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The Elim Evangel

AND
FOURSQUARE REVIVALIST

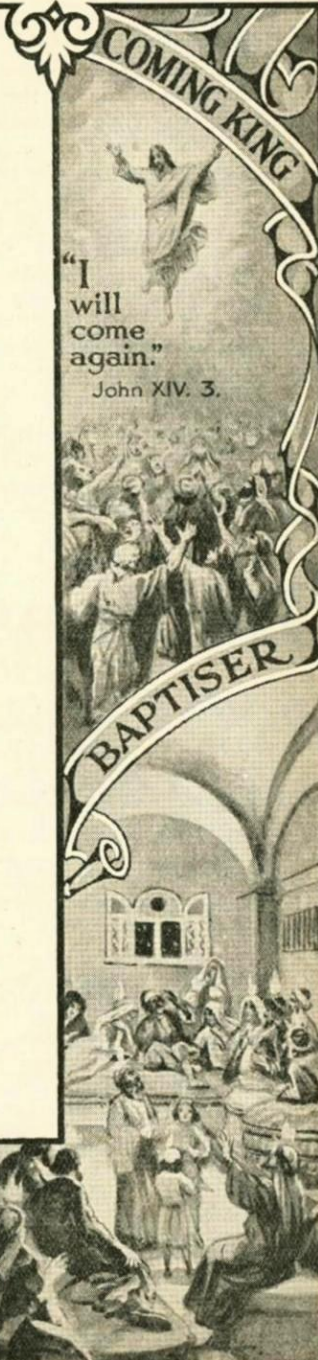
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 14

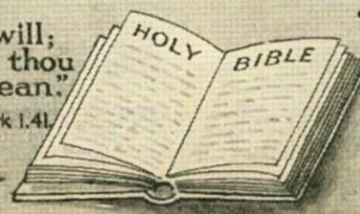
APRIL 7, 1933

Twopence



*“Lo, I am with
you always,
even unto the
end of the
age”*

—Matt. xxviii. 20 (Lit.)



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV. April 7, 1933 No. 14

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EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

Demonstration

in the world-famous

ROYAL ALBERT HALL (London)

will be conducted by

Principal **GEORGE JEFFREYS**

who will preach at the three great meetings on the

SECOND ADVENT OF CHRIST

Come expecting a great Pentecostal outpouring of the Holy Spirit in view of our Lord's near return.

The Principal will also officiate at the three ordinances

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

AFTERNOON at 3; COMMUNION SERVICE. *The vast assembly partaking of the Lord's Supper.*

EVENING at 6.30; BAPTISMAL SERVICE. *Believers passing through the waters of baptism*

Doors open one hour before each meeting.

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

BOXES AND STALLS. Owing to the large numbers who wish to book seats, it has been arranged this year to reserve the Boxes and Stalls for ticket-holders. Those who purchase these tickets ensure a good seat and help to reduce the rent we pay for the hall. Tickets for these seats are obtainable at the following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

COME, Join the Testimony and share in the Festival!

LONDON EASTER CONVENTION

GOOD FRIDAY, 14th APRIL to FRIDAY, 21st APRIL

Owing to the large numbers attending this Convention the services will again be held simultaneously in the following buildings:

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

Times of services: Good Friday, 11, 3, and 6.30. Saturday, 7.30 (Clapham and East Ham only). 7.30, Great Elim Crusader Rally in Hyde Park (weather permitting). Easter Sunday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Friday, 7.30 (Kensington Temple only).

SPEAKERS INCLUDE: The Revival Party, Pastors W. Barton, F. G. Cloke, W. Field, S. Gorman, H. W. Greenway, A. Macculagh, and Pastor and Mrs. George Kingston.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Woodlands should write now to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

CHEAP RAILWAY TICKETS from all parts. Enquire at your local station for particulars.

DAY VISITORS TO LONDON.—Eight or more travelling together from one station and returning the same day may obtain return tickets at a single fare for the double journey.

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

EASTER CONVENTIONS IN THE PROVINCES

BATH. Historic Assembly Rooms, Alfred Street.

Speakers include: Pastors H. T. D. Stoneham and S. J. Cooper.

BIRMINGHAM. April 14—18. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday, 11, 3, and 6.30. Saturday, 7.30. Sunday and Monday, 11, 3, and 6.30. Tuesday, 3 and 6.30.

Speakers include: Pastors Chas. Kingston and P. Le Tissier, and Mrs. Saxon Walshaw.

BELFAST. April 16—18. Ulster Temple, Ravenhill Road. Sunday and Monday, 11.30, 3.30 and 7. Tuesday, 3.30 and 7. (Baptismal service: Monday, 3.30).

Speakers include: Pastor J. Smith and other Elim Ministers

CARDIFF. April 14—20. Cory Hall.

Speakers include: Pastors J. J. Morgan, W. N. Brambleby, and W. G. Hill.

CHELMSFORD. April 14—16. Elim Tabernacle, Mildmay Road. Good Friday, 11, 3, and 6.45. Saturday, 7.30. Sunday, 11 and 6.30.

Speakers include: Pastors R. D. Bradley, G. Dunk, J. N. C. Eaton, A. Brazil, A. Wright, and E. Hyde.

DOWLAIS. Elim Tabernacle, Ivor Street.

Speakers include: Pastors W. J. Patterson and A. Jackson.

GUERNSEY. April 14-23. Vazon Mission Hall, Castel. Convention followed by Bible School Lectures.

Speaker: Principal P. G. Parker.

HALIFAX. April 14—16. Hanover School, Bond Street. Friday and Saturday, 7.30. Sunday, 10.30 and 6.30.

Speakers include: Pastors G. Lampard and J. R. Knight

LEEDS. April 14—19. Foursquare Gospel Church, Bridge Road, off Lady Lane. Friday and Saturday, 3 and 7. Sunday 10.30 and 6.30. Monday and Tuesday, 11, 3 and 7. Wednesday, 3, and 7.

Speakers include: Rev. and Mrs. R. J. Jones, J.P., and Pastors H. W. Fardell, L. Morris, L. Knipe, J. McAvoy, S. Hillman, J. C. Kennedy, and W. L. Taylor.

LEIGH-ON-SEA. April 14 and 16. Elim Church, Glendale Gardens. Good Friday, 11, 3, and 6.30. Sunday, 11, and 6.30.

Speakers include: Mr. R. J. Hayes.

SOUTHPORT. April 16, 17. Temperance Institute.

Speakers include: Pastor T. Tetchner.

Other announcements on page 3 of cover

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. XIV., No. 14

APRIL 7, 1933

Fridays, Twopence

The True Church

By Bishop J. C. RYLE, D.D.

READER, I want you to belong to the one true Church: to the Church outside of which there is no salvation.

I do not ask where you go on a Sunday: I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known?

THE ONE TRUE CHURCH

is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all "born again" of the Spirit! they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions. Some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all, even now, can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen, and amen."

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon church-membership, and baptism, and the Lord's Supper—although they highly value these things when they are to be had. But it has only one great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may shew the door. Till He opens the door, no man on earth can open it—neither

bishops, nor presbyters, nor convocations, nor synods.

Once let a man repent and believe the Gospel, and that moment he becomes

A MEMBER OF THIS CHURCH.

Like the penitent thief, he may have no opportunity of being baptised; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favour whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the scriptural titles of present honour and privilege, and the promises of future glory especially belong: this is the Body of Christ; this is the Bride, this is

THE LAMB'S WIFE;

this is the flock of Christ; this is the household of faith and family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the firstborn, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostles' Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord

Jesus promises, "the gates of hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world" (Matt. xvi. 18; xxviii. 20).

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and the necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points: you will find them all of one judgment.

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all

HOLY IN ACT AND DEED,

and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue,—but all one in Jesus Christ.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things, to be no better than sounding brass and a tinkling cymbal.

This is the only Church which is certain to endure unto the end. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned: but the true Church is

NEVER ALTOGETHER EXTINGUISHED;

it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharaohs, the Herods, the Neros, the Bloody Marys, have laboured in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all, and sees them buried each in his turn. It is one anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet it is not consumed.

This is the only Church of which no member can perish. Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast

away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of

CHRIST'S MYSTICAL BODY

shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there,—a few in this parish, and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country,—the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities, and offices, and endowments shall all pass away, but the Church of the Firstborn shall shine as the stars at the last, and be presented with joy before the Father's throne in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism, will not be mentioned; one Church only will be named, and that is the Church of the elect.

This is the true Church to which a man must belong if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes, you may have countless outward privileges; you may enjoy great light and knowledge,—but if you do not belong to the Body of Christ, your light, and knowledge, and privileges will not save your soul. Alas for the ignorance that prevails on this point! Men fancy if they

JOIN THIS CHURCH

or that church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's Body who profess themselves Christians.

Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Methodist, or Plymouth Brother,—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

ANONYMOUS GIFTS.

We acknowledge with gratitude to God, the following gifts from anonymous donors:

New Buildings Fund: Woburn Sands, 2/6; Tunbridge Wells, £1.

Foursquare Gospel Testimony: Tunbridge Wells, £1.
Elim Foreign Missions: Ryde (designated), £50; Grimsby members (designated), 10/-.

Principal Jeffreys and Party in Aberdeen

By H. GRUBB

IN the early days of January a modest announcement appeared in our local newspaper to the effect that the Elim Foursquare Gospel Alliance was to hold a revival and healing campaign in our city. The news was received by a few, who had prayed for the return of this old-time teaching, with joy and thanksgiving, but by the many with much misgiving and head-shaking. Some bodies even went so far as to denounce them from the pulpit and public platform, but with the glorious knowledge in their hearts that, "if God be for us, who can be against us?" (and that God was in the midst was soon evidenced)—the Revival Party, with Principal Jeffreys, went forward with holy boldness.

In II, Chronicles xxv. 9 we read, "The Lord is able to give thee much more than this," and such was our nightly anticipation as we met and listened to the heart-searching messages and rich ministry of the Word. We soon learned that nothing was so detrimental to the Christian life in experience and progress as being satisfied with what God has already given us. The Principal dealt with the Foursquare aspect of the Gospel of Christ, Saviour, Healer, Baptist, and Coming King, and though it was a new Gospel to many in the city, it is

THE OLD GOSPEL,

presented in an old-time way with old-time power, and God set His seal upon each service when many souls surrendered to Christ, backsliders also returning home. The total number who publicly professed as having taken Jesus to their hearts as their Saviour was in the region of 200, but we know that there has been a work done in the heart of many more—a work that will last throughout the ages of eternity.

The Divine healing services were means of edification to all listeners. It was pointed out that to accept the Lord Jesus as Saviour and refuse Him as Healer of the body was to disparage His almighty power. Many came forward in obedience to James v. 14,

and we rejoiced with the dear ones in the healing of many bodies. One or two cases were outstanding. A little girl of about ten years, suffering from St. Vitus' dance in an advanced stage, was brought forward by her father. The Principal prayed for and anointed her in the Name of the Lord, and in her own words, "My whole body began to tingle, and something seemed to be moving towards my toes and fingers." She was

INSTANTLY HEALED.

Another young man was completely blind in one eye, but the great Eye Specialist who caused the blind to see honoured His own Word and healed the affected eye. In all about forty testified in public as to having received a touch from the Great Physician. The echo of every heart that met in the Music Hall or in the Grand Central Cinema is, "The wonder of all wonders is the wondrous plan of redemption," as it was unfolded in its manifold aspects, out of the riches of His glory, the Divine harmony, the radiant love, the transparent peace, the overcoming faith, the splendour of the glorious hope—all were manifested through the meetings; and we have this glorious knowledge that although the opposition was great, whatever has been done in the Name of the Lord will not be lost. Whatever has been said or done, though we do not see all the fruit thereof here, shall be kept against *that day*. God knows that the sieve of time is shaking, and that everything that is fleshly and carnal will fall through to the ash-heap of rejection, but "the things that cannot be shaken" will remain in God's sieve at that day. We commit everything to Him. Whatever the conflict and the opposition to our faith, let us remember that God is without a shadow of turning, and that He is the Father of lights.

We rejoice that the Elim Foursquare Gospel Alliance has organised a church in Aberdeen, and our prayer is that God may prosper the labours of His servants by the leading of many souls from darkness into His marvellous light.

Regeneration

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

FIRST of all the absolute essentiality of the new birth is fully proved by the words of our Lord to Nicodemus: "Ye must be born again," for "except a man be born anew he cannot [so much as] see the kingdom of God"; much less can he enter into it. "That which is born of the flesh is flesh," and "flesh and blood cannot inherit the kingdom of God." Only that which is born of the Spirit can enter into the kingdom of God. Neither the flesh nor the mind of the flesh can enter heaven. Nothing indeed that is mortal, for "all that is mortal [or corruptible] shall be swallowed up of life" because "corruption cannot inherit incorruption" (I. Cor. xv. 50; II. Cor. v. 4).

The "mind of the flesh" and the body of the flesh are alike born of the flesh. The mind of the flesh (the carnal mind) must first give place to the mind of the Spirit, and finally the natural (psychical or animal) body to a "spiritual body." These fleshly bodies are condemned to dissolution (II. Cor. v. 1). "Dust [they] are and to dust shall [they] return," whether by death or by resurrection change. So that nothing "born of flesh" ever enters the kingdom of God. There must be "a new creation" (Gal. vi. 15, R.V. margin), an entire "new creature" (II. Cor. v. 17), in order to "inherit the kingdom of God." This is why "we which have the firstfruits of the Spirit" are said to be waiting for our adoption,

to wit, the redemption of our body" (Rom. viii. 23).

Secondly, we fear that there are very many who are deceiving themselves on this point. They have never been "born from above," and being still "in the flesh, cannot please God," and "cannot see the kingdom of God." How utterly futile it is for men in the flesh to hope to enter heaven by

THEIR OWN GOOD WORKS,

for however good the works may be, they are still works of the flesh, "filthy rags," dead works from which their conscience needs to be cleansed by the washing of regeneration, "through a bath of a new birth, and a new moulding of Holy Spirit" (Titus iii. 5, Rotherham).

It is not enough to have the Holy Spirit striving with you, and to be under conviction of sin. We believe that some continue in a state of conviction for years and cry out: "O wretched man that I am, who shall deliver me?—the burden of [my] sins is intolerable." They have no power over sin, because they have not yet received the witness of the Spirit to the new birth (Rom. viii. 16), and are not yet born of God, although there is but a step between them and the glorious kingdom of God.

We mean that step of faith by which we claim our identification with Christ in His death and resurrection, and receive the Holy Ghost to dwell in us (John xx. 22), for the efficient cause of the new birth is a "deposit" of "the Spirit of God" (*ek tou Theou*, I Cor. ii. 12): giving us a spirit which has been born out of *the Spirit* (John iii. 6, Greek). The Holy Spirit begins from the moment of the new birth a work of renewal of the inner man, atom by atom, into the image of God (Titus iii. 5; Col. iii. 10). The inner man, unrenewed, is the "old man"; the renewed inner man is called the "new man" or "new creature." We can hinder or help on this process of renewal (new moulding) according to

OUR MANNER OF LIFE.

If the "old man" is encouraged, his works remain in the believer, the new man is stultified and dwarfed, and we continue "yet carnal," babes in Christ (I. Cor. iii. 1), even when "by reason of the time [we] ought to be teachers" (Heb. v. 12). But we who are "brethren" are now called upon to put the death stroke to the works of the "old man," by a full surrender or presentation of our bodies, a living sacrifice to God and to "make dead" [*aorist*] or "kill outright" the old man's members (Col. iii. 5, R.V., and Greek). The new man is Christ formed in us (Gal. iv. 19), and dwelling in our hearts by faith (Eph. iii. 17).

After the body of sin has been destroyed through entire sanctification consequent on a full surrender, the "mortal body" still remains as the seat of the human nature, as the inner man is the seat of the Divine nature. But just as the inner man has changed into the image of God (Col. iii. 10) by a spiritual resurrection, so will the outer man be changed in a moment by a literal resurrection at Christ's coming again: "For as we have borne the image of the earthy, we shall also bear the image of the heavenly." So that as the resurrection is called the redemption of our bodies, and Christ is said to be "the Firstborn from the dead," it is evident that the resurrection may be termed "the regeneration" or new birth of our bodies (Col. i. 18; Rev. i. 5; Matt. xix. 28).

Of this regeneration Christ is "the Firstfruits" (I. Cor. xv. 20)—"the Beginning," "the Firstborn among many brethren," who are predestined to be conformed to His image, now in soul and spirit, and at the approaching first resurrection in body also, when He shall fashion anew this body of our humiliation that it may be like unto His glorious body (Phil. iii. 2; I. John iii. 22), being "conformed to the body of His glory" (R.V.).

Peril the only Safety

By WILLAM T. MACARTHUR

MOSESES was a child of peril. The parents at his birth deliberately placed themselves in peril, but "the king's edict had no terrors for them" (Weymouth). Stephen, in Acts vii., tells us that the time of fulfilment of God's promises to Abraham drew near, and that Moses was an exceedingly beautiful child; but the writer of the Hebrews tells us that it was by faith that his parents hid him for three months. Therefore they must have

HEARD FROM GOD

in the matter, for faith comes only by hearing the Word of God. In some way or other, God must have convinced them that this child, of unusual beauty, was destined to become the deliverer of His people. This assurance sustained them in their peril, which reached the limit when they at last obeyed the command of the king and cast him out—but not until they had taken the precaution to provide the little ark of bulrushes. Their faith had not weakened—though the peril had heightened—by the menace of the hun-

gry crocodiles. The mother and sister were still waiting to see God's deliverance, assured that it must come; just as Abraham, hundreds of years before, had trudged on, day after day, looking for the mountain of sacrifice—silent, but sure that in some way God's truth would be vindicated—that in Isaac his posterity should be called. So certain was he of the outcome that he told the young men to abide with the ass until he and the lad would return to them. It is a God-given faith alone that can sustain the soul under such circumstances; and it is such circumstances alone that can develop and perfect the faith without which it is impossible to please God.

THE PURPOSES OF GOD

could never have been carried out in the life of Moses had his parents been able to keep him hidden indefinitely. The river and the crocodiles, to human appearance, were the greatest peril, but in the economy of God the only place of safety for him.

From the hour that Samuel poured the anointing

oil upon his head, David appears to have performed miracles in the Name of the Lord, or, perhaps, as we might more correctly express it, David placed himself in peril, to give the Lord an opportunity to work the miracle. From his own story, recorded in I. Samuel, it would appear that he had more than once rescued lambs from lions and bears with his bare fists—at least there is no mention of weapons. He tells us that if a lion would rise up against him, he would just take him by his beard and smite him. These wild animals seemed to be powerless in his hands. Again, in Psalm xviii, 29, he tells us how by his God he ran through a troop and leaped over a wall. These supernatural performances were the expected with him, and men were rated and slated according to their having accomplished the impossible, by having placed themselves in peril and trusted God to deliver them. In I. Chronicles xi. we have the list. One man attacked and slew more than 300 at one time. Three others stood in a field of barley and defended it when the entire army of the Israelites had beaten a retreat. The barley might have been worth very little, but their achievement won them eternal distinction, because it was an achievement of faith.

Another man finds a lion fallen into a pit that was doubtless dug for him. The recent snowfall had helped to conceal the trap, but that ferocious beast is making desperate efforts to escape. There is no time to call for help, so this "hero of many a deed" (Rotherham), from Kabzeel, went deliberately down into the pit with the man-eater, and slew him. These were the names slated for positions of honour and responsibility in the kingdom. Their faith had

GROWN WITH THEIR ACHIEVEMENTS.

The more faith, the more victories; the more victories, the more faith.

But the highest honours were reserved for the three of whose names we are not even certain. Their achievement was to all human appearance of less value and consequence than that of any other recorded; but their peril was the greatest. The home of David's childhood and youth had been captured by the Philistines. Their garrison surrounded the village and guarded the well from which he had slaked his thirst a thousand times. Nearly everybody can think of some particular fountain or spring that seemed more satisfactory than any other. When weary and thirsty, and compelled to drink from polluted water supplies, the memory of these is overwhelming. This was David's case, when one day he sighed, "Who will give me to drink of the water out of the well of Bethlehem that is within the gate?" (Rotherham). This was at once a challenge to their loyalty and to their prowess. David's wish was their law; they only waited for an opportunity to gratify it. It would seem that David had underestimated the magnitude of the task. When they returned with the water, wounded and bleeding, and he realised what it had cost, he could not drink it. He said, "My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it."

Turning to the New Testament for an example of

Christian peril, we have the story of the poor widow who cast two mites into the treasury of the Lord. The words of our Lord on this occasion, as recorded in Mark xii. 42, 43, teach us the value of peril in Christian giving. Weymouth translates as follows: "In solemn truth I tell you that this widow, poor as she is, has thrown in more than all the other contributors to the treasury; for they have all contributed out of what they could well spare, but she out of her need has thrown in all she possessed—all she had to live on." His meaning is unmistakable, but just how the miracle is to be wrought He does not explain. The exact amount is not named, but let us suppose that the gifts of the rich that day aggregated at least one hundred pounds; these two mites of peril money were worth ten thousand times as much to the kingdom of God as the coin tossed into the treasury by those whose affluence enabled them to make their gifts without the slightest inconvenience to themselves. What gave value to her gift was the fact that it was "all that she had to live on." To her it meant an empty stomach. We must await the Great Day for the remainder of the story, when her name (now unknown) will be confessed among the heroes of faith.

The true man of faith is always standing in peril. He is being constantly called to greater undertakings, and never reaches a place where he can rest on his oars; he is an indefatigable toiler. John Wesley provided rest homes for his helpers, but never rested himself. Having spent four days in one of the homes, he made the following entry in his diary: "Such a home—such a place of rest! but I must not tarry here. My spirit can know no rest until it rests in God."

So Much the More

He said that He would come again,
His Word is sure.
And many hearts look up and say,
"Perhaps the Lord will come to-day!"
Therefore we need to watch and pray
So much the more.

More need is there for earnest toil
Than e'er before;
The music of His gracious Word
Shall be itself a rich reward—
So would we strive to serve our Lord
So much the more.

The "little while" of which He spake
Will soon be o'er.
His purpose cannot know defeat:
But while He tarries, let us meet
For counsel, cheer, and converse sweet
So much the more.

When storms of worldliness and doubt
Around us roar,
A holy calm our heart shall know,
The lamp of faith shall brighter glow,
And confidence and courage grow,
So much the more.

My Wonderful Dream

JESSIE BROWN POUNDS.

CHAS. H. GABRIEL.

1. There's a dream that I dream of my Saviour di-vine, And I know that my
2. There is sweet com-pen-sa-tion for heart-ache and loss, In the hope that is
3. It will still be my stay when the fash-ions of earth In the mist are dis-

dream will come true; At the morn, in the night, comes the vi-sion of light,
gi-ven to me, I shall quickly for-get how the road was be-set,
sol-ving a-way; For the pas-sage of death will be on-ly a breath-

CHORUS.

With a pro-mise e-ter-na-ly new. } O this wonderful dream is a
When the King in His beau-ty I see. }
But a breath, and my dream will come true. }

se-cret of grace, And I would that this se-cret you knew; For I
that you knew;

dream that at last I shall look on His face, And I know that my dream will come true.

Bible Study Helps

THE BLESSED MAN.

A Blessed Beginning (Psa. xxxii. 1, 2).

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

(Rom. iv. 6, 8; Psa. lxxv. 4; Luke xiv. 15).

A Blessed Continuance (Psa. i. 1, 2).

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night.

(Psa. cxix. 1, 2; Prov. viii. 34; Isa. lvi. 2).

A Blessed Experience (Psa. xciv. 12, 13).

Blessed is the man whom Thou hast taught, O Lord, and teachest him out of Thy law; that Thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

(Job. v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6).

A Blessed Ending (1sa. xxx. 18).

The Lord is a God of judgment: blessed are all they that wait for Him.

(Psa. lxxxix. 15; Matt. xxiv. 46; Rev. xix. 9).

GROUNDS FOR THANKSGIVING.

(Psa. i. 14).

1. For the gospel of salvation (Eph. i. 13).
2. For the Word of God (John xvii. 17).
3. For the true Church (Eph. i. 23).
4. For Christian fellowship (Heb. x. 25).
5. For the unspeakable Gift (John iii. 16).

CAUSES OF BACKSLIDING.

1. Absence of spiritual leaders (Exod. xxxii. 1, 8).
2. Evil associations (I. Kings xi. 4).
3. Worldly success (II. Chron. xxv. 2, 14).
4. Shallowness (Luke viii. 13).
5. Emptiness of life (Luke xi. 24-26).
6. Lack of spiritual insight (John vi. 63-66).
7. Love of the world (II. Tim. iv. 10).

MARY'S CHOICE.

(Luke x. 42).

1. **A Needful Thing**—"One thing is needful."
2. **A Chosen Thing**—"She hath chosen."
3. **A Good Thing**—"That good thing."
4. **A Lasting Thing**—"Shall not be taken away."

BOOK REVIEW

Christ's Glorious Supremacy. By Pastor Samuel Gorman.

Mr. Gorman has given to us a beautiful little book on the biggest subject of all. Many who have had the privilege of hearing Mr. Gorman preach will be delighted to obtain this series of meditations from his pen. Others who have not heard him preach will

through the reading of this book begin to anticipate that pleasure keenly. He is a writer who dearly loves His Lord, and makes the reader desire to love Him too. It is a well-printed, attractive shilling book that will well repay careful reading. Published by the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by PERCY G. PARKER

Sunday, April 9th. Mark xiv. 17-31.

"The Son of man indeed goeth"
(verse 21).

In the light of His going the Lord arranged a simple service which would ever remind them that once He had come. It was only bread and only wine that He asked them to partake of in memory of Him, but it was sufficient. Bread is a near approach to flesh, and wine is a near approach to blood. These two simple things were ever to remind them that the One who had gone had also come—and come for a very definite purpose. He had come to shed His blood for the sin of the world. In order that such a blood-shedding could take place it was necessary that His body should be broken. It was broken—broken in the hands, the feet, the back, the side, the head, the face, yea, the very heart and the very pores were broken in order that He might shed His blood for the redemption of the whole world. He went—yes, but not until He had made atonement. He went, yes, but He is coming again.

Monday, April 10th. Mark xiv. 32-45.

"Sit ye here, while I shall pray"
(verse 32).

It was a strange thing to be excluded from a prayer meeting with the Lord. Why did they have to sit while He prayed? Ah, there were some prayers that even His closest disciples could not enter into. That Gethsemane prayer was only for the Son of God. Others could not understand. Even His closest disciples could not understand. Perhaps, at first, they wondered. Perhaps Peter was inclined to say, Why cannot we pray with Thee? But when he saw the Lord's agony, when he saw that blood-sweat falling to the ground, he understood. Ordinary man could not enter into it, ordinary man could not bear it. There are some prayers of the Lord to-day in the glory that we cannot fully enter into. But how comforting for us to remember that while we sit on the office stool, or drive through the streets, or walk in the market-place, or busy ourselves in the home He is praying for us. While we sit and ride and walk and run—He prays.

Tuesday, April 11th. Mark xiv. 46-59.

"And they led Jesus away to the high priest" (verse 53).

It was a strange sight—heaven's High Priest led away to meet earth's high priest. The Maker of all led away to be questioned by one whom He had made! It was really that earthly high priest who decided that the heavenly High Priest should be slain. That

earthly high priest little knew that he was the first officially to strike the blow that brought about the death of heaven's Lamb. The marvel of it all is that the eternal Son of God allowed it. But He allowed it for our sakes. He humbled Himself unto death, even the death of the Cross. Could He have done more? No. Could He have gone lower? No. Could God have revealed His love in fuller, grander method? No. Let us therefore worship and adore the High Priest of heaven, who willingly became the Lamb slain, in order that we all might be priests unto God.

Wednesday, April 12th. Mark xiv. 60-72.

"But he began to curse and to swear, saying, I know not this Man" (ver. 71).

Calvary is drawing near. Trial after trial was falling upon the Saviour and His little band. They all flinched but He. One by one the disciples drew back in the face of tremendous opposition. Only the Saviour went right through. Peter could never have been a saviour, neither could John or James or any of them. They had not the strength to go through, but the Lord Jesus was sustained by the Eternal Spirit right up to the Cross. We will not criticise the failures of the disciples, we will simply notice how their failures lifted into vivid prominence the triumphs of the Lord Jesus. Peter could not get any further than the fire and a servant girl, but as for Christ, why, all the way to Calvary He went for me. Bless His Name!

Thursday, April 13th. Mark xv. 1-15.

"And they cried out the more exceedingly, Crucify Him" (verse 14).

It is a tragic thing to remember that the Son of God was crucified, not because of reason, but because the voice of reason was stifled in the noise of a cry. Some people try to hide their failures in noise. Loud talking takes the place of sound reasoning. A good case does not need much talk—it is a bad case that one seeks to smother in words. Noise may crucify that which is right for a time, but the right always has a resurrection. Let us never be pushed off the ground of right, scriptural reasoning. Whatever the crowd does let us cleave to the right. Right always wins at last. Right may be slandered, crushed, trampled upon, and left for dead, but sooner or later it will get up and win the battle.

Friday, April 14th. Mark xv. 16-32.

"But He received it not" (verse 23).

That which would relieve His pain, help Him to forget, help Him not to feel

He rejected. It was a merciful custom for the Jews to give to those condemned to crucifixion a strong aromatic wine, with a view to producing stupefaction. It was said to be the special task of wealthy ladies at Jerusalem to provide this. But when it was offered to the Lord He refused it. He received the pain—all of it. He received the stripes, the mockings, the spittings, the crown of thorns, the cruel nails, the awful nerve-racking tortures of the Cross. But the relief, the stupefying drug, He refused. It was the time for pain. It was the time when the spotless Lamb of God was being made sin for the whole world. Not one jot of the penalty did He escape. He bore it all—that we might bear nothing.

Saturday, April 15th. Mark xv. 33-47.

"There were also women looking on afar off" (verse 40).

There were also women! What a vast amount of faithfulness is found in a woman's heart. When there is trouble women are very near. They may shrink from the sorrow, they may wince in the presence of pain, but when a loved one is ill, when a dear one is in difficulty, there is usually a woman there. Mother, wife, daughter is not far off when sorrow is nigh. Many of us have been helped again and again in the time of direst need by the presence of the women. At the prayer meeting—there were also women. At the open air service—there were also women. At the battle front, assisting the wounded—there were also women. At the Cross—there were also women. At the empty tomb—there were also women. At Pentecost—there were also women. A few smiles at the women folk around the family table may result from this reading, but how glad every one of us is for pure, sanctified, noble womanhood.

Obedience is simply faith in action.

What a calumny on Christ is unbelief.

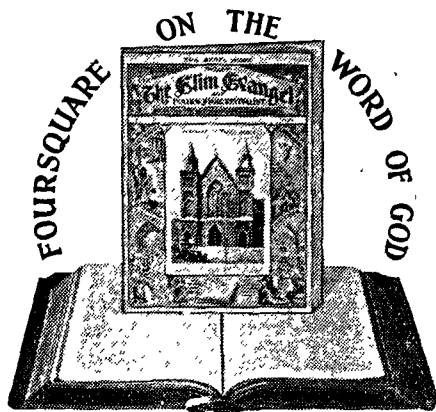
Let Christ have His proper place and all will be well.

The victory of Christ in the believer's heart is the mastery of self.

An American Reader :

"My sister receives her greatest blessings and courage from reading your wonderful 'Elim Evangel' magazine."

G. E. (California).



EDITORIAL

"He is Risen."

ONE writer puts the thought in a beautiful form: "When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all: 'Here lies—.' Then follows the name, with the date of death, and perhaps some praise of the good qualities of the departed. But how different is the epitaph on the tomb of Jesus. It is not written in gold nor cut in stone; it is spoken by the mouth of an angel, and it is the exact reverse of what is put on all other tombs: "*He is not here—He is risen.*"

s s s

Whitsuntide.

WE have had many enquiries about Whitsuntide in London, and in reply wish to say that there will (D.V.) be Conventions at several of our London churches but no meetings at the Royal Albert Hall this Whitsuntide.

s s s

Home-Call.

WE regret to announce the home-call of Mrs. Coates, beloved wife of Pastor Charles H. Coates, Secretary of the Elim Foreign Missionary Council, after only a few days' illness. Our sister was an ardent worker for Christ, and had with her husband, contributed many years of faithful labour to the Master's service in inland China. She was greatly loved, and will be deeply mourned in the home circle and in the church, and also among her many friends. The interment took place on Tuesday, March 28th, at Garratt Lane Cemetery, Wandsworth, the service being conducted by Pastor W. G. Hathaway. A fuller reference will be made to her life and ministry in our issue of April 21st.

Echoes from the Sanctuary.

THE ALL-SUFFICIENT GOD

By Pastor E. C. W. BOULTON

It came to pass . . . that the brook dried up.—I. Kings xvii. 7.

"Beloved, should the brook run dry,
And should no visible supply
Gladden thine eyes, then wait to see
God work a miracle for thee."

IT may be the brook represents the last thing that stands between us and utter bankruptcy. Whilst Cherith's waters still flow at our feet hope survives, and courage is not altogether vanquished. That babbling stream is full of mystic meaning—it bids defiance to destitution and desperation—it sings of the Divine faithfulness, and bears witness that God has not forgotten to be gracious.

But now day by day that vital stream is growing shallower—with tear-dimmed eyes we watch its rapidly receding waters. Much depends upon the interpretation we give to those vanishing waters? Do they presage disaster? Or in them do we recognise the prelude to some greater miracle of mercy and grace? As we look into those ever-dwindling depths do we question the guidance that led us thither? What is the meaning of that dried-up brook? Is it a contradiction of faith—a cruel shattering of vision—the death-knell to noble ideal? Strange that the very thing God appointed as a means of supply should thus be cut off—and cut off ere an alternative means of supply is forthcoming.

Think you that the Divine resources are confined to the brook? God has not chosen this channel of supply because He has no other. The emptied brook does not denote Divine impotence or impoverishment. The whole of creation is in alliance with the Infinite for the execution of His will. At His bidding the heavens shall drop fatness, and the four winds shall act as His servants to bear the answer to the cry of the needy.

Teach me that—

"Thou art my God—the All-Sufficient One,
Thou canst create for me what'er I lack;
Having Thyself I have a sure supply."

But I am the prisoner of the brook—it has become requisite to me. Life would lose much of its music should its waters cease to flow. I have become so accustomed to the brook that I cannot contemplate the future without it. If God is to meet my need of course it must be by means of its waters. And so when at last confronted with the dried-up bed of the brook I am stunned with an overwhelming sense of irreparable loss.

Though the waters of some Cherith of refreshing human fellowship have suddenly failed, yet shew me some other and sweeter source of sustenance in Thyself. Lead me to those cooling desert springs, and to the gushing waters of the wilderness, where my soul-thirst may discover yet deeper satisfaction.

"A well-known Voice is whispering unto me,
'Am not I better, O Beloved, unto thee?
Am not I better far to thee than all?'"

Translated, Transformed, Transferred

A Sermon by Pastor F. J. SLEMMING (*Elim Hall, Bangor*)

THE experiences of the believer in Christ Jesus are far too numerous to name or for all to be enlarged upon. Some of them are past, many of them present, and I believe we can safely say, The best are yet to come.

I wish to deal very briefly with three experiences that should be the portion of us all.

One is past, one is yet ours, and one is yet to be. They are summed up in three words: (1) Translated, (2) Transformed, (3) Transferred.

(1) *Translated.* The word means to remove from one place to another. Is not this the experience of every one of us that have been born again of the Spirit of God?—as Paul says in Colossians i. 12, 13, "Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Translated from the power of darkness into the kingdom of His dear Son.



Pastor
F. J. Slemming.

We can divide the peoples of this world of ours into two classes or two kingdoms. There is the kingdom of darkness of which Satan is the prince and the god, and there is the kingdom of light, over which Jesus Christ, who is Light, reigns supreme. You and I belong to one or the other of these two kingdoms—for us there was a time when we awoke to the fact that we were in darkness in the kingdom of Satan, and we then accepted the Gospel of Jesus Christ through the sovereign grace of God, and we were born again. At that moment, the time of our conversion, we were translated out of the kingdom of darkness, from the rule and supremacy of Satan into the kingdom of God's dear Son—the Lord Jesus Christ.

What a translation that was. We were translated or removed from a place of death to one of life. From a place of bondage to one of liberty; from wrath to peace; from hopelessness to hope. From being in a place without Christ—without God and afar off—we came into a place where we have Christ in us, and God for us, and have been made nigh through the death of Christ.

Is it wonder that we love to sing?—

I've moved, I've moved over into Canaan's land.
Where milk and honey flow.
I've left the land of doubt and I'm in the land of shout,
I've moved, I've moved.

Having been translated into the kingdom of Jesus Christ we now enter into an experience that should be continual right through this life.

(2) *Transformed* (Rom. xii. 2). "And be not conformed to this world, but be ye transformed by the

renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

No longer citizens of this world we have been translated into

A NEW KINGDOM,

the kingdom of Jesus Christ, and are now citizens of His, and in the world should be counted as pilgrims and strangers. So the Apostle here exhorts us to be transformed—changed as befits our new position, and our new sphere of life as citizens of the kingdom of God's dear Son.

Now as far as we are concerned there should cease to be a conformity or likeness to the world, but rather a Godward transformation of our lives, remembering that we are citizens of a new kingdom, with God reigning over us, and so we seek to live for God, and to do those things that please Him. To do this we must know His will, and here Paul's words of exhortation come in: "Be transformed by the renewing of your minds," thus you will prove what is the acceptable and perfect will of God to the life being transformed.

In II. Corinthians iii. 18 we get this same truth brought out: "But we all, with open face beholding as in a glass the glory of the Lord, are changed [transformed] into the same image from glory to glory even as by the Spirit of the Lord."

This is the experience that should constantly be ours—beholding the glory of Jehovah (margin), and "changed into the same image."

It is a fact that if we live with a person long enough a similarity arises to a certain extent between us. The phrases, ways, actions, looks are oftentimes reflected in ourselves.

Here then is the secret of being transformed into the image of the Lord—live constantly with Him: behold Him. Gaze at Him through the mirror of His Word; see His life; listen to His words; gaze on His glory. Make Him the Ideal, and thus as we live and commune with Him and serve Him, that transformation will be taking place, and we shall be growing more and more like the blessed Lord.

Here is the Christian's beauty parlour. It is here that our lives are transformed—character is made beautiful, so that

THE CHRISTIAN'S LIFE

becomes fragrant and an object of admiration and wonder. Be not like the world—be transformed to the image of the Lord. Has your prayer been?—

Let the beauty of Jesus be seen in me
All its wonderful passion and purity—
Oh, Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me.

Then get into His presence, and be transformed by the renewing of your mind and the beholding of His glory.

May the dear Lord make this experience real and constant in our lives here upon earth.

We now come to the third experience—the experience which is yet future, although we believe not very far future.

(3) *Transferred.* The dictionary says that the meaning of this word is, to be removed or transported; and “transported” means to be carried away from one place to another. Bless the Lord, we are to be transferred from this scene of time—transported, carried away into the everlasting bliss of eternity with Jesus Christ our Lord, and the time is not far distant. In the twinkling of an eye, with the voice of the Archangel and the trump of God, Christ the Lord shall come for His own, and we shall be transferred into His glorious presence.

Another transformation will take place, for at that moment we shall undergo a miraculous, instantaneous change—we shall be made like Him,

transferred, changed, carried away. There is nothing in the world that can prevent that experience being our portion. To the grave as it gives up its dead we shall cry, “O grave, where is thy victory?” To death as it loses its power and its grip, we shall say, “O death, where is thy sting.” Then “sun, moon and stars forgot, upwards I fly!” transferred from this world with its sin, its iniquity, and its godless millions—transferred from a place of suffering and humiliation—up and into the glorious presence of the risen glorified Lord, to be for ever with Him whom our souls love.

What an experience! and, bless God, it awaits every redeemed, Blood-bought child of God.

Oh joy, oh delight, should we go without dying;
No sickness, no sadness, no dread, and no crying:
Caught up thro' the clouds with our Lord into glory,
When Jesus receives His own.

THE ONLY HOPE OF THE FUTURE

By W. BELL DAWSON, M.A., D.Sc, F.R.C.S.

WHEN we endeavour to see into the future, and especially if we ask in any comprehensive way what the future of the human race is likely to be, the answer given by present-day discussions and philosophies has very little in it that is at all reassuring. There is, however, a manifest desire to face realities as they are; and no one now desires to live in a fool's paradise, and to suppose that all the troubles of this distracted world are sure to come right of themselves in the long run.

At first sight, it might appear that the outlook of the evolutionist is the most hopeful, for his teaching is that on the whole there is a gradual advance to better things; and if we have patience for a few more generations, our descendants will find themselves in an improved world.

Two very serious considerations arise in opposition to this view, however, when we attempt to apply it to human progress. Our increased knowledge of the early races of men, derived from modern investigations, has brought to light the high intelligence and

CULTURE IN REMOTE TIMES.

There has, therefore, been no steady advance, but one civilisation after another has been overthrown and replaced for a time by semi-barbarism. The antiquarian is thus led to ask seriously: May not this happen again to our present civilisation? For these ups and downs of the past shew how little ground there is for hope of steady advance.

But the other consideration is still more definite; for what is our moral advancement: It has become evident that all our inventions and the increased comforts which they bring to modern life, have not led to a corresponding moral improvement. Any thoughtful person must realise that moral advancement, taking this in its broadest sense, is the true test of any progress that can be of lasting benefit. For example, if the object of education is merely to make everyone more capable, this increase in cleverness may be used for evil ends quite as readily as for any good purpose. This indeed may be taking place; for it

is disconcerting to find that with the rise in the general level of intelligence, crime is on the increase. It is also recognised that the advance of science does not tend, in itself, to decrease the chances of war. All our boasted inventions seem only to make us increasingly uneasy as to what they may come to be used for.

In the realm of industrial development, the social investigator sees this to be an unjust world, from the standpoint of economics, in which one man is valued at nine or ten shillings a day while another may draw his hundreds. As Dr. Stephen Leacock forcefully puts it, if the problem of distributing wealth fairly is not solved, the world will “blow up”; and he recognises that the blind forces of the industrial machine are getting beyond our control. If we went on to review the opinions of leaders of thought, amongst statesmen and investigators in the various political and social departments, it would only shew how uncertain is their outlook and how apprehensive they are. For it is clear that justice, righteousness and the keeping of promises, constitute the only foundation for the stability of society or for world peace. The only real advance is an approach to conditions in which mercy and truth meet together, and righteousness and peace become reconciled.

IS A CRISIS NEAR?

There is a feeling abroad that we are approaching a crisis in the affairs of men; and while we look ahead in our anxiety to perceive what the future may bring, we hear around us many voices. The scientist counsels us to be hopeful, as we view the great advances that are being made in his domain; yet he can give little ground for confidence. Sir Oliver Lodge puts the counsel thus: “Have faith in the rationality and goodness of the universe, and believe that what lies before you is full of hope and life.” This may sound well, but can we rely upon it? The evolutionist assumes that man, having risen from the animal level, has the future in his own hands, and must carve out his own destiny. If every human being would strive

earnestly to improve himself and become more helpful to others, he would expect a perceptible advance within a few generations. But he sees no indication of such earnest and sustained striving; and according to the most recent evidence, the evolutionists have now become frankly pessimistic; and in regard to the future, they can only leave their followers to wander in mazes of uncertainty or despair.

As we feel our way amongst these diverse views and indecisive discussions, we reach the conclusion that we must turn for light to an entirely different source. If we are to know anything with certainty regarding the future, it must come to us from God, by a revelation of what His plans and purposes are for humanity. If we believe in a Creator, it is surely reasonable to suppose that He has some plan, some objective, towards which He desires to guide the human race. The question therefore is: Can we know what

THE PLAN OR PURPOSE OF GOD

is? has He revealed this to us? The obvious answer is that we have such a revelation in the Scriptures which we call the Bible; and if this is doubted, one thing at least is absolutely certain and beyond dispute: that if it is not in the Bible, it is nowhere to be found.

God has a sublime purpose towards humanity. The person of Christ is the focus in which all the promises of God meet, and the centre from which they radiate. We find accordingly at the beginning and end of His life on earth, that announcements are made by angels in regard to these two great outstanding promises of God, which characterise the two halves of the Bible. At the birth of Christ, angels announce the fulfilment of the expectation of the Old Testament, when they proclaim: "Unto you is born this day, a Saviour which is Christ the Lord." Again, at the close, when the Lord has just ascended to heaven, angels make this announcement to the apostles while they gaze upward: "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."

These two announcements, both stated in the direct and simple language in which angels speak, bring out the two sides of God's sublime purpose towards humanity; namely, salvation from sin through the sacrifice of Christ, and the return of Christ for the restoration of all things. When the Lord was leaving His disciples, we have also His own plain statement: "If I go, I will come again"; and to those who were judging Him, He did not hesitate to declare: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (John iv. 3; Matt. xxvi. 64).

THE PROMISE OF THE OLD TESTAMENT

and its fulfilment in the New Testament, is the great theme of all evangelical preaching; and it may be summed up in a word as salvation through Christ. Yet this does not complete the Gospel message, and its other half is left out when the great promise of the New Testament is omitted. A Christian is defined as one who has "turned from idols to serve the living and true God, and to wait for His Son

from heaven." The attitude of the believer during the present age, is continually described as looking back in faith to the sacrifice of Christ, and looking forward with hope to His return. This faith and this hope are the two pillars on which the Christian life is built.

If we subject the doctrine of the Second Advent to the test of merely counting how often it is spoken of in the New Testament, we find that it is more frequently mentioned than any other Christian doctrine. This "hope set before us" is referred to in every one of the epistles; and two whole epistles are written to explain it; namely, first and second Thessalonians. The theme of the last book of the New Testament is the coming of Christ, from its opening to its close. Revelation opens with the announcement: "Behold, He cometh with clouds; and every eye shall see Him." Its central paean of triumph is: "The kingdoms of this world are become the kingdom of our Lord and of His Christ." And after all the conflict and tribulation which its graphic symbolism depicts, the closing words of the book (before the final benediction) are these: "Surely I come quickly. Amen; even so, come, Lord Jesus." These announcements are quite apart from the

SYMBOLICAL PROPHECIES IN REVELATION,

for they are stated in plain language. When the whole revelation which God has given to man, culminates in this wondrous outlook, we can only suppose that it is the intention of the Great Revealer to leave this as the final thought that should remain with us.

This hope is not only kept constantly before us as a great coming event, but all future blessing to the individual believer is associated with it. The achievement of our highest ideals takes place at the coming of Christ; when He shall appear, we shall be like Him; for we shall see Him as He is (I. John iii. 2). How is it then that the great majority of present-day preachers have nothing to say regarding this climax of hope, and leave the whole subject to the realms of silence? Many of those who thus ignore the subject, believe that the promises for the future will be fulfilled in some way; and they would not perhaps deny that Christ may return sometime. They have no wish to take their stand in the ranks of the scoffers who say: "Where is the promise of His coming?" Yet the strange fact remains that large numbers omit entirely from their discourses, a theme which is more frequently referred to in the New Testament than any other doctrine in the Christian religion. The only explanation of this strange anomaly is that it is due to a want of understanding of the true sequence in the plans and purposes of God, by which so many are led to postpone the coming of Christ to "the end of the world," and thus to suppose that it is too far distant to be of any present interest to us. There are, no doubt, many who go much further than this, and who endeavour to explain away all the references to the personal return of Christ to this world, as having some other meaning. It is very difficult to maintain this view, when there are such numbers of definite statements

in the New Testament regarding the coming of Christ; and those who try to explain them away can find no really consistent ground without going to the extreme limit which the higher critics reach.

HOW WILL THE CHANGE TAKE PLACE?

No one who believes the Bible can doubt that a better age is to succeed this one; but the main difference in the interpretation of the prophecies of the future is in answer to the question: How is this age of blessedness to be brought about? Is it to result from the gradual spread of the Gospel and Christian ideals which will produce an improved world; or is it to be introduced by the personal return of Christ and the establishment of His kingdom upon earth? A decision between these opposite views is of the first importance, as it affects the whole outlook and objective of any organisation for the uplift of our fellow beings; and there is the still more serious consideration whether the efforts that are put forth are in line with the purposes of God. We must therefore look into this with thoughtful care.

The testimony of the Scriptures is consistent everywhere in regard to the manner in which this age will close; and the parables of Christ and His repeated warnings are all to the same effect. Yet many Christian leaders seem afraid to accept these plain statements throughout the Bible or to preach them openly, because they think that such doctrine would interfere with missionary enterprise. They suppose that if the people believed that Christ would soon return again, they would assume a waiting attitude and cease their activities; and they must be led to think that the world can only be improved by their own efforts.

This is merely an argument based on expediency, arising from a very short-sighted outlook. Can we suppose that what the Lord reveals to us regarding the future, will stand in the way of our carrying out His express command to go into all the world and preach the Gospel to every creature? There cannot be such inconsistency between the teaching of Christ, and His command; and the fault must be on our part in failing to understand what the purpose of God is during this present age, and what He desires to accomplish through His faithful people.

A very practical reply to this objection is to point out that many among the most earnest in Christian work have held the belief that Christ would return before long to close this age and establish His millennial kingdom.

They tell us that the hope of the return of Christ was one of the greatest incentives of their earnestness. To believe all that the Scriptures declare can never interfere with our Christian usefulness; it is when the Bible is doubted and considered unreliable that zeal is likely to flag.

There is a great danger in the neglect of any doctrine which is clearly taught in the Scriptures. It is the neglected field on the farm where thistles spring up and scatter their pernicious seed over the good ground. In the same way, the neglect of the great theme of the coming of Christ, and the want of a Scriptural knowledge on the subject, has left the

minds of many in so vacant a condition that they are readily misled by distorted views and unfounded

PROGNOSTICATIONS OF THE FUTURE.

We are, therefore, led to conclude that the explanations and exhortations on this subject, throughout the Scriptures, can only become consistent and coherent when we believe that this present age is to end with a great intervention on the part of God, as drastic in its result as the Flood or the Exodus, even the glorious appearing of the Lord Jesus Christ to establish His kingdom upon earth. With this belief our prayer: "Thy kingdom come," becomes intelligent, and in harmony with the eager cry at the very end of the Bible: "Even so, come, Lord Jesus." The admonition to commemorate the Lord's Supper "till He come," points us forward likewise to its consummation at the marriage supper of the Lamb. This joyous anticipation was a sustaining force to the early Christians, with their long-sighted faith; and it should become so again, with increasing vividness, to the present generation, when the signs multiply that the end of the age is approaching.

Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

SCRIPTURE JUMBLE. Begin at the top left-hand corner and take every other letter, the first being W, the next H, and so on, following the lines of the curl to the end. Then work backwards along the curl, taking the letters that are left. Thus the last letter will be D at the top left-hand corner again. The solution will give two verses in the 20th chapter of Acts, shewing Paul's sense of responsibility for the salvation of his flock.

Write out the two verses, and give their numbers in the chapter.

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W D H O E G R F E O F L O E R S E N I
  U
U O A T L U L O T Y H E E K C A O T
  R
O E Y C O O T R N D U T E H R I A S
  L
N A N I E T D A T H O T D Y E A C D
  M
U P H U S R T E O F N R E O V M A T
  H
L F L O M D E O N O F L O B R E I H
  A

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Solutions should arrive by first post Monday, April 10th.

SOLUTION OF JUMBLED TEXT, MARCH 24th.

Answer: Luke ix. 62.

Correct solutions were received from: Ruby Atkins; Dorothy Baiton; E. Baskeyfield; Irene Boothman; Edna Birco; Joan Bradford; Leslie Capes; Gladys Clark; Irene Dennison; Lionel Dennison; Henry Feasey; Amy Gale; Joyce Gummer; Dilys V. Hale; Reg Hartley; Olive M. Heard; George Hesling; Peggy Howard; Mary Hurst; Joe McClenaghan; Helen M. Main; Huldah Morris; Beryl Morris; David Newington; Mary Noble; Albert Oram; Kenneth Orem; Arthur Painter; John W. Pearson; Jean Phillips; Patty Rogers; Kezia Sheldon; Simpson Stevenson; Dorothy E. Stone; Marjorie Sutton; Irene Walker. Dennis Wilkinson; Alfred Yardley.

Before or After?

By J. I. MACDONALD

THE pre-millennial theory holds that the personal coming of Christ will be *before* His millennial reign on this earth can be inaugurated. Those passages of Scripture which treat of the Millennium entirely substantiate this theory; and after reading them one can only be amazed that the idea that Christ would come only *after* the Millennium could ever be entertained. As to the evidence drawn from the condition of the world, civilisation has now thrown off its mask, and seems to mock those who believed that the kingdom of God has been gradually overtaking the kingdoms of this world.

In looking at those Scriptures which clearly prove the pre-millennial coming of Christ, it may be noted at the outset that He Himself has contradicted man's "specious theories of the growth of goodness, and the inevitableness of moral progress."

CHRIST AND HIS APOSTLES

clearly taught that evil is to co-exist with good in the world to the end of its history. We read in Matthew xxiv. 12: "Because iniquity shall abound, the love of the many will wax cold." The end of this age will see the cold-blooded betrayals of near relations, and a violent persecution of the Lord's people (Matt. x. 21). The words of Paul in this connection are well known (II. Tim. iii. 1-9); also of Peter (II. Pet. iii. 3-7); of James (v. 1-7); and of Jude (14-19).

While the first stage of Christ's coming is for His Church, and is, many believe, to be followed by the Judgment Seat of Christ for believers, the second stage is His coming to save His people from Anti-

christ, and to inaugurate His millennial reign. This is clearly the order of events in Revelation xix. 11 to xx. 6. There we have the coming of the Lord in power and glory, the heavenly armies following; the great battle with the Beast and his armies; the binding of Satan for the thousand years; and then the millennial reign. So

ZECHARIAH

gives this same sequence of events: the coming of Christ in power and vengeance; the great battle; and then the great antitypical Feast of Tabernacles, which will constitute the inauguration of the Lord's millennial kingdom (Zech. xiv.).

Nowhere in the Scripture can any word or hint be found of the coming of Christ after the millennial reign is over; it is during that time that His people reign with Him for the thousand years (Rev. xx. 4).

The post-millennial theory, on the other hand, holds that the world is, of itself, by some inherent power of steady improvement, going on to its Millennium of peace and security, apart from the coming of the Lord Jesus Christ. The writer has reason to believe that the exponents of this view have steadily decreased in numbers during the last few years. The condition of the world to-day, and the evidence of Scripture, are both entirely against it. A few years ago, some could be found who averred that the Millennium was already with us! But could anyone be found to-day to make such a statement? That the Millennium will set in first, and that after it Christ will come, is a theory which is utterly impossible of demonstration.



Varied Endeavour Everywhere Prospered—Sowing and Reaping Campaigns

SPECIAL CAMPAIGN.

Ballymoney, Co. Antrim (Mr. D. Hood). The work at the Elim Hall, Henry Street, continues to make very steady progress under the ministry of Mr. D. Hood.

During the last few months times of blessing have been many. Tuesday sees the saints around the mercyseat pleading for souls, and not in vain for nine more precious souls have recently found the blessed Saviour.

Wednesday is the Crusaders' night, and the fine band of young people, though not great in numbers as yet, continues to grow. Thursday is the Bible study night when the Pastor gives the exposition of God's Word. A series of addresses on The Types of Christ in Leviticus has just been concluded. God's presence has been with His servant as he has ministered, and the Spirit Him-

self has unfolded the hidden treasures of the Written Word.

The spiritual life of the church was helped exceedingly recently by a three weeks' campaign conducted by Evangelist Carris of Belfast. There were fine attendances at the meetings in spite of unfavourable weather. The sincere Holy Ghost preaching of this servant of the Lord won its way to many a heart, and God honoured His Word by a number of conversions.

Sunday mornings have been hallowed as the Spirit of God has moved upon hearts in true Holy Ghost worship.

The Gospel meetings have been times of rich blessing, and it has been good to see the seating capacity of the Hall overtaxed on Sunday evenings.

God has blessed the work here in many ways, and as we see it grow we can only give thanks unto the Lord.

FORTY-SIX NEW MEMBERS.

Portsmouth (Pastor W. Field). Progress! Facts are stubborn things and often hard to face, but nearly 200 members received with joy and praise the facts about the work at Elim Tabernacle, Arundel Street, Southsea, which were presented to them concerning the year's working at the annual tea and fellowship meeting. All hearts were gladdened as the Pastor gave the right hand of fellowship to forty-six new members.

Praise the Lord! Who said this movement was a flash in the pan? Numbers are growing! Grand times are being experienced at the weekly prayer meetings here as the saints, in the power of the Holy Ghost, pray for still greater blessing upon the movement. On Thursdays the Pastor is giving a series of talks on the Holy Spirit and His gifts, which are proving very blessed and in-

structive, but, blessed be God, hands are still being raised to the invitation to come to the Saviour. After the large Sunday evening service a short after-meeting in the form of prayer, testimony, and anointing of the sick, oft proves a profitable ending to a day of blessing. We thank God for those who have sent in notes of praise as the Lord has delivered.

SUCCESSFUL CAMPAIGN.

Iford (Pastor W. G. Hawkins). During recent weeks the church meeting at Elm Hall, Scrafton Road, has been favoured by a visit from Pastor H. W. Fielding, who conducted a successful campaign. The Word was faithfully delivered throughout the period and on the last Thursday evening when Miss Ching addressed the audience at the missionary service.

Large audiences assembled in appreciation of the inspiring addresses delivered, which were a means of edification to the saints. As the missionary gave discourses on the deeper truths of the Word, choosing subjects from the Scriptures, renewed interest was aroused among the listeners



Pastor
H. W. Fielding.

at the earnestness displayed by the speaker, who delivered his messages in the power and demonstration of the Holy Spirit.

He gave his own testimony to the healing power of the Lord that he himself had experienced on four different occasions, and his definite message inspired confidence in all to rely implicitly in the power of our God and Father to do exceedingly above all we ask or think. There were three souls saved that night.

At the breaking-of-bread service one soul was saved, and three backsliders restored, and at a Divine healing service one sister in the meeting received her Baptism.

The final result of the campaign cannot be measured, but the saints have been richly blessed, and some souls have been led to trust in the Lord, one of whom had till then been a spiritist.

All glory to God.

GOOD PROGRESS.

Guernsey (Pastor J. Tetchner). There have been times of great blessing at the Vazon Mission Hall, Castel, these last few months. God has prospered the work both temporally and spiritually. The recent fellowship meeting was a grand occasion of union and fellowship, when eighty-nine of the saints at Vazon met together to hear the reports of each section of the work and finance. Praise God the church here has been blessed wonderfully. God has proved Himself a strength and refuge. After business was talked over the saints partook unitedly of refreshments provided. With blessed fellowship in the things of God.

All are looking forward to another year in which they will be able to do yet more for God.

SPECIAL EFFORT BLESSED.

Leicester (Miss Dougherty). The assembly meeting at the New Walk Hall is praising God for the blessings He bestows continually on the work. The Sunday school is making progress. The open-air meeting on Sunday evening in the market place attracts crowds of attentive listeners, and the word faithfully proclaimed by the workers is blessed. Strangers find their way to the indoor meetings as a result of personal efforts of members, several have found salvation after accepting a personal invitation to the services. Seekers for an Acts ii. 4 experience are rejoicing because God has fulfilled His promise and given a similar experience.

The fellowship meeting held some time ago was in every sense of the word a foretaste of heaven.

A two weeks' campaign has just concluded. On the opening Sunday Mr. Stormont, of Birmingham, gave the message, followed through the week by Pastors Tweed, Bishop, Bale, and Thorne. The Crusaders helped in various ways also by singing special choir pieces, etc. The Campaign was announced as for one week, but, as God set His seal upon the work in the salvation of souls and restoration of backsliders it was decided to carry on for another week.

Pastor Bale conducted during the second week, and by his very searching and applicable messages brought blessing to all.

Alone

IT is human to stand with the crowd, it is Divine to stand alone. It is man-like to follow the people to drift with the tide. It is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is Divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life, for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the

way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the Broadway, He said: "If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the Kings praised Moses and persecuted the prophets.

The church of the Popes praised the Saviour and persecuted the saints, and multitudes now both in the church and in the world applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness all like faithfulness to truth to-day.

Wanted, to-day, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends, and life itself.

Society, politics, religion—all are sinking under the weight of avarice, idolatry, pleasure and lust.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II. Cor. vi. 14-18).

"Dare to be a Daniel, dare to stand alone, dare to have a purpose firm, dare to make it known."



ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



Forest Hill. There has been a wonderful increase in the Crusader ranks at this centre. Several of the recent converts were young people, and have therefore been enrolled as Crusaders, and are now testifying to the saving and keeping power of Jesus Christ.

Recently a very happy evening was spent, when they were favoured with a visit of the Islington Crusaders, who ministered much blessing in song, testimony, and word. Throughout the service all were conscious of the Divine presence of the Lord, and it was obvious, as the people listened, that He was real and precious.

The Baptism of Jesus

By MRS. W. PROTHEROE (Swansea)

"There was a man sent from God, whose name was John." We can better realise the startling effect this fiery zealot had upon the people, when we remember that his fearless preaching disturbed the 400 years of God's silence. It must be admitted that this silence had really been broken by the "Fear not" of the angels on the hill-sides of Bethlehem, but thirty summers had come and gone since then, and the glad tidings was forgotten, save by a few faithful shepherds. Little wonder, then, that Jerusalem and all Judæa flocked to see and hear the prophet, with his bold denunciation of the recognised religious leaders of the day, his doctrine of repentance, and his practice of water baptism.

John had been baptising in Jordan, and the curious crowds had gradually drifted away, when a Man approached him. He, too, wished to be baptised. "I have need to be baptised of Thee, and comest Thou to me?" What did John see in the lowly Nazarene that such a cry escaped his lips? Was it the purity that gazed out of the eyes of the gracious Galilean, or did the Holy Ghost reveal to him that this was indeed a greater than himself? Be that as it may, the calm reply of Jesus waived aside all objections: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." What! The spotless Son of God repenting of sins committed? Nay! but He came to put away sin by the sacrifice of Himself, and He could only do this by becoming flesh and dwelling among men, and as perfect Man, must needs obey the will of God. He Himself said that He came to fulfil the

law, and being baptised was but an act of righteousness on His part.

Then he suffered Him. "And it came to pass, that Jesus being baptised, and praying, the heavens opened—" (does this not teach us the precious truth of the opening up of God's bountiful storehouse of blessing to the faith, prying soul?)—"and the Holy Ghost descended in a bodily shape like a dove, and a voice came from heaven which said, "Thou art My beloved Son, in Thee I am well pleased."

What a revelation to the obedient Son, and what a glorious confirmation to the baptising prophet! He who came to do the will of God is acknowledged by the Father. He who came to baptise with the Holy Ghost and with fire is Himself being endued with power from on high. The Trinity is displayed to the wondering eyes of John God the Father in the heavens, God the Holy Spirit descending from above, God the Son standing in the waters of Jordan.

Let us consider, too, in passing, that if we would win the approval of heaven, then let us strive after the nature of its Prince. He has left us an example, that we should follow in His steps, and the sincere child of God will delight to follow Him, even in such a simple, earthly rite as water baptism.

We may truly say that the baptism of Jesus was His ordination service. He entered the water the son of the carpenter, but He emerged the Son of God, filled with the power of the Holy Ghost. The secluded life of the Son of Mary was over, and the busy ministry of the Son of Man was about to commence. Behind Him lay the quietness of sleepy Nazareth—before Him the thronging crowds and their incessant cries; behind Him the modest toil of the carpenter's shop—before Him the curious publicity of the shores of Galilee; behind Him the love and comfort of home—before Him the cruelty of the Cross. Anointed as Prophet, Priest, and King, He left the banks of Jordan, and with firm steps began to traverse the measured pathway that ultimately led Him to Calvary.

Thoughts

Do you sometimes think, when passing,
Of the word you might have said?
Of the smile you might have given,
When you simply frowned instead?

Do you sometimes think, while resting,
When the weary day is done,
Of the load you might have lifted
From that bowed-down, aged one?

Do you sometimes think, when musing
Of the joy that's now your own,
That a heart is somewhere breaking,
Left to face the world alone?

All are brothers, all are sisters,
And the world holds much of grief;
While that prayer you left unspoken,
To some soul would bring relief

Then be praying, smiling, doing,
Strive to help one life along!
Leave your frowns and cares behind
you—
Smiles and sunshine be your song!
—W.P.

Laid on God's Altar

A great preacher was preaching from that beautiful text: "And when the burnt offering began, the song of the Lord began also" (II. Chron. xxix. 27). The preacher went on to develop the beautiful truth that it was only after the life had been laid in sacrifice upon God's altar of consecration that the fullest, truest song of joy in the Christian heart and life rose up to God. The next day he went down to the station to board a train. As he stepped on the platform a plain railway porter walked up to him, and said: "Mr. B—, I live in the country where the music is." Looking at him in astonishment, the minister said: "I do not know what you mean, my man." The porter continued: "Mr. B—, I live in the country where the music is. I was at your church last night. I heard you tell how the music of the heart only rises in its fulness after the life has been laid on God's altar of consecration, and, sir, I know what that means." And then the railway porter went on to tell a story of joy and blessing, from the consecration of his life to God, such as thrilled the minister through.

He who came to do His Father's will was "anointed with gladness above His fellows." Likewise, to us who yield our lives to do His will, is fulfilled His precious promise: "My joy shall be in you, and your joy shall be full." It is in the obedient heart and life that the well-spring of His joy finds its certain satisfaction.

Concise Comments & Interesting Items

The needs of South America are little realised by the average Christian. There is a vague idea that the heathen are mainly found in China, Africa, and India. This viewpoint is corrected in a plea which Miss Alice E. Luce makes for Latin America. She says:

"Look for a moment at what the whole Christ'an Church has done for this neglected continent. Japan has one preacher to every 100,000 of her population; India one to every 140,000, Africa one to every 160,000; but South America, where the scattered inhabitants need a far larger proportion of workers, has only received one to every 227,000. There is a vast district in the centre of this great continent almost twice the size of the United States, and having a population of over 25,000,000 totally unreached by the Gospel. Does not our blessed Lord's heart overflow with compassion for them? They are starving for the Bread of Life, trying to satisfy their souls' hunger with 'the husks that the swine did eat,' and no man gives unto them. Jesus did not call the angels when He saw the hungry crowds, but He called His own disciples unto Him, and sought to instill His compassion into their hearts."

The power of money and the power of God have come into vivid conflict at Long Beach, California. Long Beach is the home of many American millionaires. The best that money can buy has been provided in that place. Yet in a brief time a succession of earth tremors reduced the main part of that place to ruins. The whole district was thrown into confusion. Two hundred were killed and several thousands injured. Before

the powers of nature and of nature's God the forces of money are like a butterfly in a hurricane. Well may the millionaires, the landowners, the bankers, and a host of others who put their trust in money ask the question, "What shall it profit a man if he gain the whole world and lose his own soul?"

Dr. R. Hunter Robinson gives a remarkable testimony to the healing of disordered minds by the all-prevailing Name of the Lord Jesus. He says:

"My unsupported testimony might not count for much, but when six of the medical superintendents of the Ontario Hospital for the Insane endorse what I have been doing, their unanimous commendation should count for something with the sceptic and unbeliever. I have such a testimony in my possession signed by every superintendent for the past twelve years.

"It has been my custom for thirty years, when called to a case of mental distress and affliction, to kneel down and quote Acts x. 38, which tells 'how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil.' I would then, when dealing with a case, ask God for Christ's sake to destroy the power of the Devil over that soul, and I have witnessed wonderful recoveries in cases of insanity and epilepsy. Again and again I have seen the fog lifted from their darkened minds after praying with them, and the flashing eyes and the irrational talk instantly become normal. I have seen epileptics thrown down on the floor in the Ontario Hospital, and the moment Acts x. 38 was quoted the nurses would

cease holding them, and quietly lead them away."

"Daybreak in Spain"—so Pastor Oswald J. Smith entitles an article. He contrasts a visit he made to Spain in 1924 with the present conditions. He says:

"Just think, when I was there the first time (1924), the King was on the throne and the Jesuits were in power. Only nineteen were permitted to assemble for a meeting, unless in an authorised building. The missionaries were persecuted and frequently even mobbed. Many times they were arrested for selling Bibles, distributing tracts, and preaching the Gospel. Their lives were in constant danger. I personally saw one who had been set upon by the mob, his clothes torn off, and he himself beaten with rods until the flesh of his back was torn to shreds, and with the blood oozing from innumerable wounds, he was left for dead. The Christians picked him up, carried him home, and for months he lay on his face in bed, until, at last, his back slowly, very slowly, healed. He still carries the scars, great, ugly marks and will until the day of his death. Oh, what suffering for Christ's sake! How it puts us to shame! And to-day he is back, preaching the Gospel again, glorying in the offence of the Cross.

To-day, yes, and ever since the Revolution, they preach the Gospel freely, all over central and southern Spain. Not to gatherings of nineteen or less, but to audiences of two thousand and more. Thank God! What an opportunity! And they are doing it, yes, and getting results. Scores upon scores have already been won to Jesus Christ.

SALVATION

1. THE PLAN OF SALVATION.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). It was planned away back in the dim recesses of past eternity, before the foundation of the world (I. Peter i. 20), planned between the eternal Father and the eternal Son (Isaiah xlii. 6; Psalm xl. 7).

2. THE NEED OF SALVATION.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis vi. 5). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psalm li. 5). "For all have sinned, and come short of the glory of God" (Rom. iii. 23).

3. THE FREENESS OF SALVATION.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

4. THE SIMPLICITY OF SALVATION.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

5. THE EFFECT OF SALVATION.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13).

6. THE RESULT OF SALVATION.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II. Cor. v. 17).

7. SALVATION IS THREEFOLD.

"Receiving the end of your faith, even the salvation of your souls" (I. Peter i. 9). That is soul salvation. "Who redeemeth thy life from destruction" (Psalm ciii. 4). That is daily salvation. And there is a future salvation. When our bodies shall be fashioned like unto His body of glory (Phil. iii. 21).

8. THIS SALVATION IS BROUGHT TO US BY GRACE.

"For the grace of God that bringeth salvation hath appeared to all men" (Titus ii. 11). And faith accepts it. "By grace are ye saved through faith" (Eph. ii. 8).

Classified Advertisements

REVISED RATES.

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BOURNEMOUTH—Apartments, clean, comfortably furnished, bath-room, indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea; terms moderate. "Vi-Cot," Pokesdown Hill. B1291

BOURNEMOUTH—Bed and breakfast 21/-; near assembly and trams; bath and indoor sanitation, (very comfort; well recommended; booking now. Mrs Sims, 86, Avon Road. B1302

BIDDLINGTON—Homely apartments, near sea; Christian fellowship, Crusaders welcomed; moderate terms, board optional; special terms for parties, reduced terms early and late season. Mrs. Winn, "Wyathorpe," 28, St. Alban Road. B1297

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 16th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon B1278

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HOLIDAY Home, 35/-, every comfort, Christian fellowship, near sea and station. Miss Job, 212, Victoria Road, Southend-on-Sea, East. B1282

HOVE—Rest House, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts; near sea; with or without board. Mrs Andrews, "Malmains," 37, Marmion Road B1260

HOVE—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies; specially recommended by pastors Mrs Griffiths, 19, St. Catherine's Terrace, Kingsway. B1276

HOVE—Comfortable board-residence, quiet, homely, convenient for sea, shops, buses; £2 weekly, or from 30/- each shared room; bed and breakfast from 21/- Miss Conway, 41, Clarendon Villas. B1303

ISLE OF WIGHT, Shanklin—Recommended by Elm pastors and workers. Mrs. E Burrows, "Elm," St Martin's Avenue, Shanklin, IOW B1202

LONDON—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent pastors Mrs Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547 B1243

LONDON, Herne Hill—Visitors to London, clean, homely apartments, bed and breakfast, or full board; liberal table, easy access to all parts, moderate terms Mrs. Howard, 40, Guernsey Grove, S.E.24 B1294

LONDON—Close Kensington Temple, convenient West End; personally recommended, most comfortable service rooms, with lounge, quiet, overlooking gardens; good cooking and attendance, constant hot water. 39, Holland Park Avenue (Park 7858) B1300

SHANKLIN—Board residence, ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended "Anlv Proprietress, "Thornbury," Alexandra Road Phone 230. B1272

SUNNY WORTHING—Board-residence; two or more sharing large room 30/ each; good food and beds, central, near sea and assembly; or apartments, children 17/6 Steed, Rosslyn, 15, Bridge Road. B1290

HOUSES, FLATS, ETC.,

To Let and Wanted.

PEACEHAVEN—To let, bungalow, four rooms, furnished, suit one or two families, with or without part-attendance, £2 10s. 0d. per week, or would let three rooms, part-attendance, for £2. Mrs. Maidment, 38, Eccles Road, S.W.11. B1298

PENTECOSTAL lady offers unfurnished flat, 4 first floor rooms, Japanese, gold, bijou, kitchenette; water, sink, range, gas, electric; 2 or 3 adults. "Stella," 13, Dumont Road, Stoke Newington, N.10. B1288

SOUTH BENFLEET, Essex—2 furnished rooms in quiet, country villa, suitable for retiring lady or friends; convenient for bus or railway to Southend Mrs. H. Hope Villa, Hatley Gardens. B1289

TO LET, two or three nice rooms, furnished, in very pleasant country cottage; would suit elderly couple who wish to be quiet; attendance not offered. Stevenson, Bunton Lane, Bolney, Sussex. B1295

BIRTH.

CAVE—On February 27th, to Mrs. Cave of Elm Church, Liverpool; the gift of a son, Ronald Stephen.

WITH CHRIST.

COATES.—On March 23rd, Mrs. Coates, beloved wife of Pastor C. H. Coates Funeral service conducted by Pastor W. G. Hathaway.

BRADFORD

SOUTHEND HALL (off Leeds Road)

STILL IN PROGRESS:

Revival and Healing Campaign

by Principal **GEORGE JEFFREYS** and his Revival Party.

Sundays at 7 and 6 30. Each week-night at 7.30. Wednesday afternoon at 3.

READING

Opening of New Elm Tabernacle

WAYLEN STREET

BY

Principal **GEORGE JEFFREYS**

Special Services:

Saturday, April 15, at 3.30 and 7.30

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elm Woodlands, Clarence Road, Clapham Park, London S.W.4.

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elm Woodlands.

Aug. 12-26. HOVE. Elm Holiday Home.

WATCH THESE DATES

BRIGHTON. Aug. 6—13. Annual Convention. Speakers include Principal George Jeffreys and the Revival Party. (See also HOVE HOLIDAY HOME)

HOVE HOLIDAY HOME. July 28th to September 8th. Five minutes' from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elm Woodlands, Clarence Road, Clapham Park, S.W.4.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

LETCHEWORTH. April 14th. Elm Tabernacle, Norton Way North. Welcome meetings to Pastor and Mrs. H. C. Phillips (from East Transvaal).

MILLISLE, Co. Down. April 8, 9. Convention services. Various speakers. Convener: Pastor F. J. Slemming.

Have you the Royal Albert Hall Choir Music?

To enable those who are not taking part in the Crusader Choir to follow the singing, the music of the six special choir pieces can be obtained from most Crusader Secretaries, or direct from the Elm Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4, price 7d. per complete set, including postage.

Send for copies to-day and follow the singing.

ORCHESTRA

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

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