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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 37

SEPTEMBER 9, 1932

Twopence

SAVIOUR

COMING KING



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



PRAISE IS THE SOUL IN FLOWER

"Let all the people praise Thee"

—Psa. lxxvii. 3



"I
will
come
again."

John XIV. 3.



BAPTISER



"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIII.

September 9, 1932

No. 37

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CHELMSFORD. Commencing September 25. Elim Tabernacle, Mildmay Road; 28 days Revival Campaign.

DUNFERMLINE. August 31—September 25. St. Margaret's Hall. Palestine Campaign by Captain and Mrs. R. M. Stephen.

ILFORD. Sept. 25. Elim Hall, Sraffton Road. Visit of London Crusader Choir at 6.30 p.m.

LANGLEY, Birmingham. September 20—October 2. Langley Institute, High Street. Revival Campaign by Pastor Charles Kingston. Sundays, 6.30. Week-nights, 7.30.

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

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII, No. 37

SEPTEMBER 9, 1932

Fridays, Twopence

The Problem of Early Man

By DUDLEY JOSEPH WHITNEY

ONE may discuss general principles of biology and that sort of thing, all he wishes, in deciding about the evidence for creation or evolution, but after all, the nature and history of early man offers one of the best possible lines of evidence to indicate what actually happened. This can only be examined properly by a careful comparison of the beliefs of evolutionists and the creationists about early man and the

BEGINNING OF HUMAN HISTORY

On taking Ussher's chronology as approximately correct, and the Bible narrative as good history, the following position will be held.

The first man, Adam, was a direct creation, not a product of animal ancestry. Considering his origin, his long life, and other incidental facts, he and his immediate successors, down at least to Noah and his sons, would be termed supermen if they were alive to-day. There is no caveman origin here.

Second, modern races of men will be believed to be descended from the three sons of Noah, and human history cannot run back for more than about 4,500 years, except as traditions of an antediluvian earth are added.

On the side of evolution the following contrasting condition would have to be believed.

Recorded history would run back for eight or ten thousand years, losing itself in the midst of antiquity rather than having any fairly sudden beginning. The civilisation would be one growing out of a caveman origin and mentality rather than a superman origin and mentality. Since men had been men for hundreds of thousands of years, and certain men had been as finely developed from twelve to forty thousand years ago as the so-called Cro-Magnon men of southern Europe, the history of antiquity, and the races of antiquity, should have developed in an earth well peopled in all habitable portions rather than from people starting in one special district four thousand odd years ago. That ought to be plain.

Such theories of origins, the first of sudden, rather recent Divine creation and the other of evolution from the beasts through hundreds of thousands of years, are so different and so distinct that their com-

parative merits should be shewn very clearly by the known facts of early history.

As to the fact of a deluge several lines of evidence can be presented.

First, traditions of a great deluge are so widespread that any clear-thinking, honest man must believe that there was some terrible deluge such as Genesis describes.

One must face the fact that the Bible and Chaldean tablets are not the only accounts of a deluge. The Greek account in which Deucalion, the Greek "Noah" and his wife were saved in an ark, and landed on a mountain is commonly known. Clearly, such a tradition could hardly have developed unless an ancestor of the Greeks (being also the ancestor of other races) had gone through such a deluge—either that or there was a separate deluge for each separate race, and few persons would wish to hold that theory.

Next to the Hebrew, the Greek tradition of the Deluge is the best known. Other accounts come from China, from the Polynesians in the Pacific, and from the American Indians. In fact Bullfinch, in his *Age of Fable*, states that all races have the tradition of the Deluge. The story of the lost Atlantis, as given by Plato, is an account of the destruction of the antediluvian earth, rather than the destruction of a continent in the Atlantic Ocean.

The geologists and the historians who accept evolution allow no place in earth history for any great deluge, yet the traditions exist and have to be faced if one is honest and scientific. The creation theory accepts them, the theory of evolution ignores them, or tries to make a freshet on the plains of Chaldea responsible for Greek, Chinese, and other traditions of the Deluge.

Score one hundred for creation on this evidence and zero for evolution.

THE ORIGIN OF MODERN RACES.

The next line of evidence, is the place (and time) of origin of modern races. Consider the place first.

All races certainly came not long ago from west-central Asia or thereabouts. That fact is plain. It agrees with the theory of creation, and not at all with the evolution of man through long ages.

The evidence for this is strong and direct in some cases and indirect in others. Take the leading races in order.

1. *The Caucasians* The name indicates the approximate place of origin. The Aryans extend from India on the south-east to the Atlantic on the north-west, straight across the district south of the Caspian Sea. The Cimbri (Gauls, Celts, Sumerians) certainly had their original home between the Persian Gulf and the Caspian Sea as did—obviously—the closely related white races.

2. *The Mongolians* The earliest definite date in Chinese history is given by several authorities as 2,300 B C (circa), and the place, not China, but south of the Caspian Sea. The language is asserted to be Sumerian in origin, as was also the earliest civilisation, and the earliest history. Naturally this brings the other branches of the Mongolian race to the same place and time of origin as the Chinese, and since the American Indian is a Mongolian offshoot in part, they also have to be held as coming from the district, 4,000 odd years ago.

3. *The Polynesians* Both the traditions and the language, also many of the customs shew conclusively that the ancestors of this remarkable race came across India only a few thousand years ago. In fact Maori traditions name Ur as the ancestral home. The Polynesians are seemingly a Malay offshoot, and the Malays seemingly came across India also, one branch in fact going westward rather than eastward, and forming the Hovas of Madagascar.

4. *Negroes* Although the Negroes are primarily an African people, the fact is plain that negroid peoples exist in the Pacific and East Indian islands, as well as in parts of south-eastern Asia. This likewise points to the same point of origin as the Aryans, Mongolians, Malays and, of course, the Semites.

THE POINT OF ORIGIN

of all races seems to be the same, and the time not long ago.

As to the latter point, if one will trace the fairly definite dates of nations of antiquity he will find a surprising number of them occurring about 1,500 B C, or a few hundred years earlier or later. Only in the great races of antiquity, China, Persia, Assyria, India, Egypt, are much earlier records found, and except as traditions of antediluvian history occur, the first dates among these nations are not far from 2,000 B C.

One cannot possibly believe that peoples like the Greeks, Latins, Phoenicians, Egyptians, and others, existed for two or three, or ten thousand years, but just appeared in history, as separate, very distinct races only 4,000 years ago. Yet the theory of evolution would require that supposition.

Evolution, by requiring man to originate from an ape-like stem, at least a hundred thousand years ago, or by recent estimates about a million years ago, would seemingly have had the earth filled with mankind tens of thousands of years ago. As highly endowed individuals as the Cro-Magnons would dominate western Europe from twelve to forty thousand years ago, and that would give a far longer time than from

the dawn of history to the present for them to spread abroad through the whole earth. If they did, certainly all the peoples we now know would not have come solely from west-central Asia only 4,000 years ago—not unless a deluge or something of the sort destroyed all mankind except a very few.

What would be required in order to fit evolution to human history as we know it, would be for ape-man to survive for thousands upon thousands of years and advance to Neanderthal standards, for Neanderthal men to survive for thousands upon thousands of years, only to give way to the superb Cro-Magnon people, who presumably had developed from another line of humans, for these men all to perish, vastly superior though they were to their

APE-MEN PREDECESSORS,

and having tools, intelligence, and domesticated plants and animals for their support, for all men in all parts of the earth to perish, in spite of the way they advanced from ape-man standards through tens of thousands of years—all would perish except a few in west-central Asia, and possibly a few elsewhere, who would later fail to survive, and then these few men in west-central Asia would suddenly spread out over the whole earth, not as one race, but as many diverse, highly endowed peoples, seemingly with the foundation of a wonderful lot of civilisations? Such a concept is ridiculous. Therefore the theory of human origin by evolution is ridiculous. The only kind of origin that will suit this set of facts is that given in Genesis, of Noah and his sons as the progenitors of all living races.

The difference in races is a very technical problem which can only be discussed here in a brief and general fashion. The fact that races differ so much from one another, as Mongolians, Whites and Negroes, though all came from the same district only a few thousand years ago, favours the kind of history Genesis presents immeasurably more than it favours the theory that mankind developed from ape standards for tens of thousands of years.

The critical point here is that strong racial differences must have originated in the childhood of the race, so to speak, that is to say, while men were few. Distinct breeds of animals or varieties of plants can only develop by isolating a very few individuals—almost invariably one family, and only parts of that family—from all other individuals. This fact is recognised and acknowledged by all great biologists. It is one of the

PRIMARY FACTS OF GENETICS

Therefore to get races as distinct as Negroes and Whites, the division between the two must have come when very few men lived, or, speaking definitely, among the immediate descendants of Noah. Otherwise the descendants of Noah would have married back and forth and all possible racial lines of marked importance would have been obliterated. However, if mankind had increased from ape standards to typical men, filling up the earth in the process, the isolation of very small groups to develop into the present races of men could not have occurred. The subject is a technical one, but very apparent to biologists. The great difference between races favours most decidedly

a Genesis history, rather than a long, ape-man history. Lastly, when history dawns, it dawns on races very highly endowed. The subject has been discussed so well and so often elsewhere that it will not be more than touched here. The Chinese, Chaldeans, Assyrians, Persians, Phœnicians, Egyptians, and other nations begin as civilised, though very distinct from one another. How could this possibly be if they had all developed gradually from ape-man standards through tens of thousands of years, or even from the finely endowed, but primitive-living hunters of Cro-Magnon type? It could not be. All that is left for a true scientist to believe is the record of Genesis.

SUMMARY.

Facts are facts and evidence is evidence, yet no matter how learned a man or group of men may be, pre-conceived ideas often dominate over fact. Still, when facts are clear and are held up for public attention they finally compel acceptance. Here is a set of facts that are perfectly plain and apparent to all who will look at them. Unfortunately most have seemingly been overlooked by those who are willing to welcome them. Weigh these facts, see if they do

not discredit human evolution conclusively and at the same time support the doctrine of Genesis creation and Genesis history.

1 Widespread traditions of a universal Deluge indicate the fact of a Deluge, a fact which evolutionists do not, and cannot admit and still accept the kind of human history needed by evolution.

2 Human history of necessity would reach back tens of thousands of years, according to evolution, but actually it started only a few thousand years ago, just as Genesis asserts.

3. Unless all mankind, except a very few, perished after advancing from ape-man standards to finely endowed mankind, and those few were the ancestors of modern races, evolutionary history must be rejected, but no sane clear-thinking man would assert that such a course of development occurred. The Genesis account fits human history excellently, the theory of evolution does not fit it at all.

4 The great difference in races, and the fact that the races of antiquity started suddenly and highly civilised demonstrates most conclusively that the doctrine of human evolution is false and Genesis correct.

Striking Conversions

Saved Through the Elim Evangel

FOR forty-seven years Mr William Gee's sister had prayed for her brother's conversion. On special occasions she also asked her assembly to join her in prayer for him. But for many years William Gee of Rugeley, Staffordshire, remained in the darkness.

He worked in the darkness—he was a coal miner. He also lived in the darkness—for the Light of the World was excluded from his heart.

Apparently he was a religious man. For twenty-five years he was captain of the belfry at the parish church. For many years he had been confirmed, and was one of the church councillors.

But churchianity is not Christianity. His life circled round the church, not round Christ.

In the course of years much sorrow came into Mr Gee's life. His wife died, and their babe. The father was left with the care of five children—all of school age. He himself was far from well. Twice he had been in Stafford Infirmary for

SERIOUS OPERATIONS,

and was continually on a special form of medicine. Life was so heavily laden that only the Saviour of the heavy-laden could meet the need. Yet that Saviour was unknown.

But Mr Gee's sister had got into touch with our Elim meetings, and occasionally sent the *Elim Evangel* to her brother.

It was usually glanced at, and then put away in a store cupboard.

Easter Saturday, 1929, found Mr Gee in a miserable condition. The special medicine had not been acting for some time. He was in despair. Really

he felt the hospital was the only place for him again. But how could he leave his five children!

At 11.30 p.m., at Easter time, he sat at the kitchen table a broken-hearted man. His head was buried in his hands, when suddenly he heard a voice. He knew it was

GOD'S VOICE

The voice said, "Why don't you get a book down?" There were plenty of books in the house, but the sufferer instinctively knew what book was meant—it was the *Elim Evangel*. With new hope he reached one down, read it—and was converted. Yes, in a few minutes conviction of sin came upon him, and with the conviction for sin the further conviction that he needed a Saviour.

Now we will let Mr Gee tell the remainder of the story himself.

"I surrendered quickly on my knees, and there unburdened my heart. Praise Him! He took my load. The Voice again said unto me, 'Go to bed and do not worry!' I obeyed. Natural functions operated next day (Easter Sunday), and have done ever since—without the use of the special medicine.

"Jesus can save, and heal, and keep. We trust Him for all. Grannie (now passed home) accepted Jesus as her Saviour at eighty-one years of age, and all the children claim Jesus as Saviour and Healer. God in heaven answers prayer."

The message of God's glad tidings concerning His Son excels every other message made known to men.

The Model Christian

Talk No. XIX.—The Gift of Miracles

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

“TO another the working of *miracles*” (I. Cor. xii 10). In these simple words it is declared that the power to work miracles is one of the spiritual gifts which the risen Lord has given to His Church

1 WHAT IS A MIRACLE?

The Elim Bible Correspondence School thus describes

A MIRACLE:

“A miracle is an *unusual earthly fact* brought about by an *unusual heavenly act*” It is something brought about on earth which would not be brought about unless God performed an act which is greater than natural law

2 THE VARIETY OF MIRACLES

Miracles are exceedingly various The Biblical Cyclopaedia gives a fine summary of Bible miracles It says—

“Miracles ranged in kind from acts resembling acts of providence to acts resembling acts of creation, and from acts of mainly a physical character to acts mainly or even wholly mental or moral Those recorded in the New Testament included such as the stilling of the storm on the Sea of Galilee, many varieties of instantaneous healing of diseases, several instances of raising the dead to life, the resurrection of Christ, the awing of the multitudes at Christ's cleansing of the Temple, the gifts bestowed on the Day of Pentecost, the conversion of Saul of Tarsus, and all the extraordinary accompaniments of the ministry of the Apostles Those recorded in the Old Testament included the special Divine acts done on behalf of the Hebrews in Egypt, at the Red Sea, and in the wilderness the passage of the Jordan, the fall of Jericho, the several extraordinary incidents in the conquest of Canaan, the several remarkable events connected with the appearances of the Angel-Jehovah, and the several marvellous things marking the ministry of Elijah, Elisha, and other prophets They thus were exceedingly various They were not all nor any of them mere acts of power still less were they acts done merely to astound or bewilder, or terrify spectators, and far less were they acts of caprice, or acts of temporary or local import, done merely for the persons whom they immediately affected They were

ACTS OF DIVINE LOVE,

holiness, mercy, omnipotence, omniscience, and wisdom, acts manifesting the moral glory of Deity, in connection with the government of our world, acts on a range of principle or a range of operation as wide as the range of operation in special providences, in special creations, in matter and in mind, throughout the sphere of sublunary things—acts for all time and for all climes as significant now and as full of influences for future ages, as on the days when they were severally done”

Apart from the Lord Himself, and apart from the

miracles of healing, the greatest miracles belong to the Old Testament Moses, Elijah, and Elisha were entrusted with miraculous working power to an astonishing degree

The reader who gives himself for the first time the pleasure of studying the miracles of Elisha will be surprised and delighted.

See how beautifully the passage II Kings iv 42, 44, foreshadows the bread-multiplying miracles of the Lord

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof And he said, Give unto the people, that they may eat And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat for thus saith the Lord, They shall eat, and shall leave thereof So he set it before them, and they did eat, and left thereof, according to the word of the Lord

ANOTHER SURPRISING FACT

is that John the Baptist, who was filled with the Holy Ghost from his mother's womb, yet performed no miracles (John x 41) This shews that a person may be filled with the Holy Spirit and yet not be given the gift of miracles

3 THE MEANING OF THE GIFT OF MIRACLES

The gift of healing expresses itself in miracles That healing is a miracle is clearly stated in Scripture Acts v 22 says, “For the man was above forty years old, on whom this *miracle of healing* was shewed”

But seeing that the gift of healing is treated as a separate gift we will not think of miraculous healings coming under the gift of miracles Miracles are such that seas and waters divide, supernatural fire ignites and destroys, rain ceases, bread and oil are multiplied, money is provided, chains are broken, gates are opened, water is turned into wine, the sea is walked upon, the mouths of lions are stopped, and so forth

Apart from miracles of healing and the miracles of the Lord, miracles are very rare in the New Testament But they were undoubtedly worked at times Ananias and Sapphira were miraculously destroyed Saul was miraculously stopped in his mad career Peter was miraculously delivered from prison Herod was miraculously smitten Elymas was miraculously stricken with blindness

A MIRACULOUS EARTHQUAKE

loosed the bonds of Paul and Silas All the lives of the storm-wrecked sailors were miraculously saved

4 ARE THERE PRESENT-DAY MIRACLES?

There are undoubtedly present-day miracles History makes it clear that such miracles have occurred at irregular times throughout the history of the Church These miracles have been usually wrought in answer to special prayer Whether it can be said

that those responsible have the *gift* of miracles or not is not always clear. Few, if any, can be said to have *habitually* worked miracles. Personally I do not know of anyone who claims that the gift of miracles has been possessed by them. Yet there are pioneers of the Gospel in home and foreign lands who have at times seemed to have such a gift. For instance it is said of Wesley, "The *elements* as well as sickness were often in his way, prayer removed the hindrances."

Mrs Stuart Watt tells the following thrilling experience that came to her husband while he was engaged in mission work in Central Africa. He was out on a mission tour, and thirty miles from the mission station, every water supply had failed and strength was exhausted. Twenty miles ahead was the nearest point where water could be obtained. Two of the strongest natives were urged forward to obtain water and return, while the remainder of the exhausted party crawled forward in slow, painful stages of a few hundred yards. Thus stage after stage was made until the sun was high in the heavens, gleaming in all its tropical fury. As the hours passed the intense

AGONY OF THIRST

became more acute, the mouth foaming, and the tongue so clave to the palate that Mr Watt could only speak with great difficulty. Eventually he could only make about a hundred yards at a time, with the aid of the men, who partially supported him. On his body he retained the barest clothing so that as little moisture as possible should be lost by perspiration. At last he realised that the climax had come. To the native who kept by his side he gasped out " *Sudie, I can go no further. If the men do not bring water, here I die.* "

He then threw himself down under partial shade and then with an effort stretched out his hands to the burning heavens, and prayed to God for one drop of rain to cool his feverish body. While he was praying a little cloud appeared in the heavens. Borne by some God-directed current it came directly over where the missionary lay, and instantly there fell a few, big heavy drops. He pulled his vest widely open so that the large spots might fall on his heated breast. The drops increased in number until there was a little shower of rain. To use Mr Watt's own words " I opened my mouth and thrust out my tongue to catch the precious fluid. In about five minutes or less the cloud was spent but I was revived. My clothes were quite wet on one side. I got up and felt greatly strengthened. I said to Sudie 'Do you see what God has done for us?' 'Yes, master, I see it,' came his response. I was then enabled to proceed, in short stages all that afternoon, until sundown, when I met my two faithful porters laden with their water vessels."

The Rev George Grubb gives another miraculous experience along a different line. He says

"When my dear co-worker, Mr Millard, and I were conducting a mission in Cape Town in the year 1890, two of the chief banks in Cape Town failed, and a large number of people to whom I was preaching on Sunday were beggars on Monday, and the very gentleman in whose house I had been staying lost heavily. He was an earnest Christian man, well-

known in Cape Town. Some time after that he had to pay a sum of

£60 OF TRUST MONEY;

he was trustee for some little property, and £60 of this money was due, and he had to send it to England by a certain day. Well, he had not the money to pay it with, so he went to God in prayer, 'Oh, my heavenly Father, it is not Thy will that any child of Thine should be in debt, Thou hast declared in Thy Holy Book that debt is a sin. Now, O Father, Thou hast never yet allowed me to owe one penny in my life, and I do not believe Thou wilt allow me to do so now. My Father, I ask Thee to send me £60 before such a day comes that I may send it to England."

"The day came, but no money had been received. Then my friend told me how he prayed to God in these words, 'Father, I am trusting Thee and Thou hast said that whatsoever I shall ask in the Name of Jesus shall be done. Now, Father, Thou art able to rain down the money from heaven to me if necessary, I believe that Thou wilt send me that £60 to-day, I do not know how.'

"He went to his office, and one o'clock came, and the mail was to go at two o'clock. No money had come, he went out to his lunch, and he came back about half-past one o'clock, and, looking upon his desk, he saw a cheque lying there for £60 sterling, and said to his clerk, 'How did this cheque come here?' 'Well, sir,' he replied, 'after you went off to luncheon, a gentleman came in and laid that cheque on the counter and went out again.'

"Mr W— looked at the signature. He did not recognise it, he turned up his books, and found that some years ago he had marked off this sum of money as a bad debt that would never be paid. This gentleman lived a long way up the country, and God had made that gentleman remember.

THE OLD OUTSTANDING DEBT

of many years ago, and God had brought him down to Cape Town to lay the cheque for £60 upon the counter, and he went out of the office knowing no more than you did of Mr W—'s need of the money."

Many would say that George Muller had the gift of miracles.

An evangelist, whom the present writer knows personally—Mr Charles Inglis—says

"When I first went to America, thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devoted men I ever knew, and when we were off the banks of Newfoundland he said to me, 'Mr Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened, that has completely revolutionised the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Muller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by someone tapping me on the shoulder. It was George Muller. "Captain," he said, "I have come to tell you that I must be in Quebec on Saturday afternoon." This was Wednesday. "It is impossible," I said. "Very well, if your ship can't take me, God will find other means

to take me. I have never broken an engagement in fifty-seven years." "I would willingly help you How can I? I am helpless" "Let us go down to the chart room and pray"

"I looked at that man of God, and I thought to myself, what lunatic asylum could the man have come from? I never heard of such a thing. "Mr Muller," I said, "do you know how dense the fog is?" "No," he replied, "my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life" He

GOT DOWN ON HIS KNEES

and prayed one of the most simple prayers I muttered to myself "That would suit a children's class where the children were not more than eight or nine years old" The burden of his prayer was something like this "O Lord, if it is consistent with Thy will, please remove this fog in five minutes Thou knowest the engagement Thou didst make for me in Quebec for Saturday I believe it is Thy will"

"When he finished I was going to pray, but he put his hand on my shoulder and told me not to pray. "First you do not believe He will, and second, I believe He has, and there is no need whatever for you to pray about it" I looked at him, and George Muller said this "Captain, I have known my Lord for fifty-seven years, and there has never been a

single day that I have failed to get an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone."

"I got up and the fog was gone

"On Saturday afternoon George Muller was there in time"

Miraculous answers to prayer could be multiplied Dr S D Gordon tells a wonderful story of money that was short suddenly reaching the exact amount after the needy one had prayed over it with outstretched hands I have friends—thoughtful friends—who tell of potatoes multiplied day after day to meet the needs of a household of children

I know such stories will be ridiculed by some, yet others will know that they are possible, for to God all things are possible It is enough for those who believe in the Bible from cover to cover to know that miracles are promised for the present dispensation Therefore we are not surprised when they occur Maybe as the Devil seeks to raise his counterfeits God will give many more proofs that the Lord Jesus still stands among us in His miraculous working power.

ANONYMOUS GIFTS

We have pleasure in acknowledging the following anonymous gifts from readers
Foreign Missionary Work Bath, 10/-
Revival Campaigns Wandsworth, £1, Glasgow, £1

Concise Comments & Interesting Items

Mussolini's interview granted to Mr and Mrs Ralph C Norton will be commented upon by Christian papers all over the world The Editor of the "Sunday School Times" (U S A), who publishes the interview, is aware of this We cannot produce the whole of the interview, but the extracts below are full of interest and justify us in giving a longer space than usual to one item Mr Norton says

Our first question was "Is there real religious liberty in Italy, is it practical or only theoretical?"

His answer was, very positively "Yes, the same freedom for Jew Protestant, or Catholic"

We took the liberty of telling him, just here, that we knew of cases in which the priest dominated the local authorities, so causing oppression and persecution to the Protestant body We could see that he scarcely believed this, and we are confident that if he were really convinced of this abuse he would immediately take stern measures concerning it

Our next question was "What place has the Bible in the national life?"

We could see from Signor Mussolini's reply that he knew very little about the Bible He told us that the priests and nuns have the right to give one hour's religious instruction each week in the primary and secondary schools, but not in the university, that the Protestants have the right to withdraw from this lesson, and the subject does not enter into their examinations,

We shewed him an excerpt from the "Sunday School Times" which quoted him as saying that the New Testament was the best book in the world

"Did you say that, Your Excellency?"

"Yes," he replied unhesitatingly

Next we asked, "Do you consider Fascism as a religion?" A rather ticklish question

He smiled indulgently, "Certainly not in the traditional sense," he said, "it is only that we believe in it with all the fervour of our being, and give ourselves fully to its discipline"

"Is it true," next we asked, "that you put the Fascist symbol above the Cross?"

"No," he answered positively "below"

Mussolini also told us, concerning the Scriptures, that colporteurs had the right to sell Biblical literature everywhere in Italy

Our last question was "Do you intend to reconstitute the Roman Empire?"

He answered "One cannot revive a dead empire, nor recall it into being We can only revive its spirit, and be governed by the same discipline"

Just here Mr Norton began to speak to him of the teaching of the Bible regarding the re-forming of the Roman Empire, telling him it was predicted of God, and speaking of the alliance of northern nations that should likewise take place Mussolini leaned back in his chair and listened fascinated "Is that really described in the Bible?" he said "Where is it to be found?"

We promised to send him some books on the subject, and also told him where in the Bible to find these predictions

We realised then that the twenty minutes' interview was about over, but because he had been so kind and had made all so easy, one of us found it possible in that closing moment to say something that had been born of much prayer

It was only to quote I Timothy ii 5 ("For there is one God, and one Mediator between God and men, the man Christ Jesus") and to add a word as to the possibility of having a personal faith in Christ, and of the joy and security flowing therefrom, adding that our constant prayer would be that he might enter into that same knowledge There was no sign on his part of assent or of dissent, but the Word has been given, and who shall say that it will "return void"? Earlier Mussolini had said in reply to our question that he believed every nation and every individual had need of a personal faith As we departed, Mr Norton presented him with a copy of "The Reason Why" in Italian, and, with another handclasp and a kind smile, we left him

Remember the
Day of Prayer
on September 9

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Sept. 11th Matt xx 17-34

"Whosoever will be chief among you, let him be your servant" (verse 27)

True sonship expresses itself in service. The best servant in the home should be the son. To give and not to get should be our constant aim. No home is so beautiful as the home where all are ambitious to wait on the others. God has the highest places for those who are content to fill the lowest. To look round and see what we can do for others is far better than looking round for others to do something for us. Jesus our Lord is our perfect example in this. His right was to reign in glory, yet He chose to serve on earth. Today His fame comes not so much from the Throne He occupies as from the Cross on which He suffered. He is chiefest of all because He became less than the least of the least. Scrubbing floors and washing up may be done in a kingly spirit.

Monday, Sept 12th Matt xxi 1-17

"My house shall be called the house of prayer" (verse 13)

What a beautiful thing it would be if every parent seized on these words and said, "My house shall be called a house of prayer." Some houses are houses of strife. Even some so-called Christian homes have a very worldly atmosphere. There is the clash of spirit and the wrangle of voices, and the frequent faithless use of the loudspeaker which brings the noise of the world into the peace of the home. Godly parents should not do what the children like, but what God likes. Put your arms round the home and keep the enemies out. Keep the windows open toward the Jerusalem above. Put the atmosphere of the heavenly home into the earthly home. A house of prayer does not mean a house of misery. It means a house of pure joy, in which prayer and laughter mingle as naturally as fragrance and light.

Tuesday, Sept 13th Matt xxi 18-32

"He saw a fig tree and found nothing thereon but leaves only" (verse 19)

Leaves can never take the place of fruit. Form can never take the place of reality. Of what use is a showy dress covering a fruitless life? People can admire leaves, but they cannot live on them. Of what use is the loud voice and the university accent if there is no reality in the life? Of what use is the magnificent cathedral service if souls are not born again? Of what use is the eloquent address if the hearers are not moved nearer to Christ? We look for fruit in others. Others look for fruit in us. We are disappointed when we only find leaves in others, but do others find fruit in us? From a distance many lives appear beautiful, but a too near view is disap-

Meditations by PERCY G PARKER

pointing. In a profitable tree the nearer you get the more fruit you discover. May God grant that our lives may be like that.

Wed, Sept 14th Matt xxi 33-46

"The stone which the builders rejected, the same is become the head of the corner" (verse 42)

Zealous builders can make sad mistakes. Zeal is not necessarily a proof of wisdom. In our zeal we may miss vital things. The Moslems are zealous, but they miss, yea, even insult, the Son of God. Some modernists are zealous, but they miss the atoning Cross. Man has many buildings in which Jesus has no place. But in God's building Christ is the Head of the corner. He is not only the Foundation below, but He is the binding Cornerstone above. Let us put the Lord Jesus where God has put Him. Let us make Him the cornerstone of our lives, the cornerstone of our home, the cornerstone of our business. Every building will sooner or later collapse in which He is not the cornerstone. Put Christ into your buildings and you build for eternity. There can be no eternal building without the eternal Christ.

Thursday, Sept 15th Matt xxi 1-14

"Many are called, but few are chosen" (verse 14)

Those who would sit down at heaven's banquet must sit down in heaven's way. We cannot respond to the invitation of God and then please ourselves. We are called to the wedding, but if we are to be among the chosen who remain we must do so in the arranged way. The robe of Christ's righteousness has been prepared for all those who would dwell in the presence of the King. Sinners, whose moral garments have been tattered and torn to threads are invited, but they must put on the wedding garment. No one has a robe of goodness sufficiently perfect to justify its use in the King's presence. Every human robe is torn and stained by sin. Solomon was robed in glorious garments actually and figuratively, but his dress could not pass the test of God's requirements. Christ is our glorious dress, and unless we have put on Christ we cannot sit down in the heavenly banquet hall.

Friday, Sept. 16th Matt xxi 15-33

"They brought unto Him a penny" (verse 19)

The value of this piece of money referred to as a penny was actually about sevenpence halfpenny. It clearly belonged to Cæsar, for Cæsar's image was upon it. Therefore it was right that it should be rendered unto Cæsar. But there are many things that come to us with God's mark upon them. Think of our hands

Who made such simple yet marvellous instruments of work? God made them! Therefore our hands should be used to glorify their Maker. Think of our mind, our heart, our eyes, our ears, yea every part of our wonderful body. Whose image do these parts of our body bear? They bear God's image. Therefore mind, heart, eyes, ears, nose, tongue, shoulders, legs, feet, should all be rendered unto Him. Let the property of God be used for the glory of God. Let us keep the work of God within the will of God. Let us hold our gifts at the disposal of the Giver. The Inventor is the best controller of His inventions.

Saturday, Sept 17th. Matt xxii 34-46

"If David then call Him Lord, how is He His Son?" (verse 45)

The miracle of Christ's own personality was the only answer to the perplexing question. In His eternal deity Christ was indeed David's Lord. In His humanity He was David's Son. As the everlasting descendant of heaven He was David's Lord. As the earthly descendant of David He was his Son. Jesus meets us from every angle of our need. We want a strong God who is able to meet every spiritual need. Jesus Christ is that strong God. We want a tender friend who is able to sympathise with us in our human needs. Jesus Christ is that human Friend. One part of our being yearns to live above the sun, another part of necessity lives below the sun. Christ has His dwelling above and below the sun. Therefore He meets our every need. We can look into the face of the Son of man, the Man of Galilee, the Man of Jerusalem, and cry, "My Lord and my God." As David's Lord He meets my spiritual needs as David's son He meets my human needs.

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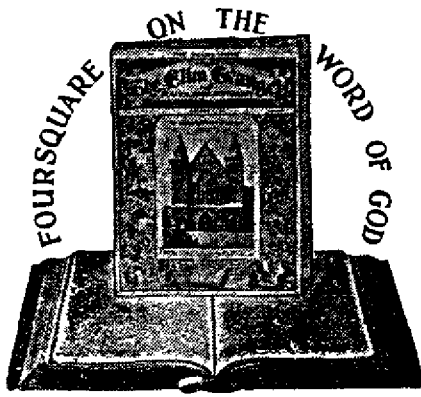
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EDITORIAL

Is God Able?

SCIENCE does the apparently impossible. We should therefore not be surprised that the God of all science can do far more than human science. "The Wonderful Word" gives a fine illustration of the possibility of the resurrection by using a simple experiment well-known to scientists. The illustration is as follows:

"I take a silver coin, and pass it through the jeweller's rolls until I have a strip of silver as thin as paper. Rolling it up loosely I place it in a glass jar and pour in a quantity of nitric acid, which in a short time dissolves the silver, and so completely has it disappeared from view that a person might take it for clear water. No one can detect the presence of silver.

"But stop a little. I take a like quantity of clean water and add fine salt to it until it will dissolve no more, I then pour this into the solution of silver, when, behold! the silver is found falling down in a soapy cloud. I throw my solution of silver and salt into a tub of water, as large as you like, then from this all the pure silver can be recovered, leaving only the alloy that the silver contained.

"Now if I, a man—one who cannot create a particle of it—can do this with my silver coin, is it too hard for Him who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth, or sea, so that there is not one particle of it

visible to human sight. But God has them in keeping, and one day, at the voice of the archangel, and the sounding of 'the trump of God,' 'the dead in Christ shall rise' (1 Thess iv 17). There shall be a resurrection both of the just and the unjust (Acts xxiv 15) "

Hitherto—Henceforth

MISS MARY REED is a lady missionary who has been miraculously delivered from leprosy. Her life story has been read with much profit by many. The following story concerning her will likewise strengthen us as we remember the *hitherto* of God's grace and the *henceforth* of that same grace.

Away in a little mission within view of the mighty Himalayas is a lady missionary, Mary Reed by name. A visitor came to see her one day, and after spending a few hours with the heroic woman, started on his homeward way down the steep, zigzag path. At each turn he looked back and saw Miss Reed watching, he might be her last visitor for months. At last he arrived at the turn which would take him out of sight of the lonely figure, and, with a shout he sent a message up to the lonely listener. "Hitherto!" A wave of a white handkerchief shewed that the word had been received. In a moment, as he waited, there came down faintly yet clearly her brave response. "Henceforth!" Could any two words have been more appropriate or full of meaning?

Warning

PAUL warns Timothy against shipwreck. "Holding faith and a good conscience, which some having thrust from them made shipwreck." Paul speaks plainly. We need the warning. Paul warns Timothy against losing his reckoning. There are two ways of doing this. First the putting away of faith. In early life many are taught the truth and instructed in the way of life. Intellectual pride came in and they turned away from the religion of their fathers.

After a voyage of three thousand miles a vessel was wrecked

on Bishop's Rock at the foot of Bishop's Rock Lighthouse. The captain thought he was two miles away from the rock, but really did not know where he was. His mistake cost the lives of 342 people. Ship captains are not the only people who lose their reckoning. We daily meet with people who do not know where they are. Asked concerning their religion and God and Christ and the Bible and heaven, they cannot tell. They are sailing thoughtlessly or recklessly, and still go on. Another way to lose reckoning is to tamper with conscience.

A number of years ago one of our great liners lost her reckoning. Searching for the cause they found that a nail had been driven near the compass and deflected it so that it was not trustworthy. Is it not so with conscience? Deflected by little things it will soon become untrustworthy.

A second warning is to avoid the rocks. There is the rock of covetousness. God has set a lighthouse to warn us. "Take heed and beware of covetousness." Another rock is evil company. Many fine vessels have been wrecked on it. Here is another lighthouse. "The companion of fools shall be destroyed." Avoid the rock of Sabbath violation. Many have made shipwreck of their souls upon it. Here is the lighthouse. "Remember the Sabbath day, to keep it holy." Avoid the rock of spiritual procrastination. People know their duty. Many intend to become Christians, but delay. Here is another lighthouse of warning. "Grieve not the Holy Spirit of God."

Patience

You need never to take a step in the dark. If you do, you are sure to make a mistake. Wait, wait, wait till you have light. Remind the Lord Jesus that as He is Counsellor to the Church of God, He will be in your particular case. Counsellor and Guide, and will direct you. And if you patiently wait, believing, expectantly wait, you will find that the waiting is not in vain, and that the Lord will prove Himself a Counsellor, both wise and good.—George Muller.

The Need of the Hour—Revival

By Evangelist R E. DARRAGH

THE heart of every member of the Church of our Lord and Saviour Jesus Christ leaps at the word "Revival."

What will it mean to every member?

When it comes what will be the result?

It will mean the disturbing of the sleep of death which is upon her members. The softening of all hardness. The refreshing of every thirsty one. Barrenness becoming fruitful. Mouths will be filled with laughter, for there will be great joy. The Christ will be received with open arms by those convicted by the blessed Holy Spirit. Wrong spirits will be cast out of the possessed ones. Miracles will be seen

by the wondering crowds. The baptismal pool will be open, for the converts will be eager to obey the commands of their Lord and Master. His table will be crowded every first day of the week with those who delight to remember His death till He come. It will mean the old truths declared with Holy Ghost boldness. The banner of holiness will be unfurled and waved in the face of the monster—sin. The selfish spirit will be taken out of the hearts of the Church's members and the liberal spirit will be restored. The Church and the world will no longer walk along the pathway of oneness hand in hand, there will be a separation. The worldly pleasure-houses will no longer be full while the sanctuary of the Lord of Hosts remains empty. Revival will change things. The heavens will no longer be shut against an unbelieving people, but revived faith will unlock them. Its windows will be opened wide, and blessing will come down in abundance. The eyes of aged saints will become brilliant as they look upon the result of answered prayer. They will say with one of old, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." Broken family circles will become united again. The old Bible will be taken down from the top shelf, carefully dusted, and the head of the homestead will once again read it to all that are within his gates—the precious Word of the living God. The songs of Zion will take the place of modern jazz and ragtime.

When we see the state of the Church to-day, and the change that revival will bring about, we shall certainly agree that we need a revival. It is the confession of ministers of the evangel in every denomination all over the world that we are in need of a revival. The fulfilment of prophecy is to be seen before our eyes. There is a falling away from the faith. The love of many has waxed cold. Mighty men around are

falling, courage almost gone. The wicked spirits of Modernism, Higher Criticism and New Thought have come upon the Church, throwing their wet blankets upon the smouldering flame of revival fire. The old truths are kept in the background. Modern thought is brought to the front until the Bible is set aside, and other books become the subject in our pulpits. We are told man has never fallen, and if he has he has fallen upwards. He is better to-day than he ever was, and yet God has clearly declared in His Word, "All have sinned and come short of the glory of God." The Bible is not the Word of God, we are told, it only contains it, it is not all inspired; only here and there through it you will find passages that God has breathed into. With such a departure from the Word of God, and with such a vision of the state of things, surely we need a revival.



EVANGELIST R E DARRAGH

Sin is held so lightly. The state of God's people in the days of Malachi prevails to-day. The people said, "Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them." How often do we hear these words, "There's no harm in this, there's no harm in that." It is the "no harms" that hinder revival, and have robbed the Church of her power. We need a vision of sin as God sees it, and we will hate it as He hates it. It caused trouble in heaven, and Lucifer, son of the morning, was cast out. It sent God's Son, the Lord Jesus Christ, to the Cross. As a dark cloud it came between Father and Son, and caused that awful cry of despair to rise from a broken heart, "My God, My God, why hast Thou forsaken Me." Sin—the root cause of sorrow, suffering, and separation. We need a revival, for there has been a departure from the Cross and its atoning power. We are told not to talk about the Blood in this enlightened age. Talk about love. Blood savours of the slaughter-house and is not good form. It is added that there is no more power in the blood of Jesus of Nazareth than in the blood of any martyr who died for his faith, and that it is the life of Christ that matters. He lived 33½ years a beautiful life to which we might try to attain, but it only took Him a few hours to die. We surely need a revival to cause the old message of redemption by blood to ring forth. "Without the shedding of blood there is no remission of sin." His life, although beautiful and full of power, could not atone, but His blood could, for it alone cleanses from all sin.

We need a revival to bring us back to depend on the Holy Spirit. We have been depending on Church

My All in All

EDGAR LEWIS

L. E. JONES

1 Of Je - su's love I'm sing-ing, I praise Him ev - 'ry day, He is my
 2 He's pa - tient and so ten - der, so lov-ing and so kind, He is my
 3 In time of need no o - ther to me can prove so dear, He is my

all in all, all in all, He frees my soul from bondage, He takes my
 all in all, all in all, An - o ther Friend so faithful my soul will
 all in all, all in all, He hears me tho' I whis - per, to help me

CHORUS.

gult a - way, Je - sus is my all in all } All in all,
 ne - ver find, Je - sus is my all in all } Je - sus is my all in all,
 He is near, Je - sus is my all in all }

all in all, A strength in time of wea ri - ness, a light where shadows fall,
 Je - sus is my all in all,

All in all, all in all, Je - sus is my all in all
 Je - sus is my all in all, Je - sus is my all in all, all in all

Bible Study Helps

CHRIST IS ALL (Colossians iii 11)

- 1 Christ is the Way, therefore follow Him (John xiv 6, 8-12, xii 26)
- 2 Christ is the Truth, therefore believe Him (John xiv 6, i 12)
- 3 Christ is the Life, therefore seek Him (I John v 11, 12, Psalm xxvii 8, Matt vii 7)
- 4 Christ is the Light, therefore look to Him (John viii 12, Heb xii 2)
- 5 Christ is the Bread, therefore desire Him (John vi 35, 48, Psalm cvii 9)
- 6 Christ is Lord and Master, therefore obey Him (Luke vi 46, John xiii 13)
- 7 Christ is Altogether Lovely, therefore love and adore Him (Song of Sol v 16, I John iv 19, John xiv 21, Psalm xcvi 6)

WHAT WE SHALL BE WHEN WE SEE HIM (I. John iii. 2)

- Wonderful (Isa ix 6)
- Eternal (Eph iii 11)
- Satisfied (Psa xvii 15)
- Holy (Rev xxii 11)
- Anointed (Psa xx 6)
- Light (Psa xxxvi 9)
- Life (Rev xxii 14)
- Beauty (Isa xxxiii 17)
- Established (Psa liv 14)
- Love (I John iv 16)
- Incorruptible (I Cor xv 53, 54)
- Kings (Rev. i 6)
- Exalted (Psa lxxxix 16)
- His (Mal iii 17)
- immortal (I Cor xv 53, 54)
- Ministers (Psa ciii 21)

THE GENTLENESS OF CHRIST. (Matthew xxi. 5.)

- 1 "Thy King cometh," not to take vengeance but—meek
- 2 "Thy King cometh," not to destroy but—to save
- 3 "Thy King cometh," not to impose but—to remove burdens
- 4 "Thy King cometh," not to be ministered unto, but—to minister

REVERENCE FOR LAW.

- 1 "Righteousness exalteth a nation" (Prov xiv 34)
- 2 "Whoso keepeth the law is a wise son" (Prov xxviii 7)
- 3 Submit to law for the Lord's sake (I Peter ii 13)
- 4 "Obey magistrates" (Titus iii 11)
- 5 The teaching of Christ (Matt xxii 17-21)
- 6 The example of Christ (Matt xvii 24-27)

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When Ye Pray, Believe

ONE of the great dangers in the Christian life is formal religion without spiritual power. This is especially true in the matter of prayer. We are so liable to be like the heathen or the Pharisees, employing vain repetitions, and making long meaningless, unbelieving prayers, which are not heard. Thus we prevent the mighty God from doing anything for us or through us.

We are warned in the Epistle to the Hebrews, that "without faith it is impossible to please God." There is

NO EXCEPTION

to this rule in the matter of prayer. Prayer without faith is an insult to God. It is mockery. It is questioning His love, His goodness, His promises and His ability to answer prayer abundantly. It is limiting the Holy One of Israel. It is a sin which needs to be definitely confessed and forsaken.

Jesus tells why His prayers were answered. "Have faith in God," was His reply, and then He warns against the sin of unbelief. A little doubt will spoil all the faith we have, for He declared "Whosoever shall say and shall not doubt in his heart he shall have" (Mark xi 23). And then the Lord adds this blessed promise, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

When you pray, believe that God is (Heb xi 6). The professing Christian who has any question as to the existence of a living, loving, personal, almighty God, the Creator of all things, who hears and answers the prayers of His believing people, might just as well quit praying. There are a thousand, yea, a million reasons for believing that "God is," and not one for doubting it. Every star in the heavens, every flower on the earth, every chapter in the Bible, every

unfolding, Spirit-filled Christian is a testimony that "God is."

When you pray, believe that God is near (James i 8).

Because we are made nigh to God by the precious blood of Christ we are to "draw near with a true heart in full assurance of faith" when we pray, and believe that God draws nigh to us.

Near, so very near to God,
Nearer I cannot be,
For in the person of His Son,
I am as near as He.

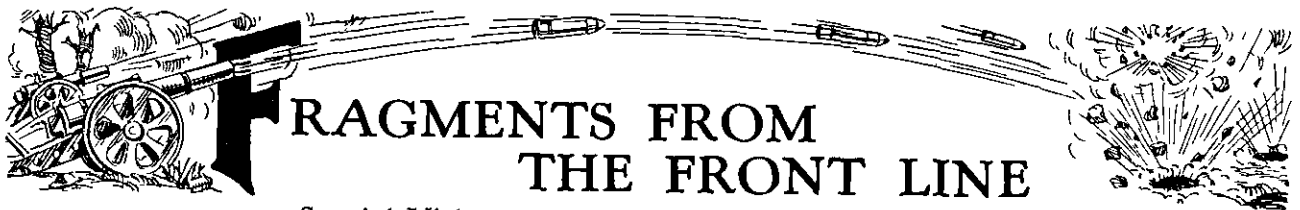
Romans iv. 20

He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God

For years I've pray'd, and yet I see no change
The mountain stands exactly where it stood,
The shadows that it casts seem just as deep,
The pathway to its summit e'en more steep
Shall I pray on?

Shall I pray on with ne'er a hopeful sign?
Not only does the mountain still remain
But, while I watch to see it disappear,
Becomes the more appalling year by year.
Shall I pray on?

I will pray on Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way
But whether near or far, yes, I shall pray—
I will pray on.



FRAGMENTS FROM THE FRONT LINE

Special Visits and Campaigns—Steady Field Service

TENT CAMPAIGN

Newtownards (Pastor T. E. Francis) The blessing of the Lord has rested on the tent campaign conducted here by Pastor Martin. During the first week fourteen were saved, as many as five in one meeting. The blessing is increasing, and there is every prospect of a strong work being built up as a result of the campaign.

HIGH TIDE OF REVIVAL

Dundee (Evangelist J. McGillivray) The Y.M.C.A. Hall is packed to its utmost capacity and large numbers have testified to conversion since the departure of the Revival Party. The open-air meetings are now attracting hundreds both in Dundee and also at Broughty Ferry on the sands.

The young people and orchestra are proving a wonderful attraction, and all are rallying round the Pastor, and giving every possible help to spread the glorious Gospel. Special excursions were run to the Principal's campaign in Portobello and also to the Crystal Palace London. Truly God is working, and as pastoral work is being carried on and the church established the tide of revival is still running high, and God's Word is being confirmed by signs and wonders.

VISITING PREACHERS.

Nottingham (Pastor W. G. Channon) The saints meeting at the City Temple, Halifax Place, are praising God for the ministry of Evangelist Penney, during the absence of Pastor and Mrs. Chan-

non on holiday. The Bible studies on Thursday and Saturday were a blessing to all.

The breaking-of-bread service on the Lord's Day morning was a time of refreshing to all. In the evening Evangelist Penney ministered the Word, and the spirit of conviction rested upon the meeting, four souls finding the Saviour at the close. The next week-end meetings were taken by Mr. Stormont of Birmingham, whose ministry was greatly enjoyed by all, believers were edified, and salvation was brought to the house of God. There was quite a convention on the return of Pastor and Mrs. Channon. Pastor J. Smith of London, and Mr. A. G. Poldon of Bath paid a most welcome visit. From the commencement

of their ministry, all were conscious of the presence of the Lord. Mr Poldon gave the Gospel in song, and Pastor Smith passed on a message on the Christian's race, the saints were uplifted and encouraged to press forward, and all gathered rejoicing on the morrow to spend a glorious day in the presence of the Lord, when Pastor Smith and Mr Poldon again ministered the Word.

MISSIONARY SERVICES

Cardiff (Pastor J. R. Moore) Blessings abound wherever He reigns. Glory to God, Christ is reigning in the hearts of the people meeting at the Corv Memorial Hall, and shedding forth His abundant blessings. Recently the Sunday evening service was changed into a missionary meeting, for the saints were

day evening the people came again before Him expecting great things of God. Bless His Name, He did not disappoint. The Word was given fearlessly by the Pastor, and as the appeal was made to come to Christ, one felt the Holy Spirit convicting men and women of sin. Before the close of the service there was much joy in witnessing seven souls being born again of the Spirit of God. The Lord is wonderfully proving that He is the prayer-answering Jehovah. Glory to His Name.

SPECIAL EFFORT

Reading (Pastor F. Farlow) Recently we saw the closing meeting of the first month's tent campaign. From beginning to end Pastor William P. Martin's messages were soul-stirring. Each week-night the Gospel was preached in

made by the special correspondent of a Welsh newspaper during Mr Evan Roberts' Revival Campaign in Anglesey at the end of 1906. He wrote, that at one of the meetings, the Rev. Ferrier Hulme (then of Bristol) referred to a very dissipated character who had been saved, meeting a friend who expressed surprise at the change in his appearance. "What has happened?" "Why, you look ten years younger." "Yes, thank God" was the reply. "I have been born again." Someone has said that "there is a lot of bad in the best of us, and a lot of good in the worst of us." Yes, that is the natural man, the raw material, but we praise God for the old moulding shop of salvation, where the pure gold is run into a new mould on the pattern of God's original idea. Mrs. Jones and my-

ON THE SANDS AT PORTOBELLO

The happy Foursquare Gospellers who came from Bonnie Dundee to the Principal's Revival Campaign at Portobello are seen in this photograph with the Revival Party holding forth on the sands. They simply stormed the town from the time they arrived at the station until they departed at night. Amongst them were many who had been miraculously healed at the Dundee Campaign.



privileged to have with them Pastor and Mrs. Thomas who are at home on furlough from Mexico. The sad condition and the great need of the life-giving Gospel of Christ in this country was vividly portrayed by these two missionaries, and as the delivering power of prayer was told, it was felt that more time and energy would be spent by many of the Cardiff saints in supplication before God on behalf of His work in Mexico.

On the following Tuesday during the prayer meeting and Divine healing service, the Lord manifested His power in a mighty way. A sister who had been paralysed as a result of a seizure, was brought to the meeting in a bath chair, and after being anointed and prayed for was instantaneously healed and restored to perfect soundness, being able to walk and testify of the great power of God. Hallelujah! He is still the very same.

This glorious tide of blessing continued to rise during the week and on the Sun-

Reading's biggest pleasure ground. Great things have been done to the honour of His Name. The saints at Reading truly thank God for His provision of this Gospel tent. Pastor Farlow urged much prayer on behalf of special meetings in surrounding districts, and very soon enough money to buy the necessary equipment was provided. To God be all the glory. Thank God also for the souls that have been saved through the faithful ministry of Pastor Farlow and Pastor Martin during this summer tent campaign. The meetings are being continued by Pastor Farlow in the Palmer Hall, West Street.

RECASTING MEN AND WOMEN

Plymouth (Pastor J. Lees) The following report of the Plymouth Convention is from the pen of our brother, the Rev. R. J. Jones, J.P., who was one of the speakers. He writes:

I have just been reading the notes

self have just returned from the Plymouth Foursquare Convention, held at the old foundry, a place where they used to turn scrapheaps into strong and useful articles, and where now, damaged and broken men and women, scrapheaped by the Devil, are being melted and recast on a new pattern. Men and women are being turned out, remade in God's image, after the great pattern of His only begotten Son, not simply changed, but re-born, bright, beautiful, and bubbling over with a glorious hope that "some day they shall be like Him."

At Devonport I noticed an old chapel turned into a liquor store—a place to turn out "spoiled goods," but, thank God, the Foursquare Alliance has changed the old foundry at Plymouth into a place where such goods are turned out on the original model, without spot or blemish.

And what a time we had in the company of our old friend Pastor Lees, and of Pastor and Mrs. Channon, and Pastor

Field The outside attractions were many. It was Navy Week, with glorious weather, trips being advertised to many places of interest and beauty, but there were large congregations at every service. Hundreds of men and women meeting together on board the Gospel ship, journeying to the place called Calvary, Gethsemane, anywhere with Jesus, basking in the sunshine of Divine love and feasting on the finest of the wheat.

It was hot work preaching, in fact it was sweltering under that glass roof, but it is a wonderful Gospel, and the Holy Spirit gave His servants great freedom, the people hearing the old, old story gladly. The saints were blessed, and strengthened, and heaven joined with us in rejoicing over souls saved. It was National Eisteddfod week in Wales, but I think the singing in the old foundry must have reached a higher level than at Port Talbot. The large body of Crusaders, under a lady conductor, excelled themselves.

Carmarthenshire has been the birthplace of more great preachers than any other county in Wales, and Plymouth appears to hold the record for Foursquare pastors.

There is a great longing to see and hear Principal Jeffreys again. When he pays a return visit there will be stirring times. I met some of those saved by grace during his 1914 visit still anchored to the Rock. The notorious poacher, whose conversion in 1914 surprised even the saints, is still going strong. "The Christ I found eighteen years ago has been with me all over the world," said he, "and hallelujah, He is with me today."

We decided to spend the second week of our holidays at Plymouth, so acceded to Pastor Rash's appeal to visit the Devonport Tabernacle, which we did on the Wednesday evening. The services are held in a large and beautiful building, which used to be a Wesleyan church, and both Mrs. Jones and myself experienced a thrill when we found ourselves in the pulpit used by the great Wesley. On the front of the pulpit is a brass plate bearing the following inscription: "Original pulpit used by John Wesley, 1785."

This brought to my mind the fact that Wesley too had his old foundry. Wesley's God was there that evening, and the congregation, including the preachers, had a real time of blessing. Our third Sunday at the old foundry was the crowning day. There was no resisting Pastor Lees' appeal to finish our holiday in hiberness, so both morning and evening, we had the joy of proclaiming the unsearchable riches of Christ to large congregations, the building being practically full in the evening. At the close, when the appeal was made, three stalwart young men in the gallery put up their hands, and walked down to the vestry. We went around the Lord's Table, when Mr. Channon (father of Pastor Channon) brought them in. Our tears flowed freely as we sang, "I have an interest in the bleeding Lamb," and these three young men, out of the furnace, changed inwardly and outwardly, were able to join with us, because they had been born again. *Dolch Iddo*

Studies in The Acts

By P. N. CORRY

Acts xx 17-38

Farewell meetings are sorrowful times, and this meeting of Paul with the elders from Ephesus must have been especially so because he knew they would see his face no more. As was pointed out through Romans xv Paul was facing a new era of service further west in Rome and Spain. He knew that his service to the saints in the eastern parts of the Mediterranean was soon to close, but he was also conscious that the forces of disintegration which had attacked his work in his presence would do that and more, once his face was set toward the west. It was therefore not only premonitions of the finality of his visit, but of the sad results that would follow, that faced Paul as he said farewell. For himself, though the Spirit witnessed in every place, saying that bonds and afflictions were to be his lot, none of these things moved him, but what did affect him mightily was the disaffection that he saw would come upon the Church of Asia not only from without (Acts xx 29), but from within (Acts xx 30). How truly he gauged the situation may be judged from the fact that in a few years Paul had to write to his beloved son Timothy, "All they that are in Asia be turned away from me" (II Tim i 15) and that no man stood by him in his final trial at Rome (II Timothy iv 16, 17). That which he saw in his spirit and knew would come about had happened. This disaster to the churches of Asia is vividly portrayed in John's letters to the seven churches. Ephesus had left her first love, Smyrna was in distress, Pergamos and Thyatira turned to false teachers and false doctrines, Sardis had an empty name, Philadelphia lost her strength, and Laodicea was about to be spued out as unworthy and corrupt.

Paul's Preaching

Study this speech and find out from it all you can of the way Paul conducted his work and his life in Ephesus. It will well repay all of us to be imitators of the apostle, no matter if our witness be in the pulpit or the pew, the platform or the public highway. With humility, with tears, with tests, with constancy, both in public and in private, in the synagogue or from house to house testifying and teaching, so long as all heard the command of repentance toward God and faith toward our Lord Jesus Christ (Acts xx 18-21). To this wonderful list add the closing words regarding covetousness and the ministry (verses 33-35). He never held back anything from his congregation, the word that he uses here belongs to the Greek sailor, he did not move through life with reefed sails but crammed on every stitch of canvas, proclaiming to all the fullness for which he stood, he had not shunned to declare all the counsel of God. The judgments as

well as the joys had place in his message, therefore he could say, "I am pure from the blood of all men." It is a solemn thing to remember that every one of God's children, but most of all His ministers are burdened with a responsibility to tell out to all, whether they will hear or forbear, the whole of the truth. Necessity is laid upon us, and woe unto us if we preach not the Gospel, for we cannot but speak the things which we have seen and heard. It were well for us all to keep this in mind whenever we are tempted to keep quiet or grow slack, when fruit is not forthcoming, and the work is hard. As stewards it is required of us to be faithful, not successful, and by all means and every means we must labour to commend ourselves to every man's conscience in the sight of God. Moral responsibility is one of the weightiest duties that man has to perform. It cannot be shirked nor put away, but must be faced and performed, of those to whom God has committed much, will He also demand the more. In human spheres as well as Divine this law has to be obeyed. Happy the Christian who at all times can say to his fellowmen, to his workmates, to his friends and relatives, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." If we cannot do so, then it is time that we move from under the weighty condemnation of Ezekiel in 18, 19, and begin in season and out of season to free ourselves from being found false to His plain call of duty.

Paul's Charge

If we knew our words were the last, how much we would say, and how strongly we would plead, and with this in mind Paul gives these elders their final orders. Feed the Church, not yourselves, care for the flock, not your comfort, watch out for false shepherds, and for those that will not spare the flock, but willingly, purposely, knowingly, cause divisions in order to draw men away to follow after them. Have you not seen it done, time and time again, not only at Ephesus, but wherever a man will drive his pet hobby to extremes to the exclusion of everything else? Have the shepherd heart of Jacob, who refrained from overdriving (Genesis xxxiii 13) as well as wrong feeding, because the Shepherd leads beside waters of stillness, and causes the flock to feed in pastures of tender grass (Psalm xxiii).

Farewells were said, the last brotherly kiss exchanged, and on the beach of Miletus a lonely band was left to ponder over these things in their hearts. Leadership was in their hands, what use would they make of it? What use would you make of it?



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD

LONDON CRUSADER CHOIR

The London Crusader Choir is a combination of consecrated vocalists well-known in the Foursquare Gospel Churches of the metropolis. Although circumstances have necessitated that their ministry should, to a great extent, be confined to the London area, yet it has been possible to arrange occasional visits to provincial centres. Reading, Brighton, Nottingham, and Worthing have each in turn been the scene of fruitful visits.

Formed nearly four years ago, the Choir has throughout that period carried on a regular ministry of soul-saving and soul-inspiring song. The continuous stream of appeals for their services provides a splendid tribute and testimonial to the character of the work being done by this band of salvation singers. Many can bear witness to the spiritual stimulus received through this agency.

From its inception the Choir has been under the leadership of Mr Douglas Gray, through whose untiring efforts it has reached its present state of efficiency. Himself a lover of music and song, he has given himself unsparringly to the creation and consolidation of this body of young people. We venture to say

that it is largely owing to the excellent example and influence of its leader, that the Choir has become such a splendid fighting force for God. One realises the existence of a healthy and happy spirit of co-operation, combined with which is found a no less valuable sense of control, all contributing to the success which attends the Choir's efforts.

The Choir is composed of Elim Crusaders drawn from our London churches, its membership at the present time representing no less than eleven different centres. Unfortunately when the above photograph was taken nine members of the Choir were unavoidably absent.

One cannot speak too highly of the spirit of sacrifice which prevails among this band of young people, who are prepared, sometimes at considerable personal inconvenience and expense, to give of their services to this soul-winning endeavour, their sole reward being the joy of labouring for the Lord—the dedication of their talents to Christ's service.

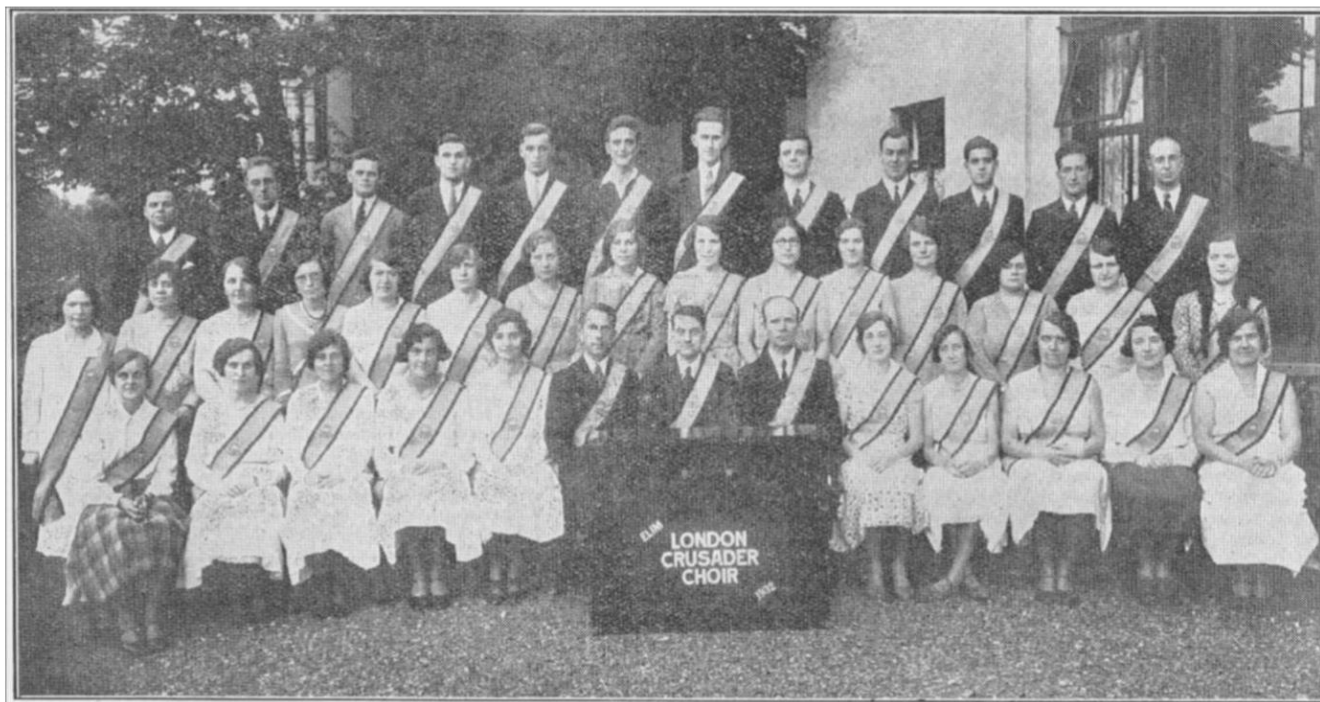
It is worthy of note that already the Choir has made its first contribution to the foreign mission field in the person of Mr W. H. Francis, who has joined

Pastor and Mrs H. Phillips in Africa. Three of their number are also actively engaged as Foursquare Gospel local preachers. These brethren, when not on Choir service, are out preaching the full Gospel.

Representing, as they do, the Foursquare Gospel, we rejoice to learn that a number of the Choir members are themselves wonderful trophies of grace, whilst others are living examples of the healing virtue of the Cross, having proved in their own bodies that miraculous energy which restores life and vigour to the disease-ridden frame. Many of them can also claim to have received the Holy Ghost in true Pentecostal fashion, so that the truths which they sing find expression in the lives which they live.

During the past three years the Choir has conducted over sixty special meetings, in addition to the valuable service which it has rendered at most of the great Foursquare Gospel Demonstrations in the Royal Albert Hall and the Crystal Palace.

We trust and pray that the future ministry of the Choir may prove increasingly successful and fruitful, and become more and more a God-sealed agency for the spread of the truth as it is in Christ.



THE LONDON CRUSADER CHOIR

Pastor L. C. W. Boulton, the National Crusader Secretary, and Mr Douglas Gray, Musical Director, are seen in the centre of the group. This photograph was recently taken in the grounds of the Elm Bible College, London.

Where are the Nine?

JESUS was passing through Galilee and Samaria when, at the entrance of a certain village, ten lepers met Him. Standing afar off they cried "Jesus, Master, have mercy on us" Jesus sent them to receive legal cleansing from the priest, and as they were on the way they were healed. The record tells us that of the ten only one turned back to thank the Lord for His mercy.

Our Lord was surprised and evidently pained at the proportion of ingratitude. He exclaimed: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." Apparently the rest were Galileans, and this man a Samaritan.

This Samaritan "turned back" to praise the Lord. Real gratitude shews itself in action. There is such a thing as thanksgiving.

O Jesus, Lord, Thy dying love,
Hath pierced my contrite heart,
Now take my life, and let me prove
How dear to me Thou art

THE LORD JESUS

has healed us of the leprosy of sin, that terrible blight which had doomed us to death. Those who are grateful in their hearts will "turn back" to follow the Lord and to be near Him. We talk much of the need of money, but never was there a time when the cause of Christ so much needed men and women who would "turn back" from the ingratitude and indifference that marks so many, to the complete surrender of a grateful heart to a loving Saviour. Their money would then be released for His service.

But, as we would expect, the leper who "turned back" to shew his gratitude also shouted his thanks-

giving with his voice. "With a loud voice glorified God." Shouting is proper when it is the outburst of a heart filled with gratitude. There was a time, our Lord tells us, when, if the people had not shouted, the very stones would have glorified God. Also, in that future day, in the midst of terrific judgments foretold in the Book of Revelation, there shall be reverberating shouts of praise and there shall be voices singing.

INCREASING DOXOLOGIES.

Moreover, we read that this Samaritan "fell down on his face at His feet, giving Him thanks." This is the worship of gratitude. The grateful child of God will not only live his appreciation and shout his thanksgiving, but he will go alone with God to spend time in loving adoration of the One who loved him enough to die for him. In the midst of this world's rush we need to spend much time in the inner chamber, in grateful communion with our loving Lord.

This Samaritan received something that the others did not receive. Our Lord was pleased with this gratitude shewn to Him and He shewed His pleasure by bestowing special blessing. He said "Thy faith hath made thee whole." The original language reads "Thy faith hath saved thee."

We have noticed that those who, by life and word, shew their thanksgiving to God are the ones for whom He does many wonderful things. Let us have on our lips the shout of praise at this thanksgiving season.

We praise Thee, O God,
For the Son of Thy love,
For Jesus who died,
And is now gone above,
Hallelujah! Thine the glory,
Hallelujah! Amen!



A PREACHER once proposed to his hearers that each of them should take just ten minutes to think over the verse "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A lady who was present, and who had for some time professed to be a Christian, resolved to take his advice. When a suitable opportunity occurred, she took her Bible, and endeavouring to lay every other theme of thought aside she devoted ten minutes to this glorious passage. The effect was to her perfectly amazing.

She soon called on the preacher, and told him that she could not regard herself as ever having been converted at all till she gave that ten minutes' thought to that glorious subject. The view of Jehovah and of the great sacrifice of the Cross that filled her mind

was so great that all her former experience seemed but worldly, when compared with that to which she was introduced by this simple means.

My dear reader, have you tried the power of meditation? Have you, for ten minutes at one time, fixed your thoughts on such a blessed and powerful theme as that in the verse referred to? If you have not done so in time past, might you not do so now? What good reason can you give for refusing so simple a suggestion? Your mind is not yet too happy. It is not too much at rest for eternity. It is not too closely in sympathy with the mind of God. It is not too heavenly and Christ-like. Will you then be persuaded to try the effect, not only of ten minutes once, but of at least as much as ten minutes each day for a week of exclusive meditation?

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MARRIAGES.

BUFFON: HARRIS.—On August 18th, at Elim Church, Dowlais, by Evangelist S. J. Cooper; Harold Buffon to Gwenlleian Harris, both members of Dowlais Elim Church.

SMITH-MARRIOTT: COLLMAN.—On August 6th, at South Street Baptist Church, Exeter, by Pastor J. E. Goreham; Francis Patrick Parry Smith-Marrriott to Florence Annie Collman, both Elim Crusaders. B1180

WITH CHRIST.

COTTE.—On August 17th, Mr. E. Cottle, age 60, member of Liverpool Elim Church. Funeral conducted by Pastor W. J. Hilliard.

FRANCIS.—On August 15th, Mrs. C. Francis, of Springbourne Elim Church, Bournemouth. Funeral conducted by Pastor J. T. Bradley.

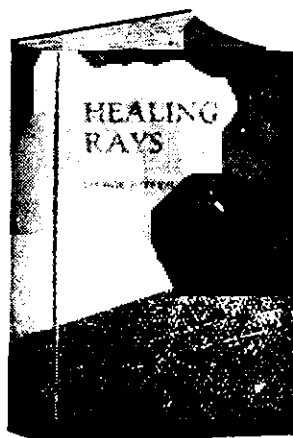
THOMAS.—On August 17th, Mrs. A. J. Thomas, age 69, member of Swansea Elim Church. Funeral conducted by Evangelist W. J. Patterson.

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