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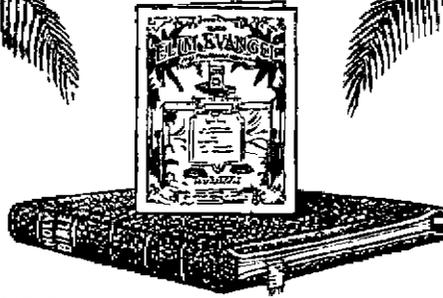
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. X., No. 22.

SEPTEMBER 27, 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

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# The Elm Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in the country town of Monaghan in Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publishing Office, Elm Bible College, Elm Foursquare Gospel Churches, and thus the "Elm 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. 22.

September 27, 1929

Twopence, Fridays

## The Five Wills

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

I WISH to write to you now about "the five wills." I do not think it would be difficult to show that there are more than five wills. But five are sufficient for clear thinking. The five wills are as follows:

- (1). God's Will
- (2). Satan's Will.
- (3). The Will of Others.
- (4). The Will of the Mind
- (5). The Will of the Body.

It is not difficult to prove

### GOD'S WILL

Let us take one passage of Scripture for this purpose.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans xii. 1, 2)

I like Weymouth's rendering of that second verse.

And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect

A thing may be good without being beautiful. A coin is good but it is not beautiful. A thing may be beautiful without being perfect. There is many a beautiful rose which is by no means a perfect rose. But God's will is good—is beautiful—is perfect.

Then there is

### SATAN'S WILL.

That is powerfully shewn in Matthew iv. 8, 9

Again, the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them. And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me

Notice how Satan's will was appealing to the Lord's will,—“All these will I give . . . if Thou wilt.”

Again there is

### THE WILL OF OTHERS.

Observe how the will of others was exerted upon Paul in Acts xxi. 11-14

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done

Note, "They besought him not to go up to Jerusalem,"

Yet again, there is

### THE WILL OF THE MIND.

That which we usually speak about as our own human will. That can be seen in many Scriptures. Take one in Rev xxii 17:

And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely

But there still remains one will which we frequently overlook. It is the will of the body or the will of the appetites. Not only has the mind a will but the body has a will. At certain periods

### THE BODY HAS A WILL

or appetite for

- (a) Food,
- (b) Drink,
- (c) Sleep,
- (d) Activity,
- (e) Procreation.

It will help us a great deal if we remember that at least in the human nature of every believer there are two wills—the will of the body, and the will of the mind.

Those two wills are clearly seen with Eve in the Garden of Eden. There was the will of the body which desired food. There was the will of the mind which determined to eat food that God had forbidden. The appetite or will of the body for food was quite correct. But it should have been controlled by the will of the mind. Eve should only have satisfied the will of the body for food with fruit which God had willed to have been eaten.

### THE FIVE WILLS IN ACTION.

The activities of the five wills are seen in the

Garden of Eden in connection with Adam and Eve

"Of the tree of knowledge of good and evil, thou shalt not eat of it" (Genesis ii. 17)—*God's will*

"The serpent beguiled me, and I did eat" (iii. 13)—*Satan's will*

"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (iii. 12)—*the will of others.*

"She took of the fruit thereof, and did eat" (iii. 6)—*the will of the mind*

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat" (iii. 16)—there God recognised the *will of the body*, in

#### THE APPETITE FOR FOOD.

The same five wills are seen in connection with the last Adam—the Lord Jesus Christ, in His baptism and the wilderness temptation.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt iii. 4)—**THE WILL OF GOD**

The tempter came unto Him and saith, Command that these stones be made bread (Matt iii. 3)—**THE WILL OF SATAN**

John forbade Him (Matt iii. 14)—**THE WILL OF ANOTHER**

Then saith Jesus unto him, Get thee hence, Satan (Matt iv. 10)—**THE WILL OF SELF.**

When He had fasted forty days and forty nights, He was afterward an hungred (Matt iv. 2)—**THE WILL OF THE APPETITE**

So with the first Adam and the last Adam the five wills are all seen in operation.

But now note.

#### THE FAILURE OF THE FIRST ADAM.

The story of Adam can be summed up thus.

- (1). Satan's will controlled Adam's will of the mind.
- (2). Adam's will of the mind controlled Adam's will of the appetites.

Satan's will was in control—therefore Adam's will of the mind went wrong—therefore Adam's will of the appetites went wrong.

But now mark the vast contrast in

#### THE CASE OF THE LAST ADAM.

- (1). God's will controlled Christ's will of the mind.
- (2). Christ's will of the mind controlled Christ's will of the appetites.

God's will was in control—therefore Christ's will of the mind did right—therefore Christ's will of the appetites did right. And He refused to satisfy His hunger outside the will of God.

Working backwards, that is the right order for us. The will of the appetite controlled by the will of the mind, and the will of the mind controlled by the will of God. Let us set it out:

- (a) The appetite will, controlled by
- (b) The mind will, controlled by
- (c) The will of God.

Let me work it out in a simple and sacred way. The appetite for procreation arises in every normal person. The desire to be a father or mother of happy children is an appetite common to the race. There is nothing wrong in that appetite. It is God-given. But there are those like Paul who judge that they can best serve God by remaining unmarried, and so the appetite for procreation is gently held in check by the will of the mind, for the sake of the carrying out of the will of God. The will of God controlling the human mind brings about the control of human appetites.

Thus it is when a life becomes victorious. The will of God (not the will of Satan or the will of others) controls the will of the mind, and the will of the

#### MIND CONTROLS THE WILL

of the appetites.

See how this was illustrated in the life of George Muller

While at Plymouth Mr Muller felt anew the impulse to early rising for purposes of devotional communion. At Halle he had been an early riser, influenced by zeal for excellence in study. Afterwards, when his weak head and feeble nerves made more sleep seem needful, he judged that, even when he rose late, the day would be long enough to exhaust his little fund of strength, and so often he lay in bed till six or seven o'clock, instead of rising at four, and after dinner took a nap for a quarter-hour. It now grew upon him, however, that he was losing in spiritual vigour, and that his soul's health was declining under the new regimen. The work now so pressed upon him as to prevent proper reading of the Word and rob him of leisure for secret prayer.

A "chance remark"—there is no chance in a believer's life!—made by the brother at whose house he was abiding at Plymouth, much impressed him. Referring to the sacrifices in Leviticus, he said that, as the refuse of the animals was never offered upon the altar, but only the best parts and the fat, so the choicest of our time and strength, the best parts of our day, should be especially given to the Lord in worship and communion. George Muller meditated much on this, and determined, even at the risk of damage to bodily health, that he would no longer spend his best hours in bed. Henceforth he allowed himself but seven hours' sleep and gave up his after-dinner rest. This resumption of early rising secured long seasons of uninterrupted interviews with God in prayer and meditation on the Scriptures, before breakfast and the various inevitable interruptions that followed. He found himself not worse but better, physically and became convinced that to have lain longer in bed as before would have kept his nerves weak, and, as to spiritual life, such new vitality and vigour accrued from thus waiting upon God while others slept, that it continued to be the habit of his after-life.

See the situation! There was the appetite of the body willing for sleep. For a period the will of the body controlled the will of the mind, and George Muller

#### YIELDED TO SLEEPINESS.

But there came a time when the will of God was revealed to him hereon. He therefore yielded to the will of God. Then his mind controlled by the will of God henceforth controlled the will of the appetites. Thus he gained victory. There may we gain victory.

But how shall this victory be obtained? I would reply, Seek the initial fulness of the Holy Spirit, then continue to seek daily fillings to meet every situation in life. The Baptism in the Holy Spirit is primarily for power in service, but rightly understood it is also the secret of our constant victory over the world, the flesh, and the Devil.

# The Ipswich Revival Campaign

Principal George Jeffreys at the Public Hall

**T**HE first week has passed at Ipswich. It has been hard, uphill work, but not without result, for over one hundred have taken up their cross to follow Him who died for them.

The second week is entered with the atmosphere of revival. As a local enthusiast put it, "the break has come"

Everything is different; the singing, playing and preaching is on another plane. Devout souls have prayed for many a year for revival, and now the answer has come. The Lord be praised!

The following report is by Mr. Leonard Lewer.

**G**OD is graciously pouring out His Spirit in this town of some 90,000 inhabitants. People are realising as never before the glorious truth that Jesus Christ is the same yesterday and today and for ever. The county of Suffolk, of which Ipswich is the capital, is known as Seeley (or holy) Suffolk. This title has been brought about by the fact that Suffolk people are a church-going people. Many however are having their eyes opened to the fact that church-going alone is insufficient. Principal George Jeffreys continually makes this clear—that church-going or church membership never was and never will be salvation, and many are realising the truth of this fact and accepting salvation. Ipswich has had its men of God in the past, and many years ago the blood of martyrs was shed in the town. Who knows but that their blood is bearing fruit at this time in the salvation of souls?

A few saints here had been praying for some time for a mighty outpouring of revival fire, and many and loud were the praises that ascended to the Throne when it was announced that Principal George Jeffreys was coming for a Revival and Healing Campaign. The Public Hall, the largest hall in Ipswich, and situate right in the centre and busiest part of the town, was acquired. This hall holds some 1,200 people, and God is already honouring the faith of those who would not believe that a smaller hall would suffice. Some 700 people gathered at the meeting held last evening, and it is believed that ere the campaign is finished the hall will be too small to hold the people. Unfortunately the campaign is to be a short one, but nevertheless, it is believed that God will

make up for the shortness of time by doing a quick work.

Principal Jeffreys commenced the campaign on the 2nd September, when about 200 people were present. Up to the moment of writing, the 11th, no less than 144 souls have found peace in believing in Jesus as their own personal Saviour. Numbers of sick folk have been prayed for, and the Lord has been present to heal, praise His Name. Many have testified to a Divine touch in their bodies, and are rejoicing in the fact that they have come into contact with Jesus, the Healer Divine. As Principal Jeffreys unfolds the Foursquare Gospel night after night, hundreds of faces are testifying to the fact that Jesus has become very real to them. To see the unbounded joy of newly converted souls singing with uplifted hands, "Since Jesus came into my heart," and "God is just the same to-day," is an inspiration, and would indeed gladden the hearts of the martyrs of Ipswich of by-gone days. Yes, thank God, revival has come to Ipswich, and the end is not yet, praise the Lord. The tide is rising and Ipswich is going to witness great and mighty things ere this campaign ends.

The campaign is not without its opposition. It is reported that more than one minister in the town has warned his congregation against the Foursquare Gospelers. May the Lord bring them into a living touch with Himself; they would then soon be singing "The Foursquare Gospel is true," and inviting their flocks to do the same. The truth of the matter is that the message of Principal Jeffreys, delivered so fearlessly in the power of the Spirit, that church-membership is not salvation, cuts deep into the heart.

## Further Facts About Palestine

By J. S. JONES, Author of *The Great Coming Pentecost, etc*

**S**IGNS are God's fingerposts pointing to certain events that are to come. They are illuminated with Divine light to lead His people on the right path. The pillar of fire went before the Israelites when they left Egypt, and when they travelled in the wilderness. It was "a cloud and darkness" to the Egyptians, but it "gave light by night to the children of Israel."

The recent events in Palestine may be to some, nothing more than a coincidence or a mystery—"a cloud and darkness," but to those who believe the Bible prophecies,—the children of light—it is a bright shining light, pointing to and illuminating the coming great event of the near future—the coming of the Son of Man. Just as we see messages sometimes

flashed by men in our streets on certain occasions, so this is a God-flashed message to the nations, that the day is at hand (Romans xiii: 12)

There is a deep consciousness in the spirits of many of "the children of light" that are on earth to-day that this is so. Palestine's state at the present moment corroborates it. The Holy Land of to-day is a flashlight from God. It is a fulfilment of His own promise, "I appoint the ancient people and the things that are coming, and shall come" (Isaiah xlii: 7).

### TRAVELLING IN PALESTINE.

During the Great War only one railway could be found in the country,—from Jerusalem to Jaffa. To-

day there is a railway running through the Holy Land, connecting with the Baghdad (Mesopotamia) line at Aleppo, and running southwards, through Damascus and Jerusalem, *via* Beersheba to the Egyptian frontier.

The British also made railways in a northerly direction from Egypt into Palestine; and from the Persian Gulf up into Assyria (Iraq) towards Baghdad. Is not this a fulfilment of Isaiah xix 23: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians?"

Now Egypt and Assyria are serving under the British Power

"The central position of Palestine is accentuated by the various railway systems of the largest land surface of the globe; Europe, Asia and Africa. These converge necessarily on Palestine. The trans-Siberian railway is a fact, and the Cape-to-Cairo Railway on the way to become such. In Palestine itself regular daily service is now maintained between

#### JERUSALEM, JAFFA, GAZA AND EGYPT,

and the journey can be accomplished in fifteen hours. Branch lines connect Damascus, Trans-Jordania and Syria

It may be mentioned also that the Turkish Government has recently purchased for £17,000,000 the Anatolian Railway, known as the Baghdad Railway, running from Haidar-Pasha, opposite Constantinople to Adana in Asia Minor.\*

Before the Great War there was one motor car in Palestine. To-day there is one car for every 366 of the population. Only five other countries exceed this proportion.

A correspondent in the *Jewish Chronicle*, says that Dr. A. F. Futterer, President of the American Jerusalem Educational Institute of California, went to Palestine a couple of years ago

#### TO SEARCH FOR THE ARK

of the Covenant, which he believes to be found in a cave on Mount Nebo in Trans-Jordania, the mountain on which Moses died. He believes that the Ark was hidden on Mount Nebo by Jeremiah before the Jews went into captivity in Babylon. Dr. Futterer has been the first to reach the top of Mount Nebo in a motor car, and moved by his achievement, the Mayor of Medala, the nearest town to Mount Nebo, is asking the Palestine Government to construct a road from Jerusalem to the Mount, to encourage tourist traffic to the site of the death of Moses.

Sir Herbert Samuel, who was for five years High Commissioner for Palestine, speaking at a reception at the Portnian Rooms, arranged by the United Synagogue Committee of the Palestine Foundation Fund, said that the British Mandate had given Palestine the vigour of youth. The Jews had a new country which was to be built up as the British Dominions were to be built up. Jewish people had come forward with enthusiasm and generosity. Each year £700,000 was being raised by various Jewish organisations. He did not think there had been any-

\* "Christian Herald," April 18th, 1929.

thing in history comparable with this in the matter of free-will offering.

Some people in this country had written as though the enterprise was a failure, and that the Jews were flocking out of Palestine as rapidly as they went in. That was not true. In spite of the depression of last year (1927) three-fourths of those who had entered Palestine had remained and were making good. Hebrew was restored as a living vernacular."

#### HISTORIC GATHERING ON MOUNT OF OLIVES

Last year (1928) a unique gathering of representatives of fifty-one nations took place on the Mount of Olives—an unprecedented event. All Jerusalem's motor buses were mobilised on the occasion. It was a gathering of the International Missionary Council who came on a visit to the site of the Temple and the Mosque of Omar. The Bishops of Manchester, Salisbury and Uganda, with six other Bishops, silk-clad Chinese, turbaned Indians, dusky Africans, and scores of Westerners crowded the primitive vehicles. This visit of Christians of so many nations simultaneously to a site sacred alike to Christians, Jews and Moslems was unique in history. After the visit the delegates returned to continue their deliberations for framing a new world mission policy under the presidency of Dr. Mott

#### ELECTRIC LIGHT AT NAZARETH.

An item in the wonderful modernising process taking place in Palestine is the forthcoming installation of electric light at Nazareth. This little village, like so many other spots of hallowed memory in the Holy Land, has for some time been by no means remote from civilisation.

Jerusalem has its cinemas and hotels, one of which is named "The Allenby." There is a regular motor-bus route along the dusty road to Bethany, where the picture postcard vendors are clamorous. A stop is made half way at a building said to be the tomb of Ruth, where petrol can be obtained. A traveller writes, "A couple of years ago I motored from Jerusalem to Nazareth, when although electric light was lacking, one's contemplation of the Lake of Galilee was disturbed by the explosions of a pumping engine by its shore."

Now, the probability is that not only towns and cities, but even villages will be lit up by electricity throughout the land.

#### GOLD IN THE DEAD SEA.

Mr. Georg Claude, one of the most distinguished French scientists, came to the conclusion in 1922, that the Dead Sea was a fabulously rich gold mine—not of various chemicals, but of the golden metal itself. He tried to persuade M. Poincaré, the French Premier at that time, and M. Millerand, the French President, to urge Great Britain to surrender its Palestine Mandate to France and Turkey, according to M. Claude's own report in a French magazine. He, M. Claude, explained to the Premier that there is a small quantity of gold in sea water, and although this content is not sufficient to make the extraction profitable, the content of gold and chemicals in the Dead Sea was forty times greater than in the

ocean He actually estimated the gold content of the Dead Sea at

**MORE THAN £10,000,000,000,**

and that in fifteen years at least one third of it could be extracted. This story is interesting in view of the fact that our British Government has now granted a concession to a Syndicate for the extraction of salts from the Dead Sea.\*

A recent correspondent says that of the 80,000 people in Jerusalem to-day, 50,000 are Jews "In four or five years," he adds, "little Golders Greens with neat red-tiled houses and flourishing gardens have sprung up on the bare Judean hills."

Of course the majority of the inhabitants of Palestine so far are Arabs, and, as Mary Entwistle says

"To-day in Palestine, the Moslems out-number both Jews and Christians by four to one. Since the Great War Jews from all over the world have been encouraged to settle in the land; but by far the greatest number in Palestine are

#### SYRIANS AND ARABS

The village folks and townspeople are called 'Syrians,' to distinguish them from the tent-dwellers, who are "Arabs." Syria is Palestine's neighbour on the north and north-east, and the people of Palestine and Syria are of the same mixed race, and are followers of one of the three great religions. There are the Jewish people who still follow the religion of Abraham, Moses and David. Then there are the Christian people—Protestants, or Roman, Greek, or English Catholics—all of whom believe in the Lord Jesus Christ and His teaching. The third are the Moslem people, who still follow the teaching of the prophet Mohammed."

But what has this to do with Palestine as a sign to the present age?

It is this—that notwithstanding the fact that the Jews are so much in a minority of the population, yet the Government of the country has come into their hands, and that in a very unique way

In connection with some other countries, the Great Powers have arranged that the nationality of the majority of the inhabitants should decide which of the nations should be the governing power. But in Palestine the Jewish minority has the rule. Why is it so? Because

#### "THE SCRIPTURE CANNOT BE BROKEN."

God's Word *must* be fulfilled. He overrules the desires, plans and activities of men, for He has said, "Remember the former things of old; for I am God, and there is none else. I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isaiah xli 9, 10)

For centuries the Jewish nation had been

Stricken, dethroned, and lowly,  
Bereft of a home on earth

But God had not forgotten them, He kept His eye

\* "Christian Herald," May 16th, 1929

on them throughout the ages, for He had said

Behold, O My people, I will open your graves and bring you into the Land of Israel, and ye shall know that I am the Lord (Ezekiel xxxvii 12)

He has done so. The Jews have returned and have re-possessed their old home, though they are in the minority, and the population is a mixed one, God will have His own way. "Behold the former things have come to pass, and new things do I declare. Before they spring forth I tell you of them" (Isaiah xlii. 9)

#### TO THE WORLDLY MAN

all this is a mystery; "for the natural (worldly) man receiveth not the things of the Spirit of God" (things that are caused by the working of His power) "for they are foolishness unto him! neither can he know them, because they are spiritually discerned" (I. Cor. ii 14). But to the spiritually-minded man who believes the Bible prophecies, they are as clear as daylight: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter i. 21).

That Divine illumination they possessed enabled them to pour forth light to the ages that would follow, of whom God said, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets" (Hosea xii 10).

No incident in the history of the world has proved their accuracy more clearly than the return of the Jews to their old home in Palestine

## "Thank You for Calvary"

God is always raising up fresh witnesses. Two young evangelists—the Burnham brothers—were preaching and singing the gospel with great power. Both were doing well on the stage, but when they were converted they left it for Christ's sake. The tinsel of this world lost its attraction, and the preaching of Christ became their master-passion.

While at one place in London with their gospel van they overstayed the police-limits and were summoned for obstruction. At the court they were asked the usual question, "Guilty or not guilty?" "Guilty, my lord," replied one brother. "but not intentionally." Now, however lenient the magistrate felt toward them, it was necessary to fine them, although they were not intentionally guilty. A fine of 20/- was imposed. Immediately an unknown gentleman at the back rose up and said, "I will pay the fine." One of the brothers turned round and gratefully said, "Thank you." It was a simple thing to say "Thank you," but it meant a great deal—it meant that the guilty ones accepted the other as their debt-payer. Had they said, "No, thank you," then the brothers Burnham would have had to pay the fine themselves, but they accepted a substitute. They were guilty, another paid the penalty, and they were free.

I am the guilty one, mine was the penalty, but Christ paid it. I accepted it and now I am free. Tell me—have you said "Thank you" to Him, or are you saying "No thank you?"

# The Child of God must Sing (Psalm cxix. 164)

By EVANGELIST SETH SYKES

**M**ANY of God's dear people say with the psalmist David, "Evening and morning will I pray unto Thee" (Psalm lv. 17), but how few there are who can also say with the psalmist, "Seven times a day do I praise Thee because of Thy righteous judgments" (Psalm cxix 164). David the psalmist seems to have known the secret of victory along this line for in almost every psalm he writes he bursts into song. As Heber says of him—"From David let us learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving." Many of the psalms are songs of vigorous and continuous praise. "Oh, give thanks unto the Lord," and others which begin with grief, confession and complaint, presently rise up into gratitude. Praise is the believer's seemliest attire; and those have been the most attractive Christians whose every day adorning was the "garment of praise." We sing again and again the Doxology, "Praise God from whom all blessings flow", and we do not praise the Lord at all, for many of God's people are still blind, and cannot see the stream from which the blessings do flow not only to the child of God, but to the whole creation. When we can see God in every trial and every circumstance of life, we shall then be able to praise and give thanks unto the Lord. Fuller in his *Life of Peace* says, "From David learn to delight in God, and so view each scene in creation, and each event in providence, in God's own purest light. God was his chiefest joy, his sure and ascertained Friend, and every scene was pleasant

## WHERE GOD'S PRESENCE WAS ENJOYED,

and every object interesting in which aught of God's glory could be seen. He felt Jehovah's tread in the shaking wilderness, and the quivering forest. He saw Jehovah's chariot in the rolling cloud, and the eddying tornado, and the wheeling waterspout. He heard Jehovah's voice in the thunder psalm, and in ocean's echoing chime. He heard it, too, in the hum of leafy trees, and in the music that trickled down the mountain side. He recognised Jehovah's frown in the splitting rocks and smoking hills; and he hailed Jehovah's smile in the melting tints of morning, in the laughing joys of harvest fields, in the glancing roll of sun-steeped billows, and the plunging gambols of leviathan, as he played his ponderous frolics there." Every touch of pathos and power passed away as a heavenward melody from the æolian harp of his devotional spirit, and not content with these strains of constant adoration, on some occasion you can see him mustering all his being for some effort of ecstatic worship, and longing to flame aloft a holocaust of praise. The promise of God came to Jehoshaphat, when in his trouble, because of an approaching army of enemies, he commanded the singers to go before his army to meet the foe, saying, "Give thanks unto the Lord, for His mercy endureth for ever", and when they began to sing and to praise, the Lord took up the fight on their behalf, and made

them to rejoice over their enemies, in fact as they already had done in faith (II Chronicles xx.) The old Sankey song from which many others have been written gives us the secret of victory in praise, for it encourages us to praise God not only in the bright sunshine of success, but also when the dark clouds of adversity hang low over us

There is never a day so dreary,  
But God can make it bright,  
And unto the soul who trusts Him,  
He giveth songs in the night

The following acrostic on the word "praise" will remind us of some of the blessings of God for which we should praise Him

Praise God for

Pardon (Isaiah lv 6, 7)  
Remembrance and Redemption (I Peter i 18)  
Acceptation (Ephesians i 6)  
Indwelling Spirit (John xiv 7)  
Salvation (John iii 16).  
Eternal Life and Home (John xiv )

Let us praise heaven's Imperial Majesty for all these wonderful riches which come to us through Christ, for here we have no continuing city, but we seek one which is to come. By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name (Heb. xiii 14, 15).

Almost every great religious movement has gone forward on the waves of song. That sense of inward harmony and of liberty which comes to those who know God's great redeeming love in Christ Jesus, can best be expressed by singing, and furthermore there is no more effective means of mellowing and touching the hearts of the unsaved than by bright helpful congregational singing. In some of the greatest meetings of the great Welsh revival, oftentimes the whole meeting was in praise and worship. Fancy you see something like 900 people crammed in a chapel that would barely furnish comfortable room for 600 and all the time is given to such beautiful praise songs as *Calan Lan* (Clean Heart), or *Dyma Garad* (Wonderous Love). It was no wonder that hundreds sought the Lord. The very atmosphere was charged with the Spirit and power of God, as the men and women like a nest of silver-throated singing birds sang those beautiful songs of Zion. They sang out of the depths of their hearts because they could do no other. Listen to the sweetness of the song—

Here is love vast as the ocean,  
Loving kindness as the flood  
When the Prince of Life our ransom  
Shed for us His precious blood,  
Who His love will not remember?  
Who can cease to sing His praise?  
Love that cannot be forgotten  
Through Heaven's everlasting days

Does it not cheer the heart when

## THE EARS CATCH THE MUSIC

of the children's song as they gaily march along to day school or to the Sunday school. Listen!

What is it they sing so heartily? "Just a chorus," you say. Yes, but every word seems to come from the depths of their little hearts as they sing:

Running over, running over,  
My cup is filled and running over,  
Since the Lord saved me,  
I'm as happy as can be,  
My cup's filled and running over

If we would know exactly what kind of music is acceptable to God, we must search the Holy Scriptures. The New Testament instructs us along this line, for does it not tell us that the songs that lift up to God are "spiritual songs sung with grace Divine in the heart to the Lord?" (Col. iii 16) Paul the apostle also tells us that the sacrifice of praise is a spiritual tonic. Did he not take some of his own medicine as he lay in the prison at Philippi, when his body was racked with pain because of the scourging he had received. Right down through the ages singing and praise have taken the foremost place not only in temple and tabernacle, but in some of the most unlikely places. When we read the story of those who laid down their lives for the Gospel's sake in the Coliseum, Rome, even when the raging lions were let loose among them many of them sang praises to God, as the great crowds shouted, "The Christians to the Lions." Then we have the records of the early Christians who for the Gospel's sake left home and kindred, and lived and died in the Catacombs. These men and women were known to sing and praise the Lord, and even as some of them were led to the rack in the days of the Inquisition, they sang the songs of Zion. Who has not read the story of

#### THE COVENANTERS OF SCOTLAND

how they too believed in the psalms and hymns and spiritual songs of Zion. See them gathered on the hillside or in the deep ravine to remember the Lord's dying and undying love at the breaking-of-bread. Listen how they sing *God is our Refuge*, and some other of those old time Psalms and Paraphrases as they bow the head and remember the Lord with the bread and wine. What sacred memories linger round many of the psalms and hymns they used to sing. Even to-day when some of them are being sung the very atmosphere seems to be charged by the mighty power of God's Spirit. Think of the two martyrs of the Solway Firth who sang and praised the Lord as the tide rose higher and higher, till both their voices were silenced by the cold waters that covered them. Then we have the wonderful story of the Puritans who left for a land far away so that they might have the privilege of praising the Lord. It is not so very long ago since men like P. P. Bliss, John M'Granahan, Ira D. Sankey, and Charles M. Alexander set thousands of God's people singing. Through their song thousands of men and women were led savingly to Jesus Christ. In some of the great meetings of William Booth, the founder of the Salvation Army, through the instrumentality of Commissioner Lawley and others, men and women who were never known to sing were led into the praise of God by the singing of cheery choruses and hymns at the commencement and at the close of these

gatherings. Remember also Gipsy Smith, whose singing and preaching have made his influence felt in five continents, and now at the age of 67 his eye is still undimmed and his natural force unabated. His great passion is still to preach and sing the Gospel in all its fulness. Speaking the other day at one of his jubilee meetings he declared in a striking and very characteristic passage, "People are still hungry for Jesus. If I were only able to preach and sing Him as I love Him, and know Him, I should win far more for Him. I would

#### GATHER ALL THE MOONBEAMS

and the twinkling of every star, and all the flowers and all the poetry of earth and sky, and all the magnificence of pearl, and opal, and diamond, and sapphire and all the music and plumage of the birds, and all the glory of heaven and I would preach Him and sing Him. And I am not done yet? I am going to sing for Jesus still. If I could put the clock back another quarter of a century I would that I might go on for another 25 years."

Happy if with my latest breath,  
I may but gasp His Name,  
Preach Him to all and cry in death,  
"Behold, behold the Lamb"

Some of God's people have a very poor conception of how to praise the Lord. If mention is made of an organ or a piano or some other musical instrument the scowl of disapproval is often shewn. Let us turn to God's own Word and see what we can find along this line.

In I Chronicles xv. 16, we read that David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, harps, and cymbals, sounding by lifting up the voice with joy. In the 23rd chapter we read that "four thousand praised the Lord with the instruments which I made, said David, to praise therewith." In the 25th chapter we read in the first six verses the numbers and offices of the singers in the

#### GREAT CHOIR OF EARLY WORSHIPPERS

who praised the Lord. The redeemed of God will revel in this heavenly song throughout the countless ages of eternity (Rev. v 8, 9), and not only will the theme of their song be the blood of Jesus, but it will be unto Him, the Lord Jesus Christ, the same person whom Paul the apostle speaks of in his Epistle to the Hebrews (Heb. xiii 14, 15), by whom we are to offer the sacrifice of praise to God continually. Gospel singing not only revives but yields a magic secret or tonic that gives wings to leaden feet, and turns weariness into strength for service. The apostle says in Ephesians v 18, 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in the heart." When the way is dark and dreary, "when times are hard and sillers scarce," in times of disappointment, of thwarted plans, of pain and sickness, let us pray, but let us praise also, for the praise of faith is as essential as the prayer of faith,—until hearts are all aglow with praise to God, and until sinners are won for God and swept into the land of endless song beyond the tide.



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## Full Up!

AFTER a strenuous day at the office—hurrying home to a welcome cup of tea, when just about to board a 'bus, these arresting words fell from the lips of the genial-faced conductor, intimating that there was not room for one more passenger. These words set us thinking. We thought of the Christ appeal which was continually, and in a hundred different ways, being made in these days—of the prevailing indifference manifested by the majority. Written largely across the face of the multitude one can trace that apathy to the Divine call which indicates that life, their life, holds no room for Him. To them life is already crowded to its utmost containing capacity, and since Christ's claims are so absolute, so sweeping, there is but little chance that His voice will be heeded. We thought of that day when the last name will have been added to the Lamb's Book of Life, and the dread announcement made that the book is sealed—of the thousands who will turn away to eternal disappointment and despair—thousands whose greatest folly has been their persistent procrastination. Our heart found relief in the glad consciousness that grace still flows "like a river," and that God's gift yet awaits the willing and obedient.

## Last Words

WE HAVE just been reading a collection of last words spoken by men and women of God before they passed into the presence of the King. They are so stimulating that we pass a selection of them on—

"I am gathering together all my papers, all my sermons, all my good deeds, all ill deeds, and I'm going to throw them all overboard, and swim to glory on the free plank of grace"—*McLaren*

"I thank Thee that Thou hast graciously vouchsafed this day and this hour, to allot me a portion amongst the number of martyrs."—*Polycarp the martyr.*

"We shall meet ere long to sing the new song, and be happy for ever in a world without end."—*Bunyan.*

"Children, as soon as I am released, sing a psalm of praise to God."—*Susanne Wesley.*

"I am going up, up, up"—*Lawrence*

"A life spent in the service of God and communion with Him is the most comfortable and pleasant life that one can live in the present world"—*Matthew Henry*

"Wonderful glory! Jesus reigneth!"—*Everts*

"This soul in flames I offer, Christ, to Thee"—*Jerome the martyr*

"How beautiful it is to be with God"—*Willard*

\* \* \*

## God's Image

GOD DELIGHTS in Himself, God realises in Himself the fulness of perfection. His own Being defies improvement. But God is not only a God of beauty—He is love. His love yearns that we shall enter into His beauty. He desires that man shall be a partaker of His beauty. He has therefore made provision for the redeemed to be transformed into the image of His Son. The absolute perfection of body, soul, and spirit will not be ours until the glory—then, when we see our Lord, we shall be like Him. But meanwhile God is seeking to stamp His image upon us in the midst of a world that has rejected Him. The Image of God was crucified on Calvary. Through that death there have been mighty resurrections. Not only did the Image of God rise again, but in His resurrection has come ours, and now throughout the world are hundreds of thousands yearning to be like God's Image—the Lord Jesus Christ.

One has beautifully expressed the thought in the following lines:

Yield thy whole self to God,  
 As wax unto the seal  
 Shrink not, but rest beneath His hand,  
 Though thou the pressure feel

Ah, 'tis a hand of love,  
 That touches but to bless  
 It is His name of love that there  
 He seeketh to impress

He claims thee for His own,  
 His virtues to attest,  
 His Name to bear before the world,  
 Himself to manifest

# How to Deal with a Roman Catholic

By T. C. HORTON

*An Expert Soul-Winner, for many years Superintendent of the Bible Institute of Los Angeles*

**T**HERE can be no soul-saving without soul-sacrificing. One reason for our lack of success in this work is our lack of sincerity. We are thinking of this work as a kind of holiday affair rather than a holy day sacrifice. We are wanting to win men without working for them. We would be glad to see them saved, but would not want to pay any great price for their salvation.

We read of Moses saying, "Yet now if thou wilt forgive their sin,—and if not, blot me, I pray Thee, out of Thy book" (Exodus xxxii 32). You hear Paul saying, "I have great heaviness and continual sorrow in my heart. For I could wish that I were accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans ix. 2, 3).

The Saviour prayed with strong crying and tears. Soul winners must know soul sorrow for the lost. They must have

## COMPASSION FOR THE CHRISTLESS.

Dr. J. H. Jowett says, in speaking on Colossians i. 24 "The Gospel of a bleeding heart demands the ministry of bleeding hearts. As soon as we cease to bleed, we cease to worry. As soon as we cease to bleed we cease to bless. Does the cry of the world's need pierce the heart and ring even through the fabric of our dreams? Do we fill up our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty passion? The ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony."

In our midst there are a large number of persons claiming to be Christians who know little or nothing about the Lord Jesus, and nothing about the joy of assurance.

(1) Some Roman Catholics are good Christians, although many are, of course, unsaved.

Remember that the Roman Catholic Church instructs the children from earliest infancy and indoctrinates them in its teaching so that they say, "If we have the children until they are seven years of age, we care not who has them after that." They are taught that

## PROTESTANTS ARE UNREGENERATE AND LOST

people,—so that if you begin by making an attack upon the church, you are likely to antagonise them, rather than help them. This is one of the places where you want to be as wise as a serpent, and as harmless as a dove (Matt x 16).

Remember also that the Roman Catholic Church has a measure of truth. They believe in the Scriptures and the Church, but believe that their Church alone may interpret the Scriptures. They believe in Christ as the Son of God, and in His atoning blood, but they do not believe in justification by faith alone, and they really give a larger place to the Virgin Mary than they do to Christ.

(2) Shew the necessity of the new birth (John iii 3-7)

Except a man be born again he cannot see the kingdom of God. . . Marvel not that I said unto thee, Ye must be born again

Shew what the new birth is (II Cor. v. 17)

Therefore if any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new

Prove to them that

## BAPTISM IS NOT THE NEW BIRTH

by having them read I. Corinthians i. 14:

I thank God that I baptised none of you, but Crispus and Gaius.

Then use Acts viii. 13, 21-23 to shew that the baptism of Simon did not regenerate him.

If one has experienced the new birth he will have evidence of it (I. John iii 9, 14)

Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death

I John v 4

Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith

(3) Shew how the sinner becomes a saint through the new birth (John i 12):

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name

I. Peter i 23

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever

Use also James i 18 and Ephesians i. 1, ii 1

(4) Shew that

## SALVATION IS NOT BY WORKS

(Romans iv 5):

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness

II Timothy i. 9

Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

Ephesians ii. 8, 9:

For by grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast.

(5) Shew that the children of God have the joy of assurance (John x 27-29)

My sheep hear My voice, and I know them, and they follow Me and I give unto them eternal life. And they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand.

Acts xiii. 38, 39 :

Be it known unto you therefore, men and brethren, but through this Man is preached unto you the forgiveness of sins. And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

(6) Emphasise the necessity of confession,—in the first place confessing the Lord Jesus Christ before men (Romans x 9, 10) .

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

and in the second place, confessing one's sins to God (1 John i. 9) .

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Luke xv. 21.

(7) Shew that there is but one Mediator (1 Tim ii. 5) .,

For there is one God, and one Mediator between God and men, the Man Christ Jesus.

(8) Encourage the reading of God's Word (John v 39) .

Search the Scriptures for in them ye think ye have eternal life and they are they which testify of Me.

The Bible is not addressed to the priests, but to the common people. The early Church read the Bible; why should not we? (Acts xvii. 11) .

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

The Holy Spirit has been promised to us to teach and help (1 John ii 27) .

But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.

#### ILLUSTRATIONS.

(The following is by a very successful Christian worker among the Mexicans and Spanish-speaking people, who are largely Catholic.)

"The thought uppermost in the mind of a Roman Catholic is to obtain salvation by doing good works, and it is necessary to shew them that they are sinners, that there is no good in them, and that Jesus Christ has all the merit and has paid the price for our sins.

"To illustrate. The first Roman Catholic young man I won for Christ was trusting in his good works, but in dealing with him I found that he was willing to accept Christ, but before he surrendered by a definite act of his will, he said: 'If I accept Christ I can't smoke, nor drink, nor steal, nor lie,' etc. I simply told him that if he accepted Christ, that Christ in him would not smoke, drink, steal or lie, and he then believed. When I met him the next day he told me with rejoicing how it was all true, and the Lord had done exceeding abundantly above all that he asked or thought. Shortly after, he lost his job because he would not lie to the customers in the store where he worked, but after prayer he answered an advertisement regarding a job a hundred miles away and was chosen from many applicants, securing employment with a Christian physician."

## The Image and Glory of God

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

CHRIST "is the Image of the invisible God, the firstborn of all creation," or as otherwise rendered: "Born first, before all the Creation." When, therefore, God created man in His own image, He created him in Christ, who is the image of God. "For in Him were all things created, in the heavens and upon the earth" (Col i. 15, 16). So that our Lord did not first become Man when He was born in Bethlehem, but He was the [archetypal or] pattern Man; although, "subsisting from the beginning (*huparchon*) in the form of God" (Phil. ii 6). So that this duality explains how He could be, at the same time. "The only begotten Son of God," and as Son of Man, the "Firstborn among many brethren." For before He came down to earth He was the Son of Man in heaven (John iii 13). When He ascended up on high, He ascended "where He was before" (John vi 62). And now "He fills the universe with Himself" (Eph i 23, Weymouth). But

#### THIS GLORY HE SHARES

with every member of His Body, for they together constitute the *pleroma*, or "fulness of Him who filleth all in all"—for the Church, which is His Body, is "filled by Him who fills the universe entirely" (Eph i. 23, Moffatt). The word *pleroma* as applied to the

Body signifies that the Christ is not complete, until "the whole structure is welded together and rises into a sacred temple in the Lord" (Eph ii 21). For this purpose, "He granted some men to be apostles, some to be prophets, some shepherds (pastors) and teachers . . . for the *upbuilding* of the *Body of Christ*, till we all attain to the unity of the faith, unto a full-grown or perfect Man"—the one Man in Christ Jesus, for the Christ is not one member but many (1 Cor. xii 12, Eph iv. 11-13). We cannot know too much of the glory of our unity and identity with Him. For while "He, reflecting God's bright glory and stamped with God's own character, sustains the universe by the word of His power," (Heb. i 3, Moffatt) we also, "reflecting as bright mirrors the glory of the Lord, with face unveiled are being transformed into the same likeness as Himself, passing from one glory to another—for this comes of the Lord the Spirit" (II Cor. iii 18). And so, glory be to God "When we see Him we shall be like Him, not only in spirit, but in body (Phil iii 20, 21). For all the time, as we walk with Him and in Him,

#### THE GLORY IS BEING REFLECTED

upon the face of our inward man, transforming it into the same image from glory to glory; and the effect of it is sometimes seen upon the face of the

outward man although the glory is hidden by the veil of the flesh. This work will be fully completed when He comes, for "all of us, are to be changed—changed in a moment; in the twinkling of an eye" (I Cor xv 52, Moffatt). But this is the perfecting of a work already going on in our new (inward) man, "which is being renewed unto full-knowledge (*epignosis*) after the image of Him that created him" (Greek, Col. iii. 10),

As we continue to "grow up in all things into Him," He is being formed and growing up in us. "For He, Christ, is the Head, and under Him, as the entire body is welded together and compacted by every joint with which it is supplied, the due activity of every part enables the body to grow and build itself up in love" (Eph. iv 15, 16)

"God hath highly exalted Him and given Him the Name above every name." He is "over all, God, blessed for ever." But through it all He is *the Man*, our Friend who sticketh closer than a brother. Ex-

cept through Him we had known nothing of the Father, for "no man cometh to the Father, except by Him, and "no one has seen God at any time, but all the manifestations of God have been

#### BY MEANS OF THE SON OF MAN.

He was the Man who talked with Abraham (Gen. xviii 1-22). He was in the pillar of cloud, and "talked with Moses" (Exodus xxxii 9-11). It was our blessed Lord that Isaiah saw upon the Throne. For He is distinguished from the Father (Jehovah) by a different name (*Adonai*). Isaiah says: "I saw Adonai" (chapter vi 1). Quoting this chapter, John says "These things said Isaiah when he saw His glory, and spake of Him" (John xii 41). Ezekiel also in his "visions of God" saw Him on the Throne, "like the appearance of a Man sitting upon it" (chapter i 26). He has always been the Saviour, and we who now believe, were "chosen in Him, before the founding of a world, that we should be holy and without blemish before Him in love" (Eph. i. 4).

## Concise Comments and Interesting Items

**The Speed Mania** is one of the uppermost things at the present time. Motor speed, cycle speed, aeroplane speed, airship speed, running speed, walking speed, swimming speed—all forms of speed claim the attention of the public. In the race for the Schneider Trophy, Flying-Officer Waghorn reached a speed of 328 miles per hour. One lap in the race was covered by another officer at 332 miles. Later, on September 12th, Squadron Leader A. H. Orlebar made 357.7 m.p.h.

We cannot help being reminded of the words of Daniel xii 4, where at "the time of the end" it is declared that "many shall run to and fro."

Nahum ii 4, also comes to mind: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways they shall seem like torches, they shall run like the lightnings."

**News of Evan Roberts** is always welcome. "The Life of Faith" has the following interesting paragraph:

"Mr. Evan Roberts, the Welsh Revivalist, who for a number of years has been away from the Principality, staying with friends at Leicester, Reigate, Brighton, and other places, has been on a visit to Wales. He spent several days at Newcastle-Emlyn, Carmarthenshire, where he was formerly a ministerial student at the Grammar School, and where he received "the baptism of fire" in the early days of the Welsh Revival. During his stay at Newcastle-Emlyn this month he attended and took part in the week-night meetings at Bethel Calvinistic Methodist Church. He also visited Aberporth, Cardiganshire, and several ministers and other friends had very helpful times in his company there, as well as at Newcastle-Emlyn, and they state that he is the same to-day as he was in former days, only his knowledge and experience of the Gospel and its treasures have deepened and much broadened."

"**The Zenana**" gives us a very interesting account of Toyohito Kagawa, the Japanese evangelist, who is setting out on an evangelistic journey, with the hope of winning a million for Christ. Here is the full report:

"One of the great personalities of the Far East is Toyohito Kagawa, whose noble labours on behalf of the poor slum-dwellers of Japan are now becoming widely known all over the world. His welfare work among the very poorest and most degraded has won for him a place in the hearts of his fellow-countrymen which is almost unique. His latest effort is to attempt an evangelistic campaign through the length and breadth of Japan, and to win a million converts for Christ. He sees no way of reform beyond that of regeneration by the Holy Spirit. Christ is the Way, the Truth, and the Life, and His words, "Ye must be born again," lie at the beginning of every advance in the lives of men and women. Kagawa himself has said: "When I became a Christian, in Tokushima, the people did not like Christianity, but I thought—it is the Way, the Truth, and the Life. We must be full

of Jesus Christ. We must stop the sums nigger up. From the beginning I was a Socialist, not in the sense of materialism, but of spirituality. Christ's spiritual revolution will bring about the true state of God, where violence cannot enter, and the laws are those of love. What we need to-day in the social movement is the man who can love others as Christ loves him."

**Mr. Charles Inglis**, the well-known evangelist, reports:

"There is much real aggressive Christian work in progress throughout the American Continent. The Lord's servants are not only busy, but many of them are being greatly used. Billy Sunday has had a glorious reaping time at Sterling, away in Colorado. Thousands have filled the wooden tabernacle twice a day, and the community has been deeply stirred, and abiding fruit remains. Dr. Campbell Morgan is having a great time of blessing, and some of the largest buildings are filled with Christians of various denominations, to hear the messages from his lips. I was recently in Chicago, and it was a joy to find that the Moody Institute, with perhaps 900 students, is not only loyal to the Word of God, but they are daily seeking to rescue men and women from the doom that awaits this poor world. It was cheering to be told, after preaching over the wireless in that city, that tens of thousands of people, from coast to coast, heard the story of a Saviour's love."

**In Bulgaria**, work for the Lord is difficult. The priests are a source of great opposition—yet they themselves are spiritually dead. A Greek Orthodox priest was seen with a revolver in his pocket. He was asked, "Do you carry a revolver in your pocket instead of a Bible?" The priest replied, "A revolver is really a better friend than the Bible, for when you have got to defend yourself, the Bible won't help you."

It is thought by many that the disciples spent the night before the Day of Pentecost in prayer, for it was customary for devout Jews to do this. At any rate, at an early hour on the Day of Pentecost they were all found in one accord in one place. We do not have to tell Pentecostal people what took place on that occasion. We all know that three thousand souls were swept into the kingdom that one day, and that was only just the beginning of the revival. Is it too much to pray for three hundred thousand souls to be saved in one day, and for revival to follow that will turn the world "upside down"? We believe the Lord would be inquired of at this time to do this thing for us.

# Masters of Importunity

## Sketches of Life in the East

ONE of the persons that I feared the most in the East was the beggar, because once he began to pester you with his demands he never left you for a moment until you gave in. Silent beggars who set forth their claims upon boards hung about their necks are unknown there. These clamorous, persistent, importunate bundles of rags, scream out their needs, pour forth their woes, disclose their diseases, and parade the wounds of their leprous condition in a way that fills one with horror. They beg, they demand, they scream, they hunt you from one bazaar to another, and the only thing that they will not do is to be quiet, or leave you to go your way in peace. Say "No," with all the firmness that you can command, but they do not know the meaning of the word. Refuse their claims, they will pop up at the next stopping place and thrust their leprous hands before your eyes. There is no escape



IMPS OF IMPORTUNITY

Singly or in crowds, gloomy or with laughter at your desire to get rid of them, they will hunt you, fasten themselves upon you, and from the persistency of their cries there is no escape.

True as it always is to the land to which it belongs, the New Testament is full of beggars\* who got what they wanted, but the one above all others who has the right to be call the prince of beggars is Blind Bartimæus.

He sat by the highway side begging—had a good stand, if you like to call it so, at Jericho's gate, and when a great crowd of people came by, it must have seemed that the tide of business was flowing his way. Beggars' logic would calculate that the greater the crowd the greater the harvest. Some passing Jew told him the cause of the commotion, "Jesus the Nazarene" was there in the crowd and in spite of

\* Matthew ix 27-31, xx 30-34, Mark viii 22-26, x 46-52, Luke xvi 20-22, xviii 35-43, John ix 1-41, Acts iii 3

By Pastor P. N. CORRY

the centuries the sting of that word and title "Nazarene" can still be felt (John i. 46; vii 52). But the beggar knew another title, one of royalty, kingship and honour, and his shrill beggar's voice pierces the hum of the eastern crowd as he cries, "Jesus, Son of David, have mercy on me." At once they tried to still that voice—who could? "Many charged him"—but what was the use—"Hold your peace, how dare you use that name to this Jesus, the Nazarene?" That title angered them, maddened them, but the more they commanded him that he should hold his peace the more he cried

## A GREAT DEAL

"Jesus, Son of David, have mercy on me"  
Above the surge and hum of the crowd, above the yells of men and the voices of a multitude that would only call Him the Nazarene, rang and pierced this beggar's voice that gave Him His rightful title. One against a mob, one among a multitude, but he was a blind beggar used to making himself heard, and he did it to some purpose now. The Master stops, He hears the lonely voice above the crowd that gives Him the place that all would deny Him the right to hold, and soon Bartimæus is added to the number of those whose faith has saved them and who follow Jesus in the way. No longer a beggar but a prince unto God with power.

We were beggars, once afar off; but now, praise God, He has made us rich and enriched us with all spiritual blessings in Christ Jesus. Have we given Him His rightful place in our hearts, and crowned Him King?

## "CALL THE POLICE AT ONCE."

A certain Christian Scientist storekeeper in Oregon was explaining the "beautiful philosophy of Christian Science" to one of his customers. He had reached that portion of his talk where he was saying: "God is good. God is all-in-all. Therefore all is good," when a nicely dressed gentleman entered and was anxious to be waited on very soon, for it was evident that he was in a hurry. The storekeeper excused himself and waited on his customer. The purchase was quickly made. It amounted to £4. The customer wrote a cheque for £6, saying, "I have some small purchases and do not like to write so many cheques."

The Christian Scientist storekeeper resumed his talk to the friend and further explained how that "God is good; God is all, therefore all is good," when the book-keeper came to him saying "I beg your pardon, but some one has taken a bogus cheque for £6. What shall we do?"

"Call the police at once. Shew no mercy to the disreputable rascal that would impose upon an unsuspecting person."

If "all is good" what was the matter with the cheque?—Sel

## Bible Study Helps

### WHAT LIFE IS.

#### Life is a Journey.

I will live it trustingly.  
"Though I walk through the valley of the shadow . . . I will fear no evil, for Thou art with me" (Psalm xxiii 4).

#### Life is a Task.

I will live it obediently  
"We keep His commandments, and do those things that are pleasing in His sight" (I John iii 22)

#### Life is a Mission.

I will live it helpfully  
"Be kind to one another, tenderhearted, forgiving one another" (Eph iv 32)

#### Life is a Contest

I will live it earnestly.  
"Watch ye, stand fast in the faith, quit ye like men, be strong" (I Cor. xvi 13)

#### Life is a Battle.

I will live it courageously  
"Be strong and of a good courage be not afraid, for the Lord thy God is with thee" (Joshua 1 9)

### BRIEF WORDS OF CHRIST.

- 1 "Come unto Me" (Matt x 28)  
Saviour rest for the burdened
- 2 "Learn of Me" (Matt xi 29)  
Teacher knowledge for the learner
- 3 "Follow Me" (John 1 43). Master  
work for the servant
- 4 "Abide in Me" (John x. 4) V.ue  
recipe for service.
- 5 "Lovest thou Me?" (John xxi 15-17)  
Friend the test of love.
6. "Believe also in Me" (John xiv 1)  
Lord the ground of faith and comfort.
7. "Depart from Me" (Matt xxv. 41)  
Judge an awful doom
- 8 "Shall sit with Me" (Rev iii 21)  
King a glorious eternity

### ETERNAL LIFE.

Eternal life and eternal existence are not one and the same The Word of God distinctly says "He that hath the Son hath life, but he that hath not the Son of God hath not life" (I John v 12)

Westcott says "Eternal life is not a period of existence in time, but that which has to do with the being of God" Eternal life is the specific mission of the Gospel

1 Men are devoid of this life naturally—hence Christ came that they might have it (John x. 10), and till they come to Him they have not got it (John v 40)

2. The essence of eternal life and its meaning, Christ declares, is union with the Father by means of Himself, who is the Life (John xiv 6, xvii 3)

3 Faith in Christ is the only means by which this life can be obtained (John iii 36)

4 Thus life is the gift of God, and not an attainment of man's (Rom vi 23)

5 Eternal life finds its embodiment and expression in Christ, who is called "The Eternal Life" (I John v. 11).

6 Participation with Christ by feeding upon Him by means of His Word is the enjoyment of this life (John vi 53, 63).

7 The fulness of this life will be experienced when Christ comes again, for "when Christ, who is our life, shall appear, we shall be manifested with Him in glory" (Col iii 4)

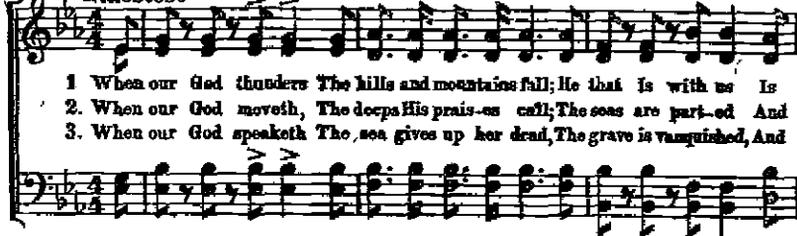
## "If God be for Us . . ."

*If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*—Romans viii. 31, 32.

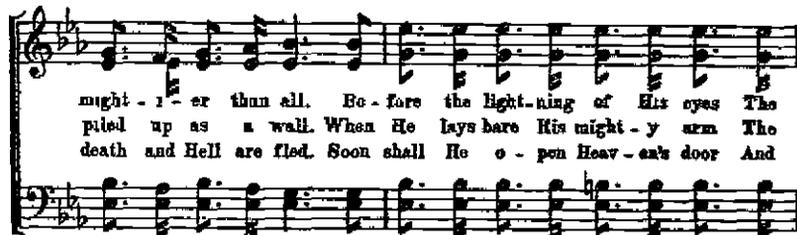
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### Maestoso



1 When our God thunders The hills and mountains fall; He that is with us Is  
2. When our God moveth, The deeps His prais-es call; The seas are part-ed And  
3. When our God speaketh The sea gives up her dead, The grave is vanquished, And

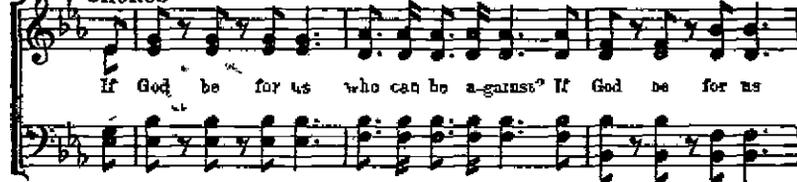


might - i - er than all. Be - fore the light-ning of His eyes The  
piled up as a wall. When He lays bare His might - y arm The  
death and Hell are fled. Soon shall He o - pen Heav - en's door And



clouds are rolled a-way, When Sa-tan's hosts are made to flee And night is turned to day  
pris - ons rock and shake, The chains are gone, the doors fall off, And demons fear and quake  
catch a - way His own, Trans- port-ed shall they rise with Him And dwell beside His throne.

### CHORUS



If God be for us who can be a-gainst? If God be for us



who can be a-gainst? If God be for us who can be a-gainst? He



that is with us might-ier is Than all that be a-gainst.

# Baptisms and yet More Baptisms

## Immersion at Portsmouth, Rochester, and Watford

### BIBLE INTEREST AT BRADFORD.

**Portsmouth** (Miss Streight) "He hath put a new song in my mouth, even praise unto our God" Judging by the meetings here, one could take this text to be a personal experience of every saint in this assembly. The Spirit's "abundant life" is very evident resulting in loud praises and adoration "to Him who hath loved us and washed us from sin." The Lord is confirming His Word in the salvation of precious souls, healing the sick and mightily baptising in the Holy Ghost. Under a Spirit-filled ministry the saints are being built up in their most holy faith, and, with the growing realisation of the power of prayer combined with an increase of faith, expectancy for greater things from God is prevalent. Portsmouth had a grand day on Sunday, September 1st. In the morning service Pastor P. N. Corry received into local membership thirty-seven believers, extending to each the right hand of fellowship in the Name of the Lord. In the afternoon the Pastor, assisted by Miss Streight, held a never-to-be-forgotten baptismal service on the sea front, praise God. After a direct word to the numbers who had gathered, Pastor Corry proceeded to baptise, in the Name of the Father, Son, and Holy Ghost, thirty-three brothers and thirty-eight sisters. What a testimony, yet how impressive, beautiful in its setting, direct in its purpose, reverent in the fulfilling, and we believe that, amongst the thousands who watched, hearts were softened towards our Jesus. A powerful Gospel service in the evening ended only one of the wonderful days that the Lord is blessing the saints with at Portsmouth. To Him be the glory.



Miss M. Streight.

### BAPTISMAL SERVICE AT WATFORD

**Watford** (Mr. Kennedy) "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee." Praise God for a shout in the camp. The saints are having a wonderful time of blessing at Watford. On Sunday night a baptismal service was held, the first Foursquare one to be held in Watford. Several of the new converts who wanted to receive the Lord all the way were immersed by the Pastor, Evangelist J. C. Kennedy. The baptismal tank was decorated to represent the banks of the Jordan, and there was a beautiful array of flowers. The Pastor took for his message I John iv 8, "God is love," and at the end of the service, when the appeal was made four souls decided for Christ. One sister who passed through the waters had a wonderful touch of healing. All had a share of blessing, and the hall was full. The assembly here is steadily growing week by week. In Tuesday's meeting two received the Baptism of the Holy Ghost, and another was healed of lung trouble. Several cases of healing have taken place lately, one sister has been healed of tumour in the foot. To God be the glory, great things He has done.

The saints here are full of expectancy and are looking for the promised showers of blessing.

### ROCHESTER BAPTISMS

**Rochester** (Pastor R. Smith). The assembly worshipping at Rochester under the ministry of Pastor Robert Smith has been experiencing a time of refreshing from the Lord. The Word has been faithfully preached by His servant, and surely, as promised, the signs have followed. Souls have been "born again," both in the Gospel services held in the Tabernacle and at the open-air meetings. Several wonderful testimonies have also been given as to the healing power of the Lord. On Thursday, August 29th, a baptismal service was held, which was a time of real blessing, not only to those who followed the Lord, but also to the saints who witnessed the immersions. At the close of the meeting the Pastor appealed to any of the congregation who desired, after hearing the Word and seeing the dear ones obeying it, to take the same step, and to do so there and then. A sailor brother and a sister responded, and were immediately baptised. A further service of this nature is shortly being held. Much blessing is being experienced through the singing by the Crusaders on Sunday evenings. The saints here are looking for a mighty outpouring of the Spirit in answer to prayer, and are proving that "the God who lived in Israel's time is just the same to-day."

**Bradford** (Pastor A. Longley). A hush fell like a mantle upon the congregation of nearly six hundred on Sunday August 26th, as the Pastor began his address on the second Advent of the Lord Jesus Christ, entitled, "The Hour Before the Dawn" (Isaiah xxi 11, 12). For a full hour the people sat with unflagging interest, hanging upon every word that was uttered, and drinking in truths that to some were new, but to all, real, vital and living.

We travelled on through the darkness of the hour before the dawn, heard the wailing and moaning of distressed nations, and the crashing of twenty-four collapsing thrones, with signs we saw peace conferences break down, and countries being bled white in a mad race to arms, we heard the rumbling of violent earthquakes, saw the gaunt spectre of famine stalking through the lands, followed by pestilence and disease. We saw with horror iniquity abounding, rolling like a great wave over the earth, and then heard the prophet's warning, "The night cometh!" and, mingled with his cry, the voice of the apostles telling of the "falling away," departing from the faith, doctrines of devils, scoffers, false prophets, lovers of pleasure more than lovers of God.

After seeing the gathering darkness, the warning to "watch" shone out like the beams from a lighthouse, "Watch and pray, the Lord cometh as a thief in the night." Then while heads were bowed, five souls signified their willingness to be saved, and be ready to meet their coming King.

Again during the week, when the solemn message, "Where are the dead?" was preached, four more souls came to Christ. God truly has given the increase as the Word has been proclaimed.

Hearty singing, by the happy Crusaders and the congregation, helps to melt hardened prejudice, and the Word preached proves again and again the power of God unto salvation.

## The Family Altar

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

**Sunday, September 29th.** Luke xxii 1-13

"They made ready the passover" (verse 13)

This was man's act. From before the world was, God, the Father, had also been making ready the Passover. Now the passover which men had prepared and the Passover which God had prepared were being brought together. Men prepared their lamb, God prepared His Lamb. Man's lamb cost little. God's Lamb cost much. Man's lamb was an unwilling victim. God's Lamb was willing. Man's lamb died and did not rise again. God's Lamb rose and lives for evermore. Man's lamb satisfied a temporal hunger for a brief space. God's Lamb satisfies a spiritual hunger for evermore. Man's lamb was sacrificed and disappeared from sight never

to be seen again. God's Lamb was sacrificed—disappeared—re-appeared—disappeared again—and praise God! is to re-appear once more. It was good for man to prepare a passover. But how much more wonderful for God to prepare a Passover. He prepared the feast and we are still feasting.

**Monday, September 30th.** Luke xxii 14-23

"This do in remembrance of Me" (verse 19).

One there is above all others whom God never forgets. That one is the Lord Jesus Christ. One there is above all others whom God designs that we shall never forget. It is the same Person—the Lord Jesus Christ. Even Christ Himself planned that we should never forget Him. For Christ

to design that we shall remember Him is not selfishness, but true graciousness. For He knows that only as we remember Him can we ourselves reach our highest life. To forget Christ is death. To remember Christ is life. But not only should we partake of the Lord's supper in remembrance of Him, we should do all things in remembrance of Him. Our daily duties can all be done in remembrance of Him. Chopping wood, blacking grates, painting houses, cooking meals, selling articles, typing letters, training children, ploughing land can all be done in remembrance of Him. And the remembrance of Him will increase our standard of doing these ordinary things of life. The remembrance of Christ touches everything with glory.

**Tuesday, October 1st.** Luke xxii 24-38

"I am among you as He that serveth" (verse 27)

True happiness is found in true service. Our God is a happy God because He is a serving God. Perfectness is bound to express itself toward others. To serve is simply to give to others what they lack. God is always giving to others what they lack. It is our privilege to enter into much giving. There is a form of so-called service which is simply pampering. When we give luxury to those who have plenty and withhold from those that have need, then our service is wrong. Look out for the needy ones—then serve them. Look out for the empty appetites—then satisfy them. Look out for the empty hearts—then fill them. Our service should not be occasional but constantly aggressive. Don't wait to be served—look out for those who need service. It is far more blessed to give than to receive. Be among your home ones—your workers—your fellow assistants—your scholars—your Church—as one that serveth.

**Wednesday, October 2nd.** Luke xxii 39-53

"Sleeping for sorrow" (verse 45)

There is such a sorrow. A sorrow which sleeps in order to forget. Some long for drugs in order to forget their sorrow—others long for death in order to forget sorrow—many welcome sleep in order to snatch a brief period from thinking over their woeful state. There was no sorrow such as our Lord's sorrow. But He never slept for sorrow. When on the Cross drugs were offered Him, that He might forget until death released Him, He refused them. He never rejected sorrow, because He was bearing our sorrow. He was the Man of sorrows in order that we might be men and women of joys. Sorrow received its death-blow at the Cross of Calvary. At Calvary Christ dealt with the sin problem and so He dealt with the sorrow problem. Now in Him we can be men and women of victorious joy. Sorrows that would once have crushed us now only whet our longing for the summer land above where no sorrow dwelleth. It will be lovely to be there. Tired and tired worker, do not sleep for sorrow. Live in the light of a sorrowless eternity, and labour and pray to set other feet on the same narrow way that you are treading.

**Thursday, October, 3rd.** Luke xii 54-71

"Peter went out and wept bitterly" (verse 62)

See Peter on this night of denial! A failure! See Peter fifty-four days later! A glorious success! First, Peter, proud—boastful—following afar—denying—weeping—an outsider. Second, Peter, humble—prayerful—Spirit-filled—fearless—preaching—harvesting for God. Pentecost made a tre-

mendous difference to us. Through the fulness of the blessing of Pentecost, denial becomes confession, fear becomes courage, failure becomes success. God's termus is not Peter in the Judgment Hall, but Peter on the Day of Pentecost. If you want to see the man and woman God wants you to be, don't go to the Judgment Hall, but go to the Pentecostal upper room. Then when you have seen what God wants you to be, do not rest until you possess your possessions.

**Friday, October 4th.** Luke xxiii 1-12

"I find no fault in this man" (verse 4)

What Pilate said we say. We find no fault in the Man of Nazareth, the Man of Bethlehem, the Man of Samaria, the Man of Gethsemane, the Man of Calvary, the Man of Glory, the Man of your heart and mine. We find no fault in this Man because He was not simply man. He was the Son of God, the eternal Son of the ages past, the eternal Son of the ages yet to be. Very Man—very God. To perfect Deity He added perfect Humanity. God finds no fault in Him as Man, and man finds no fault in Him as God. He is sufficient for God, He is sufficient for us. He was faultless in the ages past, He was faultless in His incarnation, He was faultless in His life, faultless in His death, faultless in His resurrection. He is faultless in His guidance of your life and mine. We can safely trust this faultless One to lead us on, o'er moor and fen, o'er crag and torrent, till the night is gone.

**Saturday, October 5th.** Luke xxiii 13-26

"Release unto us Barabbas" (verse 18)

When Barabbas was released the middle place on the three Crosses that were to stand on Mount Calvary was emptied. It was emptied in order that it might be filled with the Son of God. Barabbas was typical of a sinful world. He was a bad man, a murderer, and a rebel against God. So was the world. The world was bad. At the heart of the world was murder. At the heart of the world was rebellion against God. When Christ took the place of Barabbas it was typical of Him taking the place of the world. Barabbas was released because Christ died. There was absolutely no other reason for his release. Likewise the world was released from the condemnation of the first Adam because the world's place was taken by the last Adam. We all are as Barabbas—released because Christ died. Let us praise God that in His mercy He found a substitute for every Barabbas. Was the first Barabbas converted? We do not know. He certainly ought to have been. But we are converted—and we will return our fullest gratitude to the One who emptied the middle place upon the Crosses, and filled it with Himself.

## Bible and Tract Depot

We would remind our readers in South-West London that in addition to the Book Saloon in Paternoster Row we have a Bible and Tract Depot at 16, Clapham Park Road, where a large assortment of Christian literature is stocked. The shop is only one minute's walk from Clapham Common Tube Station.

**October 6th, 1929.**

Reading: 1. Samuel i, 12-28.

## Sunday School Lesson By Pastor P. N. CORRY

**MEMORY TEXT:** "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus xx. 12).

### FOR THE TEACHER.

I think it would be quite a good thing if you devoted this Sunday to a very special subject and called it "Mother's Sunday." What wonderful persons mothers are the more you ponder the subject the more you gasp with amazement. When everybody else has ceased to believe in you, mother's faith holds on. When no heart beats with love and all have forgotten, mother still loves and never forgets. When others think you are nobody and nothing, mother still knows that you are the most wonderful person in the town or the village. There is no one quite like you, no one better, and no one so

glorious in her eyes, and even when you have grown to manhood you are still her boy, the years have not changed you at all. Now when you turn to the Word of God and look up the subject of Mothers, you find that all the great characters had great women to be their mothers. The mother's devotion, faith and love seem to be reflected back again in the son's character. I propose, therefore, that you conduct a Bible study class with this object in view, because as your children find out the good and the holy things enshrined in the sacred pages about the mothers of the Bible, they begin to find out all the good and noble things about their own mothers, and as a result some mother's heart will rejoice.

### I. The Mother of Isaac (Hebrews xi 11).

Think of the winning sacrifice of the home in the city of Ur to become a tent dweller with Isaac (Hebrews xi 9). Then the twenty-four years and more of waiting until she was past age, but she believed. Through that wonderful faith was begotten a joy that could laugh at impossibilities, for both Abranah and Sarah laughed when they received the promise (Genesis xvii 17, xviii 12), and the name given to that son was Isaac, which means "laughter." This seems to be seen also in his character, he was a wonderful chap for being contented, and even if he dug a well and others wanted it, he moved on as happy as could be and dug another. His mother's training and character were bearing fruit (Genesis xxvi 15-33).

### II. The Mother of Moses (Exodus ii 1-10, Hebrews xi 23)

Here was a woman of faith, who in a time of oppression and terror was not afraid of the decree of Pharaoh, King of Egypt. Do you wonder, therefore, that the son of such a mother was the champion of the oppressed (see Exodus ii 11, 12 and 17, 18), and that when forced to leave Egypt it is said of him that he did so, not fearing the wrath of the king. Again the mother's character is seen in the son's life.

### III. The Mother of Samuel (I Samuel i 9-17).

In the reading for to-day we read of a woman of prayer who not only made a very solemn vow unto the Lord, but was particular in keeping it. The purpose of heart that Hannah shewed in bringing up her son shews that she lived for the day when her promise and purpose could be carried out. Everything must give way to this—she was in a hurry to get Samuel big enough to serve in the Temple. Is it any wonder that the son of such a mother should shew great devotion to the cause of God, and that even King Saul should not stand in the way of his service and zeal?

### IV. The Mother of John the Baptist (Luke i 5, 6, 24)

She was a priest's daughter, righteous before God, and walking in all the commandments and ordinances of the Lord; yet of retiring disposition (verse 24), so that she went to live in the hill country of Judah (verse 39). Follow this out in the life of her son and you will not be surprised that he was the

greatest amongst prophets, and yet the most retiring of them. His whole life and aim is summed up in his saying "He must increase, but I must decrease" (John iii 30).

### V. The Mother of Timothy (II Timothy i 5; iiii 14, 15)

Here was a mother who had a heritage of faith from her mother, Lois, so that her son Timothy could call to remembrance the wonderful faith both of his grandmother and his mother Eunice. Not only that, but she knew the sacred Scriptures, and from his earliest infant days had taught her boy the things that could make him wise unto salvation that was in Christ Jesus. Is it any wonder that even as a youth Timothy was proven to be chosen of God to the work of the Lord (Acts xvi 2), and that he was of such great service to the Church, and that to such an one the charge should be given, "Preach the Word be instant in season, out of season"? He was to be to others what his mother and grandmother had been to him—"an example to the believers" (I Timothy iv. 12).

### VI. The Mother of the Lord Jesus.

Here we must take off our shoes for we stand on holy ground. The Son of God did not disdain to own a human mother. He cared for her, and even in His agony on the Cross planned for her, even when He was dying for her (Luke i 47) as the just for the unjust. No words of ours are needed, the mystery of that birth is plainly set forth in the Scriptures—He took on Him flesh and blood that through death He might render powerless him that the power of death—that He might in all things be made like unto His brethren and become a merciful and faithful High Priest in things pertaining to God (Hebrews ii 14-18).

### CLOSING.

What a wonderful list it is, and yet there are many more. But even from this number should we not learn the lesson that we should give to our mothers while they are alive that love and affection which their hearts long for. Get your children to love their parents, for they have received from them more than can ever be repaid. But at any rate bid them have a try, and by loving service shew that they appreciate their worth.

## "Shew Me Your God!"

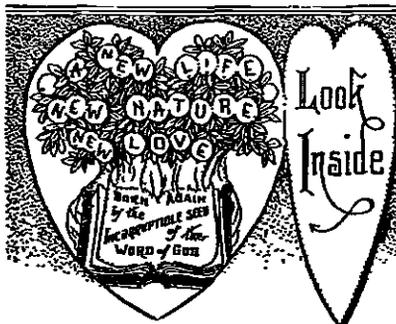
By H. A. IRONSIDE

THE Gospel proves its reality by what it does. It demonstrates its power in the way it changes the people who believe it.

In Northern Arizona, on the Navajo Reservation, there lives a fine old Christian Indian who was once thoroughly opposed to the Gospel, and in those days was feared by his foes and admired by his friends as a great warrior who was quick to revenge an insult and prided himself on his sturdy independent spirit that would brook no crossing of his imperious will. To-day he is a Gospel preacher characterised by a graciousness and Christian courtesy rarely surpassed.

Recently a sneering Indian, who in years gone by would have dreaded his displeasure, taunted him after he had proclaimed the good news from heaven, exclaiming, "Snake! Coyote! Shew me your God!" It was evidently his intention to goad the preacher to anger as he taunted him by using names that are peculiarly offensive to a Navajo.

But instead of manifesting the slightest irritability or indignation, the Indian preacher quietly replied "I am shewing Him to you now. He is standing in me. If



He were not, you could not talk to me like that."

It was a wonderful demonstration to all who were present of the reality of the new birth and the meaning of the Word: "That Christ may dwell in your hearts by faith."

When sinful men believe the Gospel, they are born from above and receive a new life and a new nature. Apart from this there is no true Christianity. To accept a creed, to join a church, to turn over a new leaf—these will not produce the inward

change. Life is in the Word. That Word believed produces life. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever, and this is the Word which by the Gospel is preached unto you. These are the words of the Holy Spirit through the Apostle Peter, and they shew us clearly that new birth is produced by believing the Word of the Gospel, of which the Apostle Paul could say he was not ashamed, "For it is the power of God unto salvation to every one that believeth." Receive it in faith and you will know its power.

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**PLEASANT** large double bed sitting room, every convenience, suit young couple or friends, "Foursquare", 15/- Crayford, 173, Ramsden Road, Nightingale Lane, S.W.17. **B141**

**FURNISHED ROOMS TO LET**—Very central, quiet house, reasonable terms. Mrs White, 37, Water Lane Brixton, London, S.W.2. **B142**

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**HOVE**—Furnished room or bed and breakfast, open view, two doors from new tabernacle. Baker, 247, Portland Road. **B129**

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**CLAPHAM COMMON** (West Side) Unfurnished, or furnished, large front room to let, two minutes Clapham Common. Apply 57, Leathwaite Road. **B128**

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**YOUNG LADY** required, Foursquare Christian, for ladies outfitters, previous experience not necessary. Longley, 243, High Street, Sutton, Surrey. **B133**

### MARRIAGE

**GREENWAY FREDERICK**—On September 14th at Elm Tabernacle, Park Crescent Clapham, by Pastor E.J. Phillips, Pastor H.W. Greenway to Maud Gladys Frederick.

### WITH CHRIST

On September 15th, Miss M.E. Howell of Letchworth (formerly of Sunderland).

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which everyone should  
read and possess is

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— Doctrinal —

with Questions and Answers

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WELL WORTH  
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Announcing the 1930

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The 1930 Elim Calendars are now ready. These Calendars are becoming more popular each year. The thirteen Bible Pictures are again very beautifully printed in many art colours. In fact, we think they are the best we have ever produced. The illustrations below are greatly reduced, and, being in black, by no means adequately picture it



**THE COVER OF THE CALENDAR**

The Cover is an exceptionally artistic reproduction of "The Dedication of Samuel" in art colours

## Special Features

worth cost of Calendar

**An Art Gallery of 13 Bible Paintings**

A Text for Every Day

A Consecutive Plan for Reading the whole Bible during the year

Also Notes on the Pictures Calendar for 1931 Common Notes Postal Information, etc.

Size of Calendar 9½ by 16 inches



**OPEN TO THE MONTH OF MAY**

A different picture for each month. The influence these pictures alone have on the young should appeal to every parent

## An Elim Scripture Calendar in Every Home

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing a testimony for the Foursquare Gospel before thousands that may now be indifferent. If you cannot afford to give them away just show them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early

**PRICE ONLY 1s. 3d. EACH (by post 1/4)**

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