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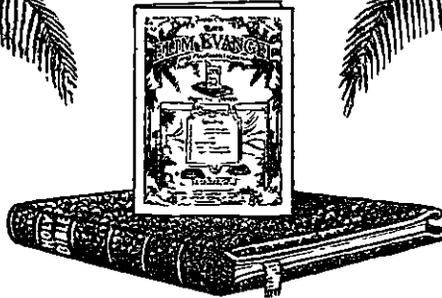
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 19.

SEPTEMBER 6, 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.

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The SECRETARY, E. B. C. C. S.

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USE BLOCK
LETTERS

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 thus, the "Elim Evangel," which is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. X., No. 19.

September 6, 1929

Twopence, Fridays

Stand True, Stand To, Stand Still, and Stand Fast

By SETH SYKES

Exodus xiv. 13; II Chron xx. 14; Psalm xxv. 2, Jer vi 16; I Cor xvi. 13, Rom xiv. 4; II Cor i. 24

IF we read the wonderful eleventh chapter of Hebrews we shall be sure to notice the various kinds of faith mentioned there. Faith that saves like that of Abel (verse 4), faith that sees like that of Abraham (verse 10), faith that suffers like that of Moses (verse 25), and faith that stands like that of Daniel (verse 33). What we need these days is faith that stands as that of Daniel, because of the enormous amount of backsliding and apostasy that abounds on every hand. If we read the life of Daniel we shall see that Daniel was able to stand true for God because

(1) He was a Separated Man, "He would not defile himself (Daniel i. 6).

(2) He was a Stedfast Man, "He prayed three times a day" (Daniel vi. 10).

(3) He was a Successful Man, "So this Daniel prospered" (Daniel vi. 28)

(4) He was a Saved Man, "Obtained promises—stopped the mouths of lions" (Heb. xi. 33).

As someone has said regarding this wonderful servant of God

Daniel purposed *rightly*
 „ believed *brightly*
 „ acted *politely*
 „ walked *uprightly*.
 „ held truth *tightly*.
 „ held men's opinions *lightly*.
 „ shone *brightly*.
 „ prayed morning, noon and *nightly*.

Some of us are able to stand in the sunshine of success when all is bright and beautiful, and like the people of Israel we drink from the wells, and eat of the fruit that God has given in abundance (Deut. vi. 10-12), and then we forget the Lord, with the result that we stand for a very little while, and like Jeshurun, we lightly esteem the Rock of our salvation (Deut. xxxii. 15). Some who are able to stand in the sunshine oftentimes are not able to stand in the shadow of sorrow, or the springtime of popularity, or in the dark winter of apparent neglect and misunderstanding. Like Solomon, we should say, "Lest I be full, and

deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain" (Prov xxx. 9) Lord help me to

STAND TRUE.

Stand true for the Foursquare Gospel,
 Stand true, stand true,
 Never let the standard lower,
 Never let the light grow dim,
 Stand true for the Foursquare Gospel,
 Stand true, stand true,
 In the Spirit's might for the truth now fight,
 Stand true, stand true—Foursquare!

We have a wonderful glimpse of men who stood true for God in the year 1679, when we read the story of Bothwell Bridge. Several hundred of the prisoners were confined in Greyfriars Churchyard, Edinburgh, in the open-air under circumstances of privation now scarcely credible. Nothing to lie on or cover them. four ounces of bread per day; water from sewer pipes that flowed through the graveyard, guarded by twenty-four soldiers; shot if found trying to escape. Several died, and 257 of them were taken to Leith and placed on a vessel that was destined never to return. Yet to the last they were enabled to stand for God in the world's mad strife. As one of the stones records the event thus:

Stay, passenger, take notice what thou readst,
 At Edinboro lye our bodies, here our heads,
 Our right hands stood at Lanark, these we want,
 Because with them we sware the Covenant

Now we have said a word about standing true for God, we wish to say a word about

STANDING TO.

Any soldier who was in the firing line knows what the command "Stand to!" meant. Life or death depended on the way in which we obeyed the command. The enemy knows just when we are standing to, ready to meet his onslaughts, for as the Word declares, "Resist the Devil and he will flee from you" (James iv. 7), and also the injunction by Peter, "Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith" (II. Peter

v. 8, 9). Stand to, for the God of all grace will strengthen you, after that ye have suffered a while will make you perfect, stablish, strengthen, and settle you (11 Peter v 10). We should also

STAND STILL

for if we stand still, we shall have our eyes opened to see the wonders of His great salvation. Be still and know that I am God (Psalm xlvii 10), saith the Lord, and consider the wondrous works of God. Oh, let us prove the blessing of standing still like the servants of God in the days gone by, and we shall be able to receive the instruction of God and the strength of God (Isaiah xxx. 15). Samuel said to Saul, "Bid thy servant pass on before us (and he passed on) but stand thou still awhile that I may shew thee the Word of the Lord" (1. Samuel ix 27); and again in 1. Samuel xii 7, "Stand still that I may reason with you before the Lord of all the righteous acts of the Lord, which He did to you and to your fathers" Stand true, stand to, stand still, and lastly,

STAND FAST.

Stand fast in the liberty wherewith Christ hath made us free (Gal v 1)
 " " in the Lord (Phil iv 1)
 " " in spirit. "Stand fast in one Spirit" (Phil i 27)
 " " by faith "Thou standest by faith" (Romans xi. 20).

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand" (Eph vi 13) George Muller's favourite text was, "The steps of a good man are ordered by the Lord" (Psalm xxxvii 23), but as he used to add, "and his steps also" So let us go on for God, endeavouring to do all we

can to win others to the Master, asking at all times for the grit and the determination to stand fast for Him.

Let us stand for God in the world's mad strife,
 Though the wild winds blow and the waves beat high,
 'Tis the Rock alone giveth strength and life,
 When the storms of life are nigh
 Let us stand on the Rock, firmly stand on the Rock,
 On the Rock of Christ alone,
 If the fight we endure, we shall stand secure,
 'Midst the throng who surround the throne

If we take our stand for God we have the promise of ultimate triumph Daniel made a stand for God, and as the Word declares in the eleventh chapter of Hebrews "He obtained promises" (verse 33) The promises to the faithful who stand are numerous, and as we have stated they are promises of complete Triumph over evil influences of men (Psalm xlv. 5).

" " malign spiritual forces (Luke x. 19).
 " " severest affliction (Rom. viii. 35)
 " " worldly allurements (1. John v. 4).
 " " Satanic powers (Rev. xv. 2).
 " " spiritual darkness (John xii. 46)
 " " death (1. Cor. xv. 26)

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage" (Gal. v 1).

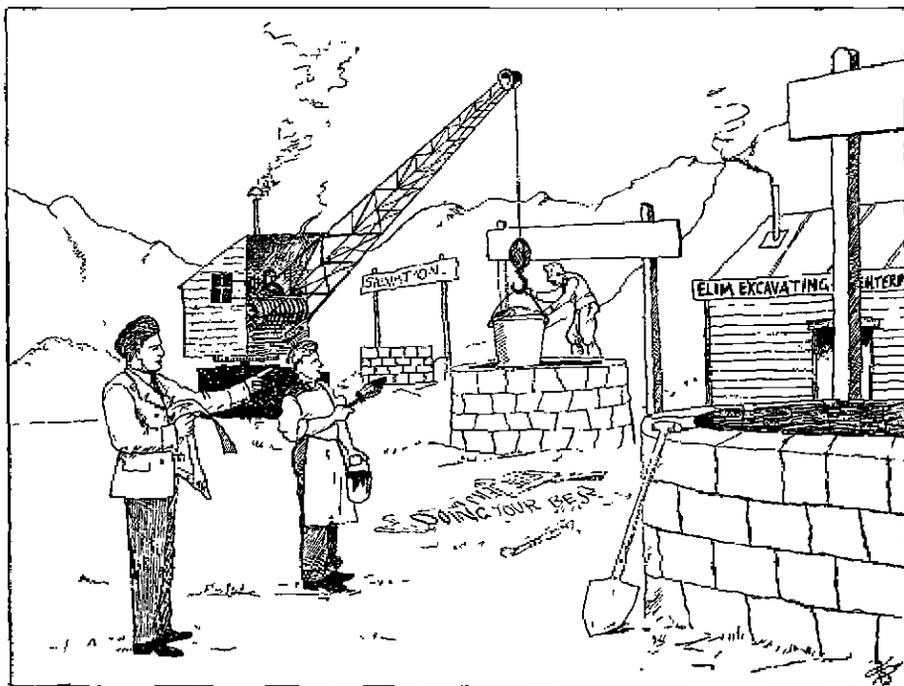
"A Sinner Saved by Grace."

The words and music of "A.S.S.B.G.—A Sinner Saved by Grace," sung by Mr and Mrs. Seth Sykes at our London Easter Convention this year, have now been published as a leaflet, which is being sold by Mr Seth Sykes at 2d each, postage extra, for the author, who is a blind invalid Obtainable from Mr. Seth Sykes, 363, Springburn Road, Glasgow, N.

AT GERAR—

Re-digging and re-naming
 the old wells (Gen. xxvi. 18.)

"We will call them by the names our fathers have called them, and the name on the plan of this well is 'The Baptism in the Holy Ghost.'"



Principal George Jeffreys at Worthing

Close of a Successful Campaign

By THEOPHILUS TREVOR

THE Big Tent Campaign at Worthing has passed by, but the effect of it will be permanent, and the results will be seen after many days

To an onlooker it was supremely interesting to see the unspeakable joy depicted in the faces of the many who continued to meet in the gatherings day after day as the campaign went on.

It is safe to say that hundreds entered upon a new day in their spiritual experience as Principal Jeffreys forced home the vital truths of the Foursquare Gospel and the need for the new birth from above, in order to have a knowledge of salvation and the life that is life indeed

Thankful hearts—not only from Worthing, but visitors from afar—have expressed their gratitude to God that they had come to Worthing, where they had received such untold blessing under the messages they had heard in the Big Tent

A former Mayor of Fulham expressed himself, as the result of attending the meetings of this campaign, by saying "Principal Jeffreys is a man of God filled with the Holy Ghost and with a great love for souls—one who, like Paul, can say, 'This one thing I do,' viz, preach the Gospel of salvation as set forth in the inspired Word of God, not a man-made gospel, but the Gospel of the Grace of God. This he does with the power and the demonstration of the Holy Ghost"

It might be added that not only is the Gospel of the Grace of God being preached, but the Gospel of the Kingdom, for in the Fourfold Message there is much kingdom truth which is so essential, and all-important in these last days

A police-court missionary, and lay preacher in the Church of England, visiting Worthing, was overjoyed as he and his wife night after night came to

the meetings. The inspiring testimonies and wonderful chorus singing of the hundreds of young people in their songs of praise to God have made a profound impression both in the Tent and in the open-air meetings which were such a great attraction.

A well-known Brighton doctor, a scientist, came over to the last great Sunday night meeting. He had been greatly influenced by the impassioned message and the wonderful spirit of the meeting, and was just hoping that the same atmosphere might go through and be felt in all the churches and that all might be united in the same life and fervour.

Regarding the Gospel and ministry of healing, the Principal made it clear that the noble work of doctors and nurses was on the natural plane, but Divine healing was *supernatural*, by the direct touch of Jesus Himself, Jehovah-Rophi

Among the many who testified to having been healed in this campaign, there were twenty-nine residents in Worthing.

A gentleman from London told the writer that he had had no use for religion and had been a hopeless unbeliever, but the wonderful healing of his wife had been the means of bringing him back to faith and to God, and that he had been soundly converted as the result.

In all the doxologies of praise that should be sung at this time for all the great things the Lord has done, the Worthing chorus will not be forgotten

If God be for us who can be against?
He that is with us mightier is
Than all that be against

In this revival at Worthing do we not see another sign of the great renaissance coming down upon all flesh, coincident with the near return of our glorious Lord, the great event for which we wait?

Whiter than Snow

By E. J. G. TITTERINGTON

SNOW has always been regarded as the whitest thing in the universe—the standard of whiteness, to which all other white substances are compared, and always to their disadvantage. The epithet "snowy" is applied to objects whose whiteness is more than the common—the very snowiest of snowy linen appears grey beside the pure whiteness of snow. True, in our mild climate, and especially in cities, snow is usually seen, if at all, as a clinging, wet substance that turns too soon to mud and slush; suggestive of anything but whiteness, and reminding us how evanescent, how easily soiled, is the perfection of material things

But it is far otherwise in the mountain heights, where the snow endures from

YEAR'S END TO YEAR'S END,

each winter replacing the wastage of the preceding

summer, where the snow gleams eternally white, and feeds the mighty glaciers. Far otherwise, too, in the colder climes, where winter seizes all nature in a grip that will not relax from its first onset until the coming of the spring, where the snow that falls in the autumn remains, till its departure has to be hastened by pick and hatchet—so hard and stubborn does it become

In some of the far northern towns, where the sun cannot be seen from about the middle of November till the middle of January, the snow may begin to fall at the end of September, and from then on to the middle of May, and even later, all nature is covered with a white mantle, not finally to disappear, perhaps, till the early days of July

But the snow is not always white. Before it has lain for many days, it is covered here and there with rubbish—the sweepings of the house, empty tins, and

refuse of every kind, creating an eyesore in place of beauty. But not for long: within a week, almost certainly, a fresh fall of snow occurs, and all is pure and spotless as before. This process goes on all through the winter, so that if we dig into the pile of snow, we find it to consist of alternating strata, or

LAYERS OF SNOW AND RUBBISH.

It depends on the accident of the moment which of the two happens to be uppermost.

Then one day, when the sun has become stronger in the heavens, and the wind blows more softly, the thaw sets in—not generally, to be interrupted till it is complete. The very first day of the thaw makes a change in the appearance of the landscape, wherever the concealed rubbish lies beneath, the snow immediately alters from white to black, and the whiteness is never restored. Black it is, and blacker it becomes, as layer by layer the concealed refuse is brought to light.

Is not this a picture of human life? Are not our lives for the most part made up of alternating "layers," so to speak, of good and bad? Does it not depend largely on the accident of the moment which happens to be uppermost?—which of the sides of our character happens to be apparent to the observer. And do we not hasten, so soon as we become aware of the "rubbish" layer, to conceal it under a "snow" layer, as though a good action covered up and so cancelled a bad, or as though

A GRACIOUS MANNER WOULD ATONE

for a previous ungraciousness? This may endure for a time, and we may succeed in deceiving, not only ourselves (which is easy enough), but also other

people, during the world's long sunless winter-night. But presently the Sun of Righteousness will arise, and what then? How can we expect that our righteousness will endure for a moment the blinding light of that holy Vision? All the "snow" of our own righteousness will melt away; and all that is concealed, but not destroyed, will be brought to light; all the hidden things of our hearts will be made manifest.

We see now why David said, "Wash me, and I shall be whiter than snow"; what he meant when he said in another place (Psalm xxxii. 1), "Blessed is the man whose transgression is forgiven, whose sin is covered." We need a covering more permanent, a purity more perfect, than earth can provide, a covering that will not conceal, but cancel,

A PURITY NOT OF EARTH,

but of heaven itself,—that we may stand unashamed—blameless—before the very Throne of the Son of God. This covering God provides in the Atonement, for this word, as found in the Old Testament, means *covering*, this cleansing is to be found through the precious blood alone.

And how perfect is the cleansing, that not only obliterates and removes every defiling spot and stain, but creates a perfect purity, beyond the whiteness of the whitest substance known on earth. The salvation of God is not merely negative; not the salvation from destruction, but the translation into heaven, not the cancellation of sin, but the establishment of a true righteousness. Not "as snow"—that is, according to earth's highest standard or ideal, but "whiter than snow," that is, according to the standard of heaven, such is the soul that is washed clean in the blood of the Lamb.

Bible Study Helps

THE JOURNEY OF LIFE. (Psalm xvi. 11).

- I. The Guide—"Thou"—Jesus Christ.
 - 1 His Qualification—Wise, kind, etc.
 - 2 His Experience—Been over the road.
 - 3 His Interest—He died for me.
- II. The Traveller—"Me."
 - 1 Must take the journey.
 - 2 Have not had experience.
 - 3 Need just such a Guide.
- III. The Road—"Path."
 - 1 One of many.
 - 2 Is a narrow road.
 - 3 Not many going this way.
- IV. The Destination—"Life."
 - 1 Contrast with death.
 - 2 A delightful anticipation.
 - 3 A glorious consummation.

WHAT GOD IS.

God is thy refuge (Deut. xxxiii. 27).
 God is a jealous God (Joshua xxiv. 19).
 God is my strength (II Samuel xxii. 33).
 God is mighty (Job xxxvi. 5).
 God is great (Job xxxv. 26).

We're a Happy Lot of People

We're a hap-py lot of peo-ple, yes we are! We're a hap-py lot of

peo-ple, yes we are! All our sins are wash'd a-way, Je - sus

cleanseth ev-'ry day, We're a hap-py lot of peo-ple, yes we are!

Copyright.

A Great Baptismal Service

Principal George Jeffreys at Eastbourne

A NEVER-TO-BE-FORGOTTEN baptismal service was conducted by Principal George Jeffreys at the Devonshire Baths on Friday, 16th August. The enthusiasm that prevailed at the swimming gala held at the baths during the same week can scarcely have been more fervent than that which characterised this colossal baptismal service.

The place was charged with the power of the Holy Spirit. Our beloved Principal, an arresting figure in black robes, was in fine form. Standing on a diving board near the water's edge, this modern John the Baptist delivered a telling address on Water Baptism. In the course of his address, the Principal became frankly unapologetic, and exposed many traditional beliefs by a clear and comprehensive interpretation of the Scriptures. Twenty-five hands were raised by prospective candidates for the next baptismal service, in response to the appeal for obedience to the Lord's command.

The long procession of nearly one hundred white-clad candidates filed past and were each given a promise from the Scripture prior to total immersion. Tears were seen in many eyes as several families were immersed together. Brothers, sisters, mothers, fathers in one unbroken march of witness, passing through the splash of Jordan's river into the fair land of promise.



Photo by Reflex Photo Service,]

[60, Church Street, Eastbourne

In the above photograph Principal George Jeffreys is seen officiating at Eastbourne's first baptismal service. His fruitful revival campaign last spring in the Eastbourne Music Pavilion is still fresh in the minds of readers of the "Elim Evangel."

Baptismal Firstfruits of a Memorable Campaign

By PROFESSOR W. J. COOKE

WONDERFUL scenes of enthusiasm were witnessed by all who were privileged to be present at our first baptismal service held in Devonshire Park Baths, on Friday evening, August 16th, when Principal George Jeffreys conducted this long-looked-for baptismal service. A large crowd of members and friends filled all the available space. The Principal was accompanied by the Divisional Superintendent, Pastor W. Henderson, Evangelist J. McWhirter of the Revival Party, Pastor P. Le

Tissier, and Master Frank Allen. The service opened with *Redemption Songs*, No. 10, and prayer was offered by Pastor Le Tissier.

The Principal then gave a powerful address on Water Baptism, taking three important and leading thoughts: (1) Water baptism will not and cannot save a soul, we do not immerse people in water to make them Christians or to convert them. They are already converted. (2) Water baptism is not the gate into the kingdom of heaven, or into the Church. No child is regenerated by infant baptism; a babe cannot repent, it has nothing to repent of. Again, all children are covered by the Atonement of Christ's

death (3) But according to the rite of believers' baptism, we immerse these candidates because they have repented of their sins, and have been born again of the Spirit of God, also as a public confession of their faith, their obedience in following their Divine Lord every step of the way, and their allegiance to Christ.

There were whole families immersed—four in one family—father, mother, son and daughter; in another case a mother, daughter and two sons; and yet another of two sisters and two brothers. Several married couples were immersed together—a scene whereat heaven must have rejoiced. When they had all passed through the waters, the Principal still standing in the water made a powerful appeal to any unconverted to yield to the claims of Christ.

This hallowed service was a part of the outcome of Principal Jeffreys' Divine healing and revival campaign in the Pier Pavilion over twelve months ago. Twenty of the Candidates testified to the Lord's healing of their bodies from various diseases. One sister who for years could not get about except when encased in a steel instrument was anointed and healed instantly. She went home and took off the instrument, and has never needed it since. She can perform all her duties without any inconvenience. Many said that the campaign was a "flash in the pan." But praise the Lord, we have the testimony of numbers who were healed, and the healing has now proved lasting. Hallelujah!

Palestine

More Evidences of God's Coming Purpose

By REV. J. S. JONES

THE Hebrew ensign was some well understood signal, which was exhibited on the top of a pole from a bare mountain top. The ensign or standard in use among the Jews, according to Dr. William Smith, resembled those of the Egyptians, or the Assyrians—a figure or device of some kind elevated on a pole, and erected upon some high mountain, so that the whole country could see it.

The Egyptian banner or ensign consisted of a sacred emblem such as an animal, a boat, or the king's name. Hieroglyphic writing was in vogue at that time, and every form had its special meaning. To write in Egyptian required a training in art; for all the signs were objects. Among the most ordinary characters were the eagle, which expressed *a*, the owl, expressing *m*, the chicken, *n*, the duck expressed *sa*, the hawk, *kar*, and the vulture, *mat*.

PALESTINE AS IT STANDS TO-DAY

has a new representative meaning—a great message to the whole world. It is an *ensign to the nations* which bears a new Divine message—

Lift up a banner upon the high mountain, exalt the voice unto them (Isaiah xiii 2)

All ye inhabitants of the world, and dwellers on the earth, see ye when He lifteth up an ensign on the mountain, and when He bloweth on a trumpet (Isaiah xlviii 3)

The Holy Land as it is to-day has been uplifted in such a manner, and to such a high position by the literal unmistakable correspondence between its circumstances and the numerous prophecies by the prophets, and by Christ Himself, that it stands out exalted to notice, in order that all nations should see it, and read its significant meaning. Has anything more conspicuous been seen in the history of the world?

The predicted times and condition of the Jews of which Isaiah, Joel, Daniel and other prophets assured us have duly appeared. "And it shall come to pass in that day, that the Lord shall set His hand (take in hand the work) again the second time to recover His people which shall be left from Assyria." "Therefore" says A. B. Fausset in his commentary,

'the coming restoration of the Jews is to be distinct from that which followed the Babylonian captivity while yet resembling it in its literal character, though being much more universal—from Pathros (Upper Egypt), Cush (Ethiopia, Abyssinia, or the southern parts of Arabia, along the Red Sea), and from Elam (Persia, especially the southern parts now called Susiana), and from Shinar (Babylonian Mesopotamia, the plain between Euphrates and Tigris), and from the islands of the sea (the far western regions beyond the sea). And He shall put up an "ensign for the nations" and shall

ASSEMBLE THE OUTCASTS OF ISRAEL

and gather together the dispersed of Judah from the four corners of the earth.

Has this not been literally fulfilled during the last twelve years? The Jews have been flocking to Palestine, their native home, like birds to their nests. Their return from the captivity in Babylon cannot be compared with this return, for the number of persons that returned then were about 50,000, but now after being homeless as a nation for more than 2,000 years, the number is at least 100,000.

The importance of it cannot be realised without considering some of the details connected with it.

"The rebirth of the Jewish nation is no longer a mere dream. It has become a fact. No one can deny it. We see to-day a nation that had been buried in dispersion and martyrdom, for 2,000 years, shaking off the grave clothes and rising from the dead. It is no longer a race among the races, but it has risen, and developed to be a nation among nations. It stands out to-day as it never stood before in all history."

"There exists now a nation on the earth which for forty centuries, alone of all the people of the world, forms one family, and descended from one father,—the only one that has kept its nationality in the midst of upheavals and expulsions, through all the ages, under Nebuchadnezzar, Charlemagne, Napoleon, and under empires that have passed away as a shadow, leaving only their names.

"These empires have perished; their places know them no more,

BUT THE JEW REMAINS,

standing apart from all other nations, distinct, unique, a thousand times despoiled, and yet rich; constantly slain, and yet ever increasing in numbers; dispersed to the ends of the earth, but more and more united "

So the Jew is a sign to the whole world. The great ingathering of his scattered members from all parts of the globe to their native land (which is in perfect harmony with prophecies that were uttered thousands of years ago) proclaims it to-day louder than ever before

It is a silver trumpeter call to the human race.

"Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside Me—a just God, a Saviour, there is none but Me Look unto Me" (or as Fenton translates it, which also corresponds with the Welch translation) "Turn to Me, and he ye saved all your boundaries of the earth, for I only am God" (Isaiah xlv 21, 22)

The return of the Jews to Palestine is not an accident in their history, but a part of a foreordained plan of God A Divine hand was and is behind it all, working out His wise arrangements at "the appointed time."

Yea, it is the voice of God speaking from the throne of heaven to the whole world, whether it will listen or not

"The night (dark ages) is far spent, the day is at hand" (Rom xiii. 12)

Jesus said to His disciples "Now learn a parable of the fig-tree" (the fig-tree was the national emblem of the Jewish nation). "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh So likewise ye, when ye shall see all these things, know that it is near, even at the door" (Matt. xxiv 32, 33)

The prosperity of the Holy Land to-day, and the great and numerous changes that have taken place there since the year 1917, are a real fulfilment of the above prophecy Our forefathers would have been glad if such had taken place in their days, but *we have seen them Hence we should know that "the time is near, even at the doors . . . Watch ye therefore and be ready."*

Miss Abbie C. M. Brown of Los Angeles, California, who spent much time as a missionary in Palestine, says

'The Holy City as I knew it in three periods of my ministry there, is not the Jerusalem of to-day The streets are clean, not filthy, there are night lights, instead of darkness; many taxi stands, instead of a few carriages on corners;

AUTOS INSTEAD OF DONKEYS;

express wagons and hauling carts instead of overburdened men with bowed backs; honest merchants instead of tricky ones, safe English Government instead of dangerous Turkish rule All these good changes have come because of the fulfilment of that ancient prophecy

"As birds hovering, so will the Lord of Hosts

protect Jerusalem. He will deliver it as He protecteth it He will rescue it as He passeth over it" (Isaiah xxxi 5).

In 1917 General Allenby's airplanes hovered over all Jerusalem, and his army camped around it

When morning dawned, Turks came out from one gate bearing a flag of truce

By God Himself Jerusalem was delivered without a shot being fired "This prophecy then is fulfilled 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days'" (Daniel xii 12).

Years before the taking of Jerusalem, Grattan Guinness wrote that the year 1917 would be the 1335th year of the Mohammedan Calendar, and that it would witness something phenomenal in the history of Jerusalem Jerusalem was

FREED FROM TURKISH RULE

in the year 1335 of the Mohammedan Calendar.

An old Arabic prophecy was also fulfilled "When the Nile flows into Palestine, then shall the prophet from the West drive the Turks from Jerusalem" The waters of the Nile did flow (through pipes laid by the military engineers) over 200 miles across the desert into Palestine. Over this old caravan route, the Allied troops went, bearing the waters of the Nile Just before Jerusalem surrendered, waters of the Nile from Kantara were pumped into Palestine, north of Gaza, a thousand gallons a day" (*The Standard Bearer*, March, 1929)

"Palestine," says Mary Entwistle, in her book published in April, 1929, "is a land of surprises in other things than its climate Before 1914 there was not a motor car in the land: now, public cars stand for hire in all the principal towns. The Palestine roads, which used to be reviled by travellers, were strengthened or re-made during the Great War."

To-day it is possible to travel by car all over Palestine, except when

THE HEAVY WINTER RAINS

flood the river valleys, and wash out the roads But the people of Palestine who use the Western motor cars and public buses, dress for the most part exactly as the people of Palestine dressed in Bible times Their customs and mode of living in the villages have altered scarcely at all. The women and girls go to the well for water dressed very much as Rebekah was dressed They still carry the heavy load of water on their heads, although in the towns a big can made from a petrol or kerosene tin takes the place of the heavy clay water-jar We can see this mixture of old and new all over Palestine The new grocery store that is being built in a street of modern Jerusalem will sell soap, biscuits and jams that will bear names of English firms on their wrappers.

Yet every morning the big stones used in building arrive on baggage camels They are slung in nets on either side of the camels' backs The stones of the Temple were carried in this fashion in the days of Solomon. Methods and modes in some things, you see, change very little.

This is a proof of the progressive development which has gone on since 1917, and which marks Palestine out as a great sign to the present age



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Prayer Circle

A TRUE prayer circle is not like a flat hoop. It is as an upright one. The top of the prayer circle starts with God. He is the Author of all true prayer. The prayer that starts with God leaps up in the souls of the redeemed on earth through the power of the Holy Spirit, and thus ascends to God again. God the Father is the Author of prayer. God the Son is the Mediator of prayer, God the Spirit is the Inspirer of prayer, the redeemed on earth are the offerers of prayer, the unsaved are the subjects of prayer, and God the Father is the Hearer of prayer. Thus prayer starts with God the Father and circles back to Him once more.

A recent writer has suggested an enlargement of our prayer circle—that we should seek to embrace more and more in our scope of prayer. He writes, "Peter Mackenzie prayed for people and things at his services that nobody else prayed for. He was a great man in prayer. Oh! the things and persons you might include in your circle. How we all need to enlarge our circle." The suggestion is good, yet it should be always remembered that true enlargement

of the prayer circle is brought about by the Spirit of God who burdens us with petitions which He would have us pray. A Spirit-filled man is always enlarging his prayer circle.

* * *

Dependability

ONE of our choruses asks the questions, "Can the Lord depend on you? Does He find you ever true? Can the Lord depend on you?" Dependability is a characteristic found among some who do not profess Christianity. Sterling character expresses itself in solid reliability. It is painful when this characteristic is sadly lacking in those who profess to follow Christ. It is true to say that Christianity expresses itself in love. But it is perhaps safer to say that Christianity expresses itself in character. True love is strong. True love is character. God looks for character. The Church looks for character. The world appreciates character.

Listen to this about the late President of America. "When Mr. Coolidge became President of the United States, his father paid him a striking compliment. 'When Calvin was a boy on the farm,' he said, 'if I was going away, and there was anything I wanted him to do, I would tell him, but when I returned I never thought of going to see if he had done it—I knew it was done'."

Is our heavenly Father as sure of us as Mr. Coolidge was of his son? Prayer, preaching, singing, witnessing, prophecy, tongues, interpretation, healing, are verging toward sounding brass and tinkling cymbals without reliability of character.

* * *

30,000 to an Open-Air

AND THIS in the middle of the eighteenth century—a period when evil was rampant and unrighteousness deeply entrenched in the life of the nation. Thirty thousand to an open-air at a time when we learn that "every sixth house in London was a grog-shop." Swinging signboards promised to make "drunk for a penny, dead drunk for twopence, with clean straw for nothing." When "one in five of the common people ended life in the workhouse." When "amusements were cruel and degrading, and to walk the city at night was a terror and peril of horrible outrage." It was then that the Gospel on the lips of Whitefield, the famous field preacher, drew such huge crowds—when evil was much greater and the population much smaller. Speaking of this wonderful revivalist, one has said that "the organ music of his voice could be heard, on a still evening, for a mile." "The collier and noble alike were held spell-bound." O glorious evangel that can thus lay siege to souls, and capture them by the hundred for Christ! God grant us more men of the calibre of Whitefield and Wesley—men of flaming passion and white-hot hearts, whose message shall arouse the sleeping masses, and stir them to the depths, until the whole land is caught in the blessed flood-tide of revival.

The Second Coming of Christ

An Address by FINIS DAKE

IN the past century there have been many days set for the coming of Christ. For example, the Millerites said Christ was coming in 1844, and Mrs. Rowen of the Reformed Adventist Church, in a recent prediction in Los Angeles, said Christ was coming on February 6th of this year. But in spite of these and many other false predictions, God's Word standeth sure. We can say emphatically, *He is coming!*

OLD TESTAMENT PROOF OF HIS COMING.

In the Old Testament the second coming of Christ is mentioned twenty times as often as is His first coming. That is, there are twenty times as many references to His coming as a crowned King to sit upon the Throne of David, bringing victory to Jerusalem, and peace upon the earth, as there are to His coming as the meek and lowly Jesus, wounded for our sins, and dying upon Calvary. This is the reason that the Jews, who had been looking for a mighty king, failed to recognise the lowly Nazarene, and still refuse to recognise Him. He did come fulfilling all the redemptive prophecies, and soon He is coming to fulfil all the kingly prophecies. "Unto them that look for Him shall He appear the second time without sin (apart from sin) unto salvation."

NEW TESTAMENT PROOF OF HIS COMING.

In the two hundred and sixty chapters of the New Testament, His coming is referred to three hundred and eighteen times, that is, one out of every thirty verses of the New Testament is devoted to this glorious theme. The Epistles of Paul refer to water baptism only thirteen times, while they refer to Christ's second coming more than fifty times. Each time you repeat the Lord's Prayer, you are praying for His coming, "Thy kingdom come." But can there be a kingdom without a king? The last prayer in the Bible is a great heart-cry for His coming. "Even so, come, Lord Jesus." The answer rings back from heaven, "Behold, I come quickly; and My reward is with Me."

THE PROMISE OF JESUS.

Jesus Himself promised that He would come, saying, "If I go away (to prepare a place for you) I will come again." What could be plainer? "If I go away . . . I will come again." Did He go away? Acts i. 9 answers us, "When He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight." If I go away. Yes, He went away. But listen: "Suddenly two men stood by them in white apparel and said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This same Jesus shall return; not some mystical, invisible spirit, but this same Jesus. The Jesus who after His resurrection ate fish and honey with the disciples.

PAUL'S TESTIMONY.

Also the Apostle Paul bears witness to the same

great event, saying, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Such are a few of the definite references to His coming.

But you say, "How is He coming? This event of which you speak, how is it to take place?" There are many theories as to the manner of His return. Some say the coming of the Lord was spiritually fulfilled on the Day of Pentecost when He came in the form of the Spirit, comforting the disciples and enduing them with power to preach the Gospel. It is true, a real Person did come on that day, but this Person was not the Lord Jesus Christ, but the Holy Spirit, He of whom Jesus said, "It is expedient for you that I go away, for if I go not away, the Comforter will not come, but if I depart, I will send Him unto you." In this passage, it can be seen very plainly that Christ is not speaking of Himself, but of Another, namely, the Holy Spirit, the Third Person of the Godhead. *Do not confuse the office and work of the Spirit with that of the Son.* The Spirit has come to the earth to reprove of sin, and of righteousness, and of judgment; while the Son is at the right hand of the Father, doing His priestly work just as He was seen by Stephen after Pentecost.

THEORIES.

Others say that the destruction of Jerusalem, A. D. 70, was the coming of the Lord. But an honest study of the Scriptures disproves this, for His coming is to be marked, not by the destruction, but the restoration of Jerusalem. The Jews who have been scattered to the four corners of the earth will again be brought to their own land, where they will see the Lord coming in the clouds of heaven to deliver them and set up His kingdom on the earth. Still others affirm that the coming of the Lord takes place at conversion. But neither can this be true, for at conversion the sinner comes to the Lord, and not the Lord to the sinner. And yet others maintain that the spreading of the Gospel to all parts of the earth is the coming of the Lord. A moment's reflection on the subject, however, convinces us that this also is a mistaken thought, for His coming is to be sudden, "in the twinkling of an eye," "two will be sleeping in one bed, one shall be taken and the other shall be left," whereas the sending forth of missionaries to evangelise the world has taken centuries and, as all admit, is a slow and tedious process.

HOW IS HE COMING?

The best way to determine this is to search the Scriptures. Acts i. 9-11. "When He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why

stand ye gazing up into heaven? Thus same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The same Jesus, visible, corporeal, the same resurrected body which you have just beheld, with the same pierced hands and feet. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

COMING IN THE CLOUDS.

He went up in a cloud, He will return in like manner, that is, in the clouds of heaven, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him and all the kindreds of the earth shall wail because of Him." Here is a literal statement in God's Word which cannot be taken in any other way.

HE IS COMING SUDDENLY.

"Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "But as the days of Noah were, so shall also the coming of the Son of Man be: for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be." There will not be time to prepare. Then those who are ready to go will be caught up to meet Him in the air, but any who are unprepared will be left behind.

HE WILL COME AS A THIEF IN THE NIGHT.

A thief comes to a home at an hour when least expected. The inmates of the home are not notified as to the hour of his arrival. A thief comes with a definite object in view, and when it is accomplished he quickly takes his departure, carrying with him that for which he came. He does not seek the furniture, nor the carpets. He comes for the gold, the silver, and the precious stones. The richest treasure in the earth to-day is the redeemed, blood-washed and Spirit-filled believers who wait for the coming of Jesus Christ. He is coming for the gold—gold that has been wrought out in yielded lives, and for the precious stones which have been digged from the mire of sin and crime, and polished by the Master Himself into glittering diamonds to adorn His crown.

LOVED ONES GONE.

That day many homes will be left desolate; for the godly father, mother, husband, wife and child will be caught up to meet the Lord in the air. There will be confusion and despair in many places—loved ones gone. What does it mean? Where can the missing ones be? Then those who are left will begin to remember the words which they had heard for years, heard unheeding, words which, if they had been regarded, would have prepared them for that day.

WHEN IS HE COMING?

It is no small wonder that the disciples asked Him the questions, "Tell us when shall these things be?" "What shall be the sign of Thy coming and of the end of the age?"

These three questions concern three distinct events: the destruction of Jerusalem and its temple, with

the overthrow of Jewish rule, and the dispersion of Israel; the coming of Christ for His saints when they will be caught up to meet Him in the air for the marriage of the Lamb; the end of the world (or age), when Satan will be cast into the bottomless pit, and the Lord will begin His reign over the earth as King of kings and Lord of lords.

Can one know the day or hour of His coming? No. "Watch ye therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Though we may not know the day or the hour, we are told in I Thessalonians v. that we need not be ignorant of the times or seasons. There have been many signs given us to prove that His coming is near. Let us look at a few to see if the time is not at hand. False christs are to appear. Many have come, saying, "I am Christ." There are over forty people in the world to-day who claim to be Christ. Among the number may be mentioned Mr Swinefurther, Dora Beekman of Minnesota, Mr. Heron of Detroit, Mich., who declared himself to be Prince Michael coming to fulfil Daniel xii 1; and the Baba of Persia, whom so many worshipped as Christ. Many to-day declare the coming of Mrs. Eddy with her *Science and Health, or the Key to the Scriptures*, to be the coming of the Lord. Such are some of the blasphemies of the day and such are some of the fulfilments of this prophecy.

FALSE PROPHETS SHALL ARISE

and deceive many, for this is an age when false prophets and false religions spring up over night, and certainly they do deceive many. Christian Science calls itself Christian, yet denies the Deity of Christ and the necessity of the Atonement. Surely they are deceiving many. Spiritualism, the mother of Christian Science, is even less careful to cover its Satanic origin and power. Spiritualists claim to call up the dead, yet it is nothing but Satan himself impersonating departed spirits.

"But," you say, "these religions perform many miracles, and therefore must be of God." No. The Devil has power to perform miracles, for did he not cause the magicians' rods to become serpents? He is going to display his power more and more in these last days, for Jesus said, "Many false christs and prophets shall arise, and shall shew great signs and wonders, to seduce, if it were possible, the very elect. In the 13th chapter of Revelation, we read that, in order to deceive the people, the Devil will cause fire to come down from heaven. So we see from God's Word that he can and does perform miracles.

LOVE SHALL WAX COLD.

"Because iniquity shall abound, the love of many shall wax cold." To-day iniquity and lawlessness abound on every hand. Politics are corrupt, the desire for power and money urges people on. The world is pleasure-mad with feasting, and drinking, dancing, dressing. Yes, iniquity is abounding, and the cup of sin and crime is full to overflowing. Love waxes cold on every hand. Many are falling away from the old faith of the Bible. Everywhere we see the cold forms and ceremonies of apostate creeds. Ministers deny the miracles and the supernatural of the Bible; they declare that only a part of God's

sacred Word is reliable and inspired. They not only deny the Deity of Christ, but also declare it a sickening shock to refined people to make mention of the blood of Christ. They say, "Let us not have altar calls and weeping for sins, and rejoicing in God for salvation." They no longer believe in these, but do believe in filling the church with concerts, suppers, shows, movies, and pool tables. God help us to tell the truth about this thing. So-called Christian colleges and seminaries teach evolution and modernistic

ideas, and so destroy the old-time faith in young hearts that they come out sceptics and infidels, saying, "Where is the promise of His coming?" But praise God! there is a people who are not ashamed of God nor of His Word, but who are looking for Christ's coming, looking for the time when every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

(To be Concluded)

Concise Comments and Interesting Items

A 120,000 miles' arch of flame has appeared on the sun. The special astronomical correspondent of the "Daily Express" reports as follows: An extraordinary eruptive prominence flame was visible on the south-eastern periphery, or limb, as it is technically called, of the sun on Saturday, in the form of an enormous arch, some 120,000 miles long and 100,000 miles high.

"These prominence flames consist largely of hydrogen, helium and other gases, and cannot be seen directly except during total eclipses of the sun, when its glare is hidden by the moon.

"By means of the solar spectroscope, an instrument which eliminates all light except that of one of the particular gases of which the prominences are composed, say, hydrogen, they can be seen in perfect detail.

"I watched this particular eruption, which was quite out of the ordinary, from 12 o'clock until 3 p.m., when the northern end of the arch had begun to rise from the surface of the sun, preparatory, in all probability, to its eventual disappearance as a cloud in the solar atmosphere."

The sun is an amazing wonder, and an ever more amazing mystery. God's hand is upon the sun. He made it and controls it. Signs in the sun are at times regulated to fit in with God's prophetic programme.

Sea water is another wonder of God's skill. No one can make that sea water in which many of you have been bathing this year. A man claimed to be able to produce sea water. He put fish into it—and they died!

When only five per cent of normal sea water is added to the artificial sea water, then fish can live in it, but not otherwise. "Men of science can do wonderful things, but they

cannot make sea water as well as God can. They may think they can, but the fish know better."

The position of the Jews, as a whole, toward the Person of the Lord Jesus Christ has been well summarised by Rev. G. Dolman. "I remember speaking to some Jews in White-chapel not so very long ago, and the missionary said to me, 'If you are going to talk to them, don't talk about Jesus. Don't mention the name, because they will spit at it.' Only a few months ago, I had a letter written by one of the most important Jews in the whole of Germany, and these words appeared: 'Jesus of Nazareth is one of the greatest Jews which have been produced besides Moses. He has become a national hero, perhaps He is one of the greatest prophets which the world has ever seen. But anyone who says more than that, that He is the Son of God, is *ipso facto* no longer a Jew.' That is the position of Jewry. They are willing to accept Jesus Christ as a Prophet, even the greatest, but not as the Son of God."

Egypt politically is before the public at the present time. The "Egypt General Mission News" helps to keep Egypt spiritually before the Christian public. A missionary writes concerning the work in Egypt as follows: "There are those who have confessed their faith in Jesus Christ and because of their confession they are to-day walking along a thorny way, and remember that it is a thorny path, and their feet get badly torn. Do we wonder that sometimes they are difficult to manage and almost seem to falter? Lastly, we ask any to whom it is given not only to believe but also to suffer, to pray for those who are hindered that they may press on to the goal set before them. Many there are who are looking longingly at this upward way, drawn by the beauty and the love of One who has passed before them. Surely Christ accompanies with these our sisters, and He will in His own time and way bring them to His home above."

Questions and Answers

Are we justified in using the word "Trinity" in regard to the Three Persons in the Godhead? Our Lord never used the term. It is an invention of man to put into a word an impossibility.

The Elm Bible College Correspondence School answers the above as follows:

"The word 'Trinity' does not occur in the Bible. But it is used as the most suitable term to describe the general teaching of Scripture concerning God. It is not the translation of a Bible term, but the interpretation of Bible teaching. It is derived from the Latin word *trinitas*, which is derived from the adjective, *trinus*, meaning 'three-fold,' or three-in-one. And it thus expresses the Divine mystery of three Persons in the unity of one Godhead. Yet we should remember that every attempt to define the Trinity is inadequate. Finiteness cannot fully comprehend infinity. No finite intelligence can perfectly explain and understand the perfect nature of God. As one well says, 'Our narrow thoughts can no more comprehend the

Trinity in Unity than a little nutshell will hold all the water in the sea.'" (This explanation occurs in Handbook No. 11 of the Bible Correspondence School, and is an indication of how perplexing questions are dealt with).

What is there now to detain me here? Earth has lost its charms, and life its attractions. Then why should I live? O blessed Jesus, Thou hast my heart. Thou art my life, my joy, my all. Thou hast pardoned my sins, and taken the sting from death, and now, Lord, I long to come to Thee. In the grave I behold now but the porch of heaven; the cool shaded path to that happy home where I shall see Thy face, and without ceasing hymn forth Thy praise. Oh, let me now depart in peace, while the smile gladdens my spirit, and a sense of Thy sweet love fills my soul. Thus often prays the believer when he finds his Lord, thus is it that the presence of Jesus satisfies his soul.

The Word "IS"

A FACT is often a more useful thing, for immediate needs, than a promise. That is why God has given us, in His Word, so many clear statements concerning facts that we need to know, along with His precious promises.

It is a very precious truth, on the one hand, that if we ask God, in the Name of the Lord Jesus to do certain things, He will do them. He has pledged His word to us for this, and He *is* the truth. He keeps His word. But there are certain circumstances in which it is even more valuable for us to know, not that He will do a certain thing if we ask Him, but that He *is* doing it anyway, and therefore we do not even need to ask Him. God's promise to do, upon our request, is one rich part of our Christian life, but there is a sense in which certain facts that God declares are so, whether we ask or not, make an even richer part of our life.

At a series of meetings on the Victorious Life, the speaker told of the way of deliverance from certain temptations that come like a flash of lightning in their instantaneous unexpectedness, when there is not time to pray or ask the Lord for deliverance. At such times our safety lies

NOT IN A PRAYER FOR DELIVERANCE.

for there is not time for that, but rather in the *fact* that Christ *is* delivering us without our asking Him; and in such an instant, as always, we are to *thank* our Lord for deliverance, not ask Him for it. For the Lord does not say to us, "My grace will be sufficient for thee, whenever thou askest for it," He says, "My grace *is* sufficient for thee." That wonderful word *is* not a promise: it is a statement of fact.

Some time after the meetings the speaker received a letter from a Christian worker who had for years known about the truth of victory by faith, yet who had been unsatisfied and hungry in his spiritual life. Now he wrote: "Your word of illustration about the fraction of a second being insufficient for the framing of a prayer touched the point of my difficulty. The great big *IS* goes with me as my guardian, and I am experiencing something new. You know my head troubles me so that I can go to but few meetings and do little evening work, and my nerves have been very upset, but I know

HE CAN AND WILL TAKE CARE

of the things that crop up suddenly." Yes, He will do this because He *is* doing this.

That little two-letter verb "is" in our Lord's wonderful word to Paul and through him to every member of the body of Christ, "My grace *is* sufficient for thee," is a veritable rock of ages. The writer of this, finding marvellous strength and safety and deliverance in it, was turning it over in his mind one day, and thinking of the sufficiency of Christ. He was clinging to, or rather resting on, that word "is,"—and then he thought to himself. "But have I any right to make so prominent that meaningless little verb 'is,' and depend so much upon it, when it seems as though I ought to think rather of some more important word, like the Name of Christ?"

Instantly there flashed into his mind what it seems must have been the reply of the Holy Spirit Himself. "But the verb 'is' is the same verb as that which God says *is* His own name, 'I AM.' And if that little word 'is' is part of the very name of God Himself, you need not fear to think a great deal of it and rest confidently and wholly upon it."

Praise God for His wonderful name! Praise God that He *is*!

Think for a moment, of the meaning of the name "Lord," or Jehovah. When Moses asked God what name he should use for Him to the children of Israel, God replied: "I AM THAT I AM" and He said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus iii 14). The word Lord, or Jehovah, means literally, "He that is who He *is*, therefore the eternal I AM." Other elements entering into the name Jehovah give us, as its meaning, "the self-existing One who reveals Himself." And the name Lord or Jehovah is pre-eminently God's redemption name. It is used in Bible passages which specially refer to the redeeming and saving work that God does for fallen, sinful man.

It is no accident, surely, that

A CENTRAL, VITAL WORD

in that marvellous statement of fact, "My grace *is* sufficient for thee," is the little verb "is" which is part of the very name and being and redemptive love of God. Jehovah God, our Redeemer God in His marvellous covenant relations with us, is the eternal Christ, slain from the foundation of the world, whose outpoured life is the grace of God working omnipotently in our behalf, without our asking, without our seeking, without any conditions. God *is*, whether we believe this or not. Christ's grace *is* sufficient for us, whether we believe it or not. But His grace cannot become experimentally effective in our lives so long as we make God a liar, and say that what He declares to be a fact is not a fact. The moment we *believe* in this God-declared fact, there is a sufficiency of omnipotence successfully at work in our lives that makes us more than conquerors and leads us in triumph.

All of God's omnipotent sufficiency in His saving and delivering and keeping power for men is in Christ. Christ is more than a promise: He is a fact, the eternal Rock of Ages upon whom we may rest everything. God's grace *is* Christ; and the grace of God in Jesus Christ *is* sufficient. Are we

THANKING AND PRAISING

Him for this?

The friend who is "experiencing something new" because he is resting on the fact of Christ's sufficiency, resting in Christ Himself the eternal "Is," has drawn a Bible bookmark shewing that brief but all-sufficient text of II. Corinthians xii. 9. He has made the verb "is" very large. The pronoun "My," referring to our Lord Jesus Christ, is much larger than the pronoun "thee." Even though your needs

are terribly great, so great as to leave you hopeless, Christ and His grace are infinitely greater. "Where sin abounded, grace did much more abound" (Rom. v. 20). There is a blessing in the way the text is presented in this Bible bookmark, especially as printed in two colours, with the central verb "IS" in bright red, the colour of the precious redeeming

BLOOD OF OUR LORD JESUS.

It is worth while to repeat the familiar story, here, of the circumstances that revolutionised the life of a great Christian minister whom God has made a tower of strength for the past forty-five years in giving the message of victory at the great Keswick Convention.

It was back in 1847 that a young Church of England vicar, H. W. Webb-Peploe, with his wife, went to a seashore place with their youngest child, then a year old. At this place Mr. Webb-Peploe met Sir Arthur Blackwood, and when the older man learned the calling of the younger, he held his hand tightly as he asked, "Have you got 'rest'?"

"Yes, I hope so," replied the young minister.

"What do you mean by that?" came the further question.

"That my sins are all forgiven through the blood of Jesus Christ, and that He will take me home to heaven when I die."

"Yes, but what about the time between? Have you rest in all your work as a clergyman, and in your parish troubles?"

"No, I wish I had," said the young minister, honestly.

"I want the same," said Sir Arthur, "and to-day the great Oxford Convention begins. (The Oxford Convention was the forerunner of the Keswick Convention.) Mrs. Trotter is going to write to me every day an account of the meetings, you and I can meet and pray that God will give us this blessing of the rest of faith which they are going to speak of there. God is not confined to Oxford."

For three days the two men met together, and then Mr. Webb-Peploe's little child was suddenly taken away by the heavenly Father. The young earthly father took the little body home, and reached there much wounded in feeling through contact with people who did not understand his circumstances. After the funeral, he began to prepare a sermon to preach to his people, he took for his text the passage found in the lesson for the day, II Corinthians xii 9—"My grace is sufficient for thee." He spent some two hours in working on the sermon, and then he said to himself. "It is not true, I do not find it sufficient under this heavy trouble that has befallen me." And his heart cried out to God to make His grace sufficient for his hour of sore need and crushing sorrow.

As he wiped the tears away from his eyes he glanced up and saw over his study table an illuminated text-card that his mother had given him. The words read, "My grace is sufficient for thee,"

THE WORD "IS"

being in bold type and in a different colour from all the other words in the text. And Prebendary Webb-Peploe said forty years later, as he told the incident, that he seemed to hear a voice saying to him "You fool, how dare you ask God to *make* what *is*? Believe His Word. Get up and trust Him and you will find it true at every point." He took God at His word, he believed the fact, and his life was revolutionised. He entered into such an experience of rest and peace, such trust in a sufficient Saviour, as he never before had dreamed could be possible. Within a month the governess in the family said to Mrs. Webb-Peploe "The farmers are remarking how much changed the vicar is. he does not seem fretful any more, but seems to be quiet and gentle about everything." And from that day to this, now forty-five years later, many another has praised God that the life of this minister of the Gospel is a testimony to the sufficiency of the grace which God declares is a fact.

Conversions and Baptisms

Many Souls Won for Christ—More Summer Convention Reports

Springbourne (Pastor W. L. Taylor) On Sunday, June 23rd, a goodly congregation gathered to extend to their new minister, Pastor W. L. Taylor, a warm welcome at the commencement of his ministry in this church, and that Sunday proved to be a day of real old-fashioned power and holy enthusiasm. At the conclusion four converts knelt at the foot of the Cross.



Pastor W. L. Taylor.

Since that time there has been revival in every department of the church work. Hopes are running high in expectation of great and mighty blessings in the future. Real aggressive evangelistic work is going on, for every Sunday finds some realising their need of full salvation and weeping their way to the feet of the all-sufficient Christ. In the first few weeks twenty such decisions have been recorded, including one sister, a Roman Catholic, entirely ignorant of the simple way of salvation, who, longing for peace in her

aching heart, expressed her desire to be saved, and after being dealt with by the Pastor, rejoiced in the light and joy of a full and free salvation. Not only have souls been saved, but backsliders restored, and many whose enthusiasm had waned have received fresh fire as the life-giving Word has been preached. Just recently a very impressive baptismal service was conducted by the Pastor, when a goodly number of both brethren and sisters who had been waiting for some time to follow their Lord in this step of obedience, reached the full consummation of their purposes by following Him whom they love through the waters. At the close of this service about a dozen signified their desire to be baptised at the next opportunity. Truly our hearts are full of thankfulness and praise to our great God who has done and is doing so bountifully for us, and we pray and believe for a continuance of His blessing.

Watford (Evangelist J. C. Kennedy) The saints here are rejoicing in the effects of the preached Word on believer and unbeliever alike. On Sunday night two souls surrendered to Christ.

Hill Top, Eastwood (Pastor W. Lewis). We are able to report with joy a season of great spiritual blessing during the August Convention. From the very first the presence of God

was felt and the blessings of God increased with each meeting. It was a time of deep heart-searching and yet rejoicing as His presence was manifested. Sunday night saw the Co-operative Hall, Hill Top, filled to its utmost capacity and we had the joy of seeing two souls yielding themselves to Christ. On the Monday the big hall at Eastwood was filled, and another came to the Lord. The speakers included Pastor R. Lewis and Mrs. Altoft of Grimsby, who gave her wonderful testimony of healing. Evangelist A. Wright was the Convener. On the Tuesday a baptismal service was conducted. Eleven candidates passed through the waters of baptism, and again two souls were won for Christ. This is the fifth baptismal service held in Hill Top, Eastwood, since Pastor R. Lewis and Evangelist A. Wright commenced their mission there. Sixty-three candidates have passed through the waters in the five baptismal services.

Our hearts are filled with praise and gratitude to God when looking back upon the last few months and seeing the wonderful way in which He has led. We thank God for our first Convention held here. Surely it has been a time of feasting. May this be the foretaste of greater Conventions until He comes!

Wimbleton (Pastor E. C. W. Boulton). What a wonderful friend is Jesus! Not only does He make His presence felt when meditating upon His Word, or when upon bended knee we seek Him in prayer, but even in our recreation too. We are sure this was the experience of many a believer on Bank Holiday when the Wimbleton Sunday School and Assembly combined for an outing to Wimbleton Common. The spirit of Christian fellowship manifested must have impressed those friends who accompanied the members of the assembly. Praise God for an answer to prayer, the weather was ideal. To culminate a happy day, an open-air service was held on the edge of the Common, at which a sister signified her intention of following the Master. It is believed many more had a heart-searching through the witness and numerous testimonies of the children of God. Thus ended a very happy day spent in the company of Jesus and His followers, a day which will long be remembered by the Wimbleton assembly.

BAPTISMAL SERVICE

East Ham (Pastor H. A. Court). A large gathering witnessed a baptismal service at East Ham Tabernacle on Thursday, August 15th, when Pastor Court immersed twenty-one candidates, all of whom had a clear testimony to salvation. The Pastor first gave a short, but clear message on the significance of this act of obedience towards God, pointing out that Christ was the Corn of Wheat that died, and that our redeemed lives are the result of His death, our old lives having been buried with Him.

An international note was introduced by the presence of a brother who was returning to South Africa the following day after being baptised, and of a sister from America whose Christian father had travelled 4,000 miles to visit her, having had her need of salvation laid on his heart. She returned to England on a visit, and was able to testify of what God had done for her before passing through the waters. She leaves for America in two weeks' time.

At the close of this happy and uplifting meeting nine more signified their intention of following the Lord through the waters at the first opportunity.

At a recent Saturday evening open-air meeting two souls were saved, and three more surrendered after the open-air service on the following Sunday. God is indeed answering the prayers of East Ham saints. During the visit of Pastor Lees of Brighton five souls were saved and eight backsliders restored at the Sunday evening Gospel service.

ANNUAL AUGUST CONVENTION

Hull. Speakers Pastor and Mrs. R. Tweed, Pastors W. G. Hathaway and J. Lees, and Pastor and Mrs. W. F. South. Convener Pastor J. R. Moore.

The Lord has smiled graciously upon the labours of His servants at Hull during the recent Annual August Convention, the Holy Ghost has been present to guide and bless the speakers, and to build up the believers in their most holy faith.

The Convention started with the Sunday morning breaking-

of-bread service, at which Pastor Tweed of Carlisle dealt with the subject of "The Altar of Incense." The Lord's presence was powerfully felt in this starting meeting, also at the following 3 p.m. service, where Mrs. Tweed gave a cheering word upon "The Chariots of the Lord." The first day's services closed with a glorious time of blessing when both saint and sinner were addressed by Pastor Tweed and Mrs. Tweed respectively. In spite of the fact that many are holding out of town, a sufficient crowd presented itself to pack the hall and fill every seat. One soul was won for Christ during the meeting. The blessing each received continued in an unabated shower during the remainder of the Convention, under the additional ministry of Pastors W. G. Hathaway and J. Lees, inspiring, gladdening, and hope-filling addresses being given on the themes of "Everlasting Life," "Jesus Christ, the Lord," "The Redeemed Creation," etc. The last meeting was, proverbially, not the least, Pastor and Mrs. South paying us a visit, and treating us to two messages which were real inspirations to godliness, Pastor South urging us to be "living epistles, known and read of all men," and Mrs. South, to look to "what we shall be."

Pastor J. Lees of Brighton was in charge of the work here in the absence of Pastor J. R. Moore, and his ministry has been blessed and sealed, three souls were saved and one backslider reclaimed at the Sunday night Gospel meeting following the Convention, the subject Pastor Lees took being "The Unpardonable Sin." Hull saints praise God for these blessings received.

Grimsby. Speakers Pastor and Mrs. R. Tweed, and Pastors W. G. Hathaway and J. Lees. Convener Pastor W. F. South.

Our hearts were filled with praise and gratitude to God for the manifold blessing which we have received. Right from the first meeting, the tide of blessing has been rising higher and higher. The speaker for our first meeting was Pastor Lees. His text was

"The King has brought me into His chamber,
The King is held in the galleries."

In the walk of life we were encouraged to live in His presence, that we might shed forth the fragrance of His love. We also had a blessed time round the Lord's table. Messages were given by tongues and interpretation, pleading with the saints to be faithful. Pastor Hathaway spoke on Gideon and his army, the breaking of the pitchers and the light bursting forth. We should be willing to be broken at the feet of Jesus, because He was broken at Calvary, and there became the Light of the World.

Our brother also gave a message on Abraham's faith in God, even when asked to offer up his only son. May the Lord give us this living faith in Him!

On the Monday, Pastor Tweed spoke on Abraham sending his servant to get a wife for his son Isaac, and how the servant being a type of the Holy Spirit was to prepare the Bride. We see that as Rebekah received the gifts from the servant, we also should receive all the gifts which God had for us in the Church, that we might be prepared for the coming of the Lord for His Bride.

On Wednesday a baptismal service was held in the hall, Pastor Lees baptising twenty-three candidates including seven or eight new converts. One sister had been a spiritualist, but having been gloriously saved she shouted as she came out of the water "Praise the Lord!"

Mrs. Tweed spoke about the little foxes spoiling the vines, and how careful we should be not to let these little foxes get into our lives to spoil the fruit of the Spirit. Mrs. Tweed also gave another message on "Settling Down." There seems to be a real danger of our doing so, so that we need stirring up at times. Just as the mother eagle stirs up the nest of her young to crawl them, God permits the cares and worries of life to come along that we should trust Him more. For the last message of the Convention Pastor Tweed's text was Amos 3:12, "As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear." The world, he said, is in the lion's mouth. But the Shepherd, the Lord Jesus, is willing to take the fragments out of the lion's mouth and use them for His glory, if we will let Him have His way.

The messages which were given forth from time to time, proved a great blessing to the assembly. Souls were saved, bodies were healed, and others received the Baptism in the Holy Ghost with signs following. Hallelujah!

The Family Altar

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

Sunday, September 8th. Luke xiv 25-35

"If any come to Me, and hate not his father and mother he cannot be My disciple" (verse 26)

This is strong language from the gentle Christ. This is strange language in a book which teaches, "Honour thy father and thy mother." Yet it is necessary. It must be necessary, for Christ said it. Our deepest judgment also approves of it. It implies that a father and mother are seeking to prevent the disciples from following Christ. But anything that opposes Christ is hateful whether it be expressed by our fiercest enemy or our closest relative. Nothing—simply nothing, must be allowed to keep us from a complete following of Christ. Our duty is first of all to our double Possessor. We belong to Him through both creation and redemption. He made us—He ransomed us—He remade us. But it is not only our duty to put Him first—it is our privilege. When Christ is first then all the secondaries fall into positions that will make way for continuous blessing.

Monday, September 9th. Luke xv 1-10

"Rejoice with Me" (verses 6 and 9)

Lossing—seeking—finding—rejoicing—sharing the joy. It is a joy to share joy. Unshared joy is joy without wings. The joy which rises highest is the joy which others share. Enjoy God and it will give you joy. But tell others how you are enjoying God, and, even as you tell, your joy will multiply. God shares His joy. "Rejoice with Me," sets heaven singing. Let us find joy in God's joy. Does a redeemed soul in a Methodist Church bring joy to God? Then let that redeemed soul bring joy to you—although you attend a Foursquare Gospel Church. What rejoices God should rejoice us. What saddens God should sadden us. Open your heart to God's joy. Rejoice with Him. God's joy is not limited to any denominational success. Wherever and whenever lost sheep are found, God says to the whole Church, "Rejoice with Me."

Tuesday, September 10th Luke xv 11-32

"He began to be in want" (verse 14)

"They began to be merry" (verse 24)

Notice the word "began." Only "began." There was no limit to the want that would have continuously come to the prodigal. It would have been want upon want. Things would have daily got worse and worse, had it not been for one thing. One day he said, "I want my father and home." That was the want which when satisfied caused all other wants to cease. Then he "began"—only "began"—to be merry. There was to be no end to the merriness. It was merriness upon merriness—joy upon joy—delight upon delight. The merriness of the home-again prodigal begins at once. Daily it continues. Yearly it increases. Then it changes its sphere—from merriness on earth it becomes merriness in heaven. Then on it continues throughout the eternal ages. Song is added to song. Praise is added to praise. Glory is added to glory. Thank God! we have only just begun to be merry. Now we are at the spring of a mighty river. The river volume of joy will increase and increase throughout the ages of eternity.

Wednesday, September 11th. Luke xvi 1-18

"He that is faithful in that which is least is faithful also in much" (verse 10)

Success or defeat day by day depend mainly upon little things. Great characters are built up on details that weak characters would not think important. The faithful person is up promptly to time in the morning, is prompt with meals, and prompt with duties. Five minutes late in rising will dislocate the prayer hour and the Bible reading. Five minutes late with meals will cause a feeling of rush and loss to brood over the meal. Wasting a few minutes here and a few minutes there interferes with the accomplishments of the day. The difference between a successful Bible student and a failure is not usually because of the inability of one to have long hours for study, but because of carelessness in using the passing minutes. Failure in small trusts will destroy confidence in large trusts. Useless characters are always seeking large trusts—murmuring because they do not get them—and yet all the time abusing and misusing the small trusts.

Thursday, September 12th. Luke xvi 19-31

"A certain rich man a certain beggar" (verses 19, 20)

Contrasts are abundant. Everywhere we see startling social disjunctions. The rich man with his motor—the poor man wearily tramping along with blistered feet. The wealthy with their society functions—the poor with their meagre supper at a street stall. The successful with the expensive mackintoshes and changes of raiment—the poor with their thin garments, rain soaked and drying on the skin. But even in this life, times of great crisis and alteration sometimes come. The rich become poor, the poor become suddenly rich. But as men step into eternity the greatest upheavals will take place. Poor men of faith will suddenly become rich men of possession. Rich men of property will suddenly become poor men with stripped possessions and stripped hearts. Better be a Lazarus than a Dives. Better be a poor man on earth than a poor man in hell. Better lay up treasures in heaven than treasures on earth. Better bank for eternity than for time. But usually men of faith have a sufficiency down here and an abundance up there. The great thing is to possess God and be God-possessed, for in Him we have all and abound for time and eternity.

Friday, September 13th. Luke xvii 1-10

"The apostles said unto the Lord, Increase our faith" (verse 5)

We take up the same cry and say, "Lord increase our faith." Let our doubt and unbelief disappear. Let our fear and anxiety be destroyed. Let our trust multiply. Let us get such a vision of Thyself—of Thy power, of Thy willingness to use that power, that we ourselves shall be content to let Thy mighty forces work themselves out in us and for us and around us. Let us be radiators of Thy faith. Let us receive from Thee the great faith supply that will enable us to send forth the heat of faith to all that come in contact with us. Why should we fret and worry so? Why should we rush hither and thither? Why should we look this way and that way? Why not keep our gaze upon Thee? Why not keep our hand in Thy hand? Why not fix our minds upon Thee? Then we shall be kept in perfect peace. We shall be garrisoned with Thy power, and our lives will be restful and successful because our faith in Thy faithfulness will keep us at the secret source of all blessing.

Saturday, September 14th. Luke xvii 11-25

"Afar off at His feet" (verses 12 and 16)

Distant! Nigh! Such is the history of every believer. Once we were afar off. We were lepers. Unclean! Unclean! was the true description of our lives. But the Hands that touched North, South, East, and West on Calvary's Cross touched us. The leprosy of sin disappeared. No longer were we unclean. We had been washed in Calvary's pool of Bethesda. We had been healed even as we were washed. Distance had disappeared. Love had wooed us to Him. We came boldly into His presence. We fell at His feet and thanked Him. Now we walk at His side. The old distant, lonely walk has passed. We are near and in His company there is no loneliness. Other lepers from a distance will sometimes call us to come away. They would have us hurry back into the midst of leprosy again. But, no! no! We have found something—Someone—better, and we prefer the closeness of the cleansed, before the distance of the diseased.

Satan is subtle, he will make a man proud of his very graces, he will make him proud that he is not proud. Pride grows with the decrease of other sins, and thrives by their decay. Other sins are nourished by poisonous roots, as adultery is nourished by idleness, and gluttony and murder by malice and envy, but this white devil, spiritual pride, springs from good duties and good actions towards God and man. Spiritual pride is a very great enemy to the good and salvation of man. Pride is like a very great swelling, which unfits men for any service.

September 15th, 1929.

Reading Judges xiv. 5-29.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth" (Psalm cxix. 103)

"HONEY"

FOR THE TEACHER,

Take a pot of honey, and enough spoons to go round the class, serve out until finished and then talk.

Oh, no, this is NOT a cookery recipe, it is a real solid Bible lesson, but if you want to talk about honey, you had much better do so (the kiddies anyway will like it) with the taste of fresh honey in their mouths.

It is quite true that they may want to know where it comes from, and if they do, then you have a thrilling story ready to your hand of Samson's fight with a lion. That fight used to face me a great many times when I was a lad, because it was on the tins of the syrup which I ate with my porridge every morning for breakfast. Some may worry about honey coming from a carcass, but it should be remembered that in that hot country, the flesh of the lion would be quickly devoured by jackals, vultures and the like, and in a very few days the bones would be clean and dry. It is not the first, nor will it be the last time that bees have chosen such strange places to make honey in, for it is on record that a swarm of bees once occupied the skull of a man whose name had been Silus, and the same thing happened in a church in Verona. If we but knew the truth, that honey was probably the sweetest thing that came out of these gentlemen's skulls. God gets sweetness often out of things that we would only expect to be offensive.

Honey.

Take a Concordance, and you will be surprised to see how much the Scriptures have to say about honey. These ancients did not have nice white sugar (?) like we have on our tables, and they were probably better off in health as a result, but they did eat plenty of honey. Eastern people enjoy it, and like things about three or three dozen times as sweet as the normal European, and can eat honey in quantities. Moreover the variety of flowers in that land is favourable to the habits of bees. Honey was also sent as a gift from Jacob to the ruler of Egypt (Genesis xliii. 11). It was also exported (Ezekiel xxvii. 17), and from the Word you will find that it was obtained from trees (1 Samuel xiv. 25, 26), from rocks (Psalm lxxxi. 16), and, in this chapter we are reading, from carcasses.

Honey is Nourishing—So is the Word.

This is what I read in a serious book on diet not so long ago. If I were asked to name one food above all others as

specially valuable for sustaining strength and vitality—I should prescribe old, matured honey." But the writer of Proverbs knew (that years ago, for he says, "My son, eat thou honey because it is good." Moreover Ezekiel the prophet ate A BOOK, and it was, he says, "in my mouth as honey." The Word of God has more real sweetness in it and a thousand per cent more nourishment, than all the other books ever written. Hammer that point home, or if you prefer to do so, push it in with the honey spoon.

Honey is Sustaining—So is the Word.

Again I quote from the diet book, "There are three foods of surpassing excellence, and they may roughly be called the prolongers of life, and the sustainers of old age. These are milk, honey and oil. The old Biblical promise of a land flowing with milk and honey (a land of corn, olives, and vineyards) was based upon scientific excellence. Such dietary provided milk for babes, food of strength and stamina for warriors, and it also contained all best suited to secure a long and happy life."

How true this is of the words of the Lord, which the Psalmist says were sweet to his taste, and "as honey to my mouth" (Psalm cxix. 103). It sustains the young, gives strength to the strong, prolongs life and makes one happy. What more could one desire?

Honey is Quickly Assimilated—So is the Word.

Again let the diet book speak, "all foods that need digestion draw upon the vital forces to provide energy for the process of their digestion, but honey takes away no energy. It carries sustenance to the seat of weakness without delay, because the greater part of honey is actually absorbed through the stomach walls as a precious and ready food." Isn't that true of the Word of God? How quickly it becomes a part of a man's very make-up. The youngest can take of it, and find food for thought (Psalm lxxxi. 16), and the oldest saint upon the threshold of glory finds the Word to be the joy and rejoicing of his heart (Psalm xix. 9, 10).

This was the diet of Canaan, the nourishment of prophets (Matt. iii. 4), and even the food of the risen Lord of glory (Luke xxiv. 41-43), and as surely as it was so, the Word of God should be to us the same, "Honey and the honeycomb." Seek to make it so for yourself, and you will find that out of the old lion, by the grace of God, sweetness and strength shall flow.

"I Am That Clown"

SIMPLY a delusion, to think that because you see persons laughing and indulging in noisy merriment, 'nev must necessarily be happy! A loud laugh or empty joke is often one of the coverings that Satan uses to conceal an aching heart.

A man once went to consult a doctor about his health. He complained that he suffered from such overwhelming depression that his life was unbearable. The doctor examined him, and after a little while remarked that he wanted nothing except some lively amusement to divert his thoughts from himself. "Try a lively novel—that would be about the best medicine you could take."

The man shook his head, as if doubtful of the prescription, and then the doctor said again, "Well, I'll tell you what to do to cheer yourself up, go to such and such a theatre, and see what that will do for you." Still a frown on the head showed the patient had no confidence in the proposal helping him. "Well," said the doctor, "I can but think of one other thing or person that would help you, and if that does not do so, I am unable to help you. Go and see Grimald, the great clown, who is in town just now, and is drawing such crowds with

his merriment, and if you suffer from depression after hearing and watching him, I shall be surprised."

"Ah!" said the unhappy patient, in a tone of distress, "I am that clown."

There are many who might tell the same tale. Two voices in your ear to-day, one shouting promises of enjoyment and amusement, and trying to drown the other, "a still small voice," that repeats tenderly, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). That rest has been dearly purchased for you. The Lord Jesus left His throne above, and came down here, that He might obtain it for you, and He now offers it freely to you. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). Ah! weary and heavy laden sinner (for such you are), why not now heed His loving invitation—"Come unto Me." Ere you lay down this paper, settle the great question "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31), then you will have "joy unspeakable" here and 'glory' hereafter.

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