

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

SPECIAL DEMONSTRATION NUMBER next week.

Order your extra copies now.

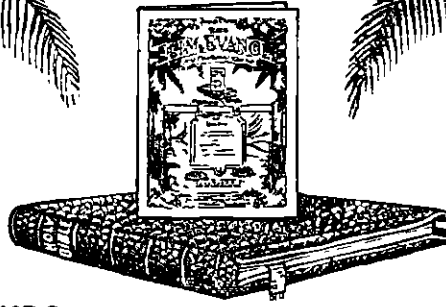
Registered at the G.P.O. as a Newspaper.

Subscription Price 10/- Per Annum, Post Free.

Saviour Jesus Christ Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 18

MAY 2, 1930

Twopence

Contents

Almost	273
The Trumpets of His Coming	275
Revival Spreading at Birmingham	277
Shining Faces	278
Children's Bible Educator	279
Primrose Promises	280
The Spirit's Baptism	281
A Chosen Vessel	282
Music: He Died for Me	283
Bible Study Helps	283
A Shout in the Camp, Hallelujah!	284
The Family Altar	285
The Excellency of Divine Healing	286
Concise Comments	287
Sunday School Lesson	287
Forty-Two Years Learning Three Things	288

AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THRESCORE AND TEN PALM TREES. Ex. xv. 27

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

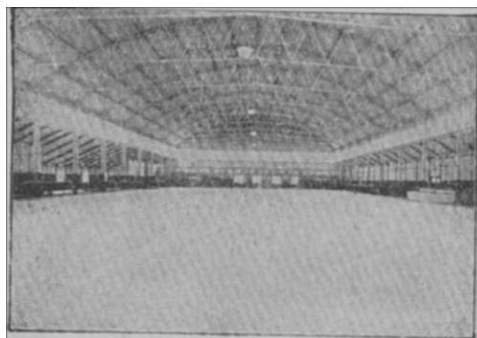
Baptiser

Coming King

Owing to the GREAT REVIVAL in Birmingham

Principal GEORGE JEFFREYS

and the Revival Party continue the Campaign



INTERIOR VIEW.

The Sunday services during May—4th, 11th, 18th, and 25th—will be held in the Embassy Skating Rink—"The largest, most up-to-date and hygienic Rink in Great Britain"—Walford Road, Sparkhill. Visitors are assured of admittance as there is accommodation for 8,000 people. By the courtesy of the Proprietor, the motor car park, restaurant, and cloak rooms will be open for the convenience of visitors.



EXTERIOR VIEW

Services each Sunday in May at 3 and 6.30 p.m.

On week-days during this period, services will be held in the Ebenezer Congregational Church, Steelhouse Lane. Monday, 28th April to Saturday, 3rd May inclusive, every afternoon at 3 (no evening meetings). From Monday 5th May, every week-night at 7.30 and afternoons of Wednesdays and Thursdays at 3.

PRELIMINARY ANNOUNCEMENT OF ANNUAL LONDON WHITSUNTIDE CONVENTION

For further particulars watch this page.

CAN YOU SING THIS?

I'm an E.B.C.C.S., a student of the Word,
And the joy I've found is not to be compared;
It's a Correspondence College from whence I get my knowledge,
I'm an E.B.C.C.S., a student of the Word.

But what does E.B.C.C.S. stand for? Answer—Elim Bible College Correspondence Student.
Now can you sing it? It is to the same tune as "I'm A.S.S.B.G.—a sinner saved by grace"—with a note or two put in.

The Secretary of the Elim Bible College Correspondence School will gladly send you all particulars.

Address your enquiry to the Secretary,

E.B.C.C.S., ELIM WOODLANDS, CLAPHAM PARK, LONDON, S.W.4

WATCH THESE DATES:

BIRMINGHAM. Great Revival Campaign conducted by Principal George Jeffreys. See full particulars above.

BALLYMENA. Commencing April 27. Elim Hall (Sundays in Town Hall). Campaign by Mr and Mrs Seth Sykes.

LETCHWORTH. Annual Whitsuntide Convention. Further particulars later.

LONDON. Every Friday at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross, Foursquare Gospel Rally.

NEWTOWNARDS. Commencing April 27. Elim Hall. Campaign by Evangelist W. H. McWhinnie.

PLYMOUTH. Commencing April 27. Elim Tabernacle, Rendle Street. Campaign by Pastor Len Jones.

The Elm Evangel

AND FOURSQUARE REVIVALIST

The Elm Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elm Revival and Healing Campaigns, Elm Publications and Supplies, Elm Bible College, and Elm Foursquare Gospel Churches. The "Elm Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 18.

MAY 2, 1930

Fridays, Twopence

Almost

By Pastor E. C. W. BOULTON

Almost—Acts xxvi 28 *So run, that ye may obtain*—I Cor ix. 24

THIS word applied to Christian experience savours of reservation in surrender, and may indicate a defective devotion in discipleship, betraying the existence of one faulty link in the chain of consecration. This word also has a tragic ring about it when we think of the pathetic failure which it often sums up. Alas, how many unpaid vows, unfulfilled impulses, unrealised ambitions, and unfinished offerings lie all round us. The number of prodigal believers that come under our ministry would surprise us if we only knew—the people whose hearts are aching and breaking, but they are afraid to confess it. Go to any large evangelistic service, and move among the crowd, and get into close touch with those Spirit-convicted souls, and when the veil is temporarily lifted you will have to write over many a life—"Almost!" How many souls in our services, under the constraint of conviction, have almost decided to say yes to God on some point?—almost decided to forsake the famine-stricken far country for the warmth and wealth of the Father's friendly circle—almost persuaded to obey the home-call and get back to blessing. What battles are fought in

THE REALM OF THE UNSEEN

of which the preacher has no idea, and of which he can take no account?—those hidden battlefields of human hearts, where the issues are of eternal consequence. Does this not shew how necessary it is for the would-be soul-winner to press for decision, to use every power of persuasion to bring souls over the line of committal to and confession of Christ? Another word of exhortation—another love-anointed appeal—which was never spoken—would have brought many a soul to the kingdom—they were on the very verge of yielding, but left undecided. What a multitude of souls in hell that were almost in heaven!—and *vice versa*. Some years ago at the close of a Sunday evening service which the writer was conducting, in making the appeal for souls no response was given for some time. He was about to close the meeting when he was constrained to make yet a further appeal, which was still unsuccessful, and again was on the point of drawing the meeting to a close, but somehow he felt he must prolong the appeal for a few minutes more. That prayer meeting closed with twelve seekers at the mercy seat. Had the preacher

closed the service at the end of his first appeal those decisions might never have been made. We wonder how often mistakes are made in this direction.

The writer well remembers many years ago listening to a sermon by Rev. Thomas Spurgeon on those words in

JUDGES XVI. 3: "BAR AND ALL."

The text was certainly unusual, but the sermon was splendid. The preacher urged an out-and-out, uttermost abandonment to God, which would include everything—"bar and all"—not *almost* all—but a thorough and sweeping surrender to God which would give Him complete control and right of way in the life. Considered in the light of life's final audit—when the life records are opened and the accounts balanced, what mortification if across the whole of the years one finds this fatal word written—"Almost." To miss the goal at all is humiliating, but to miss it by the minimum margin is to expose oneself to added bitterness. Almost to win and yet to lose—almost to achieve the heart's dearest desire, and yet to let the coveted prize slip from one's hands. To run the whole race well but in the final stage to succumb to exhaustion or yield to some alluring counter attraction. To go down within sight of the shore—to perish with the life-line almost within reach—to be on the verge of victory and yet to be overtaken by calamity, this is indeed disaster too terrible to contemplate. Only the other day we read of a number of men perishing within 300 yards of their

WOULD-BE RESCUERS

—there within sight of those that sought to save them, those poor sailors were engulfed in the storm-lashed waters. Thus souls are being swallowed up in the sinister sea of sin—going to spiritual and moral catastrophe—and all within reach of the cleansing and healing fountain of Calvary.

Some people are persistently exposing themselves and others to needless inconvenience and loss by the provoking habit of cutting things far too fine. The things they have almost accomplished—the prizes they have almost won—the success they have almost achieved would fill many a volume. The reason their attempts are abortive is often owing to an absence

of perseverance "He that endureth to the end shall be saved." Note well then that continuity is cardinal to consecration. They usually console themselves with the thought that they nearly succeeded. But it is small comfort to the thief that he almost escapes capture; and it would be an insult to a friend who, by the narrowest possible margin missed his train, to remind him that he almost caught it. This would yield scanty satisfaction, in fact it would probably add to his discomfiture to remind him of this.

History provides us with notable examples of defeats that were *almost* victories. Napoleon almost won Waterloo—at one time in the battle it seemed as though the Corsican had triumph in his grasp. Warwick the King-maker, on the fatal field of Barnet, almost vanquished his royal foe. And yet he fell mortally wounded, and his followers fled before the triumphant Yorkist King.

Paul, in that magnificent retrospective passage in his second letter to Timothy, contemplates his Christian career with the holy glow of the conqueror. Says he, "I have fought a good fight, I have finished my course, I have kept the faith. No vain regrets to embitter his last hours—no partial bestowal of himself to his life's mission—no clouding consciousness of defeat or disloyalty—no sense of disappointment or despair. It is as though

THE GREAT WARRIOR APOSTLE

—now on the margin of martyrdom—stands upon the final summit of life, surveying the pathway that he can trace right back to that birth moment on the Damascus road—and as he looks, and the long vista of victory opens to his vision, he involuntarily breaks forth into this noble and eloquent testimony. What a splendid finale to the fight of faith—the sum of this magnificent ministry is setting in all the splendour of accomplishment and Divinely rewarded effort.

What a large number there are who have 'almost' entered into the Pentecostal fulness. Like Israel of old they have pulled up right on the portal of the promised possession—prejudice or pride had prevented their appropriation of the heavenly heritage. They have reached the very threshold of Pentecost when perhaps the poisonous perversions of some mischievous person have turned their minds against the thing that God would fain have wrought for them and in them. They stood on the brink of that blessed Baptism that would have turned for them life's water into sparkling wine—they viewed the length and breadth of the land, but they failed to take the final step, and so they just missed the best. Some of these inhabitants of Almost Land have dwelt there for years, they have our pity and our prayers. We fain would help them into Canaan Land, but this seems so impossible. Whenever you meet them they are still in the "almost" stage. If one could get to the root cause of the trouble, it would probably be found that some secret reservation or resistance prevents their entrance into the fulness of God.

There is a natural cling to things that bind—the opinion of friends—the fascination of the past—the tug of the traditional. That a struggle is going on is evident. Complete surrender would open up their

lives to the heavenly flood-tide. The river of God is just waiting to pour itself into their needy natures, but this subtle barrier holds in check the rivers of living waters.

Perhaps the battle rages around some call to the foreign field—some unwillingness to obey the Divine vision. Again and again is

THE CROSS ALMOST ACCEPTED

and the pathway of entire surrender chosen, but as often the way seems blocked by that last moment unyieldedness—that fear of consequences which betrays the believer into a withdrawal of himself from the altar—which prevents stepping out with God. He is almost constrained to go the "God way" and embrace the Divine purpose, but always this insurmountable barrier bars the way to God's goal.

We have a striking example of this "almost" experience in the call of the rich young ruler who came as an enquirer and seeker to Christ. He "almost" chose the better part and took up his cross to follow Christ, but the last we hear of him is that "he turned away sorrowful"—his possessions held him in a vice, and swayed him from the path of consecration.

Almost! Altogether! What distant extremes of spiritual experience these two words may suggest. The former speaks of shortcoming which loses all. The latter conveys the thought of consummation of the utmost life in God, of that magnificent giving of ourselves to the Lord in which no element of self-consideration or conservation enters. It is the only adequate response that love can make to the great Lover of the soul.

What a great and grand word of Christ that is, uttered when upon the Cross,

"IT IS FINISHED!"

One of those blessed basic utterances of the Saviour, upon which the whole structure of salvation rests. And yet what if at the last He had given way beneath the awful pressure of that sin-load? If He had gone *almost* all the way, and then stopped short of the actual and final sacrifice? The consequences, universal and eternal, cannot be computed. "Almost" would have meant irremediable loss to the human race.

Let us observe that the prize is not to him that *almost* overcomes, but unto the one that continues steadfast to the finish. Let us then, who are followers of the great Overcomer, so run that we may obtain the imperishable crown, casting aside every weight that threatens to impede our progress, remembering that right to the close of the contest we may be exposed to the advances and assaults of the Adversary. Like the noble apostle to the Gentiles, let us "press toward the mark"—the upward, throne-ward attraction drawing us on past all that would wean or woo us from the ultimate and eternal glory.

We gratefully acknowledge the receipt of the following anonymous gifts: Royal Albert Hall Demonstration, 20/-, 2/6, 10/-, 3/-, 2/6, Foreign Missionary Fund, 5/-

The Trumpets of His Coming

By JAMES SALTER, F.R.G.S. (*Congo Evangelistic Mission*)

ARE the trumpets referred to in Matthew xxiv. 31, I. Cor. xv. 52, I Thess. iv. 16, and the seventh trumpet of Rev. xi. 15 identical? Do they all refer to the same one, and herald the same event? That they do so is a theory being persistently propagated. We are told that the *last* trumpet of I. Cor. xv. 52 can only refer to the last or the seventh of Rev. xi. 15. This reasoning sounds logical, and to some people at least it is conclusive.

This teaching presupposes that "the coming of the Son of man in power and great glory" is the same event as "the coming of the Lord Jesus and the catching away of the saints to meet Him in the air." Further it teaches that the Church of Jesus Christ on earth must pass through the Great Tribulation. In previous articles we have dealt with the first of these ideas, so shall not retrace our steps.

Let us proceed however, to seek light on the second proposition. To do so we will commence

A PROCESS OF ELIMINATION.

After prayerful analysis we have come to the conclusion that Matthew xxiv. has nothing in common with either I. Cor. xv. 52, or I Thess. iv. 16. Nowhere in Matthew xxiv. is rapture referred to nor is there a hint of resurrection found nor is there a word as to any saint of God leaving the earth, nor is there any mention of "this mortal putting on immortality" nor of "this corruptible putting on incorruption." The trumpet of Matthew xxiv. is blown at the end of the Great Tribulation, after the descent to earth of the Son of man (see verses 29, 30). Then He will dispatch His angels with a "great sounding trumpet to gather His elect from the four winds, from the ends of the heavens." The "coming of the Son of man" is the time when "the Lord my God shall come, and all the saints with Thee" (Zech. xiv. 5), and is the "coming of our Lord Jesus Christ with all His saints" (I. Thess. iii. 13). It is evident that if He comes with them at that time, He must have come for them some time previously. Thus we see that when the Son of man comes to earth He will send His angels to gather an earthly living people (no mention of dead saints) from the four points of the compass to an *earthly* place. Contrast this with the words of the Lord to His people "I will come and receive you unto Myself" (John xiv. 3); and again, "Then we which are alive and remain shall be caught up together with them in the clouds" (I Thess. iv. 17).

We need not go outside the Bible for

OUR EXPOSITION OF MATTHEW xxiv. 31.

In Deut. xxviii. 64, we may read, "And the Lord shall scatter thee among all people from the one end of earth even unto the other." Again, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee" (Deut. xxx. 4). Now read Isaiah xxvii. 12, 13. "And it shall come to pass in that day that the Lord shall beat off from

the channel of the river unto the stream of Egypt. And ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day that the *great trumpet* shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Zechariah definitely declares (Zech. ii. 5) that this gathering from the four winds will take place after Christ's coming in glory to earth. For a fuller and more wonderful description of this gathering, see Isaiah xi. 10-16.

Now let us summarise. After the Great Tribulation the tribes of the land (Palestine) shall see the sign of the Son of man (the Root of Jesse, the Ensign) recognise Him as the One whom they pierced, mourn and acknowledge their Messiah. Then He will dispatch His agents (not confined to heavenly beings) with a great sounding trumpet to assemble the outcasts of Israel, and gather the dispersed of Judah from the four winds.

The "great sounding trumpet" of Matthew xxiv. 31 is the "great trumpet" of Isaiah xxvii. 13. It is blown on earth subsequently to the "coming of the Son of man" to set up His kingdom on earth. It is to assemble

AN EARTHLY, LIVING PEOPLE

and has no reference or appeal to the dead. The gathering together is to a place on earth, not in the air or heavens. This leaves us clear to pass on to the consideration of the other trumpets.

The trumpets of I. Cor. xv. 52 and I. Thess. iv. 16 are undeniably one and the same. It is the "trump of God" blown from heaven, calling a resurrected dead, and a raptured living people to meet the Lord in the air. "The Lord shall descend from heaven in a shout, in an archangelic voice and in the trump of God." This is a threefold description of the one signal to the saints. This will be a shout of encouragement and like the voice which came to Paul on the road to Damascus, will be understood only by those to whom it is addressed (compare Acts ix. 7 and Acts xxii. 9: the sound they heard, but not the words uttered). Without adding to these enumerations, we believe our readers will agree that this trumpet is not the trumpet of Matthew xxiv. 31. Is it the same as the seventh trumpet of Rev. xi. 15? It is contended that it must be, because the trumpet of I. Cor. xv. 52 is called the *last* trumpet. Let us say right here that while the trumpet of Rev. xi. 15 is the last of the series of seven, it is never styled the last trumpet. Chronologically

THE SEVENTH TRUMPET

is not the last trumpet mentioned in the Bible. Trumpets and trumpeters are referred to in Rev. xviii. 22. Furthermore, instead of the seventh trumpet having any sound of encouragement in it, it is the last of a series of three *woe* trumpets. There is nothing about this seventh trumpet to warrant the

title of "the trump of God." It is blown by an angel, as are the other six. The blowing of each of the seven trumpets covers a period of time. This is definitely stated in Rev. xi. 5. "In the *days* of the voice of the seventh angel when he shall begin to sound . . ." Relative to the trumpet of I Cor. xv. 52, we read, "In a *moment*, in the twinkling of an eye." Finally is it conceivable that such important events as the return of the Lord Jesus, the first resurrection, and rapture of the redeemed would pass without inference or allusion, if they took place at the sounding of the seventh trumpet?

Now for the positive side. We believe the Bible reaches that there will be redeemed and raptured people in the presence of God before the sounding of the seventh trumpet. If this is so, then the whole supposition that the trumpets of I Cor. xv. 52, I Thess. iv. 16, and Rev. xi. 15 are one and the same collapses. Let us turn to Rev. v. 1. There we see a book or roll closed and sealed with a sevenfold seal. We hear a strong angel challenge all in heaven, earth, or under the earth to produce a person who can open the book. Finally Jesus, the Lion of the tribe of Judah, seen as a Lamb, is accorded incontestable and indisputable right to open the book and loose the seals. When Jesus stood up to read in the synagogue at Nazareth, He read from Isaiah lxi, as far as the first half of the second verse. He significantly closed the book after reading the words, "To preach the acceptable year of Jehovah" (Luke iv. 16-19). He then declared, "This day is this scripture fulfilled in your ears," thus marking out that time as the day of grace or

THE DISPENSATION OF MERCY

With the cutting off of the Messiah began the period of "hiding His face from the house of Jacob and the scaling up of the law among His disciples" (Isaiah viii. 16, 17). Then it was that Christ by paying His all on the Cross bought the field (world) for the treasure in it (see Matthew xiii. 44). In Rev. v. 1-5 we see Jesus in heaven with the title deeds of the field (the world) He had bought. The usurper (the Devil) dare not put in his claim. He who closed the book at the "acceptable year of the Lord" will open it at "the day of vengeance of our God." Because He is the Son of man, the Father hath committed all judgment to Him, and hath given Him authority to execute judgment (John v. 22-27).

With the opening of the book, the acceptable year of the Lord draws to a close, and the day of vengeance begins. There must have been some event which concluded one and commenced the other. What could it be?

With Christ when He opens the book are four living creatures (beasts) and twenty-four elders. They are also seen in Rev. iv. 4-8. There the twenty-four elders are seen on thrones, crowned, clothed in white garments. The four living creatures are seen as being in the midst of the throne.

WHEN JESUS OPENS THE BOOK

the four beasts, and the twenty-four elders with harps and golden vials, fall down before the Lamb, and they sing a *new song* saying, "Thou art worthy to

take the book and to open the seals thereof for Thou wast slain, and *hast redeemed us* to God by Thy blood out of every kindred, and tongue and people and nation, and hast made us unto our God *kings and priests*, and *we shall reign on the earth* (Rev. v. 8-10). Thus we see a group of redeemed people with Christ at the opening of the book, and before the breaking of the first seal. As there were twenty-four orders of priestly service under the law (see I Chron. xxiv. 7-18), so the twenty-four elders declare *they are priests unto God*. They sit on thrones as kings and are covered or crowned in God's presence. No heavenly being ever had this honour. Even *Gabriel stands* in the presence of God (Luke i. 19). The hosts of heaven are always recorded as *standing or veiling* their faces before God (e.g., I Kings xxii. 19, Isaiah vi. 2). These cannot be spirits, for spirits are not enthroned, clothed and crowned as they are. No, they are redeemed from earth, have passed the judgment seat of Christ, for they have their rewards in the enthroned positions, the victor's crown on head, and white raiment. They represent a completed priesthood, twenty-four of them—that is, all of this company who have to be there, are there. In glorified bodily forms they worship God, and are at home with their Lord. This company is

SEEN ALREADY IN HEAVEN

at the sounding of the seventh trumpet (Rev. xv. 16). They are the companions or fellows of the King-Priest, Christ Jesus, and they also are king-priests. They partake of His honour. How did they get there?

In Rev. vii. 9 we may read of a numberless multitude of redeemed people in heaven, who have come out of the Great Tribulation. They are clothed in white robes, and have palms in their hands, and they stand before the throne. Out of all nations, kindreds, people and tongues, they represent another group of the redeemed. Probably many of them have suffered martyrdom and have been raised, and now are seen as raptured in heaven. How and when did they get there?

In Rev. xi. 3, two witnesses are introduced. They complete a definite testimony in a definite period, and then are killed by the Beast. After three and a half days they are resurrected and raptured. This takes place under the sixth trumpet, called the *second woe*. These two witnesses were killed by the Beast. They rise to heaven while the Beast is still alive. This must be before the sounding of the seventh trumpet and Christ's coming to earth, for at that time Jesus will destroy the Beast with the brightness of His presence (II. Thess. ii. 8).

In Rev. xv. 2, another group is seen standing on the sea of glass and having the harps of God. They have obtained the victory over the Beast, his image, his mark, and the number of his name. According to John this group is in heaven before the pouring out of the first vial (see Rev. xv. 5-7).

In Rev. xiii. 6, a most interesting expression is used. Referring to "the beast which rises out of the sea" (verse 1), we read, "And he opened his mouth in blasphemy against God . . . and them

that tabernacle in heaven" Relative to the numberless multitude of Rev. viii., we read, "And He that sitteth on the throne shall tabernacle among them" The time referred to in Rev. xiii. 6 is clearly defined as during the "forty and two months" which we know refers to the time of the Great Tribulation. Thus during that time there will be a people "tabernacled in heaven" We suggest they can only be the redeemed, raptured saints, who are being "kept secretly in His pavilion" (Psalm xxxi. 20), and that Isaiah's question (Isaiah lx. 8), "Who are these that fly as a cloud and as the doves to their windows," has found an answer in the rising of the Dove (the Holy Spirit) and the doves (saints) to their dovecots in the glory. Now if, as we believe we have clearly

sary implied in I. Cor. xv. 20. "But now hath Christ been raised from the dead and become the firstfruits of them that slept", and again, "Christ the firstfruits, afterward, they that are Christ's at His coming" (I. Cor. xv. 23). Also in Rev. i. 5: "Jesus Christ . . . the first begotten from among the dead" Jesus said, "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John iii. 13, see also Acts xii. 33, 34) Thus as yet Jesus Christ, our High Priest, made of the seed of Abraham, is the only Person in the glory who has an immortal body. From this we may clearly see that until the close of the sacred Scriptures, no one but Christ had ascended to heaven with an immortal

Revival Spreading at Birmingham

Over 4,000 Conversions—Immense Skating Rink Booked

THE FOURSQUARE GOSPEL REVIVAL IS SPREADING IN BIRMINGHAM AND THE LARGEST AND MOST COMMODIOUS HALLS IN THE CITY HAVE BEEN BOOKED IN ORDER TO ACCOMMODATE THE MULTITUDES EAGER TO LISTEN TO THE MESSAGE. FROM THE CONGREGATIONAL CHURCH IN STEELHOUSE LANE THE EVER-WIDENING STREAM OF REVIVAL HAS REACHED THE BIRMINGHAM TOWN HALL, AND ON SUNDAYS THE SPACIOUS EMBASSY RINK AT SPARKBROOK—THE LARGEST SKATING RINK IN EUROPE WITH ACCOMMODATION FOR EIGHT THOUSAND PEOPLE, OFFERING EVERY POSSIBLE FACILITY, PRIVATE MOTOR CAR PARK, RESTAURANT, ETC. ON WEEK-DAYS THE SERVICES ARE BEING CONTINUED INDEFINITELY IN THE CONGREGATIONAL CHURCH, AND OTHER HALLS ARE BEING ACQUIRED. MIRACLES OF HEALING ARE BEING WITNESSED IN EVERY SERVICE, AND THE NUMBER OF CONVERSIONS IS WELL OVER FOUR THOUSAND. PEOPLE FROM EVERY SPHERE IN LIFE ARE ENJOYING THE MEETINGS, AND MINISTERS OF THE VARIOUS DENOMINATIONS ARE ATTENDING AND TAKING PART IN THE GREAT GATHERINGS. PRAYER WARRIORS ARE REJOICING BECAUSE AFTER YEARS OF EARNEST INTERCESSION THE GREAT REVIVAL HAS COME.

shewn, there are redeemed, resurrected and raptured people with immortal bodies in heaven before the sounding of the seventh trumpet, we ask, How did they get there?

During this age Jesus is our High Priest in heaven. He has entered heaven, "the holiest of all, with His own blood" (Heb. ix. 11, 12). Let us now turn to an enlightening scriptural type. In Leviticus xvi. 17 we may read, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, for his household and for all the congregation of Israel." In the light of this let us read I Timothy vi. 16, where it is recorded of the Lord Jesus, "Who only hath immortality, dwelling in the light which no man can approach unto whom no man hath seen, nor can see." Now if this be so, then

ENOCH AND ELIJAH

have not immortality also the saints who came out of the graves after the resurrection of Christ would die again, as would Jairus' daughter, the widow of Nain's son, Lazarus, and others. This is of neces-

sary. So we may say that up to that time, the High Priest (Jesus Christ) had not emerged from heaven's holy place.

Again, death is spoken of as an "unclothing" (II Cor. v. 4) "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up by life" (II Cor. v. 4). In this connection let us turn to Exodus xxviii. 39-43 and xxix. 29, 30. There we shall find that for a priest to enter the holy place unclothed would have meant death. God appointed

SPECIAL COVERING FOR HIS PRIESTS.

Thus although to be absent from the body is to be present with the Lord, it is an unclothed condition, and cannot enter into the full bliss and joy of heaven. And so we who are in this body await the clothing-upon—that mortality may be swallowed up of life. And the sleeping saints, though enjoying the presence of the Lord, await in heaven's robing chamber that covering which shall make them presentable to the Father.

From the foregoing the evidence is conclusive that

if there are in heaven redeemed, resurrected, and raptured saints with immortal bodies, before the sounding of the seventh trumpet, then the High Priest, the Lord Jesus, must have emerged from heaven's holy place, thus fulfilling His promise. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also" (John xiv. 23).

Relative to the trumpet of I Cor. xv. 52, the apostle Paul said he was "revealing a mystery," or a secret truth. Now if this had been the trumpet of Matt xxiv., then Paul could hardly have called it a mystery or secret truth. The apostle Paul wrote to the Church at Corinth long before the apostle John received the Revelation. The readers of the Corinthian Epistle, being Greeks, were quite familiar with the metaphor of the "last trumpet." To them it had a military reference, and simply indicated the signal given for

AN ARMY TO MOVE.

The phrase directed the mind not so much to the series of soundings, but to the fact that an army was to be set in motion. There is no valid reason for supposing a connection between Paul's use of the phrase and the series of trumpets described later in the Book of Revelation. Moreover, there is no similarity between the events spoken of by Paul, and the events introduced by the series of trumpets in the Apocalypse. The inference that Paul is referring to what was afterward revealed to John is therefore quite unwarranted (Vine)

We will revert to our usual method for enlightenment on the seven trumpets of Revelation—turning to the first use of a symbol for a key to unlock later uses of that symbol. So far as we are aware, the only other time when seven trumpets were blown was in the sixth chapter of Joshua at the taking of Jericho. At the blowing of the trumpets for the seventh time when the ram's horn sounded, all the people were to shout, and Jericho, the key to Canaan, was to be captured. There and then Joshua virtually claimed Canaan and founded the new kingdom. So at the sounding of the seventh trumpet in Rev. xi Jesus (our Joshua) will deliver Jerusalem, the key to Palestine, and set up His Kingdom. The circumstances and conditions are analogous.

"In the Book of Revelation the mystic Babylon is in some sense also the antitypical Jericho. It crumbles to pieces of its own corruption through the providential judgments of the seven trumpets. Then as Israel were to shout on the seventh day at the sounding of the trumpet, so the shout of that people again in triumph shall be heard in Rev. xix 1-3. Hallelujah!" (Lincoln).

The third chapter of Revelation closes with the Church on earth. The fourth chapter gives a picture of redeemed ones in heaven. Between the two chapters an event has transpired. "Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed" (I Cor xv 51, 52) "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be

CAUGHT UP

together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord" (I Thess. iv 16, 17)

Thus when, during the crucial, world-shaking days of the sounding of the seventh trumpet, Christ emerges from heaven in power and great glory to begin His descent to earth to destroy His enemies and to set up His Kingdom, the saints will be with Him in His march of triumph, for we read, "These (the ten kings) shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings and they also shall overcome that are with Him, called, chosen and faithful" (Rev. xvii. 14, cf Rev xix 11-21) The Christian has heard and heeded the first trumpet. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph v 14) The next trumpet is the command to get into rank. The last trumpet will be the summons, "Come up higher" (see Rev. iv 1) Let us therefore comfort one another with these words, "for God destined us not for wrath, but to gain salvation through our Lord Jesus Christ, who died for us, that waking in life or sleeping in death we should live together with Him" (I Thess v 9, 10).

Shining Faces

SOME one has recently asked, "Have you ever met in the street that beautiful surprise—a man or woman who had the Ten Commandments written on the face?" The inner light may be so strong within us, that it shines forth to illumine other souls.

Unconscious witness for Jesus! What a blessed ministry! A young lady missionary in Japan was travelling by steamer from one seaport to another in the Island Kingdom. On the same boat was a Japanese merchant so worried and depressed by business reverses that he was seriously contemplating suicide. He saw the foreign young lady quietly

watching the beautiful view with such evidence of peace with God and absolute rest and satisfaction on her face that he could not refrain from looking at her again and again.

She was a stranger, but he knew she must be one of the American Christian missionaries. His own restless, burdened heart cried out for the inner calm which could so stamp its impress upon the countenance. It was a miracle beyond his ken, and, like all miracles, questioned his conscience for a solution.

Could it be something in her religion which so transfigured her face? In his distress and desperation he felt he must know. He ventured to address

her, and his profound respect was evident in both his words and manner. He unburdened his heart, and asked if she could give him the secret of the wonderful peace which told its own sweet story to those who looked upon her face. From the depths of need he appealed to her for help and light.

The God-given opportunity was gladly welcomed. It was a rare privilege to tell this suffering soul of Jesus and His redemption, and the forgiveness of sin which alone can bring with it the "peace which passeth all understanding." Because of the joy and gladness shining out through her face, there was given unto her hands that day the blessed privilege of leading this storm-tossed soul into the haven

DR. F. B. MEYER

was another of the illumined servants of the King. Dr. Parker once made a characteristic allusion to this fact. He said: "Here is my friend, Dr. Meyer. He always has a new scheme—the sweetest and brightest thing ever seen in the market-place. He calls upon me before nine o'clock in the morning, having risen a great while before then, and he always gets younger and younger. He is to me a most welcome visitor; he brings a benediction with him—a better air than earth's poor, murky climate; and he never leaves me without the impression that I have been face to face with a man of God."

Of another illumined soul one writes. "Many years ago, in company with several ministers, I spent a morning with the

REV. W. PENNEFATHER,

of Mildmay Park. After breakfast he read a portion of Scripture in a manner so devout that the guests not only listened, but looked, for the pure soul of the man of God was shining in his face. It was a face one could never forget. Naturally of a hard, stern type, now the hardness was changed, and he had a beautifully softened, saintly face.

"Afterwards I was not surprised to hear of a little boy who one day ran home from school, and joyfully rushed to his mother to tell her he had seen Mr. Pennefather. 'And what did he say to you, my lad?' she asked. 'Oh, he said nothing, but he beamed on me,' cried the delighted child." An infidel artist was devoting every talent to the service of Satan.

In Sheffield he was asked to make a caricature of a Salvation Army meeting. This was a commission quite to his taste. He went to the assemblage and studied the faces of the people engaged in the holy work of uplifting the fallen. With a heart in his bosom that could not rest, tormented day and night with an accusing conscience, he looked on this company, set apart by their devotion to a perishing humanity, and saw everywhere shining faces on which rested a deep, abiding peace. The sight intensified his unrest into agonising conviction of sin. This became the turning point in his life.

A young girl often met an old Quaker lady as she went to and fro upon the trams. The wrinkled face grew upon her irresistibly. One day a sudden impulse caused her to address the quaint old soul, saying, "Won't you let me kiss you?" "Yes, dear, certainly," came the sweet response.

This was the beginning of

A BEAUTIFUL, SANCTIFIED FRIENDSHIP.

One day the young lady inquired of the older one, "Weren't you surprised, that time in the car, when I asked you to let me kiss you?" "Oh, no, dear," was the unexpected reply, "people often ask me that." The soul-sweetness and light shining in the withered face called forth swift response from other pure, receptive souls.

A Hindu trader in India once said to a native Christian, "What medicine do you put on your face to make it shine so?" With surprise the other answered, "I don't put anything on." "You may expect me to believe that if you like, but what do you put on?" "Nothing," answered the Christian, "I don't put anything on."

By this time the heathen interrogator had well-nigh lost his patience, and he said with considerable emphasis, "Yes, you do."

ALL YOU CHRISTIANS

do I have seen it in Agra, and I have seen it in Ahmedabad and Surat, and I have seen it in Bombay."

Then the believer in Jesus understood, and his glowing face shone all the more, as he said, "Yes, I'll tell you the secret; it is happiness of heart."

Do our faces shine as do these faces of souls just rescued from heathenism?

Children's Bible Educator

We are giving book prizes every month for the best answers.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

Answers for April 18th Puzzle: Haran, Abijam, Ishmael, Jason, Meshach, Heman.

NOTE.—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, May 5th.





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

TERMS.—10/- for one year or 5/- for 6 months, post free to any address American and Canadian subscribers may send 2 dollar bills for 10 months

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

REMITTANCES should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4, and cheques made payable to the Elim Publishing Co., Ltd

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 'Phone Brixton 2227 (This number is for the offices only Callers not requiring the offices should use Brixton 2228)

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4 ('Phone Brixton 2981)

TELEGRAMS—Publishing Dept "Vicpress, Clapcom-London," Editorial Dept "Foursquare, Brixstret-London"

Primrose Promises

AT THE present time grassy banks in many parts of the country are lavishly beautified with primroses. The primrose is one of the prettiest and surest heralds of springtime and summertime. The primrose is the John the Baptist of summer. The primrose goes before, eagerly stirring up the heart in preparation for the great summer-time resurrection. The Bible is filled with primrose promises. These promises loudly announce that the world's resurrection is surely coming. Righteousness is to cover the earth as the waters cover the sea. At present godlessness is doing its utmost to cover the earth. But godlessness is doomed because the primrose promises of the Bible say so. Soon there will be no more need for such promises, for the promises will be realised, and with our own eyes we shall see the complete triumph of all right, over all wrong. A pessimist closes his eyes to the primrose promises of the Word of God. The optimist steadily gazes thereon. The primroses of God tell us to lift up our heads for summer is drawing nigh.

A Warning.

IT SEEMS necessary once more to issue a warning against certain press reports. In some ways we can joyfully recognise the spiritual tone that is being manifested on the part of the secular press. Yet it is also true that press reports may speak of that which is so dear to us in such a grotesque manner that the average Christian reader would begin to look with suspicion upon the Foursquare Gospel and its preachers. Only those who have had business with the press on these matters can understand how easily they can misconstrue and misrepresent spiritual matters. Reports of interviews between reporters and leading preachers are at times reported in a manner calculated to shock the reader. If some of the things reported in the press were true concerning our movement and some kindred ones it is certain that not one of the present staff would remain in the movement.

We do not desire to criticise unduly, but we simply wish to safeguard from false impressions those who in increasing numbers look with friendly eyes upon the marvellous Foursquare revival movement.

The scythe God has placed in our hands is not to mow down our critics, but to ingather a harvest for the Owner of the scythe.

* * *

Miss Florence Munday.

EVERY MAIL brings evidence of the wide-spread blessing which has followed the recent appearance of Miss Florence Munday's testimony of her miraculous healing in our columns. That such blessing would attend it we were assured by the remarkable earnest given in the personal blessing received during our interview with her, when the Holy Spirit seemed to be falling like rain as we talked together of her deep experience of suffering, and the wondrous sequel granted to her in the Saviour's own touch of quickening health and restoration.

Our sister's experience is one of the most remarkable in all the long and varied list of Divine healings which our Lord has been pleased to work in connection with Elim ministries and fellowships. She has related it verbally before numberless audiences throughout Great Britain, and there is no doubt that a still wider and more special ministry awaits the testimony in its printed form, by means of which it can be simply handed or mailed to friends intact. Our friends who have written to us for extra copies of the *Evangel* of April 11th, containing Miss Munday's own story, and now long since sold out, will be glad to know that we intend re-issuing the narrative as a booklet, with photographs of Miss Munday before and after her healing, an announcement about which will appear later in our advertisement columns.

The Spirit's Baptism

II.—Christ's Pledge of Spiritual Revival (*concluded*)

By CHARLES ROBINSON

BROTHER W. Jethro Walthall, while carefully avoiding any admission that it is doctrinally correct first to get saved, then sanctified and then baptised in the Spirit, declares that formerly when many people held to that three step method as the true way, and so spent often much time in fully consecrating and dedicating themselves to God before they sought the Baptiser, the Baptisms resulting were more powerful than to-day under general teaching that the Baptism may be attained to by any saved person without real consecration

Now turning again to the matter of healing, you know that when you call for me to pray for a sick person, I seek to prepare the sick one for the blessing of healing, before the prayer for healing is offered. If he is a sinner I tell him the first thing is to get truly saved, and so get on speaking terms with the Lord. When he seeks the Lord and gives evidence and testifies that he is saved, I pray for his healing, and surely expect it to take place. If he is saved I seek that he shall get everything in his life under the Blood, and when he dedicates himself anew to God and His service and it seems there is no spot or wrinkle or any such thing not

COVERED WITH THE BLOOD,

and the robe of Christ's righteousness is over all his own rags of self-righteousness, I pray for his healing, and of course expect him to be healed

To do this way in regard to candidates for healing is comparatively easy, for usually it is not out of harmony with the preconceived ideas of the seeker, and even if he does feel he should be prayed for at once, his pain is often so great, and his need so excruciating, that he is willing to do as he is told. But when one comes to seek the Baptism the entire mind of the Church is opposed to any delay for preparation and understanding.

In the matter of healing we are, many of us, very punctilious about

OBEYING THE LETTER

of the Scripture. When we have done all, we feel that as we have done just what God said, God will now do just what He said, and so it comes to pass. But not so in the matter of the Baptism

In multitudes of places it is deemed proper and well nigh essential that the seeker for the Baptism should himself lift up his voice loudly and constantly in praises to God, and that he should be surrounded by the workers doing the same thing, and the more workers and the stronger their voices the better. But where is the scriptural foundation for such methods?

When one is seeking for salvation and has, so far as we can see, sorrowfully confessed and forsaken all his sins, promised restitution and asked for pardon, we ask him if he feels that God forgives. He often tells us he feels no better. Then we assure him that salvation for the penitent like he is, is by faith. We hasten to assure him that it is not his faith or

something that he can do in the way of believing, but it is the faith of Jesus. We shew him Galatians 11:16, and if we have time and opportunity, many more scriptures proving that salvation is by the faith of Jesus which is one hundred per cent miraculous, and assure him that just as soon as his repentance is satisfactory to Jesus

THE SAVING FAITH

will be worked in his heart by Jesus who is the Author and Finisher of such faith. We urge him therefore to go over the ground again and again and make more thorough work of his confessing, forsaking, promising restitution, and asking for forgiveness. Soon if he seeks faithfully the work is done to the satisfaction of the Lord Jesus, and instantaneously the miraculous faith is given and he knows he is born again. Hallelujah!

You see the Lord Jesus works faith in the heart that is properly repentant. That is His part. He never neglects it or fails the seeker. It is just so with the seeker for the Baptism. Jesus wants to baptise the believer just as He wants to save the sinner, and He will do it the moment the believer or the sinner, which ever it is, makes satisfactory preparation.

To illustrate what I am saying. Here is a saint seeking the Baptism. He answers questions about his complete consecration and the full dedication of his life to God in a way that seems to us sufficient, but, as he does not speak in tongues, we assure him that he has failed somewhere in his full consecration and dedication, for God has given the Holy Ghost to

THEM THAT OBEY HIM.

We urge him therefore to go over the ground again giving himself and all he is and has and hopes to get, to God and His service; to cleanse his heart and his hands; to purify his heart and let God see that he wants the Holy Ghost more than anything else in this world. We tell him that when he has gone over the ground again and done the best he knows, to ask the Lord just simply to send the Comforter to abide, and while he waits for the answer and the incoming Spirit, to praise and love the Lord not only with his voice but with his heart as well. Soon the work is done. But he has to get through usually without the elder laying on his hands in faith that God will baptise him there and then. We have not gone much further, generally speaking, than to be able to tell him how to seek the Spirit. If we told people about healing in the same way, some of them could pray through and get healed, just as some pray through and get the Baptism. But what a wonderful help it is in either case to have the elder in abiding faith lay his hands on the head, and let the desired result take place.

When it is healing we are speaking of, we bring out our Hebrews 13:8, with the greatest *eclat*, and tell how it was in Bible days and that Jesus is the same now as then. When the question is as to the

evidence of the Baptist having come in, we bring forward Acts 11:4, and tell the objectors that if there is more than one way to receive, inasmuch as God is still using

THE OLD BIBLE PATTERN,

we prefer that way.

But when the question is as to how to receive the Holy Ghost, we are not nearly so sure, and if the question is as to our preaching drawing the sinners in hosts to repentance as the elders and deacons of the early Church did, we hide under the same bush our old friends used to take refuge under when we told them of healing. We say, as they said then, "Yes, but those times have passed away. The day when God does such things has passed."

I wonder that some Methodist or Baptist has not twitted us with our inconsistency. Why has he not said, "You will not take medicine, because Jesus has not changed and will still heal. But you will labour

and sweat and preach for days and days to get a little revival started, without complaining, because you say Jesus has changed His methods as to revivals. Now-a-days you have to spend considerable time getting the church warmed up. The Devil is so strong."

God is holding out the light to us, trying to get us to see that the Lord Jesus will give revivals now just as He did in the early days. If we will but come to see it, it will be just as it was when we came to see He would heal. When we saw it we went to praying for Him to heal and He did it. So we will go to praying for great revivals and He will send them. We will study the conditions as depicted in the Bible that resulted in the great revivals, just as we studied the conditions depicted in the Bible that resulted in the healings. Then when we meet those conditions the people will seek the Lord in multitudes as of yore.

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

A Chosen Vessel

By COURTHOPE TODD

A vessel unto honour—II. Timothy 11:21.

THE intense and parching thirst which is so common in Eastern lands—arising from the heat and usual dryness of the climate—causes any utensil which will hold water to be regarded in the light of a most important article of the household.

As the Bible is for all ages and races—the Book of the people,—so its imagery is taken from the common things of life. These are often used to illustrate the highest truths, as in the case before us. The apostle has drawn a word-picture of a great house fully equipped and furnished, its owner is a man of wealth and abundant possessions, for his dwelling contains, not merely articles of plate, such as gold and silver, but the commoner goods of wood, and of earth and pottery, some perfect, some imperfect, some clean, and others soiled.

Paul is exhorting Timothy at Ephesus—from his prison in Rome. The celebrated

DUNGEON OF THE MAMERTINE

is still shewn beneath the Rock of the Capitol. I could but agree—when I went down—with Charles Dickens in his description "Dread and gloom are written on those walls. It is all so silent, so close and tomb-like. . . the dungeons so stagnant. . . that this dark spot becomes a dream within a dream—and it was there that the great apostle was awaiting his execution."

He bids Timothy to be content with nothing less than to be a spiritual vessel of the highest type and he urges him to be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

Let us look at these vessels, these jugs, cups, and basins—as the word implies—and we shall see how they fit into the condition of our own spiritual life. The very word "vessel" reminds us of one of the most popular trades in the East, the work of the potter. Every village on the Nile has its potter's

shop, whatever else it lacks. This art is one of the most ancient of all industries.

THE PREPARATION OF THE CLAY

entails much laborious kneading, and treading under water, to get it perfectly smooth and free from impurities. Then, in its soft state, it becomes absolutely pliant to the will and the hand of the potter, who fashions it into different patterns. Here earthen vessels of all sorts and sizes are made and displayed. The native works with hands and feet, at the same time shaping the vessel as he desires. Wearing no shoes or stockings, but clad in a white, wide-sleeved shirt coming down almost to the ankles, and gathered in round the waist with a cord or leathern girdle, his ample sleeves enable his hands and arms to work with speed and dexterity.

Sometimes he will throw over his shirt a camel-hair cloak, for he readily feels the chill of any wind, and his work is so urgent that he has no time to be laid aside by sickness, and will toil on in spite of the malarious fever which is all too common. Such potters are usually "workmen who need not to be ashamed."

Should there be any flaw in the tender neck or shape of the graceful bottle he is forming, or should the handle of the jug shew

THE SLIGHTEST CRACK,

he will break the vessel to pieces, remould it, and, as the prophet Jeremiah says, make "it again another vessel." Thus God often has to do with His children—even those who are saved by His grace—they may be misshapen in Christian character, their influence may not be all He desires, and trials and afflictions have to be sent to shape them, and to make them anew.

Scripture has, therefore, many allusions to God as the great and all-wise Potter. The three primary conditions of a "vessel unto honour" in the spiritual

life, are that it must be passive, receptive, impartive. Picture the utensil awaiting use—of course, it must first be clean, and there is but one method of cleaning—God says to everyone, rich or poor, great or small “ Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God ” Nothing but

THE ATONING AND CLEANSING BLOOD

of the Lord Jesus Christ will avail to put away sin. Hence there is the need for everyone to cry: “ Wash me, and I shall be whiter than snow ” The cleansed soul, then, must exercise self-control and humility

A vessel filled with matches or pins is not meet for use, and must be emptied ere it can be of service. Thus with the child of God the fiery “ flare-up ” that so often happens through ill-temper, the sharp sarcasm, so bitterly felt often by those dearest to us, must be given up entirely, eradicated by God’s Holy Spirit, if we want to be, not a broken or marred vessel, but one ready and fit for God’s use at any moment.

Dr. John Brown, the famous preacher of Haddington, was accosted by a Mr. Smith, one of his hearers, when he went on trial for a new appointment “ I don’t think you are fit for so large and important a church. ”

The good man merely replied “ That is just what I think; but what use is our opinion in opposition to all the others? ”

The preacher’s “ soft answer ” turned away the hearer’s wrath. Dr. Brown’s peaceful tongue made the two the warmest of friends.

God delights to use, and to find ready for use, such meet vessels. Some, like those in the house, are of gold and silver, they have great and exceptional talents, abundant resources, but others—the majority—are “ of wood and of earth, ” but may be equally used and equally honourable. Just as in the house some vessels are set apart for milk and cream, others kept for petroleum or oil, so each soul is set apart by God the Holy Spirit for

SOME SPECIAL SPHERE

or service which he or she may alone accomplish. One of the hardest lessons to learn is that of passiveness, an active life is more congenial to most persons; to go hither and thither is easier than to be still, and to be busily engaged in works of our own seeking often hinders rather than helps really effective service. D. L. Moody said, “ We have yet to see what God can do with a man whose will is entirely yielded up to Him ” We must consent to be nothing, that God may be everything—supreme in all our thoughts, words, and deeds—that is the secret of a holy, happy, useful life, looking to Him, and being made radiant by His grace.

It is recorded of Mrs. Harriet Beecher Stowe that when *Uncle Tom’s Cabin* had been written, and congratulations were pouring in upon her from many lands, she explained “ I was nothing but a pen in the hand of Almighty God; God’s hand controlled my hand as I wrote ”

If we, in like manner, put ourselves at God’s disposal, we too, shall become vessels unto honour, heeding the Spirit’s promptings in every detail of life.

He Died for Me

A W E

Air from “ Call of the Angelus ”
adapted by A. W. Edsor

Slowly, with expression

On Cal-v'ry's tree He died for me, That I His
love might know . . . To set me free
He died for me, Oh, how I love Him so

Copyright Published by permission of J. R. Lafleur & Son, Ltd., 147, Wardour Street, London, W. 1, who would be pleased to supply “ Call of the Angelus ” for piano, violin and piano, orchestra, or military band. Prices on application.

Bible Study Helps

WE SEE JESUS.

- (1) “ Jesus crowned with glory and honour ” (Heb. ii. 9)
- (2) “ Jesus the Author and Finisher of our faith ” (Heb. xii. 2)
- (3) Jesus made a surety (Heb. vii. 22)
- (4) Jesus made a High Priest for ever (Heb. vi. 20)
 - (a) A High Priest holy, harmless, undefiled ” (Heb. vii. 26)
 - (b) “ A merciful High Priest ” (Heb. ii. 17)
 - (c) “ A great High Priest ” (Heb. iv. 14).
 - (d) “ A High Priest set on the right hand of the Majesty in the heavens . . . ” (Heb. viii. 1)
 - (e) A High Priest “ able to save to the uttermost ” (Heb. vii. 25)
 - (f) A High Priest who is to appear the second time (Heb. ix. 23)

Simplicity of the message. “ Look ”—Isaiah xiv. 22

Source of the message “ Unto Me ”—Isaiah xiv. 22

Subject of the message “ Be ye saved ”—Isaiah xiv. 22

Scope of the message “ All . . . the earth ”—Isaiah xiv. 22

A Shout in the Camp, Hallelujah!

Stirring Testimonies—Striking Triumphs—More Baptisms—Mighty Blessings

INTENSE INTEREST IN BIBLE TRUTHS.

Bradford (Pastor H. Kitching) The Bradford assembly continues to flourish under the faithful ministry of the Word. Souls are constantly being added to the Church, and the saints are experiencing times of rich blessing.

During the past few weeks Pastor Kitching has been giving a series of Bible studies on dispensational truth. These addresses have proved a source of encouragement and enlightenment to all, and have done much to stir up the saints to a deeper realisation than ever before that the coming of the Lord draweth nigh. The assembly as a whole and especially the young people have been fired with a new desire to warn the godless masses of this city of the near return of the Lord Jesus. In the course of these studies many have been brought to see very forcibly the dreadful conditions which will prevail during the seven years of tribulation after our Lord's return, and so completely has the Holy Spirit taken hold of the meetings that an awful fear has seized unbelievers present, and they have been convicted as they sat in their seats, and led to cry to God for mercy.



Pastor H. Kitching

has seized unbelievers present, and they have been convicted as they sat in their seats, and led to cry to God for mercy.

BLESSING AT BARKING.

Barking (Pastor and Mrs. Stonham) Much blessing has been manifested this past few weeks both in the Gospel and week-night meetings. The last three Sunday evenings souls have been saved, and God has honoured the prayers of His people who have gathered together for half an hour before the Gospel service, praying that God would bless and save souls.

On Monday, March 31st, an open meeting conducted by the Cadets was held. Praise God for the grand work, and the enthusiasm shown by the Cadets.

WATFORD BAPTISMAL SERVICE.

Watford (Pastor J. C. Kennedy) A wonderful time of blessing was experienced at the baptismal service held here on Sunday evening, March 30th, when eight of the saints followed the Saviour through the waters and were baptised in His Name by Pastor Kennedy. Before being baptised, each one gave a splendid testimony of the wonderful saving and keeping power of our blessed Saviour, and one sister also testified to having been healed of consumption.

There was a record attendance, and the presence of the Master was felt in the midst.

Miss D. Bruce, who was miraculously healed of cancer, visited this assembly recently. The Crusaders rendered a special piece of music. Miss Bruce gripped the audience with her stirring testimony. Everyone went away with a greater vision of the miraculous healing power of the Lord. This service was followed by a breaking-of-bread and healing service. The presence and power of the Lord were much felt, and sick ones wondrously blessed by His power. One testified to healing of internal trouble which had caused much pain.

EVANGELIST McWHINNIE AT ARMAGH.

Armagh (Pastor J. R. Knight) Although amid the darkness of Romanism and the gloom of formalism we can rejoice in the Lord, for He has lifted up the light of His countenance upon the saints here. During these past three weeks this has been borne home to all hearts in a greater measure as the saints have listened to the fearless and straightforward preaching and singing of the Gospel by Evangelist McWhinnie. From the commencement of the mission there was the assurance that God was going to bless in the special effort, although the answer was delayed until the second week. The Lord honoured the faith of His people, and the preaching of His servant in the salvation of souls. Mr. McWhinnie has been on both sides of the fence, and his clear testimony to the truth of Pentecost has aroused interest on the part of other Christians, thus breaking through the barrier of prejudice that has been

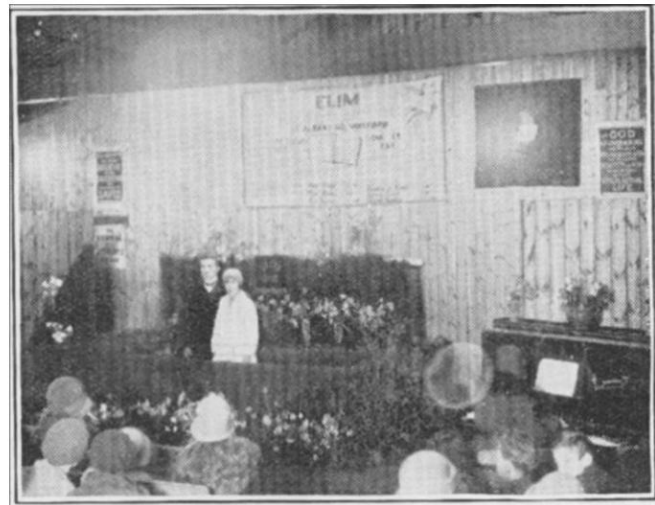
thrown up against the Foursquare Gospel in this city. "There's a shout in the camp, Hallelujah!" We are looking to the Lord to continue the work that has been begun. Mr. McWhinnie is opening fire on Market Hill on Sunday, 7th April, and the prayers of God's people go with him for much blessing in that part of the vineyard.

PROFITABLE BIBLE STUDY.

Lisburn (Pastor J. McAvoy) Blessings continue to be poured out upon the saints here for which we give God all the glory.

All the meetings are well attended. God is blessing the labours of Pastor J. McAvoy in a wonderful way, to the edifying of His people and the salvation of souls. At present the Pastor is expounding "The Messages to the Seven Churches" in the Book of Revelation, with their present significance, which is very profitable. Indeed the Bible studies on Wednesday evenings are a source of rich blessing to all. In the Gospel meeting on Sunday last a soul-stirring message was given on "The Antichrist." The Pastor shewed very clearly the origin, power and end of Antichrist.

It is inspiring to see the open-air witness to the realities of salvation, and the glorious power of the unchanging Christ, as witnessed to by the full-hearted testimony to the reality and joy of the new life in Christ. Praise God for souls that are also being saved at the open-air meetings.



Baptismal Service at Elm Hall, Watford

The Crusader branch here is a red-hot movement, very profitable times being enjoyed in these meetings. Quite recently the Crusaders visited Lurgan branch, and Lurgan Crusaders returned the visit. A time of real spiritual fellowship was experienced at both meetings.

We are glad to report that a Sunday school has been opened which shows great promise. On Thursday evenings the children's meeting is very interesting. It is delightful to see how eager these young people are for the Word of God.

CRUSADER CHOIR VISIT.

Forest Hill (Mr. A. V. Gorton) On 23rd March this assembly was visited by the London Crusader Choir. The people had been looking forward to this visit, and expecting much, and they were not disappointed. Mr. Gorton led the meeting. Two of the visiting Crusaders led in prayer, and others rendered praise in song. One of the brothers delivered a powerful message on the Atonement, and we praise God that four souls came to the Lord. There was an unusually large number present, and the Lord richly blessed this visit of fellowship.

The work at this assembly is being maintained. The Gospel is faithfully preached, and souls are being saved, bodies healed, and the Spirit of the Lord is there to bless.

REVIVAL AT ROCHESTER.

Rochester (Pastor R. Smith) The three weeks' campaign by Evangelist Len Jones at Rochester has indeed been a time of great revival and blessing, and to-day fifteen souls are rejoicing in salvation, and about the same number have been baptised with the Holy Spirit. Six of the number who were saved have become members, and it is expected that the others will tuck up in full fellowship soon.

It seems worthy of mention, that the majority of converts in this campaign were adults, two receiving salvation and the Baptism of the Holy Spirit in the same week (husband and wife). The husband has since testified in the open-air meeting.

Most of the converts have also passed through the water at the baptismal service conducted by Pastor Smith last week. This service was really the close of the campaign, the days between the last night of the campaign meetings and this one being taken up with services of praise and thanksgiving to God for all that He had done. Half an hour before all evening meetings, and an hour before Sunday morning meetings, were devoted to prayer. These were wonderful meetings, God mightily blessing all who attended.

To Him be all the glory for whatever has been accomplished during this campaign, for that which is known, and for that which we may not see until the great Day. All praise to Him.

STIRRING TESTIMONY MEETING.

Cardiff (Pastor A. Longley) Unexpectedly, on Tuesday, 1st of April, the saints at Cardiff were presented with an opportunity to tell how God had blessed them, and what a glorious meeting it was. From all over the Cory Hall came testimonies of the saving, healing, and keeping power of God. "God has never failed in thirty years," said one. "I am healed after fourteen years' suffering," said another, and the building was filled with the glory of the Lord Jesus Christ, who is the same yesterday, to-day, and for ever. God has been healing in these past days. A brother has been healed of appendicitis, a sister after seven years' asthma, another brother after fourteen years of the same trouble. On Sunday, more than 1,000 people filled the Cory Hall to hear the experiences of Mr. J. Mullan, the Elim missionary to the Congo, and all were stirred to desire more of Christ, and to do more for Him as they listened to the account of the loyalty unto death manifested by some of the Congo converts. God blessed the meeting and three souls were saved.

Cardiff Crusaders are up and doing for the Captain of their salvation. There are at least six branches of work going on amongst them led by capable leaders.

We praise God for the unspeakable joy all have in His presence, for the Bread which He provides, for the love which burns in all hearts, and for the glory of His presence in the midst.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, May 4th Job xxvii 8-23

"What is the hope of the hypocrite?" (verse 8)

The only possible hope of the hypocrite is in the immediate future, not in the eternal future. A hypocrite may, at first apparently, gain a little by his hypocrisy. But his gain is short-lived. Soon men will find him out. Certainly God knows all about him. Punishment, not prosperity, is his certain end. God wants us to be honest. Like fine flour, we are to be uniform throughout. Confessing truth to our own hurt, rather than professing deceit for our own advantage. There can be different forms of hypocrisy. It is not difficult to put on a deceitful exterior for business purposes, and in order to impress ourselves upon others. But surely this is all wrong. Seek first the Kingdom of God and His righteousness and there will be no need of hypocrisy.

Monday, May 5th Job xxviii 1-14

"He bindeth the floods from overflowing" (verse 11)

It is good to know that flood time is God's time. God keeps His eye and His hand upon the floods. Material and spiritual floods surround us. The waters of adversity swirl around us. We are in danger—but, bless God! He bindeth the floods from overflowing. We are in danger of a flood of sickness—but He bindeth the flood from overflowing. We are in danger of impoverishing financial loss—but He bindeth the floods from overflowing. We are threatened with floods of evil thoughts—but He bindeth the floods from overflowing. Sometimes the threatened floods rise slowly, sometimes they advance by leaps and bounds, but whatever the flood is, let us rest, give thanks, and pray—for He bindeth the floods from overflowing.

Tuesday, May 6th Job xxviii 15-28

"The price of wisdom is above rubies" (verse 18)

Nothing can buy true wisdom. It is God-given. God's wisdom is not one-sided or shortsighted. It takes everything near and far, into consideration. Therefore God's wisdom is perfect. God sees round the corner of to-morrow, therefore He knows how to act to-day. God sees the hidden motives behind everything. He also sees the future of everything, consequently He can act in perfect wisdom. God has promised to give us His wisdom, He has not promised to sell it. Even young heads can have wise hearts when God has made them wise. Wisdom is not found exclusively in age, it can come in God's revelation both to old and young if they truly seek Him. Seek wisdom, but do not seek it with silver and gold. Wisdom is not given to the highest bidder. It is given to the earnest suppliant, whose one desire is that Christ shall have all the pre-eminence, and all the glory.

Wednesday, May 7th Job xxix 1-18

"Oh, that I were as in months past" (verse 2)

It is natural for the soul enduring a present March to sigh for some past Elim. How pathetic the cry, "Oh, that I were as in months past, as in the days when God preserved me!" "Why, Job?—doesn't God preserve you now?" "Well, it doesn't look like it. Look at my pathetic condition, and multiplied suffering. Surely God has forgotten me!" But Job was wrong in contemplating a God of the past and not of the present. God was still preserving Job. Job did not feel that He was. But feelings don't alter facts. When circumstances are causing our earthly castles to crash, it is still true that God is on the Throne. Above the apparent He is the real. Above the peril He is the Preserver. It is not for us to sigh that God will be as He was in months past. The plain truth is that He still is what He always has been to us.

Thursday, May 8th Job xxxii 1-15

"I will speak that I may be refreshed" (verse 20)

Elihu was giving voice to truth which gives a living lesson for us to-day. There is a silence which makes the soul stagnant. If we close our lips and fail to tell forth the great things that God has done for us, then our souls become as a dead sea. But if we speak forth, if we witness with glowing face and fervent voice, then our hearts are refreshed. As we pour out through our lips that which we know about God and His goodness, then He pours in fresh thoughts about Himself. The more we speak for God the more we shall be refreshed by God. Therefore let us witness. Let us go home and tell, and go out and tell, what God has done for us. Then our souls will be as a watered garden. Constant freshness of thought, constant freshness of power will bring life and health and peace to our spiritual being. The inflow ceases when the outflow ceases. A constant outflow necessitates a constant inflow.

Friday, May 9th Job xxxiii 14-30

"His life shall see the light" (verse 28)

Natural light brings natural joy. In the night time we long for the day time. We welcome the sunrise more than the sunset. We love light. Light is health. Spiritual light brings spiritual joy. Spiritual light freshens the spirit. A glimpse of light is worth more to the spirit than years of semi-darkness. Christ has promised that those who follow Him shall not walk in darkness, but have the light of life. The light of life! Ah, that is it! Life and light go together. Natural light may grow dim. The eyes of the aged may be closing in death, but when the Light of the World is seen then the clouds of death become amplifiers for the life of

God Where clouds abound, the life of God superabounds Happy are those lives which see the light They perform tedious tasks with a deep settled peace that no interruptions can destroy Their achievements surprise the onlookers The secret of it all is—their lives see the light

Saturday, May 10th. Job xxxv 1-16

"God my Maker, who giveth songs in the night" (verse 10) The song that breaks through the night is the sweetest song of all It is the song that sounds in the unexpected place which stirs the soul most There are times when we

expect song Sometimes we are disappointed We expected a song—we heard it not We were disappointed At other times a song was unexpected—suddenly it broke forth We were delighted The Philippian gaol' no song expected there! but it came! Work was done for God! God had given songs in the night We like to hear unexpected songs from others, but how much happier, when we are able to sing those songs ourselves God can give them, if we are prepared to receive them In the night-time some souls prepare to grumble—the grumble comes In the night-time some souls prepare to sing—the song comes Let us sing

The Excellency of Divine Healing

By WILLIAM A. PRITCHARD

DIVINE healing brings glory to God in the following ways:

It is a manifestation of the risen Christ "I am . . . the living One, and I was dead, and behold I am alive . . . and have the keys of death and Hades" (Rev. i. 18, R V) The risen Christ holds the keys of death and therefore of sickness (which is death "in the making") He opens the way of escape, for "He hath broken the gates of brass and cut the bars of iron in sunder" Salvation and sanctification most assuredly are manifestations of the risen Christ He shews forth His risen life in "the new creature in Christ Jesus" and in the holy life This, however, does not always appeal to the average man as does the healing of the sick When, however, someone is raised up to health and strength, and men see that person going about his work again after a time of sickness, often of years' standing, or pronounced by the doctors incurable and given up to die—well, it does shew men that Jesus lives, and it does bring

GLORY TO GOD.

It brings glory to God in the salvation of souls which frequently follows upon the healing of the sick Through the lame man being healed at the Beautiful Gate of the Temple, five thousand were brought to Christ

Philip preached Christ in Samaria "and the people with one accord gave heed unto the things which Philip spake, hearing and seeing the miracles which he did" (Acts viii 6) Those miracles were healings of the sick, as we read in verse 7 It is said also he preached "the things concerning the kingdom of God and the Name of Jesus," and further we read that these Samaritans "received the Word of God." This all goes to shew that healing is part of the Gospel of the grace of God

Peter comes to Æneas, who has kept his bed for eight years, sick of palsy He speaks the word: "Æneas, Jesus Christ maketh thee whole; arise, and make thy bed And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts ix 34, 35) We could go back to

OUR LORD'S MIRACLES

of healings and shew that this happened Then likewise take the case of the healing of the nobleman's son. "And himself believed, and his whole house" (John iv 53).

This is so to-day, and our testimony is that where

the sick are healed, salvation comes to that house, men's hearts are moved mightily, and souls are saved. Those healed are themselves brought into a deeper fellowship with God—we could publish volumes of testimonies on this point—truly healing brings glory to God

It is our firm conviction from the teaching of the Word that the healing of the sick is one of God's appointed ways of reaching the sinner, as well as of reviving His work in the hearts of His own children. This is what the seventy were commanded to do: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you'" Their being healed was God's powerful manifestation of Himself into them, His coming upon them, and His drawing them into His kingdom

Then in Matthew ix 20-24, it is quite clear that the "mighty works" were done by Him in order to

BRING THE PEOPLE TO REPENTANCE.

"For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" What a solemn word that is in verse 24, to those who, like the people of Capernaum, do not believe His "mighty works" to-day! What are these "mighty works"? Turn to verses 2 and 5 of the same chapter—and you will find that John the Baptist sends two of his disciples to Jesus to inquire, having heard of the "works of Christ." Jesus tells them to return to John and "shew these things which ye do hear and see." "The blind . . . the lame . . . the leper . . . the deaf are healed,"—there you have the "mighty works"

It brings glory to God, for men's faith in God is wonderfully strengthened. We are "saved" by faith, our hearts are "purified" by faith, we "walk" by faith we receive "the promise of the Spirit" through faith, the whole Christian life is summed up by Paul: "The life I now live in the flesh, I live by the faith of the Son of God" There is, however, a faith brought into action in trusting the Lord for healing, which undoubtedly is of a high order.

Its fruits are visible to the onlooker They compel him to re-examine the Gospel with which they are associated, and can under the blessing of the Holy Spirit thus bring him also to believe, glorify God, and "acknowledge that God is in you of a truth."

Concise Comments and Interesting Items

"The Congo Evangelistic Mission Report" gives cause for much praise and for much prayer. Mr Parkinson tells of his experiences after being out for one year. He says:

"Many have an idea that the native of the Congo will almost fall over himself in his eagerness to believe. A brief term out here would disillusion them from any such thought. Indeed to preach to the native, and to make him understand at all is hard enough, but for a native to believe and to give up his superstition is even more marvellous, for these black folk are held fast in the grip of idolatry, lethargy, greed for money and ignorance, so that it needs hours of prayer, patience and perseverance to get through the thick hide of their old customs."

These difficulties cause us to pray much. But he also says: "One day God laid a certain village specially upon my heart, so after much prayer I went to lay siege to this village, accompanied by a band of evangelists and Christians. The road was long and the sun hot, but we were amply repaid for all our pains. Two evangelists gave a double-edged message, one giving them a vision of sin, death and hell, while the other pictured God's grace at Calvary. Nineteen came out to be saved, including the chief. How we rejoiced! And the angels up in heaven joined in the chorus."

These triumphs make us praise much.

Dr. W. M. Bergin, of the Ashley Down Orphanages, Bristol, has just passed on from earthly to heavenly service. It is interesting to trace the succession of God-given directors of this home. George Muller was, under God, the founder and the first director. His life, his methods, his prayers poured new life into the Church of Christ. He was succeeded by his son-in-law, Mr James Wright. Mr George F. Bergin became an associate director, and, after Mr Wright's death, director. Mr G. F. Bergin had the help of his son, Dr George Bergin, who had been invalided home from China. But Dr George died, and then the second son of Mr G. F. Bergin responded to the need. Father and son were united together for two years, and then the father died. Dr W. M. Bergin carried the directing responsibilities until 1912, when he was joined by Mr Alfred E. Green, formerly a missionary in Malay. Now Mr Green will be continuing the work. Let us pray for him that the 900 orphan children in his charge may become jewels to shine in the Master's crown.

A great meeting of the Children's Faith Crusade was held in the Westminster Central Hall on April 7th, 1930. The need

for such a crusade is shewn in a bill published by the Children's Faith Crusade. It reads: "Urgent call to all Christian workers! Take notice. Socialist Sunday schools increased activity to catch the children. In June, 1928, they advertise 'Wanted—Organiser For Socialist Sunday school movement for the period of six months beginning October. Salary £20 per month.' Will you help to stem this evil and save the Children?"

At this meeting one who had been a victim of Russia's godlessness—but who is now a student at Pastor's College—spoke. He said:

"My friends, I can assure you that every member of a Communist association is a robber. Communists are robbers in two ways. They rob the children of their birthright and heritage of the teaching of the Kingdom of God, and they rob them of all sense of liberty and love toward each other. I was robbed of that. I was robbed of the value of life. I was taught to hate God. I was taught to hate everything except self. All the young children in our Russian schools are taught this doctrine with the result that they hate everything and everybody. They even hate themselves to the extent that life is not worth living, and when they grow up a good many end it all in suicide. I was tempted many times myself to go out and end my life. But, praise God, I came to Christ!"

Chinese missionaries are passing through a time of sore persecution. A number of missionaries have been captured by brigands—some have been killed. But a letter from the Rev. A. B. Lewis, the Superintendent of the C. I. M. work in the Province of Kiangsi, gives the key to the way in which persecution must be faced. He says:

"Yet in the midst of all this we must be of good cheer, and press home our attack with increased prayer and purpose. Satan is doing his worst to hinder us, but he can go no further than Divine permission allows. The danger is that we may become discouraged, and slacken our efforts. By faith we know that our Master is surely with us, and the ultimate victory is ours. Satan may bring about the death of beloved fellow-workers, but we believe that the Lord will demand a full recompense, in fruit unto salvation,* for every one of these lives laid down. It is for us to continue steadfast in prayer, and full of faith. The blood of His saints shall yet prove to be very precious seed, bearing Him a blessed harvest of souls."

Sunday, May 11th, 1930.

READING: II. Kings v. 1-14.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—I. John 1. 7.

NAAMAN

TEACHER'S NOTES

I think that by now, from all the Sunday school lessons I have written, it will be fairly clear that I have a great place in my affections for boys, and their sisters are not a little jealous at times. In this lesson, however, the little ladies take all the honours and boys do not seem to have a look in, though to be sure there would be some boys near by when the chariots of the Syrian commander-in-chief and his retinue drew up at the prophet's house, and lots when he went for the bathe in the Jordan.

Exile in a foreign land could not make the heart of this maiden sour, and captivity could not quench her desire that all might know the power of the prophet to heal her master of his leprosy. In captivity she had more to shout about than all those who were living at liberty in their own country counting the prophet worthy of no honour. Is it not remarkable that this little maid should have such confidence in the power of the prophet to heal of leprosy, when in her own land none were healed (Luke iv 27)?

Can it be that she was the only one who counted him worthy of honour, and who believed he could ask the Lord to do this great thing?—one maid going forth into captivity bearing more fruit than all the thousands who lived in Israel

God grant that there may be a host of such little maids growing up in your classes who will believe God in these days when so many count Him worthy of no honour, and never make mention of His Name.

Naaman the Captain—the Leper (II Kings v 1)

After noticing all the good points about this man—that he was captain of the host, a great man before his master, honourable, and a mighty man of valour, the last thing said outweighs them all—he was a leper.

There are several things that you should notice about this disease.

1 **LEPROSY IS INCURABLE**. This disease is very common in the East, and though of late it has been said that a cure has been found, yet one who is in constant touch with the disease and who is in charge of a leper hospital told me a few weeks ago that so far no cure has been found for it, though much may be done to relieve the patient and if taken in its early stages it may not develop so quickly, yet it remains. How like sin (Jeremiah 11 22).

2 **LEPROSY SEPARATES** (See Numbers v 1-3 and II Chron xxvi 19-21). In Israel where the arrangements of the camp as well as the people were ordered by the Law, the

leper was separated from the people, though this was not so in Syria, otherwise Naaman would not have been allowed to hold the position he did, for in Israel even a king who became a leper had to vacate his throne. How like sin (see Isaiah lix 2)

3 **LEPROSY CONTAMINATES** (Lev. xiv 46, 47) You should read the whole of Lev xiv and xiv before you take this lesson, noticing the fact that garments and houses as well as people could become contaminated with this foul disease. It is a fact that while lepers do not pass this disease on to their children through their blood, yet the children can become lepers by contact. How like sin (Psalm i 1 and Romans i 32)

4 **LEPROSY OBLITERATES** Who that has seen the marred form of the leper in the East with rotting limbs and defaced likeness, so that he ceases to appear human at all, has not shuddered at the horror of leprosy. Of all diseases it is the most abominable, not only in its power to deface the human form, but to degrade and enslave the spirit of the poor creature upon whom it has laid its hand. How like sin (Rom. iii 13-19)

Naaman the Determined.

Armed with a letter from the King of Syria, with a magnificent present of silver, gold, raiment and undoubtedly a large retinue, he arrived at the court of the King of Israel only to find that he had come to the wrong person, and more wonderful still, to one who knew less of Elisha and the power of God than the little maid he had left at home (II Kings v 7, 8). Instead of a welcome he plunged the palace into grief, instead of a mission of healing his motives were misconstrued to be an occasion of war. How often sinners go to the wrong person, to one who knows nothing of the grace of God and the power of God, the result is serious. Still Naaman was

not willing to go away, and when the prophetic word arrived, he came with his horses and chariot and stood at the door of Elisha.

Naaman the Misinformed.

He expected such a lot, his thoughts were so full of his own importance. Make special mention of his expectations—"The prophet will come out TO ME, he will wave his hand over the place and call upon the Name of the Lord,"—and yet the prophet only sent a messenger to say, "Go and wash in Jordan seven times." Everything was working out altogether differently to what he expected. There is no doubt about it that Naaman was in a rage at what he supposed to be an insult, and a reflection upon his own habits of cleanness. I often admire the boldness of the servants who dared to draw near and counsel him to do as he was told. How many sinners there are who are filled with an exalted idea of their own importance, and whose attitude is that of Naaman—they expect special treatment. It is the same for all, "Go and wash." God give us grace to take the orders of the Lord and obey them, instead of foolishly losing our temper because no exceptions are made for special people.

Naaman the Obedient.

The chariots and horses turned to the Jordan, and there he obeyed the Word of the Lord, dipped himself seven times, and was healed. The simple way was God's way, the despised, muddy river was better than the clear streams of Damascus after all. In the same manner the way of salvation through the blood of the Lamb is best, and God's way of salvation through His Son is effectual to the removal of the stain and infection of sin. Naaman, by submitting himself to the word of truth was saved, and to-day it is just the same. Many will not submit to it, but those that do so find salvation and life (Romans x 1-11).

Forty-Two Years Learning Three Things

A N aged man in the east of England used to say "It took me forty-two years to learn three things—(1) that I could do nothing to save myself, (2) that God did not ask me to do anything, (3) that Christ did it all."

Forty-two years was certainly a very long time to learn these three things. Has the reader yet learned them? Let us examine the three statements separately.

1 "I could do nothing to save myself." Have you learned that? Multitudes of professing Christians around us have not. Have you? "I don't believe it," says one. Why not? "Because we can only be saved by doing our best." Who, then, can be saved? Who has done his best? Have you? Have you never sinned against God? "Oh, yes, we have all sinned." Never mind the others at present. You admit that you have sinned. What, then, about sin's wages? "The wages of sin is death" (Rom vi 23). Have you not earned these "wages?" One sin unpardoned is sufficient to exclude you from heaven. What, then, is to become of you? "I purpose being better in the future." Future good conduct cannot atone for past disobedience. "God requireth that which is past."

2 The second fact learned was, that God did not ask him to do anything to save himself. "Surely he was mistaken," says one, "we are told to work for salvation." Give chapter and verse for that. It is true that the Apostle Paul, in writing to the Christians at Philippi, said to them "Work out your own salvation with fear and trembling" (Phil ii 12, 13). But working out salvation is not working for salvation. To Philippian sinners the apostle said "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi 31), while to Philippian saints he said "Work out your own salvation." The Philippian saints were already in possession of salvation. "Your own" implies possession. They were exhorted to "work out" what God had already wrought in. Being already saved they did not need to work for that which they already had. When unconverted Jews inquired of Christ, "What shall

we do that we might work the works of God?" the Lord's reply was "This is the work of God, that ye believe on Him whom He hath sent" (John vi 29). "First things first." Salvation is distinctly stated to be "not of works, lest any man should boast" (Eph ii 9).

3 The third fact of this important discovery was that Christ did everything that was necessary. If you believed that Christ paid it all on Calvary's Cross, you would not talk of your works having anything to do with salvation. Ponder the dying words of the Saviour. "It is finished." These blessed words have been the means of giving life and liberty to many troubled souls. On account of our innumerable sins, God's claims had to be met. The law had to be magnified and justice satisfied. All this, thank God, has been accomplished. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of (or with the view to) our peace was upon Him, and with His stripes we are healed" (Isaiah liii 5). Through Christ's stripes the sin-sick soul is healed. "Jesus paid the ransom, and salvation is free." It is free to you. You may have it now. "Christ did His part and we have to do ours," says one. Christ accomplished the whole work of atonement on the Cross. God's claims were fully met, Divine justice was satisfied through the "finished" work of Christ. Your "part" is to take God at His word and believe the "good news" regarding Christ's death on your behalf. Believe on Him who died to save you from sin's penalty and power, and you will immediately obtain everlasting life. "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). As you read these lines take God at His word.

Then cease from all your useless toil,
You need not work nor give,
Thy prayers can never save thy soul,
God's way is, "Look and live."

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

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

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc

BRIDLINGTON, Yorks—Cheery homely apartments, board optional, comfortable, pleasant, restful, those needing change of air Mrs Kemp "Elsinore" Trinity Road B169

VISITORS TO LONDON—Apartments, bed and breakfast (private house) Near 'buses and Tube 18, Foxham Road, Tufnell Park, N 19 B204

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 Summer Bible School July 12—Sept 7 Open from May to September Particulars from Mrs Parker, The Rookery, Lynton, North Devon B288

LEIGH-ON-SEA—Apartments, bed and breakfast, £1 per week, week-ends can be arranged, Foursquare Mrs Cutmore, "Bethany," St Clements Drive B243

BRIGHTON—Elim Guest House, board-residence, close to sea, 'bus and downs, home comforts and Christian fellowship, terms moderate For full particulars apply to the Superintendent, 45, Sussex Square, Brighton B244

BOURNEMOUTH—17, Malvern Road, Moordown, furnished sitting and bedroom, with Foursquare sisters, bed and breakfast if required, moderate terms B257

HOVE, Brighton—Homely apartments or bed and breakfast, bath, two doors from Tabernacle, close to sea Baker, 247, Portland Road B283

CHRISTIAN HOME—Suit two lady friends, sharing bedroom, board if desired, moderate terms Morgan, 128, Manor Road, Tooting, S.W. B277

HOVE, Brighton Board-residence, quiet, comfortable, homely, few minutes from sea, 42/- weekly, or 35/- each for two sharing same bed Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex B271

VISITORS TO LONDON—Comfortable furnished apartments, full board or bed and breakfast, near park, easy access to all parts, Foursquare Mrs Howard, 40, Guernsey Grove, Croxted Road, Herne Hill, London B279

KIND HOME offered refined girl in Christian home, terms, 10/- weekly Box 132, "Elim Evangel" Office B278

WHITSUN WEEK-END CRUSADER CAMP for young men at the Elim Camp, South Downs June 6 to 10 For particulars for parties or individuals, apply to Camp Superintendent, Elim Woodlands, Clarence Road, S.W. 4 B251

BOURNEMOUTH—"Ebblesbourne," 9, Avon Road, bedroom and sittingroom with attendance or bed and breakfast Central, close to trams for all parts, also Elim Tabernacle Mrs Bush B268

HASTINGS—Board-residence, comfortable and homely, recommended, terms, 35/- weekly, bed and breakfast, 21/- Mrs Barnes 10 Quarry Terrace B267

EASTBOURNE—Guest House, 1, Upperton Gardens, sunny aspect, good table, well recommended, near Tabernacle, sea station Manageress B285

WANTED IN JULY—Double accommodation in Central London or near, bed-breakfast or full board Please send terms to Mrs H Chiswell, Manor House, Chapel Street, Devonport, Plymouth B282

HOUSES, FLATS, ETC To Let and Wanted.

TO LET—One or two unfurnished rooms with or without attendance, rent moderate, quiet, country, frequent 'buses to Leigh and Southend Burt, Inglewood, The Chines, New London Road, Eastwood, Essex B274

EAST HAM AND FOREST GATE—Young Christian couple about to marry require two or three rooms or flat before Whitsun Write Box 134, "Elim Evangel" Office B287

SITUATIONS WANTED.

POSITION wanted by middle-aged lady, Companion-House-keeper or Companion-Nurse, where maid kept, good cook, pleasant, obliging, no lifting Apply B, 2, Edward Road, St Leonard's-on-Sea, Sussex B276

MISCELLANEOUS

BRICK BUNGALOW—Freehold, for sale or to let, Bilericay district, four rooms and scullery, co's water, on plot 40 x 200 feet, good road, £550 or £1 per week inclusive Box 133, "Elim Evangel" Office B284

BIRTH.

PHILLIPS—On 15th April, to Pastor and Mrs H C Phillips (Elim missionaries in East Transvaal)—a son John

MARRIAGES.

ACTON CADOGAN—On 18th April, at Elim Foursquare Gospel Church, Portsmouth, by Pastor R Mercer, Jack Acton to Edna Cadogan (both Elim Crusaders)

BELL TERRELL—On 19th April, at Pentecostal Mission, Crosskeys, by Pastor W G Hill, William Llewellyn Bell to Bidwen Terrell

New Book by Principal George Jeffreys

THE MIRACULOUS FOURSQUARE GOSPEL— SUPERNATURAL

Illustrated and with
Questions & Answers

In cloth boards, with 3-colour jacket
2/6 (by post 2/10)

In 3-colour paper covers, 1/6 (by post 1/9)

Order now from—

ELIM BOOK SALOON
7, PATERNOSTER ROW, LONDON, E.C.4

Easter Blessings

We have all received blessing this Eastertide Mostly spiritual which will last throughout eternity—some physical which will last during our lifetime down here We are all extremely thankful for what we have received Now it is our duty to remember those outside this Latter Rain outpouring As a thank-offering for blessings received you could not do better than send this herald of the Foursquare Gospel—the *Elim Evangel*—to those of your friends or relatives who at present are "outside" Send it regularly to your public libraries, reading rooms, offices, homes of shut-ins, etc. In order to help you do this we have decided to continue our special April offer during the month of May That is we will send the *Evangel post free* to the address of anyone who is not at present a reader of this magazine Just fill in the form below and post at once

Another New Music Success

Q ONLY six months ago we published the first edition of "Elm Choruses" Now we are obliged to print the fourth edition Requests have been pouring in upon us for some time for the music of the hymns used in the Revival Campaigns conducted by Principal George Jeffreys. This we have now completed and

ELIM REVIVAL HYMNS

promises to be as great a success as "Elm Choruses"

Q ELIM REVIVAL HYMNS contains the music and words of nearly sixty old and new favourites and no family gathering can be complete without this new collection The low price makes this possible for all.

Only 1s. each.

Obtainable from

ELIM BOOK SALOON

7, Paternoster Row, London, E.C.4

BIBLES at Reduced Prices!

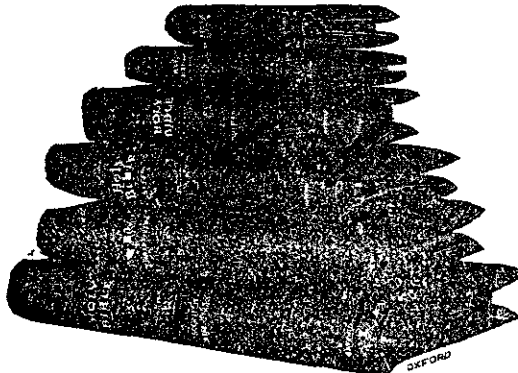
OFFER No. 2

The SCOFIELD Bible

Strongly bound in pluviston, in minion type, on India paper. Size 7½ in. by 5 in. by 1 in. Overlapping edges. Similar to the usual 29/- Bible.

Post free

23/6



OFFER No. 3

The SCOFIELD Bible

Beautifully bound in morocco, leather lined and silk-sewn, in minion type on India paper. Size 7½ in. by 5 in. by 1 in. with overlapping edges.

Post free

33/6

Phone: Central 7706

ELIM BOOK SALOON, 7, Paternoster Row, London, E.C.4

Also obtainable at our Clapham and Brighton Branches (Post Orders to No. 7 above).

TAKE ADVANTAGE OF THIS SPECIAL MAY SUBSCRIPTION FORM

To the Elm Publishing Co., Ltd, Park Crescent, Clapham, London, S W 4

Please send the "Elim Evangel," for one year to the following, **not being a regular reader**, at your special post free Subscription Rate of 8/8 (52 issues) Terms, 10 days

M

193

Full Address