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HUDDERSFIELD REVIVAL FIRE SPREADING

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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. 46

NOVEMBER 13, 1931

Twopence



"I am come that they might have life."

John X. 10.



The Original Religion

Recent Discoveries

Compiled by SIR CHARLES MARSTON (see page 729)

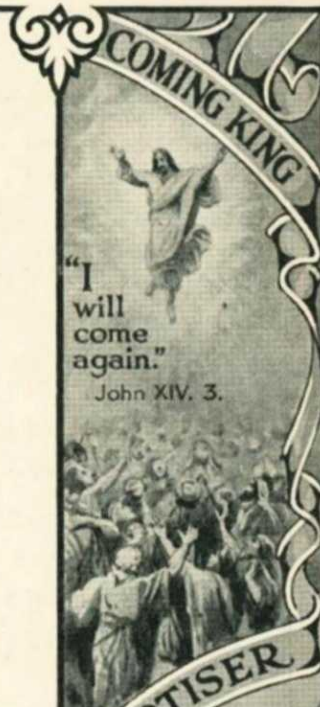


FOUR EARLY CLAY TABLETS

In early pictographic script, from Jemdet Nasr.

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[Sir Charles Marston



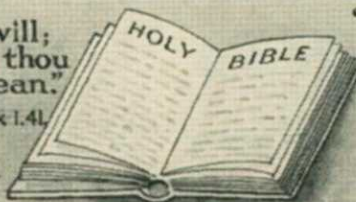
"I will come again."

John XIV. 3.



"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

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

Vol. XII.

November 13, 1931

No. 46

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

Foursquare Gospel Convention

AT GLOSSOP

at the NEW ELIM TABERNACLE and at the
NEW ELIM HEALING HOME, 'Bethrapha,'

SATURDAY, NOV 7th to SUNDAY, NOV. 15th

Each week-night at 7.30. Tuesday, Wednesday and
Thursday afternoons at 3.30. Sundays at 11, 3 and 6.30

Speakers will include:

Principal George Jeffreys, the Revival Party, Alderman Dearden (Rochdale),
Pastors Algernon Coffin (Exeter), P. H. Hulbert (London), T. H. Jewitt
(Leeds), W. Barton (Bradford), H. Kitching (Sheffield).

For accommodation at 'Bethrapha,' please apply to Miss Barbour,
'Bethrapha,' Spire Hollin, Glossop, Derbyshire.

HALIFAX

Principal **GEORGE JEFFREYS**
and Party

REVIVAL AND HEALING CAMPAIGN
commencing MONDAY, NOVEMBER 9th

SERVICES AT

Trinity Road Baptist Church

(kindly lent)

Every week-night (except Fridays) - 7.30 p.m.
Sundays, Wednesdays & Thursdays 3.0 p.m.

SERVICES AT THE

THEATRE ROYAL

Sundays, November 15th and 22nd, at 6.30 p.m.

CHRISTMAS CONVENTIONS

BELFAST. December 25—27. Annual North of Ireland Convention. Christmas Day and Boxing Day at 11.30, 3.30 and 7 in Elim Tabernacle, Ravenhill Road (Boxing Day at 3.30, Baptismal Service). Sunday at 3.30 and 7 in the Ulster Hall. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

LONDON. December 25—27. Simultaneously at Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Christmas Day at 11 a.m. Boxing Day at 11, 3 and 6.30. Sunday at 11, 3 (Kensington only), and 6.30. The speakers include: Pastors E. G. W. Boulton, W. G. Channon, W. G. Hill, and Mr. and Mrs. Llewellyn Bell.

NEW YEAR CONVENTION

GLASGOW. January 1—3. City Temple (corner of Bath and Elmbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

WATCH THESE DATES

ADDISCOMBE, Croydon. November 15—22. Adult School Hall, Woodside Green. Crusader Campaign. Sundays, 6.30. Monday, Wednesday and Friday, at 7.30.

GLAPHAM. November 15. Elim Tabernacle, Park Crescent, visit of London Crusader Choir at 6.30 p.m.

GUERNSEY. November 15—19. Elim Foursquare Gospel Church, Vazon. Special Crusader Campaign.

HOVE. November 22—29. Elim Tabernacle, Portland Road, Crusader Campaign assisted by young people from south coast.

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).

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

WORTHING. November 8-15. Elim Tabernacle, Grosvenor Road (off Grafton Road). Bible School and Evangelistic Campaign by Principal P. G. Parker.

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. 46

NOVEMBER 13, 1931

Fridays, Twopence

Principal and Party at Huddersfield

Hundreds Converted. Many Healed.

HUDDERSFIELD has been considered by leading evangelists to be one of the hardest centres to evangelise, yet in this town stubborn hearts are giving way under the thundering message of the Foursquare Gospel, and people drawn from various spheres of life, young and old, are yielding to its claims. The Revival and Healing Campaign being conducted in the Ramsden Street Congregational Church by Principal George Jeffreys and the Revival Party has been signally blessed of God. Right from the very first souls have been saved in every meeting, and God's people have been strengthened by the Word of God which has gone forth under the mighty unction of the Holy Ghost. Well over four hundred have professed conversion and there is great joy and thankfulness among parents, sons, and daughters because of answered prayer.

Many testimonies to healing of various ailments and diseases are being given by those who have been anointed with oil and prayed for according to the Scriptures.

On the Sunday evenings the services have been held in the Tudor Cinema and also the Picture House, and in both these places the crowds have been swayed by the power of God.

The congregations and the enthusiasm have increased simultaneously, while Bible lovers of long standing are praising God for new light thrown upon the written Word. Some time after the close of each service young, middle-aged, and old with beaming faces are to be found singing the praises of God. There is every indication that hundreds of stalwart adherents will rally under the Foursquare Gospel banner which is being permanently hoisted in the town.

The Principal and Party are continuing the revival services in the Victoria Hall, after which they move on to Halifax. Our readers are asked to pray that the revival fire shall spread to this another busy industrial town.

The following press reports are from the HUDDERSFIELD DAILY EXAMINER

ELIM FOURSQUARE GOSPEL

Ecstatic Singing

Week of Revival Meetings in Huddersfield

A week of revival meetings by the Elim Foursquare Gospel Alliance was opened with a meeting in Ramsden Street Congregational Church last night. The church was almost full, and the congregation listened with earnest attention to the address given by Principal George Jeffreys, the founder and leader of the Alliance, and joined with great fervour in the singing of the hymns.

All these people, however, were not natives of Huddersfield, between 500 and 600 of them came from Sheffield in twenty motor coaches, about 200 more came from Bradford, and there were many other visitors from other towns, so that altogether there must have been about 1,000 people present who were already supporters of the Alliance. This nucleus was of great value in leading the singing, and also in creating that atmosphere of sympathy and enthusiasm which is so necessary to such a meeting. Last night was the first occasion on which such a meeting had been held in Huddersfield.

Singing took a very prominent part in the meeting. After Alderman C. E. Dearden, of Rochdale, had opened the service with prayer, Mr. R. E. Darragh led in the singing of a large number of hymns and choruses. Many of the choruses were of an ecstatic nature, and the congregation soon reached a high pitch of fervour, waving their hymn sheets over their heads as they sang "I rose, went forth, and followed Thee." A small orchestra provided the music for the hymns.

Throughout the prayers, as indeed throughout most of the meeting, there was a continuous undercurrent of fervid "Hallelujahs" and "Amen's."

"I wonder if there are some in this meeting who will take eternal life as a gift?" the preacher said, after explaining his creed and his Alliance. Six people finally put up their hands, and then people who had previously been cured of bodily ailments at Foursquare meetings stood out in testimony, and the history of the cures was related. Then those who felt themselves spiritually healed stood up in their places.

The hymn, "Oh for a thousand tongues to sing," was sung to conclude the meeting.

RELIGIOUS FERVOUR IN HUDDERSFIELD.

Scenes of religious fervour have been witnessed at the revival and healing meetings conducted by Principal George Jeffreys, of the Foursquare Gospel Alliance, in the Ramsden Street Congregational Church during the last three weeks.

The campaign entered upon the closing week of the mission yesterday evening in the Picture House. Fervent singing

of revival hymns and choruses occupied half an hour, broken only once by prayer, before Mr Jeffreys' Gospel address. Basing his subject on the twenty-sixth chapter of the Acts he proceeded to shew the effect of the Gospel on several characters, and Mr Jeffreys' graphic description of the various characters held his audience in rapt attention. At the conclusion of his address the Principal appealed for converts,

and thirty-four responded, indication being made by the raising of the hand. It was stated that already well over three hundred conversions had been registered in Huddersfield.

After brief instruction of those who accepted Christ as their Saviour, the speaker asked all who had received any experience of physical healing in answer to prayer to stand, and about fifty persons in all parts of the Theatre stood

Apostolic Fathers

By W. D. MacCULLOUGH

IRENÆUS, born A D 115, who was a student under Polycarp, a disciple of John, and who was a leader of the Christians in his day, and one of the most learned representatives of our Lord, writing of the Church, said that there were many among them that had prophetic gifts, and that by the Spirit they spoke in all kinds of tongues. An ancient writer, Chrysostom, is said to have written the following, A D. 350. "Whosoever was baptised in apostolic days, straightway spoke in tongues. The apostles themselves received the sign first, and the faithful went on receiving it. Yet not the gift of tongues only, inasmuch as many of the baptised used to raise the dead and perform many wonderful works."

THE CAMISARDS.

Later this wonderful power rested upon the Camisards, a people also persecuted for righteousness' sake. All kinds of miracles were known among them. Of them it is said that holy lights would guide them to places of safety, by unknown tongues and inter-

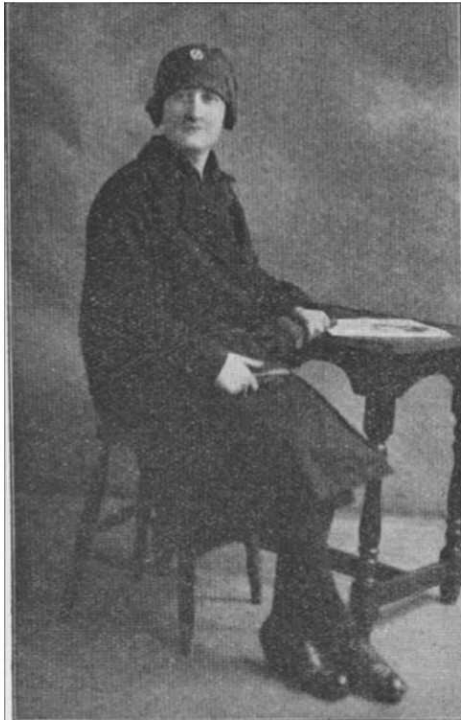
pretations. God would speak encouraging words to them, wounds did not affect them, and other Holy Spirit manifestations.

THE HUGUENOTS.

The Huguenots, hunted and hated by the Catholics, persecuted, slain or banished till the martyrs numbered thousands, were honoured of God for their faithfulness. The Spirit of the Lord would fall on them as they came together for worship and praise, and to take refuge from their persecutors. They would speak in other tongues, they had visions and wonderful healings, and for years there rested upon them the spiritual supernatural.

THE METHODISTS.

The early Methodists also had wonderful manifestations in their revivals. They saw visions. They spoke in tongues as the Spirit gave utterance, and witnessed healings and other spiritual manifestations. The Spirit of the Lord coming upon them, they would prophesy, fall in a trance, and arise with a new message from the Lord.



MISS E. McCABE

HEALED OF RUPTURE

Divine Power Manifested at City Temple, Glasgow

"I THANK God from my heart for the day I entered the City Temple Church of the Foursquare Gospel. On Tuesday, 7th January, I went to the revival and healing campaign. I was a sufferer with rupture for nine years. I was prayed for by Principal George Jeffreys and anointed with oil in the Name of the Lord, and through the power of God I was completely healed. To God be all the glory"—(Miss) ELIZABETH McCABE (Glasgow)

"Three years ago, at Principal Jeffreys' campaign in the City, I was healed of deafness, and I received the use again of a helpless arm."

God's Perfect Plan

By Pastor E. C. W. BOULTON

He will perfect that which concerneth me — Psalm cxxxviii 8

THIS is not a prayer but the expression of a deep heart conviction—what might be termed the central and primal conviction of the Psalmist's life. It contains a clear and emphatic declaration that God's plan for David's life was to be, not merely a good or a happy one, but a perfect one. This is a great claim, and full of vital significance. To David it gave an anchorage in the storm—a light in the gloom of midnight—a song in the vale of sorrow.

"You do not come to church now," said a rector recently to a man who had sung in his choir as a boy. "I've been to the war," was the significant reply. He had no faith that God was Master of the universe, and that all things are in His hands. He had seen to what awful lengths man's evil nature can bring him, and he blames God for it. The awful carnage on the fields of Flanders spoke to him of a deposed Deity. Many a soul has seemed to lose faith in the ultimate victory of Right because they can see no further than the actual happenings, and have no faith to interpret either causes or results.

GOD'S PLAN FOR THE WORLD IS PERFECT.

"He will perfect that which concerneth me!" Can we accept the principle of this passage internationally and universally as well as personally and individually? Can we contemplate the full and final adjustment of all things to the Sovereign Will? In the face of all the world's chaos and confusion—of all the riot and rebellion—dare we believe that God is pledged to this? That God is equal to this? That Jehovah will bring this prodigal planet back from the far country of disobedience? To the eye of faith all things are flooded with significance. As we watch the pageant of events, even the daily papers preach the Gospel of the Almighty's final triumph. We see things moving rapidly towards the goal of the ages. To the world spiritual sublimities are often nothing more than absurdities, because it is only the eye of faith that can truly and correctly interpret. The world's present agony may be a re-birth—the travail pains of God's new thing. The end, however, is certain. The first coming of Christ has saved millions of souls from sin—His second coming will bring world righteousness, peace and prosperity.

GOD'S PLAN FOR HIS OWN IS PERFECT

As we look back over our own lives we may be tempted to doubt this, unless we see in the background the vision splendid of final triumph. One of the strongest means of faith is to see the wonderful hand of God in all the varying circumstances of our lives. These are woven together to produce not merely the material prosperity of the child of God, but to make life a training ground for higher service. God's aim and object is to produce the highest type of people possible, whose happiness rests

not in material things, but who enter into nobler, truer, greater joys. We are but children at school. God wishes no moribund, half-baked character. He puts us in circumstances which sometimes bring out in us capacities, powers, and longings which we wish would be dormant. The way to full development is often painful, but His way, as well as His results, is perfect.

TO JUSTIFY THE WAYS OF GOD TO MEN

As already observed, there are events such as the Great War that have been a stumbling block to the faith of many. In the smaller events of one's own personal life there sometimes come happenings which may be for some long time have no explanation. "What I do thou knowest not now, but thou shalt understand hereafter." There is an "afterwards" of explanation. But for the present we are often called to trust the Father's love. There are seasons when, though tears are binding, faith is strongest.

For us whatever's undergone,
Thou knowest, wiltst what is done
Grief may be joy misunderstood,
Only the good discerns the good

I trust Thee while my days go on
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost,
I thank Thee while my days go on

To see and understand and interpret the events of one's own life is a key not only to others, but it makes possible a power to justify the ways of God to men. To the Spirit-illuminated heart all things are alight with meaning—even the commonplace is radiant with Divine glory.

GOD ALWAYS FINISHES.

"Being confident . . . that He which hath begun a good work in you will finish it" (Phil 1:6, marg.) Here we have the Divine assurance of completion—of consummation. Creation is the earnest of consummation. A thousand things may challenge the perfection and performance of the God-ordained in life. A confederacy of opposition may be formed to frustrate the fulfilment of the Divine plan. But against all this stands the tremendous fact of God. Infinitely greater than all the combined impossibilities there is the gracious guarantee from above, behind which lies the dynamic of Omnipotence. The expectation which has its genesis in God cannot be cut off.

How an artist loves to put in the finishing touches to his picture! Watch a good workman looking at his completed workmanship! Or at the gardener regarding some bed of choice flowers which he has planted! What joy in the completed ministry! Does God do less? Is He less ambitious or less able to perfect that to which He has given birth? We are

to go on to perfection, though it may seem at times an almost ludicrous aim as we look at our own lives. Perfection is the prize of perseverance

BLIND FAITH.

At first faith is always without sight, it could hardly be called faith if it were not so. As little children we take our Father's hand, knowing that He will take care of us. It must be one of God's greatest joys to feel His children's love as they trust Him through suffering and sorrow

"Thousands of holy sufferers in prisons and on scaffolds, in poverty and destitution, have believed still that God was just and righteous in all His dealings with them; and have cried in the hour of their bitterest agony, "Though He slay me, yet will I trust Him" In fact, faith has won its greatest laurels in the crucible of anguish. Its Gethsemanes and Golgothas have been the scenes of its grandest achievements, and its truest triumphs. Its vale of tears has been the birthplace of its clearest and most transforming vision

To one such outstanding instance of triumph in trial—trial of the most terrible type—we feel constrained to make reference. It is culled from the saintly and sacrificial life of Hudson Taylor. At a time when he was passing down into the deeps of bitter bereavement, having but just laid the remains of his precious partner in the grave, he writes

And now what shall I say of the Lord's dealings with me and mine? I know not! My heart is overwhelmed with gratitude and praise. My eyes flow with tears of mingled joy and sorrow. When I think of my loss, my heart—nigh to breaking—rises in thankfulness to Him who has spared her such sorrow and made her so unspeakably happy. My tears are more tears of joy than grief. But most of all I joy in God through our Lord Jesus Christ—in His works, His ways, His providence, in Himself. He is giving me to prove (to know by trial) "what is that good and acceptable and perfect will of God. I do rejoice in that will. It is acceptable to me, it is perfect, it is love in action.

And on the pinions of praise he seems to mount still higher, singing as he soars

Come joy or come sorrow, whatever befall,
His presence and love [more than] make up for it all

Charles Kingsley, in one of his works, reminds us that "David had to go through a very rough training. he was no comfortable, book-read, second-hand Christian, who had an answer ready for every trouble, because he had never had any real trouble at all. . . very terrible and fiery trials year after year. . . by such terrible trials was David taught to trust to the uttermost." In the school of adversity the Psalmist acquired the habit of looking to Jehovah for the fulfilment of his heart's desire. Hunted like a partridge on the mountains, yet ever within him the assurance that God's hand was on the helm

FAITH TO INTERPRET.

Kingsley compares faith to the two kinds of love before and after marriage. The trust of human love before marriage is both blind and implicit. With no experience of each other, they trust each other with their honour, their lives, their fortunes, with

what some would call the rashness and folly of youth, but what, as Kingsley points out, is really a gift from God. Later, he says, will come, as the years roll by, a deeper, sounder faith and love from experience, "an experience of which," he adds, "I will not talk here, for those who have not felt it for themselves would not know what I mean, and those who have felt it themselves need no clumsy words of mine to describe it to them"

This latter, experimental, open-eyed faith is often painful in its acquisition. It is like a child who is growing up, and is no longer nursed and petted as a child. It may feel the transition stage acutely, but there is a higher joy of sharing the life and responsibilities with its parents, most children when healthily brought up are ceaselessly pushing forward into this life. It is the spoilt petted child that holds back. So the Christian should pass on to the joy of open-eyed understanding faith, to the wide-eyed knowledge and self-reliance of faith. Thus would God teach us to pass from the infancy of faith to the place where the knowledge of the Divine character becomes the rock upon which life is built. No longer swayed by every changing mood, or blown from our course by the capricious winds of circumstance. Rooted and grounded in God life becomes strong in the intimate and intelligent understanding of God. The true life of faith is only possible to those who, like Enoch of old, walk with God

To justify the ways of God to men both personally, in our own past, nationally and racially, as in the war, etc., needs both this trust and the vision that interprets. When we have this we can rest our whole weight on the promise, "He will perfect that which concerneth me"

HAVE YOU A CONTROVERSY WITH GOD?

Perhaps you have tried hard to believe that God is love, you have repeated the words to yourself, you have told yourself that you ought to believe it, there have been inconvenient thoughts that persisted and made you feel miserable, because they instituted a doubt somewhere within you. But you quickly refused to think, and pushed the disturber of your peace out of your consciousness. Perhaps there is something you dare not face out, because you fear it might make you doubt God's love

What man dreads he still should view,
Should do the thing he dreads to do,
And storm the ghosts in ambuscade

There will never be real peace till the controversy is faced fairly and squarely, not consigned to the depths of the being where it is bound to emerge at some most inconvenient moment

What is the trouble? Do you feel in your heart of hearts that you are losing the best of life by being a Christian? Are you making social and temporal progress, and fear that out-and-out discipleship will cost too much? Or is it that life is too hard? You have suffered from ill-health till life is a burden? Do you find the burden of earning your living too much for you? Or is it that you have not got the one thing you wanted—the one thing that would make life worth while? Or are you facing that which you dread?

Are you satisfied with life? You would be, if—! Be honest, and name that *if*. Drag it from its hiding place, put it in the dock and make it face honest justice. Do not have any sub-conscious traitors to your Lord in the depths of your being. Do you really believe, "He will perfect that which concerneth you"? If you do not, see to it that you seek from Him that

UNDERSTANDING FAITH

that will be as a rock beneath your feet, and will make you able to face any and all the difficulties of life with joyful recognition of the Father's perfect plan.

Let the assuring consciousness of the Divine wisdom allay your fears, and deprive the burden of its

crushing weight. Let a deep acceptance of the will of God, work in you a strong, sweet sense of satisfaction. Let the vision of the ultimate glory pierce the present clouds that cluster around. The dayspring of Divine performance is at hand. Be determined to accept God's estimate of life. Let the hand of faith withdraw the veil, and rise in wholehearted response to the inspired finale revealed. Thus the life of to-day can be enriched and empowered with the thought of the perfect to-morrow awaiting us—the outworking of God's purpose shall leave us breathless in wonder, love and praise. And with this intelligent acceptance of God's purpose shall come a wondrous freedom.

As the sun scatters by his light
All the rebellions of the night

Congo Labours: Before and After

By Pastor JAMES MULLAN

IN the year 1928, when I was helping Mr Johnstone with the Lord's work of the Kipushya Mission, I decided to go on a journey of dis-

covery for fresh fields to conquer for Christ. That journey was very successful, and God enabled me to visit vast areas where the Gospel had not before been preached. These areas were amongst the Belande, Baluba and Bena Milembwe peoples, and amongst these on that first journey

Miss Gallop, concentrate on the work amongst the Bena Kiofwe, Bekalebwe, Bena Eku, Bena Mpsa, and Basanga, these peoples being in the immediate vicinity of Kipushya and northward. On the station itself the work is carried on 'between us all.

A short time ago I went on a journey round the out-stations in my district, and I noted with pleasure *en route* the change that had taken place in these villages in the intervening years since the Gospel was first preached there.

The first out-station was Kipangye, a village composed of Bena Milembwe and Batetela ex-slaves. These people had given me a kindly welcome in 1928, and had desired to hear more of the Gospel message. This led me, after prayer, to send along there the only available people at Kipushya—they were Kapa Ngori and Mosesa Katombe, the former an unlettered man, but with the Gospel message burning in his heart. His companion also was a keen young boy, who besides being an earnest Christian, could read and write. God has evidently blessed their efforts, and to-day we have a number of really

STAUNCH CHRISTIANS

in this village. One young boy in particular attracted my attention, he belonged to a distant village where he was under instruction of the Roman Catholic catechist, but on a visit to Kipangye he heard the Gospel, became a believer, and returning to his own village commenced telling others the good news, only to be persecuted by the Roman Catholics so bitterly that he returned to Kipangye, where he is now zealously helping the teacher to win souls for Christ.

After passing through some ten or twelve large villages, all of which are without the Gospel and in great need of prayer, we arrived at the second out-station, where we were greatly disappointed to find the school burned down and the Christians dispersed, due to the attacks of another Catholic catechist. We are glad to say, however, that God blessed our visit, and enabled us to rally together the scattered flock and encourage them to go on with God.

The next stage of our journey was taken after nightfall in an attempt to reach our next out-station



Giving Out Gospel Leaflets: Psalm lxxviii 31

SOULS WERE WON

for Christ, and also as a result of that visit to these peoples we were enabled a few months later to open up outstations amongst them.

On our return to the field after a year at home, we have been amazed to see how wonderfully God has continued to bless amongst these people, and we have much to praise Him for in the way souls are being won for Christ in these areas. It has been arranged that Mrs Mullan and myself have the oversight of the work amongst the above-mentioned peoples bordering on the Kipushya Mission, while the head of the station—Mr Johnstone, with Mrs Johnstone and

that day Dew had fallen on the grass, we were wet, tired and hungry, and almost despairing of reaching our destination that day, when away in the distance we heard the strains of music which we thought at first to be the usual native dance music, but on approaching nearer, we were overjoyed to recognise one of our own hymn tunes being sung apparently by a great number of people, although the hour was already late. The hymn was being sung by the evangelists, and the

RECENTLY CONVERTED PEOPLE

belonging to the Bena Mbale. This out-station had only been opened that month, and this was largely brought about by the efforts of one who, I believe, has had a share in the prayers of many of God's people in the homelands. I refer to a little hunchback boy, whom we pleaded with in 1928 to accept Christ, but who although he wept and desired to be saved, yet could not give up praying to his dead ancestor. Well, in answer to prayer, no doubt, a short time ago he accepted Christ as his Saviour, and since then, the teacher tells me, he has been tireless in his efforts to get others to believe. Here he was in the midst of that happy company of young believers singing away with his face literally beaming with joy and gladness. What a wonderful change had taken place in his little life. Formerly a lonely, despised lad, whom no one bothered about, but now,

happy in the love of Jesus, and in the friendship of others who too had believed.

Kimbushi, another out-station, is a place where on the writer's first visit most of the people ran away, and those who remained (I was told recently) told the others that a son of God had passed through. This place, Kimbushi, is one of our best out-stations to-day. The one-time chief man of the village is numbered amongst the baptised believers, and, because of his stand for Christ, was put out of office by the head Chief.

At Kabwende on

OUR FIRST VISIT

ten young people accepted Christ, we were delighted to find most of these standing true, with a number of others who had since believed.

Katankole, a village where we had anticipated great difficulty, but where on our first visit we experienced great blessing, and where two young men accepted Christ as Saviour, is now a splendid out-station, and the aforementioned two young men are now preachers of the Gospel, and each in charge of an out-station of his own. And so we could go on, telling with joyful hearts of what He has done and is still doing. To Him be all the glory for hearing and answering your prayers on behalf of this portion of Darkest Africa.

Concise Comments & Interesting Items

Inventions and inventors have been prominently brought before us lately during the centenary celebrations for Michael Faraday and in the passing of Thomas Alva Edison. Edison's record is an amazing one. He never went to school—all the schooling he received was from his mother. At the age of twelve he was glad to sell newspapers for a living. Before he died he was credited with about 1,400 inventions—some of which have been of priceless value. He claimed that his success was due to "one per cent inspiration and ninety-nine per cent perspiration." He believed that a Supreme Intelligence pervades the Universe. But he never discovered Christ—the only way to the Father. It was Edison who first made electricity generally useful. When he died President Hoover suggested that for one minute, at a given time, all light should be extinguished in America as a tribute to the great inventor. It reminds us of another act of darkness—"Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt xxvii 45).

The Bishop of London, writing in the daily press has a striking plea that the nation shall seek God. Here is a selection from his words:

"It must strike every one who hears of the many consultations which have taken place in the present crisis that

One Person has never been publicly mentioned. I do not mean to imply that those responsible men on whose daily decisions so much depends are not men of prayer, and have not privately asked for Divine guidance in the actions they have taken.

But it is perhaps well to call public attention to the fact that there is One Supreme Governor and Ruler of the Universe, who ought to be publicly and corporately consulted, if in this grave national dilemma we are to arrive at a right decision.

"Is it not worth while then to enter together the unseen world, the only real one, and call down all the love and power waiting there to descend upon our country in its difficulties, on our Church, on those we love, and on ourselves? For while all that we see passes away, God is eternal and heaven is eternal.

"There is behind this shifting pageant which we all know as life, one Eternal Governor and Ruler of the World who is so deeply interested in human life that not a sparrow falls to the ground without His noting, and by whom we are assured 'the very hairs of our heads are all numbered'."

Dr. French Oliver, the evangelist, who recently visited our country, is responsible for a fine summary of our present need of revival.

"I find people all over England praying for a revival, and I feel that about ninety per cent of them do not know what a revival is. They think it is some sort of emotion, a spasmodic thing something like a snowstorm it might come, and it might not. Do not pray for a revival unless you mean business. I know what revivals are. I have seen murderers confess their sins, I have seen them restored. I have seen all kinds of hardened criminals come under conviction. I have heard people make confession of their sin, and bow down before God in prayer. A revival is a tremendous thing. Oh that God would send one! He will never do it until there are channels through which He can work. God always works through human channels. People will turn to Christ if we can get men and women to lead them to Him. You get a soul-concern for others, and there is something about your concern that helps the Holy Spirit to work. He puts the burden of someone on your heart, and that person is very soon under deep conviction."

A day of prayer for the nation was arranged by the World Evangelical Alliance on Monday, October 26th. This was good, but it was not the national day of prayer appointed by the heads of our nation, which we should like to see.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, November 15th I Tim vi 1-10

"Godliness with contentment is great gain" (verse 6)

It is a strange thing to have to speak about godliness with contentment, for in reality full-orbed godliness will surely reveal itself in contentment. Godliness with discontent is a strange mixture. Yet there are discontented Christians! There are some things that we can be righteously discontented with. We can be discontented with prayerlessness in the church. When a social is more popular than a church prayer meeting it is only right we should be discontented. But we should never be discontented with God's leading in our lives. Because He does not always lead us the near way we should not complain as the Israelites did. Lord's day morning is a seasonable time for getting rid of discontent. Discontent dies in the presence of the Cross. Let us get into the full blaze of Calvary, and realise once again that He who freely gave to us His Son will with Him freely give us all things.

Monday, November 16th I Tim vi 11-21

"Keep that which is committed to thy trust" (verse 20)

Let us be faithful to the work God has given us to do. He has not given us all the work to do, but He has given us some. It is far better to be faithful to our bit than envious of the bulk. Children are committed to a mother's trust—let her be faithful to them. A class is committed to the Sunday school teacher's trust—let that teacher be faithful to the class. A human flock is committed to the pastor's care—let him be faithful to it. Timothy cannot be a Paul, but God expects him to be a Timothy. Don't try and be D. L. Moody, or Gipsy Smith, or C. H. Spurgeon—just be yourself. Many are looking toward the stars to find some work to do, and all the time it is waiting at their feet. Don't sweep somebody else's drawing room and neglect your own kitchen. One who cannot look after her own kitchen won't be of any permanent value in somebody else's drawing room.

Tuesday, Nov. 17th. Psalm lxxvii 1-20

"My soul refused to be comforted" (verse 2)

Have you ever been in a position like that? It is terrible when we cannot ease physical pain, but how much more so when there is no ease for the heart. Yet we should remember there is always a remedy for heart trouble. Christ is our Heartsease. If we refuse to apply the remedy, then our suffering will continue, but if in the day of trouble we

Meditations by PERCY G PARKER

call upon the Lord, He will surely deliver us. Earthly physicians aim for the body. Our heavenly Physician aims for the heart. There is a heavenly medicine that never fails. The world seeks out her comforters—but there is a barrier in every soul that never opens to the comforters of the world. Yet Christ can always draw aside the veil and enter in. It is not so much that Christ brings comfort—He is comfort. To have Christ is to have comfort.

Wednesday, Nov. 18th. Psalm lxxviii 1-16

"He brought streams out of the rock" (verse 16)

He still does! That rock is Christ. Out of Him God sends forth streams that stream into every thirsty soul. We cannot hide the fact that we get thirsty—thirsty in soul. At first we may not be able to trace the reason of our thirst. Perhaps we think we are thirsty for human companionship, perhaps a wife thinks that she is thirsty for more of her husband's love. Perhaps the feeling is that more pleasure or a change of occupation, or a change of scenery will bring satisfaction. We drink at this stream and that. But the waters are too cold or too hot, or lukewarm and sickly. For a time we wonder what is the matter with us. At last we discover. We thirst for the streams of blessing that flow from the Rock, Christ Jesus.

Thursday, Nov 19th Psalm lxxviii 17-37

"Can He?" (verse 20)

The language of faithlessness says, "Can He?" The power of God is doubted. Can He provide our daily bread? Can He guide each day through the maze of our life? Can He heal us? Can He fill us with His Spirit? Can He break the heavens and come again for us? What doubters and questioners we are! Of course He can. Of course nothing is impossible to God. He who made the sun to shine upon the darkness of this earth can shine upon our daily path. He who caught up Christ to His own glorious throne, can lift us up. How strange that we should doubt God. There is no need to doubt. Trust and do not be afraid. Go forward and meet that bewildering tangle in the sure consciousness that God can untangle it. God is able.

Friday, Nov 20th. Psalm lxxviii 38-55

"Many a time turned He His anger away" (verse 38)

The Israelites were indeed children. They were constantly bringing sorrow to the heart of their Father—God. Many times they deserved to be terribly

punished. At times such punishment was given, but it was only at times. Again and again God withheld His anger. Again and again it was turned away. The Israelites did not know, but it was in anticipation of Calvary that God was able so to act. Calvary has made it possible under certain circumstances for God to restrain His anger and yet maintain His righteousness in the sight of His creatures. God has frequently done the same for us. We have deserved His wrath but He has granted mercy. His gentleness has made us great. We have been the objects of God's anguish rather than the victims of God's anger.

Saturday, Nov 21st Psalm lxxviii 56-72

"He chose David. He brought him to feed Jacob His people" (verses 70, 71)

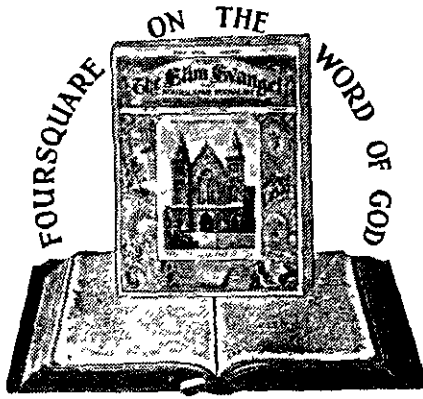
The secret of David's triumphant life was that God chose him. The secret of David's occasional tragedies was that at times he failed God. Blessed is the man whom God chooseth. But tragic is the life of that man if he does not always choose God. God has chosen us—He waits for us to choose Him. I know, in measure, we have chosen Him, but there is an intermittent choosing and a constant choosing. Constantly choose God's will and the way of progress is also constant. Bad breaks never come in our life until faith fails. As long as our faith follows God then blessing follows us. We may be in a humbler position than a shepherd boy—but God has a Jacob somewhere that we can feed for Him.

Longings for Jesus

It is remarkable with what persistency men everywhere sought for God, and even insisted upon the personal aspect of God. Zoroaster, who lived about seven hundred years before Christ, and who is the traditional founder of Zoroastrianism while contemplating God, is reported to have declared that God would never be really known unless He would reveal Himself in human flesh.

This declaration from the lips of the founder of a heathen religion is striking, for Christians well know that any revelation short of this could never have made God adequately known to the world, and that a revealing of Himself in the flesh is the very method which God used to bring Himself into a saving contact with men.

No other human philosophy approached so nearly a knowledge of God as that of the Greeks. It insisted upon moral qualities, such as the true, the beautiful, and the good. Despite its highest conception of these things it could only raise questions concerning God, and His relation to the world and man. But it could not answer them. It came only in the threshold of truth, but could not enter. Socrates, its greatest exponent, is reported by Plato to have challengingly exclaimed "Oh, that someone would arise, man or God, to shew us God!"



EDITORIAL

Guidance.

MANY are in perplexity concerning God's guidance. They are afraid His voice will not be heard. Fears arise lest they shall act when God has not really spoken. Or they fear that God's voice will not be sufficiently clear. But we should remember that God is our Father. No earthly father expects his child to obey unless the parental voice has been clearly heard. We saw an incident recently which amused us and at the same time conveyed the lesson that when God wishes to speak to us He will make His voice clearly heard.

Many by now have seen and heard the new talking weighing-machine. You stand on the weighing platform and a voice speaks out your weight. A little girl was standing, for the first time, on one of these machines. She was very, very anxious that she should not miss the voice. She bent down and put her ear close to the mouth of the machine. Would she hear?—or would she fail to distinguish the sound. In a moment the voice spoke—nay, it almost shouted, with a deep bass voice, "Five stone four." The child gave a jump of amazement. She was expecting an indistinct voice, instead it was a voice that, despite the noisy traffic, could be heard for a considerable distance. The child got a mild fright and we got a helpful lesson. Our lesson was that when God really speaks to us either directly or indirectly we need not have the slightest fear of missing His words.

Considering Others.

SCRIPTURE makes it clear that we ought not to do anything whereby our brother stumbleth, or is offended, or made weak.

This is illustrated in a surprising manner in some parts of the mission field. Even missionaries' children have to be deprived of dolls in some places, because the natives think they are idols. It is difficult for us to understand this in our land. Yet we should never forget the principle which it illustrates. There are many things that are not wrong, but they are not expedient, for while they do not harm or tempt us, they bring our weaker brethren and sisters, and the ungodly too, into bondage. It is always safer to be too narrow than too broad.

Gospel Singing.

EACH week we publish in our columns either a hymn or chorus which is selected with a view to its being used in the service of the Lord. Many of our readers make practical use of these in this way.

It will be of interest to know that the hymn, "Will your heart ring true?" published in our issue of August 7th, came into the hands of a Gospel singer who sang it at a church service in the Isle of Man. The singing of the hymn resulted in three people coming to the penitent form. We trust these musical items will continue to be made a blessing.

Unbending the Bow.

THERE is a beautiful and picturesque legend relating to the Apostle John. He had a tame partridge, which he cherished much, he amused himself with feeding and tending it. A certain huntsman, passing by with his bow and arrow, was astonished to see the great apostle, so venerable for his age and sanctity, engaged in such an amusement. The apostle asked him if he always kept his bow bent. He answered that in that way it would be rendered useless. "If," replied John, "you unbend your bow to prevent its being useless, so do I unbend my mind for the same reason."

Stupidity or Progress?

A MOTHER who was a professing Christian said she wanted her son to go to dancing school because he was so awkward, she wanted him to be more graceful. After several weeks he had made such poor progress that she took him out in disgust. When she chided him he said, "I'm sorry, mother, I'm so stupid about it, but I can't seem to do any better. You see, it's one of the things I can't pray over."—D. L. Moody

Just Clay.

PERHAPS the great trouble with most of us is that we insist upon being a diamond on the finger of God when we should be but clay in His hands.

I believe God has a plan for each of us, some line for us to speak in the drama of life, a part to play in this galaxy of actors, a role however minor, to enact. The real test becomes apparent when we are compelled merely to shift the scenery, to act as stage-hands while cavalierish players receive the plaudits of appreciation and of praise.

Yet our task should not be an attempt to discover what we want to do, but rather what God wants to do with us.

Jesus saw a blind man one day, and to manifest the works of God He proceeded to restore the sight of this unfortunate. He did not use a shining piece of gold to perform the miracle, nor a silken scarf held to blinded eyes, nor a leaf from near-by tree, nor precious stone from monarch's hand, but He stooped and fashioned a little ball of clay.

It was dust as it lay there, plain dirt, just clay, yet meet for the Master's use. It was content to be assembled by Him, content to be mixed with His spittle, content to be pressed to the eyes of a poor blind man of the street, content to be washed away in the pool of Siloam. Yea, content to be lost for ever in the water's dissolving wavelets.

Common insignificant clay, but just what Jesus was looking for, and just where Jesus could find it.

The Original Religion: Recent Discoveries

Compiled by SIR CHARLES MARSTON

BABYLONIA or Mesopotamia has become a British Protectorate, and is to-day officially called the Kingdom of Iraq.

It is a desert land, watered by the rivers Euphrates and Tigris; many of those who fought in the Great War remember its heat and its sands.

But it is a country which bears numberless traces of an ancient civilisation, with ruins as vast as would be those of London, if it were destroyed and covered by the dust of ages.

to believe that religion evolved from dreams—ancestor worship—totemism—animism and so on to polytheism or the worship of many gods, until at last monotheism or the worship of one God, was finally reached. It is further suggested that the belief in a future life is a comparatively recent product of civilised man.

Dr. Langdon's discoveries, however, do not harmonise with these speculations. They positively reverse the order. He writes:

LATE NEWS.

Revival Fire Spreading

The Principal and Ministers fanning the Flames. Signs and Wonders follow all along the line.

FOURSQUARE REVIVAL FIRE BURNING WITH INTENSITY IS SPREADING IN THE NORTH OF ENGLAND. HUDDERSFIELD UNDER THE MINISTRY OF PRINCIPAL GEORGE JEFFREYS AND PARTY IS EXPERIENCING AN OLD-TIME REVIVAL. OVER FIVE HUNDRED SOULS HAVE ACCEPTED CHRIST, AND MANY HAVE BEEN MIRACULOUSLY HEALED. OWING TO THE NUMEROUS APPEALS THE REVIVAL SERVICES ARE BEING CONTINUED ANOTHER WEEK IN THE VICTORIA HALL, WHICH IS PACKED TO CAPACITY.

THE GLOSSOP REVIVAL UNDER THE MINISTRY OF EVANGELISTS HULBERT AND FIELDING IS STILL BURNING BRIGHTLY. THE CHURCH IS CROWDED OUT, SOULS ARE BEING SAVED IN EVERY SERVICE, AND THERE ARE MANY HEALINGS. ONE IS THE CASE OF A SISTER, WHO HAD BEEN A CRIPPLE FOR YEARS, BEING INSTANTLY HEALED.

SHEFFIELD WITH ITS CROWDED GATHERINGS IS STILL AT WHITE HEAT UNDER THE MINISTRY OF PASTOR KITCHING. THE GREAT CONGREGATIONS ARE THROBING WITH LIFE, AND GREAT IS THE REJOICING BECAUSE OF THE CONVERSIONS AND HEALINGS THAT ARE TAKING PLACE.

OVER THE WEEK-END THE PRINCIPAL CARRIED THE FIRE TO KNOTTINGLEY, AND AGAIN THERE WERE ENTHUSIASTIC GATHERINGS WITH THE SAME RESULTS.

READERS, KINDLY PRAY FOR THE PRINCIPAL'S NEXT CAMPAIGN AT HALIFAX, AND FOR EVANGELIST McWHIRTER, WHO WILL HOLD FORTH IN HUDDERSFIELD.

The archæologist loves to dig among these remains, some of which are six thousand years old, and slowly but surely the information they disclose is adding to our knowledge of ancient history.

For this civilisation had its own vast literature, inscribed on baked clay tablets in wedge-shaped letters known to-day as cuneiform. These characters and the language in which they are written, are now being deciphered and read by scholars, and some of what they tell us is of the first importance.

For the past nine years, Dr. Langdon, Professor of Assyriology at Oxford, has been head of an expedition excavating on the site of

THE ANCIENT CITY OF KISH,

about eight miles from Babylon. There he unearthed many such cuneiform tablets including one whole temple library of them.

The decipherment and study of these ancient writings, some of them dating back to more than 5,500 years ago, has led Dr. Langdon to important conclusions about the origin of Religion. If we study modern books on this subject we are usually brought

In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widespread belief in evil spirits. It is in a very true sense the history of the fall of man.

When asked whether the tablets indicate a belief in a future life in those ancient times, Dr. Langdon said:

The theological view running through Babylonia before B.C. 2000 was of a heaven for the righteous whom the gods might choose to receive into Paradise where is the bread and water of eternal life.

And the speaker went on to affirm that

THIS BELIEF PERSISTED

right down through the centuries at any rate until the destruction of the Babylonian Empire (B. C. 539).

Now although these discoveries discredit modern theories, yet they furnish remarkable confirmations of former beliefs. Mesopotamia is the traditional site of the events recorded in the first chapters of the Bible. Those of us acquainted with the book of

Genesis gain an impression from reading its chapters that Monotheism was the original Religion. There are indications too of a belief in a future life, such, for example, as the translation of Enoch.

And what of the belief in the Bread of Life and the Water of Life, current in Mesopotamia at the very time Abraham left it for Canaan? There sounds something familiar about all this; something as it were, that we have heard before. Gradually we remember how two thousand years after Abraham, one of his seed declared that *He* was the Bread of Life,

and that the Water of Life was also His to give to mortals. And it was then affirmed that these precious gifts no longer remained in a heaven of the righteous, remote and inaccessible to our race, but were brought down to earth by Jesus Christ for all who believe in Him to share.

Yet nearly another two thousand years have rolled by, and these records of four thousand years and more ago, make us ask ourselves—what do we believe to-day?—*Reprinted by kind permission of Sir CHARLES MARSTON.*

New Days

Words and Melody by F. M. LEHMAN.

Har. by MRS. C. LEHMAN MAYS.

1. I am in the new days, Sweetest joys are mine; All the clouds are lifted,
 2. I am in the new days, Walking in the light; Skies are clear and golden,
 3. I am in the new days, Dead, the bit-ter past; I have yielded to Him.
 4. I am in the new days, Where the glo-ry falls; Where I hear Him whisper,

Suns for ev - er shine, God has touch'd the harp-strings, Tun'd the sil-ver keys;
 And the fu-ture bright, 'Neath the blood, so precious, All my sins are lost;
 He has come at last, Whis-pers He His se-crets In my list ning ear;
 An-swer when He calls, He will lead me on-ward Thro' life's winding maze;

REFRAIN.

I am sailing homeward O'er enchanted seas.
 I have peace a-bid-ing In the Ho-ly Ghost.
 I have sweet communion, Nothing now to fear.
 I will praise Him ev-er For the glad new days. } O the blessed new days,

Now are mine; I am in His keeping, Shade or shine. Bask-ing in the

ful-ness, Lost in praise; Out of darkness in - to light - Glad new days.

Bible Study Helps

" I KNOW "

How blessed to be able to say spiritually, " One thing I know, that, whereas I was blind, now I see " (John ix. 25; Matt. xiii. 16).

" I know that my Redeemer liveth " (Job xix. 25; Rev. i. 18).

" That I may know Him " (Phil. iii. 10; John xvii. 3).

" I know whom I have believed " (II. Tim. i. 12; I. Thess. vi. 14).

The Lord Jesus said, " I know My sheep, and am known of Mine " (John x. 14, 27; I. John v. 20).

How solemn are the words of Matthew vii. 23, " I never knew you "; Matthew xxv. 12, " I know you not."

Oh that it may be ours to know Him, and to make manifest that we are His!

" GOD FOR US. " (Romans viii. 31).

1. Loved by the Father (II. Thess. ii. 16).
2. Blessed by the Father (Eph. i. 3).
3. Chosen by the Father (Eph. i. 4).
4. Predestinated by the Father (Eph. i. 5).
5. Drawn by the Father (John vi. 44).
6. Begotten by the Father (I. Peter. i. 3).
7. Delivered by the Father (Col. i. 13).

CHRIST'S TESTIMONIALS OF HIMSELF.

1. " I am the Bread of Life " (John vi. 35).
2. " I am the Light of the World " (John viii. 12).
3. " I am the Door " (John x. 9).
4. " I am the Good Shepherd " (John x. 11).
5. " I am the Resurrection and the Life " (John xi. 25).
6. " I am the Way, the Truth, and the Life " (John xiv. 6).
7. " I am the True Vine " (John xv. 1).

RIGHT AND WRONG ATTITUDES. (Mark ii. 1-12).

1. **Indifference:**
The attitude of the multitude toward the man (paralytic) (vv. 2-6, 7).
2. **Sympathy:**
The attitude of the four towards the man (vv. 3, 4).
3. **Faith:**
The attitude of the four towards Jesus (vv. 4, 5).
4. **Confidence:**
The attitude of the man towards Jesus (vv. 5-12).
5. **Sympathy and Helpfulness:**
The attitude of Jesus toward the man (vv. 10, 11).

The Model Christian

Talk No. VI.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

SO far we have considered three graces that should reveal themselves in every model Christian life—love, joy, peace. These graces are not only for time, they are likewise for eternity. Love, joy, and peace will characterise us throughout the eternal ages. But

THE NEXT GRACE

that we are to think of will not have an eternal manifestation. There will be no need. The fruit of the Spirit is—*longsuffering*. The power to suffer long and patiently will be in our eternal nature, but it will lie dormant, for in eternity there will be no suffering. Consequently there will be no need of the grace of longsuffering. To have preached longsuffering to Adam and Eve before the Fall would have been out of place—for they knew no suffering. To preach longsuffering in heaven will be out of place—for no suffering will enter there. No, the grace of longsuffering is peculiarly for this time. In a world in chaos through sin and Satan there is need for such a grace—imperatively so.

In a fallen world suffering comes to the whole man, body, soul, and spirit. Not a single individual passes through a single day without suffering of some description. To meet this suffering God has provided the grace of longsuffering. The gloom is met by the grace.

Let us consider some of the most obvious forms in which suffering comes.

(1) *We suffer because of sickness*. Physical pain is the tragic visitor into every life. Papers, religious and secular are largely given over in their advertising spaces to advertisements for the

ALLEVIATION OF PAIN

Chemists, doctors, dentists, nurses, hospitals all speak of widespread suffering. Many cupboards are suspiciously lined with empty and partially empty bottles. "I am not well," "I am feeling out of sorts," and such like statements are frequently on the lips of mankind. Physical suffering is not easy to bear in patience. Some alarmingly give way to inward grumbling and audible complaint. Feeling miserable in themselves they seek to make others miserable. Yet physical suffering can be met with the grace of God. Christ can give us the power to suffer in patience. Think of Paul's suffering, think of the Lord's own suffering, yet not once did a murmur cross either lip. Paul could say, "I take pleasure in infirmities." Even in the midst of the intensest suffering of the Cross our Lord still said, "Father."

Toward the end of his comparatively short life C. H. Spurgeon was a great sufferer. Yet he bore it all with wonderful patience. Think of this

BEAUTIFUL LETTER

to a friend of his which he wrote from Mentone when seeking restoration of health

Dear Friend,—Your kind note has reached me and cheered me. I had eight sunny days here, and then the dragon overlook me and cast me down. Just as I thought I would write you, my enemy struck me in the right arm, so that I could not hold a pen or write a word. Moreover, I was unable to go or to think. Since then both feet have been imperial in colour, improper in proportions, and impotent for motion. This is now the third week of my sickness, but things are brighter, I can write, as you see, and I can walk across a room, and I can think, and I can trust and not be afraid. Bless the Lord with me. God is very gracious to me. I am now enrolled in the work-and-suffer corps, and I expect to have double grace for the double part I am to sustain. I pray it may be so. Write again.

Yours ever most heartily,
C. H. Spurgeon

The beauty of longsuffering can also be tenderly traced in the following verse

All things are ours, yea, the present affliction,
Though now through the gloom of mortality viewed,
For soon shall we join in the blissful conviction,
That thus it was good to be tried and subdued.

For those who are filled with the Spirit of Christ a complaint of the body will never lead to a

COMPLAINT OF THE SPIRIT.

We may never understand why the Lord allows us to suffer, we may be bewildered because He does not heal us, yet we shall smile through our tears and sing through our pain.

(2) *We suffer because of persecution*

Persecution for Christ's sake is always painful to the spirit, sometimes it is also very painful to the body. It varies from playful twittering to cruel torture. The Lord knew that such would come to His children. Said He, "In the world ye shall have tribulation. Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death," "Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." Many further statements could be given to prove that believers are persecuted. But there is no need. We all know the fact from experience.

But persecution gives us an opportunity to exhibit longsuffering. We are not only not to complain, but we are to love and pray for the guilty persons. Prayer is to

BURST THROUGH OUR PAIN.

The story of the early Church is both pathetic and wonderful. They were beheaded, thrown to the lions, sawn asunder, placed in loathsome prisons, burnt as human torches, and yet they did not yield in testimony or temper.

One named Julius was a veteran in the Roman Army. He had served for twenty-six years. There was no stain on his character. He had served in seven campaigns with distinction. But one day he

was charged with being a Christian. The judge who tried the case, wished to save so valued a servant. He offered an easy way of escape—"Just offer a little incense to the idols and then go your way."

But Julius replied, "Do you think that I who for twenty-six years was never charged with a military crime, who was faithful in that which was lesser, am likely to be unfaithful in that which is better?" The governor (Maximus) tried again. He said, "If you think it a sin to sacrifice, put it down to my account." He also promised money. Julius replied, "Neither your crafty argument nor your money can tempt me away from the eternal Lord."

The Judge lost his temper. "If you don't I will cut your head off." "Do so," replied the soldier, "and I shall gain my heart's desire." "If," said the governor, "you were suffering for your country or the laws, you would gain everlasting renown." "I am suffering for laws, the laws of God," was the reply. "Laws," retorted Maximus, "given you by a dead man."

"HE DIED FOR MY SINS."

was the solemn retort, "that we might have eternal life."

The governor was bewildered. Once more he pleaded, "Sacrifice and live." Julius replied, "If I choose life I choose death. If I die, I live for ever."

The governor's patience was exhausted, and Julius was beheaded.

Persecution cannot move the victorious Christian. The sword, the stake, and the wild beasts could not do so in olden days, neither can ridicule and laughter and persecution to-day. The model Christian is longsuffering when suffering through persecution.

(3) *We suffer because of contact with contrary temperaments*

Naturally it is not easy for John and Peter, Mary and Martha to get on together. John is always afraid of what Peter will do next, and Martha is constantly irritated because Mary likes times of rest and meditation. This clash of temperaments meets us on every hand. The children want to do things which mother wishes not. Mother wants to be quiet to write a letter, but they want to play at

ROARING LIONS AND TIGERS

One traveller wants the window of the railway carriage open, the other cannot possibly endure the draught. The manager wants two hours' work crammed into one, and the customers all want serving at once. William likes rice-pudding for dinner, but Harry hates the stuff, and always wants pie. Thus the list can be continued.

To be patient in the midst of such life is a painful effort, unless we are blessed with the grace of longsuffering. This spirit can be ours as the result of the fulness of Christ.

Thomas à Kempis wisely said, "Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be, for that thyself also hast many failings which must be borne with by others. How seldom we weigh our neigh-

bour in the same balance with ourselves." Again Spurgeon reminds us, "All the saints must go to the proving house, God had one Son without sin, but He never had a son without trial."

But that Son perfectly withstood the trial.

The Spirit of that Son is within us. It is for us by faith to let that Spirit so immerse our natural spirit that we shall ever exhibit the patience of Christ.

(4) *We suffer because of the discipline of God*

Read Hebrews xii: 5-11 and this becomes very clear. But all God's discipline is looking forward to the

"NEVERTHELESS AFTERWARDS"

Much discipline was permitted by God to come upon Job, but there was a sequel. Job instead of being halved was doubled.

Francis Ridley Havergal suffered greatly. But how beautifully she faced up to it. In November, 1876, she wrote the following letter to a friend.

This has been a slight edition of my previous illness, but it will be some weeks before I am really as strong as usual. That long illness in 1874 has so weakened me, besides seeming to have left a curious liability to fever, which has returned so many times. But I am not troubled about the "fallow," and your words "The Lord is right, you can trust Him, I know," have not done chinking yet! Just before this last attack I was in my sister's conservatory watching the gardener cut off every bunch he could find upon a splendid vine. He has been training it for twelve years, never let it bear even one bunch of fruit for two years, and now it is 200 feet long in the main stem alone, and 400 feet with the principal branches. He has pruned off a thousand bunches this spring. "And what do you expect it to bear, by-and-by?" "Four hundredweight of grapes! And, please God I live to manage it, it will be the finest vine in the country." He was having long patience for fourteen years with this choice vine, and I suppose my Husbandman's waiting with me won't be as many months, so that is not a very long trial of trust. My faithful Saviour! I know He is faithful, and I am learning and resting.

Most of us think we are perfected before we are anywhere near to it. Thus God's work of child-training continues. We are to

HUMBLE OURSELVES

under the mighty hand of God—He will exalt us in due time. The less we complain the sooner the training is over. Suffering usually caused the children of Israel to turn their eyes back to Egypt, yet it should really have caused them to have looked more steadily at God. We don't cross the wilderness quickly by looking back, we cross quickest by looking forward.

Other forms of suffering arise in many directions. Some are from the world, some from self, some from the Devil, some from our heavenly Father. But, no matter from what direction, we need the beauty of the Lord Jesus to be always shining forth in us. Suffering is our opportunity for longsuffering.

One, Julius Sturm, has given us wondrous words along this line. With them we will close this present talk.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow.
And all my heart in anguish shivers
And trembles at the fiery glow.
And yet I whisper "As God will!"
And in His hottest fire stand still.

He comes, and lays my heart, a' heated,
On the hard anvil, minded so
Into His own fair shape to beat it
With His great hammer, blow on blow
And yet I whisper "As God will"
And at His heaviest blows hold still

He takes my softened heart and beats it,
The sparks fly off at every blow,
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow,
And yet I whisper "As God will"
And in His mighty hand hold still

Why should I murmur? for the sorrow
Thus only longer-lived would be,
Its end may come, and will to-morrow,
When God has done His work in me,
So I say trusting "As God will"
And, trusting to the end hold still

He kindles, for my profit purely,
Affliction's glowing fiery brand,
And all His heaviest blows are surely
Inflicted by a Master hand
So I say, praising "As God will"
And hope in Him, and suffer still

GLOWING REPORTS FROM ALL CENTRES

Spiritual Harvests—Glorious Conventions—Witnessing Youth

A MAGISTRATE'S APPRECIATION

Bermondsey (Pastor W. F. South)
The anniversary services at Elm Tabernacle, Upper Grange Road, were indeed times of rich blessing for which praise is a continuing. Three sinners yielded their hearts to God. Two backsliders returned to the Lord, whilst many re-consecrated their lives to His service. A number of encouraging messages were received from old and present workers and members. The Mayor of Bermondsey (Alderman G. Tingle, J.P.) wrote: "It is very interesting to know that God's work is still being carried on in the building where such successful work was done for so many years. In the old days, I attended Grange Chapel several times, and can bear witness to the presence of God in that place. I wish you every success in your undertaking, and am more than glad to know that the building is definitely secured for the continuation of God's work."

We take the following from the "South London Press":

"BERMONDSEY'S BRIGHT CORNER"

Elm Tabernacle's Progress After Five Years

Five years ago, Pastor E. J. Phillips, Secretary of the Elm Foursquare Gospel Alliance, visited Bermondsey for the purpose of conducting the opening service of the Elm Tabernacle (formerly Grange Methodist Chapel), which has been called "Bermondsey's Bright Corner."

On Thursday, he returned as the speaker at the list of a series of anniversary services which had lasted for six nights, and had been convened to commemorate the completion of five years' work, also the purchase of the building which has just taken place.

Messages of greeting and encouragement were received from a number of friends, including the Mayor (Alderman George Tingle).

A new schoolroom was opened during the week by Miss D'Leny, of Clapham Park. The room is on the ground floor, and has accommodation for 300 children.

A marked improvement has recently

been made in the appearance and comfort of the church by redecoration and the installation of new heating apparatus.

A FAMILY BAPTISED.

Hull (Pastor H. A. Court) The blessing of the Lord is resting on the work in the centre of Foursquare Gospel activity at Elm Hall, Mason Street.

Recently a baptismal service was held in a Baptist church placed at Elm's disposal, when seventeen candidates were immersed in water in obedience to the Lord's command. A sister and her two daughters were immersed together.

REVIVAL AT LYTHAM.

Extract from the "Lytham Times"

A Revival and Healing Campaign has recently been held in the Elm Hall, Victoria Street, Lytham.

The campaign was under the auspices of Principal George Jeffreys, the founder and leader of the Elm Foursquare Gospel Alliance, who has pioneered the message of the Foursquare Gospel in the largest auditoriums in the British Isles, and was conducted by Pastor Le Tissier and Evangelist Johnson who have been conducting meetings in the large marquee, Waterloo Road, Blackpool, during the summer months.

Readers of the "Lytham Times" will remember the late Mr. Mogridge, who was a warm-hearted friend of the Principal and his work, who preached in this hall for many years. Special services were conducted by the Principal himself in the Lytham Elm Hall before the Elm Alliance work was founded.

These meetings have created great interest in Lytham, and have been well attended from the commencement. One of the greatest attractions was the fervent singing of the revival hymns. On Wednesday evening, the Pastor preached a powerful message on the Light of the World, holding his audience enthralled. One lady remarked when leaving the hall, that the meetings were reminiscent of the Torrey-Alexander mission which stirred the city of Manchester many years ago.

The campaigners believe that the dry of miracles is not past, but that the

Lord can and will heal in these days as in the days of old.

MISSIONARY ZEAL.

Annaghanoon (Evangelist R. Knox) A few weeks ago the assembly meeting at the Elm Hall was favoured by a visit from Miss Chung. Her message was very interesting, pointing out the need of the work, both in home and foreign fields. The address was interspersed with some of her own experiences of missionary work in India. The hearts of the saints were moved and missionary zeal was quickened. The meeting was a great blessing to all who were privileged to be there.

All the activities of Annaghanoon assembly are flourishing under God's gracious hand. The people come to the Sunday night meeting from a wide radius, and it gladdens the hearts of believers to see such goodly congregations. The converts of the campaign held last winter are still following the Master and being mostly young people, a Crusader branch was formed, which is making good progress under the able guidance of Pastor Knox.

HARVEST THANKSGIVING.

Ashbourne (Pastor A. V. Gorton) Recently it was decided to hold special harvest thanksgiving services at the Elm Hall, South Street, which were a great blessing to all present. The numerous gifts of fruits, flowers and vegetables sent in by members and other friends had been tastefully arranged in readiness for the Sunday meetings, which were conducted by Pastor A. V. Gorton. During the afternoon service the Sunday school children sang appropriate choruses.

In the evening the hall was well filled and the presence of God was felt in a real and powerful way. A stirring Gospel message was given from John xii 24, about the corn of wheat falling into the ground and dying, yet bringing forth much fruit.

On Monday the fruits, flowers and vegetables were distributed as far as possible to the sick and needy of Ashbourne. Increased attendances at all

the recent meetings and blessing received through the faithful ministry of God's Word, give cause for general thanksgiving and praise to God

CHRIST THE MAGNET.

Southampton (Pastor H T D Stoneham) Sunday, October 18th, was a day not to be easily forgotten by those who were privileged to attend the services at the Elim Tabernacle, Park Road, Freemantle when we were favoured with a visit from Pastor Boulton and Mr D B Gray, on the occasion of the Crusader Convention which went off with a swing the whole of the day.



Pastor H. T. D. Stoneham.

In the morning a very helpful message to Christians was given at the breaking-of-bread service by Pastor Boulton. The afternoon was equally inspiring as Mr D B Gray was received with much feeling. In the evening Pastor Boulton's stirring address on "Behold the Lamb of God, which taketh away the sin of the world," made a profound impression on many hearts. The Crusaders shone with their singing of many items which had been sung at the Crystal Palace and Royal Albert Hall, and a remark made by a visitor who had never been there before was, "What a splendid lot of young people you have here, and what is it that holds them?" Christ is the Magnet and centre of attraction, proving the Gospel word to be true, "And I, if I be lifted up, will draw all men unto Me."

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WELL-ATTENDED CONVENTION.

Moneys'ane (Evangelist W Barrie) Crowded passages, people standing outside unable to get in, faces peering through windows were some of the outstanding characteristics of the Convention held here on a recent Saturday. Among those present were members and friends from the Portadown, Lurgan, Anaghanoon, Rathfriland and Banbridge churches, and a time of rich fellowship was enjoyed.

The first speaker of the day was Evangelist I Francis, who delivered a very inspiring address on the Name, Jehovah. Mr W Uprichard then delivered the second address, speaking on the feeding of the five thousand.

The second service commenced with great power and praise, followed by a time of earnest prayer. Evangelist McWhinnie then addressed the gathering, taking as his text, "To be carnally minded is death, but to be spiritually minded is life and peace." The closing address of the day was then given by Pastor W Hilliard on the words of the Lord on the cross, "It is finished."

Sunday was also a day of blessing when Pastor Francis remained throughout the day.

At the breaking-of-bread service a very helpful address was given on The Mercy Seat. Again in the evening at the Gospel service a God-given message

was preached on The Characters of God. Through the meetings musical selections were rendered by Evangelist W Barrie, who convened, and other speakers

REVIVAL CAMPAIGN

Brighton (Pastor J J Morgan) A fortnight's special revival campaign has just concluded at the Elim Tabernacle, Union Street, and a blessed wave of revival has descended.

All the services were convened by Pastor J J Morgan, and conducted by Crusaders, Cadets, and Sunday school scholars.

Commencing with a combined open-air rally on the Level, these outdoor meetings were held for three Saturday evenings and were alive with the revival spirit. They were attended by great crowds. The blessing of the Lord enabled the speakers to tell forth the story for two hours. Old "Evangels" and hundreds of tracts were given to passers-by.

On the Monday evening the Sunday school prize distribution was held, when a banner worked and given by the teachers was presented to the Sunday school.

Among the special features of the Campaign were choir pieces rendered each evening by the Crusaders, aided by the orchestra, solo, duet and quartette singing, soul-stirring addresses by the Crusaders, and sermonettes and dialogues by the Cadets and scholars—live-wire testimonies each evening and hearty congregational singing.

The Hove and Preston Park assemblies rallied round and gave of their best, bringing great blessing to the meetings.

The indoor meetings too were exceptionally well attended each evening, and the presence of the Lord felt and manifested in our midst. Seven souls signified their acceptance of the Saviour and saints were baptised in the Holy Spirit. It has indeed been a time of refreshment. Let the redeemed of the Lord rejoice.

SUCCESSFUL CONVENTION

Nottingham Speakers Pastors E J Phillips and R Tweed. Convener Pastor W G Channon.

A very blessed time was spent at the Convention held at the City Temple, Halifax Place, during the Nottingham Goose Fair week.

On Friday evening, God's people gathered in goodly numbers, to hear His Word. The meeting was led by Pastor Channon, and Pastor Tweed ministered the Word, his subject being Divine healing, which proved to be very helpful. After the message, the command of the Lord was obeyed to lay hands on the sick, and anoint with oil, in the Name of the Lord, and we were conscious of His life-giving power.

On the third day of the Convention Pastor E J Phillips from London gave the first message, which was much enjoyed by the saints present. Pastor R Tweed then gave the second message and the Lord richly blessed His Word.

Sunday was a full day in the morning a profitable time of communion and

fellowship around the Lord's table, in the afternoon His praises were sung from hearts that were full of love and gratitude for their many blessings. The evening meeting was again well attended. Pastor Phillips gave the first message and the spirit of conviction rested upon the meeting. Pastor Tweed gave a vivid description of the Saviour dying on the cross for our sins, hearts were melted and broken, and when the call was given fourteen precious souls accepted that sacrifice of love, making over twenty decisions for Christ during the Convention. To God be the glory!

CRUSADER ZEAL.

Ballymoney (Mr F Shadlock) It is with a grateful heart that times of blessing are reported in this assembly. The saints have much to praise the Lord for in the wonderful way He is blessing in our midst through the ministry of His servant. In the increase of attendance, especially in the prayer meeting, the numbers have been doubled. The Word has been faithfully proclaimed, and the Lord's people have been blessed and strengthened in their most holy faith. At a recent Sunday night service a young woman gave her heart to the Lord.

The pastor has started a weekly Crusader meeting. These meetings are proving to be of great interest and blessing to the young people. One good feature of the young people's meeting is that it is bringing out the hidden talent. Our Crusader motto is, Out and Out for Jesus.

REVIVAL CONSOLIDATED.

Southport (Pastor W J Hilliard) Seven months have elapsed since this beautiful holiday resort was caught in the grip of a glorious Foursquare Gospel revival conducted by Principal

George Jeffreys and the Revival Party. Souls were saved, bodies miraculously healed, saints revived and blessed.

Although the Principal has gone to other places to unfold the Foursquare Gospel banner, the revival is still here, and signs and wonders are still following the preaching of the Word.

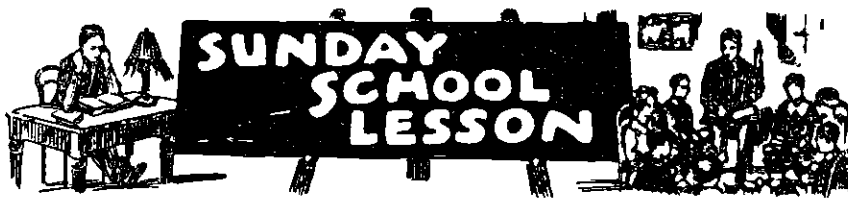


Pastor W. J. Hilliard

For the past few months this church has been richly blessed and helped under the faithful ministries of Pastors Gowan Bishop and L Newsham.

Pastor W J Hilliard, Belfast, is now in charge of the work here, and already he has endeared himself to the hearts of all. His Bible studies are most instructive, and prove a source of encouragement to the saints, while all the other services are pregnant with power and blessing.

The meetings are conducted in the spacious Temperance Institute which at every service rings with praises unto Him from whom all blessings flow.



By Pastor P N CORRY

Sunday, November 22nd, 1931

READING. Mark xv. 20-37.

CHRIST CRUCIFIED

MEMORY TEXT: [Christ] gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.—Gal 1:4.

TEACHER'S NOTES

It will be impossible in the time at your disposal to teach any class or any person all that the Crucifixion means to the Church or to the sinner, and your main difficulty will be to choose the points upon which you will dwell. In doing so keep the class you are to teach before your mind so that you do not take them into too deep waters beyond their mental grasp, for only as you grip their thoughts can God through your words grip their hearts. There are one or two points that the lesson will help you to bring home with great force.

Games of Chance (Mark xv 24, John xix 23, 24)

There were four soldiers who were in charge of the Crucifixion, and to them as the executioners fell the prisoners' garments as their perquisite. These they divided into four lots, but there was one garment over, and that was the rough coat without any seam. This in Palestine and Arabia is called the "abba" which is usually made of two pieces of cloth joined diagonally from one side to the other (not lengthwise). In the north of Palestine, however, these cloaks are made of one piece of material, and are woven without a seam. It was not the soft clothing of the courtier, but the everyday garment of the Galilean peasant, and was so made that to rend such a garment would obviously make it useless, and spoil whatever value it would have to these men as a garment, or as an article of sale in the bazaar at Jerusalem. So while the Christ of God suffered agony on the Cross, these hardened executioners sat at the foot of the Cross gambling for His cloak, probably using the familiar dice to cast lots for the coat, the very touching of which had brought healing to many, though these knew it not.

Is there any picture in the world that brings so vividly to our hearts the truth about the spirit of gambling as this does? Hear less, cruel, callous, they carried on with their game, not only in sight of His agony, but in spite of it. Many boys and girls and older Christians ask what should be the attitude of Christians to games of chance and gambling. The picture of these men gambling at the foot of the cross surely supplies an answer that shows us of what spirit it is, and how foreign to

the cross, to human suffering, and to distress.

The Three Crosses (Mark xv 27, 28, Luke xxiii 39-43)

Those three crosses are a true picture of the whole human race.

I. The Cross in the Midst (John xix 18)

Sin was on the Lord Jesus as He hung on that cross, but there was no sin in Him. Peter bears his testimony to this when he says, "He did no sin" (I Peter ii 22), John when he wrote that "in Him is no sin" (I John ii 5), Paul that "He knew no sin" (II Cor v 21), and finally in Hebrews we are informed that He was in all points tempted like as we are, yet without sin (Heb. iv 15). It is necessary to keep this fourfold witness to the sinless character and life of the Lord Jesus in view when we see Him dying between two thieves, and to stress the fact that sin was on Him but not in Him when He died the just for the unjust. The Sinless One was made sin for us—that sinners might be made righteous in Him (II Cor v 21). We like lost sheep had gone astray, turned to our own way, but the Lord laid on Him the iniquity of us all (Isaiah liii 6). He suffered for us, and His own self bare our sins in His own body on the tree (I Peter ii 24). For Him the darkness of death that He might bring us to God for Him the agony of death such as none other can know it, because our sins earn their just reward—death (Rom vi 23), but He had done nothing worthy of death, but volunteered to die the just for the unjust, the sinless for the sinful, the uncondemned for the lost. The answer to His cry, "My God, My God, why hast Thou forsaken Me?" can be found in the experience of every man and woman and every boy and girl, our sins provide the answer. He died for us, bore our sins on the cross that we might go away pardoned and justified because He was delivered for our offences (Rom iv 25), and not for ours only but for the sins of the whole world (I John ii 2). The load has been carried, the sin of the world atoned for, by the Man who died in the midst of thieves.

II The Cross of the Penitent Thief (Luke xxiii 39-43)

Sin was in him, but not on him. For his crimes he was doomed to die, sin that had made him an enemy of justice and his fellowmen had now presented the bill, and his life was forfeit to the state. As he hung there he repented, and acknowledged that he received a just reward for his deeds, but confessed that the Son of God had done nothing amiss or worthy of death, and in turning to

the Lord he asked for remembrance for the life that was yet to come, and into which through the agony of the cross he was soon to enter. In doing this he acknowledged Christ as Lord, yielded the remnant of his life to the Lord, and witnessed to His sinless character. To him Jesus gave that wonderful promise, "To-day thou shalt be with Me in paradise." The Lord was carrying his sin in his stead, and so the penitent thief could die at peace with God, forgiven, and assured of the future life beyond the grave.

III The Third Cross

Sin was not only in this impenitent thief, but upon him as he died on the cross. In spite of the nearness of eternity, the sureness of death, he blasphemed the Christ, jeered at his claims to be the Christ of God, sought for spectacular proof to save him from the death of the Cross. His companion, though in the same condemnation, believed, and received pardon and peace, but we never read that this one ever made any choice for life, but died an enemy of mankind, refusing to turn to the Lord Jesus for forgiveness and life. Though the Lord died for the sins of the whole world, yet this man chose to die and face future judgment bearing his own weight of sin and woe. He damned himself, and died with sin in him and upon him.

The whole world is in the place of those two thieves to-day. The Lord in the midst has carried sin out of the way, borne the judgment, and become the mercys seat for all. On which side are you? Have you acknowledged your sin, repented and called upon the Lord for salvation, or do you scoff and ignore His right to your allegiance, and in doing so carry the weight of your own sins to a Christ-less grave. You are on one side or the other—for Christ or against Him—*which?*

THE EASTER VICTORY

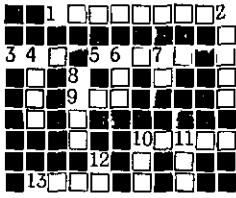
One of the traditions of Winchester Cathedral is the story of how the news of the battle of Waterloo was first received. It came by sailing ship to the south coast of England, and by signal flags was wig-wagged to London. When the message reached Winchester, the signals on the top of the cathedral began to spell the message, "Wellington defeated," and then fog descended and hid the signals from view. The sad news of the incomplete message went to London. When the message was read "Wellington defeated," the whole country was in despair. But after a while the fog lifted, and the signals on the Winchester Cathedral were still at work spelling out the complete sentence, "Wellington defeated the enemy." The thrilling news raced across the land and lifted all hearts out of gloom into joy.

So the heavy gloom of Calvary fled before the victory of Easter. Out of all dark shadows of the tomb, our hearts leap up at the news of victory. The resurrection puts the seal of reality on the great central truth of Jesus—that we are children of God, with a personal, eternal value for Him which shall never be lost.

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, S W 4



BIBLE CROSSWORD The solution of the Crossword will give the complete words of a helpful verse in the 22nd chapter of Revelation. Draw the squares on your post card, marking out the blank squares with crosses. After filling up the Crossword give below it the number of the verse

CLUES ACROSS:

- 1 Where overcomers are sealed (Rev vii 3)
- 3 "And"
- 5 "Their"
- 9 Possessive pronoun for God
- 10 "Shall"
- 13 What a patriarch put on the ground (Gen xlviii 12)

CLUES DOWN:

- 2 "Shall"
- 4 Given to a city and a son (Genesis iv 17)
- 6 Possessive pronoun for God
- 7 "In"
- 8 "They"
- 10 What Moses turned aside to do (Exodus iii 3)
- 11 "And"
- 12 "Be"

Clues in inverted commas are the actual words

Solutions should arrive by first post Monday, November 16th.

SOLUTION TO BIBLE ACROSTIC, OCTOBER 30th.

STATUTE
 C A N Prize-Winner for October. Joan Hill, 124,
 O T S Old Timerton Road, Exeter, to whom we are
 U N C L E A N sending a copy of "Rebekah's Well"
 R E A
 G R R Special Mention: E Nimmo, Alfred Yardley
 E P I S T L E

THE MAELSTROM

By JAMES CAUGHEY

THE Maelstrom is a perilous part of the sea for sailors—a whirlpool of an amazing sweep. It sometimes roars like a cataract, when there is a strong westerly wind. But, what is singular, its violence is said to be greatest in calm weather. Then the power of the vortex is tremendous.

There was fine weather along the coast of Norway—a smiling sky and smooth seas. The captain and crew of a certain ship having nothing to do, determined to enjoy it. They resorted to the intoxicating bowl, all but the pilot, who seemed to be as fully aware of the peril as your conscience, sinner—for they were then not far from the sailors' dread the Maelstrom.

But the captain and crew feared nothing. "Come, dance around, my jolly boys!" said the captain. And away went the merry tars in continued circle around the deck, shouting till their lungs were spent in drunken revelry. "Captain," said the pilot, who alone refused to join the jollification. "we must drop anchor at once. The wind has died away, and the ship has performed a quarter of a circle within the last half hour."

"Ha, ha, ha!" shouted the captain. "I'll give you a merry song!" "I'll give you a merry song!" "I'll give you a merry song!"

The pilot rushed back, with a pale and concerned look, to note indications of the tell-tale compass. Presently he returned with a face livid with fear.

"Captain!" he cried, "for the love of heaven drop anchor at once, till the wind springs up for we have entered the Maelstrom. See the glass. Yonder ship has cast anchor, and she is now making signals to us!"

"Away, thou fool!" screamed the captain. "My lads, I'll give you a merry song!"

The pilot became frantic. Now a signal shot boomed from another ship. A boat put forth with a line securing it to the vessel. Once again the pilot flew to the compass, and in despair seized the useless helm—for no wind moved in the mysterious circle. For the last time he came to give the solemn warning to

the now reclining captain and crew. He begged and prayed them to heed the danger—danger seemed to have a fascinating sound, and he was answered with a laugh.

As they laughed, he wept, cautioned them with tears, and threw himself into the sea. With strong frame he swam through the fatal current towards the boat put forth to rescue, and reached it in safety. One or two of the crew, sobered by a sense of danger, likewise threw themselves into the sea, and succeeded in reaching the boat, but the others became stupid.

From the other vessel every eye was strained with an intense gaze. It was a fearful sight. Without power to aid, those in the boat beheld them hastening on into a terrible grave with the agony and excitement each moment increasing. Night was coming on. The fatal ship was seen through the gloom continuing her circles with increased speed. When morning dawned the ship and the drunken crew had vanished for ever from sight!



Why will ye die? Sin, like the intoxicating cup, infatuates you. Again and again, as you have approached the fatal maelstrom, the report of our solitary signal-gun has boomed in your ears. We offer you assistance, Zion's ship is waiting to receive you, anchored to the Rock of Ages. Jesus our Captain, bids you welcome. Some of your companions have taken alarm, and abandoned you. They swam through the fatal current and are safe.

Your circles in the fatal influence are becoming narrower. We entreat you to heed your danger—it is positively real. Must you perish, for whom Jesus died? Shall neither tears nor earnest cries avail? Darkness is fast gathering around you. We may see you no more. God have mercy upon the doomed then! But hear it, heaven, and earth, and hell, angels, men, and devils—they doomed themselves! See, see! the doomed! the doomed! Farewell! Perhaps before morning trembles over the sky, you may have disappeared under the maelstrom of blackness and darkness, for ever and ever!

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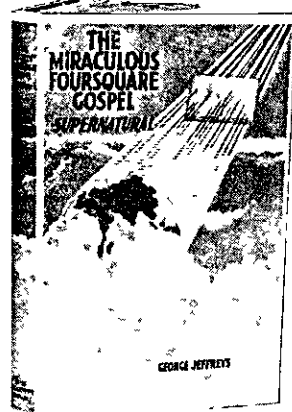
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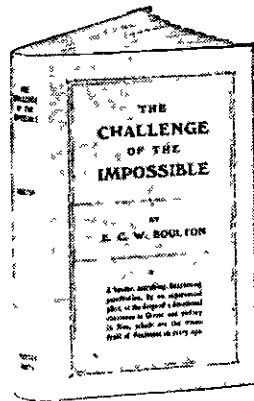
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