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# Elim Evangel & Foursquare Revivalist

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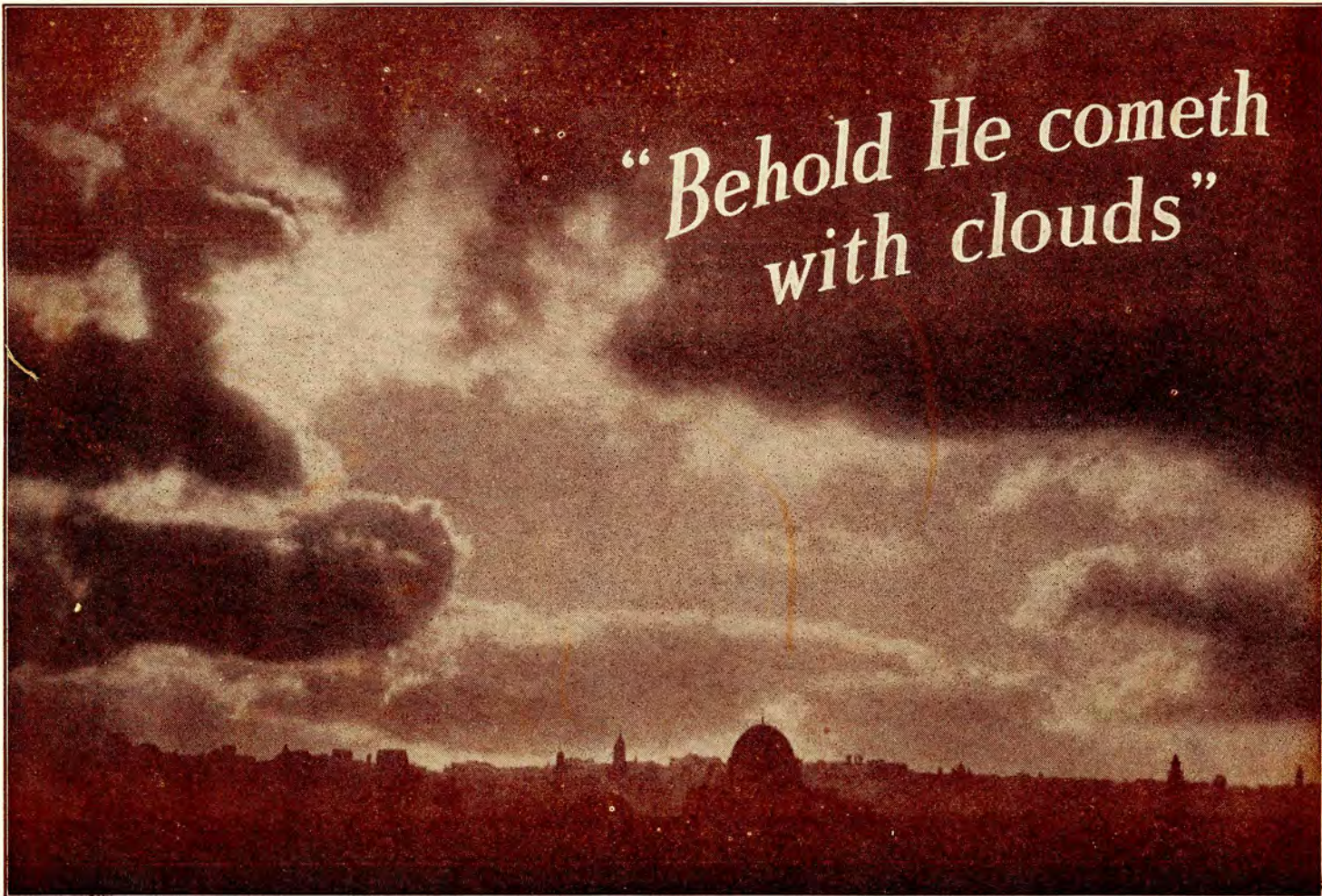
Vol. XX. No. 8.

February 24th, 1939.

Twopence

## Special Second Advent Number

*"Behold He cometh  
with clouds"*



JERUSALEM BY MOONLIGHT



# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

**General Headquarters:**

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

Vol. XX. February 24th, 1939 No. 8.

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# Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

**ADDISCOMBE.** February 1, 8, 15 and 22. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

**BARNLEY.** Commencing February 20. Elim Tabernacle, Nelson Street (near town centre). Campaign by Pastor J. Woodhead.

**BIRMINGHAM (Blackheath).** April 22, 23. Elm Tabernacle, Cardale Street. Pastor W. G. Hathaway.

**BIRMINGHAM (Erdington).** Feb. 26—March 10. Elim Tabernacle, South Road. Campaign by Pastor F. A. Hodge.

**BISHOP AUCKLAND.** Commencing Jan. 29. Elim Tabernacle, North Bondgate. Campaign by Pastor W. E. Smith.

**BOURNEMOUTH (Winton).** April 6—13. Elim Church, Hawthorn Road, Easter Convention. Speakers include Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

**BRIGHTON.** March 12. Elim Tabernacle, The Lanes. Pastor W. G. Hathaway. 11 and 6.30.

**CATERHAM.** March 3, 10, 17, and 24. Co-operative Hall, Upper Caterham. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**CHELMSFORD.** February 26. H.M. Prison, 2.30 p.m. All Saints' Anglican Church, 6.30 p.m. Elim Tabernacle, Mildmay Road, 8 p.m. Pastor D. B. Gray and London Crusader Choir.

**CLAPHAM.** February 8, 15, 22. Elim Tabernacle, Clapham Crescent. Crusader Bible School, conducted by Pastor J. Smith.

**EAST HAM.** March 4. Elim Tabernacle, Central Park Road, Youth Rally, 7 p.m.

**ELIM WOODLANDS** is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. To be followed by meeting. Tickets 1/- each. **Next open Saturday,** February 25, when Pastor W. Francis gives a lantern lecture after tea on his work in the Transvaal.

**ELIM WOODLANDS,** March 11 at 3 p.m. Boys' and Girls' Camps Re-union. Parents and friends invited.

**FINCHLEY (London, N.).** February 26. Elim Hall, Christchurch Avenue (corner of Ballards Land), North Finchley. Pastor W. G. Hathaway. 6.30 p.m.

**GRIMSBY.** March 11. Hull and Lines. Youth Rally, 3.30 and 7 p.m. Speakers Pastors D. B. Gray and D. A. Vanstone. To be followed by Youth Campaign by Pastor D. A. Vanstone.

**HALIFAX.** Commencing Feb. 5. Elim Tabernacle, Bond Street, Hopwood Lane. Campaign by Pastor Gwilym I. Francis. Sundays, 6.30 p.m. Week-nights (except Fridays), 7.30. Thursdays, 3 and 7.30 p.m.

**HENDON.** March 5. Elim Tabernacle, Ravenshurst Avenue. Pastor D. B. Gray and London Crusader Choir. 6.30 p.m. (Choir at Holloway Prison, 3 p.m.).

**HOVE.** February 18, 19. Elim Tabernacle, Portland Road. Pastor W. G. Hathaway. Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m.

**HULL.** March 18, 19. City Temple, Hessele Road. Special visit of Pastor W. G. Hathaway. Saturday, 7.45 p.m. Sunday, 11 and 6.30 p.m.

**INGATESTONE, Essex.** March 19—26. Elim Tabernacle, London Road. Campaign by Pastor and Mrs. George Kingston.

**IPSWICH.** February 19. Vernon Street Hall, Vernon Street. Pastor E. C. W. Boulton.

**KINGSTANDING.** March 25, 26. Elim Tabernacle, Warren Road, Perry Bar. Pastor E. C. W. Boulton.

**LARNE, Co. Antrim.** Commencing Feb. 12th, Elim Hall, Point Street. Campaign by Pastor J. J. Norris.

**LETCHEWORTH.** March 12. Elim Tabernacle, Norton Way North. Pastor E. C. W. Boulton.

**LETCHEWORTH.** March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.

**MALDON, Essex.** Feb. 26—March 5. Elim Tabernacle, Wantz Road. Campaign by Pastor and Mrs. George Kingston.

**MERTHYR.** February 26—March 12. Jerusalem Church, Court Street. Campaign by Pastor E. J. Jones.

**READING.** February 15—March 5. Elim Tabernacle, Waylen Street. Campaign by Pastor D. A. Vanstone.

**RYDE.** Commencing Feb. 12. Elim Tabernacle, Warwick Street. Campaign by Pastor V. S. Pritchard.

**SHEFFIELD.** Now proceeding. Revival and Healing Campaign. In Cinemas on Sundays at 7.45 p.m. Friends' Meeting House, Hartshead, every week-night at 7.30. Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

**SCUNTHORPE.** April 1, 2. Elim Tabernacle, Ferry Road. Pastor E. C. W. Boulton.

**SOUTHAMPTON.** March 26. Elim Tabernacle, Park Road. Pastor D. B. Gray.

**ST. PETER PORT, GUERNSEY.** Commencing Feb. 12. Eldad Church. Campaign by Pastor T. W. Thomas.

**TWICKENHAM.** February 9, 16, 23, March 2 and 9. Foursquare Gospel Church, Edwin Road. Series of Bible Studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

**WOOD GREEN.** February 7, 14, 21, 28. Brook Hall, Brook Road, Mayes Road. Series of Special Studies on Christian Evangelism by Pastor E. C. W. Boulton.

**MISSIONARY TOUR**

by Pastor Wm. FRANCIS (Transvaal)

February 19.	Barking.	March 5.	Sparkbrook.
" 21.	Islington.	" 6.	Wolverhampton.
" 22.	Coulsdon.	" 9.	Erdington.
" 23.	Canning	" 12.	Selly Oak.
" 23.	Town.	" 14.	Tamworth.
" 26.	Llford.	" 16.	West Smethwick.
		" 19.	Graham Street, Birmingham.

**Easter Monday**

10th April, 1939

**FOURTEENTH ANNUAL FOURSQUARE GOSPEL**

**DEMONSTRATION**

in the  
**ROYAL ALBERT HALL**

(London)

when

**Principal GEORGE JEFFREYS**

will preach at the

**Three Great Gatherings**

11 a.m. - **Divine Healing.**

3 p.m. - **Baptismal Service.**

7 p.m. - **Communion Service.**

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

**TOWN HALL, BIRMINGHAM**

**Foursquare Gospel**

**DEMONSTRATION**

to be conducted by the  
**Principal and Revival Party**

**WEDNESDAY, MARCH 8th**

at 3 and 7.30 p.m.

**SEVENTEENTH ANNUAL**

**LONDON**

**EASTER CONVENTION**

**Good Friday, April 7 to Friday, April 14**

**Accommodation.**—Those requiring accommodation at Elim Bible College should write not earlier than March 15.

NOW PROCEEDING

**Principal GEORGE JEFFREYS**

and Revival Party

at

**CARLISLE**

in the

**INFANTRY DRILL HALL**

February 19-26.

**Sundays at 11 a.m. and 6.30 p.m.**

**Mon., Tues., Wed. & Thurs. at 7.30 p.m.**

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XX., No. 8

FEBRUARY 24th, 1939

Fridays, Twopence

Read this article first. It is our introduction to the momentous subject with which this issue of the *Elim Evangel* deals—The Second Coming of Christ.

## The Fact of Christ's Second Coming

By M. L. LOWE

**H**OW little the world realises the future that is in store. Our statesmen tell of their "faith in their fellowmen" and that we are coming out of the depression very soon. Our preachers assure us that a much better earthly condition is certainly coming by the "leavening influences of the gospel." Our educators would have us believe in a grand Utopia when better schools and educational facilities have established the golden age. Likewise our legislators forecast the day when nations shall learn war no more in the parliament of man.

In other words the world in general wants to believe that affairs are going to grow better and better in every way until man has established heaven on earth. No one likes to think that a world-wide cataclysm or catastrophe is even probable.

History repeats itself. In the days of Noah, no one would have accepted the prediction of a flood—it had never rained, therefore it never would. Nothing unusual has happened for centuries, therefore nothing will. Christ has never come in crushing victory, therefore He never will. "Where is the promise of His coming? We have looked into the rocks beneath and the heavens above

### BUT FIND NOTHING

to indicate anything but the continuous evolution of man," says the Modernist.

Is it true that Jesus Christ is coming again? Is it true that actually, visibly, and literally Jesus will return a second time to this planet? It does not matter what I think about it. It does not alter the fact, if it be a fact, should you and I draw up a creed against the Lord's return. Your thinking and mine will not destroy the fact of the second advent.

The only way to settle this question: *take it to the Scriptures*. We all have a right to our opinions as far as humans are concerned. None of us have any right to an opinion contrary to the Holy Bible, the infallible Word of God. So we bring this question to the standard of all faith and conduct, willing to yield our

opinions to the clear statement of the omniscient God.

The Scriptures teach His coming to be a fact. Space does not permit a consideration of the Old Testament prophecies. Let me assure you that there are over fifteen hundred statements of the second coming of Christ in the Old Testament. No fact is so clearly taught as this! Enoch preached it. Said he: "Behold, the Lord cometh with ten thousands of His saints."

### JOB BELIEVED IT

and rested in its hope: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." David believed it, for he wrote: "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness."

The Second Coming is found in every book of the New Testament. On the average, it is found once in every twenty-five verses. There is no other single doctrine so frequently found in the New Testament as the Lord's return. Note just a very few of these statements:

Matthew xxiv. 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

John xiv. 3: "And if I go and prepare a place for you, I will come again, and receive you unto Myself."

Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

I. Corinthians xv. 23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."

Philippians iii. 20: "For our conversation is in heaven; from whence also we

### LOOK FOR THE SAVIOUR,

the Lord Jesus Christ."

Colossians iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

I. Thessalonians i. 9, 10: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven."

II. Thessalonians ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Hebrews ix. 28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

James v. 8: "Be ye also patient; stablish your hearts for the coming of the Lord draweth nigh."

I. Peter v. 4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

I. John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Revelation i. 7: "Behold, He

#### COMETH WITH CLOUDS;

and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."

Now I wish you to make two observations concerning these few Bible quotations: *First*, that they are taken from every section of the New Testament: Gospels, Historical, Church Epistles, Pastoral Epistles, General Epistles, and the final book of Prophecy. They are from the inspired writings of at least six different men. Each states the second coming of the Lord Jesus Christ to be a fact.

The *second* observation is that these fourteen verses, containing such clear statements, cannot possibly be the private interpretation of a few men or churches.

Think of one verse (Acts i. 11), "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." How would you interpret that verse? "This same Jesus"—what does that mean? Why, it means "This same Jesus." "This same Jesus shall so come in like manner as ye have seen Him go." Can I be accused of reading into that statement my interpretation, when I say to you that that verse states the return of the Lord to be a fact?

So many

#### TRY TO EXPLAIN

the coming of the Holy Son by the coming of the Holy Spirit. This is, however, not the second coming of Christ. The entire New Testament was written after the Holy Spirit had come, yet every book of that sacred collection looks forward to the Lord's coming as a still future event. It is "this same Jesus" who is coming. He went away visibly—He will have the same body when He returns. He is coming "in like manner" as He went.

According to Zechariah xiv. 4 there will be great

physical changes in Palestine when Christ returns. No such change took place at Pentecost or any time since. According to Isaiah ix. 7 at the second coming, Christ will have the throne of David. The Holy Spirit did not take David's throne when He came. Scores of events, predicted of the second advent, never took place in any manner at Pentecost. We do not minimise the coming of the Holy Spirit, neither do we spiritualise His teaching on the fact of the second advent.

The destruction of Jerusalem in A.D. 70 is often set forth as the fulfilment of the second coming. It is also held that the conversion of a sinner is the second coming or that Christ will return when the world is converted. A popular theory is that this or that religious or political movement is the second coming.

Christ never promised to send another in His place, He promised to come Himself. Said He:

#### "I WILL COME AGAIN."

He did not promise to send an angel, not even Michael the archangel, nor any religious movement.

Acts i. 11 says, "This same Jesus" will return. Someone else would not be "this same Jesus." Philipians iii. 20 states that it is "the Saviour, the Lord Jesus Christ" who is coming out of heaven, where the believer's citizenship is now recorded. A passage very difficult of spiritualisation is Zechariah xiv. 4, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Christ is coming so literally and visibly that His very feet shall touch this earth once more. He went up from that very mountain and to that same mountain He will return.

But the stronghold of this great truth is I. Thessalonians iv. 16, 17, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Were the saints

#### CAUGHT UP IN THE AIR

when Jerusalem was destroyed? At what event did all the Christian dead arise? No, beloved, "the Lord Himself shall descend from heaven."

The Second Coming is a literal fact according to the Bible. It doesn't say when He is coming. He did say, "Be ready." He is coming suddenly, instantly when He comes, therefore be ready. To be ready means that Christ is your Saviour. It means that you have received Him by a definite act of your faith and will, as Saviour and Lord and that you are seeking to please Him in all things.

## This Month's New Books

- "Arise, Shine; for Thy Light is Come." By James Dunbar, A.M.I., Mech. E. (1/6, by post 1/8).  
 "The Way He Takes Me." By Leonard T. Pearson, B.A. (9d., by post 10d.).  
 "With Christ on Australian Tracks." By Fred Barker. (2/6, by post 2/9).  
 "Life's Cricket Match." By Reginald Wallis. (6d., by post 6½d.).  
 "Bankrupt." By Conrad Bonifazi. (2/6, by post 2/9).  
 "The Story of a Life in the Love of God." Edited by Dr. W. Graham Scroggie. (2/6, by post 2/9).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

**T**HE Second Coming of Christ has, during these past few years, become a topic of absorbing interest to Bible students and, in fact, to Christians everywhere; particularly in view of the rapid fulfillment of the prophetic scriptures in the world to-day.

When we think of the Second Advent, we are prone to think of it as a glorious end to our earthly walk with Christ, a triumphal entry into His presence, a laying down of the armour of our warfare, and a blissful dwelling in His presence for evermore. Praise God, this is true of every believer. The coming of Christ, however, is an event, a culmination of our Christian life and experience, which the scriptures describe as a "Glorious Hope," and it is this aspect of His return we are now to consider. It is almost universally accepted that in the Second Advent of Christ there will be the first and second phases; first His coming to the air, and second His coming to earth. In the first stage He descends into the air, and there meets the

#### RANSOMED OF ALL AGES,

both living and dead, who will rise to meet Him in a rapturous eye-twinkling moment, and will be for ever with the Lord, never to be apart from His presence again (I. Thess. iv. 16, 17). In the second stage, He comes to earth to take over the reins of government in this old world of ours and to set up His kingdom. The first stage, therefore, concerns the Church, the second the world in general.

Let us for a moment consider His coming and its relationship to the Church. Speaking to His disciples of world conditions prior to His return, He said: "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Redemption! Not the redemption of the soul—that was completed at Calvary when He cried, "It is finished." Atonement was then made, and salvation and eternal life is now the precious heritage of all who truly believe in Him. But there is a fuller aspect of redemption to come. While the redemption of the soul is now complete, the redemption of the *body* is yet to be accomplished. Paul in Romans viii. 23, speaks thus: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,"—referring to it, of course, as a future event. In Ephesians i. 13, 14, he refers to believers being "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Here it is

#### THE CHURCH AS A WHOLE

which is spoken of as the "purchased possession." Paid for by the great sacrifice on Calvary, but still in the tribulation of the present world, she is to be re-

deemed out of the world at His coming as His purchased possession. In Philippians iii. 20, 21, we read: "For our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." Here again the Second Advent is linked with the physical change which is to take place in the experience of every Christian. The Second Coming of Christ for the

Church is therefore necessary in God's programme in order that all believers may be brought into the fulness of their redemption, and that their bodies may be changed at His coming; for it is certain that "when we shall

see Him, we

shall be like Him, for we shall see Him as He is."

This physical change is a most important part of our salvation. The first Adam lost his heritage because of sin. That immortal body which God gave him at creation was suited to the Edenic conditions of the pre-Fall era. But Adam surrendered his heritage to Satan; consequently he became mortal, subject to death, to decay, to sickness and pain, in the physical realm, as well as becoming spiritually dead. Here then is seen the purpose of the Incarnation, for Christ by His sinless life and sacrificial death

#### WRESTED BACK FROM SATAN

his domination, not only of man's spiritual life, but of the mortal body also; and by His resurrection from the grave of that now physical body in which He had lived and moved among men for thirty-three years, He demonstrated His triumph in both physical and spiritual realms, as well as by that resurrection, producing proof of our justification. Having taken back into heaven at His ascension that immortalised body, still bearing the immortalised marks of His passion, He, the last Adam, waits until the moment of His descent into the air for His Church, when He will lift them into His triumph in their mortal bodies. Mortality (the living) shall put on immortality, and corruption (the dead in Christ) shall put on incorruption. Then shall be brought to pass the saying: "Death is swallowed up in victory."

But when this event shall have transpired, and the Church is united to its living Head, then will begin that blessed and glorious reign of peace, in which the immortalised saints will live and reign with Christ for a thousand years. Edenic conditions will be restored, and, immortal, we shall not only enjoy

#### THROUGHOUT THE AEONS

of the future the bliss of that future state, but shall fulfil, through Christ the last Adam, all that God had purposed in the dominion of the world by the first Adam and from which he by transgression fell.

Here we can discern the link in the first and second



## "That Glorious Hope"

By Pastor W. G. HATHAWAY

phases of the Second Coming. He comes first for the Church, to redeem and claim the purchased possession, to complete the full redemption of each believer, in the physical as well as the spiritual realm; and then, having fulfilled His promise and completed the redemption of the Church, He will, with His Church, descend to the earth to take over the heritage which He won at His ascension, when to Him the Father said: "Sit Thou at My right hand until I make Thy foes Thy footstool," and of which David prophesied when he said: "Ask of Me, and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." Satan will be ousted from his age-long entrenchments and Christ will subdue all rule and authority to Himself, not by Himself, but in concert with the mighty forces of the Church now made "terrible as an army with banners" by participation in His triumph.

To consider the Second Advent as

#### MERELY AN ESCAPE

from the present condition of the world, or from personal temptation and trial, or even as translation out of the presence of sin, without considering the marvellous redemption of the mortal body and its glorious possibilities and potentialities in the world that is to be, is to miss at least a part of the "vision splendid," and to shut out from our own wondering gaze the real meaning of the Second Advent of Christ in its descriptive designation, "that glorious hope."

In these momentous days when events all around are pointing to the near return of the Master, shall not we, having this hope within us, apply ourselves to the task of purifying ourselves and seeking to live day by day in such a way that we may not be ashamed before Him at His coming, trimming our lamps, so to speak, in readiness for that great call-away at His command.

## Principal and Party at Carlisle

### Crowds at Tabernacle and Theatre—Drill Hall Taken

**G**OD'S people are rejoicing at Carlisle because of answered prayer! Since Principal George Jeffreys and his Revival Party came to the city two weeks ago, to conduct revival and healing meetings in tabernacle and theatre, people have gathered together night after night and have been gripped by the anointed ministry of the Word. While there is a deep spiritual work going on in the tabernacle among the large congregations of born-again believers—young, middle-aged, and old—and souls have been saved, there has also been an encouraging ingathering of souls in the great public meetings held during the past three Sunday nights in Her Majesty's Theatre. Here again the building has been crowded, with many standing at the back of the stalls and circle, some having to be turned away. About 100 decisions for Christ have been recorded, and upon those who are sick the Sun of Righteousness has arisen with healing in His wings.

The Carlisle people are looking forward with joyous anticipation to the continuation of the campaign in the Infantry Drill Hall, taken from February 19th to 26th.

## BOOK REVIEW

### "Bankrupt"

#### A Challenge to Modern Christian Experience

*Bankrupt*, by Conrad Bonifazi [VICTORY PRESS, 2/6, by post 2/9].

This is undoubtedly—as the title suggests—a book with a challenge—an inescapable challenge. The chapters provide stimulating food for serious thought; they go deep down into some of the fundamental causes of failure in the life of prayer. The writer emphasises the close and vital relation 'twixt prayer and practice, and fearlessly exposes the folly of petition that is not reinforced by character and conduct. In his chapter on "Sincerity," Mr. Bonifazi presents a finely balanced view of a co-ordinated "inward and outward life." He certainly corrects some mistaken ideas regarding prayer, and reveals something of the responsibility of the believer for the fulfilment of his own prayers.

The writer makes no attempt to evade issues in order to save himself from the criticism of those who may misunderstand him. The whole aim of the book seems to be to remove from the mind some of those ideas which tend to lessen the power of prayer in the life of the Christian. Throughout the book there is an unmistakably helpful blending of the spiritual and the practical. One most expressive phrase which Mr. Bonifazi employs reveals a profound conception of the subject with which he deals; he says, "Prayer is a growing friendship with God." And here he strikes the very keynote of a life of prayer in the Holy Ghost. This is the author's first book, but we sincerely trust that others will follow.—E. C. W. Boulton.

The taking of the Drill Hall has brought back happy memories of the Principal's first Carlisle campaign in 1927, for he also held great meetings then in the Drill Hall as well as in the Riding School. Prayer is going up that the same power of God so much in evidence in tabernacle and theatre will be demonstrated also in this large hall. The following is from the *Carlisle Journal* of 10th February:

Scenes of religious enthusiasm are being witnessed in the Elim Church, West Walls, Carlisle, where Principal George Jeffreys, leader and founder of the Foursquare Gospel Alliance, has been preaching to congregations of 500 nightly since he began a revivalist campaign here nearly a fortnight ago.

Congregations of 1,500 people have gathered in Carlisle Theatre on the past two Sunday nights, and many more have been turned away. Over eighty people have been converted, but no effort is made to sever them from churches which they might already attend.

It will be of interest to our readers to know that this newspaper has asked the Principal next week to occupy what is known as the *Journal Pulpit*, a special weekly feature given to leaders of the different Churches.

# LIFE'S GREAT INCENTIVE

By A. B. SIMPSON

**T**HE great incentive to practical consecration is the near coming of our Lord: "That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 11-14).

This passage brings the sublimest of hopes into direct touch with the most practical of duties. It lets the very glory of the coming kingdom shine into our kitchens, and shops, and homes, and everyday life, as a great searchlight and a divine inspiration. It takes the vision of the Transfiguration down from the mountain top to the plain, and enables us to live every moment under the powers of the world to come.

First, it tells us that the night is nearly gone, and that the day is just at hand.

If this were true in Paul's day, how much more must it be true to-day? Already the Morning Star of hope has arisen in many a heart, and the first gleams of the sunrise can be seen.

## LIFE'S UNREALITIES

Second, it bids us wake out of sleep. Sleep is a condition in which real things seem unreal, and unreal things seem real. To the dreamer, the land of dreams appears to be a world of actual persons and things, and yet the realities of life all around him are quite unrealised. The flames may be bursting into his chamber; the robber may be stealing away his treasures; the dearest concern of life may be at stake, and yet he is unconcerned; while about some imaginary trouble his whole mind is stirred into agony and suspense as he dreams of some fancied peril, or grasps some imaginary joy. So, many are sleeping in the spiritual realm, incessantly occupied about imaginary things, and utterly insensible to the actual concerns of their highest being. Let us wake out of sleep; let us be alert; let us be alive to the great necessities that really concern us.

Third, let us put off the garments of the night and the indulgences of the night; the loose robes of pleasure and flowing garments of repose. The festal pleasures of the hours of darkness are not for the children of the day. Let us cast off the works of darkness.

## LIFE'S REALITIES.

Fourth, let us arm ourselves for the day. Before we put on our clothes let us put on our weapons, for we are stepping out into a land of enemies and a world of dangers; let us put on the helmet of salvation, the breastplate of faith and love, and the shield of faith, and stand armed and vigilant as the dangers of the last days gather around us.

Fifth, let us put on the Lord Jesus Christ. This is our robe of day. Not our own works or righteousness, but the person and righteousness of the Lord Jesus Christ, who gave us His very life, and becomes to us our all-sufficiency.

Sixth, let us walk as the children of the day. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." These are the things of the night and are not even to be thought of by the children of the day.

The spirit of strife and envying is just as defiling as the spirit of licentiousness and lasciviousness; all belong to the darkness. But the children of the day are to walk in righteousness and live circumspectly, soberly, godly, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

## THE SOUL'S NEGATIVES

Seventh, let us say "No" to the flesh, the world, and the love of self, and learn that holy self-denial in which consists so much of the life of obedience. Make no provision for the flesh; give no recognition to our lower life. Say "No" to everything earthly and selfish. How very much of the life of faith consists in simply denying ourselves! We begin with one great "Yes" to God, and then we conclude with an eternal "No" to ourselves, the world, the flesh, and the Devil.

If you look at the Ten Commandments of the Decalogue, you will find that nearly every one of them is a "Thou shalt not." If you read the 13th chapter of I. Corinthians, with its beautiful picture of love, you will find that most of the characteristics of love are in the negative, what love does not, thinks not, says not, is not. So you will find that the largest part of the life of consecration is really saying "No."

The dress of an Oriental woman is all fastened on her person by one little knot. Yards and yards of cloth drop in the most elegant fashion, and are all suspended from one little fastening. And so our spiritual garments are all fastened on one little "Not"; and if that gives way, our garments fall, and we are left naked and ashamed.

In the 12th chapter of Romans we see the great principle of overcoming evil with good. Here, just as emphatically, we have the corresponding principle of keeping the good by denying the evil.

Let us learn the Divine power of this little weapon, "No." When Satan tempts us, let us learn to say "No"; when the flesh clamours for its rights, let us learn to say "No"; when the world allures with its brightness and fascinations, let us learn to say "No"; when subtle self would insinuate its claims above all else, say "No"; and thus let life become one everlasting "Yes" to God and one uncompromising "No" to self and sin. Thus shall we walk as children of the day and be ready for the breaking of the everlasting morning.



# Coming Again

A. S. REITZ

A. W. MCKEE.

Per- haps in the morning His face I shall see, The Re- deem- er and  
Sa- viour of men; And oh, what a glo- ri- ous  
day that will be! He is coming, is com- ing a- gain!  
is com- ing a- gain!

Copyright, 1915, by A. W. McKee.

# Bible Study Helps

## THE DESCENT OF THE HOLY SPIRIT

- I. **The Day—Pentecost** (Acts ii. 1).
  1. Feast of ingathering (Lev. xxiii. 10-21). Pentecost, fifty days after, the completion of the harvest, the work of the Holy Spirit in ingathering.
  2. Fully come—God always on time. No haste. No delay.
- II. **The Assembly.**
  1. Full. All there (Acts ii. 1).
  2. Obedient (Acts i. 4).
  3. Prayerful (Acts i. 14).
  4. United and harmonious (Acts i. 14; ii. 1).
- III. **The Gift.**
  1. A miraculous sound (Acts ii. 2).
  2. A miraculous sight (Acts ii. 3).
  3. A miraculous experience (Acts ii. 14).
- IV. **The Testimony.**
  1. By Peter who, a short time before, had denied his Lord (John xviii. 17-27).
  2. Concerning Christ—
    - (a) His works prove His Messiahship (Acts ii. 22-24).
    - (b) David's testimony (Psa. xvi. 8-11).
    - (c) Their own witness (Acts ii. 32).
- V. **The Ingathering** (Acts ii. 41).

## OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 16.

The solution will appear next week.

### SOLUTION TO NO. 15 CROSSWORD

- Across:** 1. Bread (1 Kings 17: 6). 4. Press (Luke 19: 3). 7. Syene (Ezek. 29: 10). 8. Tubal (Gen. 10: 2). 9. Build (Matt. 23: 29). 10. Heart (Prov. 13: 12). 12. Disobedient (1 Tim. 1: 9). 15. Ear (Job 4: 12). 16. Extol (Psa. 30: 1). 18. Accho (Judg. 1: 31). 20. Law (Rom. 4: 15). 21. Ants (Prov. 30: 25). 22. News (Prov. 25: 25).
- Down:** 1. Busybodies (2 Thess. 3: 11). 2. Enemies (Luke 6: 27). 3. Dread (1 Chron. 22: 13). 4. Pitch (Gen. 6: 14). 5. Embrace (Eccles. 3: 5). 6. Salutation (1 Cor. 16: 21). 11. Sea (Matt. 8: 26). 13. Bells (Zech. 14: 20). 14. Drawn (Deut. 21: 3). 17. Ten (Gen. 42: 3). 19. Cow (Isa. 11: 7).

### CLUES ACROSS:

1. Danger.
4. Men were seen, as these, walking.
7. Pharaoh made Joseph this.
8. Jesus commanded the sea to be this.
9. Hurry.
11. Stolen waters are this (Prov. 9).
14. One who exacts money illegally (1 Cor. 5: 11).
19. Each great Hebrew family.
20. Jotham built much on this wall (2 Chron. 27).
21. Where Abinadab was Solomon's officer (1 Kings 4).
22. Gathering together of the waters (Gen. 1. 10).
23. Solomon imported this from Egypt.

### CLUES DOWN:

1. Documents which Paul left at Troas (2 Tim. 4).

2. Babylon's treasures were in this house (Ezra 6).
3. Size of an upper room mentioned in Mark 14.
4. Duties.
5. David reminded Ittai that he was this (2 Sam. 15: 19).
6. Those who dwell alone dwell thus (Mic. 7).
10. "Can — walk together, except they be agreed?" (Amos 3).
12. Moses asked: "— is on the Lord's side?" (Exod. 32).
13. Word of two letters.
15. Number of times that the Pharisee fasted (Luke 18).
16. Water-plants (Isa. 19).
17. Ahab made a house of this (1. Kings 22).
18. Abraham's servant took food to this city (Gen. 24).

## Blasphemous Catechism

A writer in *America* says: "Two years ago, a Siberian refugee told of a Soviet catechism which all the Siberian children are forced to learn. It is modelled very closely on the Catholic catechism, except that wherever we have the word *God*, the Soviet catechism blasphemously substitutes the word *Lenin*. For example: 'Who created the world?' Answer: 'Lenin.'"

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

**Sunday, February 26th.** Luke xi. 1-13.  
"How much more" (verse 13).

Jesus had a wonderful way of getting at men's hearts. He had drawn a picture of a poor man's dwelling to which one in need had gone by night and knocked, at first unavailingly. But he was such a persistent beggar that at last the poor man rose and gave as much as had been asked. Jesus drew a contrast between the householder who gave belatedly of his little, and the Heavenly Father who so willingly gives His choicest gift to all who ask. Hallelujah! We have a "how much more" Father God, and His love is quick to hear, glad to rise, lavish to provide. The Holy Ghost is the precious Gift of our Father God. We have not to badger, cajole or entreat Him. Implicit child-like faith just asks for the fulfilment of the promise, and meets a glorious and ready response. The hands of faith receive the gift of God.

PRAYER TOPIC:

For the London Crusader Choir as they visit Chelmsford Prison this afternoon.

**Monday, February 27th.** Luke xi. 14-26.

"I will return unto my house" (v. 24).

The Devil is very persistent regarding possession. Here we have the teaching of Jesus, which shows that the Devil, although cast out, still claims that his former property of man-soul is yet his, and that he has the right of residence. He knows that by his indwelling he can use the "house" for his wicked ends. Jesus warns us against "emptiness." He has dispossessed the strong one, that He may reign in his stead. Any state less than a full occupation by Jesus of the temple of our beings is dangerous. Given full sway He can keep His spiritual house, whose house we are. The enemy then may seek to regain possession, but will fail. "At the name of Jesus, Satan's host doth flee." How sweetly safe is the soul that enthrones Jesus. He is mighty to save, and strong to keep. Bless His name!

PRAYER TOPIC:

For abundant blessing on the work of Mr. and Mrs. Scott, our missionaries in Belgium.

**Tuesday, February 28th.** Luke xi. 29-44.

"A greater than Jonas" (verse 32).

Jesus quoted Jonas, not as a fairy tale, but as a fact. This reference by our Lord to Jonas should be quite sufficient to satisfy enquirers of his existence and his mission. Jonas was a great man, great enough to confess to failure and to be willing to suffer personally that others might go free. Jesus was greater, in that He never failed in any respect to carry out to the full His Divine mission. Unlike Jonas, He foresaw all that would

be entailed of rejection, agony, and death, yet He pursued His path of redemption. Although Jonas failed, yet he afterwards obeyed and was used of God as a witness and warning of judgment. It is a responsibility to listen to a man of God, a messenger from God. It is a far greater responsibility to hear the voice of God, for God was in Christ. We do well to heed the Greater One.

PRAYER TOPIC:

For blessing and guidance in national affairs.

**Wednesday, March 1st.** Luke xi. 45-54.

"The Pharisees began to provoke Him to speak" (verse 53).

The enemy is still very busy with the followers of Jesus in a similar manner. In so doing he is seeking ground to accuse us. The lips of Jesus were ever guided by Divine wisdom, and praise the Lord, "He is made unto us, wisdom." And how greatly we need Him! The Devil is always trying to get us off our balance, to let fall some unguarded word. Oh! what a host of evil that little member, the tongue, has been accountable for. Not a day should pass without the utterance of that wise prayer, "Set a watch, O Lord, before the door of my lips." Let our conversation be such as becometh saints. Lord, keep me in the hour of provocation, that my speech may be always "with grace, seasoned with salt."

"Take my lips and let them be,  
Filled with messages from Thee."

PRAYER TOPIC:

For all campaigns and special meetings now being held in Elim churches.

**Thursday, March 2nd.** Luke xii. 1-12.

"The Holy Ghost shall teach you" (verse 12).

The faithful saint will be met by many difficulties and some persecution. The Christian pilgrim's path is not a bed of roses. The Master enrolled none by false pretences, indeed He was very careful and explicit in warning them what to expect, and advised them first to "sit down and count the cost." But He was full of encouragement to those willing to take up the cross and follow Him. They, in their difficulties, would not be defenceless. The blessed Holy Ghost would come to their aid and whisper words of sweet counsel and power that would discomfit their enemies. They were not to rely on their own wisdom, but on Him. Lord, give me such unreserved loyalty as shall make me a glorious witness. If my witness arouses the wrath of the enemy, keep me calm, attuned to the message of Thy Spirit. So shall I be safe.

PRAYER TOPIC:

That Divine guidance and blessing may be granted continually to the Executive Council.

**Friday, March 3rd.** Luke xii. 13-34.

"Neither be ye of doubtful mind" (verse 29).

Our Lord wishes believers' lives to be devoid of anxiety and suspense. We cannot be efficient for Him if carking care and apprehension are doing their devastating work upon our spirit, mind, and body. When the Devil has tried and failed to bring down the saint by every other means, the last arrow in his quiver has often been worry. Shot by a practised hand, it has winged its way into the mind of the unwary. Some who would not fall to gross sin, often fall victims to th's dart. May the Lord keep us so attentive to His Word, that our minds may be stayed on Him. Thus confident in Him we shall exhibit a sweet and strong trust that knows no doubt, and lives in the care-free condition which is God's gift to the trusting soul. Teach me, Father, to claim and exercise the mind of Christ.

PRAYER TOPIC:

God's touch to rest upon all who minister to the sick.

**Saturday, March 4th.** Luke xii. 35-48.

"For unto whomsoever much is given, of him shall be much required" (v. 48).

God knows our capabilities. He never imposes a task too hard, a burden too heavy. "Thou, O Lord, knowest me altogether." Whatever He bestows, little or much, in the way of gifts or talents, health and strength, position or possessions, He gives all for His service. When employing all in His service, the steward is really joyful. Any withholding or employment to serve selfish ends, inevitably brings loss and pain, both to God and man. God in love has honoured us by giving us the wherewithal to occupy till He come. May He give us grace to employ to the full all that He has given. At the Judgment Seat of Christ we shall be required to give an account of our stewardship. Lord, help me to-day and all my days not to seek repose, but in glad service so live that Thou shalt be able to say, "Well done, good and faithful servant."

PRAYER TOPIC:

That open air workers may succeed in winning many for Christ through their witness.

## Are You Ready?

Brethren, get on your tip-toes here, gird your loins, stretch your neck, open wide your eyes. We are not looking for death and judgment; we are looking for the Lord Himself! The first time He came He took our sins away; the next time He comes He will take ourselves away. Are you ready? The gathering shout may come before we sleep to-night, and on lightning wings we who are His shall be caught up to meet Him in the air.—A.M.

# The Blessed Hope

By

F. L. FRENCH

## *Thou Art Coming!*

By FRANCES RIDLEY HAVERGAL

"Thou art coming! Thou art coming!  
We shall meet Thee on the way!  
We shall see Thee, we shall know Thee!  
We shall bless Thee, we shall show Thee  
All our hearts could never say!  
When an anthem that will be,  
Ringing out our love to Thee!  
Pouring out our rapture sweet  
At Thine own all-glorious feet!

O! the joy to see Thee reigning!  
Thee, my own beloved Lord!  
Every tongue Thy name confessing;  
Worship, honour, power, blessing  
Brought to Thee with one accord!  
Thee, my Master and my Friend,  
Vindicated and enthroned!  
Unto earth's remotest end,  
Glorified, adored, and owned!"

**D**URING the early days of the Church, His people had constantly before them the blessed hope of the glorious appearing of our great God and Saviour Jesus Christ. Like the Thessalonian believers they "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, . . . even Jesus," our Deliverer from the coming wrath.

They knew they were saved through the finished work of the Lord Jesus on Calvary. They knew they were made fit for heaven through the cleansing power of His precious blood. They knew that any day their Lord might return and take them to be with Him in the glory. Therefore they watched and waited for the coming One.

They knew that death was not the Lord's coming, for at death He does not come for us, but we go to Him. And death is an enemy of the child of God.

They knew that the descent of the Holy Spirit at Pentecost upon the Church, and His indwelling and sealing them when they were saved, was not the second coming of the Lord Jesus Christ, for the Holy Spirit is another person of the Godhead than the Son of God.

They knew the conversion of the world was not the coming of the Lord Jesus, or language has no meaning at all. No! They were taught to

### LOOK AND LONG AND WAIT

for the return of their Lord, living in daily and hourly expectation of His coming. All the writers of our New Testament, Paul, Peter, John, James, Jude, Matthew, Mark, and Luke wrote of it. Paul writes largely of the subject, for the coming of our Lord for His saints is distinctly the hope of the Church, of which Paul had a special revelation; while James, Peter and Jude, as well as Paul, speak much of the coming of the Lord with His saints to judge a sinful world which refuses God's law and grace.

As the Church drifted away from its early place of separation unto Christ, and became more and more a power in the world, it lost sight of its blessed hope and got its eyes fixed on a dreamy mirage of world betterment and world conquest. To this day many in the high positions in the professing Church see looming largely before them a "social gospel" of an improved and bettered world.

But God is not improving the world in this dispensation. He has judged and condemned it, and is gathering out of it a people for the Lord Jesus Christ, His Church. The word in the Greek, which is translated Church in our Authorised Version is *ekklesia*—a calling-out.

To-day the whole world lieth in the wicked one, its priest and god. From it

### GOD IS GATHERING OUT

a people to the name of the Lord Jesus Christ, and when this called-out company—God's Church—is complete, it will be caught out of the world to meet the Lord in the air. Those who have refused the gospel of God's salvation, rejected His mercy and love, will be left behind for judgment. On the night of His betrayal, in His last message to His disciples, our Lord told them: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2, 3).

The first message from heaven after the Lord Jesus had risen from the dead, tarried with His disciples on earth for forty days, and then gone back to glory to take His seat on the right hand of God, was from the two angels, as recorded in Acts i. 10, 11: "And while

they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall

#### SO COME IN LIKE MANNER

as ye have seen Him go into heaven."

Then in chapter after chapter in our New Testament we have the blessed truth put before us, until the close of the Book in Revelation xxii. our Lord would fix our eyes upon Himself in watchful waiting, and then three times over in this closing chapter exclaims: "Behold, I come quickly." May our hearts respond as did that of the beloved Apostle John—"Amen, even so, come, Lord Jesus."

While the Lord tarries, Christians pass out of the world to be at home with Him in the glory. We are never told that a Christian dies—he is put to sleep by Jesus (I. Thess. iv. 13, 14). He departs to be with Christ, which is far better than being here (Phil. i. 21, 23). To die is gain. The believer who is absent from the body is present with the Lord (II. Cor. v. 8), as the thief on the cross: "To-day," said our Lord, "shalt thou be with Me in Paradise" (Luke xxiii. 43). So whether we wake or sleep we live together with Him.

But there will come a day when death for the believer will be done with, when no more shall the Lord's people die. "We shall not all sleep," says the Apostle in I. Corinthians xv. 51, 52, "but we shall all be changed, in a moment, in the twinkling of an eye (literally, the half twinkling), at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and

#### WE SHALL BE CHANGED."

The way this is to be brought to pass is vividly portrayed in I. Thessalonians iv. 13-18--

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

There will come a day (and indications seem to point to the time being right at hand—God grant that it is) when suddenly there will be a trumpet blast, a shout, and the voice of our Lord Himself descending from heaven will call the sleeping saints from their graves, instantly clothing them with a new resurrection body like His own, when He rose from the dead, and catching them up to meet Him in the air.

We who are alive and remain on earth at that moment—it may be at business, at school, or play, or performing some of the numerous duties which centre about the home—we shall also hear

#### THAT VOICE, THAT TRUMP, THAT SHOUT.

We too shall instantly be changed into the glorious likeness of our risen Lord, and in our new bodies, together with the saints who have been sleeping in their graves, be caught up to meet our dear Saviour and Lord in the air. "So shall we ever be with the Lord."

There are three great facts connected with the coming of our Lord which we should ever bear in mind, that they may have their divine influence in our hearts and lives. We shall

#### BEHOLD HIM, BE WITH HIM, BE LIKE HIM.

It is true that "He cometh with clouds; and every eye shall see Him, and they also which pierced Him"; but that is years after His beloved Church has had the privilege of gazing upon His blessed face.

"When He shall appear . . . we shall see Him as He is" (I. John iii. 2). To them that look for Him shall He appear the second time apart from the question of sin.

Not only shall we gaze upon His blessed face, so marred for us, but—no longer at a distance—we shall be with Him. "So shall we ever be with the Lord" (I. Thess. iv. 17). We shall spend eternity in His blessed company in the Father's house on high. But most wonderful of all, we shall be like Him (I. John iii. 2).

It would be

#### WONDERFUL JUST TO BEHOLD HIM

through eternity, the One who died for our sins on Calvary.

It would be *more wonderful* just to be in His blessed company throughout the endless ages of eternity.

It is *most wonderful* that not only shall we behold Him and be with Him, but shall be like Him as we spend the countless ages of eternity in His blessed company with the Father and the Holy Spirit.

In view of all this blessedness that is before the believer in the Lord Jesus Christ, which is the true portion of every sinner saved by grace, Peter asks the practical question in his Second Epistle, chapter iii., verse 11: "What manner of persons ought ye to be in all holy conversation and godliness?"

And Paul answers it just as practically in Titus ii. 12, 13: "We should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ" (*New Translation*).

May God direct the heart of every saint unto the patient waiting for Jesus Christ, for His name's sake. Amen.





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.

## A Vital Subject.

WE make no apology for devoting the whole of this issue of the *Elim Evangel* to the subject of the Second Coming of Christ. Week by week we publish articles dealing with various phases of the Gospel and we trust that our pages contain a well-balanced presentation of the truth. Nevertheless, we should not be faithful to our trust if we neglected, in these uncertain times, to emphasise the near return of our Lord. For many years there has been a deep conviction amongst God's people everywhere that the coming of His Son could not long be delayed. That conviction is being strengthened as time passes by the helplessness of man in his attempts to remedy international unrest and chaos, and by the increased fulfilment of Biblical prophecy concerning the days in which we live.

## Next Week's Issue.

SOME of our regular features have been displaced this week by special articles on the Second Coming of Christ. They will appear next week. Items of particular interest will be Your Problem, Mirror of World Events, and a devotional article by Pastor Boulton entitled "Indwelling Health." Among the special articles in our next issue is one that none should miss—"If Christ came to Germany." Dealing with the persecution of the Jews in that land, it is of especial interest to those who look for the return of our Lord and Saviour Jesus Christ.

## News of Revival.

ON page 116 will be found the latest news of the Campaign at Carlisle being conducted by Principal George Jeffreys and the Revival Party. The Infantry Drill Hall—where remarkable scenes were witnessed during the 1927 campaign—has been taken for this week's meetings.

Revival fire still burns at Sheffield. On Sunday night Pastor Brewster preached on the "Prodigal Son," and fifty decided for Christ, making a total of 280 up to the present in this campaign. The congregation was thrilled as the converts made their way to the front to register their names and addresses. A girl who has attended the campaign and who was having five epileptic fits per night, is now completely healed.

Another Sunday night service conducted by Pastor J. Woodhead in the Tower Cinema, Hull, resulted in fifty converts, making a total of 100 decisions in one week.

To God be all the glory!

## SECRETARIAL NOTES

By W. G. H.

*A change of appointments between Armagh and Bangor has been decided upon as from 12th February. Pastor L. N. Knipe takes charge of Armagh, and Pastor T. H. Stevenson, Bangor.*

\* \* \*

*Pastor John Hill, recently in charge of Aberdeen, has been granted leave of absence for several months for health reasons. He will still be retained on our Ministerial List, but without stipend during his leave of absence.*

\* \* \*

*Mr. E. Lunt of Elim Bible College has taken charge of Congleton, Cheshire, for the present. The vacancy occurred through Pastor C. A. C. Hadler's campaigning with Pastor P. S. Brewster.*

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*Pastor W. L. Taylor has taken charge of Glasgow, temporarily, while the Principal is campaigning at Carlisle.*

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*Attention is drawn to the announcement on page ii. of the cover, of our meetings on Easter Monday at the Royal Albert Hall. Readers are asked to note that all applications for Box tickets should be made direct to the Box Office, and not to our Headquarters address.*

\* \* \*

*Believers who desire to be baptised at the Baptismal Service at the Royal Albert Hall on Easter Monday should make application to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4. Full instructions will be posted direct to candidates.*

## Gleanings from Other Fields

**The Scottish Colportage Society.**

The Scottish Colportage Society and the Stirling Tract Enterprise are to be amalgamated.

**Rev. Lionel B. Fletcher.**

This well-known revivalist has recently conducted a successful campaign at Leicester.

**Rev. E. L. Langston.**

Rev. E. L. Langston, President of the Advent Testimony Movement, who left Sevenoaks some time ago on account of his wife's ill-health, has been appointed Rector of Melcombe Regis.

**Inter-Varsity Fellowship of Evangelical Unions.**

Under the auspices of the above fellowship a team of missionaries on furlough is touring the British Universities with the object of deepening missionary interest among students.

**Mr. Edwin Orr.**

Mr. Edwin Orr who arrived in Canada last month after a prolonged visit to China, has been appointed Associate Pastor with Dr. Oswald J. Smith of the People's Church, Toronto. He will still be able to conduct revival campaigns in various centres from time to time.

## WITH CHRIST

Mr. Arthur S. Booth-Clibborn has departed to be with Christ after a life full of service for the Master. He passed away on Sunday the 12th inst. We extend our warmest sympathy to the Maréchale (his widow) and to their children who mourn his loss.

# THE JEW

## *in his Relationship to the Second Advent*

By Pastor CHARLES J. E. KINGSTON



**W**E are living in momentous days; none but a fool would deny that. These days Christ fitly described in the following words, "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." This startling statement holds the mirror to the world to-day, and shows it its own tortured, fear-stricken countenance. Christ further added that these days should precede His own second advent, for "then shall they see the Son of man coming in a cloud with power and great glory" (Luke xxi. 25-27).

If we turn back for a moment to the prophecy of Jeremiah we read: "Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 7). Those days preceding the Second Advent therefore are to be days of trouble to the descendants of Jacob, who indeed have had many such days in their chequered history. Welded into a nation in the fires of Egypt, driven by the whips of negro overseers, as they tugged at ropes harnessed to huge blocks of stone, hewn into the form of

### **SOME COLOSSAL PHARAOH;**

or "making bricks without straw" to build some treasure city, they finally escaped. In Canaan, promised to them and now captured by their sword, they were constantly attacked by the surrounding nations, who turned the little strip of land into a constant battlefield. Taken into slavery to Assyria and Babylonia, the descendants of Jacob hung their harps on the willows and wept for departed glories.

Restored to Palestine by Cyrus, the small nucleus was soon in trouble again. Antiochus Epiphanes, called in self-delusion *Theos Epiphanes*, "The Evident God," outraged Jewish susceptibilities by forbidding any sacrifice in the Temple, save the forbidden and unclean flesh of pigs. Delivered through the patriotism of the Maccabees, Jacob was soon in trouble again through the Romans. In A.D. 70 Jerusalem was finally captured and it is estimated that one million Jews died in the siege, while 97,000 were sold into slavery. Finally scattered by Hadrian in A.D. 135, and forbidden to enter Jerusalem under pain of death throughout eternity, they were permitted on one day of the year only to wail by the ruined wall of the Temple, a privilege for which they had to pay dearly, literally, "buying their tears." In the centuries since, the page of history has often been sorrow-blackened by Jacob's trouble. In the time of the Crusaders driven by its lowest elements, the crusading mob

wreaked its will on the hapless Jew. There was a wave of Jewish suicides in Europe. A father in Mainz slew his daughters, fired the synagogue, and flung himself on the flames; another killed his son and turned the knife on himself; the crowd of Jews who watched him cast themselves into the Rhine crying the Shema—the first prayer a Jew is taught and the last on the lips of the dying, "Hear, O Israel, the Lord is one," and let themselves sink in the river.

In 1215, Rome decreed that throughout Christendom every Jew must wear a badge by which he should be known as a Jew. The practical effect of this was to invite persecution upon all who wore it. Jews were chased, harried, spurned, spat upon, stoned.

In 1492, Ferdinand of Spain expelled 200,000 Jews from the country. A distinguished Portuguese Jew, named Abrabanal, offered 30,000 ducats in gold to spare Jewry in Spain, and Ferdinand, in need of money, wavered. But Torquemada, the head of the Inquisition, strode into the audience chamber, a crucifix in his hand, saying, "Judas sold our Saviour for thirty pieces of silver. Now thou wilt sell Him for 30,000 pieces of gold!" This brilliant phrase

### **SEALED THE DOOM**

of 200,000 and the country reeked with roasting Jewish flesh in *autos da fé*.

To-day, Jacob's trouble still persists, to grow still more heart-rending as the days of this dispensation draw to a close. With the advent of Herr Hitler and the Nazis, we see the latest wave of anti-Semitism. Thousands have been brutally slain, others have disappeared behind the walls of concentration camps, while other thousands, to cut short their miseries, have committed suicide. An eye-witness account lifts the curtain of horror for a moment. Sixty-two Jews were taken by a police officer and twelve policemen from Berlin to the concentration camp at Sachsenhausen. They were met at the gates by Hitler's Death's Head Battalion Guards. The police officer, suspecting the worst, asked for free passage to deliver his prisoners to the camp commandant, but this was refused and the Jews were made to run the gauntlet of a double line of shock troopers, armed with whips, clubs and spades. When they fell they were beaten further. The orgy lasted half an hour, and when it was ended twelve were dead with smashed skulls, while all the others were unconscious. And so it goes on. "Down with the Jews," is the slogan of Hitler's Third Reich. Not satisfied with his creed in Germany alone, he has installed his "cells" in every country to menace and

harry the Jewish minorities there. Italy has accepted **THE ANTI-SEMITIC CREED** and in other countries the antagonism is growing. A Hebrew poetess wrote, after a massacre in Russia, words which sum up Jacob's sorrow:—

What is my faith?  
A memory of Sabbath lights and hallowed bread,  
And two old hands astir with prayer,  
Laid on a curly head.

What is my faith?  
A sorrow of one vast grave on Russian plain  
Heaped stark against a naked sky,  
Where huddle my poor slain.

What is the solution to the age-long enigma of the Jew? Is there an explanation to Jacob's trouble and its accentuation in these last days?

The Scriptures reveal, *firstly*, that the Jews were to be cast off and temporarily dispossessed of their land, but that they are to be restored. Jeremiah states boldly that "He that scattered Israel will gather him," and promises by the Word of the Lord, "Lo, the days come, saith the Lord, that I will bring again the captivity of My people, Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. xxxi. 10; xxx. 3). The Arabs claim that Palestine belongs to them simply because for generations they have roamed across its desolate hills and valleys with their flocks; but God, who is Sovereign of the Universe, has given it by an irrevocable deed to Israel for ever. And who shall gainsay the final authority of the universe?

*Secondly*, God foretold that His ancient people were to return to their own land at first in small numbers and

#### WHILE STILL IN UNBELIEF.

"And it shall come to pass in that day," wrote Isaiah, "that . . . ye shall be gathered one by one, O ye children of Israel" (Isaiah xxvii. 12). Although there are, it is estimated, something in the neighbourhood of 420,000 Jews in Palestine to-day, this is but a small percentage of the total Jewish population in the world, usually put at sixteen millions. They are, however, being gathered "one by one."

The method by which they would be compelled to return is remarkably set forth in Jeremiah's prophecy. "I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi. 15, 16).

As the eagle stirreth up her nest, so is God stirring up the kingdoms and nations where Jacob has made a nest for himself, that he might spread abroad his wings and fly to his own land. To change the figure, Hitler, Mussolini, are but the hunters to hunt the hunted Jew out of Gentile countries back to Palestine. But woe to the instrument which God uses when in the anger and pride of his own heart he adds anguish to anguish.

*Thirdly*, the Scriptures reveal that the remnant of the Jews who return to Palestine will there be

#### ATTACKED BY A CONFEDERATION

of anti-Semitic nations, who will be gathered "against Jerusalem to battle; and the city shall be taken. . . . Then shall the Lord go forth, and fight against those

nations. . . . And His feet shall stand in that day upon the mount of Olives" (Zech. xiv. 2-4). Daniel, putting the telescope of prophecy to his eye, saw this day as "a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people (i.e., the Jews) shall be delivered, every one that shall be found written in the book" (Dan. xii. 1). And Christ, speaking especially to this returned remnant in Palestine, says, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." That our Saviour refers not to the destruction of Jerusalem by the Romans in A.D. 70 solely, but to another and greater tribulation of which it was but the type, is proved when He added, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 21, 29, 30).

*Fourthly*, we are told that the Jews will be delivered from this unprovoked attack by the sudden and

#### GLORIOUS RETURN OF CHRIST.

Jacob must go through his time of trouble "but he shall be saved out of it," wrote Jeremiah (xxx. 7). "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." So wrote Zechariah (xii. 2, 3). While John rapturously gazes in vision upon this great event, saying, "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True. . . . His eyes were as a flame of fire. . . . He was clothed with a vesture dipped in blood: and His name is called The Word of God. . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron" (Rev. xix. 11-15).

*Fifthly*, after this signal deliverance by the second advent of Christ, they will recognise Him as their rejected Messiah and will repent, in bitter tears of sorrow, of their national hardness of heart. "And it shall come to pass in that day," wrote Zechariah again, "that I will seek to destroy all the nations

#### THAT COME AGAINST JERUSALEM.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him" (Zech. xii. 9, 10). Even now there are many Christian Jews. "A careful estimate establishes that in the nineteenth century at least two hundred and fifty thousand Jews in Europe adopted Christianity." There is, however, to-day, no landslide of Jews to Christianity although it has been estimated that between 100,000 and 200,000 believe in Christ as their true Messiah who dare not yet face the consequences of open confession of Him as such. In that day, however, the veil of unbelief which has lain upon their minds for twenty

centuries will be removed and the Jews will then rapturously and nationally acclaim Jesus Christ as their Messiah.

Finally, following this national repentance, will come the full restoration of all Jacob's descendants to their own land. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect

**FROM THE FOUR WINDS,**

from one end of heaven to the other." (Matt. xxiv. 31). The elect here are not the elect of grace but the elect of promise; not the believers of the gospel dispensation but that people whom God chose in the old dispensation. Ezekiel saw in vision a valley of dry bones.

Commanded to prophesy to them, bone came to his bone, and flesh came upon them, and breath into them, and they stood upon their feet, "an exceeding great army. . . . These bones are the whole house of Israel . . . therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 10-12).

Hasten, then, Thy coming,  
Israel's Hope and Saviour of the world;  
This world of human hearts deep crieth unto Thee;  
Thou alone hast healing  
For Jacob's sorrow as for Gentile sin;  
Ride forth in majesty, King of kings to be!

## WHY SIGNS OF HIS COMING?

### Warning Before Judgment

By J. D. STEELE

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—Amos iii. 7.

**N**O truth of inspiration can be more clearly demonstrated than that God reveals His designs to His prophets, that men and nations may be prepared for their accomplishment. Before visiting with judgment, God has uniformly sent forth warnings sufficient to enable the believing to escape His wrath, and to condemn those who have not heeded the warning. This was the case before the Flood.

The wickedness of this world had become very great. Every imagination of the thoughts of the hearts of men was only evil. It would seem that they had forfeited all claims for consideration. Violence and corruption filled the earth, and the only way to eradicate evil was to destroy it with its workers. But before doing so, the world must be warned of the impending doom; and there was found one man who would engage in the work. Noah had faith in God, and preached for one hundred and twenty years the message of warning and salvation. His work also testified with his words. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world" (Heb. xi. 7).

At a later period, when the nations had again become sunken in

**IDOLATRY AND CRIME,**

and the destruction of the wicked Sodom and Gomorrah was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. xviii. 17, 18).

And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and in thus communing with them, was "vexed with the filthy conversation of the wicked" (II. Peter ii. 7, 8). His righteous life had been a rebuke to them; and we have every reason to believe that the holy example of Abraham in his worship of the true God was known to them. He had

at one time been their saviour, and rescued their captives and spoil from the victorious enemy who was carrying them away. But when Lot warned his friends of the approaching doom, "he seemed as one that mocked" (Gen. xix. 14). They, like the antediluvians, persisted in sin, and drank of the wrath of God.

At a subsequent time the sins of Nineveh rose to heaven, and Jonah was sent to bear to that proud capital the startling message, "Yet forty days and Nineveh shall be destroyed." The consciences of those sinners told them the message was true; and from the least of them to the greatest

**THEY HUMBLLED THEMSELVES**

and the overhanging judgment was averted.

Before Christ commenced His earthly mission, John the Baptist was sent as the voice of one crying in the wilderness, "Prepare ye the way of the Lord." By this means the expectation of the people was raised, and doubtless many were through it led to accept of salvation, while the generation at large was condemned for rejecting the light.

Our Saviour in His time saw the destruction of Jerusalem just in the future of that generation, and faithfully warned the people, foretelling signs by which it might be known when the desolation thereof was nigh (Luke xxi. 21). Such is the testimony of inspiration respecting the dealings of God with His people in past ages.

All who accept the Bible as the inspired Word of God acknowledge that He has been very faithful in warning people in past ages of impending judgments and other events which affected their eternal welfare. Such having been the divine plan in relation to past events, we would certainly be justified in anticipating such warnings of Christ's second coming as would be compatible with the importance of the event. But when we come to regard the future, and especially our own immediate future, the incredulity of very many is at once aroused.

But what are the facts in the case? Can anything be



learned from the Bible relative to the time of the second advent? This is a grave inquiry; and, from the very nature of the subject, is worthy of close investigation, and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these can scarcely be reached with this subject, as long as they remain under the influence of those who denounce all investigation of it as prying into the secrets of the Almighty, there is still, we believe, a larger class who wait for evidence before deciding.

We accept the Bible as a revelation from heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever" (Deut. xxix. 29). If the sacred Scriptures, in a most clear and harmonious manner, point out the signs of the approach of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes great importance.

When the disciples inquired, "What shall be the sign of Thy coming, and of the end of the world?" Jesus did not reprove them for inquiring into this matter, nor tell them that it was purposely hidden from all men; but He answered their question in the most definite manner.

The simple fact that the Lord mentions signs of His second advent, is

#### THE BEST PROOF POSSIBLE

that His people were not to remain ignorant of the relative nearness of the event. Add to this His injunctions to watchfulness, and the blessings which He pronounces upon those who are awake and watching at His coming, and it becomes a certainty that He would not leave His people ignorant of the proximity of that event. Paul also says that "unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28), and that a crown of righteousness will be given "unto all them also that love His appearing" (II. Tim. iv. 8). With these assurances we may look for plain and emphatic tokens of the Saviour's second coming.

## If Jesus Should Come To-night! What Then?

By G. H. CLEMENT

**T**HE fact of Jesus Christ's second coming cannot be reasonably denied. Those who will disclaim it must close their eyes to plain and unequivocal statements of Scripture such as the following: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts i. 11). "And He shall send Jesus Christ, . . . whom the Heaven must receive until the times of restitution of all things" (Acts iii. 20, 21). "When Christ, who is our life (is He yours?), shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). "For the Lord Himself shall descend from Heaven with a shout" (I. Thess. iv. 16).

Not only is the Lord's coming again certain, but it is also very near. All students of the prophetic Word, no matter to what particular school they may belong, agree as to the imminence of Jesus' Coming. There are so many unmistakable indications of this fact, the most striking of which is the remarkable fulfilment of prophecy pertaining to the days immediately preceding Christ's coming. (Surely in the light of these fulfilments of predictions made centuries ago no intelligent person would dare deny the inspiration of the Word of God!)

Now it is not my purpose in this article to enumerate these accomplishments of ancient prophecies, but merely to leave with you for your consideration the above-stated fact of the unanimous convictions of all students of the Scriptures regarding the nearness of the rapture, and to ask you the question, "If Jesus should come to-night, how would that coming affect you?"

It seems to me that there are altogether too many Christians to whom Christ's second coming is simply a subject to speculate about. They read about it, and talk about it, and unfortunately argue about it, too; but they do absolutely nothing vital to hasten our blessed Lord's return. I'm sure the Devil is delighted at their theorising, and their striving about words to no profit (II. Tim. ii. 14); for he knows that just so long as they are thus engaged, they are not doing a thing towards completing the Church, Christ's Body, and consequently the rapture is delayed.

Dear Christian reader, it is true that Christ is going to work out His purposes in spite of our digressions, but still if He should come to-night, would it not give us unspeakable satisfaction to know that we had been engaged during the day in witnessing for Him in word and work? I am certain that if we knew that our Master were coming this night we would do all in our power to influence souls for Him. We would seek first the kingdom of God, and do all things (if only the faithful performance of our routine work) to the glory of God. All of our self-complacency would give way to a burning zeal to try to redeem every minute of the day (Eph. v. 16). False timidity would quickly yield to Christian courage, and instead of excusing ourselves from speaking to souls about Christ, on the grounds of lacking the opportunity, we would make opportunities. Truly if we were convinced that Jesus was coming to-night, we wouldn't be found in an easy chair at home studying prophecy; we would be making an earnest effort by prayer and by testimony to win our unsaved relatives, and friends, and neighbours for our Saviour.

Dear reader, are you ready for His coming? Should He come to-night, what then? I'm sure if you were convinced that Jesus was coming this night that you would forsake all of your arguments and excuses for not becoming a Christian, and you would yield willingly and gladly to the One who willingly died for you. You would no longer choose the world, and its superficial pleasures, in place of Christ and His discipleship. You would realise what all true followers of Christ have testified, namely, that there is no comparison between the joy and peace and life that the Christian experiences and the niggardly, false enjoyments that the worldling participates in. Eternal values would become vital to you, and the things of time would fade into insignificance. Friends, are you sure that He won't come to-night?

Remember Christ's words: "In such an hour as ye think not the Son of Man cometh" (Matt. xxiv. 44). That being so, no one can afford to put off their soul's salvation for one minute. "Be ye therefore ready also" (Luke xii. 35-40).



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## CRUSADER SECRETARIES AND CHOIR LEADERS!

You are kindly reminded that the copying out for choir singing purposes of copyright hymns, etc., is illegal, and may result in serious consequences. Those in doubt on certain pieces of music should write us for advice.

## Swindon Crusaders

### Recruits from Sunday School

After five years of steady, plodding work, we give thanks to God for the establishment of the present Crusader band. Since the commencement, as is usual after an evangelistic campaign, there have been many disappointments, and the inevitable weeding out of the waverers, but through it all the gracious hand of the Lord has strengthened and blessed us. Now to-day our band is regular and united, with great promise for the future. It is encouraging to note that nearly forty per cent of the members of the present Crusader band have been recruited from the Sunday school—a helpful reminder to the superintendent and teachers! The last twelve months have witnessed an increasing note of interest and edification in the meetings, the quarterly programmes possessing a splendid variety of study and thought. These are now supplemented by chart studies by the Pastor.

Thus, with thankfulness for the past, we hopefully face the future, confident of times of great blessing from our faithful God.



Swindon  
Crusaders  
with  
Pastor  
T. A.  
Carver

## Essex Crusader Rally

The following is a report culled from the *Essex Chronicle*, reporting the above Crusader Rally:

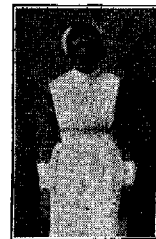
"The inclement weather and failure of the electric light did not daunt the spirit of the youth rally, held at the Elim Tabernacle on Wednesday. Parties of Crusaders from Leigh, Colchester, Rayleigh, and Maldon, with Chelmsford, composed the choir, which rendered "Soldiers of Christ" and "The Foursquare Battle Song." The Salvation Army Octet Party contributed four items, under Leader Bandsman Bram Simmonds. Pastor D. B. Gray, a Crusader Commissioner from London, delivered a message on 'Our Great Liberties.' Pastors G. Stormont, A. Greaves and G. Backhouse (who convened the service) took part."

## London Crusader Choir at Pentonville Prison

The first visit was a marked success. The chapel was packed with several hundred men, and owing to the keen interest shown the service was extended by request of the chaplain. The singing of old-fashioned and well-known hymns made a profound impression. The deputy governor and chaplain warmly thanked Pastor D. B. Gray at the conclusion of the service, and requested a return visit.

## Fellowship Time

No. 8.—A Scottish  
Link in the Inter-  
national Chain.



Miss Chrissie Fyfe

News from Scotland! Here we have a photograph of a Scottish member of the Fellowship Links, now living in Montrose. Miss Chrissie Fyfe is a nurse in a large mental hospital where there are over ninety nurses and about fifty attendants, and as far as she knows she is the only out-and-out Christian on the nursing staffs. Her duty often leads her where temptations abound, but the grace of God has been sufficient to keep her from falling.

Here is her testimony: "As a child I always went to services with my aunt, and I loved to go. I attended the Missionary Circle, too, and had an ambition to be a medical missionary, but it was not until I was thirteen years of age that I was actually converted. Many a time my friends had asked me to give my heart to the Lord Jesus but I always said, 'Some other time.' However, my mother died in July, 1922, and in December of that year my aunt said to me: 'I am going into hospital to-morrow and you may not see me again; do give your heart to the Lord.' I did not promise her that I would but I went home and I yielded my life to Him. Three years later I was baptised in water with nine others, some of whom are now serving their Master on the foreign fields. In 1934 I went to the Elim Church in Dundee, and towards the end of a campaign by Miss N. Kennedy I sought and received a mighty baptism in the Holy Ghost, on a night which I shall never forget. I mean to go on every day with Him, although the way is pretty hard."



## Monthly Book Window

**THE WAY HE TAKES ME.** By Leonard T. Pearson, B.A. (The Bible Through An Eastern Window. 9d., by post 10d.).

The story of the leading of the Lord vouchsafed to the author. Those who have read "Through the Holy Land" by this well-known Palestine Lecturer will enjoy reading his testimony in this little book. The accounts of his very early days—as a youth at Cambridge—early ministry in the Church—war service in England and Overseas—Jewish Mission work—Palestine Exhibitions—and his most recent visit to Palestine ministering to the Police—make interesting reading, holding, as they do, the thrill of vital personal witness. The war chapters are gruesome, but nevertheless true, and the best antidote to war-mongering to-day.—A. BIRKENSHAW.

**ANTICHRISTIAN SPIRITISM.** By J. Naylor. (Thynne & Co. 2/6, by post 2/10).

This is a satisfying book. Satisfying in the sense that it clearly presents the Bible arguments against Spiritism, and will satisfy any unbiassed reader that spiritism is dangerous and demonic.

Even in Christian circles the terrible dangers lurking in Spiritism are not fully recognised. Those who read Pastor Naylor's book will be thoroughly warned.

It is a book for *these* days because it exposes one of the greatest dangers of the *last* days.—PERCY G. PARKER.

**MADE ACCORDING TO PATTERN.** By C. W. Slemming. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Mr. Slemming's ability as a lecturer on the Tabernacle is unique amongst Bible teachers, and is of itself sufficient recommendation for his book. His wonderful models are made to live to the readers, and the book, being both simple and profound, will prove invaluable to the beginner and the student. Marked throughout by a studious and spiritual tone, the book is undoubtedly one of the most helpful contributions made to the fascinating study of the Tabernacle.

—THOS. A. CARVER.

**HAPPY HOURS RECITER.** By Hy. Pickering. (Pickering & Inglis, Ltd. 1/-, by post 1/3).

How often those who are responsible for training children for Sunday school anniversaries and the like, find difficulty in choosing the right piece for each child. In the "Happy Hours Reciter" it is most probable that one would find the very recitation for the occasion, for this little book contains recitations and dialogues for children of all ages ranging from the small primary scholar to those in the higher classes. The book, which contains 120 pieces, is quite up-to-date, even including a poem by Mrs. Barter Snow dealing with the present-day German attitude to the Jews! If you are in difficulty why not send for a copy?—EVA TETCHNER.

**THE LITTLE HELPERS.** By Daphne Hammonde. (Pickering & Inglis, Ltd. 9d., by post 11d.).

This is quite a charming little story for children from seven to twelve years old. They will find it entertaining, educational and edifying. They will be taught by this book that when they manifest that childlike "faith which worketh by love" towards those in need, "all things will work together for good." Your child will want this story read several times.

—THOS. A. CARVER.

**THE GLENDEVON MYSTERY.** By Spencer Deane. (Pickering & Inglis, Ltd. 1/6, by post 1/9).

A splendid story of adventure, mystery, and public school life on Dartmoor. A book ideally suited for boys, with plenty of thrills, and yet presents the Gospel through camp fire talks, and the hero's surrender of his life to God, after getting into trouble through his own carelessness and folly. Will be read with pleasure by the boy who wants a thrill out of life.

—J. J. MORGAN.

**CHIP.** By G. A. Neilson. (Pickering & Inglis, Ltd. 1/-, post 1/3).

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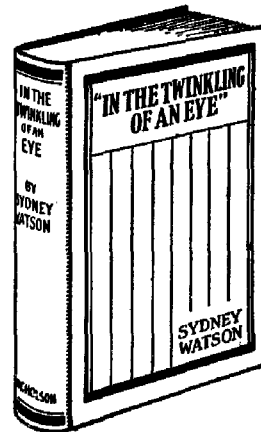
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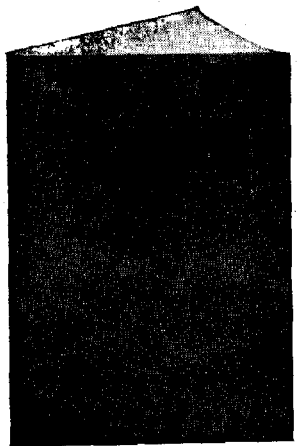
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