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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 43

OCTOBER 21, 1932

Twopence

Foursquare Revival Scenes IN The Scottish Capital

Over eight hundred conversions—ninety in one day. Remarkable healings. Principal George Jeffreys was mightily anointed, wielding the Sword of the Spirit. The saints' love for the Scriptures has been deepened. All classes are flocking to the Foursquare banner. Waves of power are rolling over great gatherings. A hallowed atmosphere prevails at unparalleled communion services.

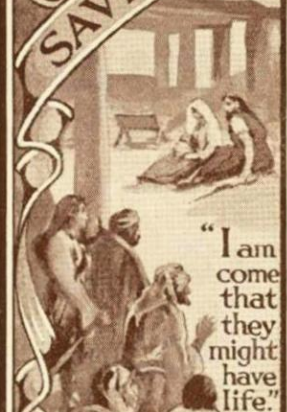
The following is culled from the Edinburgh "Evening Dispatch."

ENTHUSIASM AND FERVOUR IN THE USHER HALL. A Remarkable Scene.

The air was electric. It was an overwhelming feeling of vital joy. It permeated the great hall, and was given expression in the wholly magnificent singing of cheerful hymns and sacred songs. There was unanimity of enthusiasm for everything that Mr. Jeffreys said. Every person in the audience responded to the distant figure on the platform with extraordinary precision. Mr. Jeffreys was obviously the channel of the electrical pulse throbbing throughout the hall. The sheer magnetism of the man dominates. He is no roaring tub-thumper. His is a quiet cultured voice, soft and musical. He speaks in elegant phrases, sometimes speaking above the heads of the people, at other times curiously elementary. All classes were represented—the simple poor, the well-off, the fur-coated and jewelled, the young and the aged. Finally in a great paean of praise the gathering sang a bright hymn about the Cross with the organ booming and the congregation waving leaflets. Prayer is requested that the fire shall continue spreading.

SAVIOUR

COMING KING

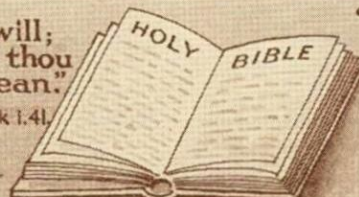


HEALER



BAPTISER

"I will; be thou clean."
Mark 1.41.



"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 Jeffrey.

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

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

Vol. XIII

October 21, 1932

No. 43

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WATCH THESE DATES

ARBROATH. October 1—23. Webster Memorial Hall. Palestine Campaign by Captain and Mrs. Stephens. Evenings, 7.30. Tuesdays to Thursdays, and Sundays, 3 p.m. also.

BARKING. Commencing October 30. Elim Hall, Ripple Road. Revival Campaign by Pastor C. J. E. Kingston.

BLACKPOOL. October 15—21. Elim Hall, Waterloo Road. Evangelistic Campaign by Principal P. G. Parker.

COULSDON. October 24-30. Elim Tabernacle, Chipstead Valley Road. Young People's Campaign. October 30, Visit of London Crusader Choir, accompanied by Pastor E. C. W. Boulton.

LAUNGESTON. Oct. 23—Nov. 6. Oddfellows' Hall, Western Road. Revival Campaign by Mrs. H. T. D. Stoneham.

LYTHAM. October 22—27. Elim Mission Hall, Victoria Street. Evangelistic Campaign by Principal P. G. Parker.

MEOPHAM. Commencing October 16. Elim Mission Hall. Revival and Healing Campaign by Pastor J. E. Goreham.

SOUTHAMPTON. October 19. Elim Tabernacle, Park Road, Freemantle. Second annual Sunday School Convention, 3 and 7 p.m. Speakers: Pastors J. T. Bradley and E. O. Steward. Convener: Pastor L. C. Quest.

STRATFORD. Commencing October 30. Elim Hall, Bridge Road. Revival Campaign by Miss Linton.

This space is reserved for local announcements

For Foursquare
 Fellowship.

E

For Restful
 Recreation.

WOODLANDS

I

For
 Happy Holidays.

M

For Bible
 Study Benefits.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, *Elim Bible College Correspondence School*, *Elim Crusaders and Cadets*, *Elim Foreign Missions*, and *Foursquare Gospel Testimony*. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII., No. 43

OCTOBER 21, 1932

Fridays, Twopence

“Miracle” Cures at Edinburgh

Personal Testimony

By a Special Correspondent of the *People's Journal*, Oct. 1, 1932

A BABY boy, paralysed since birth, regaining the use of his limbs and toddling across the floor for the first time, a blind girl regaining her sight, an old lady, racked with rheumatic pains for years, recovering the suppleness of youth.

These are examples of modern miracles being performed in Edinburgh, in the course of a healing and revival campaign, conducted in the Music Hall, by Principal George Jeffreys

THE CURES

have followed a prayer and the laying-on of hands by Principal Jeffreys, and throughout the campaign there have been a number of remarkable cases of healing.

Personal testimony to these cures was paid to me one evening this week, when Principal Jeffreys, at the conclusion of his service, asked those among the audience who had been healed to rise from their seats.

There was a shuffling of feet and a pushing back of chairs, and from all parts of the hall there stood up men, women, and children. Principal Jeffreys then requested that those who were prepared to give publicity to their testimony should congregate in an ante-room adjoining the platform, and there commenced an exodus to the small room, whose confines were soon sorely taxed.

MANIFOLD INFIRMITIES

It was a remarkable gathering. Here were men, women, and children who, not so many weeks ago, were afflicted with manifold infirmities, and who were now rejoicing in the full vigour of bodily health.

I seated myself at a table at one end of the room, and there passed before me a procession of people, who narrated the circumstances of their case—some briefly, others so overwhelmed by the marvels that had taken place, that they were loth to slur the minutest detail, but all animated by a common feeling of gratitude that such things could be.

Here is a glimpse of the proceedings in which I figured as recorder of woes vanquished and happiness regained. An elderly woman confronted me.

“Mrs Burnside, 3, Oxford Street,” she said in response to my request for her name, and, without further bidding, she related her case. “For eighteen months,” she said, “I suffered from high blood pressure in the head, which prevented me from obtaining sleep, for whenever I laid my head on the pillow, it felt as if about to burst.”

“I went to one of Principal Jeffreys’ meetings. He prayed for me, laying his hands upon my head, and right from the moment of leaving the hall I felt easier. That night I obtained the first sound sleep I had had for a very long time, and since then I have not known what it is to lose a night’s rest.”

PICTURE OF HEALTH.

Accompanied by their mother, Molly Macdonald (9), and Tommy Macdonald (11), 9, Stenhouse Drive, stepped forward. Molly had been afflicted by St Vitus’ dance, accompanied by abscesses on the face. On this account she was unable to attend school and had been off for some six months when she came before Principal Jeffreys. It is sufficient to say that Molly is now the picture of health, with her infirmities a thing of the past.

Into the limbo of lost things, too, are the adenoids from which her brother suffered.

A description of a cure taking effect was supplied by Miss Strang, 9, Braid Avenue, who ten years ago wrenched her foot and displaced a bone. The pain spread over her whole leg, and walking became a matter of intense discomfort. It was when she had despaired of ever achieving a cure that she came to Principal Jeffreys.

“The Principal prayed for me and then anointed me,” she said, “and as he did so I felt a sensation, as of a strong electric current, passing through me from head to foot. I walked from the platform with both feet firmly on the ground, and I have not experienced a moment’s pain since.”

Threatened with a complete nervous breakdown, Miss Reid, 19, East Claremont Street, came to Principal Jeffreys as a last resort, prolonged medical treatment having failed to achieve its object. A feeling of refreshment and revivification at once came over

her, and she no longer starts up nervously at the sound of a door banging or makes futile efforts to woo sleep

NURSE'S CURE.

A somewhat similar story was told by Miss M L Carroll, a Leith nurse, who suffered from heart trouble and nervous debility "I took up nursing in the belief that by helping other people I would help myself," she said "It was not the case, and I feared that I would have to give up work when I heard

of Principal Jeffreys I went to him and was prayed for, and I can truthfully say that an improvement in my condition became apparent right away"

So it went on Story after story was poured into my ears—of rheumatism and kindred body pains banished, of failing sight restored, of heart trouble cured, of a hundred and one ailments whose tyranny was now conquered

Owing to the success of Principal Jeffreys' campaign the meetings are to be held in the Usher Hall

The Model Christian

Talk No. XXI.—The Gift of Discernment

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

TO another discerning of spirits" (I Cor. xii 10) Paul here declares the fact of a gift provided for the Church which is quite different from the other gifts The other gifts are *edifying gifts*—this one is *protective* The other gifts are building gifts—this gift is to protect from counterfeit builders

By using Nehemiah iv 16 we can obtain an illustration There we read:

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, the bows, and the habergeons

Nehemiah was rebuilding the wall of Jerusalem in troublous times There were bitter enemies outside trying to enter in and

STOP THE WORK

So Nehemiah arranged that while one half built, the other half should hold defensive weapons The builders and defenders were all essential in the building scheme

So it is with the Church The Holy Spirit is building the Church of the Lord Jesus Christ, Eight building gifts have been provided, and one protective gift The protective gift is the discerning of spirits The eight gifts may be likened to *trowels*, this other gift may be likened to a *shield*

No one can ignore this gift and what it implies without great loss and great danger.

1 *It implies that the Church is being attacked by Satan and his evil spirits*

This fact is frequently overlooked Yet Paul is very clear

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph vi 13)

Again in writing to Timothy the apostle declares

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons (1 Tim iv 1)

In the light of this awful fact how essential that the gift of discerning spirits shall be in the Church!

Maybe it is well at this point to emphasise that the

Church should not fear the supernatural, but seek to move amidst the supernatural

IN SAFETY AND VICTORY.

Christianity is supernatural Our God is the God of the supernatural If we wish to have a great experience of God, then we must be prepared for a great experience of the supernatural All the nine gifts of the Spirit are supernatural On the other hand, while we must be prepared for supernatural experiences from God, we must not shut our eyes to the possibility of the Devil trying to foist his supernatural workings upon us Just as in the natural we have to judge what is right and what is wrong, so in the supernatural we have to distinguish between the work of God and the work of the Devil It is possible to fall into error in both directions Some are so afraid of the Devil's supernatural works that they avoid the supernatural altogether, while on the other hand others are so anxious to emphasise the supernatural workings of God that they evade the subject of demon manifestation altogether

But the fact of the gift of discernment should safeguard us from both extremes The gift of discernment itself is a supernatural gift, and so proves that the Church is to live in the supernatural But the fact that it is a gift for discernment to be exercised in the realm of the supernatural is a proof that the Church is beset by evil forces, from which God has planned she shall be

SAFEGUARDED

2 *It implies that evil spirits will seek to get a foothold even in the Church.*

If the Devil were not seeking to get control over the Church, then there would be no need for the gift of discernment in the Church But the fact that there is such a gift is a proof that evil spirits attempt to capture the Church life

In I. John iv 1 we read this distinct warning

Beloved, BELIEVE NOT EVERY SPIRIT, but try the spirits whether they are of God because many false prophets are gone out into the world

Hereby know ye the Spirit of God Every spirit that confesseth that Jesus Christ is come in the flesh is of God and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is that spirit of antichrist, whereof ye have heard that it should come and even now already is it in the world

In Scripture we read of.

- (1) False Apostles (II. Cor. xi, 13).
- (2) False Teachers (II. Peter ii 1).
- (3) False Brethren (Gal ii. 4).

The reference in Corinthians is especially illuminating, for it shews that some who profess to minister may be

TOOLS OF THE DEVIL

And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works (II Cor xi. 14-15)

These facts shew the immense necessity for God's protective gift—the discerning of spirits

There are three ways in which a man may speak:

- (1) From his own spirit.
- (2) From the Spirit of God.
- (3) From the spirits of evil

The gift of discernment is sufficient to shew whether a person is speaking from self, from God, or from the Devil.

Of course natural discernment is frequently sufficient largely to safeguard a meeting. Thoughtful people without any special gift can usually tell whether a person is speaking from God or not. But the very fact that the gift of discernment is provided by God, proves that *deception can sometimes be so subtle that only the gift of discernment is sufficient to reveal the hidden power of the enemy*

The Lord Jesus exhibited this gift—even as He could have exhibited every other gift

Naturally no one would have thought that Satan would have urged Peter to speak. Yet he did. Read about the whole incident in Matthew xvi 21-23, and notice how the Lord in His reply did not address Peter, but said, "Get thee behind Me, Satan"

Paul likewise exercised the gift of discernment. In Acts xvi we read how a girl possessed with

THE SPIRIT OF DIVINATION

—that is, an evil spirit—followed Paul and Silas, crying out after them. In the Authorised Version it says she cried out, "These men are the servants of the most high God, which shew unto us the way of sal-

vation." I have italicised the word *the* to give emphasis to it. But the literal rendering is not *the* but a "They shew us," she said, "a way of salvation." The implication was that there were other ways as well as Paul and Silas' way. It is one of the great delusions of to-day that there is a way of salvation through Christ for those who like to take that way, but there are other ways, such as through Buddha, or Theosophy, or Christian Science, etc. Yet Scripture is so clear that there is *no other name*, but the Name of Jesus, given under heaven whereby we must be saved (Acts iv 12).

Had Paul been left to his natural judgment he might have thought that this girl was a convert, and given her a hearty welcome. But illumined by the Spirit of God he discerned that she was moved by an evil spirit. Then we read

But Paul, being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her AND HE CAME OUT THE SAME HOUR

Paul not only discerned the evil spirit, but cast it out

THE DEVIL IS NOT DEAD.

He is very much alive. Alongside a revival in the Church there is always a revival among the spirits of evil. Especially as we draw near to the coming of the Lord the powers of evil are particularly active. The Holy Spirit is seeking to prepare a people to meet her Lord, but the Evil Spirit is seeking to seduce and scatter that people

How grateful we should be that the Lord has provided victory all along the line. We need not be deceived. We need not be defeated. Where usual discernment is not sufficient God has provided unusual discernment.

The gift of discernment, like all the other gifts, can be misunderstood and abused. Some mistake a natural critical spirit for the gift. They are frequently heard judging the messages of others. "This was in the Spirit, that was in the flesh," are judgments used many times, until people are repelled. Those who have the gift should be conscious of the great responsibility of using it, and take great care that it is exercised without ostentation. The grace of love needs to be a constant companion of the gift of discernment.

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, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

SCRIPTURE CHARADE.

'Mong the apostles twelve was I,
With them I toiled, and prayed, and wept,
And near the Christ's unpillow'd head
And midnight prayers my watch oft kept
For me Christ prayed me sent He forth
With heaven's panoply full-armed
To smite the Serpent's kingdom dark
From hearts and homes by hell's hounds harmed
To me came truth of God as morn
Most fair, most free. But this kind gift
For earth's brief wealth I planned to sell—
The bag I kept—my soul let drift.

The canker and the blindness grew,
My Lord, by look, by word, by plea,
Warned me the gulf yet plunged I on
To Aceldama's tragedy

'Ware the intriguing lucre's grin
Upon thy fairest plan for Christ,
Yield Him thy all—His own He'll guard,
And keep thee when by sin enticed

Write down as your solution the name of the man who is the subject of the charade. You may refer to the following scriptures giving the incidents referred to: Luke vi 12-16, xi 1, ix 1-6, John xii 6, Mark xiv 17-21, Acts i 17-19. Write both the man's names

Solutions should arrive by first post Monday, October 24th.

(For solutions and names see page 679, column 3).

What is Christianity?

By MEYER PEARLMAN

“**F**OR in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love” (Gal v 6)

Our text is an excellent example of one of those precepts that give us the very essence of Christianity in a few words. Opposing the teaching of the Judaizers that ceremonial observances were a necessary part of the faith, Paul, the apostle, insists that there are three things that represent the heart of Christianity

- I. Faith
- II that worketh
- III by love

We shall now develop our text

I Christianity is a Faith

1 It is a justifying faith. The separation between God and man began with unbelief on man's part—a mistrust of a loving God that led to alienation and enmity. Therefore the true religion will begin at the point where the break began, and reconcile man to his Maker. This is exactly what the religion of Jesus Christ does, and this fact explains its emphasis on faith. “God was in Christ reconciling the world unto Himself.” As he gazes upon the cross, the repentant sinner sees God Himself suffering for man's sins. The sight breaks his heart, and inspires a trustful confidence in the God from whom he was once estranged. His faith is more than an intellectual assent; it is a loving trust in God inspired by the knowledge of what He did for him in the person of His Son. And being justified by that faith, he has peace with God.

2 It is a sanctifying faith. All true Christians believe in the doctrine of sanctification. Their disagreement comes when they attempt to make dogmatic statements concerning the interpretation of the doctrine—concerning the “how” of the matter. But there need not be any division here. What matters it how we may explain sanctification as long as we possess the reality? What care we by what name it may be called? A rose does not smell less sweet by being given another name. Perhaps we can agree on the following definition: Sanctification is that progressive work of grace whereby are eliminated those qualities that impede our growth in Christlikeness, and whereby are developed those virtues and graces that make us like our Master. Put briefly it is

THE PROCESS OF MAKING SAINTS SAINTLY.

How shall we become sanctified? First of all, by believing something, namely, that we are dead to sin, that our baptism signified that we died to the old life with its appetites and passions. Secondly, by doing something; namely, by yielding our members as instruments of righteousness to God; by a constant choosing of that which is righteous and holy, and a rejecting of all that is sinful. Thirdly, by recognizing and using the means God has provided for our sanctification (1) the Blood that assures us of the possibility of and provision for sanctification; (2) the Word of God, the mirror of the soul, that reveals de-

filement of sin, (3) and the indwelling Spirit who inspires us with desires for holiness, strengthens our will to choose the same and produces the moral image of Christ in us

3. It is a healing faith. To the enlightened, consecrated believer, the healing of his body means more than relief from pain, for deliverance from affliction is merely the negative side of the doctrine. He sees healing as God's testimony to the fact that the body is included in the plan of salvation and that the Christian's fleshly tabernacle is of great value, for it is the temple of the Holy Ghost. He sees it also as an earnest of that wonderful operation whereby the body shall be raised incorruptible and made unto the

LIKENESS OF CHRIST'S BODY

4 It is a translation faith (Heb xi. 5). It is a faith in the coming of the Lord Jesus Christ to take His living Church to Himself, and to usher in a reign of righteousness in the earth. This doctrine has a practical application to the believer's life, from which it should never be severed. Faith in Jesus' coming should produce in the believer an intense desire for purity of life and a holy enthusiasm for the service of the King. May the following words of a modern writer never apply to us. “Young persons are taught that to become Christians is to lose all burdens and responsibilities, to enter into an unbroken experience of soul-rest, to ‘sit together in heavenly places,’ and complacently contemplate a race sinking to eternal destruction, to await supinely a coming cataclysm when dawdling indifference shall receive the stamp of Divine approval.”

5. It is a serving faith. Service is a touchstone of the Christian life. “By their fruits ye shall know them.” Our Lord Jesus was tolerant of those outside of His company who served (Luke ix 49, 50), but He had words of severe condemnation for those who made a profession without yielding the fruits of service. “Why call ye Me Lord, Lord, and do not the things which I say?” Listen to the last words of one who spent himself without stint in the service of humanity. “Please do not fold my hands downward across my breast. Leave them open, ready for work. I have had such joy and profit in service here, I trust the Master will have something for me to do hereafter. Leave my hands open for service!” May our last end be like his! for, “pitiful will be our orthodoxies and tragical our raptures if we cannot shew Him hands that bear the marks of service.”

6 Lastly, it should always be remembered that Christianity is a tried faith. The New Testament knows nothing of a faith that is not tried. It is a precious metal that the Master is always seeking, but which He will not accept apart from the purifying crucible of testing and trial. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1. Peter i. 7).

II Christianity is a Faith that Works

"For as the body without the spirit is dead, so faith without works is dead" (James ii 26) James views faith from its practical aspect; he sees it as a transforming power that translates emotion and belief into holy living. The whole tone of the Epistle of James is practical. Says a scholar "There are those who talk holiness and are hypocrites; there are those who make profession of perfect love and cannot live peaceably with the brethren, those who are full of pious phraseology but fail in practical philanthropy. This epistle was written for them. It may not give them much comfort but it ought to give them much profit. The mysticism that contents itself with pious frames and phrases and comes short in actual sacrifice and devoted service, will find its antidote here. The antinomianism (i.e. lawlessness) that professes great confidence in free grace, but does not recognise the necessity of corresponding purity of life, needs to ponder the practical wisdom of the epistle. The quietists who are satisfied to sit and sing themselves away to everlasting bliss, ought to read the epistle until they catch its bugle note of inspiration to present activity and continuous good deeds. All who are long on theory and short on practice ought to steep themselves in the spirit of James, and since there are such people in every community, the message of the epistle will never grow old." The writer of this extract is certainly throwing out to us a ringing challenge to combine an intense practicality with our spirituality.

SHALL WE ACCEPT THE CHALLENGE?

To some it has seemed that Paul and James are in conflict in their interpretation of faith. Paul asserts that men are justified by faith without the deeds of the law (Rom iii 28), James insists that a man is justified by works, and not by faith alone. Even Martin Luther was stumbled at this point. But the sparks and fire that issue from the clash of these seemingly contradictory interpretations cast the light that brings the reconciliation. Paul and James are each looking on faith from a different side. Paul is exalting living faith, James is denouncing dead faith. Paul is denouncing the dead works of the law; James is exalting the living works of faith. Paul is attacking legalism, James is attacking antinomianism. The great lesson that comes from these two conceptions is that if faith is genuine, it will produce works.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can [that] faith save him?" (James ii 12) What does it profit us if we say that the Bible is inspired, if it does not inspire us? How effective can our faith in Christ's Deity be, if we have not His humility? How dare we rejoice in sins forgiven if we are still nursing a grudge against our brother? What do people care how much we sing about heaven when they know that sometimes we have a hell of strife, hatred, suspicion, and envy in our heart? What avails it to talk unctuously about the promises of God, when we are not keeping our promises and fulfilling our own obligations? Yes, the message of James is severe and stern; it cuts like a sword; it is like a searchlight exposing the often shallowness of our professions, and the ineffectiveness of our faith. But it is a true message, and one that

will bring fruit in our lives as we obey it. Faith without works is dead—a pestilential carcass that poisons the spiritual atmosphere of the temple of God.

III Christianity is a Faith that works by Love.

Among all the virtues and graces, love reigns supreme. The most emphasised commandment of the Lord Jesus Christ was that we should love one another, Paul calls it the "bond of perfectness" (Col iii 14), and devotes a whole chapter to it (I Cor xiii).

There is a reason for this primacy of love, which may be briefly stated as follows: without love, religion may become a curse. Religious zeal is a tremendous force that may become destructive unless controlled by love. Paul the Apostle was religious, zealous, moral, sincere, before his conversion, but he was a murderer. Rivers of blood have been shed by religious men, zealous men, sincere men, all in the name of religion. When the word "persecution" is mentioned do we think of science? philosophy? politics? No; the word is associated with religion. Oh, that the mighty stream of religious power that has flowed in the world since the coming of Christ, had only been controlled and mastered by that love of God described by Paul! How differently Church history would have read.

There is nothing sickly or sentimental in this love. It may be described as a sanctified respect for all men, believers or unbelievers, good and bad, lovable and unlovable—this respect based on God's love for us. It finds its practical outworking in the command, "Thou shalt love thy neighbour as thyself." "As thyself"—how the Lord understood our nature! He knew that the person in whom most of us is most interested is ourself. But, instead of condemning this self-love, which has its place, He makes it the standard by which to gauge our love toward others. He binds it with the fetters of His grace, and makes it kneel in humble submission to the service of humanity. When we love our neighbour as ourself, we will do unto him as we would that others do unto us. Who is our neighbour? Read the parable of the Good Samaritan and know that he who is in need, whatever his nationality, belief, or relation to us—he is our neighbour.

Eternal God our Father, by Thy grace and power, develop in us the faith that works by love, so that through us may be revealed all the reality that is in the religion of Jesus Christ. In His Name we ask it. Amen.

Satan hates the whole Bible and that is why he has led the attack on God's Book that characterises, all too much, present-day preaching, with its omissions of hell and often of atoning blood, and other fundamental truths. God would not have given us the Bible as it is if every jot and tittle had not been important. Joshua "read all the words of the law, the blessings and cursings" (v 34).

ANONYMOUS GIFTS

We acknowledge, with gratitude to God, the following gifts to the work, the givers of which wish to remain anonymous. To Revival and Healing Campaigns Tooting (Inasmuch) 2/6. To Elim Foreign Missions King's Cross (designated), 10/-. A Guernsey sister (designated) £1, Exeter Christian, £2.

Concise Comments & Interesting Items

The "Christian Evangelist" is responsible for some lines that are very necessary at the present time. A cry heard very much to-day amongst the churches is "Organise." We willingly allow that a measure of organisation is necessary. But we should never forget that the chief work of the Church is not to organise, but to evangelise. Here are the suggestive words of the "Christian Evangelist"

"Give us a watchword for the hour,
A thrilling word, a word of power,
A battle cry, a flaming breath
That calls to conquest or to death
A word to rouse the Church from rest
To heed her Master's high behest
The call is given Ye hosts, arise,
Our watchword is, Evangelise!"

The position with Japan and the League of Nations is, at the moment of writing, ugly. The findings of the League of Nations concerning Japan's attitude in Manchuria are drastic. Japan is severely condemned. But the rebuked nation bluntly replies

"We appreciate the League's voluminous report. But our course was fixed before the report was compiled. No matter what the League thinks, or how it acts, Japan must negotiate direct with China and not through a third party."

Such a position may lead to a very ugly international quarrel. It once more proves that war may again break out at any time—despite the League of Nations.

What is the shortest sermon on record?
This question has been answered by a recent writer as follows

The shortest sermon on record was contained in three words of seven letters in all. It was uttered by the Rev. Dr. William Augustus Muhlenberg in 1866 at the funeral of Robert Browne Minturn, a beloved physician and founder of St. Luke's Hospital, New York. The text was taken from Micah vi. 8—"What doth the Lord require of thee, but to do justly, and to have mercy, and to walk humbly with thy God?" And this was the sermon. "So did he."

Getting together—that seems to be the thought concerning Russia, Italy, and Germany. A writer has just said that Russia is turning to her natural Allies, Italy and Germany. Students of prophecy will not be surprised to see such a union. From another writer we gather that Russia is powerfully helping the German atheistic communism. This is the information given.

The example and influence of Russian atheistic communism are powerfully felt in Germany. War and post-war tragedies have torn the land, and seeded it with doubt and despair. "How can God permit such national and personal sufferings!" In 1910 there were but 39 registered members in the German Freethinkers' Union. By 1918 the number had risen to 3,322, to-day there are nearly 800,000.

These figures are like fire bells in the night! They signify large income for

more propaganda. Something like 4,000,000 gold marks poured into the coffers of the anti-God movement last year. The movement centres in a splendid headquarters on the Gneisenaustrasse, Berlin. Without doubt the Communist end of the Free Thought movement receives large subsidy from Russia.

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Nothing Really Matters

C A M

C AUSTIN MILES

For no thing real - ly mat - ters if the Lord loves me, And He

does, And He does, O yes! He does No! no-thing real - ly
Yes, He does, No!

mat - ters if the Lord loves me, And He does, He, does

Bible Study Helps

ANDREW.

A type of the true believer.

- 1 Definite conversion (John i. 40)
- 2 Shews obedience by faith (John v. 37)
- 3 Prompt service (John v. 41)
- 4 Complete consecration (Matt. iv. 18)
- 5 His experience matures (John vi. 8)
- 6 He has a desire to learn (Mark xiii. 3)
- 7 He has spiritual discernment (John xii. 2)

THE PURPOSE OF CHRIST'S COMING
(John i. 14; Galatians IV. 4, 5)

- 1 To reveal the Father (John i. 18)
- 2 To put away sin (Heb. ix. 26, I John iii. 5)
- 3 To give life abundantly (John x. 10)
- 4 To dispel darkness (John viii. 12, xii. 46)
- 5 To seek and save the lost (Luke ix. 10)
- 6 To destroy the works of Satan (I John iii. 8)
- 7 To bring us to God (I Peter iii. 18, Isaiah liii. 6)

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G. PARKER

Sunday, October 23rd I Sam x 1-16
 "And all these signs came to pass that day" (verse 9)

Saul had an Old Testament Pentecost all to himself. It is an amazing story of the power and sovereignty of God. First, Saul's heart was changed. "God gave him another heart." Then Saul's power was changed. The power of the Holy Ghost fell upon him and he prophesied. In later years Saul sadly failed to live up to his experience. He started with a Pentecostal experience and finished in disgrace and death. Why was this? Was there anything the matter with his first experience? No—there was not. That was perfect. It was God-given. But Saul turned aside from God. He chose self-will instead of God's will. He chose witchcraft instead of God. It is possible for those who have had a New Testament Pentecost to do the same. It is possible for those who have had a mighty experience from God to turn aside after the bubbles of the world and the bibblings of evil spirits. "Keep me close in touch with Thee," should be the daily prayer of every Pentecostal pilgrim.

Monday, Oct. 24th I Sam x 17-27
 "When they sought him, he could not be found" (verse 21)

There are two evils to be avoided in Christian service. The first is to shrink from service unto which God has called us. The second is to push ourselves into service unto which God has not called us. Saul was called to vital service—but he hid amongst the stuff. It was not justifiable humility. It was failure to shoulder readily the responsibilities that God had given. There are modern Sauls who also hide among the stuff. God calls them to service. The Sunday school needs a teacher, the open-air meeting needs an organist, the tract district needs a visitor, the church needs a deacon. But they hide among the stuff. They are too busy. The shop and the home demand so much attention. There is no time to prepare the Sunday school lesson and distribute the tracts. And so they hide. If such is our case, then let us come out boldly from behind the stuff and say, "Here am I, Lord, use me."

Tuesday, Oct 25th I Sam. xi 1-15
 "And the Spirit of God came upon Saul" (verse 6)

No one can limit the workings of the Spirit of God. No one can measure the influence of the Spirit of God in even worldly affairs. While we rightly look for the working of the Holy Spirit in spiritual realms, it is certainly true that He also works in material realms. By the Spirit of God the position of all the other nations around Israel was decided. By the Spirit of God victory was brought to Israel or defeat was permitted. The

Spirit of God works in us—and through us—and around us. We are usually conscious of the times when He works in us and through us, but we frequently are not conscious of the work He is doing around us. When we see our history on earth from the standpoint of heaven we shall see that multitudes of times the Spirit of God worked for us in material as well as spiritual things. We shall then see that in different ways many a soul has been raised up to bring us deliverance.

Wednesday, Oct 26th I Sam xii 1-12
 "It is the Lord that advanced Moses and Aaron" (verse 6)

Blessed Lord, it is good for me to remember that it was Thou who didst advance Moses and Aaron. It was not what they did for themselves, but what Thou didst do for them that counted. Thou who didst advance Thy servants of old canst advance me. Advance that Thou dost give is safe. Grant that I may advance in Christ-likeness and Christ-usefulness. Grant that each day I may advance in holiness and helpfulness. Grant that in my home I may be a better parent, in my situation a better servant, and in the house of God a better disciple. Grant that in my advance others may advance with me. Grant that I may not look down and turn back, but look up and go forward.

Thursday, Oct 27th I Sam xii 13-25
 "God forbid that I should sin against the Lord in ceasing to pray for you" (verse 23)

We should pray for all men. We should pray for each other. Especially should we pray for some. There are some lives that are brought into special contact with our own. It is for those we should specially pray. Relatives, workmates, school friends, neighbours. It is good to pray for the heathen in Africa, but we must not forget the heathen next door. It is good to pray for other people in the next street, but we must not forget our own people in our own home. Israel had sinned. Yet Samuel prayed for them. Our friends and acquaintances may have sinned against God and against us. Yet we should pray for them. Personal feelings should not hinder our prayers. In fact the more we dislike people the more we should pray for them. If Satan puts hate in your heart toward another, then pray for that one, and God will fill your heart with compassion instead of hate.

Friday, Oct 28th I Sam xiii 1-14
 "All the people followed him [Saul] trembling" (verse 7)

The people had their king. But he did not bring them peace! They had expected that when they had a king like

the other nations all would be well. But it was far from well. Faithlessness soon found the people out—faithlessness always does. Behold the people trembling as they followed their self-chosen king. Had their minds been stayed upon Jehovah all would have been well. He would have kept them in perfect peace. But their minds were stayed on Saul—and they trembled. We may well tremble when our minds are stayed upon some earthly Saul. But there is triumph, not trembling, for those whose mind is stayed upon Jehovah.

Saturday, Oct 29th I Sam xiv 1-16
 "There is no restraint to the Lord to save by many or by few" (verse 6)

Big committees do not necessarily mean big revivals. Sometimes God has used numbers in preparing for and bringing about a mighty revival. But at other times He has used the ones and twos. God used Finney without big committees behind him. But God used Torrey with big committees. God is sovereign. Sometimes He uses the many, sometimes He uses the few. It is helpful however for us to remember that God can do mighty things through the ones and twos. How delightful it is to hear a testimony like this: "Before I went to the office a year ago there were no Christians, but now four have accepted Christ." Probably if the greatest evangelist in the world had held meetings near that office, not one of those office fellows would have been converted. But the faithful ministry of an unknown one has brought salvation. God can use the "fews," the "twos," the "ones"—He can use you.

SAYING AND DOING

A man was once conversing with a Brahmin priest, and he asked

"Could you say, 'I am the resurrection and the life?'"

"Yes," replied the priest, "I could say that."

"But could you make any one believe it?"

Christ proved His superiority right there. His character and His actions fully supported His words. He exhibited His Divine power to silence His enemies.—D L Moody

SOLUTION OF HIDDEN WORDS, OCTOBER 7th

Answer:

Gazingstock	Friends
Crucified	Enthroned
Fools	Wise
Poor	Rich

Correct answers were received from Tom Armstrong, Iris Astill, James Alexander, John Boath, Joan Bradford, Allan Broomfield, Arthur Cheeseman, Daniel Crick, Olive Crick, George Gravier, Winnie Greenhill, Dilys Hale, Mary Hurst, Olive Linnecar, Beatrice Paul, Patty Rogers, Irene Spicer, Gladys Whitney, Dennis Wilkinson, Arthur W R Wood, Alfred Yardley



EDITORIAL

Shortage—no Shortage.

JERUSALEM is noted for its shortage of water. Every summer the Holy City has been sadly short of the first essential of life. Frequently the water mains are only turned on once a week. For the next six days the people live on the water stored from the one day. The result is not only thirsty people, but dusty and dirty people. Businesses and factories have to be temporarily stopped for lack of water. Some hotels have closed their bathrooms completely. Jerusalem needs twice as much water as she is able to obtain. Many efforts have been made to overcome the water famine, but no scheme has been permanently successful.

Yet in this city of water famine the Lord Jesus aptly offered a limitless supply. "If any man thirst let him come unto Me, and drink," He cried. Many came and drank of the water of life. They discovered, what we have discovered, that there is a thirst—a spiritual thirst—far deeper than a natural thirst—a thirst that could and can only be satisfied in Christ. The Lord Jesus offered satisfaction to all. It was if any man thirst. The Saviour of the world is able to quench the thirst of every person in the world. He is a well that cannot be exhausted. All fulness dwelleth in Him.

How gratefully then we sing—

I heard the voice of Jesus say,
Behold I freely give
The living water. Thirsty one
Stoop down, and drink, and live
I came to Jesus, and I drank
Of that life-giving stream
My thirst was quenched, my soul revived,
And now I live in Him

Excavated Evidence.

It has been some months now since Mr Woolley gave the interesting results of his explorations at Ur of the Chaldees. We recur to them again because we came across a statement by Dr. T. T. Shields of America, putting the results of Mr Woolley's work so clearly that the simplest can understand. Dr Shields says

"I published a few weeks ago a communication that Dr. Stockley had brought from the Old Country a most interesting document. You remember hearing of Mr Woolley, leader of the archaeological explorations at Ur of the Chaldees. There was a time when the critics said that Moses could not possibly have written the Pentateuch, because in Moses' day writing was unknown! Great scholars, were they not? When they said that, there were a lot of preachers who said, "Oh, I shall have to change my views." But now the spade of the excavator has gone down, and they have discovered the very city in which Abraham lived. Mr. Woolley said that the streets of Ur of the Chaldees were comparable to Regent Street and Bond Street in London. The city had been buried for centuries. When they had got down to the foundations, and below to the solid clay beneath the foundations, the diggers said there was no use digging any farther. But Mr Woolley insisted that they should dig deeper. So they went down through eight feet of solid clay, and underneath it they came upon another city; they uncovered a city of Noah's day. Mr Woolley had not believed in the Flood, but, scientist as he was, when he saw there before his eyes, right under the foundations of a great city, down under a solid bed of water-laid clay, another city

buried, he said that nothing but a mighty deluge could ever have done it."

In next week's issue we hope to publish the first of a short series of articles on the Holy Spirit from the pen of Pastor E. C. W. Boulton. Readers should not miss these articles

A Penalty Necessary

A person once said to me. "I hate your God. your God demands blood. I don't believe in such a God. My God is merciful to all. I do not know your God."

If you will turn to Leviticus xvii 11, you will find why God demands blood. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul."

Suppose there was a law that man should not steal, but no penalty was attached to stealing, some man would have my pocketbook before dinner. If I threatened to have him arrested, he would snap his fingers in my face. He would not fear the law, if there was no penalty. It is not the law that people are afraid of, it is the penalty attached.

Do you suppose that God has made a law without a penalty? What an absurd thing it would be! Now, the penalty for sin is death. "The soul that sinneth, it shall die." I must die, or get somebody to die for me. If the Bible doesn't teach that, it doesn't teach anything. And that is where the atonement of Jesus Christ comes in.—D L Moody

What our Readers Say

"We are continually having news from people who are greatly blessed through reading the Elim Evangel and ask for more to be sent out. Mrs W— visited an old saint of ninety years and her remark was 'The Elim Evangel is the very best paper which comes to my house—it is so free from man-worship, and always gives God the glory for everything'."

Lost—In the House of the Lord

By BEATRICE V. PANNABECKER

And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord—II. Kings xxii 8.

HERE is a strange story, an almost incredible story of the book of the law of the Lord being lost, and we marvel at it because it was lost in the house of the Lord—lost—with a company of priests guarding it, whose special charge it was—lost—in the very place where the Law of the Lord was justly entitled to have chief prominence.

But we are confronted by a greater marvel in our own day, something seemingly far more incredible. Again the Book of the Lord has been lost in the House of the Lord—lost—under the very eyes of those whose special charge it is—

THE MINISTERS OF GOD

No, I do not mean that the sacred volume itself is lost. In Hilkiah's day the book of the law was literally lost from view, but not so in our day. The sacred Book to-day is properly conspicuous in the Lord's house, but many of the most precious truths have been lost from view.

Let us consider a few of the precious truths that have been lost from this sacred Book in the House of the Lord to-day.

The message of a born-again experience has been lost from the modern pulpit. The minister who stands behind the sacred desk tells his people that if they live a good moral life, do not steal, lie, or kill anyone, then they are all right, and will eventually enter heaven. What a deception—it is the blind leading the blind. But God's Word says plainly, "Ye must be born again." It may be an old-fashioned doctrine, but it is true, and the only way we can enter heaven is to have a complete change of heart, for "sin shall never enter there."

The baptism of the Holy Ghost is another important truth which has been lost in the Church of to-day. A real upper-room endowment of power for service, power to live the victorious life. No more defeat—no more backsliding, for when we walk in the Spirit we have continuous victory. Yes, we can have the very same experience to-day as the one hundred and twenty had in the upper room, as we read in Acts 11. A great many say it is not for to-day. Most assuredly it is for to-day. How disappointing it would be when we read of the upper-room experience in the book of Acts were this not so. The more we read the more hungry we become to enjoy this very same in-filling of the Spirit in our own lives. Then we sit back in our chair and say, "What is the use of reading about it, for they tell us it is not for our day." It is just like holding a piece of bread and jam in front of a hungry child and saying, "Look at this wonderful tempting piece of fresh bread with delicious jam on it; just examine it well, but you cannot have it to eat, for it is not for you." What a heart-break and disappointment!

Yes, emphatically yes, this mighty Baptism of the Holy Spirit is for us to-day, and for all who will.

PAY THE PRICE.

The modern minister of to-day tells his people that Divine healing is positively not for to-day. We have such clever physicians and they can take care of our bodily ailments. The clergy warn their people to stay away from the fanaticism of Divine healing. Some say it is not the will of the Lord to heal all who are sick, but only certain ones. When Jesus was on earth He healed *all*—yes, everyone. He turned none away. Everyone was healed either by His Word or His touch. Jesus had no favourites when He was on earth, and neither has He to-day. He is just the same wonder-working Jesus. If you are sick in body, just give Him a chance to prove Himself as your Healer. It is not His will for any of His children to suffer with sickness of any kind. He made your body, why not let Him heal it? In James v 14 you will find explicit instructions as to what to do if you are sick in body. Yes, this wonderful doctrine has been lost from the majority of churches, and folks are going about sick, when it is the Lord's will for them to be healed and enjoy good health.

The fulfilled prophecies of Christ's second coming are lost in the house of the Lord. Just previous to His departure the apostles asked Jesus a very momentous question: "Tell us, what shall be the sign of Thy coming, and of the end of the world [age]?" (Matt xxiv 3). They received an answer in the form of prophecies covering the whole Gentile age, and culminating in His appearance in the clouds of heaven. Those prophecies have now become history. The scourge of war has left a red trail through the centuries, followed by famines and pestilences. Earthquakes have occurred with increasing frequency and fatality. The tide of abounding iniquity rises higher and higher. And the Saviour said, "When ye shall see all these things, know that it [His coming] is near, even at the door." (Matt xxiv, 33). These things have come to pass—but as a dispensational message it is entirely.

LOST IN THE MODERN CHURCH.

The Judgment message is lost in the house of the Lord. The truth of a Judgment to come has been a general truth among all peoples since sin entered the world, but since the second coming of Christ and the just judgment of God are inseparably bound together, the same Divine compassion that has provided a special dispensational message to warn the world when Christ's second coming draws near has also provided a Judgment message to be given out at the same time. It is so much more pleasant to think that there is no hell, no future punishment, no Judgment Day. Some say, "How could a loving

God send a man or woman to hell? " No, He is not sending you to hell, but if you eventually arrive there you will have gone there of your own choice. You have a choice to make, for there are only two paths, one leads to heaven and the other to hell. Yes, God is a God of love and mercy, but He is also a just God. Do not be deceived, for the Bible is true. There is a hell and a Judgment to come. This message of the judgment, which is going forth from all truly anointed lips, is lost in the modern church of to-day.

You can be lost in the Church. Yes, dear reader, you yourself can be lost in the House of the Lord. You may come to church Sunday after Sunday, and sit under the preaching of the Full Gospel message, listen to it, sanction it, and in your careless way go home and live your same sinful life. You go home and discuss the sermon and say, " Wasn't that a fine message for So-and-so, it sure hit him hard." But how about you? You are so near the Kingdom, and

yet so far. Just a step, make a full acknowledgment and confession of your sins, and then " believe on the Lord Jesus Christ, and thou shalt be saved." You can sit in the same pew in the church Sunday after Sunday, and from that same pew go straight to hell. Yes, you can be lost in the Church because you have refused to accept the offer of mercy which Christ has provided for you. Are you watching the life of someone else? Someone near you is watching your life. Are you living the life that you would want others to follow as an example?

Lost! You must first realise your lost condition before you can find Jesus. Do not wait another day, but come to Him now. Then you can say with the believing poet —

I was lost, but Jesus found me,
Found the sheep that went astray
Threw His loving arms around me,
Drew me back into His way

"Praying Through"

"PRAYING through" is not an expression in common use in religious books or conversation. Nevertheless it stands for an important truth, and points to a necessity of the prayer-life for all those who would pursue the Christian life with seriousness.

All Christians pray. Many are accustomed to receive definite things from God in answer to prayer. Yet before how many minds has prayer come to take clear shape as an interview, as a colloquy in which God has a part? How many expect not only to be heard in prayer, but to

BE ASSURED

that they have been heard before they cease praying? How many expect to enter before their prayer is done into such definite assurance, such an established conviction of being heard, as to leave it unmistakable that God has spoken to them? This is "praying through."

"Praying through" is praying one's way into full faith, that one has been accepted and heard, so that one becomes actually aware of receiving by firmest anticipation and in advance of the event, the thing for which one asks.

Those whose lives are recorded in the Bible "prayed through." How often a writer in the Psalms begins prayer with a cry, a moan. He feels himself under God's displeasure. Enemies surround him. Sickness lays him low and death is near. He prays like a man on the point of being submerged, when suddenly something happens! A total change comes over his spirit. He is transported to God's throne, sharing God's victory. No more moaning! "Depart from Me, all ye workers of iniquity," he cries, "for the Lord hath heard the voice of my weeping. The Lord hath heard my supplication, the Lord will receive my prayer."

OUR LORD HAD THE EXPERIENCE

while praying of being heard. Paul also "prayed through." Before the shipwreck, while still upon the

vessel which was soon to be shattered, he received the firm assurance that not one on board should be lost.

The Bible has quite as much to say about God's speaking to man as about man's speaking to God. One reads quite as often, "God said unto Abraham," as that Abraham prayed, quite as often, "The Lord spake unto Moses," as that Moses retired from among the people to speak to God. The Bible is much more concerned with what God has said to men than with what men have ever succeeded in saying to God.

And why should it ever be otherwise? Of course, if we are fully settled in our minds that in our age God cannot or will not speak to us, that very state of mind may effectually prevent His speaking. But is that reasonable? Is it necessary? Is God's perpetual silence desirable? Would not our relationship to our Father be far more real and happy if prayer should cease to be a mere one-sided telephone conversation in which a single voice only is heard, and become what it was in the past, and what it still is in many lives in the present,

AN INTERVIEW

in which we bring to God believingly our desires, and are just as unmistakably assured by Him that we have been heard?

This is not fanaticism. It is not turning men loose into some wilderness to gape for visions or listen for voices. God no doubt can speak to men through visions and voices still. He seems not commonly to use these means. Ours is the age of the Spirit. Men are addressed from within. God can speak very convincingly to men through the channel of their own faculties. It is the nature of the message, not the wire, that identifies the message's source.

Now the experience through which God speaks to us when we pray is the experience of faith. Faith is, at basis, a human faculty. Capable of being exercised under proper conditions, it is a power for whose

exercise we are held responsible. Men may be lost by not believing, yet this same capacity is one which God's Spirit dwelling within us profoundly affects. God can stimulate faith, make it grow, release its hidden energies, reveal its higher reaches. It is worth while to ponder those passages in the New Testament which set forth faith as the gift of God. God can do great things for men's faith, and, what is more, God can cause the very phenomena of faith's expansion to serve as channels of communication between Himself and men.

EXPERIENCE ONLY

can illuminate this. Let a man pray for right objects, earnestly enough, and long enough, and the faith with which he begins becomes, at a certain point in his praying, living conviction of being heard. He knows that he has received the things he has asked—knows because he can pray for it no longer. As effectually as his initial faith prompted him to pray, the faith which God has given now keeps him from praying. Faith has become appropriation and possession, and this rich, uplifting, victorious faith, all aglow with thanksgiving, becomes in its own unmistakable way the certain voice of God that he has been heard.

Happily this is not theory, but, as in Bible times, the experience of many Christians to-day. Hudson Taylor's conversion is an instance. Hudson Taylor's godly mother, absent from home deeply burdened for her unsaved son, receives after long prayer the firm assurance of his conversion, and with this certain knowledge greets the lad as he meets her at the train,

bringing on his own part for her soul's delight the intelligence of the change which God had on that same victorious day wrought within him. She could tell him that she knew all because she had "prayed through," for as she prayed God had

QUICKENED HER FAITH

into living appropriation and possession, thus ushering into His fold that great future Christian apostle to China.

Not long ago a young girl came to her pastor at the close of the evening service, saying that she was deeply burdened for the conversion of several members of her family, and desired to spend the whole night in the church in prayer. The clergyman replied that he had no objection, but that it might not take her all night to believe God, and quoted certain promises on which her faith might take hold. In a few moments she returned, saying in triumph, "I have believed God for them all!" She had "prayed through," for almost instantly God began to work for their conversion, and every one was saved.

What is "praying through?" Our Lord Himself describes it: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The Christian's task in prayer is humbly and yet confidently to hold himself and his desire before God, meditating and mounting on God's promises, believing that every one that asketh receiveth, entering into the faith that receives. Faith is God's gift to the waiting soul. He bestows unfailingly and overflowing the power to receive.

Spiritualism Unveiled

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

MODERN spiritualism took its rise at Hyde-ville, New York, in 1848, in a family of the name of Fox. On the night of March 31st, 1848, the Fox family were all sleeping in the same room. They were awakened at a very early hour by violent rappings. Kate Fox discovered that when she rapped the knockings instantly responded. Through these mysterious rappings they established communication with unseen agents. The same thing took place at Rochester and other towns. Spirit portraits were taken, and all kinds of miracles alleged to have been performed.

THE FIRST MEDIUM

arrived in England in 1852, and since that date the various phases of this singular movement have been developed in regular succession.

First the rappings and table-turnings, the levitations, and the usual phenomena of the dark seance.

Then appeared the speaking or trance mediums, the seeing, drawing, musical, dancing, writing, and healing mediums, also mediums for the materialization or reproduction of the human form.

Thus spiritualism appeals to all tastes, classes, and religions.

To the poor bereaved widow or mother it offers consolation, and professes to bring a message from

the departed one; for the scientist, or man of culture, it has some new revelation from the spirit of a Bacon, or a Shakespeare, to the Roman Catholic it speaks of the Virgin Mary, and for the Buddhist there is the spirit of Buddha or Confucius.

We have noticed again the subtle, insidious manner in which the "new revelation" creeps into families.

First the planchette is introduced, or a little harmless table-turning, then perhaps one in a circle shows signs of mediumship. By-and-by a professional medium is called in; physical phenomena are obtained, and messages come from lost ones in the spiritual world.

The new doctrines are thus insidiously introduced into the household. The lecture hall, and the seance chamber, with the popular orator, or the gifted prophetess, soon usurp the place of church and chapel. Christianity is superseded by spiritualism. And this is not the worst aspect, for not infrequently the once happy home is blighted, the husband and father wandering off in the mazes of free-love, in quest of some Jezebel or prophetess, whilst wife and children are left to poverty and disgrace.

It is remarkable that some of the most

DAMAGING TESTIMONIES

against the fruits of spiritualism come from the spiritualists themselves.

During the first decade of the movement, the dangerous teachings were kept in the background, and many believed it to be of Divine or angelic origin. Now that the doctrines and their results are fairly before the public, however, there is no excuse, and many who were once spiritualists have seceded from the ranks.

A Presbyterian minister of Auckland, New Zealand, writing to Canon Faussett, says, "Manifestations have often been counterfeited from mercenary and other unworthy motives, but there are real manifestations." He adds this remarkable testimony, "I have abandoned the practice of holding intercourse with unknown agencies, which I have been led to conclude are demoniacal. Besides the unreality of the communications, I have found them sometimes shockingly blasphemous, and vulgar in the extreme. Spiritualism has exerted a painful effect on ministers known to me. But the warning thus provided has made the Word of God and the Saviour more precious to me, through whom I trust eventually to get utterly and finally beyond the region of all contiguity of those dark and mysterious beings."

Canon Faussett himself says, "The design of Satan evidently is to introduce by these spirit communications an authority superseding Scripture in matters of faith.

"Spiritualists pretend that spirit manifestations are a powerful witness against sceptics, who deny the existence of the spirit-world.

"Yes, they are; but they do Satan's work more effectually than scepticism, which never can satisfy man's inward wants. Spiritualism seemingly meets his needs, but brings him under direct satanic power, and lures him to set aside the Word of God for communications from demons who personify the dead."

All spiritists seem to be agreed that spirit communications are not always reliable. They admit that they are frequently communicated with by

LYING SPIRITS.

We asked the spiritualists who held meetings on Clapham Common what they did when they had messages from lying spirits. The leader of that meeting answered that they persuaded them to tell the truth, adding that "it is part of our work to educate and improve the spirits."

William Howett, a leading spiritualist, says, "There is need of caution in consulting spirits for some spirits personifying the departed have confessed themselves devils, when adjured in Jesus' name."

But we go further and say that inasmuch as God has expressly forbidden necromancy, it follows that no good spirit can communicate in this manner. The very fact of its doing so would prove it to be a rebellious and disobedient spirit.

Saul's great sin was "asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron x 13).

If spiritualists allege a gain to truth in the proof which spiritualism gives of the reality of the spiritual world, let us remember that this is just the kind of proof which God expressly refuses to give to those who are not content with the revelation afforded in Holy Scripture. The rich man begged Abraham to send Lazarus from the dead to his five unbelieving brethren on earth, adding, "If one went unto them from the dead they will repent." To which Abraham replied, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

NECROMANCY

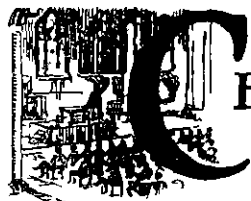
is one of the great signs of the last days and that some should apostatize from the faith, giving heed to seducing spirits and teachings of demons (1. Tim iv 1)

You cannot listen long to a spiritist without making the discovery that they regard the Bible as of very little worth. They speak of our Lord as a healing medium, making the absolutely false statement that "in every case of healing Christ had to touch the sick person," which cannot be true when the Bible says that "He cast out the spirits with His Word" (Matt. viii 16), and healed the sick from a distance (Matt viii 13; Luke xvii 14, etc.)

Our safeguard is found in the Impregnable Rock of Holy Scripture.

And when they say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter, should not a people seek unto their God? on behalf of the living should they seek unto the dead?

To the law and to the testimony, if they speak not according to this word, it is because there is no light in them (Isa viii 19, 20)



CHURCH AND CAMPAIGN ACTIVITY



Unflinching Endeavour—More Baptisms—Many Souls Saved.

VETERAN TESTIMONY.

Islington (Pastor W G Hathaway) "O taste and see that the Lord is good," was the ringing testimony of each Veteran at Elim Tabernacle, Fowler Road who rendered service in word and song on a recent Wednesday evening, when the older members of the church conducted the Crusader meeting. The theme was Jesus, and all hearts gave

praise unto Him who has loved us, who has washed us in His own blood, and "blessed us with all spiritual blessing."

God is prospering the work at Islington. The times of prayer and praise on Tuesday evenings are foretastes of heaven's glory, "seeing Him who is invisible", and the parched and thirsty ground receives refreshing from the presence of the Lord. The open-air en-

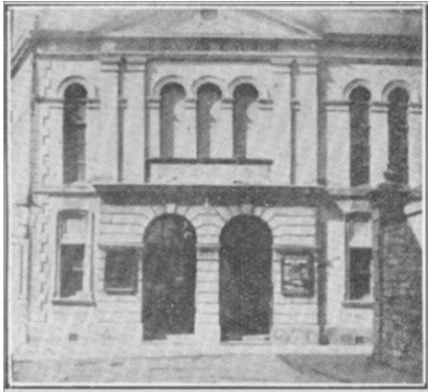
thusiasts are also blessed of God, and although the enemy is strong, and endeavours to frustrate the efforts made in "holding forth the Word of life," yet we are more than conquerors, through Him who endues with His power to witness and whose Word also is powerful and abideth for ever.

On a recent Sunday the saints here were privileged to have a visit from

Pastor and Mrs Thomas, whose ministry has been blessed and owned of God in Mexico. Listening to their testimony and hearing of the many thousands of souls dwelling in heathen darkness, "having no hope and without God" all hearts rejoiced to know that we have been found of Him, and prayer is going forth that the Lord will send forth labourers into His harvest, so that these "other sheep" may be gathered into His fold

A PROFITABLE VISIT

Devonport (Pastor A F Rash) The saints meeting at Elim Tabernacle, Ker



Devonport Elim Tabernacle

Street, were recently favoured with a visit by Pastor H T D Stoneham. At the breaking-of-bread service Pastor Stoneham spoke on the subject of Letters, and likened the saints to living epistles known and read of all men. Many saints were blessed and spiritually uplifted. At the evening Gospel service the Pastor delivered a powerful address on Saving Faith. Many were quickened, and Mr Stoneham's visit much appreciated.

REJOICING CAMPAIGNERS.

Southport (Pastor W J Hilliard) It is now seventeen months since Principal George Jeffreys unfurled the Foursquare Gospel banner in this beautiful holiday resort. He then set the fire burning, and, praise God, it is still growing, the saints meeting in the Temperance Institute.

The Master's presence has been greatly felt during a fortnight's campaign, conducted by Pastors E F Cole and W J Hilliard. Night after night the people streamed in to hear the grand old Gospel, which is the power of God unto salvation. All joining wholeheartedly in the hymns and choruses, heavy hearts were lightened, burdens were lifted, while out rang chorus after chorus, until the whole building echoed with the praises of God. Then the hush as Pastor Cole delivered the message, which rang forth in the power and demonstration of the Holy Ghost. Among many other impressive messages were those on Christ's Second Coming, Hell, Jesus the Saviour, and Passing over Jordan. Hearts were gripped, and one was lost in wonder at the thought of our Saviour's love. Sinners' hearts were melted by this wonderful love of Christ, coming in lost and hopeless, but going out saved and sing-

ing "Wondrous love, it has reached me." During the two weeks seventeen souls surrendered to the Saviour, bodies have been healed, the saints gloriously blessed and strengthened, and still "pressing toward the mark" looking unto Jesus.

FIFTEEN BAPTISMS.

Hull (Pastor F G Cloke) On a recent Thursday fifteen were baptised in water by Pastor F G. Cloke. Each of the candidates gave a short testimony of their salvation. The Pastor also gave a very convincing address showing the need of baptism by immersion. The power of the Lord rested on the meeting.

God is still honouring the preaching of His Word at Elim Hall, Mason Street. Special addresses are given on Thursday and Sunday evenings on the Lord Jesus Christ, which are proving a great blessing to all. Souls are saved week by week.

Mr Frame, one of the Crusaders, who has accepted the Master's call into His work, gave a parting message on a recent Thursday to a full congregation before leaving for Nottingham.

LAND AND BOOK CAMPAIGN

Dunfermline (Evangelist Owen Murphy) The assembly at Dunfermline was taken over by Elim on March 24th last, and meets at Crown Hall, Chalmers Street. Evangelist Murphy, late of Carlisle, is in charge, and God has blessed his ministry. A three weeks' campaign has been held, during which many have been quickened in God. Backsliders have returned and twelve souls have been saved.

Praise God for His holy presence in the midst. God has answered the prayers of the saints, and although the work commenced very slowly, yet, praise God, it was very real and definite. The saints progressed and souls were won through the ministry of the Word.

Recently a baptismal service was held at the River Forth. Four brothers and one sister followed the Lord through the waters of baptism, after which an open-air service was held on the beach, when hundreds heard the Gospel message proclaimed in the old-time power. An "Evangel" distributing band is

also carrying the message of salvation around the district of Dunfermline.

God has also blessed the open-air work, which has been used to the saving of precious souls.

Captain and Mrs Stevens recently held a Land and Book Campaign, lasting three weeks. At every meeting new treasures were brought forth from the Word of God, and every message went forth in mighty power, and demonstration of the Holy Spirit. All who attended those meetings were blessed, and strengthened by the preaching of the Word, and the proclaiming of the Foursquare Gospel.

In the three weeks 101 souls decided for Christ. No one in Dunfermline ever remembered any religious meetings being so well attended, or prospered of God so much.

EARNEST MINISTRIES

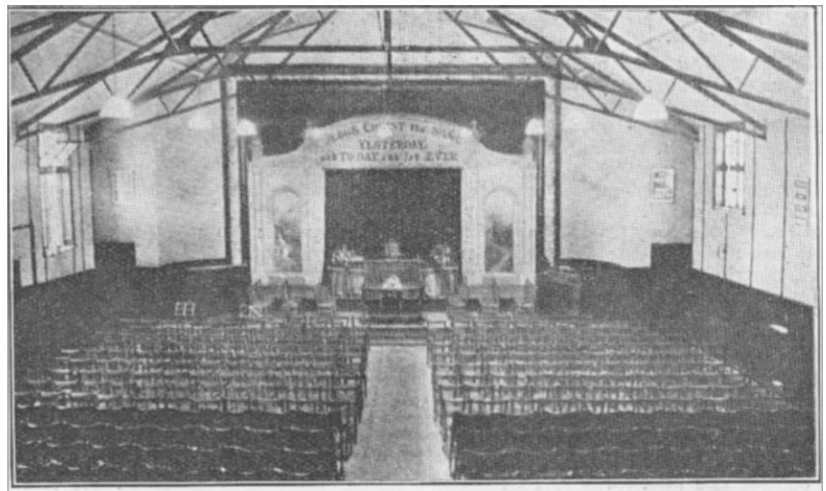
Portsmouth (Pastor W Field) Recently the assembly meeting in Elim Tabernacle, Arundel Street, Southsea, were favoured with a fortnight's visit from Pastor Brambleby of Yeovil, whilst Pastor W Field was on holiday. During this period times of blessing were experienced, saints edified, and souls saved to the glory of God.

A special meeting took place on a recent Sunday afternoon when the cradle roll was called over. Mrs Field talked to the children and gave an illustrated address on part of Bunyan's "Pilgrim's Progress," impressing upon the children their need of the Pilgrim's Saviour and Sin-bearer, and how they might receive Him. After the address there were items by the Sunday School scholars, then the cradle roll was called, and Mrs Field presented the certificates.

The Thursday evening Bible studies on the Second Advent are looked forward to by one and all, and are proving a great blessing and a purifying hope.

The Vest Pocket Bible Brilliant, 48mo. Size only 3 1/2 x 2 inches. Thickness 3/4 inches. Bound in morocchetto with overlapping edges. 5/- net (by post 5/3).

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Interior of Portsmouth Tabernacle.

Studies in The Acts

By P N CORRY

Acts xxiii. 1-11.

It was always the custom of Rome to respect the institutions and local government of the people they conquered. They made use of them to govern the people, but Roman power, authority, and armed forces were available to enforce the might of Rome if necessary. Thus the Sanhedrin was the Jewish High Court and governing body empowered by Rome to maintain law and order under the protection of the Viceroy or Governor, whose headquarters were at Cæsarea. So far no charge has been brought against Paul. Lysias had tried to find this out in the outer court of the Temple (Acts xxii. 33, 34), and in the private examination which ceased when Paul proclaimed his Roman citizenship (Acts xxii. 24), and now he brings him before the Sanhedrin for the same purpose (Acts xxii. 30, xxiii. 28). It was all of no avail, no certain charge was made (Acts xxiii. 29), either here or yet in Cæsarea, nor were any witnesses forthcoming to prove any charge of lawlessness (Acts xxiv. 18-20). Though months passed by, the same was to be the result when Paul was brought before the new Governor (Acts xxv. 16-20) and King Agrippa (Acts xxv. 26, 27, xxvi. 31, 32). Paul's imprisonment was a constant violation of the laws of Rome and there is no doubt that his liberty granted after the trial at Rome was brought about because of this same fact.

He could in very deed say, "Men and brethren I have used my citizenship in all good conscience before God until this day" (Acts xxiii. 1). That was his constant exercise, both now and always. It was a wonderful thing to say, a priceless boon to possess, a conscience void of offence toward God and man, and saying it to men whose consciences were by no means free from guilt brought about trouble, so that the trial became disorderly and more like a cockpit than a court of justice.

The Sanhedrin was elected from the members of the highest families in Israel, and though the Sadducees were in the majority there were a goodly number of Pharisees included. The qualifications for membership were many. Pure Jewish descent, wisdom, learning, age, appearance, were all taken into account. The laws governing their proceedings were just and humane, the Court could only sit on six days in the week, sabbaths and special sabbaths were excluded. Nor could they meet at night, and before any man was condemned there was to be a two-thirds majority. (Did Paul remember this when he set them at loggerheads with his claim to be a Pharisee and the son of a Pharisee?) Moreover if anyone had spoken in favour of a prisoner he could not change his opinion and afterwards speak against him, and in case of condemnation the passing of sentence was put off until the

next day so that injustice might not be done by sentence being passed in a fit of anger. How these their own laws shew up the falseness of the trial of our Lord, of Stephen, and also of Paul but for his Roman friends' armed interference. It is interesting in this latter connection to notice that in a recent law court case in London the magistrate deferred judgment "lest injustice should be done because of the anger he felt at the crime committed." The high priest's command to smite Paul on the mouth was against all law, and a violation of justice, for there had been no charge preferred against the prisoner, no witnesses called, and no crime proved. Compare this with John xviii. 22, 23, in which the Lord Jesus suffered a like injustice at the hands of Ca'aphas. When religious bigotry takes the place of fair judgment you may expect passion to hold the scales with a most unsteady hand, and the sword of justice to smite in blind anger. That is what happened here.

If this was a regular court of the Sanhedrin, then the high priest would be sitting in his own place and could be easily recognised, but at this time the Sanhedrin meetings had been transferred to the "booths of Annas." The fact that Roman troops could enter the place to rescue Paul plainly points to this meeting-place being some other than the usual one, otherwise the Roman forces would have penetrated within the sacred enclosure and thus have incurred the penalty of death. The Governor himself dare not set foot there on pain of death.

This high priest Ananias is a character known from Jewish histories. It was he who set on foot the massacre of the Samaritans. Even the Talmud shews him to have been a perfect tyrant who reduced the inferior priests to starvation by fraud, and used to seize the tithes by force. Once he was sent to Rome to answer for misconduct, and finally ended his life, says Josephus, by being dragged out of his hiding-place in a sewer to perish by the daggers of his enemies.

Paul's outburst. Many explanations have been given for Paul's outburst: (i) That he refused to recognise Ananias as high priest, (ii) that he recognised no priesthood other than Christ's, (iii) that he was ignorant as to who was the high priest, and (iv) that the illegal command to smite Paul shewed that Ananias was unworthy of the office. None of these seems good enough in the light of Paul's wholehearted apology and withdrawal (Acts xxiii. 5). There is another explanation that accounts for his words, and which agrees with other scripture. At Paul's conversion we read of blindness lasting three days (Acts ix. 9), and of scales falling from his eyes when Ananias prayed for him (Acts ix. 18). Then

on his journey in Galatia he reminds them in his letter that he was with them through infirmity of the flesh (Gal. iv. 13), and that at that time they were willing to have "plucked out their own eyes and have given them" to Paul (Gal. iv. 15). After the persecution at Berea we read of him during the journey to Athens being conducted there by friends, and then in Galatians vi. 11 he tells them that when he writes letters himself he writes in "large letters" (Newberry margin). This infirmity of sight was in all probability his thorn in the flesh (1 Cor. x. 9, xii. 5-10). If this was the case, then you have a reasonable answer for the outburst recorded in this passage. In the crowded assembly he had not noticed who the speaker was who said, "Smite him," and because of his defective sight he had only perceived a blurred white figure, unrecognised and unfamiliar, but at the same time obviously unjust. As soon as his mistake is mentioned, then he withdrew it, but only to set the assembly at loggerheads by throwing the fact of his birth as a Pharisee into the midst. He himself afterwards knew that this might have brought him into trouble, and be counted against him in judgment (Acts xxiv. 21).

Clamour breaks out, riot takes the place of a religious court, and Lysias, seeing that they are going to pull Paul in pieces, commands the soldiers to go down and take him by force to bring him into the Castle. The one place of safety for a Jew was in the fort of the enemies of his nation, not in their sacred courts of law.

Take Care of the Lambs

A shepherd who was asked the secret of his fine sheep replied "I take care of the lambs." Dr Payne, in his book on Revivals, tells of a shepherd's boy who, shortly after having accepted Christ as His Saviour expressed his desire to join the church. His father, together with other elders, made objections, thinking that the young converts should not be allowed to join until they had been properly tested and proved themselves to be genuine. The next time the boy was sent to fetch home the sheep, he left the lambs behind. When asked by his father why he had not brought home the lambs as well as the sheep, the boy replied "I thought the lambs had better remain outside until they were a little older, or had proved themselves to be genuine." The father at once saw his mistake, and was willing that his son should be received into church membership.—J E W

ELIM CRUSADER PAGE

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



POSSESSING THE PRIZE

By S RHOADS (Knoctingiey)

"I press toward the mark"—Phil iii 14

Every man, whatever his sphere of activity, who is aware of his capabilities, and has full knowledge of the possibilities which the world holds out to him, has some object in view, some goal to be reached.

And once a man sets his eyes on his life's set prize, be it what it will—once he sees his hopes within measurable reach of ultimate realisation—will make every effort that his desires may be fulfilled.

But the Christian and the unbeliever have generally different aspirations, the Christian sets his affections on things above, his desires are spiritual, whereas the unbeliever seeks after worldly position, or other things of this earth, which finally prove ephemeral and transient. I do not condemn striving after a high position in this world, for a believer of high standing may be mightily used of God by his influence. But under no circumstances, must our heavenly aspirations be subordinated to our earthly desires, for thus we miss the fulness of blessing. The mark that Paul wished us to press toward was that of Christian perfection. He was fully conscious that such an ideal was not realisable in its absoluteness, but that man, in proportion as he sought to fulfil the will of God and have the mind of Christ, could attain a high standard of Christian achievement. The apostle himself admitted that he was not perfect, but his desire was, "That I might know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Perfection seems unattainable, but we can aim for it.

Christian virtue lies categorically in the effort, the exertion, and the striving we put forth in our attempt to reach perfection. Our individual aim should be to grow to perfection—perfection in the knowledge of Christ, perfection in the grace of Christ, and perfection in the love of Christ. "If we love one another, God dwelleth in us, and His love is perfected in us."

As the purpose of each individual Christian is perfection, we Crusaders as a body should also try to reach a mark. That goal should be triumphant conquest and victory. United action is imperative if the hosts of Satan are to be effectively vanquished and subdued, and recruits for Christ enlisted from his ranks. It is no use having an ambition without means to achieve it. The practical application of love and faith precede success and soul-saving.

Love won the victory,
Love sought till it found me,
It followed my way
When I was astray,
'Twas love won the victory

The Apostle John writes "This is the victory that overcometh the world, even our faith." If success is to be obtained, we must display the quality of love. We must love Christ our Leader, we must love our cause, love our fellow-labourers, and love those we are bent on winning. Love can be manifested in various ways—meekness, humility, kindness, patience, and longsuffering are expressions of love. The love we must shew is not an ethereal abstraction, but an absolute and tangible concretion—in other words, action which people can discern is prompted by love.

It is not what we think or what we say that will carry the day, it is what we do. Success and conquest depend on lovely actions and good deeds enacted in the Spirit of Christ. By our faith, and through the love of the Lord Jesus Christ our Saviour, we should so act that victory must inevitably follow. Let us as a body strive towards the subjugation of the hosts of Satan, thereby winning souls for Christ.

As individuals then we must aim for Christian perfection, as a body of Crusaders, for spiritual success. These ideals are worth striving for, sacrifice is entailed, but we have this glorious knowledge, that there is a prize and a reward to be obtained. Henceforth there is laid up for us a crown of righteousness which shall be ours for evermore.

Will all Crusader Secretaries kindly note that their roll books should be sent in to the National Crusader Secretary not later than the first week in November? Prompt attention to this will greatly assist Headquarters in their work of roll inspection.

We are glad to note the growing number of Crusader campaigns which are being held in our branches, shewing that the spirit of healthy enterprise is very much alive in the movement. Let us pray that these special efforts may produce rich results, and lead to growth and expansion.



Ilford Crusaders at Theydon Bois.

Ilford Continued progress is being made by the Crusaders here at Ilford, between forty and fifty gathering week by week. Every band shews a spirit of enthusiasm in determining to "do and dare" for the cause of our Saviour. A powerful witness is also being maintained in the open air, and many have been led to the meetings and gloriously saved as a result. Public house visitation and door-to-door distribution of tracts and invitations to the meetings are being carried on by those Crusaders who have in their hearts a firm conviction that God will bless the seed sown.

Recently at our Veterans' night we were privileged to receive a visit from Mr H Cook, who has been some fifty-four years in the Lord's service. Although nearly eighty-two years of age he is still preaching the Gospel in the open air, and our hearts indeed burned within us as he told how the Lord had blessed and kept him. What an encouragement for us as Crusaders to press forward in His service!

A snap of some of the Crusaders appears on this page, this being taken at our outing to Theydon Bois, when a glorious afternoon and evening of fellowship were enjoyed by those who were able to go.—L N

REST IN THE LORD

Psalms xxxvii 7

Rest in the Lord, He bids you rest,
And lean upon His loving breast
He longs to whisper words of cheer
Into your inclined, listening ear

Matthew xi 30

His yoke is easy, burden light,
He'll turn your darkness into light,
And bid the shadows flee away
If you will let Him have full sway

Philippians iv 6

Why do you struggle madly on
Anxious, careworn, helpless, alone,
When Jesus died on Calvary's tree,
And purchased there your liberty?

Psalms xli 10

Be still, and know that He is God
And rest in His unchanging Word
Abide in Christ, submit to Him,
He'll give you rest and peace within

—C V Bradbury

Love to Christ is the pathway of holiness

The light of God's countenance is the sunshine of the soul

Why do not all Christians love His Appearing?

THIS seems a very strange question Do not all true Christians love the Lord's appearing?

How can they help it? It is certain that many professing Christians, and seemingly devout and good people, shrink from the thought of the Lord's coming. One lady remarked "I hope it will not come in my time" Some find death itself less alarming to contemplate Why is this? There are several reasons

They associate Christ's coming with the old mediæval idea of terror and the

EARTH'S ANNIHILATION.

To these it is not the consummation of a "blessed hope," but a *Dies Irae* (Day of God's anger), to which they look forward They think of blazing worlds, of ghostly forms, an extinguished sun, and of universal ruin and woe The heated and morbid imagination has given rise to these distorted fancies How differently is the coming of Christ presented in the Word of God.

Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor xv 51, 52)

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord Wherefore comfort one another with these words (I Thess iv 16-18)

Many take no interest in the Lord's coming because it has never been presented to them in a definite or practical manner. If Christ cannot by any possibility come until after a thousand years of spiritual reign and world-wide Gospel triumph, then it is indeed in the far distant future No wonder that those holding such views get no comfort from the

THOUGHT OF CHRIST'S APPEARING

They are loth to give up the idea of the world's conversion, confounding as they do the world-wide proclamation of the Gospel with the conversion of the world The present deeply-rooted yet unscriptural

idea of a coming time, when every man, woman, and child will be an experimental Christian, and that this condition of things must last, at least for one thousand years, at the end of which period Christ will come, has done more than anything else to remove all present interest in Christ's appearing from the life and thought of the Church

Others again are troubled by the thought of dear ones still unsaved, and hence unprepared to meet Him Such fears dim our anticipation of all heavenly joys If any of our dear ones are not prepared to meet Jesus at His coming, they are not prepared to die, and yet are liable to die at any moment. Let us renew our prayers, and tenderly labour for their salvation—do all in our power to bring them to Christ, both by precept and example, and then leave them with Him who loves them with a love deeper and greater than any human affection

After making all these allowances, is it not true that many professed Christians do not

LOVE THE LORD'S APPEARING

because they are so largely permeated by the world's spirit? They are wholly given up to things of this present life The love of money and the love of pleasure have crowded out the love of the Lord Surely, this must be the case, because the New Testament always presents Christ's appearing as the great hope of the Church

Modern inventions have made life so pleasant and even luxurious that the love of this world has increased its dominion over many hearts A very godly Christian recently visited the beautiful country home of a friend As he was leaving, he remarked with kindly truthfulness, "I should not like to own such an attractive home on earth; I fear it would draw away the affection of any heart from the mansion that awaits beyond" We should thank God that He has made the place of our temporary tabernacling to be so agreeable, and yet it is but the place of our pilgrimage "Here we have no continuing city" The Christian who is centred in God will love the appearing of Christ and his eyes will not become dimmed with the passing glories of earth

One Thing Needful—Have You Got It?

MANY things are useful and desirable Only one thing is absolutely indispensable There is only one thing which, if a man possess, he is well off whatever else he may lack, only one thing which, if a man lack, he is ruined, whatever else he may possess

Is it property? No, for we have seen persons utterly destitute of it, and yet happy and contented

Is it health? Many persons have had their happiest hours in severe sickness Health is not indispensable

Is it a good reputation? The consciousness of innocence will uphold a man against the wildest storm

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