

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 47

NOVEMBER 20, 1931

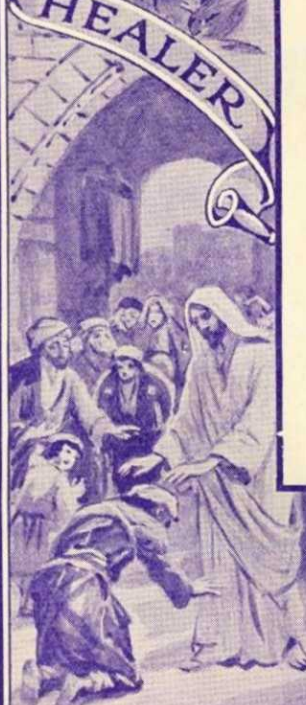
Twopence

SAVIOUR




"I am come that they might have life."
John X. 10.

HEALER





The dome of the world's largest telescope, on Mount Wilson, U.S.A.

COMING KING

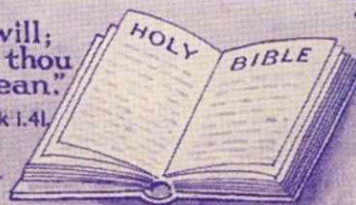


"I will come again."
John XIV. 3.

BAPTISER



"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: Pastor E. J. Phillips. Editor: Pastor W. G. Hatheway.

Vol. XII. November 20, 1931 No. 47

CONTENTS.

Foursquare Revivalism	...	...	737
Music: Victory all the Time	...	...	738
Bible Study Helps	...	...	738
Healed of Arthritis	...	...	739
Triumphant Prayer	...	...	739
Christian Sanctification	...	...	740
Concise Comments and Interesting Items	...	...	741
"Thou Remainest"	...	...	741
Revival Fire at Huddersfield	...	...	742
Family Altar	...	...	743
Editorial	...	...	744
The First Five Minutes After Death	...	...	745
The London Crusader Rally	...	...	749
Children's Bible Educator	...	...	749
Sunday School Lesson	...	...	750
Church and Crusaderic Activity	...	...	751
How the Parable was Spoiled	...	...	752

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

ELIM CRUSADER CONVENTIONS

LONDON

Four central gatherings will be conducted as follows:

EASTHAM Tabernacle, Central Park Road, Wednesday, Nov. 25, at 7.45 p.m., for Eastern area Crusader branches.

CLAPHAM Tabernacle, Park Crescent, Wednesday, Dec. 2, at 7.45 p.m., for South and Western area Crusader branches.

CROYDON Tabernacle, Stanley Road, Wednesday, Dec. 9, at 7.45 p.m., for Southern area Crusader branches.

ISLINGTON Tabernacle, Fowler Road, Wednesday, Dec. 16, at 7.45 p.m., for Northern area Crusader branches.

Pastor E. C. W. BOULTON (National Crusader Secretary) will convene these meetings.

A GREAT FINAL RALLY ON NEW YEAR'S DAY AT
KENSINGTON TEMPLE

(Further particulars later)

Prepare by prayer for these special services. These meetings are open for all to attend

Principal George Jeffreys & Party REVIVAL AND HEALING CAMPAIGNS:

HALIFAX

commencing MONDAY, NOVEMBER 9th

IN THE

TRINITY ROAD BAPTIST CHURCH

(kindly lent)

Every week-night (except Fridays) - 7.30 p.m.

Sundays, Wednesdays & Thursdays 3.0 p.m.

SERVICES AT THE

THEATRE ROYAL

Sundays, November 15th and 22nd, at 6.30 p.m.

BELFAST

November 29 to December 10.

LURGAN

December 12 to December 20.

CHRISTMAS CONVENTIONS

BELFAST. December 25—27. Annual North of Ireland Convention. Christmas Day and Boxing Day at 11.30, 3.30 and 7 in Elim Tabernacle, Ravenhill Road (Boxing Day at 3.30, Baptismal Service). Sunday at 3.30 and 7 in the Ulster Hall. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

LONDON. December 25—27. Simultaneously at Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Christmas Day at 11 a.m. Boxing Day at 11, 3 and 6.30. Sunday at 11, 3 (Kensington only), and 6.30. The speakers include: Pastors E. C. W. Boulton, W. G. Channon, W. G. Hill, and Mr. and Mrs. Llewellyn Bell.

NEW YEAR CONVENTION

GLASGOW. January 1—3. City Temple (corner of Bath and Elmbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include: Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

WATCH THESE DATES

ADDISCOMBE, Croydon. November 15—22. Adult School Hall, Woodside Green. Crusader Campaign. Sundays, 6.30. Monday, Wednesday and Friday, at 7.30.

ARMAGH. Nov. 29—Dec. 10. Elim Hall. Campaign by Evangelist F. J. Siemming.

BALLYMENA. Nov. 29—Dec. 10. Elim Hall. Campaign by Pastor W. L. Kemp.

BIRMINGHAM. Commencing Nov. 22. Elim Tabernacle, Graham Street. Campaign by Pastor and Mrs. C. J. E. Kingston.

HOVE. November 22—29. Elim Tabernacle, Portland Road, Crusader Campaign assisted by young people from south coast.

ISLINGTON. Dec. 13. Elim Tabernacle, Fowler Road (Cross Street). Visit of London Crusader Choir for Special Christmas Service.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 bus from Victoria).

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 47

NOVEMBER 20, 1931

Fridays, Twopence

Foursquare Revivalism

By a Congregational Minister

The following impressions are given by the Rev. George Davies, B.A., minister of the church at Huddersfield in which Principal George Jeffreys and Party held the Revival Campaign. Over five hundred professed conversion to Christ and many remarkable testimonies to healings of various kinds of diseases were given.—ED.

IT has been my joy and privilege to attend many of the meetings of the Foursquare Gospel Revival and Healing Campaign at our Ramsden Street Congregational Church, Huddersfield, during the last month. This was my first direct contact with this movement. Through the press one had gathered some mixed impressions concerning it. But when confronted with the real workers, their method, and their message in these meetings and when one lived in the atmosphere of

THEIR FELLOWSHIP,

many of these impressions were blotted out and a very vivid sense of reality took their place. Four great things continually emerged—the need for conversion or the new birth; the need for full consecration to God in Christ, the need for Divine overflowing empowering for service, and the healing of spirit, mind and body.

Thus personal faith in Christ becomes the chief and ever-abiding condition of the redemption of spirit, mind and body.

All this is built upon the experience—not dogma or theory—of Christ as Saviour, King, Giver of the Holy Spirit, and Healer. How wonderfully true to the New Testament all this is! For the Foursquare Revivalists the Bible, as the inspired Word of God, the literature of Divine revelation, is the great source of spiritual knowledge and power, and the tribunal of appeal to decide spiritual issues.

The Cross and the Resurrection of Christ, are ever central. Swiftly the messages move to the eternal meaning of these tremendous facts. Whatever theme is dealt with, without fail the appeal is made to this at last.

In hymns, prayers, message, and healing act, there

are exhibited wonderful simplicity, directness, sincerity, assurance, and confidence.

JOYFULNESS,

therefore, is spontaneous and natural. Behind all this is the exuberant consciousness of the great dynamic of a wonderful change or transfiguration of life and character, in which the individual has entered into a new relation to God, in and through Christ. This change involves the whole individual, body, mind, and spirit.

The Foursquare Gospel Revivalists go out fearlessly and joyously, to meet the diseased body and the diseased mind, fully assured that the power of God in Christ can heal the whole being.

All this is in full accord with the life and teaching of Jesus, the history of the apostolic Church, and also of the Church of the first centuries, as witnessed by Quadratus, Justin Martyr, Irenæus, Augustine, Ambrose, and many other early writers. We find it coming to sight in the medieval saints, in Luther, Fox and Wesley.

An eminent writer says, "The atmosphere of the last three centuries has not been favourable to faith healing." Nowadays there are signs and movements that reveal the gradual return to the practice and faith of Christ and the Apostolic Church.

Modern psychotherapy is more and more confirming this Gospel of faith healing. Dr. Hadfield says, "In some cases I have attempted to cure nervous patients by suggestions of

QUIETNESS, AND CONFIDENCE,

but without success until I have linked those suggestions on to that faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient became strong.

Dr Grensted, in his great and most valuable Bampton Lectures for 1930, says, "While the Church is waiting for more knowledge, taking counsel with doctors and psychologists, seeking to understand the kinds of disorders which may well be expected to yield to spiritual treatment, it may well be that she should rather be praying, 'Lord, increase our faith' "

"All things," said Jesus, "are possible to him that believeth" Such is the faith of the Foursquare Gospel messengers

I thank God for the work done by Principal George Jeffreys and his co-workers, McWharter, Darragh, Edsor and Allen May the unfailing and overflowing benediction of God ever abide on their efforts wherever they go

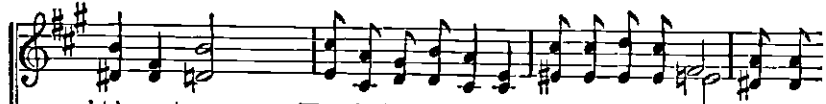
Victory all the Time

C H M

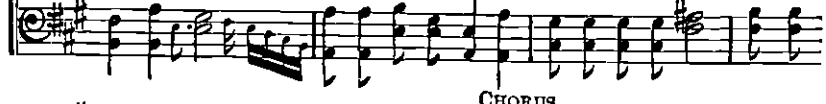
Mrs C H Morris



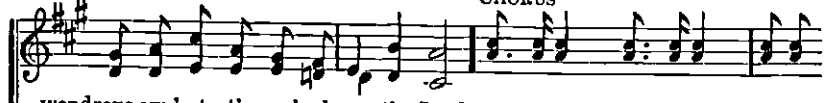
1 They who know the Saviour shall in him be strong, Mighty in the conflict of the
 2 In the midst of battle be not thou dismayed Tho' the pow'rs of darkness 'gainst thee
 3 Brave to bear life's testing, strong the foe to meet, Walking like a hero midst the



right 'gainst wrong, This the blessed promise given in God's word, Do-ing
 are ar-rayed, God thy strength is with thee, causing thee to stand Heaven's
 fur-nace heat Doing wondrous exploits with the Spirit's sword, Winning



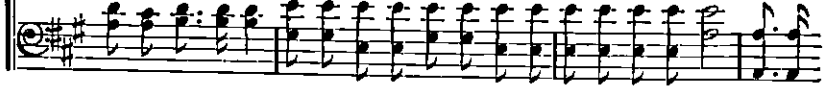
CHORUS



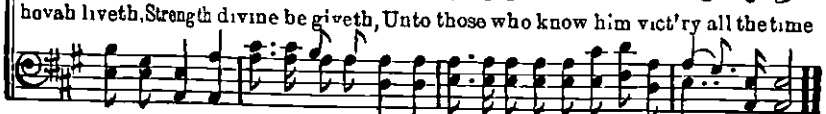
wondrous exploits, they who know the Lord } Victory! vic-to-ry! blessed
 al-lied ar-mies wait at thy command }
 souls for Jesus, praise, O praise the Lord! } Vic-to-ry! yes, vic-to-ry! yes,



blood-bought victory, Vic-to-ry! vic-to-ry! vict'ry all the time, As Je-
 Vic-to-ry! yes, vic-to-ry! yes,



havah liveth, Strength divine be giveth, Unto those who know him vict'ry all the time



Copyright

Bible Study Helps

" ONLY."

- 1 Sinner's "only" (Mark ii 7)
- 2 Saviour's "only" (Mark v 36)
- 3 Backslider's "only" (Psalm li 4).
- 4 Worker's "only" (I Sam vii 3).
- 5 Soul's "only" (Psalm lxxi 5)
- 6 Devotion "only" (Acts xxi 13)
- 7 Safety "only" (Psalm iv 8)

THE WORD OF GOD.

I What the Word of God is to Me

- 1 Seed Then I must sow it (Luke viii 11)
- 2 A Sword Then I must use it (Eph vi 17)
- 3 A Hammer Then I must strike with it (Jer xxiii 29)
- 4 Fire Then I must make the people feel it (Jer xxiii 29)
- 5 Unalterable Then I must stand by it (Psalm cxix 89)

II. What the Word of God Accomplishes for Me.

- 1 It enlightens me, if I wish it (Psalm cxix 105)
- 2 It cleanses me, if I am willing to have it (Psalm cxix 9)
- 3 It strengthens me, if I pray for it (Psalm cxix 28)
- 4 It gives me wisdom, if I desire it (Psalm cxix 104)
- (a) Do I want justification? Read Romans
- (b) Do I want peace? Read John
- (c) Do I want holiness? Read Ephesians
- (d) Do I want satisfaction? Read Hebrews
- (e) Do I want His coming again? Read Thessalonians
- 5 It brings victory, if I trust for it (Rev xii 8)

III. How the Word of God is to be Treated by Me.

- 1 I must believe it (Psalm cxix 66)
- 2 I must trust it (Psalm cxix 42)
- 3 I must love it (Psalm cxix 47)
- 4 I must obey it (John xvii 6)
- 5 I must desire it (I Peter ii 2)
- 6 I must rejoice in it (Psalm cxix 14)
- 7 I must search it (John v 39)

IV What will be the Result of the Word of God on Me?

- 1 I shall be safe (Psalm cxix 117)
 - 2 I shall be guided (Psalm cxix 133)
 - 3 I shall be praising (Psalm cxix 164)
 - 4 I shall meditate (Psalm cxix 15)
- How often? All day (Psalm cxix 97), all night (Psalm cxix 55)

WHICH ARE YOU?

- A Christian worker is good
- A worker in Christ is better
- Christ in a worker is best



MISS BAXTER

HEALED OF ARTHRITIS

At Principal George Jeffreys' Ealing Campaign

Miss Baxter suffered from arthritis for over five years, and was unable to walk without the aid of a stick. She had been treated in several hospitals without relief, but was anointed by Principal Jeffreys at his Ealing (London) Campaign, and was completely delivered. Before her healing she wore a spinal jacket, now her back and hip are quite straight again.

Triumphant Prayer

JOHAN W REDFIELD was a remarkable revivalist among the Methodists. After he had preached one morning, a number waited upon him, and told him they did not care for his preaching. He said, "Did I preach anything untrue." They said, "No." But we do not care for your style."

The following Sunday he preached again, but to an unresponsive audience. His heart was crushed. He felt something must be done to break up the stony hearts of the people. The following day he resorted to the woods, and undertook to pray things through. After praying for some time he seemed to come in contact with what seemed like a stone wall. This was repeated over and over again. He continued in prayer throughout the days which followed until Saturday evening. The next day he told the people possibly it was the last day he would minister to them. He said, "You do not care for my preaching, and I am tired of pouring water on rocks. But I have decided that before I leave I shall see a break, or annihilate this unholy apology for Methodism."

He proceeded with his message, and concluded without seeing any apparent results. Returning to the church at night, he

REPEATED THE ANNOUNCEMENT

which he had made in the morning, and proceeded to preach. After preaching, he asked how many in the congregation were prepared to take the way which he had marked out, namely, the way of the Cross.

Two men stood. He said, "We will just pray." The two men prayed without any result being apparent. Then Mr Redfield began. He knew the hour had come to make good the statement he had made at the morning service. He prayed for a little, but soon encountered the same obstacle which he had met with out in the woods. Exhausted he fell back and waited for a moment, and then regaining his strength and inspiration, he prayed again. But again he encountered the same difficulty. This was repeated six times. Then mustering all the courage and strength he had left, he undertook for the seventh time to pray things through. After he had prayed a little, he encountered the same difficulty, but this time it broke into shivers. The people were prostrated. Backslidden church members confessed their backsliding. Old wrongs were made right, and a glorious revival broke loose in the neighbourhood, resulting in scores of people being converted. The Devil can outwit, outwork and out-general us, but he cannot out-pray us. When the vision is filled with a living God, it is marvellous what things you will dare to do. Elijah only prayed sixty-three words. Dare to launch out on God. He has promised to meet our every need.

God does not condone half-hearted work of any kind, on the contrary, He demands that whatever we do must be done wholeheartedly.

Christian Sanctification

By Pastor W. G. HILL

I am come that they might have life, and that they might have it more abundantly—John x 10

IN order rightly to understand Christian sanctification, we must first of all have a very clear knowledge and true conception of the Gospel which has been specially adapted for the Christian age, the Pauline Gospel. This will enable us to differentiate between the old and the new creations, which is most vital, and also between the believer's position and that of his condition.

After all, the Pauline Gospel is very little understood even by those who profess to be preachers of the Word. It is

A GOSPEL OF PURE GRACE,

for the saint as well as the sinner, and woe betide the man or the woman who dares to adulterate it with the works of the law (see Gal. i 8, 9). So many things, nowadays, are being mixed up with the finished work of Christ, that souls who are anxious for light and life are thrown into darkness and despair. Most people in our churches are surprised to find out the condition of things in the professing church. I am not. Here lies one of the chief reasons—the pure unadulterated Pauline Gospel of grace is not being preached as it ought to be, hence the Holy Ghost is conspicuous by His absence.

There are two modes of sanctification taught in the Bible. One belongs to the old creation (or covenant), the other to the new, one Jewish, the other Christian, one under law, the other under grace, one in the flesh the other in the Spirit, the one is by cleansing, the other by crucifixion.

To me personally, Christian sanctification positively has but one meaning—Christ enthroned within. Of course, negatively, that takes in other truths, such as deliverance from sin. To me, sanctification is a Person, no other than the blessed Lord Himself. "But of Him are ye in Christ Jesus, who of God is made unto us sanctification." He is my holiness. In fact I have

NOTHING APART FROM HIM.

Oh, how grand is this simple Gospel! All is found in Jesus Himself. Christ is all and in all! Paul puts it in a nutshell, "Christ liveth in me" (Gal. ii 20).

That being so, we ought not to be occupied continually with ourselves or our condition. Why, we have died and have been buried long ago, and some have made a public demonstration of it in believer's baptism. We also arose, but in newness of life, which is Christ Jesus the Lord. "Christ our life." Our condition now is, Christ in us. The old order of things having been put away. The Holy Ghost has been sent down from heaven to take full possession, and as we yield and obey, He will see that there will be a growth, "even unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is not by copying Christ we become like Him

(that would be going back under law), but by "beholding." "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (II Cor. iii 18). The Life must first be received, then lived out in the power of the Holy Ghost.

What we so often forget is that this dispensation is one of grace—"grace fathomless as the sea." By being continually occupied with our condition we put ourselves under law, and so believe we cannot have anything from God unless we deserve it. But

GRACE IS FOR THE UNWORTHY

and undeserving. If we merited anything it would not be of grace. We must always recognise Jesus as living within—behold the Lamb of God, and go on our way rejoicing.

I have a feeling that the reason why so many of God's dear children have to wait so long for the baptism into the Holy Ghost lies just here. They seem to be always occupied with their preparation, instead of recognising Christ as their preparation. He is our fitness to receive all blessings. This is why the most unlikely and undeserving get the blessing first. They know nothing of the truths of Christianity, all they know is, that there is no good in them, that gives grace an advantage. They look straight away to Jesus, and the work is done in a very short time.

As in justification, so it is in sanctification, and also glorification (see Rom viii 30). It is His condition that tells, not ours. At the time of the Passover in Egypt, the safety of the Israelites did not depend upon their condition, but on the condition of the lamb, and the same blood that sheltered them also separated them unto God. What about the Lamb of God? Did His condition ever satisfy His heavenly Father? Listen, "This is My beloved Son in whom I am well pleased." Only one life ever pleased God, and ever will please Him, namely, the life of His Son Jesus. He does not recognise any other life in His children, then why should we do it.

We are nothing, less than nothing,
Thou art all in all Thy Name,
Mighty in its powerful working,
Puts our enemies to shame

Yea, we know, anointed Jesus,
As we yield our all to Thee
Thou art now the Christ within us,
Quelling all there is of me

Psalm xiv 7-14 THE EXCELLENCY OF THE LAW

The testimony of God's Book is as "sure," faithful, and enduring as the sun is the faithful witness in the heavens, so splendidly described in the preceding verses of the Psalm. Let us understand and live by the light of the blessed Word.

Concise Comments & Interesting Items

The General Election was a crisis, now our country has to face the process. The election went in the direction expected, but with much more definiteness. The daily papers could not find words to express the reversion of voting. One spoke of it as a stampede away from the Labour Party, another as the General Ejection, another as a Tariffic Election, still another as the Grand National Sweep. Well, we shall see what happens during the process time. It is for each one of us to do our duty to God, then, if the country is moving in God's will, we shall be in harmony with our country also. The word "patriotism" is not the main word to the Christian. It is "Godliness." We believe we are the truest to our land when we are truest to God. So now it is for us to pray and serve. Especially should we be crying out for a great revival of spiritual blessing.

The pathos of loneliness has been vividly brought before us in "The Children's Newspaper." Two Robinson Crusoes have lately been discovered, one of choice, the other of circumstances. An airman employed on commercial flights between Malacca and the eastern ports of Australia was forced down on one of the coral islets of the Great Barrier Reef. He was suddenly confronted by a fierce and terrifying figure—a white man, burned brown by the sun, with long unkempt beard and flowing hair. He turned out to be a late officer in the German Navy who had been crushed by a domestic tragedy. He had no de-

sire to leave his islet. The other Crusoe was one of the crew of the Japanese ship, Matsu. He was washed overboard in August, 1922. Although given up for lost, he was actually cast on to an island in the Pacific. He was recently discovered by Japanese fishermen who through lack of water and food were not able to take him on board, but the Japanese Navy is now sending a rescue ship. These recently discovered cases prove that there may be far more lonely people in the world than we think. Perhaps there is one in your street—perhaps next door. Why not give out a few invitations to the Gospel services?

What would Wesley think if he were living to-day? Frequently we have heard such a question asked. The Rev. Dunsdale T. Young has given his answer. He says

I think he would rejoice in this, that wherever the old Gospel is preached with sympathy and with force, it has a most favourable reception. I think he would rejoice very much that the young men and women of to-day are open-minded to hear the truth, and he would certainly rejoice in the growing catholicity of spirit among Christians. One of his great mottoes was, 'We are the friends of all, and the enemies of none.'

"One of the delightful features of our day, is the way in which believers are approximating to one another. Mere denominationalism counts for less than it ever did, but I feel sure Wesley would be very grieved at the decline of testi-

mony among a great number of Christian people, and he would certainly be grieved at the excessive love of pleasure among so many professing Christians. Neither would he have any sympathy with the undue providing of entertainments by Christian Churches. Of this I feel pretty sure."

This is interesting: "While the divers of the *Artiglio*, the Italian salvage ship, were on the threshold of the sunken liner *Egypt*, they took their first treasure on account.

They picked up an English shilling, but that was not it. The prize was a fragment of a book which they sifted from a heap of muddy rubbish.

The fragment was washed and dried, and from the few printed pages stood out clear the story of David and Jonathan. The ragged leaves, gnawed by rats before the *Egypt* sank, came from a Bible.

The treasure had been cast aside, it had been the prey of vermin, it had been sunk beneath the waves, but it survived. It was the Treasure of the Word.

Such treasure neither can many waters quench nor the floods drown, for it endures beyond all other treasure that men lay up for themselves."

Italy is to be built up on milk, not beer. So says Mussolini. According to a contemporary, "Signor Mussolini claims that it is milk drinking that enables him to rise early and think clearly, he could not afford to depend upon alcoholic stimulants."

"Thou Remainest"

By W. LEON TUCKER

NOT long ago I visited the Moody Bible Institute. Upon my arrival I was entertained in suite 4012. I had been entertained in this suite during other visits, and therefore noticed the change wrought in the interior of these rooms. New draperies and decorations met my eyes. I sat down to become acquainted with

MY NEW ENVIRONMENT

Over a mantel which enclosed a fireplace, I looked upon an enlarged crayon portrait of D. L. Moody, the founder of the Institute. But now he was gone. The memory of the shock which came to me when I heard, "D. L. Moody is dead," was renewed within me. I had myself, in years before, seen him moving about the Institute. I remembered many of his wonderful words and much of his wonderful work. A sadness possessed me and a prayer escaped my lips. D. L. Moody was gone!

I chanced to look upon an opposite wall, there to see a picture of Dr. A. J. Gordon, many years the pastor of Clarendon Street Baptist Church, Boston, Editor of *The Watchword*, and unquestionably one

of the most faithful saints and fearless preachers of his time. I had known Gordon also, had been present at the Institute many times when he had lectured. The first sermon which I heard him preach in the Moody church was recalled—a sermon I shall never forget. "They looked unto Him and were lightened, and their faces were not ashamed." But now Dr. Gordon had gone also! The man to whom

CHRIST CAME IN A DREAM

was now present with the Christ of whom he dreamed, and the Christian Church had sustained a loss difficult to replace.

I looked upon the mantelpiece, and there, in a small easel of brass, I saw another familiar face. It was the face of Dr. W. G. Moorehead, of Xenia, Ohio. He also was a warm friend of the Moody Bible Institute. Among the expositors of the Word, Dr. Moorehead has taken front rank. I remembered correspondence of recent date in which he made references to his failing ministry and his weakened body. He, with Moody and Gordon, had also gone to be with Christ. My soul was serious, sympathetic

and sad "Moody is gone—Moorehead is gone—Gordon is gone"—a triumvirate of worthies

I chanced to glance at another wall, to behold this time not a picture, but a beautiful wall motto, which was artistically executed and neatly framed. It had upon it but two words, but these two words turned my heart from reverie to rejoicing, and from meditation to exultation. Upon beholding these words of the motto, I was so moved with joy that I turned my little steamer trunk, which had preceded me into the room, into an altar, over which I knelt in

PRAISE AND PRAYER TO GOD

These two words were, "Thou remainest." Moody was gone, Gordon was gone, and Moorehead was gone, but God was present—"Thou remainest." O omnipresent, immutable God, "Thou remainest" with the Moody Bible Institute. Servants may come and servants may go, but "Thou remainest."

I spent yet ten more days at this wonderful Institute, each day looking here and there to see if indeed God had remained present, and truly as I went from building to building, from classroom to classroom, I was led again and again to exclaim, "Thou remainest." I have visited this wonderful

institution many times, but it seems that never before was I so persuaded of God's presence and power!

I attended the opening session of the new year. I heard Dr. Gray's address. I tarried for the prayer meeting. I arose declaring, "Thou remainest." I attended the report meeting, saw present more than five hundred students as the Superintendent received their reports, and I left the room declaring, "Thou remainest." I saw, at the evening hour, happy students departing in many directions to bear the good tidings to

WICKED AND WEARY CHICAGO,

and again I was led to cry, "Thou remainest." I saw the Gospel wagons—as many as three—laden with workers, move out to the streets where the thousands pass by, and yet again I repeated my praise, "Thou remainest." I saw books, tracts, Gospels in abundance, and I saw wagons carrying them for distribution by mail and express to the ends of the world, and again I was constrained to say, "Thou remainest." I had been told that only recently Dr. James M. Gray had been heard to say, "We must stand faithfully by the fundamentals of the faith now and for ever," and my rejoicing heart exclaimed, "Thou remainest."

Revival Fire at Huddersfield

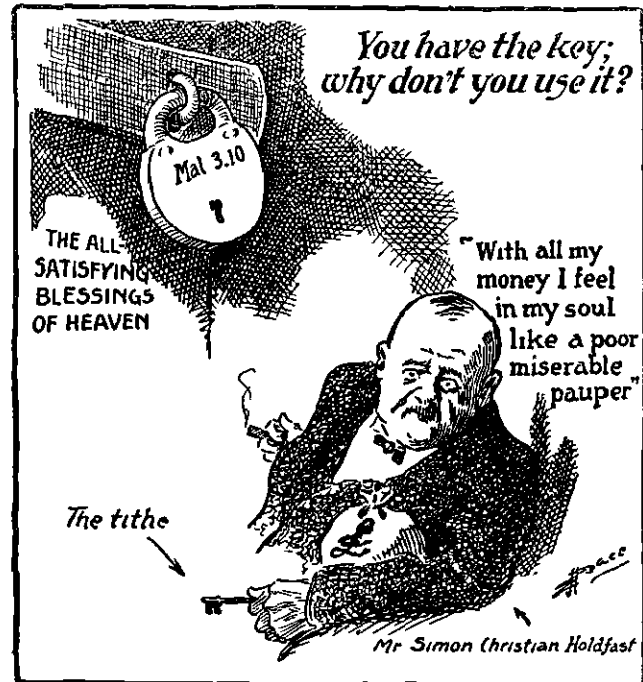
By GEORGE EDWARDS

FOR many years a few of God's people, being burdened, have laboured in prayer for the town of Huddersfield. Together they have made intercession for revival, and now they are privileged to co-operate with the Lord in bringing in a harvest of souls. In answer to their prayers God sent Principal George Jeffreys and the Revival Party, and they have held forth faithfully and fearlessly the truths so near and dear to our hearts. The Lord has indeed been lifted up, and men and women from many classes in life have been drawn to Him for salvation through His finished work. Over five hundred precious souls have been won for the Master up to the present and about one hundred have testified to healing through coming into touch with the Great Physician. The revival fire is burning and spreading to the districts around, and we are seeing the effect of our prayers and the miraculous results of the message. People have been healed through the anointing with oil, some in their seats in the public meetings and others by the laying on of the Principal's hands. All kinds of ailments have been healed, and it is with great joy and rejoicing that I have listened to their stories of miracles and healing. The young people of Huddersfield are responding to the Gospel, receiving Jesus as their Saviour. How their faces beam with delight as they sing the praises of God. To look at them one would conclude that they had been Christians for years. Doubts and uncertainties have gone for ever, and the whole outlook for their future has been entirely changed.

I have spoken to many Christians who have followed Christ for years, and their testimonies have all been the same, "We have never seen anything like

it." Our hearts go out in adoration to our God who has worked so marvellously. We can see a glorious Foursquare Gospel centre in Huddersfield in answer to the prayers of years.

Truly the Lord has worked wondrously, and it is marvellous in our eyes.



FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, Nov 22nd Psalm lxxix 1-13
"We Thy people and sheep of Thy pasture" (verse 13)

It is beautiful to think of ourselves as the sheep of God's pasture that which we feed upon has been provided by God Himself. It is a rich picture for we feed on nothing less than the Word of God. We have a seen pasture and an unseen one. The seen pasture is the written Word—the Bible. Upon this we feed. The words of the Bible are Spirit and Life. Yea, our souls are nourished with new Spirit and new Life as we digest the words of Scripture. But we also have an unseen pasture—the living Word, the Lord Jesus Christ. Our spirits feed upon Him. He is more to us than our necessary food. As our spirit is greater than our body, so is our spiritual nourishment greater than our physical. Let us enjoy the Lord's pasture this morning. We do not have to wander abroad to find it. Rightly understood, the pasture is as near to the kitchen as to the Church.

Monday, Nov. 23rd. Psalm lxxx 1-19
"Cause Thy face to shine" (verse 3)

Spiritual sunshine is very much like natural sunshine. At times the Sun of Righteousness shines with undimmed lustre into our hearts, but at other times there seem to be mists in the atmosphere of our spiritual realm that largely hide the clear shining of God's presence. At other times it seems that a black fog has settled down upon us—our spiritual life is like night. At such times the prayer, "Cause Thy face to shine," is pre-eminently suitable. Possibly at this time we are experiencing not only November fogs in the natural world, but also in the spiritual. Let us then pray, "Cause Thy face to shine." Let us pray to-day for a mount of transfiguration experience. Shine upon us, Lord, and then no earthly storm and no earthly fog will destroy the summer in our hearts.

Tuesday, Nov. 24th. Psalm lxxxii 1-16
"Sing aloud unto God our strength make a joyful noise unto the God of Jacob" (verse 1)

This would be a good motto for many churches to-day, or rather it would be a good practice. Such a text can be seen in many a place of worship, but the singing is so subdued, so spasmodic, so lacking in joy and volume, that the practice sadly denies the precept. We want heartiness in our worship. We don't want to be afraid of hearing our own voices. If we have a big experience we shall need a big voice to express it. At least if our voice does happen to be a frail one, we shall use it to its fullest ability. An explosion will

Meditations by FERCY G PARKER

frequently dispel the mists. A real explosion of joyous singing will do the same. Are you downhearted and depressed—then sing with the whole heart, sing praises unto God, and your little world will be brighter and lighter.

Wednesday, Nov. 25th, Psalm lxxxiv 1-12

"Blessed is the man who passing through the valley of Baca makes it a well" (verses 5, 6)

Baca means weeping. Who does not, at times, have to pass through the valley of weeping? It seems that some are always passing through such a valley. No one escapes the valley altogether. But this verse tells us that while tears are falling, blessings should be rising. When tears are rising as wells in our eyes, then blessings should be rising as wells in our hearts. The express train speeds through the darkness, but draws in water at the same time. It was a valley when baby died, when the harvest was spoiled, when the business failed, when the friendship was broken off, when the loved son became prodigal, when the health-shattering illness arose—yes, but faith can make such times periods of deep spiritual well-digging. Spiritual wells are upside down. Their source is above—they gush downwards from heaven to earth.

Thursday, Nov. 26th. Psalm lxxxv 1-15

"He will speak peace unto His people, but—" (verse 8)

We must never overlook God's "buts." True, He loves to speak peace to His people. He loves to withhold anger and give blessing. But there is a "but." If God is to give blessing instead of chastening there must be no turning back to folly. Folly dogs the steps of those who walk the narrow way, and constantly calls the pilgrim to turn back. But if we turn back to folly, we turn back to misery. God does not give blank cheques of blessing. There are always restrictions upon cashing God's cheques of blessing. They must always be endorsed by love, patience, and obedience. God waits to bless us, yea, He longs to bless us, but the "buts" clog the channels of blessing. Get rid of the buts, and the blessings will flow.

Friday, Nov 27th. II Peter 1 1-11

"Grace unto you, and peace, be multiplied" (verse 2)

Peter was fond of multiplication-benedictions. He had a similar one in his first letter "Grace unto you and peace, be multiplied" (I Peter 1 2). Grace and peace are dependent upon each other. God's grace brings us peace, and our peace inclines God to give us His grace. The great thing for

us to get hold of is that God's blessings are not formal utterances. There are countless formal benedictions given every day. But of what value is a benediction of blessing if no blessing follows? Where there is a living experience of Christ blessings will not be formal and fruitless, but forceful and fruitful. A multiplication sum should be worked out in our lives every day.

Saturday, Nov 28th. II Peter 1 12-21

"But holy men of God spake as they were moved by the Holy Ghost" (ver 21)

It is a great experience to be moved by the Holy Ghost. A human being can be moved by self, by others, by Satan, by demons, or by God. When a man is moved by the Holy Ghost he is a co-worker with God. God wants us all to be co-workers with Him. The redeemed are in the same family. It is God's will that the family shall pull together. We are to be all moved by the same Spirit. The Holy Spirit is to work out through us the will of God. God's programme is effected by Holy Ghost men. Let us be such men. Let us refuse to be moved by the trivialities of our own or others' whims, but let us gladly yield ourselves to be moved by the Holy Ghost. "And they went every one straight forward whither the Spirit was to go, they went, and they turned not when they went" (Ezek 1 12)

A TRUMPET IN THE SKY

(Psalm xlviii 5, 6).

Still as of old the moon appears,
A trumpet in the sky,
As first her orbit came in sight
To meet the watcher's eye

There was an ordinance Divine
For priests in days of yore,
To blow with trumpets and to praise,
To worship and adore

A convocation then was held
By worshippers on earth,
As they beheld this lunar sign
With sounds of joy and mirth

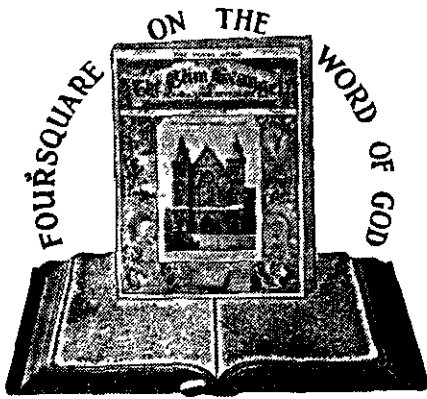
As one restored from death again
The moon appeared to view,
While Israel worshipped God most high
And priests thus trumpets blew

Did not this ordinance declare
And typify to man
What wondrous work the Lord would do
According to His plan?

The blessed One was sent from heaven,
Reflecting glory bright,
But, on the cross was crucified,
And hid from human sight

Lo, on the resurrection day
Up from the grave He rose!
No soldiers could detain Him there,
No enemy oppose

With trumpet sounding high and loud
Our Saviour entered heaven
Sing praises now, send praise, sing
praise,
Is the commandment given—W M



EDITORIAL

The Twofold Witness.

Two—both with the Christian name of Charles—have borne their witness to James v 14. One, Charles Wesley, many years ago, spoke of this Foursquare passage in the following words

Where is that faith, whose fervent prayer

Body and soul at once can heal?
The oil? the gifted elders, where?
Father, if such Thy gracious will

Thou canst reveal Thine arm of power,

Thy truth to every age the same,
And with Almighty faith restore
The wonders wrought by Jesus'
Name!

A present witness, Dr Charles Price, gives the following intensely interesting testimony

When I was up in Yakima, holding a meeting, a little girl who was paralysed was brought in. She had to be on a pillow. One leg was stuck straight out in front of her. I wasn't praying for children that night, but more than once as I looked down at her I saw hands clasped in prayer. The healing service over, I was on my way to the office when that eleven-year-old girl said, "Brother, can you come here a minute?" I went to her and she said, "Brother, Jesus is here!" Man of the seamless robe! The Jesus who happened to be passing by the gate of Nain and raised the boy to life! I said, "Why do you say that?" "You know," she replied, and in my heart something broke. What

faith! I touched her with the oil that was still on my finger in the Name of the Lord Jesus, and said, "In His Name, little girl, you are healed!" I passed on into my office. As soon as I got into the office I heard a cry and as I looked out, little Irma was walking up and down the platform. I have seen many strange things in my life, but this was the strangest. For one hour in front of thousands of people little Irma with her eyes closed, walked up and down my church and in and out of the columns, down the steps and up the aisles, this way and that—never once opening her eyes and never bumping into a single object. At the end of that hour she was just as well as anybody—perfectly healed.

She looked up at me and smiled. I said to her, "Irma, you did something wonderful to-night. After Jesus healed you, all these people have been down on their faces crying and praising God. How did you manage to walk all round as you did without seeing where you were going?" She said, "Didn't I tell you that Jesus was here?" Hallelujah! Jesus was there! Oh, I wish I could herald it to every land. Jesus is here!

Mottoes of Blessing.

THERE are many who have been greatly blessed by some striking statement or motto. One preacher is responsible for the following

Circumstances take on a new halo when the Lord Jesus Christ is recognised in them."

"Prayer is not our compelling God's reluctance, but laying hold of God's willingness."

"God sometimes suspends His promises, but He never takes them away."

"I thank God that the Pilgrim Fathers struck a rock when they landed."

If our Elm readers have any special statement or motto that has greatly blessed them, the Editor would like to hear of it, and if of mutual help it will be published in our magazine.

The "Elm Songster."

THE second issue of our new publication, *The Elm Songster*, is just off the press. This quarterly magazine has been issued in order to meet a growing demand for pieces suitable for singing in the various centres by choirs and singing bands, as well as Gospel vocalists. The music has been carefully selected with this object in view. The present issue takes the form of a Christmas number, and contains in addition to other pieces selected carols and hymns which will be acceptable during the coming festive season. Each issue contains some new compositions from the ever-growing Elm family. Every reader should possess a copy, announcement of which will be found on page iii of cover.

How to increase your Gifts without cost to yourself.

ALL those who make gifts to the work of the Elm Foursquare Gospel Alliance, and who are Income Tax payers, will be pleased to know that on regular gifts it is possible for us to increase the amount by a sum equal to the Income Tax that has been paid on the gift. This should be of interest to a large number of our readers, as under the recent Finance Act so many more are now liable to pay Income Tax. At the present rate of Income Tax, it is possible for us to add 6/8 to every £1 given under this scheme. Those who are interested should write to the Secretary, 20, Clarence Road, Clapham Park, London, S W 4.

Greater than any human achievement, more sacred than the working of miracles, is the soul's daily practising of the principles of God.

To pray with all your heart and strength, that is the last and greatest achievement of the Christian warfare on this earth.

The First Five Minutes after Death

By the Late CANON LIDDON

Then shall I know even as also I am known—I Corinthians xiii 12

"Let us turn the key in the west door of this cathedral, if Christ is not coming in glory," cried Dr Liddon to critics. This sermon was preached in St Paul's Cathedral, in 1879. Lord Acton in 1885 called him "the greatest power in the conflict with sin, and turning the souls of men to God, that the nation now possesses." Gladstone said he was "the first champion of belief." It was said, "Liddon carried us up to heaven, and kept us there for an hour"—indeed on one occasion it was for an hour and forty minutes! But that is some compensation for a long sermon. It is said that his death in 1890 was hastened by "the acute anguish caused him by the new theological departure—especially its abandonment of the inerrancy of Holy Scripture and the infallibility of the Redeemer."

A BRITISH officer, who in his time had seen a great deal of service, and had taken part in more than one of those decisive struggles by which the British authority was finally established in the East Indies, had returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and their questions, to

TRAVEL IN MEMORY

through a long series of years, and as he described skirmishes, battles, sieges, personal encounters, hair-breadth escapes, the outbreak of the Mutiny and its suppression, reverses, victories—all the swift alternations of anxiety and hope which a man must know who is entrusted with command and is before the enemy, their interest in his story, as was natural, became keener and more exacting. At last he paused with the observation, "I expect to see something much more remarkable than anything I have been describing." As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause, and then he said in an undertone, "I mean in the first five minutes after death."

"The first five minutes after death!" Surely the expression is worth remembering, if only as that of a man to whom the life to come was evidently a great and solemn reality. "The first five minutes." If we may employ for the moment, when speaking of eternity, standards of measurement which belong to time, it is at least conceivable that, after the lapse of some thousands or tens of thousands of years, we shall have lost all sense of a succession in events, that existence will have come to seem to be only a never-ceasing present, an unbeginning and unending now. It is, I say, at least conceivable that this will be so, but can we suppose that at

THE MOMENT OF OUR ENTRANCE

on that new and wonderful world we shall already think and feel as if we had always been there, or had been there, at least, for ages?

There is, no doubt, an impression sometimes to be met with that death is followed by a state of unconsciousness

If sleep and death be truly one
And every spirit's folded bloom
Through all its interval gloom,
In some long trance should slumber on,

Unconscious of the sliding hour,
Bare of the body, might it last,
And all the traces of the past
Be all the colour of the flower

But that is a supposition which is less due to the exigencies of reason than to the sensitiveness of imagination. The imagination recoils from the task of anticipating a moment so full of awe and wonder as must be that of the introduction of a conscious spirit to the invisible world. And, accordingly, the reason essays to persuade itself, if it can, that life after death will not be conscious life, although it is difficult to recognise a single reason why, if life, properly speaking, survives at all, it should forfeit consciousness. Certainly the life of the

SOULS UNDER THE HEAVENLY ALTAR,

who intercede perpetually with God for the approach of the Last Judgment, is not an unconscious life. Certainly the Paradise which our Lord promised to the dying thief cannot be reasonably imagined to have been a moral and mental slumber, any more than can those disembodied ministers of God who do His pleasure, who are sent forth to minister to them that are the heirs of salvation, be supposed to reach a condition no higher than that which is produced by chloroform. No, this supposition of an unconscious state after death is a discovery, not of revelation, not of reason, but of desire; of a strong desire on the one hand to keep a hold on immortality, and on the other to escape the risks which immortality may involve.

It cannot well be doubted that consciousness—if not retained to the last in the act of dying, if suspended by sleep, or by physical disease, or by derangement—must be recovered as soon as the act of death is completed, with the removal of the cause which suspended it. Should this be the case, the soul will

ENTER UPON ANOTHER LIFE

with the habits of thought which belong to time still clinging to it, they will be unlearned gradually, if at all, in the after-ages of existence. And, assuredly, the first sense of being in another world must be overwhelming. Imagination can indeed form no worthy estimate of it, but we may do well to try to think of it as best we can, since it is at least one of the approaches to the great and awful subject which should be before our thoughts at this time, namely, the second coming of Jesus Christ.

And here the Apostle comes to our assistance with his anticipation of the future life, as a life of enormously enhanced knowledge "Then shall I know even as also I am known" He is thinking, no doubt, of that life as a whole, and not of the first entrance on it, immediately after death. No doubt also, he is thinking of the high privileges of the blessed, whose knowledge, we may presume to say, with some great teachers of the Church, will be thus vast and comprehensive because they will see all things in God, as in the ocean of truth. But it cannot be supposed that an

INCREASE OF KNOWLEDGE AFTER DEATH

will be altogether confined to the blessed. The change itself must bring with it the experience which is inseparable from a new mode of existence, it must unveil secrets, it must discover vast tracts of fact and thought for every one of the sons of men. Let us try to keep it before our minds, reverently and earnestly, for a few minutes, and let us ask ourselves, accordingly, what will be the most startling additions to our existing knowledge at our first entrance on the world to come.

It will be as strange as the first going away from home. At our entrance on another state of being, we shall know what it is to exist under entirely new conditions. Here we are bound up—we hardly suspect, perhaps, how intimately—in thought and affection, with the persons and objects around us. They influence us subtly and powerfully in a thousand ways. In some cases they altogether shape the course of life. In every life, it has been truly said, much more is taken for granted than is ever noticed. The mind is eagerly directed to the few persons and subjects which affection or interest force prominently upon its notice, it gazes intently at all the rest. As we say, it

DOES NOT TAKE THEM IN,

until some incident arises which forces them one by one into view. A boy never knows what his home is worth until he has gone for the first time to school, and then he misses, and as he misses he eagerly recollects and realises, all that he has left behind. Who of us having experienced it can ever forget those first hours at school after leaving home, that moment when the partings were over, and the carriage drove away from the door, and we heard the last of the wheels of the horses as they went round the corner, and then turned to find ourselves in a new world, among strange faces and in strange scenes, and under a new and perhaps sterner government? Then, for the first time, and at a distance from it, we found out what our home had been to us. It was more to us in memory than it had ever been while we were in it. All that we saw, and heard, and had to do, and had to give up, at school presented a contrast which stimulated our memories of what had been the rule of home—of its large liberty, of its gentle looks and words, of its scenes and hours, which had taken such a hold on our hearts without our knowing it. It was too much, we had to shrink away into some place where we could be alone, and recover ourselves as best we

could before we were able to fall in with the ways of our new life.

Doubtless, habit, in time, did its work, habit turned school, I will not say into a second home, but into a new and less agreeable kind of home. And, as the years passed, we saw repeated again and again in the case of others that which we had experienced at first, and with a vividness that did not admit of repetition in ourselves.

This may enable us, in a certain sense, to understand what is in store for all of us at our entrance, by dying, into the unseen world. I do not, of course, mean that this life is our home, and that the future at all necessarily corresponds to school as being an endless banishment. God forbid! If we only will have it, the exact reverse of this shall be the case. But the parallel will so far hold good that at death we must experience a sense of strangeness to which nothing in this life has ever approached. Not merely will the scene be new—to us as yet it is unimaginable, not merely will the beings around us, the shapes, forms, conditions of existence, be strange—they are as yet inconceivable, but we ourselves shall have undergone a change, a change so complete that we cannot here and now anticipate its full meaning. We shall exist, thinking and feeling and exercising memory and will and understanding, but—without bodies. Think what that means. We are at present

AT HOME IN THE BODY,

we have not yet learnt, by losing it, what the body is to us. The various activities of the soul are sorted out and appropriated by the several senses of the body, so that the soul's action from moment to moment is made easy, we may well conceive, by being thus distributed. What will it be to compress all that the senses now achieve separately into a single act, to see, but without these eyes, to hear, but without these ears, to experience something purely supersensuous that shall answer to the grosser senses of taste by a single movement of the spirit, combining all these separate modes of apprehension into one? What will it be to find ourselves with the old self, divested of this body which has clothed it since its first moment of existence, able to achieve, it may be so much, it may be so little, living on, but under conditions so totally new? This experience alone will add no little to our existing knowledge, and the addition will have been made in the first five minutes after death.

There will be a wonderful new knowledge of God. The entrance on the next world must bring with it a knowledge of God such as is impossible in this life. In this life many men talk of God, and some men think much and deeply about Him. But here men do not attain to that sort of direct knowledge of God which the Bible calls "sight." We do not see a human soul. The soul makes itself felt in conduct, in conversation, in the line of the countenance, although these often enough mislead us. The soul

SPEAKS THROUGH THE EYE,

which misleads us less often. That is to say, we know that the soul is there, and we detect something

of its character and power and drift. We do not see it. In the same way we feel God present in nature, whether in its awe or its beauty, and in human history, whether in its justice or its weird mysteriousness, and in the life of a good man, or the circumstances of a generous or noble act. Most of all we feel Him near when conscience, His inward messenger, speaks plainly and decisively to us. Conscience, that invisible prophet, surely appeals to and implies a law, and a law implies a legislator. But we do not see Him. "No man hath seen God at any time", even "the only begotten Son, which is in the bosom of the Father," is only said to have "declared Him," since in Him the Godhead was veiled from earthly sight by that mantle of flesh and blood which, together with a human soul, He assumed in time. Certainly great servants of God have been said to see Him even in this life. Thus Job: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." Thus David: "As for me, I will behold Thy presence in righteousness." Thus Isaiah "beheld" while the glory of the Lord filled the Temple. Thus St. John, when he saw the risen Saviour in His glory, fell at His feet as dead. These are either preternatural

ANTICIPATIONS OF THE FUTURE LIFE

vouchsafed to exceptionally good men, or they are, as with Job, cases in which men are said to see God only in a relative sense. Sight does not mean anything spiritual which corresponds fully to the action of the bodily eye, but only a much higher degree of perception than had been possible in a lower spiritual state. Of the children of men in this mortal state the rule holds good that no one hath seen God at any time.

But after death there will be a change. It is said of our Lord's glorified manhood, united as it is for ever to the Person of the Eternal Son, that "every eye shall see Him, and they also which pierced Him." Even the lost will then understand much more of what God is to the universe and to themselves, although they are for ever excluded from the direct vision of God. And those others, too, will surely see God who are waiting for the full glories of the sight to be vouchsafed to them. The spirit of man, we cannot doubt, will be much more conscious of the spirits around it, and of the Father of spirits, than was possible while it was encased in the body. God will no longer be to it a mere abstraction, a First Cause, a First Intelligence, a Supreme Morality, the Absolute, the Self-Existent, the Unconditioned Being. He will no longer reveal Himself to the strained tension of human thought, as one by one His attributes are weighed and balanced, reconciled and apportioned, after such poor fashion and measure as is possible for the finite mind when

DEALING WITH THE INFINITE

None of us will any more play with phrases about Him to which nothing is felt to correspond in thought or fact. He will be there, before us. "We shall see Him as He is." His vast illimitable life will present itself to the apprehension of our spirits as a clearly consistent whole, not as a complex problem

to be painfully mastered by the effort of our understandings, but as a present, living, encompassing Being, projecting Himself on the very sight of His adoring creatures.

What will that first apprehension of God be, under the new conditions of the other life? There are trustworthy accounts of men who have been utterly overcome at the first sight of a fellow-creature with whose name and work they had for long years associated great wisdom or goodness or ability. The first sight of the earthly Jerusalem has endowed more than one traveller with a perfectly new experience in the life of thought and feeling. What must not be the first direct sight of God, the Source of all beauty, of all wisdom, of all power, when the eye opens upon Him after death? "Thine eyes shall see the King in His beauty" were

WORDS OF WARNING

as well as words of promise. What will it not be to see Him in those first few moments—God the Eternal Love, God the consuming Fire—as we shall see Him in the first five minutes after death!

There will be a new knowledge of ourselves. Once more, at our entrance on another world we shall know our own selves as never before. The past will lie spread out before us, and we shall take a comprehensive survey of it. Each man's life will be displayed to him as a river, which he traces from its source in a distant mountain till it mingles with the distant ocean. The course of that river lies, sometimes through dark forests which hide it from view, sometimes through sands or marshes in which it seems to lose itself. Here it forces a passage angrily between precipitous rocks, there it glides gently through meadows which it makes green and fertile. At one time it might seem to be turning backwards out of pure caprice at another to be parting, like a gay spendthrift, with half its volume of waters, while later on it receives contributory streams that restore its strength and so it passes on, till the ebb and flow of the tides upon its bank tells that the end is near. What will not

THE RETROSPECT

be when after death we survey for the first time, as with a bird's-eye view, the whole long range—the strange vicissitudes, the loss and gain, as we deem it, the failures and the triumphs of our earthly existence, when we measure it, as never before, in its completeness, now that it is at last over!

This, indeed, is the characteristic of the survey after death, that it will be complete.

There no shade can last,
In that deep dawn behind the tomb,
But clear from marge to marge shall bloom
The eternal landscape of the past.

That survey of life which is made by the dying is less than complete; it cannot include the closing scene of all. While there is life there is room for recovery, and the hours which remain may be very different from those which have preceded.

It may be thought that to review life will take as long a time as to live it, but this notion betrays a very imperfect idea of the resource and capacity of

the human soul Under the pressure of great feeling, the soul lives with a rapidity and intensity which disturb all its usual relations to time; witness the reports which those who have nearly lost their lives by drowning have made of their mental experiences. It once happened to me to assist at the recovery of a man who nearly forfeited his life while bathing. He had sunk the last time, and there was difficulty in getting him to land, and when he was landed still greater difficulty in restoring him. Happily there was skilled assistance at hand, and so presently my friend recovered, not without much distress, first one and then another of the sensations and

FACULTIES OF HIS BODILY LIFE.

In describing his experience of what must have been the whole conscious side of the act of dying by drowning, he said that the time had seemed to him of very great duration, he had lost his standard of the worth of time. He had lived his whole past life over again he had not epitomized it, he had repeated it, as it seemed to him, in detail and with the greatest deliberation. He had great difficulty in understanding that he had only been in the water for a few minutes. During these intenser moments of existence the life of the soul has no sort of relation to what we call time.

The death agony is no purifying furnace. In entering another world we shall know what we have been in the past as never before, but we shall know also what we are. The soul, divested of the body, will see itself as never before, and it may be that it will see disfigurements and ulcers which the body, like a beautiful robe, had hitherto shrouded from the sight, and which are revealed in this life only by the shock of a great sorrow or of a great fall. There is a notion abroad—a notion which is welcomed because, whether true or not, it is very comfortable—that the soul will be so changed by death as to lose the disfigurements which it may have contracted through life, that the death agony is a furnace, by being plunged into which the soul will burn out its stains, or that death involves such a shock as to

BREAK THE CONTINUITY

of our mortal condition, though not of existence itself, and thus that, in changing worlds, we shall change our characters, and that moral evil will be buried with the body in the grave, while the soul escapes, purified by separation from its grosser companion, to the regions of holiness and peace.

Surely, brethren, this is an illusion which will not stand the test of reasonable reflection. It is a contradiction to all that we know about the character and mind of man, in which nothing is more remarkable than the intimate and enduring connection which subsists between its successive states or stages of development. Every one of us here present is now exactly what his past life has made him. Our present thoughts, feelings, mental habits, good and bad, and the effects of what we have done or left undone, of cherished impressions, of passions indulged or repressed, of pursuits vigorously embraced or willingly abandoned. And as our past mental and spiritual history has made us what we are, so we

are at this very moment making ourselves what we shall be.

I do not forget that intervention of a higher force which we call "grace," and by which the direction of a life may be suddenly changed, as in St Paul's case at his conversion. But we are speaking of the rule, and not of the exception. The rule is that men are in

EACH STAGE OF THEIR EXISTENCE

what, with or without God's supernatural grace, they have made themselves in the preceding stages. and there is no reasonable ground for thinking that at death the influence of a whole lifetime will cease to operate upon character, and that, whatever those influences may have been, the soul will be purified by the shock of death. Why, I ask, should death have any such result? What is there in death to bring it about? Death is the dissolution of the bodily frame, of the limbs and organs through which the soul now acts. These organs are, no doubt, very closely connected with the soul, which strikes its roots into them and acts through them. But, although closely connected with the soul, they are distinct from it; thought, conscience, affection, will, are quite independent of the organs which are dissolved by death.

Selling an easel doesn't unmake a painter. And it is impossible to see why the soul should put on a new character simply because it lays aside for a while the instrument which it has employed during a term of years, any more than why a painter's right hand should forget its cunning because he has sold his easel, or why a murderer in fact should cease to be a murderer at heart because he has lost his dagger and cannot afford to replace it. True, at death, the ear, the eye, the hands perish. But when they are destroyed in this life by an accident, does character change with them? The indulgence of the

PURELY ANIMAL APPETITE

may depend on the healthy condition of the organ, but the mental condition which permits, if it does not dictate, the indulgence remains unaffected. Principles of right action or their opposites outlive the faculties, as they outlive the opportunities for asserting themselves in act. The habit of thieving is not renounced because the right hand has been cut off, nor are sensual dispositions because the body is prostrate through illness, nor is evil curiosity because the eye is dim and the ear deaf. And when all the instruments through which in this life the soul has expressed itself, and which collectively make up the body, are laid aside by the emphatic act of death, the soul itself, and all its characteristic thought and affections, will remain, unaffected, since its life is independent of its bodily envelope as is the body's life of the clothes which we wear.

One Being there is who knows us now, who knows us perfectly, who has always known us. When we die we shall for the first time know ourselves, even as also we are known. We shall not have to await the Judge's sentence, we shall read it at a glance, whatever it be, in this new apprehension of what we are.

It may help us, then to think from time to time

of what will be our condition in the first five minutes after death. Like death itself, the solemnities which follow it must come to all of us. We know not when, or where, or how we shall enter on it, this only we know—that come it must. Those first five minutes, that first awakening, to a new existence, with its infinite possibilities, will only be tolerable if we have indeed with the hands of faith and love laid hold on the hope set before us, in the person of Jesus Christ our Lord and Saviour, who for us men and for our salvation took flesh, and was crucified

and rose from death, and ascended into heaven, and has pleaded incessantly at the right hand of the Father for us, the weak and erring children of the Fall. Without Him, a knowledge of that new world, of its infinite and awful Master, still more of ourselves as we really are, will indeed be terrifying. With Him we may trust that such knowledge will be more than bearable, we may think calmly even of that tremendous experience if He, the Eternal God, is indeed "our Refuge, and underneath are the everlasting arms."

The London Crusader Rally

At Kensington Temple

By Miss D. PHILLIPS

KENSINGTON TEMPLE vibrated with life and joyous song on Monday, October 26th, when the Crusader Rally was held there for the first time. There were hundreds of young men and women all aglow with spiritual life, and a real desire to "tell the world that they have found a precious Saviour."

Pastor E. C. W. Boulton was in the chair, supported by Pastors Corry, J. Smith and E. J. Phillips on the platform, while each Crusader who took an individual part, stepped bravely up to the platform as his or her turn came.

One could see that these young people were already used to public ministry, and knew how to grip the attention of the audience.

A stirring address was given by a young man on "Crusadership," contrasting the Crusaders of historic days with the

ELIM CRUSADERS OF TO-DAY,

and shewing forth the wonderful example set by the great Crusader-in-Chief, our Lord Jesus Christ.

Other features of the meeting were a Scripture recitation of I Cor. xiii, and a piece entitled "Calvary," recited in such a heartfelt way that it surely appealed to everyone present as a message from the Lord.

And what of the musical side? Undoubtedly Elms believes in this outward expression of glad experience, and has He not said, "My servants shall sing for joy of heart." These songs were by no means mere lip worship, one could feel the throb of life, and detect behind the words that the singers really did love "the old, old story of Jesus and His love," that they had heard from Him the call to arms and that their desire was to express their loyalty to Christ in true life-and-lip service.

One sister gave forth in song an appeal to come

UNTO JESUS FOR REST,

and one cannot but feel that any weary, sin-burdened souls present, must have responded to that call of love.

Not only did Mr. Douglas Gray train and conduct the great Crusader Choir for this rally, but he gave us a beautiful selection of Gospel melodies, which touched the heart strings, as he played upon the strings of his cello.

The closing address was given by Pastor Boulton

on II Timothy ii 15, "Study to shew thyself approved unto God,"—in the books we read, in our recreations, in our dress, in our friendships. Each point was driven home in a loving, yet forceful way, so that we all felt at the close, that we wanted so to live, that in all things, we should be approved of our heavenly Father.

Children's Bible Educator

We are giving a prize every month for the best answers

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elms Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

MISSIONARY RIDDLE

A child was I when rovers cruel came
My kinsfolk dear to slay 'mid homes aflame,
And carry me to alien land afar,
Grieved, yet perceiving God's good hand through war
And trial's vale, high embassy to grant
To me, that I the Spirit's confidante
Might be—to chieftain's dame recount the score
Of prophet's mighty healings, that the door
Of quickning life might open to him she loved,
His plague to dissipate—thus was I proved
Heaven's boon to urge, though rovers' bands he'd led
Against my people, and in slavery fed
My grief with bread of tears and hope forgot
The Scripture writes my deed, 'tis true, but not
My name—forgot'ten here, on high 'tis writ
In the Lamb's book of life, while letters lit
With radiant gold add this award full versed—
Of heralds to the heathen she was first!

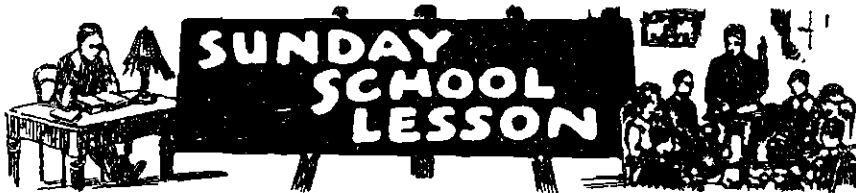
The story of the heroine will be found in the second book of Kings. Give the numbers of the three consecutive verses (with chapter number) which mention her, give also the chieftain's name.

Solutions should arrive by first post Monday, November 23rd.

SOLUTION OF CURLED JUMBLE, NOVEMBER 6th.

Answer James ii 26

Correct answers were received from: Dorothy Baiton, Muriel Bailey, Nellie Babbage, Dorothy J. Brading, David J. Bowen, Sarah Brown, Milwyn C. Bulton, Eunice Coates, Harry Downing, Alfred H. Green, Hazel Greenwood, Dilys Hale, P. Havis, Vivian Hankin, Joan Hill, Mary Hurst, Kathleen Johnstone, David Johnston, Daphne Keyho, Jean Kennedy, Ina McAnally, Nessie McGrann, Regina'd Martin, E. Nimmo, Ethel Nunn, Evelyn M. Paterson, Beatrice Paul, H. Phillips, Melina Pipet, Tom Ramsey, Kathleen Reeves, Winifred Robinson, Patsy Rogers, Nellie Robinson, Nellie Spring, E. Stevens, Ruby Stimson, Emily Waterhouse, Joan Whiteheart, Peggy Wilkinson, Marjorie Wiltshire, Joyce Wright, Annie Williamson, Alfred Yardley.



By Pastor P N CORRY

Sunday, November 29th, 1931.

READING Leviticus xvi. 15-22.

ONCE FOR ALL

MEMORY TEXT: "But this Man after He had offered one sacrifice for sins for ever, sat down on the right hand of God"—Hebrews x. 12.

TEACHER'S NOTES

There are many things in this life that never seem to get finished, boots need constant cleaning, necks (especially among my younger brothers) get dirty so quickly that they have to be washed repeatedly, mouths are never satisfied, meals come round so quickly for mother, pots need washing after every meal, and father must be at the office, the shop, or the factory every day. Work never seems to be finished, and even for yours truly, these Sunday School Lessons come round so constantly that the work never seems to get done. But think how awful it would be to live under a law where sin is never sufficiently dealt with, and where I could never be said that an offering had been made "once for all." That is what Leviticus xvi has to tell us and in order that the kiddies should not be bored by this passage out of the Old Testament, it is necessary to allow your imagination a little liberty, so that you take your place alongside some Jewish boy or girl in the crowd as they stand there outside the Tabernacle on the day of atonement.

The Once-for-all of Sin-bearing (Heb ix 26)

Some days in the calendar, such as Christmas, Easter, and Whitsuntide, are full of bright memories, and even Good Friday, perhaps the most solemn of our feast days, is full of the memory of the victory of the Lord Jesus, but this Day of Atonement was for the nation of Israel, the most solemn day of the year (Lev xvi 33-34). Some of your children, who may come from parts of the city where there are a good many Jews, will recognise the day when you give it the name by which it is now known—"The Black Pass." It was the day when "once a year" (Lev xvi 34) the people remembered their sins, the sacrifices offered under the Law never having been able to take away sins (study Heb x 1-4 and 11). Every man—the whole congregation, even the priests—gathered at the door of the tent of congregation, which on this day was emptied of its priestly officers (Lev xvi 17). They remembered on this day not only the sins of the people but of the priests, even of the high priest (Heb vii 26-27), and sought to atone also for the earthly character of the Holy Place and the Sanctuary (Lev xvi 33). Thank God we can now rejoice in the fact that since the Lord Jesus, the Lamb of God that

bereth away the sin of the world, said, "It is finished," and died for us the Just for the unjust, we may be assured that our sins have been atoned for once for all. Hebrews ix 26 tells us that now "once" in the end of the age hath He appeared to put away sin by the sacrifice of Himself. No longer do we wait each year for a fresh assurance of sins forgiven, no longer is it "once a year" Christ has made it "once for all."

The Once-for-all of Sacrifice (Heb vii 26, 27)

Besides these special yearly sacrifices there were others that took place every day. Every morning and every evening a fresh offering needed to be supplied that the flames of the altar of burnt offering might continually be fed (Lev vi 9-13), and every year a fresh goat was dispatched into the wilderness with the confessed sins of the nation upon his head (Lev xvi 20-22). But now we are not looking for fresh bullocks, lambs, and goats, because when Christ offered up Himself He did so once for all (Heb vii 27) so that the need of daily sacrifice has been met in the One who by one sacrifice, once for all, met all the need and there is now no more offering for sin. Christ has met the need once for all.

The Once-for-all of Entrance (Lev xv. 2, Heb ix 7, 8)

There was one part of the Tabernacle and the Temple that was only trodden by the foot of man once a year, and that was the Holy of Holies. The day chosen when the high priest should go into the Holy Place was on this solemn Day of Atonement. While all the people waited, the high priest first went in alone for himself, and then for the sins of the people (Heb ix 7). They stood without, waiting for the sound of the bells upon his robe, that they might know he was no dead in the Holy Place (Ex xxviii 35). When he had sprinkled the blood on the mercy seat, the curtains fell back in their place and after he had blessed the people they went home, knowing that the atonement was fulfilled for another year. But now our great High Priest, the Lord Jesus, went in, not with the blood of goats, but through His own blood, He entered in once for all into the Holy Place, having obtained eternal redemption for us (Heb ix 11, 12). Now there is eternal fellowship, blessing and a purged conscience, through the power of our living Lord, in that He has completed the work and revealed the way into the Holiest so that we may now draw near with boldness (Heb x 19).

The Once-for-all of Sanctification (Heb x 10)

Israel on this Great Day of Atonement went to bed knowing that peace was

made, the priesthood acceptable, and the Holy Place sanctified, but it was only once a year that they could do so. As their eyes searched the Tabernacle or the Temple they would never find a seat or any place in which the priest could perform his office sitting down, he was always standing duly to minister and offer sacrifices. But now, through the work of the Cross, we are sanctified through the offering of the body of Jesus Christ "once for all," so that He as our High Priest, having presented His one sacrifice for sins, has for ever sat down on the right hand of God (Heb x 11, 12). The greatest work of all is accomplished, the sacrifice complete, the entrance for ever open, and the priest waits for us to draw near with confidence, because He has done all things necessary once for all.

ROPE NOT LONG ENOUGH.

A preacher was holding an open-air meeting, in the course of which he exhorted his hearers to do good and be good, he spoke of Jesus as a Pattern, and advised them to follow in His steps if they would be saved.

A poor woman, bearing unmistakably upon her features the marks of sin, listened attentively for some time, and then suddenly interrupted the preacher by crying, "Ay, mister, your rope is not long enough for the likes of me."

Here was a case that the preacher's doctrine would not help, his rope would not reach her, and she felt it well, better throw no rope at all to a drowning man than mock him by throwing one that is too short. And the rope of salvation by works is far too short—nay, it is no rope at all.

God has provided a full, free salvation for all. He gave His own Son to die—not as an example to man, but as the substitute for sinners. His death met God's righteous claims, enabling Him to be just, and yet the Justifier of all who believe in Jesus. He is not simply our Pattern but our Saviour and our Life.

TRUE WEALTH.

"How does it feel to be a millionaire?" George M. Pullman was asked.

"I have never thought of that," replied the maker of Pullman cars and owner of Pullman city, "but, now that you mention it I believe that I am no better off—certainly not happier, than I was when I did not have a dollar to my name, and had to work from daylight till dark. I wore a good suit of clothes then and I only wear one suit now. I relished three meals a day then a good deal more than I do three meals a day now. I had fewer cares, I slept better, and I may add generally that I believe I was far happier in those days than I have been many times since I became a millionaire."

True wealth is found in the knowledge of Christ and of His great salvation and in the possession of the real abiding riches which He bestows on all who believe in Him.

The heart can never be satisfied with anything of the world, and the world passes away.

CHURCH AND CRUSADERIC ACTIVITY

Versatile Endeavour—Far-flung Service—Witness in Power

VARIED MINISTRIES.

Guernsey (Evangelist A F Rash) The gatherings at the Nazon Mission Hall Castel, are good evidence that the people are eager to know about the Lord Jesus. The Thursday evening meetings are well attended. The studies are given by the pastor, and are now being taken from the messages to the Churches in Revelation, constituting a word of warning to us in the twentieth century.

At the open-air meetings held at Trinity Square on Saturday evenings, people gather around to hear the message of God's love to a poor, lost, sun-stricken world. The Crusaders play an active part in these services, some singing the Gospel, some by testimony, others by giving a short word on God's love, and saving power.

The Crusader meetings are held an hour before the Bible study, and varied in method and form week by week, the Crusaders sometimes leading the meeting. Times of rejoicing are experienced.

OLD TESTAMENT STUDIES

Plymouth (Pastor J Lees) It is with joy we have to report that the blessing of the Lord that maketh rich is the portion of the assembly at Elim Tabernacle, Rendle Street. Souls have been added to the Church through the preaching of the Word, and the series of Bible readings given by the Pastor on the book of Malachi have been a great spiritual help and encouragement to the Lord's people.

On a recent Sunday the evening service was taken by some of the Crusaders. The Pastor led and two sisters and a brother passed on a Gospel message. Another brother read the Scripture and two sisters rendered a duet. At the close five precious souls decided for the Saviour.

The Crusaders' meetings are times of blessing and it gives joy to see attendances increasing.

GROWING CONGREGATIONS

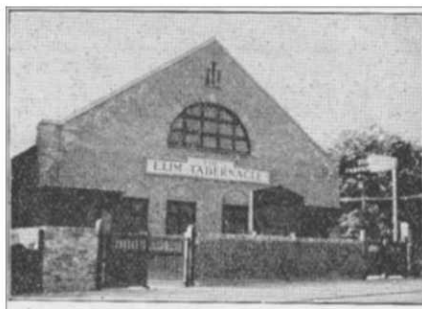
Blackpool (Evangelist L H Newsham) Having now got a home at Cross and Road, through the kindness of Mr Green, we are now unfurling the Foursquare flag which has been so faithfully upheld in the tent in Waterloo Road during the summer months. The attendances are growing wonderfully in our little hall, and we are afraid that soon we shall be overflowing in more ways than one. The Pastor and the saints are faithfully upholding the Cross, so that looking the people may live. There is still much work to be done in this resort. There is a great need and we are looking to the coming months

to see the victory of Calvary applied in the power of the Holy Ghost to many a hungry heart. There is many a testimony to the power of the risen Christ in these meetings filled with Christ-captivated lives, of souls brought out of darkness into His marvellous light, and of bodies healed. God be praised!

CHORAL MINISTRY.

Croydon (Pastor J Moore) A recent Sunday witnessed another great victory in the Name of the Lord, when the London Crusader Choir paid their third visit to Elim Tabernacle, Stanley Road. The spacious Tabernacle was, as usual, packed to the doors and many were unable to get in.

Pastor W G Hathaway accompanied the Choir and gave an inspiring message on the text, "And there was a division



Elim Tabernacle, Croydon.

because of Him" and shewed how all through His life Jesus was dividing men into camps, either for Him or against, and that there was no neutral course. First of all we saw how Jesus divided men when He was alive, some following and some rejecting Him. At His death the thieves were divided because of Him—and now the preaching of His Cross is dividing men. The coming of the Lord for His Church will be the next great division, but the final division will come when He is Judge, and some will have eternal joy in the presence of their Lord and Saviour, while others will be cast into outer darkness. Pastor Hathaway gave a stirring appeal, at which five souls decided to come out on the side of Jesus. To Him be all the glory.

The whole evening was a great inspiration, the bright testimonies of the Choir members and the beautiful rendering of the songs being very much appreciated by everybody present. The congregation left praising God for such a company of young people who are satisfied with Christ.

LOYAL HEARTS.

Knapp Farm, Nr Sidbury, Devon The saints at Knapp Farm are still holding the fort for the Lord, and rejoice in the glorious Foursquare Gospel. In visiting them for occasional services it is good to hear them speak of the glad day for them, when our beloved Principal went out to visit them, and to minister the precious Word of God. Regularly since then they have gathered for worship and service, and the light has been kept shining brightly. On a recent Sunday, and again on the Thursday, Harvest thanksgiving services were held, and Pastor A C Coffin ministered the Word. Surrounded by evidences of the good and gracious provision God has made, we were reminded of the faithfulness of God to His promise, that while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease. In spite of man's unworthiness, and his defiance of God and His ways, God has kept His word. It is good to visit these farm centres, and to meet these dear brethren and sisters cut off from many of the means of grace that others enjoy, and yet keeping aloft the banner of a living faith in God. Love gifts are regularly sent by these loyal hearts, to the Exeter assembly, toward the building fund. What is of greater consequence, prayer continually arises for the work dear to our hearts.

Brethren from the Exeter assembly, visit Knapp Farm on the first Sunday in each month, and are now arranging to go also on each third Sunday. Pray for this corner of the Lord's vineyard, that more and more blessing may abound.

STIRRING CAMPAIGN

Lytham (Evangelist L Newsham) A very successful fortnight's campaign at the Elm Hall which has been conducted by Pastor Le Tissier and Evangelist C Johnson has terminated in glorious results.

The messages delivered nightly with great power and earnestness by the Pastor inspired and melted many hearts. Some souls were saved and bodies healed by the Lord Jesus. The messages on "The Light of the Word," and "The Signs," relating to the coming of the Lord Jesus stirred many hearts, and will ever be remembered.

The Gospel in song rendered with much pathos and sweetness by the Pastor and Evangelist each evening melted hearts and brought them to Jesus.

We were delighted to see so many Christians from other denominations, as well as unsaved, gathering nightly, and they left stirred by the glorious ministry in word and song. Some remarked

that the meetings were characteristic of the times of Moody, Torrey and Alexander

We believe this is the beginning of still greater blessings from the Lord Jesus. We have been privileged to have had two young men so godly and zealous for the extension of the kingdom of God.

PETRINE STUDIES.

Ilford (Pastor W. Kelly) The Word is being faithfully delivered at the Elum Hill, Scafton Road, and the saints have been edified and built up.

During the past month the Pastor has taken a course of studies in the life of the Apostle Peter, beginning with his "profession," and following on with his "presumption," with the experience of his wonderful deliverance from prison by the angel of the Lord, then the "personality" and "power" of the Apostle were considered, in conclusion. The series proved very profitable, and was appreciated by all listeners.

The prayer and praise services have

also been times of refreshing in the presence of the Lord.

The breaking-of-bread services have revealed the presence of the Lord, for He has indeed inhabited the praises of His people according to His Word. The gifts have been in operation, and the Lord has spoken to His own little flock.

There has been added interest in the Gospel services, as a variety of subjects has been considered, and there have been one or two souls won during the past few weeks as trophies for the Master's crown.

HOW THE PARABLE WAS SPOILED

By TOM M. OLSON

WHILE seated once in a barber's chair, the writer became interested in a conversation which was being carried on between the barber at the next chair and his patron.

Religion was the subject of the animated conversation. The man in the chair was criticising the hypocrites in the church.

The barber argued that no one was perfect, no one was living up to all the light he had, therefore there was some hypocrisy in everyone. He felt that if we all were what we should be, there would be no need of churches. But as long as humanity was so imperfect he thought that it was a splendid thing that there were churches to which persons could go and be helped morally and spiritually.

The patron grew silent. Was it the barber's charge that there was some hypocrisy in every person that enlightened the patron as to his own condition, and kept him silent, while the barber proceeded to use one of the Lord's parables to clinch his argument?

The barber said that the Bible tells of two men who went up to the Temple to pray. The one was a Pharisee who prided himself on his own righteousness and who criticised others. The other man was a publican who was clothed in sackcloth and ashes. He got down on his knees and tearfully begged and pleaded for forgiveness, and the Lord forgave him!

This was but a case of man's inveterate habit of misquoting the Bible, misrepresenting God, and misunderstanding the Divine manner of forgiveness. The barber unconsciously spoiled that beautiful parable by clothing the publican with sackcloth, and covering his head with ashes, and putting him on his knees, and having him beg and plead tearfully for forgiveness.

Here is the parable as the Lord Jesus related it.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Notice the complete absence of sackcloth, ashes kneeling posture, and tears. The Lord distinctly said "The publican standing afar off"—not kneeling—"would not lift up so much as his eyes unto heaven." Yet the Lord adds "I tell you, this man went down to his house justified rather than the other."

How can it be that a man who is not clothed in sackcloth and ashes, a man who is not on his knees, a man who would not lift up his eyes to heaven, a man who is not shedding tears can be "justified"? Listen to this publican's words. His first word is "God," and his last word is "Sinner." The publican is consciously in God's presence. He realises something of His holiness, justice and righteousness. And he is revealed to himself as a "sinner." Notice what comes between a holy God and the sinner according to the words of the publican. It is "mercy." This publican or tax-gatherer being a Jew, and being at the Temple in Jerusalem knew something of the reconciliation of sinners to God on the ground of sacrifice. Possibly at the very time of this prayer, a sacrifice was burning on the altar, for God had decreed that there was to be "a continual burnt offering throughout your generations at the door of the Tabernacle of the congregation before the Lord where I will meet you" (Exodus xxix 42).

The publican's language proves that his faith took hold of God's promise to Israel in connection with the sprinkling of the blood of the sacrifice upon the mercy-seat. And what justifies the sinner to-day is faith in God's Word regarding the sacrifice of the Lord Jesus Christ for our sins. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Romans v 1).

When some persons read so that the Lord said nothing about sackcloth, ashes, kneeling and tears in His parable, it may spoil the parable for them: for they think that such things help them to become justified. They attach great importance to outward expressions of apparent humiliation, and very little, if any importance, to the sacrifice of the Lord Jesus Christ.

Such things as sackcloth, ashes and tears are not objectionable in themselves—there are times when such things become us—but they do not assist in securing God's forgiveness of our sins. When a person presents himself as "the sinner" before God and pleads the precious blood of Christ as the ground of forgiveness, that person can go down to his house "justified" rather than another who thinks that because he resorts to sackcloth, ashes, tears, and prayers God is obliged to shew favour to him. God does not place a premium upon human pride nor on human penance, but what God honours is the sinner's faith in the blood of Christ.

It is not thy tears of repentance or prayers

But the Blood that atones for the soul,

On Him, then, who shed it, thou mayest at once

Thy weight of iniquities roll

Look! look! look and live!

There is life for a look at the crucified One,

There is life at this moment for thee

Classified Advertisements

REVISED RATES.

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

C Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BRIDLINGTON, Yorks.—Bright, bracing. Board-residence or apartments; very comfortable; restful; good fires. Near sea and station; pleasant select locality. Garage. Mrs. Kemp, "Elsinore," Trinity Road. B881

BRIGHTON.—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4069.

HASTINGS.—Comfortable furnished apartments, bed-sitting room, bed and breakfast; 5 minutes sea and assembly. Terms moderate; home from home (F.S.). Mrs. Adams, 16, Braybrooke Terrace. B861

HERNE BAY.—Comfortable apartments, clean; cooking and attendance, quietly situated. Apply Mrs. Turner, 3, Park Road. B876

HOVE.—Board-residence, long or short, comfortable accommodation, homely, select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmains," 37, Marmion Road, Hove, Sussex. B874

LONDON.—Superior accommodation, bed and breakfast 4/-; recommended by pastors and the medical profession. Mrs. Robinson, 14, Westbourne Square, Hyde Park, W.2. B882

SHANKLIN.—Board-residence, ideal position, 2 minutes from Keats' Green and cliffs, central, quiet, restful house. Highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B875

YOUNG lady living in Leeds, desires Christian companion to share small comfortable home in working class district. 1d. tram from Four-square Tabernacle. Terms 6/6 per week; board self. Box 194. Elim Evangel "Office." B880

HOUSES, FLATS, ETC.

BEXHILL-ON-SEA.—Pentecostal Guest House, central position; 2 reception rooms, 7 bedrooms, every convenience. Freehold. Bulk of purchase price can remain on mortgage at low interest. Box 193, "Elim Evangel" Office. B873

SITUATION VACANT.

SUPERIOR person, strong and willing, required to help in house in the morning and electrical treatments in the afternoon. Apply Mrs. Buckland, 88, London Road, Leicester. B879

SITUATIONS WANTED.

TWO brothers, Journeyman and Improver, plasterers; seek situation with "Elim" builders. Will travel anywhere; London district preferred. Will take work contract or piecework and as employee. Box 194, "Elim Evangel" Office. B877

WANTED.—Situation as Cook-General, where another girl is kept; in Christian home, where I can have little dog. Good reference; near assembly. Ada Graham, 20, Collingham Place, Earls Court Road, London. B883

WITH CHRIST.

DANIELS.—Charles Daniels, member of Elim Tabernacle, Hendon, promoted to Glory, Sunday, October 4th, 1931. Funeral service conducted by Pastor W. G. Hawkins.

PUBLICATIONS.

The Model Minister, or An Acceptable Minister of Christ. By P. G. Parker. 1/3 net (by post 1/6).

The World's Approaching Crisis. By Phil. H. Hulbert. A book for the moment. It covers two of Mr. Hulbert's interesting lectures on this all-important subject. Paper covers, 1/- net (by post 1/2).

The Prayer of Faith. By Carrie Judd Montgomery. A new and helpful book on Divine healing. Stiff paper covers, 1/6 (by post 1/9).

Elim Choruses No. 1 and No. 2. Compiled by W. G. Hathaway. Words and Music. 6d. each net (by post 7d.), or the two post free for 1/2.

Elim Revival Hymns. Compiled by W. G. Hathaway. Words and Music. 1/- net (by post 1/1).

ELIM PUBLISHING COMPANY, LIMITED

Park Crescent, Clapham Park, London, S.W.4

A NEW BOOK FOR A GIFT BOOK

"Love's Miracles"

By Pastor E. C. W. BOULTON

is now ready, and orders should be booked at once for Christmas Presents. This book will no doubt meet with as much appreciation, or even more, than his two previous books.

*Gilt-stamped pluviusin covers
with dust jacket*

2/6 (by post 2/9)

Elim Publishing Co., Ltd.

Park-Crescent, Clapham Park, S.W.4



*these
hands
can be
yours!*

JUST suppose you were able to play—can you picture yourself playing happy choruses and hymns in your home, or even in the meetings—cheering the depressed? Can you imagine the joy of it, both for yourself and others too?

With a copy of "The Complete Knowledge of the Essentials of Pianoforte Playing" (by Janet E. Fuller) anyone can easily learn to play. This new tutor is highly recommended by Sir Walford Davies, Mr. J. R. Griffiths, B.Mus., and "Musical Opinion." Taught in forty lessons, which cover

the whole ground-work of music, it is the simplest and easiest system and is specially written for learning hymns. So simple, a child of seven can memorise the lessons easily. No drudgery. No boredom. Get your copy now and turn your spare time into profitable time.

FILL THIS IN NOW.

To Victory Press,
Park Crescent, Clapham Park,
London, S.W.4.

Please send me per return "The Complete Knowledge of the Essentials of Pianoforte Playing," Part I, and/or Part II, for which I will pay the post free price of 5/- (2 Parts), 2/9 (1 Part only).

(Cross out unnecessary words).

Signed.....
.....
.....
.....

*Printed in 4 parts. Parts I. and II. now ready
2s. 6d. net each (by post 2s. 9d.)
or Parts I. and II. post free for 5s.*

Printed by and obtainable from

VICTORY PRESS Park Crescent,
Clapham, S.W.4