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A table of contents for *Elim Evangel* can be found here:

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WORTHING CONVERSIONS AND HEALINGS.

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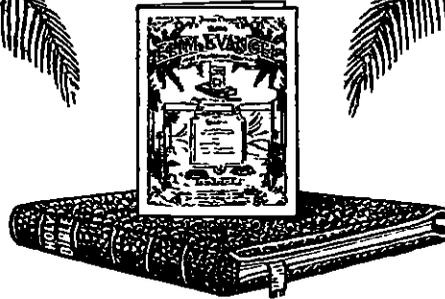
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 20.

SEPTEMBER 13, 1929

Twopence

Contents

The Joy of the Foursquare Gospel . . .	305
Worthing Conversions and Healings . . .	307
Elim Bible College	308
Broken Things	309
Concise Comments	310
"Keep Rank!"	311
The Holy Land	312
"Until," or Christian Persistency . . .	313
The Hymns We Sing	314
Bible Study Helps	315
Music: The Old-Fashioned Meeting . . .	315
The Healer of the Soul and Body . . .	316
The Atonement	316
The Second Coming of Christ	317
The Family Altar	318
Sunday School Lesson	319
"But is There No Betwixt & Between?"	320

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 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 also, 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. 20.

September 13, 1929

Twopence, Fridays

The Joy of the Foursquare Gospel

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

THE Foursquare Gospel is a Gospel of joy. Romans xiv. 17 says, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." I would have you notice that the joy is not a fanatical joy. It is not a joy which knows no control. There is an excitable joy which can very easily become hysteria. But the very word *joy* comes from a root meaning "calm delight." I would suggest that a safe interpretation is "a controlled delight." A controlled delight in the Holy Ghost! But a controlled delight can be very expressive. A controlled delight is never rude. It doth not behave itself unseemly. But it can be full of fervour. Heaven is a place of controlled delight, yet I read that John the Apostle, faced with the glories of heaven, *fell as one dead* (Rev. i. 17) *the elders fall down and worship* (Rev. iv. 10) the

HOSTS SURROUNDING THE THRONE

cry out with a loud voice (Rev. v. 12). the great multitude which no man can number have *palms in their hands*, and if you look in Leviticus xxiii. 40 and John xii. 13 you will see they were used for purposes of rejoicing—no doubt they were waved. Then as to the "Hallelujahs" and "Amen"—what about Revelation xix. 4-7?—

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both small and great. And I heard as it were the voice of many waters, and as the voice of mighty thunders, saying, Alleluia for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him for the marriage of the Lamb is come and His wife hath made herself ready.

People can shout "Hallelujah!" and be in perfect control. People can ejaculate a hearty "Amen," and be in perfect control. People can raise their hands to the Lord and be in perfect control. People can wave their hymn sheets and be in similar control.

But now let us see how the joy of the Foursquare Gospel is shewn in Scripture:

(1). There is

THE JOY OF SALVATION.

What do we read concerning the 3,000 saved on the Day of Pentecost?

And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved (Acts ii. 46, 47).

Especially notice the words, "did eat their meat with gladness praising God." Salvation brought joy at meal times as well as at meeting times.

What happened when the Philippian jailer was converted?

And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house (Acts xvi. 34).

Salvation brought joy even in the midnight hours.

When Pastor Howton of Glossop was converted he practically ate no food for three days and three nights, so great was his joy in God. When Professor Duncan of Scotland was converted, he literally danced on the bridge which he was crossing, at the time he realised the forgiveness of sins. When Gipsy Smith was converted as a boy, he went home to the gipsy tent and told his father the news. "Tell me how you know you are converted?" asked the anxious father. That was a bit of a poser for a young ignorant gipsy lad. He hardly knew what to say, but placing his hand on his heart he said, "Daddy, I feel so warm here."

Gipsy Smith in his own simple way revealed

ONE OF THE DEEPEST TRUTHS

about salvation. It so warms the heart with gratitude that it must express itself in lip-and-life rejoicing.

A man who is saved and knows it, is bound to rejoice and shew it.

My own favourite hymn after I was converted was that hymn, now so well known, full of the Cross and full of joy

At the Cross, at the Cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day.

There is no joy like Calvary joy

(2) There is the joy of the *Baptism in the Holy Spirit*. Scripture likens the fullness of the Holy Spirit to intoxication. In Ephesians v. 18 we read, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." God Himself likens the joy of being filled with the Spirit to intoxication. Some-

times we use the expression, "intoxicated with joy" On the Day of Pentecost the disciples were accused of being drunk. I have seen those who have been filled with the Holy Spirit to such an extent that one can only describe their experience as that of being intoxicated with joy.

This is how William Booth Clibborn,

GRANDSON OF GENERAL WILLIAM BOOTH,

describes his experience:

"Is it any wonder that after receiving such a wonderful Baptism in the Holy Ghost that I found myself without any desire for natural food; although our hostess, Mrs Bristow, had prepared refreshment for us all in the dining room. It was long after midnight when we sat down to enjoy her Christian hospitality, but I could not partake; I could only close my eyes and add praise to praise, and glory to glory, so completely was I lost in the ocean of God's love which flooded my soul. My mouth was filled with the laughter of a celestial transport too wonderful to comprehend I laughed and laughed in a holy laughter that knew no ceasing. Mine was a rapturous, unspeakable joy mingled with warm tears, happy tears, blessed tears, tears that I could not, nor would restrain. My whole body was animated with Divine power which coursed through me as a quickening fire, whose flames gently subdued and subjugated my every sense into a rest and refreshing, most exquisite. Not for one moment could I remove my gaze from the altogether lovely One, the Flower of my soul, the Light of my life. Oh, how the Holy Spirit was resplendently portraying the Lord Jesus to the eye of my heart. My adorable Saviour stood there before me in all His brilliant, ineffable beauty, in an excellence of majesty, indescribable, and, oh, I knew He possessed me, body, spirit, and soul. He was my Baptiser with the Holy Ghost and with fire, and to me He had given "the promise of the Father," and poured out upon my thirsty soul and into my mortal frame the fulness of the experience of Acts ii. 4. I was so completely pre-occupied with Christ that I had no time for introspection. The Holy Spirit had made Him so real, so ravishing, that I was wholly captivated to His worship and adoration. Oh, the certainty of that intense assurance that now I was truly His, and His for time and eternity. My predominant occupation was admiring Him who was anointing my head and filling my cup, so much so that I paid little attention to the delicious pulsations thrilling and throbbing within me. The Blessor was all and in all, and if I as much as diverted my glance a trifle from the sunshine of His countenance, the blessing immediately subsided. I could shout with the psalmist, 'In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore' (Psalm xvi. 11)

(3) There is

THE JOY OF HEALING

I suppose we are not surprised that those who are healed miraculously by the power of God should be filled with joy. We are overjoyed when our loved ones are healed gradually by the skill of physicians, how much more when they are instantly healed by the power of God. What happened to the lame man,

lame from his earliest days, when he was healed? Why, we read in Acts iii. 8, 9, "And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God."

What happened in the case of Philip preaching in Samaria? We are told in verse 8 of chapter viii that there was *great joy* in that city. But why the joy? Verses 6 and 7 gave the answer:

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many, taken with palsies, and that were lame, were healed.

Listen to this case that

DR. A. J. GORDON

gives in his book, *The Ministry of Healing*

Miss Hannah Carman was remarkable for piety and good sense from a child. About her twenty-fifth year she got a fall from a horse, which so hurt her back that she was bowed down and could in no wise lift up herself. Her limbs were also so affected that she was a perfect cripple, not able to walk, nor to help herself in the smallest matters. One day the young woman who had the care of her (now Squire N. Stout's lady), seated her in an elbow chair, and went to the garden. She had not been long in the garden before she heard a rumbling noise in the house. She hastened in, thinking that the cripple had tumbled out of her chair, but how was she surprised and frightened to see the cripple in the far end of the room praising God who had made her whole every whit. Miss Ketcham (for that was the name of Squire N. Stout's lady, from whom I had the narrative) sent to her neighbour Bray (the signer of one of my certificates) who came in haste, and was equally astonished, for the cripple was all the while in an ecstasy, taking no notice of the company, but running about the house, moving chairs and tables from place to place, going to her bedroom, taking up her bed and walking about with it, and every now and then falling on her knees to praise God, who had made whole a daughter of Abraham, who had been bowed down for ten or a dozen years. It has been observed before that the cripple was alone in the house when the miraculous event occurred. The manner thereof must have come from herself, and was as follows: "While I was musing on these words, 'Æneas, Jesus Christ maketh thee whole,' I could not help breathing out my heart and my soul in the following manner: 'O that I had been in Æneas' place!' Upon that I heard an audible voice saying, 'Arise, take up thy bed and walk!' The suddenness of the voice made me start in my chair, but how was I astonished to find my back strengthening and my limbs recovering their former use in that start. I got up, and to convince myself that it was a reality and not a vision, I lifted up my chair and whatever came in my way went to my room and took up my bed, and put my strength to other trials, till I was convinced that the cure was real, and not a dream or delusion."

Mark the words, "The cripple was all the while in an ecstasy." Do you wonder at it? I don't. The miraculous healing of the body is the next greatest blessing to the miraculous healing of the soul.

(4) There is

THE JOY OF THE SECOND COMING.

The first stage of the Second Coming of Christ is called the Rapture. Rapture is just the word to describe it. The joy of this marvellous experience is beautifully summed up in the words,

Oh, joy! oh, delight! should we go without dying;
 No sickness, no sadness, no dread, and no crying,
 Caught up thro' the clouds with our Lord into glory,
 When Jesus receives His own

There is great joy in being saved, and great joy in being baptised in the Holy Spirit, and great joy in being healed, but these joys will be entirely surpassed when we are actually brought into the presence of our Lord. Then faith will be lost in sight. Then prayer will give place to praise. Then, instead of seeing through a glass darkly, we shall see face to face. Then the crown of crowns will be placed upon our joy of joys.

Face to face with Christ, my Saviour,
 Face to face—what will it be?
 When with rapture I behold Him,
 Jesus Christ, who died for me

Face to face shall I behold Him,
 Far beyond the starry sky;
 Face to face in all His glory
 I shall see Him by and by.

Only faintly now I see Him,
 With the darkling veil between.
 But a blessed day is coming,
 When His glory shall be seen.

What rejoicing in His presence,
 When are banished grief and pain,
 When the crooked ways are straightened
 And the dark things shall be plain

Face to face! O blissful moment!
 Face to face—to see and know,
 Face to face with my Redeemer,
 Jesus Christ, who loves me so

Worthing Conversions and Healings

Principal George Jeffreys' Campaign in the Big Tent

New Elim Church Formed

THE Revival and Healing Campaign conducted by Principal George Jeffreys and his Revival Party at Worthing came to a very blessed conclusion on August 28th. Well over three hundred conversions have been registered, and there have been numerous cases of Divine healing in answer to prayer. Some received the Baptism of the Holy Spirit, and hundreds of God's dear children have been richly blessed and edified under the fruitful ministry of our beloved leader, Principal George Jeffreys. Another Elm Foursquare Gospel Church has been commenced as a result with Pastor A. C. Coffin in charge, who writes the following report

HOW wonderful it has been to see the work of God, to watch the rising tide of blessing, to see how prayer has prevailed in the face of and in spite of difficulties. Many have prayed for Worthing, that revival might come and that God would manifest His power and presence. And God has answered prayer, and many have seen the wonderful works of God as He set His seal of blessing to His Gospel, in souls being born again, bodies being healed, and faith revived in the hearts of His children. When the Tent was being erected in its prominent position on the Brighton Road, curious people asked if a circus was coming! Thank God

SOMETHING MORE SATISFYING

than the passing amusement of a travelling circus was going to grip the hearts of men and women, change lives, and bring joy, gladness and peace of an abiding nature to many. Instead of the jazz tunes of a circus show band, the praises of God were to be heard, sung by those who not only learned the words and the tunes, but had learned to know the meaning of what they sang.

God's love is like the sunshine,
 It covers land and sea,
 It fills my heart with gladness
 When I know that God loves me

Worthing is favoured in having a number of evangelical places of worship, and ministers who loyally stand by the Word of God, believing in its full inspiration. And in these centres God's dear people have for years been praying for an outpouring of the Holy Spirit—for real Holy Ghost revival. One wonders if it will be recognised that God is now an-

swering these prayers through the channel of this Tent Campaign, and through the ministry of His servant, Principal George Jeffreys and his band of workers.

On Sunday, July 21st, the Campaign began. The meetings, as is usually the case, were but small in numbers, but God was in the midst of His people, and from the first meeting precious souls were saved. Steadily the tide of blessing has been rising, until the Tent has been filled, and at times crowded. It is evident that

FEARS ARE BEING DISSIPATED,

prejudice is being broken down, and people are flocking to the services to see and hear for themselves. And those who come, have seen the work of God, have felt His power, and in many cases have been converted, and are now among the most ardent supporters of the work, praising God for this His gracious visitation. One elderly gentleman from one of the evangelical churches, came forward one afternoon for healing. The next evening his hand was uplifted in token of receiving Christ as His Saviour. He told me, that he had sought healing the previous day, but found he had made the mistake of putting things the wrong way about. He realised he must be born again first, and had yielded to Christ for salvation. How many there have been, who have come to the Tent, already members of churches, and have discovered that they had never been born again, and have gladly received Christ and salvation. Revival has come to Worthing! and surely every true child of God, whatever his or her denominational name, must rejoice that souls are being converted,

and that signs following, in cases of healing, are being evidenced. Friends from many parts where revival campaigns have been held have been in the meetings, living witnesses to the mighty

CONVERTING AND HEALING POWER

of God. Worthing too, has its witnesses to the power of the old-time Gospel, to the power of the Name of Jesus, and the efficacy of Calvary's finished work. Many are the earnest prayers that Worthing may be swept more wondrously yet with the mighty heaven-sent revival. It has begun, and largely does responsibility rest upon God's dear people to see that the work goes on, by rallying to the standard that has been uplifted, and throwing themselves whole-heartedly into this wonderful movement of God. We trust none may be like one of England's early monarchs, who, in his foolish pride thought he could stay the increasing tide by the sea-shore. Throughout the world to-day God is reviving His people and His work. He is Sovereign in His working, and chooses whom He will to work through. If revival comes through

CHANNELS WE HAVE NOT EXPECTED,

let us first bow to our gracious Lord, and praise Him, acknowledging His work, and seek to do all we can as labourers together with Him, to extend

His kingdom, and prepare those around us for the coming of the Lord. In freely mixing with the large congregations, the joy that is filling the hearts of so many has been so noticeable. The ministry of the Word is satisfying the heart, and creating hunger to know more. Many can never again go back to the cold formalities of the average service. They have tasted of that which satisfies them, and now they must follow on to know the Lord more fully. The Foursquare Gospel meets every need, and brings the joy of a living experience. Jesus is saving, healing, baptising in His Spirit, and filling the horizon of life with the soul-thrilling glory of His near second advent.

THE WORTHING CHORUS

is becoming the victory song of the Worthing saints,

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

Having lived in Worthing, and laboured for the Master there, it is with deep joy and praise to God that I see this wonderful work, and pray that the Lord's people in Worthing may recognise the day of the Lord's visitation in blessing and revival, and open their hearts to receive the showers of latter rain blessing, in preparation for the coming of our Lord.

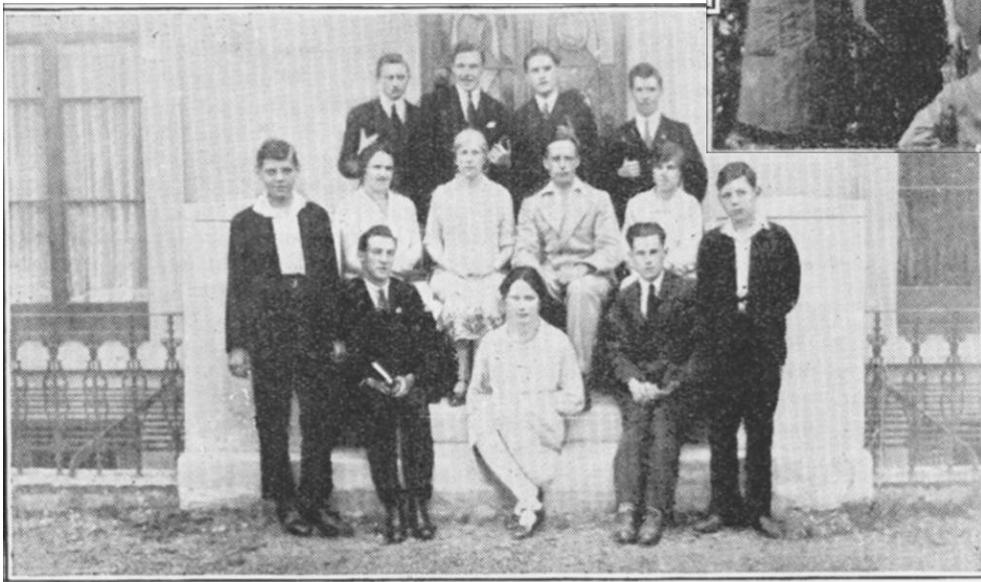
Elim Bible College

Summer Term

1929

Study and Manual Labour

II Tim. ii. 15



The Summer Term of the Elim Bible College has been one of great blessing as the Word of God has been studied, but as usual, muscles have not been allowed to get flabby. The Tent Campaign at Brixton and large baptismal services in the grounds of Elm Woodlands provided plenty of work to keep the students busy, and to shew the value of an all-round training and ministry.

Broken Things

THE marred vessel (Jeremiah xviii. 4)
 The broken pitchers (Judges vii. 20).
 The alabaster box (Luke vii. 37).
 The broken spirit (Psalm li. 17).

A little girl brushed hastily past the dining-table and dragged a beautiful cocoa-pot to the floor. Of course it was smashed. Not all the tears in the world could make it whole again. It was gone for ever, only fit to be thrown away.

"I know you're sorry, Elizabeth, but that does not mend matters."

However, there are some things in the world that are only useful after they are broken. Their real value begins when they are broken. Instead of ending, their usefulness begins with the breaking. Natural things—cups and saucers, chairs, clocks, mirrors—are utterly useless when broken, but hearts must be broken to be of any real use. Spiritual things are quite different from natural things. Human beings are most useful,

MOST POWERFUL, AFTER THEY ARE "BROKEN."

One day, our Lord in speaking of Himself, said, "Whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." All who come to Christ and lay themselves at His feet meet with a mighty breaking up of their former selves. Old plans and ambitions, old ideals and old viewpoints are utterly broken. Those who fall on the Rock break voluntarily; those on whom the Rock falls are ground to powder—utterly destroyed. All must agree that it is better to break than to be broken, better to yield sweetly and gladly than to be forced to submission.

Once the Lord took Jeremiah down to the potter's house to watch the process of pottery making. The lump of clay was put on the wheel for shaping, but for some reason, it was marred (spoiled) in the making. We would have thrown it away. But the potter began all over and "made it again." So our gracious God takes lives—marred and spoiled lives—and

WHEN THEY ARE REMADE,

fashioned under His hand, they become useful and beautiful.

Long, long ago God won a great victory, not with guns and swords and the noise and confusion of battle, but with "broken things." A great host was planning an attack on the Israelites. So sure were they of victory in the morning that they went to their tents for a good sleep. Suddenly in the night they were awakened by the glare of many lights. The Israelites were upon them. In the confusion of their own camp they fought at random, with the result that every man killed his neighbour and the great army of the Midianites fled. What was the secret? "Broken things." At the command of the Lord a small army of three hundred went forth with trumpets, pitchers, and lamps. Upon a signal the pitchers were smashed, the lights shone forth, the enemy was terrified and a great victory won. The pitchers served their greatest usefulness when "broken."

How about human beings? Many have the light of God in the soul, but it is often hidden by self-will. Perhaps only God looking from above knows there is light there. But wait! Something happens. There comes some sudden affliction, some tremendous grief or disappointment. There is a breaking up of the depths in the soul, and lo! the light shines forth. An ambitious young girl just out of college planned a career for herself. Nothing should oppose her! One day she was suddenly

STRICKEN WITH WEAKNESS.

The physician who was consulted said that she was ill with tuberculosis. Four years of suffering and rebellion followed. She was crushed! Her hopes blighted! At last she yielded to God and promised Him her life-long service on the mission-field if He would heal her. He who is faithful answered. She has been in India for many years. Her life was marred, but the Divine Potter "made it again"; her pitcher was "broken" and a great light has since radiated to others.

At a time in Jesus' life when He was needing the comfort of a loving act, a woman drew near timidly, a repentant sinner—so conscious of her weight of sin that she realised the greatness of the Saviour who could take it away. Her gratitude leaped up and demanded an expression. What could she do for this Holy One who had relieved her of her shameful load? She had a little treasure—it may have been a gift at some time; at any rate, it was "very precious," a little jar of perfume. This she broke and poured it out lavishly upon His sacred head. Quickly the Lord recognised her devotion and spoke words of comfort to her sad heart—only such words as He can give.

The Lord Jesus often asks for our "most precious" thing—that treasure—not that we shall be bereft of it, but because

HE WILL BE FIRST IN THE HEART

of His own. He asks for our alabaster box—that precious thing that stands between. It may take a thousand forms. Whatever it be the Lord asks, "Break it for Me, My child."

A young musician lost his eyesight, the young woman to whom he was engaged asked to be released for she said she did not want to marry a blind man." It was a crushing disappointment—a double blow—but out of it grew the hymn, now precious to thousands, "O Love that will not let me go."

Sometimes our alabaster box is a darling babe, or a cherished plan or ambition. One of our finest Christian women, one who edits a Girls' Column in one of our popular monthlies, had ambitions for a musical career. The savings for that purpose had to go for the care of an invalid mother who lingered on for years. The process so enlarged the sympathies of that young girl that in later years she was able to help thousands of other girls with their problems.

In Psalm li 17 we are told of the sacrifice that is pleasing to God—a broken spirit, a contrite heart. Of course this is the course of all brokenness. The heart is the seat of our will and our affections. Hence the breaking must be there—in the very centre and springs of our being.

When the spirit and the heart are broken, the whole being is yielded and tender, ready for anything that spells God's will. This attitude of heart is more acceptable to God than deeds of prowess. Absolute abandonment to Him, perfect pliability under His hand is what delights Him most. When He sees nothing in the heart that

LIFTS ITS HEAD IN OPPOSITION

to His leadings, His movings, He is well pleased.

Young people are rich in strength, in overflowing energy, in bright hopes. All these things turned over to God become powerful in His hand. Young people are naturally independent—more or less self-willed. Parents, with their superior wisdom that comes of long experience, often advise this or that, always seeking the welfare of their children; but how often is such advice rejected! "Dear, dear! how strict parents are! What prudish notions elderly people have! Times have changed!" Right here is the point to "break," the time and place to submit to those who are ordained of God to be our guides. It will pay in the end. Our land is full of young people to-day who are proud and stiffnecked, who will not

hear the urgent advice of elders.

Thank God for those young people who deliberately choose the way of the "broken heart." This way leads to victory; leads to best things

Hand over to God your will, your blighted hopes, that crushing disappointment. He will take them and "make them again." You may still be too young to have had much breaking, but yield to God in everything and He will take care of all the future as it opens day by day. Plan your life with Him, not apart from Him.

COUNT HIM INTO EVERY PLAN.

All have heard of the little boy who helped an artist. His duty was to sweep the studio every morning. Bits of glass of various colours were in the *débris*. These the boy saved and in his play-time arranged according to his fancy. One day the artist discovered him. "Who taught you this?" demanded the artist. "Nobody," answered the frightened boy. "These are the bits that you threw away. I didn't think you would care." "Care!" exclaimed the artist, "you with your broken bits have surpassed my best. You, lad, and not I, are the master!"

The Lord Christ takes our "broken bits" and "makes them again"—a vessel unto honour. We shrink at the breaking, but He will shape us according to His thought and one day He shall present us unto the Father.

Concise Comments and Interesting Items

The finest collection of printed Scriptures in the world is to be found in the library of the British and Foreign Bible Society's headquarters, Queen Victoria Street, London, E.C. The printed Scriptures in the British Museum are more valuable, but not so plentiful. 846 different languages are now represented on the library shelves. The most important manuscript possessed by the Society is St. John's Gospel in Coptic.

The Indians of South America were once very powerful. One of the most powerful tribes was the Incas. The Incas once possessed a large empire. Three fundamental laws lay at the root of their prosperity. These laws were *Ama sua*, *Ama llula*, *Ama kella*, meaning respectively, Thou shalt not steal, Thou shalt not lie, Thou shalt not be idle.

Myson was the name of a soldier. He was given a tract with the words upon it, "My son, give me thine heart." When he saw the words, My son, he thought at first it was his own name, Myson. As a result he was converted.

Frances Ridley Havergal's grave is said to be almost entirely neglected, and the name of the hymn-writer is almost hidden by bushes. Christian people do not trouble much about graves. Enough for them that the spirit is with Christ in glory.

Commander Eva Booth has been lashing the liquor traffic in the following vivid words: "Drink has drained more blood, hung more crape, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonoured more womanhood, broken more hearts, blasted more lives, driven more people to suicide, and dug more graves than any other poisoned scourge that ever swept its

death-dealing waves across the world. Let the children speak. The little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the beaten children, the dead children. Oh, my God! This army of children. Let their weak voices, faint with oppression, cold with hunger, be heard. Let their little faces, pinched by want of gladness be heeded! Let their challenge be reckoned with. Let their writing upon the wall of the nation be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies and souls may be justly laid at the brazen gate of Alcohol.

The Rev. E. W. Moore, once of Emmanuel Church, Wimbledon, has now, at the age of 85, been called home. He was one of the pioneers of the Keswick movement. Together with Rev. Evan Hopkins, Mr. Pearsall Smith and others, he commenced holding meetings on the higher life of faith. One of the first of these Conventions was at Brighton in 1874, followed by the first Keswick Convention in the following year. His life is summed up in a chorus which once he quoted at Glasgow:

He gave me joy where once was woe,
He healed my soul and bade me go,
My bondage never more to know—
Did Jesus! did Jesus!

"The Christian," the well-known evangelical paper, has just reached its "three score years and ten." For seventy years it has been a lighthouse of Gospel truth and revival effort. Dr. Harold C. Morton, the stalwart defender of fundamental Christianity, writes to the editor of "The Christian", "You will now speed onward toward your century, and I wish you an increasing circulation and an increasing influence as the years pass on. May God ever more and more own your witness to an infallible Christ and a true Bible." We heartily endorse

"Keep Rank!"

Sketches of Life in the East

By Pastor P. N. CORRY

IN Asia, Africa, North and South America, and I suppose in Europe, not so very long ago, it was not the custom to walk abreast. The narrow tracts would not permit it, so everybody walked in what we now call Indian file. Walking was one glorious game of Follow-my-leader, and is yet in the jungle These tracts will twist and turn in a most annoying way, and though you can see no reason for it, yet at one time it was done to avoid a fallen monarch of the forest which had long since



"Follow My Leader"

vanished and rotted in the undergrowth—yet the hair-pin kink in the path remains. This kind of path breeds people that will follow kinks, and one of the strangest sights in the cities of India is to see a long file of natives walking down the main street of some great city, still continuing to obey the jungle habit in the midst of twentieth century civilisation.

The writer of I. Chronicles xii has something wonderful to say about David's mighty men—"They could keep rank" (verses 33 and 38). They are the first troops that we read about who were adepts in

THE ART OF MARCHING IN RANK.

No wonder the historian of Chronicles was struck with this singular fact, for among follow-my-leader folks these mighty men of David, who not only kept step, but kept their ranks as well, must have been marvels indeed. Not only could they keep step and rank, but they had a single purpose of heart, and that to make David King. Undoubtedly their intention was to carry all before them and they did.

During the war many of us have marched in rank by the right so much that we have almost got a permanent twist in that direction, and the danger since has been to fling all marching discipline to the winds and every man go by a path of his own making, but that is only reverting to the jungle, and will never do. This was the danger in Corinth, they were getting away from the real task into little groups that were fond of playing the follow-my-leader game. One said, "I am following Paul", another, "I am following Apollos"; another, "And I, Peter", and yet more who said, "And I follow Christ" (I Cor. 1:12). They were not keeping rank, their purpose was not perfect, their heart was not one—with the result that their meetings became disorderly, and their

MORAL AND SPIRITUAL DISCIPLINE LAPSED.

Many would like order, but it is that of the cemetery variety, with all the graves in nice rows facing east, and everything still and quiet. Others would lovingly

desire the order of a mid-Victorian drawingroom with every piece of furniture fixed to its special niche for ever; but such is not apostolic order. Paul's order was that of any army, and strangely enough the Greek word *taxis* that he uses reminds us of David's men, for it means "to keep rank." Hear his final advice regarding spiritual gifts, "Let all things be done decently and in order" (I. Cor. xiv. 40). No prophet was to imagine that he was specially *it*, and expect all to follow him. No tongue

or revelation or word was to be run after. They were all to keep rank, every office and every gift was to be used so that the whole Church was edified and built up, in order that it might advance as an army, and not in scattered groups or cliques.

Finally, Paul the aged holds the Church of Colosse up as an example, and like some grand old general reviewing the new recruits on parade, he writes, "I joy in beholding your order, and the steadfastness of your faith in Christ" (Col. ii. 1-5). They were marching perfectly, every member of the Church was in step, and able "to keep rank."

May God give us marching discipline in these days, for with purpose of heart we intend to make our David King, and, God helping us, to keep rank.

Robert Morrison in China

The captain of the ship on which Morrison sailed for China said to him, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire!"

"No, sir," replied Morrison, "but I expect God will."

As he was nearing the shores of his God-directed field he wrote in his journal: "Abraham, I would imitate thee in thy dependence upon the promise when thou wentest forth, not knowing whither the hand of God would lead thee. My present circumstances are not dissimilar to Abraham's. But alas! I am full of anxious thoughts as to my reception in China. Oh, that I could leave all in His hands who has determined the times before appointed and the bounds of our habitation! Undue solicitude, begone!"

At the end of seven years' labour, only one convert had been made. But Morrison was not discouraged. All this time he had been studying the Chinese language, and had completed the translation of the English Bible into Chinese. He knew that somehow God would make it all right. And He did—*Sel.*



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The Holy Land

PALESTINE and Jerusalem have once more leaped into the world's news with a reminder that the return of the Jews to their ancient home would, according to prophecy, undergo a first phase of trouble and fiasco before the glorious second phase of reconciliation to and dominion with their Messiah could begin. Each of the four Old Testament Greater Prophets mentions this first phase of disaster (Isaiah xvii. 10, 11; Jeremiah xxx. 3-9, Ezekiel xxii. 19-22; Daniel xii. 1-4). The present tragic events may be regarded as incipient and premonitory symptoms of the oncoming of this phase in the inter-racial vortex now definitely forming around the ancient Land, which must soon bring incalculable events in their train—with the appearance on Olivet of Him who is to plead with the nations, with judgments and stern rebuke, for their long sequestration of Israel's patrimony (Joel iii. 1, 2), their ignorance of the fact that in an altogether unique and special sense it is Jehovah's Land, and that He watches over it (Ezekiel xxxv. 10, 11), and

their fresh attempts to wrest it from the rightful Mandatory (Ezekiel xxxviii. 10-23).

Watchers for the dawn, keep looking toward Jerusalem!

* * *

Drawn from God

THE THINGS that draw us from God can be detailed in several ways. Dr J. H. Jowett summarised these things as (1) the gravity of the world, (2) the fascination of the glittering, (3) the stupefactions of the priestly office. In an address to Pastors this well-known minister of ten years ago touchingly revealed his own heart in a brotherly talk. His words are full of thought for us all. Said he:

There are three things that draw us from God. First, the gravity of the world. We are drawn away to the world's manner and thought and feeling, and to the world's purposes and ends. We ministers are prone to become worldly men. Second, we are apt to be drawn by the fascination of the glittering. I have succumbed to that temptation, my brethren. For instance I have been tempted by the praise of men to forget the honour of God. I have been tempted to think more of full pews than of redeemed souls. I have been again and again tempted to prefer eloquence to real power. Third, we are drawn away from God by what I call the stupefactions of the priestly office. Truth itself can be so dealt with as to become a drug. We can so busy ourselves with truths as that they will become opiates. At the perfume distilleries in France, where vast quantities of rose leaves are accumulated, the mass of rose leaves causes a certain stupefying disease. No people see less of the Alps than those who live among them.

* * *

Drawn to God

WE ADMIT that there are many things calculated to draw us from God. But we sincerely believe there are more things calculated to draw us to God. Nature draws us to God. The shining sun, the changing clouds, the blue of the sky, the thrill of the sea, the wonder of the hills, the beauty of the valleys, the fragrance of the flowers, the greenery of the swaying trees, the ripple of the brook, the gentle drops of the rain, the musical foam of the waterfall, the songs of the birds, the buzzing of the bees, the darts of rainbowed butterflies, the gambols of the lamb, the solemn stolidity of the cow, the playfulness of the kitten, the faithfulness of the dog—yea, thousands and thousands of natural things draw us to God.

But the drawing power of nature is eclipsed by the drawing power of the Cross. Understand the Cross!—and you move toward God. The Cross rightly understood is heaven's magnetism. The Cross draws to God. It draws from sin, it draws from selfishness, it draws from worldliness, it draws from folly. The Cross destroys the gravity of the world, the Cross is more fascinating than the glitter of gold and the praise of men; the Cross destroys all formality and coldness in dealing with sacred things; the Cross creates men and women whose every desire is Godward,—yes, the world pulls, but it only pulls those who are not feeling the pull of the Cross.

“Until,” or Christian Persistency

By ELIZABETH SISSON

MANY a mighty battle of God is lost because the Christian or the Christians do not press on “until” victory perches on their banner. Many a choice prize is won because a child of God held on “until” God came forth and the enemy was downed.

Witness Moses on the top of the hill—place of prayer and of faith in God (Exodus xvii 8-13)—while Joshua fought in the valley below. “And it came to pass, when Moses held up his hand, Joshua and his Israel prevailed; and when he let down his hand, Amalek prevailed.” But Moses was exhausted, and the Devil will see to it that you and I are exhausted when the battle presses hard, if he can have his way. However, it was only as Moses tarried “until” that victory was sure. Oh, that blessed Christian persistency, or Spirit-persistency, that will not let us abate one jot “until” victory is ensured.

For this God will always provide reinforcements, if we will only look to Him to maintain a persistent “until” within us. “But Moses’ hands were heavy, and they took a stone and put it under him, and he sat thereon, and

AARON AND HUR STAYED UP HIS HANDS,

the one on the one side, and the other on the other side, and his hands were steady ‘until’ the going down of the sun. So Joshua discomfited Amalek and his people with the edge of the sword.” The meaning of the word Amalek is “a people who lick up all,” and may well be a type of the world, the flesh, and the Devil. Satan stands ready to make our every battle a defeat. Nothing but a persistent tarrying “until” can rout him and give us the victory. God is with us to meet that “until”; God is with us to give that “until.”

Hold the fort, for I am coming!
Jesus signals still,
Send the answer back to heaven
By Thy grace, we will!

Note II Kings xiii 14-19. The old prophet Elisha is leaving earth for heaven, but his whole soul lingers over Israel's affairs like a mother over her child. The King of Israel comes to see him, and he would fain commit the Church's interests into his hands. And Elisha said to him, “Take bow and arrows.” And he said to the King of Israel, “Put thine hand upon the bow,” and he put his hand upon it; and Elisha put his hands upon the king's hands. “Open the window eastward. Shoot!” said Elisha. He shot. “The arrow of the Lord's deliverance,

THE ARROW OF DELIVERANCE FROM SYRIA;

for thou shalt smite the Syrians in Aphek till thou hast consumed them. And he said, Take the arrows and he took them. And he said unto the King of Israel, Smite upon the ground and he smote”—even twice, thrice, lazily, drowsily, half-heartedly—“and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt

smite Syria but thrice.” The plan of God defeated by the half-heartedness of one of His kings!

And now since 1907-8 our blessed Lord has been steadily working to bring world-wide revival on his original apostolic pattern, reviving through, by His mighty workings, the old command, “Tarry ye at Jerusalem (at home) until ye be endued with power from on high.” And oh, bless God!

THOSE WHO “TARRY UNTIL”

are everywhere receiving the exact blessing (Acts ii 4) which came on Peter and John and the rest of the one hundred and twenty. And, pray, why not? We are told that the gifts and the callings of God are without repentance. The pattern worked so well with the first disciples and the early Church of the first three centuries. Why should not God once more bring it back?

But some of the best of His people have their backs up against it. They have received great blessings from God, and notable in-fillings from time to time. Then they humble themselves like new beginners and learners and “tarry until”? Surely when they have been so mightily filled they have had the Baptism of the Spirit, others say, and you must not point the index finger at “Tarry until” here in the record (Acts ii 4); neither ought you to teach them “to observe all things whatsoever I have commanded you” (Matt. xxviii 20). They fail to see that provisionally there is more in the Baptism of the Holy Ghost than a mighty filling. John the Baptist was filled with the Holy Ghost from his mother's womb! And yet Jesus said, “He that is least in the kingdom of heaven is greater than he.” What was there in the Baptism of the Spirit, in the endowment of faith, power from on high that should come in obedience to Jesus' command, “Tarry ye until,” that was more than the filling that John the Baptist had?—more than the ancient prophets had, when they were described thus, “Holy men of old spake as they were moved (*Greek*, driven) by the Holy Ghost”?

The Baptism means the Holy Ghost

IN THE POWER OF CHRIST'S RESURRECTION

as pointed out by Peter in the Spirit's masterly sermon on the Day of Pentecost. Christ, “*being by the right hand of God exalted*, hath shed forth this which ye now see and hear” (Acts ii 33). So marvellous was the provision of His ascension, exaltation, and sitting at the right hand of God the Father, that Paul, who served in the power of the mighty baptism and spake in tongues “more than they all,” and in whom there were gifts and visions and revelations, and catching away into the third heaven to such an extent that special crucifixions and buffetings had to be arranged of God for him—this Paul is heard late in life (Phil iii) panting to know Him, Jesus, and the power of His resurrection. Paul was sensing that all he had received was but a tithe of his income in God, and he would press on in God “till he should seize all of that for which he had been seized of Christ Jesus.”

Oh, to "tarry until," that the soul may not merely come into a blessed filling of the Spirit, but may know the full baptism, when, as it tarries, the mighty baptism takes the soul down into the waters of death, and brings it up on the resurrection side—the side of His resurrection! and then, with body and soul alike in God's hands, the Spirit alone gives for a while utterance to the tongue. That "unruly member" ruled at last for a time from heaven! With all the Christian's hunger for more and more of God, the man, the human of that Christian, involuntarily shrinks from being lost in God, to afford Jesus a leeway in bringing the soul to the baptism. Hence He says, "Tarry until." And how many are the shrinkings of the flesh, and the involuntary recoils while He is

TAKING IT THAT WAY OF THE CROSS

and uniting it more dearly with Himself.

Alas! for the highbrow who sets up his little way of thinking against the Master's plain instruction, "Tarry until." Sluggish flesh, drowsy powers, gases from Satan, "the angel of light"—everything combines to hold precious, blood-washed souls from pressing in to their full inheritance at this point. But the witless soul that is hungry enough to press on into full obedience to "tarry until" will escape them all! "The entrance of Thy Word giveth light, giveth understanding, unto the simple."

But there is another "until" that we baptised souls need well to look to. For if we are baptised for any commission, highest of all are we baptised to learn the great and holy mysteries of Spirit-prayer, "for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." And if this last, marvellous, world-wide revival walks by anything, it walks by prayer, and a place of prayer is shewn us, in Isaiah lxii. 6, that will come only to

those baptised saints who have let the "tarry until" of Christian persistency be deeply wrought out in them. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord (ye that are the Lord's remembrancers) keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth. Some may object that this verse belongs to national Jerusalem and the millennial age. Thank God it does! But

SPIRITUAL JERUSALEM AND SPIRITUAL ISRAEL

must have their innings and be caught away before tribulation events and the open coming of the Lord make way for millennial glory

Our spiritual inheritance precedes their literal inheritance, and "all the promises of God in Christ Jesus are Yea and Amen," and "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal iii 29). Oh, beloved, there is an exceeding glory waiting to come upon the earth now in the fall of the "latter rain." "The river of God is full of water." There are "rivers and floods and streams" reserved, and God says, "I have set watchmen" whose prayers are going to bring it to pass. "I have set" It is a work of sovereign grace, and, if you are under the blood it belongs to you. Will you put in your claim? Will you yield yourself to have the persistency, the "until" wrought out in you? Then this glorious office is yours, and in answer to your prayer God will make in these last brief hours of this Gentile age spiritual Israel—His advancing, overcoming souls—a praise in the earth. The Bride shall be finished, the rapture shall come. In these last days God will "pour out of His Spirit on all flesh" "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give showers, and there shall be grass in the field for every one."

The Hymns We Sing

WE sing, "Blest be the tie that binds our hearts
in Christian love," [ness thereof

Then flee, as if we feared to test the blessed-

We scarce await the last "Amen" to hurry down
the aisle,

Our hearts unloving, and our lips but strangers to a
smile;

Then, as we pass the portals of the church's shelter-
ing fold,

We sigh, "Alas, it is a shame that Christians are so
cold!"

We listen to the sermon and admit that it was "fine,"

But leave its truths behind us as we hasten home to
dine;

We criticise the choir, for we think we have a right,

They're paid to make our music and they ought to
give delight,

We feel it is intrusion—often frowns are not a few,

If the usher shews a stranger into our exclusive pew.

Then once again we join to sing, "My faith looks up
to Thee,"

And wish our neighbour wouldn't get to wandering
from the key.

Or lift our voices to declare, "I love Thy kingdom,
Lord,"

And think it strange some people sing who cannot
even chord

For oh! how oft the hymns we sing rise not above the
roof

Because our thoughts are all below, from love held
far aloof.

Come, let us sing the songs we love, and singing let
us pray

That hearts and voices may unite and soar to heaven
away

Oh, may we firmly grasp the hand as friend to friend,
and feel

That Christianity is true and charity is real
Then shall we learn the lesson sweet, and sing with
thoughts of love.

"The fellowship of kindred hearts is like to that
above."

Bible Study Helps

THE BIRTH OF CHRIST.

- I. **Bethlehem**—the place of the Birth
 - 1 The cradle of great kings
 - (a) David—God's first choice (I Kings viii. 16, Psalm lxxviii 70)
 - (b) Jesus—God's final choice (Luke 1 32, 33, I Tim. vi 15).
- II. **Incarnation**—the mystery of the Birth
 - 1. Revealed to the Prophets (Isaiah vii 14; Micah v 2)
 - 2 Revealed to Joseph (Matt. i 20, 21).
 - 3 Revealed to Mary (Luke i. 30-33)
 - 4 Revealed to the Christian Church (John i. 14, I Tim iii 16).
- III. **Rejoicing**—the accompaniment of the Birth
 - 1. Wise men (seekers)—rejoice (Matt ii. 10)
 - 2. Forerunner (herald)—rejoices (John iii 29)
 - 3 Church (redeemed)—rejoices (Rom v 2).
- IV. **Triumph**—the object of the birth.
 - 1 Christ's victory (Col ii 15)
 - 2 Church's victory (II. Cor. ii 14, Rom viii 37)
- V. **Hope**—the result of the birth
 - 1 Gentiles' hope (Rom xv. 12)
 - 2 Hope—Helmet of salvation (I. Thess v. 8).
 - 3 Hope—future reward (Col i 5)
 - 4 Hope—fruit of Christ's indwelling (Col. i 27)
 - 5 Hope—our expectation (Titus ii. 13)

FOOLS.

- 1 Slow in heart faith.
- 2 Slow in heart loyalty
- 3 Slow in heart perception
- 4 Slow in heart testimony

"HIMSELF" OUR CROWNING BLESSING.

"Blessed with all spiritual blessings in Christ" (Ephesians i 3).

In whom we are accepted (Eph. i 6)

In whom we have redemption (Eph i 7)

In whom we have forgiveness (Eph i 7).

Through whom we have peace with God (Rom v 1)

Through whom we have eternal life (Rom vi 23)

Through whom we have access unto the Father (Eph ii 18)

By whom we are called unto eternal glory, (I Peter v 10)

Our crowning joy will be when we shall see Him as He is (I John iii. 2).

His crowning day will be the day when He shall present unto Himself a glorious Church, not having spot, or wrinkle, or any such thing (Eph v. 27)

WHERE IS THY GOD? (Psalm xlii. 3-10).

- God's answer to cheer His own children
- 1. He is above us (Joshua ii 11)
 - 2 He is around us (Psalm cxv. 2)
 - 3 He is before us (Exodus xiii 21)
 - 4 He is behind us (Isaiah xxx 21)
 - 5 He is beneath us (Deut xxxiii 27).
 - 6 He is with us (Isaiah xli 10-13).
 - 7. He is in us (Col i 27).

The Old-fashioned Meeting

H B.

Herbert Bussum.

1 Oh, how well I re-mem-ber in the old - fash-ion'd days, When some
 2 There was sing-ing, such sing-ing, of those old - fash-ion'd airs! There was
 3 Well, they say it is bet-ter, "Things have chang'd don't you know," And the
 4 If the Lord nev-er chang-es as the fash-ions of men, If He's

old-fash-ion'd people had some old-fash-ion'd ways, In the old-fash-ion'd meetings, as they
 pow-er, such pow-er in those old-fash-ion'd pray'rs, An old fash-ion'd conviction made the
 peo-ple in gen-ral, seem to think it is so, And they call me old fash-ion'd when I
 al-ways the same, why, He is old-fash-ion'd, then! As an old-fash-ion'd sinner sav'd thro'

tar-ried there, In the old-fash-ion'd man-nor, how God an-swer'd their pray'r
 sin-ner pray, And the Lord heard and sav'd Him, in the old-fash-ion'd way
 dare to say, That I like it far bet-ter in the old-fash-ion'd way
 old-time grace, Oh, I'm sure He will take me to an old-fash-ion'd place

CHORUS

'Twas an old-fash-ion'd meet-ing, in an old-fash-ion'd place, Where some

old-fash-ion'd peo-ple had some old-fash-ion'd grace As an old-fash-ion'd sin-ner I be-

gan to pray, And God heard me, and sav'd me in the old-fash-ion'd way

The Healer of the Soul and Body

The Lord Jesus Manifests His Saving and Healing Power

Iford (Pastor J T Bradley) Although the month of August is usually accepted as the principal holiday period of the year, large companies continue to meet night after night at this assembly. The Tuesday and Thursday evening meetings are times of real refreshing from the Lord, and are wonderfully blessed of God by a renewal of spiritual power. On Thursday evening last, one precious soul was won for the Master. The previous Sunday was a day that will live long in our memory. The presence of the Lord was mightily felt at the breaking-of-bread service, when glad Hallelujahs and praise ascended to the Throne of Grace. The evening service was the crowning time. After a powerful address from Pastor Bradley, upon an appeal being made for full surrender, twenty hands were promptly raised. One backslider was welcomed home, and a young man from Grantham gave himself to Jesus. Praise God, the faithful old-time preaching and the setting forth of the old-time Gospel are winning all along the line. We'll praise Him for all that is past, and trust Him for all that is to come.

Armagh (Pastor J R Knight) Armagh assembly was highly favoured by the presence of Pastor J Morgan when he was home on a holiday, also of Mr and Mrs Ritchie (Mrs Ritchie, prior to her marriage, spent a long time labouring in the district). The friends were very glad indeed to see her and to sit under her ministry once again. The attendance was large, many friends coming long distances. We also had in the audience Mrs E J Bell and family. Mrs Bell went out some time ago to join her husband in Canada, and is now home again on a short visit. Our Pastor, Mr Knight, was not slow to take the opportunity of visiting one of the outlying districts eight or ten miles away to preach the Word. In all the Armagh meetings the spirit of conviction was manifest, continuing the times of refreshing enjoyed recently under the ministry of Mr Knight.

Hastings (Evangelist H W Greenway) God continues to pour out His Holy Spirit upon the meetings at Hastings in a wonderful way. Since the last report, praise God, more souls have been added to the Church of Christ. Last Sunday week at the Gospel service two sinners yielded to the call of Jesus. On the Monday evening, the Crusader meeting was held indoors, instead of the usual open-air meeting, and God

pronounced His blessing upon it by another sister coming to the Cross.

Last Sunday evening, following a powerful message by Evangelist H W Greenway, the Name of Jesus was glorified by the salvation of five more souls, making a total of one hundred souls born again since January 1st. Praise God! A healing service following the Gospel message, and many saints received touches of healing. Glory be to God!

IS OPEN-AIR WORK WORTH WHILE?

Croydon (Pastor P N, Corry) If you are wondering whether open-air work is really worth while, and whether it has any lasting results, come to Croydon. There are, it is true, open-air meetings everywhere in these days, but so many seem to be devoid of fruit, or effect. The crowds pass by an open-air ring as a thing of no importance and lacking interest of any sort. If however, a person does stop for a moment to listen, it is usually on the opposite side of the road, and then only until he hears our Lord's Name mentioned when he will turn on his heel and walk briskly away.

This we know is the case at most places, but, praise God, Croydon is an exception to the rule. On Saturday evenings a band of young people hold a meeting in the town. The crowd soon congregates, often as many as three or four hundred people. Sometimes a drunken man will come up and push his way through the crowd, and with outstretched fist make straight for the leader. A week seldom passes without trouble of some sort. Nevertheless, as the persecution increases, so does the blessing. On one occasion a young man started heckling, but hardly had the first words escaped his lips when a tall man from the crowd took him by the throat, and shook him until we thought he would choke him. As he shook him he continued to say, "I am not saved, and if you are not either, you are not going to stop others from getting saved." Praise God, this young man later on in the evening, when he had recovered from his shock, gave his heart to the Lord. This is but one of many even more startling scenes witnessed at the Croydon open-air meetings.

All these things prove beyond doubt that God is working. During the last three or four months over eighty souls have been saved at these Saturday night meetings. Praise be to God, Croydon at least has proved that open-air work is worth while.

The Atonement

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

THERE is no subject on which there is more difference of opinion in the present day than that of the Atonement.

The professed believers in Jesus Christ are divided into two camps on this subject. It is only the few, however, who are really and truly disciples, who can discern the truth which lies between the two extremes—that which on the one hand leads to antinomianism by professing so completely to trust in what Jesus has done as to do away with the necessity for our co-operation altogether. This may be called salvation by imputation, for our vileness is thereby imputed to Him and His holiness to us. The other extreme is equally untenable. This is to impute salvation to works apart from regeneration, thus rendering the Cross of Christ of none effect.

The truth, however, which lies between these two extremes is that He has made it possible for us to take up our cross and to follow after Him. He leads the way as the Author and Perfecter of our faith, the Prince-leader of our salvation, our Forerunner, and the Firstborn among many brethren. He is Himself

the Door of the sheep, the Way, the Truth, and the Life. The truth lies not in imputation, but in *identification*. It is true that "if One died for all then did all die," but for this very reason we are baptised into His death that we may fill up in our bodies that which is lacking of the afflictions of Christ; thus becoming "one plant with Him in the likeness of His death, we are united with Him in His resurrection." In other words, the Cross becomes a *reality* in our lives. It must become a practical thing with us. We need the virtue of His death as much as that of His life. "Always bearing about in the body the *dying* of the Lord Jesus, that the life also of Jesus may be manifested in our body . . . our mortal flesh" (II Cor. iv. 10, 11).

Apart from death, fruitbearing is impossible; the grain of wheat which does not die is fruitless; therefore we must become sharers in His death by a joint-crucifixion, counting the reproach of Christ greater riches than all the treasures of Egypt; rejoicing if we are counted worthy to suffer shame for the Name, and glorying only in the Cross.

The Second Coming of Christ

An Address by FINIS DAKE (Concluded)

KNOWLEDGE SHALL BE INCREASED

WHY did not our forefathers discover all the wonderful things man has discovered in recent years? The reason is this; that God had set a time for the increase of knowledge, i.e., in the last days. During the last two generations we have seen the invention of the steam locomotive, electric trams, trolley cars, and motors, electric lights, the telephone, telegraph, ocean cables, automobiles, aeroplanes, wireless, great coal and oil-burning steamers, submarines, giant cannon, torpedoes, petrol-motor-driven farming implements, electric motors that do everything from sweeping floors to lighting whole cities, drawing long trains, and lifting hundreds of tons. Such inventions springing from the minds of two generations! What does it mean? It can mean but one thing; we are in the last days, and He, our Christ, shall soon come again.

MANY SHALL RUN TO AND FRO (Daniel xii 4)

Never in the history of the world has it been so easy and common to travel as it is to-day. Trains speed across the country day and night, train after train running within a few minutes of each other, and yet, the depots are always full of thousands of people, running to and fro. Thoroughfares and subways are blocked with motorcars. Aeroplanes are racing through the sky, carrying their passengers. Thus God's Word, spoken more than 2,500 years ago is fulfilled, "Many shall run to and fro, and knowledge shall be increased."

WARS AND RUMOURS OF WARS.

Since these words were uttered, there have been wars and rumours of wars. From the fall of Jerusalem in A D 70 to the warring of the Saxons, of Napoleon Bonaparte, the French Revolution, the American Revolution, down to the late wars—the Boer War, the Boxer Rebellion, the Great War. There has been one international upheaval after another. Then there have been rumours of wars—rumours of war with Japan, with Mexico, and with many other countries. But Jesus said, "When ye see and hear all these things, be not troubled."

THE CRY OF PEACE AND SAFETY.

"But when they shall cry, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places." For many years godly men have been teaching that Christ is coming back to earth, but they declared that certain things in prophecy must be fulfilled. There must first be a world war, the Jews must return to Palestine, there must be earthquakes, famines, pestilences, and bloodshed. The declaration that there was to be the greatest war the world had ever known was ridiculed. People cried, "We are too civilised, what did Christ know about our twentieth century?" We will decide whether there will be a war or not. No, we will have

peace forever." That a world war was possible for a civilised age, they emphatically disbelieved. So the cry of peace and safety sped around the world. But the nations thought the best way to keep peace was to prepare for war, to build up a larger army and navy, so that other nations would be afraid to speak of war. "Then let us build a peace palace," said all the nations, "where the leaders of every government can come together to settle their difficulties without war." So

THEY BUILT AT THE HAGUE A PEACE PALACE

costing several millions sterling. Each nation gave costly gifts and donations for its erection. Then they placed in it a marvellous library of 75,000 volumes dealing with the subject of international peace. A body of eminent judges from all nations was brought together as a permanent jury to settle each difficulty of the nations. Thus everything was arranged. There was to be no more war, for the judges would adjust all matters.

The palace was completed, the flags of the nations were floating over it, bands blared forth the national anthems, soldiers marched while crowds cheered. All seemed peace and safety. But the words of the Bible must be fulfilled. There must be a great world war before Christ could come. Like a bolt of lightning out of a clear sky came the cry of war instead of that of peace. Within one month there were thirteen declarations of war. Six out of the great nations were tearing at one another's throats. The German hordes were sweeping through Belgium, longing to reach Paris. People began to realise that the good old Bible was true after all, "For nation shall rise against nation, and kingdom against kingdom." Wider and wider swept the war tornado, until our own United States of America was fighting with the rest.

There shall be

BLOOD AND FIRE AND VAPOUR OF SMOKE.

Blood? Yes, blood flowed all over the battlefields, till one could see even a deeper dye than that of the poppies. Fire? Fire was shot from the cannon's mouth, towns and villages were aflame, forests blazing, men even fighting one another with sheets of liquid fire. Smoke? The heavens were filled with the smoke of the flames from earth below, from the battlefields, from guns and burning homes. On land man fought with vapour of smoke and poisoned gases, and on sea ships were wrapped in curtains of smoke to hide them from hostile eyes.

There shall be

FAMINES, PESTILENCES AND EARTHQUAKES

in divers places. Critics said before the war that there could not be famines, for our storehouses were all full, and every country well supplied. Who among us cannot see the fulfilment of Scripture in the past few years of awful suffering from famines in Armenia, Russia, and other lands, where thousands have died. Pestilences? "We shall never have another world epidemic with our modern medical system," they

said But just think of the plague of the last generation. Thousands of children were stricken with infantile paralysis, millions of people were killed by influenza, until medical men could not cope with the situation, and coffins could not be made fast enough to bury the dead.

"Earthquakes in divers places." No one will dare dispute this sign, for earthquakes have increased over forty per cent in the last twenty years. In that time over 300 towns and villages have been destroyed, according to statistics in U.S.A. Recently in Japan there have been 273 quakes in two days; 216 of these were on the day of the great disaster which killed between 200,000 and 300,000 people, and left millions homeless. In many places there are shocks that we know little about. These things should stir us from our indifference to realise that Christ is coming, and coming soon.

OUTPOURING OF THE HOLY SPIRIT.

Last, but not least, the greatest sign to me is the outpouring of the Holy Spirit. Previous to 1906, Christians everywhere felt the need of a revival in their own lives and in the life of the Church as a whole. Prayer meetings were held everywhere, until at last God began to pour out His Spirit as He did in apostolic days. People of all denominations were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance, the sick were healed, the blind were made to see, the deaf to hear, the dumb to speak, and mighty signs and wonders were wrought, and are still being wrought in the Name of Jesus Christ. A deeper life and walk in the Spirit, a clearer vision of the whitened harvest fields, and a deeper realisation of Christ's coming were the results of this outpouring of God's Spirit. The end has not yet come, for again the Church is sending forth the call to pray for a world-wide revival, and the revival is surely coming, for our God is always faithful to our call. But let us heed His Word of warning, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

FOR WHOM IS HE COMING?

Since He is coming, for whom is He coming? He

is coming, not for some denomination, but for His true saints, the true Church, His Body, His Bride, for those who are washed in the blood and who are walking in all the light God has given them. Thousands and thousands of blood-washed saints from all parts of the world will be caught up to meet the Lord in the air, so shall we ever be with the Lord.

The rapture must be distinguished from the revelation. The rapture is His coming in the air for the saints. He will not literally come to the earth at this time nor be seen by the inhabitants of the earth. There will be a period of great tribulation between the two events, "Tribulation such as was not since the beginning of the world, to this time, no nor ever shall be." His revelation is His literal coming to earth.

TO SET UP HIS MILLENNIAL KINGDOM

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

The saints who will have been caught up to heaven will come back with Him at this time and shall for one thousand years reign upon the earth. At His coming He will deliver Israel from the clutches of the Antichrist, and from the armies of the nations who will then be gathered against Jerusalem to destroy it.

WORLD NOT TO BE CONVERTED FIRST.

We can talk about converting the world and getting it ready for Christ's millennial reign, but the Scripture does not tell us that the world as a whole will be converted before He comes. It will not be until the setting up of His earthly kingdom that all will acknowledge Him as King of kings and Lord of lords. Then "the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Family Altar

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

Sunday, September 15th. Luke xvii 26-37

"As it was in the days of Noah, so shall it be also in the days of the Son of man" (verse 26)

History will repeat itself. History does not present a continuous movement from bad to better. If it did the days of Noah, with their frightful wickedness, would belong to the past. But days similar to Noah's days yet await us. Nay, in some respects, they are upon us. God's tremendous warnings and warnings are treated with indifference and contempt, even as in days of long ago. The appeal is not now through God's material ark, but through God's spiritual Ark—Christ. Christ is the Ark in which the children of faith will escape the coming storm of judgment. He is greater than any storm. He rides above all waterfloods. In Him the storms cannot touch us. The waterfloods will not rise above us. Storms may rise high, but Christ rises higher. Our treasure is not built upon an earth that will be destroyed, it is built in the indestructible Christ. The wisdom of builders for time is foolishness. The apparent foolishness of builders for eternity is true wisdom.

Monday, September 16th. Luke xviii. 1-17

"He that humbleth himself shall be exalted" (verse 14)

It is not difficult to exalt oneself. It is not difficult to become puffed up with pride. Naturally our success needs to be small, otherwise our pride becomes great. It is only through spiritual grace that we can endure success. Grace is not only needed for sinners. It is needed for saints. Otherwise the saints soon become sinners again. The fear of pride should not quench our desire for success. God wants successful men and women. He wants men and women to be successful in the truest and wisest sense. Aim at great things for God. But underlying all must be the seeking for great grace, lest great success shall bring us into the snare of the Devil—which is graceless pride. Let us ascribe all glory to God. Owing moment by moment that all we have and are is from a God who gives moment by moment. Then He will be able to exalt us moment by moment.

Tuesday, September 17th. Luke xviii 18-30

"Lo, we have left all, and followed Thee" (verse 28)

Happy the man or woman that can say these words. It is not simply missionaries and ministers who can use them. We should all be able to speak. The toiling mother as well as the ministering father should be able to say these words. "Leaving all and following Christ" is an attitude of the heart, not necessarily an activity of the life. We may give up all to God, and, yet, in the majority of cases, He will leave us in possession of many things we had before our consecration. The home, the shop, the labour, the garden, the relatives, may all remain with us, but we do not count them our own, we count them God's. The home is a dwelling place for Christ and His children. The shop is a platform of righteous dealing. The daily labour is cheerfully done for His glory. The garden is well cultivated and the produce is used for His purposes. Our relatives—especially those over whom we have direct control—are educated for Him. All we think, and do, and say, is thought and done and said in the light of the promise that we have left all in order to follow Him.

Wednesday, September 18th. Luke xviii 31-43

"And the third day He shall rise again" (verse 33).

And He did! His words were fulfilled to the letter. His words never fail to the ground. Whether the words of Christ are spoken concerning the future of Himself, or the future of the world, or the future of you and me, they will surely be fulfilled. He has not only spoken of His own resurrection, He has also spoken of ours. The saved and the unsaved are all to rise again (John v 28, 29). O the glory of the thought that we shall surely rise again! Up from the grave He arose. Up from the grave we shall rise. Up into the Father's presence He ascended. Up into the Father's presence we shall ascend. Back to the earth He came. Back to the earth we shall come. He appeared and disappeared at will. We shall appear and disappear at will. He talked and walked and ate after His resurrection. We shall be able to talk and walk and eat after our resurrection. To-day in some respects we are eclipsed by the natural world. Birds can rise and fly at will. Airplanes are a brave attempt to make up for our flying deficiencies. But when our resurrection bodies clothe our redeemed spirits, then even the birds of longest flight will know no flight like ours.

Thursday, September 19th. Luke xix 1-10

"And Zacchæus stood, and said unto the Lord" (verse 8).

Happy the man or woman who knows what it is to stand and speak to the Lord. Most people are so rushed that they

September 22nd, 1929.

Reading: Judges xvi. 6-31.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "In all these things we are more than conquerors through Him that loved us" (Romans viii. 37).

SAMSON'S FAILURE AND VICTORY

FOR THE TEACHER

There are a few things that need explaining in this chapter, in order that you may give an intelligent answer, if asked questions by your scholars.

Note I. Green withs (chapter xvi 7-9)

This word is the same in the Hebrew as that used for bowstrings in Psalm xi 2, and in one translation the following reading is given: "Seven fresh bowstrings which have never been dried."

Note II. Weaving the locks with the web, and fastening with the pin (chapter xvi 13, 14). The reference here is to the oldest kind of hand loom. The long plaits of Samson's hair were woven as the woof into the threads of a warp, and fastened down with the pin so as to keep it firm and immovable. But Samson went away with the handloom and the pin fastened to his hair—no mean load to carry as you will agree if you have seen a native loom.

Note III. The hair (chapter xvi 16, 17)

Among Eastern people even to this day the hair is regarded as a part of a man's honour, whether it be of the head or the beard. To pluck it off is the greatest indignity that can be offered to him (see Nehemiah xiii 25, Isaiah vii 20 and I 6). It was also the sign of the Nazarite vow of separation.

Samson's Failure (chapter xvi 4-21)

Samson was a separated man among a separated nation.

rush past the Lord. Duties abound, crowds throng us, business presses us, difficulties challenge us, hurry seems to be the only way of solving the multitudinous demands. But stop! Do what Zacchæus did. Stand and speak to the Lord. Invite Him to your house. Give Him a place at your meal table. Take Him as partner into your business. Consult Him about the children. Seek His advice about the crops. Ask Him to help you in your examinations. Stand—and speak to the Lord. Then the Lord will remove your load.

Friday, September 20th. Luke xix 11-27

"Occupy till I come" (verse 13)

It is a privilege to occupy for God. Some count it a drudgery. But surely it is far better to be occupied for God than to be occupied for self and Satan. God's service is blessed service to those who do it in the power of the Spirit of God. Service without strength to perform it is indeed drudgery. But service with the power within to do it is full of pleasure. There is pleasure in God's service. Service for God is a service of life. To work for God is to introduce others to the life of God. What greater thing can be ours, than to lead men and women into spiritual life? Natural life is temporal. Spiritual life is eternal. To occupy for God is to be occupied with eternal life. It is worth our time, our talents, our money, our all to lead men and women into eternal possessions.

Saturday, September 21st. Luke xix 28-40

"Some of the Pharisees said, Master, rebuke thy disciples" (verse 39)

There is always a section which dislikes religious enthusiasm. We have every sympathy with those who dislike religious fanaticism. Enthusiasm we take it is justifiable emotion. Fanaticism is enthusiasm which has broken loose and expressed itself in natural hysteria. What is justifiable emotion in the presence of God? Certainly it is justifiable to sing our praises out to Him with fulness of gratitude and fulness of joy. Song is a great test of an enthused heart. Meagre enthusiasm will express itself in meagre song. Burning enthusiasm will express itself in burning and boundless song. A revival movement will surely be a singing movement. The heart that's full of God must express itself before God. Revival singing is heavenly singing. It is glorious. Yet there are always Pharisees about who would rebuke song. Sing on, ye full-hearted songsters. Let God have the glory for all. He has done for you. Sing on—and as you sing on, the work of salvation will march on. Close your ears to the critics, open your hearts to Christ.

His strength was not his own, but was from above as the Spirit of God came upon him (see xii 25, xiv 6, xiv 19, xv 14). The whole history of the Judges is one of failure. As they became like unto the nations round about them and did that which was right in their own eyes, and not in the Lord's, they became as weak as the nations. The trouble with Samson was that he had begun to think his strength was his own, and that a shaking was all that was required (verse 20), instead of seeing that it was the outcome of his life as he was separated unto the Lord.

Notice how in the four enticements of Delilah, (her name very appropriately means "languishing"), Samson gradually gives way and gets nearer and nearer to yielding the vital truth that would affect his strength. In the first two replies (verses 6-12) there is no mention of his vow or his hair which was the outward symbol of it, but in the third reply (verses 13, 14) Delilah is getting near to the truth. It had to do with his hair, which she would know was strange and different to that of an ordinary man of Israel. Then she presses him, urges him, beats him down with her words and protestations of love, until he tells her all his heart (see xvi 17 and 18). His strength has to do with his Nazarite vow, and his attitude towards God. The woman at once knew that she had his secret and acted upon it. Once more the Philistines come and this time they are so sure of victory that they bring the money in their hand (verse 18). No amount of shaking would restore his strength, because the Spirit of God had ceased to move upon him. Very soon his eyes are put out,

his limbs bound, and he is put to grind in the prison-house. What a sad fate follows failure in the compromise of vital things.

I think that there is a lesson here for all. How many Christians are shorn of power because of broken vows, and is not the professing Church to be found lying in the lap of Delilah, languishing when she ought to be fighting, until every lock has been shorn off (Rev. iii 15-17)?

Samson's Victory (chapter xvi 25-30)

In Eastern houses or temples the rooms are generally arranged around a central courtyard, and I have in my possession a photo of one such temple courtyard with two main pillars of wood of great height supporting the flat roof, which could and often does to this day accommodate hundreds of people. Samson was brought out to make sport, but he put his hands upon the two pillars, and seeing that life without God, without sight, and without freedom was unbearable he makes a sudden resolve. "O God, let me die with the Philistines!" The crashing timbers, with the weight of the people upon them, precipitated the crowd above upon the princes

below. This combined with panic, riot and the wild rush of excited people did the rest—the death of Samson accomplished more than his life (verse 30).

LESSON.

Would you have victory over defeat, conquest over imprisonment, freedom instead of bondage, sight instead of blindness, then to get it YOU MUST DIE, and in dying victory shall be yours. Go, gaze at Calvary, and see there yourself—"I died there and now it is no longer I that live but a new man has come to life. Out of the ruins of my prison house God in Christ Jesus makes me a new creature—" Old things are passed away, and all things are become new." (Gal. ii 20, Romans vi 6-11, II Cor. v 17) You are victorious, not by fighting the foes of your heart, the habits of your life, and the thoughts of your fleshly mind, but by dying to them. That is the road of victory, and out of the recognition of that death of your self-life with Christ, you will find that you have become more than conqueror through Him that loved us. Hallelujah!

"But is There No Betwixt and Between?"

THIS question was asked me by a working man, as he sat opposite me in a railway coach. I had given him a little book which led to a conversation on matters of eternal moment. I had told him there were only two classes of people in the world—the saved and the lost, the righteous and the unrighteous—when he asked the question, "But is there no betwixt and between?" In reply to his question, I offered him the Bible and said "Find me in all that Book, from Genesis to Revelation, one passage that hints at such a state as 'betwixt and between.'" He did not take the Book, nor did he say there was "not any one passage that taught there was any middle position between being lost and saved. Nor is there

Reader, as thou art reading these lines, how does the matter stand with thee? "Behold, the Judge standeth at the door." And art thou unsaved? If so, what wilt thou do? Go on unsaved another hour of thy short uncertain life? Oh, no, "Turn ye, turn ye, for why will ye die?" Now at this moment there is no "betwixt and between." Thou art either guilty before God, or justified by His grace, either in Christ or out of Christ. Which is it? If there has been no repentance toward God, no faith in our Lord Jesus Christ, no turning to God, no looking to Jesus, then thou art still in thy sins unsaved, and going on in the broad road that leadeth to destruction. I know there are many who "profess that they know God," many who, like the five foolish virgins have the lamp of profession in their hand, but when the Bridegroom came they were shut out. So it will be when He comes; they who will be found "ready" at that moment will enter in with Him

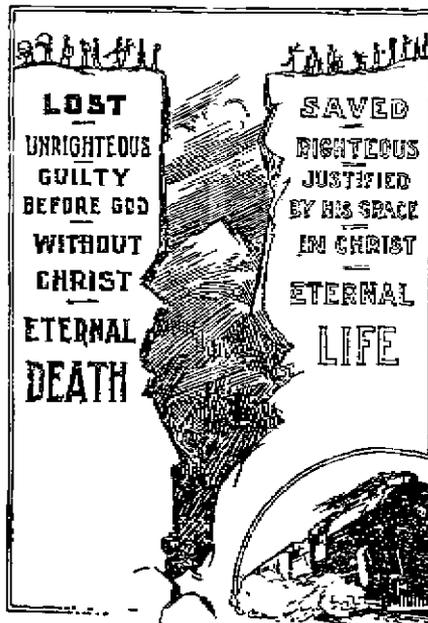
to the marriage, the door will be shut, and the unworthy will knock in vain, and say, "Lord, Lord, open to us." In that day, "betwixt and between," there will only be the closed door, where, then, wilt thou be? Which side of that closed door—inside or outside? There will

be no "betwixt and between" in eternity. It will be either heaven or hell, and the only place then "betwixt and between" will be the "great gulf," and the "great gulf" will be "fixed"—yes, "fixed" for ever, so that the only "betwixt and between" will be the "great gulf." What, dear reader, sayest thou? What wilt thou do? Remain as thou art—unsaved? If this should be thy resolve, what folly! Nay, rather flee, and flee now from the wrath to come. Thy sins are many, and are now, it may be, between thy soul and God—"between" thee and heaven. But there is forgiveness. Come to Christ, and come at once, and then shall thy many dark and hateful sins be forgiven thee. God says, "Whosoever believeth in Him shall receive remission of sins" (Acts x 43).

And, "He was manifested to take away our sins." "All that believe are justified from all things" (Acts xiii 38, 39). "Believe on the Lord Jesus Christ, and thou shalt be saved," and neither thy sins, nor ought else, shall be "betwixt and between" thee and Christ, and thou shalt go on along life's way, whether it be

rough or smooth, short or long, saying and singing, as Rowland Hill used to do—

And this I do find
We two are so joined,
He'll not be in glory,
And leave me behind.



THOU ART EITHER GUILTY BEFORE GOD, OR JUSTIFIED BY HIS GRACE

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