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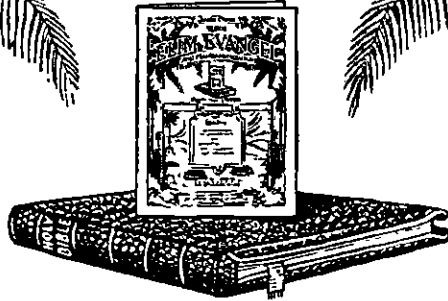
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 26.

OCTOBER 25, 1929

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xx 27

Baptiser

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The *Elim Foursquare Gospel Alliance* was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of *Elim Revival and Healing Campaigns, Elim Publishing Office, Elim Bible College, Elim Foursquare Gospel Churches, and this, the "Elim Evangel,"* which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. X., No. 26

October 25, 1929

Twopence, Fridays

The Need of the Hour

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

WHAT is the need of the hour? The politician will give one reply. The social worker will give another reply. The business man will give still another reply. But for the Christian there is only one reply. *The need of the hour is Holy Ghost power.*

It was the need of the hour in Christ's time. It is the need of the hour in our time. Read four passages of Scripture.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive for the Holy Ghost was not yet given, because that Jesus was not yet glorified) (John vii 38, 39)

And, behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke xxiv 49)

For John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth (Acts i 5 with i 8)

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts ii 4)

With these expressive Scriptures in mind let us make a number of

STARTLING STATEMENTS:

1. *It is possible to be saved and yet not baptised in the Holy Spirit*

Don't misunderstand that word "baptised." All believers in Christ have partaken of the *collective* baptism whereby "by one Spirit are we all baptised into one body, whether we be Jews or Gentiles" (I Cor xii 13). But not all believers have been baptised with the individual Baptism of the Spirit for power in service.

There can be no doubt that the disciples before Pentecost were saved. Yet they were not baptised in the Spirit, for the Spirit had not then been given.

Take Luke x. 17-20.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.

Note especially that the Lord tells the disciples that their names were

WRITTEN IN HEAVEN.

Therefore if their names were written in heaven, they must have been saved.

Again, take Luke xxii. 13-15

And they went, and found as He had said unto them, and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer.

Here the Lord partakes of the "Lord's Supper" with His disciples. It was His intense desire so to do. But the Lord's Supper is for the Lord's people. Unbelievers have no right to partake of the sacred emblems. Therefore the disciples must have been a saved company.

Now refer to John xv. 3.

Now ye are clean through the word which I have spoken unto you.

THESE MEN HAD BEEN CLEANSED

by the Word of Christ and, of course, by their response thereto. Therefore they must have been saved.

John xvii 14 gives further support,

I have given them Thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

In this High Priestly prayer of the Lord Jesus He expressly states that the disciples are *not of the world*.

Lastly, in this connection, read Matthew xxviii 10.

Then said Jesus, Be not afraid, go tell My brethren that they go into Galilee, and there shall they see Me.

Mark the word "brethren." "Go tell *My brethren*." If they were the Lord's brethren then surely they were saved. So that before Pentecost believers were undoubtedly saved, yet had not received the Holy Spirit in fulness.

But we also find

THE SAME CONDITION AFTER PENTECOST.

The Samaritan believers had received the Word of God—had even been baptised in the Name of Christ, yet they had not received the Holy Spirit (Acts viii. 5-17). The same situation is revealed in Acts xix.

The Ephesian disciples were baptised in water by Paul—so they must have been saved! But even then they had not received the Holy Spirit. That blessing was not given until Paul's hands were laid upon them. This incident took place *twenty years after Pentecost.*

So that Scripture makes it vividly clear that it is possible to have received eternal life without having received the eternal Spirit.

Think of it! You may know the regenerating operation of the Holy Spirit without knowing the indwelling presence of the Holy Spirit. Washed in the blood of the Son of God, but not filled with the

PRESENCE AND POWER OF THE SPIRIT

of God. The question that we put to the sinner is, "Have you received the gift of eternal life?" The question we put to the believer is, "Have you received the gift of the Holy Spirit?" To use an oft-repeated phrase, "Eternal life is God's gift to the sinner; the Holy Ghost is God's gift to the believer." You have received one of the gifts. Can you say you have received both?

2 *It is possible to have a great knowledge of the Word of God, and yet not be baptised in the Holy Spirit*

Read Luke xxiv 31-32

And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

These two were persons of the burning heart. Why? Because Christ had opened to them the Scriptures. Yet they had not been baptised in the Holy Spirit.

Notice a similar situation in Luke xxiv. 45.

Then opened He their understanding, that they might understand the Scriptures.

These disciples were

IN CHRIST'S BIBLE SCHOOL.

Surely they were highly privileged. Surely they must have heard wonderful things about the Bible. Yet they had not been baptised in the Spirit!

There is also a remarkable incident after Pentecost:

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (Acts xviii 24-26)

Mark that Apollos was (a) an eloquent man, (b) mighty in the Scriptures, (c) instructed in the way of the Lord, (d) fervent in spirit, (e) a diligent teacher. Yet he only knew the Baptism of John, which was an immersion in water. What happened? Aquila and Priscilla took him and expounded unto him the way of God *more perfectly.* Simply knowing and teaching the baptism of John was an imperfect situation. Be-

yond all his other striking attainments, Apollos needed to know the Spirit baptism from the Lord Jesus Christ.

What is the trouble with many of

THE MINISTERS OF OUR PULPITS

to-day? Some are rank modernists and infidels. But others are not so. They are eloquent—mighty in the Scriptures—fervent in spirit. Yet there is one thing lacking—the Baptism in the Holy Ghost.

3 *It is possible to have been miraculously delivered from disease and demon possession and yet not to have been baptised in the Holy Ghost*

Luke viii. 2, 3 brings this out clearly

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.

Notice that these women had been healed of evil spirits and infirmities—Mary had been delivered from seven demons—yet they had not been baptised in the Spirit.

The same took place with Philip's evangelistic experience in Samaria.

For unclean spirits, crying with loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed (Acts viii. 7).

But these had not been baptised in the Holy Spirit! So that you may have

THE BLESSING OF HEALING

without having had the blessing of the baptism. You may have been marvellously freed from demon-possession, and yet not have been marvellously clothed with power from on high.

4. *It is possible to have had wonderful guidance and not to have received the Baptism in the Holy Spirit*

See how that happened with the early disciples: Matthew xxviii. 10 with verses 16, 17

Then said Jesus unto them, Be not afraid, go tell My brethren that they go into Galilee, and there shall they see Me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him, but some doubted.

Christ told them that they would not see Him unless they travelled a distance of about seventy miles. They were in Judæa. He told them that they would see Him if they went into Galilee—about seventy miles away, at least. They went—and there they saw Him. Yet they had not been baptised in the Holy Spirit.

WONDERFUL GUIDANCE, AND YET

—without the fulness of the Spirit

Thus we see that amazing spiritual experiences may come to us—experiences that thrill us with joy. Yet we may not have received the Holy Spirit for service.

One has told us of her experience in this direction. At times she wondered whether there was any special baptism of power for service. She had experienced such wonderful blessing that she doubted whether there was more for her.

But one day she saw what she wanted in another. From that time she sought and sought until the experience she hungered for was received. Here is the account of her experience.

"There came a morning when I knew that God had answered my prayer. And on this wise.

"(1) It was sudden, and when I was not specially thinking about the matter. (2) I knew in my spirit that the fulness had come. (3) My Bible became alive like a living thing, and was flooded with light. (4) Christ suddenly became to me a real Person. I could not explain how, but

HE BECAME REAL TO ME.

(5) When I went to my Bible class I found myself able to speak with liberty of utterance, with the conviction of sin on every side. (6) Power in prayer, so that it seemed I only needed to ask and have. (7) My spirit took its way to God, freed from every fetter that held it to anything on earth.

The flood-tide of blessing to souls no words could describe. Next to the freedom of utterance so suddenly given, the most striking thing which remains in my memory was a sense (in the spirit) of the in-

tense light of God—not a visible light, but the intensity of the presence of God in such a degree that souls were convicted of sin the instant they entered the room, without one word being spoken to them, and to me, personally, every shade of sin stood out as a black shadow upon the crystal holiness of God and was seen to be the most horrible thing on earth. How we could sin against such a God of holiness and love seemed incredible.

"From that time the whole work and service was lifted to a different plane, as if it were raised by the incoming of some tidal wave. After liberty of utterance was suddenly given, the outflow of the Spirit swept into the work, and instead of a dead prayer meeting, we had prayer meetings so filled with life and freedom of utterance, that they were far more attractive than the old popular social evening. We could spend three hours in prayer with ease, and with effective result. All wanted to pray, and the time was too short for all the 'work' that had to be done in the precious prayer time. This flood-tide of prayer was soon followed by action, and the praying ones ere long were out in the streets seeking to win souls for Christ, for all true outflow from the Holy Spirit must eventually reach the unsaved, just as it did at Pentecost."

There remains a personal question for us all. The need of the hour is Holy Ghost power. Is it my need? Have I received the Holy Spirit for power in service?

Concise Comments and Interesting Items

The Pope's Prayers are not infallible. Recently Cardinal Dubois died. Just prior to his death the Pope sent this telegram: "The Holy Father continues his confident prayers for His Eminence and sends him the Apostolic blessing." Yet—His Eminence died! There is One whose prayers are infallible—but His seat is in heaven not in Rome.

Rzedke was an unemployed miner in Germany. In a lottery he won £1,000. The first thing he did was to buy a motorcycle, on which he and a friend went out for their first ride on the afternoon of September 19th. After riding for only ten minutes they came into collision with a motor-car, and the lottery winner was killed outright! Preachers will know how to apply this event.

Mr. MacDonald, the Premier of England, has gone to America, arrived there safely, and received an enthusiastic welcome. He said in a memorable phrase, just before leaving our shores, that he hoped to do something "to narrow the Atlantic." It is beautiful to bring men and women closer together in the bonds of friendship. But there was one place that narrowed unto obliteration the distance between man and God—it was Calvary!

The Pathos of Misjudgment is constantly coming to the front. How pathetic is misjudgment when it is between Christians. The late Mrs. Booth in her life story reveals a total misunderstanding of the teaching of the Brethren. She thought she knew—but she didn't. On the other hand, Brethren frequently misjudge the Salvation Army. Another case of a similar character has just arisen. Rev. A. H. Carter of the "Bible Witness" has, according to a Kent paper, been condemning the Foursquare movement. He is reported to have said that we teach that salvation is not by grace alone. If the report of what this speaker said is correct, then he is altogether incorrect. Of

course we only teach that salvation is of free grace! At the Judgment Seat of Christ there will be a lot of levelling up—praise God! We shall know each other better when the mists have rolled away. But Christian critics should be sure of their ground, before they speak.

Young preachers should not be disheartened. Here is the description of C. H. Spurgeon when he was first met by the young lady who afterwards became Mrs. Spurgeon. "The lad's countrified manner, his unkempt appearance, the appalling blue pocket handkerchief with white spots which he grasped in his hand, certainly did not appeal to the young maiden's fastidious taste."

Outward appearances, however, are more often than not deceptive, and very speedily indifference developed into friendship, friendship into conversations on spiritual welfare, and not long afterwards the young lady was on her knees in the privacy of her room, praising and thanking God, with happy tears, for His great mercy "in giving her the love of so good a man." These facts are included in a book of recent date, by Miss Jennie Chappell, entitled, "Woman who have worked and won."

The Russian Soviet Government has abolished Sunday Work to be done on seven days a week. In all there are to be 360 working days each year. The remaining five days are being used for revolutionary holidays. The Soviets believe that their action is the biggest blow possible against Christianity, and that it will speed up production 20 per cent. Russia is reckoning without God. But God is reckoning with Russia. God's harvests are not always immediately reaped. But they will be reaped. If Russia mocks God, then God will mock Russia. But He is savingly merciful to an increasing company that are turning to Him—even in the midst of all this trial.

Principal George Jeffreys at Cardiff

THE revival at Cardiff is proceeding with ever-increasing blessing. Over five hundred souls have been saved, and over forty have testified to the experience of Divine healing. Opposition is gradually breaking down before the message of the Foursquare Gospel, which is being attested by signs and wonders

The following is from the "Evening World" of 10th October, 1929

WONDER CURES BY LAYING ON OF HANDS.

**Hundreds Flock to Religious Campaign.
Many Claims of Healing. Converts at Cardiff.**

Scenes of religious fervour and faith-healing reminiscent of the great Welsh religious revival of 1904-5 are enacted daily in Cardiff.

The Cory Hall, one of the largest buildings of its kind in the city, is filled to overflowing each day with people anxious to hear Principal George Jeffreys, an ardent young Welshman, who is conducting a campaign, which includes healing of bodily ailments and diseases

A great number of young people attend the services, writes an *Evening World* reporter

Girls from shops and offices of Cardiff join reverently in singing hymns, and their sweet contralto voices give a most impressive effect. Hundreds have been converted

The movement, of which Principal Jeffreys is the head, stands for "the Bible from cover to cover." Healing and the laying on of hands as practised by the Apostles, forms an important part of the campaign

People are wheeled to the hall in bath-chairs and spinal carriages. Others walk with the aid of sticks or crutches, while a number, who are blind, are led by friends and relatives to seek relief

There have been a number of remarkable instances of healing, and those who claim to have been cured within the last three weeks are confident that their diseases have disappeared

CURES CLAIMED.

One of the most extraordinary cases is that of Mrs. Griffiths, of Penarth. She was wheeled to the platform in a spinal carriage. Her face was lined with the suffering she had endured for eighteen months. The carriage shook as if electrified when the Principal prayed and laid hands upon her. Mrs. Griffiths rose, and has walked unassisted for three weeks

Mrs. L. R. Mainwaring, of Cardiff, has been a cripple for eight years. She says that she walked away from the hall without her stick after Mr. Jeffreys had prayed over her and anointed her with oil. She says she suffers no pain now from her internal complaint

Mrs. A. P. Parry has been partially blind from a cataract in the right eye. She, too, has been cured, according to her own statement

Several persons claim to have been cured from epilepsy, Bright's disease, and other complaints

PLEASURES RENOUNCED.

Hundreds of people have been converted, and at the end of the campaign all the converts will be publicly baptised

Principal Jeffreys said to me that he claimed no supernatural power

"We have faith that God is true to His promises, and we simply rely on that"

"There is no hypnotism or auto-suggestion. We only carry out the Divine words as revealed in the Scriptures"

Principal Jeffreys hopes that by the end of the campaign the number of converts will run into four figures

Christ's Sorrowing Sentence upon Jerusalem

By JAMES SALTER F.R.G.S., of the Congo Evangelistic Mission (Concluded)

MATTHEW XXIII

IN verses 27, 28, they are as whited walls with corrupt contents. It was the custom to whitewash sepulchres about one month before Passover time to warn off persons from contracting uncleanness. They would be noticeably white at this time, and Jesus was probably in view of these when He gave utterance as in these verses. So He would say with terrible irony, that the apparent holiness of the rulers was really a sign of corruption and a warning to the people to keep away from them

In verses 29-33, they are prophet persecutors, and sepulchral serpents. They honour the dead prophets,

but kill the live ones. They had praise for the dead ones but persecution for the living ones

"It is a great deal easier to build tombs than to accept teachings, and a good deal of the posthumous honour paid to God's messengers only means, 'It's a good thing they are dead, and that we have nothing to do, but to put up a monument.' Bicentenaries, tercentenaries and jubilees do not always imply either the understanding or the acceptance of the principles supposed to be glorified thereby. But the magnifiers of the past are often quite unconscious of the holiness of their admiration, and honest in their horror of their fathers' acts; and we all need the probe

of such words as Christ's to pierce the skin of our lazy reverence for our fathers' prophets, and to let out the foul matter below, namely our blindness to God's messengers of to-day" (*Maclaren*)

While shedding tears over the murder of the prophets in their fathers' days, they were even then meditating the crime which would crown all the murders of the past, and would doom them to a place in the

DIABOLIC SUCCESSION OF PROPHET-KILLERS.

Christ's first coming had been ushered in by a massacre of innocents, and very soon the last and foulest of all murders would be committed.

"Fill ye up then the measure of your fathers," said Jesus. Generation after generation pours its contribution into the vessel, and then when the last black drop which it can hold has been added, there comes the catastrophe. Mark the fatal necessity by which inherited sin becomes darker sin. The fathers' crimes are less than the son's. This inheritance increases by each transmission. The clock strikes one more at each revolution of the hands.

Who is there who does not thank God for this scathing denunciation of that most hateful of all abominations—hypocrisy? See how Jesus brands it in every sentence, "Woe unto you, scribes and Pharisees, hypocrites!" How piece by piece He shews their miserable life to have been a lie. "Hypocrites! because you profess to sit in Moses' seat, to have the key of knowledge, and to know the way of life yourselves, and to shew it to others, and all this profession is a lie. Hypocrites! because your pretended charity is a lie, aggravated by the forms of devotion with which it is masked, while the essence of it is most sordid avarice. Hypocrites! because

YOUR ZEAL FOR GOD IS A LIE,

being really a zeal for the Devil, your converts being perverts worse than yourselves. Hypocrites! because your morality is a lie, making the law of God of none effect by your miserable casuistry. Hypocrites! because your devotion is a lie, consisting merely in punctilious attention to the minutest forms, while the weighty matters of the law you set aside,—like those who strain out the gnat and swallow the camel. Hypocrites! because your whole demeanour is a lie, all fair outside like a whited sepulchre, while within ye are full of dead men's bones, and of all uncleanness. Hypocrites! because your pretended reverence for the prophets is a lie, for had you lived in the days of your fathers, you would have done as they did, as is plain from the way in which you are acting now; for you build the tombs of the dead prophets, and put to death the living ones" (*Gilson*)

The sin-branded sentence follows: "Fill ye up then the measure of your fathers." Since you will not be saved, there is nothing for it but that you go on in sin to the bitter end: serpents for ever hissing at the heels of the holy, a brood of vipers with no hope now of escaping the judgment of Gehenna.

We hear Isaiah crying, "Ho, Assyrian, the rod

of Mine anger, and the staff in their hand is Mine indignation. I will send him against a *hypocritical nation* and against the people of My wrath will I give him a charge." But the people mocked the messengers of God, and despised His words, and mis-used His prophets until the wrath of God arose against the people till there was no remedy. Israel never really repented of this national rebellion. The last word in the Old Testament is "curse." The sons attributed this state of things as belonging to the days of their fathers, and the present relegated it to the past, but by-gones are not by-gones, for "God requireth that which is past" (*Eccles. iii. 15*).

"Wherefore behold I will send unto you prophets, and wise men, and scribes," said Jesus. What undisguised authority shines out in this statement! Nothing but persecution is predicted for the prophets, massacre awaits the messengers of God. Yet He sends them. To the long list of Old Testament and pre-Pentecostal martyrs, they are to add Stephen, James, and other of the apostles. But reaping must follow sowing, and "though the mills of God grind slowly, they grind exceeding small." God will

REMEMBER THIS MARTYR HOST.

This has been seen in the past, and the future will see another display of it in His dealing with "Babylon, drunken with the blood of the saints, and with the blood of the witnesses of Jesus" (*Rev. xvii. 6*). "He that toucheth them toucheth the apple of His eye."

Special mention is made in verse 35 of Zacharias, called in the authorised version the son of Barachias. For our readers' benefit we supply two notes relative to this Scripture. The first, from the *Companion Bible*, says, "Zacharias, son of Barachias." Not the son of Jehoiada in II. Chronicles xxiv 20, 21, but Zechariah the prophet (*Zech. i. 1-7*), who we here learn was killed in the same way. And why not? Are there not many examples of historical coincidences? Why should the Lord single out Zacharias the son of Jehoiada, then nearly 800 years before? But note what Dr. Godbey says: "Barachias in the Authorised Version, a proper name, is evidently a mistake, as Zacharias was not the son of a man by that name, but the son of Jehoiada the priest."

THE PLAIN SOLUTION

of the matter is that Barachias is a Hebrew word, and simply means 'The blessed.' Therefore I translate it as 'Zacharias the son of the Blessed'—an epithet of Jehoiada."

If the Zacharias referred to here was the son of Jehoiada, then Jesus would probably be standing in the vicinity where that crime was committed. Jewish tradition said that two hundred years after his death the blood of Zechariah still bubbled up through the pavement of the Temple court. His dying words were, "The Lord look upon it and require it." That cry was heard, and was to have an answer, for "precious in the sight of the Lord is the death of His saints."

"Verily I say unto you, all these things shall come

upon THIS GENERATION." As God had waited some hundreds of years for the Amorites to fill up their cup of iniquity (Gen. xv. 13-16), so He had waited for Israel. Now in the words of the Holy Spirit, "wrath is come upon them to the uttermost." Israel were not to be judged for one act, the crucifixion of Christ, even though that act be the blackest in history but for an attitude, and that a fixed one. The crucifixion was a climatic act; a crisis: the apex of Israel's national degeneracy.

A WAIL.

Near the commencement of this Gospel we have those precious Beatitudes; now near its close we have the awful woes, and a wail. Throughout the woes sorrow had run alongside severity, and finally above the sound of indignation, the infinite compassion of the Saviour breaks forth in a heart-tearing wail, and the Lamb sorrows in His wrath: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Again observe the lofty consciousness shining out in the little pronoun "I." He is a young man little more than thirty years of age, but His personal consciousness runs back through all the ages of the past; through all the times of the killing of the prophets, and stoning of the messengers of God, from Abel to Zechariah; and not only so, but this Son of Israel speaks in the most natural way as the brooding mother of them all through all their generations. What wonders, not of beauty alone, and of exquisite pathos, but of conscious majesty in that immortal lamentation.

In John v 40, Jesus had said, "And ye are not willing to come to Me, that ye might have life." That unwillingness became fixed and final, and the "I would, but ye would not" is the last word on that subject. At the commencement of His ministry Jesus spoke of the Temple as

"MY FATHER'S HOUSE":

now at the close He says, "Behold, your house is left unto you desolate." Bereft of Christ desolation is certain.

God had fulfilled Haggai's prophecy. "The Desire of nations" had come: that house had been filled with glory, and the glory of that latter house had been greater than that of the former. But they had not been ready for this day of visitation they were not able to stand before Him who was like a refiner, and purifier of silver. Thus slowly, sorrowfully and apparently hesitantly, like the glory in Ezekiel's temple, the glory lifted and left that latter house, and God wrote "Ichabod" over it. Thus Divine protection was withdrawn to open the way for the desolater.

Sternly, literally, terribly, within fifty years, was that prophecy fulfilled. Four years before the war began, while as yet Jerusalem was in the greatest peace and prosperity, a melancholy maniac traversed its streets with the repeated cry, "A voice from the east, a voice from the west, a voice from the four winds against Jerusalem and the holy House; a voice

against the bridegrooms and the brides; and a voice against this whole people."

NO SCOURGINGS OR TORTURES

could wring from him any other words except "Woe! woe! to Jerusalem! woe to the city! woe to the people! woe to the holy House", until seven years afterwards, during the siege, suddenly crying "Woe to me also!" he was killed by a stone from a catapult. His voice was but the renewed echo of the voice of prophecy.

Titus had not originally wished to encompass the city, but he was forced, by the desperate obstinacy of the Jews, to surround it, firstly with a palisaded mound, and then with a wall of masonry. He did not wish to sacrifice the Temple—nay, he made every possible effort to save it,—but he was forced to leave it in ashes. He did not intend to be cruel to the inhabitants, but the deadly fanaticism of the opposition so extinguished all desire to spare them, that he undertook the task of well-nigh exterminating the race—of crucifying them by hundreds, of exposing them in the amphitheatre by thousands, of selling them into slavery by myriads." Josephus tells us that, after the siege of Titus, no one in the desert waste around him would have recognised the beauty of Judæa, and that if any Jew had come upon the city of a sudden, however well he had known it before, he would have asked, "What place is this?" And he who in modern Jerusalem would look for relics of the tent-times captured city of the day of Christ, must look for them

TWENTY FEET BELOW THE SOIL,

and will scarcely find them. In one spot alone remain a few massive substructions, as though to shew how vast was the ruin they represent; and here, on every Friday, assemble some poverty-stricken Jews, standing each in the shroud in which he will at length be buried and wail over the shattered glories of their fallen and desecrated home" (*Farrar*).

Ye shall not see Me henceforth, till ye shall say, "Blessed is He that cometh in the Name of the Lord." In Luke xix., these people had rebuked the multitude for using this expression now they are reminded that that expression shall be the greeting when next He is visible to the nation. Israel's rejection is repeatedly foretold by the prophets. The last Book of the Old Testament clearly foreshadows it, and also affirms that

THE GENTILES WOULD COME INTO BLESSING.

With the desolation of the Temple, and the destruction of Jerusalem, came the beginning of the period spoken of in Hosea iii. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." During this time Christ is in heaven as Priest and King. In Israel, priest and king were from separate tribes, but Christ holds both offices as did Melchisedek (Heb. vii 1, 2). The words of Hosea v. 15 fit in here, "I will go, and return to My place till they acknowledge their offence, and seek My face: in their affliction, they will seek Me early." There are three "Untils" to be accom-

plished before Israel can have full blessing. They are (1) Matthew xxiii. 39; (2) Luke xxi. 24 Gentile world power must run its course (Daniel ii. 34, 35); (3) Romans xi. 23-27. The elect of the Gentiles must be brought in

Yet even this dark cloud has its silver lining. Though, as nestlings, Israel would not nestle under the proffered sheltering wing, and are now as scattered chicks

AWAY FROM THE BROODING MOTHER,

yet "He that scattered Israel will gather him" When the heart of the nation shall turn to the Lord, the veil shall be lifted, and they shall experience "life from the dead", their sin shall be taken away, and they shall "be grafted in again, and so all

[believing] Israel shall be saved" Her future is a glorious one, for though there will be Jew and Gentile in the millennial kingdom, Israel's position will be paramount.

This chapter, Matt. xxiii., the most eloquent, most appalling, and terrible of all discourses ever delivered to mortals, was pronounced in the Temple in the presence of multitudes. Never was there more faithful dealing, more terrible reproof, more profound knowledge of the workings of hypocrisy, or more skill in detecting the concealments of sin. This was the last of Christ's public discourses, it is a most solemn summary of all that He ever had said, or had to say, of a wicked and hypocritical generation

Bible Study Helps

CHRIST OUR LIFE.

- 1 He is our Life (Deut xxx 20, John vi 47)
- 2 He is the Bread of Life (John vi 35, 48)
- 3 He is the Fountain of Life (Psalm xxxvi 9, John vi 35)
- 4 Our life is hid with Christ in God (Col iii 3; I Samuel xxv 29)
- 5 When Christ our life shall appear, then shall we also appear with Him in glory (Col iii 4)

THE RELATION OF THE HOLY SPIRIT TO JESUS.

"He shall glorify me."
(John xvi 14)

- 1 He glorified His humanity (Luke i 35)
- 2 He was the seal upon Him (John i 33, vi 27)
- 3 He anointed Him (Acts x 38)
- 4 He led Him (Matthew iv 1).
- 5 He strengthened Him (Heb ix 14)
- 6 He raised Him from the dead (Rom viii 11, I Peter iii 18)
- 7 He testified of Him (John xv 26, xvi 13, 14, Acts i 8, II Cor iii 3)

SEVEN GOLDEN LINKS WHICH BIND BELIEVERS.

- 1 Crucified together with Christ (Gal ii 20)
- 2 Quickened together with Christ (Col ii 13).
- 3 Raised together with Christ (Eph i 6)
- 4 Seated together with Christ in heavenly places (Eph ii 6)
- 5 Sufferers together with Christ (Rom viii 17)
- 6 Heirs together with Christ (Rom viii 17)
7. Glorified together with Christ (Rom viii. 17).

The first and second of these wondrous links, binding us indissolubly to Christ Jesus our Lord, belong to the past, for our crucifixion and quickening together with Him have already taken place, as the result of His finished work and accomplished sacrifice

The third, fourth, fifth and sixth form our present privilege

The seventh points onward to our future portion

A Melody of Love

E M R

Elton M Roth.

1 I have a song my Sa- viour gave me, It was sent from
2 I love the Christ that died on Cal- v'ry, For He wash'd my
3 'Twill be my end- less theme in glo- ry, With the an- gels

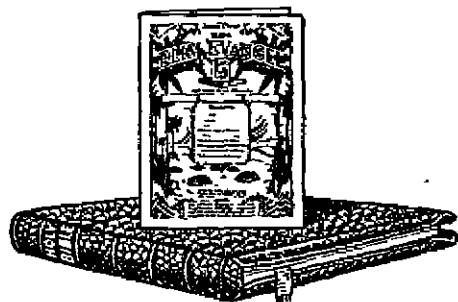
heav'n a- bove, There no- ver was a sweet-er me-lo- dy, 'Tis a
sins a- way, He put with-in my heart a me-lo- dy, And I
I will sing; 'Twill be a song with glo- rious har- mo- ny, When the

CHORUS.

me- lo- dy of love } In my heart there rings a me-lo- dy, There
knows its there to stay.
courts of hea- ven ring

rings a me- lo- dy, with heaven's har- mo- ny; In my heart there

rings a me- lo- dy There rings a me- lo- dy of love



FOURSQUARE ON THE WORD OF GOD

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Disaster in Zion

A LIFE-LONG student of Second Advent prophecy has been communicating to the daily press his belief, which we share, that the numerous Old Testament prophecies now being fulfilled in the return of Israel to Palestine do not carry any promise of present prosperity and expansion—that is, during the time, prior to the revelation of the nation's Lord from heaven, that they remain nationally in unbelief. The prophecies of the present return are merely a prediction that it would take place at this time, and the oracles are expressly associated with a warning that this return would be chequered with disaster, the wrath of nations, and the collapse of the long-cherished but carnal plans which are promoting it—"a voice of trembling, of fear, and not of peace" (Jer xxx 5, *vide* context). It would, moreover, be a representative return only, "one of a city, and two of a family" (Jer. iii 14), and not a return of the whole nation *en masse*. This is what we see in progress to-day. The climax of disaster will be reached immediately before the Apocalypse of Christ, with foes converging from the ends of the earth, hastening to the great Day of the Lord.

And the object of this progressive tribulation is stated—it is to sever Israel from his dross, and to save a remnant unto righteousness, as the prophet says: "In that day Jehovah will *beat out His grain* from the flood of the River [Euphrates] unto the brook of Egypt" (Isaiah xxvii 12)

There is to be a subsequent return of the nation to Jerusalem of surpassing glory, but that will not be by carnal plan. It will be a mighty miracle of national regeneration—"not by [human] might, nor by power, but by My Spirit, saith the Lord"

* * *

The Pathfinder.

ON the Embankment in London there is a remarkable piece of mechanism. It is a guide to all London. A large map of London is shown. At the sides of the map are press-buttons, and also the names of the important districts of London. Supposing you wish to get to Clapham. You press the button by the side of the name Clapham, and immediately a path of light appears on the map showing you exactly the road to take. If you wish to get to Lambeth you press the button by the side of the word Lambeth, and a path of light appears on the map showing the road to Lambeth. This remarkable device is known as the Pathfinder. *Press the button—and you know the road*

What is the Christian's press-button? It is prayer. Press the button of prayer and God reveals the road. Prayers are knowers. But remember that when you have once pressed the button of prayer and God has revealed the road, the road is to be used. It is useless to ask God for guidance, and then reject the revealed road. *Prayer—revelation—action!*

* * *

Consecration to the Devil.

THE *Daily Express* brought before the general public in a recent issue the fact that many, in France, enter into "a pact with the Devil." Maitre Maurice Garçon, in an address before the Metapsychic Institute of Paris, declared, "The first step for novices in sorcery and witchcraft is to make a contract with the Devil." These contracts are sometimes written out and signed in blood. One was secretly watched as he made a contract. This finally happened: "The man held up the contract he had written with his own blood, and adjured the Devil to give him power and fortune, promising to find the Evil One a human soul for every blessing the Devil conferred on him. In this particular case the Devil did not appear, but others affirm that in similar cases the Devil actually has appeared."

In this connection it is significant that Pastor D. M. Panton, in his publication, *The Dawn*, says that Mussolini always consults an astrologer before making his important decisions.

What a contrast between consecration to the Devil and the pact in human blood, and consecration to God and the pact in the blood of the Lamb.

A Plea for Poise (continued)

By Pastor E. C. W. BOULTON

"Till we all attain unto . . . a full-grown man, unto the measure of the stature of the fulness of Christ"
—Ephesians iv 13

WHAT a difference it makes which mirror we gaze into. One facing the light gives a poor reflection while if we face the light we get a true image. The Word of God is a mirror (James i. 23-25). We need to look into it to see the spots and blemishes that require removing—those defects that spoil the reflection of His image in our lives.

We sometimes quote the poet and wish we had the power "to see ourselves as others see us," but we prefer the best view. The photographer avoids any blemish. He takes us at our best and we are frailly human—always believing what is most comfortable to our pride. We prefer to forget our weaknesses and failures. It takes some determination to make ourselves come to a fair judgment seat and measure ourselves by Christ's pattern, meeting the failure fair and square in the face, and praying that we may be made

TRUE TO HIS PATTERN.

Christ said, "Be ye perfect," and though some translate this "Be mature"—the thought here is of functioning that has perfect equipoise. God's purpose for all His people is the full development of every capacity and talent. But we would add a warning to young people. You have talents, ambitions, hopes and desires. You long for expression, you ache for free scope. You yearn for the best in the Christian life which you have entered—the utmost in ministry. Let not this overwhelming longing lead you to unwatchfulness—be on your guard against teaching that promotes the abnormal and produces the irrational. Beware of those who are all ready to take advantage of your eagerness and inexperience. Arm yourself with the Word of God. Be not swayed by every breeze that blows. We have in mind a bright young believer, who to-day is in the ministry preaching the full Gospel most effectively. At one time—in the early days of his spiritual life—his future was well nigh marred under the influence of a hyper-spiritual type of teaching. He was instructed along the lines of extreme separation—a separation which cut straight across all human relationships and would have led to the ruthless sundering of the most sacred ties and the violation of vows made before God. Go to God with your cravings, tell Him all—though of course He knows and understands without telling, yet explain it all carefully to Him. And then

WAIT PATIENTLY FOR HIS RESPONSE;

a response that will more than satisfy the hunger within, God knows the need of enlargement in our lives. It is said that Michael Angelo once visited the studio of Raphael whilst the great artist was absent. Seeing some figure sketches in outline on a canvas, Angelo with his pencil re-drew the characters in each case on a larger scale, writing underneath, "Amplius, Amplius." When Raphael returned he saw what had been done, and painted in the figures according to Angelo's dimensions. It is said to have been the turning point in Raphael's career.

A distinguished author writes, "Those who consider want of money the worst of evils are fools, there is a far more painful one, and that is penury of desires. Revelation never seeks the pauperisation of life by destroying desire, it aims to secure the fulness of life by accepting our native desires, seeking only to sanctify them, to direct them to the right objects and cause them to work our complete happiness."

Christ knew what deep desire was and we may be glad when strong desires possess us, but they need control and right use and then they become energy for the Kingdom. There is in most lives the Stoic or Epicurean response. In some lives one sees human nature asserting itself in both ways. When there has been strong self-denial in some direction there is often in some other direction a pronounced indulgence. "The law of compensation" psychologists call it.

There is much preached to-day by very select coteries of advanced Christians on that which almost becomes a cult of annihilation—it is "death to self" to such a degree that it opens the avenues of the being to a supernatural sphere that is not healthy. Human life must have expression, and when its natural outlet is denied and even the sublimation of it forbidden, it will be open to find expression in unnatural ways. This not only applies to the physical but to

THE MENTAL AND EMOTIONAL LIFE.

Visions so-called are often the outcome of this disordered state. We find the eccentric, the erratic, the extravagant here. Christ wants to make of our personality the channel of revelation, that through our yielded nature He may pour His own wondrous life of victory. He comes not to efface but to fill. No pale unlovely asceticism here. God loves the laughter of His children.

Some lives are stunted and dwarfed through this lack of expression. Dr Meyer sums up an excessive asceticism in the following lines: "This idea of the ascetic life is that every human feeling is a weakness, and every natural instinct a sin. No woman's caress, no childish voice, no tender love, none of the jewels or flowers of existence, may soften the rigours of that lot. But is not all this a libel on God's original creation? Has He made so great a mistake in creating us that we must thwart His ideal at every step, ere we can rise to our true manhood? Must we make ourselves other than men before we can be saints? Surely to reason thus is to dishonour the wisdom and love of God in our original creation. And the Incarnation teaches us that God does not require an emasculated, but a fulfilled and purified humanity."

Another well-known and much-used preacher of the nineteenth century speaking upon the same subject adds, "Any form of asceticism, physical, mental or spiritual, makes fulness of growth impossible." Very

often this "death to self" cult is but

THE ROMAN CATHOLIC MONASTICISM

in a new garb. The nun abjures matrimony that she may be the "Bride of Christ,"—the eager soul in quest of the revelation and realisation of a spiritual ideal, turns its back upon the lawful and legitimate, regarding these things as barriers to the achievement of the heart's holiest desires, and hoping by the renunciation thereof to reach a state of spiritual perfection which will make it capable of closer communion with God.

We are reminded—the psychologists tell us—that if an emotion has no expression it dies, that each emotion and instinct has the moment when the necessary stimulus should be given. For instance if a chick hatched in an incubator is not given to the hen at the right moment it will never follow its instinct and obey the "Cluck, Cluck" that means "Come under my wings" for safety or for sleep.

There must be in every life that has truly yielded to God an awed consciousness that He controls every detail of the life that has been given to Him. He has a plan—He knows our talents and capacities, and He has arranged our circumstances to bring these to their fruition. Everything is rightly timed by God's clock. The lesson we need to learn is to seize every opportunity and to profit to the full from every experience.

There are those who depend alone on reason as their guide, and there are those who ridicule others whom they regard as merely and solely "emotional." It is well to see that we have both parts of our natures properly in harness for God and His kingdom. It is interesting to see what others say—not on the side of reason—we hear that often enough—but concerning the life of feeling. Buckle writes, "The emotions are as much a part of us as the understanding, they are as truthful; they are as likely to be right. Though their view is different they are not capricious. They obey fixed laws, they follow an orderly and uniform course; they run in sequences; they have their logic and method of interference." And

ANATOLE FRANCE,

far outside the orthodox camp, sanctions the same view—"Yes, this blessed and saving truth is found underlying all religions, that men have a more trustworthy guide than reason and that we should rather obey the dictator of the heart."

It is said that Darwin in his old age had lost his love of music and of beautiful literature. He had spent his life collecting data, marshalling facts in order and drawing deductions, and his mind moved along scientific lines. The finer feelings had been ousted and had died. But God will see to it, if we are faithful, that we do not lose anything of our great inheritance in Christ. The unfolding of the Divine will must undoubtedly hold all things that are worthy of possession. It is for us always to give prompt and unqualified response to the call of God through His Word, and in so doing life will ever expand towards its appointed and eternal consummation.

In Miss Trotter's beautiful little book—*Parables of the Christ Life*—striking reference is made to the

spiritual development of the believer for the purpose of unfolding the life of the Christ. She writes: "And the same God has manifold plans for our development too, as vessels for His Christ life. It is by the Divine indwelling that our true eternal personality dawns, and for the expression of the special manifestation of Himself that is entrusted to each one of us. The protoplasm that quickens each different seed is one and the same essence, but in no two does it find the same expression. He needs the whole Church to manifest His whole character and accomplish His appointed ministry, and so the individual development must differ widely in everything but the common vital principle. Life—eternal life—is the essence of all—life receiving and life giving. Do we sufficiently realise that God wants our individuality—all of it—fully developed—not according to some one's pattern but in its own full and fresh originality.

Is it not the same wonderful Fashioner who fits us and our ministry together, and forms us through it with unerring precision, preparing us for the white stone and the new name which no man knoweth saving he that receiveth it, eternity's seal on

THE HEAVENLY INDIVIDUALITY

of each. That eternal future will shew how the Lord had need of each of us in our varying character, and how all that made up this earthly life fitted us for "bearing about" the special manifestation of Jesus entrusted to us, in which no other could take our place. He needs us, every one of us, as if there were no other besides."

As it is through the Baptism of the Holy Spirit that we receive this fulness of life, which makes full development of the whole being with all its powers possible and actual, there is a great need that the warning should be blazed abroad that this blessed immersion is *not* a working up of our own life and energies—it is the coming of the energy of the Holy Ghost from above, upon a quiet, stilled and waiting vessel, and life is so quickened that desires and capacities and talents should perform their Divinely-ordained purpose. In this direction there has been much misdirected zeal—people unconsciously attempting to produce results that should be left to God alone. In some circles it has become a positive mania to produce certain manifestations which even when produced oftentimes fail to yield the last blessing sought.

But we also need the warning too that God wants, not to stultify our powers by an annihilation of personality, nor let us go to the other extreme of fanaticism where "I" is the great wonder of vision, experience, prophecy, etc. We would slightly alter the words of the poet—it is

Self-control, equipoise, and self-sacrifice—
These three lead life to sovereign power

An unselfish self control that takes the *via media* of full development of life and full expression for all its capacities with no excess of the spiritual any more than the physical. This is God's rich thought for man. He will see to it that where there is capacity He will give scope.

But perhaps the majority of people tend in the other direction—they do not give the "Stoic" response to

life. They do not know even in its true sense what "I am crucified with Christ" really means. There is a danger of indulgence—not of too severely pruning the tree, but rather of over-luxuriant and useless foliage growth. So many preach temperance who are horrified at the very thought of intemperance in drink, but they have their own pet indulgence. They are warped in the opposite direction. It may be that vice or vices, gossip, it may be riot in thought life, or it may be inordinate affection for dress or for some friend. It may be intemperance in going to meetings and neglecting the husband at home; it may be an excessive use of spiritual gifts. The Gospel of our Lord Jesus Christ stands for the full growth, and the perfect functioning of every part of the being and of every talent each in its right relationship bringing the life of the whole into perfect balance with a delicately sensitive poise. It is an apt though familiar remark that

RIGHT RELATIONSHIP WITH GOD

means right relationship with man, but in how few cases we see it. We find family feuds, and members of churches quarreling, and almost every Christian seems to have his own special pet foible, his point of view writ so large he can see no other. We believe that the true remedy for all this lies in having the life Christ-centred and Christ-controlled—this will

prevent those alarming swerves from the pathway of poise. Life in no sense will be dwarfed through the acceptance of the yoke of Christ. Life must be larger and grander, in its service, outlook, and sympathy; it will increase in intensity of purpose—there may be less commotion but there will be more actual motion in the God-balanced experience.

Dr W. L. Watkinson reminds us "At one extremity of the vegetable world are the air-plant and the orchid, ethereal things usually far up in the high forest trees, that draw their nourishment from the dew and light of the blue heavens in which they are embosomed, and apparently glance superciliously upon the earth far below, with which they are little concerned, whilst at the other end of the scale are those Alpine plants known as geophytes, from the fact that the chief portion of their existence is spent underground." He beautifully adds, "We need to be neither of the air-plant aloof in the heights spurning the ground—nor of the geophyte buried in the dust—but rather do we answer to the lovely plants of the temperate regions which at one and the same time take firm hold of the earth and drink in the celestial influences of sun and shower, starring the landscape with their beauty and filling the air with their sweetness." (To be concluded).

Rochdale for Christ

A Mayor's Wonderful Lead

FOR years the Foursquare Gospel movement has rejoiced in the warm sympathy of Alderman C. E. Dearden of Rochdale.

Now we further rejoice because this beloved brother in Christ has been given the highest honour that his town can give—he has been elected Mayor.

As Mayor he has led one of the most remarkable and commendable civic movements of which we have heard. He was the promoter of the "Rochdale for Christ" Campaign, just concluded.

This campaign had been prepared for with a thoroughness which fills the heart with praise.

No less than 64 churches were united in this movement. But the Mayor has not allowed this effort to become one of vague Christianity with a modified Christ. The danger is that when churches of a town unite together, in order to displease none, the distinctiveness of witness is modified. But this has certainly not occurred at Rochdale. Witness

THE WORDING OF THE MAYOR'S LETTER:

TO MY FELLOW CITIZENS,

"Having been entrusted by you with the chief citizenship of our Town, I desire to seek your co-operation in a campaign to bring the Will of God into every department of our life. A great town, happy homes, industrial and personal well-being, depend upon individual character, and that in turn rests upon one's attitude toward Him whom God sent to be the Saviour of the world

"It is my earnest desire that we give Christ His right place in our lives, as living Lord and Saviour, and that we seek together God's Will in our common life."

[This italicised paragraph is printed in red.]

Thirty thousand houses were all visited twice by specially arranged workers. Each of these wore an identification badge with the words boldly printed thereon—"Rochdale for Christ". Hospitals and schools are also being specially visited. The Mayor and Mayoress are paying personal visits to the Infant Departments of the local schools and hospitals. The Churches' bells were rung at 12.45 p.m. each day from September 13th to October 19th,

CALLING THE TOWN TO PRAYER.

A great concluding series of evangelistic meetings took place from October 12th to 19th, and in these decisions for Christ were sought and registered. Canon Spensor Elliott, M.A., is one of the leaders in the effort, but hearty support is being given by practically all the ministers and churches. No less than 200,000 leaflets and booklets were distributed.

We are hoping later to publish a message from the Mayor himself, telling of the results of this effort.

We pray God's richest blessing upon the Campaign and trust that many other Christian Mayors may follow the lead of Rochdale.

Here is part of the Campaign Hymn:

What is this word that is stirring all thoughts,
Moving like music wherever it starts,
Calling forth hope that rejoices our hearts?
Let all men hear it, 'tis Rochdale for Christ!"
Pass the word round, "Rochdale for Christ!"
All through the town ' Rochdale for Christ!"
Shew to the world how we honour the Lord,
When we win Rochdale, our Rochdale for Christ

This hymn is set to the swinging music of the Glory Song. It is a magnificent Campaign Hymn.

Back to the Foursquare Task in Africa

Pastor and Mrs. Cyril Taylor Return

UPON his re-arrival with Mrs Taylor and family at Ngoi-Mani, Belgian Congo, our brother Pastor Taylor writes of his journey back from a holiday in South Africa, in a letter just to hand Prayer will be continued for these lonely labourers in their great task of keeping the light burning in the darkness of the Congo.

Ngoi-Mani, Katanga, Congo Belge

BELOVED FRIENDS AND REMEMBRANCERS,

Travelling up the east coast from Durban in the SS. *Ubena* we steamed out of harbour at 10 a m

A number of dear ones had been down in the afternoon and evening of the previous day to bid us farewell, as the boat was late in sailing. In the cabin with Brother and Sister Cooper of the Durban assembly, and Brother Hewitt of New Zealand, who had all so lovingly committed us unto the Lord, we felt the cutting adrift from these beloved fellow-believers, and the wrench of leaving civilisation, the departure for the bush, and separation from so many whose fellowship had meant so much. All had been most kind. One had taken us down in his motor car, and bought toys and sweets for our children, others had brought flowers and loving gifts. We were three days late in getting away, owing to rain having delayed the loading of cargo.

My mother, Mrs Hester, had booked to accompany us as far as Beira. About an hour after leaving Durban Harbour we got into a terrific swell, and began to feel the Moçambique currents. We all had a rough time of it. My wife and children remained in the cabin. I sank into a chair on the deck, and had a very bad time of it until the afternoon of the next day. After I had been crying to God to undertake I suddenly realised His healing touch, and was enabled to rise up in victory, and ran about the deck, praising God. Several of the others were very sick, and also two of the stewards. The first port of call was Lorencço Marques, then Delagoa Bay and Beira.

Here my mother left us, and returned to Durban in the SS *Karoa*. I went with her to the boat that was lying out in the harbour, and we committed each other into His keeping. What a sweet peaceful time that was. We had both dreaded the thought of that

parting moment, but somehow we were just so conscious of His sustaining grace and loving presence that we just felt His loving arm supporting and strengthening us, and enabling us to bear up.

She was returning to Durban, and then back to England; and we sailed on up the east coast to Dar-es-Salâm. What happy times of sweetest fellowship we had been privileged to enjoy together, now to be so suddenly cut short—and with her advancing years the dim uncertainty of when we should again be re-united. Yet God has said that we must forsake "father and mother, wife and children for His Name's sake" (Matt xix 29). If we did not feel these partings surely we should be lacking in love, but how wondrous it is when He undertakes and gives grace to part, even without the shedding of a tear.

From Beira we passed on to Moçambique with its quaint old Portuguese fort made of stone transhipped from Portugal in olden days. Then on to Zanzibar with its beautiful copra plantations and its clove blossoms.

At Dar-es-Salâm we took the Tanganyika Railway to Kigoma. Here we met Brother and Sister Becker and Brother and Sister Kratsson, Swedish Pentecostal missionaries, who were on their way to Uvira for the first time. We enjoyed fellowship with these dear children of God on the train journey.

We arrived safely at Kigoma and crossed the lake in the SS *Liamba*, the only British steamer on the lake. We arrived safely at Albertville, where we spent the day, and the next morning entrained on the C.F.K. for Kabalo, which we reached in the evening. At 8 p m the river steamer, *Prince Leopold*, arrived, and we were able to sleep on board. The captain of this steamer was most kind to us, and to our children. He stopped his boat especially to put us ashore at the Kabumbulu mission, where we received a warm welcome from our friends of the Garanganze mission. Here we spent the week-end, and left for our station at Ngoi-Mani, where such a welcome awaited us from the sisters who had been holding the fort so bravely during our absence, and also from the native Christians who lined the path to the mission singing, "Ring the bells of heaven."

Why the Churches Have Failed

From the WESTERN MAIL, 7th October, 1929.

PREACHING on Sunday at Rehoboth Presbyterian Church, Milford Haven, where he formerly ministered, Major the Rev B. Ceitho Davies, who has just returned to Wales from a preaching and lecturing tour in many lands, referred to the Welsh Methodist crisis and to the alarming present-day condition of the Christian Churches in general.

He said the Christian Churches failed because they brought the world into Christianity instead of taking Christianity into the world. Many of the churches

were out to compete with the fraternity orders.

"I may be called old-fashioned," he added, "but let me say this as one who has touched and seen life at many points and travelled five continents with eyes and ears open. Take away the society class and the prayer-meeting out of a church's activities, and you have nothing left but a worldly organisation and a lifeless spiritual corpse. The Christian Church is not a club, and is not out to cater for amusement. A church carrying on even for a time on those lines is doomed."

Missionary Enthusiasm Runs High

Glowing Reports from all Centres—Missionary Farewells—Streams of Salvation.

Brighton (Pastor J Lees) Following the opening by Principal George Jeffreys of the Tabernacle in Hove, some two months back, quite a large number of vacant seats were left in the Brighton church, but, praise God, all these seats have been refilled by new members, and our Sunday night Gospel services are as full as ever with a genuinely enthusiastic congregation, undaunted in their eagerness to meet together for praise and worship.



Pastor J Lees.

Last Sunday, in spite of a torrential rainfall, the Tabernacle housed a full congregation at the evening service, and the zealous souls who braved the elements in their desire for spiritual fellowship and worship were well rewarded for their zeal in that Pastor Lees preached on this occasion one of the best of the many fine sermons delivered by him during his Pastorate in Brighton. The text chosen for the message was John xiv 9 "He that hath seen Me hath seen the Father." At

the close of the service four souls came to the Cross and accepted the glorious gift of salvation. The following Thursday was notable for a strong address by Pastor Lees on the subject of the "Partial Rapture" doctrine, in the course of which much light was shed on the subject. The address was based mainly on the Parable of the Ten Virgins the very passage of Scripture upon which supporters of the Partial Rapture Theory base a large part of their argument, but which, as expounded by Pastor Lees on Thursday night, supported far more strongly the belief that at the coming of the Lord all blood-bought Christians would be included in the company of translated saints. Many other passages of Scripture were brought into evidence to confirm the latter doctrine, and, as on a former occasion when the Baptism of the Holy Spirit was dealt with so ably by the same preacher, all doubts on the matter should be dispelled from the minds of those earnest seekers after truth who, though anxious for revelation on God's Word, are sometimes thrown into a state of uncertainty through conflicting opinion and teaching among the leaders of Christian thought. As on the Sunday, in spite of extremely inclement weather, a noticeably large congregation had gathered.

Hove (Pastor W. L. Kemp) "To God be the glory, great things He hath done." This is the heartfelt expression of all the believers who gather together week by week in the new Tabernacle at Hove. Ever since the opening last July, the Lord has graciously set His seal upon the work, souls are being saved, bodies healed, and saints baptised in the Holy Ghost.

Wonderful times are spent around the Lord's Table on Sunday mornings, souls being refreshed and drawn into closer communion with Him. The Sunday evening services are attended by great numbers, and hardly ever has an altar call been made but souls have accepted the Lord Jesus Christ as their Saviour. After the service an open-air is held and many strangers are brought into the meetings through this effort. On Thursday evenings, Pastor W. L. Kemp is giving a series of very interesting studies on "The Tabernacle in the Wilderness," enough Gospel always being brought in to lead any soul to the Cross.

The Sunday School which has only been opened a month or two has already over eighty children on the roll. Truly the Lord is doing a great work among the young ones of the district.

One must also mention the splendid band of Crusaders, all out-and-out for the Lord, and the extension of His kingdom. Some are doing house-to-house visiting, others sick-visiting, while a few stand on the street corner by the church to invite any strangers into the meetings. The Lord is doing a great work in this corner of His vineyard and all are looking forward to even greater things in the future.

Guernsey (Pastor L. C. Quest) Although shut off from the mainland, the assembly here is not shut out of the great Foursquare Gospel movement. God is mightily blessing to Him be all the glory. Since Pastor L. C. Quest has been at Guernsey, great things have been done. Souls have been saved, bodies healed, and some have received the mighty blessing according to Acts 11:4. The Pastor has given special studies on the Book of Job, and how much the saints enjoyed them. He is now going through series of studies on the Church. September 29th was a great day, one our people will never forget, when 36 were received into full membership. The power of God was present, making the meeting very impressive, with a message to the new members, on the wonderful words of Paul in I Corinthians xv 10, "But by the grace of God I am what I am."

Hornsey (Evangelist A. S. Gaunt) India for Christ was the message that met the people's eyes as they entered Zion Tabernacle, Hornsey, on Sunday evening, October 6th, when a great missionary service was held to bid Godspeed to our two sisters, Miss Ewens and Miss Paint. There was great expectation from the Lord, and faithful is He that promised. Nearly every seat in the Tabernacle was occupied, and the platform was filled with the Crusader choir, who appeared for the first time in their selected uniform with beaming faces and rendered, quite ably, two missionary pieces. Evangelist A. S. Gaunt was in charge of the service and holy enthusiasm in singing ran high. The congregation was enthralled with the messages given by our sisters, and God blessed the spoken Word by the saving of a precious soul.

We are pleased to report great progress at the branch both inside the Tabernacle and in the open air. The latter work has been going forward with great fervour. The Crusader branch even though a number have been transferred to Islington, has been increasing, and it was evident at this meeting that their enthusiasm cannot be damped. The church here is looking forward to great times of spiritual blessing during the coming winter to enable them to push ahead in the coming year.

Southampton (Pastor and Miss Henderson) The church at Southampton praises God for His wonderful love and His many blessings. On a recent Sunday, Miss Henderson gave a stirring message on "Herod's Ball-room" to a packed congregation. The message was given with remarkable power and conviction. The whole congregation drank in every word that fell from this Spirit-filled servant of the Lord, and as a result of the message ten souls were saved that night. Southampton, like all our great cities, is a sin-burdened town, but, praise God, where sin abounds grace also abounds.

Hammersmith (Pastor W. A. Nolan) God still continues richly to bless the saints at Hammersmith. Although they are not yet in possession of a hall of their own, the Lord is pouring out His Spirit in a wonderful way. At the various meetings souls are continually yielding themselves to Christ. On Thursday, September 19th, Pastor Nolan delivered a powerful address on "The Christian and Worldly Pleasures." He made it quite clear that Christians must abstain from all appearance of evil, and keep themselves unspotted from the world. At the close of the service six were convicted and signified their desire to follow Christ all the way. This centre is certainly flourishing by the preaching of the Word, for the congregations are continually increasing. On Sundays and Thursdays the hall is picked to its utmost capacity, and the prayer meetings held on Tuesdays are also well attended. On Sunday, September 22nd, the evening meeting took the form of a missionary service, at which Miss Ewens delivered a very interesting and edifying address on the Foursquare Gospel movement in India. She spoke of the wonderful way in which God is pouring out His Spirit upon the people of India. People there were being saved, healed, and baptised in the Holy Spirit in a remarkable way. During the service "All hail to Thee, Immortal" was beautifully rendered by the Crusaders, and altogether the evening proved to be one of great blessing.

The band of Crusaders here is still on the increase and much useful work is being accomplished by them both in the visiting of the sick and in open-air work. On Wednesdays they conduct their open-air meetings which attract considerable crowds of passers-by, and although the meetings are some-



Pastor W. L. Kemp.

times very long, many stand and listen attentively the whole time through.

HEALINGS AT LEICESTER

Leicester (Evangelist G. E. Cotton). We print the following from the "Illustrated Leicester Chronicle".

The unique ceremony which took place at the Abbey Park Bathing Station recently, when numbers of white-robed converts were baptised by Pastor G. E. Cotton, prompted an "I.L.C." representative to learn about the activities of the sect in general, and of the Leicester branch in particular.

Foursquare Gossellers believe in the Bible from cover to cover, and preach the whole of the Gospel, but to the man-in-the-street their belief in Divine healing, or the belief in the power of God over Satan, is the most outstanding feature of their creed. To put it simply, they maintain that when a man falls ill, if he repents of his sins and has faith, God wills that he shall recover. If he dies, then he has completed whatever he was sent to do on earth, and God wants him.

The gossellers, therefore, do not consider death—it is inevitable, but when there is a chance of recovery they believe that they will be cured by God if repentance is made and if faith abounds.

Local Cures.

Leicester people maintain they have been cured in this way. Mr. E. H. Thorpe, Deputy-Principal of Banbury Commercial College, Saxby Street, who is an active member of the Leicester branch, is one of these. He says "Seventeen years ago I fractured my kneecap so completely that I was told I should have a stiff leg for the rest of my life unless I had it 'wired.' I engaged a bone-setter, but he was only partially successful, and I had temporary paralysis for three months. I attended a healing service in June last year. For many years I had been unable to take any form of exercise, and it was only with difficulty that I could get up and down the stairs, yet by the laying on of hands and the offering of prayer by Principal George Jeffreys, I felt the touch of the Divine Master, and exclaimed, 'I am healed.' I rose and tested the leg, found that I could move it easily, and that I could kneel without pain on the knee affected. On my return home I practised running up and down stairs, to everybody's amazement. Now I walk as if nothing ever had been wrong with my leg."

Great Blessing.

Evidence of what appear to be two more miracles is given by Mrs. E. Attwell, of Cotman Road, Leicester. "In March this year," she says, "I went to the Foursquare Gospel services in St. Nicholas Street, conducted by Pastor G. E. Cotton, where I received a great blessing. I had internal trouble and was prayed for, when a bright light came before me, and I felt the presence of our Lord. It was just as though He was pouring oil down my left side with which I had trouble for years. I was afraid it would mean an operation in the end, but, praise the Lord, that night in March I was healed by our Divine Healer, the Lord Jesus Christ."

More Miracles

Mrs. Ball of Malmesbury, Wiltshire, who has been staying for some time in Leicester, is another who claims that she has been cured miraculously by faith. "In 1924," she said, "an internal growth rendered me incapable of doing my housework, and I could not undergo an operation owing to the weakness of my heart. Three years later, I attended meetings conducted by Principal George Jeffreys. During one of the meetings I received a touch of healing, for the growth vanished and my strength returned. Six months afterwards I fractured

my hip-bone so badly that for twelve months I suffered all sorts of agony and pain. For a long time I could only walk with the aid of a crutch, and afterwards I had to use a stick. The pain was getting worse when I arranged to come to Leicester for a holiday this year, and a doctor made arrangements that I should have a bed at the Infirmary in order that I could be operated upon. However, since I have been in this city I have been prayed for several times by Pastor Cotton, and last Tuesday night the Divine power came down on me and I was healed. That night I was relieved of all pain, and now I walk without a stick."

Croydon (Pastor P. N. Corry). Phew! What a hot place India must be if it is hotter than the inside of the Croydon Tabernacle was on Tuesday, October 1st. Miss Ewers was there to say "Farewell," prior to leaving for India as an Elm missionary.

In a space of time which was all too short, she took the people through village after village, explaining the various methods that have to be adopted in giving out the Gospel, how sacred the various idols are to the people of India, and how difficult it is to get them to understand that salvation is free.

A special appeal had been made by Pastor Corry for a bumper collection toward the Missionary Fund. Money boxes were broken open, stockings turned out, moths were released from old purses, and the result was indeed wonderful. Miss Ewers and Pastor Corry then sang together in some Indian native tongue, and left the people to guess what they were singing, except what it was about—Victory!

All the meetings of the week were full of blessing, but Sunday morning will live long in memory as one of remarkable power. Young and old were constrained to tell of the wonderful power of Christ to break the chains of sin, and often two or more would jump up from their seats at the same moment. Old men, as well as those of middle age, with trembling lip testified to being saved from thieving, gambling, drinking, and smoking. Young men with faces aglow, spoke of His mercy in delivering them from the chains of lust and hypocrisy, sisters and brothers, old and young, joined in the glad sound, and praised the Redeemer's Name, until every heart was melted. Glory to God!

Launceston (Pastor A. Robins). Praise God for the blessings He is bestowing and that the work at this assembly is progressing. A special service was held on Sunday, October 6th, and in spite of the inclement weather there was a good attendance. A powerful and uplifting address was given by the Pastor, entitled, "God's Garden." The Lord's Table at the close provided a real time of "feasting with the Lord."

Hendon (Evangelist H. W. Fardell). Large crowds assembled at the Elm Tabernacle on Thursday evening, when Miss Ewers and Miss Paint, Elm missionaries to India, paid their farewell visit to Hendon. The service commenced at 7:30 p.m., with the singing of choruses. Then Miss Paint gave a most interesting account of the wonderful way in which God had called her to the mission field, and removed every obstacle that she might fulfil His will. Mrs. Brown and Miss Ewers rendered as a duet, "There were ninety and nine," Miss Ewers singing two verses in Hindustani. The attention of the congregation was held, while two striking examples of the wonderful way in which God is saving souls and healing bodies in India, were told by Miss Ewers, who was dressed in native costume, following this, she taught the congregation a chorus in Hindustani. God is blessing the work here in Hendon, souls are being saved every week, a number also being led to Christ through the open-air work.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Pastor T. BURTON CLARKE

Sunday, October 27th. II. Chronicles xvi. 1-14

"In his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers" (verse 12)

Here is a study in cause and effect. Asa sought the earthly physicians—Asa slept with his fathers. Asa sought not the Lord for bodily healing—Asa slept with his fathers. The arm of flesh will fail. If Asa had put a tittle of that faith in the heavenly Physician that he had put in the earthly ones, he could have received his healing. Faith as a grain of mustard seed will open the door to the infinite power of God for soul and body. Asa slept. For this cause many are weak and sickly

among you and many sleep. For what cause? Not discerning the Lord's body. Oh, to realise that in Jesus there is health for our sickness. Why accept half the blessing, half the deliverance. The atonement takes in the whole of man. There is redemption for the body. Look and live, and live looking.

Monday, October 28th. II. Chronicles xvii. 1-13

"And his heart was lifted up in the ways of the Lord" (verse 6)

Here is a pleasing testimony to Jehoshaphat, the son of Asa. The real meaning is, His heart was encouraged in the ways of

the Lord The heart is the seat and centre of life Out of it are the issues of life See then how necessary to stir and stimulate the heart in the ways of the Lord We read that David encouraged himself in the Lord his God. This is what Jehoshaphat did. Our hearts are so prone to wander Depend upon it, if our hearts are lifted in a God-ward direction, our feet will have no difficulty in following the same way. We can only sing, "Where He leads me I will follow," when our hearts are lifted up and encouraged in the ways of the Lord

Tuesday, October 29th. II Chronicles xviii. 1-16

"As the Lord liveth, even what my Lord saith, that will I speak" (verse 15)

A brave answer, Micaiah, but what else could a real prophet say Only a false prophesy in the employment of the enemy could alter the Divine message Unless inspired of God, how can it be prophecy To be the mouthpiece of God, there needs to be the elimination of our own thoughts and theories How many desirous of prophesying smooth things minimise the Divine message, pervert its meaning, colour it with ideas of their own If we are swayed by Divine power and God is speaking through us we shall be delivered from all fear as to the effect our message may have upon our hearts If prophets of the Lord, let us be like Micaiah, hesitating not to declare that and that alone which the Lord hath revealed Ermine robes, crowns of gold, and other kingly investiture must not delay us from delivering the Divine message In the scales of righteousness, all must be placed regardless of rank and station

Wednesday, October 30th. II Chronicles xviii 17-34

"And a certain man drew a bow at a venture" (verse 33)

The Hebrew reads, "He drew a bow in his simplicity" A chance shot, not definitely aiming anywhere It was sure to hit someone amid that swaying host of soldiers Notice that it reached King Ahab Notice too where it hit him—between the joints of his harness Let us be careful how we enter the realms of chance We may have very incomplete ideas of its meaning God is in so very much that we loosely would label chance Ahab's end had come, and in the wise decrees of God, this soldier speeds the shot that seals his doom Should not we be careful in all our actions, realising that around us is a wise providence, directing our steps, and leading us to fulfil the Divine intent Shakespeare was right when he said, "There is a Divinity that shapes our ends, rough hew them how we will" We are in the battle, may we not be afraid of the terror by night, nor the arrow that flieth by day No shaft can hit us unless it seemeth good to our heavenly Father

November 3rd, 1929.

Reading: I. Samuel v. 1-12.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "I am a man of unclean lips—lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged" (Isaiah vi. 5-7).

FOREWORD.

I had thought to ask a lady friend of mine who has been a diligent and agile collector of fleas (in the cause of science as will appear) to write this lesson, but think perhaps the connection between fleas and I Samuel v may not be immediately apparent Moreover, mothers might object to the introduction of them into the class Yet, strange as it may appear, there is a vital connection between the two subjects because of the plague that is mentioned in this chapter (I Samuel v 6)

I. Plague or Pest.

One of the greatest ills that has affected mankind through the ages is that known as the plague or pest In the fourteenth century it is estimated that during the Black Death more than 25 per cent of the population of Europe died, and in the Great Plague of London (1665—1666) of which there are still many traces in the metropolis, over 70,000 persons perished Even to this day plague is one of the dread diseases of India and the East, and news of its appearance in a town or

Thursday, October 31st. II Chronicles xix 1-11

"There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (verse 7)

Unrighteousness can never be associated with God, and because He is all righteousness, He is all righteous in His doings In His dealings with men, His love for them all is the same. The homes they dwell in, the clothes they wear, the food they eat, the lands they possess, the poverty they suffer, these are no standard by which to measure their worth in His kingdom One royal road will bring all into the kingdom which is righteousness and peace and joy in the Holy Ghost. He requires no gifts to appease His wrath, or win His favour. His gift of salvation is free to all, through faith in the Lord Jesus Christ Does our Lord require anything from us? No forgiveness is free, yet in the forgiven life there spring holy desires to serve and sacrifice Such sacrificial service is then acceptable to Him who gave us all

Friday, November 1st II Chronicles xx 1-13

"We have no might against this great company that cometh against us neither know we what to do but our eyes are upon Thee" (verse 12)

Here is a suitable prayer in the time of extremity. The enemy was great and numerous They had seen them What weakness we all have for measuring the strength of the enemy Would that we more often could see the invisible hosts of the living God, ready and at our disposal Jehoshaphat prays and proclaims a fast, acknowledging his impossible task "Our eyes are upon Thee" Praise God, He is not a disappointment, if we count on Him, He never fails He that is for us is more than all that can be against us One and God constitutes a majority With the psalmist, we would say, "Unto Thee lift I mine eyes, O thou that dwellest in the heavens Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress so our eyes wait upon the Lord our God"

Saturday, November 2nd. II Chronicles xx 14-30.

Ye shall not need to fight in this battle" (verse 17)

"Stand still and see the salvation of the Lord." There are some battles in which as far as we are concerned, there is to be no hostility As we remain calmly surrendered and completely obedient, we are shielded in the day of battle, and our God fights for us How often we have made the mistake of engaging the enemy, instead of leaving it to the Lord. Is the battle going hard with you, beloved? Have you used all your martial skill to overcome the enemy and then failed? It may be this is a battle in which your Lord would have you still, ask Him and be obedient to His voice As you go singing He will send ambushments, as in this Old Testament incident Soon the enemy will be so busy fighting each other that they will entirely forget you Hallelujah!

city quickly strikes terror to the inhabitants One of the most deadly symptoms of the plague is boils, that break out under the arms and in other parts of the body These in the Hebrew are called "emerods" (I Samuel v 6, 11, 12), and it was of these that copies were made in gold (I Samuel vi 17)

For many centuries the cause of plague was a mystery, and therefore its real cure was rendered difficult, because it could not be dealt with at its source It is only within very recent years that medical science has discovered the plague carrier, and it was in helping forward this search that my lady friend collected and bottled samples of every sort of flea that could be found, thus helping to find the culprit, and so combat one of the greatest scourges that the world has ever known Now comes the link in the chain between fleas and I Samuel v Rats were found to be the animals that carried plague infection, and in the first place plague was discovered to be a disease of rats The method whereby the infection was carried from the rats to mankind was also discovered, and it was a special flea that was common to both When the rats became infected with the plague, and one of the fleas bit a human being, the person bitten developed plague, and so the infection spread

Clean the dark dirty places, prevent rats from harbouring and breeding in filthy holes, make homes and buildings rat-proof, and you prevent one of the greatest diseases that the human race knows, from getting a grip upon the country.

So emerods and mice, boils and rats, the plague and death, the cause and effect, stand exposed. The link is forged that joins the two together. But how does it come about that thousands of years before modern science has joined these two together (plague-boils and rats) that the grand old Book did so, and the trespass offering made to the Lord when they desired to be free from the plague, was golden copies of the very things that had afflicted them? Does it not strike you that medical science would have saved time and precious lives if they had consulted the Scriptures sooner, and linked together what the Word has linked—the cause and the effect—emerods and rats. Once more the Bible is proved NOT to be behind the times, but very much in front, by over three thousand years. It can teach science something, and has the right to claim that the palm of modern research, which the Bible has antedated, should be handed over to the Word of God. Praise the Lord, the old Book keeps abreast even with modern scientific research, robs it of its laurels, shews up its centuries of ignorance, and has the right to claim that the linking up of the cause of plague and the result, rats and emerods, should belong to the Bible, and not to research.

II. The Plague of Sin.

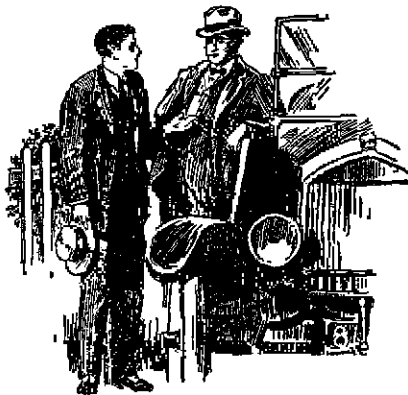
There is a greater curse than plague stalking through the land, claiming its victims in every branch of society, from

palace to poorhouse, and from mansion to hovel. It is SIN, and as "I" in the middle of these three letters is the personal pronoun so "I" is in the midst of sin. There are many scriptures that you can turn up to prove this to your class (Romans vii 7-25, iii 9-18, Psalm li, Isaiah i 1-6; Isaiah vi 1-8, Mark ii 5-11, 17 are a few). It should not be difficult to shew them that every social evil at its root comes from sin, and disobedience, selfishness, and lust. Yet in spite of this knowledge being so clearly seen in the Word of God, men still go on seeking for remedies for social evils outside the Word of God, and apart from the Gospel of the Lord Jesus Christ. Just as plague and rats are linked together, so sin and sickness, sin and disorder, sin and vice, sin and death (Romans v 12, and vi 23) are joined in the Word of God. Thank God there is power in the Lord to save, the remedy as well as the disease is made clear. For sin there is a Saviour (Matthew i 21), for weakness there is strength for future, victory, for helplessness, power, for trial there is sufficient grace, and in these things we can say, "What God hath joined together, let not man put asunder" (Matthew xix 6). It is because mankind in general will not join what God has joined that they are still unsaved, still seeking a remedy, still wasting time while souls are dying, still lopping off branches when God wishes to deal with the root. Why be ignorant? Why continue to seek for things to prevent or alleviate sin and wrong doing? Get down to the cause of it as these people did—rats and emerods in the heart of man, and having received a new heart and become a new creature in Christ Jesus, go out to live for Him and bring others to HIS feet (II Cor v 17-19).

Meeting on Life's Highway

AND have you come to Jesus yet? Are you saved?"

The man to whom I addressed these words was an utter stranger to me. I had never seen him before, but, meeting him on the highway, I inquired as to the length of his journey, and, wondering if he had ever



"JESUS WANTS YOU TO RECEIVE HIM"

"Dear me!" I said, "and do you not desire to be saved?"

"That I do, and I have sought it earnestly, but it's not mine yet. I'm such a wretch I fear the Lord would hardly receive me."

This was no cant, he was not a tramp, but evidently a respectable and well-conducted man, yet here, in the broad daylight he was seeking eternal life, but thinking that he was "too bad" to be saved.

I at once preached Jesus unto him, telling him that it was to save "wretches" such as he was that Jesus came. "Whom did He die for?" I asked. "Was it not for 'the ungodly'?" (Romans v 6)

"Yes," he said.

"Then lay in your claim this very minute. You're one of the very people He came to seek and save. And, more than that, Jesus wants you to receive Him just now. Don't fancy your earnest seeking will save you or cause you to be saved. That's simply self-righteousness. It means that you are more anxious to be saved than Christ is to save you. Now you know that's not the case. Then why delay? Why send Christ away from you again? Remember it is not as many as earnestly seek Him, but as many as receive Him, or that believe on His Name that get the privilege of becoming the sons of God (John i 12).

A hurried "Good-day" terminated our meeting with each other—the first, and it may be the last, at least on earth. But the bread was cast on the waters, with what result the Day shall declare. I left him wondering, God grant that he may now be believing, rejoicing, saved through the blood of the Lamb, journeying to the heavenly Canaan, singing as he goes.

Hallelujah, 'tis done, I believe on the Son,
I am saved by the blood of the Crucified One.

started on the journey to the heavenly country, I ventured to ask in the exact words I have already given, if he were saved?

"That is a question," he said, "which I am quite qualified to answer."

"And what may the answer be?"

"It is this," he continued. "I am quite aware that I have never yet been saved."

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FURNISHED ROOMS TO LET—Very central, quiet house, reasonable terms Mrs White, 37, Water Lane, Brixton, London, S.W.2 B160

COULSDON—Board-residence, quiet, comfortable Christian home for one, or two sharing Terms moderate Mrs C Tackley, Windermere Road, Coulsdon B152

BRIGHTON—Foursquare friends are asked to note that Elm Guest House, 45 Sussex Square, remains open all winter Week-ends can be arranged Inclusive charge from Saturday afternoon to Monday morning from 9/6 Special gatherings will be held every Saturday afternoon at 3.30 Tea provided Commencing October 12th B153

WORTHING—Within easy reach of Worthing and Littlehampton Board-residence Beautiful open view of sea and country Three minutes from sea Indoor sanitation, bath, electric light Low terms for winter months Loveless, Hawthorne, Waverley Road, Rustington, Sussex B20

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SITUATIONS WANTED.

YOUNG LADY (23 years), needs situation as daily help Stratford or Plaistow district preferred Miss R Golden, 54, Vicarage Lane, Stratford, E.15 B149

PLAIN COOK and house parlourmaid Free end of October, Foursquare, would greatly value Christian home. Bownian, Hill Grove, Unthank Road, Norwich B151

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