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"HE THAT WINNETH SOULS IS WISE."

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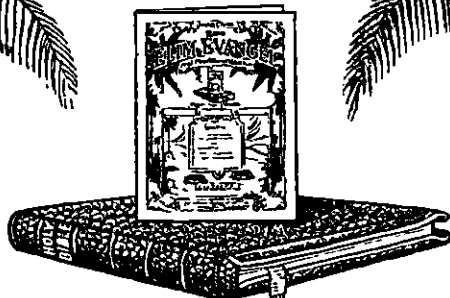
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 33.

DECEMBER 13, 1929

Twopence

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AND THEY CAME TO 'ELIM, WHERE WERE TWELVE WELLS OF WATER AND THRESCORE 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

DECEMBER 25th TO 29th

ANNUAL BELFAST CHRISTMAS CONVENTION

In the **ELIM TABERNACLE**, Ravenhill Road, Belfast. **Speakers: Pastor W. G. Hill, Evangelist J McWhirter, and others. Convener: Principal George Jeffreys.**

Services: Christmas Day & Boxing Day, 11.30, 3.30, & 7. Friday & Saturday, 8. Sunday, 11.30 & 7.

DECEMBER 25th and 26th

Christmas Conventions in London

Convention Meetings will be held simultaneously in the following Tabernacles:

ELIM TABERNACLE, PARK CRESCENT, CLAPHAM.

ELIM TABERNACLE, CENTRAL PARK ROAD, EAST HAM.

ELIM TABERNACLE, FOWLER ROAD, ISLINGTON.

The speakers will include Pastors **E. C. W. Boulton, W. G. Hathaway, J. Lees**, and **Mr. and Mrs. Seth Sykes** (Singing Evangelists)

Services: Christmas Day, 11 a.m. Boxing Day, 11 a.m., 3 p.m., and 6.30 p.m.

Those attending the Convention Meetings at Clapham Tabernacle on Boxing Day are notified that lunch, and tea will be obtainable between the services at Elm Woodlands

WATCH THESE DATES:

BELFAST. Dec 25—29 Annual Christmas Convention
See particulars above

BRADFORD. Commencing Dec 8 Elm Foursquare Gospel Church Westgate Campaign by Pastor Len J Jones

BRIXTON, London Nov 24—Dec 15 Palais de Danse Campaign by Evangelist P. H Hulbert

DOWLAIS Dec 24—26 Elm Tabernacle, Ivor Street Christmas Convention Speakers Pastor W Lewis and Miss Blodwen Terrell

PONTYATES. Christmas Convention Speaker Principal P G Parker

STRATFORD, London. Commencing Dec 29 Elm Hall, Bridge Road Campaign by Mr and Mrs Seth Sykes (Scottish Singing Evangelists)

WATFORD. Dec 15, Sunday Elm Hall St Alban's Road (opposite the Coliseum) Pastor E C W Boulton

A DUTCH STUDENT writes:

"Praise God that these studies are bringing me a real blessing, and I am praying that the Lord will use me to tell THESE DUTCH PEOPLE ABOUT THE FOURSQUARE."

The studies of the Elm Bible College Correspondence School are bringing blessing in distant parts of the earth. In addition, they form a preparation for those longing some day to go to the uttermost parts of the earth as missionaries for Christ

Is this you longing? Get particulars of the Correspondence School by writing to the **Secretary of the E.B.C.C.S., at Elm Woodlands, Clapham Park, S.W.4**

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. X., No. 33

December 13, 1929

Twopence, Fridays

"He that Winneth Souls is Wise"

By J. NARVER GORTNER

JOHAN the Baptist, accompanied by two of his disciples, stood one day, and looking upon the Lord Jesus as He walked, he said, "Behold the Lamb of God!" The two disciples heard John speak, and they followed Jesus. Jesus turned and saw them following, and He asked them, "What seek ye?"

When a soul begins to follow Jesus, He, the great Life-Giver, always takes cognizance of the fact. Whenever we turn our faces toward Him we find that His face is turned toward us.

The question Jesus asked those disciples is a question He is asking us. "What seek ye?" It might be well for us to pause and inquire what we are seeking in turning away from the world and turning our faces toward God. There are various motives by one of which we may be actuated.

What are we seeking? A livelihood? Prestige? Position? An increase of knowledge? The applause of the world? The esteem of man? Rest? Peace? Comfort? Happiness? In our quest of Jesus Christ

WHAT ARE WE SEEKING FOR?

The disciples did not answer the question Jesus asked, or, if they answered it, their answer has not been recorded. They asked Jesus a question. They said, "Master, where dwellest Thou?" They evidently wanted to visit Him in the place of His abode; they wanted to study His features, and hear His voice, and sit at His feet and learn of Him. He said, "Come and see."

Now to come is an act of the will, to see is an act of the understanding. It was necessary for them to come before they could see. Many make a great mistake right here. They want to see before they come. If they could see they would be willing to come. But no person can see until he first comes. The things of the Spirit are foolishness unto the natural man, he is utterly incapable of discerning them, they are spiritually discerned. It is useless to try to explain them to one whose mind is darkened and whose understanding has not been opened. Jesus said, "Come and see." The same invitation is extended to men to-day.

Jesus said, "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

Do you doubt the veracity of the Word of God? "Come and see." Having never been saved, do you have your doubts as to

WHETHER THERE IS SUCH A THING

as real salvation? "Come and see." Do you tell me that there is nothing in Divine healing, that Jesus Christ does not heal the sick in these days as in days of yore? "Come and see." Do you say this movement is not of God and that believers cannot be baptised in the Spirit in these days as at the beginning? "Come and see."

The disciples accepted the invitation of the Master. They came and saw where He dwelt, and they abode with Him that day. They came and saw. Not only that, they abode with Him. It is not enough that we come and see where Christ dwells, we must take up our abiding place in His presence.

One of the disciples, Andrew, immediately after having made the acquaintance of Jesus went in search of his brother Simon, and he brought him to Jesus. Simon was willing to come, for Andrew with no uncertain voice announced, "We have found the Christ." How shall we bring souls to Jesus until we have first found Him?

AN UNREGENERATE SOUL

is not likely to be a winner of souls.

We do not know a great deal about Andrew. He does not seem to have occupied a very important place in the early Church. He does not seem to have preached any great sermons or to have attracted very much attention anywhere. But he it was who led Simon Peter to our Lord Jesus Christ, and Simon Peter occupies the first place in each of the lists of the apostles, and it was Simon Peter who preached that great sermon on the Day of Pentecost that resulted in the conversion of three thousand souls. Andrew accomplished a great work for God and for humanity when he led his brother Simon Peter to Jesus Christ.

There was once a revival campaign that lasted for several weeks, and the men of the church in which the campaign was conducted thought it was a failure. Quite a bit of money had been spent for oil for the lamps and for fuel to keep the meeting-house warm, and only one conversion had been recorded. A boy had been saved. The official members of the

church insisted that he would not amount to much, and never would amount to much. He was tall and lank and lean and awkward; and what is a boy worth anyhow, just one boy? But

THAT BOY WAS MATTHEW SIMPSON

who was called by God to preach the Gospel and who, responding to the call, became the princely preacher, the peerless pulpit orator, one of the mightiest winners of souls of the last century. Were the meetings a failure? The official members of the church were mistaken. The meetings were a decided success.

A minister sat some years ago at the close of a Sunday evening service with his face in his hands. His heart was well nigh broken. It seemed that his ministry for quite a while had been largely a failure. He had been told that only one person had been converted under his ministry for a whole year, and that one person was just a boy. A committee, representing the officers of the church, had just waited on him, and suggested that it might be well for him to resign and go elsewhere to preach, or, perhaps, give up the ministry altogether and retire. He was getting old anyhow, and old men are not as acceptable as young men.

As the minister sat in the church, with his face in his hands, somebody touched his shoulder. He looked up. Everybody else had left the church. The minister had supposed that he was there alone; but when he looked up he saw the face of

THE BOY WHO HAD BEEN CONVERTED

and had joined the church, the only accession to the membership of the church for a whole year. The boy said, rather timidly, "Pastor, I have been look-

ing for an opportunity to speak to you. I believe God wants me to be a missionary. Do you think I could do anything for the Lord in a heathen land?" The minister assured him that if God had called him the presence of the Lord would go with him as he went forth and that the blessing of the Lord would be upon his ministry. The boy immediately began to prepare, and in due time he went forth in the Name of the Lord. That boy was Robert Moffatt, that mighty missionary under whose labours for God in the foreign field a multitude saw the light that shines in the darkness and came to God and found peace.

Do you think that the work of the minister who led

ROBERT MOFFATT

to God had been a failure? It may have been a failure in the eyes of men, but it was not a failure in the eyes of God.

I believe that when the day of final reckoning shall come and we shall stand before the Judgment Seat of Christ to be rewarded according to our works we shall discover that many a soul that has occupied a very obscure sphere in this world and whose life in the eyes of men has been very largely a failure was really used of God in the accomplishment of great good.

If like Andrew we have responded to the invitation of the Master to "come and see," if we have come and have seen where the Master dwells, and we have taken up our abode with Him, let us not be satisfied unless we are being used of Him to bring others. Let us not seek fame or prominence or position in the eyes of men, but let us seek to do the will of God and be soul winners.

LATE NEWS

Welsh Revival Scenes

Crowded Meetings—Unbounded Enthusiasm



PRINCIPAL GEORGE JEFFREYS

The Foursquare Revival is sweeping on through Swansea. The Central Hall during the week is packed to overflowing, and the Grand Theatre crowded from top to bottom and multitudes turned away unable to gain admission. Over six hundred souls have been saved and tremendous conviction is resting upon people everywhere; indeed the fear of God is resting upon the district. What a soul-stirring sight to see these hungry crowds listening attentively to the Word of God which at times is like a great hammer coming upon hardened hearts and at others like a sharpened sword penetrating the innermost parts of the soul, wounding sinners everywhere. We shall never forget the great sight in the Grand Theatre—the platform, boxes, circle, ground floor, and gallery packed, everyone spellbound under the influence of the mighty, captivating word that proceeds from the heart and lips of the Principal. The great influence of Principal George Jeffreys' Revival Campaign upon the town and district in general can never be fully estimated. One of the most effective things that took place at one of the services was the singing of "Jesus, Lover of my soul," to the tune Aberystwyth, the huge congregation standing as a token of sympathy with the dependents of the brave men who lost their lives at a near-by mine. All classes are attending the revival services. Large numbers of ministers and the hundreds of young men are striking features in this spiritual awakening.

Shameful Criticism

To which Principal P. G. PARKER (of the *Christian Workers' Bible Correspondence School*) replies.

BELOW we give a letter from the press that explains itself. Afterwards we give the reply.

McPHERSON-JEFFREYS FOUR SQUARE (sic) GOSPEL EXPOSED.

DEAR MR KIRBY—Knowing of the activities of the Jeffreys Four-Square Gospel in Kent, and coming in contact with some of its devastating effects, and feeling it powerfully laid upon us to stand for the truth and expose this terribly seductive heresy, a District Meeting was convened and held at Borough Green Particular Baptist Chapel on Thursday, 12th September, when Pastor G. S. Smith, of Bromley, presided. The service opened with the singing of "Come, gracious Spirit, heavenly dove," and the Chairman read for the Scripture lesson II Peter. 10 to 11. 3 Prayer was offered by Pastor S. T. Hoyer, of Ryarsh, and the hymn "When any turn from Zion's way" was sung.

The Editor of "The Bible Witness" (Rev. A. H. Carter) then gave a very lucid and interesting, yet solemn account of his experiences in America and at home regarding the McPherson-Jeffreys so-called Four-Square Gospel, basing his address upon I Timothy iv. 1, 2, and I John iv. 1. The lecturer shewed the absolute falsity of the movement, proving by facts its tendency to insanity and immorality, and drew attention to the constant misuse, together with the wilful perversion, of the sacred Scriptures. To illustrate this he referred to Mark xvi. 17, 18, where they purposely omit the words, "They shall take up serpents, and if they shall drink any deadly thing it shall not hurt them." This would evidently be too searching a sign—to drink poison and go unharmed, or pick up serpents. If they claim the former part of the verse, why not the whole? The lecturer then shewed how they reject salvation by free and sovereign grace, and teach salvation and healing by works, that the Holy Spirit has nothing to do with the new birth or being born again, and also that faith made man, in salvation matters, equal with God, in fact, God is subservient to the believer. Such teaching is utterly antagonistic to the Scriptures. He then gave instances, names and data of families driven to insanity, churches wrecked, and homes ruined by this seductive movement.

Time was allowed for questions, and "The Church's one foundation" was then sung. The Chairman pronounced the Benediction, and many went away grateful to God for such an able exponent of Truth and fearless denouncer of error as the lecturer. I think our Churches should organise a meeting in their own district and hear for themselves.

Yours for God's Truth,

Ryarsh

STEPHEN T. HOVER

The Elim Foursquare Gospel Alliance is not opposed to criticism. Many a movement has been strengthened by honest (and even dishonest) criticism. But we are deeply grieved when

MISCHIEVOUS MISREPRESENTATION

arises from the very quarters toward which we looked for Christian sympathy. It is not our method usually to reply to criticism. We know God's work will go forward, however much it may be opposed. But there are times when for the sake of misled fellow-Christians it is right to present the true position. In face of the above letter this seems to be such an occasion.

Let us reply in simple paragraphs:

(1) To identify Sister McPherson's American work, or any other movement in America or in this country that stands for the truths of Salvation, Healing, Baptism of the Holy Ghost and Coming King, with the movement known as the Elim Foursquare Gospel

Alliance under the leadership of Principal George Jeffreys is a mistake and a misrepresentation. While it is true there is a large measure of sympathy between the Elim Foursquare Gospel Alliance and other movements that stand in the main for the same truths, it should be definitely understood that the Elim Foursquare Gospel Alliance is entirely separate from Sister McPherson's or any other American or home movement. While the Alliance is glad to

REJOICE IN THE GREAT BLESSING

upon Sister McPherson's ministry, and upon the ministry of the Lord's servants in similar movements, it does not follow that all methods adopted by Sister McPherson or any other servant of Christ are endorsed by the Elim Foursquare Gospel Alliance.

We know that Sister McPherson, like every other leading servant of Christ, when called to pass through the fires of persecution, can be falsely accused of charges against herself and her work that have never been proved.

It is strange that Christian people and Christian periodicals accept accusations as proved facts. For example—a great deal was made in the religious and secular press over an assertion that Sister McPherson had bribed an American judge. But when that judge was tried by his fellow judges and exonerated, scarcely any notice was taken of it in the same organs!

(2) The Foursquare Gospel is said to tend toward insanity. There are hundreds of thousands who could rise up and say that once they were insane through sin, but "they came to themselves" through responding to the Christ that Foursquare Gospelers so urgently preach. Cases of insanity might be found in connection with any great religious revival. Critics, if they will to do it, can easily

IDENTIFY ANY REVIVAL OF RELIGION

with a case of insanity. We knew an evangelist who criticised the Foursquare Gospel. We also knew a doctor practising near his work who, when a case of insanity arose, attributed it to the preaching of this very critic! Do we charge this unfriendly critic with preaching a gospel that leads to insanity? We should be ashamed to do it.

The Elim Foursquare Gospel Alliance, which has been in existence for 15 years, and under whose auspices some of the greatest revival campaigns in the land have been held, is not aware of a single case of insanity that has resulted from its far-reaching ministry.

(3) Again the Foursquare Gospel is said to tend toward immorality.

This again is an absurd statement and is most misleading. If this critic can prove any case of immorality in the Elim Foursquare Gospel Alliance, we can assure him that it will be scripturally dealt with. We have an outstanding desire. It is that every Christian shall reveal in his daily life the

MORAL BEAUTIES OF OUR LORD JESUS CHRIST.

We long for the time when the whole Church of Christ shall be *without spot, or wrinkle, or any such thing*.

(4) An example is offered of our so-called perversion of Scripture. We are said to omit purposely the words in Mark xvi 17, 18 "They shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them." *But we do not omit these words.* We would not think of tempting God by deliberately taking up a deadly serpent or drinking poison. To such a temptation as this our Lord was subjected by Satan. But He replied, "Thou shalt not tempt the Lord thy God" (Matt. iv 6, 7). But while we should not think of presuming in these matters, if accidentally we were bitten by a serpent or poisoned we should immediately look to Him for deliverance. There are instances of those who have done this and have been delivered as promised.

It appears that

THE ORIGIN OF THIS OMISSION

is found in a sermon. The special subject was Divine healing through laying hands on the sick. Only the part that directly referred to this in Mark xvi was quoted. But what a paltry and dishonest thing to say therefore that we pervert Scripture.

(5) We are charged with rejecting salvation by free and sovereign grace! We are content to leave this typical misstatement to the judgment of anyone who knows our work. Salvation by free and sovereign grace is the great foundation truth upon which the Elim Foursquare Gospel Alliance stands. We preach and preach again and again—it is perhaps the chief note in our preaching—that salvation is entirely of free and sovereign grace, made possible by the atoning death of Christ our Lord on Calvary's Cross.

(6) It is said that we teach healing by works. There is a measure of truth in this. We teach that only those who yield themselves to God, body, soul, and spirit, can expect healing for the body. *But even then healing is by faith in our Lord Jesus Christ.*

We also teach that those who are healed must walk in obedience to God, if they are.

TO RETAIN THEIR HEALING.

In this sense we teach that healing is by works. But what evangelical Christian could find fault with this? Surely this is in keeping with the great conditional covenant promise of Exodus xv. 26.

(7) Again it is stated that we teach that the Holy Spirit has nothing to do with the new birth. This again all our members know to be untrue absolutely. We clearly teach that it is through the Holy Spirit that we are born again. But we make plain that the regenerating influence of the Holy Spirit at conversion is not the same as the filling or baptism with the Holy Spirit—which is a special infilling for power in service. Dr. R. A. Torrey taught this same thing.

(8) We scarcely understand what is meant by the charge that we teach that "God is subservient to the believer." It appears to indicate a confusion of mind typical of criticism from this quarter.

(9) We do not blame those who are being deluded by Rev. A. H. Carter's lectures. It is recognised that he is a strong character, but liable to go off on a tangent on

INSUFFICIENT EVIDENCE.

Attention was called to this fact in the *Life of Faith* a year or so ago. We simply set forth the correct position—believing that God will vindicate His own Word, and bring that which is true into victory. The Elim Foursquare Gospel Alliance is making astonishing progress. God is blessing on every hand. We recognise that in the rapid expansion of a great work there are dangers—many dangers. We ask for the sympathetic prayers and friendly criticism of God's people, that an increasingly solid work may be established for Him. We desire His glory—His glory alone.

Immediately healed after 15 years' Suffering

A Miracle at Principal George Jeffreys' Eastbourne Campaign

I DO praise God for all His goodness to me. For over fifteen years I had been a great sufferer, getting worse each day. I had a large growth, and strangulated hernia, having had several doctors, and having been operated on, but instead of getting better had got worse, was given up as hopeless, and told nothing could be done for me. I was also told I should not live much longer than three months, but, praise God, I heard of Principal George Jeffreys' Revival and Healing Campaign on the Pier at Eastbourne. It was the end of April when I went and was anointed and prayed for. I was in terrible pain, and could hardly walk, as I had been spending most of my time in bed before I went. But while Mr. Jeffreys' hands were upon me I felt God's healing touch, and my pain vanished. Now I have no pain, and am better, being able to walk nearly two miles to the meetings three times a week, also I can do my work, being able to kneel—a thing I could never do before, so you can tell I don't know how to praise God enough, glory to His Name, and also for sending the Foursquare Gospel to Eastbourne, through which I have been brought to know Jesus as my Saviour and Healer, and am looking forward to seeing Him, my coming King. Praise His holy Name—(Mrs) COLLINS (Eastbourne)



Rochdale for Christ

Results of the Mayor's Campaign

We are pleased to be able to print the following letter which we have received from our esteemed brother in Christ, Alderman C. E. DEARDEN, late Mayor of Rochdale

TO THE EDITOR,

Elim Evangel and Foursquare Revivalist

DEAR EDITOR,

At your request a word respecting our "Rochdale for Christ" campaign. Regarding the origin, development and programme of the scheme, your readers will have read of these in the religious and daily press. I take it, therefore, you would desire me to write about the results and any further steps that should be taken.

I am satisfied that the

RESULTS JUSTIFIED ALL OUR EFFORTS.

That we reached the man in the street as we had desired, I cannot say. Our audiences were, I should say, mainly church-going audiences with a smattering of non-church-going people.

That a goodly number turned to the Lord we are quite sure, because a large number asked for the resolution cards, and quite a number requested one or other of us to witness to their resolution in the space provided for this. Cards were not given back to us. We requested them to keep them in their Bibles or somewhere where they would see them frequently, and the pledge be a source of strength to them.

We do know that many souls were blessed, including ministers of the Gospel and their families. It was proved to all that the Gospel of salvation through the atoning blood of Jesus is both effective and popular. It was also proved again that meeting for prayer, Christian fellowship and visitation in the homes of the people are valuable means of grace and strengthening to the church which will thus exert itself, and rely upon the Spirit of God. Visitation is a great blessing both to the visitor and those who are visited. Many of our 1,400 volunteer visitors and captains found

THEIR HAPPY VOCATION

in this effort. They commenced feeling very shy about it, and eventually found it a great joy and source of inspiration which made them quite voluble, and in some cases earnestly eloquent in the advocacy of Christ.

The questionnaires reveal a favourableness towards the religion of Jesus which is delightfully touching and beautiful to witness. Seventy-three per cent of the questionnaires which received replies expressed some attachment or inclination towards a particular church. Ninety-two per cent of the questionnaires were answered in one way or another, some expressing socialist, some agnostic, and some materialistic opinions, among others.

Each church now has the great opportunity to revisit and win for Christ its own batch as shewn on these papers, which are now in the hands of its clergyman, or minister. The doubtfuls and the rest

are open to revisitation by any of the churches, or any individual visitor. Here is a sphere of service in which every church should engage.

THE EFFECTS OF THE CAMPAIGN

are still felt. Individual and church life has gained a strengthening and a vigour which it is hoped will shew itself in greater and yet greater earnestness and activity in the winning of souls to Christ.

At the Champness Memorial Hall, under the ministry of the Rev. Jones Jackson, there has been a great accession of souls. This campaign is still going on. Generally, I believe the passion for soul-saving has become ingrained in people in whom it had previously had no place or had died away.

The Lord be praised. He has been gracious to Rochdale. But oh, how many precious souls are yet apparently untouched by His redeeming grace. May He baptise us afresh with the spirit of intercession and travail for the birth of souls.

I would plead with every Christian Mayor and Lord Mayor to take up the torch. As in the oath he swears allegiance to his King and People, he also swears

ALLEGIANCE TO GOD

Let him realise this as the greatest call of his exalted office. It would prove the most honourable and glorious opportunity that can come to him in all the fortunes of his term as Chief Citizen of his town or city. He may not be a preacher himself, he need not be. No one besides His Majesty the King has such a vantage-ground from which to call his people to "give Christ His right place in their lives." His request is honoured as that of no other man during his period of office.

Such request, to all who realise the influence and

SOLEMNITY OF A MAYORAL CALL,

is a veritable command which it is dishonourable to a British citizen to disobey. Let us, therefore, not fail in our prayers to bring our Mayors and Lord Mayors to God in our prayer, that in His Name they may avail themselves of the unique opportunity which is theirs.

May I, through your delightful and really blessed journal, thank my Pentecostal friends who I know have upheld me at the Throne, and prayed for God's benediction upon our Campaign. May God bless them all abundantly, and His Pentecostal blessing sweep over our land, and our blessed Jesus be hailed on every hand.

Yours sincerely,

C. E. DEARDEN

Are you in right standing with the brethren?—Yes! —Good! Now how about God, are you in right standing with Him?

Concise Comments and Interesting Items

Atheistical Bible Circles are being formed in Russia. The idea is to study the Bible in order to be in a position to ridicule it. One circle leader, however, became afraid, because he feared that to study the Bible would lead back to religion. The fear of that leader is justified. The best way to get people to love the Bible is to study it. Even an atheist, if he is in any degree honest, will be amazed at the beauty in the Word of God when it is methodically studied. We remember Gilbert West and Lord Lyttleton who studied the Bible in order to write against it—and both were converted.

The Bible Institute Conportage Association, through the D. L. Moody Book Fund, distributed last year 681,000 Bible portions and Gospel books and booklets. 131,000 prisoners in more than 1,000 institutions were reached with Gospel literature and Bible portions. 35,000 mountain boys and girls were given Bible portions and 4,700 of them earned Gospels and Testaments by memorizing choice Scriptural passages. 1,000 of the 8,000 hospitals in the United States and Canada were reached with Christian literature. Here is one of the encouraging incidents: "A Moody booklet had been left in the cabin of the chief engineer, and finding the book lying on the table he started to read it. It led to his conversion, though he was a man of infidel tendencies. He was a Government engineer with the U.S. Shipping Board."

A Universal Week of Prayer is being arranged by the World's Evangelical Alliance from Sunday, 5th January to Saturday, 11th January, 1930. On the first page of the quarterly magazine of this Alliance, the words occur, "In January, 1916, Karl Barth wrote: 'We live in a sick old world which cries from its soul out of its deepest need. Heal me, O Lord, and I shall be healed. This, no doubt, will be the burden of the week of prayer. First and foremost we need spiritual healing, in order that a healthy Church may minister to a wounded world'."

The Marécha's has been conducting a successful mission at Ipswich. One young woman said in an enquiry room, "I

have been loving Jesus 20 per cent, now I am going to love Him 100 per cent."

A Church for the deaf and dumb is to be found in Evelyn Street, Deptford. It has for its minister the Rev. W. Draper. He has patiently toiled on in this "temple of silence" for fifty years. Here is an extract from an account of one of the services:

"The minister's lips and hands moved. Every eye was fixed on his face and his mobile lips. Almost in a whisper he was saying the First Commandment, translating with his fingers, his face, his actions, as he went."

"He ceased. Then, led by a woman in the front pew, fingers were busy for a space. They were making the response: 'Lord, have mercy upon us, and incline our hearts to keep this law.'"

"The minister's five minutes' sermon from Philippians, 'I pray that your love may abound yet more and more in knowledge and in all judgment,' was eloquent in sign language."

"What an actor he would have made! Knowledge—he raised his forefinger to his brow, his face recorded 'Wisdom.' They knew 'Love—heart—kindness'—he did not spell these things. His arms embraced himself, he placed a hand on his heart, his face radiated charity. They knew."

"When he spoke of Philippi 'now in ruins,' his gesture created a tremendous picture of a devastated city."

"The deaf and dumb went to the chancel and received the Sacrament, a sign and symbol administered with signs and symbols."

"After the service Mr. Draper told me something of his work. He had 650 names and addresses of deaf mutes in his 'parish.'"

Seven million, nine hundred and twelve thousand pounds (£7,912,000) has been spent by the Bible Society on the production and circulation of the Scriptures during the last 25 years.

A New Book for You!



JUST in time for Christmas! A new book by Pastor E. C. W. Boulton!—*The Challenge of the Impossible.*

This is a book for the heart. It is a book calculated to lead from heart to heart—from your heart to Christ's Heart. It is a book for the vigorous crusader for Christ. It is also a book to soothe and strengthen the widowed mother in the gloaming of her days.

The chapter titles are in themselves full of a ministry of beautiful suggestiveness. Here are some of the headings: "Powerful because Planned," "Stilled," "The Master Motive," "The Glory of Giving," "Marred in the Making," "Satisfied because Surrendered," and so forth.

Pastor Boulton has an inspired devotional ministry. The tone of all his writings is beautiful. Spirituality clothes all his utterances. But in addition to the general tone there are gems that sparkle in the heart long after they have first entered. Here is a selection: "God chose me for His whispers"; "Love laughs at barriers"; "A planless life is bound to be a powerless one"; "Calvary is Divine love written in letters of blood"; "A Christian means a man who has

fallen in love with Christ", "The penny is as acceptable to God as the pound, if it be our best, and be freely given."

In addition to the short arrows of penetrating thought, there are also a number of homely and telling illustrations which delight the heart and mind. One example will suffice for this present review:

A story is told of an Indian who one day asked Bishop Whipple to give him two \$1 bills for a \$2 note. The bishop asked why. He said, "\$1 for me to give Jesus, and \$1 for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

Crusaders will wish to buy this book because the writer is Secretary-General of the Elm Foursquare Crusader movement, and Editor of the Crusader magazine. They will want the book because they already know the writer. Others will buy the book for various reasons, and then after reading it, will feel that they have come into touch with an author who can lead them into the deep things for which the spiritual heart craves.

Orders are being booked now for delivery in time for Christmas and can be sent at once to the Elm Book Saloon, 7, Paternoster Row, London, E.C.4, or by call at the Bible and Tract Depot, 16, Clapham Park Road, S.W.4. The price is 2/6 (by post 2/9).

Bible Study Helps

FIVE ASPECTS OF ABRAHAM'S FAITH In Genesis xii.

- 1. The Confidence of Faith** (verse 4)
"So Abraham went as the Lord had spoken unto him" He took God at His word without hesitation and without questioning
- 2. The Obedience of Faith** (verses 4-6, cf Heb x, 8)
He obeyed fully after the death of Terah his father Terah means "delay" Haran means "parched" The natural ties often cause delay resulting in a parched experience
- 3. The Influence of Faith** (verse 5)
Lot, his nephew, went with him He was not called or compelled to go, but Abraham's example constrained him to go
- 4. The Confession of Faith** (verses 6, 7)
He built an altar This was a necessary part of his furniture, although he dwelt in a tent He was a true worshipper of God
- 5. The Endurance of Faith** (verses 8, 9)
He dwelt between Bethel and Hai, the "house of God" and "a heap of ruin" built his altar there, called upon Jehovah, then journeyed on as a stranger and pilgrim He built an altar, but he did not build a home

He Came to Save Me

Copyright.

Words and Music by Douglas B Gray

The musical score is written for voice and piano. It consists of three systems of music. The first system has two staves (treble and bass clef) with the lyrics: "He came . . . to save me, He came to heal me, He came . . . to He came to save me, He came to heal me, He came to". The second system continues with the lyrics: "fill me with His pow'r. Oh, praise His name, He's". The third system concludes with the lyrics: "com-ing back a - gain To take me with Him for ev - er - more". The music features a simple melody with piano accompaniment in the left hand.

Praying to the Point

ON the coast of Newfoundland is an old village of about 700 people, known as Hant's Harbour. It is a fishing station and during the season it is a busy scene of fishing boats and the various processes in the curing of codfish. In one season the harbour was visited by an unusual calamity. The fishing was not merely poor—there were no fish at all.

Day after day the toilers of the sea had gone out in their boats only to return at night dejected and discouraged, until at last they gave it up in despair, and the men refused to try again. They sat around the village, pictures of desolation, while hungry children and weeping women sat around the doorsteps in utter dejection. Three-fourths of the season had already passed. The stores had refused to give any credit. Winter was coming on, starvation and ruin stared them in the face.

Then the pastor of the little church called a meeting for prayer on the following Wednesday night. He told the people to be sure and

COME TO PRAY FOR FISH

—only for fish. When Wednesday night came the church was full, outside and inside. The pastor opened the meeting with a few remarks about prayer, then repeated his injunction that they should *stick to their text*. He began himself with an earnest and comprehensive petition for the great and crying need of the hour. Then he called on a deacon, and he prayed in the same line for a time, then began to drop into the old rut, and pray for the outpouring, and usual stereotyped phrases. But the pastor called

him sharply to order: "Brother, *stick to fish*. It is fish we are asking for, nothing but fish. Time enough for the outpouring and the other things later." But the deacon had got off his tune and soon subsided with a feeble amen. Then a sister was asked to pray.

There had been amens and responses all through the other prayers, but the sister's voice was interrupted only by the hushed

SOBS OF A BROKEN CONGREGATION,

and the pastor wisely dismissed the audience with the benediction at the close. The impression was profound.

But next morning the force of habit asserted itself, and the men still hung around the village and said, "What's the use?" But there was one man who was at the prayer meeting and was loud in his protest against such foolishness as praying for fish. His name was Jeremiah Pelly, and he was the agnostic of the town. So next morning he started out bright and early, determined to prove to the people how silly was their sentimental religion.

No sooner had they reached the fishing grounds and thrown out a line when there was a jerk, so violent that it almost pulled him into the ocean. Then came another and another, and in less than two hours the boat was loaded with cod and he was rowing to the shore. His landing was the signal for a shout, and in a few minutes the harbour was alive with fishing boats.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader, Principal George Jeffreys.

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The Children and Father

THE *Sunday School Times* of America has an interesting editorial on the relationship of sons to their fathers. A college boy once said, "You can't imagine how many fellows there are who don't seem to like their fathers." Perhaps an insight into that feeling is found in a prize illustration which occurs in another part of that paper. A lecturer declared that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One of the problems that arises in every parent's life is to know how to be firm and yet retain the love and trust of children. Some grow tired of trying to maintain the two, and consequently children grow up self-willed and spoiled. God, our heavenly Father, has ever been faced with the same problem. To maintain love and yet maintain justice was a problem which He solved on Calvary. Calvary is the highest expression of love—it is also the highest expression of law. A father truly filled with the Spirit of Christ will discover ways of winning and holding his children's affection. A father and mother must be controlled themselves before they can control their children. Christ-controlled, the wisdom of parents will be such that the verdict of their children will be, "You can't imagine how many fellows there are who love their fathers."

Watch Towers of Prayer.

IN RE-READING the life story of Pandita Ramabai we were impressed by the fact that, in connection with her work for India's misused children, a perpetual prayer-watch was kept. In a specially separated room prayer went up day and night. Relays of prayers were arranged for every hour—twenty-four hours a day. Thus the voice of prayer rose hour after hour, day after day, year after year, without a break. At the present time we knew of two other similar watch-towers. One in connection with Mrs. McPherson's work in America, and another in connection with Pastor Fetler's work in Russia. Vast revival blessing always follows such persistent prayer. We do not know of such a watch-tower in England, but we should very much like to see one arranged. Perhaps some of our readers will be stirred up to pray until such a continuous circle of prayer has been established. Pray for more prayer. Aaron and Hur upheld the arms of Moses unto victory.

* * *

Gipsy Smith in Belfast.

NO, AS FAR as we know, he has not been in Belfast lately. But we were reading some old papers, and we came across an account of a visit in 1925. But it is not the date that specially interests us. It is what the Gipsy said. How vigorous are the following words:

"I heard a man pray the other day, 'Lord, make me an ornament in Thy Church.' I pray, 'Lord, smash the ornament!' We have far too many ornamental Christians who do nothing but gather dust. The Lord never meant any man to be stuck in a shop window to be looked at. The world is not going to be converted by great preaching. What the world supremely needs is Christian living and personal testimony. I cannot preach. I wish I could. But I can give my witness. If some of you preachers would break off in the middle of an elaborate argument and tell your congregation how Jesus saved you, it would help them more than all the sermons. If all the churches on one Sunday closed, and instead of having services inside, came out to the street, there would be a mighty revival. I prescribe open-air treatment for the Church. When I was a lad and went to General Booth, people used to ask where he would get his preachers from. He used to reply, 'From the gaols and public-houses. Are you doing anything to bring in the lost? Function! Go out and get on with your job!'"

On 29th November, we had the joy and pleasure of welcoming home Pastor J. E. Mullan, Elim missionary to the African Congo, where he has been working in fellowship with our brethren of the Congo Evangelistic Mission. We hope in an early issue to insert our brother's news of his work, and later on, after a stay at his home in Ireland, he will be available for missionary meetings.

A Thanksgiving Service

A Sermon by Pastor WM. BARTON (of the *Elim Foursquare Gospel Alliance*)

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His Name there"

—Deuteronomy xxvi 1, 2

WE are all agreed that a profession needs a possession, and *vice versa*, where the one is there must be the other. This fact is enforced in the very beginning of this 26th chapter. A note of possession is sounded in verse 1. Jehovah promised the children of Israel a dwelling for an inheritance as their possession.

Profession is the note sounded equally as loud in the second verse—the offering of the fruit was a profession—an outward visible sign—a public declaration, one may say, of their possession of the land.

The ever living and blessing God, who had brought them to this place, would be adored by a living and blessing people. God loves His children to worship and rejoice in Him. Those who are eager to "worship in spirit and in truth" may learn much from this Old Testament thanksgiving service. The place

WHERE HE SHOULD BE WORSHIPPED

is given in verse 2. "Go into the place which the Lord thy God shall choose to place His Name there," was the command to the worshipper.

God would choose the place, and there He would establish His Name—not where the tribes would choose, for they may have quarrelled as to its position, and like a piece of driftwood tossed hither and thither, would have become unstable in all their ways. They were to keep to this one place, unity and brotherliness being encouraged in their worship, and idolatry kept out. There Jehovah's honour would dwell, there He would manifest Himself, and make Himself known to His people. Where His Name was placed, there would His presence be.

To the children of Israel, the Ark was a visible token of His presence, and where that was, God placed His Name, and He was to be worshipped there. Exodus xxv 22, "And there I will meet with thee, and will commune with thee, from above the mercyseat, saith the Lord." Repeatedly we read "there I will meet with thee," and it was at such places that God appeared or manifested His presence. God fixed

THE PLACE AND THE PREPARATION

for worship. There was to be a definite preparation for worship. Before approaching the place, God

said, "Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket."

The obedience to such a command would entail previous thoughtful, careful preparation. Anything brought anyhow would not be accepted. It was to be "the first of all the fruit of the earth," and to be put in a basket. Truly it was to be an offering to God, the motive and willingness of the offerer being observed by Him.

In later days, we find God bringing Israel to book with regard to their offerings. Their abundance should have oiled the wheels of obedience, but instead a rebuke from the Lord was necessary, for having gone away from His commandments.

Ye offer polluted bread upon Mine altar, and ye say, Wherein have we polluted Thee? In that ye say, The table of the Lord is contemptible.

And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts (Mal i 7, 8).

Had they kept in view that it was to be an offering unto God, His children would not have dared to treat Him

WORSE THAN THEIR FRIENDS

Carelessness had no place in God's order of worship. The worshipper was to set apart and take with him the firstfruits—the best—to the place where God had chosen "to place His Name." The offering did not belong to man; it was the Lord's portion.

There was both a preparation and a place for the service, and as truly as God said to Moses in Exodus xxx 8, 9,

And let them make me a sanctuary, that I may dwell among them. According to all that I shew thee after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

So it may be said of this thanksgiving service, that it was according to the pattern that He shewed them.

Two things concerning themselves were to be remembered in His presence. (i) the meanness of their common ancestry (Deut xxvi 5), "A Syrian ready to perish was my father"; (ii) the miserable condition



PASTOR WILLIAM BARTON

of the nation in its infancy (Deut. xxvi 6). "And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." A poor, despised, oppressed people were they in Egypt, but now, rich and

PROSPERING IN THE PROMISED LAND.

What they had been was not to be forgotten. There was no reason for pride, or thought of self security, since all they had and all they were was due to their Lord Jehovah.

There were two other matters to be remembered concerning the goodness of the Lord. God brought the children of Israel out of Egypt.

(1). Verse 7, "And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour and our oppression." He looked on their affliction causing Him to make bare His arm.

(2) Verse 8 "And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders."

This was a mighty salvation for them to remember upon all occasions, but especially at their thanksgiving service. Surely God's children would therefore not begrudge Him a basket of the firstfruits of their land. But for Jehovah, they would have been still carrying bricks in Egypt, working by the sweat of their brow underneath the broiling sun, and before the heated kilns, driven on by lashes from cruel taskmasters.

Four things in all then they were to remember—two things concerning their past history, and

TWO MIGHTY ACTS OF LOVE

God had done for them. But above and beyond all this, God expected them to shew their gratefulness in two special ways. These are to be found in verses 10, 11.

(a) "Worship before the Lord thy God."

(b) "And thou shalt rejoice in every good thing, which the Lord thy God hath given thee."

Immediately we remember the words, "Rejoice with them that do rejoice." God would have His people unitedly worship and magnify Him, and rejoice in His presence at a thanksgiving service, because of His manifold kindnesses to them.

The place, the preparation, and the pattern for the service set forth, portrays One who delighted, yea, still delights in His people, and His desire was and is, that they should delight in Him who hath done great things for them, whereof they should be glad.

God will have His work done in His own way. Thus we agree with an old divine who said, "We may then hope in our religious worship to obtain the Divine acceptance when we keep the Divine appointment."

God in these days is waiting to be proved. "Prove Me now," saith the Lord of hosts. To all Christian men and women I say, "Have we given God a

chance?" He waits to be proved, if we will but hearken to His commandments.

The Lord has set a place—a preparation for, and a pattern of a thanksgiving service in the New Testament—this is set forth in the breaking-of-bread service of the early Church.

THE PLACE.

Matthew xviii 20 "For where two or three are gathered together in My Name, there am I in the midst of them."

The chosen place is where there is a meeting in Christ's Name, there He must be worshipped in spirit and in truth, for God is a Spirit. Eternal worship is lost labour without a heart-devotion to God. But where men and women washed in the blood of the Lamb meet together in the Name of Jesus Christ, seeking to obey His Word, and carry out His commands, we can safely say His honour dwells.

This meeting together of the saints was a constant practice of the Early Church.

And all that believed were together, and had all things common.
And they continuing daily with one accord in the temple (Acts 1: 44, 46)

Paul in Hebrews x. 25 exhorts Christians not to forsake the assembling of themselves together. The whole Christian Church is agreed that Christ has ordained certain outward means for conveying His grace to the souls of men, and this outward means must be practised in a place that He has chosen, for it is there that He will speak to His people.

THE PREPARATION.

There should be definite preparation for worship with regard to the saints offering to God. The Israelite put His offering in a basket beforehand. The early church Christian "upon the first day of the week" laid aside the Lord's portion as God had prospered him (1. Cor. xvi 2).

The Jewish law has an excellent suggestion as regards the present-day saints' offering. Under the law the Jew gave one tenth of his income. Besides that, he was expected to give a free-will offering. Surely a Christian should not give to the Lord less than a Jew. Saint of God, set apart before worship an offering for the Lord, as He has prospered you.

Systematic giving has truly been said to be a highway to spiritual blessing, and this we should remember. Grasp the fact that you are offering unto the Lord, not man, and you will realise that this is a serious matter to be settled between God and yourself.

"That I have settled long ago," says someone not wishing to believe in systematic giving, or tithing. "I have given all to the Lord—my time, money, etc." Let me say I myself once belonged to that class, doing mission work in my spare time, before I totally gave up my life to become one of the Lord's ministers, and by giving money too. When I began a systematic giving I realised how little I had really been offering to God.

Can we, dare we treat God worse than a friend?
Let us cultivate a systematic giving unto our God

THE PATTERN OF THE SERVICE.

There is also a pattern for our thanksgiving service I. Cor xi 28, "Let a man examine himself" We may say, "Let a man inspect or search his life,"—what it has been and what it is now. Gathered together around the Lord's Table, where thanks is given, we begin to think and remember that which we were, and where we are now because of the mighty power of God. Our past is nothing wherein we may boast, any more than that of the Israelite. We were once in a waste, howling wilderness, ready to perish in a far country, like the prodigal of old, for there was a famine in the land. We fed on the husks of this world—slaves and prisoners were we in more senses than one. No human eye pitied us, but God's did. He looked on our affliction. When no arm was stretched forth to help us, He brought us forth with a mighty hand. With His own arm He saved us. Yes, we can sing, "He took me out of the horrible pit, and from the miry clay. He set my feet upon a Rock, establishing my way."

We are just sinners saved by grace.

What a great salvation to remember: all to Him we owe. But for His love and mercy, we should have still been slaves of the Devil, but are now servants of the Most High, and enjoying His great salvation. To God be the glory.

Like the children of Israel who remembered what they had been, and what God had done for them, and the promised land where they had been placed, so can we thank Him for the good spiritual land He has given us,—a land flowing with milk and honey.

The Israelites

ENDURED EGYPT, BUT ENJOYED CANAAN.

Salvation is not endured, but enjoyed. Christianity is not a kill-joy, but a spread-joy. We who have been brought into the light of Foursquare Gospel teaching say that without doubt we are in a goodly land. Our feet are under a good table; we are feeding on a whole Bible, partaking of a Foursquare meal, feasting on heaven's rich dainties, supplied by the Lamb that was slain.

We enjoy a Biblical menu. However, all items on it are not palatable to everyone. I am not surprised at a famished church, for by the time critics have struck off the disliked items, there is very little left on the menu. While others argue and theorise, we enjoy.

Can you wonder, can you wonder,
Can you wonder why it is we love Him so?

and why we worship Him?

Worship simply means to adore—to be totally taken up with. Worship is worth-ship—that of which God is worthy, that which cannot be withheld from God without robbing Him of His due. "Thou shalt worship the Lord thy God," said Christ.

In modern religion sufficient attention has not been

paid to the worshipping of God. On asking the average man who is a church-goer why he goes to God's house on Sunday, one often receives varied answers—perhaps, "I go to hear a good sermon"; "I go because I like going there."

"WHAT CAN I GET FOR SELF?"

is the motive, not what can I render unto the Lord for all His benefits. There are times when we think too much of ourselves and our needs, when we should be lost in worship alone. Sad to say we often neglect to render to the Lord His dues in our thanksgiving services.

Every Sunday evening we have a Gospel meeting at which we set forth a perfect Saviour—One able to save to the uttermost. At a prayer meeting we bring before God our earnest desire that souls should be saved, and various needs of others that they may learn to know this great Saviour as we do. During Bible study we sit around God's Word longing to learn more of our Lord.

At a breaking-of-bread service, we feel we cannot beg, we must just praise Him for all that He has done for us, and rejoice in His presence. Has our neighbour been blessed? If so, like the Israelite, we may rejoice. Has a stranger or the minister received blessing? Then let us rejoice with them, and so worship God in spirit and in truth, ever rejoicing in every good thing which the Lord hath bestowed upon those met together in His Name.

Praise God' for such thanksgiving services are being revived in our land. The note of praise is being recovered which alas, has long been lost.

Many have been walking through the night of doubt and sorrow. From church pulpits there has gone forth an uncertain sound—

DOUBTING CASTLE HAS BEEN RE-ERECTED

and inhabited, but glory be to God, many have left and now are leaving this prison with its unhealthy atmosphere. Doubting Castle has been left in the valley below. There is a shout instead of a doubt, because they have pitched their tents far up in Beulah Land.

God has become real. Salvation to them is now an experience, not merely an expression. The love of God is shed abroad in their hearts; and thousands are now enjoying the outpouring so often spoken of as the Latter Rain. Like Billy Bray they can no more help speaking about Christ than the sun can help shining.

Assembled in His Name, one can hear their personal note of praise, and see their personal love as they offer unto the Lord as He has blessed. They worship God in very truth, and so experience the joy of the Old Testament Israelitish thanksgiving service, or that of the Early Church met together upon "the first day of the week".

O come, let us adore Him,
Christ the Lord,

that God may accept our worship and the windows of heaven may be opened and blessing descend upon our land.

Conquering Courage

On Board S.S. *New York*. A True Incident.

"THAT settles it, I accept the threat as a challenge; and so with your permission, Sir, which I'm sure you won't refuse me now, I really must carry on!" There was no mistaking the speaker's earnestness as he stood on the deck of the S.S. *New York*, an American liner, a slightly built man with keen, alert face and manner. The officer in charge had just made known to him his reasons for not granting his request to hold a service on board ship.

"Well," came the reply, given rather grudgingly, as though the officer were going against his better judgment, "I'll allow you to go ahead on one condition, and that is that

YOU TAKE FULL RESPONSIBILITY

for anything that happens, and do not blame me afterwards."

The promise was gladly given and the two men separated, one hurrying to the gangway below to call his two or three waiting friends on board from the quayside, and the other sauntering along to a position overlooking the foredeck from whence he could "see the fun."

And truly things pointed to there being an unusual happening on board this bright morning. The crew, a very mixed, rough lot of "down-easters" who had been disturbed in their Sunday gambling by a previous visit of this same little band of Gospel workers had vowed that if their leader attempted to hold another service on board, they would put him head first into the refuse tub.

The officer knew these men to be rough and brutal, they would not stand for being meddled with. Small wonder, then, that he had reluctantly given his consent to the meeting being held. But the intense earnestness of the leader of the workers, coupled with his apparent fearlessness, had

THE ADMIRATION OF THE OFFICER

and induced him to give consent. And now he found a strange fascination in watching the development of events in the scene below him. "What made those men want to hold a meeting here anyway?" he wondered, "and what made them so fearless in the face of such a threat?" The officer could not answer his own questions. He did not know the passionate love for souls that God had placed in their hearts. He did not know that they had spent hours on their faces before God, pleading for these very men.

The foredeck was absolutely deserted as the small group took their stand. Not at all discouraged, however, they bowed their heads in prayer, asking for power from on high, and started their opening hymn. The sound of the singing had the desired effect, faces were seen peering out, doors were opened, and a motley, hard looking crowd of men streamed forth. Some

gathered round the singers; but another group evidently intending mischief, made their way across the deck to where the refuse-tub was standing.

As the leader with practised eye took in all the signs of the gathering storm, he realised that

THE CHALLENGE WAS A REAL ONE,

the men meant business. As the singing went on, he kept silently looking to the Lord for the promised guidance and power.

The officer on the deck above was now anxiously expectant. He saw that the climax was coming. But when the storm did burst, it came from exactly the opposite direction from what he anticipated. For the leader, guided by that Spirit whom God gives to those who look to Him, had quietly held up his hand and stopped the singing. Stepping across the deck, a bundle of hymn books under his arm, he was in the midst of the desperate group around the refuse-tub before they had time to recover from their surprise at his daring.

"Men," he cried, "you've planned to

PUT ME HEAD-FIRST INTO THAT TUB,

haven't you? But I challenge you to do it. There's a power with me that won't let you, and you know it!" Through his heart there flashed, "If God be for us, who can be against us?"

"Come over," he continued in a challenging voice, "Come over and join in this chorus with us, it tells of the One who died to give you freedom, and victory over sin, and that life which is eternal."

The effect was instantaneous. The opposition began to melt away. "What kind of power was this," they asked themselves, "which enabled a single, unarmed man to defy and overcome the sort of characters they knew themselves to be?" It was in a changed mood they accepted the proffered hymn books and joined their shipmates in the service.

Before the service ended, several of the crew accepted

ANOTHER SORT OF CHALLENGE

and stepped out before their fellows in token of their newly found Lord and Saviour.

As the happy band of workers walked away, the officer called the leader up to him. "How do you do it?" he questioned.

"Do what, Sir?" said the worker.

"Why, get those men to do just everything you want, when it takes us all our time to get anything at all out of them?"

The simple answer was, "If God be for us, who can be against us?"

Some people get the idea that if they were Christians they would not be manly. Belonging to Christ and witnessing for Him will develop the heroic more than anything else. Yield to Christ and He will put into you the courage of a David or a Daniel, or of a Brother Clarke, whose story we have told above.

Raindrops from Revival Showers

Principal at Dowlais—Baptisms at Hendon—Conventions and Campaigns

MORE CONVERSIONS

Plymouth (Pastor and Mrs Trevor) The ministry of Pastor and Mrs Trevor is being much blessed here are settling down to a definite time of prayer for a mighty outpouring of the Holy Ghost

A short time ago Pastor Trevor preached on "The City of Refuge," and as a result five souls came to Jesus as the only Refuge

On a recent Sunday evening, Pastor W. L. Taylor paid a visit. During that service four souls came to the Lord. The Tuesday evening Bible studies are well attended and many a heart-searching truth is brought to light from the Word of God

Many strangers are coming to the meetings and are rejoicing to hear the truth as it is in Jesus



Pastor
F. E. H. Trevor

MR AND MRS SETH SYKES AT ILFORD

Ilford (Pastor J. T. Bradley) On Tuesday, 19th November, a visit by Evangelist and Mrs Seth Sykes was greatly enjoyed, and their inspiring messages both in word and song delighted the eager audience, and raised all present to higher experiences—a time of heaven upon earth indeed. Evangelist J. Reuss, a former student of the Elim Bible College, has been appointed in charge of the work at Chadwell Heath and Romford, and expectation runs high that God is going to bless in these places

MISS BUCHANAN AT TAMWORTH

Tamworth (Evangelist A. S. Thorne) The assembly of God's people have cause to rejoice in the rich blessing bestowed during the mission recently conducted by Miss W. F. Buchanan. The Lord has again been gracious to Tamworth in permitting a special effort to be put forth for the salvation of souls in this town. Our sister preached Christ, and Him crucified, not only in word, but in the power of the Holy Ghost, as a result of which the saints have been edified and blessed with renewed vision, and souls have been saved

Truly, the hand of the Lord has been made bare, and the campaign will ever be a time of fragrant memory to all. We believe it will have a lasting effect on the assembly here, for although the campaign is over, the blessing remains

STEADY INCREASE OF BLESSING

Wood Green (Evangelist Fleming) Great times of spiritual blessing are being experienced at this North London assembly. In spite of much opposition the work has been rapidly growing. Numbers have increased at every service

Sunday, 24th November, saw every seat in the hall occupied, and at the close of the Gospel service the power of the Cross was manifested in the salvation of six precious souls. A Sunday School has been started and last week the first Crusader meeting was held. The Lord graciously set His seal upon this new endeavour by the emancipation of another soul. Praise God be all the glory

The saints at Wood Green are determined to press on by the grace of God, with a song in their hearts. If God be for us, who can be against?

PRINCIPAL JEFFREYS VISITS DOWLAIS

Dowlais With great joy the saints here received word that they were to have a visit from Principal Jeffreys on Sunday, 10th November. Much prayer ascended to the Throne on behalf of this visit. It was a day long to be remembered in Dowlais. The breaking-of-bread service in the morning will never be forgotten by the saints, as they were led into the deeper truths of the suffering of our Lord and Saviour. Looking at the congregation one could easily discern the power of love melting the hearts of believers, as they meditated upon the Divine atonement of the Son of God. The Divine healing meeting in the afternoon was mightily visited by the presence of the Lord. Truly we can say that His presence filled the

house, and not only His presence but His power to heal also. The vast congregation filled the building to the doors, and the minor hall was also utilised to accommodate the large numbers which assembled to hear the Foursquare Gospel message delivered by the Principal, and its gripping effect upon the people was easily seen. For the evening Gospel service crowds were to be seen outside waiting for the doors to open over an hour before the meeting was timed to commence, and, Hallelujah, it was a glorious meeting. The people were spellbound and gripped by the Holy Ghost as the Word of God was ministered. Although the visit was so brief, souls were added to the kingdom, and bodies were healed. To God be the glory

THIRTEEN SOULS IN EIGHT DAYS

Eastbourne (Pastor P. Le Tissier) The church here has already sent two young men to the Elim Bible College to train for the ministry. One of them, Evangelist Robinson, was invited by the Pastor here to preach on Sunday evening, 10th November. The Tabernacle was well filled with an attentive congregation. The preacher took as his subject "Behold the Man," drawing the attention of his audience to four very important viewpoints of the text: (1) Behold the Man in His infancy, (2) Behold Him in His rejection and death, (3) Behold Him as the risen and ascending Lord, now interceding for the saints, (4) Behold Him as the coming Judge of the quick and dead. The preacher very earnestly pressed home the claims of the Gospel, and pleaded for prompt and immediate decision for Christ, and four precious souls yielded to the Gospel call

On Thursday evening, 14th November, Pastor Le Tissier gave a most interesting and instructive Bible study on the Tabernacle in the Wilderness. At the close a mother brought her daughter to the Pastor, asking him to pray for her to be saved. The daughter expressed a desire to be saved, and the Pastor had the joy of leading her to Christ. On Sunday evening, 17th November, the Gospel message was delivered by Master Frank Allen, who took as his text, "Him that cometh unto Me I will in no wise cast out." Speaking with intense earnestness, he shewed how Jesus, after unmasking the hypocrisy of the Pharisees, proved His Divinity and clearly announced His Sonship with the Father, proving Himself both mighty and willing to save all that come unto Him. When the altar call was given eight precious souls yielded their all to Christ. The work here is going forward, and the fire of God is burning in the midst

ANOTHER BAPTISMAL SERVICE

Hendon (Pastor H. W. Hardell) The saints at Hendon praise God for the wonderful way in which He is blessing the work here. Every week sinners are experiencing the joy of salvation, and the saints are being mightily blessed, both in the weekly prayer meeting and Bible study. Since March over sixty decisions for Christ have been made. This includes sinners and backsliders. On Sunday evening, 17th November, a large crowd assembled to witness another baptismal service, the third one to take place this year, when eight sisters and four brothers were immersed. The hall was beautifully decorated with palms and flowers, green grass and ferns around the baptismal font. The Pastor's message centred around Col. 11, 12, explaining the need of a changed heart, and shewing that baptism is only an outward sign of an inward change, also that we were obeying the Word of God when carrying out this ordinance

Prior to following the Lord through the waters of baptism, they each testified and took part in a breaking-of-bread service, specially arranged for them. The prayers of God's people are being answered concerning the work here, and great progress is being made

MR P. H. HULBERT'S BRIXTON CAMPAIGN

Brixton. The revival meetings conducted by Mr Hulbert in the Palais de Danse, Acre Lane, Brixton, are being owned and blessed of God. He has set His seal upon the work from the commencement, by saving seven precious souls in the first meetings, about 350 people attended this service. Mr Hulbert is a fiery Welsh preacher whose powerful and sincere ad-

dresses grip one's very soul. His audiences are held spell-bound as they eagerly drink in every word. The revival spirit has by no means subsided since Principal George Jeffreys conducted his tent campaign a few months ago in this district. Hungry souls are still crying out after God, and He is meeting their need by graciously visiting Brixton once more. The inspiring message which Mr Hulbert delivered on Monday night will live long in the memory of all who were privileged to attend that night. His subject was "Christ's most difficult miracle." Mr Hulbert shewed that most of the miracles wrought by Jesus were instantaneous, and that raising the dead, unstopping the deaf ear, giving sight to the blind, were all the same to Him. Yet there was one outstanding miracle which had many obstacles to be cleared away before He could work. The case referred to was Mark viii 22. This blind man was brought to Jesus implying he did not see his own need. A soul that is lost, and knows it, has a better chance of being saved than a soul who does not realise his lost condition. Jesus had wrought many miracles in Bethsaida, but that town had rejected Him, and ceased to follow and believe in Him, and in so doing, had reached the limit of God's forbearance. Jesus proved His wonderful love by yet healing an individual, but outside the town. Jesus took the blind man by the hand and led him out of the town. When Mr Hulbert gave the altar call, four more souls responded without hesitation. Praise the Lord, He is no respecter of places, and can save in dance halls as well as churches.

ELIM CONVENTION AT MEGABERRY

Megaberry. A Convention was held in Megaberry Hall on Saturday, 6th October, when the hall was packed to its utmost capacity. Friends came from many of the other assemblies, including Lisburn, Portadown, Lurgan and Belfast. Tea was kindly provided between the meetings by the Megaberry friends. Inspiring messages were given by Pastors McAvooy, Stronge and Uprichard. Mr McAvooy's message was taken from Luke xxii 28, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." The speaker shewed that when Christ uttered these words He knew what the future had in store for them. The Jews for nearly 2,000 years now had been without a government or a law. He went on to shew how

the nations had dealt with the Jews right down the ages, almost everywhere they went they were oppressed and cast out. God's curse rested upon them because they had rejected Him, and so the prophecies concerning the Jews were being fulfilled. Jerusalem had been trodden down for almost 2,000 years, but Palestine is opening up again, and the Jews are flocking back in large numbers to their beloved land, so fulfilling the prophecy that Jerusalem was to be restored. Plans of the Temple are being laid, and vine trees planted, which shew us that the time is at hand for the consummation of the Church's hope. Mr Stronge's message was also very impressive. Speaking from Genesis xxiv 38, he shewed that we have in this chapter the love story of Rebekah and Isaac as a type of Christ and the Church. Rebekah came to a critical point when asked, "Wilt thou go with this man?" She answered, "I will go." The Christ of Calvary has won our heart's affection. Rebekah was asked to go with a person she had never seen—"Whom having not seen we love." Rebekah comes to the end of her journey, is united to Isaac, and finds peace and joy. So with us the day is near at hand when we shall be joined to Him.

Mr Stronge again passed on a message from Acts v 12, the keynote being "God keepeth His promise for ever," pointing out that the Lord's words always became events. When He spoke there was power and authority behind His enemies had to say, "Never man spake like this Man!"

Mr Uprichard's message was from I Cor i 17, these words being used by Paul to the Corinthian Church. He was an apostle and teacher of Gentiles, and also an evangelist. He was not ashamed to declare that Christ had sent him to preach the Gospel; he received his orders from the Throne. He preached not with mere human wisdom, but in demonstration of the Spirit and in power. He did not dilute his message, nor keep anything back, but declared the whole counsel of God. John Wesley once gave advice to a young evangelist on these lines, "Go to those who need you." He afterwards became a successful evangelist and could say, "So we preached, and so you believed." Christ is still alive and confirms His word and souls are saved.

The Convention was indeed a rich time of blessing to all who assembled.

Should We Expect Revival?

Dr. TORREY replies to an objector

WHY pray for revival? Some of God's people believe that in these days revival is impossible. They say that we are in the midst of the apostasy prophesied in the Bible, and that it is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published Dr. Torrey's article entitled, "A Powerful Plea for Prayer for Revival," and the writer apparently objected to the article on the ground that we are now passing through the period of apostasy which precedes the Lord's return, and that therefore revival cannot occur. Dr. Torrey replied in part as follows:

"You give no Scriptures for your apparent position that

THE PRESENT APOSTASY,

to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralysed, but, thank God, they did not.

So also in the eighteenth century in Wesley's days the apostasy was more general than it is to-day, and if Wesley or Whitefield and others had followed

your line of reasoning there would not have been the great revival which saved, for the time, civilisation and the Church.

"Just so in a later part of the same century, if Jonathan Edwards had adopted your line of reasoning and your assumption without Bible warrant that the final apostasy had fully set in, and therefore there could not be any

GREAT INGATHERING OF THE UNSAVED,

he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are to-day, and so were also conditions in the Church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarranted assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

Let us be encouraged by the above reminder of God's gracious dealings in the past, let us lay hold upon His promise, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxiii 3), and with increased faith let us continue to pray for revival!

The Family Altar

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

Sunday, December 15th. Revelation xxii 1-9

"There shall be no night there" (verse 5)

Night time is the time of rest. But in heaven we shall need no rest. Down here we slumber and sleep. But up there we shall be as God—we shall neither slumber nor sleep. One long eternal day will be ours. Down here the tired mother struggles on until all the household is safely at rest—then with a grateful sigh she falls back upon her pillow. But in heaven there will be no struggle, no tiredness, no sigh. Night-time is the time of special evil. Then lovers of darkness creep out to do their evil deeds. But in heaven no evil deeds will be done under the cover of night. Praise God! there will be no evil doers, no screening night. Day not night is before us. We stride forward out of night into day. Our faces are toward the light. Soon the last sunset of this dispensation will have taken place and the rising which knows no setting will be an eternal fact.

Monday, December 16th Revelation xxii 10-21

"Even so, come, Lord Jesus" (verse 20)

Lord Jesus, we need Thee! We look round upon a world limping and struggling along into darker and darker night, and we cry for Thee, Lord Jesus. We look round upon a Church torn asunder by schism—a Church that at its highest level only reaches a low level, and we cry for Thee, Lord Jesus. We look into our own lives—such a strange mixture of victorious faith and hesitating folly, and we cry for Thee, Lord Jesus. We cry for Thee to come and put things right. The world needs Thee. The Church needs Thee. We need Thee. Come, Lord Jesus! Come to-day, and over our own individual lives cast Thy mantle of power and love. Grant that Thy power and Thy love may so shine through us that the world may know that Thou art not only a coming Lord, but a companioning Lord.

Tuesday, December 17th Psalm cxliii 1-12

"I flee unto Thee to hide me" (verse 9)

God is a hiding-place from the world—yes! But He is more. God is a hiding-place from our friends who do not understand us. There are frequent occasions when our friends do not understand. They are apt to consider that the very fact of their friendship should suffice to lead us to act upon any advice they may give. But they do not know all. They do not know the hours of prayerful thought we have given to problems which to them scarcely seem to be problems. There is a hiding-place in the heart of friends. But it is a very insecure one. There is a hiding-place in the heart of God. It is absolutely secure. When other refuges fail, His refuge fails not. Husband, wife, father, mother, brother, sister, may all misunderstand. But when we flee to God, we find a true hiding-place. The strife of tongues is silenced—the peace of God passeth all understanding. "Thou blest Rock of Ages, I'm hiding in Thee."

Wednesday, December 18th. Psalm cxliv 1-15

"Polished after the similitude of a palace" (verse 13)

Polish was to make beautiful the cornerstones that were already valuable. When they were polished, they were not only valuable, but beautiful. Every child of God is valuable. But we lack polish. What polishes us? The Word of God. When the Word of God is applied in the power of the Spirit of God, then the polish is seen. Do not let us be satisfied to remain unpolished. Polished gentlemen and polished gentlewomen should be the aim of the redeemed. Coarse words, frivolous laughter, and rough actions do not commend the Gospel of Christ. Our Lord was a polished gentleman. He was lovely in every detail. Let us dwell upon the beauty of His character. His polish was not the modern polish of puff and powder, but the polish of the heart that irradiated every part of His being. The great heart-polisher is the Word of God. Save me and I shall be saved. Heal me and I shall be healed. Polish me and I shall be polished.

Thursday, December 19th. Psalm cxlv 1-21

"The Lord preserveth all them that love him" (verse 20)
But that preservation may not be according to our judgment

James loved the Lord—yet he was slain with the sword! Did the Lord preserve him? Yes. Death is simply the door into our eternal hiding place. We think of death as a terrible thing. God does not. He knows that the sting has been taken out of death. Death is simply crossing the threshold into the presence of God. But in this life the preservations of the Lord are wonderful. Danger is always near—but just how near, only God sees. Yet His hand is over us. Danger lurks in the bus, the train, the market-place, beneath our feet and above our heads. A moment's forgetfulness—and the whole outlook of our life may be altered. But we love God, and He loves us. He besets us behind and before, and His hand is laid upon us. He has preserved us unto this day. We bless His Name. Afresh we pour our love before Him—He will preserve us unto His heavenly Kingdom.

Friday, December 20th. Psalm cxlvi 1-10

"Put not your trust in princes" (verse 3)

There are some who seem in a special position to help us. It is easy to get our eyes off the Lord and get our eyes fixed upon them. But—put not your trust in princes. Thank God for all the help that comes through others. Love them and be grateful unto them. But don't put your trust in them as the source of your supply and strength. The greatest of earth fail. The strength of man, even princely man, is not sufficient. Lean not on the arm of flesh, it may weaken. Lean on the arm of God. Years of experience are not wasted during which we learn to lean on Him. Never diminish your trust. In the darkness of life—lean harder. Trust when you cannot trace God's circumstances never change. We need not pray that this changeless One shall abide with us—He does abide with us. There is no need to seek His presence, it is already given to the redeemed as a changeless possession.

Saturday, December 21st Psalm cxlvii 1-20

"He filleth thee with the finest of the wheat" (verse 14)

We are thinking of Christmas shopping. We are buying presents. We want to give the best we can. We consider our friends—then we seek to give them that which will meet their greatest need. God is the great Giver. Every day is a Christmas Day to Him. He is always giving. He loves to give the finest of the wheat. The finest of heaven's wheat was heaven's eternal Son. The Father gave Him. With Him He freely gives all things. The Name of Jesus is the gift we refer to when we sing, "All other gifts in One." Our present power to give is because God once gave. As we rejoice in our spending and sending and giving, let us gratefully remember that Christmas joy is the outcome of God's spending—He spared not His only Son, of God's sending—"He sent His Son into the world", and of God's giving—"God so loved, that He gave."

Sweet Cream and Sour Milk

One of the most beautiful things we have heard about the late Dr Griffith-Thomas is what is reported his wife said concerning him. Said she: "Dr Thomas never gave others his sweet cream, and brought us home the sour milk."

This is quite a testimony and it may come close to the hearts of many. There are some who are very pleasant away from home and who are exceedingly peevish at home. It should not be that we give our sweet cream to the public and bring home the sour milk to the family circle. We should be all things to all men and this includes the family circle. If Christianity does not make us kind at home it will not make us impressive abroad. You cannot camouflage love. You can detect hypocrisy through any mask.

Reading: I Samuel xviii. 1-16
Sunday, December 22nd, 1929.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8)

THE LOVE OF TWO BETHLEHEMITES

FOR THE TEACHER.

This story of the love of David and Jonathan has become such an epic in the history of the world that two close chums are to this day called "David and Jonathan," therefore as you turn the thoughts of your class to this subject seek to make them understand the true worth of friendship. Life is full of beautiful things, but the unselfish, unsoiled glory of a boy's love for his chum, or of a girl's devotion to her friend, is one of the most beautiful things that can be imagined.

Remember also that the eldest son of a ruling prince in the East wears different clothes to the ordinary boy of the tribe. His is the privilege of wearing the coat with sleeves, as did Joseph (Gen. xxxvii. 3. R.V.). These sleeves are long, like those of the surplice that choir boys wear, and the only persons allowed to wear them are the sheikh and his son and heir. Therefore Jonathan's dress was more than an ordinary garment, it was a mark of his rank, and of the position that he was expected to hold when his father died. Make this very plain, for if your class are to understand anything at all of the significance of this act on the part of Jonathan then they must have this made clear to them first.

The Love of a King's Son for a Bethlehemite (I Sam. xviii. 1)

The shepherd boy and the son and heir to the throne met in the tent of King Saul, and while the conversation was proceeding Jonathan's soul was knit to that of David, they fell in love with one another. It sounds funny to say it like that, but it is exactly what happened—it was a case of love at first sight. Differences of rank were forgotten and they loved each other. Then the love went deeper, and we read of a covenant being made between these two lovers. This was not simply a promise, but one of the most sacred acts that could be performed (see Jeremiah xxxiv. 18, and Genesis xv. 9, 18). A calf used to be cut in twain and those making the covenant pass between the parts. So from that moment they were more to each other than brothers, they were one.

Now that Jonathan, the king's son and heir, divests himself of his robe and his garments, even to his sword, his bow and his girdle, and gives them all to David. He stripped himself of his insignia of rank and position, and puts them all upon David. In this covenant it would almost seem that Jonathan had all to lose and nothing to gain. His love was so great that while it could receive nothing from the youngest son of Jesse the Bethlehemite, a keeper of sheep, yet it gladly arrayed him in all the garments of royalty. He abdicated his right to be king after his father, and passed over his badge of office to a shepherd boy. He gave David his throne (I Samuel xxiii. 17).

Saul's Hatred

The significance of this act, while not counted by the son, is taken notice of by the father, and from now on we read of the growing hatred of Saul for David. Time after time we hear of attempts upon his life, and plots to slay him. But throughout the whole of this trying period the covenant between these two youths who love one another remains firm and unbroken (chaps. xviii. 23, 24, xix. 1, 2, xix. 9, 10, xx.). To Saul the issue is quite clear, and he expressly warns his son and heir that "as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom" (chap. xv. 30, 31). Nevertheless the covenant-bond of love remained, and even at the risk of his own life, Jonathan remained true to his love. Do you wonder that David lamented mourned and was distressed for his brother Jonathan because his love was wonderful passing the love of women (II Samuel i. 26). Thus we see what love could do, and the marvel of what Jonathan gave up for David fills our hearts. But there is another story and this is also of a Bethlehemite, Jesus who gave up all to be the Friend of sinners.

The Love of a Bethlehemite for Sinners.

Here is love that makes the robust friendship of Jonathan seem pale. In the history we have been reading it was the king's son loving the national hero, the lovely youth whose praises were in everybody's mouth (I Samuel xviii. 6, 7), but in this we read of God's Son loving the sinner when we were without strength, while yet sinners and enemies to God (Rom. v. 6, 8, 10). He was the King of glory, the joy of the Father, but divesting Himself of His glory, majesty and power, He took upon Him the form of a slave, received a body like ours, and was in all things made like unto His brethren (Heb. ii. 17, iv. 15 x. 5). Such was His great love where-with He loved us when we were dead in sins, that He loved us to the end, and was willing to be counted worthy of death in our place. Jonathan was the friend of the future king of Israel, but Jesus became the sinner's friend (Luke xv. 2). For this cause He also became a Bethlehemite, not to be loved but to shew us the love of God, and to lay down His life for His friends (John xv. 12, 13). It is our joy at this time of the year to think once again of His great love, and truly our hearts shout Hallelujah, for herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world (I John iii. 10, and ii. 2).

In closing, press home the personal question once again, and ask if there are any who will yield to the claims of the Bethlehemite as Jonathan did, and crown Him Lord of their hearts and give Him all their love.

Saved in Shanghai

By R. H. NEVILLE

MANY years ago, in Shanghai Harbour, one cold wintry night I fell overboard, and would certainly have lost my life had not a Chinaman heard my cries for help, and, coming in his boat, rescued me. I was thankful indeed, and rewarded him as best I could.

Again, there came another time in my life, when I became conscious that I was drifting out to the sea of eternity, lost and needy, but there was One who saw my helplessness and need, and without waiting for my cry, plunged into the awful waves which certainly would soon have overwhelmed me, and when I came to a consciousness of what He had saved me from and the cost of my salvation to Himself, how could I refrain from

—GRATEFULLY THANKING HIM?

But many people, who would overflow with gratitude to any one who might deliver them from a temporal or earthly calamity, are quite indifferent to the claims of Him who came all the way from glory to rescue them from eternal death and destruction. In fact the great mass of people, perhaps yourself, my reader, are quite unconcerned at the fact that they are just drifting down the stream of time out to a lost eternity. But neither unconcern, nor ignorance can alter the fact that it is true, and to be without Christ is really to be without God and without hope. "How shall we escape if we neglect so great salvation?"

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