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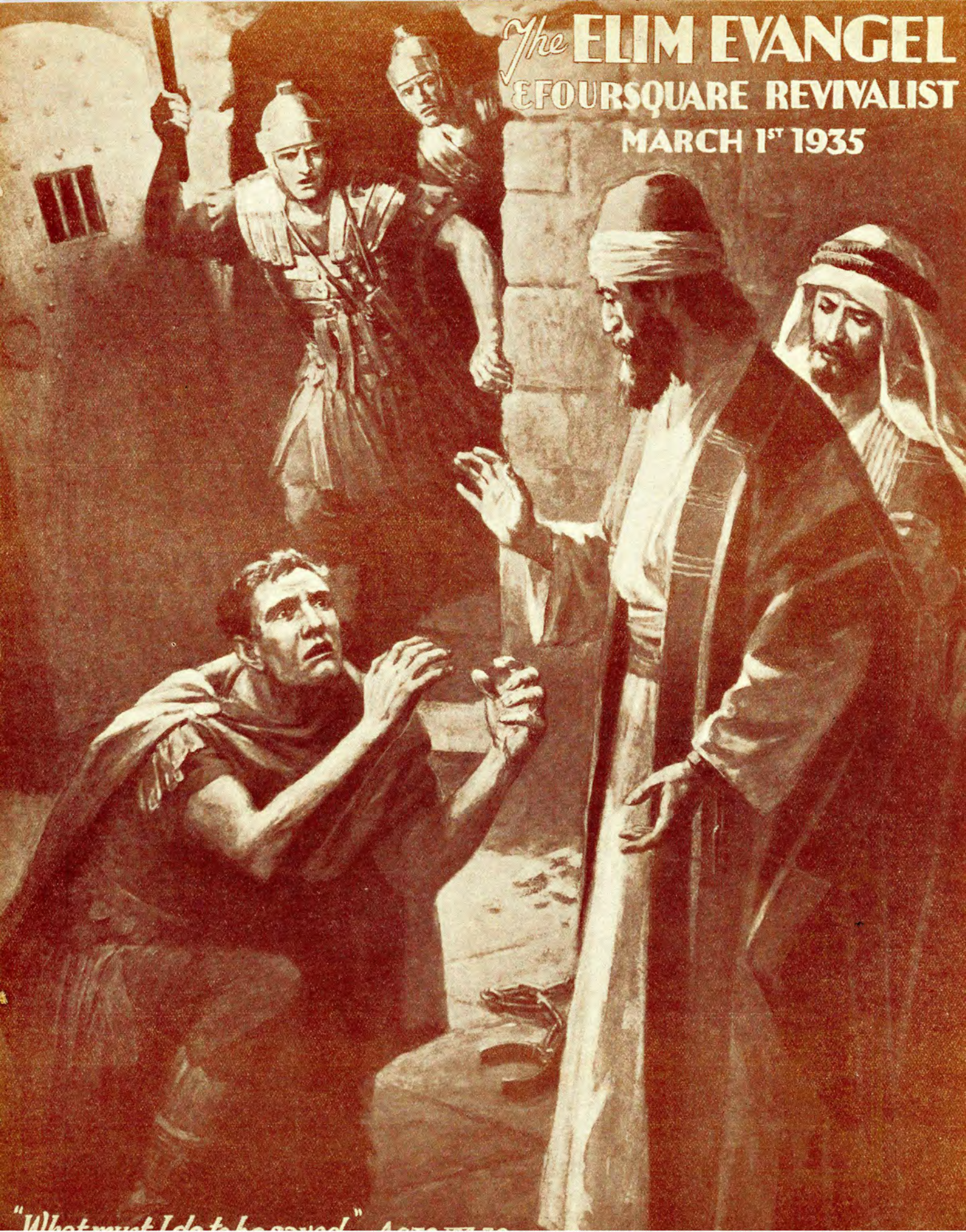
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*The* **ELIM EVANGEL**  
**FOURSQUARE REVIVALIST**  
**MARCH 1<sup>ST</sup> 1935**



*"What must I do to be saved?"*



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.  
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President).

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

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Vol. XVI. March 1, 1935 No. 9

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**BIRMINGHAM (Erdington).** Commencing Feb. 21. Elim Hall, 83, Gravelly Hill North. Foursquare Gospel Services. Tuesdays and Thursdays, 7.30. Sundays, 6.30.

**BLACKPOOL.** Commencing Feb. 2. Elim Hall, Waterloo Road (opposite Hawse Side Lane). Revival and Healing Campaign by Pastor T. W. Thomas.

**BOURNEMOUTH** (Springbourne). Feb. 23—25. Elim Tabernacle, Victoria Place. Visit of Mr. John Leech, M.A., LL.B., K.C. Sat., 7.30. Sun., 11 and 6.30. Mon., 7.30. Rally of Bournemouth and District Elim Churches. United Crusader Choir will take part.

**BROUGHTY FERRY.** Feb. 17—Mar. 3. Municipal Building, Crook Street. Evangelistic Campaign by Pastor H. W. Fielding.

**DORKING.** March 3. Oddfellows' Hall, High Street. Pastor W. G. Hathaway.

**EASTBOURNE.** Feb. 28. Elim Tabernacle, Hartfield Road. Pastor J. R. Moore.

**EDEN, Co. Antrim.** Campaign by Evangelist D. Hood. Now proceeding

**ELIM WOODLANDS.** Next "open Saturday," February 23rd. Tea, 4.30. Meeting, 6.30. Speaker: Mr. E. J. Thompson of South Africa.

**LETCHEWORTH.** March 10. Elim Tabernacle, Norton Way. Visit of London Crusader Choir, 6.30 p.m. (Afternoon Choir at Bedford Prison.)

**LIVERPOOL.** March 17, 18. Elim Tabernacle, Windsor Street. Pastor E. C. W. Boulton.

**MONAGHAN.** Commencing March 3rd. Evangelistic Campaign by Miss Linton.

**PLYMOUTH.** March 3, 4. Elim Tabernacle, Rendle Street. Special Visit of Pastor E. C. W. Boulton.

**PLYMOUTH.** March 17—28. Elim Tabernacle, Rendle Street. Special Youth Campaign conducted by Pastor C. J. E. Kingston. Sundays, 11 and 6.30. Week-nights, 3 and 7.30.

**PORTSMOUTH.** March 31. Elim Tabernacle, Arundel Street. Visit of London Crusader Choir, 6 p.m. (Afternoon Choir at Portsmouth Prison.)

**REDHILL.** Preliminary announcement of Campaign by Pastor W. E. Smith.

**RUGBY.** Preliminary announcement of Campaign by Pastor W. E. Smith.

**SHANKLIN.** Commencing Feb. 17. The Playhouse. Evangelistic Campaign by Mr. David Vanstone.

**SOUTHEND-ON-SEA.** Feb. 24th to March 7th. Christian Tabernacle, Seaview Road. Mission by Pastor Wiggins.

**STOCKPORT.** March 2—7. Elim Tabernacle, Swann Street. Special visit of Pastor H. Entwisle.

**WOOLWICH.** Commencing Feb. 17. Revival and Healing Campaign in the Elim Hall by Pastor W. E. Smith. Sun., 3 and 6.30. Week-nights (except Fridays), 7.30.

**WOOLWICH.** March 6. The Town Hall. Crusader Rally. Speakers: Mr. John Leech, M.A., LL.B., K.C., and Dr. F. Weston.

**WORTHING.** March 9, 10. Elim Tabernacle, Grosvenor Road. Pastor W. G. Hathaway. Sat., 7.30. Sun., 11 and 6.30.

# EASTER CONVENTIONS

**LONDON.** April 19—26. Speakers include Pastors James McWhirter, P. Le Tissier, and J. R. Moore.

**BIRMINGHAM.** April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill. Easter Sunday at 3 (Divine Healing Service) and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore; Convener: Pastor W. Barton.

**CARDIFF.** April 19—25. Speakers include Pastors W. A. Nolan and J. T. Bradley.

## EASTER MONDAY, 1935 THE TENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the  
**ROYAL ALBERT HALL**  
(LONDON)  
On April 22nd, 11 a.m., 3 & 7 p.m.  
**Principal GEORGE JEFFREYS**

will preach at the  
THREE GREAT GATHERINGS

Applications for accommodation at Elim Woodlands should not be made until the last week in March.

FURTHER PARTICULARS LATER

# 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. XVI., No. 9

MARCH 1, 1935

Fridays, Twopence

## What is a Christian?

By Principal P. G. PARKER

*Ye must be born again.*—John iii. 7.

**T**O this question the heathen world has no answer. The civilised world has a wrong answer. Christendom has a confused answer. The Bible, however, gives the true answer. The heathen world cannot give a reply for it knows nothing about the Saviour. The civilised world, generally speaking, thinks that a Christian is one who does good deeds. Christendom—that is the mixed population which generally would describe itself as Christian—confuses faith and works, try and trust; do and done.

For a clear answer we must go to the Bible.

1. *First of all the Bible reveals that a spiritual experience does not necessarily make a Christian.*

It is possible to have a spiritual experience without being a Christian. In the days of Noah they had a spiritual experience. We are told that the Spirit of God strove with the people. Yet only eight were finally saved. In the days of Moses the people had a spiritual experience. God spoke to them through the Glory Cloud, through the Tabernacle, through the miracles that were performed, but the people remained hardhearted and stubborn. Judas had a spiritual experience. The eternal Son of God wooed the heart of Judas again and again. Yet Judas was described as the son of perdition and it was said that it would have been good for him if he had never been born.

It is possible to have an amazing experience and yet not be saved. It is possible to be convicted of sin by the Holy Ghost, yea, to

### BE STRICKEN DOWN

to the floor with conviction, and yet to go on one's way unsaved. It is possible to hear Christ knocking and refuse to open. It is possible to hear Him speaking and refuse to listen. It is possible to be in a revival atmosphere in which one cries out, This is none other than the gate of heaven, and yet never pass through the gate.

It is possible to have an experience like the Welsh revival and yet never be saved. We are told that during the Welsh revival it seemed as though God was in the atmosphere. The presence of God was

so real that men and women who had never thought about God before were compelled to think about Him. Yet many thousands who had astonishing spiritual experience never really became Christians.

John Wesley had spiritual experiences years before he was saved. His story is generally well known, yet it bears repetition. For years before Wesley really became a Christian he was being spiritually exercised. He was exercised about his own eternal state. He was especially exercised about the savages in Georgia, North America, and was for two years a missionary to them, yet he was not himself a saved man at that time. In his *Journal* for 17th February, 1738, he wrote: "It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians

### THE NATURE OF CIVILISATION;

but what have I learned myself in the meantime? Why (what I least of all expected), that I, who went to America to convert others, was never myself converted to God."

So if Wesley and others could have spiritual experiences before they were saved, so can we. Conviction is not conversion. A consciousness of the nearness of God is not conversion. Conversion is something far more. Let us see what it is.

2. *A Christian is one who has been "born again."*

A Christian is not one who has been "reformed again." Neither is a Christian one who has turned over a new leaf. A Christian is one who has been "born again"—one who has received "a new life." Those words to Nicodemus still stand out as the only satisfactory explanation of the Christian life. "Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." Now let us go back to Wesley. Wesley had had spiritual experiences but he was not saved—neither was he satisfied. There is not time or need to refer to his complete experience, but one of the greatest facts in his salvation was this. On one morning of May, 1738, when his heart was greatly exercised he let his Testament fall open at the words: "There are given unto us

exceeding great and precious promises, that by these ye might be *partakers of the divine nature*" (II. Peter i. 4). Those words tremendously impressed him: "Partakers of

#### THE DIVINE NATURE."

Ah, that was what he wanted and needed. He needed a new nature. He needed to be born again. A little later on he saw that this new birth was obtained by *simple faith* in Christ. He trusted Christ to give him a new life and the Saviour did it. His experience is concisely summed up in the rhyme which says:

As soon as all I ventured,  
On the atoning blood,  
The Holy Spirit entered,  
And I was born of God.

But is that all? Does a full Christian experience end with the new birth? In one way it does. In another way it does not—decidedly does not. *The New Testament makes it very clear that a Christian should not only "know it" but "show it."* He should show it in his life, but there is something more than that. He should show it by an action—a ceremonial action, if you like. Read in the New Testament and you will find that God expects those who are saved and "know it" to "show it" by being *baptised in water*. On the day of Pentecost the 3,000 who were saved were commanded to be baptised in water. The Samaritans, the Ethiopian eunuch, the Ephesians, and Paul himself were all baptised in water. In other words that which we have received *inwardly* we are to confess *outwardly*. We are to

#### CONFESS TO THE WORLD

and the Church that we have been "born again" by being baptised in water.

A little while ago I was greatly interested because someone told me that he belonged to a village through which the River Lark flowed. Now C. H. Spurgeon was baptised in the River Lark. Young Spurgeon first of all received a new life. He was converted by hearing the words, "Look and live." Yes, He looked to Christ and lived. Just as the Israelites looked at the brazen serpent and lived, so Spurgeon looked to Christ and lived. But after he was saved, he saw there was something more for him to do. He said, "According to my reading of Holy Scripture, the believer in Christ should be buried with Him in baptism." Then he describes his experience. "The wind blew down the river (the River Lark) with a cutting blast, as my turn came to wade into the flood; but after I had walked a few steps, and noted the people on the ferry-boat, and in boats, and on either shore, I felt as if heaven and earth and hell might all gaze upon me; for I was not ashamed, there and then, to own myself a follower of the Lamb. Timidity was gone: I have scarcely met with it since. I lost a thousand fears in that River Lark, and found that in keeping His commandments there is great reward.' It was a thrice-happy day to me." Later on Spurgeon wrote: "If any ask—Why was I thus baptised? I answer, Because I believed it to be

#### AN ORDINANCE OF CHRIST,

very specially joined by Him with faith in His name. 'He that believeth and is baptised shall be saved.'

I had no superstitious idea that baptism would save me, for, I was saved. I did not seek to have sin washed away by water, for I believed that my sins were forgiven me through faith in Christ Jesus. Yet I regarded baptism as the token to the believer of cleansing, the emblem of his burial with his Lord, and the outward avowal of his new birth. I did not trust in it; but because I trusted in Jesus as my Saviour I felt bound to obey Him as my Lord, and follow the example which He set us in Jordan, in His own baptism. I did not fulfil the outward ordinance to join a party, and become a Baptist, but to be a Christian after the apostolic fashion; for they, when they believed, were baptised."

Spurgeon no doubt followed the New Testament order. It is for us to do the same. Do not rest satisfied unto you "know you are a Christian," and then do not rest until you have taken the next step and "shown it" by being baptised in water.

On the question of Christian behaviour we have not time now to speak. But it is plain that one who has believed in Christ and received His new nature, will also behave like Christ and reveal that new nature to others.

Finally let us each ask the question,

#### "AM I A CHRISTIAN?"

If we can say yes to that then joyfully we can sing:

Blessed assurance, Jesus is mine,  
Oh, what a foretaste of glory divine,  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood.

But if not saved let us solemnly remember the words:

Almost persuaded: harvest is past!  
Almost persuaded: doom comes at last!  
"Almost" cannot avail; "almost" is but to fail:  
Sad, sad, that bitter wail—"Almost—but lost."

## THE THIEF OF ETERNITY

### Such is Procrastination

A preacher relates the following illustration of this: A bright boy heard and was deeply impressed by the text, "My son, give Me thine heart." Satan whispered, "Time enough yet," and he put it off.

Ten years later a brilliant collegian heard the same text under circumstances which seemed to be the time of his salvation. Again the tempter whispered successfully, "Time enough yet."

Twenty years later a statesman listened to the same text from the lips of an aged bishop, and felt it was a message for him. This time the tempter said, "Visit foreign countries before you decide."

A traveller in Paris was stricken with cholera. But his greatest suffering was agony of soul because he was not prepared to die. His last words were, "Too late."

The boy, the collegian, the statesman, and the traveller were one.

"To-day if you will hear His voice harden not your heart" (Psalm xcvi. 7, 8; Heb. iii. 12-15).

"Boast not thyself of to-morrow" (Prov. xxvii. 11; John iii. 14-18; John v. 24).

# Man's Willingness and God's Unwillingness

A Sermon by Pastor J. J. MORGAN

**S**OME of you will think I have my subject twisted round the wrong way, and that it should be "Man's Unwillingness and God's Willingness." I am right, however, and our text clearly reveals it. Here are the words: "For this they willingly are ignorant of . . . The Lord is not willing" (II. Peter iii. 5-9). These verses are in tremendous contrast, and show us clearly, the willingness of man on the one hand, and the unwillingness of God on the other. It is a picture of the days in which we live, drawn by the unerring hand of the Spirit-inspired Apostle Peter.

## THE WILLINGNESS OF MAN.

How willing man is to remain ignorant. "They willingly are ignorant." It is deplorable that man with special faculties of reasoning, perception, and intuition, should be so engrossed in the pursuit of knowledge, that he leaves out the knowledge of God, and the things which are eternal. How true it is that man is blind. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

(a) *Man is willing to remain ignorant of God's Word.*

What book is more used, and yet so little studied as God's Word? It is presented to Monarchs at their Coronation, used by magistrates, judges and officers of state. No court of law is complete without it. One cannot join the army or navy without taking the oath, with this book in hand, or give evidence in a public court.

What other book has concordances of its very words, or commentaries written to expound its wonderful truths? What book has such a place in our national life, our Church life, our home life? It greets us in our early childhood, comforts us in our sickness, supports us in life's journey, and gives us light as we slip down the valley of the shadow of death. It is the Book from which the last rites at the graveside are given, and upon whose promises the child of God is ushered into the presence of the King.

It is earth's and heaven's masterpiece of literature, and yet sad to relate, it is neglected and despised by many. Men will wade through Tom Paine's *Age of Reason*, read Ingersoll's infidelity, Voltaire's works, and Theodore Parker's writing, and become inoculated with the poison of hell, instil their minds with doubt, to find that infidelity and scepticism lead to a veritable hell upon earth, let alone the place of

eternal torment, in preference to reading God's Word. No time for the Book of books. No time for God. No time for eternal things. No wonder men lose their way; they err, not knowing the Scriptures, for they are able to make one wise unto salvation.

(b) *Man is willing to remain ignorant of God's programme.*

"By the word of the Lord the heavens . . . and the earth." What speculations man has made for the earth's existence. What hypothesis so-called scientists have propounded. A piece of the moon broken off. Evolution. This earth of ours 25,000 miles in circumference, 8,000 in diameter, hung upon nothing, revolving on its axis, spinning around the sun, carpeted with grass, dotted with woods, divided by mountains, ribboned with rivers, beautified with flowers, ferns, and plants of various hues and description, refreshed by showers, lighted and heated by the sun is the handiwork of Almighty God. It is under God's control. It was baptised by water at the flood and one day it will be baptised with fire. The Revised Version reads that the earth is "stored with fire." Divine revelation and scientist agree for once. The time is coming when this world of ours, the scene of so much ungodliness, is to be purified with fire and become as described in verse 13, "A new earth wherein dwelleth righteousness."

God's programme is outlined in this Book. This is the latest "News of the World," the "Evening Standard" of this dispensation, the "Daily Herald" announcing the dawn of the new age. It is not a back number, neither is it played out. It is not falling to pieces, nor held together by the binder's stitches. It is the programme of God's will, and God's executive administration for all time. "For ever Thy Word is settled in heaven." It is sealed and signed. You despise and reject it to the peril of your soul. "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

This rationalistic age discountenances the miraculous, but archæological discoveries are proving more and more conclusively that the events recorded were actual, the flood did devastate the earth. The cities of Sodom and Gomorrah were destroyed. The walls of Jericho did fall.

Like Nelson they put the telescope to their blind eye, and refuse to see, and play blind man's buff with eternal truth.



Pastor J. J. MORGAN.

**THE MORAL EFFECT OF MAN'S IGNORANCE.**

The attitude of unbelief and scepticism leads to three things.

**(a) Scoffing.**

"There shall come in the last days scoffers." How true this is to-day. People are scoffing at those who profess faith in Jesus Christ and in the Bible, and in the second coming of Christ. It is repudiated that Christ ever will come, and so God's Word is denounced and ridiculed. We are labelled fanatics, and are supposed to be suffering from some sort of delusion. (It is the grandest one I have ever experienced.)

**(b) Boasters.**

Boasting that "since the fathers fell asleep all things continue as they were from the beginning of the creation." They allow no divine interruption, no flood, no judgments of God. Such things are incredible. There is no fear of God, they boast and brag about their notions and ideas and have no reverence for God and no thought for eternal things and believe that there has been an unbroken continuity of things from the beginning. God has never broken in, they declare, never will, and so judgment for sin is out of the question.

**(c) Lustful.**

"Walking after their own lusts." No judgment, and so they refuse God's truth and inevitably turn their backs upon righteousness and holiness. What absurdities men will believe and accept just to suit their own ends. They would rather be governed by their own passions than by God and His truth.

I want you to see the other side of the picture.

**THE UNWILLINGNESS OF GOD.**

"God is not willing that any should perish." However sinful man may be. However much he has scoffed and abused God. However much he has despised and rejected Christ and His love, yet God is unwilling to let him die in his sins and be lost. His unwillingness is proved by

**(a) His longsuffering.**

Think of His patient dealing with men and women down through the ages. 120 years before the flood. 40 years He bore with Israel in their rebellion. How

many years has He waited for you, surrounding your life with His kindly providence?

**(b) His love and mercy.**

See yonder Cross, see that pale face of the Son of God, His bleeding back, and quivering, suffering body? Look into that face of love, wan and pinched, with purple lips and sunken blood-shot eyes. Listen to His voice, watch the movement of His lips as they pray for you. "Father, forgive them." That Cross is God's pledge of love to you and me. Will the Saviour's dying prayer go unanswered?

**(c) His desire to lead us to repentance.**

All heaven is bent on reclaiming fallen humanity. The Father, the Son, the blessed Holy Spirit, ministering angels, with saints on earth, seek to minister to the salvation of men. Of a truth God is very unwilling to let any soul perish, and has made the most astounding sacrifices to bring a lost world to Himself.

Before concluding let me lay some emphasis on

**THE LIMIT OF GOD'S UNWILLINGNESS.**

God's patience is lasting but not everlasting. Take care, you may weary the patience of an indulgent God. There is a time limit, it is called. (a) The day of judgment. (b) The perdition of ungodly men. Soon the throne will be set, the books will be opened, the dead summoned, and the Judge of the Great Assize will pronounce the death sentence upon those who spurned His overtures of love, and free gifts of pardon, peace, joy, and eternal life. From the throne will come the words "Depart from Me," and to the accompaniment of the cries and groans and tears of the unpardoned, I hear the tramp of marshalled feet down the steps which lead to their dungeon of eternal despair. May God in His mercy and love, arouse you to action, and turn you from your sins ere it is too late.

While God invites how blest the day,  
How sweet the gospel's cheering sound,  
O sinner, haste, O haste away,  
While yet a pardoning God is found.

Are you willing to turn from your sin and accept Christ as your Saviour? May God make you willing. Remember God is not willing that you should perish, but that you should come to repentance.

**THE PITH OF THE GOSPEL**

THE pith of the gospel is the mystery of God's will; to know but this, that God will save sinners in the blood of Christ, this is the pith of the gospel. This is that which is essential to salvation; and you see, too, that it is but a small thing to know that God will save sinners in Christ. How gracious hath God been! He hath not laid upon you to know all the hard things in the gospel which scholars know, and many believers that have large understandings know, or else you cannot be saved. But this is the kernel of all. God will save sinners. It is the mystery of His will; dost thou know that? Hath that taken thy heart? Thou knowest that which will save thee, if thou knowest no more; thou knowest that which faith may feed upon; and which will make thee happy everlastingly.

When a man goes forth in a calm and serene evening, and views the face of the heavens, he shall first see a star or two twinkle and peep forth; but if he continues, both their number and lustre are increased, and at last he sees the whole heaven is bespangled with stars in every part. So when thou dost meditate upon the promises of the gospel; at first it may be one star begins to appear, a little light conveys itself to thy heart; but go forward, and then thou wilt find when thy thoughts are amplified and ripened, there will be a clear light, more satisfaction conveyed to thy soul; and in continuance, the covenant of grace will appear bespangled with promises as heaven with stars, and all to give thee satisfaction.

# His Ways are Past Finding Out

By Pastor E. C. W. BOULTON

**H**OW fascinating and thrilling is the story and the study of the way in which souls are brought to Christ. We are never weary of retracing the path by which some of the greatest and choicest souls found their way into the Kingdom. Manifold are the means employed by the Holy Spirit to bring souls out of darkness into light. Some are driven for refuge to the Cross by the lash of tortured conscience; others are conquered by the incomparable love manifest in that unique unveiling of God in Christ on Calvary. Upon some souls the light of the new creation breaks as the opening of the day, darkness gradually giving place to dawn; to others conversion is as the sudden flashing forth of overwhelming glory, which sweeps them into peace and joy.

To those who, though they do not possess the capacity for public ministry, yet seek the secret of soul-winning it should serve as a great encouragement and incentive, to discover how God honours the influence of a faithful life.

Sir George Williams, Founder of the Y. M. C. A., came to Christ at the age of fifteen through the devotion and consecrated example of some fellow assistants.

The radiant witness of these lives made an irresistible impression upon the heart of this young lad; he saw in them that which made Christian discipleship a beautiful and noble thing, and by this means was completely captured for Christ.

Such means for leading souls into the light are within the reach of the humblest and least gifted among the King's subjects. None but what may claim the power to live victoriously in any environment, and so by the impact of a consistent and consecrated example, create in those around them a sense of conviction.

We lately came across the account of a scholarly

American lawyer, a lecturer of considerable ability against Christianity, who made a full confession of faith in Christ. When asked the cause of this remarkable change, the lawyer replied, "It was Judge Tate's face. I was struck with something in his face, which I could not comprehend, nor account for; it was a light, a peace, something very real. But it caught me tremendously. I went to see him repeatedly, ostensibly for legal consultation. We never talked about religious things. I studied his face, as I would any bit of evidence, and the conviction be-

came irresistible that the thing that so affected his face was his faith in Christ. I sifted the thing through. There was a fact; it was a new thing to me; I had never run across it in my study of Christian evidences. It convinced me of the truth of Christianity. As a result I have accepted Christ."

What a witness to the power of a shining face, lit up with the divine radiance. How the indwelling glory will thus transfigure the most ordinary and even ugly countenance and make it an effective agency for breaking down pride and prejudice.

It was a gospel tract that played an important part

in the conversion of Hudson Taylor, the noble founder of the China Inland Mission. As a lad of fifteen there chanced to come into his hands an interesting tract. One sentence gripped him. He read of "the finished work of Christ." At once there leaped into his mind the question "What is finished?" And to that eager enquiry the Spirit of God quickly replied, "It is a full and perfect atonement for sin" that is finished. Soon the light of this glorious revelation with all its sublime significance shone within his soul. He saw at once that if the work was so perfectly and thoroughly accomplished nothing remained for him but to believe it, and there and then Hudson Taylor





took God at His Word and entered into rest and life.

Only a tract, yet what a triumph! We should certainly be amazed could we compute the number of those who have been won for Christ through the ministry of these silent messengers. Tract distribution which is bathed in prayer, and accompanied by the anointing of the Holy Ghost has led to some remarkable results in Christian evangelism. And this is a sphere of service possible to many who otherwise would not witness for Christ.

What Charles Finney, the famous American evangelist, termed "the rising of his soul" took place under the influence of what appears to have been a direct revelation of Jesus Christ, for he says that it seemed as though he met the Lord Jesus Christ face to face. That vision of the Crucified was sufficient to completely break the future evangelist down, so that he wept as a child, and confessed his sins. Out of that vision was born the great and remarkable ministry which swept many parts of the American Continent.

The story of C. H. Spurgeon's conversion, though so familiar to the Lord's people, is worthy of reference. That memorable Sunday morning, amid the falling snow, Spurgeon found his way into the little Methodist Chapel. By all accounts there was little in that service to arouse emotion or create lively concern in any soul. The preacher had chosen a text which found its way home to the heart of the young hearer. Doubtless there was little to encourage or inspire that preacher on this occasion, yet his faithful word brought a great soul into the Kingdom.

It may be that these lines will be read by more than one preacher whose ministry lies amid the most discouraging surroundings; congregations are terribly small, and response seems seldom given to their message. Be of good cheer, dear fellow labourer in the vineyard of the Lord, perchance one of these days your message shall bring light and life to some future Christian greatheart. Yours may be the lips that carry the word of salvation to some stalwart of days to come. Measure not your opportunities by the number of your hearers; a national revival may one day flow out from the awakened life of one of that tiny congregation.

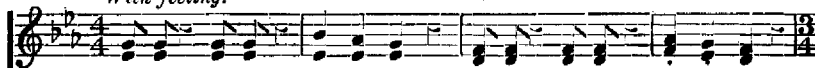
It was in a cottage prayer meeting that the saintly George Muller gave his heart to God. At ten years of age he was a confirmed thief, which soon developed into sins of a more profane nature. At fourteen he was the victim of drunken debauchery, and at sixteen years of age he was lying in a prison cell. But one night he found his way into a prayer meeting, and it was what he heard there of the Word of God that led to his decision for Christ. All that wonderful life of faith and service sprung out of the influence of that simple, humble gathering of God's people for prayer.

And so we might enumerate the stories of these souls and the way they came to Christ. But space will not permit. However the examples cited are sufficient to show that God is pleased to use manifold means to this great end of salvation.

## Knocking, Knocking, Who is There?

MRS. HARRIET B. STOWE (adapted).  
*With feeling.*

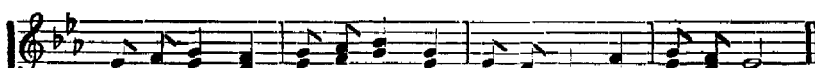
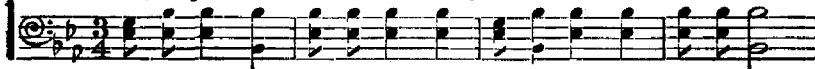
G. F. ROOT.



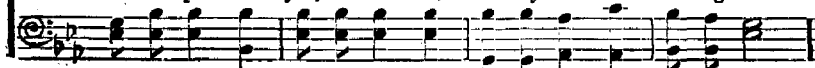
1. Knocking, knocking, who is there? Waiting, waiting, oh, how fair!
2. Knocking, knocking! still He's there; Waiting, waiting, wondrous fair!
3. Knocking, knocking—what, still there? Waiting, waiting, grand and fair!



"Tis a Pilgrim, strange and king-ly, Ne- ver such was seen be-fore;  
But the door is hard to o - pen, For the weeds and i - vy vine,  
Yes, the pierc-ed hand still knocketh, And be-neath the crown-ed hair



Ah, my soul, for such a won-der, Wilt thou not un - do the door?  
With their dark and clinging ten-drills, Ev - er round the hing-estwine.  
Beam the pa-tient eyes, so tend - er, Of thy Sa- viour waiting there.



## Bible Study Helps

### THREE SIGHTS OF CHRIST.

Crucified (Luke xxiii. 48, Humiliates.  
Crowned (Hebrews ii. 9), Encourages.  
Glorified (I. John iii. 2), Transforms.

—H.K.D.

### CHILDLIKENESS.

(Matthew xviii. 1-11).

1. Childlike trustfulness.
2. Childlike receptiveness.
3. Childlike unpretentiousness.
4. Childlike gentleness.
5. Childlike humbleness.—C.G.C.

### THE WORD OF GOD.

(Proverbs vi. 20-23).

- I. **It is Directive:** "It shall lead thee."  
The Word of God is:
  1. A good counsellor (Psalm cxix. 24).
  2. A faithful guide (Psalm cxix. 86).
  3. Sustaining and quickening (Deut. viii. 3; Psalm cxix. 93; I. Peter ii. 2).
  4. Illuminating (Psalm cxix. 105).
- II. **It is Protective,** "It shall keep thee."
  1. Against sin (Psalm cxix. 11).
  2. Against our enemies (Eph. vi. 17).
- III. **It is Communicative,** "It shall talk with thee."
  1. It speaks to all classes of people.
  2. It is adaptable to all conditions of life.
  3. It shall have the last word on the judgment day (John xii. 48; Rev. xx. 12).—M.E.R.

# FAMILY ALTAR



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

**Sunday, March 3rd.** Luke ix. 12-22.

"He took the five loaves and the two fishes and . . . blessed them" (verse 16).

How much and how mighty little becomes when transferred to the hands of the Master. The scanty store is converted into plenteous provision; the handful becomes a heap. How beautifully this serves to show that through the medium of the mediocre God can manifest His power. It teaches us the lesson of co-operation 'twixt the human and the divine. If only this day we could place our limitations and handicaps in the hand of the Lord what miracles He would work. Often, as in the case of Abram and Isaac, God takes, not so much in the sense of appropriation, but with a view to our enlargement and enrichment. Those Hands are ever open to receive love's smallest offering. And the smallest thing plus the blessing of the Lord is sufficient to meet all need. My limited capacity—my powerless personality—my meagre resources—these in themselves would make all things impossible, yet plus His benediction no pathway is barred to the willing and obedient soul.

My store is small indeed, I trow,  
Yet Thou with blessing can'st endow.

**Monday, March 4th.** Luke ix. 23-36.

"When they were awake, they saw His glory" (verse 32).

What a friend sleep may be to the wearied body; but what an enemy to the soul. Sleep may rob us of life's dearest and choicest things. It is possible to sleep oneself into poverty, into disgrace, into death. Sleep may deprive us of opportunities of doing noble service for the Master. One day we may awake to discover that we have missed the highest and the best, because we have yielded to the flesh, and indulged the natural too freely. It requires the open eye, the open heart to catch the vision glorious. Those disciples doubtless had little if any thought of that revelation of their Lord which the mount was to bring. Is it not well to live always ready for the unveiling of the Divine? It may be perchance that this day my Lord may come to vouchsafe to my soul some fresh manifestation of Himself. O, Master, forbid that I should be occupied with other things and fail to enter into the cloud of glory. Let my soul be attentive to Thy coming.

How prone these eyes to sleep,  
And thus love's vigil fail to keep.

**Tuesday, March 5th.** Luke ix. 37-48.

"I besought Thy disciples . . . and they could not" (verse 40).

Alas, that this hour of acute need

found these disciples so utterly unready and unequal to the demand. There is a pathetic impotence revealed by those words, "they could not." And yet they had companied with Him. They had been scholars in His school. They had watched His wondrous healing ministry. But when the moment of emergency arose they were powerless to meet it. As I move through this day I shall meet tear-stained cheeks. Shall I possess the power to wipe those tears away? As I pass up and down to-day's highway of life I shall come into contact with troubled hearts. Shall I be equal to the opportunity? Will my touch bring healing to such hearts? Or will it be said of me "he could not?" Shall I be so self-absorbed, so work-engrossed that they will appeal in vain for the ministry of my heart? O Thou Compassionate Christ, grant unto these hands the touch of tenderness this day and all the days.

And shall these hands lack power,  
With such a pentecostal dower?

**Wednesday, March 6th.** Luke ix. 49-62.

"We forbid him, because he followeth not with us" (verse 49).

How true to human nature these words are. It is the spirit of denominationalism gone to extremes. The spirit that would deny others the right that we ourselves enjoy. That would fence off some special preserve of privilege for ourselves, and put up warning notices that this is private and personal. It is the spirit that in some periods prohibited unlicensed preachers to occupy the pulpit or proclaim the message of the Lord. O Master, teach me to rejoice in the triumphs of those who, though they do not wear the same badge or utter the same shibboleth, yet are bringing glory to Thy Name, and captives to Thy fold. Show me that thus my own ministry shall be purified, and my own soul enlarged. Save me from shutting myself up in the narrow prison of my own thought. Show me that there are other gleaners in Thy great harvest field who also are gathering spoil for Thine eternal Kingdom. Let me count their gains as mine, and my victories as theirs.

O bid me joy with those who reap  
In other fields than mine.

**Thursday, March 7th.** Luke x. 1-12.

"The labourers are few" (verse 2).

What an urge to consecrated effort. What a call to dilatory disciples. And shall I, the emancipated slave, not risk something to tell those other captives of that freedom which the Cross procures? Shall I, from whose sightless eyes the scales have been removed, not seek out the souls who linger in the darkness of spiritual night? Can I, whose poverty

has been exchanged for wealth undreamed, not bear the "riches of His grace" to them who languish in spiritual bankruptcy? How can I discharge the "debt of love I owe" if my hands are still, and my lips are mute? Shall I allow the precious harvest to be lost because I fail to give myself in fulness of surrender? How can I face the Judgment Seat of Christ with empty hands?

O let me not my trust betray,  
Nor ever to my Lord say 'nay.'

**Friday, March 8th.** Luke x. 13-24.

"Revealed them unto babes" (verse 21).

It is ever thus. To the child heart it is that the eternal mysteries are unveiled. The wise men seek in vain to fathom the deep things of God. Their very wisdom is a snare. They grasp at the shadow whilst the believing babe claims the substance. It is always to the pure in heart that the heavenly vision is vouchsafed; the spirit unsoiled by selfish craving and unholy ambition finds God where other hearts are sealed to things divine. The spiritual significance of the commonplace is lost upon those who approach it with blinded eyes; it refuses to yield its treasures to any but the childlike spirit. What a sense of holy wonder breaks upon the heart to which God reveals these precious, priceless secrets, things that make the heart burn and the life radiant. Anoint mine eyes Thy beauty to behold,  
Such glory e'en by angel lips may not be told.

**Saturday, March 9th.** Luke x. 25-42.

"Cumbered about much serving" (verse 40).

Then is it true that the spirit of serving may mar the spirit of worship? Can I so come under the law of labour that I lose the art of waiting and listening? Shall I allow myself to be so completely dominated by the urge to do that life becomes one ceaseless round of task and toil? My work for God may become like prison walls that encompass my soul until I lose sight of Him. O Master, make me to understand that Thou dost want the worship of this heart above and before all other things. Though I yield Thee a life of service, yet I may fail to satisfy the hunger of Thy Heart. Thou hast redeemed me for Thyself—to be Thy peculiar treasure—to share Thy thoughts—to partake of the secrets of Thy Heart. Let naught allure me from the path of deepest union with Thy purpose for my life.

I would not aught from Thee withhold  
But let Thy thought my heart enfold.

## ANONYMOUS GIFTS.

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Prison Work: Wandsworth (G.M.P.), 10/-; Belfast Brother, 5/-.

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Lord's Portion: Kensington: 3/-.

World Crusade: Birmingham Reader: £2.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. — II. Cor. v. 17.

**T**HE expression, "to be born again" was in use among the Jews to denote a change from Gentileism to Judaism, but it was never applied to a Jew. Nicodemus believed that by the accident of birth he was entitled to all the privileges of the kingdom of God. When Jesus used it

of a Jew, and affirmed its necessity for every man, Nicodemus was hopelessly adrift, and he comes with that bewilderment to Jesus. Jesus tells him what he needs is not new teaching, but a new nature. We therefore reject the term "born again" in the text for the accurate marginal rendering, "born from above."

Born from above! Does the world of nature have anything to say about the birth from above? Well, let us see. There is a bit of the mineral kingdom in my backyard. There is no life in it, but in co-operation with sunshine and rain it can awaken the life which lies dormant in the germ of a seed, and it can sustain to maturity the life which it awakens.

Suppose I hold in my hand a tiny seed, and if the seed were endowed with the power of speech, I fancy it might say: "Soil, if you will open your doors to me, I will organise your mineral elements in my form of life." If the promise is to be fulfilled, the seed must drop from my hand into the soil; it must be born from above. The soil says, "O little seed with the stored-up life, I open my doors to you," and the seed goes down into the soil, and the earthly seed and the earthly soil, plus the heavenly forces of sunshine and rain, working together, produce a vegetable.

One day a sheep wanders into my garden and says to the vegetable, "Are you not tired of your narrow life? Your roots anchor you to the soil, and you cannot stir out of your bed. Do you not want an active life like mine? You belong to another kingdom, and the only way for you to get

up to my higher form of life is to surrender your lower life to the birth from above." And the plant says, "I accept the suggestion; I surrender." And the sheep takes up the cells, the salts and the juices which compose the living structure of the vegetable, and through the processes of digestion and assimilation converts them into animal tissue, so that in turn

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God.—I. John iii. 1, 2.

## Regeneration: The An Exposition Based on John iii

those cells become a form of animal life and wander about in the sheep to eat other vegetables.

In the course of time a man comes along and says to the sheep, "Are you not tired of being a mere animal and gathering your food with the downward look? Would you not like to be a man with his expansive horizon? The secret of such transmutation lies in the birth from above. Surrender your place in the animal kingdom, and you will pass out of your old life into the human kingdom, and share that higher life of mine." The sheep says, "I meet the conditions: I surrender," and it gives up its life, enters the human economy as food, and exchanges its animal tissue for human blood, and brain, and brawn.

### THE NEW C.

By Pastor E. C. V.

*O wondrous birth that makes me one  
With Him who did for sin atone,  
That ends for aye the reign of self,  
And gives to Christ the inner throne.*

*Before such grace I sink o'erwhelmed,  
Yet fain these mortal lips would tell  
The story of that deathless Love,  
Which all my guilty fears did quell.*

*The spiritual birth.* And by and by the Lord Jesus comes to the man and says, "Do you not want a higher life, a wider horizon? Do you not want a more abundant life—a life limitless as the eternities. The open sesame to such transformation lies in the birth from above. Your old birth limitation is the flesh, and that which is born of the flesh is flesh. I represent the kingdom of the Spirit. I invite you to come up to My higher level. Come into My life and I will share with you all that I am and all that I have." And the man says, "I surrender, Lord Jesus; come in and take possession. I exchange my limitations for the unbounded resources of Thy infinite life." And the Lord of Life comes in and completes the man's personality by opening up his dormant spiritual capacities so that for the first time in his life he senses something of the range and scope, the plenitude, power, and privilege of the



# Birth from Above

i. 1-16 By John R. Riebe

kingdom of God.

In verse 3 Jesus teaches that "Except a man be born from above he cannot see the kingdom of God," and in verse 5 He teaches that "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." The Pharisees claimed to be taught of God, and able, therefore, to see spiritual things, and to be elected of God to enter into the enjoyment of special spiritual privileges. Jesus attempts to free the mind of Nicodemus from this error. How does He go about it? By making *kingdom* the crux of His teaching. What is a kingdom? "A department of the universe governed by methods, laws and principles peculiar to itself."

A moment ago the gossamer wings of imagination

## CREATION

W. BOULTON

*Born from above, this life shall show,  
The glory of the One whose Cross,  
Hath freed this soul from bondage dire,  
And purged away its inward dross.*

*My soul this glorious song shall sing,  
This song of union deep and sweet;  
Whilst all the days my joy shall be,  
To worship at my Conq'ror's feet.*

flashed the natural kingdoms before us. These kingdoms are mineral, vegetable, animal and human. We followed a series of transmutations within the boundaries of these kingdoms. We saw, repeated, an entity from a lower kingdom being taken up into a higher kingdom; the mineral crystal became a vegetable cell and the vegetable cell became animal tissue. Three principles were operant in these transmutations, although they may not have been recognised as such. These principles are stated in the following terms—

### KINGDOM PRINCIPLES.

First: In the natural world one kingdom does not interfere with another. In each kingdom certain methods, laws and principles prevail. In the mineral kingdom there is existence, but no sight, motion, consciousness, or growth. In the vegetable king-

dom there is existence and growth, but no certainty of consciousness, sight, or intelligence. In the animal kingdom there is existence, sight, growth, intelligence, consciousness, and motion. In the human kingdom there are all of these, besides reason and spiritual capacity and power.

Second: These kingdoms are fixed and the lines between them are fixed. The mineral cannot become vegetable, and the animal cannot become human. There is nothing in all human experience upon which to base a theory of evolution. The lower cannot get into the higher except as the higher stoops down and takes the lower up into itself. The vegetable takes up the mineral, and the animal takes up the vegetable. Both are taken up into the human economy as food, and through the processes of digestion and assimilation they become a part of the human structure.

By the doctrine of birth from above a man cannot reach up and become a part of God, but God can stoop down and take man up into Himself. Man can reform, but he can never become a part of God thereby. Reformation is as far from regeneration as the Zenith is from the Nadir, or the east is from the west. Regeneration is not cultivation on the better side, and rebuke and repression on the worse side; but it is God stooping down and taking man up into Himself.

Third: When that which belongs to the lower enters the higher, it changes its nature and adaptation; the mineral crystal becomes a vegetable cell, and the vegetable cell becomes animal tissue. When God takes a man up into Himself He changes his nature. If you have no new adaptation, you not only cannot get into heaven, but you could not enjoy it if you should get there. If you are not given spiritual eyes you cannot see, and if you are not given the capacity for spiritual progress you cannot enter.

Fishes have eyes, fins and scales, and gills—eyes to see in the water, fins and scales to swim in the water, and gills to breathe in the water. Birds have eyes, feathers and wings and lungs—eyes to see in the air, feathers and wings to fly in the air, and lungs to breathe in the air. If you change their element, you must change their nature  
(Continued on page 140).

*But as many as received Him, to them gave He power to become the sons of God, . . . which were born, not of blood, nor of the will of the flesh, . . . but of God.—  
John i. 12, 13.*

*And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.—  
Gal. iv. 6.*



## The Central Person.

DR. A. J. GORDON, on one occasion gave to his little children in the nursery a dissected map, somewhat elaborate, and said: "Do not try to put it together in any way excepting the right way, for if you do you will break it." He came back in a few moments, and the map was all put together rightly with its scores of different pieces. "Why," he said, as Isaac said to Jacob, "How hast thou found it so quickly, my son?" His boy said: "Father, there is a man on the back." Sure enough, there was a figure of a man pasted on the back for some advertising purpose, and the children had discovered here a head or foot, and there an eye or ear, and so put the map together. There is a man on the back of the Holy Scriptures, and if all the books of the Old and New Testaments are arranged around the central Person of our Lord, He is found to be the key to the structure of the whole Bible. It is made by this all-pervading Presence one Book, one Revelation; He is the one open door into its innermost mysteries.

## The Law of Obedience.

"We command nature by obeying her" is a principle which applies with equal force in the kingdom of God. Let a man set himself with his whole being to implicitly obey the divine will and as long as this relationship is maintained he may enjoy an experience which invests life with a sublimity and authority unknown to any but those who thus surrender to the "law of the spirit of life" in Christ. God can entrust such power to those dominated and driven by the desire and determination to render unquestioning obedience to all the demands of His will; it is only on such a foundation that a life of true sovereignty can be built.

## The True Spirit.

WE recently heard of a company of believers who styled themselves the "Ready-for-anything Band." The men who comprised this fellowship placed themselves at the disposal of the Lord for any service to which He might appoint; they lived in a spirit of readiness for any opportunity that arose. No task too small, no call too difficult, each demand met in the spirit of consecration. This is an attitude worthy of the true soldier of Christ. Life that is laid upon the altar and distinguished by a spirit of noble abandonment. The Lord's handymen who rejoice in any part, however small, in the plan and purpose of God. There are so many eager to qualify for the dazzling exploit and thrilling adventure, but unwilling to devote themselves to the more obscure ministry. And yet the most heroic qualities may find expression in the commonplace circle. Amid narrow confines life may assume splendid dimensions.

## Whispers from Within the Veil.

### Prevailing Prayer

By Pastor E. C. W. Houlton

"Praying always with all prayer . . . in the Spirit."  
—Ephesians vi. 18.

O make my life one potent prayer  
That thus Thy purpose I may share.

"PRAYING always!" Then life is to be one unfailling, unceasing prayer. The attitude and atmosphere of the soul is to be one of prayer. There is no season when prayer is untimely; in joy and sorrow; in weakness and strength; in light and in darkness it is profitable to let the heart ascend in holy aspiration and petition.

But it is to be prayer "in the Spirit," and this indicates a type of prayer that is potent in its energy; prayer which is instinct with divine force. Not the mere expression of human desire, a channel through which natural ambition may flow, but the God-implanted cry which carries with it the dynamic of a divine urge. Prayer that will cut its way through deadly opposition, levelling the strongholds of darkness, and bringing to naught every thought that in any way challenges the purpose and plan of God. Prayer that pierces the heavens and wings its way direct to the very heart of God.

I would not faint but boldly stand  
Till conflict ends in triumph grand.

Too often prayer is treated as a luxury of the Christian life, something merely supplemental, in which the believer may indulge with profit and pleasure. But the Holy Ghost would fain teach us that it is a form of warfare which offers glorious triumphs to the skilled spiritual warrior.

To preach well is a worthy ambition, and one to which many a disciple might devote himself with blessed results. Yet it were far better and more important to become proficient in the school of prayer. The victories of the pulpit are many and wonderful, yet how much greater are those triumphs won upon the battlefields of prayer. The arm of intercession has a tremendous scope, and can penetrate where other influences are forbidden. From the prayer chamber may stream tremendous spiritual energies, reaching out to the utmost borders of the earth.

Blessed Spirit, Thou who alone canst teach the holy art of prayer, lead me into the mysteries of this wondrous life of communion and co-operation with Thee. Show me how to prevail with men because I have first prevailed with Thee. Grant me that power to travail in spirit until I have touched Thy sceptre and moved Thy hand. Show me that prayer is something which costs in tears and blood; that it may mean inward anguish ere Thou hast achieved Thy purpose. Let me not faint nor falter in the pathway of prayer. Thou hast called me to know the secret of "those groanings which cannot be uttered," those deep inarticulate outgoings and upgoings of the whole being to the heavenly throne.

It is not words that here avail,  
'Tis heart-throbs that alone prevail.

# Salvation a Glorious Certainty

“**A**S far as the east is from the west, so far hath He removed our transgressions from us” (Psalm ciii. 12). Thus said the Psalmist, and thousands have been able to say the same since. Thousands? Ah, millions—among the great number that men cannot number. But this testimony as to others does not save you. Salvation is a personal experience! And it must be now.

“Their sins and iniquities will I remember no more” (Heb. x. 17). Another remarkable declaration. It is evident that God encourages the simple confidence of those who humbly take Him at His word. You cannot think for a moment that He wishes His people to be uncertain: He would have used far different language, had this been His object.

We look back over these two verses. The one deals with place, and the other with time. And in both there is no room for a half-and-half salvation. Can you measure the distance between God’s east and west? You and I do not know the bounds of His creation. He puts His saved people in the west, as it were, for that was the direction of Israel’s sanctuary (Exodus xxvii.), and the Hebrew word seems to remind us of the name for a Surety as well. And it is only by the death of the Lord Jesus in the place of sinners that any can be saved. And if we think of time, who can explain “Remember no more”? It is God’s “no more,” and He lives for ever: His people’s sins are dealt with for ever. “The offering of the body of Jesus Christ once for all” (Heb. x. 10) has obtained “eternal redemption” (Heb. ix. 12). Do you wonder that we are glad through His work? Do you wonder that we desire others to have the same blessing?

And Isaiah xlv. 22 comes to mind, “I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins,” and Hezekiah’s praise befits me too, “Thou hast cast all my sins behind thy back” (Isaiah xxxviii. 17). There is no uncertainty in this glorious work. There is no incompleteness. “Thanks

be unto God for His unspeakable gift” (II. Cor. ix. 15).

Nor can we omit another remarkable statement of God’s grace—“He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea” (Micah vii. 19). Such is the work of God. Nor can it be otherwise. He so loved the world that He gave His only begotten Son (John iii. 16), and His work cannot be imperfect. The message of triumph has sounded forth, “It is finished” (John xix. 30). Ah, dear reader, this is the salvation you need. You and I have sinned against God. We cannot be satisfied with ourselves, if we are honest, and when we realise that all things are before God, we cannot hope to make our peace with Him. Nor can we make up for past sins. If we look to self we can only despair.

But did the Son of God come in vain? Did He die fruitlessly? No, a thousand times no. “He shall see of the travail of His soul, and shall be satisfied.” And if you feel your load of sin, here is the very Saviour you need, and His salvation is not cheap, but free. A bargain would be too expensive for the penniless, but grace

is for the bankrupt sinner who has nothing (Isaiah lv. 1). God is not trying to save. He saves! The work is real, and He intends to bring joy and peace to those who rest in Him. But if it cost the blood of Christ to save me, sin must be very black, and what will be the goal of a sinner who will not come to God’s Ark of safety? Ah, it seems almost too fearful to contemplate. But the door of this Ark is still open to-day.

Whatever may be thought of the truth of the doctrine of Christianity no candid man will question its power in the house of mourning and in the hour of death. “The world,” wrote Wesley, “may not like our Methodists and evangelical people, but the world cannot deny that they die well.”

## THE LOVE OF JESUS

**Anxious sinner, dost thou see,  
That earnest, yearning look to thee?  
Given in love from Calvary’s tree,  
By Jesus.**

**That pierced side and bleeding brow,  
Proclaim salvation even now,  
Look and your soul shall humbly bow  
To Jesus.**

**Full atonement has been made,  
God’s demands have all been paid,  
Thy many sins have all been laid  
On Jesus.**

**Trust then and cast away your fears,  
Your sins, self-righteousness and tears,  
Rejoice for boundless grace appears  
In Jesus.**



# REGENERATION : THE BIRTH FROM ABOVE (continued)

to correspond, and this is regeneration.

Regeneration not only lifts a man into a new life, but it fits him for enjoyment in that life. In this forthright teaching Jesus says in effect, "If you do not get your tendency from Me you can never get to My place." The only way to get to heaven is by being in Christ and going where He is, and the only way to be happy after you get there is by having a divine nature.

Regulus was a Roman senator, a prisoner in Carthage. He was sent to Rome to secure certain legislation favourable to the Carthaginians and was pledged to return to his prison if he failed to secure such legislation. He went to Rome, but advised the senate against the proposition, saying that it would be humiliating to Rome and that he would rather die than that it should be granted. He returned to Carthage, and when his counsel to the Romans became known, he was bound to lie flat on his back, and his eyelids were cut off, leaving his eyes exposed to the blazing sun. In this posture he was left to die a death of torture. What were the elements of his suffering? An open eye and pure glow! Glory without adaptation to it can only result in unspeakable torment. Regeneration is adaptation. It introduces us into the divine life, and it introduces the divine life into us.

### THE REGENERATED LIFE.

Fire is an element and iron is an element. I put the iron into the fire, and presently the fire is in the iron. The poker adapts itself to the fire, absorbs the fire, glows with the fire. Our God is a consuming fire, but when that God who is a consuming fire walks with the three Hebrew children in the midst of the burning, fiery furnace, they come out of the fire unconsumed. The presence of the fourth like unto the Son of God is their adaptation. Regeneration is adaptation. It introduces us into the divine life, and it introduces the divine life into us.

In wonderment Nicodemus says, "How can these things be?" Jesus answered, "Art thou a master in Israel and knowest not these things? . . . If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" "Why, Nicodemus," we can fancy Jesus saying, "this process of the lower being taken up into the higher is taking place all around you all the time. If you do not see these transmutations in the earthly realm, how can I carry my analogy into the heavenly

realm, and hope to make you understand the birth from above?"

And then Jesus goes on to say, "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." This passage suggests the four levels of Hebrews ii. They are—

1. The imperial or transcendent level—God.
2. The celestial level—Angels.
3. The terrestrial level—Man.
4. The infernal level—Demons.

What is the teaching here? When Satan tempted man he drew him down to the level of death, and beyond that a second death, and beyond that no life. It teaches that Jesus Christ came down from the divine level, passed through the angelic level, descended to the humanic level, and there identified Himself with man's fallen nature, and in the end died upon the Cross that He might give him life, and beyond that a second life, and beyond that no death. And this gives point to the allusion to the brazen serpent. The sinning children of Israel were bitten by the fiery serpents in the wilderness. The poison virus was coursing through their veins and the issue was death. But if they looked upon the brazen serpent uplifted upon a pole as Christ was uplifted upon the Cross, the power of death was immediately annulled in their members. That is why we sing—

There is life for a look at the Crucified One;  
There is life at this moment for thee.

What a tremendous conception it is! There is nothing like it anywhere else. Only God could have thought it and only God could have wrought it. The Victor became the Victim in order that the victim might become the victor! The Sinless One stood in the place of the sinful ones in order that the sinful ones might become sinless! And so in wonder and amazement we sing—

How Thou canst love me as Thou dost,  
And be the God Thou art,  
Is darkness to my intellect,  
But sunshine to my heart.

**"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."**

# CONTENDING FOR THE FAITH

## Wonders of the Word—Progress of the Gospel on Various Fields

### SECOND ADVENT STUDIES.

#### Souls saved.

**Greenock** (Pastor W. Greenway). The saints at Greenock still continue to enjoy rich times of blessing. Numbers continue to increase at the services, and many who were previously strangers to the Foursquare Gospel are now attending both Sunday and week-night meetings.

Pastor Greenway has for some weeks been giving a series of studies, dealing with the Second Coming of our Lord which have attracted special attention. These studies have been a source of blessing and inspiration, and above all else they have been the means of saving precious souls. One of the remarkable features recently is the number of people saved during the week-night services; as many as three in one meeting having taken Jesus as their Saviour. God is also blessing the gospel services on Sunday, by soul-saving.

At the annual meeting there was a note of victory throughout, the reports given revealing advance in every direction, for which God is given the glory.

### IMPRESSIVE AND INSPIRING BAPTISMAL SERVICE.

**Glossop** (Pastor J. McAvoy). The following is a report taken from a local newspaper of a recent baptismal service at Glossop:

#### FIVE YOUNG MEN AND THREE WOMEN IMMersed AT GLOSSOP BAPTISMAL SERVICE.

Much interest was taken at Glossop on Sunday evening, when a baptismal service was held at the Elim Tabernacle. Long before the service was due to take place, the beautiful building was filled to its utmost capacity, old and young being well represented; some having come from London, others from Sheffield and Macclesfield, and from various places.

The candidates for immersion were eight in number, five stalwart young men, and three women, all simply dressed in white array to pass through the waters of baptism. Some of the young men came from Hayfield, where a branch has been opened, and weekly meetings are being held every Wednesday at 7.45, and two others were man and wife and these were baptised together.

Pastor J. McAvoy, in a very able and eloquent manner, gave an impressive and solemn message upon Scriptural Baptism, and held the attention of the great congregation from start to finish.

The candidates then stood to testify to their salvation, and as each one stepped forward prior to baptism, Miss Barbour, the superintendent of the Elim

Bible College in London, read aloud in a firm, clear voice a biblical promise for each one. They then in succession passed down the broad steps into the white-tiled baptistry with its wording of "Victory" in blue and red, where Pastor McAvoy immersed them one by one in the Name of the Father, of the Son, and of the Holy Ghost. What unspeakable memories must this have brought to the mind of one of the on-lookers (coming from Manchester) who had herself over fourteen years ago been baptised in this same Tabernacle.

The Pastor then asked if there were any amongst the congregation who wished to be baptised, and several stood up, thus expressing a desire to follow in the footsteps of their Lord at the next service of baptism.

On Tuesday evening a service of song and praise was held, when Pastor R. G. and Mrs. Tweed, of Grosvenor Street Chapel, Manchester, occupied the pulpit, with Pastor J. McAvoy, and the volume of thanksgiving from the happy company there, truly was a shout of triumph sent up to God's very throne, while the message given by Mrs. Tweed was unspeakably beautiful.

### RE-OPENING SERVICES.

#### Fragrant memories revived.

**Hull, Mason Street** (Evangelist S. Homer). Elim Hall, Mason Street, with all its choice memories of God-blessed ministries, is once again a bee-hive of spiritual activity.

Following the great campaign by the Revival Party, the hall became too small to accommodate the increased Elim family, so the City Temple was purchased and opened. For fourteen months God prospered the work of His hand in the stately edifice, the new home of Foursquare Gospelism; but no incense of prayer, or offering of praise ascended from the interior of the old sanctuary. To many stout and loyal hearts, this was a thing to be grieved, and much prayer was offered for the extension of the God-ordained cause, so that the branches might spread, and the doors of the old refuge be flung open again. Praise God the preaching of the Word was effective—prayer prevailed—and the last week of September, 1934, witnessed the re-opening. Willing hands made light work of the cleaning and decorating. If the four walls could have smiled, the smile would have been one of approbation! If the pulpit could have spoken, it would have voiced its delight! Much may be wrapped up in sentiment respecting these old places, but sentiment is not altogether valueless.

One week of special services conducted by Pastor Fardell preceded Evangelist Homer's inception. What blessing attended these meetings! How ebullient the saints! Neither has the spirit flagged during the subsequent months. Numbers have increased, Church membership formed, and several new members have become attached.

The breaking of bread services are an echo of former glory, and the influences of the Holy Ghost are perceptible. Gospel services ring out the glad message of redeeming love, and the saints are made to rejoice, as souls pass over the line of decision.

Prayer meetings are a source of power, and much has been accomplished through the effectual fervent petition. Crusaders are an ever-growing band, and Wednesday evenings are very profitably spent.

Thursday evenings are devoted to the study of the Bible, and these meetings are appreciated by members of other denominations. The Pastor expounds the Scriptures with no uncertain sound, and appropriate blessing accompanies the elucidation of the Sacred Word. To assist the clarification, a large blackboard has been installed.

A Sunday school was commenced here recently, and there are favourable prospects of a good work in this direction.

Open-air work is carried on regularly, and with the acquisition of a large platform, banner, and organ, progress is evidenced.

The voices of the saints at Mason Street are blended into unanimity, declaring with one of old, "The Lord hath done great things for us, whereof we are glad."

### VISIT OF LONDON CRUSADER CHOIR.

#### Former Pastor welcomed.

**Watford** (Pastor F. Byatt). Reports from this church show that the blessing of the Lord is being enjoyed by His people. Recently the London Crusader Choir paid a welcome visit to Watford; the Choir was accompanied by Mrs. Channon, who some years ago ministered to the saints here. The ministry of song by the Choir proved a great inspiration to the large congregation which assembled on this occasion.

Pastor J. Mullan also visited the church and gave a most inspiring account of his experiences on the Mission



Pastor F. Byatt.

Field, showing how remarkably God can preserve His children in the hour of difficulty and danger. The missionary message revealed the faithfulness of God in so many ways.

### THRILLING TESTIMONIES.

#### The shout of victory.

**Coulsdon** (Evangelist G. Stormont). The Church at Coulsdon has much to praise God for in the continued blessings experienced under the ministry of Evangelist Stormont.

The Word of the Lord is indeed precious in these days, and realising this, an additional meeting has been arranged by the Pastor on Monday nights in order to study the Scriptures for personal work among unbelievers.

The Wednesday night Bible studies on Ephesians are especially interesting to all Christians, and it is a great privilege to have the Scriptures expounded with all clearness and directness. Thus believers are drawn into closer contact with the Lord Himself.

On a recent Sunday evening, after the Gospel service, a special meeting was held when five very remarkable testimonies were given by brethren who were the heads of families, the members of which were all or nearly all saved. The first brother told how, after his wife's and family's conversion, the Holy Spirit strove with him. He walked up and down outside the church refusing to go in, until one day he could hold out no longer; he went in and the Lord saved his soul. To-day he is rejoicing in the Lord as Saviour and Keeper.

The second brother testified to being a miracle of grace. The Lord called him when he was a lad when he was about to commit a murder. He was soundly saved, but in later years became a backslider. Yet the Lord did not leave him. He was drawn back to the Lord and was delivered from smoking. He used to smoke seventy cigarettes a day, but the Lord took away the desire. This brother also testified to the wonderful love of Jesus, for, when his whole business was ruined by a fire, he proved Jesus to be the all-sufficient Saviour.

The next speaker in his testimony paid tribute to a praying mother. He was brought up in a Christian home but later wandered away from God and became a heavy drinker. He came to the verge of a drunkard's grave but was miraculously brought back to the Lord.

The fourth speaker testified to being saved and filled, and to having an earnest desire to go on with the Lord. This brother was influenced to attend the Principal's meetings at Kingston, by the persistent pleadings of his daughter.

The next brother said he was saved through a worker in the Coulsdon mission. He and his wife were saved in their own home, and almost the first thing that they did was to pour a barrel

of stout down the drain and to bury the barrel in the garden.

The last speaker testified to the great, deep love of Jesus. At an early age he travelled with a band of Christian gipsies. He has also been in the army and navy, and has travelled half the world; yet has always realised the hand of God leading him on.

God has indeed been blessing in a wonderful way amongst these brethren, and it is the earnest prayer of all that many more similar trophies of grace may be won here.

The Sunday School work gives much cause for praise. During the past year our attendance has increased considerably.

In all departments of the work there is the shout of victory. Hallelujah!

### SPECIAL VISIT OF MR. J. LEECH, K.C.

#### Uplifting ministry.

**Portsmouth** (Pastor S. Gorman). The studies given week by week on the Second Advent of Christ by the pastor are proving a source of real inspiration and comfort to the Lord's people. These weekly gatherings go to prove the power of the Divine Word to draw people to the house of God.

Mr. J. Leech's recent visit gave the church here a most uplifting week-end. Each of his four messages yielded blessing to the heart of the believers assembled.

Two baptismal services have recently been held, those immersed being ready to witness for Christ ere they entered the waters. God is adding to the church, and there are gracious signs of the power and presence of the Lord in the midst. The greatest joy flows into the fellowship of God's people when souls pass out of bondage into the glorious liberty of faith in Jesus Christ.

### SHOWERS OF LATTER RAIN.

#### New members.

**Wimborne** (Pastor J. Dyke). The church here has experienced gracious showers of blessing of late. Four new members were recently received into fellowship, and several new faces have been seen in the gatherings, all indicating a growing interest in the work. We have recently had the pleasure of a visit from Pastor J. T. Bradley of Bournemouth, and Mrs. P. Ames, who ministered the Word to the Lord's people. This proved a time of spiritual inspiration and blessing to all. The future is full of promise, and all hearts are expecting a blessed outpouring of the Holy Ghost.

### YEARS OF GROWTH.

#### Stimulating Reminiscences.

**Knottingley** (Pastor L. Quest). Since the Crusader Campaign held in the new

year God has been blessing; the "Four-square Gospel Movement" is being discussed all over the town, being charged with setting a very high standard of religion. Undoubtedly this is being done all over the land by this progressive movement.

Since the last report, quite a number of souls have been saved, real, definite conversions. Many have been delivered from drink, gambling, swearing and other vices.

Recently several new members were received into fellowship. The Annual Tea and Fellowship Meeting proved most successful. The Pastor opened the service by giving a short message on "Three important facts about the Foursquare Movement." Very briefly and powerfully he dealt with the three things, viz., Its Stand on the Word of God. Secondly, the Progressiveness of the Foursquare Gospel Movement. The speaker called attention to the growth of all its activities throughout the country since 1915. Then thirdly, the Pastor spoke of the Founder and Leader, Principal Jeffreys. He was referred to as a man of deeds, whose ministry had accomplished much in a short time. In twenty years a great family has been brought into being, a family of believers in the Bible, the Word of God. Knottingley thanks God with all their hearts for a Foursquare Gospel centre.

### ANNUAL FELLOWSHIP MEETING.

#### Refreshing Bible studies.

**Worthing** (Pastor H. O. Bale). On Thursday evenings Pastor Bale is giving a very helpful and instructive series of Bible talks, entitled "Old Testament Pictures in New Testament Frames." At present the book of Nehemiah is the picture, and the studies are indeed a great blessing to all.

Recently a goodly number met and had a happy time of fellowship. After refreshment had been served the gathering settled down to hear the record of the work of the Elim Alliance in general, and rejoiced to learn that God had blessed and prospered it during the year that is past. After that the heads of the various branches of work in the Worthing church gave accounts of their activities; it was a great joy to hear how much blessing had been experienced among the children of the Sunday School and Cadets!

The Pastor gave a few words of exhortation at the commencement on Psalm cxxxiii., "Behold how good and how pleasant it is for brethren to dwell together in unity," and closed by summing up the work of the year, and plans for the future. Some changes had taken place, some friends had been lost and ties broken, especially one with our brother Pastor Cyril Taylor who was wont to worship with the saints at Worthing, and who had now been promoted to higher service.

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"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them"—Heb. vii. 25.





**THE GLORY OF THE LORD**

*(The Shekinah)*

By Miss EVA WILLMOTT

Keyword: Peace.  
Scripture: Matthew xvii.

Can you see that little boat being rowed across the blue waters of the Sea of Galilee? There is not a breath of air on this hot summer's day, not a movement, only the sound of the splashing of the water to the rhythm of the oars. What a picture of beauty and sweet peace! What of those men in that little vessel? Two of them at least are concerned only with the matter before them, i.e., of safely and securely landing their precious load. The rest are sitting in various attitudes of contemplation. Some with arms folded are thoughtfully gazing into space, others have their heads in their hands with their eyes fixed on the bottom of the boat and their bodies swaying to its gentle motion. Some are leaning over the edge and thoughtfully peering into the waters' depths, but He who sits there whose "face does out-shine them all," radiates such peace and calm that those who allow their gaze to wander to that lovely face and form, find their sorrowing hearts comforted and warmed.

That day when they first saw Him, when He first gazed into their eyes, they surrendered all and followed Him though there were many things He said they did not understand. Daily contact had so increased that love that they now adored Him and dreaded the thought of ever being parted from Him even for one hour. How grieved they were for He had just told them of His coming trial and ignominious death and dear, impulsive Peter had vowed in his heart

to kill anyone who dared to touch one hair of his dear Master.

The boat grounded on the shore and the Master stepped out and called to Him Peter, James and John to climb with Him the high mountain that rose for hundreds of feet before them. How eagerly and proudly they accepted the invitation and the others watched them out of sight before securing the boat and settling down for rest. Up that mountain-side they climbed. Now and again those stalwart men slipped, accustomed as they were to the hills and rugged crags of the country, but always there was the watchful eye and powerful hand of the Master held out to save.

How still and peaceful the mountain top, how far away the noisy dazzling crowds of the cities with their increasing number of poor and diseased folk begging for alms.

Peter, James and John at the command sat for a moment to rest, for the climb had shortened their breathing and their bodies were already feeling the strain of the last few amazing days down there in the valley as their Lord had performed such startling miracles. Slumber soon closed those eyes and as the dear Saviour gazed down upon them with love and understanding, He knew the future of each one of them. He knew the wonderful things they would one day do in His name and the horrible martyrdom they would suffer and He also knew that those bodies could never un-

dertake such a work without the indwelling of the Holy Ghost. He knelt down and was there in the stillness brought into such unity and contact with the mighty Father that when Peter, James and John awoke, they found His whole being radiantly enveloped by a supernatural light and Moses and Elijah talking with Him. They stood there spell-bound and when the heavenly visitants had disappeared, Peter in his usual lovable impulsive way, expressed a wish not at all in keeping with the divine will and purpose and then down came God the Father in the cloud as He had done those many years before, and confirmed to them that Jesus Himself had said, "I and My Father are one." The brightness of the cloud, the awe-inspiring words, left them too hushed and stilled to do anything but just gaze at Jesus as they slowly wended their way down those steep crags.

Have you ever thought, Crusader, that back there at the foundation of the world when the Lamb was slain that God made or instituted a calling, "Sons of the living God," and as the ages unfolded you and I were able to qualify for that position? When He said, "Follow Me," we surrendered as though hypnotised by that loving face and when He called us to a yet higher experience to go with Him to the mountain top, our hearts throbbed with joy and pride. The dear Master then gazed down upon our  
(continued on next page)

**SWANSEA CRUSADER BRANCH**

The Swansea Crusaders continue to praise God for His manifold blessings under the ministry of Pastor P. S. Brewster. Some time back we introduced into our services a special three-months' programme which proved to be such a great blessing and success that it was

brothers testified to the saving and keeping power of the Saviour and how God had wonderfully delivered them. Two gospel messages were given. We praise God that the result of this service was the salvation of one precious soul, and a determination set in the hearts of the



decided that they should be continued. A different service is arranged every week, our last programme including a court scene, when the Apostle Peter was tried, fruit service, Cadet night, and many other such interesting meetings.

Special mention ought also to be made of our recent Crusader Sunday. In the evening the Crusaders took the complete service. Solos and duets were sung in addition to a sisters' medley and a brothers' medley. A company of ten

believers to "Go forward."

Among our many newly-commenced activities, we have a Prayer Band, "Evangel" Band, Crusader Library and a course of Homework Bible Study arranged by the Pastor.

Since our last report we have bid farewell to our Secretary, Mr. L. D. T. Kelly, who is now ministering the Word at Newbery. We thank God for our brother's two years of office, and our united prayers follow him to his new sphere of labour.

**GREAT LONDON CRUSADER RALLY**

in the  
**TOWN HALL, WOOLWICH**  
(Wellington Street)

Wednesday, March 6th, at 7.45

**Grand Organ Recital at 7.30**

By Ronald F. Cooper

**SPEAKERS:**

**JOHN LEECH, M.A., LL.B., K.C.**  
**Dr. F. WESTON**

New Vocal and Unique Instrumental Items  
by the

**LONDON CRUSADER CHOIR**  
(directed by Douglas B. Gray)

**YOU MUST NOT MISS THIS SERVICE**  
**Crusaders Bring Your Friends**

## THE GLORY OF THE LORD (continued)

weak frames and knew that in order to make a true and faithful witness against the mighty hosts of evil that are gathering, we must be endued with power from on high.

There have been all through the pages of prophetic and secular history, severe tribulations and judgments upon certain nations and empires, but never such a tremendous outpouring of divine wrath upon the whole world as He is about to do now at any moment. The clock of heaven is about to strike the midnight hour, the armed forces of God are arrayed waiting for the momentous command. On the earth are powerfully-

armed nations all waiting for the command from Satan to attack God's witnessing people. You and I, dear friend, may have to experience part of the fury of those people and only by the indwelling power of the Holy Ghost can we hope to stand and remain faithful. If you have not yet been made a temple for the spirit of the Lord, will you concentrate your whole heart and mind upon the desire for His reception and pray without ceasing that He may come in? The rumblings of war are everywhere around and may burst at any moment and perhaps find you not fully armed.

On the other hand you may have been

accepted some years ago as a habitation for the Holy Ghost, but your zeal and earnestness have lessened, you have become wearied by the journey. Oh get back into that first love experience before the climax of world affairs which is to herald the appearance of our dear Lord. The valley experience rests with you, not the Lord. He is always near; it is we who wander from the path of His footsteps and lose the vision. The Pentecostal fires are burning and God is about to manifest Himself amongst His own Spirit-filled people soon as He has never done before, and I want to be in the front rank, don't you?

## HOW FIVE SOUL-WINNERS DID IT

A business man in Wales spoke to his office boy about his soul, and from that word a work began that won his entire office force to Christ.

A merchant in England determined that no day should pass without his speaking to someone about Christ; in one year he led scores to the Master.

A Sunday school teacher took one of her class of boys for a walk on Sunday afternoon when the session of the school was over; she told him of her

concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.

A Christian gentleman spoke to his caddie while they were waiting together on the golf links; the boy became a Christian and later on a minister of the gospel.

An invalid Christian woman in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

## The Great Necessity

By D. L. MOODY

CHRIST said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). You may see many countries, but there is one country—the land of Beulah, which John Bunyan saw in vision—you shall never behold unless you are born again—regenerated by Christ. You can look abroad and see many beautiful trees; but the tree of life you shall never behold unless your eyes are made clear by faith in the Saviour. You may see the beautiful rivers of the earth—you may ride upon their bosoms—but bear in mind that your eye will never rest upon the river which bursts out from the throne of God and flows through the upper kingdom unless you are born again. God has said it, and not man. You will never see the kingdom of God except you are born again. You may see the kings and lords of the earth, but the King of kings and Lord of lords you will never see except you are born again. You may go to the Tower of London and see the Crown of England, which is worth thousands of pounds, and is carefully guarded night and day, but bear in mind that your eye will never rest upon the Crown of Life except you are born again. You may hear the songs of Zion which are sung here, but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear; its melody will only gladden the ear of those who have been born again. You may look upon the beautiful mansions of earth, but bear in mind that the mansions which Christ has gone to prepare you will never see unless you are born again. It is God who says it.

You may see ten thousand beautiful things in this world, but the city that Abraham caught a glimpse of—and from that time became a pilgrim and sojourner—you shall never see unless you are born again (Heb. xi. 8, 13-16). Many of you may be invited to marriage feasts here, but you will never attend the marriage supper of the Lamb except you are born again. It is God who says it.

I may be addressing a young man or a young woman who has recently stood by the bedside of a dying mother, and she may have said, "Be sure and meet me in heaven," and you made the promise. Ah, you shall never see her more unless you are born again. I believe Jesus of Nazareth sooner than those who say you do not need to be born again. Parents, if you hope to see your children who have gone before, you must be born of the Spirit. I may be addressing a father or a mother who has recently borne a loved one to the grave; and how dark your home seems! Never more will you see your child unless you are born again. If you wish to be re-united to your loved one, you must be born again.

The blessed risen Saviour is in heaven. Over nineteen hundred years ago He crossed over, and from the heavenly shores He is calling on you. Let us give a deaf ear to the world. Let us look to Jesus on the Cross and be saved. Then we shall one day see the King in His beauty, and we shall enter the kingdom of God.

## Classified Advertisements

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

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

**Advertisements should arrive MONDAY mornings for the issue on sale the next week.**

### BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

**BOGNOR.**—When arranging your holidays this year—Remember! "Holidays are Jollidays" with Mr. & Mrs. Hollyman, Lion House, Nyetimber; telephone: Pagham 70. B1907

**ELIM BIBLE COLLEGE.**—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

**ELIM REST HOUSE.** Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**ELIM WOODLANDS.**—Commencing January 6th, Elim Woodlands will be open to visitors from 3 to 9 p.m. on the last Saturday in each month, instead of the first. Tea at 4.30. Tickets can be obtained from any Elim minister in the London districts.

**GLOSSOP.**—Elim Home for spiritual and physical refreshment; comfortable house, central heating; moderate terms; reduction for longer stay. Apply to Miss Barbour, Beth Rapha, Glossop, Derbyshire.

**HOVE.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assembles; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1887

**LONDON, Clapham Junction.**—Visitors to London, comfortable bedrooms, bath, gas fires; buses and trams pass road; bed with breakfast 4/- nightly, 7/- sharing. 16, Beauchamp Road. B1917

**LONDON.**—Are you tired and lonely? then come to Mrs. Barnwell, at 36, Granville Road, Stroud Green, N.4, where a happy Christian welcome awaits visitors and business people; lowest terms; recommended by ministers. B1919

**LONDON.**—Pleasantly situated Christian home, open for paying guests; spiritual fellowship; phone; station 3 minutes; terms very moderate. Apply, Mrs. Smith, 63, Oakfield Road, London, N.4. B1921

**OLD GOLWYN, North Wales.**—Board-residence, comfortable and homely, all comforts, overlooking sea; grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. B1916

**SOUTHEND.**—Board-residence from 25/-, bed and breakfast 15/-; near sea, assembly and station. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

### HOUSES, FLATS, ETC., To Let and Wanted.

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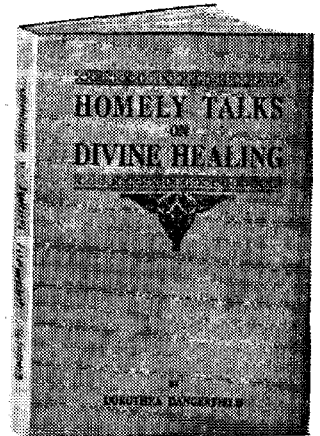
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