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The Elim Evangel

AND
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HEB. XIII. 8.

Vol. XVII., No. 10

MARCH 6th, 1936.


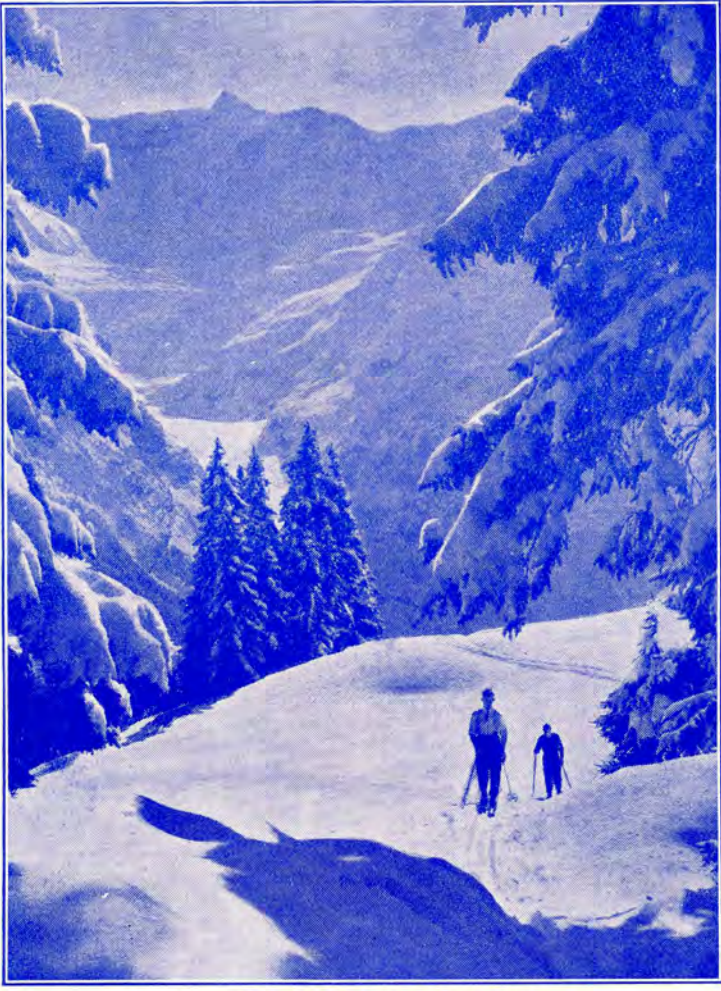
Twopence

SAVIOUR



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

HEALER

THE GLORY OF WINTER


"Hast thou entered into the treasures of the snow?"—Job xxxviii. 22

COMING KING



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

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters:

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March 6, 1936

No. 10

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EASTER MONDAY

April 13th, 1936

ELEVENTH ANNUAL FOURSQUARE GOSPEL

Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL PREACH AT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service;

7 p.m. Communion Service

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!



ADDISCOMBE. March 22-23. Adult School, Woodside Green. Anniversary Services conducted by Pastor W. N. Brambleby. Monday, Illustrated Song Service, entitled "The Prodigal Son"; Pastor W. G. Hathaway will preside.

BATTERSEA. Sunday evenings during February and March. Unity Hall, Falcon Grove. Special services at 6.30 p.m. Special speakers.

BATTERSEA. March 15. Unity Hall, Falcon Grove. Visit of London Crusader Choir (Choir at Brixton Prison, 2.30 p.m.).

BANBRIDGE, CO. DOWN. Now Proceeding, Evangelistic Campaign conducted by Evangelist D. Hood.

BRISTOL. March 29. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street (Nr. Infirmary). Special visit of Pastor E. C. W. Boulton.

CLAPHAM. March 22. Elim Tabernacle, Park Crescent. 6.30 p.m. Special service conducted by Elim Crusaders.

HOVE. March 8. Elim Tabernacle, Portland Road. Visit of Pastor W. G. Hathaway.

KENSINGTON TEMPLE. March 1 to 8 (except Thursday and Friday). Kensington Temple, Kensington Park Road. Youth Campaign conducted by Pastor Douglas B. Gray, Miss Joan Holman and the London Crusader Choir. Sundays, 6.30 p.m.; week-nights, 7.30 p.m.

LEIGH-ON-SEA. March 4. Elim Tabernacle, Glendale Gardens. Convention. 3.30 and 7 p.m. Speakers: Pastors P. N. Corry and J. McAvoy. Convener: Pastor H. Mason.

LETCHWORTH. April 19. Elim Tabernacle, Norton Way North. Visit of London Crusader Choir, 6.30 p.m. (Choir at Bedford Prison, 2.30 p.m.).

PECKHAM. Weekly Convention every Friday at 7.30 p.m. Elim Hall, Nunhead Passage, Whorlton Road. March 13. Pastor L. Morris.

PLYMOUTH. March 8, 9. Elim Tabernacle, Rendle Street. Special visit of Pastor E. C. W. Boulton.

RINGSEND. Commencing February 23. Ringsend Mission Hall. Evangelistic Campaign by Pastor W. J. Martin.

ROCHESTER. March 6-22. Elim Tabernacle, Star Hill. Campaign by Evangelist J. Thompson.

SHEFFIELD. March 7-9. Friends' Meeting House, Hartshead. Special visit of Mr. J. Leech, K.C.

WORTHING. March 29. Visit of London Crusader Choir, 6.30 p.m. (Choir at Lewes Prison, 2.30 p.m.).

FOURTEENTH ANNUAL LONDON Easter Convention Good Friday, April 10th to Friday, April 17th

Speakers include: Pastors J. J. Morgan, W. L. Taylor, H. Entwisle, J. A. Vanstone, W. Li. Bell, J. E. Shaw, Pastor and Mrs. G. Kingston and Miss A. Henderson.

Easter Conventions in the Provinces

- BELFAST.** Particulars later.
- BIRMINGHAM.** Particulars later.
- BOURNEMOUTH.** Particulars later.
- BRIGHTON.** Elim Tabernacle, Union Street. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp, and G. Stormont. Convener: Pastor H. W. Fielding.
- CARDIFF.** City Temple, Cowbridge Road. Speakers include: Pastor J. T. Bradley. Convener: Pastor J. R. Moore.
- CARLISLE.** Elim Tabernacle, West Walls. Speakers include: Messrs. F. Carson and W. Uprichard. Convener: Pastor J. Tetchner.
- DOWLAIS.** Particulars later.
- PORTSMOUTH.** Elim Tabernacle, Arundel Street. Speakers include: Pastors W. G. Hathaway and W. Barton. Convener: Pastor S. Gorman.
- VAZON, GUERNSEY.** Particulars later.

BLACKPOOL

Owing to the Revival at Glasgow, it has been decided to POSTPONE the Campaign by the Principal at Blackpool.

WATCH FOR FURTHER ANNOUNCEMENTS!

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 10

MARCH 6, 1936

Fridays, Twopence

The Amazing Jewish Position

By PERCY G. PARKER

THERE are amazing signs of the near return of the Lord Jesus Christ in many directions. Probably the most amazing and convincing is that of the Jews and Palestine.

In this article—because of lack of space—we are going to take it for granted the reader understands that Scripture makes it clear that in the last days—the days which climax with the Lord's return to the earth—the Jews, yea, the whole of Israel, will be returning to the Promised Land. If the reader is in doubt about this then the following passages can be consulted: Ezekiel xxxvi. 10, 11; xxxvii. 15-22; xx. 40-44; Isaiah lxi. 4; Jeremiah xvi. 14-16; Amos ix. 15; Micah iv. 1, 2; Luke xxi. 29-31; Acts xv. 16, 17; Romans xi. 25-27.

Now let us set down our thoughts in detailed order. For the restoration of a great nation.

1. You want the Land.

The land is there. It was given by God to Abraham 4,000 years ago.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18).

This land includes Palestine (the land of the Philistines) but it is much larger. A brief glance at the map will show this. The size of Palestine is about 12,000 square miles. But the size of the land promised to Israel is 200,000 square miles. The size of England (alone) is 50,000 square miles. In this 50,000 square miles there is a population of about 40 million. The land promised to Israel is four times as large, and therefore could sustain a population of at least 160 million people. Mr. G. T. B. Davis, who has investigated on the spot, is our authority for saying that in the early days of Jewish colonisation sixty acres of land were necessary to support a Jewish family. Now, however, only five are necessary. In a short time three will be sufficient. Then when Ezekiel xxxvi. 33-35 is fulfilled and "This land that was desolate is become like the garden of Eden," it will be more

fruitful than England at the present time and thus able to support a larger comparative population. Ezekiel xlvi. makes it clear that the whole of the Promised Land will be populated. According to the above figures if a Jewish family consisted of five persons then 200 million could be supported.

In the world to-day there are about 16 million Jews. Therefore the Promised Land could hold ten times as many Jews as there are in the world to-day. The land is there all right. The people likewise are rapidly increasing. In A.D. 1170 there were only 1½ million Jews in the world, now there are 16 million.

2. You need the right people on the land.

For many centuries the wrong people were on the land—the Turks. Under them the once beautiful and fertile land had remained barren and desolate. But God has been getting the right people back to the land. In 1827 there were only 500 Jews in Palestine. During the War there were 50,000. Now there are 325,000. Getting the right people back to the land has been brought about by the driving out of the Turk. He was driven out of Jerusalem in 1917, when General Allenby captured the city. And in the Armistice and the International agreements which followed, the Turk was completely driven out of Palestine. At the same time many Jewish people desired to return to the land of their ancient fathers. One writer says, "Seventeen thousand Jews of Turkey, that is, a third of the Jewish population of that country, have applied for emigration certificates to Palestine." "Every day packed trains are leaving Warsaw en route to Palestine." "All immigration records have been broken by the number of Jews who entered Palestine during the first half of 1935, amounting to 30,000."

But not only are the Jews willingly going back to Palestine, they are being forced back. The terrific persecution against them through Hitler of Germany (a modern Pharaoh) is driving them back. Another astonishing fact is, that although the entrance of the Jews into Palestine has been limited by the League of Nations, and also (potentially) by the opposition of the

Arabs, yet this opposition is being swept on one side. To-day the League of Nations and the Arabs are yielding to the situation, and certain classes of Arabs are even beginning to welcome the Jews, for they have already proved a financial blessing to them, for from them the Jews are buying land, and to them are teaching the science of agriculture.

3. *You want the right people on the land to have money.*

Money is an essential power for land development.

The Jews of the world are the richest people in the world. The Jewish Agency is acting for the great world-wide Zionist Movement, whose aim is Palestine for the Jews. Mr. G. T. B. Davis says: "It was not until I visited the headquarters of the Jewish Agency in Jerusalem that I realised what a large part of the Jews throughout the world are playing in the rehabilitation of their homeland. The Jews who remain in the countries where they have been living contribute millions of dollars annually to assist those who return and to help in the development of Palestine. It was interesting to hear that the Jews of South Africa have been foremost in helping their brethren. They have contributed annually an average of £11 each to the work of rebuilding Palestine."

4. *You want freedom to develop.*

Palestine has that freedom. It has been guaranteed by fifty-two nations. Fifty-two nations of the world have combined to give Israel this freedom. The League of Nations (in 1920) appointed Great Britain to govern and develop Palestine for a period of at least twenty-five years. Palestine is governed by a High Commissioner appointed by Great Britain. This High Commissioner is appointed by the King on the recommendation of the British Secretary for the Colonies. This freedom to develop has been amazingly accepted. "Since that time (1917) the restoration and rebuilding of the city has proceeded so rapidly that to-day—after less than a score of years—Jerusalem is once more becoming a city of glory and beauty. Almost overnight Jerusalem is becoming a really modern city. In the downtown district stately stone buildings are being rapidly erected. Most of them are being built of grey of pink and grey sandstone, which can scarcely be excelled for beauty in any part of the world. The new Post Office building now under construction will be up-to-the-minute in its appointments. Even the shop windows are being transformed. Formerly they were cluttered up with a medley of goods like an Eastern bazaar. To-day, many of them are so artistically arranged that they are fast becoming as fascinating as those on Fifth Avenue in New York, or Oxford Street in London."

The seaport of Tel-Aviv is even more marvellous. It is a magnificent city with an all-Jewish population of 125,000 people. Yet it has only arisen in the last few years.

5. *You want water.*

For many years Palestine has been a dry and thirsty land where no water is. Yet water is coming. First of all water has been coming from *above*. There has been a marked increase in the rainfall during recent

years. Secondly it is coming by the development of irrigation. Thirdly, it is coming from *below*. In the Ras-el-Ain district, about forty miles from Jerusalem, there is a square mile of land underlaid with numerous springs. For two years the Government has been connecting this water supply with Jerusalem by means of 18-inch steel pipes. The work will soon be completed. Then it will be possible to pump 3,000,000 gallons of water each day into Jerusalem.

6. *You want light.*

Palestine is rapidly being electrically lighted. The candle and the oil lamp are quickly passing, and the electric bulb is taking its place. A few miles south of the Sea of Galilee, a great electric light works has been built. It is known as "The Palestine Electric Corporation." The River Jordan has been harnessed for the production of electricity, and now through this Palestine Electric Corporation, light is being supplied to many parts of Palestine. But other great electric producing stations are also being planned—two of them on the Jordan. A large one is already operating at Haifa.

7. *You want a fertile land.*

The Promised Land was once extremely fertile. It flowed with milk and honey. For centuries now it has been barren and desert. But a change has come. Already the land has begun to blossom as a rose. The increased rainfall and irrigation have been great factors in this. But there is another vital one of recent discovery. *The Dead Sea is alive.* Listen to this—the *Dead Sea has been discovered to be the most valuable spot in the whole earth.* Its wealth is estimated to be *four times* the wealth of the United States of America! For centuries the Jordan has ceaselessly poured into the Dead Sea valuable mineral and chemical deposits. The water (there is no outlet from the Dead Sea) has evaporated, and left these minerals and chemical deposits behind. One of the chemical salts found in the Dead Sea is potash. It is an invaluable fertiliser for poor soil. *There is enough potash in the Dead Sea to supply the world for 2,000 years!* The soil of Palestine will be the first to benefit by this. The reader can imagine the rest.

8. *You want oil.*

Civilisation demands oil—untold quantities of it. Oil is now flowing into the promised land at the rate of 400,000,000 gallons a year—or more than a million gallons daily. Limitless supplies of oil are obtainable in Iraq, Mesopotamia, nearly 1,000 miles away from Jerusalem. But what is 1,000 miles to modern engineering! Nine thousand men worked for eighteen months on the construction of an oil pipe line, and now the oil flows out at Haifa. Haifa is in the portion of land which belonged to the tribe of Asher. In the light of this how significant is the promise to Asher contained in Deuteronomy xxxiii. 24: "Let Asher dip his foot in oil." This oil commenced to be used in January, 1935.

9. *You want an educated people.*

For the fullest development of a land, brains are necessary. Brains have been persecuted into Palestine.

The driving of Jews out of high and responsible positions in Germany has forced many of them to seek refuge in Palestine. Doctors, scientists, professors, statesmen, engineers—some of the highest skill in the world has been driven out of Germany into Palestine. "A modern Pharaoh appeared on the political horizon and began to oppress the Jews in Germany. The result was a great exodus of Jews from Germany to Palestine. Many of them were men of wealth and education, and leaders in their trades and professions." It is now said that there is a physician to every 200 inhabitants in Palestine. "Until 1932, only two per cent of the immigration into Palestine was from Germany. During 1933 and 1934 it rose to twenty-five per cent. And these educated, skilled and cultured German Jews are already exerting a powerful influence in the reconstruction of the land."

10. *You want successful industries.*

A successful export trade is essential if a country is to remain prosperous. That such trade exists is proved by the fact that Palestine is the only country in the world where there is no unemployment, and where there is a balance of Governmental money in hand. The balance of March 31st, 1935, was about five million pounds. Says Mr. G. B. T. Davis, "*Palestine may well be termed the most prosperous country in the world to-day.*"

Says *The Jewish Hope*: "The remarkable increase in the number of industrial undertakings which now number 3,132, and the sharp rise in exports of Jewish products are the best indices of the healthy growth of Jewish industry in Palestine. The recent Tel Aviv Fair demonstrated that Palestine is becoming an outstanding factor in the commerce of the Near East, producing practically everything that was formerly sold by Western nations. Whether it be wine, cement, stockings, envelopes, iron, or cotton goods, all are found on the list of exports. The Dead Sea enterprise now in its third year, is already shipping 10,000 tons of potash products, in addition to other by-products."

There is, however, another wonder at the Southern end of the Dead Sea. It is the Mount of Sodom—a *solid mountain of salt*. The mountain is 6 miles long, 3 miles wide, and 1,000 feet high. There is sufficient salt in the Mount of Sodom to supply the world for centuries to come.

11. *You want a uniting language and education.*

"Hebrew has been re-born from a dead into a living language. The first pioneers to Palestine were drawn from among those who had studied Hebrew. They were solemnly pledged to speak only Hebrew when once they had reached their destination, and in spite of the difficulties of a language as yet adapted only in part to the needs of everyday life, they kept their word. To-day in Palestine every Jewish baby babbles naturally in Hebrew, all Jewish teaching and instruction are in the Hebrew language, there are many who know and have known no other."

Says Mr. Davis: "To-day pure Hebrew is the national language of the Jews throughout the length and breadth of Palestine. Closely connected with the

revival of the Hebrew language is *the founding of the Hebrew University* on Mount Scopus, just outside Jerusalem, on the way to the Mount of Olives. There is a strong faculty of Professors and a large and increasing library."

12. *You want centrality of worship.*

At the present time there is no Jewish Temple in Jerusalem—there are only Jewish synagogues. But the Temple will surely come. The Bible says it will come, and common sense says it will come. The Temple is to the Jew the symbol of national life. As soon as the moment is ripe the Jews of the world as well as the Jews of Palestine will contribute to the building of a magnificent Temple. Such a Temple will be built in unbelief in Christ. It will be destroyed through the persecution in connection with Antichrist. But it will be rebuilt according to the marvellous details given in Ezekiel xl. 48). In connection with this it is of immense significance to know that when Mussolini applied to the League of Nations for the mandate of Palestine he simultaneously promised the Jews, immediately on receipt of the mandate, to give them the Mosque of Omar and the Temple area.

The League of Nations refused the mandate to Mussolini, but present-day circumstances show how easily he may seek to take this control by force. The offer of the Temple site would of course turn Jewish thought in his favour.

13. *You want a king.*

That King has not come yet—that King is Christ. A vast, powerful nation must have a supreme ruler. Christ is coming again to take up that position. Note the following passages:

"Thus saith the Lord God; Remove the diadem, and take off the crown. I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him" (Ezek. xxi. 26, 27). See also Genesis xlix. 10, Isaiah ix. 7, Luke i. 31-33, Revelation xi. 15, Zechariah xiv. 9, Isaiah xlii. 4.

14. *You want the favour of God.*

In this connection it is interesting to know that recently there was established the first telegraph service between Palestine towns and settlements. The first message sent was the ancient Hebrew prayer: "Blessed art Thou who hast preserved us."

15. *Finally, you do not want, but in this case you must have, the rise of Antichrist before the earthly coming of Christ.*

We do not definitely say that Mussolini is the Antichrist, but he is a remarkable shadow. In this connection it is of extreme interest to know that already a Jew has written to Mussolini as follows:—

"Your Excellency,—From the moment in which you consented to receive me for an interview . . . I felt that in you a saviour has risen for all persecuted people.

"Greece is obliged to you. . . . Bulgaria is obliged to you. . . . Albania is obliged to you. . . . Egypt has received H.M. Victor Emanuel with incomparable enthusiasm.

"It is no wonder therefore, that even here in the East sundry nations are raising their eyes to you. The Vatican City is obliged to you. . . . Germany is obliged to you for being again a great power. Austria is obliged to you. . . . Western Europe is obliged to you.

"As Cæsar of yore, you now are; you are the man of Pax Romana. . . . why should you not go one step further to try to bring understanding as well as fraternity between the two elements who reside in Palestine.

"There are fourteen years in which Arabs and Jews

are quarrelling one with the other without logic or aim.

"A man must be found in which all parties must see a just intermediary—you are this man. Stand up, therefore, you Mussolini, and call a Congress. At this Congress your words will be decisive.

"And I, the smallest of the Jewish millions, dare to declare that if you will solve the problems of Judæa and the Arab, no greater than you will ever be, even in the coming generations.

(Signed) ITTAMAR BEN-AVI."

In the light of all these facts, surely the coming of Christ—the Lord Jesus Christ—draweth nigh.

Three Studies in the Book of Esther

By Pastor J. ROBINSON

III. Haman, the Agagite

WE have followed Queen Esther in her fierce temptation to give up her holy life, and live as others around her did: we have watched Mordecai striving to do his duty to God and the King. Now let us watch "Haman, the Jews' enemy," as he weaves his plot, and see how temptation came upon our heroes through circumstances which they were (seemingly) powerless to avert.

Note, first of all, that their trial was the outcome of Haman's hatred. Godliness will always provoke enmity. It was so with our Saviour, and with His disciples. Little marvel, then, if we too are called upon to suffer persecution for our faith's sake.

Haman was the enemy of the Jews as a whole, long before he became the personal antagonist of Mordecai. The sinful world hates righteousness long before it singles some particular Christian as its victim. We can no more control that than Mordecai could curb the wrath of Haman.

It is for this reason, almost more than any other, that the Bible never deludes Christians with the vain hope of an easy time. Life for us must always be a warfare, not a pleasure cruise. In fact, to an extent one may say that one's unpopularity is a measure of one's sanctity! Though, thank God! there are exceptions to that rule as to most others.

Now, this unmerited opposition will

SEVERELY TEST THE VERY FAITH

which originally provoked it. It is probably no exaggeration to say that at some time or other even the greatest of saints have been literally holding on to their faith for very life's sake. Some of the great men of the spiritual life have sometimes paused aghast at the hatred which rages about them, and been tempted to compromise, or even to go back. Perhaps that was the first failure of Judas!

But take comfort from the thought that nothing is subjected to great test unless intended for great service! In the realm of the engineer, a girder-truss destined for a bridge is tested more severely than a mere roof-truss, in direct proportion to the greater stress it will eventually be called upon to bear as the normal thing.

Mordecai could not know that one day he would stand even higher than Haman had been. No weak-

ling could hold such office as that. Only a real man, spiritually, could serve God there. Hence the fierce persecution which arose round his bold stand for God.

Remember that attack is not necessarily defeat. There have been many occasions during the stormy history of the Church when it seemed that faith was overwhelmed. But we oppose to the evil forces the grand affirmation of Christ Himself: "The gates of hell shall not prevail against it!"

We may go further now, and state that hatred of a believer is

HATRED OF GOD HIMSELF,

and therefore He must intervene on our behalf.

Note Esther iii. 7, "They cast lots . . . from month to month, until the twelfth month." And they began in the first! The Persians, like the Babylonians, believed in "lucky" and "unlucky" days. They would do nothing of importance on a day which was not marked out as "propitious."

Haman was as superstitious as the rest (such people usually are, even in our own day) and lots were cast before him.

If the lot had fallen almost immediately, there would have been no time for Mordecai's altered orders!

Camel posts travel slowly, and God knew that they had twice to run the double journey. We said in our first study that the name of God was not mentioned, but that His providence was manifest. Here is a demonstration of it, in the twelve-month fall of the lot. Owing to the delay, there was ample time for the fresh instructions from the Court to reach the remotest parts of the realm.

If true discipleship has provoked hatred, you may depend absolutely upon God's intervention on your behalf.

Haman died on the very gallows he had built for Mordecai, a fitting illustration of the scripture, that "the ungodly have digged a pit, and fallen into it themselves." He was the victim of his own scheme.

God delivers in quite unexpected ways. It was the proud boast that "the laws of the Medes and Persians altered not."

TRUE TO THEIR CHARACTER,

the Court officials refused to alter them. But they gave the Jews full authority to defend themselves!

Few would dare to attack folk who were under the protection of the Court, with a Jewish maiden as the king's consort, and a Jewish Lord Chancellor!

Truly, faith in God is never misplaced! The whole lesson of the Book may be summed up in the words, "Have faith in God!" He will work in His own hidden way; the only thing that matters to us is that He will work!

Spiritual Flying (Part IV.)

By Miss DAISY CHING

TO an expert on aeroplanes flying is a wide field of knowledge as yet only partially explored. Just an ordinary passenger in an aeroplane scales heights, and looks from above, and breathes rarer air than those on the usual earthly plane. So in the spiritual realm, worship on the higher plane is often most enjoyed by those who do not concern themselves so much with the how or classification, but simply yield to the breath of God.

In about 1910 or 1911, I enjoyed the spiritual worship at Sunderland and elsewhere without any responsibility concerning it. We were led in some one chorus again and again, as

"Jesus is now, and ever shall be
Sweeter than all the world to me."

Dozens of times we sang one chorus, till it was wafted off into the heavenly music; just how one could not say. God brought forth the part-singing, the air, the perfect harmony, which had never been heard before, and would probably never be repeated. At one time I went up with a very musical friend, wondering what she would think of it. She said the music was perfect. At such times tongues and interpretation and prophecy are generally hushed. Such perfect love and concord is needed for this worship that the heavenly music is more rare to-day, because God is so graciously adding numerically to our churches, and we would rather have outsiders won to the Christ we adore than enjoy the most rapturous times among ourselves. Yet, thank God! He has visited us with

A BREATH OF THE HEAVENLY MUSIC

even on the platform of the Royal Albert Hall.

Perhaps some friends who are reading this will remember our beloved sister Miss Turton, who used to live in Elim Woodlands. It was her great delight to minister to those who were waiting "for the promise of the Father." When she lay ill in bed, she welcomed me with two seekers to her bedside. As, once more, we prayed for them together, she extended her hand on to the head of the sister kneeling nearest to her. This sister, who had never been abroad, broke out into other tongues for the first time, and sang an Eastern dirge about a little boat floating out from the river bank in the sinking glow of the evening sunset. I knew what it meant, and was not surprised when, about two weeks later, Miss Turton left us for her heavenly Home, in the sunset glow of her beautiful Christian life. In I. Corinthians xiv. 15, Paul says: "What is it, then? I will pray with the spirit, and I will pray with

Praise we the Lord:
Eternal strength and stay, bulwark and tower,
Upholding all things by His word of power,
And ordering all, through every changing hour,
In just accord.

Praise we the Lord:
Who knows our faltering steps, our failing breath;
Where steep the way, His arms are spread beneath
To hold or raise the falling, though through death,
In life restored.—T. A. Lacey.

the understanding also: I will sing with the spirit, and I will sing with the understanding also." To harmonise with others in worship, to edify the Church, to avoid offending the beginners in the faith, nor to stumble the outsiders, we need to experience I. Corinthians xiv. 15 in connection with Ecclesiastes iii. 7, knowing there is "a time to keep silence, and a time to speak." Sometimes when we feel full, God will keep us silent, and bring out a fuller measure through our neighbour.

In I. Corinthians xiv. 22 Paul says: "Wherefore

TONGUES ARE FOR A SIGN

not to them that believe, but to them that believe not." I experienced this in Bombay, soon after my baptism in the Holy Ghost. In a squalid part of the city there were some high buildings, housings for the poor, which were called *chawls*. Amongst the many heathen families located there, many Indian nominal Christians were also herded in. A whole family would occupy a small, dirty room, and their lives were as bad as the heathen. In those days I had one friend who was a kindred spirit, a senior missionary, a Miss C—, in the mission adjacent to mine. Miss C— had the spiritual oversight of the Indian men and women workers of her mission, and had now received the scriptural Baptism of the Holy Ghost. One day an Indian man from the *chawls* sought her out, and opened up his heart to her after this fashion: "Miss Sahib, I used to be a catechist for the Church, but though I preached my life was bad. At last I called God to witness to my life, and as all this was found out I was dismissed. I have been worse since, but now I know that I am a sinner, and I hear that you can help me back to Christ, and teach me about the Holy Spirit. If you will come to my room in the *chawls*, there are twelve of us who want to receive the Holy Spirit." Miss C— had the vernacular like a native, and the Bible at her finger-tips, but she said to me, "It is not fit for a woman to go alone to that place; will you come with me?" Gladly I accompanied her two evenings a week. She took

THE BOOK OF ROMANS

with them as she sat cross-legged upon the mud floor, emphasising the great gospel truths with all the Indian idioms and gestures. After several weeks, one evening she leant back against the once white-washed wall and said, while the perspiration poured from her white face, "My children, I can teach you no more. You are not putting it into practise. You have no experience, nothing is happening, you must get an ex-

perience." With that we all turned to prayer. Shall I call it prayer? They raised their hands to heaven, and all shouted on together, as though vieing with each other in eloquence and determination. I was kneeling up in the midst, and God gave me a voice louder than them all,—as I prayed in tongues. When I had finished there was silence in the little room, and all eyes were fixed upon me. Stumblingly in their vernacular I said, "Friends, while praying in tongues as we read about in I. Corinthians xii. and xiv., I saw a vision. I saw many people with hands raised towards a great cloud of golden glory. But they could not reach the glory because between them and the glory cloud there was a black cloud of sin. I was greatly distressed to see that not one hand could pierce the black cloud and reach the glory one. Then a rent appeared in the black cloud, and from the glory side a hand came down to reach them and draw them through.

THE HAND FROM ABOVE

was pierced and bleeding. That is your Saviour's hand, and He can lift you out of your sin into the glory cloud." Then we went off—the senior and the junior missionaries—to a house in the city "where prayer was wont to be made, and for those friends in the *chawls*, we agonised in prayer with others, for most of the night. On the next evening that we were due

to go to the *chawls* Miss C— said, "You will find it different to-night, dear. Ever since last time they have been coming to me one by one. D— had three wives, which should he keep? What should he do for the others? L— had stolen various things from different people, and wants me to send them back to the owners. T— had stolen money and wants to earn and pay back, etc." As we turned into the street we heard the sound of prayer; but such a different quality of sound to the last time. Reaching the *chawl*, we found the main corridor was given to "the revival." Men down one side, women the other, all praising the Saviour, and receiving the gift of the Holy Ghost from the pierced hands. How true it is that prayer may be spiritually hollow like sounding brass or a tinkling cymbal, or it may be like the sound of many waters rippling with love to God and men. We may hear the swishing wings and propeller of a toy aeroplane on the ground, or that of a living one gliding in the upper air. In the same way there may fall in a meeting a dead silence when there is nothing doing, or thank God, He may send a living silence when there is a health-giving relaxation into the fulness of God. I have not touched on the gifts of prophecy, healings, the word of wisdom and the word of knowledge, but whatever we receive from the pierced Hand let us "Follow after love."

A Bloodless Religion

By A. SIMS

THE popular religion of the present day is a *bloodless* religion. This is largely the case because of the prevalent rejection of the Godhead of Jesus Christ. If Jesus is not God as well as man, then His shed blood did not have that infinite value and efficacy which is absolutely necessary to save man, and thus fallen humanity is at once deprived of its only ground of hope. Satan very well knows this, and therefore uses all his energy and cunning in fighting the doctrine of the Cross. He does not care how much is said or written on the line of morality and good works, so long as the vicarious atonement of Jesus Christ is left out of it, for then he is well assured it will never save a soul from hell. But if the atonement is thus robbed of all its power to save, what can fallen man do? Deprived of his only refuge, where, oh, where shall he fly from the doom that awaits him? To escape from this inextricable dilemma, the next downward step in this unchristian theology is a belaboured, but illogical and absurd effort to prove that no atonement is needed; that man is not a totally depraved being; that about all he needs is training and culture. Hence, it is the fashion nowadays to lay great stress on the dignity and grandeur of man. Much is said of the example of Christ, what Christ did, and so forth. This kind of teaching is becoming more and more prominent. No wonder it meets with much favour, for the doctrine of total depravity is a very humbling one, and fallen, proud man is naturally averse to accepting it. Any teaching which will puff him up, and aim to show him there is no need of deep repentance and a change of heart, will meet with almost universal acceptance.

But what are the facts in the case? God's Word declares, "The soul that sinneth it shall die!" Man did sin. God's law has been broken, and someone must die; the penalty must be borne by someone—there is no escaping from it, justice must be satisfied. God would belie Himself and traduce His own character if He allowed otherwise. The awful meaning of that slain lamb to the Israelites in Egypt, the object lesson of all those Jewish sacrifices and types of Old Testament time, the crimson stream which flowed from dark Calvary, as well as man's deplorable condition, all point in one loud, emphatic chorus, saying: "Without shedding of blood there is no remission."

This blessed doctrine of the Cross is the very foundation of all man's best and brightest hopes. Without it the present life has nought but bondage, degradation, and shame, and the future has not one single ray of light across its dark path. Oh, the Blood, the precious Blood! How infinite its value! No doctrine is so absolutely necessary as that of the Cross; no truth which hell hates and fears so much as this, and none which God honours more. It brings peace to the guilty, life to the dead, liberty to the slave, eternal riches to the moral bankrupt, and immortality beyond the grave.

WORKS

will never take the place of

WORSHIP

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

Sunday, March 8th. Rom. vi. 12-23.

"Being made free from sin" (verse 22).

What a gospel! Free from sin. Surely in this alone the Gospel of Christ has an ascendancy over all other religious teaching. For in what does other religious teaching consist? It advises. It counsels. It laments. It exemplifies. But it does not set its adherents free from sin. It is idealistic in thought and wish, but not in fact. It lives in the realm of hope, but knows nothing of experience. He who has received Christ's message has proved that "the truth shall make you free." When God decided to free the Israelites from Egyptian bondage it did not end in sympathetic utterances. God moved and held back the Egyptians, and the Israelites were a free people. So with us. Sin was holding us in its strong grip. Christ at the Cross challenged our captor, and, blessed be His Name, overcame Him. We are free. But let us not forget that we have been freed from one master to serve another. In the past we served under compulsion. Now our service is under loving constraint.

PRAYER TOPIC:

That preparation of heart may precede attendance at meetings to-day by every Elim member, and that rich, Holy Ghost anointings descend upon every service.

Monday, March 9th. Rom. vii. 24, 25; viii. 1-13.

"They that are in the flesh cannot please God" (verse 7).

They who have experienced the new birth are a spiritual people. When saved we are raised to a higher plane. To live in the flesh is to descend to a lower. Having begun in the Spirit shall we finish in the flesh? God forbid! We are engaged in a great warfare. Our enemies, however, are not of flesh and blood. Our weapons then must not be carnal, but spiritual. It is the height of folly to attempt spiritual accomplishment with carnal or fleshly weapons. They cannot avail against the strong forces that are arrayed against us. Like the Israelites of old who assayed to advance in opposition to the will of God, we shall return from the fight discomfited if we make endeavours in ways other than those chosen by Him. The greatest ambition of the believer is surely to gain Divine approval.

PRAYER TOPIC:

Rejoicings because of splendid work done through Youth Campaigns both at Forest Hill and Kensington Temple.

Tuesday, March 10th. Rom. viii. 14-27.

"The sufferings of this present time . . . the glory that shall be" (verse 18).

I like the comparisons drawn by Paul. They show great confidence. One of his

favourites appears to be the comparing of this life with the next. Of all who have served the Lord none is more qualified to speak of earthly trials than the great apostle. Who, having read the catalogue of his sufferings in another epistle, and having noted his final willingness to be offered up, has not admired the courage of this man! Wherein does his secret lie? Is it not that he has a vision of the coming day with the glory to be revealed? The Christian life would be for us infinitely more blessed if we could share Paul's view. And we can if only we get the same vision and the same faith. Grumbles and complaints will be eclipsed by the praise that shall command our lips as we see the ultimate purposes of Jehovah.

PRAYER TOPIC:

Praise for safe arrival of Mrs. Taylor and baby Cyril in Africa, and for gracious Divine help and upholding all the journey through.

Wednesday, March 11th. Rom. viii. 28-39.

"If God be for us who can be against us?" (verse 31).

I can almost hear the contempt with which Paul pronounces the word "who." You might be able to compare sufferings with glory, but you cannot find a comparison here. If God is on your side you may forget everything else. God is on your side and that is all that matters. But do not overlook the "if," will you? Because that is most important here. God is not for us if we do something He cannot countenance. And it is then that the "who" begins to take shape. There is a "who," and a mighty big "who" if we are out of the will of God. If God is my shield Satan's missiles are a failure. But if by forsaking the will of God I refuse the safety afforded by that Shield, I discover how formidable is my foe. Let me, however, abide in the will of God, and I may forget the foe.

PRAYER TOPIC:

That Blackpool be blessed with an astonishing awakening and a deepening wave of blessed revival through the Principal's (coming) campaign. Pray on. Prayer prevails.

Thursday, March 12th. Rom. ix. 19-33.

"Hath not the potter power over the clay?" (verse 21).

Who are we to dispute the prerogative of God? Of all the clay at His disposal God has a right to make what He will. Who are we to question? Not one of us can claim that God has failed in His contract with us. He promised to make us His vessels, and to use us as such. If we have kept our part then He has kept His. What cause is there for complaint? But God uses someone else more than He uses me. That is His contract

with that someone else. Surely He can make and choose as He pleases. The clay is all His. God used His prerogative in the matter of the Gospel. There were those who would have confined it to Israel. But God decided to make vessels of Gentile clay. Who should stay the hand of the Potter? And so to-day there is a universal salvation. Material rejected by man is selected by God. It is a good thing that choice does not remain with man. Let us be content to leave God to choose for Himself.

PRAYER TOPIC:

That Pastor and Mrs. Thomas be greatly used in their prudent and prayerful advances into difficulty territory in Spain. Praise for recent ground captured.

Friday, March 13th. Rom. x. 1-11.

"Ignorant of God's righteousness" (verse 3).

Paul has, in the few words of the third verse of this chapter, summed up the position of Israel after the flesh. Rejecting the One who brought righteousness, they continue in their search for a righteousness of their own making. But this search is not confined to Israel. Others, too, are ignorant of the righteousness provided by Christ. As if mortal man could produce such a thing. It is because man *could* not do so that God *has* done so. The ignorance is concerning the righteousness of God. The death of Christ and His resurrection are known to countless millions, but the righteousness of God as something that can be imparted to the seeking soul is something unknown. May God help us to whom the light has come to pass on the blessed truth to others.

PRAYER TOPIC:

Increasing prayer for three great Albert Hall meetings on Easter Monday that miracles manifesting God's supernatural power in the midst, shall turn the hearts of critics and Christless listeners to Himself.

Saturday, March 14th. Rom. x. 12-21.

"How shall they hear without a preacher?" (verse 14).

The Christian life, if lived consistently and well, will attract men to God even though no word has been uttered. For that life will be like the bush that attracted Moses. It will lead to enquiry. The unbeliever will begin to seek the source of such a life. It is then that he needs the preacher. Godly living is the bush. But after the bush comes the voice. I am convinced then that we must bring men to the preacher. The sequence is: arrest the man by a godly life; pass him on to the source of that life. Bring the observers of that life under the sound of the gospel. Let them hear how your good life became possible. Then it will have accomplished its ultimate aim. And you will have the joy of seeing those amongst whom you move receiving your Christ as Saviour. It is not enough that they admire what you have. You must make it possible for them to have it too.

PRAYER TOPIC:

Deep note of thanksgiving for God's tender protecting care over Miss Barbour during her visit to India, and for His signal blessing upon her all the time she has been away.

The Anchor in the Storm

PAUL, after writing to the Thessalonians of the second advent of Jesus Christ says, "Wherefore comfort one another with these words." He desired that this blessed hope should comfort believers in every circumstance of life. I am thankful to God to be able to say that this is just what the second advent means to me. It is my never-failing source of comfort. Upon it I can ever rest in perfect confidence.

The sombre shadow of an awful gloom is creeping up on the horizon of the world's to-morrow. The sea of the nations already heaving restlessly, will, we know, soon be lashed into the final fury of Armageddon. There are signs of coming destruction on every hand, which if I was without Christ, would strike terror to my heart. But since I am looking for His coming, they have just the reverse effect. They are messengers of God which tell me that my Lord must soon appear. If I am tempted to fear, I remember the Master's words, "When . . . these things come to pass . . . look up, for your redemption draweth nigh," and I can no longer feel afraid. The glorious words bear me heavenward on the wings of joyous expectancy, and my ransomed spirit rises up and cries, "Even so, come, Lord Jesus."



J. Edgar Gariso

The End of Mystery

THE inspired apostles, writing to a suffering and persecuted Church used these words, "The coming of the Lord draweth nigh," and "Comfort one another with these words," and after 1,900 years this glorious event is the most comforting hope of my heart. As I look around and see the unrest that abounds on every hand and knowing not what the future holds, looking back on my failures and viewing the future in the light of the past, I would faint and despair but for this comforting hope—Jesus is coming!



This hope is a comfort to me because the day that brings the Lord back will be a day of revelation and explanation! The things that perplex me to-day, that day will solve. Life's problems will be at an end, for the apostle writes, "We shall know even as we are known," the loom will be taken down, the loose

What the SECOND

A brief word of witness on a
some of our Eli

ends gathered in, the pattern revealed, and as I gaze upon Him and behold what grace has made me, I shall know as never before the truth of Romans viii. 28, "All things work together for good."

Again, that day will be a day of victory and glory. Not only shall I see Him, but I shall be like Him, for in a moment, in the twinkling of an eye He will change me into His likeness.

The fight is often severe and trying and the Devil suggests that I shall never reach the mark, the prize of my high calling, and at times everything seems in harmony with his suggestion; but Hallelujah! the promise holds firm that I am going to be like Jesus.

A.S. Thorne

This Transforming Hope

TO-DAY? Perhaps! Jesus is coming, of that I am confident. If He comes to-day, what will it mean to me? Much? No! Everything? Yes! Is He not Alpha and Omega, the beginning and the end, the first and the last? Is He not all and everything?

His return will mean the end of all my striving, soul anguish and yearning to be more like Him. It will mean the termination of all my problems, for then shall I know even as now I am known. It will enable me to worship Him as He desires and is worthy of worship, because then shall I be changed, the end of self and sin will have come, and I shall enter into the fulness and freedom of my inheritance.



Christ's coming will be the beginning of the perfect life, not merely Life with a capital "L," but a capital LIFE, full, free and eternal.

Further, it will be another epoch in the history of Christianity, and in consequence will vindicate

ADVENT

means to me.

a subject of vital interest by
Elim Ministers

my heavenly Father's honour and prove the infallibility of the Holy Scriptures.

"Maranatha"—the Lord cometh. What visions, hopes and ecstasies emanate from those pregnant words. Even so, come, Lord Jesus!

Ronald A. Jordan

A Call to Wholeheartedness

THE truth of our Lord's imminent return is to me a very real call to wholeheartedness. Jesus is coming! He is coming soon! He may come at any time! Solemn thought. If, as is very probable, He should come during my lifetime, may He find me watching. May He find me working. May He find me praying. May He find me loving, adoring and worshipping Him. May He find me intent upon doing His will. There is created in my heart as I meditate on this truth, a deeper longing for God. I am urged to follow more ardently after holiness, to seek with greater earnestness to win men for my Lord, to strive more effectually to instruct God's people in truths, spiritual and practical, that they might be fully furnished when He appears.



I am reminded that as an under shepherd I shall be called upon to give an account when the Chief Shepherd comes.

What grave responsibility is mine. My faithfulness or slackness in caring for souls will be made manifest in the light of His presence.

A solemn, yet, to the consecrated believer, joyous subject. May it often be found the theme of our meditation.

J. Naylor.

The Goal of Desire

I AWAIT Thy coming, O Redeemer, for Thou wilt make that perfect which is now so incomplete. By faith's sight I have beheld Thee, but how small and feeble is my vision. But when Thou shalt come then shall I see how great Thou art, and how beautiful. Then shall my ears hearken to the sound of Thy name set to heaven's sweetest music. Never again shall I hear it forming part of a blasphemous oath. For Thy coming shall end the reign of sin, and it shall be forgotten as a long past dream. And I shall know in that day. Yea, I shall know indeed, and my perplexities will be no more.



I shall rejoice, for Thou shalt banish sorrow. My pathway shall then have forsaken the vale of shadows, and I shall dwell in the light which Thou art. The mocking laugh of failure shall no longer trouble my soul, and disappointments shall no longer cast me down. With unbounded joy, unalloyed and unbroken, I shall rejoice in the triumph of Thy passion. But more than all I shall know Thee better. Therefore come, O Thou Christ, the Lover of my soul.

Herbert A. Hunt

The Manifold Hope

THE second coming of Christ means much to me. It is a "blessed hope" in so many ways. It is the inspiration for my work, in every duty of life the thought that "He is coming" dominates all. It is a rousing hope for I am awakened by its call and kept on the alert. It is a stimulating hope to energise my flagging spirit. It is a strengthening hope to make me powerful in His service, to keep me strong in life's conflict. It is a comforting hope when I am bowed down with sorrow. It is a purifying hope to make and keep me unblameable in holiness while I serve Him. It is an encouraging hope amid all labour and travail, trials and difficulties, disappointment and discouragement. A blessed hope indeed, for when He comes I shall see Him face to face.



George Hillman



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

Great Coming-of-Age Celebrations.

EASTER! What inspiring memories this word resurrects and crowds upon our mind. The great Royal Albert Hall; the thronging multitude; the thrilling music; the stirring messages; the amazing miracles. But this year the Easter Demonstration will be of greater interest to all Foursquare Gospellers, as it is to be the centre of the momentous Coming-of-Age celebrations of this remarkable and spiritual movement.

The year 1915 will ever remain as an outstanding entry in the immortal register, recording the birth of one of the greatest evangelical movements of the ages. That humble band of workers who gathered around our beloved Principal in that small country town in Ireland, could hardly have conceived such a tremendous offspring, destined to fill to overflowing some of the largest buildings in the British Isles, and its powerful influence to reach to the uttermost parts of the earth, all within a few years of its inception.

But Easter brings us back again to London. Ever since that first demonstration, that gigantic Royal Albert Hall with its spacious accommodation has been packed to capacity by the thronging crowds. Year after year pilgrims from many lands have wended their way to the Mecca and centre of Foursquare Gospel Evangelism; new converts have realised their greatest ambition; the gospel of Christ has been heralded forth in word and song with no uncertain sound, and each year higher spiritual altitudes have been scaled. But this Easter these great gatherings will reach an unprecedented climax, as they celebrate the twenty-first birthday of a movement which is truly a colossal monument of the mighty and miraculous power of the gospel of Christ. Meantime, let there be special prayer, special praise and special preparation.

Only a Mite.

WE would like to offer a word of encouragement to those who long to make some helpful contribution to Elim's Jubilee Fund but whose circumstances are such as to prohibit any substantial support of this effort. Perhaps some of our readers feel that any contribution which they could make is far too small to count to any extent in the ultimate result. To such we would say, though your offering be as small as the widow's mite, lay it on the altar of sacrifice and the blessing of the Lord shall make it of priceless value. Ofttimes the smallest gift represents the greatest sacrifice and yields the richest blessing. Therefore let all such rejoice inasmuch as they are able to do it "unto Him." Such offerings will be specially welcome to those appointed to receive them.

Clusters of Camphire.

Overflowing Vessels

By Pastor E. C. W. Boulton

"Full . . . of . . . spiritual illumination, of enthusiasm in every form, of the love that leaps from your heart to mine."

--II. Cor. viii. 7 (A.S. Way.)

I thank Thee for the burning heart,
And for the vision true;
But most of all I praise Thee for
The love that takes me through.

ILLUMINATION! Enthusiasm! Love! What a magnificent combination of qualities. Surely this represents equipment which should render a man equal to the most exacting demands.

How closely and vitally related is this trinity of virtues. Illumination in itself is a tremendous asset and full of glorious portent and possibility, but illumination wedded to enthusiasm—what an alliance! Often the former is the parent of the latter. It is when the vision comes that my soul catches fire. It is the inward unveiling that gives birth to the insatiable thirst and the irresistible urge. In the hour that the temple of my soul was illuminated something was released within that thrust me forth as a spiritual force in the kingdom of God.

If spiritual illumination and enthusiasm are such a powerful partnership then how much more powerful when reinforced by the dynamic of love. Illumination without enthusiasm may lead to no splendid accomplishments for God. The vision may remain locked up within the soul and find no practical expression in sacrificial and creative service. Likewise enthusiasm that lacks illumination may lead to wasted energies and disappointed hopes. I may possess both spiritual illumination and enthusiasm and yet not possess the driving power of love in the Holy Ghost. But let this glorious trio come into play and there will be generated within my life a force that cannot be withstood.

Blessed Master, save me from yielding to an undisciplined enthusiasm that in its unbalanced impetuosity may but wreck Thy perfect purposes for this life. Let all my passions be tempered and tendered by love, so that the flame within may become the mainspring of tremendous saving and healing ministries.

O let me prove Thine own control
Within the chambers of this soul.

O Spirit of divine illumination, I thank Thee that Thou hast pierced the mists that enveloped this mind; Thou hast shone into this soul until all is light within; light which finds its focal point in the Crucified.

O Thou Spirit of pure passion, set this soul ablaze with Thine own undying flame. Let naught rob me of this inward zeal, this enthroned enthusiasm to do Thy will. So enfold me that this life shall burn its way through all that seeks to arrest its onward progress to the goal of God.

And let me prove the power of that love that pours its purifying torrent through the human being until all other passion is made to bow before its all-conquering sceptre.

O how relentless Love can be
With those who seek its pow'r to flee;
And yet to those who yield, what bliss!
The ring, the robe, the Father's kiss.

Principal Jeffreys' Scottish Tour

Dundee Church Besieged

By Pastor J. J. MORGAN

THE opening night was cold, with a biting wind which seemed to get into the bones. The city was shrouded in shadows. Just the night for the warm fireside. Why this eager, anxious crowd waiting in the cold? It is the long-looked-for visit of Principal Jeffreys and the Revival Party. Soon eager, happy people are filling up the seats downstairs and in the gallery of the Elim Tabernacle. Mr. Darragh is soon teaching them, "I was glad when they said unto me, let us go into the house of the Lord," and Mr. Edsor with his genial smile, is tinkling the keys and producing the melody. It is like old times again. Yes, who could forget the great Caird Hall meetings of four years ago!

The Principal is ministering now, with the same fervour, earnestness and enthusiasm, and best of all, with the same anointing of the Spirit. The first night the church was filled, next it was packed, next it was jammed, and on the fourth and closing night, well, those who could get in got in, but some did not get in

at all. Gallery steps, pulpit steps, and platform served as seats, and down each aisle were forms from end to end.

How melting the Spirit's presence, and searching the Word of God, how encouraging to the heart that is seeking after God, and as the sick were prayed for one was conscious of the footfall of the Great Physician.

The Crusader Choir rendered special items each evening, and one and all threw the energies of their souls into the services. Then came the parting night. Around the car they surged, and the Principal, hat in hand (despite the cold) is leading the singing of the Shepherd Psalm.

What more shall one say? Who can compute the amount of blessing to saint and sinner. Sixty hands raised signified sixty more surrendered lives to the Lord Jesus. Truly it was a blessed time. Yes, Mr. Darragh, we all agree, "I was glad when they said unto me, let us go into the house of the Lord." Only one fault. It was too short!

Revival Enthusiasm at Dunfermline

Triumphant Week-end Services

By Evangelist H. E. WARD

"THE Principal is coming to Dunfermline!" How these words thrilled the hearts of the saints here, for they realised that prayers of years were at last being answered. With what joy and zeal they laboured, both in prayers and distribution of printed announcements, to make these meetings widely known. At last the day of our hopes and anticipations dawned.

The Y.M.C.A. Hall had been booked for the meeting, and three-quarters of an hour before the announced time, the people began to gather in the hall. When the service commenced the hall was full to overflowing, seats in the aisles, and standing outside the hall. Truly Mr. Darragh's opening chorus, led in his bright cheery way, was descriptive of the feelings of the congregation. The Principal's message was preached in the power and demonstration of the Holy Spirit and at the close of the address fifteen souls surrendered to the claims of Christ's redeeming love.

For the Sunday services the largest hall in the city had been booked. The morning meeting was a blessed time, when about 200 gathered to break bread in remembrance of His death, and yet another four signified their choice of Christ. The evening service was the crowning point of all: over 800 being present. What wonderful singing, widespread enthusiasm and sanctified emotionalism.

The much-longed-for visit ended with forty souls being won, and many testifying to receiving a touch

of healing. A week-end visit that has done much to break down the opposition in the town. On every hand one heard such comments as: "Never been in such wonderful meetings before"; "Quite an education for us church people"; "Grand meetings"; "We're coming back for more, never knew it was like this before." And the song from the hearts of our own people is: "Praise God, for He hath done all things well." Hallelujah!

A Pentecostal Convention

will be held in the

ELIM HALL,

Scrafton Road, Ilford

On Friday, March 6th, at 7.30 p.m.

Speakers:

Pastors W. G. Hathaway and J. Smith

Convener: Pastor E. C. W. Boulton.
Supported by Elim Ministers of East London

Do not miss this time of spiritual refreshing.
Pray for a real outpouring of Holy
Ghost power and blessing.

Open Your Heart to Jesus

W. J. D.

Joyfully.

W. J. DAVIES.

1. When all your friends for - sake you, Life holds no hope, but fear;
 2. You may be - come down - heart - ed, Burden'd with ma - ny cares;
 3. Tri - als may come up - on you, Sick - ne - s may grip you tight;
 4. 'I am the way' says Je - sus, The door is o - pen still,

Though all seems dark and gloom - y, There's One who loves and cares.
 I know of One that wait - ing To lift you from des - pair.
 There is the great Phy - si - cian Will - ing to put you right.
 To all that seek sal - va - tion, There's room for you - 'Come in.'

CHORUS.

O - pen your heart to Je - sus, He'll always help you a - long;

Make life a pleasure worth liv - ing. And fill your soul with song.

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Bible Study Helps

THE WISDOM OF THE "WISE MEN" (Matthew ii. 1-12)

Introduction: These men were learned men. They were humble men. Note the marks of their wisdom:

1. Because they sought for the Saviour.
 Every human being needs a saviour, but some do not feel their need. Many are seeking for a saviour. The wise men did not seek in vain.

2. Because they followed the light that was given.

They first followed the star; later, they followed the instructions obtained in Jerusalem. It was a God-given guidance. The Word and the Holy Spirit are God-given guides to lead us to Jesus. The wise men followed God's guidance in not returning to Jerusalem again. If we follow step by step, God will guide us all the way.

3. Because they understood by the sign (star) that something unusual had happened.

They were not fanatics, but could read the signs of the times. Most people paid no attention to the star, to the shepherds or any other sign. The signs that appear to-day . . . their significance . . . do we see and heed them?

4. Because they worshipped Jesus.

Many only wondered at what they heard and saw. The wise men worshipped Him. He is worthy of this.

NEW BEGINNINGS (Exodus xli. 2)

1. Beginning a new life.
2. Beginning a new experience.
3. Beginning a new feast.
4. Beginning a new future.
5. Beginning a new home.
6. The beginning of time.

A Hidden Gospel

By A. G. JAMES

YES, the Apostle Paul writes, "But if our gospel be hid, it is hid to them that are lost" (II. Cor. iv. 3).

What a glorious gospel is committed to every child of God, not to conceal or to keep a secret treasure, but to let it shine forth to "them that are lost" and that they too may believe and love our Lord Jesus Christ.

In the next verse the apostle writes, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them."

Light is used to send its warning flash across the dangerous reef, and woe betide the keeper if he allows the light to go out or become obscured, thereby precious lives may be imperilled. Yet how sad, there are those who never speak about the Saviour to their friends, their workmates, or the people who cross their daily pathway and are thus failing to let their light

shine forth to those who are missing God's way of salvation.

Light is also used to guide those astray back into the right path. A man hesitates at a corner before crossing the road, carefully tapping the kerbstone with his white stick. He is blind and immediately some kind person takes his arm, leading him safely across to the other side of the road. How many Christians there are who are backslidden from God, blinded spiritually, are missing the way, who if we hide not the light of our glorious gospel may be guided back into the right way.

Let us see in our lives as well as our words, that the testimony to the glorious gospel of our Lord Jesus Christ be not hid, because if it is hid, *then it is hid to them that are lost.*

Says the Master, "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 14-16).

CONTENDING FOR THE FAITH

Scriptural Signs Attend the Proclamation of the Gospel—God Honouring His Word

A YEAR OF REMARKABLE GROWTH

Seventeen New Members

York (Pastor W. G. Hawkins). Seventeen new members have recently been received into fellowship. Praise the Lord!

The Annual Church Meeting showed a remarkable growth in all sections, and many of the Church officials testified, how, after earnest supplication in prayer, their work had been blessed an hundredfold. The Secretary, in his report, referred to the large number of souls saved in the services during the course of the year, and remarked that at the last baptismal service, eighteen passed through the waters.



Pastor W. G. Hawkins

Recently the church had the pleasure of a visit from Pastor P. N. Corry, and a week-end of great spiritual blessing ensued. The subject of Pastor Corry's message on Saturday evening was presented with such insight, relieved with humour, that deeply impressed his hearers. On Sunday evening Pastor Corry preached to a crowded congregation, and he urged all to be out and out for Christ. His beautiful rendering of the hymn "Pass It On" was much appreciated. At the Lecture on Monday evening on "The Spade and the Bible," much interest was evinced in the specimens, which corroborated the Bible stories of Jericho, Bethshan, Megiddo, and Tyre, and the facts brought forward should convince all inclined to doubt.

A fortnight ago a Memorial Service was held for our late King George V. Pastor Hawkins' address was inspiring. He urged everyone to read their Bible, as did the late King, and said that his devotion to duty was an example to all. The Crusader Choir sang "Abide with Me," and the service came to a close with the National Anthem.

Last week-end was the Anniversary of the opening of the Tabernacle, a year ago: Pastor Hawkins launched an appeal for Birthday Gifts towards the fund for purchasing the church, at the close of the year when the lease expires. In just a little over a week more than £40 was received in answer to prayer, some even bringing gifts of jewellery and silver. At the Sunday morning breaking of bread service, the Lord was with us in a mighty way. Many gave thanks for a past year of wonderful spiritual blessing and progress. At the evening meeting, which

took the form of a Praise Service, a notable item was the beautiful rendering of "A sinner saved by grace," by Pastor Hawkins. Later on a quartette of Crusaders sang "Answer Yes" with much effect. Pastor Hawkins' Anniversary sermon was on "The Foursquare Gospel."

SUCCESSFUL CAMPAIGN

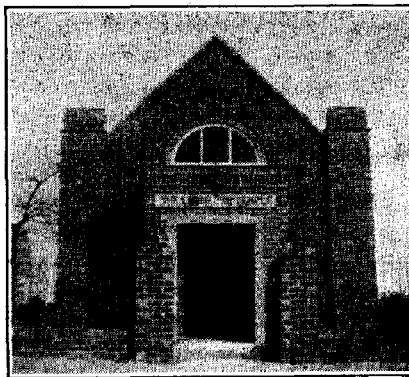
Soul-Winning Among the Children

Totton (Hampshire). When Principal George Jeffreys visited Southampton in 1927, a big move was made, not only in that town, but in many surrounding districts. Soon after his visit, Pastor W. E. Smith held a campaign at this place where many were saved, and a Mrs. F. Wellsted was healed of rheumatoid arthritis of many years' standing. For nearly seven years a good steady Foursquare Gospel work went on in a private house, until at last a site was found, and two years ago Ebenezer Foursquare Gospel Temple was erected, and opened free of all debt.

A two weeks' campaign has just concluded in this beautiful little Temple, conducted by Pastor W. N. Brambleby. The floods and the frost did not keep the members away, and it has been a joy to see the good number of local people attending the services.

A fine company of children came to the special children's meetings, attracted by the highly-coloured "admit one" cards, which were given away as the children came from day school.

Six souls have yielded to the Lord during the two weeks' campaign, and



EBENEZER TABERNACLE, TOTTON

also a number of children. One little chap of six suddenly confronted his mother at the dinner table with the fact

that he wanted to give his heart to Jesus, and the sensible mother (thank God for saved mothers) said, "All right, dear, come on then," and there and then both knelt at the kitchen table and the boy gave his heart to Jesus!

In a growing country district, this little Temple stands for a great future should the Lord tarry. Mr. F. J. Wellsted, a busy local artisan, is in charge, and under his pastorate the work here is well established.

CAMPAIGNING FOR CHRIST

Backsliders Restored

Dowlais (Pastor W. J. Patterson). A Revival Campaign was held here recently when Pastor L. Morris of Woolwich was the Campaigner. At the commencement of the services the Campaigner won his way to the people's hearts by his earnestness and sincerity. "Let us as believing people," said Pastor Morris, "lift up our hearts and voices in believing prayer for the triumph of truth and righteousness."



Pastor W. J. Patterson

Praise God He heard that prayer and mightily blessed the efforts of His servant. One sister was saved and a backslider restored during the mission. Numbers of believers testify to blessing received. The closing address was entitled "The Battle of Armageddon," in which all were warned to be ready for the Coming of the Lord.

Shortly after the Campaign the Annual Fellowship meeting took place when the Church accounts were read, and it was recorded that during the past year over a dozen new members have been received into fellowship, and that the increase on the financial side showed an advance in the spiritual state of the church.

SIGNS FOLLOWING Inexpressible Blessing

Newtownards (Evangelist H. Palliser). Taking a survey of the meetings which were held in this corner of God's vineyard during the last few months, words are inadequate to express the blessings received. The Sunday services were recently taken by the local Crusaders, the Royal Ulster Constabulary Testimony band, and a special visit from Messrs. Carson and Uprichard of Lurgan.

The Annual Tea and Fellowship Meeting found a goodly number present. After the various reports were read in

connection with the general and local work the congregation settled down to a very enjoyable programme given by the Crusaders.

Recently a special week of prayer was held and God spoke to His people through

the operation of the gifts of the Spirit, calling to a deeper and a more sanctified life, and praise God one sister was baptised in the Holy Ghost with signs following.

To God be the glory for the great

things He has done. The Word is faithfully proclaimed by the one in charge. Souls are being saved, bodies miraculously healed and baptised in the Holy Ghost, and the saints are waiting for our soon-coming King.

Revival in the Scottish Capital

FOUR GLORIOUS MEETINGS

By Pastor A. J. K. MAGEE

TRULY every believer in the capital of Scotland can sing, "To God be the glory, great things He hath done."

With great eagerness the return visit of our beloved Principal and his revival party was anticipated by the Edinburgh saints, and it was with great rejoicing that they were welcomed into the midst. The magnetic personality of the preacher coupled with his forceful preaching earns for him a large circle of friends in the city of the martyrs.

The atmosphere was charged with the spirit of revival as hundreds of voices were raised in singing loud hosannas to the King of kings. That the position of song leader was adequately filled by Mr. Darragh was evidenced in the responsive audiences. Enthusiasm knew no limit as we sang, "Isn't it grand to be a Christian?" The duets rendered by Pastors Darragh and Edsors were a source of great blessing, especially, "All the way," and "Leave it there."

As our beloved Principal gave forth the Word a holy awe pervaded the Tabernacle. How gracious were the words that fell from his lips as he pointed men and women to Christ who is the Way, the Truth and the Life.

At each service many suffering in body were prayed for, hands being laid on them according to the Scriptures, and testimonies were given to the quickening touch of the risen Christ. The primary object of the campaign was indeed attained in seeing souls wending their way to the foot of the Cross. As the Principal made the appeal many responded and though we had only four meetings yet almost fifty came out for the Lord.

It was with great reluctance that we saw the Party's departure. Most of the large congregation remained and as the car drove away it did so with the 23rd Psalm being sung to the old Covenanters' tune. The motto of the Edinburgh Church is "Go forward."

Principal's Scottish Revival Tour

STIRRING SCENES - ENTHUSIASTIC CROWDS

PRINCIPAL GEORGE JEFFREYS AND REVIVAL PARTY ARE STILL WITNESSING GRAND RESULTS FROM THE PREACHING OF THE WORD ON THEIR SCOTTISH CHURCH TOUR. AFTER THE GLORIOUS MEETINGS IN DUNFERMLINE AND IN SCOTLAND'S CAPITAL, THEY TRAVELLED TO KILSYTH WHERE AN ENTHUSIASTIC SERVICE WAS HELD IN THE ELIM TABERNACLE. HERE AGAIN THE BUILDING WAS CROWDED, AND THANKFUL HEARTS WERE BLESSED AS THE PRINCIPAL ENLARGED ON THE SUBJECT OF FULFILLED PROPHECY. FROM KILSYTH THE PARTY PASSED ON TO THE INDUSTRIAL TOWN OF GREENOCK. WHAT SCENES OF SANCTIFIED ENTHUSIASM ON THE PART OF YOUNG, MIDDLE-AGED AND OLD WERE WITNESSED DURING THE FIVE DAYS' MEETINGS. THE LARGE TABERNACLE (ONE-TIME SCOTTISH PARISH CHURCH) NOW RECENTLY DECORATED, WAS A FITTING PLACE FOR THE GREAT CROWDS THAT ATTENDED, AND THE PACKED CONGREGATIONS GAVE AMPLE PROOF OF THE SOLIDITY OF THE WORK AFTER SEVEN YEARS. THE PRINCIPAL WAS AGAIN UNCTIONISED, AND MINISTERED WITH GREAT POWER SO THAT SOULS WERE SAVED AND BODIES QUICKENED BY THE SPIRIT OF GOD. AN OUTSTANDING FEATURE OF THE MEETINGS WAS THE SINGING OF THE SPLENDID COMPANY OF YOUNG PEOPLE WHO ARE ON FIRE FOR THE MASTER. THEIR SPIRITED STAND FOR TRUTH AND THE LORD'S WORK HAS BECOME A REAL TESTIMONY TO THE TOWN: ONE REMARKING THAT ELIM HAS THE BEST YOUNG PEOPLE'S MOVEMENT IN GREENOCK. FIVE GLORIOUS DAYS OF REVIVAL, OF POWER AND BLESSING. IT WAS HARD TO SAY FAREWELL ON THE CLOSING NIGHT, AND AGAIN THE CRY RANG OUT, "HASTE YE BACK AGAIN SOON." WE KNOW THAT OUR READERS WILL REMEMBER IN THEIR PRAYERS THE LAST TWO PLACES OF THE TOUR IN SCOTLAND—AYR AND GLASGOW.

Oxford City Evangelism

A further chapter was added to the history of the London Crusader Choir on Sunday, February 16th, when they were actively engaged in a non-stop ministry at Oxford City.

After a somewhat cold journey, during which fog was prevalent, the choir arrived outside the prison gates at 2.15 p.m. Thirty minutes later the prison service is in progress, and every message in word and music is finding a response. At the conclusion a prisoner speaks. He thanks the Choir in a profound manner on behalf of all the men for such an hour of help and uplift, and finishes by wishing us God's blessing on our efforts to spread the gospel of salvation to others.

At 4.15 p.m. we arrive at the spacious Salvation Army Citadel for a welcome and splendid tea. Following tea we make our way to the open air service, and join with the Army in witnessing for Christ in testimony and song.

A fine crowd follows the march, in which the Choir joins, to the Citadel, and at 6.30 p.m. a rousing gospel service is held. Pastor Douglas Gray leads the meeting, and Pastor P. N. Corry spoke in great power and liberty on "The Love of Christ." During this meeting the Choir rendered special items in word and song, also the Salvation Army Band and Songsters. A very warm welcome was extended to the Foursquare Gossellers by Adjutant Sanderson, the Corps Officer, and a time of Christlike fellowship was enjoyed and manifested. As the strains of "When I Survey" flooded the Citadel, the Choir, somewhat reluctantly, had to leave for the Town Hall. At 8.15 p.m. the Choir is seated in the magnificent Town Hall, and their neat and dignified appearance and the vocal contributions of Pastor P. N. Corry and the Choir at this service called for enquiries into the glorious Movement we represented. The speaker, Canon L. G. Buchanan, gave a searching and soul-stirring address, which arrested the large congregation and resulted in hearts turning to Christ, for the Cross and the Christ of Calvary was ever before us.

The closing moments of the service were tense, breaking into the address the Choir, unannounced is heard singing "Deep Harmony" softly and with anointing:

"See from His head, His hands, His feet,

Sorrow and love flow mingled down;
Did e'er such love or sorrow meet,
Or thorns compose so rich a crown?"

An appeal for souls to surrender to Christ is made, and the way of salvation clearly shown. The service was a great testimony in this noble city of unity in Christian fellowship and Fundamentalism. A gathering where Modernism had no place or entrance. The Foursquare Gospel Choir leaves for London rejoicing in a day of victory for the Kingdom of God.



(Conducted by Pastor DOUGLAS B. GRAY)

Croydon Crusader Rally

Although the afternoon witnessed through fog, a "black out" in London, yet this did not deter a fine representative congregation gathering for the Croydon Rally. In the absence of Pastor E. J. Phillips, the service was convened by Pastor Douglas B. Gray. The addresses of both Miss A. Henderson and Miss Joan Holman touched a deep note of appeal and meditation, which sent one and all away conscious that He had spoken direct to every heart. Pastor J. McWhirter concluded the service with a period of quiet and soulful meditation and appeal. Items of song were given by Crusader choirs of Bermondsey, Clapham and Croydon, also Miss Holman.

Newbury to Hendred

Newbury local Crusaders and a party of members and friends paid a visit recently to the church at East Hendred, seventeen miles away. It was a typical Foursquare reception; the hearty singing of choruses by the goodly number present was an inspiration to the Crusaders on their arrival. The chorus of the evening was—

"'Tis burning in my soul,
The fire of heavenly love
Is burning in my soul."

This was a real expression of the feelings of all present. All were greatly encouraged by the fearless way these young enthusiastic Crusaders proclaimed in word and song the Gospel of Jesus Christ. One felt they were living up to their motto: "God's best for us, Our best for God." Their ministry was appreciated by all those present, and one of the sisters in thanking the Crusaders, said how much they had enjoyed the evening, and that they themselves had been greatly encouraged. It delighted their hearts to see this young band of Elim Crusaders not ashamed to stand up and witness for God. It had been a real time of blessing to them, and it is hoped they will come again and help the work in this district.

Crusader Events

SCOTTISH RALLIES

Glasgow: The City Temple, March 7th
Dundee: Elim Tabernacle, March 21st

Speakers include:

Evangelist DAVID VANSTONE
(Crusader Commissioner)

MUSICAL ITEMS BY VISITING CRUSADERS

ESSEX CRUSADER RALLY
Elim Tabernacle, Glendale Gardens
LEIGH-ON-SEA

Tuesday, March 17th, at 7.30 p.m.

conducted by

Pastors

JAMES McWHIRTER & D. B. GRAY

The Names of God—VI.

FUTURE NAMES (1)

By Miss Eva Willmott

We stand to-day in that period when Satan, seeing defeat on every hand, is gathering together his forces both spiritual and human to fight against the Lord and all of those on earth who represent Him. How inspiring it was to hear the King of England during the Jubilee service called "Defender of the Faith."

The world is rushing blindly in consequence to its own destruction, and it is my firm conviction, dear ones, from an intelligent reading of prophecy, that that sudden and frightful war is much nearer than many of us realise. This means, of course, that those who are born again and washed in the blood of the Lamb, may expect to hear His whispered call, His stealthy tread, at any moment, changing these mortal bodies. Let us, therefore, be in constant communion and fellowship with our Saviour, that we may be alert to hear. In the midst of the frightful clash of arms on earth, He will appear at the sound of a mighty trumpet. No secrecy about this, for He will come with all the pomp and majesty of a king and with Him a great following, a mighty host of saints. He will then, as the angel told Mary, sit on the throne He established hundreds and hundreds of years before: "The Lord will give unto Him the throne of His father David" (Luke i. 32). From that position He shall rule the nations with a rod of iron and we read in Revelation ii. 27 that "he that overcometh shall rule the nations with a rod of iron," so definitely the Church, His Body, is His executive, His cabinet, being chosen out and prepared now for that great work.

If you turn to Revelation xix. you will see the Lord step out of heaven with His vast host to take up control of the earth He has recaptured, and what a powerful Being He is! No longer the gentle Lamb in its weakness, but revealed to mankind (Continued on next page)

LONDON CRUSADER CHOIR

March Engagements

March 1. Wormwood Scrubs Prison.
.. 1-4 and 7-8. Kensington Temple.
.. 15. Brixton Prison and Battersea.
.. 29. Lewes Prison and Worthing.

in a new activity, and His name in that dispensation of the millennium will be "King of kings and Lord of lords." How the hearts of those who have been saved will swell with pride and adoration as they see Him receiving the homage of kings and dictators. For 1,000 years such reign will continue until all enemies are subdued. No doubt there will be a reserved name for Him in this dispensation which the saved in glory know already, "to

him that overcometh . . . I will write upon him the name of My God" (Rev. ii. 27 and iii. 12), but that name will express: "King of kings and Lord of lords."

What a Saviour, what a King, what a Friend!

[We regret the first three articles were published out of order. Their correct reading should have been "Elohim," "Elyon El," and "El Shaddai."—Ed.]

ANONYMOUS GIFTS

We acknowledge with thanks the following gifts from anonymous donors:

Jubilee Appeal Fund: Mr. R. (Tithe, per Pastor Corry), £23 10/-; Two Acton members, per Pastor Corry, £2; Halifax, per Pastor Thorne, £1; Anon, per Pastor Corry, £1; Amelia (K.D.), £5; Geneva (B.V.), £1.

Work in General: Scunthorpe family, 10/-; Berks friend, £2.

Foreign Missionary Fund: Edinburgh sister, 2/6.

The Sheltering Blood

THE gospel reveals the wrath of God against sin, and that all being sinners, they are consequently the objects of that wrath. But it reveals also the salvation of God, and the ground of it. This is found in verses 24 and 25 of Romans iii.: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in His blood."

What a striking correspondence there is here with Exodus chapters xi. and xii! There, three thousand years ago, God saved a people from His judgment through the sprinkled blood of a slain lamb. Here, in the gospel we find that the sinner's way of escape from the revealed wrath of God is through the blood of Christ, whom God Himself hath set forth to be a propitiation. Nothing but the lamb's blood could shield the Israelite from the judgment of Egypt. Nothing but Christ's precious blood can shield a sinner to-day from that wrath which will presently overwhelm this guilty world. This is the truth of God. He Himself has said it, and He Himself has devised the means of escape. All others will fail.

If the reader is unsaved, I would urge him to give instant and earnest heed to this most solemn truth. As a sinner, he is an object of divine wrath, which will most surely overtake him, and engulf him in eternal ruin, unless he is saved from it in God's way—i.e., through faith, by the Blood of Christ.

It was a most singular spectacle that presented itself in Egypt on the passover night. On the outside of the house of every Israelitish family appeared the sprinkled blood. It was there for three reasons: First, because of the threatened judgment; secondly, because Jehovah had commanded it; thirdly, because all Israel were obedient. To the natural mind those blood marks signified nothing. To the eye of faith they meant everything; for the Judge had said, "When I see the blood, I will pass over you."

At midnight the test came. Jehovah visited the land. Upon every house, unsprinkled with the blood, judgment was executed.

Every house that bore the token He passed by. Why did Jehovah pass over Israel? Because the judgment had already been executed upon them in the person of their substitute—the slain lamb. The blood upon the lintel was the sign of this.

It mattered not that some among the Egyptians were moral and upright. In God's sight they were sinners. God looked for the blood; and finding it not, executed His just decree. It mattered not if any first-born of the

Israelitish nation were great sinners. God saw the sprinkled blood outside, and therefore passed them by. The blood, or the absence of it, made all the difference, and guided the Lord in His acts that night. The time of judgment had come, and wherever the blood was not, the judgment was poured out.

These are solemn realities, recorded in the Book of God for the warning and instruction of sinners in this world now. God's principles do not change; the ground on which He saves a sinner from judgment to-day is the same as that on which He saved the sinner then.

From the pages of sacred writ the work of Jesus rises before us in all its divine and solitary grandeur as the only way of salvation from the judgment of God. This lost world is shut up to it; there is salvation in naught besides. In man's creeds, good works and human righteousness count for a great deal; but in God's estimation, as a means of salvation, they stand for nothing. He knows only one way whereby we can be saved, and that is through faith in Christ, whose blood has atoned for sin.

This is a note that the Spirit is never weary of striking. It sounds throughout the entire New Testament, in which is recorded the history of that blessed God-Man who took the sinner's place at the Cross; while the Old Testament abounds with prophecies, shadows and symbols of the same glorious Person, the promised Deliverer and Saviour of men. But this could not be otherwise; for, in the counsels of God from everlasting, the redemption of the sinner was to be by blood, and that, the blood of the Son of God. It is not singular, therefore, that in God's communication to men, all through the Old Testament history, He should continually point forward by type and by figure to the Coming of the One in whose wonderful work God Himself should rest, and the sinner find salvation.

Why, as early as Genesis iii., we find Him teaching that a naked sinner could not be clothed except through death, for He dresses fallen Adam and his wife in skins taken from animals which He must Himself have slain. And, in chapter 4, we see Abel appropriated God's way. He sought a way of approach to God, and found it, and was accepted too, through the blood-shedding of a sinless substitute; while, toward the end of the Book of God, the Spirit sounds as it were a final warning to a world only too ready to give up God's way of salvation for one of its own, in these solemn words, "without shedding of blood is no remission" (Heb. ix. 22).

Reader, are you sheltered beneath the Blood of Christ?

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth, Boscombe.—Homely board-residence, central, near sea, shops, churches; Christian fellowship; separate tables; highly recommended; terms inclusive, from £2 2s.; gas fires in bedrooms. Miss Cavill, "Salaam," Campbell Road. B2257

Elim Bible College.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. 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, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

Hove.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2231

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; 'phone Mountview 7069. B2243

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London.—Large bed-sitting room, suitable for girl at business; near buses, trams and tube, 8/6 per week; partial board if required. Box 406, "Elim Evangel" Office. B2256

London.—Christian home, select district; garden; full board 25/-, without midday meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2260

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Domestic post required by capable person (38), Pentecostal. Miss Prior, 39, Arthur Street, Broadway, Cardiff. B2259

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Piano Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

BIRTHS

Hood.—On February 26th, to Evangelist and Mrs. D. Hood, the gift of a daughter, Patricia Doreen.

Jerrum.—On January 19th, to Mr. and Mrs. D. Jerrum, of Sheffield, the gift of a son, Jethro Dan.

Wilde.—On February 3rd, to Mr. and Mrs. V. Wilde, of Tamworth, the gift of a son, Edward Victor.

MARRIAGE

Boult;Sheldon.—On February 5th, at Trinity Methodist Church, Highfields, Sheffield; Dennis Boult to Marjorie Sheldon.

WITH CHRIST

Shrimpton.—On February 11th, Miss Rosa Mary Shrimpton, much-loved member of Elim Church, Springbourne, Bournemouth. Funeral conducted by Pastor W. L. Kemp.

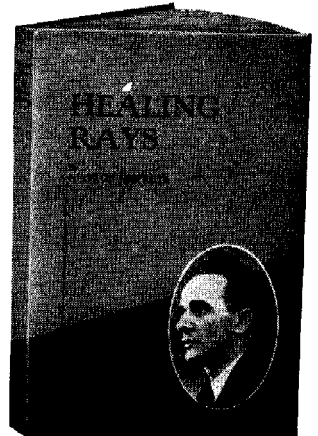
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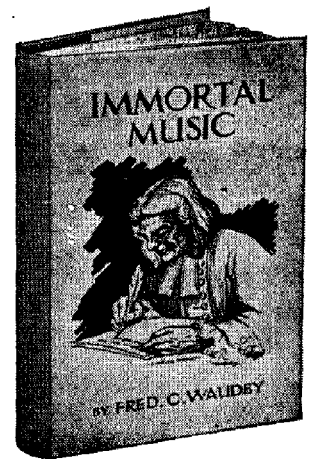
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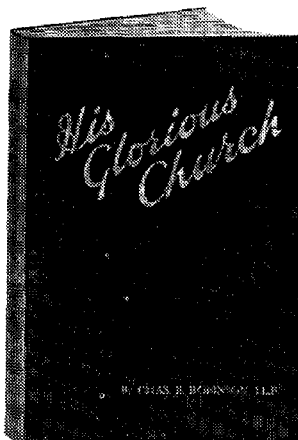


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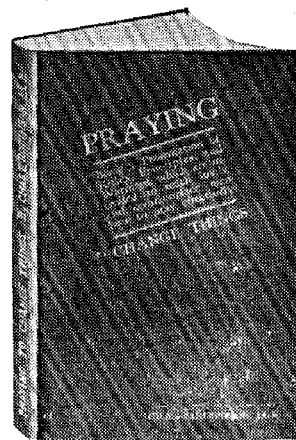
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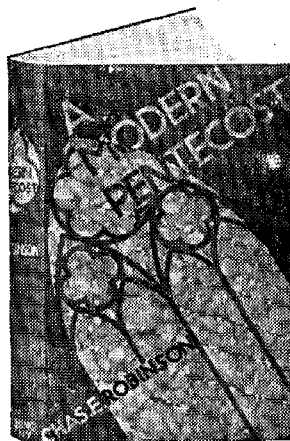
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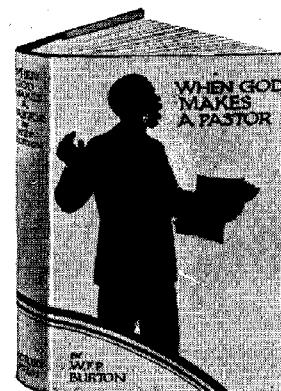
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