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NEXT WEEK : Special Crystal Palace Number

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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 38

SEPTEMBER 18th, 1936

Twopence



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

Revival Scenes in Monster Halls

The King's Hall, Belfast. The Crystal Palace, London

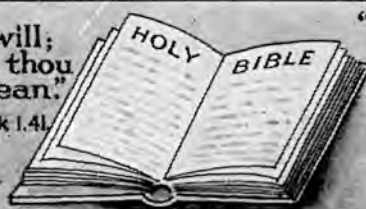
Never before has Belfast witnessed such scenes of Holy Ghost revival as were enacted in the famous King's Hall, Balmoral, during Principal George Jeffreys' closing meetings in the city. This huge Exhibition building was besieged by multitudes, and their enthusiasm was almost overwhelming. Extra trams and 'buses were put into service by the Corporation for these special meetings (and they even lowered the 'bus fares!), and yet they were unable to cope with the tremendous crowds that came each night. The car park, capable of accommodating hundreds of cars, was packed, a sight rarely seen at religious services in these days. The Principal preached in this hall from the centre of a large Boxing Ring, and it was a never-to-be-forgotten sight to gaze upon the assembled thousands sitting perfectly still and quiet, listening intently to his anointed ministry. Revival fervour characterised the singing of the hymns and choruses and valuable service was rendered by the splendid Ulster Crusader Choir, a happy group of consecrated youth, who ably led the vast congregations in their praises. During the three weeks' campaign nearly 750 decisions for Christ were registered, and hundreds testified to having received miraculous bodily healing, including a little boy who had come out of a spinal carriage after lying flat on his back for years.

Similar scenes of intense revival fervour and power were again in evidence at Elim's great Coming of Age Celebrations in the Crystal Palace, London, on Saturday. That huge palace of glass was taken possession of for the day, for the seventh year in succession, by thousands of Foursquare Gospellers, many of whom took part in a Cavalcade depicting the birth and growth of Elim, and their praises for God's goodness during the past 21 years, since the foundations of Elim were laid by the Principal, were as the sound of many waters. Further news and pictures of this Demonstration and the glorious Belfast revival will appear shortly in this periodical.



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

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

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September 18, 1936.

No. 38

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Principal Jeffreys' Revival Party Engagements

St. Peter's Port, Guernsey. St. George's Hall. September 13 to 17.

Baden, German Switzerland. October 7 to 11. Full particulars later.

Lausanne, French Switzerland. October 14 to 18. The great "Comptoir de Beaulieu," accommodating ten thousand people, has been taken for the Principal's meetings. Full particulars later.

Dear Friend,

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THE BIBLE from Cover to Cover

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Foursquare Gospel Testimony

and thus help to raise a standard in our land against the

HIGHER CRITICS, MODERNISTS,
and all who seek to destroy the Word of God

For full particulars, write to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S.W.4.

ELIM'S COMING OF AGE

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ADDISCOMBE. September 20. Adult School Hall, Woodside. Visit of Pastor E. C. W. Boulton.

CLAPHAM. October 8. Elim Tabernacle, Park Crescent. London Crusader Choir, 7.30 p.m.

GROYDON. October 4. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

HENDON. September 20. Elim Tabernacle, Ravenshurst Road. London Crusader Choir, 6.30 p.m. (Holloway Prison, 3 p.m.).

HOVE. September 19—Oct 1. Elim Tabernacle, Portland Road. Campaign by Pastor H. W. Fielding.

HOVE. September 27. Elim Tabernacle, Portland Road. London Crusader Choir, 6.15 p.m. (Lewes Prison, 2.30 p.m.).

ILFORD. October 11. Elim Tabernacle, Scrafton Road. London Crusader Choir, 6.30 p.m.

KINGSTANDING (Birmingham). Now proceeding. Tent Campaign by Pastor Jesse Williams.

LEEDS. September 27 and 28. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Visit of Pastor E. C. W. Boulton.

LISBURN. September 26 and 27. Orange Hall, Railway Street. Foursquare Gospel Convention. Speakers: Pastors R. G. Tweed and J. W. Martin, Evangelist D. R. McClean and Mr. W. Uppichard.

MONEYSLANE. Now proceeding. Campaign conducted by Evangelist D. Hood and K. Mahood.

PECKHAM. September 18. Elim Hall, Nunhead Passage, off Whorlton Road, Peckham Rye Convention. Speaker: Evangelist Jones.

RUGBY. Commencing September 27. The Mart, Regent Street. Revival Campaign by Pastor W. E. Smith.

WOOD GREEN. September 20. Brook Hall, Brook Road, Mayes Road. Visit of Pastor W. G. Hathaway.

Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 38

SEPTEMBER 18, 1936

Fridays, Twopence

The Palestinian Jew

By Pastor W. FIELD

HAVING moved among the peoples of this historic land for some time, it is my desire to record my impression of one section of the population. That particular section has always been a source of interest to the readers of the *Evangel* and not only to them but to all Christendom. As we near the end of this dispensation the interest is intensified and many eyes are turned to behold the "Budding Fig Tree"—"The Eternal Jew."

Possibly the first thing with which one is impressed is the variety of the Jews in Palestine. The common theory that the Jew has a peculiar cast of features, with one prominent member, is easily exploded.

There are all kinds of Jews, some black, others semi-black, some with fair hair and fair skin, the variety is amazing. The problem becomes more acute if one endeavours to solve it. The answers to discreet questions elicit no information; except that perhaps the variety is due to mixed marriages.

Looking at many of these blonde Jews, one wonders if they are here because they could not prove that they were 75 per cent Aryan. It might surprise you to know that many of

THIS "MIXED MULTITUDE"

still have a longing for the "Fatherland."

One is very much impressed by the ability and adaptability of the Jew. The new buildings, the reclaimed land, the transformed swamps, etc. The co-operative efforts put forth by all classes of the Jews is admirable. In their endeavour to establish a National Home they have pooled their resources and worked together for the common cause. Professional men finding their own professions unavailable have not been ashamed to work at menial occupations. The man who drives your 'bus is very often a qualified medical doctor, the waiter in your favourite cafe is possibly a lawyer, an architect can be seen working hard on the erection of new buildings. He will tell you that for thirty years he has worked with his head, but now he is going to work with his hands. When the day's work is done he spends the remaining hours in writing a book.

The city of Tel-Aviv, the part of Haifa known as Hadar Hacarmel, the various colonies, etc., all proclaim the ability of the Jew.

One prominent Member of Parliament after seeing something of the upbuilding of Palestine by the Jews has recorded the fact that he felt like leaving politics and coming out to join these people in

THEIR WONDERFUL WORK.

When Palestine was opened up for the building of a National Home for the Jews, many may have thought that the persecution of the Jew was almost over, that he would be able to have peace in the land of his fathers; unfortunately this has not been so.

The migration to Palestine has been followed by severe persecution and much bloodshed. For several months now we have experienced the worst revolution since the migration commenced. Almost every day brings its fresh toll of deaths.

When on the 20th April the *Palestine Post* appeared late in the day with the large heading "Nine Jewish dead, scores hurt in Arab attacks," it was hoped that the trouble would not spread. Such hopes were doomed to disappointment, the trouble spread over the whole country, in a few days the country was like an armed camp. Shooting, arson, throwing of bombs has been the daily occurrence since then.

Haifa, from where these lines are written, has been comparatively quiet, although more than fifty bombs have been thrown here up to date.

The writer was brought into the reality of the

BOMB THROWING

a few weeks ago. Being in the city of Haifa, he was contemplating taking a 'bus to his address about one mile outside the city. Seeing a 'bus going in the direction required, a mental debate took place as to whether he should try and catch the 'bus in sight or wait for the next one. Second thoughts won the debate, and he waited for the next 'bus. About half a mile outside the city the first 'bus was standing with a small crowd around it; the windows were smashed, six people had been taken away injured, a bomb had been thrown into

the 'bus. On an occasion like this one can bless the Hand that guides.

It cannot be too strongly stressed that in the present distress in Palestine, the Jews are not the aggressors. The commendable restraint shown by them has been commented on by the Colonial Secretary and the High Commissioner for Palestine. They have on occasions defended themselves and their property, but they are not the aggressors.

It is a cause for thankfulness that the Jews have exercised this restraint, otherwise the death-roll would have been much higher. When it is remembered that many of the 400,000 Jews now in Palestine were in the German Army and are therefore

TRAINED IN WARFARE.

One Zionist expressed himself thus: "I have been an officer in the German Army; I know how to kill a man." Yet they don't kill, they want peace, they want a sanctuary in a world in which hitherto they have found no rest.

As week by week the Jewish death-roll mounts higher, there is distress but not despair. The answer of the Jew is renewed efforts in the reconstruction of this land. He refuses to be intimidated by acts of crime and violence. He accepts the suffering and sacrifice as the common lot of the downtrodden race to which he belongs. His hope at the moment is not in the God of his fathers so much as in the justice and integrity of the British nation. Just a few of the Jews claim that their cause is spiritual, the others have no conception of anything spiritual.

In their fight for existence in this land there is determination which one cannot help but admire. They believe the antagonism of the Arab is due to misapprehension and that inevitably peace must reign. They know that the Arab has said: "Palestine ought to be a national cemetery and not a national home for the Jews." Suffering and sacrifice does not deter them from coming, they come, and want to come. Palestine to them is more than ever the

"LAND OF PROMISE."

If they cannot come here, where shall they go?

Someone did suggest through the medium of the *Palestine Post* that the Jews should, as a gesture of friendship, voluntarily ask that immigration should be stopped. The editor of the paper, in a rather brilliant article entitled: "Why the Jews say no," finished up with these words: "In the words of Samuel, the Jew can say to the Arab and to the world: 'Here I am; witness against me before Jehovah, and before His anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or whose hand have I taken at ransom to blind my eyes therewith and I will restore it you.'"

Numbers of their people have been killed, much of their property is destroyed, and the Jews are prepared to endure greater sacrifices. They are, in a word, prepared to be murdered but they are not prepared, and it is unfair and inhumane to urge them, to commit suicide.

The above gives us something of the spirit of the Jew. That spirit is hard to kill, it cannot be murdered, it must inevitably triumph.

There is among these people

A GREAT FAMILY SPIRIT,

they are what one might describe clannish, persecution has had the effect of binding them together, not simply as a nation but as a family.

The words of Rabbi Uziel, Chief Rabbi of the Sephardic Community, are interesting in this connection. Speaking at the funeral of six of the Jewish victims he said: "We have not come to this funeral to shed tears, tears we can shed alone. We have come here to-day as one man, as a sign, not only of our sorrow, but of our protest against the murders."

The report from a local paper gives some idea of how the entire Jewish community suffer when murder breaks their ranks. The scene is the funeral of nine Jewish dead in Tel-Aviv. "There was unusual restraint among the crowds. There was not a dry eye among the thousands who watched the silent procession of stretchers. Now and again a woman gave way to a suppressed sob. Otherwise there was complete and tense silence.

The silence of the people was at one time broken by the loud sobbing and weeping of the wives, children and mothers of the victims who walked behind the stretchers. These cries seemed to push through the dreary greyness of the early morning dampness and to permeate the entire city. The sorrow was too deep to permit any thought of demonstration. The armed police marching in the rear made themselves inconspicuous and hardly seemed part of the

GRIEF-STRICKEN PEOPLE."

This article would not be complete without a reference to the religious life of the Jews in Palestine. It is with regret that one has to record that with the exception of a small minority the religious life of the Palestinian Jew is very low, almost extinct.

Coming from the various countries of the world, they have brought with them many things, but not religion. They love sport, music, dancing, but as one young man expressed himself to the writer: "We are not interested in religion."

A German Jewish doctor gave the writer to understand, that in Germany about 50 per cent of the German Jews were Christians. I take it that they were nominal Christians. When these Christians applied for a visa for Palestine, they were given to understand that no Christian could receive a visa. Doubtless this decision on the part of the German authorities had a detrimental effect on the section who called themselves Christians, possibly they drifted into a state of indifference in which one finds so many of them to-day.

The Jewish sabbath commences at sundown on Friday and continues until sundown on Saturday. I was surprised to find that it is a day

GIVEN OVER TO SPORT

and pleasure, similar to a Saturday afternoon in England or Ireland. The vast majority never go to the synagogue expect on "Yom Kippur" (Day of Atonement), which takes place once a year.

The spiritual darkness of the average Jew is dense and almost impregnable. Some of you have the experience of trying to convert a Roman Catholic and

of the almost insuperable barriers with which you have had to contend. One has the same experience in dealing with the Jew; only in the case of the Jew it is worse as he is taught from childhood to reject the Lord Jesus and His atoning sacrifice.

In Palestine we have three classes, the Jew, the Moslem and the Christian. The Jew is easy to define, also the Moslem, but the Christian might be almost anything. He might be a Roman Catholic, Greek Orthodox, Russian Orthodox, etc.; almost anything but a believer in the Lord Jesus.

In reply to the question: "Are you a Christian?" the answer is often given, "Yes, I am Greek Orthodox." "Or are you a Jew?" "No, I am a Christian." One soon has to drop the word Christian and ask the simple question, "Are you a believer in the Lord Jesus Christ?" The word Christian, like the word saint, has fallen on evil times in Palestine.

One great difficulty with the Jew is to get him to a meeting to hear the gospel. There are no

SERVICES IN PALESTINE

for the Jews as far as I know, even if one speaks their beloved Hebrew it would be almost impossible at the present time to get a congregation. Yet the writer, in common with others, feels that there will come a great awakening of the Jews, when God moves on them by His Spirit. A moving of the Spirit is the need of the Palestinian Jew.

The writer has enjoyed preaching to congregations largely composed of Arabs. On making the call for decisions it has gladdened his heart to see hands raised.

May I conclude this article with the Hebrew greeting: "*Shalom Alayhem*" ("Greetings to you").

The Outshining Glory

By Rev. G. D. WATSON

His face did shine as the sun, and His raiment was white as the light.—Matthew xvii. 2.

THIS outbeaming of the inward splendour of our Saviour through His face, and features, and clothing, is what will take place and be manifested in His second coming. It is impossible for us to conceive all that blaze of uncreated glory, which was concealed in the precious humanity of Jesus from His infancy to His ascension. We are told that "in Him there was all the fulness of the Godhead bodily." Within His precious body there was concealed the glory of a spotless human soul, and in that soul was hid away the uncreated light and splendour of the Eternal *Logos*, and in unity with that Eternal Son of the Father was the glory of the Holy Spirit. What condescension, what humility, that all that uncreated light, before which highest angels veiled their faces, was hid away in the quiet, lowly fashion of a human body, moving unobserved among men, a glory of which if one single beam of it had been let loose upon the eyes of men, they would have fallen as dead.

At the transfiguration Jesus allowed a portion of this eternal light within Him to stream out as a sample of what it will be when He comes in the glory of His Father. This is what Peter refers to in his Epistle when he speaks of "seeing the majesty of Christ." This same majesty of light will shine out from the saints. Those who have in this life been washed in Christ's blood from their actual and original sin, and have been baptised in the Holy Spirit, and made like unto Christ in all their interior life, are to possess the same glory that Jesus had within Him, up to their measure. Jesus says to the Father, "The glory which Thou gavest Me, I have given them." Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Even in this life we have often seen instances where believers have been so baptised with the Spirit as to transfigure their ap-

pearance, and a supernatural brilliance has beamed from their faces. This is a part of that same uncreated light and a faint intimation of the glory to be revealed.

All these are but faint beamings of coming glory. When Moses went up into the mountain and spent forty days talking face to face with God, and beholding His glory, his whole nature, within and without, was so bathed with the Holy Spirit that when he came down from the mountain the skin of his face glistened so bright as to dazzle the beholders. This is a prophetic illustration of those saints who shall be caught up to meet the Lord in the air and be glorified in His presence; they will be so permeated with the eternal light of God's nature, that from them will irradiate the splendour of Jesus, and when they come back to reign with Christ in the millennial age, they will shine like angels to the people still living on the earth. Jesus says that those who follow Him, and are made like Him, "shall shine like the sun in the kingdom of their Father."

The people who crucified Jesus could not dream that beneath that pale and weak bleeding body there was a glory brighter than ten million suns. And so to-day, the people who look down on the humble, obscure, sanctified ones with a look of scorn and a sense of lofty superiority, cannot imagine that hid away in these lowly, despised ones, there is a dazzling whiteness, an electric luminosity, and a third-heaven splendour which will, some day, throw all the honours and glory and culture and beauty of this world into everlasting eclipse. Beware how you under-estimate the lowly, non-resisting little ones who follow the Lamb, for they are blazing suns in disguise, they are magazines of concealed white lightning, soon to be manifested at the coming of the Lord.

THE Gadarene countryside has altered. The figures who staged the act in this chapter have passed on. But the movement repeats itself. This is the popular tragedy of our times depicted in ancient guise.

People's minds ran in a groove something like this: "Two thousand swine lost, one lunatic restored. This is bankruptcy to us and Jesus is wrong.

"Jesus, we cannot trust You. We are afraid to allow You to control our lives or manage our affairs, because at this rate we shall soon be destitute. We cannot face the thought of losing the little we have left" . . . the whole multitude round about besought Him to depart from them. . . .

Oh, the utter sadness of their request! Hundreds of dark, suspicious hearts, all beseeching Him—the only One who could remedy their fears and banish their horrid suspicions or ease their stricken minds, Jesus—to depart out of their country.

What will Jesus do? Will He crave a further hearing? Will He insist on driving His message home? Will He bring such evidence of His reality and power that the crowd may break down under the weight of truth? Will He simply sweep them into allegiance?

"And He went up into the ship and returned back again."

He complied with their request and left them. The miracle had come as a challenge, the people had made their choice, and now they were guilty of rejecting Him and incidentally of closing the door upon the blessings of God which Christ brings with Him.

The Gadarenes could not understand God's economy. But we have also sympathised secretly with the dejected proprietors of the pigs!

Our sense of proportion is still unbalanced. At every turn Christ is upsetting our scale of values. Of course a man's livelihood is of great importance, but we dare not forget the call to "seek first the kingdom." Jesus subordinates the things which we commonly placed in the foremost rank and elevates the things which have long been neglected.

Nothing on earth is so valuable as one human soul.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Christ gladly made any sacrifice to save a soul, and the hogs had to go.

It was not merely another man's source of wealth or income which had to be relinquished, but His own comfort and pleasure, the dear delights of home, His

A Tragic Request

By Evangelist
C. W. BONIFAZI
(Caterham)

Then the whole multitude of the country of the Gadarenes round about besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again.

—Luke viii. 37.

virile manhood, and life in its prime which was ultimately yielded as an offering for the redemption of human souls. The sacrifice of His own earthly existence was not too great a price for an individual life.

That is why Christianity never guarantees material affluence. It is not an earthly assurance policy, but it does promise life's dearest treasures to implicit believers and a mine of spiritual wealth to lovers of Jesus Christ. We dare not aim at lands and money. We can only make them our servants. The soul's ambition must be Christ and Christian virtue, for these are the incorruptible treasures of life.

This choice lies before us.

Now look at the man possessed of demons. He was the terror of the countryside. In his mad frenzy he had burst his chains apart with satanic energy, fleeing naked into the desert or haunting the tombs on the hillside. An entire legion of demons had found a habitation within this poor, tormented frame. They had made him as fierce as a jungle beast and a danger to men.

Jesus met him and the demons within commenced to cry for mercy, "Jesus, Thou Son of God Most

High, torment us not. Send us not out into the deep, but give us leave to enter into the swine!" "And He suffered them." There was a sudden stir amongst the herd and the animals careered madly down the slope. The herdsmen held their breath. They stood as men transfixed to the ground, and gaped amazement as the pigs crashed over the cliff into the water below. Then they "took to their heels" in the direction of the town to spread the fateful news. The pigs had gone! It was a tragedy!

But see the one-time maniac. Is he demented and beside himself? Naked and fierce? No! He is clothed and in his right mind, sitting at the feet of Jesus. And the Gadarenes were afraid. Christ had dealt effectively with a man who had been the curse of their countryside, but He was asked to leave. Yet Englishmen do the same thing in 1936. In effect they say, "Jesus, clear out! We don't want You in our land. We know You are ridding men of passion and greed, selfishness and pride. We see clearly that You are casting out the curses of the land. You are clothing men in their right minds, healing their diseases, raising them from the depths of depravity to a place of respect for themselves. You are putting a new spirit within them, and giving them a hatred of sin and a deep love for the only true God. But we dismiss You!"

"Miracles are happening before our eyes. Lives are being transformed by the living power of Christ. The light of peace illumines the faces of those who

feared. But we are afraid!" Of what are men afraid? Can it be the wholesomeness of the Christian life, or perhaps the winsomeness of the Master which produces fear?

It is the thought of being driven out of a smug and complacent corner in life and the embarrassment a poor Christian sometimes suffers when people of good pagan taste make the gospel appear contemptible. It is the horror of having to examine oneself under the white light of the Holy Spirit, the renunciation of darling sins and the rigours of self-discipline which form the ground for fear.

The maintenance of a thoroughgoing honesty is too expensive in an age of laxity. It entails excessive personal risk and is haunted by the spectre of sacrifice. Purity is unthinkable amid the unblushing parades of sin. But the price of ultimate and eternal happiness is present holiness. A costly sum

IN HUMAN RECKONING!

Is a fleeting joy worth the price some men normally pay for it? Are even years of fitful enjoyment worth while at the risk of manhood, womanhood, a love of truth, faith and purity—and a man's whole soul? For what shall it profit a man if he shall gain the whole world and lose his own soul?

Jesus destroys the hogs. That is the cost of the man's healing. Said the Gadarenes among themselves, "If He will do this, what else will He not destroy? Everything is at stake."

Christ will destroy fear and passion, lust and hatred, pride and prejudice, jealousy and war. We know these things are wrong. The poor peasantry was guilty of moral cowardice, but are we not also afraid of right? We may not say so in as many words as the pig-keepers, but our thoughts and behaviour can express the same urgency in God's code of interpretations.

The story continues and the boat goes back bearing Jesus away. He had heeded those piteously blind requests—and left them. This is a solemn fact. The power of His love had worked a wonder in that neighbourhood. Was there ever a weapon more forceful than that world-encircling love? It was His last resource.

When the compassion and sympathy of the heavenly

Father sweeps about a man's soul and the world sits curiously watching the Saviour "dying the death" for its redemption without a faint stirring of soul, when God gives Himself for sinners and they jibe at Him and

REFUSE HIS LOVE,

what then shall He do?

Does God force an allegiance like some tyrant of our history books? Does He compel surrender? Are we the victims of some celestial inquisition? He does not bludgeon His way into our hearts. He will not enter as a thief to take us unawares. And if we love the base and unworthy in life better than righteousness, He will depart. If we have a predilection for pigs and an aversion to Christ, He will leave us.

But blessed be God, the ransomed and redeemed life of the maniac was a greater boon than the utility of swine.

The glory of a rescued soul stands in sharp contrast to the scurrying forms of doomed swine. The measure of good directly accruing from the man's recovery far outweighed the measure of loss sustained by the sacrifice of the herd.

At Christ's command the maniac went back to his town and testified of the grace of God. The records do not tell us the result of the testimony, but see what happens when Christ forsakes a place.

Present conditions in the land of the Gadarenes reveal that there are now men who dwell among the ancient rotting tombs. It is a city, devastated and lying waste, inhabited only by hogs. A place of wild swine! How unchanging, unrelenting are these laws of God!

That is a geographical picture of the stubborn, unyielding heart . . . a wild wilderness of tombs and ruins and swine.

Yet Christ can deliver us from the dread and dust of despair. We must let Him do it. When Christ enters

THE DEMONS FLY.

The tombs and ruins, the swine and the desolation form the sombre background, whilst in the foreground there spring forth gladness and rejoicing, joy and singing, the beauty and peace and power of the more abundant life!

Alone with God

THERE are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God"; when nothing will meet our spiritual requirements except silent communion with the Father. There are moments when, without this intimate and tender relationship with Him, the path of duty would be lost and we would wander in the darkness without a guide.

The highest revelations come to us in those moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that seems to exist around the spirit that seeks communion with Him. Even the presence of a very dear friend might cast a shadow between the seeking soul and

God, and to some degree hinder the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of His Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night.

When the human heart is full of cares and troubles such as come to every life, and the soul is crushed almost to the earth by heavy burdens, when every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus!

Luther and His Servant

LUTHER had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left without giving the family any notice. She subsequently became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside, he said: "Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing heavily upon my conscience—I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?"

"I have," she continued, "done many wicked things; but what oppresses me most is that I have deliberately sold my poor soul to the Devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God; "suppose while you lived in my house you had sold

and transferred all my children to a stranger, would the sale or transfer have been lawful and binding?"

"Oh, no," said the deeply humbled girl, "for I could have no right to do that."

"Very well, you have still less right to give your soul to the arch enemy—it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost, He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, you go to the Lord, confess your guilt with a broken heart and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and as for the sin of attempting to alienate His rightful property, throw that back upon the Devil, for that is his and his alone."

The girl obeyed, was converted, and died full of faith and hope.—*Sel.*

Hunger for the Spirit

E. C. W. BOULTON.

C. C. SWIFT.

1. Years I hunger'd for the Spi - rit, His own temple yearn'd to be,
 2. O - thers told of gush - ing ri - vers, Sang of pen - te - cost - al show'rs,
 3. Deep - er, stronger love for Je - sus Was the bur - den of my cry,
 4. With the ad - vent of the Spi - rit, Came a vi - sion clear and strong,

Yet tho' oft up - on the thresh - hold, Something barr'd His way in me;
 Re - vell'd in the Spi - rit's ful - ness, Glo - ri - ed in His gifts and pow'rs;
 And to make my life well - pleas - ing, All my pow'rs I did ap - ply;
 Of those lost and Christless mil - lions, Who to death are borne a - long;

How I struggled to sur - ren - der, As His light swept o'er my soul,
 Lives all bath'd in heaven's sun - shine, Fill'd with joy that's deep and full,
 Then at last this long - ing na - ture, Like a thirst - y de - sert drunk,
 And the urge was born with - in me To go forth and snap their chains,

But the flesh was weak and wav - ring, And I fail'd to yield the whole.
 Launch'd up - on a sea of won - der, Yield - ing to the throneward pull.
 Of those sweet refreshing wa - ters In my soul which Love had sunk.
 Count - ing all but loss to win them, Precious spoil of Cal - v'ry's pains.

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Bible Study Helps

HEIGHTS OF BLESSING

(1. John iii. 2, 3)

Introduction: Believers here not called "servants," nor even "friends," but "children."

I. Blessings Given to the Child of God in the Present.

1. Parental care.

- (a) For our spiritual well-being.
- (b) For our earthly needs.

2. Parental counsel.

- (a) He instructs us in His Word.
- (b) He instructs us in prayer.
- (c) He instructs us in all matters.

3. Parental communion.

4. Parental correction, or chastisement.

Note: John is interested in both the present and the future. The present is highly important, but is overshadowed by the future.

II. Blessings Reserved for the Child of God in the Future.

1. To see Him (the Lord Jesus Christ).

- (a) He is the means of our salvation.
- (b) He is the object of our affection.

2. To be like Him.

- (a) He is true, and so we will be true.
- (b) He is pure, and so we will be pure.
- (c) He is holy, and so we shall be holy.

3. To be for ever with Him.

- (a) There is fulness of joy.
- (b) There is ceaseless praise.
- (c) There is glory for ever and ever.

Conclusion: These "heights of blessing" belong to none but children of God. There is but one way to become His child, that is by the new birth.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

Sunday, Sept. 20th. Matt. xxvii. 45-56.

"He cried again with a loud voice and yielded up the ghost" (verse 50).

A glorious cry of victory. The mighty shout of the Victor of Calvary. The cry of the Son of Man the Second Adam, who to the fight and to the rescue came. The cry of the Son of God the only efficacious and complete sacrifice for the woes and sins of sin-cursed man. The journey from cradle to cross had been fraught with ceaseless danger and bitter misunderstanding, but at last the final stage of the painful journey had been reached. He had worked the works of Him who had sent Him and in the soul of the Divine Workman was the sense of a task undertaken and carried through to a triumphant conclusion. Something of the victory of that cry must have struck terror into the enemy of souls. Heaven re-echoed the glory of it, and a war-hardened centurion smitten with strange conviction bore testimony to some miscarriage of justice. O glorious Redeemer. The Just for me the unjust, Thou didst live, suffer and give Thyself in all Thy perfection to bring me to God. PRAYER TOPIC:

That a gracious anointing of spiritual power may rest upon the ministry of the Word in all Elim Churches this day.

Monday, Sept. 21st. Matt. xxvii. 57-66.

"And there was Mary Magdalene . . . sitting over against the sepulchre" (verse 61).

The enemy was vigilant and so was Mary. The former motivated by hate. They hated both Jesus and His followers. The latter motivated by undying love and gratitude. Mary had been greatly forgiven, greatly blessed. The touch of the Master's hand and heart had left its indelible impress upon every fibre of her being. That touch had been the touch of the Eternal, and the passage of time with its vicissitudes but served to deepen the work of grace in her soul. She had followed on, and now when all seemed lost, her allegiance still held her in close proximity to her beloved Lord. Thus does real gratitude and fragrant love linger when many have fled. Love loves on, and lives on when all else within and without has apparently died. PRAYER TOPIC:

That a sweet consciousness of God's enveloping presence may possess those of our churches who are now passing through deep waters of sorrow.

Tuesday, Sept. 22nd. Matt. xxviii. 1-10.

"The angel of the Lord . . . rolled back the stone . . . and sat upon it" (verse 2).

There had been a time when Jesus had commanded men to "take away the stone." On that occasion He had uttered words they did not understand. Words of life and power and glory. Resurrection words. Prophetic words. At His

word men took away the stone and Lazarus came forth to life anew. Men saw and feared, trembled and worshipped. This is another cemetery scene, but no man has a hand in it. None other than the Angel of the Lord with his God-given commission descends to earth as the courier to the Prince of Life. The Lord God of Hosts was honouring His Beloved Son, setting His seal to His consummate act of perfect atonement. The curse of sin and death was broken. The ban to heaven removed. Death could not keep its prey. Hallelujah! Blessed be the name of Jesus. What a mighty Saviour! Redeemed by His death, saved by His life, kept by His power.

PRAYER TOPIC:
Praise for all God's hand hath wrought in recent days in special campaigns and conventions.

Wednesday, Sept. 23rd. Matt. xxviii. 11-20.

"Lo I am with you alway" (verse 20).

Blessed words of assurance, comfort and equipment. They needed these words. He on whom they had learned to rely, He whose bodily presence had meant so much to them, was about to go in person from them. They would "see" Him no more. In His inimitable way He was wooing them away from the things of the senses to the higher planes of vision. They should no longer trust in their "feelings," but in His Word. The Blessed Holy Ghost the Comforter, that precious gift of God to the believer, should henceforth witness to them of the abiding presence of God. Had He not said "I and the Father will come unto you"? The days ahead may be fraught with difficulty, distress and darkness, but through them all would come the sweet assurance of the presence of the Overcomer, the Consoler and Light of the World. May this blessed believers' portion be ever my real possession. So shall my feet be kept from slipping, my heart stayed with peace, my spirit buoyant with the life of the unchanging Christ.

PRAYER TOPIC:
For great blessing upon those in the Elim Bible College now preparing for the ministry.

Thursday, Sept. 24th. Prov. xvi. 1-16.

"Commit thy works unto the Lord" (verse 3).

Literally, roll them all upon Him. Life is no play game. The best lives all down through the ages have realised the responsibilities of the duties or works of life. The way in which the common round and the daily task is performed is making its mark for good or ill on those around and on our own lives and characters. The Divine Word points to what we have to do, as something not to be lightly esteemed, but to be reckoned as a burden to be rolled upon God. What glory to God, what blessing to others

and ourselves will arise from a right view of duty. Whether menial or mighty, each task is a trust from God, and if in humility we realise that of ourselves we can do nothing, and ask Him to undertake, then, indeed, under His blest direction and control, our thoughts will be immersed in His thoughts, His plans be ours. God will thus be able to prosper us in our ways and works, and through them all, we shall know it is no more I but Christ, and that "I can do all things through Christ which strengtheneth me."

PRAYER TOPIC:

That our Elim missionaries may continually realise the indwelling life of the Risen One, making them equal to all the demands of their ministry.

Friday, Sept. 25th. Prov. xvi. 17-33.

"Whoso trusteth in the Lord, happy is he" (verse 20).

Hallelujah! That "whoso" takes in all—even me! I like that "whoso," it is as high as heaven; deeper than the sea. As wide as the Heavenly Father's arms, as deep as the Heavenly Father's heart. It takes in a Moses and a Miriam, an Abram and an Aaron. A Jacob, a Joseph, and a runaway Jonah. An impulsive Simon, a logical Paul. A ministering Martha and a meditative Mary. A thoughtful Philip and a dying felon. Hallelujah! They all found ease of heart and joy of soul in the Lord. He has no special pets; the joy of the Lord is for whosoever will trust. As a guilty sinner I trusted Him. God put all the weight of my guilt on Him. He took it all away. Hallelujah! As an invalid I trusted Him. He healed me completely. Hungry for more of His fulness I trusted Him, and He filled me with His Spirit. Glory to His Name! Oh, I'm happy, happy, happy! He fills my cup with blessing and tunes my heart to praise.

PRAYER TOPIC:

That our highest expectations may be exceeded in the final result of the Elim Jubilee Fund, God's people being able to claim the "exceeding abundant" response to faith.

Saturday, Sept. 26th. Prov. xvii. 1-17.

"He that covereth a transgression seeketh love" (verse 9).

This is the real following after charity (I. Cor. xiv. 1). The Devil ever seeks to adulterate love. We forgave the transgressor but told someone else (confidentially of course!) his or her transgression against us. We even told the other party that we had forgiven the transgressor. But had we? For the essence of real forgiveness is love, and love does not expose but cover. How wonderfully Jesus dealt in love with Judas. He gave him the favoured guest's portion from the dish and spoke in such a way that the other disciples thought He had sent Judas on an errand. In our treatment of others we cannot do better than study and emulate the methods of Jesus. It means going out of our way to cover a transgression, but in doing so we find our feet on the love way, the holiness way. There we discern the imprints of the footsteps of Him who died to cleanse us from our sins.

PRAYER TOPIC:

Praise for all that God is preparing to do on the morrow in our churches.

THE two geographical terms, "Dumah and Seir," are in Edom, and the questioner is possibly an Edomite sentry, or watchman, calling across a chasm to an Israelitish watchman on the other side. God's prophets had predicted dire judgments upon Edom, and it would seem as though the question was asked sceptically or derisively.

Some have translated it like this, "Watchman, how much off the night?" That is, how near has the time come to the fulfilment of these predictions, how much of the night has already gone? And the answer comes from the Israelitish watchman, "The morning cometh!" And the morning, of course, would come with the shining forth of Messiah's face. But he adds, "And also the night!" for when the morning comes for the people of God, a darker night than earth has ever known will fall upon those who have rejected the testimony of the Lord.

Based upon this declaration is the earnest entreaty down through all the centuries, "If ye will inquire, inquire ye." In other words, in view of the approaching fulfilment of the prophetic word, be in earnest, face the issue squarely, looking up to God for divine instruction.

"Return, come." It is the voice of the Lord pleading with a wayward people who have turned their backs upon Him and have wandered away from Him. He is saying, as it were, in view of the near fulfilment of these things, or, as we would put it to-day,

IN VIEW OF THE NEAR RETURN

of our Lord Jesus Christ, "If ye will inquire, inquire ye; return, come"—come back to God while He waits in grace to save.

The text I wish to use simply as a starting point as I turn from one scripture to another to find out where we are in the course of time. "How much off the night," how near are we to the dawn? And in doing this I wish to speak of current events in connection with three distinct companies of people.

In the First Epistle to the Corinthians, Paul distinguishes these groups when he says, "Giving none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." Prophecy has to do with these three classes.

First, what do we see in the world to-day to indicate that God is soon to fulfil the promises to Israel? In the twenty-first chapter of the third Gospel where we have Luke's account of our Lord's discourse on the Mount of Olives (His great prophetic discourse which is also reported in Matthew xxiv. and xxv. and in Mark xiii.), after indicating certain events that would lead up to His second coming, the Saviour says to His disciples (v. 29), "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." This was a parable, we are told; but here is its application, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And then we get that verse,

RECENT PROPHETIC or, How far off the

By H. A. IRONS

*The burden of Dumah. He calleth to me out of Seir, W
of the night? The watchman said, The morning came
ye: return, come.—Isaiah xxx*

"Verily I say unto you, This generation [that is, the people of Israel]

SHALL NOT PASS AWAY,
till all be fulfilled."

The fig tree, the olive tree and the vine. The fig tree is the symbol of Israel looked at nationally. It is first used, with three others, in Judges ix., uttered by Jotham when the people of Israel behaved so badly to the family of Gideon after his death and followed Abimelech.

"When they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken to me, ye men of Shechem, that God may hearken unto you. The trees went forth (trees are frequently used in the prophetic scriptures as symbols of nations, and Jotham used them in that way) to anoint a king over them: and they said unto the olive tree, Reign thou over us."

We know from Jeremiah and the Epistle to the Romans that the olive tree is the symbol of Israel in covenant relation with God.

"But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us." The fig tree is the symbol of Israel nationally. "But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us." And the vine is a symbol of Israel spiritually as

A TESTIMONY FOR GOD

in the world, bearing fruit that gladdens God and man. "And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us." What is the bramble, the thorn-bush? It is the symbol of apostate Israel after the flesh. Do not misunderstand me, I am not saying that the nation of Israel as a whole is apostate. That nation rejected their Messiah because they did not recognise Him when He came; but throughout the centuries the great majority of them, have clung to the Old Testament, the Word of God, and though blinded when they read Moses, they are still looking forward to the coming of their Messiah. But in the days in which we live

IC DEVELOPMENTS

the Night are We?

ONSIDE, D.Litt.

ir, Watchman, what of the night? Watchman, what cometh, and also the night: if ye will inquire, inquire
ah xxi. 11, 12.

there are all over the world vast numbers of apostate Jews, and when the Jew who was so highly privileged becomes apostate, he is as bad as an apostate Christian.

"The bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." In other words, I am willing to reign over you, to propose some plan, some political system, but you must put your trust in me.

I think we are living in the days when the bramble is in the place of authority among many of the nations of the world. It is remarkable how many apostate Jews

ARE SPONSORING COMMUNISM

and other socialistic programmes.

But let us consider the fig tree.

The Lord Jesus likened Israel to "a fig tree planted in a vineyard." After the return from Babylon God planted them in Palestine as a fig tree in a vineyard, and the Saviour came to that tree and found no fruit thereon. There was a profusion of leaves, but nothing real for God. And then you have the symbolic action, the cursing of the fig tree, and so for centuries the fig tree has been, as it were, dried up by the roots and has had no real national place. The Jews are scattered everywhere among the Gentiles.

But the Lord Jesus says, "Consider the fig tree" —when it begins to put forth its leaves, when it begins to bud, then you may "know that the kingdom of God is near," or, as in Mark in the Revised Version, "Then know that He is near, even at the door."

I do not think that any can deny that in our day we have seen the fig tree beginning to bud and put forth its green leaves. I am amazed as I think of the events that have taken place in connection with the Jews in my own brief life, and particularly that part of it which has been devoted to ministering the Word of God. I go back, say thirty-six years, when some of these things were first opened up to me, and as we studied the second coming of the Lord and saw that the day would come when

THE JEWS WOULD RETURN

in unbelief to Palestine, we never dreamed that we

would live to see it! The first announcement of a Zionist conference was made about that time. How thrilled we were and we thought, is that the beginning of the leaves coming out on the fig tree? It looks as though the Jew is about to speak once more in national terms, not simply as scattered wanderers.

But the years went on. Zionist congresses were held one after another, but yet the Jew did not get any foothold in Palestine.

The shot in the Balkans. Dr. Theodore Herzl had been negotiating with the Turks to make arrangements by which Palestine might be opened up to the Jews, but practically nothing came of it. Then that shot was fired in the Balkans, and while the modernistic preachers were crying, "Peace, peace, when there is no peace," the World War broke upon us, and for four awful years the nations were at one another's throats. When at last the Armistice was signed and the war came to an end, who had profited by that terrific conflict? None of the great nations of the world. They were all left poorer and weaker in every way than before, but there was one people who profited—the Jews. That war was allowed to go on by God until the power of the Turk was broken in Palestine. He was driven out, Palestine came under the British Mandate, and opportunity was given the Jew to return to his own land.

You know something of

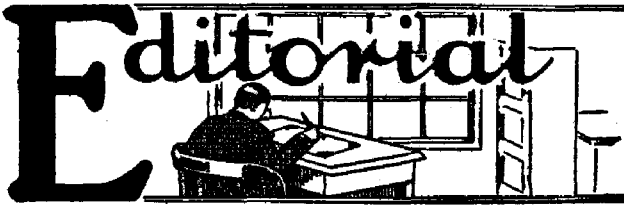
THE REMARKABLE EVENTS

that have transpired since the signing of the Armistice, but there is one thing I would call to your attention. When the war ended, there were less than 50,000 Jews in Palestine, while to-day there are well on to 200,000. As we see the marvellous changes that have taken place there, it is evident that God is preparing the land once more for His ancient people, and He is preparing the people to go home. There were Jews that were not very enthusiastic, in countries like France, Britain, America, and Germany. They were treated well and given opportunities such as they did not have in other lands, but God has allowed hard and difficult circumstances to develop. They have put within the Jew's soul a sense of solidarity he has not had for centuries. The different parties in Judaism have drawn closer together and are realising that the only way to solve their problems is to go back to Immanuel's land.

According to the prophetic word, they will be back in their own land in unbelief. It is after they get back that the revelation of Christ as their Messiah is coming to them. And so, as we see these things transpiring before our eyes, how can we doubt but that the coming of the Lord is drawing near?

Our Lord not only said, "Consider the fig tree," but "all the trees." The Gentile nations are represented by the trees of the wood. Therefore look upon these nations and see what developments are taking place.

(continued on page 604).



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

Pentecost.

MR. HUGH REDWOOD, whose pen has made some excellent contributions to present-day Christian literature, recently made a striking observation regarding Pentecost. He said, "All who question whether Pentecost is for the present age and the gift of the Holy Ghost for men and women of to-day should read Paul's words very carefully. They are addressed to them as surely as to a Church whose earliest members, when the apostle first visited them, had not even heard of the Holy Ghost" (Acts xix. 2). It certainly seems most strange the attitude of much religious thought towards this blessed twentieth century effusion of the Holy Spirit. We cannot understand why to such a large extent the churches have closed their doors to that of which they so obviously stand in need. Pentecost is allowed a place in the calendar and the creed of the Church of to-day but denied expression in its experience. The solution of many of those perplexing problems which confront the churches is not to be found in a re-statement of truth, or in modernised methods of worship but in the recapture of the life and power of Pentecost. Undoubtedly God is prepared to repeat the glorious things which inaugurated the Church age, and give to His people the same blessed baptism of fire and power which will equip them for all His perfect will.

Spiritual Buoyancy.

"When thou passest through the waters they shall not overflow thee."—Isaiah xliiii. 1-7.

WHEN Mrs. Booth, the mother of the Salvation Army, was dying, she quietly said, "The waters are rising, but I am not sinking." But then she had been saying that all through her life. Other floods besides the waters of death had gathered about her soul. Often had the floods been out and the roads were deep in affliction. But she had never sunk! The good Lord had made her buoyant and she rode upon the storm! This, then, is the promise of the Lord, not that the waters of trouble shall never gather about the believer, but that he shall never be overwhelmed. He shall "keep his head above them." Yes, to him shall be given the grace of "aboveness." He shall never be under, always above! It is the precious gift of spiritual buoyancy, sanctified good spirits, the power of the Christian hope. When we are in Christ Jesus circumstances shall never be our master. One is our Master and "we are more than conquerors through Him that loved us, and washed us from our sins in His own blood."—Selected.

Clusters of Camphire.

The Challenge of the Untoward

By Pastor E. C. W. Boulton

"All these things are against me."—Genesis xlii. 36.

When all the things that threaten
Allied against us stand,
The thought of all God's fulness
Shall lead to vict'ry grand.

JACOB'S sky was indeed black with thick sorrow clouds which had gathered to darken his old age, and weigh him down in the eventide of his life. Troubles were multiplied. One after another fell the blows upon his stricken spirit, until he was thoroughly crushed and broken. His anguish expresses itself in the mournful lamentation, "*All these things are against me.*" It is the cry of one who feels forsaken and bereft. Life has suddenly been stripped of its sunshine. Everything seemed in alliance against the soul of the patriarch. Each new step led to fresh loss, plunging him more deeply into the darkness of despair.

How many hearts there are who mourn like Jacob of old. Circumstances are showing them no mercy. Ere one wound has closed another has been opened. The cup of happiness has so often been dashed from their eager hands, and their hearts left cold and desolate, with but the painful reflection of that which might have been.

Perhaps like Jacob we have formed the unhealthy habit of dwelling upon the things that are against us, until we almost feel as though life bore us a grudge for which we were doomed to suffer indefinitely. We have sought comfort in self-pity, and as a result our vision has become dim.

Would it not be well in the hour of besetment to think of those things which will fortify the soul rather than constantly be obsessed with that which will only weaken and destroy spiritual morale? Think of all those "*exceeding great and precious promises*" that are for the soul that relies upon God. Consider the length and breadth, and depth and height of all that the Father has pledged Himself to be to those who dare to trust in His unfailing Word. There is not one of those promises that can possibly be broken. They are all "Yea, and in Him Amen." They are all negotiable at the throne of grace. Hallelujah!

Within the word Love speaks
Lies all the pow'r I need.

O my soul, why art thou cast down? Why art thou clothed in the garments of mourning? Let the breath of memory bring to thee refreshment from the days when God wrought marvellously on thy behalf. God hath not forgotten to be gracious. His compassions fail not. His mercies are new every morning. Let not the east wind of doubt nor the north wind of fear wither the fair flowers of faith and hope within thee. Though an host encamp against thee, yet thou hast no cause for alarm. God is thy Strength and thy Sufficiency.

Though the sky be dark with storm-clouds,
And the thunder loudly roars;
God will work for those who trust Him,
For the needy, open doors.

The Praying Christ

WE can never make too much of prayer, that blessed privilege which belongs to the family of God—prayer by which we draw nigh to our Father in that blessed and worthy Name—prayer the expression of our dependence on Him. How much has been written on prayer! Exhortations to pray much, to pray still more, to pray without ceasing, to pray fervently, to pray lifting up holy hands is always in order; that is according to sound doctrine and the teaching of God's Holy Spirit. But we do not think enough of our Lord in connection with prayer. The words He spoke concerning prayer are constantly to be remembered. Above all must we think of His own prayers. The praying Christ! What a Man of prayer He was as He walked this earth in the form of a servant! What help and comfort there is for us as we think of Him in His blessed prayer life on earth! He is our pattern in this as He is in all His walk. And still greater is the comfort when we consider that His prayers were not ended with His earthly life. They are continued in glory. We have not only a praying Christ on earth, but a praying Lord in glory. His blessed lips still make requests of His Father. As the great Intercessor He is upon the throne. And some day His prayers will all be answered. Much of the prayer life of our Lord is pre-written in that

BOOK OF PRAYER

and praise to which He so often referred while on earth, the Book of Psalms. The Psalms may well be called the prayer book of the Lord Jesus Christ. Many of the utterances expressing dependence, loneliness, poverty, sorrow, grief, rejection and reproach were written by the Holy Spirit in anticipation of His life of humiliation. When He who was rich became poor for our sakes these prayers were used by Him. He expressed His obedience, His trust, His loneliness in a world which hated Him, His soul agony and suffering in the inspired words of the Psalms. This was pre-written in one of the Psalms, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct My prayer unto Thee and will look up" (Psalm v. 3); and in the Gospel we read, "And in the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed" (Mk. i. 35). And again, "He went up into a mountain apart to pray, and when the evening was come He was there alone" (Matt. xiv. 23). "He went out into a mountain to pray and continued all night in prayer" (Luke vi. 12). Prayer was constantly in that perfect life. He prayed when He was baptised by John in the River Jordan (Luke iii. 21). Prayer preceded His transfiguration; "as He prayed His countenance was altered" (Luke ix. 29). Before He chose His apostles He spent a night in prayer. He prayed as the Cross and its suffering loomed up (John xii. 27). In

THE GARDEN OF GETHSEMANE

we see Him praying with strong crying and tears (Heb. v. 7). He kneeled down and prayed; "He fell on the ground" (Mark xiv. 35), being in agony He prayed more earnestly, and His sweat was as it were great

drops of blood falling down to the ground." The one-hundred-and-second Psalm contains the prediction of that prayer of agony. He taught, "Pray for them which despitefully use you" (Luke vi. 28). He did so Himself and fulfilled Psalm cix. 4, "For My love they are My adversaries, but I give Myself unto prayer." He prayed for His enemies on the Cross, as it is written, "He was numbered with the transgressors and He bare the sin of many and made intercession for the transgressors" (Isaiah liii. 12). But who can sound the depths of that blessed prayer life of the Son of God on earth and the things He might have asked of God! "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? (Matt. xxvi. 53). What a submission and what an example for us!

Before He left the world to go back to the Father He assured His disciples (and us as well) that He would pray for them. "I will pray the Father for you." Finally they listened to His prayer when He addressed the Father (John xvii.), and we also hear Him pray as the eleven disciples did whenever we read that

MATCHLESS CHAPTER.

That prayer is well called His "high-priestly prayer." It is the sample of His priestly ministry in glory. It gives a glimpse of His loving heart, which, in love that passeth knowledge, is constantly occupied with those whom He redeemed by His sacrificial death. He is the great, the never-failing Intercessor for His people. After all, our keeping for eternal life and glory does not depend on our weak prayers down here, but on His prayer and priestly intercession. He keeps us and all who truly are His. His life up yonder saves us down here. Because He knows us and bears us upon His loving heart, He is touched with the feeling of our infirmities and enters in loving, gracious sympathy into our lives. We can come to Him with all our burdens, for He is the Burden-bearer. We can tell Him of all our cares, for He careth. We can tell Him all about our sorrows and trials, failures and disappointments, perplexities and heartaches. He is ever ready to listen to us.

In these days of suffering and weeping, when His dear people moan and groan, when loss and bereavement is the lot of countless numbers of His children, what activity there must be in heaven! How He does intercede! Well may we all, and all who suffer and groan, expect the manifestation of His gracious love and power in our trials, as the result and answer, not of our prayers only, but of

HIS PREVAILING PRAYER.

Blessed be His name! the darker the days the greater His power to save and to keep. Just think of the praying Christ in glory.

Carried upward by His Spirit, human voices cry in His loving ears, "How long, O Lord? How long?" and again, "Come, Lord Jesus—Come, Lord Jesus." For all we know He is pleading now as He did on
(continued on page 608).

RECENT PROPHETIC DEVELOPMENTS (continued)

The easiest way to do that is to let me present it to you in a dramatic form. When at last the people of Israel are gathered back to the land, after the Church has been caught up to be with the Lord and before Christ returns with all His saints to set up His kingdom, the Tribulation is going to take place in Palestine and in the Roman earth, called definitely, "the habitable earth." Naturally, all the rest of the world will feel it in a measure, but the worst suffering will fall upon that part of the world.

Nations gathered to battle. We read that God is going to gather all nations against Jerusalem to battle. How will that be brought about? Do we see anything taking place in the world to-day to indicate that the time may be near for such a conflict as this suggests? I think we do. Let us think of Israel as returned to Palestine. What does God say is going to take place? "I will gather all nations against Jerusalem to battle" (Zech. xiv. 2), and it will be a burdensome stone to all nations.

How is this to be brought about? Remember that the Church will be gone, Christianity as such, will have disappeared from the earth, and God will be dealing with the nations and with Israel. He will open the eyes of every honest Jew left in the world at that time, the veil will be taken off, and as they read their own Bibles, they will discern the times in which they live. And they that are wise, as we are told in Daniel, shall instruct many and make clear what God is doing.

Therefore there will be a remnant in Palestine waiting for

THE COMING OF THE KINGDOM.

Others will be driven out, beyond the confines of the revived Roman Empire, and wherever they go they will carry the message that the King is coming. The result will be that a great multitude of Gentiles will be brought out from every kindred and tongue and people and nation, and prepared for the blessing of Messiah's reign when they shall "have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

The bramble bush. Here the Jews will be developing the land and expecting to become the head of the nations, but it will be the bramble bush and not the fig tree. There will arise a great Jewish leader in the land who will be accepted by the apostate part of the nation as the long-promised Messiah. He is the False Prophet, the second Beast of Revelation xiii., the idol shepherd of Zechariah, the wilful king of Daniel. He will have his seat of authority in Jerusalem.

North of Palestine in the district where of old the Syrian held sway, will arise the king of the north. For centuries that district has been occupied by the Turks. In our day the Turk has been practically driven out of Europe. He is holding only a small strip of Constantinople. The empire has been overthrown and the Angora Republic has taken its place. Whoever occupies that land in the end-time will be "the king of the north." He will look with covetous eyes upon Palestine, at the renewed life manifested

there, the cities rising and the evidences of wealth. And like Pharaoh of old who was angry with himself that he let Moses and the children of Israel go, so

THIS MOHAMMEDAN POWER

will say, "We were fools to give up the way we did; we have lost one of the choicest treasures of the world." They will start a quarrel again with Palestine that will involve a great deal. A league is to be made between the leaders in Palestine and the head of the revived Roman Empire. Here then is the Roman power, ten kingdoms bound together with one imperial leader who will guarantee the integrity of the Jewish state, and receive vast revenues in return for promised protection.

Gog and Magog. After the Church is gone, the king of the north looks covetously on Palestine, he is eager to begin a war, but would not dare move in his own strength—we read that "the king of the north shall be mighty, but not in his own power." Who will be behind him? A confederation of northern European and certain Asiatic countries will be formed, dominated by Gog of the land of Magog: a great Slavic, possibly soviet confederation, consisting of Russia and many allied nations. These will say to the king of the north, "You go down and 'pull the chestnuts out of the fire' and we will stand behind you." The king of the north moves, but hardly begins before the king of the south moves. Who is this king of the south? According to the Old Testament it is the king of Egypt. He, too, is a Mohammedan leader. A holy war is proclaimed and these two

ATTEMPT TO CRUSH ISRAEL

between them. When this takes place, the ten kingdom power sends its hosts to the land of Palestine, and thus the last great war begins!

Already to-day the ten kingdom empire seems to be forming, and the great soviet power of the north and the Mohammedan nations are getting ready for the part they are to play in the drama of the last days.

Kings of the sunrising. But God says, "I will gather all nations against Jerusalem." There are nations not included in these groups. I suppose the kingdom of the south takes in all the Mohammedan powers of North Africa, the kingdom of the north all the other Islamic nations; and Gog of the land of Magog dominates all the soviet powers reaching down through Persia to the Gulf.

There is still another great group—that of the Far East, the Mongolian nations and possibly India. Will they have any place in this great conflict? There is a striking passage in Revelation which reads, "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. xvi. 12).

The Euphrates was the eastern boundary of the Roman Empire, and whether you think of the literal Euphrates dried up or of the Turkish power being largely destroyed as it has already been, it comes to

about the same thing. It prepares the way for the advance of the kings of the east. The word "east" is really, "the sun-rising,"

THE "KINGS OF THE SUN RISING."

This is significant. Japan has been called, "The empire of the rising sun" for over a thousand years, but it is singular that until recently prophetic students scarcely ever thought of Japan as they wondered who these kings of the east could be. Some thought they were the lost ten tribes coming back to Palestine. But to-day with Japan at the front as it is, it is easy to see the day if we are left in the world very long, when Japan will head up a great confederation of the far eastern nations, when not only Korea and Manchuria, but Mongolia, Siam, Cochin China, Annam, Tibet, and possibly India, will all come under one head. These kings of the east will present a solid front, and dispute with the nations of the Occident the possession of Palestine. This will lead up to the Armageddon conflict on the plain of Esdraelon in the north of Palestine.

Confederations now forming. The impressive thing is that every one of the confederacies spoken of so plainly in the prophetic Word are being formed at the present time. We see them all coming into existence, and as we "consider the fig tree and all the trees," we may feel sure that the kingdom of God has drawn nigh.

There are other things that one could say along this line, but I leave it and go on to the last group, the Church of God.

"Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

What evidence is there in the history and experience of the Church of God to indicate that it is soon to

CLOSE ITS EARTHLY HISTORY?

Without attempting to set times, I think prophecy makes it evident that the Church's course on earth is nearly done. It is a dangerous thing to try to prophesy. We all ought to be students of prophecy, but when we predict things ourselves, we are on dangerous ground. However, we turn to the Word and ask, What will be the last state of the Church on earth preceding the end of its testimony here? We might look at a great number of scriptures for the answer, did time permit.

A unique prediction. Have you ever considered that Christianity is the only religious system—using "religious" in its ordinary sense—whose founder and first followers announced practically its eclipse before His return to earth? If the founders of other religious systems ever attempted to make predictions, they promised that their followers would dominate the world.

I remember hearing the late John Alexander Dowie say that the day would come when the King of England and the President of the United States would come to Zion to receive orders. Joseph Smith encouraged his followers by telling them that Mormonism would be triumphant everywhere in America and throughout the world. Going farther back, Mohammed promised that Islam would rule the world and drive Christianity out of the earth. But our Lord Jesus Christ, while He promised that the gates of hell would not prevail against His Church, nevertheless declared that all kinds

of corruption would come in and that the love of many would wax cold. He asked the question, "When

THE SON OF MAN COMETH,

shall He find faith on the earth?" (Luke xviii. 8). The Apostle Paul said that evil workers would rise up in the Church and that there would be increased apostasy until men would not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears (II. Tim. iv. 3). As you read these predictions and look about on the professed Church of God, you cannot help but see that they are being fulfilled to the letter.

Predictions fulfilling. Let me give you some of them. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I. Tim. iv. 1). Do I need to dwell on the party in the professed Church to which these words apply?

I remember when I was a lad reading in Fox's *Book of Martyrs*, of a man of God condemned to death by burning at the stake because he would not worship a bit of wafer as though it were God incarnate. As he stood there, the faggots piled around him, the executioner was about to apply the torch, when a priest undertook to preach a sermon and read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and

DOCTRINES OF DEVILS;

speaking lies in hypocrisy; having their conscience seared with a hot iron," and he exhorted the martyr to recant and make his submission to holy mother church before the faggots should be lit. The martyr refused, the signal was given, and as the flame leaped up the priest still pleaded with him to submit. But the dying man raised his voice and said, "All I ask is that you read the next verse to the people." The priest looked at the verse and read, "Forbidding to marry, and commanding to abstain from meats," and he threw the Book into the fire to be burned with the martyr.

It is easy to see that on God's timepiece we have got beyond that "latter" day.

Where are we now then? Turn to II. Timothy iii. 1: "This know that in the last days perilous times shall come." There is an advance here, "the latter times"—"the last days." "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."

You say, "But what is there in this? Have not these things always characterised this godless world? What is there about this that is so special for our time?" Look at the next verse: "Having a form of

godliness, but denying the power thereof." This is not heathenism, this is not the world that makes

NO PROFESSION OF CHRISTIANITY.

This is the professing Church of God, these are the conditions that prevail among those who have a form of godliness but deny the power. Look around you. What do you see? Are we not living in the days pictured here?

And then the apostle tells us in the second chapter of II. Thessalonians that "that day"—and he is referring, of course, to the coming of Christ as the Son of man to set up His kingdom—"shall not come except there be the apostasy first and that man of sin," the Antichrist, "be revealed."

The apostasy does not come in a moment. It has been creeping upon us for centuries, but with tremendous acceleration in the last half or quarter of a century and even more in the last decade. Have you ever thought how little real Bible preaching there is in the Church of God to-day?

I remember hearing Dr. Lyman Abbott, a mild apostate compared with many to-day, saying to a group of young students, "Young gentlemen, remember you cannot go into your pulpit and hold up a Book as your fathers did and say, 'This Book is the Word of the living God.' All you can do is to say, 'This Book contains the best thoughts of the best men who lived thousands of years ago,' and you draw from this Book all you can to give to your people; but you cannot speak with authority."

On the other hand, he warned them against saying too much about higher criticism and their liberal views, lest they should

FRIGHTEN THE ORTHODOX

out of the Church, and, of course, if the orthodox are

frightened out of the Church, their pocket books go out with them! He said, "You know, young men, it would be foolish of you to talk about the assured results of higher criticism. I am as familiar with it as almost anyone, and all that we are absolutely certain of, after years of study, is that the Pentateuch was written either by Moses or some other man named Moses!"

"*The things that are.*" The Spirit of God has given us an outline picture of the course of the professing Church from apostolic days to the end of its testimony on earth.

If you feel like questioning that, try to change the position of any of those seven churches and see if there is any possibility of making them fit as they do here. Ephesus, the Church of the apostolic age; Smyrna, the Church under the Roman persecutions; Pergamos, the Church under Constantine and his successors; Thyatira, the papal apostasy; Sardis, the great state Churches of the Reformation, with their millions of baptised unconverted people, and yet among them those who are undefiled and shall walk with Him in white. Then Philadelphia, the great revival movement of the past two centuries or so; then Laodicea, the Latitudinarian movement; the very conditions that prevail to-day!

What follows? "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said,

COME UP HITHER,

and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne."

Faith Independent of Circumstances

By WILLIAM LEON BROWN

IT is a pity that our faith is often so dependent on circumstances. It goes up or down with the weather, or with our health, or with the abundance or lack of the supplies we have on hand. What we need is a faith that has its foundations resting upon the Rock of Ages, away down beneath the sand of earthly circumstances, and that lifts its summit above all clouds and storms.

Jehovah's resources were as great in the wilderness as in the rich valleys of the Nile. He could reduce the Egyptians to poverty, when previously they were surrounded by great wealth. He could bring down the haughty king of Babylon to the level of a beast, and at a later date lay low the glory of that proud city. He could satisfy the hunger of Israel in the wilderness, quench their thirst at the smitten rock, and preserve their garments from waxing old during their journey of forty years.

Our God has unlimited resources. He can neither be impoverished by giving or enriched by withholding. His promise to all who love Him is that everything is

working together for their good. What more should we ask than this? Can we not, then, praise Him for our trials and trust Him even though He slay us?

When men's hearts are failing them for fear, and for looking after those things which are coming on the earth; even then, yes, in the depression when so many are permitted to suffer in the midst of abundance, even at such a time as this, our faith in God need not waver. No, we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. It matters not about outward conditions, we are to be calm within.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

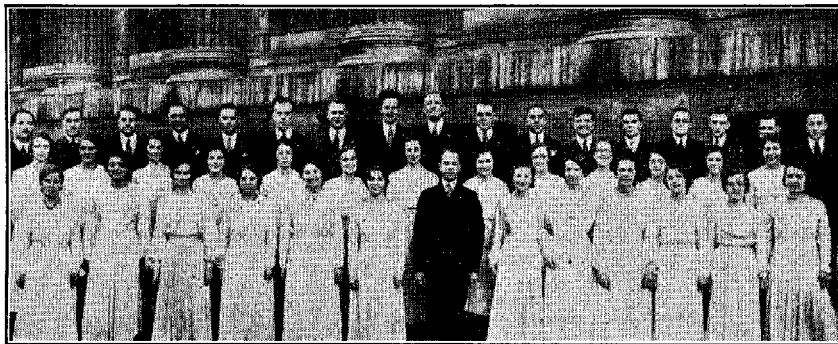


Monthly Musical Ministry

August is usually looked upon as a month of leisure combined with holidays and a season of inactivity. Such was not the case, however, with the London Crusader Choir, at least on the last three Sundays in the month.

August 16th at 2.15 p.m. finds them mustering outside the gates of Brixton Prison, which place at

A Group showing a section of the



**London
Crusader
Choir
(taken at
the British
Museum)**

the time was housing some very notorious people, but who very shortly were to hear the ministry of gospel by this band of Elim Crusaders. Tea in prison then a short respite at the Elim Woodlands, then at Battersea for evening service. The choir in the absence of their leader was conducted by Mr. Jack Phillips, and the service led by Mr. W. Snowden, and Mr. T. H. Knight gave the message.

August 23rd, another heavy day's programme. At 11 a.m. en route for Maidstone Prison for service at 2.30 p.m. Glorious weather prevailed, a welcome change for choir travelling.

The service again had lasting effect. Rich vocal and musical melodies peal forth from the hearts, the lips and the hands of this consecrated band of Christian Foursquare Youth. Tea is kindly provided in the prison, and at 4.45 p.m. we journey on to Borstal

Institution, near Rochester. At 5.30 p.m. we are singing our first piece: Several hundred young men gather. The attention and appreciation is moving. Simple choruses flood the chapel. The gospel in recital presentation is given with pathos and appeal. At both centres respectively the Revs. W. M. Davies, B.Sc., and S. Jones, spoke words of appreciation and thankfulness that such visits and services were being made possible, for the results were proving far-reaching. At 6.45 p.m. we leave Borstal and at 7.10 p.m. the choir are in the Elim Tabernacle, Rochester, singing—

The world for God,
I'll give my heart,
I'll do my part.

Here Mr. P. Lyndon, a choir member (son of Chief Officer J. M. Lyndon, of Lewes Prison), called our attention to that glorious message: "For as many as received Him to them gave He power to become the sons of God" (John i. 11, 12).

A rich time of fellowship was experienced with the Rochester saints. After being so kindly entertained to supper we move off at 9.15 for home. Traffic is heavy, bad delays en route. A long day has been put in, but every moment spent for Jesus.

August 30th finds us away early, making for Winchester Prison. Here the congregation is a mixed one, almost every religious persuasion represented, with those who profess none. Irrespective of this,

however, the orchestra commences with an introduction and the choir's first piece is heard:—

And can it be that I should gain
An interest in the Saviour's blood,
Died He for me . . .
Amazing love . . .

Such was our only message to one and all. Item follows item, and again hundreds of men are faced with the great decision of the soul's welfare.

We leave at 4.10 p.m., bound for Southampton. Pastor L. Morris and Mr. Ellery (Crusader Secretary) have already met us *in prison*. A

very welcome tea awaits us. Meeting commences at 6.15 p.m. Tabernacle crowded, and a great wave of power and blessing is witnessed. Mr. W. Thompson gives a message of clarity and positiveness, full of gospel challenge and Christian edification. 8.45 comes all too soon. We leave a crowd outside the building bidding us Godspeed. Midnight finds us drawing up outside the entrance of Headquarters. A glorious day in the King's service.

Thrust between these exacting engagements are several practices for the great C.P. day, which we anticipate with joy and praise.

There's a place for you,
There's a work to do:
List to the call of the King,
Bidding your life to Him bring.
There's a place for you,
There's a work to do;
Warriors for Jesus are needed.
To arms! 'Tis the call of the King.

The Praying Christ (continued from page 603)

earth, "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me" (John xvii. 24). And the Father, who heareth Him always, will grant Him the desire of His heart and not withhold the request of His lips. That prayer will be answered. The shout, the glorious shout from His own lips will summon His own to meet Him in the sky. In a moment—the twinkling of an eye! Once more He will pray. The Father has told Him, "Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession. Thou shalt smite them with a rod of iron, Thou shalt dash them in pieces like a potter's vessel"

(Psalm ii.). He has never yet prayed thus. Some day He will ask the Father for His inheritance, the nations and the uttermost parts of the earth. When that prayer is answered He will return in His glory and receive the kingdoms of the earth. He is earth's future King. The kingdom will be established on this earth. Nations will

LEARN WAR NO MORE.

Peace, peace with righteousness, has come. All things are put under His feet. Groaning creation is delivered. He is on the throne and Satan in the pit of the abyss. Let us think of the prayers of Christ and that His prayers for His own, for this earth, for the kingdom will all be answered.

What the Bible Teaches about Blood

By J. L. STAUFFER

IT is stated that an infidel once told Mr. Moody that he hated his God because He always required Blood in approaching Him. D. L. Moody replied in substance that he rejoiced in the fact that "without shedding of blood" there was "no remission" (Heb. ix. 22). Moody was satisfied that God could be approached in this way.

Listen to God's definition of the blood.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

This, dear reader, is the meaning of the blood in the eyes of God. Who dare belittle it?

That God disapproves of man's way of approaching Him is further seen in Cain and Abel. Cain approached God with the fruit of the field (the cursed earth) which involved to a greater or lesser degree the work of his own hands (self-righteousness) and was rejected. In I. John iii. 12, we have revealed the reason for God rejecting Cain's offering. Cain was of the "wicked one" and his works were evil. No child of God would think of approaching God on any other grounds than God's way, and His way is via blood, or a forfeited life. Abel came with a lamb from the flock and was accepted; giving us a picture of God's estimate of the blood and pointing us to the "Lamb of God, which taketh away the sin of the world" (John i. 29).

Another illustration in type of God's value of the blood is seen in Exodus xii., where God says, "When I see the blood, I will pass over you." Space fails to mention of all the Levitical offerings and shedding of blood recorded in Scripture. The Holy Spirit states in Hebrews ix. 22, the importance of the blood. "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Briefly we have seen that God values the blood beyond all else, for it represents life. What we have seen in type, shadow and offering is more than true regarding the Blood of Christ.



Cain's Way.

Abel's Way.

Reader: God delights to have us honour the Blood. Exalt it! Preach it! Sing it! Give it the pre-eminent place in the plan of salvation. By it we have access to God (Heb. x. 19).

Following we give a brief outline on the Sevenfold Virtue of the Blood:

1. It procures redemption (Eph. i. 7) for the slave:

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

2. It secures justification (Rom. v. 9) for the guilty:

"Much more then, being now justified by His blood, we shall be saved from wrath through Him."

3. It ensures cleansing (I. John i. 7) for the unclean:

"But if we walk in the light, as He is in the light, we have fellowship one with

another, and the blood of Jesus Christ His Son cleanseth us from all sin."

4. It assures peace (Col. i. 20) for the troubled:

"And having made peace through the blood of His cross."

5. It effects sanctification (Heb. xiii. 12) for the unholy:

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

6. It gives nearness (Eph. ii. 13) for the alien:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

7. It brings victory (Rev. xii. 11) for the accused:

"And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony."

Finally, we conclude that if the new celestial song spoken of in Revelation v. 9, in which the blood is given as the basis of redemption is suitable for worship in heaven, it is good enough for those of us who still desire to honour it in a way that pleases God while we are in this world. Let others choose the Twentieth Century Bloodless Religion, the Way of Cain; the writer is satisfied with God's way via Blood. Surely it is—

The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below;
The angels' theme in heaven above."

Reader! which way will you take?

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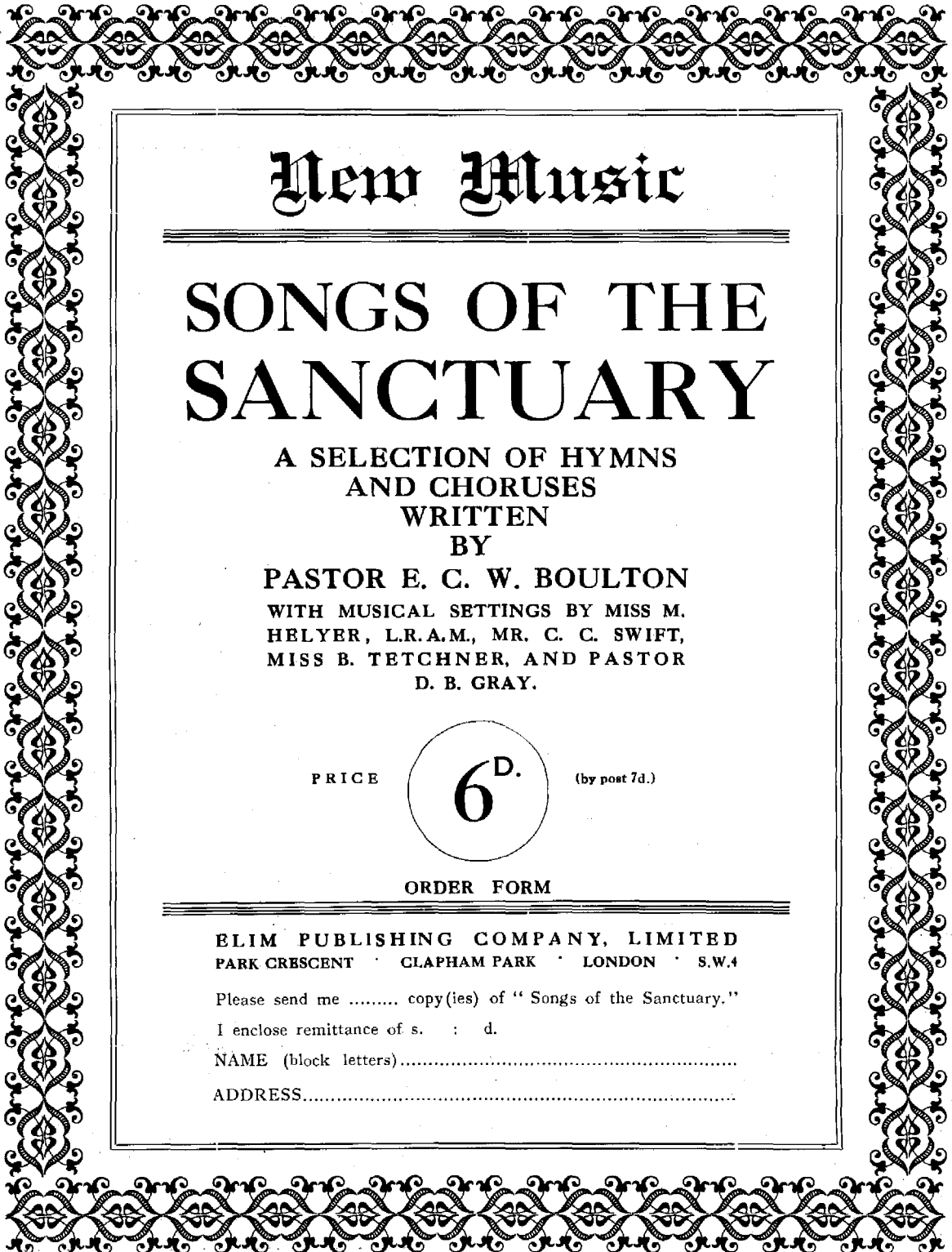
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