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The Elim Evangel

AND
FOURSQUARE REVIVALIST

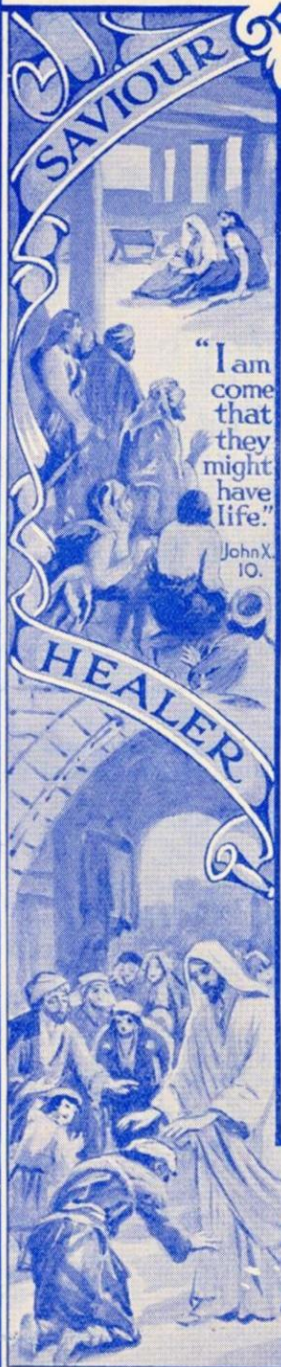
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 42

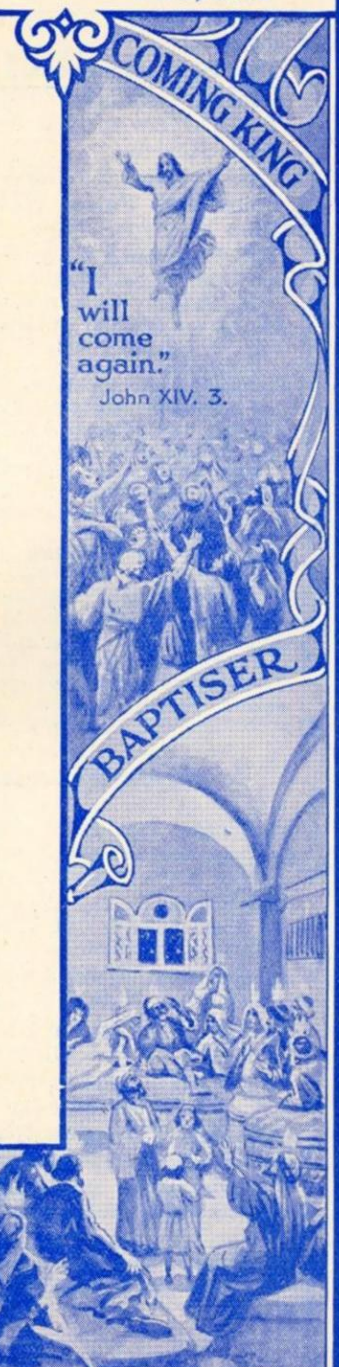
OCTOBER 20, 1933

Twopence



"I am
come
that
they
might
have
life."

John X.
10.



"I
will
come
again."

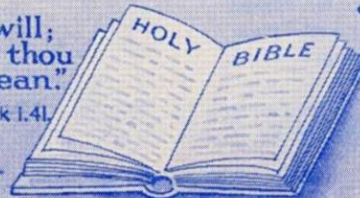
John XIV. 3.

A New Song

TO Thee, Lord, my heart unfoldeth,
As the rose to the golden sun—
To Thee, Lord, mine arms are clinging,
The eternal joy begun.
For ever through endless ages,
Thy cross and Thy sorrow shall be
The glory, the song, and the sweetness,
That make heaven heaven to me.

"I will;
be thou
clean."

Mark I. 41.



"I will
send Him
(the Comforter)
unto you."

John XVI. 7.

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.

October 20, 1933

No. 42

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WATCH THESE DATES

BARKING. Oct. 29. Bath's Concert Hall, East Street (2 mins. from station and Broadway). 3 and 6.15 p.m. Visit of London Crusader Choir.

EASTBOURNE. Oct. 28. Elim Tabernacle, Hartfield Road. South Coast Rally at 7.30 p.m. Special speakers. Convener: Pastor E. O. Steward.

ELIM WOODLANDS. Nov. 4. Annual Crusader Fellowship Gathering. Musical items by the London Crusader Choir.

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

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

IPSWICH. Oct. 28—31. Garden Hall, Mill Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

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

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

Principal George Jeffreys and Revival Party's

REVIVAL AND HEALING Campaigns

BANGOR. In the Marble Hall, Seacliff Road. Now proceeding.

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

Become A Bible Student

Join the Elim Bible College Correspondence School.

It stands Foursquare on the Word of God.

All particulars from the Secretary, E.B.C.C.S., Elim Woodlands, Clapham Park, London, S.W. 4

Continued from previous column.

SHEFFIELD. Oct. 21—23. Friends' Meeting House, Hartshead. Bible School and Evangelistic Campaign by Principal P. G. Parker.

SOUTHAMPTON. Oct. 25. Elim Tabernacle, Park Road, Freemantle. Sunday School Convention. 3.30 and 7 p.m. Speaker: Pastor J. Smith.

ST. LEONARDS-ON-SEA. Commencing Oct. 15. Boscobel Hall, West Hill. Evangelistic campaign by Pastor H. W. Fielding.

STRATFORD. Oct. 10—26. Elim Hall, Bridge Road. Palestine Lectures by Miss C. L. Wells. Every Tuesday, Wednesday, and Thursday at 7.30 p.m.

WELLS. Commencing Oct. 8. Y.M.C.A. Hall, Union Street. Campaign by Evangelist C. W. Slemming

This space is reserved for local announcements

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, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim 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. 42

OCTOBER 20, 1933

Fridays, Twopence

The Coming and the Work of the Holy Spirit

By HARVEY McALISTER

YOU will find my text in John's Gospel, chapters fourteen, fifteen, sixteen and seventeen.

A friend of mine, a student of the Book, a man who not only knows the Book in the English language, but who is also familiar with the Old Testament Hebrew and the New Testament Greek, told me that in some of the older Greek manuscripts the fourteenth chapter of John's Gospel is placed after the seventeenth chapter. I do not know whether that is a fact or not, but I would like to call your attention to the teachings of the Lord Jesus in these chapters on the subject of the Holy Spirit as if they were placed in that order. In these chapters is recorded Jesus' last

HEART-TO-HEART TALK

with His disciples before He was crucified.

He shall testify—ye shall witness. Let us look at them in the above-named order. The first would be found in the fifteenth chapter and the twenty-sixth verse and the first clause of the twenty-seventh verse. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness."

I am going to suggest three words to take the place of that one little word "when" and yet not change the meaning of the word. I would suggest "at the time," because "at the time" means exactly the same as the word "when." "But when [or, at the time], the Comforter is come, He shall testify of Me." "He shall testify of Me and ye also shall bear witness." The time of this text of Scripture calls for two distinct, different, and individual testimonies to be heard from the lips of every individual who receives the Comforter, the Holy Spirit, as a person to dwell with him: "He shall testify and ye also shall bear witness."

One of these testimonies must of necessity be Divine, supernatural,

HEAVENLY IN ITS ORIGIN,

because it is a testimony of the Holy Spirit. The other one will be natural, human, earthly in its origin,

because it is our own witness. "He shall testify"—"Ye . . . shall bear witness."

Now the Gospels contain chiefly the record "of all that Jesus began both to do and to teach, until the day in which He was taken up." When you come to the Acts of the Apostles you at once find yourself in a different kind of book. It contains records of the acts of the apostles after the Holy Ghost came. If you want to find out how folks will act when they receive the acting power, read the Acts of the Apostles. It would not help us very much in this case to go away back to the Book of Genesis, because that is not the book of action; it is the book of beginnings. It tells us of the beginnings of all things. Neither would it help us to go to the Book of Revelation, because that is the book of endings. It tells us about the final consummation of all things. But one little book in the midst of all the different books of the Bible tells us how people act when the Holy Spirit comes in. I thank God for these records of no uncertain sound.

We are going over to the Book of Acts and we are going to find out if the record of what took place when the Holy Ghost came is in harmony with the teachings of Jesus with reference to the coming and work of the Holy Ghost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a

SOUND FROM HEAVEN

as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 1-4).

In Canada, not long ago, I was preaching on this very subject, and I quoted from the second chapter of Acts. There was a Greek student in my audience who, after the meeting was over, took me to task for quoting the King James Version. He said, "A very poor version, brother, and I am going to give you the literal rendering. It ought to read like this, "And they all overflowed of the Holy Ghost." I

said: "That sounds good. They got so full of the Holy Ghost that they overflowed." I like that very much: "And they all overflowed of the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

When this was noised abroad the multitude rushed to the scene. Some were amazed and said, "What meaneth this?" And others actually accused them of being drunk with wine. It became necessary for Peter to refute the erroneous things that were said. He said: "These are not drunken as ye suppose, . . . but this is that which was spoken by the prophet Joel"; and then he started talking to them about Jesus. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and

WONDERS AND SIGNS,

which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses." *Witnesses!*

I want you to see how wonderfully the words of Jesus were fulfilled on the day of Pentecost, as recorded in that second chapter of Acts. The Holy Ghost came and they were filled and overflowed, speaking with beautiful heavenly language. In other words the Holy Ghost testified Himself; and they who had received the Holy Ghost bore witness.

You will find the same story all through the Acts of the Apostles. In almost every instance on record in the Acts of the Apostles of individuals or groups of people receiving the Holy Ghost, the Comforter, to dwell with them, it states positively what the manifestations were. We read, "They spake with tongues"; and there was also another witness according to the records.

He will convict of sin. Let us return once more to the teachings of Jesus in John's Gospel, placing the chapters in that particular setting. The next we would have on the subject would be in the sixteenth chapter, the seventh verse. "Nevertheless I tell you the truth; it is

EXPEDIENT FOR YOU

that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."

I want you to notice that that little word "when" occurs the second time. When He, the Comforter, the Holy Spirit, comes, He will not only testify, but He will reprove the world of sin, and of righteousness and of judgment.

These are the teachings of Jesus; and I wonder if the teachings of the Lord Jesus on the subject are in harmony and keeping with what is recorded with reference to what actually happened when the Holy Ghost came. We left off with the second chapter of the Acts story, of the people receiving the Holy Ghost witness. Then we find, continuing the story, that the people came under great conviction and they cried out: "What shall we do?" And Peter said:

"Repent, and be baptised every one of you in the Name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Listen what comes next. "Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls."

Notice the first thing that took place according to the teachings of Jesus and the Acts of the Apostles' record was a beautiful, heavenly, Divine

SUPERNATURAL TESTIMONY.

The two things that took place were Holy Ghost conviction and Holy Ghost reproof. The teachings of Jesus and the Acts of the Apostles record are in complete harmony and unity.

He will guide into all truth. Dropping down now to the thirteenth verse of the sixteenth chapter of John we read: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come." You notice that little word "when" occurs for the third time. When the Holy Ghost, the Comforter, comes, He will not only testify and reprove, but He will guide you into all truth, and He will show you things to come; He will glorify Jesus.

"He will guide you into all truth." One time I was in a certain place and there was a great controversy along a certain doctrinal line, and one good brother said: "You do not mean to tell me that the teaching I am holding is not true, because when I got my Baptism I was holding this teaching, and do you think God would have baptised me if what I was holding as truth was not truth?" Brother, sister, God does not baptise you in the Holy Spirit because you are in possession of all truth, but He gives you the Holy Spirit to

GUIDE YOU INTO ALL TRUTH.

And many folks who are all right down in their hearts are all wrong up in their heads. But when the Holy Ghost comes, He does not stop at the head; He comes right down to the heart. He comes to abide and after He comes He will get you all straightened out and guide you into all truth as it is in Jesus, if you will let Him.

He will show things to come. When the Holy Ghost comes He will not only testify and reprove of sin and guide you into all truth (and sometimes it is harder to unlearn than to learn, but the Holy Ghost is faithful and will guide you into all truth). He will show you things to come. You show me an individual, or a group of people where the Holy Ghost has been poured out, and I will show you an individual or a group of people who are looking for the coming of the Lord. And then it goes on to say, "He shall glorify Me"; or glorify the Christ. I love to get in the midst of a group of Spirit-filled people, who, when you throw the meeting open for testimonies, stand up and talk about, not the good things they are doing, but about the Lord. What is the secret? The Holy Ghost has come.

In Winnipeg a man stood up in a meeting and said, "I am a professor in one of the colleges. I heard about your claims, how you professed to have the Holy Spirit the same as they had Him in the days

of the apostles; and I made it my business to investigate. I attended your meetings in Germany and in England, and then I came across to Canada and attended them here. I want to confess that these people who claim to have the Holy Ghost like in the early apostolic days certainly know how to

GLORIFY JESUS CHRIST

in a way that nobody ever glorified the Lord Jesus Christ before in my presence."

I said, "There is one more evidence to the fact that what we have is exactly according to the early apostolic pattern. When I see an individual going down in humility before the Lord and seeking His face for the Holy Ghost, and notice a power coming upon that individual so that probably he shakes a bit, and I hear a beautiful language coming forth from his lips, there is good evidence that this individual has been filled full of the Holy Ghost. I watch that life a little closer and notice it moving out producing conviction, and causing other folks to turn to the Lord and to the truth because of the conviction. I say there is another evidence that that individual is filled with the Holy Spirit. And when I see that individual letting go some of his wrong teachings and twisted doctrines held heretofore, and taking up the Book and studying it until it opens up to him, there is another evidence of the filling of the Spirit. Praise the Lord! When I see that individual shaping his life in conformity with that of Jesus, because he believes Jesus is coming soon, there is another evidence that the Holy Spirit dwells in that life. I watch closer and see him glorify the Lord Jesus, see that the

WHOLE TREND OF HIS LIFE

is to glorify Jesus, and there is still another evidence that he has received the gracious infilling of the blessed Holy Spirit.

He will abide. I believe the best teaching on the subject of the Holy Spirit that can be found anywhere is in the last heart-to-heart talk Jesus had with the disciples before He was glorified. Come with me just for a moment to the fourteenth chapter of the Gospel by John, sixteenth verse: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth."

Sometimes I hear folks speaking about the Holy Ghost, and they call Him the "Heavenly Guest." I do not like that term, because when the Holy Ghost comes He comes, not as a guest to pay a visit, but to take up His abode within you, to dwell and abide for ever. He cannot come and move into rented property, neither does He come and dwell in property that has not been purchased, nor fully paid for. Bless the Lord, He moves into property that has been fully paid for; and the

PRICE THAT WAS PAID

was the blood of the Lord Jesus Christ. He comes to abide for ever.

He will teach. Let us read one more verse, the twenty-sixth of the same chapter, "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things,

and bring all things to your remembrance, whatsoever I have said unto you."

I remember a short time ago a young man got wonderfully filled with the Holy Ghost and friends tried their best to turn him away from this new experience, but he was not to be turned. As a last resort they invited the pastor to come down and talk to him. His mother said: "We have tried to help you, so we have asked the pastor to talk to you." The pastor was a man who studied other kinds of books than the Bible. Well, that young man floored the pastor. Do you know why? Because he was filled with the Holy Ghost, and when he read the Bible he believed everything he found therein. He just told the preacher what he had found in the Book. Being

FILLED WITH THE HOLY GHOST

does not mean that you do not need the Book any more. There were some good folks who, when they received the baptism of the Holy Ghost, laid aside the Bible. They said: "We have the Holy Ghost now, and He will teach us all things. We do not need the Book." That is the same as saying: "We have a teacher now, so we do not need any more study books."

You need the Bible. But when you are baptised, the Teacher is there, and when you come across a hard place He will teach you, He will flood the passage with light.

It is wonderful that we may receive the same Holy Spirit in these days as came down in the early apostolic Church. And I thank God with all my heart that what we believe and what we preach, and what we profess to experience is in accordance with the teachings of the Lord Jesus and in accordance with the records of what took place in the Acts of the Apostles; and best of all it is for us all!

When—

When all your life is lived in serving others,
 And you have neither time for sport nor play,
 When you have both your hands full, like the mothers
 Who have to think for children every day.
 When all your life seems like a closed-in garden,
 And you get out of touch with men and things,
 And all the music that you have to cheer you
 Is just to hear the way the blackbird sings.
 When troubles gather thick and fast around you
 And you are saying: "Will it never end?"
 You may be sure your life is never wasted,
 And what is more, you're serving God, my friend.

ANONYMOUS GIFTS.

We have received the following anonymous gifts and hereby gratefully acknowledge them:

To the Work in General: Cardiff (one who loves Him), 15/-.

World Crusade: Plymouth member, 5/-.

Elim Foreign Missions: Hove Crusader (designated), 2/6,
 Bradford (designated), 10/-; Reading (two Crusaders), 10/-.

Consecration

By J. NARVER GORTNER

TO be wholly consecrated unto the Lord is to be wholly given up unto His service. The Lord Jesus was wholly consecrated unto the great work He had come into the world to do. For what purpose had He left the glory and come into the world? That He might provide redemption for fallen man. He came out of the ivory palaces of glory into a world of woe, and, having come in obedience to His Father's behest, He went all the way to Calvary, and was "obedient unto death, even the death of the cross." He lived to do the will of the Father. He said, "My meat is to do the will of Him that sent Me, and to finish His work." He called, you will observe, the work He was doing, His Father's work. When He was only twelve years old He said to Joseph and Mary who had sought Him sorrowing, "Wist ye not that I must be about My Father's business?"

Paul was one of the best examples of a consecrated man I know anything about. He counted no sacrifice too great to make for Him who loved him and redeemed him. He recognised the fact that he was not his own, that he had been bought with a price, and that his business was to fill the place the Lord would have him fill, do the work the Lord would have him do, and wield the influence in the world the Lord would have him wield. His interest was in the things that were heavenly and Divine, and he had only a passing interest in the things of time and sense. He cared for these things only as

A MEANS TO ADVANCE

those higher interests, the interests of the soul. He realised that the things which are seen are temporal but that the things which are not seen are eternal; and he conducted himself accordingly. We know that the things of time are not worthy to be compared with the things of eternity, that we are just sojourners here, "strangers and pilgrims," as the Word says, but alas, it is to be feared that many—I had almost said the most of us—give the lie with our lives to what we say with our lips and, in a measure at least, believe with our hearts. Why is this? It is because we live on too low a plane. We are not as consecrated as we ought to be. We read of Moses that "he endured as seeing Him who is invisible." Would that we might get a real vision of eternal realities, and that the things of time and sense might fade out of our horizon, and that we might realise that these things, that to the average man seem to be so important, are really of very little importance when compared with spiritual values.

One of the reasons why it is hard for us to make as complete a consecration as we ought to make is because our love is not as deep and soul-stirring as it ought to be. Jesus loved. Oh, how He loved humanity, the sinful souls for which He had come into the world to die! That was why He was able to face the whipping post and the cross. And He saw what was beyond, "the joy that was set before

Him." If we could but love as He loved, and if we could but see the joy that is set before us, it would be easier for us to endure.

Paul suffered much, but in the midst of his sufferings he was

TRIUMPHANT.

He spoke of "the excellency of the knowledge of Christ Jesus," and for that excellency he counted all things but loss. His position in the Jewish Sanhedrin, his place in society, his worldly prospects in life—how gladly he gave them all up, casting in his lot with the despised Nazarene, and the despised Nazarene's disciples. "I reckon," he wrote, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Do you think he is sorry now that he consecrated his life unto the Lord and his service unto the Master, and that he was true to his Lord even unto death? Methinks not.

And it will pay you and me to be thus consecrated. We have been redeemed as he was redeemed. The same Lord who loved him and gave Himself for him loves us and gave Himself for us. And the call is to us as it was to him. Our Lord may not be calling us out into the limelight; He may not be calling us to occupy a prominent place in the world, or to do what might be regarded in the eyes of men as a great work, but He is calling every one of us to be consecrated unto the service of the Lord. And to be consecrated involves whole-hearted and

SACRIFICIAL SERVICE.

Frank Higgins worked among the men in the logging camps of Wisconsin and Minnesota. He was known by them as the "Sky Pilot." Under his labours hundreds of the men were converted. Many of them he comforted and counselled in their last hours on earth, and when their bodies were laid away he read the funeral ritual at their graves. Thousands of men loved him; some of them as much as they loved themselves. One day he was on his way to the hospital to undergo an operation, and by his side, holding his arm, walked a strong man who had been a prize-fighter and who through the instrumentality of the "Sky Pilot" had been saved from a life of sin. The big tears were running down the man's face, and he said, "Frank, you may need a bone, or a bit of skin to graft into the wound, or a little blood, or a lot of blood; whatever you need, Frank, call on me for it. You can have anything I've got to the very last drop of blood in my body." That is love. That is devotion. That is consecration. And anything short of that is not complete consecration. Whatever it may be it is not full consecration, whole-hearted surrender.

What if all the thousands who had received this blessed baptism in the Holy Spirit were fully consecrated unto the service of the Lord! How the fire of God would be burning upon our altars! Certain am I that there would not be the divisions among

us, the petty jangling, the strife, the misunderstandings, the numerous discords, there now are. If all our people were thus consecrated unto the Lord we should all know just what Jesus meant when He said, "Ye shall receive power after that the Holy Ghost is come upon you." Lord, I yield unto Thee! Thou shalt have Thy way in my life. I purpose henceforth to live not unto myself but unto Thee! May the grace of God help each of us to say it for His glory!

Condescending Patience

It is a great act of eternal love when Christ once for all absolves the sinner, and puts him in the family of God; but what condescending patience there is when the Saviour with much longsuffering hears the oft-recurring follies of His wayward disciples; day by day, hour by hour, washing away the multiplied transgressions of His erring but yet beloved child.—
C. H. Spurgeon.

When the Saints are Marching In

KATHARINE E. PURVIS.

J. M. BLACK.

1. Tho' the shin-ing gate, Where the an-gels wait, When the saints . . . are
 2. Part-ed friends shall meet, On the golden street, When the saints . . . are
 3. Ev-'ry tongue and race Shall extol God's grace, When the saints . . . are
 4. To the Lam-bonces-lain, But who lives a-gain, When the saints . . . are

When the saints are

marching in; The redeem'd shall come, And be crown'd at home, When the
 marching in; Spot-less robes shall wear, Vic-tor's palms shall bear, When the
 marching in; And the blood-wash'd throng Shall repeat the song, When the
 marching in; We shall of-fer praise Thro' e-ter-nal days, When the
 are marching in;

CHORUS.

saints . . . are marching in. When the saints . . . are marching in,
 When the saints. When the saints are marching in,

When the saints . . . are marching in, Joy-ful songs of sal-va-tion
 When the saints are marching in,

thro' the sky shall ring, When the saints . . . are marching in.
 When the saints marching in.

Bible Study Helps

GOD'S COMMANDS—STANDING CHURCH ORDERS.

1. "God now commandeth all men every-where to repent" (Acts xvii. 30).
 2. Command to pray (Matt. vii. 7; I. Thess. v. 17; Luke x. 1; Isaiah iv. 6).
 3. Command to love God and our neighbour (Matt. xxii. 36-40).
 4. Command to evangelise the world—"all nations" (Matt. xviii. 20).
 5. Command to be baptised (if a born-again Christian) (Mark xvi. 16; Matt. xxviii. 19).
 6. Command to be separate from the world and sin (II. Cor. vi. 17, 18; vii. 1; I. John ii. 15-17).
 7. Command to tithe of our goods and possessions (Malachi iii. 10).
 8. Command to take the Lord's supper (I. Cor. xi. 25, 26). "This do ye . . . in remembrance of Me."
 9. Command to be filled with the Spirit (Eph. v. 18).
 10. Command to "believe in Christ" . . . and "love one another" (I. John iii. 23).
 11. Command to be faithful unto death (Rev. ii. 10).
 12. Command to build up one another in the faith (Jude 20-25).
 "To obey is better than sacrifice, and to hearken than the fat of rams" (I. Sam. xv. 22).
- Consider the effect upon the entire Church to-day if these commands were literally carried out!

CHRIST'S DEATH.

We do well to remember Him who died on our account, for that death is—

1. The basis of faith's confidence (Rom. iv. 25).
2. The spring of love's service (II. Cor. v. 14).
3. The window of hope's expectation (I. Thess. iv. 14).
4. The joy of reconciliation's blessing (Rom. v. 11).
5. The motive of affection's regard (I. John iii. 16).
6. The soul of the believer's praise (Rev. i. 5).
7. And the theme of the Gospel's witness (I. Cor. v. 3, 4).

FOUR BEHOLDS IN JOHN XIX.

1. Behold the man (verse 5).
2. Behold your King (verse 14).
3. Behold thy son (verse 26).
4. Behold thy mother (verse 27).

The Foe and the Friend

By Rev. G. LAMPARD

Sin coucheth at the door.—Genesis iv. 7. *Behold I stand at the door and knock.*—Rev. iii. 20.

THERE is a far remove between the statement of the first and the exclamation of the second. Both are Divine. That at the beginning of revelation and this before the curtain is rung down. The first was made to one man and the second to a Church, of which individuals are members. That was to declare and disclose sin—it does not disclose itself—and this to declare and disclose Jesus, who alone can do so. Sin is personified as a blood-thirsty beast. Satan has recently utilised the serpent for his purposes, and nothing but the cruel, merciless and malicious can represent it. It is couching, not exposing itself nor its aims, but the soul of Cain is its desire, and it waits and waits—sleeplessly, watchfully, intently. Only three times in the Bible is this word *desire* used, having that particular meaning which attaches to it here: Genesis iii. 16, the woman's desire; Canticles vii. 10, the Lord's desire; and here, the desire of the Devil. This is the portraiture of God; and sin is not something abstract, negative, impersonal, it is not "simple moral aberration,"

HUMANITY'S GROWING PAINS,

but something objective, apart, alive. It is sexless, mere defect from which man will evolve and grow, below the human, for it coucheth, beastlike, to spring, or, serpent-like, to strike. It is persistent, for its attitude is continuous, and its desired prey is the being, the man—not his property, but himself. Surely it was mercy that warned this man, telling him all the truth concerning this implacable foe, and counselling strict, straight, and merciless dealing—"thou shouldst rule over it." But look at the other Candidate who seeks the suffrage of the soul. John describes Him in Revelation i. 12-16. He declares Himself (vv. 17, 18). He is variously represented in the seven letters, and in this the last of the seven as the "Amen, the faithful and true witness, the beginning of the creation of God." Some 238 names and terms and titles are employed in the Word of God, but, as John Newton says,

Join all the glorious names
Of wisdom, love, and power
That mortals ever knew,
That angels ever bore,
All are too mean to speak His worth,
Too mean to set our Saviour forth.

May we sum all up in the great words of Paul: "It pleased the Father that in Him should all fulness dwell." He is Deity eternal. He echoes to God in everything, the Amen, He declares to man the whole truth concerning Himself and concerning God. He is "the faithful and true witness," and is

THE PATTERN FOR MANKIND

for ever, "the beginning of the creation of God." How He answers to and fulfils all that in His dealings with this recreant Laodicean Church. He counsels, rebukes, chastens, and then assumes this attitude to which attention is summoned; "Behold,

I stand at the door and knock"—a deliberate, determined stand, a ceaseless stirring and wooing, a purpose beyond highest conception and having present and future possibilities of fellowship and glory. But He is "at the door," and there "sin coucheth." The mighty truth is exemplified. Man's supremacy of choice. What is the door? It is a means of ingress and egress and what passes the threshold determines the character of the house. There may be the public house, common to the public; the disorderly house, the haunt of the conscienceless and morally unbalanced; the house of God, frequented by the children of God. So is human choice to character. Sin coucheth, Christ knocketh, and the tenant can refuse admission to one or the other, but not to both. If he refuses one he will admit the other;

MAN IS MADE FOR SERVICE,

and to either dominant and determined seekers he must yield, and by his choice he declares himself. It is not the presence at the door that determines the saint or the sinner: by the opening of the door the man becomes a Cain or a Christian.

Holman Hunt's picture, "The Light of the World," is often referred to because the artist explained to a critic, "The latch is within." Choice crystallises into character and character is destiny. "He that is unrighteous let him be unrighteous still. He that is holy let him be holy still."

Whole-souled, vigorous action is necessary in ruling over the deadly foe, and for this shoes of iron and brass are required. It is also needed to open the door to Him that standeth and knocketh. Psalm xxiv. 7-10 tells us of the only acceptable opening for a King, and such a King: "Lift up your heads O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." The murderous designs of the couching beast should be our compelling power, and the merciful and gracious designs of our Lord the attractive power. Behind the one are the awful possibilities of the bottomless pit, and behind Him the

UNSPEAKABLE GLORIES

of sitting with Him in His throne. Are not these two voices enough? The one was not sufficient for Cain—he did not rule over it: it ruled over him and he became his brother's murderer. Did "any man" in that Laodicean Church "hear His voice and open the door"? We are not told.

The spirit of worldliness is terrible enslavement. Its deceptions, its attractions are formidable, but His patience and His persistence are wonderful, and "Love suffereth long and is kind." To that Love we commit all.

Shoot where God tells you to aim, and you will always hit something that He has in view.

FAMILY ALTAR



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

Sunday, October 22nd. II. Kings xvii. 29-41.

"Ye shall not fear other gods" (verse 35).

The teaching of Scripture is clear. If we fear God we need not be afraid of demons or men. Give God reverential fear and there need remain no haunting fear of what demons or men will do to you. The man who takes God into his life and under all circumstances honours Him, need have no fear. Naturally we fear unwelcome surprises. We fear the darkness and we fear the light. In the darkness we may be the victims of those who choose the darkness for their evil deeds. In the daylight we fear those who may screen themselves and pretend to be angels of light, when actually they are messengers of evil. If we tried to protect ourselves we should be overwhelmed with the necessity for manifold watchfulness, but if we trust God to protect us, then we know that in some way or other His shield will always stand between us and the foe. If we fear God then we need fear nothing else.

Monday, October 23rd. II. Kings xviii. 1-12.

"And he called it Nehushtan" (ver. 4).

"Nehushtan" simply means "a piece of brass." The brazen serpent that once had been used to save thousands of serpent-poisoned lives was now simply called a piece of brass. Was it right? Yes, it was right, for when the power of God was withdrawn from association with that brazen serpent then indeed it did become only a piece of brass. The rod that Moses stretched over the Red Sea was nothing apart from God. Elijah's mantle was nothing apart from God. Gideon's army was nothing apart from God. Wesley was nothing apart from God; neither was Spurgeon or Torrey. Neither are we. Apart from God we are puny men who vanish like snowflakes falling upon the sea. But with God we build for eternity. Apart from God we are nothing, but with God we can bless our home, our workshop, our Church. The man upon whom the Spirit of God rests is daily making eternal history.

Tuesday, October 24th. II. Kings xviii. 13-25.

"At that time did Hezekiah cut off the gold from the doors of the temple of the Lord" (verse 16).

It was a sad thing when the gold that had adorned the temple of the Lord was cut off. To-day we are not concerned with material gold, we are concerned with the gold of Christlikeness that should adorn every human temple of God. There is a pure gold of Christian character which should mantle every believer. The

gold of love, joy, peace, patience, and sympathy should adorn us all. How sad it is when we surrender the gold. Some who receive a higher position cut off their sympathetic nature and become overbearing. A bright, thoughtful office boy may become a sour, grumbling manager. A gentle mother with her one child may become a loveless disciplinarian when her family grows to four. How beautiful it is to be Christlike. Take care lest the stress of life forces you to surrender the gold. Let the Hand that gave us the gold polish it daily for His glory.

Wednesday, October 25th. II. Kings xviii. 28-37; xix. 1, 2.

"Neither let Hezekiah make you trust in the Lord" (verse 30).

Even parents and friends are sometimes guilty of seeking to prevent children and companions from trusting the Lord. In Spurgeon's day it was: "Don't go and hear him or you will be converted." To-day it is: "Don't go and hear Principal Jeffreys or those other Foursquare preachers or you'll become Foursquare yourself." Our best friends are those who cause us to trust in the Lord. The more they cause us to trust the Lord the truer friends are they. Never hinder another from trusting in the Lord. If your children have Christian friends then encourage those friendships. Encourage someone to trust in the Lord to-day. Instead of encouraging others to look this way and that way, encourage them to look God's way. Bewildered hearts are looking around for a resting place—teach them that it is only as they look up that such a resting place will be found. Look up this morning.

Thursday, October 26th. II. Kings xix. 5-20.

"Thus saith the Lord, Be not afraid of the words which thou hast heard" (verse 6).

What words have you heard that have disturbed you? Is somebody talking about you behind your back? Do you sometimes associate burning ears with burning criticism? Do you feel that you are being misrepresented, even scandalised? Do you sometimes feel helplessly discouraged and at other times burning with indignation because reports have reached you of unkind remarks and veiled threats? Has someone threatened to ruin your life? Has someone said they will smash your work and blacken your character? Then, be not afraid of the words which thou hast heard. Trust in the Word of the Lord, then you need never fear the word of man.

Friday, October 27th. II. Kings xx. 1-17.

"And Hezekiah wept sore" (verse 3). Strong men can reach a crisis when

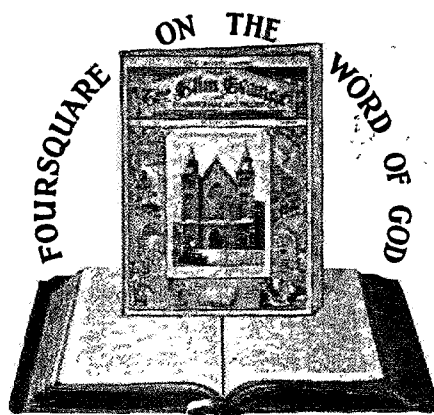
their courage fails them and they are completely broken up. A strong man sobbing is not a pleasant sight, but in the stress of life the strongest men become as children. It is well to remember that the strongest among us are very weak. The haughty spirit can easily be broken by an unexpected sorrow. The stern mouth can quickly lose its strong lines. When a strong man comes up against the judgment of God he is like a feather before a hurricane. What can he do? Nothing! Therefore let us so walk in the will of God that we shall never know the judgments of God. If we will to do God's will during the processes of life, then we shall have no quarrel with Him in the crises of life. Faith may shed tears for others, but when faith is perfected it never sheds tears for self.

Saturday, October 28th. II. Kings xxi. 1-15.

"I will wipe Jerusalem as a man wipes a dish, wiping it and turning it upside down" (verse 13).

What a homely yet terrible figure of judgment is this! When God acts in judgment His judgments are terrible. Judgment is His strange work—He abominates it—but when mercy has been finally rejected then even a God of all mercy acts in all judgment. It is a fearful thing to add sin unto sin until God is forced to climax His dealings with us with judgment. It is a fearful thing to come under the judgment of God. Therefore keep your life clean, keep your home clean, keep your church clean. Let no evil find a landing place upon the shore of your life. Watch against evil stalking into your life wearing a cloak named: "It doesn't matter much." Evil does matter. A little evil is a great sin. If you wish to keep away from the great judgment of God then you must keep away from the little evils that constantly seek to thrust their way into the heart.

Bearing the cross may mean shame, it may mean suffering, it may mean persecution, it may mean death. That is what bearing the cross does mean, and I find that the Lord Jesus never hides the fact that if you are going to live according to His will you are going to be unpopular with the world, you will begin to run counter to the principles and aims, and motives, and opinions that obtain currency down here. You cannot walk with God and walk at the same time with the world. This is what He says: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple."—H.S.G.



EDITORIAL

Homeward Bound.

AFTER several months spent in this country, Pastor A. H. Cooper, Moderator of the Full Gospel Church in South Africa, on 6th October sailed from Southampton on the *R.M.S. Armadale Castle*. During his visit to England, Pastor Cooper ministered with considerable acceptance in several of our Foursquare Gospel churches.

He is accompanied by Evangelist L. Nelson, who is returning to South Africa after a course of training in the Elim Bible College.

We wish these brethren Godspeed as they return to their homeland to resume their labours for the Lord.



Backsliding or—?

A SIMPLE illustration brought home a helpful truth the other day. We were travelling by train. Suddenly another train overtook us. This train was moving slightly faster than ours. The effect upon us was very strange. *It appeared as though our train was moving backwards.* It was a relief after the other train had completely passed to discover that we were still moving forward. Judging by our first thought we should have been disappointed, in that instead of drawing nearer to our destination we were all the time getting further from it. But our eyes deceived us—all the time we were moving quickly ahead, but not so quickly as the other train. So it is in the spiritual journey. We look at others and they are moving so quickly ahead that it seems to us that we are actually going backward. We are apt to get discouraged. Instead of progressing nearer to our heavenly destination it seems that we are getting further from it. But, praise God, He sees that we are actually going forward all the time, and although others may move forward more quickly, yet we have the encouragement of knowing that we too are moving forward. After all we are not backsliders but marchers.

An African Christian

WHEN Moffatt (the English missionary) and his companions were on their travels in Africa, they came near to a heathen village on the banks of the River Orange. They had travelled far, and were suffering from thirst, hunger, and fatigue. They were afraid of lions which were seen in that vicinity; and so they wished to remain in the village overnight. But the people of the place were rough and unkind, and would not allow them to come in; even insisting on their halting some distance off.

The travellers asked for water, but were refused; they offered the buttons on their jackets for a little milk; but that also was denied them. They had no prospect of anything better than to spend the night hungry and thirsty, though in sight of the village and of the river. And to this must be added that they were suspicious of the villagers themselves, whose manner was most unfriendly.

But when it began to grow dark a woman came to them, with a bundle of wood on her head, and a vessel of milk in her hand. Without speaking, she gave them the milk, laid down the wood, and went back to the village. A second time she came with a cooking dish on her head, a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire, and put on the meat to cook. Again and again they asked her who she was. But she remained silent until her work was done. Then she was again entreated to give a reason for such kindness to strangers. Tears rolled down her dark cheeks as she replied: "I love Him, whose servants you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full. I cannot speak my joy to see you in this out-of-the-world place."

This poor woman was a solitary light burning in a dark corner. She had been some time before in the school of a missionary, where she had learned to love Jesus; and she had now a copy of the Dutch Testament given her by her teacher.

When asked how she kept the life of God in her soul, alone, and without Christian help and sympathy, she drew the much-prized Book from her bosom, saying, "There is the oil which makes my lamp burn; this is the fountain whence I drink."



Black Honesty

Here is a story from a bulletin of Bethany Church, Philadelphia. A soiled envelope lay in the street, walked over by many feet. A little coloured boy picked it up. It contained a one-dollar bill. In the store to which he was going he shewed it to the lady in charge and said, "Gee, I'd like to keep it, but it belongs to the church. Do you know any one who goes there?" The lady took the envelope and sent it to the church. On a slip of paper was written: "Find enclosed one dollar for the church repair." It was from a poor woman for the Bethany renovations. Does the honesty of the little coloured boy, whose name I do not know, speak to any of us?

The Faith Omnipotent

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

MOST of us have a good deal to learn about the omnipotence of faith, that nearness to the Father and confidence in Him which enables us to do the works of Jesus, and even "greater works than these."

Rotherham's translation of Galatians ii. 20 calls it, "The faith of God and of Christ." Our blessed Lord, in Mark xi. 22, exhorts us to lay hold on this faith to which all things are possible; literally to have God's faith, by which also He framed the ages, and made the worlds—to say with the same confidence that He did at the creation of this world: "Light be and light was." So great and marvellous are the promises of God and Christ in this respect, that it would seem to the ordinary believer presumption to believe them, and it is only those who have entered into an abiding fellowship (partnership) with God, who wait on Him continually and have learned to pray without ceasing, that can exercise this faith which moves mountains. It is given to those who love God with the whole heart, soul, mind, and strength, and whose business is

GOD'S BUSINESS,

whose interests are the interests of His kingdom, whose paramount desire is to do His will, to extend His kingdom, and to promote His glory.

We have a concrete example in the case of Elijah, who, though a man of like passions as we are, prayed that it might not rain, and it rained not for three years and a half. And he prayed again and the heavens gave rain, and the earth brought forth her fruit (James v. 17, 18). His first message to Israel must have come with startling suddenness: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain, these years, but according to my word." The words seem overwhelming and drastic. How Ahab must have feared and trembled when he received this message!

How near Elijah must have lived to God, in the continual consciousness of God's presence, so that he could use the same language as the angel Gabriel, "I stand in the presence of God" (Luke i. 19, with I. Kings xvii. 1). And this prayer is given as our example of the prayer of faith for healing: "The inwrought or energised prayer of a righteous man which availeth much" (James v. 16).

But what was Elijah's motive? It was entirely for God's glory; and so should ours be. Our welfare is bound up with the glory of His kingdom. His great desire was to bring Israel

BACK TO GOD.

They had forsaken the Lord their God, and had become worshippers of Baal and Ashtaroth. And as long as they had fruitful seasons, they would go on in that worship. His interests were solely those of God's kingdom. His very name was prophetic of his great life-work. The name *Elijah* means in Hebrew: "Jehovah is God." When the people saw the won-

ders wrought through the prayer of Elijah, they all fell on their faces and said: "The Lord [Jehovah] He is the God; the Lord, He is the God" (I. Kings xviii. 39).

Elijah had the faith which moves mountains, a faith which our blessed Lord urges us all to accept, in saying, Have God's faith. This faith gives substance to things hoped for. It means that "we are confident of what we hope for, convinced of what we do not see" (Heb. xi. 1, Moffatt). It is the faith omnipotent because all things are possible to it. Its chief characteristic is that it

ACCEPTS EVERYTHING

it asks as being already done, as indeed it is in the mind of God.

The translators express the same thing in various ways, as—

R.V.: "Believe that ye have received."

Moffatt: "Believe that ye have got it."

XXth Cent. N.T.: "Have faith that it is already granted you" (Mark xi. 24).

And this is said of "whatsoever you ask for in prayer." Thanksgiving therefore should arise to heaven, for whatever we ask according to God's will, because "we know that if we ask anything according to His will, He heareth us; and if we know that He heareth us, we know that we have the petitions which we have asked of Him" (I. John v. 15).

What God looks for to-day is bands of Elijah-like prayer warriors who will make prayer the chief business of their lives. The world has to-day become a world of unrest, of turmoil, of want in the midst of plenty, because of the inhumanity of man to his fellow-man. God gives plentiful harvests. So far as his supply is concerned, men complain of having too much;

CORN HAS BEEN BURNT

as fuel, and we even hear of prayer for a scanty harvest, because of low prices. As much effort is being made to inflate prices as in former years was made to bring them down.

The one remedy for all these evils is the prayer of faith—the faith omnipotent. God is looking for Elijahs to-day to stand in the breach, and "to build up the wall on behalf of the land."

The one man in Christ Jesus is appointed to rule the nations with a rod of iron, when he is caught up to God and to His throne. But even now they are enthroned jointly with Him in the heavenly realms (Eph. ii. 6). And all authority has been granted to Him in heaven and on earth, for God has seated Him "at His own right hand in the heavenlies, high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in the age to come. God has put all things under His feet, and has appointed Him universal and supreme Head of the Church, which is His Body, the completeness of Him who everywhere fills

the universe with Himself" (Eph. i. 20-23, Weymouth). He being High Priest of the Order of Melchisedek (Pontifex Maximus), and having entered as

OUR FORERUNNER

into the highest heaven, far above all heavens, we who are priests of that order should be exercising our privilege, like Him, of continual intercession, not only for our brethren, but also for the whole inhabited earth, and for the whole creation (Rom. viii. 19-23). There is an urgent call to-day for prayer-warriors. The fate of nations is hanging in the balance. God would have spared Sodom if the righteous could have been found in her, and He is just the same to-day. He is ready to be inquired of to do it for them who will give themselves to prayer. Praying at all times in the Spirit with all manner of prayer and entreaty, be alive to that, attend to it unceasingly (Eph. vi. 18, Moffatt). Strengthen yourselves in the Lord, and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand against all the stratagems of the Devil. For ours is

not a conflict with mere flesh and blood, but with the despoticisms, the empires, the forces that control and govern the dark world (Eph. vi. 10, 12).

"And behold I, saith the Lord, have given you authority over all the power of the enemy, and nothing shall by any means hurt you."

Mr. Spurgeon once related how in going through the famous factory at Sevres, he noticed an artist painting a very beautiful vase. He says: "I looked at him, but he did not look at me. His eyes were better engaged than in staring at a stranger. There were several persons at my heels, and they all looked and made observations, yet the worker's eye never moved from his work. He had to paint the picture upon that vase, and what benefit would he get from noticing us, or from our noticing him? He kept to his work. We would fain see such abstraction and concentration in every man who has the Lord's work to do. 'This one thing I do.' Some frown, some smile, but 'this one thing I do.'"

Concise Comments & Interesting Items

There is a strong belief, especially in some observant directions, that there is an international conspiracy. Quotations from a striking article on this subject will give us some idea of the matter:

"The theory is that a powerful group of international Jews have been attacking the nations by promoting a series of economic wars. Out of the chaos which they are said to be creating they expect to build a dictatorship based upon gold which will gag the nations into subjection, with themselves in the dominant position of power. This is in exact fulfilment of Bible prophecy which says they will take the larger part of the gold of the world back to Palestine with them when they return. They announce that at the proper moment they will unveil a Jewish Superman. The 13th chapter of Revelation indicates that the coming 'King of the Jews' will control the central hub of the world's finance. We read that his trade mark will have to be taken by all who wish to buy or sell."

The above theory is largely based on a document known as "The Protocols of the Learned Elders of Zion." Mr. Winrod in an article on the question, says:

"When Mr. Victor E. Marsden of the 'London Morning Post' translated 'The Protocols of the Learned Elders of Zion' from the original Russian documents, we are told that this work was carried out at the cost of Mr. Marsden's own life's blood. He could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was turning into English made him positively ill. He was special correspondent of the 'Post' in the suite of His Royal Highness, the Prince of Wales, on his Empire tour. From this he returned with the

Prince, apparently in much better health, but within a few days of his landing he was taken seriously ill, and died after a very brief illness.

"It has been charged that these documents are forgeries, and they may be. They were given to the world by a Russian official by the name of Sergyei Nilus who worked under the Czar prior to the reign of the Reds.

"If Nilus was writing to-day, he could not describe more accurately the things which are coming to pass than he did about a quarter of a century ago when these threats against the nations were first published. So far as I know the best argument for their accuracy is the fact that the world conspiracy which they purport to expose is working out exactly as the documents indicate."

The previous paragraph shows that in some quarters these so-called Protocols—a protocol is an original draught of diplomatic document—are considered to be forgeries. But they certainly have not been proved to be forgeries.

"The Protocols have much to say about the alleged powerful leaders at the top of Jewry gaining control of the world's gold. The plot provides for their manœuvring of the precious metal according to their own plans with the viewpoint of accomplishing the great specific purpose of bringing the nations under their control.

"A few quotations from 'The Protocols' will show that the deliberate purpose of the alleged conspirators is to prepare the way for a financial monarch: 'In place of the rulers of to-day we shall set up a bogey which will be called the Super-Government Administration. When the hour strikes for our sovereign Lord of all the world to be crowned it is these

same hands which will sweep away everything that might be a hindrance thereto. The King of the Jews will be the real Pope of the earth, the patriarch of an international church. Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist against him any sedition with which he is not strong enough to contend and is compelled to hide from it.'"

The view held is that rich and powerful men are secretly hoarding the precious metal of gold, and by this means have brought about a world-wide catastrophe.

"It seems that none of the statesmen of the nations know what has happened to the gold. It has suddenly disappeared as if drawn in by an unseen hand. President Roosevelt has been working frantically to get the gold of the United States into the vaults of the government and the Federal Reserve banks. Recently he declared an embargo against it as a circulating medium. Later he made it punishable by a £2,000 fine and a ten-year imprisonment for any one found possessing more than £20 in gold. But in spite of these urgent efforts the 'New York Times' said that there are multiplied millions of dollars of American gold outstanding and unaccounted for."

Jewish news comes thick and fast. A public appeal has been made by Count Raczynski (Poland), for 200,000 Jews to be allowed to enter Palestine during the next few years. If that took place it would mean that the Jewish population in Palestine would be doubled during the next four or five years. Mr. Ormsby Gore is reported as saying that three times as many Jews entered Palestine in 1933 as in 1932.

The Prayers of David Ended

By GEORGE D. WATSON

IT behoves us in these times to be wide awake to notice all the false interpretations that Satan puts upon the Scriptures. It would seem from the words of Scripture that the first sin that Satan actually committed was the telling of a lie; for it says he is a liar and the father of it. The old theologians taught that it was an eternal necessity for God to speak, and that when He spoke His very Word was the eternal Son of God. They also taught that Satan tried to imitate God, and that the first word Satan spoke was a lie, and so what the eternal Son of God is to the Father that is what a lie is to Satan. We know that the first word Satan spoke to Eve was to pervert the Word of God, and to put a false interpretation upon God's commands. From that time till now Satan and his messengers have been perverting the Word of the Lord, and so twisting every passage as to make it sanction what is false.

One of these perverted interpretations is in connection with Psalm lxxii. 20, where it says: "The prayers of David the son of Jesse are ended." Some years ago I met a fanatic from Philadelphia, who went around telling that he had died and been raised from the dead and was now living in a

GLORIFIED STATE,

and that he never prayed any more, and would never enter church till the prayers were over, and would never give any money to the Lord's cause; for he said he had reached that state spoken of in the Bible where the prayers of David the son of Jesse were ended. So he claimed that all his praying was finished for ever, and that he must not pray himself or listen to anyone else pray, though, strange to say, he could listen to them preach. And yet as crazy as that man was, there were a few fools willing to believe his nonsense and be his disciples. For there is not a single lie that any crank on earth can teach that will not have some followers to believe it.

But that is only one sample of how great multitudes can take hold of almost any scripture and pervert it to their foolish notions or self-interests. John Dowie, when he was rolling in the wealth which he stole from other people, used to quote the passage that when the Lord built up Zion He would come in His glory, and applied that to himself building up the City of Zion on the shores of Lake Michigan. You can find in almost every community some crank that perverts the Word of God in such a way as to make it apply to their personal interest or to their private whims.

Now in the next place let us find the real meaning of this expression about the ending of David's prayers. The entire seventy-second Psalm is on the

MILLENNIAL REIGN

of Jesus upon this earth as typified in the reign of Solomon. If you will read the entire Psalm, every word of it applies to the kingdom age and not to the Church age, for the first verse speaks of the King in judgment, and the next verse of the King's Son, that

is Christ, judging the people, and then in verse 4 that He will break in pieces all the oppositions of the Antichrist and the wicked, then in verse 6 that He shall come down like the rain upon the mown grass, that is Christ coming down from heaven, and then in the next verse that the righteous shall flourish and have an abundance of peace as long as the moon endureth, and that His dominion shall be from sea to sea and from the river to the ends of the earth, and that all His enemies shall be slain and lick the dust, and that all the other people who are not slain in the Tribulation judgment shall bring their gifts and presents to the King, the Son of David, the true Messiah; and all the other verses are of the same order describing the most perfect domain of David's Messiah Son, and that His name shall endure for ever.

This was the vision that David had of the reign of Jesus as typified by the reign of Solomon. At the close of the vision David utters the doxology, "Blessed be the Lord God, the God of Israel, . . . and blessed be

HIS GLORIOUS NAME

for ever, and let the whole earth be filled with His glory. Amen and Amen."

Now this was the vision that he had of the reign of Christ on this earth, and when he saw all the power and glory of that coming kingdom filling the whole earth, he saw in that fulfilment of the Messiah's kingdom the answer to all his prayers, the perfect fulfilment of every desire of his heart. Now the real rendering of the last verse is: "The prayers of David have reached their ultimate conclusion." He was praying for Solomon, and as he prayed for Solomon the Holy Ghost opened his mind to that other Messianic Son, the Divine Solomon, the Prince of Peace, and when he saw all the things that God would accomplish under the reign of Christ, it was a perfect answer to every prayer he could pray, to every thought he could think, and he could not see a single thing more to be desired under the glorious reign of Christ upon the earth; and so all his prayers would be fulfilled and terminated in the glorious reign of Jesus, when the whole earth should be filled with His glory. And it was in connection with that very thing that he uttered the words "Amen and Amen." It does not at all mean that David stopped praying with the writing of that psalm, but it does mean that when that psalm was fulfilled it would leave nothing more to be desired, nothing more to be prayed for, for every thought and every desire and every prayer that the mouth could utter or the mind conceive, would be amply fulfilled when the glory of Jesus shall

FILL THE WORLD

as waters fill the sea.

This proves that the prayers of David were not only local and for the time being, but that he was taken up into the mind of God, and inspired by the Holy Spirit to pray for those things which were in the purpose of God, and which stretched onward for thou-

sands of years in the future, and which extended over the whole earth.

In the next place we may notice that this proves that there is of necessity a limit to our knowledge and our thoughts and our prayers, beyond which we cannot pray, but still the mind of God and the purpose of God extend far beyond our ability to ask or to think. Paul says in Ephesians iii. : " Now unto Him that is able to do exceeding abundantly above all that we ask or think, unto Him be glory in the Church by Christ Jesus throughout all ages," but the Greek says : " Unto all the generations of the ages," proving that God has a plan for His saints which extends, both in glory and in duration, beyond the capacity of all our asking or thinking.

In the vision of David concerning the Messianic reign he did not see anything beyond the millennial reign, he did not see the new heavens and the new earth, he did not see New Jerusalem built of pure gold descending from God after the millennial reign, did not see as far into the future as Paul or John, but he did see the reign of Christ on this earth fulfilling to all perfection the

TYPICAL REIGN

of Solomon, and that was as far as his prayers extended, and that is what he meant by saying his prayers were ended.

Another thought in this connection is that in the

glorified state it will be impossible for us to pray in the same sense that we pray now. It is true that the souls of the dead saints are at the present time under the altar up in Paradise, and John speaks of hearing them pray for the second coming of Christ, saying : " How long, O Lord, before You avenge our blood and judge the ungodly and reward the righteous," but we must remember that souls in the disembodied state, though at rest in Paradise, are not in their ultimate glory which they will have after the resurrection of their bodies. The ultimate state of glory that the righteous are to have will be one of full and perfect bliss in which there will not enter a single need, or a single wish, or a single desire of any sort whatever, for they will be so perfectly flooded with the glory of God, it will be impossible for them to even think of any need or to ask for any blessing, and all they can do is to constantly utter forth incessant praises and adoration and thanksgiving to the triune God through Jesus Christ. Just as the lost will be utterly incapable of any peace or rest because their whole being will have been demonised like unto Satan, so on the other hand the glorified righteousness will have no capacity for the sense of need, and hence no room for prayer or petition, but every thought and every emotion will be praise and worship. How blessed it will be to arrive at a state where all our prayers will be answered and ended.

Book Review

OWING to the recent prominence given in the daily press to the name of Tshekedi, the native chief of Bechuanaland, and also the Government enquiry into the case of the native trial of a notorious white man; the new book, " Tshekedi and His People," by the Rev. A. M. Chirgwin, M.A. (published by the London Missionary Society, price 2d.), will be of great interest to all lovers of the Truth.

Tshekedi, in many quarters, has been misrepresented as an anti-white extremist. Describing him, the

author writes : " He is an educated, quiet-mannered, competent Christian young man, who neither drinks, smokes nor swears. . . . He is a church-member and a regular worshipper at the great church his father built." The book makes interesting reading and gives an outline of the status of the Protectorate, and touches on the beginnings of the Gospel in that land and its triumph there to-day. It is well worth reading, and may be obtained through the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

Christ's Message Supernatural

D. O. SHELTON, President of the National Bible Institute, speaking at the Institute's Bible hour recently in the Church of the Strangers, New York, took issue with the theology of the Very Rev. W. R. Inge, Dean of St. Paul's Cathedral, returning to London after an American lecture tour.

" The Christian Gospel," said Mr. Shelton, " not only claims to be a supernatural message, but wherever it is received and believed it demonstrates its Divine origin. The suggestion of Dean Inge that the defences of Christianity must no longer rest upon the old foundation of miracles, cannot be approved by those who accept the plain teaching of the New Testament. The very beginnings of the Christian Church were miraculous.

" One hundred and twenty men and women, without wealth or any earthly patronage, and with no prospects before them but hardships and opposition, were entrusted with a work that was to regenerate the world's civilisation. The influence of that small group is felt throughout the world to-day. In its moral and spiritual grandeur the message was proclaimed. Their achievement was indeed miraculous.

" If Dean Inge could visit some of the Gospel mission halls in New York, he would find, in the present lives of men and women who have been saved from degeneracy and profligacy, many evidences that the supernatural power with which the early Church was acquainted is still at work."



FOURSQUARE FORCES GAINING GROUND

Many Converts—Many Healings—Much Blessing

We are glad to note by the reports below, that God is still confirming His Word with signs following. Not only are there continual streams of converts but there are many cases of remarkable healings. Praise God! The promise is still true that "these signs shall follow them that believe." The converts are, after being saved, led on to know more of the Lord and instructed in the paths of holiness and of obedience to His commands.

BLESSED BAPTISMAL SERVICE.

Yeovil (Pastor R. Knox). "My cup's full and running over," is the testimony of the saints who gather at the Elim Foursquare Gospel Church, Southville, for God has abundantly blessed the work. From one meeting to another the tide of blessing has been rising. The Pastor has been giving some powerful messages on vital and important subjects, causing much digging into God's precious Word. Much blessing has been derived from the digging.



Pastor R. Knox.

Numbers are steadily increasing and strangers who come testify that no other church in the town has such a warm welcome for the stranger.

God is proving that His Word is still the power of God unto salvation, for on a recent Sunday evening after a powerful address upon the subject of The Final Separation, a sister who had only been once before to the meetings testified afterwards of the wonderful way God dealt with her during the meeting and of how happy she was in Jesus afterwards.

The open air work has been throbbing with power and the people have gathered around very eager to hear the truth.

Recently a baptismal service was held here. The Pastor gave a message on Christ's second coming, which was a means of blessing to all who were present. Two brother and two sisters afterwards followed their Lord through the waters, each in turn giving testimony to their salvation.

The saints are still receiving great blessing from the Blessor Himself, and as they leave the various meetings one can hear such phrases as: "Isn't Jesus wonderful?" Their experience is voiced by the poet who wrote:

"We feel the throbbings of immortal life
Grow stronger as the days go by."

INSTANTANEOUS HEALING.

Edinburgh (Pastor A. Longley). God in His great love is richly blessing in this corner of His vineyard. As week

by week the saints gather at Elim Tabernacle, Dean Street, to hear the Word being expounded, the realisation of the treasures to be found in the Scriptures, which heretofore have been hidden to them, brings with it a mighty revelation of the amazing love and goodness of such a Father.

"Lord, to whom shall we go? Thou hast the words of eternal life," is adequate in describing the expressions of hearts from which petitions pour forth to the great Burden-bearer. At a Divine healing service praise was offered for a sister who had been healed instantaneously on being prayed for.

On a recent Sunday evening an inspiring address was delivered by the Pastor. The subject was The Walk to Emmaus, and as that memorable journey was visualised, history repeated itself as many echoed the words of the disciples: "Did not our heart burn within us?" After the Gospel service the undying love of Christ was commemorated in the breaking of bread. Many friends remained to partake of the love-feast and as the strains of "When I survey the wondrous cross" floated over the building it seemed as though indeed "Jesus Himself stood in the midst."

Once again the winter's work has commenced. The Sunday school has reopened with a good attendance. An open service had been arranged and it was with great joy the adults listened to the children pealing forth amongst other choruses: "Jesus is real to me." One of the brothers held the attention of the children as he spoke to them. "In the Garden," by C. Austin Miles, was beautifully rendered by a sister.

SPECIAL EFFORTS BLESSED.

Sheffield (Pastor F. Farlow). The saints meeting at the Friends' Meeting House, Hartshead, are rejoicing in that blessed and glorious truth: "He satisfies me." Praise God! He is ever victorious and Satan's strongholds are being shaken and his hosts defeated, and truly the workers can rejoice as overcomers through Christ.

The breaking of bread services are being well attended and the presence of the Master is felt in a marvellous way. The very atmosphere is charged with the power of the Holy Ghost. The Sunday evening Gospel service is a proof of the power of the old-time Gospel, crowds averaging eight to nine hundred gathering to hear more of the Saviour.

A feature during the summer months has been the open air service on Sunday evenings after the Gospel service. What an answer to the modernists: 500 to 600 at an open air service, and all hastening to tell the world of this wonderful salvation, only obtained through the precious blood of Christ. Praise God! Souls are being won in the church and also in the open air.

FOURSQUARE GOSPEL ADVANCE.

Aberdeen (Evangelist S. Penny). Against much opposition the Foursquare Gospel is gaining a remarkable hold in Aberdeen, the forces of the evil one are being defeated by the overwhelming power of a full Gospel, and saints from other churches are now beginning to realise that a real work of God is taking place in their midst. A wonderful open air service was conducted in the Castle-gate after a recent Sunday evening service; a huge crowd was attracted by the bright singing, and the message of God's love was faithfully proclaimed by the Pastor and one or two members of the congregation. The result was seen in the mid-weekly services, when strangers attended, having had their interest kindled at the open air service.

God is indeed blessing the gathering together of the saints here as an assembly, and they are rejoicing in the Lord's goodness to them, and are praying with expectancy that the Lord will yet in a greater measure manifest His gracious power in the saving of souls and the healing of bodies.

ON FIRE FOR GOD.

South Croydon (Evangelist O. Murphy). Much blessing continues to rest upon this



Elim Hall, South Croydon.

assembly meeting in the Elim Hall, Selsdon Road. We praise the Lord for the work He is doing in this district and for

continual blessing through the faithful ministry of His servant.

Throughout the summer months, practically every Sunday night after the Gospel service, meetings have been held in the open air where Christ and His blood-bought salvation has been proclaimed. The saints, who are on fire for their Master, have rejoiced in these additional opportunities of telling forth His grace and love. Crusader open air meetings have also been a special feature during the last few months. Praise God, we are "labourers together with Him," and are trusting Him—who when on earth did so many mighty works in the open air—to give the increase to this seed sown in otherwise unreachable ground.

The Tuesday night meetings continue to be times of rich blessing. The Pastor has been giving a series of addresses on *The Greatest Book in the World—the Bible—its Wonders, Preservation, Inspiration, Aspects, etc.* The claims of the modernist have been refuted and the Bible proved to be undoubtedly God's inspired Word. These studies have proved most helpful, inspiring, and edifying.

The weekly breaking of bread services are times of real worship at the feet of the Master, when His presence is specially manifested, resulting in much blessing.

INCREASING NUMBERS.

Coulsdon (Evangelist J. W. Newman). "More than conquerors are we," is truly the chorus of praise and thanksgiving arising from the saints meeting at the Elm Tabernacle, Chipstead Valley Road.

Yes, God is truly manifesting His power to save, heal, and baptise in the Holy Spirit. Recently Pastor J. Smith visited the assembly and immersed those who desired to follow their Lord through the waters of baptism. The remembrance of that service will ever be clear and impressive. After the Lord's servant had preached the message from Hebrews vi. "Let us go on unto perfection," everyone left the service more determined to live for Christ and to spread the glorious Gospel.

One sister recently testified to a miraculous healing. Having suffered for months with a displaced bone in her back, she came forward for prayer and, according to James v. 14, was prayed for. The next day she experienced perfect liberty from pain and suffering.

The weekly prayer meetings are the source of the power for the church; one after another the saints pour out their hearts to God. The Bible studies by the Pastor have caused everyone truly to realise the true meaning of holiness in the Christian life.

Numbers are increasing and every department of the work here is receiving and enjoying the blessing of the Lord.

HEALED AT SHEFFIELD.

"I am now sixteen, and at the age of three years I started with infantile paralysis, which eventually left me with a deformed foot. I have been under various hospitals, and was pronounced incurable. I have always walked on the

outside of my foot, thus causing me to limp. During this summer I was advised to attend the Divine healing service conducted by Pastor Farlow at the Friends' Meeting House, Hartshead. I went and was anointed and prayed for with many others. On reaching home, I went into my room, and whilst there I noticed a change had taken place in my foot. When I told them, my parents were amazed. Now we cannot fully express our thankfulness to God for His wonderful healing power. Though my foot and my legs have not yet fully developed, I have faith that God will complete His work"—Evelyn Wardley.

(This healing is witnessed to by the father and mother of Miss Wardley.)



Miss Evelyn Wardley.

EVANGELISTIC MISSION.

Dungannon. A four weeks' mission conducted by Pastor and Mrs. W. J. Martin has just been concluded at Moygashel, Dungannon.

From the commencement much interest was aroused by the bright singing of hymns and choruses, accompanied by Mrs. Martin on her concertina. As the Word of God went forth in the power of the Spirit, many were visibly under the conviction of the Spirit. Souls were born again and some who had grown cold, oppressed by the trials and difficulties of the world, were restored again to the joy of the Lord.

A special feature of the mission was the Gospel in song by Mrs. Martin, and the children's services which were well at-

tended. The good seed was sown, which we believe will blossom and bring forth fruit in due season.

HEALINGS AT HALIFAX.

Halifax (Pastor J. C. Kennedy). On a recent Monday, just at one of the ordinary prayer meetings, the saints meeting at Hanover School, Bond Street, realised afresh God's saving, healing, and keeping power.

Before going to prayer, the Pastor invited those who had recently been blessed to give thanks audibly and great was the response as one after another told of remarkable answers to prayer. Several testified to answers to prayer regarding the salvation of precious souls.

One dear woman, saved only three months ago, was healed of internal hemorrhage. Praise God! A mother told of answered prayer for her daughter who for twenty years had suffered from epileptic fits, having as many as twenty a day.

A young girl testified to being healed of skin disease on the hands; another, who had been desperately ill, beyond human aid, was herself in the meeting giving thanks to God for all He had done. There she stood, a definite answer to prayer. Hearts burned as the people realised afresh the mightiness of God.

Two inveterate smokers, one of seventy years' standing, the other of ten, testified to deliverance, the younger delivered in one night. One with a bad ear had received a mighty touch from the Lord.

As an assembly the people here praise God for His faithfulness and His keeping power.

SEVENTEEN SLAVES FREED.

Birmingham (Pastor W. Barton). God's people meeting at Graham Street Tabernacle, have been greatly refreshed. The showers of Pentecost are falling and the river of His grace is flowing. Much blessing follows the faithful ministry of Pastor and Mrs. Barton; their preaching of the Gospel has proved the power of God unto salvation, as in every service sinners have accepted the Saviour.

Revival still continues, and both old and young are on fire for God. Every section of the work is progressing and the Pastor has a keen interest in all. A series of studies on the Holy Spirit, recently concluded by the Pastor, has removed many doubts.

Mrs. Barton's Bible studies, delivered in power, encourage the saints to a holier life and to attain the earnest of their inheritance. Pastor Barton's messages on *The Devil*, preached in Holy Ghost power, have resulted in the pulling down of Satan's strongholds and seventeen sinners being set free.

The Saturday evening convention is still a delight to God's people. As all the ministers from outlying districts testify to the world of brotherly comradeship by their presence on the platform, praises ring out; for the love of God is shed abroad in all hearts by Christ Jesus.



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



and each giving testimony to the saving power of the Lord Jesus Christ. They were followed by the appearance of a modern young woman who also unhesitatingly testified to the fact that Jesus Christ was just the very same to-day and that He satisfied her even as he had satisfied the saints of old. The judge, "summing up," declared that the Gospel

is still "the power of God unto salvation" and that it is a "faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Miss Thompson, who is in charge, then invited those present outside of Christ to themselves put the Gospel on trial in their own lives and to take Christ as Saviour.

Hornsey. A recent Sunday was a day of great blessing at the Tabernacle and a day that will not easily be erased from the memory of those present. The Crusaders took charge of the services throughout the day and much blessing attended their ministry. In the morning messages were given by two of them and the Crusader choir unitedly gave a musical rendering of the twenty-third Psalm which was greatly appreciated by all. At the evening service the Gospel was proclaimed by word and song. A brother gave the message at this meeting, his theme being the imminent return of the Lord, and he faithfully warned the unsaved present to prepare for His coming. This was followed by a simple and yet effective piece ably rendered by some of the Crusaders. It was entitled "The Gospel on Trial," and in it some well-known Bible characters were depicted appearing in court before a judge



A Group of Forest Hill Crusaders Telling out the Old, Old Story.

To Prison with the London Crusader Choir

By Pastor E. J. PHILLIPS

To be inside a prison for the first time is a strange experience. This was my lot this afternoon—the first Sunday in October.

Only yesterday evening our Musical Director, Mr. Douglas Gray, received an urgent request from Wormwood Scrubs Prison for a visit from the London Crusader Choir to-day. These valiant Crusaders who live in all parts of London are not firemen—there is no apparatus for summoning them together by the pressing of a button. However, here was an opportunity of service for Christ which our Musical Director felt should not be missed, and so soon he and others were on the war-path, looking up his forces for to-day's attack.

At 2.20 p.m. we meet outside the prison gates. In a few minutes we are in, and the massive door closes behind us. Perhaps all in the company do not share my feelings, for the majority of them are *second-timers*, having been privileged to bring the Gospel in song here in June last.

There are more than a thousand prisoners within these high walls, and about half of them fill the chapel. They face us—row after row in those monotonous light grey suits. But if there is uniformity in their dress, the diver-

sity in their features is a study in physiognomy. I can see their faces as I write. Many of them one is not surprised to see in such surroundings; but many others apparently have brilliant intellectual talents and are endowed with every faculty to enable them to live an upright and God-fearing life. It is those faces that have made the most lasting impression. It seems that every type of character is here, and the men are drawn from all ranks of life. But one thing has brought them all within those high walls—"When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James i. 15).

There is just one hour to tell these poor captives of Him who can break the power of sin and set the prisoner free. So by song and recitation the Word of life goes forth. Hundreds in those unforgettable rows are young men—there are about three hundred in the prison between the ages of 16 and 21. How their eyes are rivetted on the joy-lit faces of the Crusaders as they sing—

"I own no other Master,
My heart shall be Thy throne.
My life I give, henceforth to live,
O Christ, for Thee alone."
and then—

"Ye who the love of a mother have known,
There is a love sweeter far you may own,
Love all sufficient for sin to atone;
Jesus is dearer than all."

Both these hymns have now become well-known through the Elim gramophone records. A Crusader then presents the Gospel by a recitation on Forgiveness, telling what it means and how it can be obtained. Pastor Corry, who accompanies the Choir, sings a solo, and as usual grips his congregation. A burst of applause and out they file—to their cells.

We are escorted to the mess-room for tea, when we are waited on by a prisoner. Then a hurried tour of the prison, to see the cells, the workshops, bakery, gymnasium, and so on. What a change from the prison conditions of the last generation!

The clock strikes 5 p.m. and we leave. The gate shuts behind us, and we are free once more. We thank God afresh for "the glorious liberty of the children of God." We think of those whose bodies are imprisoned behind those walls and whose souls are in greater captivity—the bondage of sin. We breathe a prayer that in the silence God will speak to their hearts and lead them to His Son who said, "If the Son shall make you free, ye shall be free indeed" (John viii. 36).

Seas

THERE are two seas in Palestine: One is fresh and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters. Along its shores the children play, as children played when He was there. He loved it. He could look across its silver surface when He spoke His parables. And on a rolling plain not far away He fed five thousand people. The River Jordan makes this sea with sparkling waters from the hills. So it laughs in the sunshine, and men build their houses near it, and birds their nests, and every kind of life is happier because it is there.

The River Jordan flows on south into another sea: Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travellers choose another route, unless on urgent business. The air

hangs heavy above its waters and neither man nor beast, nor fowl will drink.

What makes this mighty difference in these neighbour seas? Not the River Jordan. It empties the same good waters into both. Not the soil in which they lie; not the country round about.

This is the difference. The Sea of Galilee receives but does not keep, the Jordan. For every drop that flows into it another drop flows out. The giving and receiving go on in equal measure.

The other sea is shrewder, hoarding its income, jealously. It will not be tempted into any generous impulse. Every drop it gets it keeps. The Sea of Galilee gives and lives. This other sea gives nothing. It is named the Dead Sea.

There are two kinds of people in the world.

There are two seas in Palestine.

The Enthroned Christ

TO whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. i. 27).

"That Christ may dwell in your hearts by faith" (Eph. iii. 17).

These scriptures introduce us to the very rock bed of a religious truth and experience. While we may

the weeks and months which make up the year, singing hymns, saying prayers, and sustaining a more or less well-organised work. We have a right to expect and demand a manifestation of the Divine presence; we must insist upon the shining forth of the glory of God.

"In the beginning was the Word." Thus it is recorded in John's Gospel. Turning to the First Epistle of John we read, "That which was from the beginning," as if to say, There can be no other way, no other plan, no other Person.

It is of paramount importance that we keep ever before us that a plan for life and service is in the mind of Him who changeth never. "There is no time in our country, there is no crisis in our experience when God's will needs to be altered a hair's breadth." The plan is perfect. Are we perfectly adjusted?

The adversary does not much care how many times we say sanctification, or how much we talk about being fully surrendered, so long as we permit him to succeed in robbing us of a vision of the glorious Lord Jesus Christ.

Difficult indeed must be the task of those who seek to order the Christian life by so many rules and regulations.

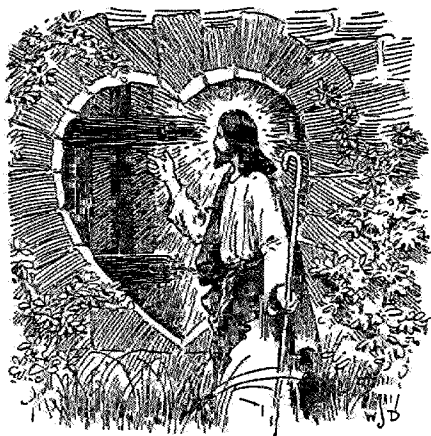
A living Christ enthroned within simplifies, beautifies, and fructifies the whole Christian life and walk.

What misconceived ideas men must have therefore who persist in relegating the Lord Jesus Christ in favour of a bolstered-up system of so-called Christian ethics.

The externals of our religion, be they ever so attractive, must never be substituted for the glorious indwelling Christ, who in all our worship and service must have the pre-eminence.

As has been so well stated, "A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power."

In view of all this, how painfully pathetic are the words as found in the Revelation, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And how regrettable that the Saviour of men should be compelled to wait and wait so long ere He is permitted to assume His throne rights and take up His kingly reign in the lives of many who outwardly would make a show of discipleship.



"BEHOLD, I STAND AT THE DOOR,
AND KNOCK"

enlarge upon, there can be no more room for improvement here. "Think your deepest, soar your highest, comprehend your widest thought of God, and then impute it to Him" who indwells His humblest obedient disciple.

We must never expect to produce and encourage Christlikeness by a mere multiplication of religious rites and ceremonies. Christendom is suffering in our day for want of vision. As the Christ child was lost of old, so in this day of materialism, professionalism, and formalism, we must make persistent search for the manifest presence of the supernatural Christ.

It is not enough that preacher and people go through

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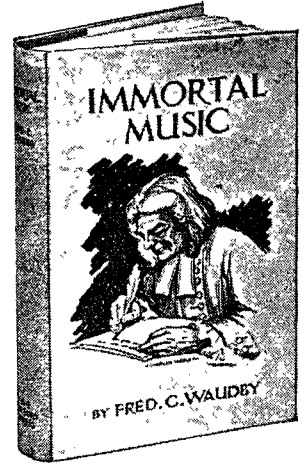
LEE. On September 26th, Mr. Edwin Lee, of Reading. Funeral conducted by Pastor W. B. Kelly.

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