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The Elim Evangel

AND
FOURSQUARE REVIVALIST

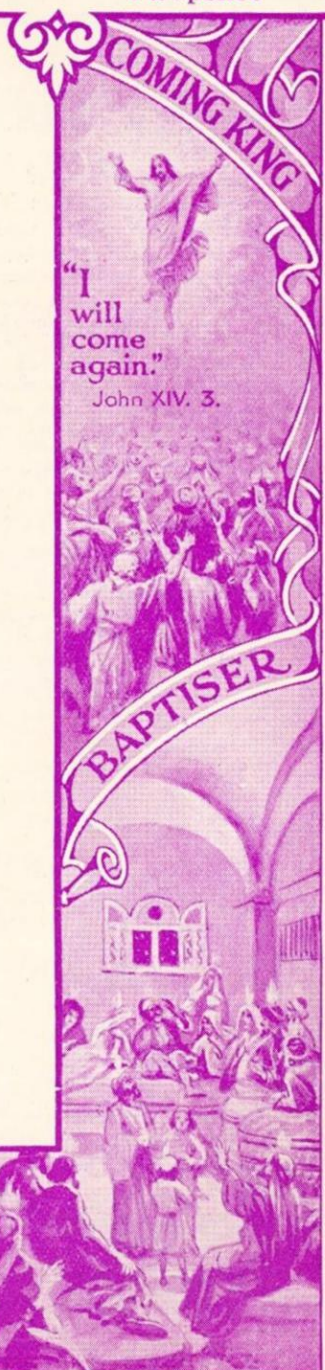
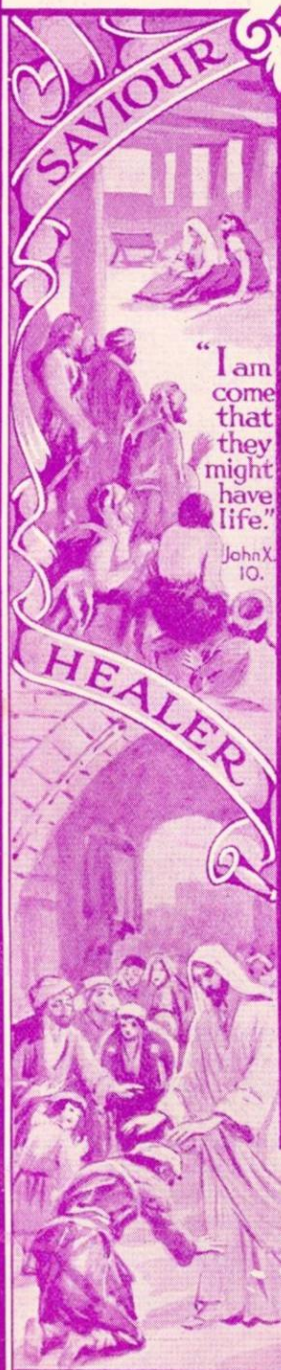
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 44

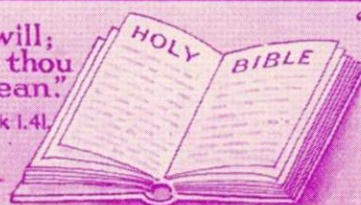
NOVEMBER 3, 1933

Twopence



IN CHRIST I HAVE :

- A love that can never be fathomed.
- A life that can never die.
- A righteousness that can never be tarnished.
- A peace that cannot be understood.
- A rest that can never be disturbed.
- A joy that can never be diminished.
- A hope that can never be disappointed.
- A glory that can never be clouded.
- A light that can never be darkened.
- A happiness that can never be interrupted.
- A strength that can never be enfeebled.
- A purity that can never be defiled.
- A beauty that can never be marred.
- A wisdom that can never be baffled.
- Resources that can never be exhausted.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W. 4.

Secretary-General: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV. November 3, 1933 No. 44

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Principal George Jeffreys and Revival Party's REVIVAL AND HEALING Campaign

SCARBOROUGH. In the Grand Skating Rink, Foreshore Road. Commencing November 1st.

WATCH THESE DATES

COVENTRY. Commencing Oct. 22. Elim Hall, Sackville Street. Campaign by Rev. George Lampard.

CROYDON. Nov. 12. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir. 6.30 p.m.

EDINBURGH. Nov. 12—26. Elim Tabernacle, Dean Street. Evangelistic Campaign by Pastor P. Le Tissier.

ELIM WOODLANDS. Nov. 4. Annual Crusader Fellowship Gathering. Musical items by the London Crusader Choir. Speaker: Pastor E. C. W. Boulton.

EXETER. Nov. 18—20. Elim Tabernacle, Paris Street. Bible School and Evangelistic Campaign by Principal Parker.

GLASGOW. Nov. 12—26. City Temple, Elmbank Street. Evangelistic Campaign by Pastor A. Longley.

GUERNSEY. Commencing Oct. 29. Vazon Mission Hall, Castel. Evangelistic campaign by Pastor Charles Kingston.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally. For special subjects during November, see previous column.

KENSINGTON. Nov. 5. Kensington Temple, Kensington Park Road. Baptismal service, 6.30 p.m.

NEW MALDEN. Commencing Nov. 5. West Barnes Gospel Hall, Seaforth Avenue. Campaign by Evangelist T. W. Thomas.

NOTTINGHAM. Nov. 4—6. City Temple, Halifax Place. Bible School and Evangelistic Campaign by Principal P. G. Parker.

PORTSMOUTH. Nov. 25—27. Elim Tabernacle, Arundel Street. Bible School and Evangelistic Campaign by Principal Parker.

READING. Nov. 11—13. Elim Tabernacle, Waylen Street, Bible School and Evangelistic Campaign by Principal P. G. Parker.

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--- KENSINGTON ---
KENSINGTON TEMPLE, KENSINGTON PARK ROAD,
LONDON.

Friday Night Rally
Special subjects for the month of November.

NOV. 3RD "The Bible" Principal P. G. Parker & Pastor J. Smith.
" 10TH The Baptism of the Holy Spirit" Pastors E. C. W. Boulton & W. G. Hawkins
" 17TH The Gifts of the Holy Spirit" Pastors W. G. Hathaway & H. T. D. Stoneham
" 24TH "The Second Coming of Christ" Pastors P. C. & H. A. Court

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm Foreign Missions, and Foursquare Gospel Testimony. 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 extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 44

NOVEMBER 3, 1933

Fridays, Twopence

From Militant Atheism to the Militant Church

A Remarkable Account of the Saving Power of Christ

By MARTIN S. CHARLES

IN rehearsing what God has done for us we have no desire to exalt ourselves, for we realise that we are only sinners saved by grace; in fact we were worse than ordinary sinners, for we were soul destroyers. We feel we can say with Paul, who after a long life of service, said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Not many months have passed since I was reclaimed from more than twelve years of militant infidelity, since Brother Underwood and I were openly avowed blasphemers of God. Only the infinite love, and mercy, and miraculous power of God could have abounded to such godless men as Ralph Underwood and Martin S. Charles. Like the Apostle Paul we felt we were doing right in opposing Christianity. We called ourselves humanitarians and believed we were serving the cause of humanity; we felt that in fighting superstition and all kinds of supernaturalism we were contributing to the onward march of civilisation.

WE WERE THOROUGHLY SINCERE

in believing as we did. It is difficult for those who have been Christians all their lives and never been touched by scepticism to realise it is possible for people to be absolutely godless; but such we were. We are called converted atheists.

Someone asked me not long ago what was the difference between an infidel and an atheist. All atheists are infidels but not all infidels are atheists. An infidel is one who rejects the Christian religion, rejects the supernatural character and inspiration of the Bible, though he may believe in God. He may profess to believe that there is something behind the phenomena of nature. Another variety of infidel is one who refuses to accept anything that is contrary to reason. To him reason is supreme. He refuses to accept anything that does not conform to reason, observation or experience. Of course all atheists are rationalists; they exalt the human, the intellect, and absolutely re-

fuse to believe in the supernatural. It is very obvious that you cannot be a Christian and a rationalist at the same time, because if you are a Christian you must believe many apparently unreasonable things. The Apostle Paul tells us in I. Corinthians ii. 14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And we are told in Job that man cannot by reasoning find out God. A Christian

MUST BELIEVE IN THE MIRACULOUS;

the rationalist does not. The free-thinker is another variety of infidel, but the free-thinker is practically the same as the rationalist. He is mentally free with his thinking; is not bound by creed or dogma. He reads the Bible just as he would any other book, but rejects what is unreasonable. An atheist is an infidel, a rationalist and a free-thinker all bound up into one and multiplied by ten. He not only denies the existence of God, not only rejects the Bible as a revelation from God, but denies that the spiritual can and will exist; everything in the universe proclaims it to be blind and unconscious.

Brother Underwood and I were atheists. We were members of the American Association for the Advancement of Atheism, of the American Rationalist Association, and I was general secretary of the International League of the Militant Godless. Very few Christians to-day have any idea of the extent to which atheism is spreading over the world. Up to about fourteen years ago there was no such thing in the world as an organised atheistic movement. There have been atheists from time immemorial. There has always been the village infidel. Those of you who have been born or reared in small communities will remember the inn-keeper, some lawyer or doctor who was an infidel, but an organised atheistic movement is comparatively new. To-day there is a

WORLD UNION OF MILITANT ATHEISTS

numbering twelve to fifteen million members. Now

when I say "organised atheists," I mean only those who belong to an aggressive, fighting world organisation. I am not speaking of individuals.

You have all heard of godless Russia. Atheism has so far triumphed in the Soviet Union that the Militant Union of the Godless of U.S.S.R. numbers 5,500,000. You cannot join the organisation unless you pledge yourself that you will oppose Christianity at every opportunity you have. In connection with these five million five hundred thousand members of the godless organisation, there is a Young People's Auxiliary organisation of more than two million, making a total of seven and a half million members of the Militant Atheist Society in Russia alone. Not only that, but atheism has so far triumphed in Russia that it is against the law of the land to teach religion to anyone under the age of eighteen. You can imagine what chance the children and the young people will have of becoming Christians in a programme like that. And further, every school-teacher must be an atheist. A Christian would have no chance of getting a position in any of the schools there. Of course, in order to join the Communist party you must be an atheist. All Communists are atheists, but not all atheists are Communists. Brother Underwood and I were active only

IN THE ATHEISTIC FIELD.

We were not concerned with Communism. But do not think all the atheists are in Russia. At least half of them are, but the other half are scattered throughout Europe and America.

There is scarcely a college or a university in America to-day that has not its atheistic organisation. It may be secret or it may be open, but it exists. And you will be surprised to know there are tens of thousands of atheistic students in our high schools and junior colleges. I happen to know something about that, because my son, who now is eighteen years of age, was secretary of the Junior Atheistic Society in Los Angeles, California. In the United States there are perhaps a quarter of a million organised unbelievers in the various different societies.

As I stated, I was secretary of the International League of the Militant Godless, that is, the American branch of the world union with headquarters at Moscow. I was editor of *The Godless World*, which reached a circulation of nearly 3,000 copies per month. Approximately a quarter of my subscribers were from Chicago. You would be surprised to learn how many atheists and units there are in Chicago. You can go out in your car and stop

AT A HUNDRED STREET CORNERS

and hear atheistic speakers. One night as we rode along we noticed speakers on three different corners; two of them we recognised as old cronies of ours. This is not the first time Ralph Underwood and I have been in Chicago; as a matter of fact, he practically grew up there. When he was not quite fourteen years of age he became an atheistic street speaker. I met him almost six years ago. I was helping to organise a rationalistic local, and walking out one evening I saw a great crowd of people gathering. I heard the people laughing, and I thought, "Whoever that speaker is, he certainly has this crowd with him."

When I got up on the inside circle I saw standing on a packing case a little black-headed, dark-eyed fellow, seventeen years old, and I do not believe I ever heard more vitriolic blasphemy than I heard that night, and it was of such a droll humour it had the crowd. When he had finished he sat down on the box and sold Ingersoll's books and pamphlets. At the close I went up to him and introduced myself. After awhile we teamed up. We went to New York and Boston and across to San Francisco, and for five and a half years after that we worked together in anti-religious work.

We are back in Chicago now because we promised God when we were saved that if He would lead us and open the way we would go back to every town and city in the United States where we had held atheistic meetings,

GIVE OUR TESTIMONIES

and preach the Gospel of Jesus Christ. We want to warn God's people of the significance of the spread of atheism over the world. Do not think that it is not spreading. Like a mighty tidal wave it is spreading throughout our educational institutions so that our children to-day in the high schools and even in the grammar schools are being contaminated with the poison of infidelity, while colleges and universities suffer from its degradations. And in the theological seminaries it is so bad that seventy-five per cent of graduates from our modern theological seminaries come out infidels, with "Rev." in front of their name. What is the meaning of it all? There is a very vital relationship between this spread of atheism, which is world-wide, and the soon coming of our Lord Jesus Christ.

As an organiser for the different atheistic societies and editor of *The Godless World*, I was in direct correspondence with the International Headquarters in Moscow. I could show you correspondence I received from Moscow concerning activities in Russia, China, Italy, Japan, France and all over the world. But I am praising God that two men at least have been rescued from the awful blight of atheism. The tragedy of it is that ninety per cent of infidelity can be laid at the door of

THE PROFESSING CHURCH.

Take Russia for example—Russia, where atheism is supreme, where every government official, every member of a ruling party, every teacher and every college professor are atheists, and perhaps ninety per cent of the working classes—the result as it exists to-day is very largely the aftermath of the corruption, the degradation and the wickedness of the old Greek Orthodox Church. That church was a synonym for tyranny and superstition, the Czar's tool and the chief bulwark and support of the most damnable tyranny that ever cursed a people. When the masses rose up they hated everything in connection with the Czar's reign, including the Church.

But this condition is clearly prophesied in the Word of God. I marvel now that I did not see it before, but the infidel knows nothing about prophecy. God in His mercy has opened my eyes. Brother Underwood and I feel that God has given to us a unique ministry, and we want to warn Christians of the spread of militant atheism throughout the world. We hope to con-

firm their faith, and if any have been tempted to doubt the inspiration and the supernatural in the Word of God, to show them the folly of unbelief; we will show that infidelity leads to despair and hopelessness. Both Underwood and I have upon different occasions stood upon street corners and taken out our watches, held them up in our hands and given God thirty or sixty seconds

TO STRIKE US DEAD,

and when nothing happened we would say, "See, there is no God. Why does He not strike us dead as He struck Uzzah and others according to Old Testament records?" Friends, the atheist and the infidel are generally the hardest people to reach with the Gospel of Christ. That is why you seldom hear of their conversion, because it takes the supernatural power of God to convince an infidel. You cannot convince him by reason. He is so steeped in infidelity he exalts human reason and it is impossible for him to believe in the miraculous.

There are some people who have the idea that atheists are a weak and immoral people. Nothing can be farther from the truth. In my opinion the lives of avowed atheists will compare favourably with the lives of other citizens in morality and character. They pride themselves on being too honest to pretend, too honest to be hypocrites. I have, therefore, great respect for an honest unbeliever. He is the man I want to help. We are not out to malign and vilify our former associates. We know that many of them are sincere and honest in their unbelief. We were honest, and were willing to go to gaol for our opinions. We have been in gaol scores of times, for no worse a thing than holding a street meeting without a permit, or creating a disturbance; they always let us out the next morning. The drunkard knows he is a sinner and needs Christ; the prostitute knows she is a sinner, but

THE MORAL MAN BOASTS

he is just as good as anybody. We boasted of the fact that we did not drink, that we loved our families and were good citizens in favour of every progressive measure for benefiting the people.

While holding meetings from San Diego to Vancouver, speaking in more than sixty churches, we have had the great joy of seeing more than 300 men and women accept Jesus Christ as their personal Saviour. Recently we had the joy of seeing the twenty-fourth avowed infidel saved. We were speaking in a tent on the north-west side, and a young man came up saying, "I heard you in California. I believe like you fellows used to believe. I am just wondering what your racket is." We have heard that often since we have been converted. Our former friends have offered many explanations of our conversion, many thinking we have lost our minds. We are not surprised at that, because we used to think that Christians were all crazy, especially Pentecostal Christians. If you looked through the back numbers of a certain well-known atheistic monthly magazine, you would read an article I wrote for that magazine, describing a certain Pentecostal meeting in California. I dropped into that meeting to get material, and heard something about an after-meeting for prayer, and thought it would be

worth visiting. There must have been seventy-five or a hundred in that room, and

THEY ALL STARTED TO PRAY

at once. I wrote furiously what some of them said and did. But isn't it strange how God works? I am now like the rest of them. I tell my infidel friends that I have gained my sanity. I was clothed and given my right mind.

This young man came back to the tent the next night and the next. One night when we gave the invitation he held up his hand for prayer. I do not know what was wrong with my faith, but I confess I nearly fell over. The night before last that man came hurrying down the aisle and threw himself at the altar. He said, "Brother Charles, I want the same kind of religion that you have." He was gloriously saved and in giving his testimony said, "Nothing in the world would have convinced me but seeing these two men whom I knew to be the most godless men I knew, and hearing how God saved them." The Lord is able to make the wrath of man to praise Him.

We were down in Los Angeles giving our testimony and we had an interesting time. We went down to the old speaking place. As we walked up, a speaker by the name of Joe Smith was talking, and as he saw us he said, "I am just about through with my speech, and I see standing in the crowd several of our old friends, Martin Charles, editor of *The Godless World*, and Ralph Underwood his associate. I wonder if Mr. Charles would like to say a word this afternoon." That was about a month after I was saved and they had not heard of it. You talk about

DANIEL IN THE LIONS' DEN!

There were many with whom we had been on speaking tours dozens of times. Maybe you think I didn't pray for help. I got on that soap-box and told them what had happened; that I repudiated everything in *The Godless World*. I told them I found that I was wrong and urged them to get right with God. I spoke to them for about fifteen minutes, and by the time I was finished, the leader and almost the entire crowd had silently disappeared.

As a result of that meeting someone started the report that some rich Christian woman paid us ten thousand dollars to renounce atheism and preach the Gospel, and that she sends us a cheque every month. Someone between that woman and us must have obtained that ten thousand, and those cheques, because we never saw a penny of it. The first two months after we were saved, Brother Underwood and I missed more meals and came nearer starving to death than we ever expect to in our lives; but the Lord didn't let us starve.

We did not become convinced of God through our intellect, hearing, or by reading books, but through experience. The change wrought has been miraculous and we believe everything in the Bible from Genesis to Revelation. A little while before we left California one of my atheist friends came to me and said, "Now that you have found God perhaps you can tell me about

THE TRADITIONS AND MISTAKES

in the Bible." I told him I did not pretend to know everything about the Bible; that if I knew everything,

I'd know that somebody no smarter than I wrote it. He asked me that threadbare question, "Where did Cain get his wife?" I said, "To be perfectly frank with you, I do not know, but if you are going to bring up a difficulty, it also says he built a city and called it Enoch. Where did he get the people to make a city of? I do not know, but when I get to heaven, if Cain is up there I will call on him and ask him where he got his wife and all the people who lived in the city he built." The infidel smirked, and said, "Well, just suppose Cain isn't there." "Then," I said, "you can ask him."

Then he asked me about one story after another of the miracles in the Bible, all of which I said I believed, though I could not account for them outside the supernatural power of God. I told him I believed in a God who could do impossible things. When a miracle of grace has been wrought in your own heart you will find it easy to believe in the miracles of the

Bible. My own conversion was a greater miracle to me than any of the miracles of the Bible. Every genuine conversion is a miracle. Strange as it may seem, on the 2nd of August, 1932, a man who said there was no God, found God at two o'clock in the morning, and from that night until this, he has never questioned

THE EXISTENCE OF GOD

or the inspiration of the Scriptures. When God saved me He enabled me to win my friend and associate to Jesus Christ—a young man who had never before said a prayer in all his life, a born rebel who hated everything connected with Christianity; a young man who would not talk to any preacher five minutes without insulting him. But God saved him and our daily prayer is that our testimonies of the marvellous grace of God will be used to undo some of the harm we have done in our earlier years.

Seed Sowing and Harvesting

Missionary Notes from Spain and Mexico

TWO reports have recently come to hand, one giving an account of the difficulties in proclaiming the message of full and free salvation in Spain, the land which up till recent times has been closed to the gospel; and the other from Mexico, telling in happy strains of the gracious showers of Latter Rain falling in that land, and of the blessed results experienced by the workers who had been trained and sent forth by Pastor and Mrs. Thomas during their prolonged stay in Mexico. The work there is a powerful example of the true indigenous Church, spreading from within by the expansive force of the blessed gospel itself.

Writing of his experience in Spain, Pastor Thomas says: "One day recently a woman, to whom I offered some booklets, became very angry and refused to take them, and on leaving the house she followed me on to the street and began shouting as loudly as she could to the neighbours warning them against the "Protestant," and telling them not to take the booklets and gospels. At another house I offered a booklet to a woman who appeared to be a better-class

Spaniard; she took it out of my hand and tore it to pieces in front of my face and made an attempt to snatch the others out of my hand, saying: "I would like to do the same with all you have." I quietly tried to reason with her, but it was useless. This happened some days after the first instance mentioned. Many refuse to accept the gospels and other literature that we offer them, but the majority of the people take them and, we trust, read them.

"The Spaniards are difficult to win to the Lord, but we are looking for a mighty outpouring of the Holy Spirit and for signs to follow the preaching of the Word. Pentecost is unknown in Spain, but we are believing for the greater works. The present time is doubtless the sowing time and later we will see the reaping; it must be so, for our Lord cannot be denied."

We are reminded of the Word of God which says that those who sow amid the difficulties, and oftentimes with tears, shall come again with joy bringing in the sheaves. Such is the blessed co-operation among the labourers in the harvest field.

ONE SOWS; ANOTHER REAPS;

but after all, it is God who gives the increase and both sower and reaper shall rejoice together at the harvest.

So the news from Mexico is indeed encouraging. Pastor Thomas writes:

"A day or two ago we received news from our friends in Mexico telling of real revival in and around the places where we have been labouring; the native workers and our former students are establishing Churches and the people are coming, seeking the Lord. They say it is so different to what it was a few years ago; then it was wonderful to see one soul saved, but now they come of their own accord seeking salvation, especially the people of the poorer class."

One of the workers, Pastor Andres Sanchez, writing to us recently, says: "I have been receiving the



One of the assemblies established by Pastor Sanchez at a village about sixteen miles from Victoria, Mexico.

Elim Evangel regularly and it has been a blessing to us. When I was in Mexico City, to which place I went to study under Pastor and Mrs. Thomas, he gave



Another of the native Churches, this one being about thirty miles from the home Church.

me some copies of the *Evangel*—which I still have—in which I saw some precious teaching and saw that the power of God was manifested with signs and wonders in England. Thus a lively interest was aroused within me. Thanks to Pastor and Mrs. Thomas, I now receive the magazine regularly. I am the pastor of a Church in this city (Victoria) and we have a

LIVE FAITH

in the Foursquare Gospel. In this assembly there are those who have received the promise of the Holy Spirit with the evidence of speaking in other tongues

according to Acts ii. 4. The Lord is also our Healer for all our sicknesses and we are expecting Him as our coming King with power and glory."

This dear brother, after graduating in the Bible School, went to the city of Victoria and started a work there and built a church and has established a flourishing assembly. Besides the care of the Church in the city, he has smaller assemblies which he has established in the villages round about, some at distances up to thirty miles from his home Church. These he visits regularly on foot, or on donkey or mule, or any other way that may present itself. The accompanying photos are of two of these out-stations, one sixteen miles away and the other thirty.

We can only praise God for what He is doing in Mexico, and although foreign missionaries are not now allowed facilities by the Government of that land, God is blessing in abundant measure the efforts of the native workers. Pastor and Mrs. Thomas are rejoicing in the glorious harvest God is giving to their seed-sowing in Mexico in past days. May He abundantly bless in like manner in sunny but dark Spain.

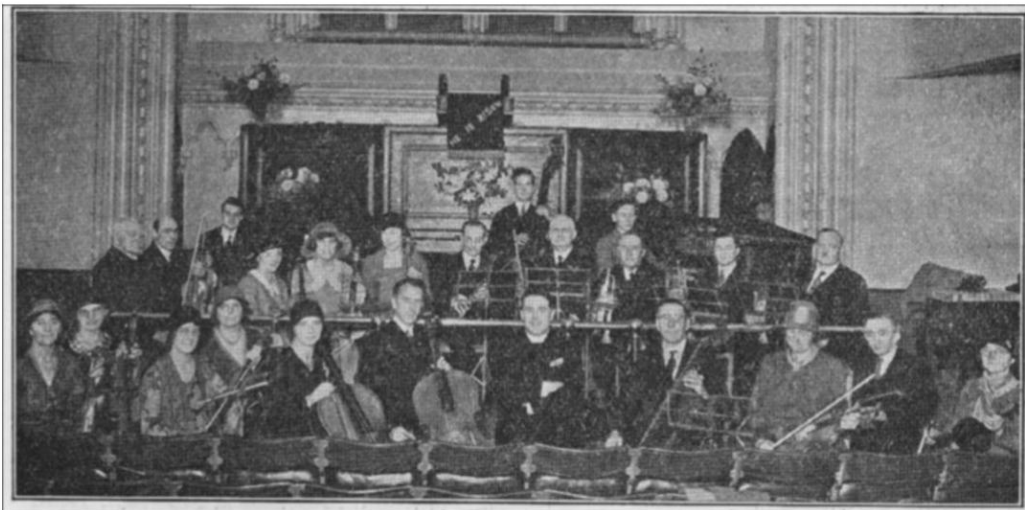
ANONYMOUS GIFTS.

We acknowledge, with gratitude to God, the following anonymous gifts from readers:

For the Work in General: Shepherds Bush, 10/-.
New Buildings Fund: Monaghan, 10/-; Leyton, £1 10/-;
Birmingham (Sparkhill), £1.
Crystal Palace Demonstration: Leyton, 2/6.
Elim Foreign Missions: Carlisle Crusader (designated), £1.

Kensington Temple Orchestra

One of the progressive branches of the Kensington Church, Kensington Park Road, London, is the Orchestra, which was formed shortly after the revival campaign held here. Although small at its beginning, it is growing into a full orchestra with complete instrumentation as will be seen from the photo. The Orchestra is under the direction of Mr. Douglas Gray, who is ably assisted by Mr. Howbery Cato, and



Photograph of Orchestra, with Pastor W. L. Kemp in the centre.

Miss F. I. Lowther, the Secretary. It regularly plays during the services and is a means of adding joy and blessing to the meetings. The Orchestra has some talented musicians and vocalists who have consecrated their time and talents to the service of Jesus Christ. Unfortunately when the photo was taken quite a few of the members were unavoidably absent.

Jehovah-Rapha!

B.A.B.

BENJ. A. BAUR

1. I am the Lord .. that heal - eth thee .. I am the
 2. I am the Lord .. that heal - eth thee .. I am the
 3. I am the Lord .. that heal - eth thee .. I am the
 4. I am the Lord .. that heal - eth thee .. I am the
 5. I am the Lord .. that heal - eth thee .. I am the

Lord .. that heal - eth thee .. Je - ho - vih Ri - pha is ... My
 Lord .. that heal - eth thee .. Sick - ness must flee ... at My .. com -
 Lord .. that heal - eth thee .. The pray'r of faith .. shall ban - ish dis -
 Lord .. that heal - eth thee .. My name is still .. as ointment pour'd
 Lord .. that heal - eth thee .. Come and be free ... from all .. your

name; .. For I am the Lord ... that heal - eth thee ..
 mand: .. For I am the Lord ... that heal - eth thee ..
 ease: .. For I am the Lord ... that heal - eth thee ..
 forth: .. For I am the Lord ... that heal - eth thee ..
 pains .. For I am the Lord ... that heal - eth thee ..

Bible Study Helps

DESIRES OF THE SOUL.

(Mark v. 1-24).

If the soul is in harmony with the will of God all desires will be answered. Distinguish between "petitions" and "desires."

I. Prayer of Demons.

1. Petition to be allowed to enter swine—answered.
2. Desire—place of safety—unanswered.

II. Prayer of Healed Man.

1. Petition—to be with Jesus—unanswered.
2. Desire—to express gratitude to Jesus—answered.

III. Prayer of Jairus.

1. Petition—come to house and raise daughter—answered.
2. Desire—restoration of daughter—answered.

THE RENDING OF THE VEIL.

(Matthew xxvii. 51).

The Temple supplanted the Tabernacle and the veil of the Temple was the veil of the Tabernacle perpetuated. The significance of this miracle.

1. Judaism—Completion.

In respect to Judaism, this signified completion. The ancient religion, with its rites and ceremonies, had fulfilled its purpose and was now obsolete.

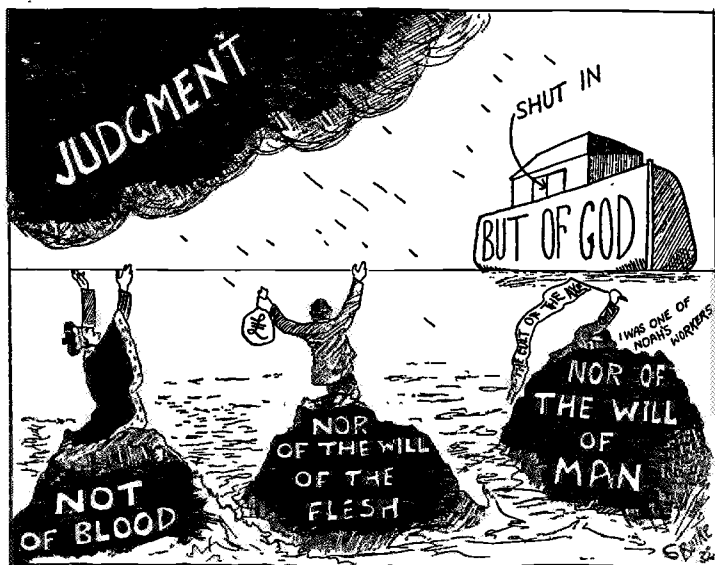
2. Jesus—Mediation.

Our Lord offered one sacrifice for sin for ever. He became the only Mediator for all men.

3. Mankind—Admission.

The rending of the veil signified universal priesthood of believers. There was now to be direct, not indirect, appeal to God.

The six Calvary miracles were the voice of physical nature testifying to the Deity of the Person and the atoning nature of the work of Christ. Human nature should bear the same testimony.



Going Down to Go Up

MARK GUY PEARSE tells of a man whom a manufacturer proposed to take to the top of a lofty tower, that he might "have the world under his feet." He reached a passage where he saw a stone staircase winding upward into the darkness, and began to mount the steps. "No," said the manufacturer, "you are going wrong. It is down here." "But I thought we were going to the top of the tower." "That is the old way, and you would find at the top only a door which is nailed up. This is the way," and the manufacturer pointed to some steps leading down. "Going down is a strange way to get up," said the visitor. Descending, he was asked to sit on a bench. "But I can never get up by sitting still, surely." Nevertheless, the two began to rise, for they had entered an elevator, and soon they stepped out high above the city, to find the world under their feet.

"This is our victory—coming down to get up. Trusting Him, and then sitting still with Him."

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, November 5th. II. Timothy i. 1-18.

"According to the promise of life which is in Christ Jesus" (verse 1).

Weymouth renders these words: "For proclaiming the promise of the life which is in Christ Jesus." Paul was deeply conscious that God had called him into His service for a very definite purpose. That purpose was in order that he should proclaim to others the life which they might obtain in Christ Jesus. Paul's ministry was a ministry of life. It was a ministry that would make people who were spiritually dead become spiritually alive. He knew that man might partake of the life of Christ—the dead might live. It was a glorious thing to be called to proclaim such a glorious message. But we have the same message. Our message is one of life. We are called to preach life in Christ. Then let us preach it. There is life for a look at the Crucified One. Let us proclaim life through the Cross—continuing life through the living Redeemer—and the perfection of life when He who is our life shall appear.

Monday, November 6th. II. Timothy ii. 1-13.

"Remember that Jesus Christ of the seed of David was raised from the dead" (verse 8).

We easily forget that Jesus lives. In theory we do not forget, but in practice we quickly forget. We may live as though there never was a day of Pentecost: we may live as though there was no Easter morn. Oh, if this morning we truly remember that Christ lives, then our day will be transformed. He lives! Yes, father, He lives as truly as that child of yours lives. Look upon your child. How grateful you are that God has given you a child. When you give your boy a kiss ere you go out to business how glad you are that you have a living child. When two arms are flung round your neck when you come home tired at night, how glad you are because you have a living, loving child. But listen! We have Someone better. We have a living, loving Saviour. He lives! Bless His name, He lives our mansion to prepare, He lives to bring us safely there. Yes, we will remember that He lives. Praise His name!

Tuesday, November 7th. II. Timothy ii. 14-26.

"Let every one that nameth the name of Christ depart from iniquity" (ver. 19). The word "depart" comes from a strong word meaning "revolt." We are to revolt against iniquity. We are not simply to leave iniquity in a half-hearted, don't-care kind of manner, but we are to revolt against it. Yes, we are to rebel against iniquity as a hideous, hateful

enemy. Do not say goodbye to iniquity with half a smile, say goodbye to iniquity with the intense hatred of the whole of your nature. Revolt against iniquity, fight against it, treat it as a deadly enemy. Iniquity is the enemy of our Lord. Iniquity is the abominable thing which He hates. Therefore depart from it. Do not depart from it as from a place where you have spent a happy holiday, nay, depart from it as you would from a town immersed in leprosy and plague. Do not see how near you can keep to iniquity without falling, but get as far away from it as you possibly can.

Wednesday, November 8th. II. Timothy iii. 1-17.

"But thou hast fully known my . . . purpose" (verse 10).

There was no mistaking Paul's purpose. Is there any mistaking ours? Do other people know what is our purpose in life? Paul had one purpose—it was Christ. He loved Christ, he lived for Christ, he was led by Christ. Christ Jesus filled his vision. People might call him narrow, they might even say that he was mad, but what did that matter as long as he was thought narrow and mad for Christ's sake? Do people know our purpose in life? Do our next-door neighbours know it? Do people who visit our homes, who listen to our piano, who listen to our radio, who read our books, who look at our pictures; do they know our purpose in life? If we have one consuming passion for Christ then nothing will be tolerated in our lives which will give other people the slightest idea that we have any other purpose.

Thursday, November 9th. II. Timothy iv. 1-18.

"But watch thou in all things" (verse 5).

We must watch, for the Devil also is watching. He is watching to get in between us and the Lord. If he can cast in a mountain between us and our Redeemer, then he will do it. But if he cannot cast a mountain he will cast a shadow, rather than do nothing at all. We can generally recognise a mountain: it is more difficult to recognise a shadow. Neglect of the Bible, neglect of prayer, neglect of attendance at church are mountains easily recognised. We can easily see when we are going wrong on these points, but shadows are more subtle. A little exaggeration, a little unfairness, a little antagonism, a little temper, a little inward grumbling, a little selfish contriving—these are the things that bring shadows. The sunshine of His presence is still shining, but somehow there is a slight chill. Lack of watchfulness has brought us into the shade. Watch—not in some things, not in most things, but in all things.

Friday, November 10th. Ecclesiastes i. 1-18.

"He that increaseth knowledge increaseth sorrow" (verse 18).

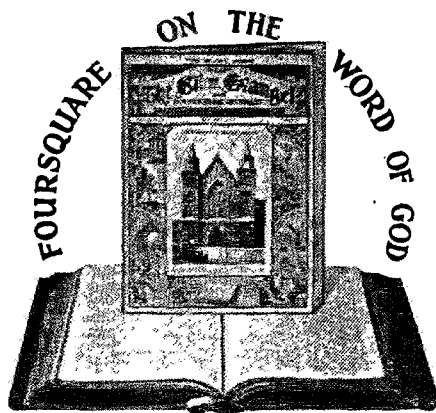
In the light of present-day inventions there is great truth in this statement of Solomon. The knowledge of electricity has been a blessing in many directions, yet in the glare of its light and through the marvels of its power, wickedness has become more wicked than ever. The conquest of the air has speeded travel, but how tragically it has also increased the carnage of war. Discoveries made by man bless in some directions, but they increase sorrow in others. But there is no sorrow in the increase of our knowledge of God and His ways. When God controls knowledge, then all increase of knowledge brings blessing. When God gives knowledge and wisdom, then man's happiness is increased. Let us seek God's wisdom. Let us seek unto Him in whom are found all the treasures of knowledge and wisdom. Knowledge apart from God increases darkness and death; knowledge in fellowship with God increases light and life.

Saturday, November 11th. Ecclesiastes ii. 1-13.

"So I was great" (verse 9).

Solomon got and gathered until he was great. He beheld all his vast wealth, and, behold, it was vanity. His eyes were satisfied but his heart was not. He learned that the vision of the eyes can bring no continuous satisfaction. It is the vision of the heart that really matters. A man may be blind, but if the vision of the heart is right then he is happy. It is better to have blind eyes than a blind heart. Let a man look upon his houses, his lands, his motors, his servants, and let him remember that some day they will vanish like a morning cloud. They are vanity. But the vision of the heart will never vanish if that vision is of Christ. True greatness is not found in what we possess for time, it is found in what we possess for eternity. If we possess Christ our eternal thought will not be: "I was great," but: "I am great." Companions of Christ are always great—but they do not boast of their greatness. They give the glory to the One who has made them great.

Is not the secret place of the Most High, where one abides under the very shadow of the Almighty, covered with His feathers, and hiding trustfully under His wings, simply the will of God? There abiding, in vain does the fowler spread his snares for our feet, or the adversary hurl at us his darts of death; into the sacred chamber of the Divine Presence neither the pestilence that walketh in darkness nor the destruction that wasteth at noonday can find entrance. Here we tread upon the young lion and adder, and trample under foot even the dragon.—
A. T. Pierson.



EDITORIAL

Transformed.

NEAR Ryde, on the Isle of Wight, there is a park: it is now beautiful with flowers, winding paths, leafy glades, and grassy banks. It is a place of sunshine and of life. The weary find rest upon its comfortable seats, and the weak are braced into new life as they bask in the sunshine and the sea breezes of this beautiful park. A few years ago it was a fort—a place of cannon and explosives. From the place death could have swept into the ranks of an enemy. It was a training ground for war, now it is a resting ground for peace. The traces of the old days are still there, but the traces of the past only intensify the purpose of the present. It has been transformed from a place of death into a place of life. The fort has become a park. The atmosphere of war has been expelled by the atmosphere of peace. It has been transformed! That is the story of Puckwell Park. It is also our story. The hand of the Master-gardener has touched us. By a miracle we have been changed. Death has given place to life. We are not what we once were. God has transformed us. Occasionally we have memories of the past, but they only intensify the change in the present. People marvel at us. "What has happened?" they ask. We are able to reply: "By the grace of God we have been transformed."

True Beauty

"I was once walking behind a very handsomely dressed young girl," said a Christian man, and thinking as I looked at her beautiful clothes, 'I wonder if she takes half as much pains with her heart as she does with her body.'

"A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of the house, but the gate was heavy, and would swing back before he could get in.

" 'Wait,' she said, 'I'll hold the gate.' And she held the gate until he had passed in, and received his thanks with a pleasant smile as she passed.

" 'She deserves to have beautiful clothes,' I thought, 'for a beautiful spirit dwells in her breast.' "

Can't catch up with it

The Bible is always in advance of the people. Genesis has meanings far beyond our interpretations. Moses saw what it took Israel hundreds of years to understand. Every prophet was in advance of his time. We still seek the mind of Paul and of John. We follow on to know the Lord. The Bible will always be in advance of us. We do not expect any nobler conception of God than is given in this revelation, any conception more satisfactory to the intellect, any better assurance that the universe is on the side of man, any more convincing disclosure of the things of ultimate worth, any greater stimulus to seek the abundant life, any better evidences of immortality. In short, the Bible tells us about the Christ who gives the final answer to every vital question in the world and out of it.

—Rev. Edward Yates Hill.

Christ is Alive

Dr. Dale was once writing an Easter sermon, and, when half way through, the thought of the risen Lord broke in upon him as it had never done before. " 'Christ is alive,' I said to myself, 'alive,' and then I paused. 'Alive,' and then I paused again; 'alive—can that really be true? Living as really as I myself am?' I got up and walked about, repeating 'Christ is living, Christ is living.' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe it as I do now.' " For months after, and in every sermon, the living Christ was his one great theme, and there and then began the custom of singing in Carr's Lane on every Sunday morning an Easter hymn.

Napoleon—and God

When Napoleon, in 1812, proposed his conquering career in Russia, the Russian Ambassador said to him, "Sir, remember that man proposes, but God disposes." Napoleon, in his arrogance, answered, "I want your master to understand that I am he that proposes, and I am he that disposes."

God did not stir from His throne, but sent one of the smallest messengers, a snowflake, to punish the blasphemer. Napoleon retreated from Moscow. He had already lost 100,000 men by sickness and war, and when he forsook his retreating army he had but 25,000 soldiers left. The officials reported to the Russian Emperor that they had buried 213,516 French corpses, and 95,816 dead horses, to prevent pestilence. The arrogant Corsican found that there was a God in heaven, who, whatever man proposes, does dispose.

Salvation's Sun and Shield

A Sermon by Rev. H. A. COURT (Elim Hall, Barking)

The Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.—Psalm lxxxiv. 11.

GOD'S loving care for His own is the testimony of generations. In each successive age men have borne witness to His love and His providence. Countless numbers have testified of His thoughtfulness and consideration. In order to better set forth the unflinching love of Jehovah the saints of old have employed terms easy to understand, yet pregnant with meaning. We read of Him that He is a Rock, and our minds immediately conceive of great strength and stability. Again, He is given the designation of Fortress, and we think of Satanic assaults against us that have failed because of His protecting and preserving power. In our text, however, two terms are employed, each having a different import. First, He is called a Sun; secondly, He is called a Shield. Why are these two titles brought together? One suggests giving, the other withholding. Is there a connection?



Rev. H. A. Court.

First of all consider the appellation "Sun." There is no doubt whatever that the term is suggested by the sun in the heavens above us. Without attempting a scientific understanding of the central body of our great and wonderful solar system, let us ponder a little on its effectiveness.

Observe that the sun gives: such is its nature. It was made to radiate. When the world had its genesis God said that it was to "give light," and since the day it was created it has faithfully carried out its mission. Into every nook and cranny it pours forth its good cheer, as though it were saying "Take this! I offer it freely! For this I was born." Pull down the blind if you will, but through the smallest crack this indefatigable distributor of light will insinuate itself in a shaft of gold. How eagerly the industrious housewife applies brush and duster in the early days of spring, for well she knows that this relentless light-giver will throw its beams

INTO EVERY DARK CORNER,

revealing any dust that has been inadvertently passed over. Let a dark storm-cloud hide it for a moment, and see how eager it is that its light should not be obscured, for at every edge the bright rays are directed earthward; and it seems that it can hardly wait for the cloud to pass, so impatient is it to pour forth its radiant warmth upon our globe.

No wonder then that the sons of Korah extolled their God as a Sun: for of a truth He loves to give. It is His nature to give. It is His chief desire that we should receive that which He so lovingly, so readily and so bountifully bestows. Giving began with God;

and while God is He will give. What will He give? is the question that at once breaks from your lips. Let the singers reply. Harken to their song: "The Lord will give grace." Grace—that wondrously stimulating and refreshing gift that only the Eternal can give. One has said that grace is the unmerited favour of God. That is certainly putting it in a nutshell. The Lord God is the Eternal Sun that sheds His Divine love upon us, never varying, for with Him there is "no variableness," and never changing, for He is always the same. I remember when the first warm beams of love from the Eternal shone into my benighted soul. I did not want Him. I had no room for Him. I had pulled down the blinds and had altogether shut Him from my life. But the all-penetrating love of God sought an entry, and through some crack in the blind came a precious ray of beautiful gospel light, which lightened the sinnedarkened soul within. This is how it happened. Six young men retired to rest one night in a small bell tent. One knelt down to pray; the others laughed. I was one of the laughing five. God worked through that young man's courageous testimony, and it acted as a ray of light that showed me my sin, and—showed me my Saviour. It

REVEALED FILTH WITHIN

and brought compunction. I sought cleansing, and learned that "the blood of Jesus Christ . . . cleanseth from all sin." The Sun of brightest splendour had given of His grace, and I received eternal life.

Not only is there an initial bestowal of grace: praise God, there is a continuity. Because it is His nature God is always giving, just as the sun above is ceaseless in its ministration of light. How timely is His grace. The apostle calls it "grace to help in time of need." He knew the meaning of need. His vision of God was such that he saw Him a match for every emergency. In II. Cor. xi. there is a catalogue of catastrophes that attended Paul's anointed ministry—a series of events that would have crushed the spirit in many a man. But Paul was moving in the sunlight, and as God gave him the needed grace he came through his many ordeals.

"The Lord God is a Sun." Favours are the portion of His people, and because His favours are beneficial He does not withhold them. Why should He? Will He be richer by withholding? If He refuses to give when I ask, will His store be increased? Look at yonder glowing orb in the sky, if you can. What can it gain if it refuses to shine? But it must shine, you say. Yes, its very

NATURE IMPELS IT

to do so. So it is with God. He will not withhold the "good thing"—His grace—because it is bound up in His nature to give. James reminds us in his epistle (i. 5) that God's giving is not stinted—He "giveth liberally." Like the sun that hourly radiates

its light for the full enjoyment of all. God gives and gives, and while there is need will ever give, we have lost during the snows and the frosts and the fogs.

We have written of grace. Our text tells of something more; and that is glory. "The Lord will give . . . glory." Have you seen the countryside bathed in golden sunlight? Have you beheld the fields of waving corn, as the blazing sun touches them with glory? Again, have you seen its bright reflection on the wide expansive sea, as gold and blue and green combine in a great riot of colour? You have witnessed the sun giving its glory. It is shedding its light that other things may be made beautiful. Give it an opportunity and the sun will beautify. Look to the west as the day is closing. The sun is setting, and is casting forth its farewell rays as it turns to other lands. Unlovely clouds are being

GILDED WITH GLORY.

Unobstructed rays of light are tinting the fleeces with gold. We ponder to behold these glories, and often wish that we could retain them. The artist's brush is inadequate, while the camera fails to capture the scene.

"The Lord will give . . . glory." Lives that were unlovely are beautified as God sheds upon them the brightness of Himself. As the saint of God allows his Lord to play heaven's lovelight upon his life it becomes beautiful in character. "The glory which Thou gavest Me I have given them," said Jesus. Let the believer close himself in from the great Sun, and his life immediately becomes dull and colourless. His service is useless, and as a soul-winner he is barren and disappointing. But let that one dwell where the glory of the Godhead can be outpoured upon him and there is a lustre on his life that is apparent to all. Moses spent some time on the mountain with God, and when he descended he had to veil his face, for "the skin of his face shone," and the people "were afraid to come nigh him." The face of Jesus was changed on another mount, for the Word tells us that "the fashion of His countenance was altered." Shut away from the world on that mount He was specially

IN TOUCH WITH THE ETERNAL,

and "His face did shine as the sun." Well might John write in after days "and we beheld His glory." The refulgent rays of the Righteous One were upon him. O God, help us, that we too may pay visits to the sunlit mount; nay, grant that we may abide where the glory shines!

There is an attractiveness about glory, especially when one is accustomed to the humdrum things of life. Certainly the latter has no appeal after the glory. How strange then is the mentality of those, who, having revelled in the glory, are found grovelling obscurely among the sordid things of life. They seem content to dwell in the shadows when God offers glory.

Make me better, make me purer,
Keep me where the fire refines,
Where the breath of God is sweeter,
Where the brightest glory shines.

The brightness of the sun in summer is compensation for the shorter days that have passed. It atones for the cold spell of winter. It makes up for what

COMES AS A WELCOME GUEST

after the chilly February days and nights. And as, in early spring days, the sun makes its appearance, with a promise of a longer stay each day, it is as the harbinger of fruitfulness. It seems to forewarn us to prepare our baskets for the plenty it will help to produce. Orchards, fields and gardens are its objective. It comes with its paint brush to give colour to the drab. It daubs the trees, and they are green. It touches the flowers with their multifarious tints and beautifully blends their hues. It shines through the raindrops and gives us a glorious rainbow. The cold, bleak sterility of the unlovely winter passes, and glory gilds the land. The barren earth leaps into life, and after so long in *dishabille* is clothed again with the verdant garments of beauty. The days of the hoar frost are over, and the bright beaming sun is now man's compensation for the dreary days of winter.

As God gives to us so freely of His grace and glory, the past is forgotten. How barren and empty were our lives till He, the Sun, shone upon us. Our best was but feeble then. But, Hallelujah! Spring has come, and summer has followed in its wake. "The flowers appear . . . the time of the singing of birds is come . . . the vines give a good smell." How lovely to bask in the sunshine. "Without Me ye can do nothing."

HE IS THE LIFE PRODUCER.

Fruitfulness can only come while His warm glow is upon us. Hide from God and your life is void. Let His glory pervade you and your every effort will be prolific. It is summer, and the sun is shining. Forget that there has been a winter, and be fruitful.

We have written of God's giving. But let us remember that He also withholds. There is balance in this thought. "The Lord God is . . . a Shield." Because He is a Sun we open our lives to Him. But is there not a danger that some unwelcome influence will take advantage of the opening? Is there not a possibility that thus opened something may enter to our detriment? Oh, how fearful and faithless we are. "Come out into the open," says God, "and let Me give of My grace and My glory." We want to obey, but there is an instinctive shrinking, for were we not at the mercy of a relentless foe before we met God? Fear not, redeemed soul. Lose not God's best for fear. He is thy Shield. He will protect and preserve. If you ask an egg you will not receive a scorpion: the Master Himself taught us that. Step out from the darkness of your pent-up self, and

GET INTO THE FLOODLIGHT

of His measureless grace. No baneful influence shall harm you. While as a Sun He gives the "good thing," as the Shield He withholds the bad thing. And while He keeps back the harmful, He will not withhold the good. Launch out on God, and launch out into God. Let go the painter that moors you to the limitations of your feeble self, and let God do the rest. Leave the shallows of your own weakness, and launch out into the depths of His almighty strength. The billows rise

high, but you can depend on Him. "The Lord God is . . . a Shield." That means that He is between you and the attack. And depend upon it, He who bore the brunt at Calvary is not less able to do so now.

We have, then, the combined thought of the Sun and Shield. He gives the good and keeps the evil away; and while the latter is kept from us the former is freely given to us. There is sufficiency in the God-head for our every need.

One other thought; it is very important. God is all that we have said, but notice the condition: "to them that walk uprightly." To keep to our twin simile it means that the Sun will shine on us when we are

WHERE THE SUN IS SHINING,

and the Shield will protect and defend when we are where it can defend. One day I went into St. Clement's caves at Hastings. When, with others, I had traversed what seemed some hundreds of yards, the guide blew out his candle, plunging us into total darkness. Had he been unable to re-light that candle we had been in a pitiable plight. No ray from the sun found its way into those subterranean caverns,

and we should probably have groped for many an hour before we could have emerged into the light. The sun was no help to us, yet outside those caves it was gladdening the hearts of men. The reason is apparent. It was not the province of the sun to light those underground passages. They do not enter its sphere of labour. They are altogether outside its orbit. With the Eternal Sun it is the same. There are places where His blessed sunshine will not reach you. Not that He is unable; these places are proscribed. God has set bounds, and when you cross those bounds you are a transgressor. Let me get out of His will and I may as well live in a cave;

OUTSIDE HIS PLAN

I court disaster. He will flood my soul with His glory and His grace, and He will shield me from all evil if I walk uprightly. Let me then avoid the dark paths, let not my feet tread the forbidden tracks; let me live where the Lord God is my Light. Let me heed not those impious calls that would lure me from His protection, and let me avoid all commerce with those that watch for my soul to destroy it. Let me keep within His plan and "walk uprightly." Then God will be my Sun and my Shield.

The Name of Jesus

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

WE little think how great a treasure we have in the Name of Jesus. It is the Name above every name. For God raised Him to the very highest place, and gave Him the name which stands above all other names, so that in adoration of the Name of Jesus every knee should bend in heaven, on earth, and underneath the earth, and that every tongue should acknowledge Jesus Christ as Lord, to the glory of God the Father (Phil. ii. 9-11). The meaning of the Name is expressed in the Hebrew *Yah-shua* (Joshua), meaning the Salvation of Jehovah (Heb. *Yahweh*). As this means the salvation of the whole being of the triune man, spirit, soul, and body, it has a practical value. "The name of Jehovah is a strong tower; the righteous runneth into it and is safe."

"The Lord shall preserve thee from all evil; He shall preserve thy life. The Lord shall preserve thy going out and coming in, from this time forth and for evermore."

The simplest believer might take advantage of this fact, and by making use of the Name, save himself from many ills. Here is an example.

A MISSIONARY

travelling in Africa came to a flooded river, which it was impossible to cross. She prayed that she might be able to serve God during the period of waiting on this side the water. After prayer she looked up and saw men coming out of a canteen. She felt led to speak to one who looked more wretched than the rest. "Why don't you give up the drink?" she asked him. "Well, you know, Mendemo, I would if I could, but when the white man's magic takes hold of us, we can

do nothing. It is like a fever; like a fire in my bones, and no doctor on earth can cure me."

"I know a Doctor that can cure you,"

"Take me to Him! take me to Him!" said the man.

"I cannot take you to Him, but you can speak to Him where you are."

So the poor man fell on his knees crying, "Dear Doctor Jesus, make me well." And as he went away he said, "The name is Jesus, isn't it, Mendemo."

"Yes," she said, so he went away saying, "Jesus, Jesus, Jesus."

When the missionary came again into the same neighbourhood, his wife met her, saying, "What has come to my husband? Whatever has been done to him? He has plenty of money, but does not want to go to the canteen, and he's well, I tell you."

Just then the man came up. "Yes, wife," he said; "and it's a Name that has done it. Mendemo, may I tell her the Name?" he asked. "Oh, yes," she said. "Well, the Name is Jesus. And the other day, an old friend came to me and said: 'Come along to the canteen, you can have all you want, for nothing.' So he was dragging me along, and I felt all the old feelings returning, until I got to yonder bush, when I called out, 'Jesus, Jesus,' and at once got a strength to wrench my arm away, and here I am, as well as ever, and it's a Name that's done it." The advice is good for the Christian: Take the Name of Jesus with you. Remember it in every time of need; for that Name has all authority, in heaven and on earth. Without it we are nothing. It is the basis of our great commission. "For those who believe, those miracles will follow. In My Name they will cast

out demons: they will talk in foreign tongues, they will handle serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and make them well" (Mark xvi. 17-19, Moffatt).

Every gathering of the saints should be "into His Name" (Greek). For where two or three have gathered into My Name, I am there among them (Matt. xviii. 20). Nay, all things should be done

IN HIS NAME.

"For whether ye eat or drink, or whatsoever ye do, do all in the Name of the Lord Jesus."

Peter says in Acts iii. 16, disclaiming all power in himself, and imputing all to the Name, "By faith in His Name, hath His Name made this man strong,

whom ye behold and know; yea, the faith which is through Him, hath given him this perfect soundness, in the presence of you all." Moffatt translates it, "He it is who has given strength to this man whom you see and know, by faith in His Name; it is the faith which He inspires which has made this man thus hale and whole before you all." It is the faith which He inspires, or breathes into us; the faith which is energised by the Holy Spirit who is infallible. This is the faith of God, and of Christ (Mark xi. 22, margin; Gal. ii. 20), which moves mountains. But all authority (*exousia*) is vested in the Name of Jesus, both in heaven and on earth. "Through Him, then, let us offer up a sacrifice of praise continually: that is, the fruit of lips which make confession to His Name" (Heb. xiii. 15, R.V.).

Book Reviews

IN this twentieth century we are surrounded by countless religions and religious sects—many of them so-called—and there is no wonder that the seeker after truth is perplexed. The book "Shadow or Substance," by Mr. A. Milsom (price 6/6), is an earnest attempt to lead the seeker after truth from the shadows to the substance—and the substance is Christ. The book is well written and the author has spared no pains to make the volume comprehensive. Practically all the well-known religious cults are given some space, and their weakness and error revealed. The author appears not to be biassed in favour of any particular sect of the Christian Church; rather the reader is led to the Word of God and the presentation of the full gospel of Christ, such as we know in this Foursquare Gospel movement. Christian Science, Theosophy, Spiritism, and the Eastern religions are each in turn weighed in the balance and found wanting—and the balance is the Word of God.

Many Bible students to-day have neither the time nor the facility to study all these various cults with a view to helping others who have been entangled in them, but Mr. Milsom has packed into this volume enough material to enlighten the honest enquirer or

the earnest Bible student regarding the shadowy claims of these "isms"—and the constraining claims of a crucified Christ. In the pages devoted to substance, as against shadow, there are many testimonies to the miraculous healing power of the Lord Jesus Christ. It is a book well worth reading—and keeping at your elbow for reference afterward. The Elim Publishing Co., Ltd., can supply it.

WE have just been reading *Is the Bible Reliable?* by Fredk. A. Tatford (Messrs. JOHN RITCHIE, Kilmarnock. Price 6d.). In it the author sets out to answer the question by dealing with many of the objections one meets with from modernists and higher critics who seek to undermine faith in the Bible as God's infallible Word. One after another these difficulties are dealt with and disposed of in a masterly way, recent discoveries being frequently cited to prove the accuracy of the Bible story. It is full of information of tremendous value to preachers and workers and to all who have to defend the inerrant Word of God. It can be procured from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

Where is Happiness?

NOT in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable devil on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both; he wrote: "Youth is a mistake, manhood a struggle, old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done

so, he wept in his tent, because, he said: "There are no more worlds to conquer."

One and all they confirm Solomon's verdict: "All is vanity and vexation of spirit" (Eccles. ii. 17).

Where then is happiness to be found?

Jesus said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xv. 22).

The answer is simple: "In Christ alone."

Taste for yourself, and you will say:

None other name for me,
There's love and life, and lasting joy,
Lord Jesus, found in Thee.

REVIVAL ECHOES FROM TOWN AND CITY

Groups of Converts—Harvest Festivals—Continuing Revival

HARVEST THANKSGIVING.

Sidbury, Devon. The harvest thanksgiving services were held at Knapp Farm on a recent Sunday, and continued on the following Wednesday. On the Sunday night Mrs. South of Exeter gave a powerful address from a verse in Psalm cxlv. At the close of this service a large number gathered around the Lord's table to remember in fellowship His death on Calvary—"till He come."

On the Wednesday night, Pastor W. F. South of Exeter gave an inspiring address from Psalm ciii. Those present realised indeed that in all things Christ had the pre-eminence.

There were people present from a number of other denominations. We trust that the seed sown by the Foursquare Gospel message may reap a great harvest. Mr. R. Channon is in charge of the work at Knapp. May the Lord bless the ministry of the Foursquare Gospel in Devon.

REVIVAL CONTINUES.

Braintree, Essex (Pastor J. C. N. Eaton). The assembly here, the result of a series of revival campaigns by Pastor J. Woodhead of Chelmsford, continues to grow under the blessing of God. Following the campaigns the Church has been in charge of Evangelists G. Backhouse and H. Jeffery. The Lord has blessed their united ministries to this new assembly and there has been a continual increase in the attendances at the services until the hall in which services are held has become too small.

The people were favoured by a visit on a recent Thursday from Pastor C. J. E. Kingston, whose ministry is always greatly appreciated. A special service was held the following Thursday, and was conducted by Pastor J. Woodhead. The hall was full of happy Foursquare Gospellers and there was a real revival atmosphere. Pastor Woodhead introduced the new pastor, Mr. J. C. N. Eaton, who had previously been in charge of the work at Rayleigh, Essex.

Mrs. Eaton afterwards read a portion of Scripture, following which Pastor Eaton gave his opening address.

The Braintree assembly, while sorry to lose their previous minister, extended a hearty welcome to their new Pastor.

THIRTY SAVED.

Forest Hill (Mr. J. Frame). God is graciously continuing His blessings upon His people who gather week by week in the Elim Tabernacle, Perry Vale.

There is such a wonderful spirit of love, unity and praise that the voiced thought would be: "Master, it is good

for us to be here." The labours of Mr. Frame and his co-workers is being owned and richly blessed of Him, for during the past six months thirty souls have been gloriously saved. Hallelujah! There is an increase in every sphere of the work.

Some few weeks ago ours was the joy and privilege of seeing seventeen new members receive the right hand of fellowship, thus uniting with the Church here to contend for the faith and to stand foursquare on the Word.

One sister testifies to her wonderful healing after being prayed for and anointed with oil in the name of the Lord. Her testimony is that she had been deaf for twenty years, also having discharge of the ears. She is now praising God because she has received her hearing in one ear and the discharge has ceased.

The weekly prayer meetings are well attended and are a source of strength and joy to all.

The Bible studies given by the Pastor every Thursday are both inspiring and instructive, giving in the days that follow food for thought and meditation.

REVIVAL COMES.

Salisbury (Evangelist G. Hillman). Many times have the people meeting in the City Hall, Scotts Lane, sung:

"Coming this way, yes, coming this way,
A mighty revival is coming this way."

Praise God, it has come under the ministry of Evangelist T. W. Thomas. The Tabernacle has been crowded, people flocking to hear the gospel story in word and in song. On the Sunday evening terminating the fortnight's campaign, nine accepted Christ as Saviour, making seventeen in all. Several shed tears as they realised their lost condition, but now they are filled with joy.

Marvellous healings too, have been witnessed. They include an elderly sister who suffered from severe heart trouble for many years. She was healed immediately and her testimony is: "I have a new heart." Once again she feels like a young woman. Another healing was of one of the campaign converts, who was instantaneously delivered from internal trouble, whilst another sister was healed of an influenza cold as prayer was offered for her. Deaf ears, weak eyes, bad legs and stiff limbs have also been touched by the Lord. With great joy the testimony was received of the recovery of a child at death's door, suffering from a perforated bowel.

Not only have sinners been blessed, but the saints also, for they have had wonderful feasts from God's Word. The campaign is now over, but Mr. Thomas

is remaining for a time and wonderful signs are following the preaching of the Word.

EXTENDED FELLOWSHIPS.

Barking (Pastor H. A. Court). God is honouring His Word in this assembly at Elm Hall, Ripple Road. On recent Sunday evenings the Pastor has been giving a series of addresses on Fulfilled Prophecy, and at each service the Word was delivered with boldness and conviction. These addresses provided food for the saints, while the appeal to sinners did not pass unanswered. Thank God, the prophecies of the grand old Book contain wondrous teaching for all His people.

The Thursday evening meetings have been a source of blessing to God's people. Each evening the Pastor has dealt with a portion of the Lord's Prayer, and this series of Bible studies has been a source of edification and spiritual blessing.

The saints at Barking have had great cause to rejoice during the past few months, for, praise God, indifference, which had prevailed amongst some of the local Christian bodies, has been broken down and there is a splendid spirit of Christian fellowship and unity. Pastor Court had been, by arrangement, preaching the glorious Foursquare message at other places of worship in the town, and the Word has been a means of uplift to many. Prayer sessions have been held at different times, sometimes in the early morning, when prayer has ascended to the throne of grace for the work of the Lord. Praise God, His work is prospering, and precious souls have been added to the Church.

UNIQUE SERVICE.

Southampton (Pastor J. Lees). Southampton saints meeting at the Elim Tabernacle, Park Road, Freemantle, returned thanks for the wonderful harvest provided by our bountiful Lord, in a unique way on a recent Sunday.

Instead of the usual display of fruit and vegetables, gardens were stripped of their latest and most beautiful blooms by willing hands, and, as a result, the Tabernacle became a blaze of colour. In the centre of this glorious array, a loaf and a glass of water were placed, bearing silent witness to the unfailling provision of our loving Father, while the testimony of the



Pastor J. Lees.

saints gathered around found expression in a great volume of praise. As the well-known harvest hymns rang through the building, one knew that there was ascending upwards thanksgiving that was deep and sincere, and the Word, as it went forth under the able ministry of the Pastor, found glad reception in the hearts of the hearers, who were uplifted and strengthened anew in contemplation of the loving-kindness of our beloved Lord. The unusual type of service drew many strangers to the Tabernacle in the evening, when a solemn note was sounded, as the Pastor, after delivering a stirring discourse on Sowing, exhorted listeners to consider this all-important question in the light of God's Word. As a result of the appeal, one soul surrendered to the claims of God. The saints dispersed feeling that they had indeed enjoyed a real feast in the presence of the Lord. All glory to His Name!

MINISTRY BEARS FRUIT.

Bath (Evangelist A. J. K. Magee). The Bath assembly meeting in the Historic Assembly Rooms, Alfred Street, was recently privileged to have Pastor Joseph Smith of London, to minister God's Word to them on the occasion of the fifth anniversary of the Church here. God's richest blessing was experienced at all the services and "Jesus Himself stood in the midst" at the breaking of bread service.

At the gospel service Pastor Smith gave an inspiring address on The Church's Jubilee, and the large congregation rejoiced with the angels in heaven over two souls accepting the gift of eternal life from the Saviour.

The recent harvest thanksgiving services were held, the hall being beautifully decorated by the sisters of the assembly. The Crusaders ably rendered the choral piece: "When I survey the wondrous cross" to the tune: "Deep Harmony."

Under the faithful and inspired ministry of Pastor Magee the saints are indeed being fed upon the Word of God, and are growing in grace thereby.

FRUITFUL CAMPAIGN.

Bournemouth (Pastor J. T. Bradley). A joyous note of praise resounded from the hearts of the Lord's people here at the Elim Tabernacle, Victoria Place, Springbourne, on the occasion of the week-end Bible campaign conducted by Principal P. G. Parker.

The campaign commenced on the Saturday evening, when a good company gathered to hear more concerning the Foursquare Gospel. Principal Parker fully convinced all hearers that the Foursquare Gospel, instead of being from the Devil, as so many declare, defeats the Devil. The triumphant note of the message sent the people home with hearts full of joy. A note of victory had been sounded at the start, which was maintained throughout all the services.

The Sunday services were specially blessed. The gospel service will long remain in the memory, the glorious message of the Foursquare Gospel again being the theme. This meeting was followed by a beautiful breaking of bread service; then following this meeting a divine healing service was held, and we

believe many went away having come into contact with the Great Physician. The last meeting of the campaign came on Monday night when another large gathering met together, some coming from the surrounding assemblies. As in all the other meetings the presence of the Lord was manifest, so in this one, and at the close many of the young people proposed to join the Elim Bible College Correspondence School, proving that fresh interest had been aroused in the study of God's Word by this short Bible campaign.

The general work of the assembly continues to be blessed, and some special ministries have been enjoyed recently. The ministry of four former Crusaders, who are now in the Lord's work, Evangelist H. Palliser of Cornwall, Mr. J. Sides, Miss Lilian Marshall, now missionary in Egypt, whose farewell message on a recent Sunday morning was wonderfully blessed to our souls; and also Miss Cummings, missionary to China

OPENING OF NEW TABERNACLE.

Ingatestone, Essex. On October 4th at 3 p.m., under the sunny skies, was opened the new Elim Tabernacle, Ingatestone, Essex.

About a year ago the Foursquare Gospel was unknown to the people of

this Essex town, but at this time Pastor J. Woodhead, assisted by Evangelist G. Dunk, commenced revival and divine healing services in the Drill Hall. The blessing of God was abundantly upon the meetings and many decided for Christ. The new Tabernacle marks another step in the progress of the Foursquare Gospel in this town.

Before 3 p.m. the crowds had begun to gather, some from other assemblies, some from the district. After singing and prayer Mrs. George Kingston spoke of the purpose for which this Tabernacle was to be opened, and the new Tabernacle was declared open for the preaching of the Foursquare Gospel.

Pastor George Kingston, the district superintendent, led the first meeting, at which Pastor Woodhead gave the first message. Speaking on the text, "Behold, a greater than the temple is here," he showed how much greater was our blessing than was that of Herod's temple to which Christ referred. The very presence and glory of Christ was in our midst.

Pastor E. C. W. Boulton then spoke on the Advent of the Holy Spirit. After expressing his pleasure at being there he said, "I like to think that, if the Lord tarry, this new Tabernacle may become a great influence, not only to the surround-



PROGRESS IN ESSEX.

Above: crowds gathered for the opening of the new Elim Tabernacle at Ingatestone, Essex. Below: some of the congregation of the second Elim Church in Colchester.

ing district, but to the world—for some of the mightiest soul-winners have been born again in far humbler surroundings."

During the interval between the meetings tea was served outside on tables set out under the trees and everyone enjoyed the fellowship.

For the evening meeting the Tabernacle was crowded. Mr. G. Dunk brought the first message, encouraging the people to give Christ His rightful place and drawing his illustrations from the Tabernacle furniture.

Pastor Boulton brought the closing message of a blessed day when he spoke upon lessons from the life of Paul the apostle. He said: "One thing the Church needs to recover is her conviction. There is a difference between an opinion, which we may hold and change again lightly, and a conviction which will hold us. The man who anchors his heart's faith to God can say, like Paul: 'I believe God.' Faith is not an experiment, it is an experience."

So came to an end a day of blessing. On the Thursday, Pastor Charles Kingston, assisted by Mr. H. Jeffery, commenced a revival campaign in the new Tabernacle, and to date of writing, God is richly blessing and souls are being saved.

NEW CHURCH OPENED.

Colchester, Essex (Mr. Backhouse). Recently, amid much rejoicing, the second Elim Church in Colchester was opened, when a large company gathered.

Pastor S. Snoxell, assisted by Mr. Backhouse, followed the opening service with a campaign, in which several were converted and many testified to healing.

One, a woman with an abscess on the brain, which was affecting her mind, was healed while praying in the prayer-room before the service. The power of God fell on her and she was instantaneously healed.

Mr. Backhouse is now carrying on the services and God is richly blessing.

MISSIONARY INTEREST.

Wood Green (Mr. S. Powell). Wood Green assembly, meeting in Brook Hall, Brook Road, Mayes Road, has experienced great blessing under the ministry of Mr. Powell. The Church has been comforted and edified and built up in the faith. Missionary interest is very strong. Miss Newsham visited here before she departed for India, and her story of God's definite leadings touched and encouraged many a heart.

A children's meeting has been started on Thursday nights, and numbers are increasing, the children showing intelligent interest, and several have joined the Cadets. Although Brook Hall has a rough exterior, the glory of the Lord has filled the place, for He is no respecter of places or persons. Mr. Powell has indeed been a shepherd to the "little flock." Several healings have taken place, some among people not Pentecostal, but who have requested prayer; thus the knowledge of Jesus as Healer is spreading to others, both saved and unsaved.

saints at Sheffield are indebted to the officers of Portmahon Baptist Church for granting the use of their church for a great baptismal service. Sixty believers obeyed the Lord's command and passed through the waters of baptism.

A feature of the service was the untiring and indefatigable energy of sisters and friends, ably led by Pastor Farlow, the minister in charge. The Crusaders, numbering about one hundred and fifty, rendered the old favourite: "Living for Jesus," which has been the means of blessing to many hearts at Sheffield. Truly the power of God was manifest, for backsliders were reclaimed, and souls surrendered all to the claims of Christ, under the powerful ministry of the Word of God.

A new note has been struck in rejoicing; a hall has been obtained for the Cadets, and they are experiencing blessed times. Praise God!

Open air meetings after the Sunday evening services are being attended by about two hundred and fifty members and friends, and many tell the world of the Saviour. Recently the Church had a visit from Mr. Stormont of Birmingham, and times of rich blessing were experienced, and souls were won over to the Lord's side.

RECOGNITION OF GOD'S LOVE.

Brighton (Pastor J. McWhirter). The Church here held their first harvest festival recently, and it proved a day not only of praise and thanksgiving but one also of tremendous blessing. The hearts of the people were in tune in the unanimous desire to bring offerings of fruit, flowers and produce as a simple token of their gratitude to the Giver. The offerings, combined with the artistic and whole-hearted labours of a number of the congregation, resulted in a charming scene—a picture that conveyed its own message of God's bounty toward man and filled the heart with grateful recognition of His love. The gifts were later distributed to the poor and sick.

Pastor McWhirter preached most inspiring sermons at both morning and evening meetings to packed congregations. At the latter he gave a stirring call to aw reness of the significance of the times in which we are living, on the text: "The harvest is past, the summer is ended, and we are not saved"; a message based upon an incident which represents a prophetic landmark, viz., the entry of General Allenby into Jerusalem. It was a virile summons to enrol under the blood-stained banner of Jesus Christ before the fast-closing day of grace is past.



ENTHUSIASTIC EVANGELISTS.

A group of Brighton open air workers "snapped" after a meeting on the beach. Left to right: V. Stokes, A. Arnold, W. Warner, J. McWhirter, G. Tugnutt and R. Tugnutt.

Thank God for your book!

I THANK God through Jesus Christ for your book. It has done more for me than all others. I had been reading a copy one day when Jesus just said 'Walk around the table,' and praise His name, I did so. From your paper, I can hear Jesus speak to me. He is indeed doing wonderful things."
Mrs. R. L.
(This sister had been a confirmed invalid for several years, and is now rejoicing in a gradual recovery)

BAPTISMS AT SHEFFIELD.

Sheffield (Pastor F. Farlow). The

Concise Comments & Interesting Items

Germany is attracting much attention, and Hitler is the central individual in it all. It is quite natural that Bible students are interested in him. As far as Germany goes he has become a man of destiny. Hitlerism will outlive Hitler. The Christian asks the secret of his remarkable power. Is it natural? Is it from God? Is it from the Devil? Before we form a final judgment we have to test all things. But "The Dawn" supplies us with added information which demands attention. It says: "Hitler (in 1921) would sit for hours on end, staring into space, not uttering a word, and apparently quite oblivious of his surroundings. If on these occasions someone suddenly addressed him, he would start as if out of sleep, and stroke his forehead with his hand several times before coming back to reality. He spoke as if he believed himself inspired. One of his chief topics of conversation was clairvoyance. Once he launched out upon an eloquent defence of occultism of every kind, and especially of astrology. A man named Hanussen, the editor of a weekly newspaper on astrology, became for a few weeks after Hitler's accession to power almost as important a factor as Rasputin had been in Russia. He was found murdered in a field in the environs of Berlin, and one of his chief rivals, a man named Mucke, has been appointed by Hitler to be 'Federal Commissary for Occultism.' This, we believe, is the first

time in modern ages that a state has officially recognised soothsaying and turned it into a government department."

Further light is thrown upon the Dead Sea by a letter sent to a paper called "Prophecy," by W. H. Pike. Mr. Pike, quoting a missionary from Palestine, says:

"Most people think that the great wealth of the Dead Sea, which chemists estimate to be around one trillion, one hundred and ninety-four billions sterling, was washed down by the River Jordan in past centuries and deposited there. This is probably a mistake, as little of these chemicals are found in the region through which the Jordan flows.

"But those who know this region believe that what is now the depression of the Dead Sea was once the crater of a volcano. This exploded in the days of Abraham and destroyed the cities of Sodom and Gomorrah. This being so, it was a judgment of God timed to man's fulness of sin.

"In this explosion tons of sulphur, salt and other minerals were thrown into the air. They fell all over that region and can be seen there to-day. This, by the way, explains how Mrs. Lot, who lingered so long looking back at Sodom, was caught in that shower of salt and crystallised. As the Bible account says: 'Turned into a pillar of salt.' It literally rained fire and brim-

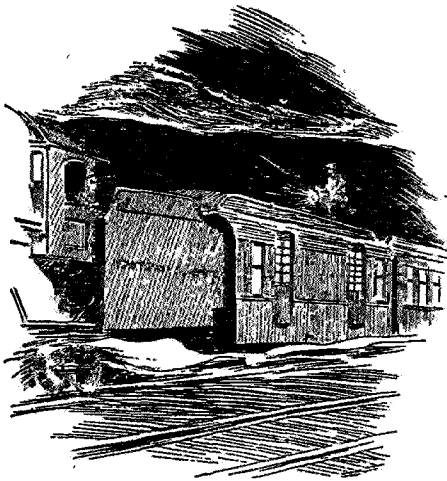
stone according to Genesis xix. 24: 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.' An archæologist who spent some time in this vicinity said that he found great chunks of sulphur everywhere. This great depression caused by this explosion was filled with the waters of the Jordan and they were saturated with these salts and bromides. Chemists claim that there are 1,300,000,000 tons of potash valued at £17,000,000,000; 853,000,000 tons of bromide worth £65,000,000,000; 11,900,000,000 tons of salt worth £7,500,000,000; 81,000,000 tons of gypsum worth £30,000,000; 6,000,000,000 tons of calcium chloride worth £21,000,000,000, 22,000,000,000 tons of magnesium chloride worth £260,000,000,000.

A tragic article, showing the awful state of gambling amongst children, has just appeared in a contemporary. It only causes us to say a heartier "Amen" to an incident told in the "Morning Post":

"When the Prime Minister, Mr. MacDonald, who is on holiday at Lossiemouth, was informed that the Irish Sweepstake receipts on the Derby were nearly £1,000,000 less than last year, he replied: 'I am glad to hear of that.'

"I hope that the next one will produce nothing at all,' he added."

TRUE VALUES



PASSENGERS on one of the luxurious express trains abroad had a terrifying experience when a hot axle on one of the sleeping carriages caught fire, and the train with the blazing coach sped on its way. The communication cord had been damaged, and all efforts to stop the train were unavailing. Finally the guard courageously clambered over the roofs of the carriages, reached the engine, and gave warning to the driver to stop.

The passengers, mostly in night attire, were hustled out of the burning coaches, for, by this time, others had caught fire. Amongst the travellers was a millionaire who, when he made a dash for his clothes, was warned, "Leave everything; there is not a second to lose."

Worldly possessions, even in certain crises of this life, avail nothing, and the old Book says, "We brought nothing into this world, and it is certain we can carry nothing out" (I. Tim. vi. 7); this, however, does not refer to spiritual matters. We each one brought a soul into this world, and we are responsible for that soul—whether we live a short or long life we shall one day have to render account, for "the spirit shall return unto God who gave it" (Eccles. xii. 7).

We take with us our character, the building we have erected day by day, by our life, words, actions. Have we got the foundation right? The Apostle Paul could say, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I. Cor. iii. 11). And what are we building? A life dedicated to Him? If Jesus is our Saviour we must live for Him, like the Psalmist who said, "My soul, wait thou only upon God" (Psalm lxii. 5). "Wait on the Lord, and keep His way" (Psalm xxxvii. 34), and using that beautiful translation of Psalm cxliii.): "Teach me the thing that pleaseth Thee."

Better than any earthly treasure! The Lord pleads, "Rather seek ye the kingdom of God . . . and provide . . . a treasure in the heavens that faileth not" (Luke xii. 31-33). May we be wise to choose such heavenly treasure and blessing!

Classified Advertisements

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BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BOGNOR—Have you met the happy man? A time with Mr. and Mrs. Hollyman would do you worlds of good! Very low terms for winter months, good fires, good food, good company! Recommended by Elim workers. Lion House, Nyeulmber B1510

ELIM BIBLE COLLEGE—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

GLOSSOP—Elim Home for spiritual and physical refreshment; situated near the Derbyshire hills and Yorkshire moors. Open throughout the winter. Moderate terms. Apply to Superintendent, Beth-Rapha, Glossop, Derbyshire.

HOVE—Board-residence, own catering if preferred; home comforts, special position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St Catherine's Terrace, Kingsway B1463

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1492

LONDON, Brixton—Full board and lodging 23/-; Pentecostal. 65, Barnwell Road, S.W.2. B1514

LONDON, Clapham—Board-residence, nice house in select road near Clapham Assembly and Elim Woodlands; also near buses and tram to city; terms moderate. Mrs. Etheridge, 73, Rodenhurst Road, Clapham Park, S.W.4. B1509

LONDON—Lady personally recommends comfortable rooms, with quiet lounge; large double balcony-room vacant now; every attention, quiet house, convenient West End and Kensington Temple; Park 7838 39, Holland Park Avenue, W.11. B1507

LONDON—Superior accommodation, select district, near buses and tubes, bed and breakfast from 4/-; recommended by eminent Pastors Mrs. Robinson, 14, Westbourne Square, Hyde Park Abercorn 3547. B1458

WORTHING—For winter sunshine; well recommended board-residence, also apartments and bed-sitting rooms; excellent cooking, every attention; moderate winter terms; one minute Elim Tabernacle, two minutes sea. Mrs. Murdoch, 24, Grafton Road B1504

HOUSES, FLATS, ETC., To Let and Wanted.

COLLIERS WOOD, best part—3 unfurnished rooms £1 weekly, adults only, every convenience, quiet house, close to trams, buses, and train, and Elim Hall. Apply Box 291, "Elim Evangel" Office B1499

TO MISSIONARIES and others, furnished semi-bungalow or part to let, long or short period, specially comfortable for winter; bedrooms central heated, fires, electric, every convenience. Treadwell, Ryacroft, Seaton, Devon. B1501

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HOUSEKEEPER to business man or widower with child; entire charge, capable, good plain cook; excellent reference; free November 30th. Box 293, "Elim Evangel" Office. B1512

WANTED post as companion-help, age 22; near Elim Assembly, Hampshire district preferred; a good home would be appreciated. Box 292, "Elim Evangel" Office. B1508

YOUNG chauffeur, Foursquare, seeks situation, private or commercial, two years' private experience. L. Warburton, 3, Avenue Road, Doncaster B1511

WITH CHRIST.

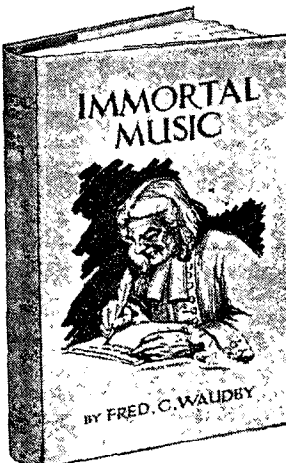
BRAY—On October 15th, Mrs. Nellie Marie Bray, age 69, member of Elim Church, Hastings, and beloved wife of Mr. Herbert Bray of Benhill. Funeral conducted by Pastor A. C. Coffin.

D'ARAS—On October 15th, Mrs. Carrie Elizabeth D'Aras, member of Kensington Temple. Funeral conducted by Pastor W. L. Kemp.

FAIRLEY—On October 15th, Mrs. William Fairley, age 73, of Money-lane. Funeral conducted by Evangelist E. Dainton.

KENTALL—On October 12th, George Henry Kentall, age 22, of Ilford Elim Church. Funeral conducted by Pastor H. A. Court.

STRONG—On October 6th, Josiah Henry Strong, age 78, of Southampton. Funeral conducted by Pastor J. Lees.



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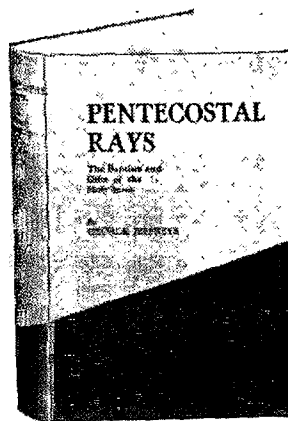
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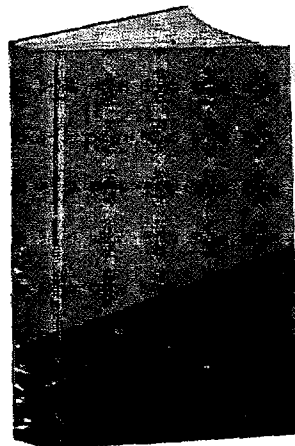
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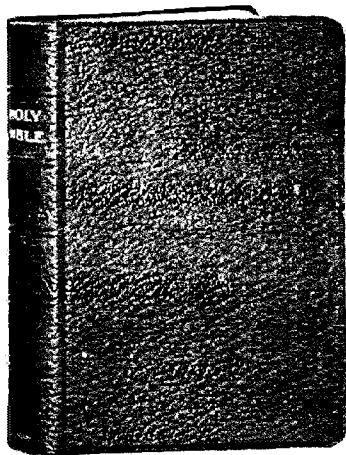
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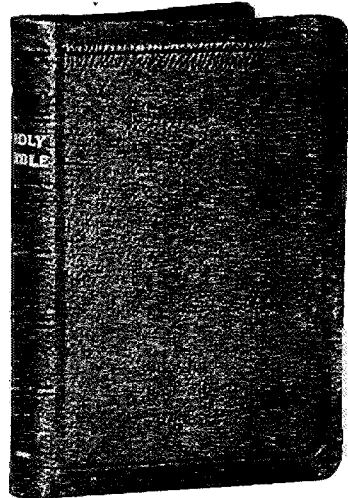
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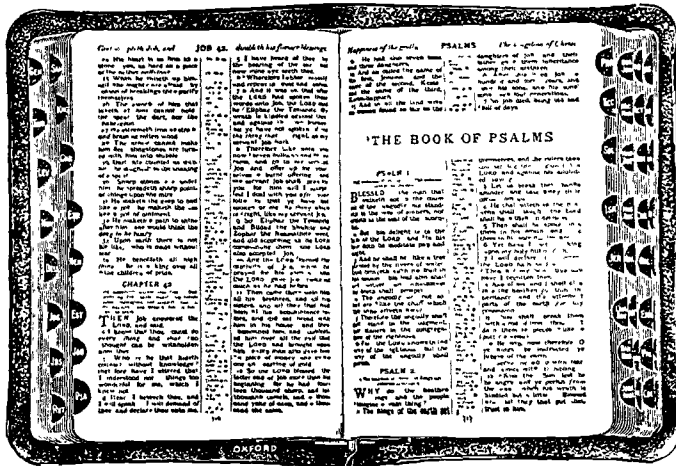
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