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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. XVII., No. 44

OCTOBER 30th, 1936.

Twopence



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

THE PRINCIPAL AND PARTY IN SWITZERLAND

GLORIOUS FOURSQUARE CONVENTIONS

Over Two Thousand Converts—Signs Confirming the Word

It was difficult to say Auf Wiedersehn (good-bye) to the lovely saints at Baden, German-Switzerland, after the glorious five days' Convention. Although the ministry of the Word was chiefly to Christians, two-hundred-and-twenty-six souls found Christ. The scenes in the closing meetings will never be forgotten. People with large appetites for spiritual food came from the different parts of German-Switzerland, filling the public halls to capacity. The eighth chapter of Acts was surely repeated. Souls were saved, believers were baptised in water, miraculous signs confirmed the Principal's message, and the Holy Spirit fell upon seekers, filling them to overflowing as at Pentecost, for they spake with tongues and magnified the Lord. The great assembly of born-again ones who gathered around the Lord's table at the hallowed communion service left an indelible impression upon the hearts of all. After bidding farewell to Baden, the Party left for the vast Swiss Comptoir at Lausanne, French-Switzerland. Here, again, the Spirit of God is falling upon the hungry multitudes and another five hundred have turned to Christ in the first two days. Enthusiastic thousands are in the grip of Holy Ghost revival, and signs and wonders again confirm the Word as the people conform to the "pattern." Truly there is great joy in the city!

CLOSING SCENES OF MARVELLOUS GATHERINGS

Just as we go to press latest news of the revival at Lausanne shows that another 1,300 souls turned to Christ, making a total of over 2,000 conversions at the Switzerland Conventions. Thirty-four nationalities were represented at the 9.30 breaking of bread service on the Sunday morning, when 6,000 partook of the emblems. Amidst amazing scenes of Foursquare Gospel fervour the Revival Party left for England a little before midnight.



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

"I will, be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W. 4.

Vol. XVII. October 30, 1936 No. 44

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Pastor P. N. CORRY

ORGANISING SECRETARY OF THE JUBILEE FUND
WILL VISIT A NUMBER OF
ELIM CHURCHES

as follows:

Sunday, October 25.	...	Bournemouth (Springbourne).
Monday, " 26.	...	Salisbury.
Tuesday, " 27.	...	Southampton.
Wednesday, " 28.	...	Romsey.
Thursday, " 29.	...	Portsmouth.
Friday, " 30.	...	Ryde.
Sunday, November 1.	...	Worthing.

PRINCIPAL GEORGE JEFFREYS

and Revival Party's

ENGAGEMENTS

THE CITY TEMPLE, GLASGOW

(Bath Street, Corner of Elmbank Street)

Sunday, Oct ber 25th to Thursday, October 29th. Sunday 11 a.m. and 6.30 p.m. Week-days at 7.30 p.m. Pastor James McWhirter will follow on with an eight days' campaign from Sunday, November 1st to 8th. Sundays at 11 a.m. and 6.30 p.m. Week-days (except Friday), 7.30 p.m. Soloist: Mrs. McWhirter (neé Joan Holman).

THE JUBILEE TEMPLE, BLACKPOOL

(Waterloo Road)

Sunday, November 1st to Thursday, November 5th. Sunday at 11 a.m. and 6.30 p.m. Weekdays at 7.30 p.m.

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4 Watch these Dates 4

BALLYMONEY. Now proceeding. Evangelistic campaign conducted by Pastor F. A. Farlow.

BRISTOL. November 15-29. Elim Evangelical Christian Church, Terrell Street (Near Infirmary). Evangelistic Campaign conducted by Pastor Hubert Entwisle.

BRADFORD. October 24—November 8. Elim Tabernacle (Southend Hall), off Leeds Road. Campaign by Evangelist J. E. Shaw.

BRIXTON. Commencing November 1. Sussex Hall, Sussex Road. Regular Foursquare Gospel Services.

CATERHAM. October 30; November 6 and 13. Co-operative Hall, Upper Caterham. Special series of addresses on the Holy Spirit, by Pastor E. C. W. Boulton.

DIDCOT. October 18 to November 1. The Coronet Ballroom: Evangelistic campaign conducted by Pastor Charles W. Slemming.

EALING. November 1. Elim Tabernacle, Northfield Avenue. Special visit of London Crusader Choir, 6.30 p.m. (The Choir visits Wormwood Scrubs Prison in the afternoon).

ELIM WOODLANDS. Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers.

HALIFAX. October 18-28. Elim Tabernacle, Bond Street, Hopwood Lane. Youth Campaign by Evangelist D. Vanstone.

KENSINGTON. November 29. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special visit of London Crusader Choir, 6.30 p.m.

KEIGHLEY. Now proceeding. Crotona Hall, North Street. Revival and Healing Campaign by Pastor H. Rodwell.

NEWTOWARDS. October 31—November 1. Elim Hall, Court Street. Annual Convention. Speaker: Pastor and Mrs. H. T. D. Stoneham, Pastor W. L. Taylor and C. Johnson. Convener: Pastor R. G. Tweed.

NOTTINGHAM. October 31—November 1. The City Temple, Halifax Place. Visit of Pastor E. C. W. Boulton.

PECKHAM. November 8. Elim Hall, Nunhead Passage, off Peckham Rye. Special visit of London Crusader Choir, 6.30 p.m. (The Choir visits Holloway Prison in the afternoon).

RUGBY. Commencing October 25. The Mart, Regent Street. Revival Campaign by Pastor W. E. Smith.

STOCKPORT. October 25, November 1 and 8. Special services in the Garrick Hall, conducted by Pastor T. Burton Clarke, 6.30 p.m.

WANDSWORTH. November 22. London Crusader Choir conducts two services in H.M. Prison.

Forthcoming Gatherings at Elim Woodlands

Holiday Home Re-union on October 31st. Miss A. Henderson will convene, and others will speak and give their testimonies. Tickets 1/-.

Annual Crusader "At Home" on November 7th from 3.30 p.m., followed by Crusader Rally in the Elim Tabernacle, Clapham, at 7.30 p.m.

"With such sacrifices
God is well pleased"

—Heb. xiii. 16.

The Elim Jubilee Fund is still in need of sacrificial giving if we are to reach our objective by the end of this year.

Gifts will be gratefully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.

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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. XVII, No. 44

OCTOBER 30, 1936

Fridays, Twopence

World Events and their Significance

THE MEDITERRANEAN

IT is obvious that as one paper declares, "The Mediterranean Sea has once more become the storm centre of international diplomatic activity."

The security and future of seven countries and their communications may well depend upon the outcome of that activity. These countries are Spain, France, Italy, Yugoslavia, Greece, Turkey and Britain.

One thing is certain: **the Italian front line has now moved from Ethiopia to the Mediterranean.**

A Press dispatch recently stated that Italy is "now preparing for the possibility of an international conflict, but they hope it will never come for they are convinced it might mean the collapse of civilisation."

Il Duce still has more than 1,000,000 men under arms in Italy and East Africa. Why? Because, in his own words, he fears that the wild race for armaments and organisation of new political pacts is rapidly forcing Europe to the brink of a conflict even more terrible than the World War.

Before the end of this year, Italy plans to have 1,500 new airplanes, mostly high-speed bombers, in service, giving her almost 3,000 first line planes. Fifteen hundred new student pilots were enrolled recently and are now engaged in active, vigorous training.

Key industries have been nationalised, and are working for the government. The army is proceeding with a vast programme of modernisation and mechanisation.

Mobility of attack and rapidity of mobilisation are the guiding principles in Italy's unprecedented preparations for the next war.

Will Italy fight beside, or against Germany? Who knows? Other nations have been charging Italy and Germany with standing behind the Fascist movement in Spain. The political map of Europe changes so rapidly, however, that probably Mussolini himself does not know who would be aligned with him.

What seems certain is that the great battle of the nations is destined to take place about the Mediterranean, with Palestine and its riches as the cockpit of the fray. To the prophetic student that would mean much.

THE JERICHO ROAD

Modern inventions have made the Jerusalem-Jericho Road more dangerous than it was in the days of the Good Samaritan, as the following item from the *Palestine Post* reveals:

A bridge was blown up during Monday night on the Jerusalem-Jericho road not far from Jerusalem. A detour was also made impassable so that transport between the

capital and the Dead Sea has been interrupted and transportation between Trans-Jordan and Palestine has also been cut off.

HEADING FOR THE PRECIPICE

Warnings of impending world catastrophe are usually attributed to pessimistic preachers whose words are not generally considered of much consequence. However prophetic students and preachers are not the only ones whose voices are raised in solemn warning in these days. Our own Premier, speaking of the consequences of another war, said: "I believe that the perils of another modern war in Europe must lead to a revolt of all peoples against their rulers, and you might soon find Europe in a state of complete and barbarous anarchy from end to end."

H. G. Wells has also observed that "Catastrophe is the plain and reasonable probability at the present time. It is the flattest, clearest, common sense that these things are ahead in waiting for us, unless we turn into a new direction."

In view of all this how necessary to prepare for the coming of the One whose advent will turn the world in a new direction. It is this hope in the heart that alone can keep from depression and despair. Let us proclaim His imminent appearing in these last days.

AGGRESSIVE ATHEISM

That the adversary is working on a world-wide scale is pretty evident. This is realised when one considers all the feverish activity of those who hate the very thought of God. The following is a most revealing reminder of what is going on in the world to-day:

Satan continues to assemble his forces for the great Day of God Almighty. Last May a world atheistic congress was held in Moscow, which was attended by delegates from thirty-six countries, in addition to those from the Soviet. To establish anti-religious propaganda an "international Atheistic Fund" was established.

MOSCOW AND ROME

Says Dr. G. B. Winrod, "Two horrible spectres have risen over Europe—Jewish Communism and Roman Fascism." Continuing he says, "In both Germany and Italy, Communism forced the government

loose at their foundation; then, as the reaction came, the pendulum swung to the opposite extreme and Fascism was the result." And then the same writer adds, "The same programme is being carried out in France and Spain. When this arrangement is completed, throughout Europe, the Roman Empire will be revived. And Mussolini regards himself as the modern Cæsar—a man of destiny! His language is that of a Cæsar. Standing before a cheering throng he recently declared, that he could mobilise *eight million* soldiers in the course of a few hours and after a single order. Rejecting what he called "the absurdity of eternal peace" he declared that the Ethiopian war had only sharpened the soul of the Italians, and proclaimed: "We must be strong! We must always be stronger! We must be so strong that we can face any eventualities and look directly in the eye whatever may befall!"

It is generally believed that when the Fascists triumph in Spain, the Balearic Islands are to be turned over to Italy. This new development would mean that Mussolini would have a naval base near Gibraltar. Thus, a potential menace is being thrust in the path of the British who are determined to keep the Mediterranean Sea open at both ends, Gibraltar and the Suez Canal."

And so the great climax of evil draws daily nearer. God's purposes are ripening fast, and soon the signal for the last terrible conflict will be given. Blessed are those whose hearts are stayed upon Jehovah—whose

confidence is in the Lord of Hosts alone. He is the all-sufficient Stronghold of all who fully trust Him. Only in Him is deliverance from distressing fear.

THE TROUBLE IN PALESTINE

Fear and prejudice darken the understanding and cloud good judgment. The Arabs complain that the Jews are crowding them out of Palestine. But the facts are that before the war when there was practically no Jewish immigration thousands of Arabs were forced to emigrate to the Americas. One Hebrew observer claims that there are more Arabs in the American countries than there are in Palestine. On the other hand, since the increasing immigration of the Jews, Arab emigration has ceased and the local population has increased. We wonder who is behind this Arab agitation against the Jew?

BLESSING THE BOMB

The peculiar mentality of religious Rome is revealed in their attitude to the recent Abyssinian War. "Most Italian Catholics from the hierarchy downwards, regard the conquest of Abyssinia as 'a missionary enterprise.' We suppose this includes the weaning of the Abyssinians from their ancient Church to the Latin obedience by the evangelical persuasion of mustard gas. One paper says that 'the Church is at present extremely popular in Italy. Something like a religious revival is taking place.' In the circumstances, the popularity is natural. But what value can 'a religious revival' have if it be inspired by the fact that bishops have blessed bombing aeroplanes?"

Divine Fulness for our Leanness

By O. R. PALMER

Moreover God is able to cause every gracious gift to superabound unto you, in order that having in everything, at every time, every kind of sufficiency of your own, ye may be superabounding unto every good work.—II. Corinthians ix. 8 (Rotherham).

Except a corn of wheat fall into the ground and die, it abideth alone.—John xii. 24.

THE resources of the Christian believer "in Christ Jesus" are like the fulness of the ocean—one might as well think of exhausting them as to think of draining the ocean with a spoon. Has not He who made the worlds, been "appointed heir of all things," as the glorified Son of Man?

Matthew tells us He has all power in heaven and on earth, and the believer is linked up to this jurisdiction and power by his "therefore go ye." Mark, who records the lowly service of the servant of God, does not stop this side of resurrection, but speaks of the exalted One, the Lord of glory working with His witnesses. Luke tells how the witnessing is to be done by endowment of power, through the Holy Spirit coming to abide. John leads us into our unity and oneness with the eternal Son of God who came to reveal the Father to us and to bring sinners back to God. A marvellous partnership, without which all religious activities are formal, barren, fruitless, but with it a channel for the life and power of God to flow.

As we behold "The glory as of the only begotten of the Father, full of grace and truth," and how our Father "waits that He may be gracious," we begin to see what partnership with Him may mean, in bringing us into the riches of His inheritance purchased

for us at Calvary. In the light of this and of the "great and precious promises," we can only marvel at the barrenness of individual Christians, and the poverty of the Church at large. Like Israel of old we stand on the border of the Promised Land, and fail to enter in through unbelief or disobedience?

How may this situation be remedied, the Holy Spirit be freed to lead us in, and we, as believers, enter into our blood-bought inheritance in Christ Jesus?

THE CROSS OF CHRIST.

We ask how did our Lord enter into His inheritance, by what process, what steps? It was by the Cross. He chose this way and refused Satan's offer of the kingdoms of the world, if He would worship him.

It is the way the Master went,
Should not the servant tread it still?

Is this not the way, God-chosen, Christ exemplified, through which the riches of His inheritance may become ours, and the life and power of our Lord be manifested in and through us to others? Our Lord entered into His inheritance through the gateway of death, for in this way the corn of wheat multiplies. In doing this our Lord brought forth rich, abounding fruit in redeemed, transformed and transforming lives.

for Him, and for us, it is the pathway to life, power and fruitfulness. This is why He steadfastly set His face to go to Jerusalem, and to accomplish His Father's will. This was the only way He could bring redemption to a ruined, fallen race. It is our Lord's one and only way, for there is no pathway of blessing and power apart from it. Here, however, is life eternal, life abounding, all springing from the death of the natural, that which is "born of the flesh" that through it there may come the releasing of the life-spiritual.

Christ gave all, that He might receive all, and has therefore entered into an inheritance "far above all," even every name and power named in this age or the age to come. In that exalted position at the right hand of the Father, He ever lives to make intercession for us, that we may enter into the privilege of the Cross-life, and be rescued from the barrenness and poverty into which individuals, and the Church as a whole, have descended.

THE WAY OF THE CROSS.

Had there been no Calvary, there would have been no wresting of power from "the prince of this world," no defeat of Satan (John xii, 31). There would be no resurrection from among the dead, no enthronement of the Son of man, an enthronement in which we are enabled to share. It seems utter foolishness to the world, is little understood by the professing Church, but it is the way in which the wisdom, the love, and the power of God are manifested. Pentecost came by the way of the place called Calvary. No death, no resurrection power, and the Church left an orphan in the world.

ITS IMPORTANCE TO US.

If the Cross was essential for our Lord, it is also for us. It is the only place where we may be set free from sin and self. The flesh is the enemy of the Cross. It is the sphere in which Satan works, and every phase of it, however plausible, or religious, hinders the Holy Spirit. Unless the corn of wheat dies it abides alone. If it dies in and with Christ, the Holy Spirit is set free to work in and through us the resurrection life of our Lord. Our Lord took the Cross voluntarily, because of the joy set before Him. He

endured it, despising its shame, and is now set down at the right hand of God, with all power in heaven and earth. He shrank not from it, because He knew what would spring from it. If we see only the Cross, with its death to sin, to self, to the world, we may shrink back till we see the peace, the rest, the blessing, the power springing from it. Those who truly enter into it find it the gateway to life, "life more abundantly," the path which leads to the "fulness of God." If we give all, and how little it is, we get all, unfathomed measures of grace. Barrenness is turned to fruitfulness, mourning to rejoicing, doubts to faith, and our Lord "sees of the travail of His soul" and is satisfied. Made partakers of His life, His purpose, His wisdom, His inheritance, we enter into the oneness for which our Lord prayed. "The glory which Thou gavest Me, I have given them." "He that is joined to the Lord is one spirit."

The old, or natural life, we cannot put to death, for the flesh cannot cast out the flesh. We are not asked to do this. God saw it carried to the Cross with and in Christ, and asks us to reckon on it by faith (Rom. vi.). As the Holy Spirit makes the identity with Jesus in death real in us, we pass through the gateway of death into resurrection life and throne position (Eph. ii.). We have not been left crippled, helpless, but are led forth in a pageant of triumph over the enemies of our Lord and our enemies (II. Cor. ii. 14). We more than conquer through Christ Jesus (Rom. viii. 36-37). Life is manifested in others (II. Cor. iv. 12). The flesh and the Spirit being at enmity, the old life must be kept at the Cross as we bear about in our bodies the dying of the Lord Jesus, that His life may be continually manifested through us, and the exceeding greatness of the power be His and not ours, and our weapons prove mighty to the "pulling down of strongholds."

In this way the Church shows forth to principalities and powers the manifold wisdom of God. There is no other way, no superficial, worldly, religious way to throne-life. Our Lord manifested it, the Holy Spirit declares experience will prove it. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." We go down to go up, save our lives only to lose them, and lose to find.

MONEY

SOME years ago a newspaper offered a prize for the best definition of "money." Out of perhaps hundreds who competed, the winner gained the prize by the following answer:

"Money is a universal provider of everything but happiness; and a passport everywhere but to heaven."

The definition is well worth considering. Its very fulness and completeness as an answer but proclaims the poverty of that which all the world worships—money.

Without happiness in this world, or heaven in the next, what have people got? The husk without the fruit, the shell without the kernel, the tinsel without the reality, and when all ends, and heaven is not to be our dwelling place for ever, the very comforts of

this life will but mock us in hell, as they really mocked us on earth.

The golden key is well-nigh omnipotent, but it has no power with Him who says, "The silver is Mine, and the gold is Mine." God looks not on the hand, but the heart. "The Lord . . . saveth such as be of a contrite spirit."

The dying millionaire gasped out as he expired, "Poor, wretched, miserable." Money had given him neither happiness nor heaven.

What a contrast is the dying utterance of William Grimshaw of Haworth, Yorkshire (1763): "I am as happy as I can be on earth, and as sure of heaven as if I were in it. . . . I am quite exhausted, but I shall soon be at home with the Lord—a poor, miserable sinner redeemed by His blood."

"Whoso trusteth in the Lord, happy is he."

THE PLACE OF PRAYER

PRAYER is to the spiritual life what air is to the physical. Make it a rule never to see the face of man until you have seen the face of God. Each day is a new life. Make sure of a good beginning. The Devil may be so thoroughly beaten in the morning that his assaults may be feeble all the rest of the day. The spirit of prayer should also be cultivated until we form the habit of associating prayer with all we do. Our petitions need not always be uttered in words.

Prayer in the form of a silent aspiration of the soul should be continually breathed out to God, whether we are in solitude or surrounded by a happy crowd. We should finish each day as we begin it, on our knees. Before retiring to rest, always review the day, and ask pardon for the wrong you have done. Be men and women of prayer. None are eminent for piety and usefulness who neglect this duty. All who would win great victories for God in public must first prevail in the solitude of their own chambers.—*Thomas Cook.*

Bible Study Helps

TWELVE "IFS"

The Lord Jesus Christ.

"If thou wouldest believe, thou shouldest see" (John xi. 40).

"If ye continue . . . ye shall know" (John viii. 31, 32).

"If they do these things . . . what shall be done?" (Luke xxiii. 31).

"If thou canst believe, all things are possible" (Mark ix. 23).

"If any man . . . open . . . I will come in" (Rev. iii. 20).

The Leper.

"If Thou wilt, Thou canst make me clean" (Luke v. 12).

Paul.

"If we hold fast" (Heb. iii. 6).

"If we hold the beginning . . . unto the end" (Heb. iii. 14).

James.

"If any man . . . bridleth not" James i. 26).

"If ye fulfil . . . ye do well" (James ii. 8).

Peter.

"If these things . . . abound, they make you . . ." (II. Peter i. 8).

The Devil.

"If Thou be the Son of God" (Matt. iv. 3, 6).

These are a few to what the spiritual appetite for more.—E. M.F.

HEARING GOD SPEAK

"We have heard His voice" (Deut. v. 24).

There are restraints, requisites, and rewards connected with the hearing of God's voice.

I. The Restraints.

1. The disobedient cannot hear Him (I. Pet. ii. 8).

2. The hardened will not hear Him (Psa. lxxxii. 11).

3. The indifferent do not hear Him (Ezek. iii. 27).

II. The Requisites.

1. The hearing ear (Isa. lv. 2, 3).

2. Fear of God (Psa. xxv. 14).

3. Willingness to obey (Deut. iv. 29-31).

III. The Rewards.

1. Life (Isa. lv. 3).

2. Joy (Jer. xv. 16).

3. Ministry (Acts iv. 20).

Eternal Rest

THORO HARRIS, tr.

Arr. by T.H.

1. Time's clock is striking the hour, . . . Je - sus will soon des - cend,
 2. In those bright mansions su - per - nal, Death can-not en - ter there;
 3. Sigh-ing for - e - ver is end - ed, Foes shall op - press no more;
 4. Beau-ti - ful, won - der - ful sto - ry! Je - sus Him-self the light;

Clothed in the gar - ments of pow - er, The reign of sin to end,
 A - ges on a - ges e - ter - nal His like-ness we shall bear.
 Voi - ces in wor - ship are blend - ed To Him whom all a - dore.
 There in the king - dom of glo - ry Ne - ver shall fall the night.

Then will this an - them be ring - ing Like to a might - y flood,
 There will the once bro - ken - heart - ed Rest in the spi - rit know;
 Bathed in the light soft and ten - der, Sealed for e - ter - ni - ty,
 Now I am sing - ing of hea - ven While here I wage the strife;

Then round the throne we'll be sing - ing Glo - ry and praise to God.
 Sor - row for - e - ver de - part - ed, Gladness shall o - ver - flow.
 Praise to the Lamb we will ren - der—Worth - y of praise is He.
 Then will the vic - tors be gi - ven Crowns of e - ter - nal life.

CHORUS. *f* *m*
 Glo - ry, glo - ry to God! Thus will the ran - somed sing;

Eternal Rest (continued)

Glo - ry, glo-ry to God, The e - ver - last - ing King!

Praise Him, al - le - lu - ia! To that e - ter - nal sphere

We are wait - ing For our trans - la - ting; The time is near.

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Bible Study Helps

FINDING THE LOST REST

(Hebrews iv. 9)

1. The rest which Adam lost through disobedience (Gen. iii. 17-19, 24).
2. The rest which Israel lost through unbelief (Num. xiv. 23, 24).
3. The rest this present world is losing through unconcern (Dan. xii. 4).
4. The unrest which Christians have in this world through indifference (John xvi. 33).
5. The rest which Christians possess through Divine impartation (John xiv. 26, 27).
6. The rest which is promised and assured to believers through the days of eternity (Heb. iv. 9).

GOD'S ABUNDANT PROVISION

- Abundant peace** for the troubled (Psa. xxxvii. 11).
- Abundant grace** for the needy (Rom. v. 17).
- Abundant joy** for the sad (II. Cor. viii. 2).
- Abundant power** for the weak (Eph. iii. 20).

How to Obtain and Exercise Faith

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

"FAITH cometh by hearing and hearing by the Word of God." Always those who are well acquainted with the Bible are best able to exercise faith. If we wish to increase faith therefore, let us read, mark, learn and inwardly digest His Word and meditate therein day and night. Then shall we bring forth fruit; for if we abide in His Word we bear much fruit, and whatsoever we do shall prosper (Psalm i. 2, 3). Let us not only read the Word but also learn as much of it as possible. Dear Frances Ridley Havergal learned whole Psalms and Epistles. John Bunyan "lived in the Bible till its words became his own." The more we know of it, the sweeter it becomes, "sweeter also than honey, and the honeycomb; more precious than gold." But faith which is not tested is not faith, and so our faith has to be tried and proved, sometimes, as in the case of Daniel (chap. x. 12, 13), by delaying the answer. "But the trial of your faith, being much more precious than gold that perisheth though it be tried with fire." "The trial of your faith will become the proof of your faith [R.V.] and be found unto praise and honour and glory at the appearing of Jesus Christ" (I. Pet. i. 7).

In nothing is this trial of faith more acute than when we are waiting for divine healing. Perhaps we have been satisfied for years with a weak and fruitless faith, until stern necessity compels us to a

REAL TRUST IN GOD

such as we had never before conceived of as possible.

Then we are driven to our knees, and prayer becomes our greatest solace, and when we take hold on

God's faith as we are commanded in Mark xi. 22, mountains of difficulty are removed from our path, and our petitions are turned into immediate praise by simply believing what God says. "Have faith that whatever you ask for in prayer is already granted you, and you will find that it will be." Moffatt renders this: "Whatever you pray for and ask, believe you have got it and you shall have it," and the Revised Version, in like manner, "All things whatsoever you pray and ask for, believe that ye have received them."

But the great secret of obtaining the faith of God is to surrender our bodies to God (Rom. xii. 1, 2). They are His property already, bought and paid for. "You are not your own, you were bought with a price: then glorify God with your body" (I. Cor. vi. 20). "You were bought and the price was paid."

Then the most profitable time that we can spend on earth is to wait upon God in the secret place (Matt. vi. 5, 6) and "thy Father which seeth in secret shall reward thee openly."

This waiting upon God is not necessarily in words. There is a kind of prayer which is absolutely

INDEPENDENT OF WORDS,

for, "We do not even know how to pray as we should; but the Spirit Himself pleads for us in sighs that can find no utterance. Yet He who searches all our hearts knows what the Spirit's meaning is, because the pleadings of the Spirit for Christ's people are in accordance with His will (Rom. viii. 26, 27).

"He pleads for all the saints with yearnings that can find no words or sighs that are beyond words" (Moffatt). It is a good thing to wait upon God in silence, to listen-in to God until we hear His voice within. "My soul," saith the Psalmist, "be thou silent unto God."

"For the waiters on Jehovah, exchange strength" (lit), they put off their own strength, and put on divine strength; they are clothed with power from on high. "He gives power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait on the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah xl. 29-31).

The Spirit of the Lord can and does impart actual physical strength as in the case of Samson when with bare hands he tore the lion in pieces as easily as one might tear a kid. It was because "the Spirit of the Lord

CAME MIGHTILY UPON HIM,"

(Judges xiv. 6), and so with all the other mighty deeds which he did. So while waiting upon God in the secret place: "He puts power into the weary and adds new strength to the weak."

True faith is never disappointed. It brings its own reward, for "while we are yet speaking He will hear. Yea, before we call He will answer" (Isaiah lxxv. 24), and our health shall spring forth speedily. Our soul shall be as a watered garden (Isaiah lviii. 8-11).

A Glorious Healing



HAVING symptoms of Tuberculosis some four years ago I was sent away to a sanatorium in Worcestershire, with the hope of the change of air curing me. During my stay there I had special treatment, under which I seemed to improve, and eventually I was sent home after 10 months at the sanatorium. After 6 months at home I was sent away again, to the same place, still to undergo treatment as my case was worse this time. After having been there for a further 10 months and again being considered fit for discharge I arrived home. At this time I could not increase my weight, which rather perturbed me, but one day, through the influence of my Christian friends, I went to the Elim Church, Oldbury Road, and there I found Christ as my Saviour! Hallelujah! A few weeks after, I followed the Lord through the waters of baptism and received John xv. 16 as a promise. Realising this promise was God's Word I trusted Him from then onwards for my healing. Praise God He met my needs completely and to-day I am pronounced by man as cured, but praise God, I am pronounced by Him as healed, and that's quite enough for me! What is more, I am now 11 st. 12 lbs, an increase of 1st. 3lbs., and I am also at work on a heavy job after four years. Is Divine Healing for to-day? Emphatically, yes! Unto Jesus, and Him alone, be the glory. Truly I can say with the hymn-writer, "I never will cease to praise Him for what He's done for me." Hallelujah!—A. H. GROVES.

The Christian and the Newspaper

THE Christian is well advised to read it little, and certainly with discrimination. The modern newspaper is a marvel of interest, attractiveness and cheapness. It has great influence in public and private life. It is both a creator and a follower of public opinion. In fact, to most people of the world the newspaper is a kind of bible. Some of its contents are useful, some are "piffle," and some are mischievous. Noisy and sensational things always have a prominent place in the popular press. The better-class papers can be read as contemporary history. Anyone who wishes to have an accurate idea of the political situation will of course read several different papers, for "news" is doctored to support "views," according to the political colour of each newspaper. In time of war the press is an instrument of Government propaganda, and is used to foment the war spirit.

The press to-day is a mighty machine run by men of the world. It is their aim to make money, or to push certain ideas in politics or other things; and they must give to the public what the public finds interesting. That is, the newspaper caters for the people of the world. If the Bible is referred to it is

usually as literature rather than as revelation, and real Christian belief is treated as a matter of opinion. The true gospel can never be popular, and the owners of the newspapers are not going to risk financial loss by publishing what most of the readers do not like to read. Articles in the secular press written by Christian men may do some good; but in the religious discussions that occasionally appear prominent people of the world broadcast their egotism and a subtle form of infidelity. And the average newspaper reader is pleased.

The newspaper gives us man's thoughts. Faith grows strong on God's thoughts, and these will not be found in the ordinary popular paper.

ANONYMOUS GIFTS

We return thanks to those who have given anonymously to the Lord's work:

Jubilee Appeal Fund: Glasgow, per Pastor Le Tissier, £1 Os. 6d.; 10/-; (Half sovereign) 15/-; Blackpool member, 10/-.

Foreign Missionary Fund: Edinburgh friends, £2; Croydon Crusader, 5/-; Hockley Heath, Birmingham (J.E.), 10/-; Bath sister, 10/-.

Work in General: Haifa, 10/-; H.M.S. H. 05., 6/-.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor E. C. W. BOULTON

Sunday, Nov. 1st. Titus ii. 1-15.

"Looking for that blessed hope" (verse 13).

No greater comfort or joy has our Lord bequeathed to His Church than the hope of His coming again. In hours of deepest darkness it is the solace of the soul, sustaining it amid the conflicts of earth. The Holy Spirit Himself is responsible for the continual renewal of this glorious hope within the heart of the believer. Day by day the Spirit whispers of that glad hour of consummation when the cleaving heavens shall reveal the long-promised king. Blessed Master, grant unto Thy servant that spirit of expectancy, that I may this day be found watching for Thine appearing. Let not the vision of Thine advent grow dim within this heart. Teach me to feed the flame of desire with Thy Word of promise. Let the cry of my soul ever be, "Even so come, Lord Jesus!"

PRAYER TOPIC:

That the special services conducted by the Principal and Party commencing to-day at Blackpool may prove a time of rich spiritual outpouring.

Monday, Nov. 2nd. Titus iii. 1-15.

"Justified by His grace" (verse 7).

"Justified!" O the music of this word to the soul of the redeemed believer. Blessed moment when the burden of condemnation rolls away, and the soul emerges from its dungeon into the light and liberty of this uttermost salvation in Christ. "It is Christ that justifieth, who is he that condemneth?" Who shall lay anything to the charge of God's elect?" The grace of God hath appeared in the person of Jesus Christ to break the power of sin, and thus the sinner is declared guiltless, and able to draw nigh to Jehovah. Hallelujah! How I bless Thee for that great love of Thine which hath provided such a ransom for my sin. Thou hast removed the things that were against me, and brought my soul forth into this place of freedom from condemnation. O my soul rejoice in the salvation of the Lord!

PRAYER TOPIC:

For a real forward move along Holy Ghost lines in all our churches, resulting in many claiming their Pentecostal inheritance.

Tuesday, Nov. 3rd. Deut. i. 1-17.

"Ye shall not be afraid of the face of man" (verse 17).

One of the glorious heritages of the children of God is deliverance from the fear of man. Whosoever hath the Lord on his side can afford to remain unmoved by the threats of those seeking to withstand them. It is that sense of the sufficiency of the indwelling One that

renders the soul proof against the fear of man. "If God be for us who can be against us?" He is our bulwark and refuge, and when the enemy comes in like a flood, then shall the soul hide itself in God. Within the centre of the divine will is an impregnable stronghold to which the soul may flee in the day of trial and trouble. Teach me, dear Lord, that even the fury of man shall work out Thy sovereign purposes in life; that no weapon formed against the soul that rests in Thee can prosper.

PRAYER TOPIC:

That God's people may be stirred to believe for great things in the coming days; that this winter may witness great spiritual blessing throughout the land.

Wednesday, Nov. 4th. Deut. iii. 18-29.

"The Lord . . . hath given" (verse 18).

How many things there are that God hath given to His people which they have failed to claim. In Christ He hath given us "all things richly to enjoy." Our enjoyment of things divine is limited only by the measure of our faith. If we remain spiritually in want then it is always because we do not exercise the God-given prerogatives of faith. The Lord hath spread a table before His servants containing all that the soul can possibly need, and to those who believe there is no lack of good things. God's hand is full and ready to pour of its fulness into the lives of those who "trust and obey." Arise, O my soul, and enter into possession of that which Love hath provided. Let thy cup of blessing be full to overflowing with the goodness and grace of God.

PRAYER TOPIC:

Thanksgiving for the blessing which has accompanied the recent special services conducted by the Principal in Switzerland.

Thursday, Nov. 5th. Deut. iv. 1-13.

"Keep thy soul diligently" (verse 9).

Here is an Old Testament admonition which New Testament believers do well to heed. There are so many seductive influences at work in the world to draw the soul from its anchorage in God, luring it on to the rocks of a false self-confidence. Blessed are the watchful of heart who walk prayerfully in the midst of the days, who test all things by the Word of the Lord, and thus avoid the snare of the enemy. Blessed Master, grant that this day I may keep my soul with all diligence. Let me not grow slack in prayer, nor careless in devotion. Enable me to live moment by moment in union with Thee and all Thy gracious purpose. Suffer not my faith to be shaken in eternal things. Give me a heart that always holds to Thee. Let

me not be driven by the winds of trial out of my course in Thy perfect will.

PRAYER TOPIC:

That a special anointing may rest upon all those who at this time are ministering to the sick and suffering.

Friday, Nov. 6th. Deut. v. 1-15.

"Out of the midst of the fire" (v. 4).

It is often thus that God speaks to the soul—out of the midst of the fire; in the furnace of suffering the revelation of His will is given to the soul. The fire from which we shrink will but serve to bring the life into deeper union with the One who sits as the Refiner and Purifier. The soul that has passed through the fire of God must always be stronger as a result. The Divine fire will only consume the fleshly things in life, and bring to perfection that which is from above. Give me grace, dear Lord, not to flee from the fire, whatever form it takes. Show me that it is Thy way to victory and vision. This day let me stand, if needs be, steadfast even within the furnace of temptation and trial, that I may glorify Thee in the fire.

PRAYER TOPIC:

Rejoicing for answered prayer in cases where definite intercession has been made for those in need.

Saturday, Nov. 7th. Deut. v. 16-29.

"That it might be well with them" (verse 29).

God is seen in this passage anxious for the well-being of His people, planning for their spiritual and temporal prosperity, eager to bring them into fullest blessing. This is always the attitude of God towards His children, longing to load them with benefits, to spread a richly-laden table before them. No good thing will He withhold from them who walk uprightly. It is as we keep in complete agreement with the plan of God that life will reach its truest harmony. It is only when we come into collision with the thought of the Father that life becomes dislocated and full of disappointment. To walk with Him brings peace and joy beyond expression.

PRAYER TOPIC:

That in all our open air services this evening there may be increased interest, and that souls may be led to Christ through this witness for God.

THE BLOOD OF JESUS

The blood of Jesus is ever at work cleansing you. It is sweet to notice the present tenses of Scripture. He forgiveth, healeth, redeemeth, crowneth, satisfieth, executeth judgment; but the sweetest of all is "the blood of Jesus cleanseth from all sin." It cleansed us when first we knelt at His Cross. It will cleanse away the last remnant of sin, as we cross the golden threshold. But it does cleanse us every hour; as the brook flows over the stones.—F. B. Meyer.

A STORY is told of a medieval saint that he asked his attendants to lift him from his dying bed and place him on a cross, and as he lay there and breathed out his life, he kept repeating with glowing eye and shining face the simple words, "It lifts me up, it lifts me up."

These words suggest the uplifting power of the Cross of Jesus Christ. That which naturally suggests only suffering, ignominy, and defeat has become the noblest sign of all that is lofty, heroic, and glorious in the story of redemption and the experience of the Christian.

THE UPLIFT OF THE CROSS IN THE BELIEVER'S LIFE.

1. *It lifts us up from hell to heaven*, from the curse of the broken law to the acceptance of God, and the justification, forgiveness and salvation which place us on a plane of loftier righteousness than even if we had never sinned.

2. *It lifts us up from sin to righteousness*, from the degradation and defilement of our natural condition to the image of Christ and the righteousness of God. "Unto Him who loved us and washed us from our sins in His own blood." This is the tribute which every saint has

BROUGHT TO THE CROSS

of Jesus Christ. Not only does it save, it also sanctifies. But it sanctifies in a way which lifts us higher than any holiness that Adam ever knew. It sanctifies us by the process of crucifixion and resurrection. It puts not only our past sins, but our sinful nature on the Cross with Jesus Christ, so that we pass out in our own sinfulness and are reckoned dead, and then in Christ Jesus we are resurrected and filled with His nature and spirit, so that we become partakers of His holiness, and stand in the same place as Christ Himself, in spotless holiness and blamelessness before the throne of God.

3. *The Cross lifts us above our sickness and infirmity* and makes us partakers of the resurrection life and strength of the Lord Jesus even in our mortal frame, for "Himself took our sicknesses and bore our infirmities," and "with His stripes we are healed." This is but the beginning of a physical immortality which is yet to transform us into the likeness of His glorified body, and the possession of physical attributes and qualities, infinitely grander than the race of Adam could ever have known, but for the work of redemption.

4. *The Cross lifts us up above the world's ambitions and sordid interests*, and makes us the citizens of heaven. This was

THE SUPREME REASON

why Paul gloried in the Cross. "Thereby," he says, "the world is crucified unto me, and I unto the world." By the Cross of Christ we are the same as if we had died as citizens of this world, and had been sent back to it from heaven as divine messengers and missionaries, in the very same sense as Christ Himself was sent. Its pleasures and

The UPLIFT of

By Dr. A. B.

And I, if I be lifted up from the earth, will draw

pursuits, therefore, have no right to control us. We are not of it any more than He was of it, and we are in it as men who walk with our feet on earth, and our hearts and heads in heaven.

5. *It lifts us above the power of Satan*, and makes us conquerors in the conflict with the powers of darkness. "They overcame him by the blood of the Lamb." The Cross was Satan's Waterloo. Not only was he beaten there, but he was captured and hung up on the Cross to show the children of God that the Devil is a defeated foe, and that we need no longer fear him, or even fight him in our own name and strength, but hand him over to the Captain of our salvation, who has conquered him for us, and will conquer him in us when we fully trust Him. "Having spoiled

PRINCIPALITIES AND POWERS,

He made a show of them openly, triumphing over them in the Cross."

6. *The Cross lifts us above the fear of death*, and gives to us the right to the resurrection and the life immortal. Indeed, it is our privilege to regard death as already behind us. With Him we have died on the Cross, and for us death never can be the same again. The form of death may come, but all that is *death in it* has already passed upon Him, and for us it is but a transition to the life beyond. "If a man keep My sayings," He has told us, "he shall never see death." All he shall see is the presence of the Lord encompassing him, and hiding from him all other consciousness, and every fear and every foe. From the standpoint of the Cross we are not now looking into the grave but up into the heavens, "whence we expect the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto His glorious body."

7. *The Cross lifts us above the natural to the supernatural*, from the human to the divine, from the Adam race to the family of God, where we are joint heirs with Jesus Christ, and sons of God, in fellowship with the Lord Jesus Christ Himself. Henceforth it is not the best that mere man can do, but the best that the Son of Man can do within us and for us. Henceforth it is not

THE LIMITATIONS OF HUMAN NATURE,

but "according to the exceeding greatness of His mighty power, which He wrought in Christ when He

of THE CROSS

B. SIMPSON

Will draw all men unto Me.—John xii, 32.

raised Him from the dead, and set Him at His own right hand in the heavenlies, far above all principality and power, and every name that is named, not only in this world, but also in that which is to come."

8. *The Cross lifts us up from law to grace, from trying to trusting, from having to, to loving to, from our deadly doing to His finished work, from Christian endeavour to divine achievement and victorious all-sufficiency. Henceforth it is not what we are to do, but what we are to receive, and let Him work in us "to will and to do of His good pleasure."*

9. *The Cross lifts us up from the life of repression and depression to the life of inspiration, liberty, spontaneity, and fulness. Henceforth we are not everlastingly dying, but we have died and are alive for evermore. The Cross has taken us across the dark abyss of death, and planted us for ever on the shores of life, for "Christ hath abolished death, and brought life and immortality to light through the gospel."*

10. *The Cross lifts us up from a life of selfishness to a life of sacrifice and love. Its message is, "The love of Christ constraineth us; for we thus judge, that if one died for all, then all died: and He died for all, that they which live should not henceforth*

LIVE UNTO THEMSELVES,

but unto Him that died for them, and rose again." No spirit that truly touches the Cross can ever henceforth live for self alone. The law of the Cross is the law of sacrifice. There is a school of religious teachers who hold and teach that the one meaning of the Cross is simply as a pattern of divine love given to us for our imitation. According to this view Christ died to lift men from ignoble selfishness to heroic sacrifice and holy service. They see no place for the doctrine of substitution and atonement for sin, but only a splendid object lesson of benevolence and sacrifice. It must be said that oftentimes the lives of the men and women who hold this lower view of the Cross are by no means inconsistent with their teaching, and that they have given many beautiful examples of the loveliest virtues and the loftiest benevolence. Surely while we believe in the loftiest conception of the Cross of Jesus we should not leave out the lower, and our lives should show

a still higher conformity to the gospel we preach, and be not less noble, self-denying, and beneficent than the lives of men and women who have no such inspiration as comes to us from the

SOURCE OF OUR REDEMPTION.

Perhaps it may be said for them, that believing as they do, not so much in grace as in gracious works on their own part, they make more strenuous efforts to live their religion; but surely love and gratitude should win from us a nobler response than mere self-righteousness from others. While we accept His grace and praise Him for His precious blood, oh, let us not forget to follow in His blood-marked steps, and to live as well as sing—

Cross of Christ, lead onward in this holy war:
In Thy name we conquer now and evermore.

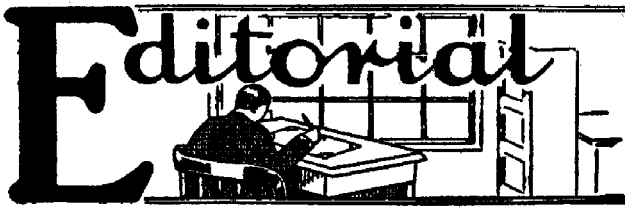
11. *The Cross is the symbol of victory. Its true influence is not that of depression and repression, but uplift and inspiration. And yet how many through the sincerest motives are perverting the glorious doctrine of the Cross into the yoke of bondage. There is abroad a school of theology, part mystical and part medieval and monastic, that would keep both the Saviour and the saint for ever on the Cross, forgetting that Christ died once, but lives for evermore. It is proper that we should not only lay our sins, but our very selves upon the Cross of Jesus, but it is still more true that we should pass beyond into the resurrection life, and reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord. There is*

NOTHING SO DEADENING

as the doctrine of a dead Christ and a Christian life that is always among the tombs. It is the vital element in the Cross that inspires, transforms, and overcomes. It is not a Christ still upon the Cross that we acknowledge, but a Christ that has passed beyond the Cross, a Cross that is without its Victim now, and has become a ladder reaching unto heaven and lifting us with it to the heavenly places where we sit with Him in the glory. Let us so rise through the Cross that we can say like the dying saint who asked to be laid upon it in his expiring moments, "it lifts me up, it lifts me up."

In conclusion, what is our true attitude toward the Cross of Christ? Near the Cross? No, that will never do. At the Cross? No, that is not yet near enough. On the Cross? That is our true place. Our sins on the Cross? Nay, our very selves upon the Cross. Nay, more than this, we must not linger on the Cross for ever. There is another stage. Announcing the gospel in the 15th chapter of I. Corinthians, the apostle declared, "Christ died for our sins, according to the scriptures, and was buried." Too often we forget this part. This is not on the Cross, but beneath the Cross and beyond

(continued on page 704).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

The Church and Films.

WE are grieved although not surprised to learn that a definite effort is on foot to bring the film into the Church as a regular feature of its life and work. The advocates of this innovation put forward arguments in its favour which to many may sound most sensible and satisfactory, but those who have the highest interests of the kingdom of God at heart are anything but convinced of the wisdom of fitness of such things in association with God's work. The film is hailed as a new ally in the conquest of the crowd—a fresh step in the path of progress, as a welcome adjunct which may open up great possibilities for the Church. But we find ourselves asking the question, "Is not the Christian commission to lead men to Christ? To bring them into saving relationship with Him?" And if so since when and by whom has that commission been revised? It may be argued that the objective is the same though the means may be different, and therefore if the means employed leads to the same end then surely this justifies their use in Christian work. But it remains to be demonstrated that the use of the film in connection with the Church of God results in definite decision for Christ, or promotes genuine spiritual life among believers in general. On the other hand we have ample proof that the introduction of worldly attractions in any form whatever into a Christian fellowship does definitely lead to spiritual declension, creating both a taste and a demand for that which is positively harmful to Christian life. There are many who have plunged deeply into a life of sinful pleasure and who have been permanently lost to the Christian Church, who attribute their earliest departure from the path of rectitude and righteousness to the tastes which they acquired and the habits which they formed as a result of certain influences under which they came in the Church. The Social, the Whist Drive and the Dance gave them desires which later developed into intense thirst, and eventually led them right out into the world and its dissipations. We realise that often in the heart of those who sponsor these questionable things are excellent motives, but unfortunately this does not prevent the resultant mischief which ensues.

The atmosphere which the film display creates is certainly not that which would bring men to conviction of sin or serve to promote the edification of a company of God's people. Oh that the Church of the living God may in these last days experience an outpouring of divine power which shall demonstrate once again that "the gospel of Jesus Christ is the power of God unto salvation," proving that this and this alone is sufficient to accomplish the purpose of God in the Christian Church in this age.

Clusters of Camphire.

Petition that Prevails

By Pastor C. C. W. Boulton

"The energy put forth in prayer by a righteous man accomplishes tremendous results."—James v. 16 (Chinese Trans.).

O wondrous lengths and breadths
Of life within the veil,
The Spirit-spoken pray'r
Shall surely here prevail.

WHO can measure the extent of the power exercised by those who truly pray? It is the most wonderful function of a redeemed personality, as well as one of the greatest privileges which it enjoys. Blessed indeed are those in whom the capacity for prayer has been created—who have learned both to listen and to talk to God—to whom this art of intercourse with the Eternal has become the supreme joy of life.

Prayer is not, as some would suggest, a means of spiritual self-indulgence, or a way of escape from the exacting duties and burdens of life. Prayer is of great value in the stern struggle of life. It is a weapon in the hour of conflict; a defence in the moment of peril; a retreat in the season of exhaustion. Many a problem that has baffled the highest human skill has been solved in the chamber of prayer. Those who for years have trod the path of perplexity have at last emerged into the light as they have waited upon God in the secret place. The things that souls have struggled with so hopelessly through the days have resolved themselves in wondrous harmony as they have been turned into prayer.

How little we know of those infinite resources that belong to the kingdom of prayer. God invites us to explore the profound depths of that realm of possibility, and in company with Him discover the "tremendous results" that may be accomplished by no other means than this of prayer.

My heart I lift to Thee in prayer,
Because I know that Thou art always there.

It is only when life is immersed in the Holy Ghost that it can move out into the fathomless fulness of God-energised prayer. Each inborn cry reaches God because inspired by Him. Prayer becomes the outflow of the indwelling life of God. Divine desire finding expression in human language which takes the form of petition, intercession, adoration, communion. Or it may be that the Holy Spirit who is independent of articulate prayer will express Himself in wordless petition which nevertheless will prove just as effective as the most elaborate utterance could be.

O Thou who art the great Teacher in the school of prayer, impart to me the blessed secrets of prevailing petition. Lead me out into a larger prayer orbit, where I may move in the wider expanses of Thy perfect thought. Show me that prayer means partnership with Thee; that in the secret place I am exercising the power of an endless life. Make Thou this life of mine a fragrant orison, yielding Thee the joy of deepest surrender.

O make this life a vital pray'r,
Prevailing in Thy Name;
A vessel full of fragrance rare,
Responding to Love's claim.

"The Joy That Was Set Before Him"

"God First, Others Second, Self Last"

By ARTHUR D. CASHMAN

"**W**HEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2). In this familiar passage of scripture, the preferred translation of one little preposition changes the meaning from that which is usually given to it.

The meaning of "for." In the phrase, "who for the joy that was set before Him," we usually think of the preposition "for" as carrying the idea "for the sake of." Consequently, the "joy . . . set before Him" is commonly thought of as His anticipation of a host of redeemed humanity being with Him in glory through eternity, and the conception is that this joy caused Him to endure the Cross, despising the shame. Let it not be thought for a moment that

THAT ELEMENT OF JOY

was not present in the mind of the Lord Jesus when He went to the Cross; but this passage has a different truth to emphasise.

The Greek word which is translated "for" in this verse is *anti* and means, primarily, "instead of," or "in the room of," having the sense of "instead of." It is the same word which is used in Matthew ii. 22, where Archelaus is spoken of as reigning "in the room of" his father Herod. Thus Hebrews xii. 2 might well be read as follows: "Looking unto Jesus the Author and Finisher of our faith; who *instead of* the joy that was set before Him endured the Cross, despising the shame."

This rendering would teach us that the joy that was set before the Lord Jesus Christ was some joy in the past, and not one that was in the future. If this is correct, what joy was it that was set before Him, which He refused to accept, choosing rather the Cross with all its suffering and shame? And who was it that set this joy before Him? In the answers to these questions there must be a wealth of spiritual truth.

Considering the context in verse one, we may hardly be accused of speculating on this point in our answer. Who is it who would have us to "lose patience"

IN THE CHRISTIAN RACE?

It is none other than our adversary, the Devil. He would discourage us in the race by besetting us with sin and hanging weights upon us. He does this by setting before us attractive things which have their appeal to the human heart, affording a certain kind of joy.

This is exactly what Satan did to our Lord, unto whom we are told to look when we are tempted. In the fourth chapters of Matthew and Luke, we have the

record of Jesus being tempted of the Devil in the wilderness, in a threefold temptation. All three appeals were most enticing, but let us consider only the one which is undoubtedly referred to in Hebrews xii. 2. It reads thus: "And the Devil, taking Him up into a high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the Devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Matthew records this additional word: "All these things will I give Thee, if Thou wilt fall down and worship me." There is no doubt as to what kingdoms the Devil

OFFERED TO JESUS,

for the word "world" in the Greek denotes the civilised world in its present order.

On two different occasions, Jesus spoke of Satan as "the prince of this world" (cf. John xii. 31; xiv. 30). Paul recognised him as "the god of this world," so that there is no question about his having the right to offer the kingdoms of this world to our Lord.

There need be no confusion here with passages like Psalm xxiv. 1, where we are told that "the earth is the Lord's and the fulness thereof." We must keep in mind that the Lord gave the jurisdiction of the world to Adam and Eve and to those who were to come after them, but that they sold out to Satan in the fall (Gen. i. 28-30; cf. Rom. vi. 16). Satan offered to return the jurisdiction of the kingdoms of this world to the Lord when He was in the flesh. But Christ refused Satan, although, no doubt, it had a joyous appeal to His humanity, in that the acceptance of it would have spared Him the agony of the Cross, with all the humiliation and shame that preceded His crucifixion.

The choice of our Lord. The writer of Hebrews must have had this in mind when he wrote the words in chapter iv. verse 15, informing us that Jesus "was in all points tempted like as we are, yet without sin." Just as there are those who would magnify

THE HUMANITY OF CHRIST JESUS

to the exclusion of His divinity, so there are those who would magnify His divinity to the exclusion of His humanity and have us think of His temptation as a mere form; but the Hebrew writer, moved by the Holy Spirit, would impress us with the fact that the temptation of our Lord was as real as ours, and that the joys offered made their appeal. We must remember, too, that Jesus never used His divine nature to minister to His own physical needs. According to our text, then, we have in His person a perfect demonstration of that familiar motto of the Christian, "God first, others second, and self last."

Jesus refused to think merely of Himself. It was not like Him. When Satan set before Him the kingdoms of this world, there were two things uppermost

in His mind: first, the will of the Father in heaven, for He remembered that He came not to do His own will, but the will of Him who sent Him. He was determined that He would carry out that will, cost what it would—and He well knew that it would

COST HIM HIS LIFE.

The second thing that was on His mind was the sinful humanity He was sent to redeem from all that was lost in the fall of Adam. So we may say that, because of the unspeakable love He had for both God and mankind, He was constrained to turn down Satan's offer with all of its seeming personal advantage to Himself.

The final statement of Hebrews xii. 2 informs us that, because Jesus refused the joy that was set before Him by Satan and endured the Cross, despising the shame, He was "set down at the right hand of the throne of God." A more complete description of all the honour that was heaped upon our Lord because He put God first, others second, and self last is given in the second chapter of Philippians: "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even

THE DEATH OF THE CROSS.

Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Instead of receiving the kingdoms of this world from Satan as a gift, Jesus redeemed them to Himself (and consequently also to man who lost them to Satan) by His death on the Cross, for according to Colossians ii. 15, "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." While Jesus Christ triumphed over Satan on the Cross, He has not fully exercised His rights over the one whom He conquered. This He will not do until He comes back to the earth in person. Until then, Satan will continue to usurp power and authority over the kingdoms of this world, although only in the permissive will of God. But

AFTER THE LORD RETURNS,

the prophecy given in I. Corinthians xv. 24 and 25 will be fulfilled, in that He will "put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet."

The principle applied to the believer. In the verse preceding the great passage just quoted from the second chapter of Philippians, we discover these words: "Let this mind be in you, which was also in Christ Jesus." Peter enjoins us to follow in the steps of Christ (I. Pet. ii. 21). In Hebrews xii., immediately following the phrase that speaks of Jesus' exaltation at the right hand of God, we read, "For consider Him that endured such contradiction of sinners against

Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

In other words, these passages are recorded to safeguard the believer against the programme of Satan with which He sought to influence the Lord Jesus Christ. The tempter seeks to spare the child of God

SUFFERING AND SELF-DENIAL

that is brought about by obedience to the will of God and love and concern for others. By setting forth glowing offers which look like personal advantages, He would have us evade the path of duty and Christian responsibility. When these temptations of Satan come to Christians, each must make his own decision. To accept Satan's temporary benefits regardless of how valuable they appear to the flesh is to follow the line of least resistance, which will rob us of greater blessings and advantages that would otherwise be ours.

Just as the kingdoms of this world are redeemed, every true Christian has been redeemed from the possession of Satan, through the death of Jesus Christ on the Cross. But just as Satan continues to usurp dominion over the kingdoms of this world, so he seeks to usurp dominion over every born-again soul who is now the property of God. But by "looking unto Jesus the Author and Finisher of our faith," we can refuse to give the enemy dominion over us, and claim the power of

THE INDWELLING CHRIST

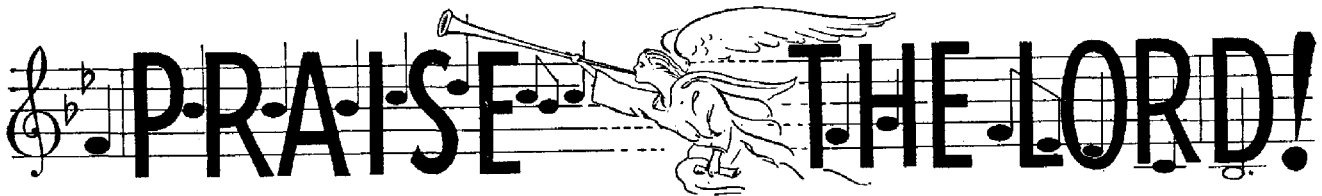
to adhere to the will of God in spite of all it may cost. As a result, even the kingdoms of this world will be ours, for we are "joint-heirs with Christ" (Rom. viii. 17), and when He returns to reign on earth "till He hath put all enemies under His feet," we know that "if we suffer, we shall also reign with Him" (II. Tim. ii. 12; cf. Rom. viii. 14-18).

May we, as followers of our divine Lord, thrust aside the impulse to embrace the transitory joys dangled before us by the arch-deceiver of the ages; and may we, like Moses, have so great a "respect unto the recompense of the reward" that our hearts may impel us to choose "rather to suffer affliction with the people of God."

FINDING GOD

How strangely quickly a landscape can alter from sunshine to storm, from peace to thunder-wrack. As for Job, the day was turned into dark night, the nest was hopelessly wrecked till there was not one piece left upon another. When he thought he had everything he lost everything. And when at last he stood, having nothing, he discovered the biggest and the best in the universe, for he discovered God. And that discovery sometimes costs a great deal, for sometimes in order that we might make that bigger discovery, God, at the cost of a broken heart, and at the price of a beaten brain, and at the sacrifice of empty hands, has to take everything we have that we might find Him.—J.M.

PRAISE THE LORD!



Broadcasting the Good News—Captures for Christ on all Fronts

STEADY STREAM OF SOULS Moving Forward to Greater Things

Blackpool (Evangelist A. Chuter). Revival blessing continues since Principal Jeffreys opened the Jubilee Temple. At that time hundreds of souls were wonderfully saved, and many healed by the power of God. Following the campaign the Divine blessing has remained, the Lord manifesting His presence through His servants.



Evangelist A. Chuter

Summer has ended, and this has had its effect upon this pleasure-loving seaside resort, but the people of the Lord still find in Him that fullness of life which more than

satisfies. Hallelujah!

The church has enjoyed the visits of many friends during the summer months who have all made their contribution to the general blessing prevailing in the midst. The Sunday morning services have yielded much spiritual inspiration as the saints have gathered around the Table of the Lord to remember His death and resurrection. Hearts have been melted as they have tarried in the light of that wonderful redeeming sacrifice.

Week by week there has been a steady stream of souls seeking Christ. The Crusader Week which has just closed brought no little blessing; the Lord was with the young people as they ministered, telling of that new life and peace to be found in Jesus Christ.

The Church here is marching on to greater things, and already there are signs of a forward move. Hearts are full of expectation for the future days, and a glorious sense of God's presence reigns in the midst of the people.

THANKSGIVING UNTO THE LORD OF HARVEST

Seeking to Reach the Perishing

Rye Park. It was a happy thought that prompted Mr. Coe recently to arrange an Egg, Fruit, and Flower Service, not that it was desired to make a show, but that it would create an interest for the Sunday school scholars and that their parents might be tempted to come.

Although only a very small church it is surprising what can be done when the spirit of unity is abroad, as was revealed by the splendid response to the appeal made on this occasion.

The day opened with the usual praise

and worship, and gathering around the Lord's Table, where the children of God realised that all good things are sent from heaven above, especially that great gift, the gift of God's love. Hallelujah!

In the afternoon Mr. V. Davies of Canning Town spoke upon the words of our Saviour, "I am the Vine, ye are the branches," exhorting all to be joined to Him that we may bring forth fruit, Mr. Davies using as an illustration a wood-work tree representing the vine and branches, not forgetting the roots which are most important.

In the evening Mr. Coe gave the address, and took as his subject "Leaves," showing that even leaves play an important part in the development of a tree by drawing in from the air certain gases. So the believer, by drawing from his blessed Lord of that wonderful thing called "life," might be used in the extension of His Kingdom. At this service the church had the joy of seeing three mothers in the midst, and pray that God will lead them to know Him "Who while we were yet sinners, died for us." Praise to His wonderful name!

The children helped to brighten both services by singing hymns suitable for the occasion.

The gifts of fruit, etc., were afterwards sent to the Herts County Hospital.

The prayers of God's people will be valued as this is a very hard district, and the Devil has been very busy, but the saints at Rye Park are looking to the Captain of their salvation to see them through. Hallelujah!

SUCCESSFUL CAMPAIGN

Bringing Men Back to the Book

Banbridge (Evangelist N. Brooks). Miss Kennedy's recent campaign in this church has brought much blessing to the people. Her ministry has indeed made the Book live afresh in the hearts and lives of the saints of God. The campaigner's messages on the Bible, given with an Eastern background, proved most refreshing and edifying to those who assembled night after night. One young man and his wife surrendered to the claims of the glorious Galilean.

Real blessing is being enjoyed through the regular ministry of Mr. N. Brooks who is at present in charge of the work here. There is much encouragement to live prayerfully and to believe God for showers of revival upon the thirsty ground. It is felt that the great ingathering of precious souls at the Principal's recent Revival Campaign in Belfast will leave a lasting impress upon the whole of the surrounding district, and that Banbridge will share in the general outpouring of blessing.

INSPIRING CONVENTION SERVICES

Fruitful and Faithful Ministry

Huddersfield (Pastor W. B. Kelly). The Annual Honley Feast Convention was a time of great blessing. The messages given brought enlightenment and encouragement, and will long be remembered by those that had the privilege of hearing them. Pastor A. S. Thorne reminded the saints of the contrast between the things that can be shaken and those that cannot be shaken. Pastor W. J. Hilliard told of the call of Abraham and emphasized the necessity of obedience. Pastor J. Woodhead spoke of the Glory of Christ as revealed in John xvii.



Pastor W. B. Kelly

The church also had a surprise visit on the Monday evening from Pastor F. A. Farlow, and his message on the words "He is mine" brought joy to all hearts.

The ministry of song rendered by Mrs. Woodhead was much enjoyed and appreciated. Hearts were deeply touched as she sang so beautifully and sincerely the hymn entitled: "I need Jesus." How true it is that the Lord's children need Jesus every day and every hour. His presence is indispensable at all times and under all circumstances.

The Convention has resulted in the deepening of spiritual life and has given a fresh impetus to the work here. The saints praise God for such a happy and hallowed time of feasting and fellowship, and to His name be all the glory.

DECIDING FOR CHRIST

God's Saving and Healing Power

Portsmouth (Pastor S. Gorman). The best of news, that souls are being won for Christ, comes from Portsmouth. Fresh in the minds of God's people who worship at the Elim Tabernacle, in Arundel Street, is one wonderful Sunday evening when seven decisions were made for the Saviour. It was wonderful in the blessed realisation of the presence of the Master that dominated the meeting; wonderful in the abundance of spiritual power that surged through the messenger and his message; wonderful in the thrill that went through the hearts of each saint as hand after hand was raised. Thank God that on many another Sun-



Pastor S. Gorman

day evening several souls have come to the saving Christ.

God is healing bodies, too. A little girl on a visit with her parents from Guildford was anointed, and on her return medical opinion certified that sight once defective is now completely whole.

The saints received great blessing during the recent week of prayer, as they petitioned the throne of grace for

God's continual spiritual and temporal benefits to be bestowed on the Elim work.

Another hallowed time preceded a recent Sunday evening breaking of bread service. Gathered before the Table of the Lord were twenty-one men and women, some recent converts, who were received into fellowship by Pastor Gorman. As he gave to each the right hand of fellowship it seemed that the Lord

Jesus was in every handshake, so real was His presence.

Regret and gladness were mingled when Mr. Way, Church Secretary, preached his farewell sermon prior to entering the Elim ministry. He goes to a great work accompanied by the prayers of hundreds to whom the Lord has made him a channel of blessing during the last nine years.

“Workers Together With God”

By Mrs. FRANCES KIES

FROM the time when God took the first man Adam and put him into the Garden of Eden to dress and keep it, He has always had a plan for His children to work in fellowship with Him. The parables of our Lord, as given in the gospel, represent His servants working in vineyards, as husbandmen who had charge of, and were responsible for the fruits. There were also talents that represented ability to be developed for the Master's service, there were pounds representing money, which the Master expected them to invest for increase, and then to be returned to Him. There were stewards who were to be rulers over His household, to give them their meat in due season; great were the rewards for faithfulness, as there was a time of reckoning when the slothful ones were to be cast out into outer darkness where there is weeping and gnashing of teeth. These servants were to occupy until the Master returned, and to use the means He provided according to His direction, that the Lord's work might prosper. The work that was indicated spiritually by the inference that could be applied to Christians at the present time, does not refer in the least to what is known as “church work.” In these parables the partnership thought is emphasised. The absent Partner furnished the fully-equipped vineyard, and the money for investment; the other partner did the work, and had no right to neglect it until the return of the Master.

After the rejection of Christ's teachings by His own nation, He began to speak of the Church which He was to build, and that the gates of hell should not prevail against it. Seemingly defeated in His efforts for His own people, this spiritual Church was to be blessed and guided by His unseen but very real presence, according to Matthew xviii. 19, 20; gathered together in His name, He would be in the midst of them, and anything that they agreed in asking the Father for, He would give it them. Can you think of anything more tenderly loving in the whole realm of grace than this promise? Did He mean it? Is God, the Almighty Father able to answer such a prayer? In the wonderful closing chapters of John, Jesus tells these, His partners in the great work of redemption, not to let their hearts be troubled. “And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.” And then He prayed for them that God would keep them from the evil. “As Thou hast sent Me into the world, even so have I also sent them into the world” (John xvii. 18). “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My

glory, which Thou hast given Me” (verse 24). “And the glory which Thou gavest Me I have given them” (verse 22). “But we know that when He shall appear, we shall be like Him; for we shall see Him as He is” (I. John iii. 2). Then with His feet standing on the Mount of Olives, He gave the message, “Go ye therefore, and teach all nations, . . . and lo, I am with you always, even unto the end of the world” (Matt. xxviii. 19, 20). “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following” (Mark xvi. 20).

But perhaps one might not see the connection between the disciples who formed the first group of workers together with Him, and our present Christian activities, but John xvii. 20 makes that clear. “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one.” To those who were witnesses of the death and resurrection of the Lord Jesus, and who had felt the power of Pentecost in the conscious presence of the Spirit, came a mighty quickening to loose the bonds of fear, and as they went forward great grace was upon them all; signs and wonders were done through the power of the name of the Lord Jesus Christ. He had said unto them, “This is the work of God, that ye believe on Him whom He hath sent.” (John vi. 29). We of the present dispensation have not that wholehearted faith which made the early Church invincible. The Master did not many mighty works in Nazareth because of the unbelief of the people. If our faith fails we shall hinder His mighty works. When He comes, will He find faith on the earth? Beloved, if we are to be effectual workers with Him, we must have the supernatural faith which comes from personal contact, and a quickened spiritual vision. He can depend only on erring, stumbling humanity to speak His messages and run His errands. Yet if we go on with love and forgiveness in our hearts toward all of His children, in an abandonment of faith, He will enlist all of the armies of heaven in our behalf, for “This is the work of God, that ye believe on Him whom He hath sent.”

THE HUMAN TOUCH

An old potter, who was shaping the clay into the desired shape by his hands was asked by a visitor, “Why don't you have machinery to do that?”

The old man replied, “We have tried all kinds of machinery and failed; somehow it needs the human touch.”

God has work that cannot be done by machinery.



(Conducted by Pastor DOUGLAS B. GRAY)

National Crusader Week

IN BALLYSILLAN

(Belfast)

It is a great joy to tell of the grand time we have had during the National Crusader Week in Ballysillan. We had only three meetings: Sunday, Wednesday and Thursday, but they were all meetings of power and were taken by the Crusaders. The blessing received was wonderful and many of the older ones of God's children have said that it was a pity we had not a meeting every night of the special week, for interest was so keen this year.

The theme of every message was "service," and truly God was in the midst speaking to the hearts of the people. Three or four young converts are anxious to join the ranks as a result of the special meetings.

Our Crusader Branch at Ballysillan is only two years old, but already we can boast of one Crusader in the Elim Ministry—Evangelist G. W. Gilpin now at Penzance.

God has blessed our Branch in giving us some splendid young speakers, and although the people of this district are rather prejudiced against Elim, yet many are the admirers of such a fine, enthusiastic band of young people. May we ever be "kept for the Master's use."

CHELMSFORD

The Crusaders here at Chelmsford have received much blessing and spiritual uplift during the National Crusader Week. On Monday evening Pastor Coleman of Lainden ministered the Word of God in great power, and we were greatly blessed and encouraged by the way. On Wednesday evening we went to Southend to the united Essex Crusader Rally and received more blessing as Pastor Phillips ministered the Word, and praise God, two found their way to the foot of the Cross. On Saturday evening the Crusaders took a prominent part in the open air, and as God never fails—praise Him—we were blessed, and were also made a blessing.

On Sunday we were privileged to sit under the ministry of Pastor Gwilym Francis of Wales, and we were again mightily blessed, and were also made a blessing through our singing for Him. God bless Crusaders everywhere.

New Crusader Branch Opened at Langley

(Birmingham)

We are glad to receive the following news from Langley: "We have only just commenced our Crusader Band and are only a few in number, but praise God, He does honour the few; we have proved His faithfulness.

Last Wednesday was our second meeting which took the form of a "Snowball Night," and our beloved Master crowned it with two precious souls; bless His most wonderful Name!"

London Crusader Choir's Visit to Ilford

One usually associates with the London Crusader Choir a time of rich blessing, both in Word and Song, and our expectations were fully met during their visit to Ilford on October 11th. A packed church testified to their popularity, and the congregation joined heartily in all choruses and hymns.

Mr. Jack Phillips, one of the Choir's members, deputised for Pastor Gray on this occasion in a most able manner. After various items of song, testimony and recitation, Mr. W. Snowden ministered the Word of God, sounding forth the grand old gospel in no uncertain manner, and though no outward results were recorded, all felt that "His Word shall not return to Him void."

The service over, most of the congregation and all the Choir made their way to the Town Hall, where a combined church meeting was in progress and already awaiting the Choir's first item. Again the Choir sang magnificently, and our hearts were deeply moved to see ministers of well-nigh ten denominations on one platform of witness to Christ's saving power.

The Chairman, His Worship the Mayor of Ilford, led this service, and for the second time in one evening we were privileged to hear rousing testimonies of the power of Christ to deliver, these were given by three young men, one ex-Communist and atheist, another a Hungarian, training as a missionary to Nepal, and a third an ex-Chief Officer of the British Merchant Service. The three different testimonies harmonised in telling of God's love and mercy, and the result, "... that Day shall declare!"

After the final hymn, the Choir concluded a grand time of spiritual uplift and blessing with that most thrilling of all pieces entitled "Torchbearers."

—L. F. LLOYD SMITH.

ARE YOU USING YOUR TALENTS FOR CHRIST?

There are vacancies in the London Four-square Orchestra for consecrated instrumentalists. Applications should be addressed to: The Musical Director, 20, Clarence Road, Clapham, London, S.W.4.

Preliminary Announcements

ANNUAL CRUSADER "AT HOME" and RALLY

Saturday, 7th November

Afternoon at Elim Woodlands from 3.30
Crusader Tea from 4.30 p.m.

Public Meeting and Rally at 7.30 p.m.

ELIM TABERNACLE, CLAPHAM

Convener: Pastor P. N. Corry
Further announcement next week

THE ANNUAL CAMP REUNION

will be held at Elim Woodlands on

Saturday, November 21st, from 3.30 p.m.

when the following are expected to be present:—

Pastor and Mrs. J. McWhirter,
Pastor and Mrs. D. B. Gray,
Mr. and Mrs. D. Craig,
Evangelist D. Vanstone,
and others.

LOOK for further reports of the blessing of God upon the efforts of Crusaders during National Crusader Week, to be printed on this page next week.

Crusader Secretary — we are expecting to **YOU!** hear from . . .

LONDON CRUSADER CHOIR November Engagements

Sunday, November 1st

Wormwood Scrubs Prison - 2.30 p.m.
Ealing Elim Tabernacle - 6.30 p.m.

Sunday, November 8th

Holloway Prison - - - 3 p.m.
Peckham Elim Hall - - 6.30 p.m.

Sunday, November 22nd

Wandsworth Prison (two services) - - - 2.30 & 5.15 p.m.

Sunday, November 29th

Kensington Temple - - - 6.30 p.m.

THE UPLIFT OF THE CROSS (continued from page 697)

the Cross. Like Him we are to pass from the Cross to the grave. Buried with Him in baptism is the Christian symbol of this glorious fact that the Cross of Christ has finished for us the question of our death with Him, and brought us to the place of resurrection and life for evermore. Is that our place? And are we reckoning ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord?

Finally, let us not forget to take up our cross and follow Him, and inject the spirit of the Cross, which is the spirit of sacrifice, of service, and of self-forgetting love, into everything we think, and say, and do.

"For He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again."

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller; but of stooping lower; and that we have to go down; always down to get His best gifts.—F. B. Meyer.

THE DECEIVED YOUNG LADY



A FRIEND of mine in a Canadian city was asked by a scholar in the Sunday school of which he was superintendent to visit a young lady who was supposed to be dying. Availing himself of the opportunity of speaking a word for his Master, he hastily made his way to the house, and was ushered into the room where the dying girl lay. Miss Laurie, like many other young women, had been far more occupied with the things which are seen and temporal than with the things which are unseen and eternal. Whilst attending the ordinances of the Church, and doing what she considered her duty, she had never been regenerated by the Holy Spirit, and in fact was utterly ignorant of the Gospel of the grace of God. She was frequently visited by her spiritual adviser, who assumed that she was a Christian, and lulled her to sleep by the assurance that she was all right for eternity.

Mr. L—, after a few general remarks, spoke of the importance of being prepared to meet a holy God, and asked her if she was afraid to die. She affirmed that she had not the slightest fear of death or judgment, and on being questioned as to the ground of her confidence, replied that she had "never done any harm!"

As she was too weak to speak much, he read a number of passages of Scripture, with the object of showing her that she was building her hopes on a sandy foundation. Tenderly, yet faithfully, he endeavoured to show her from the Scriptures God's thoughts about sin and salvation, and then left. Not long after his departure the one who was in attendance was alarmed by the screams of the poor young lady. In piteous and heart-rending accents she exclaimed: "I have been deceived! I have been deceived! I am dying, and I am not saved!" and with these dreadful words on her lips she passed into eternity.

The young lady represents a numerous class of religious professors in these days. They fondly imagine that they are on the way to heaven, when in fact they are on the highway to hell. They attend the "means of grace," take the "sacrament," "say" their prayers, pay their way, do as much good as they can, and as little harm as possible. Whilst not "pretending to be perfect," and having their faults and failings like other people," they "expect" it will be all right with them

"at the last," though, if the truth were told, they think as little of "the last" as possible. Now and again they have their misgivings as to their safety, and especially when they come in contact with out-and-out Christians. Sometimes they are troubled when they hear persons telling *when, where,* and *how* they were "born again," and of the mighty change which takes place at conversion. They never experienced such a "change." They were born and "brought up" Christians from their childhood, and "don't remember a time when they did not love the Lord." They "always believed on Jesus," and never knew that they were "lost."

Stand by the death-bed of that unconverted, religious professor. He is nearing the confines of eternity. His minister and friends console and comfort him by the thought that his troubles will soon be over. Scriptures are read and prayers are presented, and the spirit passes into the unseen world. He is said to have had a "peaceful end." A sermon is preached on the occasion of his death, and it is asserted that he has gone to heaven. A tombstone is erected over the grave, on which is an epitaph stating that he has fallen asleep in Christ. If we could follow the departed one we might hear him curse the day of his birth, and bemoan his folly, sin, and madness. Harken to his dreadful and heartrending cries: "I have been deceived! I have been deceived! I was led to believe that I was a Christian. I was an active member in the Church; I took the 'sacrament,' taught in the Sunday school, and helped on the 'cause' as best I could. I thought I was a 'very good Christian,' and wished that there were more like me. Alas! alas! I have been deceived! I have been deceived! and now I am lost—eternally lost!"

Unsaved reader, are you born again? Are you really converted to and by God? Is your soul safe for eternity? Have you become a "new creature" in Christ Jesus? If not, get the great question settled at once. God loves you. Christ died to save you from an eternity of despair and remorse. Even now, at this very moment, *as you are and where you are*, you can have a full, free, and present salvation by believing on the Lord Jesus Christ, who loved you and gave Himself for you (John iii. 36). Believe and live.—A. M.

CLASSIFIED ADVERTISEMENTS

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Bournemouth.—Superior, winter board-residence, apartments; home from home, constant hot water, one minute sea, central, reduced terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Rd., Fisherman's Walk. C167

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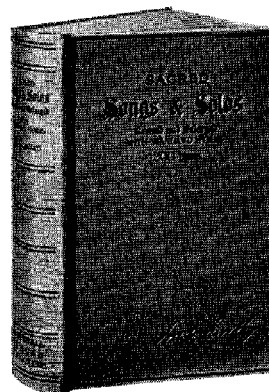
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