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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 36

SEPTEMBER 2, 1932

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



R
E
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E
M
B
E
R

Things to Remember about Prayer

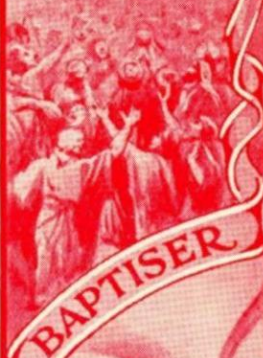
- Delayed answer is not denial.
- Faith is essential for fulfilment.
- Secret prayer is the secret of power.
- You may ask for gold as well as grace.
- They pray best who love best.
- You may pray for every good thing.
- Not to limit the Holy One of Israel.
- Always to add "Thy will not mine be done."
- The secret of answer is found in John xv. 7.
- Prayer may enter every domain of need.
- John xvii. is the great prayer of Jesus.
- They need unction who pray in public.
- Long prayers are not always necessary.
- To begin or end no day without prayer.
- To have stated seasons of prayer.
- To have a private closet of prayer.
- Neglect of prayer is spiritual suicide.
- God's willingness and power go together.
- Always introduce thanksgiving or praise.

COMING KING



"I will come again."

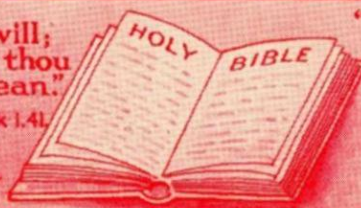
John XIV. 3.



BAPTISER

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W. 4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

September 2, 1932

No. 36

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

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

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

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

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

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

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

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WATCH THESE DATES

CHELMSFORD Commencing September 25. Elim Tabernacle, Mildmay Road; 28 days Revival Campaign.

DUNFERMLINE August 31 September 25. St. Margaret's Hall. Palestine Campaign by Captain and Mrs. R. M. Stephens.

ILFORD Sept. 25. Elim Hall, Scrafton Road. Visit of London Crusader Choir at 6.30 p.m.

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

WIMBLEDON Sept. 4. Elim Hall, Southey Road. Visit of London Crusader Choir at 6.30 p.m.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 36

SEPTEMBER 2, 1932

Fridays, Twopence

Does Creed Matter if Honestly Held?

A "Quiet Talk" by Dr S. D. GORDON

DOES it make any difference what you believe, if you're honest? Recently a New York man gave an address at a Mid-West university. The man is prominent in financial circles. Commonly his words are widely quoted.

The address was at the dedication of a building for religious purposes. In the address, according to the daily papers, he said that it does not make any difference what you believe if you're honest.

A little while after, the head of one of the leading historical churches of Christendom, living in Southern Europe, on the Tiber, referred to this statement.

As reported in the press, he said that it does make

A BIG DIFFERENCE

what you believe, regardless of your honesty. Which of the two was right? The American? Or the Italian?

In a small town of New England a middle-aged man one night couldn't fall asleep. He tossed nervously until quite late. His wife suggested taking a little remedy he had for sleeplessness. So he went to the bath, reached into the closet over the bowl and picked up a bottle, without bothering to turn on the light. He knew just where things were. He put the bottle to his mouth, measuring with his lips. He went back to bed and to sleep. He honestly believed he had the right bottle. But he was wrong. The next morning he was dead.

Some years ago, when transcontinental travel was in its earlier stages, a long train was ploughing its way through the great middle west of the country. It was a bitter winter's night, snow, zero, wind, huge drifts.

In a day coach was a mother with three children, one a baby in arms. She was rather nervous about being sure to get off at the right station. Stations were far apart. The conductor assured her he would come and help her off at her station.

By and by the train stopped. A kind-hearted commercial traveller across the aisle stepped over. He said, "This is your station. I'll help you off." And he did. And the train started.

After a bit the conductor came in, looking, and said, "Where's that woman with her babies for so-

and-so?" The kind-hearted commercial traveller said, "I helped her off back there at her station."

And the conductor, abruptly, nervously, seizing the bell rope, said, seriously, "My God, man! That was a coal stop. There is no shelter there. And this is an awful night."

The train slowly stopped and backed several miles. Much time had elapsed. But the bitter cold had done its relentless work. That commercial traveller was quite honest in believing that that was her station. But he was wrong!

Did it make any difference what he believed? Ask the husband and father waiting impatiently for wife and babies, and getting only what could be handled.

But, you say, you're thinking about religion. Well, let's talk about religion a little. Years ago, when cannibalism was common in the heathen islands of the South Pacific, a ship was wrecked.

The crew drifted about on the wreckage, and at last was washed up on an unknown island. But they had heard much about the cannibalism so common. And they were afraid. They consulted, and stayed on the shore at the wreckage while one of their number cautiously climbed a hill near by to look things over.

No sooner had he reached the top of the hill and looked when he began laughing, and ran back laughing and waving his hands. What had he seen? Not much. Only a little white-painted church steeple. But it seemed to make a big difference to the shipwrecked man.

Two miners were making their way across the prairie with their gold findings carefully belted about their waists. Night overtook them before they got to their destination. By and by they saw a light in the distance. It came from a rude shack. The rough-looking man, answering their knock, said they could sleep for the night in the crude attic overhead.

But they felt uneasy. Things seemed very rough. It was an unsettled country. So they planned in whispers to sleep and keep guard by turns, with their

FIRE-ARMS HANDY.

The one keeping guard first, noted a crack in the floor. He glued his eye to the crack. Then a broad smile overspread his face. And he lay down and went

contentedly to sleep. What did he see? Not much. The rough-looking man had picked a well-worn book from the shelf. He sat reading awhile. Then he knelt at the edge of the table, leaning over the book, in the attitude of prayer. It did seem to make a very practical difference to those sailors and miners what these people believed.

That white-painted church steeple, and that crack in the floor, what did they stand for? Well, I think everybody, scholars, critics, common people, would agree that they stood for what is commonly called the old Gospel of Christ.

You know there are some things that are old, old-fashioned, but not old fogey. Bread when you're hungry, water when thirsty, a warm coat and fire when the mercury is down, a roof overhead, sleep when tired out, sunshine and dew and rain—these are all very old-fashioned, but they are certainly not old fogey.

Sweet modesty in woman, strict chastity in man, rugged honesty and truthfulness in business dealings, gravitation that holds things steady—these are so old, old-fashioned, and the underpinning of all life.

What is the old Gospel of Christ? Take the historical meaning, in which scholars and historians and rationalists all agree, as a mere matter of history just now.

Whip the thing out and back to the starting point, and that phrase stands for five things, simple, radical.

There's the distinctive Book, the distinctive Man of the distinctive Book, the distinctive death of that Man, the distinctive badness of sin, and the distinctive necessity of personal choice for present character and future destiny. All students will agree that the old Gospel of Christ historically stands for these five essentials of belief. That is mere history, unquestioned and undisputable.

And, note keenly, these five essentials of belief lead straight to the five essentials of conduct. What are these? And again all can agree here.

They are, first, reverence for authority, whether of the Creator, or parental, or civic. Then the sacredness of human life, rugged honesty in money matters, plain truthfulness in speech, and strict chastity in sexual relations.

THE UNDERPINNING OF CIVILISATION.

And, will you note sharply, these are the underpinning of Christian civilisation? These are the distinctive traits in which Christian civilisation stands in sharpest contrast with the common civilisation of the race when Christ appeared on the scene; and in sharpest contrast with the non-Christian civilisation of the orient and the African continent to-day.

And will you please straighten up a bit, and recall that these are the underpinning of the commercial fabric of the world's life to-day?

The commercial fabric! Ah, that's something sacred in the common thought of to-day. That's the holy of holies in people's common thinking to-day.

The life of the world to-day is essentially commercial. "Touch not that sacred ark," the leaders of finance and industry all say, and the common folk earnestly re-echo the words.

The common attack to-day is on the sacred old Book of God. That attack is an attack on the very

foundations of our common civilisation, and on the whole commercial fabric, which is the very life of the race to-day.

I don't mean that these critics mean it so. They make one think of the child who has gotten hold of daddy's razor blade. The shining brightness attracts his eye, he grabs for it. And there may be a badly cut hand, and—fatally worse, if you don't get it quickly away. Some of these critics in their bland, easy-going self-confident talk make you think of that child.

An attack on the Book is an attack on the distinctive personality of the God-Man, on the singular sacrificial meaning of His death, on the fatal badness of sin, stubborn self-will, and on the necessity of personal choice of Christ as a Saviour.

Loose ideas on the Book lead straight to this five-fold looseness. And this leads swiftly to the unravelling of those five essentials of personal conduct, and, to the break-down from within of so-called Christian civilisation, and of our whole commercial fabric. And that is actually the common life of the race to-day.

The present world situation is an underscoring of the teaching of the Book regarding our Lord's return. Plainly it will be for racial salvage. Only so can the race be kept from severing its jugular vein.

THE PERSONAL ANGLE.

But there is another angle to this thing—the personal angle. It makes a big difference to a man what others believe. For we are all woven up together in the social fabric of the race.

But does it make any difference what you yourself honestly believe personally? And the striking thing is this. It is not a matter of what, but of whom. "What" is included in "whom." But "whom" comes first.

Paul doesn't say, "I know what I have believed." No, "whom I have believed." And in his case "whom" certainly came to include a big *what*.

It is a striking fact, as a mere matter of psychology, just now, that the choice of Christ as a personal Saviour, consistently lived, comes practically to include every moral choice. Whip it out for yourself. It includes those five essentials of belief, and they include those five essentials of conduct.

But now whip out this personal angle a little. Suppose a man honestly rejects Christ as his personal Saviour. I said "honestly." Yet I don't see how he can.

For that pierced Hand knocks at every man's door. And the man hears the knock. That clear, patient Voice speaks plainly in every man's inner ear, and the man hears the Voice. He feels the inner, gentle, insistent tug at his will to choose. Honestly reject Christ? I don't see how he can.

But let us suppose that he does. By indirection he rejects Christ, that is, he chooses not to choose. He doesn't choose to choose. And a man's choice is the one decisive thing.

And here he comes up to the settling time after a long life. And now things are seen in the white searching light of that settling time. That light lays bare things just as they actually are.

If as that man sees himself, in that relentlessly

pure white light, there isn't a fault or a flaw to be seen in himself, there's no question as to the outcome

He is entitled to eternal life on the basis of a flawless, faultless life. Our God is relentlessly fair. A man gets all he's entitled to

And, you remember, there will be no witnesses brought against a man. Every man is his own witness, and his only witness then

But if the man is conscious of just one flaw, one slip, one missing link of conduct—ah, that's heart-breaking!

For, you recall, one fact fixes a law. That's a commonplace. One thief makes a theft, even if it's only a copper. One act makes adultery, one murder makes a murderer. So man's law says, and rightly.

And this man finds in his own consciousness that he is not flawless. Then he needs a Saviour, plainly. But he has none. It is his own choice. He has not chosen the Saviour as his

NO SAVIOUR!

Let us suppose he has honestly chosen not to choose, has not chosen to choose. Does it make any difference now? Let the man himself answer.

Let the Book answer. There are two passages, painful, heart-breaking passages. But they are there, and in plain black on white, in one's own mother tongue

They stand in sharp contrast with their surroundings. In the glory of that description of heaven that fairly beggars the English these two bits come. No mere man would have put them there. But there they are

Listen "But for the unbelieving" (Rev. xxi, 8), the non-believing, simply those who choose not to believe, choose not to choose. Then follows an ugly list of the company a man finds himself in. Here's the list: the cowards, those whose daily life makes a foul smell, those who use violent force on others, the lust experts, demon experts, those who worship anything or anybody else than God, and all sorts and shades of liars

It's a foul list. Ugh! What a crowd to get into! They are tethered together by their own personal choice. That's what bunches them into one group. And this supposedly honest man finds himself drawn into that company by the gravity of his choice. These

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WORD SELECTION PUZZLE From each of the Scripture references below take the word indicated by the number in brackets after it as for instance (11), (12), (18), etc. respectively mean that you take the 11th, 12th, or 18th word in the Scripture verse which the number follows, and so on.

The eight words thus obtained are the principal words of a great text in the 7th chapter of Hebrews describing the fitness of our Lord Jesus Christ to be the High Priest and Intercessor for His people. The selected words are given in the order in which they come in the text, which contains twenty-one words in all. Write out the text (a whole verse), and give the number of the verse

are his brothers in choice, or in choosing not to choose.

And that gravity of choice pulls them toward a place the description of which may be read with a hushed awe, but is too fearsome to be read aloud. Yet this man goes there in his own shoes, on his own feet, by his own free choice.

Now turn to the very last page of the Book (Rev. xxii, 15). It is Jesus Himself speaking, who died for us of a broken heart that this might not be true of any one

"Without" are the professionals in vile lust, the demon experts, etc. There's a "without." It's made by man's free choice.

Those "without" are there because they have gone there. The gravity of their choosing takes and pulls them there. "Without!"

MOODY'S CREED

Dwight Moody was asked, back in the early 70's, up to London to meet the ministers. They had heard of the touch of power up in Yorkshire, and were thinking about London. For an hour Moody quietly answered their rain of questions. Then one voice asked, "Mr. Moody, what's your creed?" Quick as a flash, in his exquisitely quiet way, Moody replied, "My creed's in print."

"Where?" scores of voices eagerly asked. And four hundred pencils were pulled out to write down the title of the book containing Moody's creed

Yet more quietly, with a gentle impressiveness, Moody replied, "Isaiah, fifty-three." "He was wounded for our transgressions, He was bruised for our iniquities," and so on.

Dig in a little. There were the five essentials of belief: the Book, the Man, the Death, the badness of self-willed Sin that necessitated that distinctive death of that distinctive God-Man

And it is most striking to note Moody's influence. Under the Holy Spirit's gracious leadership, Moody influenced all of Christendom as no other man has done in the last hundred years, at least. And Moody's constant cry was this: "Choose, choose now, choose Christ as your personal Saviour."

Does it make any difference what you believe, if you're honest? What do you think? It certainly made a difference to the heart of the Man who died for us, when He didn't have to, except, ah! yes, except the have-to of our tragic need, and the have-to of His great heart of love

Philippians iii, 14 (11), Hebrews viii, 4 (12), Revelation xxii, 6 (18), Matthew x, 16 (20), Psalm cxix, 1 (4), II. Corinthians vi, 17 (10), I Timothy i, 15 (20), II Peter iii, 12 (15)

SOLUTION TO SCRIPTURE ACROSTIC, AUGUST 19th.

Started well with God
Obtained promises by humility
Loved the house of God
Ordered the state with wisdom
Married idolatrous women
Obtruded idols upon public worship, and so
Never realised God's best

Correct solutions were received from: Tom Armstrong, Iris Astill, Joan Bradford, A. Cheesman, Alice Chisem, Joyce Gummer, Dilys Hale, Quita Holman, Mary Hurst, Beatrice Paul, Olive Rhodes, Dennis Wilkinson, Alfred Yardey, Evelyn Young

Looking up in the Struggle

By ERNEST S. WILLIAMS

A CONSECRATED Christian life has many a struggle "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" Yet these spiritual forces of darkness often use human instruments in their attack upon us. "If after the manner of men I have fought with beasts at Ephesus," was one of Paul's descriptions of his human foes stirred up against him in all the depravity of their hate by

SPIRITUAL POWERS OF DARKNESS

Among his perils, not the least distressing were those "among false brethren." Many are the records throughout sacred Scripture of powerful Satanic forces operating in and through mortals, and it would seem that even good and well-meaning persons may, unless they watch and pray, lend their influence to these malicious and destructive powers, this we may learn from Job's wife advising him to curse God and die, and Peter's effort to get our Lord Jesus to pity Himself rather than boldly to face the cross.

Our weakness is to see only the human hand, and to forget to reckon with the unseen power behind the scenes. David, in the fifty-sixth Psalm, gives a striking example of such a conflict and of the soul's struggle to retain its buoyancy and confidence in God. This Psalm was written when he fled to Achish, King of Gath, in view of the determination of Saul to slay him. The conflict is one of faith against feeling. A fear, no doubt more than natural, filled his heart, yet all he was able to reckon with was Satan's instrument, man. At first it is just man that he fears, "Man would swallow me up," "he fighting daily oppresses me"; but, as spiritual darkness increased, the number of his enemies seemed to increase—"They be many that fight against me." "Every day they wrest my words." "They hide themselves, they wait for my soul."

"The fear of man bringeth a snare," yet have not we, too, at some time been faced by most

TRYING CIRCUMSTANCES

when it would seem that man would swallow us up? Some have suffered from those of their own households, others from associates who professed the Christian Name, the world has proved no friend to grace, and, like David, in seeking to flee, even this has brought new sorrows. Feelings would cause us to despair, but faith bids us to find in God our hiding place. There is yet something in us which must be reached, a work within that must be done.

The heart may be beset with great inward struggles, David's soul seemed enmeshed in fear. All he could see by day, or in his dreams by night, were his enemies plotting against him to swallow him up. There was no need of his denying his fears; they were very real to him; yet, in spite of them he determined to trust. "What time I am afraid, I will trust in Thee." And, my friend, because you are at

times sorely tempted is no reason you should cease to believe. Even the Apostle Paul had times of "fightings within and fears without," and the fear of man caused the bold Elijah to flee from the threats of the unholy Jezebel. But did God desert His servant just because he feared? Be honest with God, acknowledge your weakness and wherein you fail, nevertheless be determined to trust.

It may be necessary time and again to take yourself afresh in hand as the burdens press and Satan tempts. Declare aloud if need be, "What time I am afraid, I will trust in Thee." It is not an evidence that you are without faith because the soul at times would falter. The proof of faith is found in the return of the soul to its trust in God. Peter had faith when he started to walk on the water; he lost the sense of it as the billows absorbed his attention; beginning to sink, his soul was almost swallowed up with fear, but the immediate turning of his heart to Jesus proves he was

NOT VOID OF FAITH,

and faith saved him. There is more faith in your heart than you sometimes think. It is a living, vital principle of Christian life, without which it is impossible to please God, and though feelings often seem to choke it down, yet it rises afresh from almost unknown regions of the heart, and the fight is won. It is not, how much faith do we feel, but what is the outcome when the tests come. "What time I am afraid, I will trust in Thee."

In this conflict of faith, one must not only be resolved to trust when sight and feeling are contrary, he must also often remind and assure himself that he has so determined. "In God I have put my trust, I will not fear what flesh can do unto me." I have done it, says David—I do not see the victory and I do not feel the victory, but my trust has been placed in One greater than all my foes. Ah, brother, what does "Fight the good fight of faith" mean if it does not mean conflict, adverse winds, disappointed feelings, darkness, and at times even the misgivings of our own hearts, and the sense of the entire frailty of our humanity? Never mind your feelings. If you are a child of God, underneath them is faith, that faith that overcomes the world. It must be stirred up, your pure mind must be put in remembrance. It may be necessary, over and over, to reaffirm the fact to your own soul, "In God I have put my trust." The words may seem to mock you, but they do not. They are a testimony, they strengthen you, they lead you up among the overcomers. The fear you feel is the weakness of your mortal flesh; the faith beneath is the testimony of the majestic and redeemed spirit within, upheld by the power of the Holy Ghost.

THIS CONFLICT OF FAITH

is not just the tenacity of human will, it is the soul counting on God to lift it from its dungeon of doubt, and it rests upon the promises of the eternal Word

Here it was that David in his dark hour found comfort and hope, "In God will I praise His Word." Let us look at this again. In God—not in self and human power. It is a full acknowledgment that he could not trust except by help from God, but by that help he will praise His Word. There it is, worship in the midst of doubts, praise from the darkest caverns of gloom, the Word of God exalted as a light that shineth into a dark place. What God has written is sure. Could we only grasp the value of praiseful faith? What a power it is! Praise brought the walls of Jericho down, praise gave Gideon and his men a great victory. Praise is comely for the upright, and "Whoso offereth praise glorifieth Me." It was at midnight that Paul and Silas sang praises unto God and an earthquake shook the Philippian gaol. Try praising in the test and see what God will do. Do not wait to feel, have faith,

BEGIN TO REJOICE

Trust in God is always sure to bring victory. Surroundings may not be changed, enemies may still be near, but the soul is raised above the strife. No change had come in the circumstances of David as he wrote this Psalm, yet as he draws near its close we hear him exclaim, "This I know for God is for me." When we become conscious of God all is well. It was perhaps a struggle when Shadrach, Meshach, and Abednego went into the fiery furnace, but the struggle was over when the form of the fourth appeared. When the eye of faith can clearly grasp the truth, "If God be for us, who can be against us?" "The Lord is on my side, I will not fear

what flesh can do unto me," that is victory for you. This brings us to a glorious walk with God in sweet

COMMUNION AND FELLOWSHIP,

"That I may walk before God in the light of the living." Who would not enjoy such a walk? But to do so David knew he must pay his vows. "Thy vows are upon me, O God. I will render praise unto Thee." These were perhaps promises he had made during his awful distress. You know how often we promise when we are in trouble, yet how many forget as soon as the conflict is ended. Do not think God has forgotten the promises you have made. "It is better not to vow than to vow and not pay." Here David's vow seems to have been a promise to praise the Lord, a sacrifice well pleasing to God. But we must not mistake praise—it is not just a shout in church, it is walk of worship. We hear some who seem to praise loudly in the place of assembly, while outside its doors their lives are a constant contradiction. They find fault with the sermon, the singing, the saints, and their general deportment is inconsistent. There has not been praise, it was just a shout. "Praise is comely for the upright," and it is their praise that is a sacrifice well pleasing to God.

Look up. Our God reigns. Though the battle may rage, keep your eyes upon His promises. David felt his own weakness when he said, "Wilt Thou not deliver my feet from falling?" Knowing of himself he could not stand, his trust was in the keeping power of his great Shepherd. So let us trust, and let us praise for His goodness and grace who hath said, "I will never leave thee nor forsake thee."



MISS JESSIE ROBERTSON.

Ulcerated Stomach Healed

At Principal George Jeffreys' Perth Campaign

"To God be the glory! I can testify to the saving and healing power of the Lord Jesus Christ. I was suffering from an ulcerated stomach which I had had for twenty years.

Praise God for sending the Foursquare Gospel to the City Halls, Perth, for

there I was healed of my trouble. There is

much joy in my soul."

—Jessie Robertson

The Power of Revelation

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

THERE is a most remarkable prayer of our Lord in Luke x 21. "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes"

What things are these which the Father hides from some and reveals to others?

We learn from the context (verse 17), that the seventy had returned with joy, saying, "Lord, even the demons are subject unto us in Thy Name"

This was the revelation that the whole spiritual world was subject to—the Name of Jesus—and this revelation gave them a power superior to all the power of the enemy, and even authority over it, so that they could in His Name command even the unclean spirits, and they must obey, even as they did in His presence. So that we learn this wonderful truth that

SPIRITUAL REVELATION

confers power and even authority in the spiritual world. All authority in heaven and earth has been granted to Christ. But we need a special revelation from the Father, in order to exercise that authority. For no man can learn any spiritual truth concerning the Son, except it be taught him by the Father (Luke x. 22)

This knowledge is beyond the compass of the greatest human intellect and is altogether hid from it. It seems at first to put a premium on ignorance, and this is how many understood the expression, "revealed unto babes". It is, however, wrong to think this. As far as this world is concerned some men cannot help becoming wise, any more than others can avoid remaining ignorant. But it is within the power of the wisest, as well as the most ignorant, to become a babe. It must be so, or salvation would not be possible to all men, for except we become as little children, we cannot enter the kingdom of heaven. The fact is that the wisest man on earth, or the man who has gained more human knowledge than any of his fellows, may by the grace and power of God become a babe by means of the new birth, and have the spirit of wisdom and revelation in the knowledge of God, which shall give to him authority in the spiritual world, and power over all the power of the enemy. At the same time a man who is unable to read a word of the Scriptures may yet be gifted with great spiritual knowledge. The great mistake of the present age, and the reason of the comparative lack of spiritual knowledge to that which was exercised centuries ago, is that men are seeking spiritual knowledge

BY NATURAL MEANS

Spiritual revelation and with it spiritual authority and power can only come by inspiration from God, for these things "no man knoweth," no outward eye can see them. They can only be seen by the enlightened eyes of the inner man, and heard by means of the "silent Voice" within, speaking in the ear of the inner man. By means of the natural faculties

of the outer man we can receive nothing from the Spirit of God. The outer eye cannot see the Spirit of God, the outer ear cannot hear His voice, but spiritual things are discerned only by the inner or spiritual man. We cannot ascertain them by means of the natural faculties. No one has come to know the things of God save the Spirit of God (I Cor. ii 11-14), but we have received the Spirit, that we may know the things that are freely given to us of God—yea, the deep things of God. And every revelation made by the Spirit of God to the inward man adds to the spiritual power which we may exercise, which resides in the inward man, and it is by means of these revelations that we are "strengthened with power through His Spirit in the inward man," so that "Christ is formed" in the heart of the inward man, and takes up His permanent dwelling there. We may thus clearly discern how the Old Testament type is fulfilled in the far more glorious antitype.

The body or outward man corresponds to the outer court of the Temple. The inward man is the holy place, the heart of the inward man. Where Christ takes up His abode (and the Father in Him) is the holy of holies. The Shekinah was usually manifested in the most holy place, although there were times when

THE WHOLE TEMPLE

was filled with His glory. So we also have times of special manifestations and anointings, as was the case with the apostles, although the inner man is always pervaded by the presence of the Spirit. His special work is to change the new creation into the likeness of Him that created him.

The unveiled face of the new man, reflecting as a mirror the glory of the Lord within, is being transformed into the same image "from glory unto glory."

To see Him there it is necessary to be pure in heart (Matt v 8), to "strip off the old man together with his practices" (Col iii 9), to be circumcised with a circumcision not hand-made, in the stripping off of the body of the flesh, in the circumcision of the Christ, being jointly buried with Him, in the immersion (baptism in the Holy Spirit) in which we are also jointly raised, and made to sit with Him in the heavenlies.

After the initial Pentecostal experience, there is constant progress to be made, for the new man is being moulded afresh into full knowledge (Col iii 10), he being restored fully into the image and likeness of God. He gives special revelations and special gifts to some, that they may act as apostles, and some as prophets, and some as evangelists, and some as shepherds and teachers, with a view to the fitting of the saints for work of ministry, for an upbuilding of the Body of Christ, until we all advance into the oneness of the faith and of the full knowledge of the Son of God, into a man of full growth, into the measure of the stature of the fulness of Christ (Eph iv 10-13)

FAMILY ALTAR



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

Sunday, Sept. 4th. Matt xvi 13-28

"My Father which is in heaven" (verse 17)

The Lord Jesus never forgot that His Father was in heaven. That fact turned heaven into a Fatherland. We are prone to think of heaven as some vague, uncertain and distant place which has little connection with us while here upon earth. But if we understand heaven aright we too will look upon it as a Fatherland. To go to heaven is simply to go home. It is to enter into our Father's presence. We think of England as our homeland. God thinks of heaven as His homeland. We are, in His thought, pilgrims and strangers in a desert land. One by one we are gathering home. One by one the family above is being completed. Singing about the home over there is not very popular with present-day thought. Yet the home and the Father over there were constantly in our Saviour's thought. We have so many trials with the home over here, that it will do us good, this morning, to think of the home over there.

Monday, Sept 5th Matt xvii 1-13

"Lord, it is good for us to be here" (verse 4)

If the readers of these lines could see me as I am writing them they could well understand me saying somewhat the same as Peter—"Lord, it is good for me to be here." I am reclining on a grassy bank one thousand feet above sea level, looking out upon one of the most magnificent scenes that can be imagined. Landscape, seascape, skyscape, combine to make an ideal situation. Yes, it would be good to stay on the mountain top. The mountain top calls me, but the valley needs me. There are a hundred and one routine duties to be done in the valley. In a few hours, the mountain must be left for the valley. But the valley will be all the easier because of the mountain-top experience. Let us thank God for every mount of transfiguration we get in our lives, but do not let us be surprised when the same Hand that led us into the mount leads us down again. Link the mountain-top with the valley. Let the bright days of September bless the dark days of January.

Tuesday, Sept. 6th Matt xvii 14-27

"And they were exceedingly sorry" (verse 23)

They were exceedingly sorry, but we are exceedingly glad. We are glad He died and rose again. They, too, would have been glad if they had known. But they only saw through a glass darkly. Calvary spelled tragedy to them. But Calvary spells triumph to us. Calvary was the deepest step down in order to lead to the highest step up. We are not called to take the step down, but

we are privileged to take the step up. There is no need for us to cry, "My God, my God, why hast Thou forsaken me?" But we can cry, "Because He lives we shall live also." Christ had the sorrow we have, the joy Christ had the darkness, we have the light. Christ experienced the death, we experience the life. Sorrow has been turned into joy. The Cross which at first seemed like a sword to slay has now been turned into a lever to lift. And we are among the lifted ones.

Wednesday, Sept 7th. Matt xviii 1-14

"For the Son of man is come to save that which was lost" (verse 11)

This verse with its context implies that the children, apart from Christ, would have been lost. How much more then are grown-up men and women lost, who have not responded to heaven's call to repent and believe the Gospel. Christ's invitation embraces the whole wide world. He is the children's Saviour. He is also the Saviour of the grown-ups. It is not simply that He came to save men who had lost their character, and lost their self-control, and lost their self-respect. His salvation includes this. But it is much bigger. The whole man was lost, and Jesus came to seek and to save the whole man. His salvation commences by restoring man's lost communion with God, but it will continue to advance until at His second coming the whole body, soul, and spirit of man will be restored to the image of God. Salvation commences with a crisis, then it continues through many processes, and finally it is completed by the greatest crisis of all when every trace of the fall will be lost for ever, and we shall be like Him whom our soul loveth.

Thursday, Sept. 8th Matt xviii 15-35

"If two of you shall agree" (verse 19)

Here is a wonderful encouragement to prayer. If two of you shall agree—then it shall be done. On the surface it seems to open up untold and immediate possibilities. But we should notice first that the agreement is to be concerning the Kingdom of God. The two thus praying must be completely seeking first the Kingdom of God. The prayer must not be for selfish ends, but for God's ends. We must not be looking upon the things of self but the things of God. Then again there must be perfect agreement. It must be heart agreement, not lip agreement. It must be a God-given agreement. But if we are not praying in God's will there can be no such agreement. We may try and claim that we are agreed. We may tell God that we are agreed. Yet He knows the real position. He knows whether our agreement

is a forced one or a true one. But if our agreement is a harmony of desire brought about by the Holy Spirit then our united prayer in some way or other, at some time or other, will be answered.

Friday, Sept. 9th. Matt xix 13-30

"What lack I yet?" (verse 20)

It was a wise question to put to Jesus. It is better to put such a question to Him than to anybody else. Every one of us should ask of Him, "What lack I yet?" Our friends would probably tell us we lack nothing, we are delightful people. Our enemies would tell us we lack scores of things. But only the Lord Jesus can tell us what we really lack. Maybe He will tell us that we lack a childlike trust in Himself, that we lack that full surrender which enables Him to do a full work in our lives. Maybe He will tell us that we lack patience, and lack the spirit of prayer, and lack evangelistic zeal. Maybe He will say we lack the fullness of the Holy Spirit and that steadiness of character which maintains the fullness. But He will not only tell us of our lack, He will reveal to us His supply. He does not simply tell us our buckets are empty, He leads us to the fountain where they can be filled.

Saturday, Sept 10th Matt xx 1-16

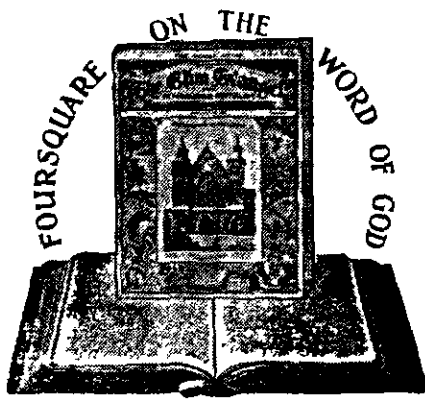
"They received every man a penny" (verse 10)

On the surface it seemed unfair that each should receive the same payment. But did they receive the same payment? Certainly not. The twelve-hour men received a fixed wage, but they had also enjoyed twelve delightful hours in the service of a perfect master. For twelve hours they had no worry. Their hands were occupied, their meals were provided. They had known the joys of honest toil. The one hour men had known the dissatisfaction of unemployment for eleven hours. They had no doubt been worrying because they had nothing to do. There were no well-earned meals, and no kindly praise from a satisfied master. True they got the same fixed wage, but they had lost tremendously during the day. Thank God we shall all receive the reward of heaven at last, but it is those who serve the Lord Jesus from the earliest years who really get the fullest payment.

The soul is not fed through the senses, the eye may be pleased, and the ear fascinated, whilst the soul is famishing.

If led to question why so great means were used to recover man, wait for the answer till the greatness of the purchased blessing is possessed.

The thunderings of Sinai were the additions made by man's sinfulness to the Law, which in itself is the expression of love to God and man.



EDITORIAL

Reminding the World.

ONE of Dr Wilbur Chapman's definitions of a Christian was, "One who reminds the world of Jesus." It was said to us concerning a young friend of ours that he is very quick to notice whether Christian people are Christlike. These facts are sufficient to create a great yearning within our hearts to live beautiful Christlike lives. An incident has just come under our notice which is also stimulating in the same direction.

"When Munkacy's picture, 'Christ before Pilate,' was on exhibition in the lower part of Canada, a rough-looking man came to the door of the tent and said, 'Is Jesus Christ here?' When informed that the picture was there, he asked the price of admission. Throwing down a piece of silver, he passed in and stood in the presence of the masterpiece. He kept his hat on, and sat down on the chair before the painting. The one having the picture in charge had a desire to see how such a picture would move such a man. The man sat for a moment, and then reverently removed his hat, and looked at that marvellous face, while tears rolled down his cheeks. He sat there for an hour, and when he left, he said 'I am a rough sailor from the lakes, but I promised my mother before I went on this last cruise that I would go and see Jesus Christ. I never believed in such things before, but a man who could paint a picture like that must believe in Him too. Henceforth I am His disciple.'"

Spreading the Gospel.

IMMEDIATELY east of Java is a little island known as Bali. It is owned by the Dutch. According to Mr. R. A. Jaffray, a well-known missionary, the one and a half million people had been left in the darkness of Hinduism until 1931. But now a successful missionary work has started among the Balinese. The story of how the first Gospel tract was printed among these people is intensely interesting, and we have pleasure in passing it on to our Elim family.

"The writer, Mr Jaffray, was passing through Batavia in his travels, and had half a day before his steamer sailed for Singapore. The whole time was spent in a search for a printing office which could print 10,000 of the Balinese tract. Again we found it no easy task. Every printing office we tried gave the same reply, 'We have no Balinese type!' In vain we sped in a taxi, our precious manuscript in hand, from one office to another, but all with the same result, or rather no result. Our time was swiftly passing. Finally we were directed to the Government printer. 'Yes,' he said, 'we can print it. We have the type, but we are forbidden to do anything but Government printing.' 'But,' we argued, 'this is the first Gospel tract in the Balinese language, and it is most important!' 'Very sorry, but it is impossible for us to do the work for you.' The Government printer, however, gave me the name of one whom he thought might be able to do it—a friend of his. Away we sped to find our man only to be told he was not in his office.

The moments were becoming golden, as we must very soon leave for our steamer. Must we carry the precious manuscript of the first Gospel tract in Balinese away with us without handing it to the printer? There was nothing more that we could do. We left word that when the manager returned to his office, to let us know at once, and away we went to our hotel to pack our things for leaving. As we were about to leave the hotel for our Singapore steamer, a Dutch gentleman stepped up to us and asked us who we were. 'Yes, my

name is Jaffray.' 'Do you remember me?' he asked. 'A few years ago I wrote you and asked a favour of you. You were good enough to send my little boy a fine lot of Chinese stamps for his collection. He was greatly delighted. As soon as I saw your card on my desk, I came without delay in my car. I hear you have a Balinese tract you want printed. I would like to do it for you at cost price. If you can find another who can do it cheaper than I, then I'll reduce my price below his.' I told him that I could find no one else at all in Batavia who could do the work. He said he could do it, and I quickly handed the precious manuscript over to him. He was the man whom the Lord had sent to me for this work. 'Many many thanks. Thank God! God bless you!' I'll send your little boy some more stamps one day! I must run for my steamer at once!'

"Later I learned that my friend was unable to do the printing himself, as he did not have the correct Balinese type, after all. He had to return to his friend, the Government printer, and insist that he do the work on the Government presses, for it was the Government man who had sent me to him, and was therefore responsible, he said, to carry out the contract! So the Government, which prohibits missionary work in Bali, printed on their own presses the first Gospel tract in Balinese, and this against all their rules and regulations! His Name is Wonderful!"

No man can complain that his calling takes him off from religion, his calling itself, and his very worldly employment in honest trades and offices, is a serving of God, and if it be moderately pursued according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:

To the Work in General Widow's mite (Portsmouth), £1, E R (Fording-bridge), 10/-

To Elim Foreign Missions, Aberkenfig, 12/-, Lord's Portion (Cricklewood), £1 10s

The Importance of Progress

A Sermon by Pastor W. G. HAWKINS

THE Christian life is essentially a life of progress. The Scriptures abound with symbols and commands, which all emphasise this in a convincing manner. Without going forward the life of the saint is a failure.

In writing to the Hebrews the Apostle likens the Christian life to a race. On another occasion when writing to Timothy he draws a comparison between a battle and this great conquest by the saint. In the Epistles of Peter the same thought is brought out, whilst in this case, the illustration used is the life of pilgrimage. Is not the Church of the Lord Jesus Christ a great building which God the Father is erecting for His Son, by the aid of the Holy Spirit? To enumerate a few of the scriptures relating to progress, firstly I would remind you that the saints are bidden of God to be steadfast and unmoved, to be rooted and grounded, and continually abounding in the work of the Lord. "Leaving the principles

of the doctrine," says the Apostle, "let us go on." If there is one note that seems to hold an important position, sounding from Genesis to Revelation, it is the call to progress. Is not the Word of God a Word of progress, unfolding the mighty plan of God from the Creation to the final consummation? Is not God Himself revealed as the Alpha and Omega, all the Word between leading us from one degree to another in the knowledge of God. Then again the Bible student will immediately call to mind many occasions in the life of Bible characters when, by the unerring hand of God, they were definitely led of Himself into a deeper place, a greater love, a more intimate fellowship of God.

Before we commence to examine these scriptures it will be absolutely necessary to bear in mind that God's ways are not our ways. Thus what to the world has appeared the most ridiculous of enterprises has been in the sight of God the enterprise of faith. This is ever so, Calvary being the greatest example. To the world Calvary was a colossal failure, but, thank God, we know something of the glorious success of the wondrous Cross. To one of the early saints God said "Leave thy father's house and kindred—leave all, and go to a country that I will shew thee." Here we have a capable and successful man leaving home at a time when every conceivable reason bade him stay. God had only promised to shew him the land. Yes, God must first test His people. The result of the aggressive faith of Abram is rewarded. Upon arrival in the land, God said, "Unto thy seed will I give this land." Abram was a pioneer prospector who laid his claim in the land. Very poor progress from the natural view—to be a nomad, and

endure the discomfort and inconvenience of tent life when he could have retired and settled down. With every forward movement campaign, when God is the organiser, there must be the test.

For every important duty there is the test. Do we not test the wheels of the express train? is there not a law that the ropes and tackle of ships and lifts should be periodically examined? and this is only because they are called upon to perform a great work.

"Speak unto the children of Israel that they go forward," said God to Moses.

THE RED SEA

was before them, behind them the land they had left; on either side the rocks, echoing in their ears the noise of the pursuing Egyptian army.

It is so with all who are delivered from sin. "Shall I go?" says the young convert; "shall I confess the Lord before my fellow men? What will my enemies do to me? Shall I surrender to them, or obey God and go forward?" It is the crucial test, but the moment the choice is made and the step onward taken, God with one mighty sweep turns the Red Sea of difficulty into a firm and dry highway to blessing, and the young Christian is brought to know in a real way what a wonderful God he is following. Keep silence and hold back, and the enemy will overwhelm you. Go forward, and blessing shall result.

Is not this thought prominent in connection with water baptism? Go forward and confess to the world what God has done for you. Yes, but as the feet enter the water, there is the presence of the Master, and as the plunge is taken in the depths with Christ, the blessing of the Lord comes down. How often I have heard saints remark that God's power is more manifest at the baptismal service than at almost any other service. Let us pause as we see that mighty procession of the children of Israel streaming through the bed of the sea. What means this coffin they carry with so much reverence? This is none other than the funeral procession of a man who in the forward movement of God had been sent into Egypt. A whole nation in the procession, a pillar of cloud and fire to lead the way.

As we carefully consider the journeys of Israel one thing is brought home very convincingly to us. How much difficulty, pain,

SORROW AND DISTRESS

could have been avoided by simple obedience to one precept. It took God forty years to teach them obedience to that simple command, "Go forward."

It well behoves us to ask, Is our progress similar to the march of Israel, or are we progressing as God has commanded?

How often in our experience we wait for sickness before asking the Lord to heal. Why not ask Him beforehand to keep us from the sickness? We are inclined to wait for the Red Sea before we call upon the Lord.



Pastor
W. G. Hawkins

"Certainly I will be with you," was the promise of God in days gone by, and it is just as real to-day. As God led the people then, so now Some will go on, others will not. This will account for the varied sects which exist to-day If one man refuses to lead God's people, then the Lord will raise up another

It is very interesting to note that at the fall of Jericho every man by Divine command went straight up before him Progressive victory is only obtained as every man progresses where the Lord has placed him To have disregarded that essential order would have been disaster If every man had commenced to run at a tangent there would have been such a scene of chaos that defeat would have been inevitable Some had an easier task than others, it is true, but God had placed them, and their duty was to go forward Never mind about others, go forward Some Christians are so intent on condemning others to-day that they have become stagnant in their own experience Christian, your bounden duty before God when souls are perishing around you is to go forward

To those who are ready to go all the way with God I would cite as an example

ELISHA OF OLD

The mantle of Elijah is cast over him as he ploughs in the fields It is the call from God to "go on" To follow the prophet will mean hardships; but the oxen are loosed from the plough, the knife is plunged into them, his wooden plough is used to kindle a fire, and very soon the smoke of a sacrifice is ascending to the throne of God. When he heard the call he burnt all his bridges behind him, and embarked on the voyage of faith Have you not read in your Bibles of another man of God who purchased a field whilst the ground was in possession of the enemy, and Israel going into captivity? That was going on to know the Lord

The scribe in the prison very laboriously copies the scripture, and when it is presented before the king he with a cruelty and hatred born of the evil one destroys the work with a penknife Some would have gone beneath the juniper tree, or mourned by the rivers of Babylon But the prophet carefully dictates the word again, and by the aid of the scribe the word of the Lord is once again presented The story of Bruce and the spider has many an equal in the lives of God's people. Ofttimes God has to give us the lowly feeling to enable us to realise our own weakness

Christian, hast thou apparently failed in thy effort for Christ? Then if you are in the will of the Lord, be like General Gordon, who in any emergency took one look into heaven and then commenced to work "Oh for a faith that will not shrink though pressed by many a foe" Our disappointments are often God's appointments "Cast your nets on the other side of the ship" says the Lord, the result was a greater catch than the boats could contain For the sake of God and the Kingdom, let us cease all moaning and grumbling, and

LAUNCH OUT FOR GOD.

Revival is simply the exercise of the faith that will receive all that God wants to give

The message to the Churches in the Revelation is but the outpouring of the heart of God beseeching them to "go on." To Ephesus there was a call for a return to the first love because they had ceased to go on. To Smyrna, prisons were before them, though in poverty they were rich, but yet, "Go on." In Pergamos seducing spirits had encroached upon the purity of their faith, but they were to repent and "go on" In Thyatira spiritual adultery had side-tracked them "Leave it," said the Lord, "and 'go on'" Sardis was alive, and yet dead A few were faithful, and to such God said in effect. "Go on." Philadelphia with little strength was holding on "Yes," said the Lord, "I am coming soon 'go on'" Laodicea was in a lukewarm state "Right about turn," said God, "and go forward." Each church was in different conditions, some poor, others wealthy, some strong, some weak, some hindered by one thing, others something else, but regardless of all it is ever, "Go on" That is the beauty of the Christian life No man can put himself on a pedestal and say, I have obtained all Until the Lord comes, yea, and after that throughout eternity, we shall ever continue to "go on" There is nothing more sad and heartbreaking than a backslidden church or a backslidden people. Like the pillar of salt they stand as memorials, statues of people who refused to go on

"He that putteth his hand to the plough and looketh back is not fit for the kingdom of God" Sometimes the plough meets the soft easy ground, at others the stony, but look ahead, your labour will soon be rewarded with the glory of success

ALL HEAVEN

is standing by to witness how you run in the race Don't falter, never mind the obstacles, shun the temptations although the fight is hard Jesus knows and understands and encourages us with His word, "Go on" Like Moses He ever prays on the mountain of glory for thee Before the Father's throne the Devil would disqualify thee, but, blessed be His Name, He ever lives to make intercession for the saints "Lord, open his eyes," prayed the prophet, and lo, the whole place was filled with the armies of heaven God is with you, He will be your Strength and Shield

"Ye shall be witnesses unto Me," said Jesus But as they went, the Scripture states, the Lord went with them, confirming the Word with signs following The life of Jesus reaches this very same thing when after the Transfiguration He set His face toward Jerusalem Now with power the risen Christ cries to all His disciples, Go ye! Shall we halt, shall we falter, shall we turn, shall we heed the power of the enemy, shall we compromise with sin? Untiedly and individually let us go forward in His Name, for Christ the Victor is our Captain

Very soon Christ will be displayed publicly in His majesty

Far too many do their work to be seen of men, forgetting that it is to God we are to give an account

The Royal Telephone

F M LEHMAN

F. M. L.—MISS CLAUDIA LEHMAN

1 Central's ne-ver 'bu-sy,' Al-ways on the line, You may hear from
 2 There will be no charges, Tel-e-phones free It was built for
 3 Fail to get the an-swer Satan scries'd you with By some-thing do-
 4 If your line is grounded, And con-nect non true Has been to with
 5 Car-nal com bi-na-tions Can not get con-trol Of this line to

hea-ven Al most a ny time 'Tis a roy-al ser-vice
 ser-vice, Just for you and me There will be no wait-ing
 lu-sion, Or some base de-sire Take a wiy ob-struc-tions,
 Je-sus, Tell yo what to do Pray r and faith and pro-mise
 glo-ry, Anchored in the soul Storm and tri-al can-not

Free from one and all— When you get in trouble Give this roy-al line a call
 On this roy-al lin — Tel-ephone to glo-ry Always answers just in time
 God is on the throne— And you'll get the an-swer thro' this roy-al tel-e- phone
 Mend the broken wire, Tillyour soul's burn-ing With the Pen-te-cost al fire
 Dis- connect the line Held in constant keep-ing By the Fa-ther's hand di-vine

D S — We may talk to Je-sus Thro' this roy-al tel-e- phone

CHORUS
 Tel-ephone to glo-ry, O what joy di-vine! I can feel the cur-rent

Mov-ing on the line, Built by God the Fa-ther For His lov'd and own—

Bible Study Helps

THE HOLY SPIRIT

I Who is He?

God, the Third Person of the Trinity, called the Comforter (John xiv 26)

II. When Did He Come?

On the Day of Pentecost, when there was unity in the assembly (Acts ii 1)

III. Why Did He Come?

- 1 To indwell believers (John xiv 17, I Cor vi 19)
- 2 To baptise believers into the Church the body of Christ (I Cor xii 13)
- 3 To seal until the day of redemption (Eph iv 30)
- 4 To reveal Jesus Christ (John xvi 13, xv 26)
- 5 To lead, teach, guide direct and control believers (John xiv 26, xvi 13)
- 6 To empower for service and witness-ing for Christ (Acts i 8)
- 7 To convict the world of sin (John xvi 7, 8)

IV How Long Will He Abide?

He will abide until the Church is raptured at the coming of Christ (I Thess iv 16, 17)

CHRIST TEACHES ABOUT THE HOLY SPIRIT.

I. His Personality

- 1 Personal pronouns used (John xiv 16, 17, 26)
- 2 Personal attributes mentioned (John xvi 8, 13, 14)

II His Coming

- 1 Sent by Christ (John xv 26, xvi 7)
- 2 Given by the Father in response to the prayer of Christ (John xiv 16)
- 3 Proceedeth from the Father (John xv 26)

III. His Work in the World

- 1 He witnesses of Christ (John xv 26, xvi 14)
- 2 He convicts the world of sin, of righteousness and of judgment (John xvi 7-11)

IV. His Work in Believers.

- 1 Born of the Spirit (John iii 5, 6, 8)
- 2 Quickened by the Spirit (John v. 63)
- 3 Indwelt by the Spirit (John vii 37-39, xiv 17)
- 4 Enlightened by the Spirit (John xiv 26, xvi 13)
- 5 Empowered by the Spirit (Acts i 8)
- 6 Comforted by the Spirit (John xiv 16, 17)

Elim Choruses No. 3

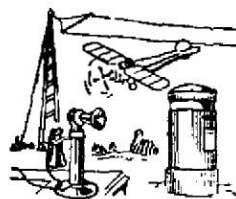
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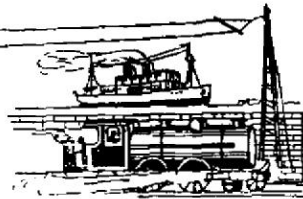
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ENCOURAGING EXTRACTS from the EDITOR'S POSTBAG



Fruitful Campaigns—Blessed Bible Studies—Energetic Evangelism

SPIRITUAL REFRESHMENT

Birmingham, Sparkbrook (Pastor A S Thorne) Wonderful times of blessing have recently been experienced by the Lord's children meeting in the Highgate Park Baptist Church, Moseley Road.

A series of addresses by Pastor Thorne on the Holy Spirit, His Personality and Work in the Church, have proved especially beneficial, bringing great enlightenment to many. Further blessings have been enjoyed through the ministry of visiting pastors.

On a recent Sunday, at the breaking-of-bread service, the saints enjoyed a visit from Pastor Le Tissier. This was an unexpected pleasure. His message was based on the 94th Psalm, which he likened to a string of pearls, each pearl being a promise of priceless worth, imparted a fresh revelation of the wondrous, boundless love of God. Then again on the following Sunday afternoon, yet another privilege was enjoyed by the visit of Pastor E J Phillips (Secretary-General) who ministered the Word.

During the absence of the Pastor on holiday, much blessing has rested upon the assembly through the ministry of Pastor and Mrs Tweed, Pastor Bishop, and Miss Kennedy. Precious promises, hidden treasures of which the Bible is so full, have, by the aid of the Holy Spirit, been revealed, and the Scriptures ably expounded. At the conclusion of one service, six responded to the altar call.

On the August Bank Holiday a Convention service was held, when the saints from the four Birmingham centres met together. The praises of Jehovah were sung lustily, and with real fervour, and the messages given by Pastor Bishop and the Rev Lampard were truly inspired and blessed of God. The Name of Jesus was exalted and God's children, refreshed and edified, went on their way rejoicing, feeling it was indeed good to have been with the Lord.

VIGOROUS EVANGELISM

Chelmsford (Pastor J Woodhead) The Lord is graciously bestowing His blessing upon this assembly meeting in the Elim Tabernacle, Midway Road. Quite a spirit of revival is being witnessed in and around Chelmsford. Not only are souls being saved, but the saints are being fed upon the finest of the wheat and the numbers at the services are increasing each week. Apart from the ministry at the Tabernacle, the Pastor, assisted by Evangelist G Dunk, has been busy conducting campaigns around the town in a large tent. In these campaigns held at Springfield, Writtle, and Great Baddow, nearly 100 young people have professed salvation, also a good number of adults.

Recently a baptismal service was conducted at Chelmsford, when believers from Ingatstone, Great Baddow, and Writtle assemblies were immersed. Evangelist G Dunk led the service and messages were delivered by Pastor G Nunn of Corringham, and Pastor J Woodhead. Quite a large congregation gathered to witness the obedience of the Ingatstone, Writtle and Great Baddow believers. A good number requested to be baptised at the next service, which was fixed for September.

SUCCESSFUL CAMPAIGN

Southampton (Pastor L Quest) Praise God for the conquests at Totton, a large district near Southampton, in which Miss Linton (of Ireland) has recently conducted

came upon her and she was strengthened, and able to walk home. Following this, she attended many of the meetings, walking 2½ miles each way, unassisted. Many others realised the power of the Lord for the first time, as the Healer of the body.

One will never forget the blessing received under the preaching of Miss Linton, whose faithful ministry has endeared her to all those who were privileged to hear her, and in whose hearts she is held in very warm regard. The testimony of many of the Lord's people at Totton is that they have not heard the Gospel preached so faithfully, in all its simplicity and power, for many years, and many hearts rejoiced as they sat under its welcome sound.



Miss Linton's Gospel Tent.

a campaign in the Elim Gospel Tent. The campaign commenced with a very encouraging attendance of local people. At the first meeting of the campaign, there was response to the appeal, four precious souls accepting the Lord Jesus Christ as their Saviour. Blessing increased as the campaign progressed, resulting in some remarkable conversions, and many experienced the blessing of the Lord in their bodies. One brother came to the meeting with his arm in splints, was anointed in the Name of the Lord and when he saw his doctor the next day, he was amazed at the improved condition of the arm, and told him that he could take off the splints for a little while that day. In the evening he was prayed for, and immediately took off his bandages and, waving the same arm in the air, said, "I am healed!" A sister, suffering from leg trouble, was brought in a conveyance, being unable to walk far while she was being prayed with, the power of God

On the last Saturday evening of the campaign, a baptismal service was held at Southampton, when Pastor Quest baptised many of the Totton converts, each of whom bore eloquent testimony, witnessing already to the power of the Lord to "make all things new" indeed, evidenced in the change of heart and home.

The campaign closed with a convention. In the afternoon Evangelist Hillman gave the Word, on John 11:1-11. At the evening meeting Pastors Byatt and Bradley gave the message. One was gripped by the harmony of their messages. Pastor Byatt spoke on "Moses, the man of God," dealing with his characteristics and power with God, Pastor Bradley spoke on Exodus 14:15, "Go forward"—urging the Christians to press forward into new experiences in Christ. The meeting closed with a three-fold appeal—for those who desired to consecrate themselves afresh, for the

backsliders and to the sinners—resulting in a three-fold response

The campaign closed with a rich note of praise and thanksgiving for the provision made for the carrying on of the Lord's work in this corner of His vineyard

PRAYERFUL CAMPAIGNING

Hull (Pastor F G Cloke) Under Pastor Cloke's ministry the saints meeting at Elim Hall, Mason Street, are ex-



Hull Crusaders' Cycling Band

periencing blessed times Twenty-five have been saved during recent weeks, and thirteen have been baptised with the Holy Ghost Special meetings were held on Friday nights to help those seeking the Holy Spirit, while on a recent Thursday afternoon, half-a-day of prayer was held, resulting in blessings and outpourings

On Saturday afternoons the Cycling Band goes around nearby villages, visiting and giving out tracts, and holding open-air meetings, which are enjoyed by the young people On Sunday nights a few go out and invite strangers to the Gospel meeting

The August Convention has certainly deepened the spiritual life of all and revived many, strangers also being present

Pastors Boulton, J Smith, and Kitching, and Mrs Savon Welshaw came filled with God's Word and their ministry was much blessed to all

Pastor Cloke recently exchanged pulpits with Pastor J Kelly of Grimsby, who brought much blessing, showing that it was possible to walk with God as Enoch did, even in our day

At night he spoke on the life that only Jesus can give, resulting in three decisions for Christ

GOD-BLESSED MINISTRIES.

Ilford (Pastor W G Hawkins) The saints meeting in the Elim Hall, Scrafton Road, have been richly blessed in the ministry of the Word through several of the Lord's servants During Pastor Hawkins' ministry the work has been going steadily forward, souls have been blessed, bodies have received the Divine touch of healing, and there has been a response in precious souls yielding to the entreaties of the Saviour During the Pastor's holiday the church was visited by Mr Slemming, who delivered the

Word in power by word of mouth and illustration His messages were helpful, inspiring and illuminating

Mr D R Scott, and two French pastors who are associated with Mr and Mrs Scott's work in France, gave some indication of how the Lord is wonderfully blessing in that land which is largely under the grip of priestcraft, shewing that many have turned from darkness to

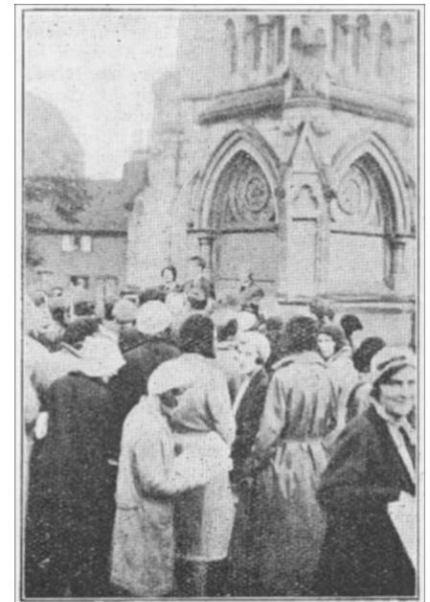
ing through the child's miraculous healing

SPIRITED OPEN-AIRS.

Birmingham Graham Street (Pastor R Tweed) Revival continues at the Elim Tabernacle, Graham Street, with blessings in abundance as Pastor and Mrs Tweed faithfully hold forth the Word of Truth At the conclusion of a series of studies upon the Holy Ghost, given by the Pastor, the saints have a more earnest desire to seek and wait for the promise of God Sinners are returning to God in almost every service, and the power of the Lord is present to heal, for many have been made whole

Recently Pastor E J Phillips (Secretary-General) paid a week-end visit Speaking at the Saturday night Convention and Sunday Gospel service, God honoured his ministry The Holy Spirit brooded over the meetings, and five souls saved and two backsliders restored, proved the Gospel to be still the power of God unto salvation The saints praise God for Pastor Phillips' visit, for happy fellowship prevailed

For the August Bank Holiday an excursion was arranged to Stratford-on-Avon Amongst the enormous crowds of pleasure seekers who congregated to pay homage to the memory of the genius Shakespeare, about two hundred Elim Foursquare saints had the honour of directing the interest of both visitors and residents to the need of homage to the One who eclipses all—to Jesus who died to save us all A big open-air meeting was conducted by Pastor and Mrs Tweed Testimonies and short messages were the order of the day The singing caused



Birmingham Saints at Stratford-on-Avon.

many passers-by to stop and listen, not without resultant blessing to them The evening provided another blessing, for a convention was held at Sparkbrook (Birmingham), the chapel being full Pastor Bishop (Hockley) and the Rev (Continued on page 574, column 3)

God's most marvellous light as a result of their ministry It is indeed gratifying to Ilford, as these two were Crusaders, and Mr Scott was the Ilford Crusader Secretary at one time

The open-air meetings are in a flourishing condition, and special mention should also be made of the Cadets who are increasing in numbers under the guidance of their leader and Pastor Hawkins All departments are progressing, and there is a good spirit in the meetings and the time seems to be ripening for fulness of revival in the midst The breaking-of-bread services have been times of refreshing as the saints have gathered to worship the Lord who has done so much for them and the prayer and praise services have enabled His people to get into vital contact with their Lord and Master

GRIMSBY CONVENTION.

Grimsby (Pastor J Kelly) The Convention held in the Elim Hall, Tunnard Street, has had blessed and fruitful results A yearning for the deeper things of the spiritual realm has been planted in many hearts

Several accepted Christ, and a brother who suffered from blood poisoning was healed by the Great Physician

God blessed the various messages given, bringing much food for thought, encouraging the Lord's people to partake of the Gospel feast and taste and see that the Lord is good

Preceding the Convention, helpful and inspiring messages from the Word were given by two old-time Crusaders of Grimsby, Pastors Kemp and Naylor

In our last report it was told of a child who suffered from meningitis, and was much better in answer to prayer. The Lord completely healed her, to the astonishment of the doctor, and a friend of the parents attended the Gospel meet-

Studies in The Acts

By P. N. COBB

Acts xx. 1-16.

The Contention.

From this point in the life of the apostle, events begin to move quickly. All Asia had heard the Word. Galatia and Macedonia had also been evangelised, and with longing eyes Paul is turning his face toward Rome, and beyond.

From Ephesus he comes to Troas expecting to find Titus waiting there for him with good news from the church at Corinth (II Cor xi 12, 13). Even though he had no rest in his spirit because Titus had not arrived, he found an open door to preach the Gospel and then pushed forward into Macedonia (Acts xx 1, 2). This was a time of great trial for Paul. His own writings tell us that he had no rest, was troubled on every side, within were fears, he was cast down, but the arrival of the delayed messenger Titus, with good news from Corinth, comforted him (see II Cor vii 4-7) and he proceeded forward into Greece once more (Acts xx 2, 3). During his stay here he was the guest of Gaius one of the leading members of the Corinthian church (Rom xvi 23 and I Cor i 14). The care of the churches at this time was the great burden on the apostle's heart (II Cor xi 26-29). The Jewish brethren had caused trouble to the churches in Galatia (see Epistle to the Galatians) and the same trouble was already at work in Corinth and among the other churches, so that it seemed as though his work was being pulled down as quickly as he tried to build it up. With all this upon his heart Paul dictates his Epistle to the Romans to Tertius (Rom xvi 22) and in so doing gives a gift of inestimable value to the Church. If you can do so, at this place in Paul's life read the Epistle at a sitting and see how it faced the vexed problems of Jew versus Gentile and provides in the Gospel an answer to the whole question. The influences that were out to sever the Church into two great sects—Circumcision and Uncircumcision—were constantly at work, shaking the faith of Paul's converts not only in his ministry but in his message, and Paul's constant endeavour was to maintain the unity of the Church. For this he had planned, worked, moved, preached and written, yet for all that, the evil leaven still continued to work (Gal v 7-10).

The Collection

There was one plan that had long been afoot and this he now proceeds to put into operation. It is the collection for the poor saints in Jerusalem which the church of that city had asked him to remember (Gal ii 10).

Many folks don't like to hear any mention of collections, but when you read Paul's writings you find that there are great passages in them which refer

to this painful subject. On the first day of the week the saints at Corinth were ordered to put aside, not a tenth, but as the Lord had prospered them (I Cor xvi 1-6), a definite portion for the saints in Jerusalem. Macedonia even in their deep poverty abounded in liberality for this cause (II Cor viii 1-6), first giving themselves unto the Lord and then unto the apostle in this service. For over a year the work went on in all the churches (II Cor ix 1-5), and now all those appointed by the various assemblies to take their offerings were gathering to Paul in Greece. Who were they? Sopater from the church at Berea, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, Timothy of Lystra, Tychicus and Trophimus from the churches of Asia (Trophimus himself was an Ephesian, see Acts xxi 29), Titus was also in the company (see II Cor vii 16-22). By following these names you will see that representatives from every sphere where Paul had worked, Galatia, Macedonia, Greece, and Asia, were all combined to display to the brethren at Jerusalem this sane and practical expression of Christian unity.

The quickest route, and the one less likely to cause delay, was direct from Greece to Syria—indeed Paul's final word to the church at Rome tells them that everything is now ready for the word GO. He has no more room in the district of Achaia, but before moving to Spain, via Rome (Rom xv 25-29), Paul must fulfil this duty placed upon him by the churches. Obviously from Rom xv 25-29, Paul looked upon this act and visit to Jerusalem as setting the seal to his work in these parts. This gesture of Christian oneness and unity was to end the strife of many years and set the seal of love upon Paul's fruit for God among the Gentiles. There were risks, Paul knew them and asked the saints at Rome to pray, not only that they might be delivered from those who did not believe in Judæa but also that the service that he had for the saints might be accepted of them (Rom xv 30, 31). It strikes us as strange to arrange for a prayer meeting to ask the Lord to make Jews ready to receive money! But when you consider that this gift was from unclean Gentiles who were outside the covenant, you then understand a little of the prejudice that Paul had to meet with among the Jews and why he himself must needs go with them to Jerusalem.

The plan broke down at its starting-point, Jews were lying in wait to kill him either at the port of embarkation or on the journey (Acts xx 3), so the whole party set off over land via Macedonia to Troas where they waited for Paul and his companions. From there after a brief but eventful visit began that hasty journey (xx 16) down the

Ægean Sea, and who that has performed such a trip does not feel his heart jump at the words of Chios, Sarnos, Mitylene. Fair islands were on either hand but the goal ahead made them speed their passage, only allowing for a short stay at Miletus.

The truth of God is reality, all else is unreal.

There are no rebukes in God's Word for having trusted Him too much.

Until we know the full value of the price paid for heaven, we shall not know the extent of its blessedness.

If the truth of the Bible is denied, there is no Christ, no heaven, no God, no Holy Spirit, all is gone.

(Continued from previous page)
George Lampard gave two very soul-stirring addresses. Again the singing was a spirited feature in this growing testimony to a loving Saviour.

MANY CONVERSIONS

Sheffield (Pastor H. Kitching) In the absence of Pastor Kitching on campaign work, Pastor Newsham has been ministering, and the Lord has used him greatly in the meetings held in the Friend's Meeting House, Hartshead. During the six weeks he has been here, the power of God to save has been gloriously revealed and about seventy have responded to the claims of the Lord Jesus Christ and accepted Him as their Saviour. The Divine healing services also have been characterised by an efficacious flow of healing virtue and many have received bodily benefit at the hand of the Lord.

The last Lord's Day Pastor Newsham spent here, a great feast for the saints was prepared, by way of three services in the evening. The usual Gospel service was held first and the text, "The unknown God," was used to the saving of fourteen precious souls. While the bells of heaven were still ringing the saints gathered round the table for the administration of the Lord's Supper, and a gracious refreshing time was experienced. Following these two much blessed services many of the congregation, about 600 strong, lined up four deep outside the assembly hall, and with banners flying and to the singing of, "There is power in the Blood," and "When I survey," marched through the city to that popular and much-used open-air speaking resort at Snig Hill, and there held a large demonstration service. The magnitude of the testimony attracted others, and a vast crowd gathered, which afforded a glorious opportunity of telling of Christ, which Pastor Newsham eagerly accepted.



ELIM CRUSADER PAGE

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



Barnsley Rapid progress is being made in the young people's work here. The Crusaders are truly on fire for God and filled with desperate zeal for the extension of His Kingdom. The weekly Crusader gathering is simply glorious—the splendid attendance revealing how much these services are appreciated by the young people. It is most stimulating and encouraging to watch the eagerness displayed by the Crusaders in all their activities for the Lord. It is radiantly obvious that Jesus really satisfies. Quite recently, the young people conducted a powerful meeting in the Arcade Hall, many of the Crusaders taking part in this service. We rejoice that most of the young people have followed the Lord through the waters of baptism, and many of them have been immersed in the Holy Ghost. Pastor McAvoy takes a deep interest in the Crusader branch of the work, and from his ministry great encouragement is given to them to do service for the Master.

'AWAKE, THOU THAT SLEEPEST'

By K Royle (Croydon Crusader)

To you, reader, in these days of uncertainty and unrest, the words of the Apostle Paul, inspired by the Holy Spirit, ring out with an earnest entreaty—Awake thou that sleepest!

To you, sinner, who are content to slumber on, who refuse to arouse yourself to believe God and His Word, although many times you have heard the Gospel of Jesus and His love, this message rings out with a final warning. You are dead in your sins while your soul continues to slumber. Your days are numbered. God is longsuffering and not willing that one precious soul should perish, but the day of reckoning must come. As we look at the signs of distress and appalling wickedness on every hand, we cannot fail to recognise the fact that the period of God's grace and mercy is about to end.

Slumbering soul, awake to your danger! In rejecting God's Word you are rejecting the Saviour of mankind, and therefore bringing upon yourself the condemnation of death. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil

hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii 19, 20)

Are you content to allow your soul to slumber on when every day brings you nearer to eternal life or death? What will your excuse be as you stand before your Judge, the King of kings and Lord of lords? Awake thou that sleepest, awake to your danger! Awake to behold the Lamb of Calvary suffering in your stead on the cross. Gaze upon the blood which flows from His head, His hands and His feet, realise that this precious blood has power to cleanse your every sin. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i 7). Gaze, sinner, until your hard heart is softened, gaze until the tears of repentance roll down your cheeks as the wonderful love of God dawns upon your soul and awakens you out of your slumber. Awake to behold the glorious Son of God whose arms are outstretched in patient entreaty. Come unto Him and rest. May God's Spirit awaken you to your peril before it is too late. Cast off the works of darkness—awake to righteousness. Awake thou that sleepest.

Have not these words a warning to the believer also? How many of us are apt, at some time or other to lose the reality of the most important happenings in the spiritual life. We listen as in a dream to the voice within which tells us of the tragedy of men and women who are dying without the knowledge of a Saviour's love, we pay little heed to the call to bestir ourselves on their behalf. How easily we could sacrifice an hour or more in the early morning on our knees in prayer, a sacrifice which would bring blessing to many a sinner and strengthen many a saint. Oh shame on us, who have the full assurance of salvation, if we cannot sacrifice more time in prayer on behalf of those whose souls are in danger.

In his epistle to the Romans the Apostle Paul finds it necessary to arouse the believers to their responsibilities. He tells them it is high time to awake out of sleep. Let us, then, who desire to spend and be spent in the service of the One who has become the fairest of ten thousand to our souls, sacrifice more time in prayer for the multitudes who slumber on insensible to the pleadings of the Saviour.

"The end of all things is at hand, be ye therefore sober, and watch unto prayer."

'HE CARETH FOR YOU'

How can it be my little life should matter so to One

Who holds the universe in space, and guides each flaming sun,

Who sits supreme ruling all things by His most wise command,

Who holds the waters of the sea in the hollow of His hand?

All nations are as nothing, and He counts as vanity

The people of the earth, and yet He deigns to think of me!

Ah, yes, 'tis true, I know 'tis true, and I am glad to know

That He who made and guides all things can and does love me so,

That He has planned my life for me, and ordered all my days

That nothing comes by chance to me, for He directs my ways,

That He is watching over me concerned in all I do,

Seeking to counsel and direct, keeping each step in view

He bought me with His precious blood, and sealed me till that day

When He'll present me faultless before His face alway,

And meantime every day and hour He cares so tenderly,

Just as a loving parent, my gracious Lord for me,

Shielding when dangers threaten and guarding from each snare,

Enfolding with His tender arms and His almighty care

For having bought me with His blood, He's pledged to keep me, too

Having begun His work in me, He'll surely see me through,

Even if things seem adverse, they'll only work for good,

For His great purposes of grace have never been withstood

Yes, He doth care for you, my friend, and He doth care for me

Then happy and contented we for evermore should be

—A E R

When we come to the throne of grace, we must plead Christ and not ourselves, if we hope to be heard and answered.

Hell is the fulfilment of the sinner's wishes; he desires to hide himself from the presence of God, and perdition is the result of being driven from the presence of God's glory.

Our faith and not our worthiness is the measure of our mercies; "I am, not worthy," said the centurion but Christ said, "As thou hast believed, so be it done unto thee."

Concise Comments & Interesting Items

The Jews have afresh attracted attention from the world by a conference that is worldwide in its outlook, and worldwide in its representation. Sunday, August 14th, at Geneva, saw the opening session of the first International Jewish Conference. Jewish delegates assembled from all over the world. The object of the Conference was to stir up Israel throughout the world to defend herself against the many enemies of her race. Dr. Stephen Wise, said to be the greatest Jewish orator of the present time, was chairman of the Conference and said:

The World Jewish Congress, is to stand as the instrument of the people organised for the defence of its primary rights in human society. We owe it to ourselves and to the world, to speak out plainly and frankly, demanding that the world destroy this cancer of anti-Semitism in the body of our civilisation, demanding of ourselves that we do all that doth become men towards that end.

"Trusting in ourselves, believing in our people and its desire to stand unflinchingly for the right, holding that the conscience of the nations will not remain deaf to the cry of the Jewish people for justice, reaffirming the ancient faith of our people, 'Behold the guardian of Israel doth neither sleep nor slumber,' we open this conference for the honour and well-being of Israel in the sight of mankind, 'Comfort ye, comfort ye My people'."

A tremendous storm of applause greeted this utterance.

This worldwide defensive and offensive movement of the Jews is said to have been brought about by

"The openly-declared Jew hatred of Adolf Hitler and his Nazi cohorts, which threatens to engulf all Germans in the torrent of his anti-Semite crusade, the growing ferocity of Jew-baiting in Rumania, Austria and Hungary, and the perilous position of the Jews of Soviet

Russia, who are in danger of being submerged as a racial and religious body by the insidious repression of Bolshevism."

We are reminded of the offensive of the Jewish people against her enemies recorded in Esther. "The King granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey" (Esther viii 11).

We would simply remark concerning the situation, that now the Jews are seeking to defend themselves, but the time is coming when the Lord Himself will arise for their defence.

The visit to Rome and the interview of Mr. R. C. Norton with Mussolini, to which we referred a few weeks ago, are now the subjects of a series of articles appearing in the American "Sunday School Times." The recording of the actual interview with the Italian premier is still future, but one of the preliminary articles has this interesting incident:

"We had heard of the 'Bambino di Aracoeli,' and one day while in Rome we visited the church where this statue is enshrined. There were few visitors, so we were permitted to examine closely this small image of the Child Jesus that is supposed to have such unique powers of healing and was even carried to the bedside of a dying pope. We regarded the object dispassionately, and this is what we saw: A painted doll-like statue, with chubby cheeks and some of the paint rubbed off its snub nose. Its crown, surmounted by a magnificent diamond cross and draped with strings of large pearls, was placed slightly awry. The small body was hung with hundreds of objects of jewellery, jewelled rings, lockets, watches, pearl necklaces, given by votaries. The room itself was lined with

silver votive offerings. A priest sat by and offered explanations.

'Does this statue work miracles?' we asked him.

'Yes,' he replied, with a knowing wink.

'Do you believe that?' asked Mr. Norton.

'No,' came his answer.

And yet this painted baby doll was solemnly crowned by the Vatican chapter on May 2nd, 1897."

A fine summary of principles that should govern our recreations is given by D. L. Pierson in a contemporary. He says:

"Not every one is interested in the same type of amusement and all do not have the same opportunity. Taste and good judgment are needed. It is important therefore that we in choosing amusements consider the following factors:

"1. Is it in harmony with the law of God and the Spirit of Christ? Does it tend to obscure one's vision of God?"

"2. Is it a true recreation—building up physical, mental and spiritual strength?"

"3. Is it using only a justifiable amount of time, strength or money—not an extravagance?"

"4. Is it interfering with prior claims of greater importance in business or in service to God and man?"

"5. Is it helpful, not injurious or dangerous, to others who may participate or witness the sport or diversion? (Rom. xiv 19-21, xv 12)

"6. Is it in harmony with a high life purpose and does it help to attain a worth-while goal? It is important that a Christian keep the goal in sight. Steer, do not drift.

"7. Is it one in which I can participate to the glory of God?"

"A man's recreation—what he does when he is 'off duty'—is a test of his true character."

Molten Lead in the Hand

A LADY and gentleman were once being shewn through a factory in which for a certain part of the manufacture molten lead was used.

The manager led them up to a crucible of molten lead and said, "If I take a few drops of the molten lead, and put it on my hand, there is made between the molten lead and the skin of my hand tiny films, which prevent my hand from being burnt."

Turning to the gentleman he said, "Do you believe it?" "Oh, yes!" was the reply. But he politely refused when he was asked to try it. His wife, however, was taking off her glove, and she held out her hand and found that what had been told her was true.

Then said the manager to the gentleman, "If you will allow me, sir, I should like to point out that you believed me, but your wife trusted me."

I have no doubt that there are many, many who have heard all about the way of salvation, but have never trusted in the Lord Jesus Christ as their own personal Saviour. Some of them, too, could tell others exactly

how to be saved, for they have heard the story so often. I remember hearing of an unsaved man who was telling his wife how to be saved, when he himself believed and was saved.

Now I want you to think about all this very carefully. Do you believe about the Lord Jesus, or do you believe on Him? That is, have you trusted Him yet? If I were standing in a certain station wishing to go to another, believing about a certain train would never take me there. No, I must trust myself to it, believing that it will take me safely to my destination.

The Apostle Paul said in II Timothy 1:12, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

So I want you to believe on the Lord Jesus Christ, receive Him, and trust yourself entirely to Him, knowing that He is able to save them to the uttermost (or for ever), who come unto God by Him. Trusting, not trying, trusting, not feeling,—nothing but simple trust in His finished work.

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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.

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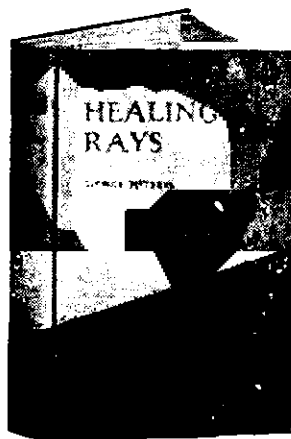
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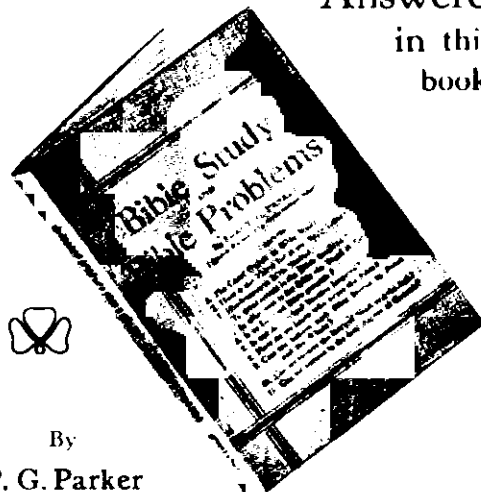
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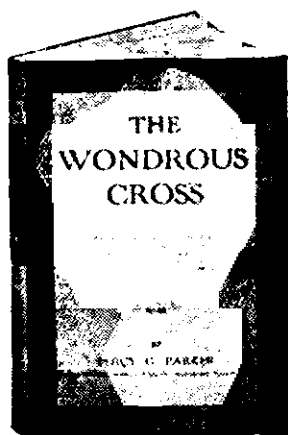
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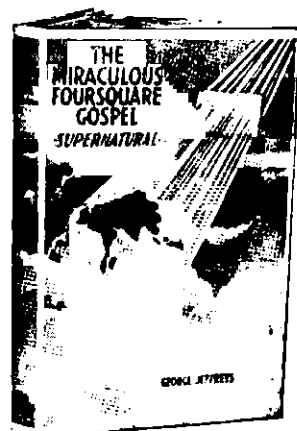
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