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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 12

MARCH 22, 1935

Twopence



"He leadeth me beside the still waters."—Psalm xxiii. 2.



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (*President*).

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

General Headquarters:

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

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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

Come expecting a great outpouring of the Holy Spirit

The Principal will also officiate at the three ordinances:

MORNING at 11; Divine Healing. The sick will be prayed for and anointed with oil (James v. 14).

AFTERNOON at 3; Baptismal Service. Believers passing through the waters of baptism.

EVENING at 7; Communion Service. The vast assembly partaking of the Lord's Supper.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

THE THIRTEENTH ANNUAL LONDON EASTER CONVENTION

Good Friday, April 19th to Friday, April 26th.

Convention services will be held this year as follows:

Good Friday and Easter Sunday:

Kensington Temple, Kensington Park Road.
Elim Tabernacle, Park Crescent, Clapham.
Elim Tabernacle, Stanley Road, Croydon.
Elim Tabernacle, Central Park Road, East Ham.
Elim Tabernacle, Fowler Road, Islington.

Saturday:

Elim Crusader Rally at Hyde Park at 7.30 p.m.

Tuesday, Wednesday, and Thursday:

City Temple, Holborn Viaduct, 7.30 p.m.

Friday:

Kensington Temple, Kensington Park Road, 7.30 p.m.
Last Elim Crusader Rally of the season.

SPEAKERS INCLUDE: Pastors J. McWhirter, P. Le Tissier, J. R. Moore, A. C. Coffin, J. F. Welsh, M.B.E., R.N., E. J. G. Titterington, M.A., and W. Li. Bell.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Bible College should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. Applications should not be sent until the last week in March.

CHEAP RAILWAY TICKETS. Monthly Return Tickets at cheap rates are now available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where 8 or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

ENQUIRIES should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Easter Conventions in the Provinces

BELFAST. Ulster Temple, Ravenhill Road. Speakers include Pastor and Mrs. W. G. Channon. Convener: Pastor H. Kitching.

BIRMINGHAM. April 19, 20. Elim Tabernacle, Graham Street. Speakers include Pastor J. McAvoy.

April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill (largest and most up-to-date Skating Rink in the British Isles). 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. City Temple, Cowbridge Road. Speakers include Pastors W. A. Nolan and J. T. Bradley.

CARLISLE. Elim Tabernacle, West Walls. Speakers include Mr. F. Carson and Mr. W. Uprichard. Convener: Pastor H. T. D. Stoneham.

GLOSSOP. Elim Tabernacle, Ellison Street. Further particulars later.

LEEDS. April 19—24. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Speakers: Pastor and Mrs. G. Kingston, Pastors R. Mercer, L. Bell, J. R. Knight, W. G. Hawkins and L. Morris.

MANCHESTER. April 19—21. Grosvenor Street Church (off Downing Street). Further particulars later.

SOUTHPORT. Temperance Institute, London Street. Further particulars later.

VAZON, GUERNSEY. April 19—24. Elim Foursquare Gospel Church. Speakers include Pastor L. N. Knipe. Convener: Pastor W. F. South.

YEOVIL. April 18—21. Elim Hall, Southville. Speakers include Pastor and Mrs. J. Woodhead. Convener: Pastor R. Knox.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 12

MARCH 22, 1935

Fridays, Twopence

Penetrating Prayers

A Sermon by Pastor J. McAVOY (Barnsley)

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

—I. John iii. 21, 22.

ALL kinds of prayers are offered by all races of people to divers kinds of gods—gods, who have ears, but hear not, eyes, but see not, mouths, but speak not, heads, but think not. To these in superstition and dread do the heathen unceasingly bow down; but in vain do they cry. Their blind gods are deaf and dumb; they are nonentities.

An active god operates, as, for instance, the god, the prince, the ruler of this world, whose kingdom is one of darkness and whose subjects are in a state of blindness and death. He, in his generous liberality, allows his deceived worshippers to pray to every god, in any way they choose provided the right way is forsaken. This god, invisible and powerful, does not aspire to be the recipient of manifold petitions. He is gratified if the right Mediator and proper approach to the God of grace and glory is forsaken. Hence many and varied religious sects have arisen, who advocate prayer, though to them it is but a formula finding no practical place in their experience. The Mediator,

THE ONLY APPOINTED ADVOCATE,

is unsought. Imitation in worship deceives the blind, ignorant and Christless religionist.

The only God worthy of the adoration of men is One who is properly described as the only wise God. There are gods in name, but there is only one in wisdom. The King eternal, immortal, invisible, is the only wise God. He desires the welfare and everlasting good of all, especially of those who seek Him in spirit and in truth. To Him come redeemed people with their requests, cares, and troubles, and He according to His overflowing grace, through His Son, faithfully answers.

The problem of unanswered prayer causes much thought and talk, and is oftentimes followed by unbelief. Before the prayers of the children of light can penetrate, and the desired requests be proffered, there must be some preparation. The text suggests three essential qualifications before petitions have effect:

a prepared heart, a passive love, and a pure life. These conditions raise the devotee to a high spiritual standard, and result in his prayers being heard on high.

1. *A prepared heart.* "If our heart condemn us not."

The apostle of love includes himself in the possibility of his heart blaming him: "If our heart condemn us." We can only have real confidence toward God when our heart condemns us not. It is not sufficient to have a regenerated heart; the believer must possess a conscience void of offence toward God and men.

The prayer life is often made ineffectual and disappointing, because

LINGERING IN THE HEART

are many things which condemn the Christian. In this realm of biased judgments the Apostle Paul wisely says about doubtful things, "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv. 22). If the heart condemn us whilst we pray, we should cease praying, put matters right, and then return to the throne of grace, offering our petitions with uncondemned heart and joyful expectant faith.

2. *A passive love.* "Because we keep His commandments."

The only tangible expression of our love to God is shown by our attitude to His great and wise commandments. The Master said, "If ye love Me keep My commandments," and again "Love one another as I have loved you." Love to man as well as to the Lord is the evidence that a genuine change of heart has taken place.

The context refers to Cain's evil works and unseemly hatred for his brother, which culminated in murder. The potential murder was in his heart when he was offering his blasphemous gift to the all-seeing and all-wise God. His condemned heart plus his hate for his only brother defeated the object of his worship. He that "hateth his brother is a murderer," and "abideth

in death." The great commandments are centred around the principle of love. Love to God and love to our neighbour is the sum total of all the commandments. Archbishop Ussher heard of the saintliness of Rev. S. Rutherford, and, disguised as a poor servant man, visited him. Rutherford catechised his servants before retiring, as was his godly custom. The new, unknown servant was asked,

"HOW MANY COMMANDMENTS ARE THERE?"

"Eleven, sir," was his answer. "No," came the reply, "there are ten." From the lips of the unrevealed primate came the words of the blessed Lord, "A new commandment I give unto you, that ye love one another." Love to others fulfils the great commandments, honours the Christ, and gives impetus to our prayers.

3. *A pure life.* "Do those things which are pleasing in His sight."

It is motive, not notice, that determines the value of actions. Humanity takes face-values, divinity, heart-values. Prayers prevail when Christians do those things which are pleasing in His sight.

In the sight of Jews all Gentiles were common and unclean. Cornelius, a soldier and captain over a regiment of the all-conquering Romans—who prevented the religious nation from enjoying full liberty—was an unknown saint. Could anyone be farther from God and goodness, than this military man, would be the thought of the Jews of his day. Peter the apostle would speak and try to persuade any and every idolatrous, bigoted, Jewish brother to believe the good tidings of grace. To him a vision, a voice and a heavenly visit were necessary to compel him to enter

the home of a foreigner, and proclaim to him the gospel. Man always and ever looks on the outward appearance, but God looks on the heart. Actually, in the sight of God, this Roman dignitary was a devout, God-fearing, generous and prayerful man. In his house was the family altar. The undying influence of his long and fervent prayers resulted in the whole household being saved. His prayers were heard and his alms went up for

A MEMORIAL BEFORE GOD;

for in the sight of the Lord he did those things which were pleasing.

The reason of unanswered prayers, then, is that the heart, love and life of the petitioner is in disharmony with the divine will. Confidence in God to answer prayer can only come when our heart is uncondemned, when brotherly love is unstinted, and a pure life unsoiled. Hence response from our loving, wise, and gracious Lord depends upon the true attitude of our heart.

Peace through the Blood

"Peace with God!" Revel in it, O my soul! God's eye is on the Blood. Its priceless preciousness is fully estimated by Him. He appreciates its stupendous cost. Not thy thoughts but His as to that Blood form the basis of thy peace. Mix nothing with it, experiences have their place, but not a single right experience can be gained until the soul reposes in the Blood without a thought of experience.

Our right "to enter into the holiest" does not depend upon our appreciation of the value of the blood of Jesus, but upon God's valuation of it.

A Dream, or was it a Dream?

By R. A. LAPSLEY, D.D.

I SAW in my dream that I was in the celestial city—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. And somehow I found that the saint who stood next to me had been in heaven more than 1,860 years.

"Who are you?" I said to him. (We both used the language of the heavenly Canaan so that I understood him and he me.)

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch, and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said, "I was glad to do something for Jesus. He died on the Cross for me."

The man on the other side then spoke: "I have only been in heaven a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary and they caught and bound

me. I was beaten until I fainted and they thought I was dead, but I revived. The next day I was knocked on the head, cooked, and eaten."

"How terrible," I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said: "What did you suffer for Him? Or did you sell what you had for the money which sent John Williams and men like him to tell the heathen about Jesus?" And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream!

But I lay on my soft bed awake for hours, thinking of the money I had wasted in my extra clothing, and costly car, and many luxuries; and that I did not know what that word of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

And I was wondering if there are two heavens—one for the martyrs and the missionaries and those who have suffered and sacrificed for Christ in all the ages—and another totally different place for me.

Proving God

(The Testimony of one of our Swiss Elim Bible College Students)

If thou wouldest believe, thou shouldest see the glory of God.—John xi. 40.

AT the age of twenty-six, at a gospel meeting, I accepted Christ as my personal Saviour. Immediately my heart was filled with that first love which makes a young convert willing to do anything for his new Master. Before conversion I lived in sin like a fish in water, with this one difference; water gives life to the fish while sin accomplished a work of death in me.

I resolved then to put my life in order before God and man. That was not an easy thing. I had a fiancée who did not wish to separate herself from the world although she called herself a "child of God." We had already known each other for six years and those who have passed through the test know full well how painful it is to separate oneself from a loved one. Nevertheless this separation became necessary, otherwise I should have had to shut my ears, spiritually, to the teaching of the Word of God. Glory to His precious name, He gave me strength to do it.

I had a good position in the world and from this side I feared nothing, knowing that as a child of God I should do my duty conscientiously. But I. Peter v. 8 warned me that Satan was going about as a roaring lion. This I was not slow to understand. Alas nine months later I was dismissed from my employment with no other reason than "the state of the trade." I tried in vain to get an explanation from my employer. He simply

GAVE ME A GOOD REFERENCE

and wished me good fortune for the future.

My dear pastor encouraged me by telling me to wait upon God. "If thou wouldest believe . . ." I believed but I did not find a regular position for a long time. Six months later I met my former employer when I was about to board a train to leave the town. He asked me to go back to his employ. I accepted with gratitude and for four years I occupied the position of chief among his employees. I learnt later that my reinstatement was due to the former chief employee. My employer could not endure having a man near him who was always happy and so sure of his salvation. I realise now that it was Satan who was wanting to force me to leave this town where later I received a call to the service of God.

"If thou wouldest believe, thou shouldest see the glory of God."

I attended at this time a really "live" assembly of God's children. The Word of God was preached earnestly. One day I heard a sermon on Malachi iii. 8: "Wherein have we robbed Thee? In tithes and offerings." It went right home to my heart for I was at that time so proud to put my shilling on the plate with a jingle, at the Sunday morning collection. In my heart I was wanting to honour God. I therefore resolved to give at least a tenth of all my income

to the Lord. Since the Jews who were under the Law must do this, how much more should I, who was under grace, do the same. The following month my salary was increased by nearly one tenth. How wonderful is God and how slow we are to believe that those who give to God are laying up for themselves treasure in heaven.

"If thou wouldest believe . . ."

A long time afterwards a passing preacher told us of his joy at having given all to the Lord. There are those who wait until they are confined to an easy chair by old age before they say to God "Thou canst have my all." Praise God that Moses, Samuel, David, Saul of Tarsus gave their all to God before their old age.

For my part I wanted to do the same and God put me to the test this way. On 3rd January, 1931, when He allowed me to enter His service, I had no more than 200 francs in my pocket. And I went as a missionary to France.

"If thou wouldest believe, thou shouldest see the glory of God."

I went. I believed. I saw.

In May, 1931, I was in Calais. In a disused factory we had arranged a gospel meeting room in which, for many months, we held a service every evening. Little by little

CONVERSIONS WERE MULTIPLIED

and by the grace of God an assembly was formed. Ten months later there was a good assembly of God's children, eighty in number, who broke bread at the Lord's table each Sunday morning. At the gospel service we had more than two hundred people. We had considerable expenses: the rent of the hall and the apartments I shared with two young evangelists who helped me; the electric light; the heating, etc., etc. The older members wanted seats with backs to them. And the Lord has supplied all our needs wonderfully. One Sunday, before the worship meeting, we asked the Lord (in our own room) to provide for those needs which were most pressing. On Monday, we had to pay 500 francs to meet different bills. Before the meeting started, a young lady, recently converted, came to find me and begged me to accept a small gift for the work of God. Then she opened her handbag and put on the table exactly 500 francs.

"If thou wouldest believe, thou shouldest see the glory of God."

Blessed be God we have seen His glory in all His domains; conversions, healings, deliverances of all kinds. I have spent much money for this work in Calais. The Lord has always provided.

In 1933, wishing to improve myself and to enrich myself in the

STUDY OF THE WORD

of God, and at the same time wishing to learn English, I asked the Lord to open a door. He did

so and for four months I was a student at the Elim Bible College, London. From the human standpoint this appeared impossible. I had no one to undertake for my needs and for those of my mother whom I had supported for some years. No one, only a sister in Christ, the mother of fifteen children, who was determined to send me five Swiss francs every month. No one. But, however, I had my heavenly Father.

"If thou wouldest believe . . . thou shouldest see . . ." His is the glory. I *believed*, I *went* and I *saw*. Oh the revelation of the love of God for His own is marvellous. Yes, we have all fulness in Him. What good reasons Paul the apostle had for not being ashamed of the gospel which is "the power of God unto salvation to everyone that believeth . . . for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

My dear brother and sister in this glorious Saviour,

never doubt the power and love of our God who is called Jehovah-Jireh.

"Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. vi. 33).—E.R.

It is said if you take one of a migratory flock of birds out of the line which the God-given instinct has formed and is guiding to its distant home, and place it behind iron bars, it will beat its wings against the cage in its frantic efforts to rise and go on its journey. But let the season pass in which birds migrate, then open the cage; your bird will not go now. You may take it in your hand and toss it high into the air; it will be of no use; the instinct for motion has passed; the bird returns heavily to the same spot. So decisions for Christ may be delayed until there is no desire to be His.—*Sel.*



J. Gregson and J. T. Higgs.

Both Helpless Cripples Both Instantaneously Healed

J. GREGSON and J. T. HIGGS who were helpless cripples until they were prayed for by Principal George Jeffreys. They were companions in suffering. They are now companions in rejoicing. The Lord has done great things for them whereof they are glad.

What wonderful proof these two brethren supply of the miraculous power of the risen Christ; how eloquently their healing attests the reality of the divine power in the realm of the physical. There they stand, living witnesses of the quickening energy of the gospel of Jesus Christ. Let any sufferer whose eye falls upon this page take heart, for the Lord is able to raise you up for His glory; nothing is impossible with Him. Cast yourself upon His boundless sufficiency and prove the exceeding greatness of His power to deliver.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth"—Acts i. 8.

Divine Love the Key to Healing

By HENRY PROCTOR, F.R.S.L., A.V.I.

THE first essential to divine healing is love. For "though I speak in the tongues of men, or even of angels, yet have not love, I have become mere echoing brass, or a clanging cymbal." Even though I have such faith as might move mountains, yet have not love, I am nothing. Even though I dole my substance to the poor, even though I sacrifice my body, that I may boast, yet have not love, it avails me nothing." "Love never fails" (I. Cor. xiii. 1-8, *XXth Cent. N.T.*). "God is love; and he who lives in love lives in God, and God in him" (I. John iv. 16).

"And because he makes Jehovah his refuge, even the Most High his habitation, there shall no evil befall him, or plague come nigh his dwelling" (Psalm xci. 9, 10). The angels become his servants, for are they not all ministering spirits sent forth to minister to those who are heirs of salvation? and "God shall give His angels charge over him to keep him in all his ways" (v. 12).

But we are not to love in word only, neither with the tongue, but in deed and in truth, for if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: "and Jehovah shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones, and thou shalt be like a watered garden whose waters fail not" (Isaiah lviii. 10-12).

"And thy health

SHALL SPRING FORTH SPEEDILY"

(v. 8) is a direct promise of healing in this connection, which has been proved true by many healings.

But how may the love of God be poured out like a flood into our hearts? For we know that philanthropy, or love to man does not suffice. How shall I so acquaint myself with God that I may be kept in perfect peace: through my mind being stayed upon Him? It is by waiting upon God in the secret place that we obtain all these blessings. Even the youths shall faint, and the young men shall be utterly weary, but waiters on Jehovah shall exchange strength. That is, they shall put off their own strength, and put on Divine strength.

The Hebrew word translated "renew" means to change as clothes are changed, to be clothed with the power of God instead of our own. And this is obtained by waiting on Him expectantly, for "He giveth power to the faint and strength to the weak, or strengthless."

By waiting on God in secret, we get to know Christ, and the power of His resurrection" (Phil. iii. 10). And to know God in Christ is to love Him. Only thus can we keep the greatest of all commandments; to love the Lord our God with all our mind, soul and strength.

Some people's faith is fruitless, because it has no love in it. Faith, in order to be effectual, must be

energised by love. "Love is the fulfilling of the law," by means of which we can

ABIDE IN CHRIST

as branches of the True Vine, and whosoever abideth in Him sinneth not, and can therefore ask whatever he will, and it shall be done, for He says: "If you remain united to Me, and My teaching remains in your hearts, ask whatever you wish and it shall be yours" (John xv. 7). "If we ask anything according to His will He hears us, and if we know that He hears us, we know that we have the petitions that we have asked of Him" (I. John v. 14, 15).

But the deepest, truest and most disinterested love to God is that which rises above the thought of gifts, and loves God for Himself alone. Such a love as this, finds expression in Habakkuk iii. 17 (Moffatt).

Though the fig tree may not blossom,
Though no fruit is on the vine,
Though the olive, crop has failed,
Though the fields give us no food,
Though the folds have lost their flocks,
And in the stalls no cattle lie,
Yet in the Eternal we will find our joy,
We will rejoice in the God who saves us—
The Lord the Eternal is our strength,
He makes our feet as sure as the feet of hinds,
Helps us to keep our footing on the heights.

The prophet had risen to that measure of love to God, which could say in the face of famine and want of every kind of food: "Yet will I rejoice in the Lord, I will joy in the God of my salvation." Faith to be acceptable to God must be from the heart. This is the faith which pleases God, and which is essential to salvation; "For if thou shalt confess with thy mouth Jesus as Lord, and shall believe in thy heart that God

RAISED HIM FROM THE DEAD,

thou shalt be saved" (Rom. x. 9). And the faith which moves mountains must also have its seat in the heart (Mark xi. 23). "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

So whether for salvation or healing, we show our love to God and man by confessing what Christ has done for us.

Apart from such confession neither salvation or healing can be retained, for both are given on the condition that we should glorify God, both in our spirits and our bodies, which are not our own but His, for we are a people for God's own possession, that we may show forth the excellences of Him who has called us out of darkness into His marvellous light (I. Peter ii. 9, R.V.).

**Are you interested in prophecy?
If so, do not fail to secure the
Special Prophetic Number, April 5th**

Abide with Me

HY. FRANCIS LYTH.

(MALE VOICE)

D. J. THOMAS, A.T.S.C.

1st Tenor
2nd Tenor

1. A - bid with me, fast falls the e - ven - tide; The darkness
2. I need Thy pre - sence ev - ry pass - ing hour; What but Thy
3. Swift to its close ebbs out life's lit - tle day; Earth's joys grow
4. I fear no foe with Thee at hand to bless, Ills have no

1st Bass
2nd Bass

deep - ens, Lord with me a - bid; When o - ther help - ers
grace can foil the tempter's pow'r? Who like Thy - self my
dim, its glo - ries pass a - way; Change and de - cay in
weight and tears no bit - ter - ness; Where is death's sting? where

fail, and comforts flee, Help of the helpless, oh, a - bid with me.
guide and stay can be? Thro' cloud and sunshine, oh, a - bid with me.
all a - round I see: O Thou Who changest not, a - bid with me.
grave, Thy vic - to - ry? I triumph still, if Thou a - bid with me.

Copyright. This excellent tune to an old favourite hymn is by one of our Cardiff Elim friends.

Bible Study Helps

THE IMPORTANCE OF THE RESURRECTION.

1. The resurrection of Jesus Christ is mentioned in the New Testament more than one hundred times.

2. The resurrection of Jesus Christ was one of the two great subjects of apostolic preaching, His death being the other (I. Cor. xv. 1-4).

3. Confidence in the inspiration of the Old Testament is greatly weakened if the resurrection of Jesus Christ is not a fact (cf. Psalm xvi. 10 with Acts ii. 24-28).

4. The trustworthiness of the New Testament is destroyed if the resurrection of Jesus Christ is not a fact, each Gospel writer narrating the resurrection in greater or lesser detail (Matt. xxviii. 6; Mark xvi. 6; Luke xxiv. 6; John xx. 6, 7).

5. The resurrection of Jesus Christ was a certificate to the efficacy of His death on the Cross in making atonement for the sins of the world. If Jesus Christ had not been raised from the dead, there might have been reason for doubting the efficacy of His death, that death being no more than any other sacrificial death. The death and resurrection of Jesus Christ should always be considered together, at least in thought.

6. The resurrection of Jesus Christ is God's assurance that there will be a day of judgment (Acts xvii. 31).

7. The most glorious hope of the Christian is taken away if the resurrection of Jesus Christ had not taken place, and his faith is vain (I. Cor. xv. 14, 17).—J.H.R.

FOUR PERSONS AWAY FROM HOME.

1. The Jew is away from Palestine.
2. The Devil is away from hell.
3. The Church is away from glory.
4. The Lord is away from His throne.—H.G.H.

Reproduction

By Pastor P. N. CORRY

EVERYTHING that has life is known by several definite characteristics. Power of movement, ability to receive sensations, breathing faculties, capacity to assimilate nourishment, and lastly, the power to reproduce others of its own species. All the first faculties seem to fade into insignificance when faced with the final one. They only minister to the life of the individual, this last imparts it to the next generation. They, if care is not exercised, may become supremely selfish; the power of reproduction must of necessity be unselfish. They only have promise of the life that now is, the last has promise of that which shall be when the other four have crumbled back to the dust from whence they came. Miss I. Lilius Trotter's words emphasise this in a very telling way:—

A flower that stops short at its flowering misses its purpose. We were created for more than our own spiritual development: reproduction, not mere development, is the goal of matured being—reproduction in other lives. There is a tendency in some characters, running parallel to the high cul-

tivation that spends its whole energy on the production of bloom at the expense of seed. The flowers that are bent on becoming double, end in barrenness, and a like barrenness comes to the soul whose interests are all concentrated upon its own spiritual well-being.

In our spiritual life, as well as in the natural, these laws hold good, but how many only concentrate upon the selfish cultivation of the soul instead of upon the reproduction of others. Paul speaks of Onesimus, "begotten in my bonds," and of Timothy, "his true son in the faith." Can you look to any who have been born again as the result of the Word of life that has been passed on through your lips or by your efforts, or it may be as the result of your prayers, for Paul speaks of "travailing in birth until Christ be formed in you"? If you have not helped to beget others as a result of your spiritual life then you are failing in one of the essential features of life.

Are you a seed abiding alone or are you prepared to fall into the ground and die so that much fruit may result for the glory of God?

FAMILY ALTAR



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

Sunday, March 24th. Luke xv. 11-32.

"All that I have is thine" (verse 31).

And this is the glorious heritage of all the blood redeemed; naught is withholden from them for whom Love made such tremendous sacrifice. "All . . . in Him!" Love knows no reservation—it offers all freely. And so to-day whate'er my need I may find in that fullness of provision that which more than meets my need. I may reach forth the hand of faith and claim an utmost response to the cry within me. Like a glorious and resplendent dawn there meets my hungry gaze those wondrous words, so full of tender significance, "Able . . . to the uttermost!" O my soul, break forth into melody! Let thy rapture find full expression in praiseful psalmody. Thou canst face all the threatening possibilities of this day because all that is His, is thine.

O wealth so wondrous and so free,
My soul ne'er dreamed such grace could be.

Monday, March 25th. Luke xvi. 1-17.

"Give an account of thy stewardship" (verse 2).

Alas, amid the rush of the days, my soul is apt to overlook the oncoming hour of settlement; I forget that the Master of the vineyard will require a strict account of the way in which I have employed my time, and the end to which I have applied my talents. And amid the multitude of days this one will have to be accounted for. Oh that I might regard each one of the days as a sacred trust from God; something to be sown with kindness, mercy and truth, a part of the great wilderness of life to be transformed into the garden of the Lord; a place of beauty and blessedness. Let me live "moment by moment" with that future day of reckoning in view; let all my labour be rendered in the light thereof. Make my ministry so "according to the pattern" that the thought of "that day" shall add joy to all my toil.

Let not one precious hour be lost,
Nor in one thing Thy will be cross'd.

Tuesday, March 26th. Luke xvi. 19-31.

"There was a certain rich man" (verse 19).

How deceptive appearances may be. We may so easily be led to false conclusions if we confine our judgment to the external. To be influenced overmuch by the things that weigh with men is at times to be wide of the true standard of values. This man was rich in perishable things. There was a limit to their power to bestow enjoyment. They were of the earth earthy. O my soul, set no store upon the things that wither beneath the blast of time. Lay not up for thyself the things that anon turn to bitterness within thee. Seek the acqui-

sition and accumulation of those things that are imperishable. Live so that when the final reckoning is reached thou wilt be adjudged rich by Him who knoweth the hearts of all men. Be rich in inward wealth. Let thy life be stored with all the virtues of holiness.

Yes, rich I fain would be,
But not at cost of inward liberty.

Wednesday, March 27th. Luke xvii. 1-10.

"It should obey you" (verse 6).

Then there is a life of sovereignty; a life of vital authority, before which everything shall bend. A life which is irresistible in its movement, and unyielding in its purpose. But there are lessons that I must learn ere I may mount this throne; there are dangers too deadly on such a pinnacle for the untutored soul. I must pass through the school of discipline before I may wield this sceptre. If I would command obedience I must tread the pathway of obedience; if I would make other things bend then I must first be bent. If I would know dominion then I must acknowledge Love's Lordship. The sword and the sceptre are only safe in the hands that have been pierced by the thorns of life, and have grown tender through bearing the cross. O save me, blessed Master, from loveless power. Let me not wield an influence that is not rendered potent by sympathy born of suffering.

O teach me Thy path to the throne
Can be reached by Golgotha alone.

Thursday, March 28th. Luke xvii. 11-21.

"The kingdom of God is within you" (verse 21).

Not material is the kingdom which God is building; something far exceeding in splendour anything that human mind conceived or human hands established. Here is a realm far greater in its scope than any earthly empire; a world unbounded by natural limitations; a kingdom in which God can dwell; in which He can exercise His marvellous power, and display His wondrous purpose. And yet I pay so much attention to the scaffolding of flesh, and am occupied so intently with the casket of this priceless jewel. I am for ever seeking the development of the visible, whilst Thou wouldst have me concerned with the enlargement of the inward. Show me, O Thou Incarnate Love, that Thy throne is within me. Bid me cease to erect a throne for Thee in the material. Let me glory in this inward and central possession. Open mine eyes to this holy mystery.

This heart Thou hast claimed as Thine own,
Its love and its worship—Thy guerdon and crown.

Friday, March 29th. Luke xvii. 22-37.

"One taken, . . . the other . . . left" (verse 34).

But why this discrimination? Is this the hand of partiality at work? Is this the work of some capricious potentate? Nay, is it not rather the law of life in operation; the inevitable result of the principle of moral and spiritual gravitation? It is simply that each is being true to the dominant passion within; one is following the earthward attraction; the other is obeying the upward call which governs its inner being. Men marvel at what the Church terms "the rapture of the saints," but any other conclusion or consummation would be unreasonable. The translation of the believer means that he is obeying the law which regulates his life. He is moving on to his goal in God. The one is fettered to earth; the other is leaping to its real Centre, shedding all natural limitations in order to respond to the divine summons.

Whate'er the passion that holds sway,
'Tis this shall bid me go or stay.

Saturday, March 30th. Luke xviii. 1-17).

"As a little child" (verse 17).

How beyond all human comprehension that God should thus, through the lips of Christ, signify His willingness to reveal Himself to the childlike spirit. Again and again the Lord Jesus made it clear that only to such could the mysteries of the Kingdom become manifest. If I approach God in any other attitude than that of the child then I shall understand Him not. It means that I must draw nigh to God with a trustful heart and an open mind; ready to listen, willing to learn. It is upon the childlike heart that God can best leave the impress of His own nature, writing in indelible characters somewhat of the unfading glory which clothes all who walk in intimate union with Him. Grant me, dear Master, that guilelessness which becometh those who bear Thy name. Let my heart be ever open to Thee as the flower opens itself to the creative rays of the noonday sun.

I crave no higher place
Than that afforded by Thy grace.

Grace—Sufficient

A great preacher was asked if he had grace enough to be a martyr. He replied, "No! What do I want with a martyr's grace now? If I am ever called to be a martyr, then a martyr's grace will be given me. What I need now is grace for my present circumstances." Even so. Whatever is brought forth in the way of trial will find God's grace brought forth to meet it; but let us live on God's strength moment by moment, so that "As thy days so shall thy strength be." And He has said, "My grace is sufficient for thee."

OF all the wonders of the material and physical universe, clouds are the most fickle, transitory and changeful. A cavalcade of clouds chasing each other across heaven's dome of azure blue, like fugitives from justice are void of any stable, satisfactory or dependable elements. Clouds are so uncertain, one moment prognosticators of an impending storm, the next the sinister background for a colourful arch of rainbow. One moment emptying their brimming reservoirs upon the earth, the next piled high like the serrated turrets of an ancient castle. The vivid and graphic sky drama portrays the present bewildering, apprehensive, unsafe order of things in the world.

We live in a leaderless world. Political, social, financial, economic clouds floating across the surface of the world of affairs; no stability, no solidarity, no authority. A typically Eastern commonplace occurrence prompted the prophet Nahum to use a significant similitude. In Eastern lands natives kick up voluminous clouds of dust. The thick clouds of dust flung into the air are the heralds of their coming. The dust cloud is seen in the distance long before the charioteer and his bodyguard of boisterous, excited native attendants are visible. The prophet employs a forceful and pregnant figure of speech. The clouds are the dust of His feet, heralds of our Lord's second advent. We may rejoice in the fact that His chariot of clouds is bringing Him back to us. He who ascended in the clouds will descend with

LOUDS OF ANGELS

attending Him, stars and constellations lighting up the path through the aerial regions, for His victorious feet. "Behold He cometh with clouds, and every eye shall see Him." Scripture is not silent on the subject of clouds. Black clouds, storm clouds, thunder clouds—a cavalcade of clouds casting their ominous shadows across the ruffled brow of the nations.

1. "Rain Clouds."

Proverbs xvi. 15, "In the light of the king's countenance is life, his favour as a cloud of the latter rain." Another reference is Zechariah x. 1, "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds and give them showers of rain to every one grass in the field." Hosea vi. 3, "He shall come unto us as the rain, as the latter and former rain unto the earth." Rotherham translates this portion, "That He may come upon us like a downpour, like the harvest rain and the seed rain of the land." James in his Epistle speaks of the early and the latter rain, the latter rainfall a precursor of Christ's Second Advent. Tens of thousands all over the world are coming under the copious showers of the latter rain. Thousands

"A Cavalcade"

By Pastor P. L.

The Lord is slow to anger, and great in power, and will be angry in the whirlwind and in the storm, and the clouds

are receiving a personal outpouring of the Holy Spirit, the one essential and necessary equipment for aggressive and effectual service in the cause of Christianity. Such an endowment from on high is not given for personal aggrandisement, it is a necessary adjunct for active and

SUCCESSFUL EVANGELISM.

We sympathise with the coloured brother who prayed, "We pray for rain hard, for rain we pray, we don't pray for a drizzling, fizzling rain, but for a regular downcomer, gully-washer and ground soaker." May God send rain in abundance, a pentecostal shower of His grace and blessing, flowing, fertilising, fructifying, soaking and saturating us with His love.

2. "Thunder Clouds."

Matthew xxiv. 37, 34; Luke xxi. 25-28.

Do you not hear the distant rumblings and reverberations? Thunder clouds are the harbingers of a fearful tempest. As it was in the days of Noah, perplexity occasioned by the roaring of the sea and the waves, a revolutionary uprising of the masses, men's hearts failing them for fear. Watch the birds whirl and soar through the heavens screaming. List to the kine in the fields uttering weird, eerie cries of fear. They fear the angry mutterings of the impending storm. England's present Premier quakes before the rumblings and reverberating of a subterranean storm threatening the strata of society. His wise words show rare insight into the conditions obtaining. "If we cannot find a solution to the present crises it will be difficult to stay the flood before it has overwhelmed the whole of Central Europe with consequences, social, political, financial which no man can estimate. Time is against us, every day adds to the risk of a collapse which will be outside human control."

"The flood descended." No human, no super-Hitler can control the "upper springs," neither can they control the

"NETHER SPRINGS."

The Premier is right, he has spoken wisely and his warning is timely. How impotent man's arm to stay the conflagration once the spark is ignited. You might as well attempt the impossible task of sweeping back the Atlantic with a broom.

le of Clouds”

LE TISSIER

*I will not at all acquit the wicked: the Lord hath His way
clouds are the dust of His feet.—Nahum i. 3.*

The words of Mr. Montagu Norman, the Governor of the Bank of England, are not very heartening. “The difficulties are so vast, the forces are so unlimited, precedents are so lacking, that I approach the whole subject in ignorance and humility. It is too great for me, but I am willing to do my best.”

America’s Treasury closed its fiscal year on 30th June with the biggest deficit in human history of £580,000,000. Surely the commercial world is in the melting pot. Baldwin and Lloyd George also visualise the future disturbances with apprehension. The former writes:

“What is it that underlies everything in Europe to-day? It is the element of fear, fear of what may happen.” The latter veteran statesman in his characteristically arresting fashion says, “I cannot say what is going to happen to the world. I am alarmed. I will go so far as to say, I am frightened at what will happen.” H. G. Wells, the historian, is reported to have said, “I do not feel safe in Britain for the next ten years.”

Our Lord predicted these conditions would prevail prior to His return as King Ruler to sit enthroned midst the world’s human affairs.

3. “Smoke Clouds” (Acts ii.).

The smoke has not yet cleared from the world’s battlefields. Who can fight smoke? Yet those who know

FORESEE A FUTURE

day when smoke clouds will spray the air with foul vapours. The air strength of Russia (Israel’s next foe) has never been disclosed. The Prince of Rosh leads the van in the manufacture of vast quantities of Lewiscite gas. There are sixty-five factories in Russia producing these terrible diabolical instruments of torture. Were the words of Lord Grey of Falloden prophetic? I think they were.

“The resources of science end by destroying the humanity they were meant to serve.”

Russia and Germany will yet become “companions in arms” according to Ezekiel xxxviii. Louis Bauman writes in the *King’s Business*:

“Herr Hitler, Chancellor of Germany may be a Fascist”—therefore friendly to the political ideal of Mussolini. Fascism, it is true, is the very antithesis of communism, and men may ask, ‘How can they

march together?’ However carefully note that the Fascism of the German is rabidly anti-Semitic, while the Fascism of the Italian is thoroughly pro-Semitic. The leading spokesmen of all Fascism outside Germany say we know no anti-Semitism. Politically Hitler would march, though none too enthusiastically, with Mussolini. Religiously Hitler would march enthusiastically with Stalin. Now the religious tie is stronger than the political tie.

There have been kaleidoscopic changes in Europe in recent years completely revolutionising the national supremacies, and dictatorships. Keep your eye on Russia and Germany. Minor elements are quickly reconciled when actuated by the same ideal, love of the material.”

The following appeared in the *Daily Express* on Monday, 20th November, 1933: “While

STATESMEN AT GENEVA

have spent months discussing what are and what are not offensive weapons, Germany has been training men on an unprecedented scale and creating a commercial airfleet which can be transferred into a war force no less formidable than that of any other world power.

“Nazi airplanes through Hitler’s ingenious device and military strategy have two pilots, hence the force of skilled airmen is doubled.”

When the hour on the prophetic clock strikes these denizens of the air will spray the aerial regions with disease-laden vapours of smoke.

4. “Dust Clouds.”

“The clouds are the dust of His feet.” Travellers in arid deserts know the devastating results of dust storms. The Scriptures speak of a “dust cloud” as a significant portent of our Lord’s return.

“The Lord shall make the rain of thy land powder and dust” (Deut. xxviii. 24).

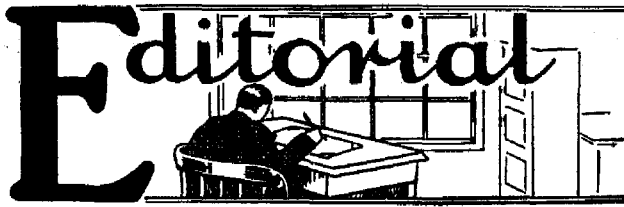
Israel is promised blessing on the ground of obedience, if disobedient and rebellious her plagues and curses will be of “long continuance.” These prophecies have been literally fulfilled, the peoples scattered as particles of dust in so many foreign countries.

In Babylonia, they hung their harps upon willows, sat down and wept as they remembered Zion. The courage and indomitable spirit of the mediatrix, the beautiful Esther, kept them alive in Persia. One hundred thousand men, women and children were slaughtered by the dastardly Aristhiocus Epiphanes. He even audaciously offered swine flesh on the Temple altars. One million perished in the

SIEGE OF JERUSALEM;

ninety-seven thousand being carried away into captivity. Driven insane by such colossal butchery and suffering mothers even fried their children’s flesh. Pharaoh, Haman, Hitler have persecuted them un-

(continued on page 190)



The Principal and Party.

Prayer is being answered on behalf of the Principal and Party who have landed in Egypt en route for the Holy Land. The following message was sent by Air Mail as soon as they arrived at Cairo.—ED.

"After a splendid journey through France we commenced our four days' trip on board ship through the Mediterranean Sea. We held an Evangelistic Service on board and testified on every hand. We know of at least one definite conversion. On the ship there were mechanics and professional men, making their way to Palestine to participate in the great schemes laid out for the extension of works in different places there. There were also Jews of all ages going to the very land of the fathers. Before our eyes prophecy was being fulfilled. The one big theme for conversation seemed to be the miracle that has taken place in the last few years in Palestine. Truly the wilderness is blossoming as the rose and prosperity reigns where until recently poverty seemed eternally entrenched."

If.

If no one *gives* more than I, how long will it take to save the world?

If no one *prays* more than I, how long will it take to save the world?

If no one *works* more than I, how long will it take to save the world?

If no one has a desire to *go* more than I, how will the heathen hear the gospel message?

If I am entirely indifferent, how shall I answer in the day of judgment?

Television.

It would appear that at last science has succeeded in bringing this remarkable invention within reach of the public. It is quite possible that within the next few years television may become an established part of the home life of this and other lands. In this connection our thoughts instinctively turn to that higher and holier power of perception with which all who walk in the Spirit are endowed. Upon the inner consciousness God stamps the vision of things eternal. The hand of God withdraws the veil and admits the soul into those sublime secrets and mysteries which thrill the believer into newness of life. Thus Christian experience may become one glorious panorama of heavenly reality, life all the while being transformed into closer and clearer likeness to the Master.

ANONYMOUS GIFTS.

We acknowledge with grateful thanks the following gifts from donors who wish to remain anonymous:—

Revival and Healing Campaigns: Birmingham, Sparkbrook Sister, £1.

Work in General: North Berwick (H.M.S.), £3.

Foreign Missionary Fund: Oare, near Marlborough, 10/-; London, N.W.1 (T.H.C.), 5/-.

Prison Fund: Two Hove Members: £1.

Clusters of Camphire.

The Way to Spiritual Wealth

By Pastor C. C. W. Houlton

"... as poor, yet making many rich; as having nothing, and yet possessing all things."—II. Corinthians vi. 10.

What if Thy hand shouldst strip this soul
Of all that men applaud and praise;
Canst Thou not claim the conquered life,
And pour Thyself thro' all its days?

HERE we are confronted with one of those startling paradoxes of the New Testament which at first sight seem so incomprehensible. And yet these words are wonderfully revealing when the anointing of the Divine Spirit rests upon the reader.

"Nothing . . . all things!" It is the eternal law of gain via loss which always obtains in all life in the Holy Ghost. The way to real spiritual wealth lies invariably along the path of sacrifice and surrender. It is the hands that cling tenaciously to their possessions that suffer the deepest loss. The selfish hoarding of blessing which leads to inward penury.

It demands real self-crucifixion to be willing to take the place of nothingness, to submit to the humiliation of a deep self-emptying. It is against this that the flesh fights so stubbornly, seeking to retain its position of authority in the life and affections. And yet this is the only path to true power in the Holy Ghost. As long as the soul lives and moves and has its being within the narrow orbit of the natural it misses the spiritual splendour of that life which is "hid with Christ in God." It gathers its inspiration from the things that are seen; the central dynamic of all such ministry is found in "what men think and say"; it feeds upon the success of the moment.

The soul which is led on by God soon comes to realise that the underlying source of its poverty is the very things in which hitherto it has gloried; that it is actually what *it has* and what *it is* that hinders the unfolding of that other deeper, fuller life in God. Thus gradually the soul is constrained to part with all its natural riches in order that it may possess that higher and more enduring heritage of the Lord.

O teach me, Lord, that loss is gain
To all who follow in Thy triumph train;
That emptied though the vessel be,
Yet launched it is on Love's vast sea.

Show me, blessed Master, that it is only in proportion to the depth and reality of my abandonment of all fleshly confidence that Thou canst work in me both to will and to do of Thy good pleasure. Cause me to realise that in holding on to my own resources I am preventing the release of those victorious energies within me which would make my ministry efficacious and enduring. Let me see that it is because I draw from the treasury of the natural that my supplies are so soon exhausted, and I stand baffled and bewildered in the presence of pressing need. Make me willing to take the place of a *channel* and not attempt to become a storehouse, so that through this "earthen vessel" may flow the fulness of Thy risen life. Teach me that it is only as life is truly lost in Thee that those needy souls that throng life's thoroughfare can find the answer to the hunger within them.

Cameos of Jesus.

Sidelights on the Greatest Figure of History

V.—CHRIST'S FAREWELL (*continued*)

By Pastor H. KITCHING

Reading: Mark xiv.; Acts ii. 41-47.

WHAT a privilege is ours that we are able to turn aside from the busy rush of life and tarry around the Lord's table. After the week's business care; after the financial strain, and life with its many problems we can freely gather together in the sanctuary without fear. Freedom of worship is one blessing of our day. It was not always so. Hundreds of years ago Christians were hunted and not allowed to hold a service on penalty of death. The preacher had a price upon his head. Hunted like beasts of prey, the preacher and his flock met together in secret. A messenger went from home to home and whispered some secret code, such as "The black swamp," or "The big rock." The believers who heard knew what it meant and at midnight black-robed figures would hurry away to the secret service held in some quiet, isolated spot. The Covenanter with his lantern would be found waiting patiently for his faithful flock, who would gather around him for a short meeting. While such services have been in progress the king's troopers have been known to suddenly come upon that praying band, and to cruelly shoot the worshippers and leave them dying and bleeding on the ground.

From a reading of Mark xiv. 12-25 we gather that

THE FIRST LORD'S SUPPER.

was held somewhat secretly. Extreme precautions were taken by Jesus and His disciples to prepare this meal. We must remember that at this time Jesus was a hunted Man. The Pharisees and Scribes—the angry mobs were all searching for Him. The first Lord's Supper was held under the dark mantle of the night. After all had been arranged Jesus met with the twelve disciples in a large upper room. Can you imagine the scene on that fateful evening? What a very solemn meal it would be and what thoughts would arise in their mind as the Saviour conversed with them concerning His coming death. Doubtless the room would be in the second storey, rather a long narrow room with a long table in the centre not more than two feet in height. The disciples would recline around it seated on mattresses supplied by the keeper of the house. As Jesus got deeper into His subject the atmosphere would be pregnant with sadness. It would reach a pitch of high tension when Jesus said, "One of you which eateth with Me shall betray Me." Jesus knew that Judas was heading for ruin and so made one last effort to save him. In giving the sop to Judas the Christ was not only indicating His knowledge of the man as a would-be traitor but was making a loving appeal to his callous heart to repent.

IT WAS LOVE PERSISTENT

and pleading. A love of which Matheson writes in his memorable hymn, "O Love that wilt not let me

go." A love full of compassion and grace. Love with a broken heart seeking the erring one. It was a love with a dual nature; that which was willing to forgive and ready to forget. Christ pleading with Judas is a supreme revelation of Christ's love for the sinner. It was a love willing to love the unlovely. It is this same love that still seeks to save that which is lost. It is such a love that needs to be shed abroad in each of our hearts more and more. Believers can experience His love. Charles Wesley desired more of it and in one of his immortal hymns breathes that yearning of his soul:—

O Love Divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee?
I thirst, I faint, I die to prove
The greatness of Redeeming Love,
The love of Christ to me.

The words of Jesus to Judas melt us with compassion. Words which broke the hearts of all the disciples save one. With trembling and faltering lips they began to ask, "Lord, is it I?" Amid this electric atmosphere Judas rises to his feet and slips out into the darkness of the night, yes, and he slipped out also into

THE DARKNESS OF HELL.

What a night that was to be sure. The words of Jesus, "Woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born," spell the doom of the betrayer. We further read that Judas met the Saviour coming out of dark Gethsemane and went up to Him and said, "Master, Master, and kissed Him." The crime had reached its limit. When Judas kissed Jesus heaven and hell met each other. As a result of his sin Judas realised that he had betrayed innocent blood; bitter remorse was eating into his soul. To him there was only one way out and that way was suicide. The Scriptures say that he went and hanged himself. He reaped his due reward as do all who deliberately reject the Christ.

After his departure Jesus performed an ordinance known in the Church as the "Lord's Supper." We find that He took bread and brake it and said, "Take eat: this is My body." He also took wine in a cup and drank of it and then gave the cup to His disciples and they followed His example and drank of it too. This He said was His blood shed for the remission of sins. Those who love Christ still observe this sacrament. They do it in remembrance of Jesus. Christ gave instructions why it should be done. He said, "This do in remembrance of Me" (Luke xxii. 19). Paul brings out the same inspired truth in I. Corinthians xi. 25. In those words is

A DEPTH OF MEANING

that human minds have never fathomed yet, there are

truths that even the most ignorant cannot fail to grasp. I. Corinthians xi. 23-29 teaches many things concerning this ordinance. It is an act of obedience (vv. 24, 25); of remembrance (vv. 24, 25); of testimony (v. 26); of thanksgiving (v. 24); of responsibility (v. 24); and anticipation (v. 26). It can bring damnation, weakness, sickness, and even death if partaken of unworthily. To partake unworthily will provoke God in a dreadful manner. Let us beware. To unworthily communicate for one half hour may bring you regret and mourning for ever and ever. Judas, in eternal torments, bewails his sin and folly. So will you. You can drink either life or death out of that same cup. Take heed! Watch! It is an awful thing to die because you have profaned the Lord's Table; for you will sink lower than the grave. It is a great sin. It existed in Paul's day and it is still prevalent to-day. There are many at the Lord's Supper who have no right there. They come to the feast without a wedding garment and greatly displease God by so doing. Only those who have accepted Christ as Saviour should gather around that Table. You must realise that He is your Redemption, Pardon and Holiness—my Lord and my God. He must be your Manna, your Drink—your All.

HE MUST BE PRECIOUS TO YOU.

Like the bride in the Song of Solomon can you say, "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste" (Canticles ii. 2, 3)? You must be able to declare this if you would partake worthily at the Table of the Lord. If you can solemnly say this then the way is clear for you to attend this ordinance. "Eat, O friends; drink, yea, drink abundantly, O beloved."

Beware, my friend, of another mistaken idea called "Transubstantiation," which means that the bread and wine change into the actual body and blood of Christ. Many problems arise making it difficult to accept this literal view. When Jesus said, "I am the Door," He did not mean that He was a piece of wood but the way of entrance into the Kingdom of God. Jesus was present at the table with His disciples and not giving to them literally His flesh and blood. The Saviour definitely refers to the contents of the cup as being "the fruit of the vine," and Paul concerning the bread says "eat of that bread." (I. Cor. xi. 26-28).

Again if the emblems change they should, when eaten, taste like the blood and flesh. They obviously

do not change and are the same after the blessing as before. The most sane and reasonable view is that the bread is a type of

THE BODY OF CHRIST

and the wine of His blood—they are both symbols of His life giving, and His blood shedding. They are a sacred link with Calvary. The two are emblems and remind us of Him. To observe this ordinance is chiefly an act of remembrance. It is a service we need to take to heart more than we do. Memory is wonderful in this connection. Paul writing to Timothy says, "Remember Jesus Christ" (II. Tim. ii. 8). We can remember Him at this holy sacrament. There is a rich fragrance about symbols. I know a mother who wears a golden locket around her neck and therein rests a few threads of light brown hair—the hair of her dead child. At home we have a very old Bible. It belonged to my grandfather—whenever I pick it up it reminds me of him. Every statue is a reminder. Every photo on the desk revives the memory. When we partake of the bread and wine we are reminded of Jesus and what He did for us on Calvary. Have you sanctified His memory in this manner? Many have no such memory—they remember not His life and death. The widows brought the garments of Dorcas to Peter with eyes filled with tears—those garments reminded them of a departed friend. The bread and wine remind us too of a departed Friend, yes, more than that—a Saviour. The bread broken and the wine poured out stirs up our remembrance. There are three things we can meditate upon as we gather around the Lord's Table:

1. *The Backward Look*—To Calvary (I. Cor. xi. 24, 25).
2. *The Inward Look*—To Self. Means self-examination. "Let a man examine himself" (I. Cor. xi. 28).
3. *The Forward Look*—To Christ's Second Advent. "Till He come" (I. Cor. xi. 26).

Let us show our loyalty and devotion by regular attendance at the Lord's Supper. The result will be greater joy in the heart. Many Christian lives are barren and powerless because of neglect of this command, "Do this in remembrance of Me." As the force of this ordinance breaks upon us let us without further delay make up our minds that we will do all things whatsoever He has commanded us.

ORCHESTRA

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elim Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate with the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4? Particulars and form to be filled in by each instrumentalist will be forwarded on application. Kindly send a stamped, addressed envelope.

The Key in Your Pocket

Ministers, laymen, yea, and women, too often cry aloud in meetings for prayer, for God to open the windows of heaven and pour out His promised blessings until there shall not be room enough to receive them. Yet all the while they have in their pockets the key that can open the windows—the tithe of their incomes—and they refuse to use it (Malachi iii. 10).



RADIANT REVIVAL REPORTS

Remarkable Proofs of God's Power to Heal—Triumphs of the Cross

HUNGER AND THIRST FOR GOD.

Reaching the crowds.

Aberdeen (Pastor S. Penney). "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." And these words embody the deepest yearning of the members of our Church in Aberdeen. As week after week passes the appetite of God's people grows stronger, and true to His promises, the Lord is satisfying the hunger of those hearts. Deeper beauties are being discovered, richer blessings, and fuller joys found in a life lived in the risen Saviour.

In a world full of unrest and tragedy—a world in which people are craving after all manner of excitement and thrills only to find them but mirages—it is a pleasure to come apart into the oasis at Marischal Street, to meet with fellow Christians, to listen to the God-given messages of the Pastor, to drink of living waters, so that this may be imparted to thirsty souls around.

Pastor Penney is giving a series of addresses on The Lord's Prayer, and it is just wonderful how many of its deepest truths are missed through the familiar repetition of the words. Much blessing has been experienced while listening to expositions on the different phrases of this marvellously comprehensive prayer.

The open air services still continue to attract many who otherwise would not come under the sound of the gospel—it is hoped that some of those men may find their knotty political problems solved in the Man Christ Jesus.

It is a joy to see the church filled Sunday after Sunday—the singing is so enthusiastic, and the people listen so eagerly while the Pastor earnestly and clearly points the way to true happiness in Jesus Christ. God is setting His seal to the Word by freeing souls from sin's thralldom.

The barriers of indifference and self-righteousness in this city are as hard as the granite of which it is built, but, by the power of prayer, the dynamic of the Holy Spirit, and the fuse of faith we know that those barriers will yet be blasted away and the city moved from centre to circumference. Praise His name!

FRUITFUL CAMPAIGN.

Convention blessings.

Dunfermline (Evangelist J. Frame). It is some time since a report was given from Dunfermline, but the blessing of God continues to be upon His people here. At the first convention held here the saints from Edinburgh united, and a blessed time was enjoyed. Evangelist Frame convened, while Pastor T. Tetchner of Scarborough, who was on holiday, charmed all hearts with his word

pictures of Jesus. Many strangers were present, and were impressed by what they heard.

The ministry in the Church here gives itself to the exaltation of Jesus, and precious souls, one here, another there, have been drawn to Him recently. The Bible studies are times of real spiritual uplift and enlightenment; amongst these have been a series on the Gifts of the Spirit, and another on Prophecy taken from the Book of Daniel. No matter what the study the preacher fulfils the command of Jesus, "Feed My sheep."

During the month's campaign, conducted by Pastor H. W. Fielding, a few precious souls have found Christ as Saviour. The saints were built up as Jesus Christ was set forth as the crucified and risen Saviour. A deep work has been wrought during these days. Some of the sick who were prayed for have realised a touch of healing from the Lord. Every available seat was filled on the last night of the campaign, when Pastor Fielding told his own wonderful story of divine healing.

The annual Fellowship meeting proved a happy time. The Pastor, in a short address, urged the necessity for the exercise of love, as that which would bind together the saints of God. It was impossible to find a perfect Church, he said, but love can bring harmony and unity. As each section of the work was reviewed, by its various leaders, it was patent that God was blessing in the Church. Although not great in numbers, nevertheless there is blessing in the Sunday school, which is very capably superintended by a sister whose enthusiasm for the Lord's work is infectious. The members of the Sisterhood speak of great blessing derived from the weekly gatherings, when the good news of the gospel is proclaimed.

On a recent Sunday evening, five new members were received into fellowship, each one receiving a promise from God's Word, as Evangelist Frame gave the right hand of fellowship. A blessed time in the Lord's presence followed this service.

HEALED OF HEART TROUBLE.

Remarkable testimonies.

Chichester (Evangelist Dainton). God is indeed answering prayer and has graciously sent showers of blessing on the revival and healing campaign which has been conducted by Pastor David Forsyth at the Cicestria Hall. The issues of eternal life or death have been most plainly and forcefully put forward, and many precious souls are rejoicing in newfound peace, knowing Jesus Christ as Saviour and Lord. Chichester people have awakened to the fact of the Four-

square Gospel being in their midst, and Jesus Christ is being uplifted in a wonderful way as the Healer of the body. Many testimonies have been given. A lady suffering from heart trouble was completely healed after being prayed for by Pastor Forsyth. Another lady who had met with a serious accident three years ago, which made it necessary for her to wear a spinal jacket, and whose arm was paralysed, came to the special healing service in an agony of pain—described by herself as a feeling as though she was walking on live wires. She was prayed for, and on the following morning was able to lift her arm above her head and all pain had ceased. She showed the spinal jacket to the congregation as a striking testimony to her wonderful deliverance. She is full of gratitude to God for His great goodness. Another sister suffering from bad pains in her eyes which was causing clouds of darkness at times, is praising God for cessation of pain and renewed sight. A brother—brought to know Jesus Christ as Saviour and Lord during the campaign—gives this testimony: "In September, 1934, whilst cycling home one evening my legs went numb and I had some very queer sensations. I managed to get home and went to bed—was better in the morning and went to work as usual. My father remarked on seeing me a few days after this event, 'My son, you are working against the Almighty, and you will regret it.' Being very carefree I did not take much notice, but whilst at work his remark seemed to haunt me, and I found myself repeating it. Afterwards I was very ill and had to go into hospital. After being discharged I went away for a change. The nights were terrible to me, I was full of dread. Whilst I laid in bed I saw Jesus on the Cross as plainly as I see myself in a mirror. I had not the sense to ask His help and I was afraid. On coming home I heard of the campaign meetings, so decided to come. I prayed as I had never prayed before, and whilst Pastor Forsyth prayed for me I felt my whole body tremble and I knew that Jesus had answered. I never can forget the beautiful feeling I experienced, and do thank Jesus for forgiveness, and that He has received me into His flock for ever." Jesus Christ is indeed being glorified both as Saviour and Healer. Pastor Forsyth has been up against organised active opposition, and the result has been record congregations, so the Lord's people are indeed full of thankfulness to God for over-ruling the work of the enemy to His glory. Christians have been stirred up to a fresh zeal for service and a new consecration and loyalty to their Lord. Evangelist Dainton has been welcomed by the Church here.

SPECIAL VISIT OF BATH CRUSADERS.

Wells (Evangelist W. H. Farrow). Three remarkable services have taken place here in rapid succession. The first was the visit of the Bath Crusaders. The following report of this meeting appeared in the local newspaper:

ELIM FOURSQUARE GOSPEL.

"The visit of the Bath Elim Crusaders to Wells on Wednesday of last week proved to be not only a success but a great attraction. The Y.M.C.A. Hall was packed to its utmost capacity, extra chairs were obtained to accommodate the

people. After Pastor Farrow had welcomed the visitors, the meeting was given over to the charge of Mr. Smith (Crusader Leader). A programme of interesting items ensued, including the following: Choir pieces, solos, sermonettes and testimonies. Pastor W. J. Hilliard, of Bath, gave a short discourse entitled 'The Converted Publican.' He emphasised the need of Holy Ghost determination in the Church to-day."

The next Wednesday found Pastor J. Mullan in the midst, when a record congregation gathered, despite the fact that there were four counter-attractions in this small city the same evening.

As he narrated some of his wonderful experiences on the mission field, many a

note of praise ascended to the throne of grace. The importance and value of prayer was realised by all. At the close of this glorious service, one young man accepted Christ.

The third was the annual Fellowship meeting. From the commencement God was in the midst. The many business items were interspersed by songs of rapturous praise. The Pastor in his remarks, reminded the gathering of the progress made by the early Church, and stated that every live Church should, under God's blessing, be progressive.

Regular open air services are held here every week. Every other week the local Workhouse is visited, short services being held in the various wards.

"A Cavalcade of Clouds" (continued)

mercifully. Is the present Hitlerean persecution the final onslaught? No. Armageddon is in the offing. The situation in Germany is a precursor of the Tribulation. Many in 1914 viewed the Jews as happily settled in the Argentine Republic. Since the deliverance of Jerusalem into our hands, thousands have wistfully turned their faces Zionwards. The transformation of Palestine during the last few years in phenomenal. Keep your eye on Palestine, the cockpit of the East.

5. "Wind Clouds" (Jude 12).

"Clouds they are without water, carried about of winds." These waterless clouds are also mentioned in II. Peter ii. 17.

Jude is the apostle of warning. His little book of woes precedes the big book of woes. He warns against false teachers and seducers, wolves in sheep's clothing, creeping in unawares to mutilate the lambs in the flock. Mockers of divine things in the last time. The startling metaphors in his short letter are apt figures of the present latter-day apostasy.

Waterless clouds drop no moisture, They are the apostles of drought, dearth and desolation. The apathy of the professing Church of to-day is appalling. Almost all fundamental facts of the faith are unblushingly denied. Vital truths are contemptuously repudiated. The Bible is regarded as antiquated and unreliable. Sacred things are made the subject of

SACRILEGIOUS SCOFFING

and ribald jesting. Unbelief is baptised, confirmed, ordained and taken into the pulpit. Rank unbelief is doled out in the guise of religion.

The inevitable tendency of modernism is to forget God, Christ, the Bible, the soul and eternity.

Because of ghastly gaps between the original ideal and the actual functioning of the Church, false isms of mushroom growth abound, parental control is weakened, immorality is rife, divorce is on the increase and apostasy on every hand. The world is hungry for the old gospel. Waterless, windswept clouds drop no blessing, no fertility. A church impregnated with materialism and honeycombed with modernism has no panacea for sin-sick souls. But there is a message, a gospel which is still the power of God unto salva-

tion. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." Why wander in unbelief? Receive Him now. He changes character, ambitions, nature, ideals, desires, destiny and eternity.

6. "The Glory Cloud" (Matt. xxiv. 30).

Artists have captured the splendour of a fiery sunrise and glowing sunset. Their immortal canvases hang upon the walls of our galleries, mute witnesses of their consummate skill and genius in art. But no artist has ever painted the distance from the "sapphire throne" to the blackest spot of all human history "the Cross of Calvary." The ordnance surveyor's chain cannot measure the "love that

PASSETH HUMAN COMPREHENSION."

Only One virgin born, Who trod the *Via Dolorosa* of suffering and experienced "outer darkness," knows how joy and pain were reconciled and mercy and truth kissed each other.

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.
Joy is a fellowship,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.

The One who passed out of this world in sorrow and shame is coming back. "His coming is as certain as the dawn." I cannot resist the thought that the glory clouds of His advent are "clouds of angels." Before His transcendent glory, sun, moon and stars will fade away, all things will become new in that "morning without clouds." He is coming with a shout to assemble living saints, with a trump to raise those who have died in His name, with the voice of the archangel, to summon the guardian angels. The voice, the trump and the shout may be heard at any moment. Between us and the rapture of saints there is no predicted event. Subsequent to the rapture comes the revelation. A climacteric moment in the midst of the troublous tribulation days. Israel in her dilemma, beset by her foes the King of the North and the King of the South, sees her Messiah descending

(continued on page 192)



Winton Crusader Choir's Visit to Dorchester Prison

My Impressions : by Evangelist F. C. PACKER

I was privileged to accompany the Winton Choir, conducted by Mr. D. House, on their first visit to H.M. Prison, Dorchester. Much prayer had gone up that the Lord would graciously bless our visit to the men, and we were overwhelmed by the way in which He undertook. From beginning to end of an hour and a half's continual programme, the choir realised the gracious anointing of the Holy Spirit for this special service. Because of the consciousness of this anointing, we knew God was sending the message of the song to the hearts of the men. Their expressive countenances, the spontaneous applause, gave us added assurance. Afterwards, I learned that the Governor was endeavouring to introduce more of the spiritual programmes in place of secular concerts, as the men appreciated and preferred the former.

Our time is up, and one of the men rises to propose a vote of thanks. Typical of most of his fellow-prisoners, he appears educated and cultured. How the god of this world hath blinded the minds of them that believe not. I am allowed to reply. Oh, the joy of telling these sin-sick souls that behind our joyful songs is a joyful experience,—that our sins have been washed away in the blood of the Lamb, and that they, too, may enjoy this experience.

More applause, and we leave them, confidently assured that the Holy Spirit has worked, and is working to bring souls to Christ. Already, we have been asked to visit the prison again in September. Praise the Lord!

Prison Ministry

The following are engagements to visit H.M. Prisons:

March 17th. London Crusader Choir at Maidstone Prison.

March 31st. London Crusader Choir at Portsmouth Prison.

March 31st. Winton Crusader Choir at Portland Borstal Institution.

April 14. London Crusader Choir at Oxford Prison.

April 21st. London Crusader Choir at Brixton Prison.

April 28th. London Crusader Choir at Lewes Prison.

May 5th. London Crusader Choir (section A) at Holloway Women's Prison.

May 5th. London Crusader Choir (section B) at Maidstone Prison.

Join with us in praying for these visits.

SOLEMN TALKS ON SERIOUS SUBJECTS

(For Young Men and Women)

No. 1.—FRIENDSHIP

Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come.

In these days in which we are living, days in which all young people enjoy a freedom and independence not known in former years, there arises a need for tactful and discreet guidance on the subject of friendships. There are opportunities enjoyed by young people in these twentieth century days of getting to know one another in a free, informal way, without chaperoning or guardianship, of which young people of past generations knew nothing. Young women of every rank to-day are allowed unchallenged independence which can be very good if rightly used (and not abused), but which can be fraught with grave peril to the thoughtless. The forming of friendships should not be done lightly or haphazardly. People may meet often and talk in a casual way together. They get no further. But to form a real friendship there must be affinity, unity, mutual regard and confidence. Friendship can mar or make character. Kingsley was once asked the secret of his beautiful life. He replied: "I had a friend." We are all imitators, consciously or unconsciously, and our aim should always be to imitate someone nobler than ourselves. Individually we ourselves should continually endeavour to uplift and ennoble our companions by firm suppression of the hurtful, and a frank, determined stand for the untainted and the best. These frank and free friendships between the sexes in many cases lead to courtship later on. A friendship that may lead to a companionship for life should be approached prayerfully and thoughtfully. Think for a moment of the grave issues at stake in the friendship that is becoming more than a friendship. Be careful, young people, as followers of Jesus, that you are seeking His face about this thing, that you may act in this matter with grave dignity and steady judgment. You have at your disposal a sure way of getting a proper balance on this matter. It is the pathway of prayer. Each alone can first seek God's face and get to know His will. The less hurry now the less worry will follow.

There is no need to lose your head when you fall in love or to feel that by falling in love you are becoming foolish in the eyes of others. God is love; He associated Himself very intimately and sympathetically with the first lovers in the Garden of Eden. They companied with Him and talked together to Him during those early lover days. There is just where you should start together too. Commence this more intimate and sacred thing called courtship by having talks together about God and by together talking to God in prayer. How can any solemn relationship be established between a young man and woman unless it has for its foundation prayer, and a seeking together to know the divine will on the matter. With this for the basis of courtship, and a united desire to

By Miss ADELAIDE HENDERSON

mutually help each other by giving your lives definitely over to God, there will undoubtedly follow a far deeper current of affection and respect.

How it must wound the gentle heart of the Crucified when He sees young people who claim to be His followers lightly keeping company first with one and then another. Consider the havoc these flirtations bring about in the lives of young women by leading them to lose their self-respect and other people's respect as well, and encouraging them to throw aside that which is so attractive and beautiful in all young women, their girlish modesty. Nor is the conduct of the men who play their part in this flippant, unmanly conduct, in any way less excusable. By no means. They may not think so, but they are morally and spiritually the losers by engaging in these contemptible moral lapses. "Harmless flirtations" they term these. But tell me, are they harmless? Are they harmless when something is lost to character that can never be restored. Are they harmless when withering, blighting memories are left in one of the two hearts, if not in both? Are they harmless when the name of the Lord Jesus has been dishonoured by this light, thoughtless conduct? No. these flirtations are damaging and injurious. They produce a familiarity that is coarse; they leave a scar that hurts and a canker that embitters. One of the two finds that there has been something deeper than flirtation in their case; a keen sense of being played with and then thrown aside for some other, leaves a keener sense of injustice. The whole thing has been swift, unbalancing, demoralising. There are those to-day of both sexes who indulged in these "harmless flirtations" in their earlier years. When warned they shrugged their shoulders and laughed, treating the warning as a huge joke. They are reaping now the result of their folly. Tragedy is written in bold letters all over their married lives. They played the game too long. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." There is a law of divine retribution with God. Young people, let the Lord Jesus have a share in your friendships and let Him guide you in your courtships. Jesus is no kill-joy; He gives the very best to those who leave the choice with Him, and His best is worth waiting for.

ROYAL ALBERT HALL

Easter Monday
CRUSADERS!

Commence to pray for the meetings, and for the ministry of our beloved Principal.

Get well acquainted with the new choir music.

Attend the practices regularly.

Be sure to fill in your application form for a choir ticket—early, please.

If you play a musical instrument, please play in the orchestra.
Don't miss this year's gatherings.

A CAVALCADE OF CLOUDS (concluded from page 190)

from the skies, His face transfigured with omnipotent glory. God flings back with one sweeping movement the majestic

CURTAINS OF THE SKIES.

Heaven opens. He comes forth to execute the judgment of His long slumbering wrath. To turn back for ever the rolling tides of iniquity. To set up His everlasting kingdom and to make this sin-stained, death-smitten earth a fit habitation for the life of a redeemed nation ruled by the immortal sons of God. Clouds will for ever be chased away. Clouds of dispeace and disquiet, clouds of sorrow and bereavement, clouds of depression and despair will disappear,

never to return. Nations are seeking to purge themselves from the evil effects of the last war. Political charlatans administer nostrums that bring no relief. The aspirins of social betterment provide no permanent alleviation of suffering, no panacea for the world's manifold ills. The Great Physician will diagnose every case, and heal all wounds. His powerful reign will be characterised by universal harmony. The long dark night of sin, sorrow and suffering shall have given place to the glorious sunrise of the new age. "Blessed be the Lord God, the God of Israel. . . . Blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen and Amen" (Psalm lxxii. 18, 19).

"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."—(Isaiah i. 18).

"It Was for Me!"

IT was a lovely summer evening when Mrs. G— went out with a lot of gospel tracts. She came to the country road not far from her house. It was unusually busy, being race-course day, and some of the pleasure-seekers were enjoying a quiet walk. She soon disposed of her tracts and booklets. All received them with thanks. A young man attracted her attention. He was unmistakably a man of refinement and culture; but what a look of unrest on his handsome face!

He had been at the races, but, like many others, found it one of this world's broken cisterns, which can hold no water. Mrs. G—, in persuasive tones, asked him to accept a tract.

He took it and thanked her, but a look of contempt came into his eyes as he said, "I don't believe in religion."

Mrs. G— quietly said, "Neither do I, but I believe in Jesus Christ, and for His sake God has pardoned all my sins. May God bless you and save you." And so they parted, not expecting to see each other again.

Three weeks passed, when a messenger came to Mrs. G—, requesting her to come and see a young gentleman, then residing with his uncle, the leading doctor of the town.

Dennis, the doctor's servant, who brought the message, volunteered the following remarks:

"Sure, mam, Mr. R— has been mighty ill for three weeks, but, thank God, though he was nearly killed on the rail line, both soul and body are now saved."

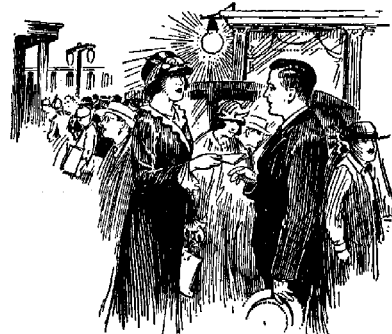
Mrs. G— told him she would come at once. She felt sure this was the young man already referred to. She was soon on her way to the doctor whom she knew slightly, and of whose recent conversion she had heard.

The doctor and his wife received her with great warmth. "Mrs. G—, we are so glad to tell you of our nephew's conversion, for you have been the means in God's hands."

Dr. L— then related the following: "Three weeks ago you gave him a tract. When he left you he got so absorbed in thinking over what you said that in crossing the railway he was run over and dangerously hurt. For days his life trembled in the balance, and often in delirium he would cry, 'Where will I spend eternity? Oh, that tract—the Blood!' etc. From these

utterances we knew what state of soul he was in, and thanked God.

"Oh, how the haughty spirit of man is brought low; yet God's mercy endureth for ever, and my nephew found that in his happy experience!"



HE TOOK IT AND THANKED HER, BUT A LOOK OF CONTEMPT CAME INTO HIS EYES

Day after day his aunt, who knew the Lord, watched with anxiety for the first dawn of reason. At last the day came; his reason returned, and with it a deep sense of his sinfulness in God's sight. He knew how often he had read God's Word, only to find fault, and how often he had turned aside with contempt from the kind entreaties of Christian friends, and he now felt God had saved him from the jaws of death.

"He asked for the tract he had received from you. Mrs. L— took it from his pocket book. On the cover of the little tract were the words, 'Where will you spend eternity?' Those words were like a nail fastened in a sure place, and the time was at hand when the living streams of God's love were poured into his heart. A few days ago, at his request, John iii. 16 was read, and he then passed from death unto life. He said, with tears running down his cheeks, 'Oh, yes, it was for me—for me!'"

His after-life proved the reality of the great change.

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.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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

BOURNEMOUTH.—Homely board-residence, apartments; minute sea, shops, trams; every comfort. Mrs. Stroud, The Homestead, 14, Southern Road, Fisherman's Walk. Stamp. B1928

BOURNEMOUTH.—Board-residence; early holidays 32/6 weekly (double); comfortable home, good food; modern conveniences; few minutes station, buses pass, ten minutes Fisherman's Walk to sea. "Vi-Cot," 1037, Christchurch Road. B1937

BRIGHTON 1.—Good clean home, ten minutes sea and Tabernacle, five minutes railway station, trams and buses; bed and breakfast £1; two sharing 18/- per week. Book early. Mrs. Store, 30, Blackman Street. B1934

BRIGHTON 1.—Seaside holiday apartments (hall floor), 30/- each sharing, 32/- single; August 35/- sharing, 38/- single; bedroom and breakfast 21/-; central to all parts; stamp. 8, Prestonville Road. B1930

ELIM BIBLE COLLEGE.—Visitors welcome; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 25/- 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.

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.

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MAID wanted, age 17-20, knowledge of cooking advantage; strong, willing; happy Christian home; Christian nurse-housemaid kept; good wages and outings. Apply: Kell, 67, Albemarle Road, Beckenham, Kent (20 minutes' train London). B1936

SITUATION WANTED.

LADY, middle-aged, seeks position as housekeeper to gentleman; can take sole control home; Christian fellowship appreciated; references; Foursquare. Box 362, "Elim Evangel" Office. B1929

MARRIAGE.

HUGHES: NEWTON.—On March 2nd, at Elim Tabernacle, Carlisle, by Pastor H. T. D. Stoneham; Robert Hughes to May Newton.

WITH CHRIST.

DAVIES.—On February 21st, Mr. F. G. Davies, Secretary of Elim Church, Wickford. Funeral conducted by Pastor H. A. Mason, assisted by Pastor & Mrs. G. Kingston.

HEMINGTON.—On March 3rd, Ernest William Hemington, beloved Sunday School Superintendent, City Temple, Nottingham. Passed within the Veil. Funeral conducted by Pastor P. Le Tissier.

SAXBY.—On February 18th, Thomas Saxby, aged 73, Deacon of Elim Church, Grimsby. Funeral conducted by Pastor A. S. Thorne.

SCATTERGOOD.—On February 17th, Robert Scattergood, aged 51, member of Elim Church, Clapham. Funeral conducted by Pastor E. F. Cole.



ADDISCOMBE. March 24, 25. Anniversary services. Woodside Adult School. Mar. 24, 11 a.m. 3 and 6.30 p.m. Pastor W. N. Brambleby. Mar. 25, 7.30 p.m. London Crusader Choir, accompanied by Pastor W. G. Hathaway.

BELFAST. Commencing March 24th. Ulster Temple, Ravenhill Road. Campaign by Pastor H. W. Fielding.

BOURNEMOUTH (Springbourne). March 31. Elim Tabernacle, Victoria Place. Pastor W. A. Nolap.

BRIGHTON. March 24. Elim Tabernacle, Union Street. Special visit of Pastor E. C. W. Boulton.

COLERAINE. Commencing March 3. The Boat House. Campaign conducted by Evangelist D. Hood.

DOWLAIS. March 30. Monthly Convention. Elim Tabernacle, Ivor Street. Speakers: Mr. E. Pearce and Mr. W. Bains.

GREENOCK. April 6—11. Elim Tabernacle, Belville Street. Spring Holiday Convention. Speakers include: Pastors J. J. Morgan and A. Longley, and Mrs. Stoneham. Convener: Pastor H. W. Greenway.

NEATH. Commencing March 18. In the Town Hall. Revival Campaign by Pastor P. S. Brewster.

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

PUTNEY. Commencing March 17th. Elim Hall, 172, Upper Richmond Road. Foursquare Gospel services. Sundays and week-nights.

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.

REDHILL. Commencing March 17. Coleman Institute. Revival and Healing Campaign by Pastor W. E. Smith.

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

RYDE. Mar. 31—Apr. 1. Elim Tabernacle, Warwick Street. Special Visit of Pastor E. C. W. Boulton.

SALISBURY. March 17—24. Elim Tabernacle, Scotts Lane. Crusader Campaign.

SALISBURY. March 30—April 1. City Hall, Scotts Lane. Special Visit of Mr. John Leech, K.C.

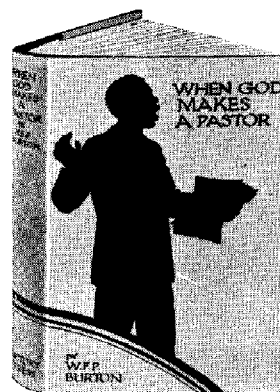
SMETHWICK. Commencing March 17. Elim Tabernacle, Oldbury Road. Campaign by Mrs. Channon.

Easter Conventions (continued)

EDINBURGH. April 19—23. Elim Tabernacle, Dean Street. Speakers include Pastors J. J. Morgan and J. Frame. Convener: Pastor A. J. K. Magee.

EXETER. April 19—21. Elim Tabernacle, Paris Street. Further particulars later.

SOUTHEND-ON-SEA. April 19—22. Elim Christian Tabernacle, Seaview Road (off Southchurch Avenue). Special speakers. Convener: Pastor C. J. E. Kingston.



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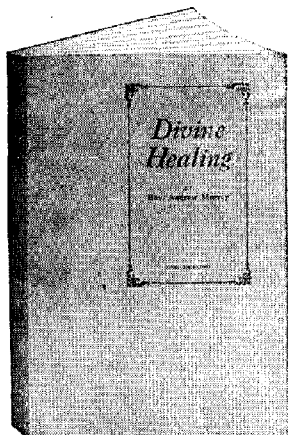
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