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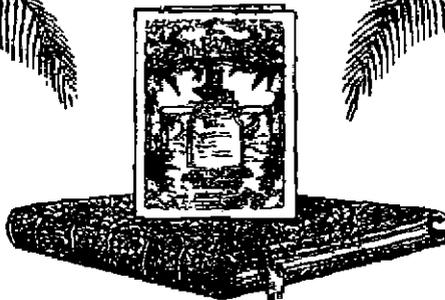
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 15.

AUGUST 9, 1929

Twopence

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

Baptiser

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

Coming King

PRINCIPAL GEORGE JEFFREYS' Revival and Healing Campaign at Worthing Still in Progress

The Canvas Tabernacle is pitched on the Beach, Brighton Road, corner of Ham Road. It is ten minutes' walk from the Pier, and on the main 'bus route

Services: Sundays, 3 and 6.30 Week-nights (except Sats.) 7.50. Wednesday & Thursday afternoons, 3.30

August Elim Conventions

BRIGHTER BRIGHTON

Aug. 5—7.

BRIGHTER BRIGHTON

THE ANNUAL CONVENTION IN THE ROYAL DOME

Convener: Principal George Jeffreys. Speakers: Pastors E. C. W. Boulton, P. N. Corry, William Henderson, and the Revival Party,

Supported by the ELIM CRUSADER CHOIR under the musical directorship of Mr. Douglas Gray.

Services: Monday, 11, 3, and 6.30. Tuesday and Wednesday, 11, 3, and 7.30

Special meetings for Divine Healing and prayer meetings for an outpouring of the Holy Spirit are being arranged

LONDON. August 4th to 6th

Elim Tabernacle, Central Park Road, East Ham

Speakers: PASTOR J. J. MORGAN.
PASTOR W. L. KEMP.

Convener: PASTOR H. A. COURT.

Sunday, August 4th, 11 a.m. and 6.30 p.m., Monday, 11 a.m., 3, and 6.30 p.m., Tuesday, 7.30 p.m.

HULL. August 3rd to 8th

Elim Hall, Mason Street

Speakers: PASTOR AND MRS. R. TWEED.
PASTOR W. G. HATHAWAY.
PASTOR J. LEES.

Convener: PASTOR J. R. MOORE.

Saturday, August 3rd, 8 p.m., Sunday, 11 a.m., 3, and 6.30 p.m., Monday, 11 a.m., 3, and 7 p.m., Tuesday, Wednesday, and Thursday, 3, and 7.30 p.m.

PLYMOUTH. Aug. 4th to 11th

Elim Tabernacle, Rendle Street

Speakers: PASTOR AND MRS. H. T. D. STONEHAM.
PASTOR A. G. COFFIN

Convener: PASTOR F. E. H. TREVOR.

Sunday, August 4th, 11 a.m. and 6.30 p.m. Monday, 11 a.m., 3, and 7 p.m., Tuesday, Wednesday, Thursday, and Friday, 7.30 p.m., Wednesday afternoon, 3 p.m.

GRIMSBY. Aug. 4th to 11th

Elim Hall, Tunnard Street

Speakers: PASTOR AND MRS. R. TWEED.
PASTOR W. G. HATHAWAY.
PASTOR J. LEES.

Convener: PASTOR W. F. SOUTH.

Sundays, August 4th and 11th, 10.45 a.m., 3, and 6.30 p.m.; Monday and Tuesday, 10.45 a.m., 3, and 7.30 p.m., Thursday, 3, and 7.30 p.m., Wednesday Friday and Saturday, 7.30 p.m.

A STUDENT'S TESTIMONY

Would you not like to have an experience like the following?

"I do want to say what an incalculable blessing these studies have been to me. Before, I used to read my Bible as a duty,—but now—well, I simply love it. It is my most precious treasure."

If you wish to receive the blessing that this student has received, then write to the Secretary of the

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL
at Elim Woodlands, Clarence Road, Clapham Park, London, S.W. 4.,
and all particulars will be sent to you.

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. 15.

August 9, 1929

Twopence, Fridays

Thirst

By Pastor E. C. W. BOULTON

"If any man thirst, let him come unto Me, and drink."—John vii. 37.

We thank Thee Lord for weary days
When desert springs were dry,
And first we knew what depth of need
Thy love could satisfy

WHAT a terrible thing thirst may be! What an anguish it may cause! What a tragedy it may lead to! During the war an aeroplane, disabled, came down in the Sinaitic desert. When help came the pilot was found shot. He could not endure the terrible thirst. Our word "tantalizing" comes from the old Greek name, Tantalus—a man who had sinned, and whose punishment in hell was to suffer eternal hunger and thirst. Ever within his sight hung luscious fruit, but always just out of his reach. He stood in water which even as he bent down to assuage his raging thirst, receded from him. We think of that terrible description of hell, "Where their worm dieth not, and the fire is not quenched." What more torturous description can hell have than this of "unsatisfied desire."

All lives have their thirst. Something in the shape of

INTENSE DESIRE WHICH DOMINATES

them, and becomes more or less the driving force of life—the great determining factor of all their actions and attitudes. We are surrounded by thirsty souls, it is evident in their eyes; it is stamped upon their faces; it expresses itself in a hundred different ways. But there it is—an unsatisfied longing, a craving that goads them on in a restless and vain pursuit of that which always eludes them.

Think of the thirst for *power*. What untold suffering this has occasioned. The greed for gratification in this direction has deluged nations in blood—made whole continents reel beneath the bitter blow of war. It has let loose all the fiercest and most fiendish passions of men, making them heedless of the agony inflicted upon others. The thirst for power has made men heartless and inhuman.

Then think of the insatiable thirst for *pleasure*—a plague which is sweeping the world in these times, until men are pleasure mad. The cry for indulgence in this realm is tremendous.

THE GOD OF THIS WORLD IS CATERING

for the clamouring crowd, until all that is best is likely to be engulfed in this inordinate demand for

some new sensation. The mad whirl increases, gathering momentum all the time, and men and women are plunging deeper and deeper into the quicksands of moral and spiritual disaster.

The thirst of man sometimes seems to him like a bottomless pit that nothing can fill. The Romans at one time were much distressed by a great gulf that appeared in the Forum. They tried to fill it up, throwing in cartloads of earth and stones, but it was of no use, the gulf still seemed as deep as ever, they could not find the bottom. Such a wonderful thing they felt must be caused by the anger of the gods. They enquired of the prophets what must be done to win pardon, who replied, "The Roman people must throw into the gulf the most precious thing in Rome." Some thought this meant jewels, some said gold, and others corn. At last a brave youth named Curtius came forward saying, "There is

NOTHING SO PRECIOUS IN ROME

as the brave heart and good weapons of a Roman. Stretching his hands towards heaven he vowed to sacrifice himself for Rome. Putting on his armour and mounting his good horse he rode to the gulf and leaped in, while crowds of men and women flung fruit and flowers after him. It is but a picture, that the insatiable thirst of the human can only be satisfied by the One who gave His life to fill the gap.

The poet speaks of

The thirst that from the soul doth rise
Doth ask a drink divine

What gracious invitation Christ offers to the tired and thirsty who stagger blindly along life's highway, in quest of that which will quench the burning thirst within. "If any man thirst . . . let him come . . . let him *take* . . . let him *drink!*"

It is not so much with the thirst of those who know not Christ that we wish to deal in this article. We are persuaded that there is a great company of parched Christians. To them we would address ourselves. Perhaps, dear blood-bought believer, desire for God has become so intense within your heart as almost to amount to agony. The longing to know Him in a new and deeper way possesses you to such an extent that all other desires are swallowed up in this all-consuming passion for the Divine.

Eerlier joys have passed away
As the stars in glowing sunrise
Lose themselves in glorious day

Others cannot understand you; they fail to appreciate the cry within you for God; your language is strange to their ears, though 'tis music in the ear of God. They offer you advice; they quote you Scripture; they repeat their experience. But somehow you are left untouched, unfed, unmet; still athirst. They cannot enter into that through which you are passing. And all the time the thirst increases and the cry becomes more intense and insistent. Perhaps the passion for spiritual satisfaction has reached that stage when you are constrained to cry: "Oh, baptise me, or I die: You have tried all the prescriptions of orthodoxy; you have carefully followed out the formulas of the various fellowships in which you have sought to assuage your thirst. But still the fire burns on. Your heart pants almost to a bursting point with desperate desire for Him. Like the bride in the Canticles your one cry is, "Where is my Beloved?" It is not that He is a stranger to you, or that you have not heard His voice, seen His face or felt His touch. It is your very knowledge of Him that has given birth to the thirst that now grips you. It is because of the Spirit-lit vision that you are now driven by strong desire.

Be of good comfort! He who hath created the demand will

LEAD YOU TO THE PLACE OF SUPPLY.

He Himself will meet you as only He can. He is allowing you to pass through the desert of drought in order that you may prepare for the deluge which His hand holds in reserve. Out of your poverty shall come spiritual plenitude. God never creates a deep inward cry after Himself but that He waits to respond. Other things pale and lose their power to captivate, because He is making you ready for His "greater thing." These things cannot satisfy the soul with a capacity such as God has created within

you. Yield to the vision within thee, and the voice of His word as it sounds in thy soul. Out of the womb of thy want shall be brought forth a new revelation of thy risen Lord. Following the night of thy need shall come the gracious morning of manifestation. Forth from the bosom of thy brokenness shall flow "waters of eternal gladness." The thorn and the tear shall make way for "tides of joy" for thy thirsty lips. Thy *via dolorosa* shall become a pathway of praise. The music of a new and nobler song shall greet thee on the winepress way. The groan of the deep desire that now escapes thy lips is but the birth-cry of a larger life in God. God will quench thy thirst from the ocean depths of His unfathomed love, making fountains to rise within thee.

UPON THE ANVIL OF AFFLICTION

God will shape thee into a chaste and chosen vessel for His service. In the furnace He will forge fresh love-links that will make thee more completely His slave. The river of a mightier and more magnificent ministry shall rise within thee. If thou hadst not known the pangs of soul thirst, thou couldst never have been fitted to succour those who suffer in their quest for the fulness of God.

Perhaps, like the apostle Paul, you covet the prize of perfection. You stretch out towards closer union with Christ. Come, O parched soul, to the eternal Spring which never exhausts itself, though it has been giving freely from all eternity—drink deeply and continuously. Perchance, like the prodigal of old, your feet have wandered afar from the centre of His will, and now the hunger for home has seized you. Beloved wanderer, the Father awaits thy return, and though thy strength is all spent, yet He will teach you.

The rest of utter weakness,
In the Arms for ever strong

Let the music of His message ring in thy soul,
silencing every sob and sigh—"If any man thirst,
let him . . . drink!"

Abdullah—the Watchman?

THIS photograph of Abdullah is altogether too meek and mild for this article, but, as it is the only one that I have, it will serve to shew the man who was our watchman for many months. Everybody who knew anything about the North-West Frontier of India told us that we would have to employ a *chowkedar* or watchman, but we were determined not to be intimidated. That first night the bucket from the well was missing, and almost before we knew of our loss, Abdullah arrived to inform us that we had been robbed. Still we refused to give in, and the next night something else disappeared, until at last we yielded, and by employing Abdullah to *sleep* on our verandah at so much per month, were left in peace. Occasionally through the glorious quiet of an Indian night we would hear an ear-splitting yell of "*Khabardar*" ("Be careful") from the bed on the verandah, and this would be repeated by every watchman in turn, so that the thieves would know that the watchmen were awake and go more care-

fully about their work. It was an alarm that did not wait for a thief to set it going, but went off by fits and starts to keep them going. Truth to tell, this system of *chowkedars* was

NOTHING BUT BLACKMAIL

You purchased your immunity from thieves by employing one of the tribe—your freedom, or insurance if you will, costing you Rs 15 (£1) per month. He watched or slept through the night (it hardly mattered which), and because you employed him and his other chums got a percentage of his wages, your insurance against theft held good. The comedy of that shout into the night, "Be careful, I'm awake!" was explainable or translatable as "Keep away, the insurance is paid!" So much for Eastern watchmen in modern days, and they do not seem to differ much from those that Isaiah spoke of when he said, "His watchmen are blind they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying

down, loving to slumber. Yea, they are greedy dogs which can never have enough" (Isa. lvi 10)

God's watchman should be different to that, and in Ezekiel xxxiii we read that those that He appoints have a great responsibility (Ezek iii. 17). It is the watchman's place not only to hear and see, but to warn the people; for if he warn not, then the Lord will require their blood at the watchman's hand (xxxiii 6) There could be no parleying with the enemy, no taking of bribes, no slackness on duty, no sleeping at their post, no sharing of spoils with thieves and robbers, but a steady voice of warning that never kept silent, because of his great responsibility as a watchman for God

ONE OF THE GREATEST WATCHMEN

of all time has left us in Acts xx. a list of his duties. He testified from house to house (v. 20) and laboured night and day (v 31) So that on the beach at Miletus he could call the elders of Ephesus to record that day, that he was free from the blood of all men, for he had not shunned to declare unto them all the counsel of God (26-27) Later on he tells Felix the governor what had made him such an efficient watchman—he had exercised himself to have always a conscience void of offence toward God and toward man (Acts xxiv. 16).

I wonder sometimes which model we are following as watchmen, the Eastern or the Christian, the true or the false, the one who simply cries, "Keep away!" or the strong man of God who with tears (Acts xx 31) sounds out the warning, "Because there is wrath, beware!" We know and believe with all our hearts that there is a sword coming, and that the Judge standeth before the door (Acts xvii. 31-32 with James

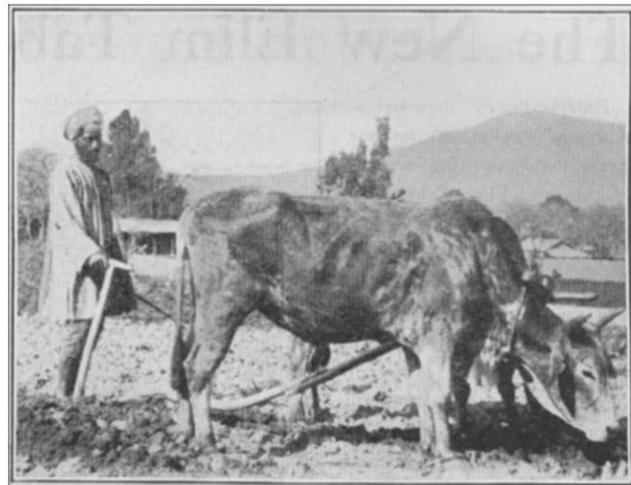


Photo by]

[P N. Corry.

v 9) With what earnestness, then, must we warn all men everywhere, lest when He come we are found to be false shepherds, watchmen who are dumb dogs, guides that are blind, When the prophet was blinded by the glint of gold, the ass could see the angel; when Roman guards slept, the geese cried out and saved the Capitol; and when soldiers of the Prince of Orange slumbered, a spaniel in the bedchamber gave the warning of the approach of the troops of Spain and saved Holland. Dumb beasts were performing the work of watchmen, and roused them from slumber in time to defend the city. Therefore the groan of creation ought to rouse us to our duty, for the morning cometh, and *also the night!* "Watch, therefore, and be sober, for in such an hour as ye think not, the Son of Man cometh"

Principal George Jeffreys Commences at Worthing

SUSSEX DAILY NEWS		
TO-DAY	MONDAY	1d.
<p>BIBLE EXPOSITOR'S HEALING CAMPAIGN AT WORTHING</p>		

PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY HAVE BEGUN IN WORTHING A CAMPAIGN THAT FROM THE VERY FIRST DAY BORE FRUIT SOULS HAVE BEEN SAVED, BODIES HEALED, AND CHRISTIANS OF LONG EXPERIENCE REVIVED IN THEIR SPIRITUAL LIFE

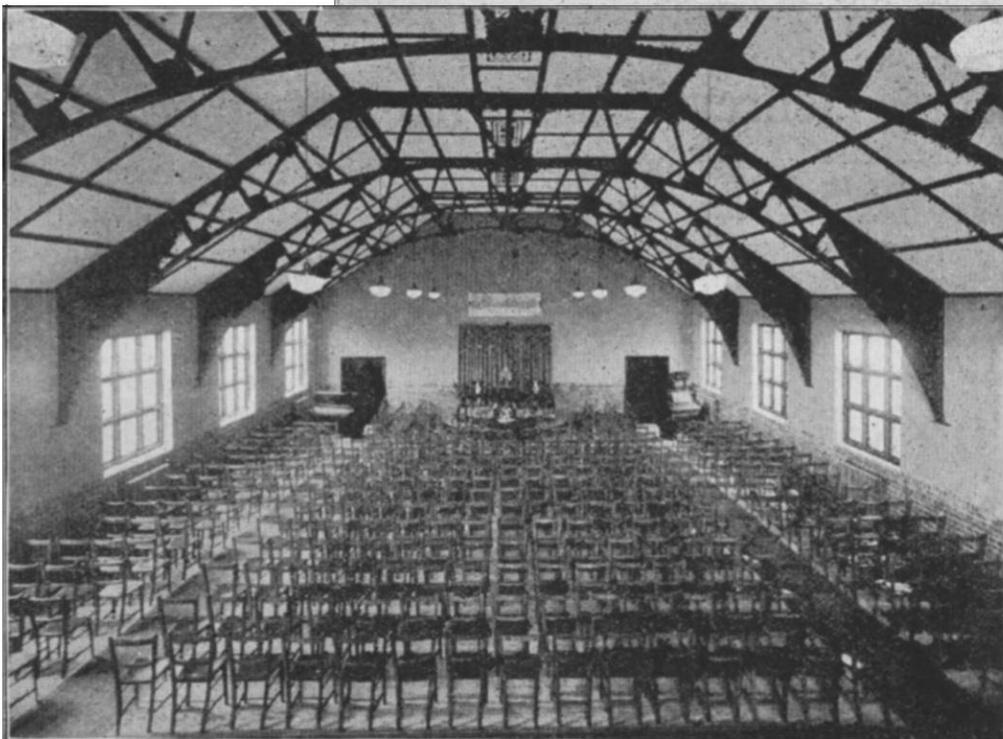
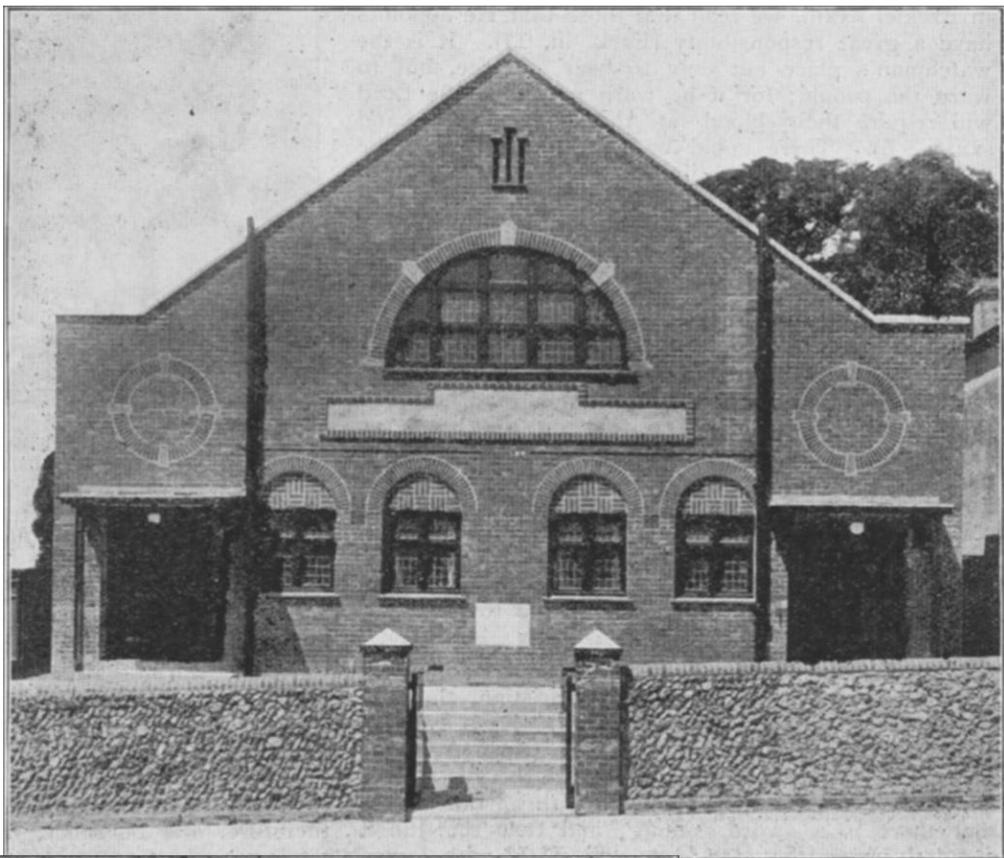
"WE HAVE NEVER SEEN IT IN THIS FASHION" IS BEING EXPRESSED TO-DAY, AS OF OLD. THE WORD OF GOD IS BEING CONFIRMED IN ACCORDANCE WITH THE DIVINE PROMISE MR JEFFREYS AND HIS ASSISTANTS DESIRE THE PRAYERS OF GOD'S CHILDREN ON BEHALF OF THE MISSION, THAT THE WORD OF GOD MAY HAVE FREE COURSE AND ACCOMPLISH IN THE UTMOST DEGREE THE PURPOSE OF GOD IN WORTHING

The New Elim Tabernacle at Eastbourne

Extraordinary demonstrations of religious fervour marked the opening service at the new Elim Tabernacle of the Foursquare Gospel Alliance in Hartfield Road.

There was a queue outside the church at half-past-five—two hours before the service began—and although the building has seating capacity for six or seven hundred people, it was packed a long time before Principal George Jeffreys, the founder and leader of the Alliance, mounted the platform, and there must have been nearly a thousand present.

The new Tabernacle, the foundation stone of which was laid by Mr Jeffreys just before Christmas, has a capacious and lofty interior. Everything is in thoroughly modern style, from the pale yellow distempered walls to



the panelled and girder-supported ceiling, whilst a feature is the terrace of tiers at the back of the hall. Over the platform, which is draped with a blue plush curtain, is a scroll bearing the words, "God is here and that to bless us."

The service on Saturday was on the characteristic revivalist lines, although naturally accompanied by more enthusiasm than usual. The platform was laden with bowls of roses, lilies, tulips, and narcissi, and was surrounded by young Elim Crusaders of both sexes, the girls looking extremely smart and picturesque in their white dresses with black hats and ties. On one side was an organ and violin, and on the other a piano and two more violins. —*Eastbourne Gazette.*

“Behold thy King . . . He is Just!” (Zech. ix 9)

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*)

MATTHEW XXI.

OUR Lord's triumphal entry ended at the Temple—the house of God. Probably Jesus had visited this place on the previous Friday, according to Mark xi. 11, 12, and had a good look round before the setting sun compelled His return to Bethany. Thus He would be fully acquainted with the prevailing conditions there. Money changers and merchants had taken possession of the outer Temple. People coming in from a distance would desire to purchase doves, etc.: also to exchange money to procure the necessary half-shekel to pay the annual “redemption money.” But this necessary trade had become a vile traffic. The altar of mammon had been reared too near the altar of God. Profiteering would be a mild term to use of these merchants, while the commission charged by the money changers was wildly exorbitant. It was estimated that

AT PASSOVER TIME

a money changer could make as much as £9,000 profit. They had commercialised religion to such an extent that it was sheer robbery. Jesus saw all this. Was this indeed the Temple, or was it a fair, a cowshed, a dove-cot, a stock exchange? Three years previously He had cleansed the Temple with the comparatively mild reproof, “My house shall be called the house of prayer, but ye have made it a den of robbers.” Greed had displaced God. The Lord had suddenly come to His Temple, and they were not able to stand when He appeared.

Has this no lesson for to-day? In the cycle of religious history, are we not back again in the same place? Is it not again Gold or God? Fat and flourishing in goods, but lean in spiritual gifts and graces. More and more in our day churches are becoming mere business organisations where the social side has taken the place of the saving of souls. Modern churches are again putting Christ to shame and crucifying Him afresh on the cross of commercialised Christianity. They unscripturally incur tremendous debts and then resort to bazaars, jumble-sales, card parties, and other questionable methods to raise the money to pay off these debts. The end of all such mercenary religion is seen when Babylon the great is cast down and cast out for ever (Rev. xviii.).

“And Jesus went into the Temple of God, and cast out all them that sold, and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves.” In this His justice is seen; *but He who was just had also salvation*; for when He had turned the robbers out, “the blind, and the lame came to Him in the Temple and He healed them.” See the contrast to this in II. Samuel v. 5, where, when David first

TOOK POSSESSION OF JERUSALEM,

he commanded that the lame and blind which were hated of his soul should not be permitted in the house.

Even in the Temple the children had continued their

hosannas, and the rulers were displeased. They had, while nursing their bitterness of heart, kept quiet while He cleansed the Temple, and refrained from interfering when the blind and lame came into the building for healing. Now they burst upon Him in sore displeasure, and bid Him rebuke the children's praises. “Have ye never read,” He replied, “Out of the mouth of babes and sucklings Thou hast perfected praise?” Of course they had read it, but they had not made any room for Jesus of Nazareth in their interpretation of it. This would anger them further, for they would know that He could have continued with the verse and said, “That Thou mightest still the enemy and the avenger” (Psalm viii. 2). Though they rage, they have no reply, and again was exemplified, “The ox knoweth his owner and the ass his master's crib, but Israel doth not know, My people doth not consider.”

BETHANY.

“And Jesus left them, and went out of the city into Bethany, and He lodged there” (Matt. xxi. 17). After prayerfully considering the Scriptures, we suggest that Jesus spent the night of Thursday, the week before the Passover, in the house of Zacchæus (Luke xix. 5), that He left Jericho on Friday morning *via* Bethphage, that He visited Jerusalem, “and when He had looked round about upon all things, and now eventide was come, He went out to Bethany with the twelve” (Mark xi. 11), that according to John xii. 1, this would be the evening of Friday or the beginning of the Sabbath, six days before the Passover: that He rested in quiet with the Bethany family on this Sabbath, and was on the evening of that day, entertained to a supper at which Martha served and Mary anointed Him beforehand for His burial. This was a thankoffering to Him, because He had raised their brother Lazarus from the dead. There was true heroism in the devotion of these two sisters. Despite the fact that the Jewish rulers had already decided to kill Jesus, and had issued a warrant for His arrest, they were eager to share His reproach, opened their home to Him, and made a feast in His honour.

What is commonly called the Triumphal Entry, or the Palm Sunday procession probably began from Bethany. This brings us back to the Scripture quoted at the head of this division. We shall take the liberty of altering that verse a little, and write “And He left them and went without (outside) the city toward Bethany, and passed the night (in the open air) there.” The word “lodge” occurs only here and in Luke xxi. 37, which is a commentary on this verse. It reads “And in the days He was teaching in the Temple; and at nights He went out, and abode in the Mount that is called the Mount of Olives.” This would be the hiding place referred to in John xii. 36, and was in all probability the garden of Gethsemane on the slopes of Olivet, of which we read “for Jesus oftentimes resorted thither,” and again “He went as He was wont to the Mount of Olives” (John xviii. 2, and Luke xxii. 39). From these Scriptures the in-

ference is clear that Jesus spent the nights of Passion week on the slopes of Olivet, probably in prayer that during the day He returned to teach in the Temple, and apart from that meal of Matthew xxvi 6, Jesus partook of very little if any food during that period. This brings us to verse 18, and helps to explain the hunger of Jesus.

THE BARREN FIG-TREE.

"Now in the morning as He was returning to the city He hungered. Had He spent the previous night with the Bethany family, they would not have allowed Him to go out without a breakfast. Supperless and sleepless, the Saviour approached a leafy fig-tree whose boughs hung invitingly over the road. He hoped to allay the pangs of hunger by its fruit. "but He found nothing thereon, but leaves only" If foliage was indicative of fruit, then the condition of this tree certainly betokened the presence of figs. His disappointment was real, not forced. As the incident of the ass and its colt revealed a spark of the Deity in Jesus, so the incident of the fig-tree exposes His true humanity. "And He said unto it, Let no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away" Its hollow hypocrisy exposed, mantling itself in a blush of shame, the fig-tree, like another Nabal, died at the heart.

There was nothing petty or vengeful about this, the only act of judgment performed by Christ while on earth. Judgment is God's strange work, and this act was full of significance. Taking this tree as a type of the Jewish people, we hear John Baptist three years before this incident saying, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire" His stern warning to the religious leaders of that day was, "Bring forth fruits meet for repentance, etc" Now we see the fulfilment of Luke xii 6-9: "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none. Cut it down!"

WHY CUMBERETH IT THE GROUND?

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well, and if not, then after that thou shalt cut it down."

The allotted time had expired, the Lord of the vineyard had come to see the effect of intense cultivation upon the fig tree. He found foliage in profusion, but absolutely no fruit: not a single fig. Taking leaves as a type of profession or testimony, we see in the sentence upon the fig-tree an awful warning against fruitless profession. The insufficiency of fig-leaves alone, was revealed in Eden, and now again clearly demonstrated. Possession, not profession, fruit not foliage is what God asks. The tree gave promise, but no performance. It was this hypocrisy, the pretence, so typical of the nation, so hateful to God, which Christ condemned. The fig-tree was probably diseased, or at least abnormal, and Christ only hastened what nature had begun. it was not in a fruit-bearing condition. To destroy a sound

tree would be unlike a work of Christ. also a sound tree would not be a fitting symbol of the state of the nation at that time.

The lessons from the incident are (1) a warning of the peril of hypocrisy, (2) a symbol of the destruction of the impenitent, and (3) an illustration of the power of faith.

In answer to the amazed apostles, Jesus said, "Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." (This was a prophecy) Mountains are typical of peoples or nations, and the sea is a type of the Gentile world. We know how the Jews were taken from their own land and scattered among the Gentiles.

THE BAPTISM OF JOHN.

After the incident of the fig-tree, Matthew takes us back to the Temple, and Luke, giving details, says, "And it came to pass that on one of those days as He taught the people in the Temple, and preached the Gospel, the chief priests and the scribes came upon Him with the elders, and spake unto Him saying, Tell us by what authority Thou doest these things? Or who is He that gave Thee this authority?" This, coming from Israel's leaders, was not only an interruption, it was a challenge, a conflict, a crisis. Jesus had entered into their sphere, and angrily rebuked men and deeds which they had allowed without a word of protest. The Lord had by this time ceased to regard these people as honest enquirers. He knew them for what they were—cavillers, enemies. So instead of giving a direct reply, He answered question with question. "The baptism of John, whence was it? from heaven or from men?" Only the wisdom which is from above could have propounded such a reply. It was but another instance of the wicked falling into their own pit, and being taken in the net which they had spread for others. These were the people who had

SENT A COMMISSION TO ENQUIRE

unto the claims of John (John i 19-27), and with the information thus acquired they ought to have been able to answer Christ's question. John had distinctly and repeatedly borne witness that He was sent of God to baptise (John i 6-34). He had said, "A man can receive nothing except it be given him from heaven" (John iii. 27). Had not the ministry of this "messenger" been to prepare the way of the Lord to His Temple (Malachi iii 1)? But they were not able to "abide the day of His coming." The hypocrisy of these people is seen in their reasoning and reply. They knew what the multitude thought about John; they knew what they ought to answer they knew too, how much depended upon their reply, so they chose the refuge of agnosticism. "We cannot tell; we know not." Had they accepted John's testimony as to himself, they would be obliged to accept his witness as to Christ, and John had called Him the Lamb of God, and the Son of God (John i 29-37), and the testimony of the multitude was "All things that John spake of this man (Jesus) were true" (John x 41). To these same leaders Jesus had previously said,

"Ye sent unto John, and he bare witness unto the truth" (John v. 33), but they were wilfully blind, and heart-hardened. There was abundant witness to Him To Him

Devil, and the lusts of your father ye will do."

That John the Baptist was God's man in his day, and that his baptism was the Divine touchstone at the time, is evident from Christ's attitude toward the man and his ministry.

ALL THE PROPHETS OF THE OLD TESTAMENT

THIS BAPTISM OF REPENTANCE

bare witness In the New Testament five preliminary announcements, by Gabriel to Zacharias and the Virgin, by angels to the shepherds, by the Spirit to Simeon, and by a star to the Magi, were followed by the Baptist's three testimonies. Sixteen times before, and once after His resurrection, Jesus declared Himself the One to whom the Prophets bore witness, using the word Messiah (i.e., Christ) six times. sixteen times also was He acknowledged as such by others, the word Messiah being used six times. And although naturally no Jew could have pictured Him beforehand as He actually was, we cannot imagine any other Saviour who could have satisfied as He did all the wants which were felt in His days. *Atonement, independence, restoration, union, in their highest senses, were what He offered, and what they refused.*

unto the remission of sins was heaven-sent, and a necessary part of the Gospel of Jesus Christ. Compliance was essential at that time, if one would fulfil all righteousness. Even before Jesus began His public ministry, God, by the inception of this baptism made it plain that a new dispensation had begun, and that the Law and the Prophets had begun to give place to some better thing. The Holy Ghost says, "John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is on Christ Jesus," and again, "And all the people that heard him, and the publicans, justified God, being baptised with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptised of him." These people not only rejected John's message, and refused his baptism, but Jesus attributed John's death to them when He said, "But I say unto you that Elijah is come already and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them" (Matt. xvii.-12)

How settled in their sin must this people have been to draw from Jesus His "neither tell I you by what authority I do these things." Jesus said, "If God were your Father, ye would love Me, for I proceeded forth and came from God. for neither came I of Myself, but He sent Me. Ye are of your father the

Bible Study Helps

THE GUIDANCE OF GOD. ✓

1. Guides by His Word.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Tim. iii 16)

2. Guides by His Spirit.

When He the Spirit of truth is come He will guide you into all truth (John xvi 13)

3. Guides by His Providences.

A man's heart deviseth his way, but the Lord directeth his steps (Prov. xvi 9)

4. Guides by His Eye.

I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye (Psalm xxxii 8)

5. Guides by His Counsel.

Thou shalt guide me with Thy counsel, and afterward receive me to glory (Psalm lxxiii 24)

6. Guides by His Hands.

So He fed them according to the integrity of His heart, and guided them by the skilfulness of His hands (Psalm lxxviii 72)

7. Guides by His Voice.

Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left (Isaiah xxx 21)

Conclusion: In all thy ways acknowledge Him and He shall direct thy paths

Down at the Foot of the Cross

A. F. E.

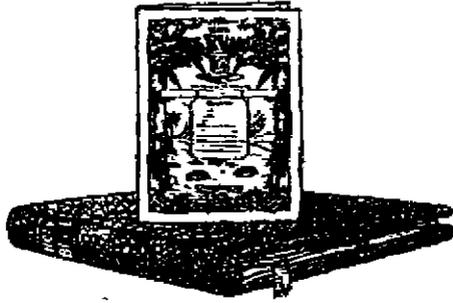
A. F. Earl

Down . . . at the foot of the Cross, There . . . by Thy
Down at the Cross at the foot of the Cross, There by Thy grace I will

grace I will hide me, Trust - - - ing in gain or in
hide me, I'll rest-ful-ly hide me, Trusting in gain, in gain or

loss, Sure that no ill can be - tide me.
loss, Sure that no ill, no ill can be - tide me.

Copyright



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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Modern Youth

"Is religion adequate for the needs of modern youth?" was the subject upon which a Christian editor invited qualified and representative men to write. The resultant articles confirm our viewpoint in the matter, viz, that Christ is equal to the need if He is presented to thoughtful youth in a straight-forward manner without any apology for the offence of the Cross. The general attitude of the Church in its condescending manner of "talking down" to young people is most repugnant.

In the life of the leader of Israel there is a parallel of modern youth's mental attitude towards religion. Moses invited his brother-in-law to join the Israelites in their pilgrimage, and this is how he did it. He said, "Come with us and we will do thee good. In effect, his brother-in-law replied, "I don't want your goodness, thank you!" Then Moses changed his tactics and said, "Come with us and thou shalt be to us as eyes in the desert," to which he immediately responded. Why? Because the invitation was fraught with an appeal to his manhood.

Jesus invited men (young men and women) to deny themselves and take up their cross and follow Him. He appealed to the best in human nature, with the result that millions in every age since He spoke have left all and followed.

Have we any proof that the straight, clean-cut, and plain challenge of Jesus finds a response in the hearts of modern youth? Yes! Over four years ago we commenced a young people's movement called the Elim Crusaders. The chief condition of membership is the experience of the New Birth; the sole attraction offered toward membership was an appeal for service for Christ—no social entertainments, sports, nor games have been instituted—and already the membership is well past the four thousand mark, all of whom are between the ages of fourteen and thirty-five. (The official organ of the Crusade is the *Elim Foursquare Crusader*, published bi-monthly.)

It is our opinion that modern youth will not have a cheap religion, but is prepared to pay the price for the genuine article.

"Subsidence of Our Foundations"

From a digest of President Hoover's address to the Associated Press in New York in April last, we gather the above significant sentence. He emphasised the existence of lawlessness in America to-day, stating that "more than 9,000 human beings are lawlessly killed every year in the United States." Is not this all preparatory to the appearance of the Man of Sin, and indicative of the approaching catastrophic tribulation which shall precede the millennial reign and rule of Christ? The foundations of society are being undermined, and the things that make for stability are gradually disappearing. It behoves the Lord's people to hold fast to the pure and full revelation of His Word, lest they sink in sin's mad maelstrom.

An Extract from Miriam Booth

"We are often tempted to want a different kind of work; we sometimes feel that we are so much better suited to some other post than that where God has placed us—not realising that the vital matter for us to seek after is not so much the accomplishing of some mighty task, as the doing of God's will; that is, the fulfilling of His purpose for us. Thank God, we can do this in the small place as well as in the large, as well behind the scenes as in the limelight.

"You, dear comrade, who have been feeling you were of no use, or that your work was of such little importance that 'anyone could do it'—shut away in an office, perhaps, when you long to be in actual contact with soul-saving work, bound to the drudgery of the kitchen, or the daily duties connected with the care of little children, or even you, helpless sufferer, who feel only a burden to those around you—here is a little oasis for you in your desert of monotony; you can be doing the will of God. And if you have 'this testimony' then you are of as much value to Him in His great plan for the salvation of the world as are those who stand at the front of the battle."

Stepping Stones in Faith's Annals

A Marvellous Record of God's Grace

By L. B. COMPTON

A HALF of a verse in James will preface this talk on direct answer to prayer in my own experience: "The effectual fervent prayer of a righteous man availeth much." The only condition in receiving answers to prayer according to James is being a *righteous man*—the fervent, effectual prayer of a righteous man. He doesn't have to be a priest or a preacher, a deacon or an elder; just simply a righteous man who prays effectually. And then James speaks of Elijah being a man subject to like passions as we are, and he prayed earnestly and God answered prayer and shut heaven; he prayed again earnestly and God opened heaven according to his prayer. If you want a foundation for prayer, turn to John's Gospel, xiv. 13, 14, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it."

Many people think that prayer is a struggle and a strain at all times. It is not. It is a heart communion with and realisation of God, and there is nothing which lies beyond the power of prayer except that which is beyond the will of God. Let me repeat, *Nothing lies outside the reach of prayer but that which lies outside of the will of God.* Everything that will bring glory to the Father may be obtained in answer to prayer. I do not speak to you on this subject because I have any deeper relation to God in this capacity than you have, for if I have failed anywhere in my Christian life it has been because of the lack of prayer, for all things are possible through the power of prayer, but I was thrust out on the Lord just a little differently from most people. When I started out for the Lord it was practically a miracle that He came into my life. I had lived beyond my nineteenth year and never been in school six months in my life, and then I had never spoken my name distinctly. From the time I was five years of age until twenty-four years ago I was walking with a cane the most of my life, and part of the time on crutches. When I was growing up nobody thought I had ordinary intelligence. I think it was because I had an impediment in my speech, and my family thought I was mentally deficient. So my life has been a phenomenal one; it is marvellous what the grace of God can do.

After the Lord had wonderfully saved me and called me to preach I was ashamed to speak about my calling, I was ashamed to make it known, yet I knew I had to preach, and I knew it was God's call for me. I made a covenant with God that if He would make it known that I was called, and would use me, I would trust Him, and never ask a man for a shilling, and never ask anybody to ask for money for me; that I would never take money in consideration for my ministry, but that I would trust Him, and when He failed me I would get a job and go to work, if I was able, like any other labouring man. I have been preaching now for twenty-seven years, and have only

had one week's rest in that time, and that was when I was on the water. Thus I entered into a covenant with God to trust Him, and I found out that if a man starts to live by faith he has no competitors. They will get out of the way and let you do it; nobody feels responsible.

I started out on that line and will never forget the first conflict I had. They put me in charge of a little mission in the East End of the City, a faith mission, and they knew I testified to trusting God. We had a good time, but the hall wasn't comfortable. It was in November and the window panes were broken; we had to tack pasteboard over the holes. The stove was cracked and we had to tie it up with wire, and it didn't heat the room. We got along all right for about a month, but it snowed and went down to zero weather! it snowed again and went below zero! Finally a man got up and moved that we shut the mission until the weather was warmer. Everybody voted for it to close, but nobody asked what the preacher was going to do. I was living by faith; it was nobody's business.

I went back to my little room. One Monday morning my wife said, "There is not a bite in the house to eat, and the worst of it is, the thermometer is about ten below zero and the last lump of coal is on the grate. What are we going to do? You have been talking faith, what shall we do?" Well, I didn't know. I could not see an inch ahead of me. I was cold and hungry; nothing to eat and not a penny in my pocket. I had said I would not ask for money, that I would not borrow, but that I would talk to God. It is one thing to talk faith, and another thing to practise it. It is one thing to say that you are trusting God when everything is favourable, but when it comes down to the place where you are actually bare-footed and starving before an unbelieving world, there is a difference. I shall never forget that morning, with nothing to eat and the last lump of coal in the stove! Wife was thinking of going to bed with her baby to keep warm. I had read for my Scripture lesson the sixth chapter of Matthew, which exhorts us not to be anxious for what we shall eat or drink, or wherewith we shall be clothed; the fowls of the air have no storehouses, bank accounts or cheques, yet the heavenly Father feeds them. Are we not much better than the sparrows? etc. And then here is the thing that burned, "*For your heavenly Father knoweth that ye have need of all these things.*" That broke my heart. "Seek ye first the kingdom of God and His righteousness and all these things (food, clothing, fuel) shall be added." Someone would say, "Your heavenly Father knows," and someone would answer, "If He does, He has left you in a bad shape." We got through praying and I put on my overcoat, saying I was going to mail a letter. "You are not going to leave me here like this!" my wife said, "we will have to go to bed." Again

that silent monitor, "Your heavenly Father knows," and again the answer, "If He does He has left you in bad shape" I told her I would be back when I mailed the letter. As I walked out the tears froze to my cheeks. I said, "Oh God, I will shovel coal, I will cut ice." Again that word of encouragement, "Your heavenly Father knows," and again the taunting reply, "If He does He has left you in an awful condition," and that was the fight. I put the letter in the office and started back, wondering what I would do. Something whispered, "If the city were to find your wife and baby in this condition they would have you in the newspaper." I'd cry to God, and the words would come, "Your Father knows" Then the enemy would say, "God has failed you and the world will know that what you claim about God is not true." Say, brother, if you do not believe in a personal Devil, just start to live in union with Christ. If you do not think there is a power of evil to contest every step of faith, just start to trust God, and you will realise it all too well.

I started back home not knowing what to do. I went along two rows of houses and a man called out, "Hey there!" He was about a row away from me and motioned to me. I wiped my eyes and went back "Say, lad, aren't you the young fellow who has been running this mission up here?" I said I had, before it closed down. "I thought you were as you were going down the street. I had my hand in my pocket and was fingering a ten-shilling note and something spoke to me three times, and said, 'Call that fellow and give him that note' I said, 'Thank You, Jesus,' and the tears rained down my face. He said, 'Don't cry like that, I will give it to you' He didn't know I had a wife and baby without any bread. I tried to explain, but he turned me off. I went to the meat market and got some steak bought some sugar and bread and thought I would buy a few bushels of coal. I lived in a basement room, and had to go down some steps, and when I got there I thought I was getting into the wrong house, there was coal strewn all around. No, sir, it was 417, and my wife had a big fire going. She said I hadn't gone but a few minutes before someone came and dumped down coal. While we were eating our dinner we got the old Book down again, and read the sixth chapter of Matthew, "*Your heavenly Father knoweth that ye have need of all these things.*" Friends, that was a wonderful stimulus to my faith, because no one knew of my needs but the Lord.

It is after an experience of that kind that you would expect to get to a place without trouble, but there is no such thing as getting to the place where faith is not tested. The trial of your faith will be a continual experience, and I have known what it meant more than once to be tested to the limit. After I started out I did evangelistic work among the mountaineers for seven years. I buried myself in the Appalachian Mountains; preached two winters without an overcoat and got £7 in cash the first year, the second I got £5, and my clothes were like the map of the United States. More than once I stayed in bed while a good sister would launder the only shirt I had. One of my greatest tests was when

I was in North Carolina conducting an evangelistic meeting. I had been preaching in a small building with an open fire-place. Those mountaineers would make the room so hot, and I would preach and perspire and then go out into the freezing cold, which was very hard on me physically. Many a time would I get up in the morning and put on a shirt that was frozen stiff with ice, knock the ice out of my socks, and my trousers frozen so stiff with perspiration that they would almost stand alone. While I would be dressing I would have chills and then go out and run to get warm.

At five years of age I had become a cripple, and when I was seven they took out a portion of bone from my limb. When I was eleven years old they took out another portion. I had white swelling, and a consultation was held twice to take off my limb. They said it was rotten, decayed, and that the trouble was tubercular, and the only remedy would be to have it amputated. Twenty years ago, while I was conducting this meeting in North Carolina, all at once I was struck with awful suffering in this limb. They moved me into the back room and had to rip the seam of my trousers. My suffering was so intense I could not stand the weight of a sheet. Two doctors came to examine me and they said the only thing I could do was to have my leg taken off and have a cork leg. For two weeks I lay there and never had one hour's sleep. I groaned and prayed and wished that I might die if I could not be delivered from that awful suffering. It was as large as two limbs and purple and black and red, and I wasn't able to take a mouthful of solid food because of the agony I endured.

There was a good woman, whose name was Miss Staley, she belonged to the Christian Alliance. She knew about my ministry and about my suffering, and she called for a time of prayer, set a day for fasting and prayer for me. She sent to M. W. Knapp of Cincinnati, Dr. Simpson of New York, and others, and asked them to have special prayer for me on a Thursday. I was screaming and groaning. I could not pray. Do you know you can suffer till you cannot pray? They came out on a Thursday to have a little prayer meeting and anoint me with oil in the Name of the Lord, and as they put the oil on my head and prayed, I went to sleep. That very moment the pain ceased, I went to sleep. They shouted and praised God, and had a good meeting, but I didn't know anything about it. I never awoke until the next morning at eight o'clock, and the first thing I said was, "I am healed. I haven't a bit of pain in that limb." They said, "We knew it yesterday afternoon. You slept all night," I said, "Praise God I will preach on Sunday." "Hold on," they said, but I sent out notices everywhere that God had healed me and that I would preach on Sunday morning. This was Friday.

A man came for me with a road wagon and two mules. He put some straw on the bottom of his wagon, put a chair in it and some pillows, and four men carried me out and put me in that wagon with my leg on some pillows, and thus they hauled me in to town. Three thousand people came out that

morning because they heard I was healed of that bone white-swelling and that I was going to preach, but you never saw such a sick-looking crowd in your life when they began to lift me out of the wagon. "Healed! that is not healing!" "Hauled out here in a mule wagon and carried to the pulpit by four men!" You ought to have heard the criticism, but finally the meeting commenced. They sat me on the platform with my crutch and cane, and I read the Scripture lesson sitting down, but when I came to the sermon, I could not preach sitting down, and I stood up with my crutch under my arm and began to preach, my foot still on the chair. All at once my foot slipped off the chair and touched the floor. The

audience began to warm up and I threw away my crutch, and began to walk up and down, and before I got through, I was jumping around as if there had never been anything the matter. That was twenty-four years ago and I never had a symptom of that trouble since. The scars are there and the evidences of the operation are there, but the best leg I have is the one God healed.

Friends, if I wanted to make healing my theme, there is not a hall that would hold the people, but I have but one theme and that is Jesus. Jesus Christ is everything that the human heart needs, and salvation is far better than healing.

Concise Comments and Interesting Items

Mr. J. D. Rockefeller has just celebrated his ninetieth birthday. He is stated to be worth 250 million pounds. Bible students will be interested in the following: "The ninety-year-old millionaire delights in simplicity and abhors ostentation and luxury. He is a deep student of the Bible, and parts of the Bible are read to him daily after breakfast, usually from the modern version of the New Testament. He is also fond of books of devotion."

Professor Sir Flinders Petrie continues to make discoveries of vast interest to the world at large, and especially to the Christian public. Important discoveries have been made in regard to the Shepherd Kings.

"The Shepherd Kings ruled Egypt before the patriarchs made their first incursion into the country. There was some link between the Hyksos and the nomad prince Abraham, which accounted for his unfriendly reception there, the men of the XVIIIth Dynasty remembered how the invaders had bullied them, and so 'every shepherd is an abomination unto the Egyptians.'

"Just like the Bedouin to-day, the children of Abraham moved from place to place in search of pasture land with their flocks, they dug wells, and incidentally they caused some trouble to settled down dwellers, such as Abimelech at Gerar. Abraham's *entourage* was a large one and must have been a serious drain on the scanty resources of the Wadi Ghuzze. Not for them were the walled cities of Gaza, Gerar and Beth-pelet built, and if famine threatened they would wander down into Egypt, where they fed their flocks in the rich land of Goshen and made up for the lean years in the wilderness."

Mr. W. F. P. Burton, of the Congo Evangelistic Mission, writes beautifully as follows:

"During this last journey I have experienced Christ's companionship as never before. In the sun's glare I have claimed Him as the shadow of a great rock in a weary land. In the long dry plains, when the men's lips were swollen and their eyes bulging when their feet staggered and they could think of nothing but their great longing for a drink, I have drunk of Christ, the living water, and have been refreshed. I have talked with Him by night in the tent and by day in the forests, until I have the glad assurance from my Lord Himself that He will pour out glorious blessings upon this dark, wicked land. I could almost shout to the very trees and hills, as we have shouted in every village, 'What you need is Jesus Christ'—Jesus for soul and Jesus for body, Jesus to curse the secret societies and Jesus to break the chains of idolatry, drunkenness, slavery, and lust. Jesus to put love in the place of fear, and hope in the place of dread. God help me to magnify my glorious Lord."

His letter in which these words occur is dated May 29th, 1929. It is lovely to have such a complete testimony to the sufficiency of the Lord Jesus Christ.

Miss Monsen, an elderly Norwegian missionary, was on board a boat captured by pirates. She remained on board as a prisoner for twenty-three days. It is hard for us to realise

that such events take place in our day. Here is an interesting extract from her experience:

"The steamer was stopped on the high seas. The first robber that entered my cabin said, 'We are Governor Djang's soldiers, and have come to take care of the ship.' I could not help laughing aloud. 'So I hear,' I answered. When he had got all the information he wanted he left, saying, 'Don't be afraid.' 'Do I look it?' I asked. 'No,' he admitted. The next visitor pointed at my watch and said, 'Hide that somewhere or it will be taken,' and left. I took the hint, little dreaming that the same man would come for it when he got a better opportunity. Then came a boy. He said he was eighteen, and pointed his pistol at me, saying, 'Have you got a watch?' 'Yes.' 'Make a present of it to me and I will be your friend.' 'I don't usually make friends in that way, nor do I need such friends. I am not used to giving such presents to people I do not know. Did your parents teach you to ask such presents of people?' He winced and again pointed his pistol at me, while I quietly repeated, 'No. You cannot possibly shoot me without special permission from God.' How often that sentence was repeated that day! Another man came and sent the boy off. The Lord protected my cabin door. I wish I had counted the many, many times those men were going to enter my cabin and just passed by."

The Scripture Gift Mission, in an appeal for a million Testaments for Latin America, reveals an astonishing situation:

"With a population of nearly 70,000,000 amongst whom the Bible is practically an unknown book, the need must be clear to every child of God. If we include Mexico and the Central American Republics with about 22,000,000, and the West Indies with a further 5,000,000, we have in all a population of nearly 100,000,000, who, with the exception of a very small percentage, are living without God and without hope. The question is, What are we going to do to supply the need?"

New Eyes, in answer to prayer, was the substance of an article which appeared in the *Elim Evangel* a few months ago. It told the remarkable story of Mr. George Evison of Grimsby, upon whom this miracle was wrought by the power of God. The story has now been re-issued and copies of this striking testimony can be obtained from the *Elim Book Saloon* at 1d each or 6d per doz (postage extra). Mr. Schmidt who publishes the booklet, is the son-in-law of the late Pastor John Gibson, who knew Mr. Evison well. Through Mr. Evison's testimony it is stated that there were 57 cases of the blind receiving their sight in answer to prayer.

CORRIGENDUM—Please note that in the last issue of this paper, the 'phone number of the *Elim Book Saloon*, 7, Paternoster Row, was given as City 7706; this should be Central 7706.

Enthusiasm Everywhere in Ulster



The Annual
Elim Convention
at Bangor



EVERY twelfth day of July finds the North of Ireland very much astir with seething masses of enthusiastic Protestant men and women. It is the anniversary of the famous crossing of the Boyne. Thousands of members of the Loyal Orange Lodge, in processions interspersed with brass, flute, and pipe bands and drumming parties parade its streets everywhere. The beautiful seaside resort of Bangor is not an exception, for here, too, thousands parade to processional order with enlivening bands and beautiful banners, whilst the reverberation of the drums is heard far and wide.

At this time the Elim Foursquare Gospel Alliance holds its regular Anniversary Services, and the hot Foursquare Gospelers are much in evidence by their smiling faces and joyous disposition. Principal George Jeffreys, the founder of the movement, was once more the speaker at the services and there was a time of feasting upon the finest of the wheat.

On July 13th the regular annual Baptismal Service is held on the beach, when crowds flock to witness the immersion of candidates. This year Pastor Frederick Farlow officiated. The pictures shew the Pastor immersing one of the converts and a small section of the great crowd that looked on (inset. Pastor Farlow)

It was a real joy to the Principal to be amongst the loyal enthusiasts of the Foursquare Gospel and to behold their steadfastness in the faith. The photographs are by permission of the *Northern Whig*, who published them.

The Self Life

OH, horrid self, in how many ways it seeks to show itself! It is a very chameleon in its changefulness. There is a *humble self* which is very proud of its humility and, like Agag before Samuel, can fawn itself to the ground; there is a *hypocritical self* which can feign one thing and be another, like Jacob before Isaac when he robbed his brother of his blessing; there is a *covetous self*, which cares not who sinks, so long as it can swim, and grabs at all it can, like Judas with the money in the bag, there is an *ambitious self* which can never be satisfied but by being at the top, like the Pharisees, who loved the uppermost seats, there is a *conceited self*, which suffers with a big head and an inflated heart, and is conspicuous by the use of the personal pronoun I, like the Pharisee praying in the temple; there is an *earnest self*, which will go out of its way to carry out its designs, like Saul of Tarsus, and which prides itself on being zealous in the cause of God and there is a *religious self*, which always thinks itself holier than others, and which is ready to go to any expense in the prosecution of its own ideas, like Micah in the Book of Judges.—F. E. Marsh.

Always Rejoicing

By HENRY PROCTOR, F.R.S.L.

O HOW happy the Christian's lot: from the worst of evils, he is to be immune. His ideal state is to have no sickness, to be as far from sickness as he is from sin. That he should prosper and be in health, even as his soul prospereth. For he has a Great Physician, who says, "I will take away all sickness from the midst of thee" (Deut. vii. 15); and who not only forgives all his iniquities, but also heals all his diseases. A Saviour who is not only a Sin-Bearer, but a Sickness-Bearer, who Himself took our infirmities, and bare our diseases. We do not bear our sins, because He bore them in His body on the tree. We do not bear our sicknesses, because His stripes have made us free. It is only the rebels against God who bear their own sins. It is often a disobedient Christian who bears his own sickness, for God says: "Ye shall be healthy, for I am holy" (Lev. xi. 44, Ferrar Fenton), and promises to preserve the triune man, spirit, soul and body, in perfect soundness (Greek, *Holokleros*) (I. Thess. v. 23, 24). He is never to be sorrowful for a moment, but to be

ALWAYS REJOICING

for that which causes sorrow to the world, is his greatest enjoyment. He takes pleasure in infirmities, in necessities, in distresses, that the power of Christ may rest upon him. He rejoices in tribulation, and counts it all joy, when he falls into divers trials (James i. 2).

What the world seeks for is pleasure, joy and glory, all this is included in the word *life*. This is what they mean by "seeing life." But every form of it to them leads down to death (with more or less velocity).

But the Christian is promised joy unspeakable, and full of glory, not only now, but hereafter, and abundance of life not only in this world, but in that which is to come. So that he has not only a present joy, in the anticipation of coming glory, but

A PRESENT GLORY.

"The glory which Thou hast given me, I have given unto them." "We all with unveiled face reflecting as a mirror the glory of the Lord, are being transformed into His likeness from glory to glory, as it is given by the Lord, the Spirit (II Cor. iii. 18, R.V. and XXth Cent. N.T.). The Christian has a great deal to glory in—the first, and perhaps most difficult is to glory in tribulation (Rom. v. 3), to sing amid the tempest: to praise the Lord like the three Hebrew children, in the midst of the burning fiery furnace, or Paul and Silas in the Philippian prison. We are never promised exemption from tribulation. "In the world ye shall have tribulation, but we may have exemption from sorrow. Even when bereaved of our best-beloved we are not to grieve for them, like the rest of men who have no hope (I. Thess. iv. 13, Moffatt). Since death has been robbed of its sting, it is as harmless as a serpent deprived of its poison glands. It cannot separate us from the love of God, revealed in Christ Jesus our Lord. Another cause for rejoicing is persecution for righteousness' sake (Matt. v

11, 12, XXth Cent. N.T., and Greek). "I delight in weakness, ill-treatment, hardships, persecution, and difficulties, when borne for Christ. For when I am weak, then it is that I am strong" (II Cor. xii. 10, XXth Cent. N.T.). This is because His strength attains to perfection in my weakness.

Paul longed to be a sharer in Christ's sufferings (Phil. iii. 10), and rejoiced in his own sufferings on behalf of the Church (Col. i. 24). And Peter, speaking by the same Spirit, exhorts us also:

Dear friends, do not be astonished at the fiery trials that you are passing through, to test you, as though something strange were happening to you. No, the more you share the sufferings of the Christ, the more may you rejoice, that when the time comes for the manifestation of His glory, you may rejoice and exult (I Peter iv. 12, 13, XXth Cent. N.T.).

The momentary lightness of our affliction, is working out for us an age-abiding weight of glory (II Cor. iv. 17, Rotherham).

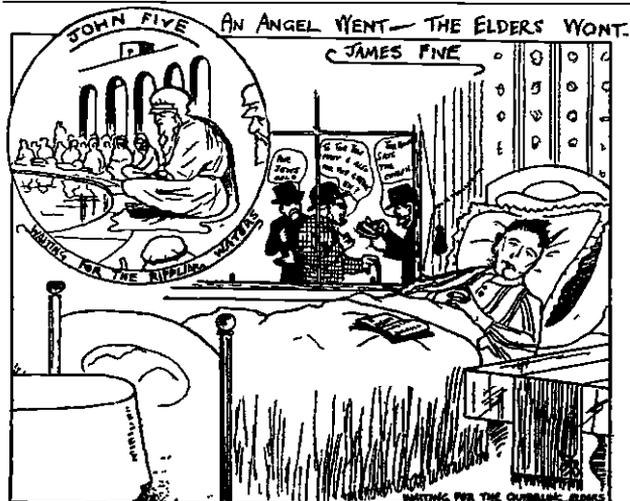
Another source of glory is the Cross: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." And though all other sources of joy and glory are dried up, yet the Christian is never bereft of them, for

Though the figtree may not blossom,
Though no fruit is on the vine,
Though the olive crop has failed;
Though the fields give us no food,
Though the flocks have lost their flocks,
And in the stalls no cattle lie,
Yet in the Eternal we will find our joy
We will rejoice in the God who saves us
(Hab. iii. 17, 18, Moffatt).

And let him that glorieth glory in the Lord (I. Cor. i. 31).

So that we are set free, and preserved from all evil, from sin and sickness, and even death itself, for "He has abolished death, and brought life and immortality to light through the Gospel." But of persecution it is written (Heb. xii. 5, 6, XXth Cent. N.T. and Moffatt).

My child, think not lightly of the Lord's discipline, do not despond when He rebukes you, for it is him whom He loves that He disciplines, and He chastens every child whom He acknowledges.



The Family Altar

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

Sunday, August 11th. Luke vi 36-49

"Can the blind lead the blind? Shall they not both fall into the ditch?" (verse 39)

There can only be one reply to these questions in the physical realm. To see a blind man led about by a person of perfect sight, we expect safe direction and sure destination, but if we were to see two blind men leading each other through the throng and press, the sight would excite pity and comment, and we would anticipate accident and disaster. Jesus uses the picture as a parable. Men readily see the folly of such an adventure, yet foolishly try in spiritual matters to do the same thing. A nunister without the New Birth, a Sunday School teacher with no knowledge of a personal Saviour, the mother teaching her children to pray yet never praying herself—these are pathetic examples of the parable. The end will be a tumble into a deep ditch. We teach the best by example, we lead best, by being first led to the Lord ourselves.

Monday, August 12th. Luke vii 1-17

"Young man, I say unto thee, arise" (verse 14)

A procession of life meets a procession of death. Jesus, the Resurrection and the Life, gives life to a lifeless body being carried away to the tomb. The widow's tears are dried, mourning is turned to joy. When Jesus speaks the word, He makes it possible. Dead things receive life at His word. Note, it was a personal command. "Young man, I say unto thee, arise. How many widowed mothers' hearts would beat high with joy and praise if their sons were restored to them again—sons who, although they physically live, yet are spiritually dead. Does this message reach some such lad? Jesus speaks—rise at His bidding. When our present-day youth are filled with resurrection life as new wine, they rise terrible as an army with banners. Mighty army of the young, lift the voice of cheerful song, Jesus lives! Let Him live mightily in thee.

Tuesday, August 13th. Luke vii 18-35

"Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (verse 22)

This comprehensive answer to John's wholehearted and earnest enquiry, sets off the glorious movement to which thousands of redeemed souls are proud to own adherence to-day. Revival and healing campaigns are being conducted all over the country, and this is the result. Blind eyes are opened, lame people are made to walk, lepers cleansed, deaf ones hear, dumb ones sing, the dead are raised, and praise God, to the poor the Gospel is preached—those who are not saying, "I am rich and therefore have need of nothing." The old-time religion story is "just the same to-day," and the one simple condition is, Take your place. There is only one Saviour, all the rest are sinners. To get God's salvation we must first acknowledge we are lost. He makes only the blind to see and the deaf to hear. Take your place, He has already taken His.

Wednesday, August 14th. Luke vii 36-50

"A woman in the city, which was a sinner" (verse 37)

Here is an example of a class of women that still hunt our large and small towns. Many, praise God, like this woman have been declared righteous, through faith in the Son of God. None are too vile for Love so beaming. Social reforms have somewhat lessened this human trafficking, yet such sin, octopus-like, still stretches out its tentacles, reaching every stratum of society. The glitter of gold, an easy life, a passing pleasure, these and many other things lure the unwary, unwise, and unregenerate. It is a slippery path, and hell lies beneath the goers' feet. We plead the blood for every fallen woman and every debased man. It has been said that if every person swept before his own door, we should have a clean city. So let each examine his own life, for society as a whole is made up of isolated yet important units.

Thursday, August 15th. Luke viii 1-15

And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance" (verse 3)

Three names are mentioned and then we read that many others ministered unto Him of their substance. The unrecorded

names are surely recorded in heaven, which is vastly more important. We can imagine with what joy Mary Magdalene sought to meet the simple wants of the Master, ministering to His earthly comfort. What an unspeakable privilege and what a joy-filled experience. May we not do the same to-day? Why, yes, most certainly, as we keep before us the Inasmuch thought. What a lot more could Christians do on this wise if they tried. The writer remembers with profit, over the course of a number of years, the hospitality received from the poor, when preaching on Sunday in rural areas. It was ministering unto Him. Forget not that cup of cold water. It seems trivial, but water is indispensable. If we see Jesus in every such ministry of love, and do it as unto Him, it will surely make a decided difference on the crowning day.

Friday, August 16th. Luke viii 16-25

"Where is your faith?" (verse 25)

In a water-logged boat their faith was scarcely discoverable through a highly magnifying microscope. This was the Master's message after they had aroused Him from His slumber. For the moment as He slept, He was to them human and powerless. Where is your faith? said He. It doesn't seem to require much faith when there is no storm brewing, and the waves are still, and your little barque is quite free from water. When waves toss the boat, it takes some believing to keep things afloat. Here was something new to the disciples. They had witnessed His miracles upon broken humanity, but controlling the wind and tides baffled them. May we recognise our need of Jesus, as occasion arises in every vicissitude of life. Reader, where is your faith? As He puts His own faith in your heart you may in His name witness victory everywhere, within and without. Waves shall be stilled, mountains brought low, and all the power of the Adversary negatived, as you believe your way through.

Saturday, August 17th. Luke viii 26-39

"Return to thine own house, and shew how great things God hath done for thee" (verse 39).

Our testifying should always begin at Jerusalem, where we are best known. The hub of the universe is home. We are always ourselves at home, free from restraint and reserve. It is fitting that our testimony to salvation, healing, and every other Atonement blessing should be given first at home. We shall have an audience there. Our first test may come, if that audience is not attentive or appreciative. If our witness is not clear and bright at home, it will be a forced, feigned, untruthful witness abroad. The light that shines the brightest abroad is the light that shines the brightest nearest to home. Let them see at home that there is a change. If kith and kin take us seriously, and testify in turn to the difference in us, it is a good beginning, and will pave the way to an outflow of testimony and service in a world of need.

Book Review

The Jolliest School of All, is a book published by the Hulbert Publishing Co., Ltd, and obtainable at the Elim Book Saloon, 7, Paternoster Row, London, E C 4

The name of its author—Grace Pettman—is a guarantee of the goodness of the book. Written specially for children from ten to fourteen years, it will yet be enjoyed by many an older reader. Sunday School leaders will be glad to include it among their prizes for the children. It tells the story of a certain school, on the coast, where a secluded group of school children are lifted out of their seclusion by unexpected adventures. The tone is distinctly Christian. The price of the book brings it within reach of practically all. It is 1/3

Captures For Christ

Growing Toll of Converts—Deepening Processes in Foursquare Centres

Leicester (Evangelist E Cotton). The Lord is graciously continuing to bless in this Midland town, and signs are following the preaching of the Word. Last Sunday six decisions for Christ were recorded, three as a result of the open-air work and three in the Gospel service. We praise God for these signs of the coming shower.

Forest Hill (Miss M Ewans). The Lord continues to bless at this centre and His presence is manifest in the services. Attendances are improving and great interest is being shown in the open-air work, which God is blessing. Recently the Sunday School and church outing was held at Hayes Common, when an enjoyable day was spent together in the blessing of the Lord.

BAPTISMS AT TAMWORTH

Tamworth (Evangelist A S Thorne). On Sunday, July 14th, a Baptismal Service was held here, when several candidates were immersed by Evangelist A S Thorne. The hall was packed to the utmost capacity and one felt the blessing of God resting upon the meeting.

As an Assembly here they have cause to praise God for the oncs He is adding to the Church, those whose eyes He has enlightened to the full gospel and who have joined with them in the blessings of Pentecost.

The Lord is also blessing the work of the Sunday School, and at a recent Gospel Service some of the senior girls decided for Christ.

Another feature of this work is the introduction of the 'Cadets' for the junior scholars, and great interest is being displayed by the young folks.

The open-air work is also being blessed of God, a permanent stand in the town being taken every Saturday for the preaching of the Foursquare Gospel, as a result of which, we believe many are becoming interested in the Movement here.

We also record a gracious answer to prayer on behalf of a man who has been in hospital for several months and whom the Divine Physician has restored.

The saints in this place are looking to the Lord for a mighty Holy Ghost revival, which will mean *Tamworth for God!*

Islington (Miss Kennedy and Miss Thompson). Owing to Pastor Gorman being called away to another part of the Lord's vineyard, the saints at Islington are now being ministered to by Miss Kennedy and Miss Thompson, in whose experienced hands we are sure God will bless.

The saints here are now beginning to settle down in the new Tabernacle which the Lord graciously provided last Easter.

The Sunday evening meetings are very impressive, and the Lord continues to honour the faithful ministry of His Word, eleven souls have professed conversion in the last two Gospel services and a number have been baptised in the Holy Ghost.

The open-air meetings are a special feature and are being held on Saturday and Sunday evenings, in which the Crusaders are taking an active part. The Lord is mightily blessing the testimonies of His children to the salvation of precious souls.

Eastbourne (Pastor P Le Tissier). The saints in this centre have been greatly stimulated and helped by the very earnest and powerful addresses given by Pastor Gaunt, who has been holding the fort here during the absence of Pastor Le Tissier on holiday.

All the services have been seasons of great power, with marked reverence and real communion, and all have felt the nearness of the Lord in a very real sense. On Sunday morning, July 7th, the Pastor delivered a very inspiring address on continuing in prayer until the answer was obtained. The evening service was attended by a very large congregation, and was followed by the Breaking of Bread service, being the first Sunday in the month. Tuesday, July 9th, was a wonderful time of power, the Pastor delivered a most clear and powerful address on the subject of Divine Healing. Several were anointed at the close and much blessing followed.

The great feature of all these services has been the quiet, earnest, plain exposition of the Word of God, while it was clear and straight, it was winsome, and seed has been sown that will bear much fruit.

Thursday evening, July 18, was a service of real devotion, the Pastor gave a very heart-searching address on Rom vi. "To whom ye yield yourselves servants to obey, his servants ye are." At the close one man surrendered himself to Christ, and on the call to reconsecration quite a number of the congregation held up their hands, indicating their desire to lead a more devoted and consecrated life for God. It was a real time of rich blessing.

Sunday, July 21st, Pastor Le Tissier conducted the services, which were followed by a very big open-air service, when the whole assembly came together. A motor car was very kindly placed at the Pastor's disposal, and the band of Crusaders (well over a hundred strong) sang several hymns and choruses, followed by prayer and Scripture volleys. Master Frank Allen gave his experience of his conversion and healing, and his baptism in the Holy Ghost. Then Pastor Le Tissier gave a very much appreciated address from the car as a pulpit. The service closed with the singing of "All hail the power of Jesus' name." To God be all the glory.

August 18th, 1929.

Reading: Judges vii, 1-8, and 15-23.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II. Cor. iv, 7.

MORALE

HINTS.

The word "morale" is used as regards the discipline and confidence of troops, and, as most of you will know, was much used during the war. It became one of the commonest phrases in despatches from the Front, and we were constantly told "the morale of the troops was excellent." This moral quality of confidence in the justice of their cause, in their leaders, and in their coming victory, was one of the biggest assets that the Allies possessed, if not the biggest. The Central Powers of Europe were overcome, not by force of arms, but by the collapse of this quality both at home and in the trenches. Victory became impossible for those nations because they had ceased to expect victory. Their morale gave way, and very soon their front line trenches followed. Without a splendid morale, a splendid army and a victorious conquest are impossible.

Deut. xx, 18

No wonder the troops operating under the leadership of Joshua were victorious, since this was the guiding principle in the choice of his men. First, there was confidence because the Lord was with them, and would go with them to save,

then there was a weeding out of every man whose heart was not wholly given to the task in hand. Those who were thinking of houses more than of Israel, or the fruit of the vine more than the fruits of victory, or of joining in marriage more than joining in battle, were to keep out of it. When this weeding process had taken place there was yet a further sifting of the troops, for everyone that was fearful or faint-hearted was removed from the ranks, lest they should make their brethren's hearts faint as well as their own. Weak morale spreads quickly—it did in Central Europe. The solidity of the nations seemed to burst or escape as quickly as gas from a balloon. The collapse was sudden, and nothing else but rotten morale was the cause. But the victorious attitudes of Israel were guarded against this. Not only every man whose heart was not in the fight was removed, but every single probable cause of weakness was eradicated.

Judges vii.

The call to arms had been nobly responded to; 32,000 had rallied to the call of Gideon, and now the fear was lest they should say, "Mine own hand hath saved me," and the Lord not get the glory. The first sifting out of those that were fearful or afraid removed over two-thirds of Gideon's troops,

but even then the ten thousand that remained were too many, and so the next test was given. It was "the water cure." Give me a soldier who on a boiling hot day in the East can conquer the craving to use his water bottle, and when he does use it to do so in moderation and only when ordered, and I will show you one who is not only going to last through the fight, but who will win through and be fresh at the finish. An Eastern man does not sip when he has a drink, he opens his mouth and his gullet, and will with ease swallow quarts of water without stopping. But if no vessel is to hand wherewith to pour it into his mouth, I have often seen them do what Gideon's soldiers did—they fling themselves on their knees beside the water, place their mouth in the water and sometimes even lie in it and abandon themselves to the quenching of their thirst. Everything else is forgotten, water riot has seized them and they are out of control. It is the same to-day in marching—the soldier who starts to drink or use his water bottle without orders, will soon drain it dry and become thirsty, and be out of all control because he cannot control himself and his desires. The three hundred chosen men were those who lapped, putting their hand to their mouth—they had conquered their greatest enemy—their own cravings and desires, and to these was given the honour of delivering Israel.

The Three Hundred

were men without fear, without entanglements, and with a rigid self-discipline that could conquer the cravings of thirst for the good of their nation. To these were given trumpets, pitchers, lamps, and a wonderful slogan, "The Sword of the Lord and of Gideon." The trumpets were sounded in the darkness, the pitchers were smashed, the lamps shone out, and the shout of victory confused the enemy, and the Lord gave Israel a glorious victory.

LESSON.

Turn to Phil. ii. 15-16, and you will see that we have to shine in the world, holding forth the Word of Life, and II Cor iv 6-7, shews that this is only possible as He shines in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He is the Light, and He is the Treasure that we have in earthen vessels, that the excellency of the power may be of God and not of ourselves. Therefore seek to be of the number who have no fear, and no entanglements (II Tim ii. 4), but who have conquered self through the power of the Cross, so that the light may shine with undimmed glory, that the victory may be His as well as all the glory.

"Rock of Ages"

AUGUSTUS MONTAGU TOPLADY was overtaken by a severe thunderstorm, and took shelter in the cleft of a rock at Burrington Combe, Devonshire, in the south-west of England. Soon after this he wrote the well-known hymn. The rock since then, has been called "Rock of Ages." The first line is exceedingly suggestive.

Rock of Ages, cleft for me.

The "Rock" has been smitten. The Divine explanation is found in I Corinthians x 4, "And that Rock was Christ." Because He was "wounded for our transgressions and bruised for our iniquities" (Isaiah liii 5), the living waters are flowing from the smitten "Rock," freely for every sinner. Yes, the "Rock of Ages" has been cleft for thee, oh reader.

Let me hide myself in Thee

God wishes that you should cease hiding from Him and it is His yearning desire that you should hide in Him. It is He who is spoken of as a "covert from the tempest" of God's fierce and righteous indignation against sin. Many are "hiding" themselves in religious ordinances and observances, instead of in Christ, who loved them and gave Himself for them. May, you be enabled to say

Thou blest Rock of Ages,
I'm hiding in Thee

Not the labour of my hands
Can fulfil Thy law's demands,
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone—
Thou must save, and Thou alone.

Neither law-keeping nor righteous living can atone for sin. Many are sincere in the belief that if they "do the best they can" they will obtain God's pardoning mercy. Though such may be "sincere" in their belief, they are sincerely mistaken. "Without shedding of blood is no remission" (Heb ix. 22). Future

good conduct cannot atone for past disobedience. Works, prayers, groans, sighs, or tears cannot atone for the past. "God requireth that which is past" (Eccles iii 15).

When one is brought to apprehend his true condition as a lost, guilty, and ruined sinner, he will desire to know God's way of peace. So long as there is any hope of the sinner being able to do anything meritorious to obtain God's pardoning mercy, there is no hope of anything being done. When one is brought to the end of his resources there is good news for him. How important the lines:

Not the labour of my hands
Can fulfil Thy law's demands.

"By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii 20). The unsaved reader cannot "fulfil the law's demands," and "who-soever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii 10). The next verse tells how salvation is secured

Nothing in my hands I bring,
Simply to Thy Cross I cling,
Naked, come to Thee for dress;
Helpless, look to Thee for grace,
Vile, I to the Fountain fly;
Wash me, Saviour, or I die

Man's religion is "Something in my hand I bring"; while God's is "Nothing in my hand I bring." You must come empty-handed to Him for salvation. As a "naked," hell-deserving sinner, come to Him by simple faith, and He will pardon the past, clothe you with Divine righteousness—"the righteousness of God which is unto all, and upon all them that believe" (Rom x. 4). Without faith it is impossible to please Him. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom iv 5). Come to Christ as you are, without any qualification other than that you are a sinner, and you will obtain eternal life as a free gift and a present possession (John v 24, Acts xiii. 38, 39).

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