, as also are the subjects of many of his

#### OTHER ADDRESSES.

The boyishness of character, often referred to by his contemporaries, is indicated by the heavy marking of such stories as Paul's shipwreck, whilst his utter contempt of money for its own sake is emphasised in his underlining of such texts as I Timothy vi 10, "The love of money is the root of all evil," or Mark viii 36, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" A love of tolerance and charity may be traced in the same way by passages of his choosing, and the consistent practice of these virtues throughout his life is borne out by recorded facts Not so evident is his reason for marking the law forbidding women from wearing "that which pertaineth to a man," unless it be that even in early Victorian times there existed women with a taste for masculine attire One interesting passage, emphatically marked, occurs in the exhortation to Timothy to "avoid babbling and oppositions of science, falsely so called" The Book of Psalms he loved, and marked in no fewer than 237 places, including the words from Psalm xlii, verse 1, "God is our refuge and strength," which we are told he quoted in

#### HIS LAST DAYS

There are four silk markers bound into the volume, which have not been moved for years, and may be in the positions where he left them They mark Deuteronomy xxxiii, Job xli, the commencement of the Psalms, and a passage dealing with the excommunicated person, II Corinthians ii, a subject, be it noted, which particularly concerned him at one period of his life We may believe that he drew strength from the words he has specially marked in this chapter, "Ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow"—*H. Marryat*

## Concise Comments & Interesting Items

"The Defender," an American publication, which preserves a faithful witness to the fundamentals of the Scriptures, has an interdenominational outlook While not identified with the Pentecostal movement, it is by no means unsympathetic, and this month quivers with approval the words of an American evangelist (Rev M Iratler) who said, "Some evangelists pray for the sick and are called 'healers', I couldn't say anything against them if I would, and I wouldn't if I could"

From Latvia this testimony is given in the "Gospel Call of Russia" It is heartening, and will stimulate our prayer "It is with joy that I write that

the Lord is blessing His work here Great grace is upon us and I praise Him for hearing and answering the prayers of His children

"In May five were saved, and three believers received the Baptism in the Spirit Several were healed physically, and we can rejoice in God's goodness He has opened many doors in different places where I am able to preach the Full Gospel to lost men and women We now have four new places where I minister the Word every month

"During the month of June I visited Tukum, Pasend, Stende and Nurmuzia, besides holding meetings in my own assembly The Lord gave us victory, five

souls being saved, and one believer filled with the Spirit"

The need for urgency in preaching is strikingly set forth in the "Joyful News," in an incident concerning Hall Came Here it is

"In the grounds of Greba Castle on the hillside is an old Manx cottage of the two-roomed one-storey type, with the door in the middle and a window on either side, which Sir Hall Came had made into one room, enlarging the windows to nearly the width of the walls This was his workshop, where he could be free from interruption and noise The furniture of the room consisted of a writing table and an expanding arm-

chair On one occasion a labourer, ploughing near by, as he walked up and down his furrow, caught sight of the author His first sight was of a man lying almost full length in the extended armchair On the next return or so with his horses he saw the novelist walking slowly up and down the room His next vision was of a man walking to and fro very rapidly, and when next he came within view of the writer he saw him, with coat and waistcoat thrown off, walking up and down at a tremendous pace and wiping the sweat from his brow Telling of what he had seen, the ploughman said, 'I never sweated so much at my job at any time, and I swear a lot with some horses' It was with such labour that Hall Came brought forth the children of his imagination I wonder if preachers were to be so moved in the preparation of their sermons—that their productions, their sermons, were the outcome of living in the soul of them—whether there would not be a new note in our pulpits "

**Talk about talkativeness** sometimes only increases talkativeness Yet a very fine summary on this subject appears in a contemporary It is well worth prayerfully pondering

"Talkativeness is utterly ruinous to deep spirituality The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart In fruit-growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether, and by so much loquacity the soul runs wild in word bloom, and bears no fruit I am not speaking of sinners, nor of legitimate testimony for Jesus but of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace It is one of the greatest hindrances to deep, solid union with God Notice how people will tell the same thing over and over—how insignificant

trifles are magnified by a world of words, how things that should be buried are dragged out into gossip, how a worthless non-essential is argued and disputed over, how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of Divine silence in his heart feels he must tear himself away unceremoniously to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God "

**Foot lamps** were no doubt in use in olden times There is much interest in the following

For many years archæologists kept digging up in the Bible lands what seemed to be tiny lamps Many of them found their way into museums but no one could explain how these lamps were used They were rounded on the bottom and attached to the bottom were three rings—one large one in the centre and two smaller ones on either side There was no way to place the lamp on a table or flat surface, nor were there any rings by which they might be suspended from above That they were lamps there could be no question, for there on the top was a spout for the wick Therefore these lamps were a great mystery

Some months ago Dr Melvin G Kyle deciphered some tablets, on which were references to "foot lamps" Like a flash it came to Dr Kyle that these tiny lamps were worn on the foot The large ring fitted over one of the toes while a cord attached to the smaller ring went around the foot and tied into the other Doubtless this is what suggested to David the thought, "Thy word is a lamp unto my feet, and a light unto my path" (Psalm cxix 105)

Incidentally, this is one more of those vital glimpses of the customs of long-forgotten times by which the Bible has again and again provided its faithful pictures of things contemporary with its

writers, and so confounded the critics who denied its antiquity

**The Metropolitan Tabernacle** in the old days was not unaccustomed to enthusiasm Here is a cutting from a recent article from Dr A McCaug, late Principal of Spurgeon's College

"We enjoyed an excellent tea at the Tabernacle, and as the Public Meeting commenced at 6.30 we thought it worth while to have half-an-hour of it at any rate J A Spurgeon was in the chair and gave a very good speech, congratulating his brother upon his recovery and return, and 'the coming of age of his pastorate

"Mr W Olney, father of our present beloved W Olney followed with what I described in a letter at the time as 'a grand speech' I also wrote, as I felt at the time, 'What a value that man does set upon Spurgeon, and I believe he just expressed the feelings of the Church'

"Then he presented Spurgeon with a Testamental from the Church, a beautifully illuminated Address, handsomely framed and commemorative of three things—his having completed his 21st year as pastor, the building of the New College, and his restoration to health

"When Spurgeon stood up to acknowledge it, the vast audience began to clap their hands and cheer, and we joined heartily I had never heard such enthusiastic applause, and so long continued Again and again Spurgeon tried to begin to speak, but it was not possible while the thunder lasted He seemed quite overcome, sat down and buried his face in his hands The chairman shouted, 'Let us rise and sing the Doxology,' and it was sung "

We especially like the part concerning the Doxology It is good that the servants of the Lord should be lost sight of, and our praises given to the God who has supplied such servants

## A MEDITATION ON GOLD

By Miss D. COMYN CHING

**T**HE world's standard may change, but God's standard never changes All the world is considering the gold standard We who are engrossed in the business of the King of kings may also consider the value of gold spiritually in the light of eternity Having been washed in the blood of the Lamb we are now being carried forward to the Foursquare City—"the city pure gold" (Rev. xxi 18) We are carried forward by a power not our own, and having nothing to do with self-effort

In II Peter 1:21 we are told that holy men of God spake as they were moved by the Holy Ghost The Holy Scriptures which are the joy and rejoicing of our hearts were inspired by the Holy Spirit, by a power outside the writer's own self-effort A forest officer tells me that when he is returning home through the wood in the dark, he can tell whether he walks under an ash, or an elm, or a beech, according to the sound of the wind passing through the tree above him So the writer is Paul with his logical mind, or Peter with his experience of suffer-

ing, or John with his closer and mystical sympathy with the Son of God Himself yet it is one and the same Power outside Paul, Peter, or John who inspired the Scriptures which are food to our souls In Hebrews vi we are exhorted to go on unto perfection, that is, be carried on by a power outside our own self-effort, be inspired forward even by the same One who inspired the Holy Scriptures What a high calling is our common daily Christian life! And we are being carried on to be part of that city—pure gold Several years ago, when I was in very difficult circumstances, I asked the Lord about it, and this verse came as an answer, "When He hath tried me I shall come forth as gold" "Is there no gold in me yet, Lord?" I asked And my faithful Lord replied "My child, as yet you are only one-carat gold" This was emphasised to my soul by the fact that I later came to know that at that very time an aged friend of mine was passing into the Glory-land and saying, "God says to my friends He would have them pure gold"

# Righteousness which is of Faith

By Pastor LEN J. JONES

**T**HERE are two kinds of righteousness dependent upon what we do, and the other is a righteousness given unto us. Strange though it may seem, it is the righteousness given unto us that is acceptable with God.

## OUR RIGHTEOUSNESS.

As the words imply, this is a righteousness of our own, and is dependent upon human effort—it is a self-righteousness. It is typified in the Old Testament in Cain's bringing to the Lord the result of his labours, the fruit of the ground. It may savour of godliness, but nevertheless lacks the essential quality to receive the approval of the Lord.

The Apostle Paul put no value upon his own righteousness. He said, "Not having mine own righteousness" (Phil iii 9). He, moved by the Holy Ghost, writes in Romans x 3, that this was the fault with the Jews, that they were ignorant of God's righteousness, and were going about to establish their own righteousness, and were not submitting to the righteousness of God.

## THIS OTHER RIGHTEOUSNESS

is spoken about many times in the Word of God. In one chapter alone (Romans iii) the term "righteousness of God" is mentioned three times, and "His righteousness" is mentioned twice. There are other expressions in other places, such as "righteousness of faith," and God "counting," "accounting," "imputing," and "reckoning" righteousness to man.

As these words imply, it is God's righteousness that is in view, and it is reckoned to man's account. This is made clear by I Corinthians i 30, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, and such words as "gift of righteousness" in Romans v 17, and the way of having God's righteousness reckoned to us, are explained by the continual recurrence of the words, "righteousness of faith."

Not only is it clear that our own righteousness will not avail to bring us salvation, but it is just as clear that this imputed righteousness is acceptable. In the same verse in which the Apostle Paul puts no value upon his own righteousness, he puts every value upon this righteousness which is of God by faith (Phil iii 9).

This righteousness is typified by Abel's offering of the firstlings of his flock and the fat thereof. In the same passage that tells us of the rejection of Cain's offering we read, "And the Lord had respect unto Abel and to his offering" (Gen iv 4).

Should the reader be depending upon his works

## TO GAIN FAVOUR WITH GOD

and eternal life, let him stop and take notice this very moment, and let this word ring in his ears, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for right-

eousness" (Rom iv 5). No, it is not by works of righteousness which we have done, but according to God's mercy that we are saved.

Information and instruction to those who are seeking such righteousness are given in Romans x. In the verse already referred to, verse 3, we have the information regarding this righteousness, and in verses 9 and 13 we are instructed how to obtain this righteousness. There are three things told us about this righteousness in verse 3.

(1) We are told it is possible to be ignorant of God's righteousness.

(2) We are told it is possible to be going the wrong way—endeavouring to establish a righteousness of our own.

(3) We are told of this righteousness of God.

Then instruction is given as to how this may be obtained.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved (verse 9). For whosoever shall call upon the Name of the Lord shall be saved (verse 13).

In this last verse we are reminded that it is for everybody.

In Matthew xxii 11-13 there is the parable of the person who depended upon his own righteousness, and his awful fate as a consequence.

## SUCH A CLOSE RESEMBLANCE

was there between his righteousness and the righteousness of the others, that he was accepted with the other guests. So to-day there is a close resemblance between those who possess Christ and those who only profess Him, that the latter are unnoticed and mix with the others. But there is One who knows! And there was One who knew in our parable! The self-sufficient professor was amongst the crowd evidently perfectly satisfied, but when the King came in to see the guests he was noticed immediately.

He desired to go to the wedding, but did not fulfil the conditions, just the same as there are people in these days who want to go to heaven, but have not fulfilled the conditions. Although his intentions were good, and he was amongst the number who gave heed to the invitation, yet his punishment was none the less drastic. Instructions were given that he was to be bound hand and foot, taken away, and cast into outer darkness, where there shall be weeping and gnashing of teeth. His desire to be at the feast was not sufficient to escape eternal punishment.

He was surprised when he was detected. It is written of him that he was speechless. It is possible for a person to refuse God's way for so long, that his own way seems to be right. In II Thess ii 11, 12 we read of God, under certain conditions, sending a strong delusion, that people should believe a lie and be damned, because they believe not the truth but have pleasure in unrighteousness.

It is accepted that at this Eastern wedding, the garment was provided, so this man was without excuse. If there had been a price to pay he could have been excused if he had not the money. If he were unable to procure a wedding garment for other reasons, he would have had a good excuse, but the wedding garment was without money and without price, provided by the king who had given out the invitation, "Whosoever will may come." No, rather than take the "robe of His righteousness," he was satisfied with a robe of his own.

#### A NOTE OF WARNING.

True, our righteousness or good works will not earn us a place in heaven. It is equally true that God requires of us good works.

In Titus iii 8, three verses after we are told it is not by works of righteousness which we have done that we are saved, the Apostle emphasises that although this is so, it is a faithful saying and should

be constantly affirmed, that those who have believed in God should be careful to maintain good works, for that this is good and profitable unto men. As if to distinguish clearly between works to obtain salvation and works to follow salvation, the Apostle emphasises again a few verses later (verse 14), "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

Now of the things which we have spoken this is the sum. Salvation is without works of righteousness which we have done, but works follow salvation as an evidence of faith.

Jesus, see me at Thy feet,  
Nothing but Thy blood can save me,  
Thou alone my need canst meet,  
Nothing but Thy blood can save me

No! no! Nothing do I bring,  
But by faith I'm clinging  
To Thy Cross, O Lamb of God!  
Nothing but Thy blood can save me



## FRUITFUL GLEANING IN GOD'S WORD



### Glad Testimony—Many Conversions—Crusader Fire

#### OPEN-AIR BAPTISMS

**Reading** (Pastor F. Farlow) Recently the Sunday school children belonging to the church here went for their summer treat, when a bus full of happy children and another full of equally happy grown-ups made their way out into the country, to one of the farms belonging to a brother of the assembly. Freedom and happiness were enjoyed from the

Quite recently, an open-air baptismal service was held at the Lodden Tea Gardens. The candidates were immersed in a small stream near the river by Pastor Fielding, after he had delivered his message on, "Why We Believe in Water Baptism," and the reasons for following out our Lord's command. A wonderful blessing was given, for although the days previous had been both

honoured His promise to be "in the midst," and enabled them to get into vital contact with the Master. The prayer-and-praise services have been times of refreshing, the regular weekly Bible studies have been instructive, and the careful search of the Scriptures has imparted a deeper knowledge of the Word.

There has been a renewal of strength in waiting upon the Lord, and fresh impetus has been afforded to those who have truly sought Him with their whole hearts, especially in the breaking-of-bread services. Through manifestation of the gifts the Lord has spoken to His people.

There has been the reaping of the ones and twos who have yielded to the claims of a loving Saviour during the past few weeks. We give all praise to the Lord, who alone is worthy.

#### PERMANENT BLESSING.

**Ryde, Isle of Wight** (Evangelist E. O. Steward) We are happy to announce that Ryde, the scene of the Principal's recent campaign, continues to progress under the splendid spiritual ministry of Evangelist Steward, the first pastor here, who came from the Channel Isles a month ago. During that month about fourteen souls have received Christ, and healing touches have been claimed. A valiant Crusader band is getting active, and an orchestra and choir is stimulating the singing in the well-attended gatherings. Also the Sunday school has been inaugurated. All these powerful means are assailing the strongholds of sin. The visit of forty members to the Crystal Palace has encouraged all to go forward wholeheartedly in His service.



Baptismal Service at Lodden Tea Gardens, Reading.

youngest to the oldest, the place where the treat was held being in beautiful woods. Although the day finished up with a shower, yet two empty barns met the purpose of shelter. Pastor H. W. Fielding, who has been ministering here accompanied the children and took part in helping with their games to the delight of the little ones. Thus we can thank God for His never-failing goodness.

wet and cold, yet the Lord answered prayer in causing the sunshine and warm weather to come in the place of the bad weather. Many strangers were present.

#### BEREAN BIBLE STUDY.

**Ilford** (Pastor W. B. Kelly) The presence of the Lord has been very blessed to the saints worshipping at Elm Hall, Scrafton Road. He has



### THE BEST FOUNDATION.

**Salisbury** (Pastor J R Knight) Pastor J R Knight's ministry at City Hall, Scott's Lane, has recently been truly blessed. All praise to God. On a recent Sunday two souls yielded to Christ, also in the open-air service held in the market square on Saturday evening a man and wife were led to decide for Christ, their decision bringing another, a doubter, to trust wholly in the Saviour. Further to put a seal to the preaching of the Word a young man came definitely to the Lord's side on Sunday, bringing the total decisions during the past four weeks to seven. God has been moving amongst us. The series of studies given by the Pastor on the 23rd Psalm have been much appreciated at the Wednesday evening services. They have been the source of much help and blessing to all. The prayer meetings are well attended in the small hall, and form a good foundation upon which to build the church. The Crusader band is steadily increasing and hidden talent is being drawn out, the young people adding to the brightness of the meetings by their singing and short addresses.



Pastor J. R. Knight

### THE CHURCH INCREASED

**Ballymena** (Pastor E F Cole) Showers of blessing continue to fall on the Lord's people in the Foursquare centre at Elm Hall, Castle Street, and the church is testifying freely to God's continued goodness. In every branch of the work marked progress is being made, and as a result of earnest effort and prevailing prayer, souls have been saved during the past week.

On a recent Thursday evening a baptismal service was held, when eight believers testified to their faith in Christ and followed the Lord through the waters. Evangelist W H McWhinnie visited the assembly on this occasion, and delivered an inspiring message on Discipleship. The candidates were then handed promises from the Word of God, after which they were immersed by Pastor Cole.

So impressive was the service that others signified their desire to be baptised at the next opportunity.

### GREATER POWER.

**Cardiff** (Pastor A Longley) "Yesterday to-day, and for ever, Jesus is the same," is the note that rises with conviction from the hearts of the people of the assembly meeting at the Cory Memorial Hall. The unchanging greatness of God has been much felt recently. The Lord having been present in the same Holy Ghost power as of yore, still powerful unto salvation and able to deliver from the many trials that beset His people.

It was with joy that Pastor Longley

was welcomed back to Cardiff. Bless God for the Word which is being ministered with even greater power than ever. God's plan and way of salvation for the world is eloquently yet simply explained in every service. On a recent Sunday evening Calvary was vividly portrayed and as a contrast the address on the following Sunday told of the abundant joy and happiness of salvation. Both messages were used by God as a means of bringing sinners to accept His great gift of eternal life.

Men and women continue to gather together to hear the Word of God and His presence is very real. Thus the saints have a blessed privilege of feasting upon the rich dainties of heaven. All praise is given to our bountiful God.

### THE TYPES EXPOUNDED

**Eastbourne** (Pastor S Gorman) The Saviour's claims are still being recognised with joy at Elm Tabernacle, Hurlfield Road, and on recent Sunday evenings hands have been raised to signify more precious souls stepping over the line to be definitely on our Lord's side.

Much spiritual blessing has been manifested in the breaking-of-bread services. These hallowed times of meeting round His table are well attended, as also are the prayer meetings held on Saturday evenings. Bless the Lord, it is at these times of worship, that all feel His power and presence in a wonderful way.

The week-night Bible studies too, are very helpful. A series of studies given by Pastor Gorman recently on, "Jesus as Typified in the Offerings," has been most interesting and instructive.

### ANSWERED PRAYER

**East Ham** (Pastor Len J Jones) After a ministry of twelve months in Elm Tabernacle, Central Park Road, Pastor Len J Jones has now received a call elsewhere in the Master's service, and will shortly be leaving the district.

Faithfulness and earnestness in proclaiming the whole Word of God would seem to be the predominant feature of his ministry on reviewing the past year's work, and truly the saints have been fed on the finest of the wheat week by week. Blessed times are spent around the Lord's Table and at the prayer meetings, when the presence and power of the Lord is always manifest.

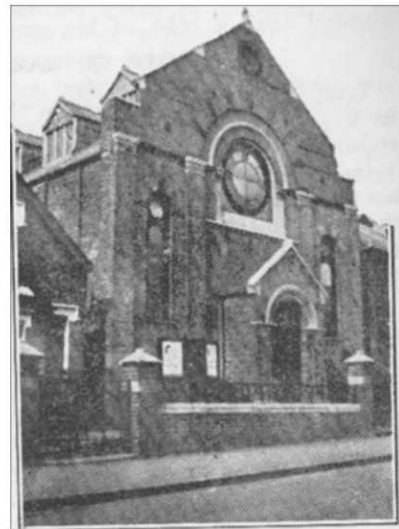
Having completed a number of interesting studies on the Book of Daniel, Pastor Jones preached on Thursday evenings on The Life of Our Lord, a subject very dear to the heart of the believer in Christ, the thought of His complete abandonment to the will of the Father, and His wonderful love and compassion, making Him more precious than ever.

The Lord has also been most gracious in answering prayer on behalf of the sick. Notes of thanksgiving are received every week from those who have been delivered, and great power is always felt at the healing meetings.

Praise God the work is steadily progressing. Souls have been saved, bodies healed, and seekers filled with the Holy Ghost, according to Acts 11:4, being indeed the fruits of a Pentecostal ministry.

### A WEEK OF PRAYER

**Thornton Heath** (Evangelist J Wooderson) Steady progress is being maintained in the assembly meeting at Moffat Road. It is now nine months since the first Foursquare Gospel message was preached in this old United Methodist Church, and as we look back we see how graciously God has honoured the faithful ministry of Mr Wooderson in saving precious souls, translating them from darkness to light, and from



Elm Tabernacle, Thornton Heath

the bondage of sin to the glorious liberty of the sons of God. The saints too have experienced seasons rich in blessing, the Tuesday evening prayer meetings being times of blessed communion with God. Recently a whole week was devoted to prayer, every evening God's people met to intercede for blessing on the work, this culminating with a day of fasting and prayer, when we were privileged indeed to have a foretaste of the heavenly joys.

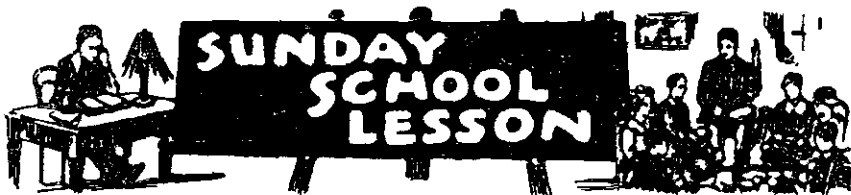
A series of studies, given by the Pastor, on the Second Coming of Christ have proved uplifting and instructive.

The work amongst the Crusaders is going steadily forward under the blessing of God, the number increasing week by week. Their faithful witness and testimony in the open air have been signally blessed of God. At a recent Saturday evening meeting two souls accepted the Lord Jesus Christ as their own personal Saviour. The fire and zeal of these young people for the cause of Christ is indeed inspiring to witness.

Two months ago a work was commenced amongst the children of the district, which praise God is forging ahead each Sunday seeing an increase in the number of scholars.

On a recent Thursday evening, we were privileged by a visit from Miss Chung who ministered the Word and gave an interesting account of work for the Master in far-off India.

Whilst the Pastor was away on holiday, we were favoured with the ministry of Mr Stimming from Croydon on several occasions.



By Pastor P N CORRY

Sunday, October 25th, 1931.

READING. Joshua iii 9-17.

DELIVERANCE

MEMORY TEXT. "God hath not given us the spirit of fear, but of love, power, and a sound mind"—II Tim. i 7.

TEACHER'S NOTES.

The account of the crossing of the Jordan has always thrilled the heart of those who hear it, furnished the illustration for thousands of sermons, and been the comfort of multitudes of saints crossing over to the other side. In order that nothing of its imposing proportions be lost, take stock of the following natural history details of the Jordan Valley.

The great volcanic fault that forms the Jordan Valley is one of the most remarkable natural formations in the world. While the river is about 250 miles long owing to its winding course, the distance from its source to the Dead Sea is only 130 miles direct. In this short distance it descends from 3,000 feet above sea level at Anti Lebanon until it reaches a depth of 1,300 feet below sea level, at the Dead Sea—the deepest spot on the earth's surface. From the fact of this rapid fall the river takes its name, the word Jordan meaning "The Descender." Not only is the river-bed rapid in its fall, but it is bounded by lofty hills, so that the banks which are from 10 to 50 feet in height are very steep. If you will figure out what it means to have a narrow, confined valley from which there is no outlet for surplus water when the snows of Lebanon begin to melt, and add to that a river bed that dips with such rapidity, you will understand why Jeremiah compares the swellings of Jordan to the speed of horsemen (Jer xii 5). There is no escape, the wild rush of waters in spate drive all before it, and if you escape the torrent, it would be next to impossible to gain a foothold, because the banks are so steep. It was no ordinary placid stream that Israel faced, but a raging, tearing torrent overflowing its banks, that would sweep any man to death (Joshua iii 15).

When the children of Israel had come out of Egypt, there had been a wonderful

Deliverance from Doom (Exodus xii 12, 13)

Take note of three "I will's" in these verses, and notice that Israel was under this doom, because they were in Egypt. The blood saved them from judgment, but it was the opened way through the sea that delivered them from the land of bondage and doom.

It was a way of God's making, before a foot was set upon it, because the Lord caused the sea to go back by a strong

east wind ALL THAT NIGHT (Exodus xii 21). Thank God, for the sinner who trusts in Christ, the Passover sacrificed for us, there is a way out of the land of bondage already made. We have passed out of death into life, out of bond-service into the liberty of the sons of God (John v 24, Rom vi 18-22), and there is no condemnation for those who are in Christ Jesus, because the law of the Spirit of life in Christ Jesus hath set us free from the law of sin and death.

To face Jordan was a different matter. Here was no highway ready made, no sound of rushing wind to drive the waters back, but the surge of flood-water at its height, and the swift rushing torrent to make one afraid.

Deliverance from the Desert

Wisdom was to be obtained, not by miraculous intervention in the night, but by obedience in the day. "AS the soles of the feet of the priests that bear the Ark of the Lord shall rest in the waters of Jordan, the waters shall be cut off from the waters that come down from above" (Joshua iii 13).

Picture it and do not be afraid to let your imagination loose for a bit. Overflowing banks, raging waters, floods racing down to the sea, and four priests going forward with the Ark all covered in blue cloth (Num iv 6). I used to imagine that it was with trembling steps that they drew near to the river until it was pointed out that in the Hebrew the word "dipped" in verse 15 was variously translated by the English translators and meant PLUNGED (see II Kings v 14 and Job ix 31 for two uses of the same Hebrew word). What a difference it made in my mental picture—gone the timidity that had kept them so long in the desert, they marched straight forward, plunged in with confidence, firmly placed steps, and as the feet of the priests plunged in, the brim of the waters that came down stood those that came down toward the sea of the plain failed (Joshua iii 15, 16), and they passed over right against Jericho.

Modern scientific research attests the fact that the Jordan has been known to dry up. I quote from a very recent book by Professor Garstang:

"People trained to scientific thought to-day are not disposed to believe in the possibility of any phenomenon which defies the laws of human experience. Nor in this case is it necessary to do so. It so happens that the river near the place mentioned in Joshua is liable to be blocked at intervals by great landslides. Several of these are on record. The earliest recorded is on December 8th, 1267. There was another about the year 1906, and the most recent during the earthquakes of 1927, when the river was completely dammed so that no

water flowed down the river bed for 22½ hours. During this time it is asserted by several living witnesses that they crossed and recrossed the bed of the river freely on foot."

The incident recorded in Joshua iii 16 could therefore have taken place as an ordinary event, with this exception—it happened not as a natural phenomenon, but a Divine intervention, the moment the priests' feet touched the brink of the river.

There are many children of God living in the desert who long for their inheritance in Christ Jesus, but they cannot face the raging waters of Jordan. Unbelief dogs their steps, and makes their footsteps to turn in circles in the very dry land of unbelief. Canaan's land of promise and fruitfulness would be delightful but for the floods of fear that roll between. Walk right on and do not stop to look, for God will make the floods to stand still, the raging waters to fall back, and Canaan will be yours—right against Jericho!

Victory over youthful lusts that war against the soul, victory over the fear of what chums and school companions will say, victory over the fear of witnessing for Christ, victory over the shame of the Cross—these and many other victories are ours, not by hesitating to take the step of faith, but by boldly saying, "Here goes!" and stepping down into the whirling eddies of doubt, only to see them divide at the mighty answer of our God to the obedience of faith. Service and victory lie beyond—step out in His Name!

The Obstacle Removed

We were driving along the country road and had just time to reach town at the hour of our appointment. As we approached the suburbs ahead of us, we saw a freight train that had stopped right on our crossing. It was a long way back to the last turn. We hardly knew what to do. However, we went ahead and just as we neared the crossing the train pulled away.

That is often the way with difficulties that discourage us, as we look ahead. If we feel that we ought to accomplish a thing let us go forward and prepare ourselves, as far as we can, trusting that the obstacles will be removed in the hour of need—Sel!

Be Humble

"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal vi 1).

When Leigh Richmond was once conversing with a neighbour on the case of a poor man, who had acted inconsistently with his Christian profession, his friend, after some severe remarks on the conduct of such persons, concluded by saying, "I have no such pretences, I will have nothing more to do with him." "Nay, brother," replied Mr Richmond. Let us be humble and moderate. With opportunity on the one hand, and Satan on the other, and the grace of God at neither, how should we ourselves fare?"

# Is Answered Prayer "Remarkable"?

**W**HY should answers to prayer be deemed always so remarkable? What is a prayer good for unless it is answered? What should we think if someone should tell us of a remarkable bucket which often brought water from the bottom of a well? What is a bucket worth that has a hole in the bottom, and never does bring any water up? What should we think of a man who should tell us of a remarkable clock which

## KEPT GOOD TIME FOR WEEKS

together? Surely if any clock should occasion remark, it should be the clock that did *not* keep good time

The truth seems to be that faith is too scarce, that unbelief seems to be so largely the rule, that when they hear that God has fulfilled His word and answered the prayers of His people, it is regarded so much as an exception and a wonder. If men ask and receive not, it is because they ask amiss. They ask for that which God has never promised, that which they have no right to seek or expect, and failing to receive the things they ask for, they come to believe that prayer is but a form, and that an answer to prayer is a remarkable thing.

Uncle Daniel, the deacon, had been reading about some "Remarkable Answers to Prayer," and observed to his wife that it seemed like getting back to old apostolic days, when Aunt Hitty, his wife, slowly replied,

"Yes, but I was thinking, after all, it wasn't the answers that were remarkable, so much as the prayers."

"Well, I don't know, most of the prayers ain't specified, but them that be, 'pear to be just simple, plain sort of askin'."

"That's just it, Daniel, plain asking has gone out of fashion, and that's the main reason why it seems so remarkable to us when people ask for any-

thing and get it. Why, the Lord Jesus Himself set us the example of comparing our heavenly Father to ourselves, and trying to find out how we would act toward our children if we were in His place—only He warned us to make allowance for our being evil, I suppose that means cross, and selfish, and unreasonable, as we all are sometimes. Now, I leave it to you, Daniel, to say what you'd think if you read such things as this in the paper

"*Remarkable instance of a father's generosity* Judge Whitaker yesterday received a letter from his daughter, informing him that she and her family were in great distress owing to the recent floods in Missouri, and asking for money to relieve their immediate wants. The father sent the money at once with assurances of his love. This remarkable case is attested by credible witnesses."

"Or, how would this sound?"

"*Remarkable response to a son's appeal* The young son of Senator Dart having been

## TAKEN ILL ON THE CONTINENT,

and being entirely out of funds and among strangers, drew upon his father by telegraph, as he had been previously instructed to do in case of any emergency. Wonderful as it may seem, his father honoured the draft at once to its full amount."

This was the way the matter appeared to Aunt Hitty, and her view of the case seems somewhat reasonable.

Would that people knew more of the meaning and value of true prayer. "Nevertheless when the Son of man cometh shall He find faith on the earth?"

The protracted meeting in which the members of the pastor's family take no interest, is not apt to develop into much of a revival.



over the lake, and its graceful flight

**A** REMARKABLE instance of the penalty of success is reported by persons living near Jamestown, N. Y. For many years a colony of American eagles had made its home near the shores of Chautauqua Lake. They had not been molested and had grown bolder in their depredations.

Not long since one of them was noticed hovering

several persons. Suddenly it darted with lightning rapidity toward the water, catching in its talons a fish two feet or more in length, and weighing probably ten pounds. There was a clash and splashing of fins and feathers, but slowly the bird rose in the air with its captive dangling and wriggling below. When at a height of about 1,000 feet the bird, still clinging to the fish, began to sink slowly toward the lake again, gaining speed as it descended, and finally fell with a splash in the water. Later, the bird and fish were found together dead.

The eagle had evidently found the fish too heavy to carry, but had been unable to drop it, owing to its claws being so firmly imbedded in the flesh that it could not release its hold, and as its strength gave way it sank into the water whence it had sought its prey, and was drowned. The very tenacity with which the eagle grasped its prize prevented it losing it when it wished to do so.

It is often so with men who discover when too late that some eagerly coveted prize is proving fatal to them.

"What shall it profit a man if he gain the whole world, and lose his own soul?"

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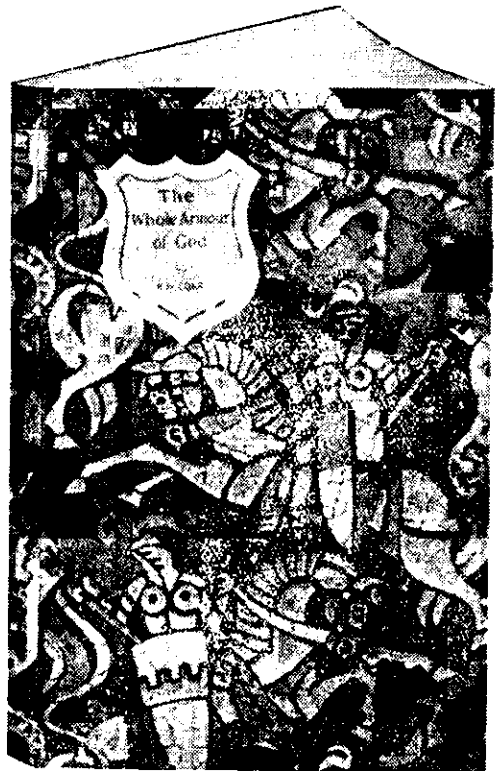
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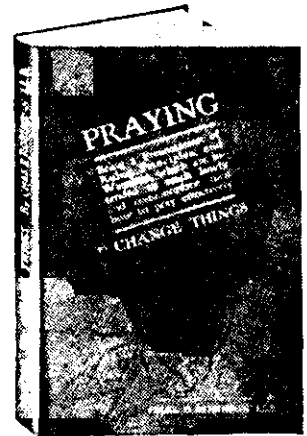
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