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THE CARDIFF REVIVAL

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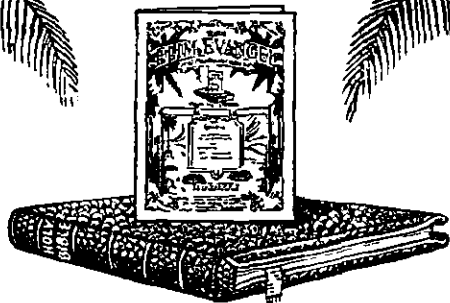
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 28.

NOVEMBER 8, 1929

Twopence

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

Baptiser

The Official Organ of the Elim
Foursquare Gospel Alliance in the British
Isles and printed and published
Weekly at the London headquarters.

Coming King

PRINCIPAL GEORGE JEFFREYS'

Revival & Healing Campaign

at SWANSEA

COMMENCING NOVEMBER 11th

in the CENTRAL HALL

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USE BLOCK
LETTERS

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publishing Office, Elm Bible College, Elm Foursquare Gospel Churches, and thus, 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. 28

November 8, 1929

Twopence, Fridays

The Cardiff Revival

Over 1,600 Converts—Crowds Turned Away—Remarkable Healings

By Evangelist ROBERT WILLIAMS, of Cardiff

GLORY to Jesus! Our hearts are rejoicing in this campaign. Probably the most remarkable scenes in the history of Cory Hall are here—poor souls captive to various diseases found wending their way to the rostrum for Principal George Jeffreys to lay hands upon them and anoint them in the Name of the Lord. People are wheeled in bath-chairs to the hall, others being led by their friends to seek healing.

Oh, what a sight, never to be forgotten in Cardiff. Hundreds flock to hear the man who has come to slay us the way of salvation, vast numbers being swept into God's kingdom. Glory to God! Men and women who were once blaspheming are now praising God for saving them as well as healing them. The hall is ringing with people singing His praises, waving hands and hymn sheets for His glory. Bless His dear Name!

We all as workers in the vineyard are so delighted when we hear that the Principal and his co-workers intend staying another week. Praise the Lord for such times of refreshing. Surely God is in our midst, we feel His presence in every meeting. We are praying that God will continue to bless the dear Pastor and his workers in their labours for Him, and thus hasten the return of our dear Lord.

A JOURNALIST'S IMPRESSIONS

By T LONGVILLE BOWEN (of the *Evening World*)

IHAVE been asked to give my impressions of the wonderful Revival and Healing Campaign which is now being conducted by Principal George Jeffreys at the Cory Hall, Cardiff. As a rule, pressmen are inclined to be cynical, and indeed the nature of their occupation makes them so, but I am bound to confess—and it is the experience of other newspapermen who have attended the services—that I have been deeply impressed.

Principal Jeffreys is full of the fervour which finds an instant appeal in the Welsh temperament, and not since the famous revival of 1904-5 have such scenes been witnessed in the environs of Cardiff. In the first days of the campaign there was ample room in the spacious Cory Hall for all who desired admittance,

and there were a few empty seats. As the campaign progressed however, and the story of the wonderful work of Principal Jeffreys and his enthusiastic assistants was noised abroad, queues formed outside the hall some hours before the services were due to commence, and now it has been found that the hall, which seats 1,200 people, is far too small. The officers of Wood Street Congregational Church, one of the largest chapels in the country, have now come forward and offered their splendid chapel for use on certain days of the campaign. A similar offer has been made by the officers of Splott Road Baptist Church, thus indicating



Baptist Church, Cardiff

This is a picture of the Splott Road Baptist Church, where some of Principal George Jeffreys' Revival Services are being held. It is one of the largest in Wales.

the interest which is being taken by members of other denominations. The Wood Street Church was once a circus.

Cardiff is one of the world's chief ports, and it is difficult to attract a large audience or congregation without a goodly sprinkling of coloured men. Principal Jeffreys has attracted and held men of all colours and creeds in this cosmopolitan city, and he has done much to impress the truth of the brotherhood of man as contained in the Foursquare Gospel.

The singing has been an inspiration, and boys in the streets are heard whistling and humming the tunes heard at the services.

Mr. A. E. Edsor at the piano, and Evangelist R. E. Darragn as song-conductor, have had ample scope for their talents. Need I add that Evangelist James McWhirter is ever a tower of strength to his chief, and his cheery smile is now heartily recognised and welcomed in the streets of this busy city.

There have been over 1,000 converts to date and the number of cures has been very high. There are cynics who doubt that these cures are genuine. I can vouch from my own knowledge of the genuineness of one of the cures. I have known Mrs. Elizabeth Wood, School Street, Abertridwr, for some years. She has been a cripple, and has moved about on crutches with the utmost difficulty. After being anointed and prayed for, she arose and placed her crutches on one side. I could hardly credit it when I saw her walk to the front of the hall without assistance. I spoke to her, and she told me with tears in her eyes that she was healed, and what was even more important, she had given herself to the Master, and had been healed in soul as well as in body. This is but one example of the many cures which have been effected at Cardiff.

The campaign has continued beyond the date originally intended, and still the people ask for more. Those who say that the Gospel has lost its grip should come to the Cardiff meetings. The people want the true Gospel, the Foursquare Gospel; they are tired of Modernists and those who cannot provide real food for hungry souls. The preaching of fundamental truths by Principal Jeffreys has met with a sincere

response, and when Principal Jeffreys and his helpers bid adieu to Cardiff they will leave behind a host of friends who will feel a close bond of brotherhood only to be found in true and living Christian fellowship.

LATE NEWS

As we go to press, our hearts are cheered by the following report from the revival centre.

THE REVIVAL CONTINUES WITH INCREASING MOMENTUM HERE AT CARDIFF. SCENES UNPRECEDENTED SINCE THE GREAT DAYS OF THE EVAN ROBERTS REVIVAL ARE DAILY OCCURRING. SIGNS AND WONDERS ARE THE ORDER OF THE DAY. THE COMBINATION OF SONG LIKE THAT OF THE SINGING REVIVAL OF 1904 WITH THE POWERFUL MINISTRY OF PRINCIPAL GEORGE JEFFREYS IS MOVING AND THRILLING. THE WHOLE DISTRICT IS ELECTRIFIED WITH THE SPIRIT OF THE HEAVEN-SENT REVIVAL. REPRESENTATIVE PROFESSIONAL MEN AFFIRM THAT NO MISSION HELD IN WALES SINCE THE WELSH REVIVAL HAS CREATED SUCH A SPIRITUAL MOVE. EXTRAORDINARILY LONG QUEUES WAIT FOR HOURS SEEKING ADMISSION, SOMETIMES IN MOST UNPLEASANT WEATHER. THE WOOD STREET CONGREGATIONAL CHURCH, WHICH IS THE LARGEST CHURCH IN WALES, CANNOT ACCOMMODATE THE CROWD, EVEN FOR AFTER-NOON SERVICES. THE COMMODIOUS SPLOTT ROAD BAPTIST CHURCH IS ALSO AT THE DISPOSAL OF THE REVIVAL SERVICES. OVER SIXTEEN HUNDRED CONVERTS HAVE BEEN WON—YOUNG PEOPLE IN GREAT NUMBERS. MULTITUDES ARE TURNED AWAY UNABLE TO GAIN ADMISSION. OVERWHELMING FOURSQUARE VICTORY.

Paul Kanamori's Wonderful Experience

By J. WHITEHEAD CLEGG

IT was my high privilege recently to listen to one of the most remarkable stories of modern times in the religious circles of the world.

It was from the lips of Professor Paul Kanamori, one of the most influential scholars, teachers, and preachers in modern Japan.

He was reared in a native school which was attended by some hundred or more scholars. He told how one of the scholars became possessed of a Bible, which he read without the aid of any commentary. He was fascinated, and, like a boy, could not keep it to himself. Others became readers, until quite one hundred boys were Bible-readers and formed themselves into a kind of fellowship.

He told how they all became enlightened, and made a confession of their faith in the inspiration, the

DIVINE INSPIRATION OF THE BOOK.

As time went on, these boys, without any teacher or instructor or help of any kind, were gradually but surely converted to the Lord Jesus Christ. The joy of the religion of Jesus filled their souls, and they made it known. They went into the open marketplace, as did those in the Acts of the Apostles, and bore their testimony to the truths they had embraced.

This was over fifty years ago, with the result that they were persecuted with such severity that they were greatly tried. Eventually, one by one they could not

withstand the enemy, and only some forty remained loyal and true. This company went out one night to a place known as the Flowery Mount, and there they consecrated themselves fully to the service of Jesus Christ, as their Divine Saviour, and dedicated their powers to Him. They drew up a statement of their faith and pledged themselves, at all cost, to be loyal to their belief. These boys varied in age from thirteen to eighteen years of age. The speaker,

KANAMORI WAS ONE OF THESE BOYS,

and an elder one. As the leader of the company, he was watched and eventually was cast into prison. He was searched on entering the jail, but he had taken the precaution to conceal the Gospels according to Matthew and John in the lining of his waistcoat. These he fed upon during his exile. Then, fearing lest he should be detected and deprived of these precious portions, which were the bread of life to his spiritual nature, he set to work and committed them to memory. Then said he, "They might take the Word of God from me altogether, but they could never take that which I had in my memory." "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart."

The time came when he was released, and he acquired once more a copy of the Bible and a copy of *Pilgrim's Progress*. He soon afterwards joined a

Christian College and became the pastor of a church

It was during his connection with this college that he came under the spell of the New Theology and the Higher Criticism. He was charmed and

ENTHRALLED WITH THE GERMAN BOOKS

upon the new interpretation of the Bible. He devoured the productions of the latest and cleverest writers, and became a full-blown Modernist. He was a great linguist and scholar, never ceasing his studies and attainments. The time came when he was so advanced in his theories that his conscience began to trouble him. How could he be one man in the study and another man in the pulpit?

He consulted his many friends, but all persuaded him to go on with his pulpit work; but he said very emphatically, "I could not be two-faced, I must give up my church. I could not be receiving their money and neglecting to preach the Gospel. I had become an unbeliever." Eventually he resigned his charge. He became an out-and-out Modernist. He believed the Bible was full of mistakes. The myths and errors were many, and the Book was uninspired. It was on a par with books of Mohammed, Buddha, and others. Everything he read was destructive and he was

NO BETTER THAN AN AGNOSTIC.

He went through his country lecturing upon socialism and economics, and abandoned the Gospel and the Cross. Christ was not Divine. He died as a good man with a fine character. He was only the son of Joseph and Mary. The virgin birth was all a myth. When He died there was an end to Him. His resurrection was all imagination. The disciples were deluded.

It is hard to believe that with such a previous history and career, he lived and worked in this dark experience for no less than twenty-four years. He translated the German writers into his own language, and those volumes were simply devoured by the young aspiring scholars of the times. His writings were read by all the intellectuals, until he became well known throughout Japan as the scholar and teacher for schools.

At the end of this long period an event happened which brought him to consider his ways. His dear wife, the mother of his nine children, was called home. It was a sad and terrible loss. He was

SMITTEN IN A VERY VITAL PLACE.

His children could not be comforted. They cried day and night. There was no comfort in his theories and myths. His beliefs were hollow and meaningless. Where could he go, to whom could he look for help and relief? His children kept coming to him for help, but he could give them none. They talked of their mother being in heaven, yet needed her so much on earth and in their home. They sought comfort in her photographs. They had them placed in the different rooms of the house. They had one in the kitchen. They kept talking to them. Mother seemed to be very near in spirit.

Then the youngest child cross-questioned him: "You go away and come back again. Mother has gone away. Why does she not come back again?"

Then he told this little one, only four years of age, "God needs mother and she is kept busy and is very happy."

"But father, cannot you go and take mother's place and let her come here? We all so need her and want her." In his own thoughts he was

THROWN BACK TO THE RESURRECTION.

"I am the Resurrection and the Life," said the Lord. "He that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." He saw his only hope was the living, risen, Divine Saviour.

He went through a long period of struggle and deep repentance, then one day the light broke in. His heavenly Father received the prodigal. The old joy and experience came back and he felt compelled to make it known. He became as a child, in the pure simplicity of childlike confidence and faith.

"But let me tell you the secret of my return," he said. "There were two ladies, one an American missionary and another a Japanese worker, who pledged themselves to pray for my return. Day and night during those long years, they prayed for my return to the old paths and the old ways, and I am here to testify that I owe my return and my present

JOYOUS EXPERIENCE OF RECONCILIATION

and sonship to their unfailing and persistent petitions to God for me."

Oh! who can tell the joy of those two sisters when they learned that their prayers were answered. The American missionary has since passed over, but the other sister lives to tell of answered prayer.

The speaker mourned on account of the years of more than waste that had marked his career, and great numbers that had gone wrong through his teaching—erroneous teaching. There was nothing that could blot that out. Still he rejoiced that God had spared him ten years to preach the Cross of Christ. "Wherever I go I preach but one theme, Jesus Christ and Him crucified," he said. He rejoiced that during the past ten years he had seen over seven thousand five hundred people in his own country turn to God, and many turned from their disbelief and error back to the old paths and to the saving power of the Cross.

In his closing remarks he testified to his firm and unreserved faith in the inspired Word of God. He held up the Bible, saying he believed in it from cover to cover. He saw God's hand in it all the way through.

Paul Kanamori's Life Story and his deliverance from Higher Criticism, told by himself. Can be obtained from Elim Book Saloon, 7, Paternoster Row, E C 4. Paper covers 1/6 net (by post 1/8).

We much regret that the name of the photographer who so kindly took the photograph of the shop window at our Bible and Tract Depot at 16 Clapham Park Road, S.W.4, was inadvertently omitted. The name is Messrs Stanwood, Ltd., 113, High Street, Clapham, S.W.4. The photograph appeared on page 428 in our last week's issue.

Elim Missionaries Farewell

Miss Ewens and Miss Paint Sail for India

A GREAT valedictory service to wish Miss M. B. Ewens and Miss Marion Paint Godspeed to India was held at the Welsh Tabernacle, King's Cross, on Friday evening, 18th October, when fervent Foursquare believers, from all over London

near Calcutta And with the cry from the heart of Christ on behalf of those millions, "Give Me to drink,—I thirst!" there had also come the gracious promise, in words given to Israel of old "I will be to them a little sanctuary in all the countries whither they shall come" She would go to India in the strength of these and many similar calls and promises.

Miss Ewens followed with her testimony of God's power in former service. Our sister has already completed 6½ years' work in China, and 4½ in India, in previous terms of service She received her baptism of power, she said, during this second period, while in charge of school work in Lahore One evening, thinking of what message she might give in the brief ten minutes which was all that the school routine allowed for evening worship with the native girl pupils in that society, she found that the appointed reading was in Luke xiii 10-17, on the healing of the woman with the spirit of infirmity, and she wondered

WHAT GOD COULD DO IN TEN MINUTES

In addressing the girls, she was led to stress the words of our Lord, "Woman, thou art loosed from thine infirmity," dwelling upon His power to deliver from sin

After she had returned to her room, she heard footsteps in the corridor, and a voice—"Miss Sahib, may I come in?" Permission being given, one of the pupils, a girl of thirteen years, came in, and began with sobs to bewail her sins "Well, the missionary said, "Jesus suffered for your sins, and will forgive them" "Oh, but Miss Sahib, you don't know what a sinner I've been," and there followed a recital so terrible in a child so young, that the missionary soon besought her to uncover her sins only to God, and not to her She remained for some time sobbing in deep distress—and then suddenly rose and burst out with, "But oh, I'm loosed! I'm loosed! I'm loosed from all my sins," and in the ecstasy of deliverance the message of the evening prayer-time seemed to flood the child's soul After a little she told the missionary that while sobbing on the floor she had had a vision of a scene in heaven—Christ standing, surrounded by a group of angels all engaged in joyful song The angels' faces were turned toward Him, but He was looking, not at them, but past them to the youthful confessor bemoaning her wickedness before Him "Well you see," said the missionary, "the Scripture says, you remember, that there is joy in the presence of the angels of God over one sinner that repenteth They were singing for joy



MISS PAINT.



MISS EWENS.

and outside, packed the main auditorium and overflowed into the lower hall, necessitating our sisters' addressing both gatherings alternately Principal George Jeffreys presided, and the greatest enthusiasm greeted his emphasis of the world missionary policy upon which Elim had now embarked The glow of the great meetings at Cardiff was upon our beloved leader as he told of the mighty blessings which God had there given, and expressed his joy that the same blessings were now to be sent to dark India under

THE ADVANCING BANNERS OF ELIM.

In the main hall Miss Paint first addressed the people, giving an account of the way in which the heavenly Householder (Matt. xx 1-16) had called her to India Born again some three years ago, she entered for Bible training at Elim Bible College in August, 1927, and it was here that she received the Baptism of the Holy Spirit, with a vivid intimation conveyed during prayer with a missionary from India that the Lord would choose her as a vessel for His grace It was about this time that she received a remarkable vision, the scene of which was

SET UPON A GUERNSEY BEACH

near her home, and in which she saw herself bathing with others in the sea, when they were suddenly menaced by a near tide Making toward the shore—"Now, you will all have to swim over this part," she cried, as they came to a deeper place "But oh, we cannot," they replied, "for we can't swim, and you—you knew of this dangerous spot, and you did not warn us Now we must perish"

Thus the Holy Spirit applied to her heart as a parable of her spiritual responsibility toward the thoughtless and perishing

At the end of November, 1927, during a period of laying aside in sickness which she felt had been providentially designed to close her in for

A SEASON WITH GOD.

she was given to see India in vision with a black band reaching across its great expanse from Bombay to near Calcutta, and with it the deep impression that Jesus, the Light of the world, could alone be the Light of that darkness, the indicated territory proving later to cover the actual rail route over which she will now travel from Bombay to her station, Giridih, Bihar,

that you were sorry and had turned to their Lord " Later this young girl received a gracious and mighty Baptism in the Holy Spirit

Principal Jeffreys followed with an earnest

APPEAL TO ALL FOURSQUARE MEMBERS

loyally to support Elm's new venture of faith in a definite foreign missionary policy, and none who looked upon the sea of eager and purposeful faces, and heard their glad responses, could doubt that the Foursquare Gospel World Crusade could count on enthusiastic support and a great volume of faithful intercessory prayer

Concise Comments and Interesting Items

Mr. Harold Begbie, the well-known writer of "Broken Earthenware," "In the Hands of the Potter," and "The Life of General Booth," has recently died, after a two years' illness

The Controversy between a Roman Catholic and a Belfast minister was referred to last week. The minister Rev. H. Lindsay, has a very powerful argument in one of his sermons. Here it is:

"The Pope cannot be a successor to St. Peter

(a) **Nationally**, because the Pope is an Italian and Peter was not

(b) **Domestically**, because the Pope is single and Peter was not

(c) **Politically**, because the Pope has an earthly throne, a kingdom with soldiers and diplomats, and Peter had not

(d) **Financially**, because the Pope can say, "Silver and gold have I plenty," but Peter said, "Silver and gold have I none"

(e) **Theologically**, because the Pope has dogmas in his creed which Peter had not

(f) **Ecclesiastically**, because the Pope is supreme over the Roman Catholic Church and Peter was not. Even after Pentecost Paul "withstood him to the face because he was to be blamed"

(g) **Logically**, because you might as well speak of Adam having a successor in being the first man as speak of Peter having a successor in the place he occupied in founding the Christian Church"

The Northampton Bible Society Meeting provided an un pleasant shock for lovers of the Bible

The Dean of Peterborough in speaking at that gathering said, "I don't believe in the Flood, I never did, and I was never asked to"

Earl Spencer, a retired captain of the Life Guards, who presided, said later "I am rather shocked by the Dean's statement. I have always believed implicitly that there was a Flood and a Mr. and Mrs. Noah"

The work of the Bible Society is simply to print the Word

This great and significant valedictory service fittingly closed with a solemn commending of our two sisters to the Lord in a laying-on of hands and prayer by Principal Jeffreys and other overseers of the Alliance, in invocation of the Divine blessing upon their future ministries

The happy missionaries, strong in their God, sailed from Liverpool on Tuesday, 22nd October in *S.S. California*, being dismissed in proper Foursquare style with songs, prayers and hallelujahs. We look to publish soon such experiences as they may report of their life on board ship and in their station at Giridih, and among the great populations around

of God. Usually Bible Society meetings are addressed by those who believe in the Bible. It is a shame that such words as the Dean of Peterborough's should be spoken at such a meeting

The Rochdale Campaign for Christ has got into the daily papers. We are very glad. Here is a striking cutting from the "Evening Standard"

"In a mill yard at Rochdale to-day the Mayor, Alderman C. E. Dearden, held a service—the first of its kind—in connection with his 'Rochdale for Christ' campaign

"Mill lads and lassies, bareheaded and in their working clothes, covered with bits of cotton, crowded round a lorry to listen to the Mayor's message

"It was a reverent gathering, and the young people shewed as keen an interest as the older

"The Mayor's message was as simple as it was short. He said 'We do not think that Rochdale is any worse than any other town. It will compare favourably with any, but we do want to tell you that life for us all would be better and brighter if only we accept God as King in our hearts. We want to work for God's purpose'

"After the service the mill workers crowded round the Mayor, shook him vigorously by the hand, and promised to attend the special mission services which are being held each evening

"To-day the Mayor has continued his visits to the schools, and this afternoon there was a special service for women"

First Prize for the Bible. Lovers of Elm will have been especially gratified in that the award of first prize for our Bible and Tract Depot's (Clapham Park Road) window display in the local open competition, mentioned in our last issue (with photograph) was so suggestively a win for the Word of God, a large and charmingly bound copy of which occupied the position of emphasis in the centre of the window, with the naked sword, emblematic of it as the Spirit's Weapon, included under the white glare of the spot-light. Many people came to see the window that won the first prize, and to— they saw the Bible!

"Prayers of Our Fathers, Offered Still!"

BUT are they? The "prayers of our fathers" were prayers of faith—they turned defeat into victory, "subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, turned to flight the armies of the aliens."

The prayers of John Knox shook all Scotland and struck terror to tyrants. The prayers of Martin Luther "broke the spell of the ages and laid nations subdued at the foot of the Cross." The prayers of the Wesleys reverberated throughout the world, and melted the hearts of millions.

Richard Baxter stained his study walls with his praying breath and streams of living water poured

forth carrying salvation to hundreds. David Brainerd so pleaded with God for the Indians of America that in the depths of the woods on the coldest winter mornings his clothes were wet and frozen with the perspiration that flowed from his body. George Whitefield, after prolonged closet wrestlings, "went to the Devil's fair, and took more than a thousand souls out of the paw of the lion in a single day."

CHARLES G. FIRNEY DECLARED

that if he missed his hours of prayer one day he was conscious of the loss of power, two days, and others were conscious of it; three days, and the world knew it.

"Auntie" Cooke and her godly associates prayed

down the Baptism of the Holy Ghost upon Moody, and Moody in turn depended more upon the prolonged fastings and prayers of the saints than upon his own preaching

Where are the Fletchers, the Bramwells, the Carvossos of former days? Where are the Harpers and Hydes and Helms of more recent days? Out of "strong crying and tears" came the Reformation, the Wesleyan movement, the Salvation Army. Infidelity was swept back and Christianity was triumphant—by prayer! But where, in our easy-going, pleasure-seeking crime-rampant "present evil age" are there mighty pleadings, and penitential groanings, and sobs for dying souls? Where is there amid the clash of striving nations and the crash of falling millions—plunging to destruction—where is there one church, "fundamentalist" or "modernist," that, without glorifying itself, is wrestling day and night,

"in season, out of season," against the powers of darkness that are surging over the earth like a flood from the abyss? Is there

ONE SUCH CHURCH THAT DARES

thus to "stand in the gap" between the living and the dead? If praying for a revival means anything, it means praying for the manifestation of that "Messenger of rest" whose presence in power is known by His conviction "of sin, of righteousness, and of judgment"

Thank God for the individuals and prayer groups that are holding on in living faith. But, oh, for a multitude of churches to hear and to heed the Divine challenge! That day when this shall be is, the writer believes, not far away. May God be pleased to speed its advent

PRAY FOR REVIVAL!

Counterfeits of the Foursquare Gospel

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

GOD has His Foursquare Gospel. The Devil tries to have his foursquare gospel. God's Foursquare Gospel teaches that through Jesus men can be saved from sin, healed in body, baptised in the Holy Ghost, and prepared to meet the Lord at His second coming. The Devil tries to imitate salvation, healing, the baptism, and the second coming. There is therefore a counterfeit salvation, a counterfeit healing, a counterfeit baptism, and a counterfeit second coming

I. THERE IS A COUNTERFEIT SALVATION.

This fact is brought out in that striking list in II Timothy iii 1-5

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof from such turn away

Especially notice the words, "Having a form of godliness, but denying the power thereof." They are outwardly religious—they obey the forms of religion, but they know nothing about the power of God. They do not know what it is to have a heart cleansed and washed by the blood of Jesus Christ. They do not know what it is to be born again.

Simon of Samaria seems to have been one of this class. We read about him in Acts viii. He believed in Jesus Christ (evidently just a head belief). He was baptised in water. Yet Peter had to tell him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity"

This class is again referred to in II Peter ii 1

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction

Foursquare Gospel

Christian Workers' Bible Correspondence School

Observe that their guilt is not that of "denying the Lord." They do not do that. They cry, "Lord! Lord!" Their guilt is that of denying the Lord that bought them. Or, in other words, they deny Calvary. They deny the power of the cleansing blood. They deny that Christ loved us and washed us from our sins in His own blood

I remember conducting a mission in Derbyshire. Sitting toward the front was a sturdy young fellow who was the son of one of the leaders of the church. He was looked upon as a Christian. But when we stood and sang the hymn, "What has washed away my stain? Nothing but the blood of Jesus," he kept his lips closely shut. I knew that man was only a counterfeit Christian. Satan seeks to make moralists without blood. There is no sacrificial Cross in the religion of the counterfeit Christian. Satan's counterfeit is the religion of Cain. God's genuine article is the religion of Abel. Cain's religion was a bloodless one. Abel's religion was that of approach to God through the blood of the Lamb

II THERE IS A COUNTERFEIT HEALING

Satan has the power to work miracles to an extent. Some of his miracles are very similar to God's miracles. In the great fight between Moses, the representative of God, and the magicians, the representatives of Pharaoh, the magicians were able to do some of the miracles that Moses did

In Revelation xiii 3, we read of Antichrist's deadly wound being healed. That healing could only have been the outcome of Satan's power.

Many of you have heard of Rasputin. He was a terrible man. He was known as "The Holy Devil of Russia." He held the late Czar of the Russians in his grip. He was the power behind the throne. He drank, he danced, he outraged women. Yet he had uncanny powers. He was no doubt in touch with Satan. But it was through an act of healing that he gained his power over the Czar. He healed the son of the Czar—the heir to the throne. Here is the

description. "The boy was sick unto death, and both his parents and the doctors despaired of his life. No sooner had Rasputin put his big, rough, uncouth, peasant hands on the boy than he started gaining strength at once. The Czar and Czarina were amazed and delighted beyond words. From that day the imperial couple never questioned but that Rasputin was a messenger sent to them from God."

S. D. Gordon tells an amazing story in his book, *The Healing Christ*

A woman living near Berlin had a little daughter who accidentally fell into the open fire, and was seriously burned on the face. One day that mother went to an old tree out in the forest, and there made a compact with the Devil that if he healed her child she would serve him. The child was healed. No sign of the burns remained.

The years passed by. The girl grew to be a fine young woman. She attended meetings in Berlin, and was converted to Christ. Immediately the marks of the fire appeared upon the face. The mother who also had become a Christian told of the earlier experience. Prayer was offered for Christ's healing touch. That touch was given. And again the young woman's face shewed no marks of the fire.

S. D. Gordon made careful enquiries into the truth of this story and was satisfied concerning its genuineness.

III. THERE IS A COUNTERFEIT BAPTISM

Read in Acts xvi. 16-18.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And thus did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

That girl had the Devil's baptism of power. She was filled with a superhuman power. But it was the power of a demon spirit.

In Spiritism to-day the counterfeit baptism of power is seen. Remarkable manifestations no doubt take place, but Satan is behind them.

The question arises, How can we tell the difference? How can we safeguard against the counterfeit? Some are so afraid of the counterfeit that they will not seek the real. But this is certainly wrong. People don't refuse good money because there is counterfeit money. The existence of the counterfeit proves the reality of the genuine.

Read Luke xi 11-13:

If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

The key to that statement is in the words, "If a son." If a son asks, then the Father gives. When an obedient son asks for the power of God, then surely he will not get the power of the Enemy. The power of the Enemy may be very great as that power is being cast out, but the Enemy will surely not

come in when a son asks for the power of God.

Therefore to get the real power of God a person must be born again. A person must have the son-nature and the son-place. Then when born again into the family of God, the child can ask for God's best—and God will not fail.

IV. THERE IS A COUNTERFEIT COMING OF CHRIST

Many to-day who are not born again say they are looking for Christ—a great world-teacher. In reality they are looking for Antichrist.

See how the Lord Himself put it.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. (Matt xxiv 24-27)

Mrs. Besant, the theosophist, has produced a so-called messiah—a young man known as Krishnamurti.

In a well-known paper recently a series of articles discussed the question, "Will Christ come again?" One wrote that he did believe Christ would come again, but summed up like this: "Wherefore I have no further hope of the revival of Christianity as preached by its Founder. Mankind awaits now the new revelation that is surely coming within the next fifty years."

Ignorantly, no doubt, that writer was helping to prepare the way for Antichrist. Antichrist will come in his own name, and he will deceive the inhabitants of the world, and be received as the great promised Messiah. But he will be Satan's messiah, not God's.

There are quite a number of facts which will identify the true Messiah. One of them is summed up in that verse and chorus we know so well and yet sing so little:

Oh, the soul-thrilling rapture when I view His blessed face,
And the lustre of His kindly beaming eye,
How my full heart will praise Him for His mercy, love and
That prepare for me a mansion in the sky. [Grace,

I shall know Him, I shall know Him,
When redeemed by His side I shall stand,
I shall know Him, I shall know Him,
By the print of the nails in His hand.

We must not close our eyes to the counterfeits, but, thank God, we will keep our eyes wide open for the real. We will prove all things, and hold fast to that which is good.

Weeping hath a voice; and as music upon the water sounds farther and more harmoniously than upon land, so prayers joined with tears cry louder in God's ears and make sweeter music than when tears are absent. When Antipater had written a long letter against Alexander's mother unto Alexander, the king answered him, "One tear from my mother will wash away all her faults." So it is with God. A penitent tear is an undeniable ambassador, and never returns from the throne of grace unsatisfied.



FOUR SQUARE ON THE WORD OF GOD

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Love without Measure

AT THE wonderful and beautiful farewell missionary meeting at the Welsh Tabernacle, King's Cross, on Friday, October 18th, both the outgoing missionaries—Miss Ewens and Miss Paint—emphasised the vastness of God's love. Miss Paint, telling of her experience, said that once she seemed caught up to God in spirit. There seemed to be no depth beneath her, no height above her, no width around her. Then the voice of God said "Such is My love. It is without height, it is without depth, it is without width—it is measureless."

Miss Ewens likened God's love to the circles of ripples from a stone plunged into a sheet of water. The ripples ever spreading out and out on a shoreless sea. Thus does the love of God move outward to the ends of the earth

The whole service was saturated with the love of God, and one felt afresh, that the constraint of all missionary service is found in the matchless love of God for all mankind.

Bankrupt Religions.

PRO NONO, the Pope who decreed his own infallibility, was never tired of repeating his famous quip "What a profitable affair has this fable of Christ become to us!" This was simply a short view of the vast wealth of the Roman Church and the unapostolic luxury of her hierarchy, crowned with his own cynical disbelief in God and the historical facts of Christianity

Mustapha Kemal, Dictator of Turkey, whose dynasty of Moslem Caliphs he abolished some years ago, now says, "I have no religion, and at times I wish all religions at the bottom of the sea Superstition must go Let men worship as they will"

Soviet dictators have arrived at the same goal Lunacharsky, Commissar of Education, says, "We hate Christianity and its adherents Even the best of them are our bitterest enemies. They preach love and compassion, which is contrary to our convictions Christian love prevents the growth of the Revolution Down with love for our neighbours we must learn to hate!"

These are the authoritative spokesmen of the three great Powers whom the Scripture says will march against the Lord in the day of His revelation from heaven Disunited and mutually antagonistic in all else, they are agreed in this, that they say of God and His Christ, "Let us burst their bands asunder, and cast away their cords from us" (Psalm 11)

* * *

Golden Bands.

BUT THE BANDS which Christ puts upon the men who obey Him are golden, beneficent, pleasant, lovely, and of good report It needs the forked tongue of the very Adversary to call them bonds at all, in the sense intended

Our Lord sent Wyclif and Luther to put restraining bands upon the vaulting ambition and pardon-selling cupidity of Popes and friars In the attempt to burst these bands, the latter deluged Europe with blood. But no person acquainted with history doubts to-day that the bands were necessary and useful, and are so still

It was the son of a deep student of Biblical prophecy who was destined to lead the armies which rid Jerusalem of the heel of Islam—Marshal Allenby—so were bands put upon the devastating "little horn" of Daniel viii 9 That "little horn," in other of its representative forces, has just striven again to burst its bonds—in the recent Palestine troubles; but no one acquainted with the history of Islam in the Near East doubts that the bands imposed were usefully forged

The people of Britain have just placed their government in the hands of a great Christian who is endeavouring to forge bands for the wild men who follow that Marxian atheism which has produced the appalling moral and political chaos of Russia Yes, bonds forged by Christ our Lord, in His incomparable and indispensable precepts, are well made

The Fruit of the Spirit

(Gal. v. 22, 23)

A Sermon by Pastor P. LE TISSIER

IT is worthy of note that this ninefold cluster of the fruit of the Spirit is spoken of in the singular, and not the plural. Doubtless it is because these nine qualities have one common Root, and we cannot dispense with any of these graces, if our lives are going to be understudies of Christ's life.

I am going to deal negatively with this subject, clearing away the rubbish that has accumulated, and then stating the genuine truth this passage is intended to convey.

It is not the fruit of the flesh that is meant. It is obviously "new fruit," and not the product of man's unregenerate heart.

Neither is it

THE FRUIT OF THE SELF-LIFE.

One can be a professor of Christianity, without possessing eternal life. The fruit of an energetic self-



Pastor P. Le Tissier.

life is no more glorifying to God than the corrupt fruit of the un-

It is not the fruit of the Holy Spirit, but the fruit of the Spirit of Christ. The Spirit of Christ is not the Holy Spirit. Jesus is not the Holy Ghost. We believe that the Baptism of the Spirit adds virtue to the life, and imparts power to keep spiritual under all circumstances. But we need to differentiate between the "gifts of the Holy Spirit" and the "fruit of the Spirit of Christ."

The Spirit of Christ produces this cluster of fruit in the newly-born soul.

Conversion, or the new birth, as it is called in Scripture, is the beginning of a new life. The Holy Spirit plants a little seed in our hearts, the seed of the new creation in Christ. That seed contains in embryo countless little germs for future and further development. The moment we are saved, something transpires—as when the virgin Mary surrendered herself, so this seed is planted in the believing heart.

ONLY BY ENTIRE SURRENDER

to the claims of Christ will that seed develop and manifest itself in the heart and life. The development of that seed is dependent upon the attitude and conduct of the convert. We can do either of two things, viz. 1, Hinder its production, or 2, Help its production. Let me read an important Scripture on this subject—II Peter 1:5-7. We can add these virtues by the cultivation of our spiritual life and deportment, which in the final analysis implies the jealous guarding of our Christian character as a very precious thing. Thus we may co-operate with the Holy Spirit, so that the traits of character produced in Christ, are all produced in us (I John 5). As He is so are we in the

world. We are here on business for our King.

Our text is divisible into three groups of three virtues each. The first three express our relationship to God, the second three our relationship to others, and the last three our relationship to ourselves. We shall deal with these three distinct groups.

I. RELATIONSHIP TO GOD.

The first three qualities mentioned are—Love, joy, and peace. The New Testament writers were mostly concerned about one thing, viz., the true relationship of the soul to God. That was their primary objective. I shall take a New Testament character to elucidate this truth. A close study of the rich young ruler will help us here. This young man possessed many excellent qualities. He was a ruler, rich, enthusiastic, reverent, etc. He comes to the Master with a question cast in the mould of the most unmitigated self-righteousness—"What shall I do to inherit eternal life?" Here is one who is willing to establish his own righteousness, but has not submitted to the righteousness of God. He is ignorant of the true soul-attitude towards God.

How startled he is when the Master counsels him to sell his possessions and follow Him. What was the essential element in the Master's counsel? "If you really love me your love will be

TRANSLATED INTO ACTION,

you will become my disciple, you will take the right attitude towards your Maker, acknowledging Divine ownership and human stewardship." The young man failed. The old heart loved the world, the new love, the new joy, the new peace had not entered his soul. He knew naught of the expulsive power of a new affection. This young man was a diligent seeker, but not a diligent doer, like many to-day who study the Scriptures diligently, but are not obedient to its teachings. Beloved, is thy heart right with God? If you believe the truth, yield yourself without reserve to Christ who has a claim on your life. The objective and subjective aspects in salvation's scheme can never be divorced. The new birth does not consist in an attitude of mind only, but of heart; not mere mental acquiescence in the principles propounded by Christ, but a real vital heart belief which revolutionises the life and produces the right attitude towards God. Therefore if a man be in Christ he is a new creation, old things have passed away, and behold all things have become new.

II. RELATIONSHIP TO OTHERS.

Longsuffering, gentleness, goodness. Blending these three virtues into one gives us the gist of the whole matter. What does it really imply to exemplify these three traits of Christian character in our relationship towards our contemporaries? It simply means to put the best possible construction upon their behaviour. Don't circulate a lie, or an evil report. Others with whom we come in contact are conscious of their failures and oftentimes are fighting hard

against their weaknesses. Shall we not stand with them, and not against them?

My second illustration is culled from the life of our Lord. Behold His attitude towards John the Baptist. A damp, dark, dreary dungeon is just the place to doubt, and John is doubting, timid, fearful. He is unbelieving, filled with dread and trepidation. He sends some of his disciples to question the Master: "Art Thou He that should come, or look we for another?" Our Lord rebukes him openly for his unbelief: "Go and shew John again those things which ye now see and hear" (Matt. xi 5). But to the multitude Jesus said, "What went ye out into the wilderness for to see? a reed shaken by the wind, one in soft raiment, with a weak and watery experience?" No—but a prophet.

"Verily I say unto you, among those that are born of women there hath not risen a greater than John the Baptist." What a triumphant testimony. Jesus rebukes John openly, but speaks well of him behind his back. Behold the true expression of relationship toward others. How near to God we should live if we are to manifest His Spirit always and ever.

III. RELATIONSHIP TO OURSELVES.

Someone has made an acrostic on the word "Joy": Jesus first, Others next, Yourself last. That is precisely how the Scriptures analyse the life of victory, blessing and power.

Faith, meekness, temperance are the last three virtues mentioned. This implies self-control. These three qualities are meant to serve, not rule. If we allow ourselves to be governed by natural desires and propensities, then the flesh will have the ascendancy, and self be uppermost, leaving the life devoid of spiritual power and persuasion. I am going to employ the Apostle Paul as an example of one who lived the overcoming life—as he states in I Cor. ix. 25: "I keep under my body, and bring it into subjection."

Among the striking metaphors employed by the apostle to represent the Christian life is that of an athlete. These men practise temperance, and deny themselves personal gratifications, so that they invariably become masters of muscle, sinew, and nerve. They control their desires. They diet themselves. "They do it," says the apostle, "to obtain a corruptible crown, but we an incorruptible." The apostle is not speaking of eternal life as a gift, he is speaking of

THE CROWN OF LIFE WHICH IS EARNED.

Paul argues that if overcome by fleshly lust he would be disapproved at the Bema, the judgment of awards.

Beloved, it is only through the power of an indwelling Christ that we shall win the prize. Bring all your desires under His control. Let Him hold sway over your soul. Allow Him to take the reins of the government of your life in His pierced hand. He employs neither bit nor bridle, His commandments are not grievous. His yoke is easy, and His burden is light.

God Himself will discern the ninefold cluster of fruit upon the trees planted in the soil of grace.

In the Gospel according to John we read of three degrees of fruitbearing:

FRUIT. MORE FRUIT. MUCH FRUIT.

Are we bearing much fruit? Little is much when God is in it. Shall we meet Him with much ripened fruit at the judgment seat?

The precious grape-fruit does not grow on the snow-capped Alps, but in the fertile valleys of Italy beneath

Beloved, humility is that rare sweet root, from which all other virtues shoot. Ask God to give you more rootage. Rootage is essential to fruitage. Let the roots of your faith penetrate deeper into the soil of God's Word, then shall God be glorified, and the saints bear fruit a thousandfold.

The Jewish Fig-Tree Blossoms

By Rev. J. S. JONES (*Author of "The Coming Great Pentecost," etc.*)

"NOW learn a parable of the fig-tree," said Jesus to His disciples. "When her branch is yet tender," or, as Weymouth translates it, "As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near. So you also, when you see all these signs, may be sure that He is near—at your very door. I tell you in solemn truth, that the present generation (or race) will certainly not pass away without all these things having first taken place. Earth and sky will pass away, but it is certain that My words will not pass away" (Matt. xxiv 32-35).

These words have been ringing in the ears of the saints of God throughout the ages, and now they are having an unmistakable

FULFILMENT IN THE HOLY LAND.

But before I go on with that, I wish to refer to the present (September, 1929) disturbance which exists in the country, which proves that though the Jewish bush is still burning, yet it blossoms

Of its present condition, Rev. A. W. Payne, who has recently returned from Palestine, writes:

"Most Christian people have at the end of their Bibles a map of Palestine. Within the last few weeks, that map might have been painted yellow and red, for incendiarism and murder have been taking place from south to north, and from east to west of the land. It has been the rising of Ishmael against Isaac, of Moslem against Jew. In 1920 there was a celebrated rising known as the May Riots and many tourists had to leave hastily, while others who were intending to visit Palestine did not get further than Egypt. Ever since then there have been strained relations between the two great racial and religious factions, though probably the increase of trade has helped to keep it in check to some extent. The year 1928 was remarkable for its tourist season. No fewer than 63,000 tourists—Christians, Jews, and others of various nationalities—visited Palestine, 92 special trains being needed to convey them. Over a million

pounds came to the Palestine railways apart from all the other revenue that came into the country. The present season again has been a wonderful one, but as soon as it was over restraints seem to have been removed.

THE WAILING WALL

was the special centre around which the trouble gathered. It is part of the wall of the temples of Solomon and Herod, where for a thousand years the Jews have worshipped the God of Abraham, Isaac, and Jacob.

"On the recent Day of Atonement, a wooden screen—which had been put up ten days before, on the occasion of the Jewish New Year, and had not been objected to—was, at the instigation of the Moslem authorities, violently removed by a British police official. This caused very strong feeling on the part of Jewry throughout the whole world. Since then the Moslems have been concerned at the great interest the Jews evinced in this holy site, and on several occasions the Jews have been insulted and interrupted at their prayers, stones and dirt being thrown, and the beadle in charge assaulted.

"Structural alterations have also been made by the Moslems. As the British are seeking to maintain the *status quo* it is very difficult for them to adjudicate between the two parties. On the day of

THE FAST OF AB,

when the Jews celebrate the double destruction of the Temple under Nebuchadnezzar and Titus, some ardent Zionist evidently offended the Moslem feelings, and this caused a further general outbreak.

"It is remarkable that that is the special time when the Book of Lamentations is used in the prayers, and we have definite reference in Lamentations ii. 18 to this Wall of Wailing 'O Wall of the daughter of Zion, let tears run down like a river day and night.'

"Evidently beforehand there had been preparation for an attack on the Jews in their cities, and in their colonies, for bands, well supplied with arms and ammunition, have risen in all parts of Palestine, and have come from Transjordan to join in these terrible assaults. One is very thankful that as soon as it was possible,

BRITISH AIR, SEA AND LAND FORCES

were enabled to come to the rescue of the distracted and terrified Jewish population. Until this happened, the situation in Palestine had been looking very hopeful" (*Christian Herald*, September 12th, 1929).

So the Burning Bush of Israel is still burning, but not consumed. It cannot be destroyed.

In spite of all opposition the Jewish fig-tree is still flourishing, and its blossoms are more evident and luxurious than they have been for 2,000 years. Rev. A. W. Payne again says "At the last Zionist Congress held in July, Dr. Weizman, President of the Zionist organisation, said "The Jewish National Home is no longer a dream. It is actually being built, and built on unshakable foundations." He went on to say that

THROUGHOUT THE JEWISH WORLD,

in the United States, in Great Britain, in Germany,

and many other countries the great multitude of Jews, not hitherto actively associated with the Zionist movement, are awakening to the call of Palestine.

He suggested that there were three great things needed, to secure a land reserve on a large scale, to help on to fuller equipment the 120 colonies, and to place Jewish labour upon surer foundations.

With regard to the Arab question, he said, "We remain firmly determined to do everything in our power to promote friendly and neighbourly relations between the Jewish people in Palestine and their Arab fellow-citizens, on the basis of mutual respect and mutual understanding. No temporary difficulties will affect this fundamental aim of our policy."

Are not such words from a man of authority a sign that the branches of the Jewish fig-tree are becoming soft, and are bursting forth into leaf. If so

THEN "SUMMER IS NIGH."

Mr. Payne says further. "There is a new attitude on the part of very many Jews towards the New Testament, and the Gospel. May I give a recent personal incident. As I was getting into the train at Jerusalem to leave for England, a young Jew whom I did not know, saluted me. I gave him a Gospel of John in Hebrew, which he immediately began to read. Presently he said, 'I love Jesus, and I love the Gospel. I believe in the teachings of Jesus, but what I cannot understand is the people who call themselves by His Name, and are so unlike Him. . . These events are a call to God's people to be on the watch-tower, for we know not at what hour our Lord may come.'"

Exactly so!

Now I must turn to notice

OTHER EVENTS

that have taken place in the land of David, especially industrial events. But let me close this chapter by saying that, just as Shadrach, Meshach, and Abed-nego came out of the seven-times-heated furnace to be stronger witnesses than ever to the faithfulness of God to fulfil His promises to His people, so Palestine to-day is coming out to be a greater testimony to the unwavering faithfulness of God to the promises He gave to Abraham, Isaac, and Jacob thousands of years ago, with regard to the restoration of their descendants to the Promised Land in the last days, and to their perpetual possession of it.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isaiah xiv. 1)

This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed and who shall disannul it, and His hand is stretched out, and who shall turn it back" (Isaiah xiv 26, 27)

When on entering a house I see a child in disgrace for disobedience, although I tenderly consider the erring child, I especially feel with the grieved, sorrowing parent. When we sin, and are chastened of God, we should rather consider how the heart of our heavenly Father has by us been grieved, than be taken up with the smart of our stripes by His rod of correction—R. C. Chapman

Bible Study Helps

BEING AND GETTING A BLESSING.

1. How to be a Blessing in the Christian Life.

- (a) Give Christian Encouragement (Deut 1:38 Deut 33:28)
- (b) Provide True Christian Fellowship (Acts 11:42, I John 1:6, 7)
- (c) Exercise Watch-care over other Christians (I Cor 12:25, 26, II Cor 8:16)
- (d) Impart Instruction in Christian truth (II Tim 2:23-25, II Tim 3:16-17, Phil 4:12, Prov 22:6)

2. How to Get a Blessing in the Christian Life

- (a) By giving attention to prayer (Psalm 141:1, 2)
- (b) By the study of the Word of God (Matt 5:6, Psalm 119:10, Rev 1:3, Rev 22:7)
- (c) By separation from the world (Psalm 1:1, 2, Psalm 138:1, Matt 5:8, Matt 23:6)
- (d) By yielding all to Him (Psalm 113:4)
- (e) By serving Him faithfully (Rev 22:14 James 1:12)

AN ANTIDOTE FOR SINNING.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Psalm 119:11)

1. The Great Desideratum — "That I might not sin against Thee"

- 1 To sin means loss of blessing
- 2 To sin means loss of fellowship
- 3 To sin means loss of the soul

2. The Great Deterrent — "Thy Word"

- 1 Instructs how to do right
- 2 Warns against doing wrong
- 3 Promises reward for right doing.

3. The Great Depository — "In my heart"

- 1 The place of affections
- 2 The spring of motives
- 3 The seat of the will

NO CONDEMNATION. (Romans VIII. 34).

- Because of
- 1 What Christ did—He died
 - 2 What Christ is—risen again
 - 3 Where Christ is—right hand of God
 - 4 What Christ is doing—interceding

A.S.S.B.G.—A Sinner Saved by Grace

Words and Music by

GILMOUR STEPHEN Vrs 4, 5, 6, by SETH SYKES

Harmony by Mrs SETH SYKES.

1. I have got no store of learning, But I'm ve-ry glad to say, Tho' no scholar I have let-ters to my
 2 There are ma-ny kinds of Is-mis That are shed abroad to-day, And about them varied doctrines they pro-
 3 You may be the greatest scholar That the world has ev-er known, Or you may be down in mi-se-ry and
 4 Many think we are lop-sided When we praise the Sa-viour's name, And they say we must not men-tion we're Four-
 5 My B. A. with other letters these I got when I believed, And a cheque book full of pro-mis-es di-
 6. When I got this full salvation, Many said that I was mad And they said so ma-ny things a-bout my

KEY F. { , d , t i | l , s e , l i , t i | d . t i : d r | m r : d r | m m f | s . l ' s . m | r : l i , t i , d }

name; I'm not on-ly a pro-fes-sor, But praise God I'm a pos-ses-sor, And to -
 claim; But with all the pro-cla-ma-tion Christ a-lone can give Sal-va-tion, He who
 shame; But what-ev-er your con-di-tion, Or what-ev-er your po-si-tion, All a -
 square; But we're on our way to hea-ven, All our sins have been for-giv-en, And the
 vine; And the reason why I shout and sing God's prai-ses ev-ry day... 'Tis
 name; But tho' all the world should hate me, And my ma-ny friends for-sake me, I have

{ r : - | - d . t i | l , s e , l i , t i | d . t i : d r | m r d r | m s : f e . m }

CHORUS

might my friend you can ob-tain the same.
 gave me these five let-ters to my name.
 like can have these let-ters to their name.
 ci - ty we are going to is Four-square
 just because I know that He is mine.
 Je-sus, and His love is aye the same.

I'm A. S. S. B. G. a

{ r de : r . re | m . m : fe . r | s : - | - || s , | m - | m : - | m : m | m : l }

sin-ner sav'd by grace, And the Lord has gone to pre-pare for me a

{ s . m : - | r : - . m | d : - | - . r . m | f - | f - | f : - | s : l | s : m | r : d }

place; John three six-teen is my knowledge, And the Bi-ble is my

{ r : - | - m . f | s : . l | s : f | m . d : - | - . d . r | m . - . f | m : r }

Col-lege, I'm an A. S. S. B. G. a sin-ner sav'd by grace.

{ d . l i : - | - : d . r | m . - | m : - | m . m | m : l | s . m : - | r : - . m | d : - | - || }

Blessings Abounding and Praises Resounding

Showers of Blessing—Special Services—Many Converts.

Hull (Pastor J R Moore), Extraordinary blessings are being poured out upon this assembly, and the Spirit of God is working among His people. Hundreds of prayers have gone up to God with strong cries, and it now seems as if a flood of revival is about to burst upon the city.



Pastor J. R. Moore.

It is now an unusual Gospel meeting when souls are not saved, and the Lord has promised to save sinners in a way unknown to this church before. Meanwhile God's children are still besieging the Throne of God. Messages of uncommon power are delivered by Pastor J R Moore on Sunday evenings, messages which strike to sinners' hearts and make the stoutest quail, so great is the Spirit's unction upon His servant, some have said that he had been previously informed of their failings! One of these sermons that should be mentioned was preached first in last March, upon "The King's Wagons" (Genesis xiv), when four souls were saved, and so much blessing resulted, that (after repeated requests) he preached the same sermon on Sunday night, October 13th, and again the Holy Spirit swept through, and two more souls (man and wife)

were saved, and His saints filled with joy and praise for sending His own wagons loaded with our necessities, food and raiment, and best of all taking us back in the "returning empties," to sit with the King in heavenly places!

Elim Hall, while the most despised, is at any rate the most live-wire church in the city, for over sixty souls have been saved during 1929, besides others in the hospitals and so on, and as a consequence the hall has become too small.

The very special week-night meeting is the prayer meeting, a real old-time-power red-hot prayer meeting. It is here that marvellous answers to prayer are received, many having been healed, and some as far away as Wolverhampton have been instantly delivered.

A band of between 30 and 40 Crusaders came over from Grimsby and took charge of the Crusaders' open meeting on October 9th. Five of the Crusaders spoke respectively on "The Race for the Prize," "The Armour of God," "The Potter," "A Clean Vessel," and "Is the Offence of the Cross ceased?" These were listened to with interest, and these, together with hymns rendered as solos, quartettes, etc., all blended to make it a happy time, and one and all await eagerly the time when they will pay a further visit.

Barking (Pastor H T D Stoneham) A most inspiring service was held on a recent Thursday when a splendid congregation gathered for the farewell of Miss Ewens and Miss Paint, who are leaving the homeland to journey to India to take the glorious Foursquare Gospel to the millions who are still living in idolatry and darkness. Miss Paint's description of her call to the mission field was thrilling, and the way in which the Lord has opened up the way and provided for her brought forth gratitude and praise from the saints who gathered. Miss Ewens who has previously been out in the mission field followed with an enlightening discourse on the customs, conditions, and the great spiritual needs of India. The address ended with an appeal for reapers in such a field of harvest, and for the prayers of the saints in the homeland—an appeal which will indeed be responded to by the members of this Foursquare centre.

Letchworth (Miss D. Phillips) Happy times were spent on October 13th at Letchworth Garden City, when the anniversary of the Elim Sunday School was celebrated. The services were conducted by Pastor Hathaway, the Superintendent of the district, and in the afternoon Mr A H Goodall, the School Superintendent, gave an encouraging account of the last year's work. He said the number of scholars for several years had averaged about fifty, but the last few months had seen

that number doubled. In April a scheme of dividing the school into two sections was instituted. One section was called "Primroses," and the other "Violets." The duty of these sections was to introduce as many new scholars as they could. The scheme had been the means of great blessing in the school, the large increase being entirely due to the friendly competition of the two sides. It had been found that eight of the new children came from homes where there were no Bibles. There were now fifteen teachers instead of seven. Winners of medals for bringing new scholars were given to Vera Williams, Gladys Hall, and Robert Pearson, and Miss Jeffs' class won the beautiful banner presented to the class bringing the most new scholars.

Pastor Hathaway gave an inspiring talk to the children in the afternoon, with blackboard illustrations, on the subject of wells. In the evening he preached on the story of Cain and Abel—"The Speaking Blood." He pointed out that God rejected Cain's offering because his heart was not right.

The whole anniversary day was a time of real blessing and uplift. Following swiftly upon the Sunday School anniversary came a missionary meeting on Tuesday night, when Miss Paint (who by the time this report appears in print will have embarked for India), accompanied by Miss Ching, a returned missionary, paid a visit to Letchworth. For two hours the thoughts of those present were concentrated on India, learning of its needs, of its possibilities, and of past triumphs in the Name of the Lord Jesus. It was a meeting filled with encouragement and inspiration and blessing.

Moneyslane (Evangelist W G Hawkins) The Lord has been pleased to bless in this corner of His vineyard. Souls have been saved and the Lord's presence has been manifest in all the services. On Saturday, October 12th, a Convention was held. Surely God answers prayer. The weather was all that could be desired, and in every way the blessing of the Lord rested upon the Convention. Friends gathered from Portadown, Lurgan, Banbridge, Rathfriland, and other places to the number of 200 or more. The first service was addressed by Evangelist Hilliard from Lurgan, on the subject of "An Ideal Church." He showed that it is not buildings, or organisation, but a firm stand on the Word of God which produces a real Church. Evangelist Stronge of Portadown spoke on "Signs and Wonders" in which he showed the Baptism of the Holy Ghost (Acts ii 4) as one among many of God's signs. At night the hall was well filled. Evangelist Naylor of Banbridge gave the first message in which he spoke of Christ in the midst in mighty power. Then Mr J Long of County Antrim gave a message which was a feast of fat things. He was followed by Mr Uprichard of Lurgan who exalted the Master in a message from the 23rd Psalm. He showed Jesus is the Shepherd and Provider, etc. It was a precious time, and the result should be seen in the lives of those who were privileged to be present. The people of Moneyslane are praying for a mission now in full swing at Ringsend, conducted by Evangelist W G Hawkins.

Abertysswg We praise God that the work at this assembly is steadily progressing week by week, through the continued labours of Mr E G Rogers, Mrs R Jones, and their co-workers from Elm Tabernacle, Downais, and although a church has not yet been established the saints are much encouraged by the presence of the Lord and by the well attended gatherings. Last week cups were running over with joy as three souls surrendered to Christ. On Sunday evening last at the breaking-of-bread service our brother had the joy of receiving ten more members into fellowship. To God be the glory, great things He hath done.

HAVE YOU TRIED TWENTY-ONE TIMES?

Dr. Chalmers visited a dying infidel in Glasgow twenty-one times, and was refused admission every time. But at the twenty-second visit the infidel invited him in because he wanted to see the man who could be refused twenty-one times and still keep coming. And then Dr. Chalmers had a chance to tell the dying man of Him who can save.

Book Review

The Hour of Translation, by Arthur E. Ware. (Publishers, Marshall, Morgan and Scott, Ltd., 2/6).

Two things can be said about this widely advertised book: (1) It is a burning book, (2) It is a dogmatic book. With the burning words of exhortation we are in hearty agreement. To live and serve in the light of the imminent appearing of Christ our Lord is our duty and privilege. Every spoken and written word which stirs us up in life and service is to be welcomed. For this reason we trust the book will be widely read.

But there is a dogmatic side to the book which does not attract us. "We all know," "Everybody knows," and such-like phrases repeatedly occur—sometimes in obvious places where all do not know, and all do not agree.

Mr. Ware fixes dates for the Lord's return to earth, for the year of the translation of the saints, and for the very day on which that translation is to take place. 1936 is the date for our Lord's return to the earth. 1929 (seven years earlier) for the translation of the Church. And this event is to take place at the Jewish Feast of Trumpets in the year 1929. The Jewish Feast of Trumpets took place on October 5th. So Mr. Ware's main date is passed already.

We frankly do not like this date fixing, especially as the foundation of it is so questionable. Mr. Ware builds up his main argument on the "seven times" of Daniel iv. He works on the year-day theory and so settles on 2,520 prophetic years. But the reader of Daniel iv. will see that Daniel himself interprets the "seven times," and also "the voice from heaven." Verse 28 of Daniel iv. says, "All this came upon the King Nebuchadnezzar." So the "seven times" were fulfilled in Nebuchadnezzar's own day! Mr. Ware allows that "seven times" (seven years) had a first fulfilment then. But says that there was also a *typical fulfilment* in which each day stood for a year. Mr. Ware may possibly be correct—but he has no definite Scripture for it. Therefore in the light of the lack of definite Scripture, we contend that the author should not be dogmatic in his date-fixing—but only suggestive.

There are other items in the book which are similarly open to criticism. Finally—we do not wish to discourage the reading of *The Hour of Translation*. We wish to encourage it—but would point out that there should not be a too enthusiastic reception of its every conclusion.

Obtainable from the *Elim Book Saloon*, 7, Paternoster Row, London, E.C.4

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, November 10th. II Chronicles xxviii 1-15

"They had forsaken the Lord God of their fathers" (verse 5)

It is a great thing to know that father had a God—whom he worshipped and adored. It is a great thing in looking back to be able to trace an ancestry that was godly. How uplifting to know that grandfather was a local preacher and father was a faithful servant of the Church of God. How lovely to be told how grandmother packed up parcels of good things at Christmas, and in the Name of Jesus Christ distributed them to the poor. How helpful to remember that mother did the same. The memory of the godly should strengthen us. How careful we should be not to forsake father's God and mother's God. Rather, instead of forsaking, let us draw nearer and nearer. Remembering the consecration of our dear ones, let us seek to eclipse them in our devotion to Christ and His service. If our parents were not godly, then let us give to God a double measure of loyalty and love.

Monday, November 11th. II Chronicles xxix 1-11

"He, in the first year of his reign, in the first month, opened the doors of the house of the Lord" (verse 3)

In the first year! And the first month! Or in other words, as soon as the opportunity occurred, Hezekiah recommenced the worship of God. He might have pleaded many other important duties. But, no!—the worship of God must come first. Can we open the doors of the Lord's house? Certainly. Manly prayer first thing in the morning opens the doors of the Lord's house. It cannot be done in these irregular hours, say some. So Hezekiah might have pleaded. But if the will is there the grace is there. God will help those who desire to be helped. Let parents really desire to open the doors of the Lord's house first thing in the morning—then wisdom and strength will be given to do it. When God is honoured

in our home life we bind round the home bands of invisible strength that can never be broken. Before you open the door of your own house open the door of the Lord's house.

Tuesday, November 12th. II Chronicles xxix 20-26

"When the burnt offering began, the song of the Lord began also" (verse 27)

Sacrifice and song go together. The greatest sacrifice resulted in the greatest song. When was that? On Calvary. True, Calvary for a few days hushed all song, but on the third day the song from Calvary commenced. Praise started in heaven—it was augmented by the praise of earth. Mary began to praise—the women began to praise—Peter and John began to praise—the Emmaus couple began to praise—the eleven began to praise—the multitudes of praises increased—thousands took up the strains—the early Church, the Church of Luther's day, of Wesley's day, of our day, all took up the same glad song. Christ's sacrifice has set heaven and earth ringing with song. We have entered into the song. We joy in God. We raise our hallelujahs. We will sing a little louder to-day, for we will remember a little more vividly the Sacrifice that commenced the song.

Wednesday, November 13th. II Chronicles xxx 1-12

"The priests had not sanctified themselves sufficiently" (verse 3)

There is one Priest who sanctified Himself absolutely. That Priest was the Priest greater than Melchisedec. It was God's own High Priest—the Lord Jesus Christ. Said He "For their sakes I sanctify myself." It was a perfect sanctification in readiness for a perfect Passover. Not a shadow of the Fall ever darkened the perfect character of Christ our Lord. He was free from the poison of Adam's race. In the minutest things He precisely obeyed the Father. Without the smallest strain He was able to make the greatest sacrifice. The sancti-

fied Shepherd became the Passover Lamb. The perfect life effected the perfect redemption. The purer the life, the higher the work. The more complete our separation unto God, the greater the work entrusted to our care.

Thursday, November 14th. II Chronicles xxx 13-27

"The Levites that taught the good knowledge of the Lord" (verse 22)

What a privilege to be a Levite to teach the good knowledge of the Lord! But to-day everyone of us can do the work of a Levite. There can be mother-Levite and father-Levite, brother-Levite and sister-Levite. Mother can teach the good knowledge of the Lord to her children. How lovely for a child to hear stories of Jesus just when the setting sun is lighting up the sky with the artistry of God. How lovely for a farmer father to gather his helpers into a barn or into the farmhouse kitchen to hear the knowledge of God from lips that burn. We do not need to go to church to find a pulpit. Make the armchair your pulpit. Make the school-desk your pulpit. Make the shop-counter your pulpit. Just where you are—there let your pulpit be. Spread the knowledge of God.

Friday, November 15th. II Chronicles xxxi 1-12

"We have had enough to eat, and have left plenty" (verse 10)

There is enough and to spare when God's people are living in touch with God. We feed on the good things of God and

we have plenty over for others. In spiritual meals we cannot feed others until we are well fed ourselves. To be unselfish we must be selfish. Get much—then we can give much. Feed me that I may feed. Teach me that I may teach. Burden me with good things that I may pass on the burden. We are hungry for the Word of truth. Yes—but others are hungry too. Satisfy us early with Thy words. Fill us first thing in the morning with Thy fulness. Then throughout the day we shall have plenty over for others. Others will soon discover it, and in different ways will steal away into our company that they may be nourished with our surplus. Our surplus should not be crumbs, but solid meat.

Saturday, November 16th. II Chronicles xxxii. 1-16

"With us is the Lord our God, to help us, and to fight our battles" (verse 8)

How restful to rest back on God! How soothing to know that modern Assyrians may attack us, but God will fight our battles. God's help measures up to our need—great need great help. Grace is great enough to meet the greatest emergency. We get a great number of unnecessary wounds through fighting our own battles. God fights for those who wait for Him to fight. It may seem at times as though He has forgotten the battle that is raging against us. But He hasn't. He waits to be sure that we are leaving the battle to Him, and then He hastens forth unto victory. The man who trusts God always finishes upon his feet. The arm of flesh fails, but the arm of God leads from victory unto victory.

17th November, 1929.

Reading: I. Samuel x. 17-27.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Choose you this day whom ye will serve"—Joshua xxiv. 15.

FOR THE TEACHER.

At some period of their life every boy and girl in your Sunday School class will be called up to vote for the kind of government they desire to represent them in Parliament. Speak about the seriousness of their choice, because what they do may cause great changes either from Conservative to Labour, or from Labour to Liberal Government. Their voice, their desire, makes a change. It was so in Israel. Up to the present moment the government of Israel had been

I. Theocratic, i.e., they were governed by God directly, or through a priestly class. This had been the form of government from the time of Moses to this moment, and it had been successful in delivering them out of Egypt, and from the kingdoms that oppressed them, and had brought them into the Land of Promise (I Samuel x 17, 18). Moreover, it was Israel's peculiar glory that God was in the midst of them, governing every movement, directing every campaign, issuing every command and speaking to them from the tent of meeting. (See Numbers v 3, Lev 1 1, and scores of other references which begin with the words, "The Lord spake," or commanded.)

Now the twelve tribes were living in the midst of many nations, each having a king, and their longing to be like the nations (I Samuel viii 5, 20), plus the failure of the priestly class (I Samuel viii 1-3), had brought them to a place where they had to make a choice. They did so, and in place of theocratic government, they desired to have a king, and to embrace a government that was

II. Autocratic, i.e., government by a king, or an absolute ruler. (The power of such rule is seen in Daniel v 19.) Before the final choice was made, Samuel tells them what sort of a monarch they shall choose as laid down in the law (Deut xvii 14-20), and what he would demand of them as a nation. He would take their sons for his army, their daughters as his servants, their possessions as his bounty, their produce as his right, their servants as his slaves, and their cattle as his perquisite (I Samuel viii 11-17). The king was going to be an expensive one and their present desire a grievous burden (I Samuel viii. 18; Hosea xiii 11). Yet having been told that the demand for a change of government entailed the rejection of God, and the acceptance of additional burdens, the people still cried, "Nay but we will have a king, that we may be

like all the nations" (I Samuel viii 19, 20)

This was not the last rejection that they made (I Samuel x 19), for when their Messiah came as King, and was acclaimed as such by disciples and children (Matt xxi. 15 and Luke xix 37) the nation rejected Him (Luke xx 17). This rejection also was not in the passion of a moment, but with deliberation and after three years of our Lord's ministry. Even the Roman government brought Him forth, and seated Him as King in the judgment seat (John xix 13-16), saying, "Behold, your King." Israel repeated their choice—proclaimed their allegiance to the greatest autocratic power then known in the world—Cæsar, and sent their Messiah to die as "King of the Jews" on a Cross of shame (John xix 15, 19). Once again the nation had made choice—God was rejected, and the power they had voted for in a few short years scattered them and destroyed their city.

To-Day. Every man and woman, every boy and girl, have still the same choice to make. To be ruled by God or else governed by the tyrannical autocrat Sin, and self (Romans vi 16). If I choose Christ to be my Saviour and Lord, and yield obedience to Him then the promise of God is, "I will dwell in them, and walk in them, I will be their God, and they shall be My people" and ye shall be my sons and daughters, saith the Lord" (II Cor vi 16-18). God comes into the life, the reign and rule of sin is broken (Rom. vi 14), the past is forgiven and blotted out, and God makes of your body a temple for the Holy Ghost to dwell in (I Cor vi 19, 20). Theocratic government in the heart begins from the moment I make my choice of Christ to be my Saviour and from then onwards He leads us in triumph (II Cor. ii 14) from glory to glory. No longer governed by self for self, or by the Devil for the ruin of others but ruled by the Lord Jesus Himself for His glory.

Rejection is a very serious thing, and never gives joy to the heart or peace to the mind. Bring before your class the claims of the King of kings, and call for an exercise of their choice on behalf of Christ the Lord Paul in Galatians ii 21 says, "I do not reject (Gr) the grace of God." Ask them what they will do and point out clearly the consequences of the autocratic rule of sin. I pray God that the result will be that many more children will say from their hearts to the Lord, "Jesus, Thou art my Lord and My God, my King, to rule and reign in my life" (Romans x 9)

Questions and Answers

From articles which have recently appeared in the ELIM EVANGEL one might almost gather that you consider it wrong for a Christian to buy sweets or chocolates, and that you condemn the confectionery trade. Is this so?

In the article to which you evidently refer there is no condemnation of any trade. In each case guidance is given for the Christian. There is only one motto for the out-and-out Christian, "Seek ye first the kingdom of God." In order to do this, time, strength, money—all, will be employed for that end. Our use of money is one of the most practical tests as to whether we are seeking first God's kingdom. Money is held at our Lord's disposal for His service. Therefore what we spend upon ourselves and others will be to increase our efficiency and their efficiency in the things of God. We shall be exercised to use our means for the very best purposes for God. The result will be the cutting off of methods of spending money which are for pleasure and not for profit. Our attitude to many trades will therefore be limited. Instead of the bookshops with their pleasure-giving

fiction and exciting romance, we shall be devoting our money to direct service for the Lord. The prayerful distribution of a half-crown's worth of *Evangels* will easily exclude the possibility of spending that half-crown upon a more or less useless book. Instead of the photographers' shops with purchases of outfits for unnecessary snaps, will come the husbanding of our money for more useful purposes, and so forth. The Christian can in certain circumstances, make a right use of bookshops, photographers, fruiterers, confectioners, chemists, tailors fancy dealers, etc., etc., but the attitude of our life to all these things will be:

Naught that I have my own I call,
I hold it for the Giver,
My wealth, my time, my life, my all,
Are His and His for ever

To summarise—there are many trades which have two sides—the utility side and the luxury side. The Christian will use the utility side, but not the luxury side

The Leap of Faith

HOW soon the pleasure of summer sailing may pass to anxiety in the midst of peril. Enjoyment is exchanged for distress as death has to be faced and the far-reaching eternity beyond.

So it was on a fine ocean-going steamer of the American Commercial Marine

"With her rich cargo and large company of passengers, she was speeding her way over the tranquil ocean beneath serene skies, while only joy and hope prevailed on board. Suddenly there rang through the ship the cry of 'Fire! Fire!' From a flaw in the furnace the flames were kindling fast in the interior of the vessel.

"Panic reigned among the passengers. The captain and his officers were cool, and order was preserved among the crew. When it was found that the extinction of the flames was impossible, the captain quickly formed his plan, and said to his first officer,—

"Mr. M'M—, I'll take charge of the ship, and keep her before the wind to prevent the fanning of the flames. I want you to take charge of the life-boats, and see to the rescue of the passengers."

"The mate instantly ordered the life-boats to be lowered and swung aft of the ship, at first allowing no one to enter them lest they should be

SWAMPED BY THE UNCONTROLLABLE RUSH to reach them. He then, with a few picked men in the boats, completed his arrangements, and gave orders that the passengers should pass over the ship's side, or leap into the water, and he would rescue them as they reached the boats. All who obeyed his orders were saved.

"Before leaving the deck Mr. M'M— said to his wife, 'You take your position on the taffrail of the ship, and, when I am ready for you and give the word, leap into the sea, and I will catch you. Don't be afraid!'

"The critical moment approached. There stood the frail woman on the taffrail of the hot, burning ship, the flames in the rigging at her back, the surging ocean near twenty feet beneath her, but her eye was on her husband, waiting for his signal. Soon he called, 'Leap! Leap!'

"It was her supreme moment. With faith in the love, strength, and skill of him who called, she sprang

from the taffrail into the boiling sea. But she was instantly in the strong arms of the noble man who loved her, and was safe in the life-boat.

"Now, what is faith? What is the faith? What is the faith by which we are saved? What was the faith



SHE SPRANG FROM THE TAFFRAIL INTO THE BOILING SEA

of Mrs. M'M— in her husband? Why had she that faith? What did faith do for her? How did her faith act?

"Her husband was her saviour. He bade her believe him and obey. He told her to commit herself wholly to him without fear, and leap into the sea. Mark the faith and the obedience. She knew he loved her. She believed he could save her.

"Here we have a picture of the relation of Christ to sinners in a perishing world. Our world is on fire with sin. How shall we escape? Christ loves us, and has made full provision for our rescue, and is now saying, 'Come to Me, come!'

"Leap! Leap! Stay not, or you perish!"

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HOVE, Brighton—Board-residence, quiet, comfortable, homely. Few minutes from sea. Terms until Saturday, April 5th, 35/- weekly or 30/- each for two sharing. Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex. B158

FURNISHED ROOMS TO LET—Very central, quiet house, reasonable terms. Mrs. White, 37, Water Lane, Brixton, London, S W 2. B150

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

BRIDLINGTON, Yorks.—Cheery homely apartments; board optional, comfortable, pleasant; restful, those needing change of air. Mrs Kemp, "Elsinore," Trinity Road. B169

NORTH FINCHLEY—Board-residence, bed-sitting rooms or otherwise, in good residential locality, well furnished house, large rooms, near buses, trams and station, country outside the door. Woods, 2, Argyle Road, North Finchley, N 12. B168

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WORTHING—Within easy reach of Worthing and Littlehampton. Furnished house. Six rooms. Beautiful open view of sea and country. Three minutes from sea. Indoor sanitation, bath, electric light. Low rent winter months. Loveless, Hawthorne, Waverley Road, Rustington, Sussex. B20

MISCELLANEOUS.

LIVING GOSPEL SONGS AND CHORUSES Containing about 40 hymns and choruses compiled by Evangelist Seth Sykes. Price 6d (by post 8d). Also Supplement, containing five new hymns. Price 6d. Elm Book Saloon, 7, Paternoster Row, London, E C 4. B166

GUITAR for sale. Practically new. Will sacrifice owing to accident with thumb. £2 or nearest offer. Write Box 112, "Elm Evangel" Offices. B161

WITH CHRIST.

McGILLIVRAY, JOHN—Called to higher service August 16th, at Minchow, Kansu Province, N W China, in his 45th year, after three months' suffering.

BIBLE SCHOOL LECTURES. [ESK01]

Lectures in connection with the Elm Bible College Correspondence School will be held as follows:

SOUTHAMPTON.—Elim Tabernacle, Park Road, Freemantle. Six Wednesdays at 7.30 p.m. October 30 to December 4.

LETCHWORTH.—Elim Tabernacle, Norton Way North. Six Thursdays at 7.30 p.m. October 31 to December 5.

Special Offer

DURING NOVEMBER ONLY

As a special inducement to Foursquare readers to give **DEVOTIONAL** and **HELPFUL BOOKS** as presents this Christmas, we are offering a handsome volume of

THE LIFE OF JOHN BUNYAN

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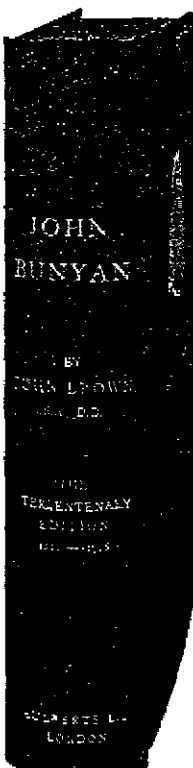
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