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CRUCIFORM CHRISTIANITY (see page 680)

REGISTERED AT THE G.P.O.
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The Elim Evangel AND FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to day, and for ever.
HEB. XIII. 8.

Vol. XVII., No. 43

OCTOBER 23rd, 1936

Twopence



"I am
come
that
they
might
have
life."

John X.
10.

Is
any sick
among you? Let
him call for the elders of
the Church; and let them pray
over him, anointing him with oil in
the Name of the Lord: and the prayer of
faith shall save the sick, and the Lord
shall raise him up; and if he
have committed sins,
they shall be
forgiven
him

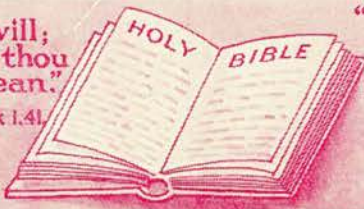
James
chapter five, verses fourteen
and fifteen



"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. October 23, 1936 No. 43

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Pastor P. N. CORRY

ORGANISING SECRETARY OF THE JUBILEE FUND
WILL VISIT A NUMBER OF
ELIM CHURCHES

as follows:

Tuesday, October 20.	Hull (City Temple).
Wednesday, " 21.	Grimsby.
Thursday, " 22.	Bradford.
Friday, " 23.	Glossop.
Sunday, " 25.	Bournemouth (Springbourne).
Monday, " 26.	Salisbury.
Tuesday, " 27.	Southampton.
Wednesday, " 28.	Romsey.
Thursday, " 29.	Portsmouth.
Friday, " 30.	Ryde.
Sunday, November 1.	Worthing.

PRINCIPAL GEORGE JEFFREYS

and Revival Party's

ENGAGEMENTS

THE CITY TEMPLE, GLASGOW

(Bath Street, Corner of Elmbank Street)

Sunday, October 25th to Thursday, October 29th. Sunday 11 a.m. and 6.30 p.m. Week-days at 7.30 p.m. Pastor James McWhirter will follow on with an eight days' campaign from Sunday, November 1st to 8th. Sundays at 11 a.m. and 6.30 p.m. Week-days (except Friday, 7.30 p.m. Soloist: Mrs. McWhirter (née Joan Holman).

THE JUBILEE TEMPLE, BLACKPOOL

(Waterloo Road)

Sunday, November 1st to Thursday, November 5th. Sunday at 11 a.m. and 6.30 p.m. Weekdays at 7.30 p.m.

ELIM'S COMING OF AGE SOUVENIR

ALL PROFITS TO THE ELIM JUBILEE FUND

The only up-to-date record of Elim's twenty-one years. No friend of Elim should be without it. Obtainable from any Elim Church, or from Elim Publishing Co., Ltd. 1/-
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(Post free 1/2)



BALLYMONEY. Now proceeding. Evangelistic campaign conducted by Pastor F. A. Farlow.

BERMONDSEY. October 25—29. Elim Tabernacle, Dunton Road (late Upper Grange Road). Special visit of Pastor and Mrs. W. F. South.

CARLTON, NOTTS. October 18—25. Elim Hall, Conway Road. Campaign by Evangelist J. Newman.

CATERHAM. October 23, 30; November 6 and 13. Co-operative Hall, Upper Caterham. Special series of addresses on the Holy Spirit, by Pastor E. C. W. Boulton.

DIDCOT. October 18 to November 1. The Coronet Ballroom: Evangelistic campaign conducted by Pastor Charles W. Flemming.

EALING. November 1. Ealing Tabernacle, Northfield Avenue. Special visit of London Crusader Choir, 6.30 p.m. (The Choir visits Wormwood Scrubs Prison in the afternoon).

ELIM WOODLANDS. Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers. Holiday Home Reunion on October 31. All are welcome. Miss Henderson will preside and others will speak and give their testimonies. Tickets 1/-.

GLOUCESTER. October 25, 26. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor E. C. W. Boulton.

HALIFAX. October 18—28. Elim Tabernacle, Bond Street, Hopwood Lane. Youth Campaign by Evangelist D. Vanstone.

HEMEL HEMPSTEAD. Now in progress. Town Hall. Campaign by Pastor S. E. Hillman.

IPSWICH. October 25—29. Gardon Hall, Mill Street. Special visit of Pastor and Mrs. J. Naylor.

KENSINGTON. November 29. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special visit of London Crusader Choir, 6.30 p.m.

KEIGHLEY. Commencing October 18. Crotona Hall, North Street. Revival and Healing Campaign by Pastor H. Rodwell.

KINGSTON. October 25. St. James's Hall, St. James's Road. London Crusader Choir, 6.30 p.m. (Brixton Prison in afternoon).

LEICESTER. October 18—25. Elim Hall, New Walk. Campaign by Evangelist M. Oliver.

LURGAN. October 17—18. Elim Hall, Windsor Avenue. Annual Convention. Speakers: Pastors R. G. Tweed and W. L. Taylor and Evangelists N. Brooks, T. H. Stevenson and E. T. Gorrum. Convener: Pastor W. J. Martin.

NEWBURY. October 17—19. Temperance Hall, Northcroft Lane. Visit of Pastor P. N. Corry.

NEWTOWARDS. October 31—November 1. Elim Hall, Court Street. Annual Convention. Speaker: Pastor and Mrs. H. T. D. Stoneham, Pastor W. L. Taylor and C. Johnson. Convener: Pastor R. G. Tweed.

PECKHAM. November 8. Elim Hall, Nunhead Passage, off Peckham Rye. Special visit of London Crusader Choir, 6.30 p.m. (The Choir visits Holloway Prison in the afternoon).

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

SOUTHAMPTON. October 17—25. Elim Tabernacle, Park Road, Freemantle. Evangelistic services conducted by Pastor G. Miles.

STOCKPORT. October 18, 25, November 1 and 8. Special services in the Garrick Hall, conducted by Pastor T. Burton Clarke, 6.30 p.m.

SWINDON. October 11—25. Clarence Street Schools. Campaign by Principal P. G. Parker.

WANDSWORTH. November 22. London Crusader Choir conducts two services in H.M. Prison.

Preliminary Announcement

ANNUAL CRUSADER "AT HOME"

Elim Woodlands, Saturday, November 7th from 3.30 followed by CRUSADER RALLY in the Elim Tabernacle, Clapham, at 7.30. Further details later.

Elim Jubilee Fund

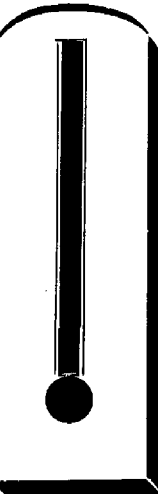
OUR AIM

is to rid the Elim work of all its financial commitments. Up to the present we have received:

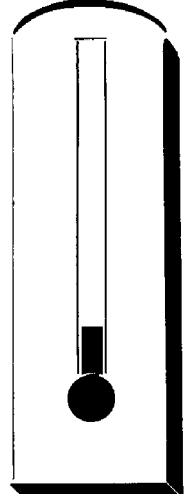
12.2%

of our objective.

Gifts will be gratefully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.



OUR GOAL



PRESENT POSITION

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. 43

OCTOBER 23, 1936

Fridays, Twopence

Revival Meetings in Guernsey

Conversions and Healings of an Enduring Nature

By Miss M. WARBURTON BOOTH

TWO friends met in Switzerland after years of separation. The cherry trees were in bloom, the sky clear and the lake below azure and green. The mountains wore a dazzling whiteness and the lower distance was clothed in haze. It was a day of soft breezes that cleared the air and blew breaths of heaven into the soul, and the conversation turned to that inner life where longings unutterable lie buried, and in the purity of the atmosphere the things of the Spirit gripped them, the hunger and thirst pressed for recognition.

"Have you heard of the Foursquare Gospel people?" said one. "They are coming to Switzerland for special meetings," "What about them?" "Shall we go?" Neither looked at each other, they were hungry and they were thirsty—but—?

"I have heard they have such wonderful times," said one.

"Yes," answered the other, "but of course, you know that there is nothing lasting in the healings they profess, and my brother says it is not what they do at the time of their meetings, but what they leave behind that is the trouble; he has made inquiries and he knows."

The two stood in God's wonderful world, surrounded by a beauty that stirs the soul. "Let us go and see for ourselves," said one. "I don't think I will," said the other. "You see, it is all wrong, there is so much working on the emotions and people are carried away, everywhere they go they leave havoc." So that was the end of the conversation, but

THE MEMORY IS FRESH,

and one of the two is writing now.

The scene is now changed: we are in Guernsey. The one who talked of the danger of the havoc is far away, and I want to tell her what I have seen. Two of us went to the Island for rest and refreshment, and on the sabbath morning we were at God's house. It was only a plain whitewashed building with windows that

opened wide down one side. There were plain wooden benches with red felt nailed on the seats to make them look comfortable, and coconut matting laid down the aisles. There was a raised platform, and on the platform a table. It was covered with a white linen cloth, and I saw communion cups and plates. The building looked full and there were more men than women. We sat at the back, a young man led the meeting, he was the pastor. The presence of God was there and the congregation were singing to Him. A sense of awe and wonder swept over us.

"The Lord is here, let us worship Him." The young pastor raised his arms as he spoke, and we sang our love and worship.

I wish you could have heard and joined with us; these people are not afraid to sing out, men and women abandon themselves to it and the glory of the Lord filled the place. That building filled with saved men and women was the evidence of an enduring work which has stood the test for over fifteen years. They were having their own service, with the breaking of bread on the

FIRST DAY OF THE WEEK

—just as they did in the early days recorded in the Acts of the Apostles. The words "Holiness becometh Thine House" could be written over that meeting. The Revival Party have been back in the Island and they have had meetings where the sick are specially prayed for—but the one aim and object of these God-sent men is that men and women should be saved—so they set to work and make the plan of salvation so clear and plain, that everybody must know the way.

The thing that strikes me most is the alertness of the party and their eagerness to win souls. They sing, they pray, and they preach as men with a passion for souls, and in every meeting souls are saved.

Then, to see the long line of sick folk struggle to the place prepared for them so that Principal George Jef-

freys may lay his hands on them, while praying for them, stirs my depths. There is such pathos in the reality of the suffering, and only one with a heart of compassion could minister to the sufferers. They were a bent, limping, groping, white-faced crowd. I watched a tall, well-built man struggle to get to the place where they were kneeling, strong arms helped him, his face was white as parchment, his limbs stiff and unyielding, but he got down with much difficulty and knelt with the rest of the sick and weary folk. I wept as I

LOOKED ON THE SCENE.

The Principal passed along, laying his hands on each one and praying for them to be healed. You see, they believe that Jesus Christ is the same yesterday, to-day and for ever, and so they obey Mark xvi. 17, 18, "These signs shall follow them that believe, . . . they shall lay hands on the sick and they shall recover." They expect to see miracles and they are not disappointed. I met people who were healed ten years ago and they are radiant with the joy of it. There were so many people there who have been saved and healed and living the life that every day had glad surprises, there was so much to tell and so much to hear! They preach what they experience and testify of what they know.

I met a lady who was healed of cancer; I saw a boy who was well and able to go to school like other boys—but in his babyhood he was so ill that no one thought he could live; the very sick man who was brought to the meeting and assisted to his place felt the power of God come upon his body, he trembled like a leaf in the wind when the healing came, and he got up from his knees a changed man and walked bravely out of the hall. The next day he was running up and down stairs, liberated and healed and blessed by the laying on of hands. It was wonderful to be there and to see for myself, but the

CLEAR CUT EXPLANATION

of the plan of salvation was a lesson never to be forgotten. These people take nothing for granted, you are either saved or you are not—there is no middle way. "He that believeth is saved; he that believeth not is damned"—and the opportunity is given, and oh, how he pleads that every person there may grasp it and know!

It was after the meeting one night, I walked out with an elderly lady and I ventured, "I saw your hand go up in decision." She slipped her arm through mine and said, "Yes, I put it up, I wanted the assurance of salvation. I have been an organist in the Church for eighteen years, I have taught in Sunday school and done many good works, but I was always in doubt, so I just put my hand up to-night for the assurance, and I am going home to tell my son, and I shall try to get him here to-morrow night."

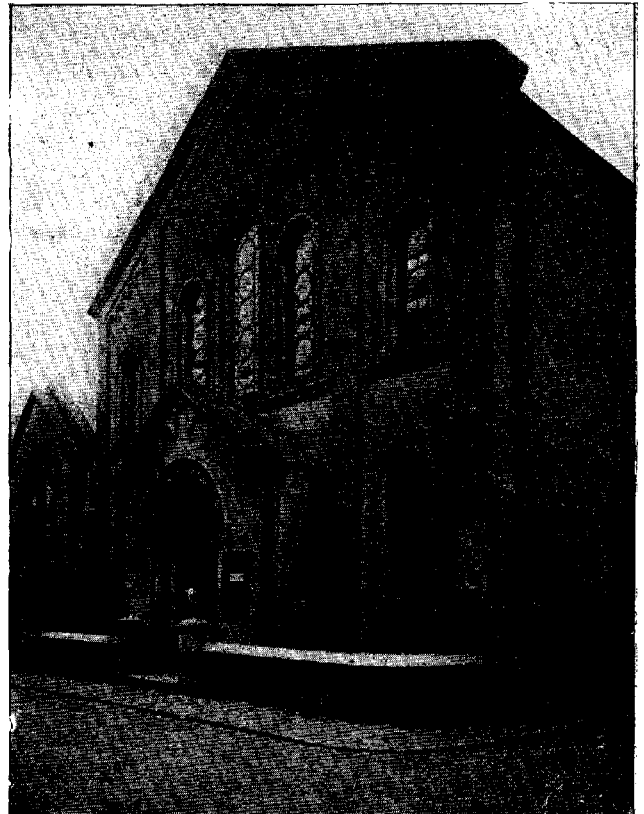
Think what it means to one nearing the end of the journey to be made sure that her sins are all forgiven, and she really is on her way to heaven. I looked around and wondered how many are making sure in this the day of His visitation; we have no need to ask: Will it last? for there was a choir and orchestra all made up of those who were born again when the

Revival Party visited Guernsey ten years ago, and they have just gone on with God. Two churches were "the afterward" of two campaigns ten to fifteen years ago, and now a third has been added. An old

CONGREGATIONAL CHURCH BUILDING

that had no congregation has been bought by those who have been saved and healed during the visits of the Revival Party, and has been cleaned and scrubbed and painted and varnished by the two pastors and their people. I saw one pastor varnishing the woodwork and another with a hammer and tacks bending over the carpet near the pulpit, and a crowd of willing people were expressing their love with brooms and pails and polishing cloths, and now it is a house beautiful—re-opened for worship and praise. It was dedicated to God years ago, so the Principal just said it was being re-opened for the glory of God. The building was packed with people who are intent on spreading the good news, and souls were saved at the very first service of the Foursquare Gospel Alliance in that church. They finished the day with a breaking of bread service with about 500 of that congregation, and I am thinking, thinking of what I have seen and heard and over the distance I seem to hear again, for it was the last chorus I heard there:—

Keep the touch of God in your soul,
O wrestle, watch and pray;
Until the break of day,
And keep the touch of God in your soul.



New Elim Tabernacle at Guernsey, Channel Isles

The Principal and Party in the Channel Islands

NEW ELIM TABERNACLE OPENED

Jottings from the Guernsey Newspapers

FOURSQUARE chief arrives. . . . The scenes at the Jetty on Saturday afternoon were out of the ordinary, due to the great influx of Elimites (members of the Foursquare Gospel Movement in Guernsey), to meet and greet their chief, Principal George Jeffreys—*The Guernsey Evening Press*, 14th September, 1936.

The Foursquare Gospel Revivalist Campaign, long heralded, opened last evening at St. George's Hall. . . . The hall was crowded, this alone being a testimony to the interest being taken in the Foursquare Gospel Mission, but especially does it prove that a more than passing interest is being evinced in respect of Principal George Jeffreys, the founder of this special denomination, and withal a minister who is renowned throughout Great Britain for his faith-healing powers.—*The Guernsey Star*, 14th September, 1936.

Mission of healing. . . . There was an emotional period when the Principal explained the "plan of salvation" and then asked those present to signify their acceptance of Christ. Twenty-one hands were raised. Most of the "converts" were young men. . . . Notable

scenes were again witnessed on Monday. After his address on the subject of divine healing, Principal Jeffreys invited those who wished for this healing to come to the platform.—*The Guernsey Weekly Press*, 17th September, 1936.

Foursquare Gospel founder conducts first service at New Eldad. . . . People wait 2½ hours in congregation. . . . The service had been announced to commence at 6.30, but actually an hour before this appointed time Eldad was packed to the door with worshippers, every parish being represented. People were already seated in some pews shortly after four o'clock in the afternoon. . . . Most of the large congregation attending understood that there was to be a re-dedication of this well-known place of worship, but Principal Jeffreys rightly explained that this was unnecessary inasmuch that for almost a century a godly people had worshipped there, the chapel being therefore an already hallowed place. . . . Principal Jeffreys again delivered a most interesting and stirring address, the theme of the sermon revealing a non-sectarian outlook. It was an address thoroughly appreciated, and most impressive.—*The Guernsey Star*, 21st September, 1936.

Foursquare Gospel Conventions in Switzerland

ONCE AGAIN PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY ARE IN BEAUTIFUL SWITZERLAND, CONDUCTING A SERIES OF MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE AT BADEN, GERMAN-SWITZERLAND, AND LAUSANNE, FRENCH-SWITZERLAND. THE OPENING SERVICES AT BADEN, THE COUNTRY'S OLD AND FAMOUS SPA, HAVE BEEN OWNED AND BLESSED OF THE LORD. GOD-HUNGRY CROWDS ARE ATTENDING, AND ALTHOUGH THE PRINCIPAL IS SPEAKING CHIEFLY TO CHRISTIANS, SOULS ARE FINDING CHRIST AS SAVIOUR, WHILE THE POWER OF GOD IS PRESENT TO HEAL.

THE MANY FRIENDS MADE IN THE GREAT REVIVAL MEETINGS THROUGHOUT SWITZERLAND LAST YEAR, AND IN FORMER YEARS, ARE BEING MET WITH ONCE AGAIN, AND THEY HAVE GIVEN THE PARTY A RIGHT ROYAL WELCOME INTO THEIR MIDST.

FURTHER SCENES OF REVIVAL POWER AND BLESSING ARE ANTICIPATED DURING THE CLOSING DAYS AT BADEN AND IN LAUSANNE WHERE THE GREAT "COMPTOIR DE BEAULIEU," ACCOMMODATING TEN THOUSAND PEOPLE, HAS BEEN TAKEN FOR THE PRINCIPAL'S VISIT. MAY THE REVIVAL FIRE BURN ON IN RESPONSE TO THE PRAYERS OF OUR READERS AND IN VIEW OF OUR SAVIOUR'S NEAR RETURN.

The Day of His Preparation

By Evangelist M. OLIVER

ALTHOUGH the worldling and non-Christian people regard this as a veritable golden age, the world to-day is like a mammoth liner, torn from its moorings and rudderless. It tosses helplessly on a raging sea of trouble and distress, mountainous waves and swift undercurrents of terror and despair carry it nearer and nearer to the cruel rocks that loom in the darkness ahead. These rocks could be properly designated "Armageddon."

The intellectual giants of the nations have in turn mounted the bridge and seized the helm in vain. Britain's Foreign Secretary has done perhaps the most to establish world peace, in this age of potential plenty. All efforts have failed. He recently said, "The League has been bitterly humiliated." How true are these words.

Peace pacts, conventions, and conferences have proved fruitless. The 1932 World Disarmament Conference was designed to be the keystone in the archway of peace. Every pact and convention in the past had been held on the assumption that such a conference would come to successful fruition. It has failed in its supreme objective. Yes, the shadows of night are fast falling on this age.

Thank God for a deep-rooted instinct inherent in the human heart that seeks to know a little of the uncertain future. Bible lovers have searched the Scriptures for enlightenment and have concluded, firstly, the coming of the Lord is imminent, and secondly—

ARMAGEDDON IS NEAR.

Listening attentively to the voice of One from the dim distant past as it comes across the centuries, we are thrilled. Listen! "When these things begin to come to pass then look up and lift up your heads, for your redemption draweth nigh."

The writer once asked a native pastor (a Zulu) in South Africa to state his reasons if he thought the coming of the Lord Jesus was near. This was the amazing reply: "John the Baptist was sent to tell the people of Christ's first advent. Now God has sent the Holy Spirit to tell ignorant natives like me Jesus is coming soon." One was forced to marvel, because it reveals the "glorious fact." Although this Second Advent message is not preached by some, the Lord is not without a witness. The Holy Spirit is the herald of Christ's second coming. Hallelujah!

We would do well to remember, in the lonely jungles of Africa, on the desert plains of India and in the far-distant East, as well as in London and the big cities of Europe and America this glorious Advent message is being preached. Christians of all nationalities are patiently waiting the appearing of the great God and our Saviour Jesus Christ (Titus ii. 13).

Although the signs given in Matthew xxiv. have characterised this present dispensation, a careful examination and study of reliable statistics shows clearly that during the last twenty years these signs of our Lord's return have grown into awful intensity.

In 1914 nation did rise against nation, and kingdom against kingdom. Over twelve million deaths are attributed to the Great War. 1918 saw the worst pestilence in this world's history, when tens of thousands died with the 'flu. Deaths due to the ravages of Spanish influenza have been given at over twelve million. A few years later came the floods of China: again tens of thousands perished.

Earthquakes. There has been nothing to equal the carnage of the earthquakes of the twentieth century. At the time of the great Chinese disaster of 1920 in the Kansu province 180,000 souls were lost. During September, 1923, and in the resultant fires 156,000 were killed or reported missing. Terrible was the Tokyo and Yokohama earthquake. There are numbers of others beside these mentioned, and the Quetta earthquake of 1935, which have been responsible for tens of thousands of lives.

False prophets. Jesus said one of the signs of the end would be false prophets. During the twentieth century false and erroneous doctrines have sprung into existence like mushrooms in the night, thanks to these false prophets. Many of these modern religions are in their final analysis not only "an exhibition of multitudinous absurdities" but downright blasphemy.

Other signs. The prophet in Zechariah viii. 8 speaks of the days when God shall dwell in the midst of His people in Jerusalem, obviously referring to the Millennium. Just preceding the Millennium the prophet declares in verse 10, "For before these days there was no hire for man nor any hire for beast." Accentuating

THE TRADE PARALYSIS

and intensifying the economic blizzard that blighted the life of the world after the Great War was the Wall Street catastrophe which shook America to its foundations in 1929. Four thousand banks failed in the United States of America. The repercussions of that financial disaster reached the ends of the earth. The panic spread until the world was staggered with the news, "Britain had gone off the gold standard." What was the result? Millions were plunged into a yawning chasm of unemployment. According to reliable statistics more than 25 millions were unemployed. Figures show that over 10 million were unemployed in America, 6 million in Germany, and 3 million in Great Britain, the remaining 6 million over the other countries of the world.

The sign of the Jews. When the late Sir Moses Montefiore visited Palestine only a century ago, he reported the Jewish population numbered only 500. To-day the population is well over 500,000 in Palestine.

According to Jewish computations in the sixteenth century there were only one million Jews living. To-day there are over 17 million Jews. Praise God for a twofold fulfilment of the Parable of the fig Tree of Luke xxi. 28-32.

Speed. Modern Cæsars of science and machinery have wrought wonders in the motor industry in the last twenty years. Sir Malcolm Campbell's great feat of 300 miles per hour recently, thrilled his mechanics and admirers. (He certainly gave Bible-lovers a thrill.) Actually he travelled five miles per minute. To calculate his speed in feet per second, he travelled

440 FEET PER SECOND.

What saith the Word of God concerning this great achievement? In the day of his preparation the chariots shall run like lightning" (Nahum ii. 4).

There are numerous signs which when considered carefully and prayerfully make it clear that this is an age of expectancy. What times we are living in! Many in the days of the old economy, wondered, searched, and pondered when these things should be.

Those who are following the Founder of the Christian Faith, who lives to be the Light of the World, are not in darkness as children of the night,

but as children of the light are expecting their Lord's soon return.

Dear reader, if you are not at peace with God, come to-day, without delay to the Lord of Glory who said, "I will come again and receive you unto Myself."

O Lord Jesus, how long?
How long ere we shout the glad song?—
Christ returneth. Hallelujah!
Hallelujah, Amen! Hallelujah, Amen!"

ANONYMOUS GIFTS

To those who have sent anonymous gifts we say "Thank You" in His name:—

Foreign Missionary Fund: Hove Crusader, designated, 2/6; Aberdeen, per Pastor Hill, £1.

Work in General: Birmingham sister, £1 4/-; Kingston-on-Thames, 10/-.

Revival and Healing Campaigns: Streatham (A.C.W.), 5/-.

Jubilee Appeal Fund: Blackpool (R.E.), £1; Manchester sister, 5/-; Bristol "Evangel" reader, £3; Essex (R.S.L.), £2.

Prison Work: Birmingham sister, 10/-.

Wonderfully Healed of a Growth at the Crystal Palace



In the February of 1930 my health began to fail, my heart being affected. I consulted a doctor who advised a visit to the Heart Hospital in Westmoreland Street, London. I was dumb-founded, as I expected the usual tonic and advice.

Suddenly it came upon me with overwhelming conviction I was a terrible sinner, and the fear of death was upon me.

I realised my life in some measure had been conducive to my condition. I had friends who

knew Jesus as their Healer; they pointed me to the Scripture. I however, went into hospital for 2½ months and finally came out incurable: growth on right lung, heart 40 and failing, blood pressure 230.

I sought in prayer and by the Scriptures, but God said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

God wonderfully saved me, and His power fell upon me as I just cried two words, "O God!" Searching still, the Lord led me to Isaiah lvii. 15-19. I saw there my acceptance and the promise. One night, greatly troubled about my condition, I said to my dear wife, "I wish I could find the answer to my need." She prayed silently and then said, "Turn to Matthew viii. 7, and see also if there is a 16th verse in it." I found the following: "And Jesus said unto him, I will come and heal him"; and verse 16, "When the even was come they brought unto Him many that were possessed with devils. And He cast out the spirits with His word, and healed all that were sick."

On 13th September, 1930, I attended the Crystal Palace Convention. Principal Jeffreys laid hands upon me and prayed, and God kept His promise. I went down under the mighty power of God, healed in that evening hour.

I praise Him for His mercy and longsuffering. Isaiah liii. 5 is true, saved and healed, spirit, soul and body. Hallelujah! I am in His service, weak but willing. To God be the glory, great things He hath done! Yours in Jesus, Lord and Saviour.—H. S. M. SMITH.

Jesus in Adoring Wonder

E. C. W. BOULTON.

C. C. SWIFT.

Je - sus, in a - dor - ing won - der, I now breathe Thy precious name,

How it answers all my long - ings Sat - is - fies love's ut - most claim;

While I wor - ship in Thy pre - sence, And mine eyes Thy beauty see,

Draw me deeper, yet still deep - er, In - to fel - lowship with Thee.

Copyright. This chorus appeared in a recent issue of the "Evangel," but is printed again owing to the omission of a natural in the third bar on the second line.

Bible Study Helps

THINGS WE CANNOT DO WITHOUT

1. Without shedding of blood is no remission (Heb. ix. 22).
2. Without faith it is impossible to please God (Heb. xi. 6).
3. Without works, faith is dead (James ii. 14-26).
4. Without holiness no man shall see the Lord (Heb. xii. 14).
5. Without love we are nothing (I. Cor. xiii. 1-3).
6. Without chastisement we are not sons of God (Heb. xii. 6-8).
7. Without Christ we can do nothing (John xv. 5).

" FOLLOW ME "

1. The Follow Me of **Consecration** (Matt. xvi. 24).
2. The Follow Me of **Dedication** (Matt. xix. 21).
3. The Follow Me of **Identification** (John x. 27).
4. The Follow Me of **Separation** (John xii. 26).

" HIS " NAME

1. Supplication in His Name (Rom. x. 13).
2. Salvation through His Name (Acts x. 43).
3. Sonship in His Name (John i. 12).
4. Service in His Name (Col. iii. 17).
5. Separation for His Name (Acts xv. 14).
6. Suffering for His Name (Acts v. 41).
7. Singing unto His Name (Rom. xv. 9).
8. Solace through His Name (Acts iii. 6).

New Foursquare Centre Opened in Aberdare

By Pastor G. I. FRANCIS

IT was a warm summer's evening; it was also the sabbath, yet the Palladium Theatre, Aberdare, which accommodates over 1,200 people was packed with an enthusiastic company of people. They had come for the final meeting of a great revival campaign which had been conducted in a large tent by Pastor P. S. Brewster and Mr. Hadler, for the past eight weeks, which had stirred the whole of the town and resulted in nearly 500 people professing conversion. There was real revival spirit at this great meeting, and the Welsh fervour was much in evidence during the singing of the Foursquare choruses and hymns, especially that well-known Welsh chorus, *Calon Lan*, which was repeated with much enthusiasm. The subject of Pastor Brewster's address was the "Prodigal Son," an old gospel story which he presented vividly and powerfully, and brought great conviction upon that vast congregation, and in response to a fervent appeal twenty-eight souls sought and found salvation.

The great climax was reached on the following day when a permanent building was formally opened as the new Foursquare centre. Throughout the day a number of the brothers had been working hard to

convert the place to a church building; it had formerly been used as a store, but was now made to seat about 1,000 people. Long before the time of opening the crowds had gathered, and over a thousand people, consisting chiefly of recent converts, gathered outside the tent, formed into a large procession, and headed by Pastors Brewster and Hadler, Pastors Farrow (Neath), Francis (Letchworth), and Monsieur Ruchon (Switzerland), marched through the streets, which were thickly lined with thousands of people who had come to witness a never-to-be-forgotten sight in Aberdare. All the traffic had to be suspended, and when the church building was reached, the police had to control the masses who were clamouring for admission. It is estimated that there were over a thousand people packed into that building, and hundreds turned away. The revival spirit prevailed in this new centre. How they sang the praises of the Lord, how they responded to the testimonies of the pastors, how they warmly welcomed their new minister, Pastor S. J. Cooper, and although there had been no special sermon preached, when the appeal was made fourteen souls responded—a glorious earnest of the power of the Foursquare Gospel in Aberdare.

FAMILY ALTAR



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

Sunday, Oct. 25th. Psa. lxxvii. 1-20.

"My song in the night" (verse 6).

Often the sweetest songs that the soul sings are born in the night; when deep shadows encircle the life, and "we cannot see one step ahead." There is nothing simulated or artificial about the song that rises from the sorrow-encompassed soul; it is the spontaneous outflow of faith and hope; of love and confidence. The soul that has never passed through the night shades of conflict and crucifixion has scarcely learnt the song of suffering, so rich and sweet in the ear of Him who trod the winepress way. Blessed Lord, I thank Thee for all the gracious unfolding of Thy love and power in the night phases of my soul's experience. Thou hast taught this heart to sing when all around would provoke to lamentation. I thank Thee for the song of the night.

PRAYER TOPIC:

That this day may witness much of the power of the Holy Ghost in the gatherings of the Lord's people in our Elim Churches.

Monday, Oct. 26th. Psa. lxxviii. 1-16.

"The children of Ephraim . . . turned back in the day of battle" (verse 9).

Alas, how many have followed the example of the children of Ephraim; actuated by the selfish policy of safety first, they have failed to persevere in the pathway of faithfulness. These souls often give great promise at the commencement of the campaign, but when pressure is brought to bear upon them they give way and go under, yielding to the promptings of the flesh. God is in quest of those who will go right through unflinchingly and unflinchingly until victory is reached. Souls who have set themselves as a flint to win through to the goal. O my soul, hearken not to the voice of those who would bid thee turn aside; press onward and upward; let the glory of a triumphant entrance into God's everlasting Kingdom spur thee on.

PRAYER TOPIC:

Praise for Pastor and Mrs. Thomas and their daughter's excellent health after their very trying experiences in Spain. Prayer that their time of rest in Wales during the next couple of months may bring them much blessing.

Tuesday, Oct. 27th. Psa. lxxviii. 17-37.

"Can God furnish a table in the wilderness?" (verse 19).

O the shortsightedness of unbelief. What a limit it would put upon the boundless resources of Jehovah. Is anything too hard for the Lord? Is there an emergency for which He is unequal? Is there a need which He is unable to meet? Where is the challenge that He is not able to accept? "Can God?" Is not the wilderness the very place where

God delights to declare His power, and demonstrate His ability? Here He will prove Himself strong on behalf of those who dare to trust Him. When every other spring has dried up, the Eternal shall be thy Source of spiritual life and strength. 'Tis in thy wilderness of want that the Lord shall open unto Thee of His good treasure, and thy soul shall delight itself in the plenitude of His provision.

PRAYER TOPIC:

That Miss M. Paint may have a good journey to India and be greatly used of God in her next term of service for Him around Giridih.

Wednesday, Oct. 28th. Psa. lxxviii. 38-55.

"He led them on" (verse 53).

What a trail of triumph the Exodus from Egypt reveals. Deliverance after deliverance God wrought for His chosen people. One after another the mountains of hindrance were swept from the path of these ancient pilgrims. Behind and before them God built the pillar of His presence to protect and provide; to guide and to guard. "He led them on." O Thou who alone knowest the path planned for these feet, direct them into all Thy perfect will. Let me not miss one of the steps that will bring me to the victor's throne. Do Thou prevent me in the hour of uncertainty lest the stream of desire is diverted into some channel foreign to Thy eternal purpose. "Lead Thou me on!"

PRAYER TOPIC:

That many precious souls may be led to Christ as a result of the campaigns now in progress both in our Churches and in new districts.

Thursday, Oct. 29th. Psa. lxxviii. 56-72.

"The skilfulness of His hands" (verse 72).

What comfort the thought brings to the heart to know that those hands are tirelessly working to bring the tangled threads of life together in one glorious and harmonious whole; eliminating the superfluous, removing the dross so that all God's precious and perfect design may take shape in the life. What lack can there be in the life for which those hands are working in patient love? O my soul remember that this day the hand of God will not fail thee. O'er the rough places in thy pilgrimage that hand will lift thee. Through the maze-like phases of this day's journey God's touch shall direct thee. Let thine heart take courage and thy faith wings at the thought of all that those skilful hands will do for thee throughout this day.

PRAYER TOPIC:

For those who are called to live and work in most difficult surroundings where fierce temptations abound, that they may be kept by the power of God.

Friday, Oct. 30th. Psa. lxxix. 1-13.

"How long, Lord?" (verse 5).

This question often finds expression in Christian lives in one form or another. God's purposes seem so long in working out. The promise God gave appears so slow in fulfilment. "When shall these things come to pass?" is the cry upon our lips or in our hearts. Hath God forgotten, or has His plan undergone some unforeseen change? Why this prolonged delay? Impatience finds it hard to wait God's time. The arm of flesh would seek to hasten accomplishment of that which God wills. Blessed Lord, give unto Thy child the grace to patiently wait for the consummation of that hope which Thou hast lit within. Bid that spirit of restlessness, which at times takes possession, cease its disturbing activities. Calm the storm of feverish anxiety, that I this day may enter into rest.

PRAYER TOPIC:

Thanksgiving for all that the hand of God has wrought through the Principal's recent visit to Switzerland.

Saturday, Oct. 31st. Titus i. 1-16.

"Sound in the faith" (verse 13).

How many there are in these times who are far from sound in the faith; they would give the impression that they have lost their anchorage, and are unconsciously drifting, caught by the strongest religious current that may be running at the moment. Blessed Master, Thou wouldst have Thy people both strong and sound in the faith. Thou wouldst make them of deep conviction so that the surges of superstitious error will not sweep them away from their anchorage in Thee. O Spirit of Truth preserve me from all the fascinating subtleties of false teaching; give me that sensitiveness to all that is real; let me have no fellowship with aught that finds not its foundation in Thy Word.

PRAYER TOPIC:

That special blessing may rest upon all the Elim publications as they go forth, especially upon those which will find their way into the hands of unsaved readers.

"THERE AM I IN THE MIDST."

The Saviour is at the back, and front, at the side and above and below, for underneath are the Everlasting Arms. Above all He is in the midst. He will not be separated from His saints. To be sure of His presence it is only necessary for two or three to gather together in His name. As a boy He is in the midst of the doctors; as Saviour He appears in the midst of the sea; on the Cross Jesus is in the midst, and a thief on each hand; and never was anyone so approachable as Jesus.

—F. W. Ainley.

A GREAT social reformer once said (and it is a saying freely used in atheistic Russia today), that "religion is the opiate of the people." This is a serious charge, making religion a softening and demoralising factor in the degeneration of the race, instead of an influence in ennobling human nature.

Let us consider this awhile in the light of the New Testament standard. Does Christianity appeal to the indolent or the worker? To the weak side of our natures or the strong? Does it produce a breed of devitalised and anæmic imbeciles, who only use religion as a back-door from trouble, and never look upon God but as a protector from the hardships and responsibilities of life? or does it call to its highest tension that which is noblest in our

MANHOOD AND WOMANHOOD?

I do not wish to give a wrong impression in writing this article. We do not despise or ignore the fact that Christianity saves us from moral, spiritual and physical collapse. Neither do we reject the glorious promises and hopes proffered in the sacred Scriptures. "God is our Refuge," says the Psalmist, and many fainting hearts have found comfort in this word. But there is another side to the text—"God is our refuge and strength." In the complete sentence we find the perfect balance of Christian ethics. To accept only one side of our religious faith and reject the other, is a refusal to face the more serious implications of life, for the choice luxuries of spiritual joy and immunity from future loss. The comfort Christ offers is not merely the soothing syrup of physical insensibility, but a refortification of the inner spiritual faculties. The Apostle Paul tells how in bodily distress he anxiously sought healing from the Lord. Thrice he pleaded the removal of his pain, but the Lord did not remove it. Instead, He gave to Paul the grace sufficient to bear the infirmity. He resuscitated the flagging resources of the apostle with His own strength, and so great was the experience to the man of God, that he breaks forth into this

EULOGY OF SUFFERING:

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He had learned to wring blessing from disaster. He had made the discovery that there are higher experiences in life than immunity from trial.

Those of us in the ministry often come face to face with serious problems arising from this inconsistent conception of spiritual values. We meet the distracted soul who has but recently passed through a time of great suffering or loss: a loss perhaps, if they had taken the trouble to think awhile, that was inevitable; or suffering that may have been self-

CRUCIFORM

"And he that taketh not his cross, and followeth after Me, is not worthy of Me."—Matt.

By Pastor H. W. Greenway

imposed by a system of careless living. This person explains how faith has been destroyed. God cannot be a refuge and friend to allow such calamity to happen. The actual fact of the matter is simply this, the poor soul has been looking upon the Christian faith as an escape from reality, whereas in truth it should give us the necessary fortitude to face the problems of life, hard and disappointing though they may be, with unflinching courage. One cannot help but feel how much they lose of the great Christian adventure through their selfish and localised creed. Someone has said, "We can be so inoculated by small doses of Christianity that we can't catch the big things," and this is the case with those who are only willing to recognise the advantageous side of their faith. God to them is merely a smiling benefactor. An indulgent parent. Their Christianity a debilitating agency by which all manliness is drained from the character. I take the following from the pen of a well-known American minister: "After many years in the Christian ministry, I offer

THIS GENERALISATION:

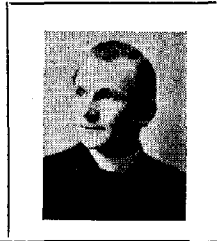
Whenever you find anybody clamouring for a type of Christianity which is merely sweet and consoling, you are dealing with somebody in process of moral deterioration."

Let us face the deeper claims of the Christian creed. To be a Christian implies strength. Jesus said, "If any man will come after Me, let him take up his cross daily and follow Me." We all know the meaning of the word cross. It is the symbol of suffering, persecution, sacrifice. There is no suggestion of luxury or ease in this stern call of the Master. He asks us to shoulder that which is going to hurt, something demanding strength.

It is not a sadistic desire to inflict pain that places the cross upon us, for by the supreme sacrifice of Christ it has become the emblem of salvation. It means self-renunciation in the service of fallen men and women. There is within all of us that coward who loves to be coddled, while some other brave soul

CHRISTIANITY

d followeth
att. x. 38.



faces the storm of contending forces, but Christ appeals to the hero, He arouses the dormant qualities the natural man would be content to let sleep.

It is good to remember how much the great adventurers of the Church were impregnated with the master-passion of Christ. There was nothing soft about the early pioneers who brought the mellowing and beautifying influence of their Lord to dispel the hateful paganism of the European tribes. They went forward to penetrate barbarous and hostile regions. They stepped fearlessly into the jaws of death, knowing the consummation of their hopes would only be achieved as they passed through the dark valley of ignominious martyrdom. The lower passions of life had, in these heroes, been dominated by a greater counter-passion,

THE PASSION OF OUR LORD HIMSELF.

“ There were giants in the earth in those days ! ”

The milk-sop, anæmic, saccharine product of the modern church is as far away from the Spirit of Christ as the East is removed from the West. Jesus Christ puts stamina and character into the faltering sinner's life—He makes a *man* at every conversion; and every inch of that man will be called into full play, in facing the hostile powers of darkness.

Problems will be met in the course of life; hard problems, demanding the response of a live church.

There is the problem of human waywardness. All men digress from primitive innocence, to perform deeds of shame, to a life they fain would leave. The fleshly nature gravitates to a lower level, and such is its perverse constitution, it will perform deeds of which the bestial creation might be ashamed. The believer is called to the high task of emancipating the slaves of fleshly desire, but that duty can never be accomplished by folding the arms and luxuriating in self-complacent satisfaction. It can only be effected by a vigorous attack upon the strongholds of Satan. One almost weeps at the apathetic attitude to sin adopted by many Christians to-day. Are we to stand by like incompetent fools, while gross iniquity is

flaunted in our faces? Has the Church no word of indignant protest? Here we seem to stand, like so many blind and deaf mutes, ignorant and unresponding, while the world precipitates itself to eternal doom. Sunday, once a weekly day of rest, has now been transformed into the busiest day in the week for many. Gambling is now a national sin, indulged in by the gutter-snipe and the Stock Exchange speculator, and even legalised in the name of our hospitals, or carried on under the guise of astute business. Blasphemy and idolatry have become more universal on account of their civilised veneer. Crimes of violence grow apace, largely due to the display of films of the “ horrific ” category.

If we know aught of the sacrifice of the cross, our lives will be devoted to

THE WORK OF REDEMPTION

and our voices raised in urgent appeal to the wandering and careless masses. Hard work? Yes! But a Christian obligation. “ Let him deny himself.” Here is a striking passage from a book by Studdart Kennedy: “When religion gets away from its redemptive task and becomes a refuge from the mess it is meant to clean up—it goes rotten itself and stinks. People burn incense and load up their altars with lilies to smother the stink but you can smell it through them all.”

There is the problem of human pugnacity. Wars and rumours of wars have distressed the nations of the earth as far back as our historical record will take us. In the very first family, occasion was soon found for a quarrel, and the world gave birth to its first fratricide. And so the problem has come to us to-day, emphasised by the intricate complications of our modern age. The relation of the Church to this problem has been one of pathetic compromise. At a time when the patriotic urge was depriving men of their better sense, the churches prostituted their pulpits to the foul work of driving their best sons to murder and be murdered. This beastly sacrilege, that violated the very shrine of the Eternal, was condoned by a clergy who

PROFESSED TO WORSHIP A GOD OF LOVE

Lowell the poet puts these words into the mouth of one of his characters :

“ ‘Ef you take a sword an' dror it,
An' go stick a fellar thru',
Guv'ment ain't to answer for it,
God'll send the bill to you.”

What an account the Church must have accumulated! The Church that placed the sword in the hands of innocent youths. Despite the frills and vestments and polished liturgy of her elaborate religious system, her hands reek with the blood of the slain.

(continued on page 686).



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.

The Real Gains and Losses.

Godliness with contentment is great gain.

—I. Timothy vi. 6-16.

AND so I must go into my heart if I would make a true estimate of my gains and losses. The calculation is not to be made in my bank-books, or as I stride my broad acres, or inspect my well-filled barns. These are the mere outsides of things, and do not enter into the real balance-sheet of my life. We can no more estimate the success of a life by methods like these than we can adjudge an oil painting by the sense of smell.

What is my stock of godliness? That is one of the test questions. What are my treasures of contentment? What about peace and joy, and hallowed and blessed carelessness? How much pure laughter rings in my life? How much bird-music is heard in the chambers of my heart? Is the note of praise to be found in the streets of my soul? Am I rich in these things or pathetically poor? "By these things men live," and therefore these things will I make my balance-sheet and reckon up my gains.—*Sel.*

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young woman in a mental institution, that the Lord will lay His healing hand upon her.—*N.S.*

A great sufferer who is crippled and over eighty years of age, that God will give His touch. Also for an unsaved son, that his eyes may be opened to the truth of salvation.—*P.M.I.*

A young man who has become a backslider and a slave to pleasure, that he may speedily be restored, and his life dedicated to the service of Christ. Also for a sister suffering from a serious nervous trouble, with various complications, that God may graciously heal her.—*J.C.*

A brother and his wife that they may be guided by God and that the Divine Life may fill their mortal bodies.—*I.C.*

That a sister in the Lord may be delivered from neuritis and heart trouble.—*G.R.*

That one who is seeking the fulness of the Holy Spirit may soon be filled by God.

A young woman who has got away from the Lord and desires to get back into fellowship with Him but finds it almost impossible.

A brother who is finding it most difficult to carry on in business, that the Lord will undertake.—*J.R.*

Is the Christian Church at Bay?

RECENTLY we read a most interesting article under the intriguing caption, "Religion is fighting for its life." We must confess that the title suggested that the Church was in the throes of a vital conflict, the issue (which apparently is most uncertain) being to decide whether Christianity should survive or succumb to the attacks being made upon it. Under the influence of the outlook which this heading gave one might easily have yielded to a spirit of unhealthy pessimism. But immediately there leapt into the mind of the reader Christ's own words to His disciples as they journeyed through the coasts of Cæsarea Philippi, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." We cannot conceive that the vision of the omniscient Christ was bounded by the local and immediate—He foresaw the long centuries of opposition to His Church, culminating in the final onslaught of evil. It was in full view of all this, and with a perfect knowledge of those tremendous forces of darkness which would ally themselves against His kingdom that He uttered these memorable words.

In this connection it is well to bear in mind a most important fact, viz., that the issue is not to be decided—the victory has already been won. It is for the Church of God so to live in union with her risen Lord as to make it possible for that triumph to find translation in her life and witness. God is waiting to release in the experience of His people all those mighty spiritual energies which will render them the effective agency for the accomplishment of His will on earth.

It is this attitude to the victory of the Cross that will supply the Christian Church with the right reaction to the chaotic conditions of to-day, and will rouse it to a splendid response to the challenge which is so often flung in its face. In the light of that glorious Cross and that radiant Easter morn there is no room for gloomy pessimism. The heroic words of Caleb and Joshua might well serve as the motto of the moment for the Church of God: "We are well able." "If God be for us, who can be against us?" We do not advocate closing our eyes to the gigantic problems or the tremendous difficulties which confront the Christian Church, but we do insist upon a faith that is fixed on the All-sufficient One; this must nerve us for the conflict, and make way for the display of that power which resides in Christ our living Head. The only adequate antidote to the distressing perplexities of the present time is the vision of the enthroned Lord of life and love. 'Tis this and this alone that will save us from the spirit of despair that threatens to fasten upon much religious life to-day. With so many proofs of God's goodness and power let us triumphantly sing, "The Lord of hosts is with us, the God of Jacob is our Refuge." Hallelujah!

Missionary Farewell.

THE attention of our readers is called to the farewell service of Miss M. Paint who is shortly returning to India; this is to be held in the Elim Tabernacle, Clapham, on Thursday, October 22nd, at 7.30 p.m.

Precious Jewels

By Pastor P. J. Le TISSIER

I will make up My jewels.—Malachi iii. 17.

RUSKIN, the famous naturalist, like the immortal bard, found tongues in the trees, books in the running brooks, and sermons in stones. There flashed upon him types and symbols of spiritual truths from the commonplace material elements of life. Under the sod he saw seeds of heaven. Behind the cloud he caught glints of glory. Some of his choicest parables were drawn from the commentary of nature. In one of his subtle and skilful illustrations of nature and grace, he informs us that the slime upon the city streets after a rainfall has four elements in it, clay, soot, sand and water. By the process of nature's transformation, if you give her time enough, the clay particles left to their own natural instinct, will become a hard, clear substance, and will so radiate with the light that it will gather the loveliest blue rays from the sun, refusing and repelling all other rays, it will be transmuted into a blazing sapphire. It is not possible to estimate the intrinsic value oftentimes of these resplendent jewels which are but common clay glorified by the light shining from the heavens above. The sand by certain processes of natural chemistry, arranges itself in fine parallel lines that reflect the green, blue, purple and red rays enshrined in the heart of the opal. Wonder of wonders, these fiery opalescent colours had their origin in the common sand. Soot becomes the hardest substance in the world. Its inky blackness absorbs

THE RAYS OF THE SUN

and again the power of reflecting light. We call that piece of black soot a diamond. Hence the geologist tells us, the best and brightest jewel is only charcoal glorified. The fourth element is the water that crystallises into a dewdrop. This is what nature can do. How much more wonderful that divine alchemy of heaven which can transmute the basest metal into purest gold. The transforming power of the grace of God can take the vilest sinner, coal-black in the defilement of sin, and through the cleansing Blood he becomes altogether fair and lovely. No process of transformation can rival the matchless work of God on the sinner. Every believer is a miracle of divine power. The children of God have undergone a mysterious and glorious change. Magdalenes have become jewels of virtue and grace. Sauls and Manassehs have proved worthy trophies of triumph and monuments of mercy. Poor, miserable sinners have been supernaturally saved by God's boundless grace. With infinite wisdom and consummate skill God has converted "the filth and the offscouring of all things." Taken our poor, fallen natures and made them white by means of the blood of the Lamb.

Jewels have to be cut. How rough! How hard! How unhewn the stone in its natural state! There must be a change effected. In I. Chronicles xxix. 2 we read of "glistening stones." They glistened because they had been shaped, refined and polished. Though like a diamond we must be cut, it is that we

may be made fit to be a brilliant in His crown. It is a sign of preciousness to be tried. It will be painful to the flesh, but do not murmur. A jeweller does not polish a paving stone. A farmer does not winnow chaff. A labourer does not plough a rock. Neither does the lapidary expend his skill upon that which is unquestionably worthless. Peter was sifted because there was wheat there. It takes the darkness of night to bring out the shine of the stars. The fire in the flint shows not till it be struck. The abyss of suffering has in it a pearl, which is not found on the most delectable mountain. The thorny bush is preparatory for the rose. When the earth is poor for us, oftentimes the heavens become rich. To the uninitiated eye those chips flying about in all directions seem to be a waste. It is the expert who sees the translucent gleam slumbering in the heart of the stone. I am told the lapidary uses one diamond to cut another, a file would not even graze the surface of the stone. God sometimes gets close to us through our nearest and dearest. His ways are past finding out. God got very close to Jacob through the anger and fury of his brother. How often God cripples the natural to develop the spiritual. The cutting and chipping of the jewel furnishes a parable of the vicissitudes of the Christian life. The crushing, staggering blow falls, the grave crisis comes, or the unexpected happens. But from the sorely tried and tested there radiates such gleams of dauntless resource and noble fortitude as we never suspected, or to change the metaphor, the bud of our present trouble may have no beauty in it, but

SURPASSINGLY FAIR

will be the flower which will ultimately develop from it. The thick clouds may gather over our heads forbidding, ominous and dark, but remember they are—

Big with mercy and will break
With blessings on our head.

It is impossible to estimate the intrinsic value of the Lord's jewels. The world has two values. Things are precious to us in a twofold way. The sentimental value of a cherished possession may be so great as to be beyond commercial computation of price. Ask the mother who has emptied the cradle into the grave; the baby shoe; the golden curl. What commercial value have they? None whatever, but the sentimental value is beyond compare. There are hung in some of our cathedrals and minsters, old, bedraggled, blood-stained flags of no commercial value on the market. Notwithstanding, the ruling government would be insulted and consider it *infra dig.* to accept any offer for those trophies even in times of acute depression.

The soul has a commercial value. Call it the mind, the consciousness, the ego, the personality, or what you will, it differentiates man from the dumb creation. Man and mammal cannot be classified together biologically. God made everything after its kind. What shall it profit a man if he should gain the whole world and lose his soul? But the soul has another value. Man

has borne the image and superscription of a king. On Calvary Christ died for us, and rescued us. Love stooped down to earth, visiting the haunts of depravity for souls

INFINITELY MORE PRECIOUS

than all the rubies and diamonds of earth. The regenerate and sanctified are the true aristocracy and nobility of earth. Believers are altogether incalculable in value. What a priceless koh-i-noor is the redeemed soul! God emptied heaven's exchequer, robbed it of its priceless pearl that He might invest in unworthy mortals, the riches of His grace.

Jewels are noted for their brilliancy. How may we shine? Let your light so shine before men, that they may behold your good works and glorify your Father which is in heaven. The diamond's glory is not its reputation among connoisseurs, but its own inherent, unquenchable light. It does not shine or scintillate in the dark. Let one ray of light be seen and the jewel will catch that gleam. It is a reflector. Peter got away from Jesus and ceased to shine. Stephen got near and his blood-smear'd face shone like a ruby. It behoves us to keep near the light for all our lustre comes from Him. A diamond shines all the more brilliantly when it has a suitable foil to set off its brightness. How resplendent the jewel in its golden setting on the finger of a queen. A great jeweller, who once in two or three years, used to make a trip round the world to gather valuable gems, on returning would invite his friends together and exhibit his findings before putting them on the market. On one such occasion, with his friends around him, he took out one stone after another and described it. A lady noticed a rough-looking stone and said, "Why do you keep

AN UNSIGHTLY THING

like that?" He replied, "I thank you for calling my attention to that stone," and he took it up in his hand. When the audience thought he was finished and were ready to leave, he said: "Wait a minute. The most precious of all my jewels you have not seen." He opened his hand and there, in his palm, lay that costly stone, shining like no other, and he said, "It is a stone that will not shine except through the warmth of the human touch." Many shine in the highest places of self-estimation. But God's loveliest jewels shine and sparkle most in the clasp of love. The warmth and glow of His personal love creates and conserves the bright lustre of His jewels.

In all His works God is distinguished by variety and diversity. Out in the woods are no two trees with the same interlacing boughs. There are no two mountains alike, no two days alike either in summer beauty or torrid heat. There are no two miracles alike, no two persons alike. The Creator breaks the mould when His work is completed. He never repeats Himself. So in the Church, no two men have the same endowments, each has his peculiar gift and particular sphere. There is a Paul to plant and an Apollos to water. One is the son of thunder, another of consolation. There is no jarring, but perfect unity in the divine economy. The ideal Church life is like a perfectly balanced orchestra, all do not play the same instruments. There is unity

in diversity and diversity in unity, the unity is expressed in resultant harmony.

What a variety of jewels there are! Each jewel with a glory and beauty of its own. If you cannot blaze in some important setting as a Brazilian diamond, you can be a blue sapphire reflecting a little of heaven's blue to others. If you cannot be

A LOVELY EMERALD

you can keep yourself pure like the white pearl. No matter where we are, we may lead a soul to Christ. The workshop may be as holy as the Church. Wherever we witness for Christ He will manifest His power. There were saints in Cæsar's household. Joseph's purity shone in a den of sensuality and vice. He lost his coat, but retained his character and integrity. Pin-pricks so often annoy in this self-pitying age. Serve and shine just where you are. Do not imitate. Be yourself, for there is a niche for you to fill, a place to occupy. May not the darkness be your spiritual birthday?

An Indian rajah who represented the Indian princes at Geneva for the League of Nations brought with him jewels estimated at £100,000; only a small fraction of his store—his fabulous wealth of precious stones is stored in his palace in twenty steel trunks which interlock with each other and to open one twenty different keys are necessary. The keys are kept by twenty old servants whose ancestors guarded the jewels before them and when the jewels are needed they must attend in front of the trunks together. Much more jealously doth the Almighty guard His jewels. He trusts the keys to no one but Himself.

God holds the key to all unknown
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

Heaven's "crown jewels" are interlocked in His wisdom and by His power. One day He will make them up. "And they shall be Mine, saith the Lord of hosts, in that day when I

MAKE UP MY JEWELS.

We are in God's vault until He needs us. He may need us soon. Many now living may never enter the dark tunnel of death, but cross the golden bridge of translation. He will make up His jewels. He will be admired in all them that believe. The eyes of the world have gazed upon the dazzling splendours of the jubilee pageant. Vast assemblies have been hushed in silence. Amid scenes of medieval magnificence, serried ranks of spectators, a vast amount of colour, one person has attracted more attention than any other. His Majesty the King and next to Him His Consort.

Our King, wearing royal apparel, and crowned with a wonderful jewelled corona glistening with the splendours of Deity, and all the infinite attributes of God, will come down the aerial regions and arrive on the arena of this ancient earth. The scene of His suffering and ignominious death shall become the scene of His transcendent reign. Every eye shall see Him. And He will have upon His vesture, and on His thigh a name written, King of kings and Lord of lords.

(continued on page 686)

The Personal Christ

By HENRY PROCTOR, F.R.S.L.

THERE never was a time, so far as we know, like the present when thought could flash across the world in a few seconds, and when that which is done in any civilised country would be known in every country on earth in the course of a few hours. The world indeed moves so fast that it is bewildering; what is in vogue one day is old-fashioned on the next.

The most important thought, that which concerns man's immortal destiny, is no exception to the rule. Every day new theories of religion are coming to the front, and though this makes for progress in the science of religion, yet it is also fraught with no little danger, for while there is intense activity on the side of good, it is met and neutralised by immensely active forces of evil. What, however, makes the position acute is that we have not only to combat evil as such, but evil in the guise of good, Satan clothed as an angel of light. While this has always been so to some extent, it is now mightily accentuated for the reasons above-named. All these happenings are according to the Bible to be taken as signs that we are living in the last days. It is now that facilities for travelling and learning are so mightily increased, according to the prophet Daniel, that we are to look for this advent of the literal Antichrist whom the Christ shall destroy by

THE BRIGHTNESS OF HIS PRESENCE;

the outshining of His *parousia*.

And the Christ Himself said that we are not only to expect devastating wars like those of the present century, which are gradually engulfing more and more of the nations, and bringing in their train the inevitable spectres of gaunt famine and deadly pestilence, while the earth also opens her mouth and swallows up thousands upon thousands in earthquakes, but also are we to expect a like activity in the spiritual world, resulting in the pseudo-Christ and pseudo-prophets who shall show so great signs and wonders that "if it were possible they would deceive the very elect."

That such are at hand to come there cannot be a particle of doubt, for it is known that some have been trained in our universities for the very purpose of personating the Christ. It is also known that there exists a world-wide organisation whose purpose is to bring about the worship of Satan, as predicted in the Apocalypse.

Among these, some of whom are styled Satanists and some Luciferists, there was some years ago a prophetess, Sophia Walder, who predicted that "she was destined to be the mother of the woman who should bring forth the Antichrist," and that she was "appointed thereto by Lucifer himself." The real

LITERAL ANTICHRIST

is probably by this time born and growing up among us, and that he will be, in due course, manifested, probably (in order to complete the travesty) at about thirty years of age.

His manifestation will of necessity be before that of the true Christ—whom the Christian Scriptures affirm

to be "that same Jesus" who ascended in the sight of His Galilean disciples from the Mount of Olives.

All sorts of efforts are being made to undermine this plain statement, which stands in the way of the manifestation of a personal Antichrist who will, it appears, be a re-incarnation of one of a line of seven kings who have already reigned on the earth, for in the language of the Apocalypse "He is an eighth, and is out of the seven"; for he is "destined to be coming up out of the abyss."

To pave the way for his coming the authority of the Lord Jesus is being undermined in diverse ways. For on the one hand, Jesus is said to have been merely a disciple who lent His body for the term of His ministry as a vehicle for the Christ; and on the other hand, there are those who deny His historical existence, affirming that "Jesus and Christ" do not refer to any one person, but merely to a universal principle in all mankind. Let us emphatically declare that our Lord Jesus Christ is the Great Centre of

DIVINE EFFULGENCE

the One who, in His wondrous condescension "humbled Himself more than any man, and became the Author of eternal salvation to all those who obey Him," and "neither is there salvation in any other," for at the name of Jesus every knee shall bow. It was this same personal Jesus who affirmed "that if any man is ashamed of Me, of him will I be ashamed, and whosoever will deny Me before men, him also will I deny before My Father and the holy angels." Let us remember that it is the personal Jesus who has said all this, and that same Jesus which the Bible affirms constantly shall come again with power and great glory, for that He is Lord (Master or Possessor) both of the dead and of the living; for all judgment has been committed to Him, who is the Head of all principality and power and dominion, and has the name which is above every name, not only in this age, but unto all the generations of the age of the ages.

The Bible of which He is the central figure, condemns any attempt to dethrone Him or rob Him of any portion of His glory, as being a rejection and denial of the supreme God. "Who [indeed] is the false one [liar], if not he that denies that Jesus is the Christ. This is the Antichrist, he that denies the Father and the Son (I. John ii. 22, 23, Rotherham).

Ask God—Not Man

Archbishop Cranmer says: "If thou be desirous to know whether thou be in the right faith or no, seek it not at man's mouth, seek it not at a proud, glorious and wavering sort of bishop's and priest's but at God's own mouth, which is His Holy Word written, which can neither lie, deceive, nor be deceived."

Cruciform Christianity

(Continued from page 681)

When will the Church wash her hands of the blood-guiltiness of war? Try as we will to argue our way out of the dilemma, we cannot escape the Sermon on the Mount, teaching at complete disagreement with the selfish spirit underlying the war-system. I quote the following from *The Life and Speeches of John Bright*: "Let us abandon our pretensions. Whilst we adhere to heathen practices, let us no longer claim to be a Christian people. Take down at any rate the Ten Commandments from inside your churches; and say no longer that you read, or believe in, or regard the Sermon on the Mount." In her fear of the issue arising from an attack against the military powers, the Church has attempted to dress the war-god in ecclesiastical drapery. R. J. Campbell wrote during the last Great War: "What men are learning on the battle-fields of Europe of the glory of sacrifice and its mystical potencies is drawing them back to God by way of the Cross of Christ. . . . We are being saved as by fire."

The war-fever is spreading over the world like some insidious plague. In this highly-cultured civilisation we still persist in building a machine for mass murder, hoping all the time that no one will be daring enough to push the starting lever. Our armament factories are already working at full pressure in the mad attempt to outstrip our neighbours in the crazy race to universal catastrophe, and the grimy incense rises from their belching chimney stacks, a sweet-smelling savour to their grinning god Mars.

Oh, horror of horrors! To realise that the Government have found at last some measure of relief from the

RISING TIDE OF UNEMPLOYMENT,

in the expansion of this hellish trade! To-day they produce the death-machine. To-morrow their own production will blow them into eternity. And our pious church leaders are lauding the fiendish business, fearful to take the only stand consistent with the teachings of Christ.

If we are going to take a stand against war, it is to be a difficult job. The supine spiritless professor will be swept into the awful mess along with the rest. But persecution is a feature of cross-bearing, and the beckoning hand of Christ calls us to tread this way. Thank God! history affirms the triumph of truth, although its pioneer may be laid in the dust.

Lastly, there is the problem of human suffering. Whatever our theory of this mystery, we cannot close our eyes to the ugly fact. There is the hateful law of heredity, by which children are blasted into life with bodies debased and paralysed, through the sins of an unseen former generation. There is an unforgiving natural law; Nature accepts no excuses, we violate her laws at our own peril, and always reap what we sow. There are the tantalising passions of our nature; hungers we must control for the benefit of society and

posterity, but which, if we allow them to control us, are like ungovernable steeds dragging

THE CHARIOT OF LIFE

in maddening career down to ruin. What are we to do in face of it all? One thing is certain, the genius of Christianity does not find its highest expression in running away from suffering. We can turn our backs upon it, elude it; but there it is, a loathsome blot on the life of the world.

Jesus Christ did not seek to shirk this path through which humanity is called to pass. Rather did He embrace the opportunity through the fleshly medium of tasting its bitter draught. He transformed suffering into salvation. He compelled it to yield something beautiful for the benefit of others. Happy is that man who, like Paul, can sing in the dungeon of suffering, so that others hear, and are blessed.

Our Lord teaches us to exchange complaint for thankfulness. To manfully face whatever life has for us, and use it all in the service of humanity, ever remembering the inestimable value of the human soul. Our task is to reach the spiritual life of humanity, a duty far excelling that of the earthly physician. Jesus Christ Himself only used miracles in so far as they ministered to the spiritual life of the people. The disparity between the spiritual and natural realms is far too great to give an overwhelming value to social work. The elimination of pain is part of the Christian gospel, but not in any sense the greater part. Ours is the privilege to turn suffering into

A CHANNEL OF HELP

for some other soul, to turn the curse into a blessing; and by entering into the darkness of human despair, redeem those who might succumb to its terrors.

Measure thy life by loss and not by gain,
Not by the wine drunk, but the wine poured forth:
For Love's service standeth in Love's sacrifice,
And whoso suffers most has most to give.

And so we find that, far from being a drug to deaden our sense of reality, Christianity involves us in a life of sacrifice. Let us then fulfil the claims of Christ on our lives, for only by so doing can we hope to reach the present-day worldling.

PRECIOUS JEWELS (Continued from p. 684)

A noble Roman matron called at her friends' houses and saw their trinkets and asked them to come next day to her house and she would exhibit her jewels. They expected to see ruby and pearl and diamond, but she called in her two boys and said, "These are my jewels." Even so will the Lord Jesus, instead of emerald and amethyst and onyx and topaz, exhibit his saints, the choice treasures in which He is glorified.

When He cometh, when He cometh to make up His jewels
All His jewels, precious jewels,
His loved and His own.

Leyton's Gideons

We are experiencing wonderful times of blessing in our Crusader meetings. We feel the presence of the Lord in our midst. Hallelujah! New recruits are joining our band, so making us much stronger and more able to pull down the strongholds of Satan. Roman Catholicism has a very strong hold in this part, and we have a very hard fight to get the people to step in, but like Gideon, we are going forth in the strength of the Lord to conquer every foe, to smash down every obstacle, whatever it might mean. If we look unto God, He has promised to take us through, so with real Crusader spirit we are going to venture forth to spread the glorious Foursquare message of Jesus the Saviour, Healer, Baptiser and Coming King.

We have a wonderful hope to hold out to the world. A hope that growth not dim, neither fade with the passing of time. In these times of perplexity and distress we feel that the Crusader Movement is more urgent and necessary than ever before among our young people. There are many young people's Movements in existence, political, social and religious, but none of them has the message of joy, satisfaction, and lasting hope that the Crusader Movement has. The word Crusader takes us back to the times of the first Crusaders, who went out to recover Palestine. We can imagine them, full of courage and vigour going forth, fully armed, to capture the land again. Our purpose is to capture the lost souls all around us and bring them to Christ.

Let Leyton flourish by the preaching of His word, and the praising of His name!

Visits of Crusader Branches to Clapham

It was a great joy to Clapham Crusaders to welcome the Hornsey and Wimbledon Branches on two Wednesday evenings in their last quarter's programme. Very enjoyable times were spent with both bands of earnest Crusaders.

Hornsey gave a unique rendering of the "Gospel Ship," illustrated by talks from the Mate, Engineer, Doctor, Cook, Stewardess, etc., all telling in glowing terms of the glorious gospel, and endeavouring to persuade everybody to step aboard and travel with them to glory land.

Wimbledon also gave a very interesting



(Conducted by Pastor DOUGLAS B. GRAY)

evening of an entirely different character. A sister spoke in a very forceful and arresting manner on "What then shall I do with Jesus which is called Christ?" showing the mistakes made by Pilate in his dealings with the Lord Jesus Christ, and in his putting this question to those who knew not the Christ and would not have Him to reign over them. Musical items followed including a solo and united singing. A brother spoke on the words "And they preached the gospel," showing us many ways in which we can pass on the message.

These meetings were thrown open to non-Crusaders, necessitating the bringing in of extra seating accommodation for the numbers gathered.

Clapham Crusaders are marching on!

The London Crusader Choir again visit Maidstone Prison

On Sunday, October 4th, the London Crusader Choir was again privileged to carry the gospel message in music and song to Maidstone Prison. We were favoured with glorious sunshine for the journey there, and our only regret was that Pastor Gray was unable to be with us on account of his being still on the sick list. However, Messrs. Jack Phillips and William Snowden again took charge of the party and all was well.

Maidstone prison was celebrating its harvest festival on this particular day, and we were charmed by the beautiful decorations of flowers, fruit and vegetables cultivated by the men themselves. We were delighted, too, to hear the Maidstone Choir sing their harvest anthem. "The earth is the Lord's"; the piece was beautifully rendered and was, we are sure, a joy to many.

Included in the party visiting the prison were Miss A. Witts, who rendered a pianoforte solo with exquisite technique, and our two Swiss friends, Messrs. André Ruchon and René Robert, who have accompanied the choir a number of times, and have delighted many audiences with their performances on the piano and violin

respectively. We very much regret that this was the last occasion on which Mr. Ruchon will be able to accompany the Choir, as he is returning home to Lausanne. However, he will still be actively engaged in the work of the Lord in conjunction with his father who is the minister in charge of the full-gospel work in Lausanne. Our prayers go with him that he may be a blessing to many.

In the evening the Choir conducted a service in Croydon Tabernacle.

Impressions during My Stay in Britain

Many months have passed since I first came to Britain, but I remember quite well the impressions I received then.

After a long journey I arrived at Glasgow, where a friend of mine who is an Elim minister, gave me a warm welcome. Immediately I wanted to see in reality the City Temple, so the same night of my arrival I went there to find out what a Foursquare meeting was like. I was glad to see that the meeting was taken by the young people—the Crusaders. (It was the last day of the National Crusader Week, 1935).

I was unable to understand the language, but praise the Lord that I felt exactly the same spirit as the rest of the congregation. I attended a number of meetings there, meetings which were sealed by the power of the Holy Ghost. I realised and understood better the vision of the "great royal family," a vision which became more and more clear as I visited other Scottish assemblies.

After some time of work there I moved down to London—"the Great City," and found another home at Elim Woodlands. For several months I attended the lectures of the Elim Bible College and enjoyed the sweet fellowship of the dear ones there. England is very different from Scotland, but the spiritual atmosphere among the Foursquare people is just the same everywhere, because our Lord Jesus Christ is exalted among them.

I would not have missed my visit to the Channel Islands; the Lord allowed me to go there, where I had a very happy time. I spoke for my Saviour at Vazon Church, in French, and shall never forget the smiling faces of those beloved Christians. On my way back to London I paid a visit to Wales. I went as far as Aberdare where a campaign was being held by two Elim ministers. The few days spent there were sufficient to give me thrills of divine joy, for I heard for the first time the Welsh singing. They sang for me the well-known chorus: "Fi Fi e gofio am danaf fi" to which I could have listened for hours. The Spirit of the Lord is moving there, too.

I thank God for all the blessing received in Great Britain; it would take too long to tell you all I have seen and heard, but I would like to remind you that there are brothers and sisters in Jesus Christ in Switzerland who need your prayers. We desire to proclaim the Foursquare Gospel of our Lord and Saviour, so please remember us before the throne of grace, that the truth may be delivered and accepted for the glory of God. Amen.—Paul André Ruchon.



A PARTY OF WORTHING CRUSADERS

Christ's Coming! What of It?

1. The true attitude is that of patient waiting (I. Thess. i. 9, 10; II. Thess. iii. 5; James v. 7). To patiently wait for the coming of the Lord is to expect Him to return, to be ready for it, and to be calm and confident in waiting for it.

2. The true attitude is that of looking (Phil. iii. 20, 21; Rom. viii. 23; Heb. ix. 28). The thought implied in looking for the Lord to come is that of yearning for His coming; it means that with stretched-forth neck and eager gaze we scan the horizon from which we look for help. Those who really look for His coming are found upon the tip-toe of expectation.

3. The true attitude is that of loving (II. Tim. iv. 8). To love His appearing is to look for it with intense delight and pleasure. Those who are afraid at the thought of the Lord's coming are either misinformed as to its true meaning, or else they are out of fellowship with the Lord. The happiest thought that can

possibly engage the true Christian's mind is the thought of the coming again of the Lord Jesus Christ.

4. The true attitude is that of occupying, or doing business, for the Lord (Luke xix. 13; I. Cor. xv. 58). The instructed believer who is true to his Lord is not a star-gazer, but a diligent toiler, an earnest and faithful labourer for the Lord. The hope of the pre-millennial coming of the Lord quickens and inspires spiritual activity and earnest service for the Lord.

5. The true attitude is that of praying (Rev. xxii. 17-29). This is the last prayer on record in the Bible, and what a summary prayer it is! He who sincerely prays for the Lord to return, prays for the fulfilment of every covenant, promise, and prophecy still unfulfilled, and therefore for the final full consummation of the whole scheme of human redemption. The Lord says: "Behold, I come quickly." Does your heart respond, saying, "Even so, come, Lord Jesus"?—*W. S. Hottel.*

"Are You a Christian?"

"O F course I'm a Christian as much as you. I'm not a Mohammedan, or a Pagan, or an Infidel."

"But, my friend, there are two kinds of Christians—real Christians and nominal Christians, true and false, professors and possessors, dead formalists, and those who have 'passed from death unto life,' and 'have believed to the saving of the soul.' Which are you?—(1) A sham, a counterfeit, or (2) a real, true Christian?"

"Well, I dare say I am as good as most, though I don't set up to be over pious; and I tell you what it is, I don't believe in canting humbugs, and those folks who make such a parade of their religion. Many of those who talk so much and make such a loud profession are the biggest scoundrels on earth. For my part, I believe in doing as you would be done by, and I keep my religion to myself. In my opinion, a man can be just as good at home as in a place of worship, and if he does his best, and says his prayers, he can't be far wrong, and will turn up all right at last."

"Well, my friend, I agree with you in hating cant and hypocrisy; but I tell you plainly that, if you have no better idea of what it is to be a Christian than you have just expressed, you are no true believer on the Lord Jesus at all."

"I tell you I am a Christian. I am a church member, I have been baptised and confirmed, I take the sacrament regularly, and am a Sunday school teacher, and a teetotaler. I pay my way, and do all the good I can. What more do you want?"

"It is no matter what I want; but God says that 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven' (Matt. v. 20). Have you ever seen yourself a lost sinner?"

"No; I hope I am not lost."

"Then Christ is not your Saviour; for He came 'to seek and to save that which was lost' (Luke xix. 10). Have you kept the whole Law?"

"I've done the best I can, but of course no one is perfect."

"But the Word of God says: 'Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all' (James ii. 10). 'By the Law is the knowledge of sin.'"

"Well, according to that, everyone must be lost."

"Exactly so! That is just what I want you to see—all the world is 'become guilty before God,' and 'by the deeds of the Law there shall no flesh be justified in His sight' (Rom. iii. 19, 20). Your church membership, sacrament taking, teetotalism, honesty, charity, and all your good works go for nothing so far as meriting salvation is concerned; they are only 'filthy rags' in God's sight. So you see you are no Christian at all, except outwardly and in name."

"But I believe in Christ."

"So do the devils; for it says, 'the devils also believe and tremble' (James ii. 19)."

"Well, what more can one do? What must I do to be saved?"

"Is that your question? Are you really anxious? Do you see that you are guilty, ruined, helpless, lost?"

"I do see that I want something which I haven't got; for I must confess I should not be satisfied to die as I am. I know I am not what I ought to be; and yet I try hard to be good."

"Let me advise you then, instead of trying any more, just to give up, and own to God that you are lost. For if you do not want to be lost for ever, you must own that you are lost now; and if you do, you will find that Christ is a Saviour for you, because He came to save the lost (Matt. xviii. 11). If you are really anxious to be saved, and cry out, like the Philippian jailer, 'What must I do to be saved'?—receive the answer God sent to him, as God's answer to you: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house' (Acts xvi. 31). Come now to Him. Believe on Him and He will save you. Hear His promise: 'He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life' (John v. 24). But do not call yourself a Christian until you can truthfully say, 'Christ is mine and I am His!'"

CLASSIFIED ADVERTISEMENTS

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

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

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BIRTH

Thomson.—On August 9th, to Mr. and Mrs. Hugh Thomson, a son, Robert Mercer.

MARRIAGES

Higgins & Gaskill.—On October 3rd, in the Methodist Church, Stockport, by Pastor T. Burton Clarke: Frank Higgins to Bertha Gaskill (both Elim Crusaders).

Lewis & Back.—On September 26th, in the Elim Tabernacle, Brighton, by Pastor J. Smyth: Alfred Lewis to Edith Ellen Back.

Smyth & Gallacher.—On September 25th, in the Elim Tabernacle, Greenock, by Pastor H. W. Fardell: Robert Smyth to Agnes McFadyer Gallacher (both Elim Crusaders).

WITH CHRIST

Hollis.—On September 29th, Ada Hollis, aged 54, member of Elim Church, Newbury. Funeral conducted by Rev. Cecil Guy and Evangelist E. J. Ball.

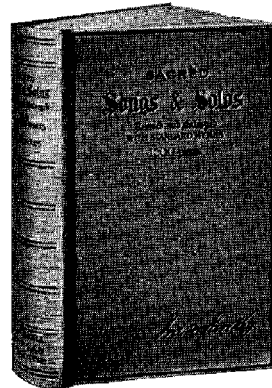
Payne.—On September 12th, Susanna Wilhelmina ("Susie"), daughter of Joseph and Mina Payne, missionaries to Mongolia, aged 2 years 2 months.

Williamson.—On September 9th, Jean, aged 2½ years, only daughter of Mr. and Mrs. Williamson, Barnsley. Funeral conducted by Pastor L. N. Newsham. "Safe in the Arms of Jesus."

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