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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol XVII., No. 12

MARCH 20th, 1936.

Twopence



"I am
come
that
they
might
have
life."

John X.
10.

GRAND FINALE TO PRINCIPAL'S SCOTTISH CHURCH TOUR

Glasgow City Temple Besieged—Mighty Meetings

No word can adequately describe the scenes of intense revival fervour which characterised the closing of the Scottish Church Tour conducted by Principal George Jeffreys and his Revival Party. After the glorious services in Aberdeen, Dundee, Dunfermline, Edinburgh, Kilsyth and Ayr, the Party were advertised to give four days' final meetings in the City Temple, Glasgow. So great were the crowds which filled the Temple to overflowing, and so tremendous the enthusiasm, that the Principal was compelled to stay on in the city for another week's meetings. His decision to remain was received by all with joy and enthusiasm and it proved to be the right one. Waves of revival power and blessing continued to roll over the packed congregations each night, and there was great joy on every hand as the people entered whole-heartedly into this wonderful outpouring of the Spirit.

Although preaching continuously throughout the tour, the Principal was again mightily unctionised during the Glasgow revival and his fearless declaration of truth was received with delight on the part of the sons and daughters of the Scottish Covenanters. In such a glorious atmosphere nearly two hundred souls were saved, some of them born-again as the Word was given at the hallowed morning Communion services, saints were baptised in the Holy Spirit and the power of the Great Physician to heal was demonstrated in mortal bodies.

It was hard to say farewell on that memorable closing night. Tears were flowing freely and the cry here as in every other place visited was "Come back again soon." Thus the triumphant Scottish Church Tour came to an end. It has been a time of heaven upon earth every step of the way. Our readers will rejoice with us in the answer to their prayers.

TO GOD BE THE GLORY, GREAT THINGS
HE HATH DONE!



"I
will
come
again."

John XIV. 3.

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

General Headquarters:

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

Vol. XVII. March 20, 1936 No. 12

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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!

FOURTEENTH ANNUAL London Easter Convention

GOOD FRIDAY, April 10th to Friday, April 17th

Convention services will be held simultaneously at Kensington, Clapham, Croydon, East Ham and Islington.

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

Accommodation: Those requiring accommodation at Elim Bible College should write not earlier than 20th March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

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

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

Easter Conventions in the Provinces

BELFAST. April 12—16. City Temple, Ravenhill Road. Sunday 11.30 a.m. and 7 p.m.; Monday 11.30 a.m., 3.30 and 7 p.m.; Tuesday 3.30 and 7 p.m.; Wednesday and Thursday 8 p.m. Special speakers. Convener: Pastor H. Hitching.

BIRMINGHAM. April 10—13. Elim Tabernacle, Graham Street. Friday 11 a.m. and 7.30 p.m.; Saturday 7.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m. 3 and 6.30 p.m. Speakers include Pastors H. W. Greenway and P. S. Brewster. Convener: Pastor A. Longley.

BOURNEMOUTH. April 10—16. Elim Tabernacle, Victoria Road, Springbourne. Sunday 11 a.m. and 6.30 p.m.; Monday 11 a.m., 3 and 6.30 p.m.; Tuesday to Thursday, 7.30 p.m. Elim Tabernacle, Hawthorn Road, Winton, Friday 11 a.m. 3 and 6.30 p.m.; Sunday 11 a.m. and 6.30 p.m.; Tuesday to Thursday 7.30 p.m. Speakers include Mr. John Leech, K.C. and Pastor L. N. Knipe.

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: Pastors J. T. Bradley and A. V. Gorton. Convener: Pastor J. R. Moore.

CARLISLE. Elim Tabernacle, West Walls. Speakers include: Messrs. F. Carson and W. Uppichard. Convener: Pastor J. Tetchner.

DOWLAIS. April 18—20. Elim Tabernacle, Ivor Street. Saturday 6.30 p.m. Sunday 2.30 and 6.30 p.m.; Monday 7 p.m. Special speakers. Convener: Pastor W. J. Patterson.

PORTSMOUTH. Elim Tabernacle, Arundel Street. Speakers include: Pastors W. G. Hathaway and W. Barton. Convener: Pastor S. Gorman.

VAZON. April 10—13. Elim Foursquare Gospel Church. Speakers include Pastor T. A. Carver. Convener: Pastor J. Naylor.

YEOVIL. April 10, 12, 13. Elim Hall, Southville. Friday 3 and 6.30 p.m.; Sunday 11 a.m., 2.30 and 6.30 p.m.; Monday 3 and 6.30 p.m. Speakers include Pastor W. N. Brambleby.

OPENING of NEW ELIM TABERNACLES by Principal George Jeffreys

BLACKPOOL. Jubilee Temple, Waterloo Road (near Waterloo Road Station). Saturday, 14th March, at 7.30 p.m., followed immediately by a Revival and Healing Campaign by the Principal and Party. Sundays at 11 a.m. and 6.30 p.m. Every week-night (except Fridays) at 7.30. Wednesday afternoons at 3.

WINTON, BOURNEMOUTH. Elim Tabernacle, Hawthorn Road. Good Friday, 10th April, at 11 a.m. The Principal will be the speaker at the Convention meetings at 11 a.m., 3, and 6.30 p.m. on Good Friday.



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.

BARKING. March 8—22. Elim Hall, Ripple Road. Evangelistic Campaign by Pastor W. Barton. Sundays, 6.30; week-nights, 7.30. Thursday afternoons 3.

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

CARLISLE. March 21, 22. Elim Tabernacle, West Walls. Visit of Pastor W. G. Hathaway.

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

GOULSDON. March 28—29. Elim Tabernacle, Chipstead Valley Road. Church Anniversary Services. Speakers include: Pastors W. G. Hathaway, E. F. Cole and J. A. Vanstone.

DUNDEE. March 11—22. Elim Tabernacle, Dudhope Crescent Road. Youth Campaign by Evangelist D. Vanstone.

EAST HAM. March 29. Elim Tabernacle, Central Park Road. Visit of Pastor P. N. Corry.

GREENOCK. April 4—9. Elim Tabernacle, Belville Street. Spring Convention. Special speakers.

HOVE. March 21—23. Elim Tabernacle, Portland Road. Visit of Pastor P. N. Corry.

ISLINGTON. March 15—22. Elim Tabernacle, Fowler Road, off Halton Road. Youth Campaign by Miss Joan Holman.

KINGSTON-ON-THAMES. Commencing March 25. Emmanuel Hall, Thames Street. Campaign by Evangelist E. J. Thompson.

KNOTTINGLEY. April 4—7. Elim Tabernacle, Cow Lane. Visit of Evangelist James E. Shaw.

MILLISLE, CO. DOWN. March 21, 22. Masonic Hall, Main Street. Convention services. Speakers include Pastor A. S. Gaunt, Miss M. Linton and others.

NOTTINGHAM. March 21—22. The City Temple, Halifax Place. Special visit of Pastor E. C. W. Boulton.

PETERSFIELD. Commencing March 22. Elim Hall, Chapel Street. Campaign by Evangelist E. Jones.

ROCHESTER. March 8—22. Elim Tabernacle, Star Hill. Campaign by Evangelist J. Thompson.

SALISBURY. April 4—6. Elim Tabernacle, Scott's Lane. Visit of Pastor P. N. Corry.

WEST BROMWICH. Now in progress. The People's Hall, Lower High Street. Evangelistic Campaign by Pastor L. Barrie.

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

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. 12

MARCH 20, 1936

Fridays, Twopence

The Sight that Transforms

By Pastor D. E. FORSYTH

NOT long after Christ had been riding in triumph through Jerusalem, we are informed that certain Greeks came to worship at the feast; they came to Philip with the request, "Sir, we would see Jesus" (John xii. 21). Who these men were, we are not told, but probably they came from some of the Greek cities near by, and were strangers. They came to Philip, doubtless, because he was of Bethsaida, and had a Greek name. They had evidently heard of Jesus, for they must first hear before having the desire to see Him. Perhaps Philip had been the light-bearer to them, conveying the truth concerning his Master, and thus their interest had been aroused.



Pastor
D. E. Forsyth
for the spirit of heaviness. Tell how He is healing the sick to-day as when He was on earth, of the blessings which you have received from His bountiful hand, and if you thus testify of the wonderful Man of Calvary, you will arouse interest in others, and they too will say, "We would come into closer contact with such a benevolent One; we would see Jesus." Although Christ cannot to-day be seen in the flesh, yet He can be, and is, seen by the eye of faith.

I can imagine Philip telling them of the miracles that Jesus had been performing; raising the dead, opening the eyes of the blind, unstopping the ears of the deaf, making the lame to walk, etc. The very least among us can serve the Lord Jesus Christ in testimony. "He is the same, yesterday, to-day and for ever."

Tell how the Lord has blessed you, how He is turning the lives of men and women from misery to happiness, from sorrow into joy. Praise His name, He still gives the oil of joy for mourning,

THE GARMENT OF PRAISE

and of His defence of the weak and oppressed. Filled with admiration at His heroism, sincerity, and His wonder-working power, they wanted to see Him, to do Him honour. But Jesus never satisfied any idle curiosity; when a soul seeks to find salvation in Christ there must be something more solid than mere curiosity or admiration. For such a quest to be successful there must, then, be the final element of necessity, when the sinner realises that his deepest need can only be met by

the termination of your earthly life is not within your control. The future is determined by the present. God's prerogative is *now*. "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (II. Cor. vi. 2).

Nothing else will satisfy man and give to him in his necessity "the peace of God that passeth all understanding," save the consciousness of pardon found at Calvary. Oh that men and women to-day would realise the urgent necessity of getting into touch with the Lord Jesus Christ, thus making sure their present and eternal happiness and security.

THE DEATH OF THE SAVIOUR.

Then too, these Greeks came at the last hour, too late to witness any of His miracles. Christ was now through with His work of attestation, and with the Cross in view, He was preparing for that greater work of redemption. How unwise for anyone to put off facing eternal realities for a "last hour." The "last hour" which is often so carefully planned may never be reached. You, dear reader, will do well to remember, whether you be a child of God or not, that the termination of your earthly life is not within your control. The future is determined by the present. God's prerogative is *now*. "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (II. Cor. vi. 2).

We have no record that this interview was granted by Jesus; whether the disciples actually introduced the inquirers into His presence or not, we cannot tell; but it afforded Him an opportunity to set forth some marvellous truths concerning

HIS SUFFERING AND GLORY.

"Verily, verily," says the Lord Jesus, "I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24).

The Lord here sets forth, in figure, the great truths

of His death and resurrection—the sowing of His own precious life, and the reaping of a harvest of redeemed souls. The germ of life was in Himself, as a seed. The great lesson here is that Christ Himself was the Life; He was, and is, and ever will be the source of all life. “I am the Resurrection and the Life” (John xi. 25). But in order that this life might be imparted to us it was necessary for Christ to die. He would have been for ever alone in His holiness and blessedness if He had not died for us; and we should have been for ever alone in our sinfulness and misery. The seed of His life could not germinate so long as He lived alone in this world. His teaching and example, though both holy, could not produce life apart from death.

How insignificant seems one grain of corn or wheat; yet consider what wonderful results come from just one grain. I see in one grain of wheat

A WORLD HARVEST

if it is sown and resown. The increase is marvellous. Food for a whole world in just one grain of wheat. But it is necessary for that seed to die in order that it might spring up in resurrection life. Then again, from the acorn springs the oak tree, and from the oak ships are made, buildings are erected, various articles of commerce are produced. The same principle always persists—life through death.

Never did Christ seem to be a more helpless Man than at this time when He was about to be delivered into the hands of His enemies, yet in a few days the seed would fall into the ground, and in a few more it would become fruitful. On the Day of Pentecost we see the firstfruits of that great harvest of souls which has sprung from Christ's atoning death. Hallelujah! “Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls” (Acts ii. 41). And this all because Christ died that we might live, that we who were dead in trespasses and sins might be quickened.

There can be no life save through death. Look at those weak and wavering disciples of Christ before His death, and look at them again after Pentecost. There has surely been a change; they have become sturdy and strong soldiers, yielding themselves to death, their martyr blood becoming

THE SEED OF THE CHURCH.

Peter, who denied His Master three times and was afraid of a little maid, on the Day of Pentecost we see him standing up boldly and accusing the multitude of taking Jesus Christ by wicked hands and crucifying Him, and he tells them to know assuredly that God had made that same Jesus whom they crucified both Lord and Christ.

Jesus stood on the day of His crucifixion alone on the top of Calvary's mountain, but the fruit of that lonely life has become wonderfully sweet.

“They nailed Him upon a cross to die,
And pierced with a spear His side;
And there on that cross, for such as I,
The suffering Saviour died.”

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with

glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. ii. 9, 10).

After setting forth these wonderful truths concerning Himself, the Lord goes on to say, “If any man serve Me,

LET HIM FOLLOW ME

(John xii. 26). Christ has died in our room and stead, and He wants us to die to self and to the world. Are we following Jesus in the way? Are we taking Him as our pattern and seeking to be moulded in His divine will? “Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” (Rom. xii. 2).

Notice, too, the second part of John xii. 26, “If any man serve Me, let him follow Me; and where I am, there shall also My servant be.” Here we have the present and the future. If we follow Him, then we must be “where He is.” To follow is our duty. To be with Him is the highest realisation of all our hopes and desires.

Think of the privilege that is ours of being called upon to follow Him. What words of love and compassion left His lips when He was upon the earth. Think how unique are Christ's sayings. He alone could say, “I am Bread—Water—Light—Resurrection—Life—Come unto Me.” Some people are ready to follow the example of Christ, but to follow His example without having His life is impossible.

What then is involved in following Him? Death of self is

THE DEMAND OF CHRIST

to those who would follow Him. The one centre of attraction for the believer should be Jesus Christ; then from that focus will spring service which is worth while.

“Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim,
In the light of His glory and grace.”

GIVING TO CHRIST

A missionary collection was being taken recently, when the speaker said, “I want each of you to give to-day as though you were putting your money right into the pierced hand of Jesus Christ.” A lady came up afterward, and said, “I was going to give a half-crown, but I did not do so.”

“Why did you not do it?” she was asked. “Do you think I would put a half-crown into His pierced hand? I have ten half-crowns at home, and I am going to give those.” If we were putting our money into the pierced hand of our Lord, our contributions would amount to millions of pounds, and the world would be evangelised in ten years.—A.W.

Job: The Pattern Sufferer

By ERNEST WILLIAMS

JOB was a real man, and not a myth as some would have us suppose. His residence was in the land of Uz, not far from Ur of the Chaldees, whence Abraham was called. His name has been given as meaning, "sorrowful, weeping, persecuted, and repenting," all of which, as we look into his life, seem to have been true. He was tested of God, tempted of Satan, discouraged by his wife, wrongly accused by his pious friends, and he knew what it was to repent.

Although the pattern of suffering, Job is not left without honours of the highest order. He is commended of God in the book which bears his name, and again, centuries later, through the inspired prophet Ezekiel (Ezek. xiv. 14), while the New Testament apostle of exact righteousness lauds him with the words, "Ye have heard of the patience of Job" (James v. 11). Thus is our pattern sufferer immortalised by sacred literature.

Job was also a wealthy man. His possessions were extensive and very valuable. Think of them: "Seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east." But why all these cold figures? Let them speak to us. His sheep tell us that he was

A GREAT MASTER OF FLOCKS;

his camels inform us that he must have been also a busy merchant whose caravans traversed desert and plain, bringing to him a steady stream of wealth; his oxen point us to extensive farms well under cultivation; and his she asses (noted in the East for their excellent milk) invite us to visit a huge and thrifty dairy. One cannot doubt that to care for all these a very great household of shepherds, traders, ploughmen, dairymen, and other servants was required. And to look after all these made Job no idler, but a man of thrift and of great responsibility.

Job's heart, however, was not set upon all this wealth. How different was he from the "rich fool" who heard the sentence of God upon him in the night of his prosperity, "This night shall thy soul be required of thee; then whose shall these things be?" Job suddenly lost all, as might be the lot of any other who enjoys such possessions, for "Riches take to themselves wings and fly away," but in his loss he did not lose his equilibrium, for he was still the rich possessor of the pearl of great price. Beautiful are his saintly words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." From this we learn that, not only was his wealth, but his every possession in life, consecrated on the altar of God. He did not have to wait until it was swept away to get it there, it was already there. Oh, that men would trust, not in the uncertainty of riches, but in the living God who giveth us richly all things to enjoy!

An unusual thing about Job, quite out of keeping with that which is customary, is that, although pos-

sessed with such abounding wealth, he was also

AN EMINENT SAINT,

excelling all who lived about him. Of him it could not be said, "How hardly shall they that have riches enter into the kingdom of heaven." Although many have been spoiled by prosperity and not a few have by it been damned, not so Job. His righteousness was without spot, and that not in the shallow standard of the world, but in the just balance of a holy God, who now tells us about it. Job is perfect. His inward life is pure, his motives sincere, and transparent. Looking into the placid depths of his heart the Almighty could say, "This is My servant, his affections are pure, and in him there is no mixture." There was none of that hypocrisy and duplicity so disappointing, yet so prevalent in men, in Job. Here was one "in whom was no guile."

Job is also upright. This means straight, without deviation in duty. His word is as good as his bond. If he sells goods he sells honestly; what he tells you is the truth; his promises he fulfils. He will not, can not, stoop to the crooked or questionable.

Job fears God and eschews evil. He consults the Lord reverently, seeking to learn His will that he might serve Him aright. He will not play a tinkling cymbal, but must have a harp of holiness. He hates sin and will not defile himself with it, either his own, or another's. "Keep thyself pure," is his motto. Is not such a one worthy a place in the sacred records, and the high commendation of our righteous God?

Thus far we have thought only of Job's character as it has touched an outside world. It is at home that one's qualities are best computed, whether they be for good or for evil. Job is a father, a godly father, and his

RELIGION REVEALS ITSELF AT HOME.

How many homes go neglected while parents exhaust their time and strength on those on the outside. And what regrets come later, both to parents and posterity, because time has been had for everyone else, and everything else, while the very flesh of their flesh and bone of their bone have been robbed of that godly care so much deserved and needed, and which God intended. But Job was a father—a real father—and such fathers cannot forget. Business was never so pressing nor responsibilities so great as to cause him to neglect his duty toward those who were his own bowels.

His was an admirable and large family,—seven sons and three daughters—whose happiness, and devotion to each other seemed quite complete. Their voices mingled in joyful fellowship, and when they feasted in their various homes; it was their pleasure to have the other members of the family with them. This not only speaks of joy and devotion; it speaks also of simple purity. In their pleasures there was no occasion of shame, nothing to hide from other members of the family.

But although so blessed with such a virtuous family, they were, nevertheless, a source of constant concern to their righteous father. Some would say, "What folly, could he not commit their welfare to God?" But Job was a real father and felt his responsibility to God and to those whom God had entrusted to him. He knew also only too well the subtilty of what are frequently termed "innocent pleasures," which are such a means of diverting the heart from God. There is no doubt that more young people can date their backslidings to the hours spent at parties and other

" INNOCENT PLEASURES,"

than to almost any other cause. Yet with what carelessness do Christian parents encourage their youth in adopting ways of the world. It is true that God has promised to bless our households, but He has never promised to bless sloth and indifference.

Job's godly example was ever before his household, and his fervent prayers ever ascended to God. "Job rose up early." "Job offered up burnt offerings according to the number of them all." Job, while not picking at his children, and spreading a spirit as of distrust, was not too sure. Seeing their youth he said, "It may be that my sons have sinned. . . . Thus did Job continually." He was not spasmodic but habitual in his devotions. With him it was not optional as if his family was of little worth. He gathered them about him in earnest diligence—a diligence of faith—and sanctified them. Placing them on the altar he prayed for them and then, having done what he could, he could in faith faithfully commit their lives to the living God.

Thus it behoves us to walk in the fear of the Lord, to yield to His will, and giving all diligence to commit ourselves to Him when we have done what we can.

The Church on Her Knees

By Rev. A. J. LOVE

THOSE who are interested in the work of the Church are more or less conscious of the conditions that face us on every hand. Conditions that make stout hearts quake. Situations are arising that seem to defy our best efforts to solve. From the heads of the Church downward we are being urged to greater endeavour in behalf of the cause for which we toil.

We are being told that we must organise. We hear it so often that one sometimes feels as if organise, organise, was the strain that all our leaders were singing. I feel sure that no one is foolish enough to deny the need of organisation, but organisation of itself is not enough. There must be something more. It was my privilege on one occasion to stand in the cab of one of the largest locomotives in Canada, a regal monster, with every known improvement to make it mighty; an engine with every promise of great usefulness. A wonderful organisation of inventive genius. But when the throttle was pulled open there was no response. Something was lacking. It was dead. The one vital thing that would make that engine useful was not there. Yes, the one absolutely essential thing, more essential than many of the new improvements, was lacking. It was lacking power. All its wonderful organisation was of no avail until it was vitalised with power.

I wonder if that does not illustrate to a large extent the Church to-day. There is no doubt that we are organised; but in my mind there is a settled conviction that we lack the power to run the organisation. We are continually stressing the effectiveness of organisation, but are we stressing the need of power? The power that will make our organisation effective. Did not the Master say, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth"?

And may I add, the Master is still waiting, after 1,900 years, to fulfil that promise to His Church. Yet we stand to-day impotent, powerless, facing a most serious crisis. Deficits, retrenchments, retreats all along the line. Surely it is time to ask ourselves, Why? Have we the courage of faith to face up to present conditions and accept the promise of the Master?

The conditions of that promise must be fulfilled. Jesus said: "Tarry ye," and we are not tarrying. "Wait until ye be endued with power from on high." The only effective Church is the Church on its knees. And when we are willing to wait upon God we shall find our strength renewed in the bestowment of the promised power; and in that power we shall go forth into a mighty and effective service that shall see the power of darkness totter to its fall.

I do not wish to imply by "tarry" that we are to expect God to do all. I do mean that on our "knees" before God in pleading, beseeching prayer we shall with open heart wait for the revealing of His will and then go forth to do as He has revealed.

No longer need the Church stand by helpless, if we with glorious daring tarry at His feet. The secret of the early Church's success was the fact that it was Spirit-filled, baptised with the Holy Spirit. The secret of our success must be the same. Have we the faith to go to our knees and tarry till that power comes, as come it will? And when it comes there will be no doubt of the results. With an irresistible power the Church will go forth conquering and to conquer in the name of her Lord.

THERE ARE TIMES

when the strongest need the encouragement of the weakest.

From Here, There and Everywhere

THE TEMPLE AT JERUSALEM

“**T**HE DAWN” is responsible for saying that Rabbi L. J. Schwefel, lecturing in Denver, in connection with the Jewish National Fund of America, said:

“Eventually the Temple of Solomon will be built in Palestine.” Again

“It is of immense significance that when Signor Mussolini some years ago applied to the League of Nations for the mandates of Palestine and Abyssinia, and was refused he simultaneously promised the Jews, immediately on receipt of the mandate, to give them the Mosque of Omar and the Temple area.”

BODY, SOUL, AND SPIRIT

Dr. Ironside gives an effective illustration of the difference between body, soul, and spirit.

I am spirit, soul and body, and if I understand the teaching of the Word aright, the spirit is the highest part of my being, that by which I am able to hold communion with God. The soul is the seat of all the natural instincts of my mind and then the body is my connection with the lower creation. I cannot always distinguish between the three, and yet every little while something comes up to make me know that I am three. I like to illustrate it in this way: Suppose it is prayer meeting night and I am just getting ready to attend the prayer service when the telephone rings and a neighbour says, “What are you doing to-night?”

“I am going to prayer meeting.”

“Oh you can go to prayer meeting any time. We have some friends visiting us and we are to have a very pleasant evening of music and we want you to come and enjoy it with us.”

While I am hesitating a little the door bell rings and another neighbour says, “What are you doing to-night? We have a lovely large water-melon on ice and want you to come over and share it with us.”

It is a warm evening and I stand there uncertain for a moment or two. My body says, “Go for the water-melon.” My soul says, “Go for the music,” but my spirit says, “Go to the prayer meeting.” And whether I admit it or not, I find I am three—a triune personality. If I am the kind of Christian I ought to be I thank my friends for the invitation, for the melon and for the music, but I go off to the prayer meeting. And when I do that my spirit is refreshed, my soul is fed and my body is rested.

BIBLE DISCOVERY

The *News Chronicle* supplies the following interesting news:—

Sir Frederick Kenyon, former Director and Principal Librarian of the British Museum, said the manuscript of 46 pages was purchased from an Egyptian dealer by Mr. A. Chester Beatty, the millionaire.

He has lent it to Sir Frederick, who has nearly finished editing this early third-century manuscript.

“Mr. Beatty originally secured ten leaves of the book,” said Sir Frederick, “and has now obtained 46 more from the same dealer. The University of Michigan has 30 leaves, making a total of 86.

NATIVES' SECRET

“Apparently the dealer buys the leaves from natives in Central Egypt, who will not say where they find the papyrus. Most likely they have been dug up from ruins of a church or monastery.

“The 86 pages constitute nearly the whole of the Pauline

epistles, from the fifth chapter of Romans down to the first of Thessalonians.

“The end of the manuscript is missing, but it is quite likely that the remaining pages will be recovered from the same source.”

Sir Frederick said the manuscript was in vegetable ink and in a fine hand. The Greek was easily deciphered except where the bottoms of pages had been damaged.

BETHLEHEM

“It is curiously significant that both Nazareth and Bethlehem are now Christian communities. Bethlehem has 8,000 Christians, 400 Moslems, and no Jews.” At the present time a Jewish Messiah could not come forth from Bethlehem as Micah v. 2 expresses. This is certainly a problem for the Jew who yet looks for the Messiah. It is, however, no problem to the Christian who knows that the Messiah did come forth out of Bethlehem nearly 2,000 years ago.

LIGHT WHICH SPEAKS

Men are discovering new and amazing powers in light. The Philadelphia Electric Company recently sent its patrons an account of a startling achievement: “A great throng stands attentively in an open space at a dedication ceremony, listening. In the distance—seven miles away—atop a mountain 5,000 feet high—is the speaker. Nothing connects him with his audience but a bright beam of light. Yet they hear the words of the speaker perfectly. A new moment has come in the history of the electric industry. The seemingly impossible feat of sending sound over a light ray has been achieved (in the Adirondacks of New York, when the Whiteface Memorial Highway was opened). . . . Just over the horizon awaits television. And beyond that, who can say?” Who indeed! For light in the natural world is but a God-given intimation of the spiritual and eternal light which is God Himself.

Have You Heard?

That Pastor T. W. Thomas is in charge of the Elim Church at Manchester.



That the pastorate at Letchworth has now been filled by Mr. Gwilym I. Francis.



That Miss Hoskins is expected back on furlough from Japan on 28th March.



That Graham Street, Birmingham, has the distinction of the highest monthly collection for the Elim Jubilee Fund, the sum received being £60.



That “Evangel” readers intending to help in the Jubilee effort are asked to do so without delay.



That advertising matter for the Easter Monday meetings at the Royal Albert Hall will be ready in the course of a few days.

Fairest of All is He

H. Ten. H. Ten.

Je - sus, Je - sus, Fair-est of all is He, (is He.)

Rose of Shar - on, Dear-er than all to me, (to me,)

No one like Him can sat - is - fy, All of my need in full sup - ply,

Sa - viour di - vine, for ev - er mine is Je - - - sus. . .

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Bible Study Helps

FOLLOWING JESUS.
(Matt. xvi. 24, 25).

Introduction: Story of Garibaldi enlisting men to save Italy. The Lord Jesus is enlisting followers in a greater cause. Our text tells of the requirements, hardships and rewards of a follower.

I. Requisites of a Follower.

1. He must be born again—"Jesus said unto His disciples" (v. 24a; John iii. 7).
2. He must will to follow—"If any man will come after Me" (v. 24b). The disciples willed to follow Jesus (John vi, 66, 67).

II. Cost to a Follower.

1. He must deny himself—"Let him deny himself" (v. 24c). It is not denying one's self things; it is denying self. Jesus denied self (Matt. xxvi. 39; John iv. 34; Psa. xl).
2. He must take up his cross—"take up his cross" (v. 24d). It is not the burden of daily cares; it is jeopardising one's self for Christ—Moses (Heb. xi. 24-26).
3. He must follow Christ—"and follow Me" (v. 24e). It is not living out the social gospel for one's own interest; it is imitating Christ in His interest—Paul (I. Cor. xi. 1; Phil. iii. 17).

III. Rewards to a Follower.

It is not eternal life—he has that; it is life in its fulness—Paul (Gal. v. 22-24).

REWARDS WELL EARNED
(II. Timothy iv. 7, 8)

1. Sincerity—"I have fought a good fight."
2. Success—"I have finished my course."
3. Steadfastness—"I have kept the faith."

Neutrals

Thou art neither cold nor hot. —Rev. iii. 15.

These Laodiceans were neutrals devoid of passion, destitute of any enthusiasm, loafing along in indifference. In times of great crisis they were "any way," "either way," altogether tepid regarding the issues. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy. "Thou art neither cold nor hot."

Now the subtle temptation for characters like these is to regard their tepidity for something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind, or breadth of temperament. Dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines.

I am not surprised to find that these "neutrals" were unconsciously losing the truth of moral judgments. "Thou sayest, I am rich . . . and knowest not that thou art . . . poor." The unexercised powers of discernment have become weakened, and are

no longer sensitive to the primary contrasts between real poverty and real wealth. These "neutrals" had forfeited their power to appreciate the ideal. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances, and they thought they were touching God. And this is always the nemesis which attends the soul that haunts the ways of compromise. —J. H. Jowett.

The more we speak to God, the more we shall be likely to speak of Him and for Him.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

Sunday, March 22nd. Rom. xiv. 13-23.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (verse 17).

Here is a very conclusive statement which settles for all time as to what the kingdom of God is. The weakness of humanity likes to reduce everything to the temporal, failing to recognise that apart from righteousness, peace, and joy in the Holy Ghost no temporal state, no recognition of any form or ceremony, no belief, no matter how sacred or dear, could ever possibly bring to any living creature that state of soul, and mind, and spirit resulting from righteousness and peace and joy in the Holy Ghost. No place, even though its walls were jasper and its streets gold could ever bring true and abiding happiness without these essential conditions. How glorious is the good news that we may even now enjoy this heavenly state of mind and heart, and to realise that it is but a foretaste of more to follow.

PRAYER TOPIC:

That record attendances and rich blessing crown to-day's meetings in all our churches, and that deep conviction, resulting in decisions, grip the unsaved to-night.

Monday, March 23rd. Rom. xv. 1-16.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (verse 1).

A friend of mine who served with the American army told me how that on long marches it was quite a usual thing for the big fellows to carry the burdens of the little fellows; it was common to see a big fellow striding along with a rifle in each hand. By this method the whole company got there the sooner. I wish there was more of this spirit among the soldiers of Jesus Christ. In the former case it was only a matter of voluntary arrangement for the good of the whole company, but in the latter case it is the Word of God with which we are dealing, it is the testimony of Christ fulfilled in our lives. The real cause why so many people find disappointment in the Christian life is because they live to please themselves and not to please others.

PRAYER TOPIC:

Praise for real encouragement received by many of our ministers in seeing increased numbers at week-night services. Pray for Holy Ghost fires to burst forth afresh in our churches.

Tuesday, March 24th. Rom. xv. 17-33.

"The God of peace be with you all" (verse 33).

How good it is to have "Peace with God" through Jesus Christ our Lord. But it is better to have "The Peace of God" which passeth all understanding to keep your heart and mind through Jesus Christ. But best of all is it to have "The God of Peace" with you.

There might be a slight fear in our mind lest we should lose that portion which was given to us, but can we lose God? Or rather can He lose us? He declares in John x. that He is able and willing to keep His sheep, that He is the good shepherd and knows His sheep. The Lord keeps His people individually, He keeps them from within by a grip on their souls, as well as from without by circumstances, by the rod of chastisement, by His good Word, etc. Amid all the turmoil and strife of this age how glorious to realise that "The God of Peace" is with us.

PRAYER TOPIC:

That Elim's Prayer Day [first Tuesday each month] be faithfully observed in our homes and our churches as far as possible. Prayer unlocks Heaven's power and fills empty seats.

Wednesday, March 25th. Rom. xvi. 17-27.

"But yet I would have you wise unto that which is good, and simple concerning evil" (verse 19).

The Apostle Paul here warns the Church at Rome of those who would take advantage of their willingness to serve Christ. For their obedience had come abroad unto all men, and Paul knew there were those who would try to take advantage of it. There are two courses which the enemy practises in his dealings with the children of God. The first is to hold them back from doing anything for God; to get them into bondage of some kind, through the fear of man, through ritual and form, or any other conceivable means. The second is to push them too far ahead. He adopts this latter policy when he sees their willingness to obey God at any cost. Then he takes advantage of their obedience, and employs human agency to help him in the carrying out of his devilish plot. This is what the Apostle here warns against. Fanaticism, wild fire, seclusions, unteachableness, and a host of other things are the result of Satan taking advantage of minds bent on carrying out the will of God in some particular pathway, but forgetful of the whole counsel of God.

PRAYER TOPIC:

That we regard solemnly the need for a greater, deeper, mightier outpouring of Holy Ghost power in our lives, our homes, our churches, and that we set ourselves individually to seek God for this.

Thursday, March 26th. John xiii. 1-17.

"I have given you an example" (verse 15).

In everything Jesus Christ is our great and living Example of what we should be and how we should act. Before us we have one of the most stupendous acts of grace recorded in the Bible. Jesus had just washed the feet of Judas Iscariot, knowing full well he was going out to

soil them in the betrayal of his Lord and Master. Yet for over three years Jesus had been a friend and companion to that man, He had never given him the cold shoulder once. This was very evident from the fact that His disciples had to ask as to whom He referred when He said: "One of you shall betray Me." And now here at the last Jesus stoops to that man and washes his feet. Such condescension, such grace: I know it is not earthly, it is heavenly. But let us remember that He has made us partakers of His divine nature, partakers of His grace, partakers of His life, partakers of His spirit.

PRAYER TOPIC:

That converts won in campaigns in England, Scotland and Ireland this year become strong in the faith, valiant for the truth, and filled with Holy Ghost power.

Friday, March 27th. John xiii. 18-30.

"And it was night" (verse 30).

Of all dark nights that one exceeded them all. What was the darkness of chaos in Genesis i. 2, compared with this? There the Lord was reigning supreme, moving upon the face of the deep. What was the darkness of Egypt compared with it? God's own people had light in their dwellings at that time, and consternation prevailed among the Egyptians. But here the Creator of the world is being betrayed by one of His own followers. It was a dark night in the life of Judas, he was taken possession of by the prince of darkness, and the lust for money had blinded his eyes. Jesus was betrayed at night, but He rose with the dawn: how beautiful, how fitting. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

PRAYER TOPIC:

Praise for steady missionary advance in Transvaal and for the opening up of two vast new fields where the need of the cleansing, separating power of Calvary's crimson stream is colossal.

Saturday, March 28th. John xiii. 31-38.

"A new commandment I give unto you, That ye love one another" (verse 34).

This is not an exhortation given us by the Lord, but a definite commandment. To break it must therefore be sin. Can a commandment given us by Jesus Christ be of any less value than those given us by the hand of Moses. This is the greatest of all the commandments with the exception of the one to love the Lord with all our heart, soul, mind, and strength. We need not therefore be surprised if Satan tries his hardest to get us to break this commandment. He will offer all kinds of excuses for us, and add to and take from the words of Christ, yet nevertheless the Word of the Lord abideth for ever. To keep this commandment must be of the utmost importance, or our Lord would not have put such stress upon it. Paul tells us it is the fulfilling of the law. Let us seek by the grace of God to keep this commandment even if it does cost us something; we will find that it pays a hundredfold both in this life and in that which is to come.

PRAYER TOPIC:

That through the visit of the London Crusader Choir to Lewes Prison to-morrow eternal decisions be determinedly made and that lives be recreated to live for God alone in the days to come.

ARE you not altogether taken by surprise at finding these words on the lips of Peter? Had it been John, the beloved one, the tender-hearted one, the one who laid his head upon the breast of the Lord Jesus, who had called Christ precious, you would not have been surprised. Had David, the sweetest singer of all Israel, the one who set down the deepest emotions of the heart on the pages of the Psalms, written that Christ is precious, you would not have thought it strange. But the words set strangely upon the lips of Peter, the hardened, burly fisherman of the sea, who on the night when Christ was betrayed, was found with curses upon his lips. Yet it is from the same lips that we have these sweet, tender, winsome words: "Unto you therefore which believe He is precious."

Of how many things in your life could you use this word "precious"? You count your health precious, or at least you do after you have lost it. You count your possessions precious. The dear companion of your life is precious. You look down into the smiling blue eyes of your baby boy, and you say he is precious. But nearer and dearer than all of these is

THE CHRIST OF OUR REDEMPTION.

So we look at Him with loving, glistening eyes, and our hearts respond with unutterable emotion, as we hear these words of Peter: "Unto you therefore which believe He is precious."

What makes a thing precious? Surely its costliness determines this. I could place in your hand a diamond, and you would say it is a precious stone. That is because it is costly. Then if I could place in your hand the Hope Diamond, world-famous as it is, you would say also that it is precious—and infinitely more precious—because there is none other like it in the world. Perhaps, then, if we take just such simple, earth-bound standards as these, we shall be able to understand why we must speak of the Lord Jesus as our precious Saviour.

His saviourhood was divinely expensive.

The saviourhood of the Lord Jesus Christ was divinely expensive; it robbed heaven of its glory.

It must have been this fact of which the Psalmist was thinking, when he wrote: "Thou art fairer than the children of men: grace is poured into Thy lips: . . . All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

"My Lord has garments so wondrous fine,
And myrrh their texture fills;
Its fragrance reached to this heart of mine,
With joy my being thrills.
His life had also its sorrows sore;
For aloes had a part:
And when I think of the cross He bore,
My eyes with teardrops start."

Precious

"Unto you therefore which believe He is precious."

By HAROLD

Myrrh and aloes and cassia—the fragrance of these were upon His garments, for He came from the ivory palaces of glory to a world of sin, godlessness, and death. He who was the brightness of God's glory and the express image of His person had to veil Himself in a robe of human flesh.

His saviourhood not only cost heaven its glory, but, in a strange way, it cost earth its pride. If the Father sent the Son to be the Saviour of the world, then the world must need a Saviour. The world must know itself lost, ruined, and eternally smitten under the power of sin. This saviourhood of Jesus Christ cost an unwilling world all its pride. It dashed the proud, self-righteous Jew to the earth; it destroyed all the wisdom, culture, and self-refinement of the Greek. It told the world that it had already been judged by God, and that its sin was known; its secret parts were uncovered, and God knew of its filthiness and had declared it all to be a stench in His nostrils.

If He is to be your Saviour, He will

ROB YOU OF YOUR PRIDE

likewise. You shall have to drop your little pretences of being good enough without Him. You shall stand still in your own helplessness, before you advance in His strength, seeing your little air castles of self-realisation and self-sufficiency tumble and crumble about you. You shall realise your utter helplessness without Christ. Your pride will be destroyed and broken, and you shall then stand ready for this next revelation—all glorious it is—concerning the saviourhood of Jesus Christ.

Not only did the saviourhood of Jesus Christ cost heaven its glory and earth its pride, but it cost the Son of God His life blood. In speaking of this, Peter applies that strange, tender adjective, "precious," when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ, as of a lamb without blemish and without spot."

During the Indian Mutiny, some of the English

's Saviour

believe He is precious."—1. Peter ii. 7

D. F. GRAHAM

were defeated, and a number of them were captured and taken prisoners to what was then the headquarters of the Sepoys. Among the captured was a man who was badly wounded and bleeding. He was lying helpless on the floor when

AN INDIAN OFFICER

came in and started to wrap a long chain about each of the English officers.

When the Indian approached the man lying on the floor, so weak from loss of blood that he could not move, and started to wrap and lock the chain about him, a brother Englishman, named Baird, leaped to his feet and pushed the Indian officer back, until he went staggering against the wall, and said:

"Man, have you neither heart nor sympathy? Don't you see this man is suffering from his wounds, and is so weak now that he cannot stand? He could make no attempt to escape if he wanted to. You are not going to add to his burdens by compelling him to lie there with a chain wrapped about him!"

Said the Indian officer: "There are as many chains as there are prisoners, and every chain must be worn."

Then said Baird: "You may put two chains on me; I will wear mine and his."

It was done. His captors locked two chains around him, carried him out, and dropped him into the infamous well of Calcutta.

The other man, unchained, went back to England. Until the day he died, he never tired of

SOUNDING FORTH THE PRAISES

of the man who, by wearing his chain, had made it possible for him to creep back again into the arms of his wife and children.

Perhaps, all of your life, you have heard such stories of substitutionary suffering, as we poor, stammering preachers of Christ try to find some way of telling you how infinitely costly was the sacrifice of Jesus Christ on our behalf. We try to make you

understand how infinite was the price He paid for our ransom. None other could ever pay such a price. That is why Jesus Christ is precious!

Stand to-night before the Cross of Christ's agony, and ask the Son of God how much you cost Him. You cost Him every drop of His life blood. You are precious to Him, as He is precious to you. That is why we must behold Him in enraptured vision, and call Him precious Saviour, because His saviourhood is so divinely expensive!

His salvation is utterly exclusive.

What gives the most priceless gem in the world its great value? Is it not the fact that there is not another like it on earth? For the same reason Jesus Christ is our precious Saviour. "For there is

NONE OTHER NAME

under heaven given among men, whereby we must be saved."

"There was none other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in!"

Had Jesus Christ not become our Saviour, the whole race would have been swallowed up in the abyss of its rebellion against God. Can you imagine any other form in the universe bound to that Cross atoning for sin? Can you imagine the angel Gabriel nailed to the tree of Calvary? Can you think of another being in all the vast empire of God that would be good enough to offer such precious blood in our stead? You cannot! Then hail Him precious Saviour. He alone is all the hope, and all the plea for saving grace, and all the glory of the soul that trusts in Him. The world has seen many teachers and instructors in religious ideals, but the world has seen but one Saviour.

A desert traveller is dying of thirst. His pockets may be bulging with gold. His saddlebags may be packed with bacon and flour and sugar. The one thing needful is water. Without water, he must die.

A man is

DYING OF STARVATION.

His eyes stand like burning lamps in their hollow sockets. His bones stand out beneath his shrinking, shrivelling skin. No matter what else he has, he must have food, for without food he will die. Food is the most precious thing on earth to him.

A man is dying in sin. His soul sinks under the condemnation of God upon his sinfulness. The works of his righteousness are all destroyed; he shrinks and quails before the blazing light of God's purity. He must have Christ. Without Christ, he dies. Jesus Christ is precious to the soul, because there is salvation in no other.

Did He not teach us so? "Verily, verily, I say
(continued on page 188).



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.

God's View-point.

WHAT a great difference this makes in any ministry undertaken in the kingdom of God. To a great extent it determines both the character and the true success of all Christian effort. Problems are presented in an entirely new light when they are approached from the divine point of view. We are thus saved from a narrow and often hampering interpretation of circumstances that seem to threaten the fulfilment of God's plan for our lives. In times of sudden crisis the heart is not seized with panic or driven to the verge of despair. Looking at things from the divine angle sometimes converts that which otherwise would appear trivial or irrelevant into important factors in the outworking of God's purpose. Looking at those forces, which to-day seem to threaten creation with irreparable disaster, from the divine view-point, gives to the heart the steadying conviction that ultimately truth shall triumph and righteousness reign; that the kingdoms of this world shall become the kingdoms of God and His Christ. Even suffering contemplated from the divine view-point becomes a cause for thankfulness, inasmuch as it subserves God's will in human life and eternal destiny.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A brother suffering with a tightening of the muscles, that he may prove the power of God in deliverance.—*T.L.*

A believer who needs the Lord's healing touch, and also for her son who is in very poor health, and does not believe in salvation, that God may open his eyes to the truth of the gospel.—*E.W.*

A son who is suffering from mental trouble, that he may be completely restored.—*A.B.*

A man and wife suffering from arthritis, that the Lord will manifest His healing power in their bodies.—*J.S.G.*

A wife who is suffering persecution at the hands of her family, that the Lord may undertake.—*K.P.*

A man suffering for over three years from a disease which has confined him to bed, that God may save and heal him. Also for another man suffering from leg trouble.—*E.M.G.*

Clusters of Camphire.

The Hidden Life

By Pastor C. C. W. Boulton

"Hide thyself."—I. Kings xvii. 3.

Some service great would better suit
This eager soul,
Yet if the path of loneliness
Leads to the goal,
And in the hidden place I best
Thy will can do,
I only pray with deep desire
O keep me true!

WHAT a strange command! And what fealty and loyalty it demanded on the part of the one called upon to obey. Betake thyself to the place of seclusion! Let them that seek thee find thee not.

This may be the preparation for and prelude to some miraculous ministry in the Holy Ghost. The discipline which obscurity imposes will but strengthen and deepen character. It is in the seclusion of some secret place that the foundation of true greatness is often laid.

When we adjudge the hidden ministry as unimportant we suffer from serious spiritual miscalculation—spiritual forces may be released as the soul abides beside some brook of fellowship with God. There is always a vital connection 'twixt Cherith and Carmel—the former is as indispensable as the latter, in fact it is the former that makes the latter possible.

"Hide thyself!" This is not a picture of a fugitive soul seeking escape from forces that are too great to be encountered. It is rather the portrayal of a soul reposing in God—restful, trustful and yet triumphant.

If we would aspire to the Christian apostolate we must be willing to graduate in the school of obscurity; remember the school of the prophets sometimes lies at the backside, of the lonely mountain. The place of silence and solitude has yielded some of the greatest souls to the cause of Christ. God's hand has held these souls in restraint and in reserve for the hour of crisis, moulding them into shape for the day of His manifestation.

The desert may become a sphere of service and the sea-girt Isle of Patmos a place of vision for those who dwell in the Spirit. God can speak His wonders into the depths of the silenced soul, and reveal His glory to those who are willing and able to wait before Him until His appointed time.

O Master, save me from a spirit of self-obtrusiveness. Let not my ministry be marred by the desire for prominence. Take away the lure of the limelight; destroy the magnetism of the multitude. To all Thy demands teach me obedience deep and true. Show me that if this life of mine would reveal Thee it must occupy the hidden place. It is self that has so often dimmed the vision of Thy glory; other lives that have sought Thy life-giving touch through me have been sent empty away because they found not the One for whom they hungered. They came in quest of the Bread of Life and they were offered the stone of self.

O safe and blessed anchorage
Within Thy strong embrace,
What pow'r shall pluck this happy soul
From such a resting place?

Jesus Bore our Sickness

By ANDREW MURRAY

He took on Him our sickness and bore our pains. My righteous Servant shall justify many for He will bear their iniquities. He shall divide the spoil with the strong, because He bore the sins of many.
—Isaiah liii. 4, 11, 12.

DO you know this beautiful chapter, the fifty-third of Isaiah, which has been called the fifth Gospel? In the light of the Spirit of God, Isaiah describes beforehand the sufferings of the Lamb of God, as well as the divine graces which should result from them.

The expression, to bear, could not but appear in the prophecy. It is, in fact, the word which must accompany the mention of sin, whether as committed directly by the sinner, or whether as transmitted to a substitute. The transgressor, the priest and the expiatory victim must all bear the sin. In the same way, it is because the Lamb of God has borne our sins, that God smote Him for the iniquity of us all. Sin was not found in Him, but it was put upon Him. He took it voluntarily upon Him. And it is because He bore it, and that, in bearing it, He put an end to it, that He has the power to save us. "My righteous Servant shall justify many, for He shall bear their iniquities . . . He shall divide the spoil with the strong, because . . . He bore the sin of many" (Isaiah liii. 11, 12). It is therefore, because our sins have been borne by Jesus Christ, that we are delivered from them as soon as we believe this truth; consequently we have no longer to bear them ourselves.

In this same chapter (Isaiah liii.) the expression, to bear, occurs twice but in relation to two different things. It is not only that the Lord's righteous Servant had borne the sins (v. 12), but also that He has borne our sickness (v. 4, R.V., margin). Thus His bearing our sicknesses forms an integral part of the Redeemer's work as well as bearing our sins. Although Himself without sin He has borne our sins, and He has done as much for our sickness. The human nature of Jesus could not be touched by sickness because it remained holy. We never find in the account of His life any mention of sickness. Participating in all the weaknesses of our human nature, hunger, thirst, fatigue and sleep, because all these things are not the consequence of sin, He still had no trace of sickness. As He was without sin, sickness had no hold on Him, and He could die only a violent death and that by His voluntary consent. Thus it is not in Him but on Him that we see sickness as well as sin; He took upon Him and bore them of His own free will. In bearing them and taking them upon Him, He has by the very fact triumphed over them, and has acquired the right of delivering His children from them.

Sin had attacked and ruined equally the soul and the body. Jesus came to save both. Having taken upon Him sickness as well as sin, He is in a position to set us free from the one as well as the other, and that He may accomplish this double deliverance, He expects from us only one thing, our faith.

As soon as a sick believer understands the purport

of the words, Jesus has borne my sins, he does not fear to say also: I need no longer bear my sins; they are upon me no longer. In the same way as soon as he has fully taken in and believed for himself that Jesus has borne our sicknesses, he does not fear to say: I need no longer bear my sickness; Jesus, in bearing sin, bore also sickness which is in consequence; for both He has made propitiation, and He delivers me from both.

I have myself witnessed the blessed influence which this truth exercised one day upon a sick woman. For seven years she had almost entirely kept her bed. A sufferer from consumption, epilepsy and other sicknesses, she had been assured that no hope of cure remained for her. She was carried into the room where the late Mr. W. E. Boardman was holding a Sunday evening meeting for the sick, and was lying in a half-fainting condition on the sofa. She was too little conscious to remember anything of what took place until she heard the words: "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17), and then she seemed to hear the words: "If He has borne your sicknesses, why then bear them yourself? Get up." But she thought: if I attempt to get up, and fall upon the ground, what will they think of me? But the inward voice began again: "If He has borne my sins, why should I have to bear them?" To the astonishment of all who were present, she arose, and although still feeble, sat down in a chair by the table. From that moment her healing made rapid progress. At the end of a few weeks she had no longer the appearance of an invalid, and later on her strength was such that she could spend many hours a day in visiting the poor. With what joy and love she could then speak of Him who was "the strength of her life" (Psalm xxvii. 1). She had believed that Jesus had borne her sicknesses as well as her sins, and her faith was not put to confusion. It is thus that Jesus reveals Himself as a perfect Saviour to all those who will trust themselves unreservedly to Him.

ANONYMOUS GIFTS

We acknowledge with grateful thanks the following gifts from anonymous donors:

Jubilee Appeal Fund: Englefield Green (E.G.), £1; Glasgow sister, per Pastor LeTissier, £1; Ayr sister, per Pastor Darragh, £2; Rugby Crusaders, £1; Perthshire, 10/-; Totland Bay (G.S.A.), 10/-; Portsmouth, £3; Gare, Colombier, Switzerland, Swiss 50 franc note; London, E.1, £1; Lurgan member (C.E.), 10/-.

Foreign Missionary Fund: Hove Crusader, designated, 2/6; Croydon Crusader (Miss S.), per Miss Henderson, 5/-.

Prison Work: Glasgow sister, per Pastor Le Tissier, 10/-; Bradford (L.A.), £4.

Work in General: Birmingham sister (tithe £1 4s.).

Precious Saviour (continued from p. 185)

unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door of the sheep. All that ever came before Me are thieves and robbers: . . . I am the door: by Me if any man enter in, he shall be saved. . . . The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

On another occasion our Lord said: "I am the Way,

THE TRUTH, AND THE LIFE:

no man cometh unto the Father, but by Me." And again, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Just as a man dying of starvation needs food, so the soul of man needs Jesus Christ. Without Him, one dies! That is the one thing about Jesus Christ that maddens men. Most people will admit He is good, in fact, much better than they. They will admit the beauty of His teaching and the fragrance of His character. They will assent that He pointed the way to eternal life. Some will even admit His claim that He is the way. But when He claims to be not only the way, but the *only* way to God, they hiss His name and repudiate His claims.

But this same utter exclusiveness of His salvation makes Him precious to us who believe. We know that if it had not been for Jesus Christ, and our acceptance of Him as the only way to God, we should never have known the meaning of salvation. Like Wesley, who, whenever he saw a dissolute, repulsive character, and was tempted to turn aside in disgust, would say, "There, except for the grace of God in Jesus Christ, is John Wesley," we, too, know the depths from which we have been lifted.

His love is eternally expansive.

Again, the Lord Jesus is our precious Saviour because His love is eternally expansive.

THE RICHES OF HIS GRACE

are exhaustless; the depths of His love are unsearchable; and we shall never come to the end of the revelations of His glory.

How much credence would you give to any one who should say: "I have tasted of the water of life; I have explored the depths of God's grace; I have tasted of the sweetness of His love; the fragrance of the Rose of Sharon has been in my nostrils; the powers of the age to come have swept over my soul; there is nothing about the Lord Jesus Christ which I have not seen and experienced; my soul is surfeited with Christ; there is nothing new in Him for me"?

You would know that such an one had never known Christ or seen Him at all. But we who know Him and have seen Him by faith are coming more and more to realise that His love is past finding out.

Some of you have treasures, and their charm never fails to thrill your heart. You turn to them when all

other things of life fail. One of them may be a bunch of old letters, tied with a bit of faded ribbon; you pick them up when you are tired of the world and its noise. You turn again the pages which are well-thumbed and stained in places by the splash of tears. You hear the old, familiar voice; you know every accent in that voice, though it was hushed long ago in silence. For you such letters are

YOUR GREAT TREASURE.

They are precious.

I have sometimes gone into a home where a parent will take down a little photograph and hand it to me and say:

"This is our precious baby."

And I say, "Where is she? I did not know you had a little girl of that age."

Then the voice trembles with the answer:

"Baby is in heaven now."

That photograph is precious, and no matter how hard the day has been, or how keen the disappointments, or how annoying the trials, when a parent looks at that photograph, the heart softens, and a sweet tenderness creeps into the voice.

Are not such things faint illustrations of the preciousness of Jesus Christ? No matter how far we may go into the depths of Christ, His love is always as fresh as the dews of Hermon. Each newborn morning, as we rise and look into His face, we vow His presence was never before so sweet or His mercy so tender. Were it not for Him and His promise, the faded letters would be our despair, rather than our joy; and the little photograph would be but a reminder of our eternal bereavement, rather than our glad hope of reunion by and by.

Most of all, *He* is precious; and when He leads His people home at last, we shall spend eternity in exploring the unsearchable riches of Christ. His love is eternally

EXPANSIVE, EXHAUSTLESS, AND BOUNDLESS.

A century ago, in Northern Europe, one of the grandest buildings in all that land was one of the marvellous old cathedrals. Upon one of the arches of that cathedral was a sculptured face of wondrous beauty. It was long hidden, and no one knew of its existence, until one day the sun's light, striking through a slanting window, chanced to reveal its matchless features. Ever after that, upon the days when it was thus illuminated for a brief time, crowds came and eagerly waited for the opportunity to see that face.

That wondrous face of stone had a strange history. When the cathedral was being constructed, an old man, broken with the weight of years and care, came and besought the architect to let him work on the building. Out of pity for his age, but fearful lest his failing sight and trembling hand might mar some fair design, the architect set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, and the face up-

(continued on page 190).

Welcome News of Widespread Revival

Capturing the Godless for Christ—Successful Campaigns

OUTPOURING OF THE HOLY GHOST

According to the Scriptures

Knottingley (Pastor L. C. Quest). The saints at Knottingley are rejoicing because God has been blessing them with all spiritual blessings, and above all with an outpouring of the Holy Ghost. Definite prayers had been made that God would move in this church, that believers should be baptised with power for service, and that others should be strengthened to carry on for the Lord. The result has been an effective and decisive answer to those who contend that



Pastor L. C. Quest

the Holy Ghost is not for to-day, for God in answer to the prayers of His children is sending a deluge of Holy Ghost power upon them. Beginning in a Crusader meeting many were baptised in the Holy Ghost "and they spake in other tongues, as the Spirit gave them utterance," according to the Scriptures. Such a wave of divine power could not be confined to one meeting, it has continued in all meetings, and believers were caught up in this rising tide of power, and many have been filled with the Holy Ghost and power. All services, Crusaders, Bible readings, prayer and testimony, women's fellowship, gospel services, and last but not least, the breaking of bread are hallowed meetings to the saints, for God is very near. The power of the Holy Ghost is present in all meetings to heal, to strengthen, to edify the saints, and to glorify the Lord Jesus. Such an outpouring can only call forth from His children the highest forms of praise and worship. It is at times like these when one feels the futility of words, and can only say "Bless the Lord, O my soul." Such an outpouring can mean only one thing—a fuller, more powerful life for God and definite results in the extension of His Kingdom. "To God be the glory!"

SUCCESSFUL CAMPAIGN

New Members Received into Fellowship

Grimsby (Pastor V. S. Pritchard). The Lord's people in this church are rejoicing for the great things He hath taught, the great things He hath done. During the campaign, conducted by Mr. James E. Shaw, God moved in the midst, His presence being manifest in every meeting. The campaign commenced in a spirit of praise and prayer, a large number of people attending each

service, the Crusaders and Elim Gospel Quartette rendering special singing. Mr. Shaw's own testimony that he was a converted drunkard and bookmaker of thirty-five years standing, showed the precious reality of salvation, that God, in His love does save from the uttermost to the uttermost.

Two special subjects, "Justification by Faith," and "Sanctification," resulted in several of the saints reconsecrating their lives to the Master's service. Others testified to having received a touch of divine healing.

During the past months several new members have been received into the Church. Under the Spirit-filled ministry of Pastor Pritchard there is a noted increase of attendance at all meetings. Since the beginning of the new year several souls have accepted Christ as Saviour, and each week strangers are seen at the gospel service, young men and women being attracted by the story of Jesus. "Practical Pentecost," the theme of the Bible study for several weeks on Thursday evenings, has caused deep interest.

SPECIAL MISSIONS IN IRELAND

Much Blessing Experienced

During the past two months special campaigns have been held in the Elim Churches at Rathfriland and Moneyslane, Co. Down, conducted by Pastor D. Hood.

Rathfriland. From the very commencement of the first meeting the divine blessing was realised in this campaign. Evangelist Mahood conducted the meeting and then Mr. Hood gave a message on "Unbelief," showing how it hinders the child of God from possessing his full inheritance in Christ, and how it prevents the sinner from possessing salvation.

Night after night followed of real Gospel ministry in word and song under the power of God's Spirit. The storm that swept the British Isles during this month also swept Rathfriland, but so also did God's power sweep some souls into the Kingdom of God.

Each Sunday evening found the hall well filled. God's people were greatly revived and the blessing of the Lord was upon the ministry of the Word until the closing service which came all too soon.

On the closing night of the Mission at the after meeting £12 was raised for the Jubilee Fund.

To God be all the glory!

Moneyslane. For three weeks and three days the Evangelist preached Christ and Him crucified, also addressing God's people on such subjects as "Revival" and "Sanctification."

The attendance increased steadily as the mission continued and the last Sunday evening found the hall filled.

The Lord's people in Moneyslane were

blessed and revived by the faithful Holy Ghost preaching of God's servant, and though outward results were little manifest, we feel sure that the seed was well sown, and as it is watered by prayer will yet bring forth fruit.

FRUITFUL CAMPAIGN

Hunger for God's Word

Middlesbrough (Pastor E. H. Lucas).

The blessing of the Lord continues to rest upon His work at Middlesbrough. It is good to see young and old alike so hungry for God's Word, and the Bible studies on Friday evenings and Sunday afternoons so well attended. The difficulty is not to get the saints to attend the Bible studies, but to get them home; they do not seem to tire of feasting on the Word of God.

A short time ago the church held its first baptismal service, conducted by Pastor E. H. Lucas, when twenty-two believers followed their Lord through the water. The Church was packed to its utmost capacity, and the meeting was most impressive. At the close one soul passed from death into life, while others signified their intention of being baptised at the earliest opportunity.

A two-weeks' Revival and Divine Healing Campaign has just been concluded, conducted by Pastor Hubert Entwisle of Sunderland, which has proved a source of great blessing. Seven souls were saved during the campaign, and the saints were much blessed and refreshed, a few testifying to healing for their bodies.

SOWING AND REAPING

Times of Ingathering

Rochester (Pastor J. Kelly). Annual events such as anniversaries or the passing of the old and the advent of the new year, cause God's people to ponder the pathway of the past. At Rochester the early part of the year proved a time of much sowing; it seemed that the experiences of the farmer was being relived in the assembly life, but praise God, the harvest has followed the seed time, and the results are souls saved, backsliders restored, bodies healed, and a deeper knowledge of the ways of Jehovah.

Some time ago the church had a visit from Mr. Peterson of Ilford and four precious souls found peace in believing;



Pastor J. Kelly

from that Sunday onwards others have come to the Saviour.

The items given by the children at the Anniversary Services were a real credit to the teaching and training given in our Elim schools. After a very enjoyable programme the prizes were distributed by the Church Secretary, Mr. E. A. Cue. The number of scholars is on the increase.

Owing to the unavoidable absence of the Pastor the church was favoured with a visit from Mr. Timbrell of the Elim Bible College, for the Fellowship Tea and Meeting. The various reports of the work in general revealed again the wonderful blessings received during the past year.

Under the ministry of Pastor J. Kelly the saints are being brought into a deeper experience of the Christian life.

PROVING THE POWER OF THE FOURSQUARE GOSPEL

Peckham (Evangelist J. H. McInnes).

"Tell the world that you have found a precious Saviour,
Tell the world that there is healing in His name;
Let them know that He can fill you with His Spirit,
But best of all that He is coming back again."

This is the song of the saints at Peckham, and moreover it is their experience. The church enjoys a real Foursquare Gospel life and witness. The saints are proving Christ as:—

1. Saviour!—One Sunday evening a young man surrendered his life to Christ; but Christ taught His disciples to bring

others, so he went forth with the spirit of Philip and brought his sister, and she too experienced Christ's saving power.

2. Healer!—In the prayer meetings believers have testified to healing, healing through the power of a mighty God. One example of healing through prayer is that of a girl in hospital with consumption. Prayer was offered on her behalf and now the doctors say there is no trace of the deadly disease. Glory!

3. Baptiser!—After the Bible study one evening, a short receiving meeting was held, and four believers were baptised in the Holy Ghost according to Acts ii. 4.

4. Coming King!—All are looking upward. The Lord is coming! The Peckham church has much to praise God for under the able ministry of God's servant, Evangelist J. H. McInnes, who expounds the Word in the power of the Holy Ghost. Blessing and encouragement is received at the weekly conventions when visiting pastors minister the Word.

GREAT BLESSING ENJOYED The Lord's People Edified

Silloth. A fifteen days' campaign, conducted by Pastor and Mrs. Tetchner of Scarborough, has just concluded. The meetings were held in the Silloth Congregational church, and great blessing was experienced. The Word went forth in mighty power, and the people were brought face to face with eternity. A few yielded to the claims of the Gospel, and those who already knew the Lord were spurred on to greater exploits, and

a hunger for more of God's Word was created in their hearts. God's hand was indeed working, and one felt that the time was all too short. The most outstanding result is that a Crusader branch has been formed and great things are expected. God wonderfully supplied every need, and the faith of God's people is stronger than ever.

Five sisters have recently followed the Lord through the waters of Baptism.

PROVING THE POWER OF THE GREAT PHYSICIAN

Ashbourne (Evangelist R. J. Cook). During the past few weeks there has been much cause for praise to God for His gracious dealings with His children. The Annual Church Fellowship Gathering proved a most happy service. This was followed by a ten days' campaign, conducted by Mr. J. Shaw. Some helpful and inspiring times were spent during these special services.

Recently the church was much encouraged by the surrender of three souls, and later a fourth yielded to Christ. God has also been pleased to definitely answer the prayers of His people for those who were sick. A baby recently taken very ill with pneumonia; after prayer had been made, the child rapidly recovered. Another child, suffering from lung trouble, was visibly better in health, and the doctor pronounced the case much improved. The improvement is being maintained.

The attendances show general increase, and greater things are ahead of God's people in this little Derbyshire township.

An Allegory of Isaiah xl. 28-31

By J. HENDY MORTON

OMNIPOTENCE can never tire, but mankind always does. Its strength is as nothing and even the young and strong fail. But to those who realise the enormity of life's demands and their own inability to meet them, God not only gives but also increases strength.

Men of all races and all times have realised that they are unfit for heaven and have sought to fit themselves. Hence the morality of Confucius, the self-abasement and asceticism of many sects, the Buddhist's contemplation, and the Dervishes' wild ecstasies. But even the strongest and wisest of them fail. They are born in the deep, dark Valley of Sin and their aim is the great mountain peak Perfection that towers high above them all. Oh, the bitter, endless grind of those who find they cannot even leave the dismal Valley of Sin! Oh, the depths of disappointment when they come to deep ravines, wide swamps, and precipice faces that no man can pass! Their task is hopeless.

But who is this that comes running joyfully over the flats, walking steadily up the steep inclines, and who, where no man can pass, "mounts up with wings as an eagle?" On and on he goes. Does he never tire? Is there no run so long, no climb so steep that running he need never slack his pace, and climbing he will never faint? None!

Then who is he, for he seems as other men and

looks as weak, nor do his wings appear till he must fly, or stop? His name is Helpless and he is of the family of "They that wait upon the Lord." This family of weaklings come to God and "He giveth power to the faint, and to them that have no might He increaseth strength," for His "power is made perfect in weakness." Then they run for joy and the mountain rings with their shouts of praise and gladness as they press on up to the mountain tops toward "the mark of their high calling in Christ Jesus."

Precious Saviour

(Concluded from p. 188)

turned to the marvellous face which he had wrought—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon the sculptured face, they said: "This is the grandest work of all, for love wrought this."

That is what shall make heaven glorious. When our hearts fail us at the glory He has prepared, we shall see, wrought into every design in glory, the love of Christ, which led Him to Calvary for us. Those blessed hands to-day are busy at the wondrous labour of God, working His love into mansions of light for us. That love never fadeth, and that love never faileth. Precious Saviour!

YOUTH CAMPAIGNS

FOREST HILL

The week's campaign at Forest Hill conducted by the London Crusader Choir, was a season of uplift and blessing to the church. Souls were saved and made very conscious of His presence. The final meeting saw a fine congregation, and ended with a Divine Healing service, and a glorious time of worshipping the Lord. The choir supported the campaign magnificently nightly, and a time of happy fellowship was experienced by all.

MANSFIELD AND CARLTON

The campaigns at Mansfield and Carlton conducted by Evangelist David Vanstone (Crusader Commissioner) have resulted in scenes of revival and enthusiasm, and precious souls finding the Saviour. A Crusader branch has been commenced at Mansfield, and there is much evidence of another Elim Youth Centre commencing operations for the glory of God.



Evangelist
David A. Vanstone

Springbourne Crusader Branch

BOURNEMOUTH

The Crusaders of Springbourne recently spent a very happy time together, the occasion being a Crusader Tea, incidentally it being the first we have held.

Each Crusader had the privilege of inviting a friend, chiefly fellow-workers who are unsaved; and one rejoiced in heart to see so many had accepted the invitations, the number far exceeding the expectations of those who prepared the good things (there being 88 in number); but we praise God for the rich supply that He gave us through the Crusaders. He gave enough and to spare, "How like Him," who always gives good measure, pressed down, and shaken together, and running over (Luke vi. 38).

After all had partaken, special choruses were sung much to the enjoyment of the visitors; the Pastor then gave a brief outline of what an "Elim Crusader" means; emphasising the first necessary step, that of personal salvation; although seeing no outward manifestation we believe the Holy Spirit was present, convicting of sin.

On two previous occasions we have been blessed through the special ministry of the Rev. Hudson, a Church of England minister who is very interested in the Elim Crusader Movement, and a very frequent visitor to the Church meetings.

On the first occasion he gave to us some of his experiences whilst working for the Lord in Poland, and the latter a devotional address on "Prayer," both being very much appreciated by the Crusaders.



(Conducted by Pastor DOUGLAS B. GRAY)

BRIEF NOTES

Some excellent new gramophone records have recently been made.

Holloway and Wormwood Scrubs Prisons were visited recently by the London Crusader Choir and splendid services conducted.

Owing to the revival campaign by the Principal at Glasgow, Evangelist D. Vanstone's campaign there has been postponed.

Plans for the summer camps are under way. Watch for details.

Crusaders who are not Sunday school teachers should see the new Elim Handbook of lessons. They make excellent Bible study.

Crusader Secretary—when did you last send us a report of your branch activities? Thank you, we ask your co-operation in all matters.

All eyes are turning towards, and hearts are praying for the great annual Easter Conventions.

CRUSADER EVENTS

YOUTH CAMPAIGN

Elim Tabernacle, Fowler Road
ISLINGTON

March 15th to 22nd

conducted by

Miss JOAN HOLMAN
(Crusader Commissioner)

SCOTTISH RALLY

Elim Tabernacle, Dundee
March 21st at 7.30 p.m.

Speaker:

Evangelist DAVID VANSTONE
(Crusader Commissioner)

Convener:

Pastor JOHN HILL

HANTS AND DORSET RALLY

The Town Hall, Bournemouth
April 29th at 7.30 p.m.

conducted by Pastors

JAMES McWHIRTER
DOUGLAS B. GRAY
J. D. CRAIG, Esq.

NATIONAL CRUSADER TOUR

May 6th to 17th

By Pastor DOUGLAS B. GRAY
Evangelist DAVID VANSTONE

and

LONDON CRUSADER CHOIR
QUARTETTE PARTY

(Watch for further particulars)

Is Science in Conflict with Christianity?

That depends upon what is meant by "science." The word "science" means knowledge. According to modern usage the term is generally applied to man's knowledge of the world of nature.

We owe much to the painstaking labours of noble men of science. Modern surgery, which has saved countless lives, owes its origin to two men of science, who were also Christians: Sir James Simpson, who discovered the use of chloroform as an anæsthetic; and Lord Lister, who discovered the antiseptic treatment of wounds. And Lord Lister said, "There is no antagonism between the religion of Jesus Christ and any fact scientifically established." Most men of science, like most men in all walks of life, are non-Christians.

The knowledge of the facts of the material world can be put to good or bad use. During the Great War science was used both to destroy life and to save it. In this age of machinery people have an exaggerated idea of the value of science. The most important things lie outside its scope. In regard to these things it can only say, "I do not know."

But "science" is often used not of the facts of the world of nature, but of the theories of the scientists, and also of the speculations of philosophy. The New Testament warns us against this "science falsely so-called" (I. Tim. vi. 20). "Science" to-day is invoked by those who want to throw a stone at Christianity; it is really another name for unbelief and is the great modern counter-authority to the Word of God. Satan, the great deceiver and enemy of true faith, uses this popular word as a smoke-screen behind which he launches his attack against the gospel of Christ.

The Greeks were the cleverest people of the ancient world. But Paul tells the Christians at Corinth that the world by its "wisdom," that is, its philosophy, did not and cannot know God. See I. Corinthians i. There was "modern thought" in Paul's day, and the modern thought of to-day will not be modern in twenty years' time.

Fashions in thought change almost as quickly as fashions in ladies' dresses.

Why do men prefer the changing speculations of the human mind to God's facts? Because they are *not reconciled to God Himself*. The various theories of unbelief are really only ways of refusing allegiance to the Lord Jesus Christ. He still says to unbelievers, "You

will not come to Me in order to have life." Unbelief comes not from the brain but from the heart or will. Said a young man who was kept from infidelity by his godly father's example, "I *wanted* to disbelieve what marred my sinful pleasures."

In the face of such questions as, "Where did I come from? Why am I here? Where am I going?"

science is dumb; philosophy can only speculate, and its speculations have always proved useless and misleading; the Bible alone speaks with Divine certainty. It has not changed, and yet it is always up-to-date. No saved person will hesitate to choose God's facts rather than man's guesses. An ounce of revelation is worth a ton of speculation.

SUMMER IS COMING!

ELIM HOLIDAY HOMES

Blackpool, August 1—31.

Brighton Downs, July and August.

Eastbourne, July 30—September 3.

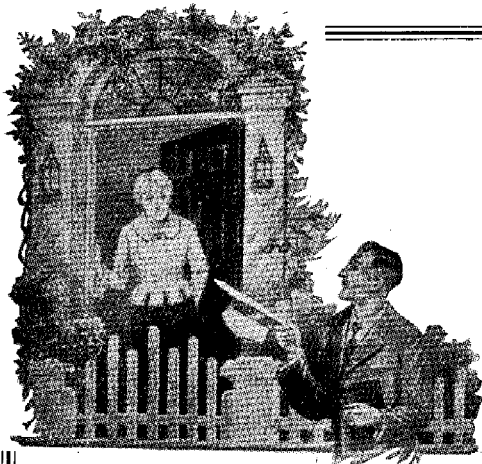
Ryde, I.W., July 31—August 28.

Bethrappa, Glossop, open all the year.

Elim Woodlands, open all the year.

Elim Rest Home, open all the year.

For particulars apply to: Miss Barbour, 30, Clarence Road, Clapham Park, London, S.W.4.



He often saw the woman and spoke to her of such subjects as the weather.

"You Never Asked Me"

He often saw the woman and spoke to her of such subjects as the weather, but never thought of saying anything to her of spiritual things. He told us how, some days before, there had come a knock at his door between two and three o'clock in the morning. The message was that this woman was very ill and wanted to see him. Hurriedly he dressed, all the time wondering what he could say.

When he went in he found her very ill, her hands playing nervously with the coverlet. With his heart overflowing he put his hand on her thin wasted hand and said, "I am sorry to see you so poorly."

"Yes," she said, "I am very poorly. I am not far from the end; but it is not too late, is it?"

"Too late for what?" he asked.

"It is not too late for me to come to Jesus?"

"No," he said, "it is never too late."

Then she looked at him and said: "You never asked me to come to chapel, and you never talked to me about Jesus. You thought I was an infidel. You didn't know my father was a local preacher, and my mother was a class leader, and that I was a Sunday school teacher. It broke their hearts because I would wed an infidel; but I was no infidel. Oh, you don't know how I have wished I could come to chapel, and many a time I have stood at my door and said, 'He will ask me to-day; I am sure he will ask me to-day,' but you never did! And I was too proud to come without. Then I used to come in and sit me down in my rocking chair, and fold my arms and bury my face and say: 'Nobody cares.' But it is not too late, is it? It is not too late?"

He led her to Jesus. "But," he said, "I can never forgive myself that God put that woman in my way, and her heart was longing and yearning for a word that would bring her into the Kingdom, and I never spoke it to her.

"But there is another side. What about the Holy Spirit? He looked for a man and could find none. It fills me with something like agony when I think of the Spirit's longing and the Church's denseness; when I think of the Spirit's anguish and the Church's worldliness."

ON a village platform I was speaking in a good-humoured way of the difference between the villages and the towns of this land. In all our cities there have been people invited to the house of prayer, who have never seriously been offered the gospel of salvation. One of the things that has staggered me has been the great crowd of people living under the very shadow of churches and chapels whose minds are dark and desolate, knowing nothing of the things of God. "Of course," I said, "these things do not happen in the villages. In the village everybody is known, and sought and cared for, and if any man is lost, surely it must be because he will not be saved."

Before I could finish a friend on the platform put a hand on my shoulder and said: "I cannot let you talk like that." Then he told us of a small cottage, standing alone in a country lane, which he often passed. In that house lived a member of a family, known through all the north of England as the founders of a sect of unbelievers. The man had died, and his widow lived through many years in that same cottage. The churches respected her convictions, as they thought, and did not talk to her about religion. Every time he went to his church my friend passed this cottage.

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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

Bournemouth, "Montreal," 7, Walpole Road, Boscombe; board-residence, excellent catering, every comfort; recommended by Pastors and Christian workers; 6/- per day; close to sea and assembly. B2270

Bournemouth, Winton.—Holiday; 2 bedrooms, 1 sitting-room, board if required; children not objected to; bed-breakfast 3/- night; near shops. Mrs. Whittaker, 70, Acland Road. B2281

Broadstairs.—Bed-sitting room, breakfast, two friends sharing, 3/- each, other meals if required; central, quiet, homely; highly recommended. 15, Walmsey Road. B2269

Cornwall, Newquay.—Picturesque, Christian guest house, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; tennis court, putting green; ten minutes' walk from various beaches; on bus route to lovely North Cornwall coast; comfortable, homely, with Christian fellowship, for paying guests; personal supervision, excellent cooking, separate tables, electric light (h. and c. water) garage. Book for your summer holidays. Special offer, now until May 31st, of 35/- per week; Foursquare. Apply Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. 'Phone, Newquay 526. B2267

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. B2231

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

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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

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. B2261

London, Clapham Common.—Christian home for gentlemen; sole guest; well recommended; breakfast and evening meal; full week-ends 27/6 inclusive. Vacant now; one minute trams, buses and tube. 17, Hambalt Road, S.W.4. B2280

Margate.—For Easter holidays; board-residence 5/- daily, 4 meals; bed and breakfast 3/6 per night; minute sea and sands. Book now (stamp reply). "Beach Crest," 41, Canterbury Road. B2273

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Old Colwyn.—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergale Road. B2256

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Southend-on-Sea.—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

Weston-Super-Mare.—Comfortable house; Christian fellowship; buses pass door; near sea; delightful place for holiday; Easter visitors welcomed; moderate terms. Mrs. and Miss Plant, 81, Exeter Road. B2263

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Westcliff-on-Sea.—Homely apartments, with or without board, or bed and breakfast. Mrs. Sharp, "Linwood," 6, Southview Drive. B2274

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Wanted, early April, for two ladies, part house or small flat, near Elim Tabernacle; Clapham Park district preferred; modern conveniences. Misses Treadwell and Fardon, "Winona," Wood End Road, Wednesfield, Staffs. B2275

Flat to let, Abbeville Road, Clapham; 1 large, 3 small rooms, bathroom and lavatory in good condition; Christians preferred. Apply, by letter, Mrs. Farrow, 10, Greenwood Road, Hackney, E.8. B2276

Kingston-on-Thames.—Near town and stations, first, second floor unfurnished flatlet, comprising three rooms, and scullery; all separate conveniences; meters. Comfortable home for quiet adults; Foursquare preferred. Also extra sitting-room and 'phone. "Nodeew," 32, Cromwell Road. B2277

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Wanted, refined, useful help; plain cooking; in select guest house; extra good home; consideration to one interested; maid kept. State wages and experience. Lister House, Park Street, Hitchin, Herts. B2265

Wanted, end March, smart, willing, Christian girl, 17 to 20, also girl for season. Apply Mr and Mrs. E. W. Hooper, "The Place Hotel," St. Columb Minor, Newquay, Cornwall. B2266

Wanted, Christian girl, fond of children (ages 6 months, 2½ years and 6½ years) for Foursquare home; age 18—20 years. Fielding, 25, Chelwood Crescent, Street Lane, Leeds, 8. B2271

SITUATION WANTED

Wanted by young man, post as caretaker; recommended by Pastors; very handy with tools. Write, W. J. Piggin, Everleigh House, Everleigh Street, Tollington Park, N.4. B2272

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Graham.—On February 10th, to Mr. and Mrs. H. Graham, of New-towards, the gift of a son, William John Dorrien.

MARRIAGE

Shadlock : Kent.—On March 4th, at Elim Tabernacle, Coulsdon, by Pastor E. C. W. Boulton, Pastor Frank Shadlock to Daisy Alice Kent.

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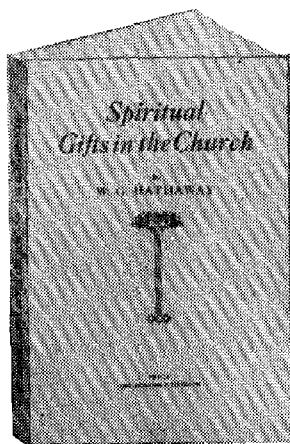
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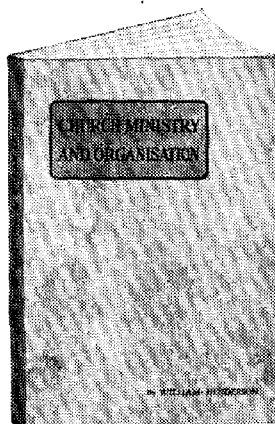


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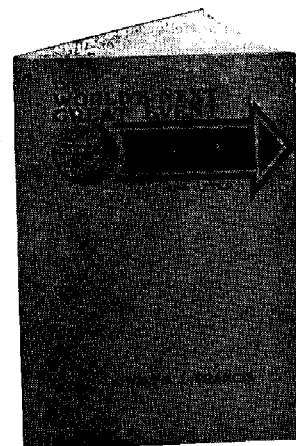
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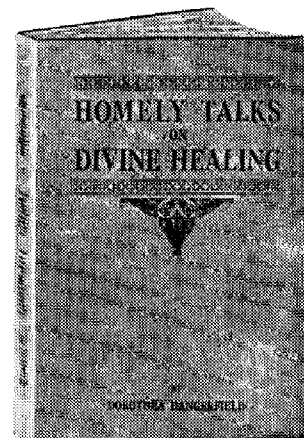


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