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THE HARVEST AND THE SOUL (see page 681)

Registered at the G.P.O. as a Newspaper

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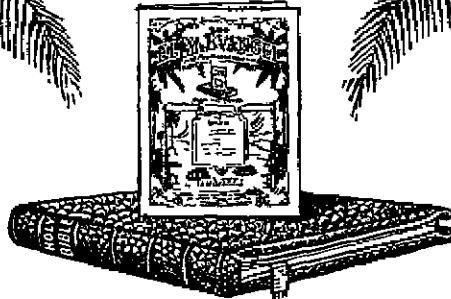
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THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 43

OCTOBER 24, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE
WELLS OF WATER, AND THRESCORE AND TEN
PALM TREES. — Ex. xv. 27

The Official Organ of the Elim
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LEEDS Nov 1 Laying of Foundation Stone of new Four-
square Gospel Tabernacle by Principal George Jeffreys

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 43

October 24, 1930

Twopence, Fridays

The Ministry, Offices, and Organisation of the Church

By Pastor W. HENDERSON (*An Overseer of the Elim Foursquare Gospel Alliance*)

II. PROPHETS

THE next church ministry for consideration is that of the prophets

It will be well to state at the beginning of this section that there are five classes of prophets mentioned in the New Testament

The context will however, be a safe guide to determine which of these classes is being referred to where the word *prophet* is used. We will enumerate these classes, and give for each a representative scripture.

1. Old Testament prophets (Romans 1:2).
2. New Testament prophets who received a gift of public ministry, holding an office in the Church, and who were contemporary with the Apostles (Eph iv 11)
3. Prophets who held no office in the Church, but who were called prophets because they received one of the gifts of the Spirit called prophecy (I Cor xiv 29)
4. Heathen prophets (Titus 1:12)
5. False prophets (I. John iv 1).

THE SUBJECT DEFINED.

We believe our subject is defined under class No 2, but as Nos. 3 and 5 also concern us we will duly consider these

Now in order to understand the office and ministry of the prophets of class No 2, there must be a clear understanding of the distinction which exists between these classes, and especially to note the difference between the prophets of classes 2 and 3. We believe the great difficulty in the Church to-day in understanding the scriptures regarding prophets is due to the teaching generally accepted that these two classes of prophets were and are the same. A little study of these scriptures as we proceed will however convince any Bible student that this is not correct. They are quite different

We will make the following divisions of class 2

- (a) The prophet's ordination qualifications, and office in the Church.
- (b) His ministry
- (c) His sphere of labour.
- (d) His authority and responsibility
- (e) The divinely appointed period of his ministry

Let us consider these in order:

- (a) *The prophet's ordination qualifications, and office.*

There are no ordination qualifications given by the Holy Spirit in the Scriptures for the appointment of a prophet. For this reason (if for no other) this office, like the apostolic office which we considered previously, was not in the eternal purposes of God intended to continue in the Church permanently throughout the Church dispensation

If therefore there were no ordination qualifications for this office, how were such ordained? and by whom?

As it has been generally understood that

THE NEW TESTAMENT PROPHETS

were ordained to this ministry by virtue of their having received the gift of the Spirit called prophecy, it should be said that we have no scripture to support such a conclusion. We have no authority from Scripture that this particular class of prophet had received the gift as viewed under the other class, and further there is not a single scriptural reference to say that the Lord ordained this class of prophet to office as such because of his having received the gift of prophecy thus separately viewed by Scripture. It is of great importance to remember that while the gifts of the Spirit were beautiful and glorious, and of great value, yet we never find any of them stated among the qualifications to office in the Church. Character and conduct, together with a gift of ministry, and a good knowledge of the Word, were absolutely all-important

We have no scriptures to inform us how this class of prophet was chosen by our Lord, but we can be certain that He would choose a suitable person, upon a basis of good and faithful character; and in consequence of this choice, the Lord gave him a supernatural revelation of the mystery of the Church (Eph iii 5).

Here we see what makes the great difference between this class of prophet and No 3 class. The latter only received

A GIFT OF THE SPIRIT

called prophecy, which was excellent in itself for its God-appointed purpose. But the message given through the exercise of this gift was not authoritative. It was not only subordinate but had to be judged by inspired revelation to prove its accuracy (I. Cor. xiv. 29).

Briefly, the prophets of class 2 had an authoritative revelation. Those of class 3 had received a gift of the Spirit in the exercise of which the person was

hable to err and which therefore was not authoritative. This difference is clearly illustrated in the divine record given in Acts xxi. Both classes are mentioned here. In verse 4 we read of *disciples* who had this gift, but it was not exercised in an authoritative sense; and here, for instance, they were not correct, for Paul refused their prophesy. In verse 11 we have a prophet of class 2 who had received the authoritative and unerring revelation in exactly the same way as Paul had received his (Eph. iii. 5). These two, Agabus and Paul, were in absolute agreement in what was given them and in what should come to pass and their authoritative word was actually fulfilled to the letter.

Further, the Lord equipped the prophet with a gift of ministry in order that he might go forth and declare publicly the authoritative revelation of the Gospel which he had received, either accompanied by another Apostle or alone.

But there was a difference in the

MINISTRY AND SERVICE OF THE PROPHETS

from that of the Apostles. They could not say with authority, like the Apostle Paul, "Am I not free?" (1 Cor. ix. 1), for prophets were under the authority and guidance of the Apostles and Churches. This is plainly evident in Acts xi. 22, xv. 22, 32.

(b) *The prophet's ministry*

The gift of ministry of a prophet combined the gifts of evangelist and teacher. This is very obvious in the inspired record regarding Barnabas and Silas, who were chosen by the Lord to this office and ministry (Acts xiii. 1 and xv. 32).

They received an unerring revelation of the mystery of the Church, but this evidently was limited and subordinate to the Apostles', and was for the purpose of assisting and contributing to the apostolic ministry.

This ministry was very necessary and most essential in the early Church, owing to the immense difficulties which confronted the Apostles. They had the great disadvantage of having no written inspired directions or instructions as we have to-day. They had no New Testament writings to put into the hands of the thousands of converts by which they might receive light and guidance in their absence.

ASSEMBLIES OF IMMATURE CHRISTIANS

were springing up on every hand, and required a special ministry. How essential then that God should have a plan and a provision to meet this great emergency and need in this supernatural equipment for the ministry of these prophets.

In their ministry there was also in a limited degree a gift of prediction (Acts xi. 28). But, unlike the Old Testament prophets, this was not the purpose of their call and ordination in the Church, for the great prophecies of the New Testament were given to the Apostles. Therefore it should always be remembered that the prophets in the Old Testament differed very much from the prophets of the New Testament.

The Old Testament prophetic office closed with that dispensation. The only office under the New Covenant which covers the functions of the Old Testament canonical prophets (but with the addition of new functions) is the office of Apostle.

This is substantiated by the fact that it was the Apostles who received the ministry of committing to writing with Divine accuracy the revelation of the mystery of the Church, the revelation of the New Covenant, and the great prophecies contained in the Book of Revelation.

(c) *The prophet's sphere of labour*

The prophets of the New Testament had no localised ministry. They moved about from city to city, preaching and teaching, and confirming the converts in the Apostles' doctrine, aided by Divine revelation in absence of the inspired written Word (Acts xv. 32, 34, Eph. iiii. 5).

(d) *The prophet's authority and responsibility.*

The prophet's authority was undoubtedly from the Lord in consequence of receiving a supernatural revelation. He was responsible to the Lord for ministering this revelation, and also for working in harmony and in a subordinate manner with the Apostles.

(e) *The prophet's divinely appointed period of ministry*

In finding out the period of the prophet's ministry we take

TWO SCRIPTURES.

Eph. iii. 5 "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and prophets by the Spirit."

Here we have the purpose of God in the prophets' ministry. They were the Divine channels chosen to co-operate with the Apostles in communicating an authoritative revelation of the mystery of the Church to the people during the period when there were no sacred writings such as we have to-day in the books of the New Testament. But when the revelation had been committed by Apostles to the sacred writings of the New Testament, their office and ministry like that of the Apostles was no longer required.

Then there is a second scripture

Eph. ii. 20 "And are built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone."

Here it is said that the Church is built upon the foundation of the Apostles and prophets, which included Old Testament and New Testament prophets of classes 1 and 2 only. This foundation was laid and completed during the Apostolic period—I. Cor. iii. 11. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Their ministry was therefore completed when this Divine purpose for it was accomplished.

The prophet's ministry was divinely appointed only for the early Church period, when the revelation of God was not written as we have it in the New Testament. The conditions which necessitated this ministry cannot be repeated again while the Church is in possession of this revelation. And it is quite evident that this office was not to continue in the Church from the striking fact that we have no scripture whatever giving us the necessary qualification for the ordination of the prophet.

Their ministry, like the Apostle's has been perpetuated down the centuries and continues with us to-day in

THE INSPIRED WRITINGS

of the New Testament, and is proved from scripture to be identically the same unerring revelation. The ministry of this revelation cannot be added to or taken from, and is complete in itself "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ" (Eph. iv 12)

It is erroneous and most unscriptural therefore for any person to be ordained or set apart for the ministry of a prophet to-day or at any period since the complete New Testament revelation was given to the Church

In regard to the prophets of class 3, these held no office in the Church, but were called prophets because they received one of the gifts of the Spirit called prophecy (I. Cor. xiv. 29)

Although this study is expressly dealing with the gifts of ministry and not with the gifts of the Holy Spirit, yet we realise that it is very necessary at this point to give a short explanation of the Word in reference to the Divine purpose for which this precious gift of the Spirit was given to the Church

In doing so we want to make it still more clearly understood that there is a great distinction between the prophet who received an office and ministry in the Church (the subject of our study above) and the prophet so called because he received a gift of the Spirit called prophecy (I. Cor. xiv 28), which is the subject of our present study.

We will take first what does not fall within the scope of the

DIVINE PURPOSE OF THIS GIFT

of the Spirit, owing to the former having no scriptural authority.

(a) *This gift was not given as a qualification to any office within the Church.*

It is most significant that in I. Timothy iii. and Titus 1, where we have detailed qualifications given for the offices of the Church by the Holy Spirit, this gift is not included. Therefore the gift of prophecy is not a qualification to any office.

(b) *This gift was not given for any ministry of the Church.*

Eph. iv 11: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Therefore while it is a precious gift of the Holy Spirit to be functioned in the Church, it is not a gift by the Lord Jesus of public ministry and is not included in this verse, nor anywhere else as such

(c) *This gift was not given for guidance in forming a Church, or in the appointment of its officers*

The Holy Spirit has given guidance as to qualifications of character for electing the proper persons to the Church offices in the revealed Word (I. Tim. iii, and Titus 1, which will be carefully considered later), but decidedly not through a message by the gift of prophecy. We have neither authority nor practice for this recorded in the New Testament.

(d) *It was not given for prediction.*

This is most important to notice. Prediction is

recorded as part of the ministry of the prophet of class No. 2 (Eph. iv. 11). Refer here to the treatment of the prophet's ministry, class No. 2

But it is not stated anywhere in the Word that prediction came within the scope of the particular gift of the Spirit now under discussion. Neither did the prophets of No. 2 class receive their messages through the gift of prophecy.

In the scriptures where we have the

UTTERANCES OF THE PROPHEYS

recorded, there is nothing said regarding the manner in which they received their messages (Acts xi. 28, xiii 1, 2, xxi 11). Neither is it recorded anywhere that they received them through the gift of prophecy. This being so, why should it be assumed that they received the gift of prophecy at all, as this gift was not necessary for their office and ministry. We have it recorded in contradiction to this assumption that the prophets of No. 2 class received their communications from the Holy Spirit through "revelation" (Eph. iii 5), a quite different function. Such revelation was precisely the means by which the Apostles received their messages for the Churches (Eph. iii. 5; Gal. i. 12)—messages which contained much that was entirely future.

Prediction, therefore, does not come within the Divine scope and purpose of this gift of prophecy. It is absolutely unscriptural to represent it as otherwise, and brings God-dishonouring confusion where it is erroneously taught and practised.

(e) *It was not given for personal guidance.*

We see the error those honest and earnest disciples made in Acts xxii. 4, when they gave that personal message through the Spirit to Paul. This message was contrary to the inspired revelation given through the divinely appointed channel (Acts xx 23, xxi. 10, 11). The Apostle evidently judged it by revelation, and rejected it—a beautiful example for the Church to-day, which is thus enjoined to

JUDGE ALL MESSAGES

given through the gift of prophecy, and to reject any that are not in harmony with the inspired revelation given to us in the Scriptures (I. Cor. xiv 29)

(f) *It was not given for supplementing the Word of God*

The Scriptures of the Old and New Testaments cannot be added to or taken from (Deut. iv 2, Rev. xxii. 18)

(g) *It was not given that the messages should be placed on an equality with the writings of the Holy Scriptures, or to be equally authoritative.*

The supremacy of the Word of God is established over all messages given through this gift of prophecy, in I. Cor. xiv. 37. I quote it here as it requires very little comment. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." One of these commandments is to judge the message given through the gift of prophecy (I. Cor. xiv. 29). Why judge it? Because it possibly contained error, and therefore cannot be accepted as authoritative.

The Divine purpose of this gift.

This is defined clearly in I. Cor. xiv. 3: "For edification, exhortation, and comfort," and under certain circumstances to convince an unbeliever (I. Cor. xiv. 24).

Everything that does not fall within this God-given boundary is outside the scope of the will of God for the scriptural use of this gift, and would be a serious breach of the commandments of the Lord (I. Cor. xiv. 37). We have here in a nutshell

THE DIVINE STANDARD

by which all messages through this gift must be judged. Every message that is truly edifying (building up), exhorting, and comforting, is to be accepted only if it is absolutely foursquare on the Word of God.

But in order to be foursquare on the Word, judgment of it should be directed to the following points.

- (a) The divinely appointed service for the public exercise of the gift.
- (b) The scope of the message.
- (c) The matter given in the message.
- (d) The character of the person.

Let us consider these in order.

- (a) *The divinely appointed service for the public exercise of the gift*

The commandments of the Lord in these chapters, (I. Cor. xii, xiii, and xiv.), make it very clear that this gift, and also the gifts of tongues and interpretation, should be functioned in a meeting convened for the whole Church only (I. Cor. xiv. 23-26). We have no scriptural authority for them at any other service. Into this worshipping meeting however, unbelievers may enter (I. Cor. xiv. 23), but this is quite different from a Gospel meeting where unbelievers are invited. The God-appointed service for the exercise of these sacred gifts is found in I. Cor. xiv. 23 when "the whole Church is assembled together" for worship. To teach and practice their exercise at the other services without scriptural authority is teaching the

TRADITIONS OF MEN.

The Lord said of such "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9)

- (b) *The scope of the message.*

There must not be anything in the message which is in the character of an addition to the Word. The Holy Spirit cannot contradict Himself (Deut. iv. 4; Rev. xxii. 18)

But through the Spirit's use of the gift, the Word of God can be so wonderfully taken up that the message may powerfully emphasise some portions of it, and so move upon the hearts of all believers present for edification, exhortation and comfort that it will impart great blessing to all.

Under certain circumstances, as in I. Cor. xiv. 23, when unbelievers come in to this worshipping service, the Holy Spirit who knows such to be present, may give a message which will convince them that the Lord is in the midst (I. Cor. xiv. 25).

Anything more than this is outside the boundary of the commandments of the Lord, and must be rejected as unscriptural.

- (c) *The matter given in the message.*

The matter of the message must be in harmony with the entire teaching and doctrine of Scripture.

- (d) *The character of the prophet.*

It is necessary to know the character of the person who exercises this gift.

Every member of the Church who is living

A CONSISTENT CHRISTIAN LIFE

and as such allowed to partake of the bread and wine in remembrance of the Lord's death, is of course an eligible person to give a message in prophecy, for they would not be allowed to sit at the Lord's table as a member of the Church were their character not true

All members of the Church therefore are exempted from any such test as is commanded in I. John iv. 1-3. Our Saviour gave us the true guidance which should always rule in this matter. Matt. vii. 15, 16. "By their fruits ye shall know them." That is, not by the profession only, but by the life and conduct we shall know them. Any person therefore who is not living a truly consistent and obedient Christian life should not be allowed to exercise this gift, or any gift of the Spirit in the public worship of the Lord. This should be very clearly taught to all members by the pastor, seeing that all these gifts of the Spirit are very precious and sacred, and should only be exercised or functioned by those whose lives are consistent with the Word of God.

Lastly, there are the false prophets of class No. 5

There are two classes of false prophets mentioned in the New Testament, apart from the False Prophet who shall be manifested during the tribulation period

One of these classes is mentioned in Acts xiii. 6-11—

ELYMAS,

who was a false representative of the Old Testament prophets. The other class of false prophets is mentioned in I. John iv. 1-3 and it is concerning this class that we wish to give a brief exposition, under the following divisions.

- (a) The class of prophets they falsely represent
- (b) Whom they do not represent
- (c) Who they are.
- (d) A warning

- (a) *The class of prophets they falsely represent*

The false representation is not of the prophet who received a ministry enumerated under class 2 and who was contemporary with the Apostles.

Were this so, the inspired instruction would be to examine the person as to his doctrine.

Warning was given as to this class in II. John 7-10. "Many deceivers are gone out into the world, [and in their preaching and doctrine] they confess not that Jesus Christ is come in the flesh. [This type of person is a false claimant to a prophethood of class 2] This is a deceiver and an antichrist" Compare also II. Peter ii.

In I. John iv. 1-3, the Apostle deals with the spirit that was in control of the person and says, "It is the spirit of antichrist" (verse 3), which clearly distinguishes the one type from the other.

Therefore he says, "Believe not every spirit"; that is, believe not every message that is spoken under the influence of a supernatural spirit or power, but

TRY THE SPIRITS

whether they are of God. This is not so much to test the person's doctrine or teaching, as to give a test to the spirit in control of the person for the time being. If it is an evil spirit, they will not confess that Jesus Christ is come in the flesh.

Therefore it is conclusive that these false prophets were in the service of the Devil, possessed by an evil power which endeavoured to imitate the true gift of the Holy Spirit called prophecy. They were called false prophets, and were the Devil's counterfeits of the true

(b) *Whom they do not represent*

They do not represent any child of God who may have used the gift of prophecy in an unscriptural way. Such are not false prophets. They are only erring children of God who require to be taught the Word of God more perfectly.

The preceding, dealing with the gift of prophecy, is not intended to correct false prophets, but to guide the true child of God who has received the blessed and genuine gift of the Holy Ghost called prophecy, and to prevent the misuse of the gift through a lack of understanding of the teaching of the Scriptures.

They do not represent any child of God who is truly born again, and who may be judged erroneously to have received a counterfeit rather than the true Baptism of the Holy Ghost, because of some mistake or error of doctrine.

To speak of counterfeits being possible in respect of any of God's children is a very heinous and

GRIEVOUS SIN AGAINST GOD.

In Luke xi. 1-13, we have all the instruction necessary to convince any believer of the utter impossibility of the Lord allowing Satan to give a counterfeit to any true child of God.

Read this scripture carefully and prayerfully, and you will find it is given to contradict this vile accusation against God, which our Lord knew would be made by the enemy during this dispensation of grace. What comfort and protection is afforded to all God's people in verse 13, which is the climax of the whole theme: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit [not a demon] to them that ask Him"

(c) *Who they are*

The false prophets are known by their lives and characters. They are not born-again persons, but ungodly rebels; in the Devil's service, and filled with an evil power.

There are many who might be truly called false prophets to-day who have received evil supernatural powers. These are chiefly amongst the followers of spiritism and suchlike cults. They are the Devil's counterfeits of the true work of God. They do not trouble us in coming into our assemblies. But if such should enter into our worshipping service, and

under an evil power give a message, if there was any doubt as to the origin of the message, then the inspired method of proving and trying the spirit, as we have it recorded in this scripture, should be resorted to immediately, namely, I John iv. 1-3.

There is no necessity however to do so if the person is known and recognised to be in the Devil's service, and not born again. Paul did not resort to this method in Acts xvi. 18 with

THE DAMSEL POSSESSED

by a spirit of divination at Philippi

(d) *A warning*

I close this section by uttering a very necessary warning, and intreaty. We should never judge any person rashly to have received a counterfeit Baptism or gift.

No person should allow Satan to tempt them even to entertain the thought that there is a possibility of a child of God receiving a counterfeit.

What a victory the Devil has achieved when a born-again child of God will accept such a vile misrepresentation of our heavenly Father's almighty love and care for His children, as that He would actually allow a stone or a serpent or a scorpion to be given to an innocent lamb of our Saviour's fold who asks for the Holy Spirit from Him, when He has so plainly declared in His Word that He would never allow such a thing. This wicked aspersion against the character of our God, the Devil is only too willing to make, but let all God's children beware of taking side with

THE ARCH ENEMY

in entertaining such a thought.

Again, never allow the enemy to force upon you the thought that a born-again child of God is a false prophet merely because he may misuse the gift of prophecy in any of the unscriptural ways previously mentioned.

We say emphatically that to entertain such a suggestion would be doing the Devil's work, and we again point out that a false prophet is an ungodly rebel, filled with an evil power.

No truly born-again child of God giving evidence in his life that he is a true Christian could possibly be a false prophet while living a consistent Christian life at the same time.

This warning should cause every one to be very careful in forming their opinions, teachings and judgments in spiritual matters, lest they be involved in misrepresenting God and dishonouring His precious Word

(To be continued).

WORTH WINNING

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the Bible commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of Scott's *Commentary* may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. *The world is listening yet to that sermon.*—*Methodist Recorder.*

God's Rich Provision in Christ

V.—The Lamb Crucified

By Evangelist PHIL H. HULBERT

IN the previous articles we have considered first the Lamb Magnified, second the Lamb Prophesied, third the Lamb Typified, fourth the Lamb Identified. We are now to consider the Lamb Crucified. May the Holy Spirit illuminate the sacred page as we examine it with unshod feet, for we tread on holy ground.

But they cried out, Away with Him! Away with Him! Crucify Him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross, went forth unto a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified Him, and two others with Him, on either side one, and Jesus in the midst" (John xix 15-18)

In the above words we have the inspired record of the most resplendent revelation of Divine righteousness, the most endearing display of Divine love, the most marvellous unfolding of the manifold wisdom of God, while at the same time we see the most amazing outburst of satanic hate, and the most convincing exhibition of human sin. Shall we look for a moment at the identification marks of

GOD'S LAMB.

The first point to notice in this identification is the season or time. It was the feast of the Passover, and as Paul puts it in I. Cor. v 7. "Christ our Passover is sacrificed for us." Our Lord kept the feast with His disciples, inaugurating the feast of the Lord's Supper, and so fulfilled the type between the evenings of the two days. We have already spoken about the lamb being taken on the tenth day of the month, and kept until the fourteenth day, being then slain between the evenings. Christ fulfilled the type in every detail. Secondly, we notice His examination. We cannot dwell upon this in detail, but the reader will get great profit to his soul if the 18th and 19th chapters of John's Gospel are read prayerfully. He was brought before the leaders of the Jewish nation—first before Annas, the father-in-law of Caiaphas, who was high priest that year. Caiaphas uttered a great prophecy concerning the death of the Lord, recorded in John xi 49-52.

THE PROPHECY OF CAIAPHAS.

And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death.

O blind and perverse nation, in face of all that was written and spoken of Him, thus to conspire to put to death the long-promised and appointed One. Here we see God's sovereignty, and man's respon-

sibility. The man who could utter such a prophecy could thus sit in judgment on the smitten Lamb of God, for Annas had sent Him bound to Caiaphas. Then from Caiaphas they took Him into the Roman hall of judgment before Pilate. "Art Thou the King of the Jews?" was Pilate's first question. "What hast Thou done?" was his second. "Art Thou a King?" was his third. "What is truth?" was the fourth. And his decision, when he had received answers to all his questions, was, "I find in Him no fault at all." Now comes the fateful choice which was to decide the fate of the nation for a whole coming dispensation. "Christ or Barabbas?" And the Holy Spirit adds in the narrative, "Now Barabbas was a robber." Once more, after the unlawful scourging, we find Pilate saying, "I bring Him forth to you, that ye may know that I find no fault in Him." Then came Jesus forth, wearing the crown of thorns (thorns being the emblem of the curse, Gen. iii. 18), and the purple robe, and Pilate saith unto them, "Behold, the Man!" They cried, "Crucify Him." Again Pilate said to them, "I find no fault in Him." No, He was

THE FAULTLESS LAMB OF GOD

without spot or blemish. Now we have another of Pilate's questions, "Whence art Thou?" but Jesus gave him no answer this time. Isaiah in his prophetic 53rd chapter, had said,

He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

Pilate is now distressed, having gone too far to retrace his steps. He had already treated the innocent as guilty, and his hand is now freed. How like the great majority of those who refuse Christ. They allow Satan to dominate their will. Now he sits down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. It was the preparation of the Passover, about the sixth hour. Pilate said to the Jews, "Behold your King!" But they cried, "Away with Him." Then delivered he Him therefore unto them to be crucified.

Pilate may wash his hands, but they are stained with the blood of God's Lamb, and of the representative of the Roman Empire, God would yet make inquisition for that precious Blood.

"And He bearing His Cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha." He had passed through His Gethsemane, the place of suffering; He had passed through His Gabbatha, the place of judgment, He was now at Golgotha, the

PLACE OF SACRIFICE.

It seems suggestive that it should be called "the place of a skull." You may pick up the skull of the greatest man who ever lived, and when you examine it, you think in wonder, "Is this where man's wisdom

dwelt?" A repulsive, ugly, grinning case of bone—a skull, the end of man's wisdom. 'They thought themselves wise, but God says they had no wisdom. Had they had wisdom, they would not have crucified the Lord of glory

In the place where man's wisdom ends, God's wisdom begins, and Paul asks:

Where is 'the wise? Where is the scribe? Where is the dispenser of this world? . . . The Jews require a sign. The Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God; because the foolishness of God is wiser than men and the weakness of God is stronger than men (1 Cor. 1: 20-25)

The wisdom of God is manifested in the Cross. Men thought the crucifixion of our Lord was the end. God saw in it the great transforming power for a guilty and fallen race. Well might the great Apostle of the Gentiles say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The deliverance wrought by Christ was not only from the open sins of a godless world but also the

SINS OF A RELIGIOUS WORLD.

The whole world system, so far as Paul was concerned, was dead. He had been crucified to it, and it was crucified to him. There was nothing in it in which he could glory. He gloried in the Cross of his blessed Master. There was much that he might have gloried in. There was his nationality: he was an Hebrew of the Hebrews. There was his education: had he not sat at the feet of Gamaliel? Then there was his religion: he was a member of the strictest sect, a Pharisee. But he counted all but refuse for the excellency of the knowledge of Christ Jesus his Lord. The Apostle did not glory in that unjust trial and shameful death to which the world by its representatives condemned the holy Son of God. That was the greatest crime of all time, and God will yet call men to account for what they did. But the Apostle looked beyond all that: he saw the deeper meaning of the Cross. Others may see defeat there—but not so Paul, He saw the most stupendous victory of all time. The Cross to Paul was the greatest of all meeting places. He had been in a place where two seas met, and it was rough navigation there. But at the Cross he saw the rough seas of sin and iniquity overwhelmed by the ocean of God's love. It was at the Cross where the living God met

THE HATRED OF SATAN

and men. It was at the Cross where justice met satisfaction. It was here that God's Lamb met sin, and made atonement for it. It was at the Cross that Christ met Satan, and fought the greatest battle of all time, bruising the Adversary's head, and spoiling principalities and powers, making an open show of them; taking the handwriting contained in ordinances that was against us, and nailing it to His Cross, triumphing gloriously over them.

The history of human guilt culminates at the Cross. The finger of prophecy points to the Cross. The majesty of the Law is vindicated at the Cross. The great problem of human redemption is solved at the

Cross. The door of heaven is opened at the Cross. All history turns upon the Cross. The hieroglyphics of the types find their key at the Cross. The Incarnation was preparatory to the Cross. The Resurrection was the complement of the Cross. The world is stripped of its charm at the Cross. Death shadows are dispelled at the Cross.

The Cross is the place of expiation, the act of making satisfaction, destroying or removing guilt, cancelling the obligation to punish. The Cross was the place of substitution. Substitution is not the saving of life by mere assistance: it is the saving of one life by the loss of another. The Cross was the place of propitiatory, reconciliation, of emancipation, of illumination, of justification, of purification, and of salvation.

A GREAT COMPREHENSIVE SYMBOL,

the Cross stands as the foundation and fountain of everything in redemption.

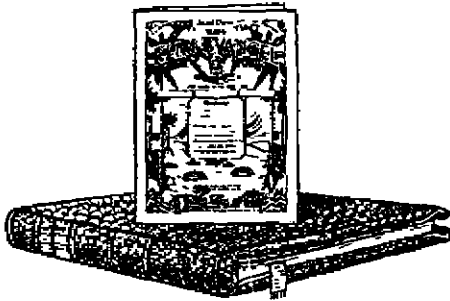
The identification marks of God's Lamb are complete at the Cross. They parted His raiment among them and cast lots upon His vesture, that the Scripture might be fulfilled. They gave Him vinegar to drink when He said, I thirst, that the Scripture might be fulfilled, they break not His legs, although they broke the legs of the two thieves, that the Scripture might be fulfilled, "A bone of Him shall not be broken." Yet they pierced His side, that the Scripture might be fulfilled, "They shall look on Me whom they pierced." No, that scripture is not fulfilled yet. Oh wonderful word of the living God—it says, "Another scripture which saith . . ."—it is not fulfilled yet, but it will be in a coming day and as a result the whole nation of Israel will be converted a nation will be born in a day. Much more might be added, but here we see some of the far-reaching results of the Lamb Crucified.

Nineteen centuries of opposition have beaten upon the doctrine of salvation and peace through the blood of the Cross, but confidently, joyously, triumphantly we sing—

The Cross, it standeth fast, Hallelujah!
Defying every blast, Hallelujah!
The winds of hell have blown,
The world its hate hath shewn,
Yet it is not overthrown,
Hallelujah for the Cross

THE DANGER OF INCREASING RICHES.

I have a message from God unto thee, O rich man! whether thou wilt hear or whether thou wilt forbear. Riches have increased with thee at the peril of thy soul. "Set not thine heart upon them!" Be thankful to Him that gave thee such a talent, so much power of doing good. Yet dare not rejoice over them, but with fear and trembling. "Beware thou cleave not unto them," says pious Kempis, "lest thou be entangled and perish." Do not make them thy end, thy chief delight, thy happiness, thy god! See that thou expect not happiness in money, nor anything that is purchasable thereby; in gratifying either the desire of the flesh, the desire of the eyes, or the pride of life.—*John Wesley.*



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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

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

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

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W. 4. Phone Brixton 2227.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4. (Phone Macaulay 2981)

TELEGRAMS—Publishing Dept. "Vicpress, Clapcom-London." Editorial Dept. "Foursquare, Brixstret-London."

Room For Christ

WE do not believe in giving a small room of our life to Christ. We believe in giving the biggest room. Yea, we believe in giving Him every room that is enclosed within the mansion of our heart. If Christ is worth a place at all, then He is worthy of the first place—and every place.

Phillips Brooks in *Flowers of Thought* said:

"A friend says to me, 'I have not time or room in my life for Christianity. If it were not so full—! You don't know how hard I work from morning till night. When have I time, where have I room for Christianity in such a life as mine?'"

"It is as if the engine had said that it had no room for the steam. It is as if the tree said that it had no room for the sap. It is as if the ocean had said that it had no room for the tide. It is as if the man had said that he had no room for his soul."

It is ridiculous for men to say we have no room for Christ. Heaven has room for Him. The angels have room for Him. The Bible has room for Him. Yea, all things outside the rebellious heart of man, have room for Him. How glad we are that we have found room for Christ, the King of Glory.

Your Books.

WHAT books do you read? Of course we expect the Bible to be the first named. But what books do you read about the Bible? Are you reading Elim books? The best method of getting to know all about Elim is to read the books that Elim is responsible for publishing. There are many wonderful books penned and published by those who never heard of our movement, and many of these are stocked by us. But in answer to the question, "What does Elim stand for?" we would say, Get our books. Of course we stand for the Bible from cover to cover, but different bodies of Christians interpret Bible teaching in different ways. If you would know the Elim viewpoint then obtain Elim books. Keep the books in some obvious position in your home—then visitors and friends will see them and get interested. Visitors to London should visit our book saloons at 7, Paternoster Row, and 16, Clapham Park Road. Then do not overlook the *Elim Evangel* covers. Some people read the covers of the *Evangel* first. We are not advocating that everyone should—but at least don't overlook them.

Foursquare Revival Movement in London

Scenes in Various Centres

THE permanent centre in Ealing established as a result of Principal George Jeffreys' Revival Campaign is crowded to capacity with enthusiastic Foursquare Gospellers; conversions and healings are witnessed in every service.

During the week the Principal preached at Elim Tabernacle in East Ham, led souls to Christ for salvation, prayed with sick folk, immersed a large number of candidates in water, and afterwards laid hands upon the candidates for the reception of the Holy Ghost. The spacious Tabernacle was besieged, every available space occupied, and people standing at the doors. There were intense scenes of revival fervour.

As we go to press, news comes to hand of the Principal's campaign at Notting Hill. The opening services at the Congregational Church at the corner of Kensington Park Road (formerly known as Horbury Church) were crowded, and twenty-seven souls decided for Christ. Readers, pray on that the revival fire may spread everywhere.

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Should Apostles and prophets be ordained in the Church to-day?

At what services should the gifts of tongues and prophecy be exercised?

Was prophecy ever intended for personal guidance?

These and other questions of vital importance are answered in Pastor Henderson's series of articles on "The Ministry, Offices, and Organisation of the Church," which commenced in our issue of last week.

The Harvest and the Soul

Preached at Elim Tabernacle, Clapham, by Pastor P. N. CORRY (*Dean of Elim Bible College*)

AUTUMN leaves are falling, ripe fruit is stored away, barns are filling with garnered grain, migrating birds are on the wing, and even the daily papers tell us that the price of coal goes up on Wednesday. The rustle of the wind through decaying vegetation whispers once again that the harvest is past and the summer is ended. It needs no prophet to see these things, and yet it was a prophet who saw it and applied the truth to men's hearts.

The stork in the heavens, the turtle, the crane, and the swallow knew their appointed time (Jer. viii. 7), but Israel did not know. Israel did not see that judgment was near. In spite of Josiah's gallant attempt to purify the nation, in spite of broken-down altars of Baal and Ashtaroth, the people yet prepared cakes to the queen of heaven, and made their children pass through the greedy flames of Moloch (Jer. vii. 18, 31). The Word of the Lord freshly found and recently read fell upon deaf ears, and did not effect the thorough repentance that God demanded, so the wind of judgment began to blow from the north and from the south, until they were carried away like leaves before the tempest. The last harvest

was reaped, the last summer departed, and they were not saved (Jer. viii. 20), and now, after generations have passed, the gathered harvest, the dying summer, the lowering clouds, and the sobbing wind bring His message again to our hearts.

The love of God is not exhausted in the provision made for our natural needs alone. He moves upon the soul as well, seeks to bring us to a place where we bring forth fruit to God. Paul says that we are God's cultivated field (I. Cor. iii. 9), and just as the vineyard of Israel was dressed and kept that it might bring forth good fruit, so the Father seeks to produce from the hearts of all that which shall be well-pleasing to both God and man. The warmth of the love of God, the provision of God, and the grace of God move upon the great heart of the world to bring forth life. He in His tender compassion for man and out of His mighty love has performed the greatest act possible in giving His Son to die for the sin of the whole world. How easy it is to say, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish

but have everlasting life"; but what a wealth of love shines through the words, shewing us that the Creator of worlds and crops has done all and exhausted all the resources of His love, when He gave His Son to die.

The Son of God has taken His share in the work of preparing the ground for a goodly harvest. The seed of the Word in the hands of the mighty Sower has been scattered with lavish hand, for He that sowed the good seed is the Son of man (Matt. xiii. 37). To us has the Gospel been preached as well as unto backsliding Israel, in season and out of season, in childhood, youth, and now in the prime or winter of life, the Son of man has been sowing the good seed of the Word. By wayside, upon stony ground,

among the thorns, or into honest and good hearts, the impartial even-handed Sower of the Word of Life has gone on with His patient toil, seeking to save, hoping that the Word preached would produce fruit (Luke viii. 1-15). In order that fruit might abound He died to save, and that He should not abide alone He laid down His life (John xii. 24). The Son of God has done all that it was possible to do when



HARVESTING.

He gave up Himself to the shame and the death of the Cross. He had one life to give, and He poured out His soul unto death that your heart should receive the Word of life and live.

The softening showers of the Holy Spirit in all ages and in this present time have sought to bring about the wonderful change. With conviction's keen blade the fallow ground has been turned to the light and opened to the seed. God's Spirit has moved upon the sinner, God's breath has breathed upon the soil, soaked it through, and melted the soul to tears, so that the planted seed might spring forth to life. Yet in spite of the Father's love, the Son's death and the Spirit's power, how many are but hearers of the Word and not doers, deceiving their own selves (James i. 22). They know the Gospel story, know the Word, and texts by the score; they know that God has sent His only begotten Son to die for them, and yet they have not obeyed the Gospel. They have become forgetful hearers whose hearts are vain, and upon whom the Word falls as upon a gravestone. All the power of God's love, the Son's truth, and the

Spirit's unction work upon the sinner's heart to turn him from his doom and to save his soul. Tilled and sown and watered is the human heart by the wonderful grace of God. There is nothing wrong with the seed, its perfection has been proved time and time again in nations, communities and individuals, as is witnessed by the Reformation, the John Wesley and '59 Revivals, and now once more in these days of the Latter Rain. It is good seed, and has power to produce wonderful results. Nothing can be brought against the Sower of the seed, or the One who has poured out the showers of blessing upon it. It is the ground that is at fault, the heart that has become hardened. Well might the Apostle say that the earth which drinketh in the rain that cometh oft upon it and produceth meet herbs receiveth blessing, but that which beareth thorns and briars is rejected and is nigh unto cursing (Heb. vi. 7, 8). There has been no preferential treatment; the rain has come upon the just and upon the unjust: the sunshine of His love has warmed and poured life upon good and upon bad. Now once again the Lord of the harvest comes to seek for the just reward of His toil. The cow has

given her milk, the sheep her wool, the fields their crops, the trees their fruit, the flowers their fragrance, and the birds their song—what have you, as the highest of His creatures, given to your Lord? Some, praise God, have received the good seed, and now yield themselves unto God and bring forth fruit—they are saved—but what about the harvest of your life? Must it once again be written down as unfruitful, unprofitable, nigh unto cursing, ready for the flames? Shall the harvest pass and the summer end before the Word of God and the Spirit of God bring new life into thy heart? Must the very beasts rebuke you, the leaves condemn and the wind moan, because the harvest is past, the summer ended, and you are not saved? God forbid that this should be so, and that you should be content to bring forth a wretched crop of thorns bringing misery to your own soul and to all who meet you. Now before the last sheaf of wheat is garnered, before the last ripe fruit falls, before the birds depart—receive the Lord, obey His Word, and know before winter comes that you have been saved.

Antichrist and the Rapture

A Consideration of II. Thessalonians ii. 1-10

By A. M. WALLIS (*Hon. Secretary, Foursquare Gospel Testimony*)

PAUL'S Second Epistle to the Thessalonians has often been a subject of some controversy, and we should endeavour to reach his true meaning, especially with regard to so important a passage as the above-mentioned one. It would seem evident that the expressions "man of sin" and "the lawless one" are synonymous terms for a world-leader, commonly known and referred to as ANTICHRIST.

The apostle writes: "Now ye know that which restraineth . . . For the mystery of lawlessness [iniquity] doth already work, only until he that now restraineth be taken out of the way, and then shall be revealed the lawless one" (verses 6-8).

The marginal rendering is here employed, as it is not so ambiguous, some think, as the Authorised Version. It would seem clear that the words, "he that now restraineth" refer to the Holy Spirit within the Church on earth. Thus, we gather that the meaning of this passage is that when the Holy Ghost is removed from the earth, then shall the "man of sin," the "lawless one," be revealed.

The Thessalonian saints knew well what this removal of the Holy Spirit meant. Paul, however, makes his subject quite clear in the opening words of the paragraph now under consideration, lest there should be a doubt in the minds of any as to what the removal of the One "that restraineth" should mean. His subject should be regarded, however, as twofold, namely, (1) "Our gathering together unto Him," and (2) "The day of the Lord" (R.V.), and that the same was not then present (verse 2).

Now concerning "times and seasons," the apostle

could well say that these saints had "no need that aught be written" unto them. They knew perfectly that "the day of the Lord" had its appointed time after their expected "translation" had been realised; that is *after* their "gathering together unto Him." Thus Paul, hearing that certain epistles purporting to have come from himself had been received by these saints, hastens to reassure them that there was no truth in the "spiritually seditious" messages they had received to the effect that certain of the Church had been "caught away" by the Lord (while others were known to have passed away which, they thought, meant their eternal separation from the Lord), which messages, had they been true, would have entailed, according to their own knowledge of dispensational truth, that the "day of the Lord" was then present.

With these facts in view, if we look at the earlier part of this chapter, we see that the apostle wished to prove conclusively that the "day of the Lord" could not be then present, his argument for the same being recorded in verses 3 and 4, which the reader is asked to note. Now, to say that the argument in these verses (3, 4) must also apply to the long-expected translation for which these saints were so eagerly waiting, is to imply that Paul contradicts himself in this passage (i.e., verse 3, as opposed to verses 7, 8), which cannot be credible. Thus, we see that the suggestion often made to the effect that Antichrist ("man of sin") must appear before what is commonly known as "the rapture of the Church" can take place, is a view which by a close investigation of the context just subsequent to verse 3 is found to be untenable.

Out of the Depth

The tempest broke upon my life;
The sullen sky above
Seemed like a bar, which angrily
Shut out the God of Love

I knew the reason for it all.
My sins had brought me there;
I wildly struggled to escape,
But found relief nowhere.

I went down in the flood of wrath,
The waves closed o'er my head,
And I could hear the angry swirl
Of waters cold and dread

And then I heard a Voice which said,
"Why art thou so cast down?"
There still is hope, though thou art now
Beneath thy Father's frown.

"For 'a small moment,' in My wrath,
My face is hid from thee,
But in My love I will return
And bring thee nigh to Me

"And from a thankful heart once more
Thy praise shall yet ascend,
Come, call on Me, and surely I
Thy battered life will mend"

So, like poor Jonah, "Yet," I said,
"To heaven I'll look again",
And Satan said, "God will not hear,
You will but call in vain."

Then to the town one day there came
The Foursquare Gospel tent,
And I have proved, those men of God
Were truly heaven-sent

A light shone on my troubled soul;
New hope sprang up within
I saw my Lord, on Calvary's Mount,
Had borne away my sin

His beauty thrilled my raptured soul.
My Healer He became,
And Hebrews thirteen, eight is true—
He ever is the same

O Jesus, Saviour, Healer too,
Baptiser, Coming King,
My full and overflowing heart
Thy praise would ever sing!

—J. F. E. A.

You are well dressed when no one can remember anything you are wearing.

My Soul is Filled With Glory

J M H

J M Harris

The musical score is written in G major and 4/4 time. It consists of three systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: "Praise the Lord! my soul is fill'd with glo-ry! Praise the Lord! I love to tell the sto-ry, Of His grace that jus-ti-fies me whol-ly, and I'm shout-ing glo-ry! till I get home".

Copyright

This week's chorus is praiseful and powerful and has a joyful note of triumph which makes it attractive. In response to the many requests from our readers we shall publish next week the verses and chorus of "I have been alone with Jesus"

Bible Study Helps

THE TWENTY-THIRD PSALM.

The pronoun of the first person occurs seventeen times in this most personal of all the Psalms

- 1 My Shepherd—"Jehovah is my shepherd"
- 2 My Sufficiency—"I shall not want"
- 3 My Repose—"He maketh me to lie down in green pastures"
- 4 My Refreshment—"He leadeth me beside still waters"
- 5 My Restoration—"He restoreth my soul"
- 6 My Guidance—"He guideth me in the paths of righteousness for His Name's sake"
- 7 My Loneliness—"Yea, though I walk through the valley of the shadow of death"
- 8 My Courage—"I will fear no evil"
- 9 My Companion—"For Thou art with me"
- 10 My Comfort—"Thy rod and Thy staff, they comfort me"
- 11 My Provision—"Thou preparest a table before me."
- 12 My Adversaries—"In the presence of mine enemies"
- 13 My Anointing—"Thou hast anointed my head with oil"
- 14 My Abundance—"My cup runneth over"
- 15 My Attendants—"Surely goodness and loving kindness shall follow me"
- 16 My Life—"All the days of my life"
- 17 My Eternity—"And I shall dwell in the house of Jehovah for ever"

Concise Comments and Interesting Items

During this winter no less than sixty-three Church Army mission vans will take the road. Church Army van mission work started thirty-eight years ago. The evangelists live and sleep in their vans. We are glad to know that the Church Army preaches the simple Gospel of redeeming love.

A whirring of engines as of a giant aeroplane caused us to look out through the window of the Elim Bible College. A great thrill was immediately felt, for there, filling the sky, was something huge—the giant airship R101. It was quite close. We could distinctly read the number. How wonderful it looked! Like a vast silver fish it moved steadily along—the "Titanic" of the air. It was on its trial trip before starting for India. A few days later and the tragic news came—R101 has met with disaster and is totally destroyed! It seemed impossible to believe. But it was terribly true. Forty-six out of the fifty-four lives on board suddenly hurled into eternity. Forty-two of those fifty-four were sleeping when the disaster came. Little did they realise the nearness of eternity. Do we? There is safety in nothing that man has created. The only place of safety is indicated in the words, "Thou blest Rock of Ages, I'm hiding in Thee."

China's sad state was forcibly proved when bandits murdered two missionaries of the Church Missionary Society. They were Miss Edith Nettleton of Halifax, and Miss Eleanor J. Harrison of Cookley. These ladies were captured some time ago when, acting on the orders of the British Consul, they were moving from their station at Chungang to Foochow. £5,000 was demanded for their release. This was afterwards reduced to £1,000. But of course ransom money could not be paid, for if so then hundreds of other missionaries and thousands of foreigners would be in peril of being captured for the same purpose. No, missionaries go forth knowing that their lives will only be preserved as long as God will. In these cases God permitted the Enemy of souls to go to the utmost limit. We know God's permissive will is a wise and

righteous one. The blood of the martyrs is the seed of the Church. We can trust His wisdom, and pray that out of seeming defeat there will come glorious victory.

The Rev. Mark Guy Pearse's views on temperance, which have just been reported, are well worth reading. They will help many.

"It took me nearly twenty years," he once said, "to see my way to out-and-out total abstinence. I am but three years old as an abstainer. I wish with all my heart I could get rid of a deep and miserable sense of the mischief I have wrought as a moderate drinker. I never took what is called too much. I never took it because I had any special liking for it. I have, as a minister, mixed socially all through these years with those who have been professedly religious. If circumstances can hedge the moderate drinker about with safety, if the amount one takes, and the place and the company in which it is taken, determine the rightness or wrongness of moderate drinking, then I claim that no conditions can be found more favourable to utter and complete harmlessness than those in which I have moved. Now, what has been my experience? Bit by bit I have been driven in, by the sheer force of terrible and appalling facts, from my position to total abstinence as the only right and safe standpoint for any Christian man."

Good news comes to us concerning Rev. John Thomas and his Coloured Quintette. Here is a cutting.

"The only difficulty found in connection with the visit from the States of Rev. John Thomas, Welsh Evangelist, and the Coloured Quintette of Cleveland, Ohio, is to find a hall large enough to accommodate the crowds drawn to hear them. Beginning in Glasgow on September 9th, a hall holding 1,100 soon proved too small, many failing to gain admission, and even when transferred during the last week-end to Glasgow's largest hall, where over 3,000 gathered, there were literally thousands left out."

Breezes from the Branches

Encouraging Fellowship Meetings—Glowing Convention—Missionary Enthusiasm—Praiseful People

SPONTANEOUS PRAISES.

Croydon (Pastor J. Lees) On Tuesday, 30th September, the Annual Fellowship meeting was held in the Stanley Road Tabernacle, when the officers of the church were called upon to report on their respective branches of work. The balance sheet for the financial year was read, and although figures are often voted "dry," yet because they were in connection with the Lord's work, even they throbbed with interest and vitality, and "Praise the Lord" burst spontaneously from the lips of many as it became evident that God's people were responding in a magnificent way to the many calls made upon them. The officers were unanimous in expressing their satisfaction with the financial position and the Croydon people do indeed praise God for such a loyal band of "busy bees" who work unceasingly to help forward God's work, and to bring glory to His Name.



Pastor J. Lees.

ANNUAL FELLOWSHIP MEETING.

Bournemouth (Pastor W. Field) The following report is from the "Bournemouth Daily Echo":

"On Tuesday evening the Elim Foursquare Gospel Church held their annual tea and fellowship meeting. Pastor W. Field, who has been in charge of the church for the past five months, presided over a large gathering.

"Refreshments were provided by the ladies of the congregation, and afterwards the Treasurer, Mr. C. Hatcher, gave the financial statement, and the Secretary, Mr. F. Nowell, spoke of the spiritual progress and numerical strength of the church. Reports were also given by Mr. A. Hiscock (Sunday School

Superintendent), Mr. Pike (Young People's Secretary) and Mr. S. Dudge (Missionary Secretary). The church was stated to be in a good condition from every standpoint.

"The Pastor gave an address on 'The Ground of Fellowship,' and 'What we Believe,' summing up his remarks by saying 'We believe the whole Bible, not only that it contains the Word of God, but that it is the Word of God'.

"Twenty-five new members were received into fellowship. The meeting terminated by the singing of the Doxology."

ENCOURAGING PROGRESS AT ARMAGH.

Armagh and Markethill (Mr. D. Rudkin) The first Annual Fellowship meeting of the above churches was held in the Elim Hall, College Street, on Tuesday evening, September 30th, Pastor Rudkin presiding. The Pastor welcomed and invited all present to a cup of tea. A nice friendly time was spent after which the Pastor followed up his address by reading the financial report of the Elim Alliance, also the report of the local assembly. Mr. McWilliams in speaking afterwards referred to the starting of the assembly, and how it had progressed. He thought that on the whole the report was very creditable. The singing of the Doxology brought the meeting to a close.

MISSIONARY ENTHUSIASM.

Liverpool (Pastor F. Farlow) On Wednesday, September 24th, the saints meeting in Windsor Street, Liverpool, were honoured by a second visit from Miss Ching, who has laboured so many years in India. A splendid congregation assembled in expectation of great blessing, and were rewarded by her inspiring address commencing with the first great Missionary in John 11:16. At the close there was a splendid response from those present to take out missionary boxes, making a total of thirty-one new box-holders in the last three months.

RECORDS OF REAL PROGRESS.

Grimsby (Pastor A C Coffin) We praise God for blessings He continues to shower upon the church meeting in Tunnard Street There are many lives that have been marred to be remade in the hand of the Divine Potter The cause of the marred is unacknowledged unconfessed sin, allowed and clung to

But, praise God, the church here is seeing how wonderfully He is making anew lives that are marred, and they are coming back into the joy of His salvation, and into the place of renewed testimony and usefulness Thank God for the glorious truth, that where sin abounded, grace did much more abound Hallelujah! In connection with the World Crusade boxes, Miss Ching visited Grimsby on September 18th, and her message was much enjoyed The boxes this quarter more than doubled the amount collected last quarter. Also more boxes have been asked for Oh, the need of the vision of the whiteden field that Christ bids us look out upon (John iv 35) On September 24th, some fifty-four Crusaders and friends



Pastor A. C. Coffin.

paid a visit to our Foursquare friends at Scunthorpe, where they had a most enjoyable time of service and fellowship On September 30th the Annual Tea and Fellowship meeting was held The numbers were encouraging, and the Lord graciously drew all closer together in the bond of love and unity, and determination to stand together and go through to victory At the meeting the Treasurer gave the financial statement of the Church The Secretary spoke of the blessing enjoyed in the work, and urged all to greater things The Pastor read the Statement of Accounts of the Elm Foursquare Gospel Alliance, and of the Missionary branch of the work This was an encouragement to all, and called forth praise to God for His faithfulness, and prayer that this growing work may be abundantly prospered All were exhorted and encouraged to maintain the unity of the Spirit, and so to live as to avoid division in the Body of Christ

GREAT CROWDS AT ELIM FOURSQUARE CONVENTION

Leigh-on-Sea (Pastors G Kingston and J Woodhead). Wonderful times of blessing were experienced at the Elim convention held at Leigh-on-Sea (Glendale Gardens) on Wednesday Oct 1st The attendances created a record The afternoon service was conducted by Pastor John Woodhead God's blessing was mightily felt in this meeting Pastor H Axcell (Chelmsford) ministered the Word in a very able and striking manner This was followed by a solo from Mrs Woodhead, which was greatly appreciated Pastor Woodhead then ministered taking his text from I Chron xv 29, and speaking under an anointing as he fearlessly gave forth the Word of Life

During the interval a large company of God's people were entertained to tea The hall was full long before time for the evening service, and bright happy singing took place, conducted by Pastor Woodhead Oh, how heartily these Foursquare people can sing The building rang with the praises of the saints Pastor George Kingston opened the evening service

Pastor Hurrel (Hadleigh) spoke on "Our Threefold Duty," and the message was a rich blessing This was followed by a very blessed message delivered by Pastor C J E Kingston Many new and wonderful truths were brought home to every heart Truly the saints were being fed this day upon the finest of the wheat The subject taken by Pastor Kingston was "Temptation" The Elm Crusaders rendered three anthems during the day in a very able manner

This convention is the first of a series of monthly conventions held by the Elm Foursquare Churches in South-East Essex, and truly God right at the first honoured Pastor G Kingston's arrangements as convener It was with regret that many people had to stand at the back owing to the hall being full long before the time for the services, and some could not stay owing to lack of room Truly this was a day spent with God

REJOICING FROM THE HEART

South Croydon. On Sunday evening, August 28th, the church meeting at Kollleston Hall, Kollleston Road, were privileged with a visit by the London Crusader Choir (Section B) A real time of blessing was experienced The hall quickly filled and several found standing room only. The singing being so hearty that the whole of the surrounding neighbourhood must have realised that Elm folk are a happy lot of people.

The spirit of revival is very much among the saints here, who under the able ministry of Mr Snowden and others are receiving much blessing, and looking with expectancy for the greater showers

OPPOSITION BREAKING

Addiscombe. The saints meeting in the Adult School, Woodside, are praising the Lord for the visit of Section A of the London Crusader Choir on September 28th, when the hall was full It was indeed a time of great blessing and uplift to the members of this little branch of the Foursquare movement The addresses were helpful and encouraging But what all enjoyed most was the singing of the Gospel The outsiders have been a bit shy of the work here but some came in to hear the Crusader Choir, and left the hall with tears in their eyes, shewing that the Holy Ghost had been working in their hearts We are sure the outcome of the Choir's visit will be the extension of Christ's kingdom

There is at Woodside a splendid band of open-air workers who go out three times a week to preach the Gospel with very little encouragement and a great deal of opposition But they are rejoicing that the ice is breaking, and the visit of the Choir has been a great help toward this, for which we praise God

STIRRING TIMES AT BRADFORD.

Bradford (Pastor H Kitching and Mr. Rash) Although October 5th was a wet night, crowds were seen making their way to the Elm Foursquare Gospel Church at Bradford—it was the Pastor's anniversary service, he having just completed one year's ministry in the city—and with the exception of two services souls have been saved at every Sunday evening service throughout the year As many as thirty at a time have been seen making their way to the altar—scores have received the promise of Acts ii 38, 39—dozens have received the touch from Jehovah Rophi—eighty immersed in water and another eighty now waiting Young people crowd the platform to its uttermost capacity and many were unable to get a seat Many have remarked that it is good to see so many young men at the services, all overflowing with Holy Ghost fire and enthusiasm. People have said again and again "I can feel the power of God in this place"

The summer time has now passed, and the winter has come The church here is trusting for great times in the future winter days The Crusaders have already made an extensive winter's programme, which includes special visits from other Foursquare Crusaders, Problem nights, Object Lesson nights, Crusaders' Convention, Question Hours, Preaching and Homiletic services, and many musical items as well In all these things the prayer is that God's Name may be glorified

On Sunday, September 21st, Pastor A Longley preached both morning and evening, and the Spirit of God was made manifest as the saints gathered round the Lord's Table and broke bread together Much blessing was derived and real spiritual food received from the address on "Spiritual Diseases" At the evening Gospel services every available seat in the hall was occupied, and approximately 700 people listened to the Word, which resulted in the bringing of another six souls into the Kingdom To God be all the glory

Miss Ching again visited this assembly on Tuesday, September 23rd, when missionary boxes for the World Crusade, which were given out on her last visit, were handed in and another good supply of boxes was again given out for next quarter

Our missionary friends, Mr and Mrs James Salter, were here on Sunday, September 28th Mr Salter, who has just returned to the Congo, preached both morning and evening, and the Spirit-filled messages thrilled the hearts of God's people.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, October 26th, Exodus xvi. 27-36

"And the children of Israel did eat manna forty years" (verse 35).

It has been suggested that this God-given food laid the foundation for the vigour and vitality of the Jewish race. Whatever God provides is good. God did not bring His people up on luxury. It was plain, strengthening food. God's method seems to be plain physical diet—but rich spiritual diet. It is strange that many of God's people grumble about their food. If they cannot get delicacies they inwardly complain and sometimes outwardly grumble. Gipsy Smith said, "I can dine with the King, and praise God for it, or I can eat a crust, and still praise God for it." That is the right attitude—in everything give thanks. So don't let there be any grumbling round the family table. Take your food—even if it's only a crust—with thanksgiving as from the hand of God. Those who thank God for plain physical diet enjoy at the same time rich spiritual nourishment. It all becomes us to pray "Give us this day our daily bread," and then grumble when we get it.

Monday, October 27th, Exodus xvii 1-16

"Is the Lord among us or not?" (verse 7)

Of course He is among us. God is always among us. Because water is scarce, and food is hard to get, and the way is long and difficult, that is no proof that God is not among us. He has promised to be among us, and therefore if every river dried up, and the harvest failed, and the sun ceased to shine, He would still be among us. When rivers dry up and other troubles abound, don't let us build our theology on these things. We do not build on what we see and feel, we build on the unchangeable promises of God. Don't look at circumstances, look at God. Let us constantly live in the atmosphere of the prophet Habakkuk who cried out, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet—yet—yet I will rejoice in the Lord, I will joy in the God of my salvation."

Tuesday, October 28th, Exodus xviii 1-12

"When Jethro heard of all that God had done for Moses (verse 1) . . . Jethro rejoiced" (verse 9)

Of course he rejoiced. It was marvellous what God had done for Moses, and when he heard all about it Jethro rejoiced. If you want to make your friends rejoice, let them know what God has done for you. Of course, you mustn't be selfish, you must also listen to what God has done for your friends. A family testimony meeting is a grand thing. Father tells what God has done for him, and mother smiles. Mother tells what God has done for her, and father beams. John tells what God has done for him, and Peter says, "Praise the Lord." Peter tells what God has done for him, and John says, "Hallelujah." Martha tells what God has done for her, and Mary begins to sing, "How good is the God we adore." Mary tells what God has done for her and Martha smiles with joy as she gets the dinner. John Wesley's experience meetings were good in the church, but they also do a tremendous amount of good in the home. "Oh, brother, have you told how the Lord forgave. Let us hear you tell it over once again."

Wednesday, October 29th, Exodus xviii 13-27.

"The people stood by Moses from the morning until the evening" (verse 13)

It is a good thing to stand by our leaders. If we are sure that we have got leaders of truth and righteousness, let us stand by them. Some people don't like leaders—unless they are the leaders. Some people don't believe in leaders, so they say but if they could get into the position of leadership they would want others to believe in leaders. The truth is that God has appointed leaders. By His grace they lead. When we are sure we are led by God-appointed leaders, let us stand by them from the morning until the evening. Don't yield to the cheap spirit of criticism which arises among the dis-

contented. Stand by your leaders unless and until you are absolutely sure they are out of the will of the Lord. Then there is a higher Leader to stand by—the Lord Jesus Christ. Paul said, "Follow me as I follow Christ." That is the right position. When you know that your leader is following Christ, then stand by him not from the morning until the afternoon, but from the morning even until night.

Thursday, October 30th, Exodus xix 1-13

"Ye shall be unto Me a kingdom of priests" (verse 6).

Israel failed to fulfil this. Rebellion and failure so soon came in, that Israel never approached being a kingdom of priests. But what Israel failed to attain the Church of Christ has attained. Peter, writing to the Church, said, "Ye also, as living stones, are built up a spiritual house, an holy priesthood." John also wrote, "Christ hath made us kings and priests unto God and His Father." But what do we offer? We do not offer blood sacrifice. No, we offer praise. Hebrews xiii 15 says, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." It is lovely to offer the fruit of our lips to God. That fruit is praise. So, brother, sister, let us praise. Praise when the sun shines. Yes, but also praise when the wintry blasts of a difficult experience are blowing round the homestead of our hearts. Praise at all times. And the less we feel like praising, the more let us praise. Anyone can praise on a mount of transfiguration. But we should praise in our gardens of Gethsemane.

Friday, October 31st, Exodus xix 16-25.

"Moses went up . . . the Lord said, Go down" (verses 20, 21)

Before we go down to the people we should go up to God. Each day we go down to others. Mother goes down to her happy and hungry family. Father goes down to the shop. Sons and daughters go down to the city office or the village store. Yes, but we should never go down to others until we have been up to God. No one can safely go down until they have first been up. Let the heart rise to God. Let the soul soar to meet Him. Meet Him in the morning each returning day. Meet Him with praise, love and trust, and then, and then only, can we safely go down into the midst of an erratic world. Let us take care that we are not so busy "going down" that we forget to "go up."

Saturday, November 1st, Exodus xx 1-17

"Thou shalt not take the Name of the Lord thy God in vain" (verse 7)

The Christian supremely honours the Name of God. We love the Name of Jesus. We reverence the Name of God. God's Name is His character. The world outside is full of blasphemy. In big ways and small ways the Name of God is being taken in vain. The use of God's Name is supposed to give greater force to a joke or to a curse. There are two names, however, that even Christians sometimes use thoughtlessly—the Name of God, and the name of the Devil. "Lord bless us," or "Hallelujah," are sometimes used in such a jocular atmosphere that the use is nothing less than taking the Lord's Name in vain. Then "goodness knows," simply is another way of saying "God knows." "Thank goodness," is another form of "Thank God." Far more care might helpfully be used along these lines. Then, again, why do people speak so flippantly about the Devil?—when we read in Jude 9, "Yet Michael the Archangel, when contending with the Devil, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

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Sunday, November 2nd, 1930.

READING: II. Chron. xxxiv. 14-28

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Search the Scriptures; for in them ye shall find eternal life: and they are they which testify of Me."—John v. 39.

SPRING CLEANING AND THE WORD**TEACHER'S NOTES.**

I suppose you have all suffered from that annual complaint, spring cleaning, and from its lesser companion of tribulation, "cleaning up for Christmas." It is just the memory of those pots and pails, brushes and brooms, leathers and ladders, dust and dirt, clouds and clothes, that you must conjure up in order vividly to portray this wonderful clean-up that Josiah had in the Temple at Jerusalem. You remember how you could not find a place to rest your head, how your pet chair was covered up among a heap of other ghostly objects in the centre of the room, and how home for days seemed to smell of soap, turpentine, furniture polish and borax. Poor man, your very presence seemed to get on people's nerves—you were in the way. "Hold this! catch that! rub this! mind the other!" hedged you about until you departed to bed to find that even the place of rest had become like all the rest of the household—heaped up with spring cleaning.

Josiah was not only desirous of repairing the house of God, but of cleaning it. Carpenters and builders, masons and clerks of the works were hard at it to repair the neglect, and in some cases to demolish the innovations of the previous Kings of Judah (II Chron xxxiv 10, 11).

Floors needed repairing, vessels of Baal need to be destroyed, altars erected by Manasseh in the two courts of the house of the Lord needed to be demolished. There was lots for the priests and Levites to do, and even those that were in the band lent their aid to be overseers of the work (II Chron xxxiv 12-14, II Kings xxiii 4-12). In the midst of all this coming and going, destroying and rebuilding, Hilkiah the priest made a great discovery. He found

The Book of the Law

Try and put yourself in his place, and imagine the awe and the joy with which this priest discovered those scrolls of the Law. Personally I should love to know just how and where they were found. Our curiosity is not satisfied, but we rejoice to know that they were discovered as a result of this spring cleaning of the Temple. The effect is tremendous, because of the revelation that the Law made of the sin that had been going on in Israel and Judah. The King rent his robes and trembled for his kingdom. Once again we see that the Word shows up the horror of sin, and the hideousness of disobedience to the Law of God (cf Rom vi 7, 8). The King repents, he has a heart set to obey (the Lord, his heart was tender, he humbled himself (II Kings xxiii 19), and he went. For this reason when he sent to the prophetess Huldah (ladies will specially mark that reference), he is informed that the punishment of the broken law must fall upon the nation, but that he should not see it in his lifetime.

Nowadays that same Book which contains this Law and the Gospel, with its good news of salvation through the Lord Jesus, is very often found in queer places. Sometimes it lies all the year round on a dusty old bookshelf, never opened, never dusted or read. At others it is used to stand a plant on, or it is covered over with an antimacassar in the window, and is only opened to enter another name as either born, married or buried. We need a spring cleaning that will bring out the Word of God, and give it its right place in the life of the individual, the family and the nation. Thank God this Foursquare revival is doing it, but what has been done is only a very small thing compared with what remains to be done. Bring out the Bible, should be one of our slogans. Bring it out from the dust of ages, from the dirt of controversy from the obscurity of ignorance, and from the slime of criticism. Why should the Word of God have prominent place and frequent use? Get your scholars to give their own answers if you can, but in case they are too young, the following may be of help.

I. Because the Word Makes One Wise unto Salvation (II Timothy iii 15).

The Romanists would like to keep the man in the street in

ignorance of God's Word, and the Anglo-Catholics are following delicately in their steps, but wherever the Bible has been translated into the common tongue of the people and has been available, there has been a revival and blessing. The Book brought about the Reformation in Germany, in Great Britain, and in many another land because there is life in the Word—it makes wise unto salvation.

II. Because the Word Makes the Thoughts Clean (Psalm cxix 9-11)

If you desire to walk worthy of the Lord, overcome evil, and quench vile thoughts at their source, then you need to hide God's Word in your heart. In these days of trashy novels full of appeal to the morbid, the sensual, and the depraved, a right understanding of the Word and a love for its sacred pages is necessary. Nay, it is vital.

III. Because the Word Makes Our Work for God Worthy (II Timothy ii 15)

It is not only zeal for the work of God that is necessary, but knowledge—how to do that work. Many think they can get up and speak in open-air or in meetings, and the statements they make are wild and unbalanced so that folks are repelled. Such souls generally shelter behind what they are pleased to call inspiration, but it is nothing of the kind. Young and old need to rightly divide the Word, so that they hold fast the pattern of sound words (II Tim i 13), and speak with knowledge as well as with power. The Word must be given out, not human ideas.

IV. Because the Word Will Season Our Conversation (Col iv 6)

Gossip will not be the subject of conversation if the Word has its right place in our hearts. "I said to her," and "She said to me," will be changed to "Thus saith the Lord," when the Word has taken hold of our tongues and our minds.

V. Because the Word Reveals the Lord Jesus (John v 39)

With this read Luke xxiv 25-27 and 44, and then ask the Lord to make your meditations of Christ sweet and powerful so that as a wise person you not only hear the Word, but obey it. To all who are simply hearers of the Word and not doers, read James i 23-26, and then ask what has been the effect of their reading in heart, life, and character.

O God, give us a spring cleaning like that of King Josiah, and grant us to be as tender to the Word as he was. Amen.

Children's Bible Educator

PUZZLE: Turn up in your Bible (King James Version) the verses mentioned below, and take from each one word—the word whose position is indicated by the number placed in brackets after the text.

As an example, Exodus xvii 2 (3rd) means that you take the third word in that verse, namely, "people", or Esther vii 8 (4th) means take the fourth word in that verse, namely "returned".

Having thus obtained one word from each text, arrange them in the right order to form a well-known text of Scripture, write the text on a postcard, and add the book chapter and verse where found. Put your name and address on same side, and post the card to "Evangel Puzzle" Editor, c/o Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S W 4.

Texts: I Cor xiv 15 (7th), I Tim vi 3 (4th), I Thess v 13 (2nd), Gen iii 22 (3rd), Rom xiv 7 (4th).

Solutions should arrive first post Monday, October 27th.

We are giving a prize every month for the best answers.

Answers to October 10th Puzzle: II Cor ix 15, John xii 46, Psalm xxiii 4, John iii 14, Mark xvi 6, Heb viii 10, I John ii 15.

Lost Everything—Yet Nothing

DR. John Watson (better known perhaps, as Ian Maclaren) used to tell a story of a Liverpool merchant who, through no fault of his own, failed in business and came down with a crash from prosperity. When Dr. Watson called to offer sympathy and assistance he found his friend in the depths of despair.

"Everything is gone," he moaned. "I have lost everything."

"That's bad," said Dr. Watson. "So you've lost your reputation."

"No, thank God," said the man rather indignantly, "my name and reputation are unsullied."

"Then your wife has left you," suggested Dr. Watson.

"My wife," cried his friend, his eyes blazing with anger, "my wife is an angel—loyal and kind and true. She has stood by unflinchingly."

"I see," said Dr. Watson, "then your children have turned their backs on you."

"I never seemed to have known my children," said the man, "until this happened. They have been so brave and tender and sympathetic—I can't tell you all they mean to me just now."

"My dear fellow," said Dr. Watson, "you told me you had lost everything. The fact is you've lost a bagful of gold which doesn't matter. Love, loyalty, comradeship—all the really important things are yours still."

Ask Me Something Easy

A YOUNG man came into our home the other day to demonstrate a stool he was taking orders for. He shewed all its qualities and then stopped suddenly and asked me if I came from the old country.

In replying in the affirmative, I said, "I know you come from England by your speech."

He said "Yes, I came over about ten years ago."

Now I said, "We both know we came from the old country, do we know where we are going when we leave this world for good?"

His answer you have at the top of this article, "Ask me something easy."

I said, "Why isn't that easy?"

He replied, "No, I'll say not, but I was out till after ten o'clock last night working for our church."

"Well, what has that to do with the salvation of your soul?"

"Oh, I don't know, but I like to do all the good I can."

"I see, you imagine that will be a little help to make you fit for God's presence. No wonder you say, 'Ask me something easy' when you think that or anything else you do will help to save your soul."

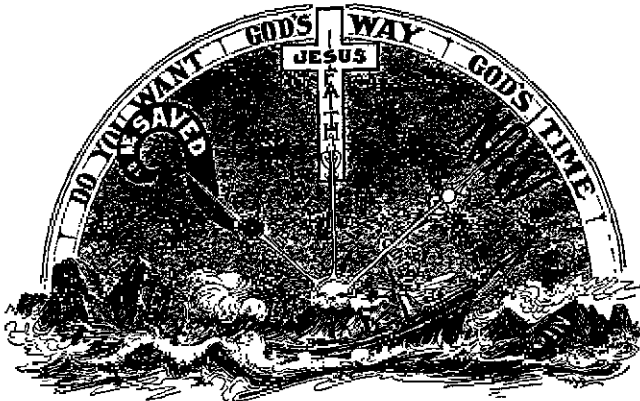
Next, he said, "What church do you belong to?"

"Why, what has that to do with the salvation of my soul? What church does the Word of God say I should belong to?"

"I belong to a Person not a building, I belong to Christ. He saved me by His work on the Cross."

Whereupon my friend said, "Well, you are lucky that you can say you are saved now."

"Not lucky, it is not like a man finding a pound note, two could not find it. Salvation is not a question of luck. It is a question of 'Do you want to be saved?' Second, 'Do you want to be saved in God's way?' and third, 'Do you want to be saved in God's time?' If you want to be saved you must first realise you are lost, and Scripture is plain enough as to that. 'Verily every man at his best state is altogether vanity' (Psalm xxxix 5). And again, 'They that are in the flesh cannot please God' (Rom viii 8). There is God's indictment against the whole human race



All is ready, and they await the signal. "Now."

and if I believe it I come to God, just like that, that is repentance.

Nothing in my hand I bring,
Simply to Thy Cross I cling

Next, believe the Gospel, "Christ died for our sins" (I. Cor xv 3), and faith says, "my sins," and resting on the finished work of Christ, and the faithful Word of God, can say our sins are forgiven for His Name's sake" (I. John ii 12)

Then God's time, when is that? Now Alas, multitudes put it off and say, by and by, or some other time. These are Satan's opiates. Listen to God's Word "Behold, now is the accepted time, behold, now is the day of salvation" (II Cor vi 2)

God now is sounding in your ears,
Oh, let it reach your heart
From every trust but Christ alone
He bids you part.

The story is told of a ship that was sinking in Dublin Bay, and four sailors were clinging to the rigging, when they heard through a speaking trumpet these words from the shore "We are going to throw you a life-line and basket get in—and when we signal the word 'now,' let go the rigging, we will pull you to the shore." All is ready, and they await the signal "Now." Two of the men quit the wreck and got ashore all right, the other two still clung to the rigging and were drowned.

Oh, do not put it off, come to Christ, now!

To-morrow's sun may never rise
To bless thy long deluded sight,
Now is God's time, O then be wise,
Thou wouldst be saved
Why not now?

It is not a question of luck, it is a question of faith in Christ. God is no respecter of persons and is still waiting, "Not willing that any should perish" (II. Peter iii 9). So come as you are, "Just as I am, and waiting not."

Classified Advertisements

REVISED RATES

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

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

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BRIDLINGTON, Yorks—Bracing sea air, apartments, board-residence, good accommodation, large or small parties, garage. Mrs Kemp, "Elsinore," Trinity Road. B508

BRIGHTON—"The South for sunshine." Spend your winter at Brighton. For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or phone Brighton 4063

ELIM BIBLE COLLEGE—Visitors welcomed, spacious house, central heating, Bible lectures, spiritual privileges. Winter terms for board-residence—42/- single room, per week, 35/- shared, or 6/6 and 5/6 per day.

HOVE, Brighton—Comfortable, clean and happy home for business girls and others. With breakfast, evening meals and all meals Sundays, 15/6. Nice sitting room, coal fires. Close to sea and buses. Mrs Hoare, 15, Upper Market Street. B556

LONDON, Clapham Park, S.W. 4—Christian home with prayer and fellowship. Visitors or permanent, near Elim Assembly, trams and tube, convenient for City, moderate terms. Mrs Chapman, The Haven, 1, Bonnevile Road. B554

HOUSES, FLATS, ETC.

CROYDON—Comfortable furnished apartments. Two or three rooms, everything for use, or board-residence, friends sharing, Christian home, Foursquare. Apply, Mrs Lord, "Elm," 18, Kemble Road, Waddon Bridge. B561

ELDERLY Christian lady requires 2 or 3 unfurnished rooms, with a little daily attention. Quiet thoroughfare, within reach of Elim Tabernacle. Write, "S," c/o Oak Lodge, Bray Road, Maidenhead. B560

SITUATIONS VACANT.

WANTED—Capable trustworthy cook-general. Miss H., 25, St James' Square, Bath. B559

SITUATIONS WANTED.

COMPANION-HELP, Foursquare, seeks post. B E, Lucas Post Office, Nr Swansea. B562

M.N. middle-aged seeks post as Caretaker or Handyman. Good knowledge of electric lighting and lift, etc. Foursquare. Mrs. E. St. George's Buildings, St. George's Road, Southsea, S. 1. B557

BIRTH.

MOORE—On 28th September, to Pastor and Mrs J. R. Moore—a daughter Inez Ruth.

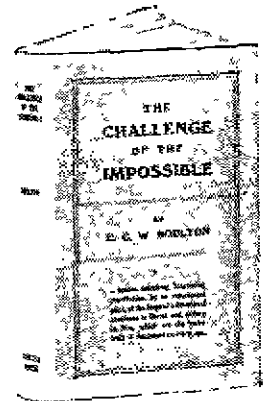
PUBLICATIONS.

FREE—Six different leaflets about the "Elim Evangel" for enclosing in your letters. Say how many you can use and receive an assorted packet per return, free and post free. Write Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4

The Challenge of the Impossible

By E. C. W. BOULTON

"A series of messages designed to lead into deeper and closer union with Christ Himself, the Fount from which flows all true spiritual satisfaction. They are obviously the fruit of a cultured mind and a deep spiritual experience, and once read, the book will be a treasured companion for the quiet hour"—*The Life of Faith*



Cloth Boards, 2/6 net (by post 2/9)

ELIM BOOK SALOON
7, Paternoster Row, London, E.C. 4

THE BEST SELLER

At the Elim Bible Saloon and its Branches at Clapham & Brighton is

THE BIBLE

Our sale of Bibles increases year by year, but we are not satisfied yet, although our sales run into four figures.

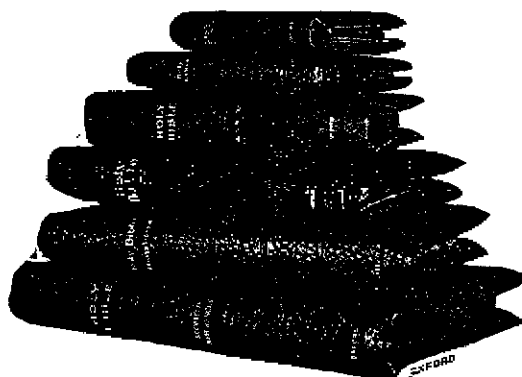
To encourage a larger circulation of the Bible, we are offering a copy of

"The Structural Principles of the Word of God"

(Price 7/6) **FREE!**

to all purchasers of a Bible (or Bibles) to the value of 20/- or over, during the month of October. Send at once for our Catalogue, and secure this helpful book.

ELIM BOOK SALOON, 7, Paternoster Row, E.C. 4



THE Elim Sacred Art Calendar

The 1931 Elim Calendars are now ready. These Calendars are becoming more popular each year. The thirteen Bible Pictures are again very beautifully printed in many art colours. In fact, we think they are the best we have ever produced. The illustrations below are greatly reduced, and, being in black, by no means adequately picture it.



THE COVER OF THE CALENDAR

The Cover is an exceptionally artistic reproduction of "Christ the Healer" (Mark i. 31-34) in art colours.

Special Features
worth cost of Calendar

An Art Gallery of 13 Bible Paintings

A Text for Every Day

A Consecutive Plan for reading the whole Bible during the year

Also Notes on the Pictures. Calendar for 1932. Common Notes. Postal Information, etc.

Size of Calendar 9½ by 16 inches



Open to the month of November

A different picture for each month. The influence these pictures alone have on the young should appeal to every person.

An Elim Scripture Calendar in Every Home

This is what we want, and you can help us. A Calendar of some description is a real necessity in every home, and here is an opportunity of placing a testimony for the Foursquare Gospel before thousands that may now be indifferent. If you cannot afford to give them away just shew them to your friends and you will find that many will be glad to buy them. You will assist us, and also save disappointment, by ordering early.

PRICE ONLY 1s. 3d. EACH (by post 1/4)

ELIM BOOK SALOON, 7, Paternoster Row, London, E.C.4