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# SIMPLE TRUTHS ABOUT FAITH (see page 97)

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

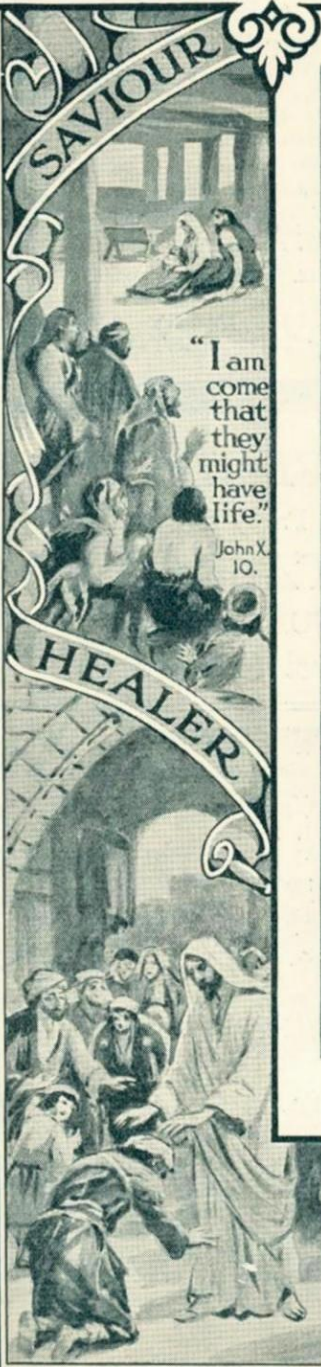
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

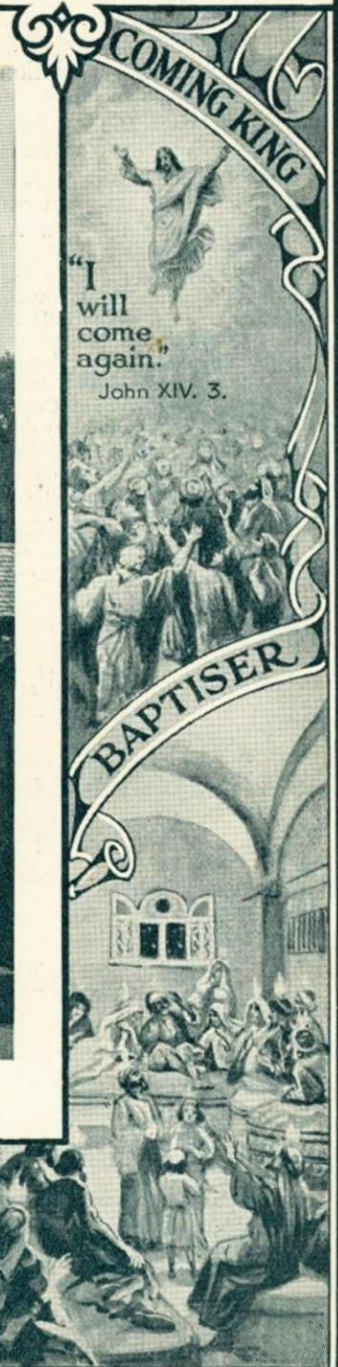
Vol. XIV., No. 7

FEBRUARY 17, 1933

Twopence



ELIM TABERNACLE, BALLYMENA (see page 108)



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



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol XIV. February 17, 1933 No. 7

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## EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

# DEMONSTRATION

in the world-famous

Royal Albert Hall

London

Three Great Meetings

when

Principal **GEORGE JEFFREYS**

will declare our stand for the

**SECOND ADVENT OF CHRIST**

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

*The Principal will also officiate at the three ordinances*

**MORNING at 11; DIVINE HEALING.** The sick will be prayed for and anointed with oil (James 5: 14)

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

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

**COME, JOIN THE TESTIMONY AND SHARE IN THE FESTIVAL!**

Principal **GEORGE JEFFREYS**

and Revival Party at

**CAUX, SWITZERLAND**

JUNE 10th until JUNE 18th, for

**Foursquare Gospel Convention**

### WATCH THESE DATES

**BALLYMONEY, Co. Antrim.** Commenced Feb. 5. Elim Hall, Henry Street. Campaign by Evangelist J. C. Carris

**BELFAST.** Commenced Feb. 12. Elim Tabernacle, Saunders Street. Campaign by Pastor W. J. Martin.

**CLAPHAM.** Feb. 9—March 30. Elim Tabernacle, Park Crescent. Every Thursday at 7.30. Bible studies in the Book of Acts by Principal P. G. Parker.

**COULSDON.** Feb. 15—March 22. Elim Tabernacle, Chipstead Valley Road. Every Wednesday at 7.30. Bible School Lectures by Principal P. G. Parker.

**ILFORO.** Commencing Feb. 19. Elim Tabernacle, Scraffon Road. Evangelistic Campaign by Pastor H. O. Bale.

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

**MILLISLE, Co Down.** Commenced Feb. 5. Special Gospel Mission by Pastor F. J. Slemming.

**NEW MALOEN.** Commencing Feb. 19. West Barnes Gospel Hall, Seaforth Avenue. Evangelistic Campaign by Pastor W. G. Hawkins.

**SALISBURY.** Commenced Feb. 5. Elim Tabernacle, City Hall, Scotts Lane. Campaign by Miss Linton.

**SOUTH CROYDON.** Feb. 20—25. Elim Tabernacle, Selsdon Road. Palestine Lectures by Miss C. Wells.

**THORNTON HEATH.** Feb. 21—March 28. Elim Tabernacle, Moffatt Road. Six Bible School Lectures by Principal P. G. Parker. Tuesdays at 7.30

Principal **GEORGE JEFFREYS**

and Revival Party

continuing

**REVIVAL & HEALING**

**CAMPAIGN**

in the

**MUSIC HALL, ABERDEEN**

Week-nights (except Fridays) . . . 7.45

Sundays . . . . . 3 and 6.30

Wednesday afternoons . . . . . 3. 0

This space is reserved for local announcements

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 7

FEBRUARY 17, 1933

Fridays, Twopence

## Simple Truths about Faith

By Mrs. BOARDMAN

IT was a lovely morning in the month of June, when with a dear friend now gone to glory, I was permitted to take a walk through one of England's most charming lanes. The winding way only admitted of seeing a short distance ahead, and thus we were drawn on and on, to see what views might surprise us at each new turn in the road. And these hidden scenes that continually opened with fresh beauty, led us to speak of the unseen way and its beauties that come with each new revelation of the love of Jesus.

My friend remarked that she had many difficulties that blocked up her way towards making progress in spiritual life. "The greatest of all is my lack of faith, for I know faith removes mountains of difficulties; but what can one do if one has no faith? I try to exercise it all I can, but I seem only to get into greater difficulties."

"Looking at your faith is not doing as you would in natural life. How would you do if you wished to put confidence in an individual? would you look into your heart to see whether you could trust him?"

"Why, no," she replied, in the most natural way; "of course I should look at the character of the person I wished to trust, and learn all I possibly could of him; I should take no end of pains. In fact, when putting my children into the hands of a new governess, I am never satisfied unless she

### COMES TO STAY

a few days with me, that I may ascertain whether she is a fit person to be trusted with so precious a charge. I must have faith in her capacity and in her integrity, as well as in her true Christian character."

"Yes, that is what we all do in the affairs of life, and yet, what a different course we pursue when seeking faith in the Lord. Do you not see that the very same means used to ascertain the real character of Jesus, would result in the utmost confidence being exercised in Him? Would not acquaintance with His character lead you to put the utmost confidence in His word, so that you could venture on His love for you, even when you did not feel that you loved Him? It seems to me that one of the greatest difficulties in the way of trusting Jesus fully is, that we become

intellectually enlightened, while the heart is unmoved, and God's Word says, it is 'with the heart man believeth.' 'My heart,' says the Psalmist, 'trusteth in Him, therefore my heart greatly rejoiceth.' When our heart is in the world, we go after that which pleases us, and thus find it easy to follow the heart's inclinations. So when our heart is filled with the Object of our faith, and satisfied with Jesus, it becomes as natural to trust Him, as to

### TRUST A HUSBAND

whose whole life shews him to be fully worthy of all confidence. So we cease to think of our faith by being absorbed in the Object of faith. We find ourselves so occupied with the love, the beauty, the sympathy, and tender care of Jesus, and with what He is, as to forget all about exercising faith."

"I see now that I have made a great mistake in waiting for faith to be given; it must be my seeing the Object of faith which leads to trusting; but there is a difficulty in seeing; I have tried many a time. Then what is the hindrance to my seeing Jesus?"

"Just that which you have mentioned; trying to see, instead of believing the Person of Jesus is really present with you. It takes but a little struggling, a very little self-effort—just the slightest, to obstruct the channel of communication. The Holy Spirit cannot afford self the least space in which to work. He will have no partnership with the human; therefore all within must be still, and every activity of self must cease. It is in the utter surrender of all our thoughts to God, that the way is cleared from all obstructions, so that the gentle, quiet Spirit can work. If in earthly things the way must be cleared that the king or queen may pass on rapidly without hindrance, how much greater must be the need in the spiritual life that the way be cleared for the King of glory, the Prince of peace, to move on in His own kingdom, which is within us."

"But I should be afraid of becoming indifferent by such quietness of soul."

"Yes, that is just what Satan always says; and this fear serves to keep the children of the King from clearing the way for Him to move on in the heart. But we must come to an utter end of our own notions

of things, our ideas must be put aside, that God's thoughts may have place. Faith is always restful. We cannot exercise faith in Jesus without being peaceful and quiet in spirit. While we trust in God, He deals with all our foes, external as well as internal. We rest from pride, from impatience, from anxieties, doubts, and fears. We learn to look away from circumstances, away from the little, annoying, everyday frictions of life, away from all these things that are constantly occurring, which go against the grain. And this rest of faith is anything but indifference; it is repose in activity, the repose of confidential trust in One who is able to do all He has promised; and that is, to 'keep him in perfect peace whose mind is stayed on Thee.' "

"I cannot see how we can live constantly in this restful state of mind when our faith, or confidence, is tried by everything in household matters going wrong. Can it be the will of the Lord that the servants should be dishonest and unfaithful? I asked the Lord to send me a maid, and she proved to be dishonest. Could that have been the Lord's sending? "

"Yes, it surely was; for God's way of strengthening faith is by trying it; we must be tested to see whether we walk by sight, or by faith. Real faith believes God is in everything, believes that all His dealings are in love, and that He is really in those things which go against the grain, overruling what is in itself sinful. Believes that He allowed the china to be broken that belonged to my precious mother. And this reminds me of one of the lessons He taught me of His love in permitting me to break a looking-glass that did not belong to me. I could not see why He permitted this, since all I had was His; time, money, and everything. So I asked Him to shew me why He allowed it. I shall never forget His loving reply: 'My child,' He said, 'I value your faith in My love more than all the looking-glasses in the world. I let

### THREE HUNDRED PITCHERS

be broken at one time, not because I like waste—I who had all the fragments of the feast gathered up—but in order to let the light shine; and so I have done with you that My grace might appear.' Oh, with what joy I went forth to purchase a glass to replace the one broken. Yes, everything God permits is in love, and to teach us something He sees we need to learn; and in learning the lesson, we are advancing in the knowledge of our Lord's love. But failing of this, we have hard and uncomfortable thoughts and feelings toward our loving Father! for it is only as our wills blend with God's will, that we see His love for us in all His dealings with us."

"It seemed contrary to the love of God that the poor widow of old should come into such straits as to be obliged to sell her sons for bondmen. Surely it looked as if the Lord dealt hardly with her; but was it so? Did she not learn, through this trial of her faith, how great was God's watchful care over her, and was she not brought nearer to Him by this very trial? "

"Then we do not get a thing by our efforts, or struggles?" said my friend. "I have tried so hard,

and sometimes spent hours wrestling in prayer, and yet without obtaining that which I prayed for."

"No, the Lord has not pledged Himself to meet our efforts or strugglings; but promises always, under all circumstances, to meet our faith. He has pledged His Word, over and over again, that our faith in Him shall be met. As an illustration of this, I knew a mother who kept no servant, who was greatly tried by her eldest daughter, upon whom devolved a great share of the household duties. All she could say, or do, proved to be unavailing, in arousing her child to be up in time to make the breakfast ready. Of course this brought discomfort into the household matters, and the tardiness of the daughter was keenly felt all through the day. The mother had

### LEARNED TO TRUST

Jesus to keep her own soul in peace, and in spite of this, and many other trials of her patience, she was kept restful and quiet in spirit. But she thought within herself, 'the Lord can correct this; He can turn my child's mind, and He will, if I trust Him, for He has promised to meet our faith, not our worrying.' She put it into God's hands and trusted Him to correct that which she could not reach. She thought the Lord would work a gradual change in her daughter, but what a surprise awaited her when, on entering the kitchen next morning, she found her daughter had breakfast already prepared, and was looking very happy. 'Why, how comes this, my child; what brought you down so early?' 'I couldn't sleep, mother; I awoke at five, and thought I might as well get up, and I have had an hour at my needlework before making the fire.' 'It is in answer to my prayer,' replied the mother. 'I knew it would be brought about, for God always answers our faith, but I never dreamed it would be done so quickly.' From that day the mother said she had no difficulty on that point; the habit of lingering in bed was completely broken up."

"One more thing occurs to me," said my friend. "How is it that faith should be so often disappointed? "

"Faith disappointed! that is impossible, as it always is the accepting of God's Word of promise, and the resting in what He says, and does, as being the very best thing. We may expect a thing all our days and not have it, but when we really accept, we have that which we take. We may pray, and even agonise with God, that the thing we desire should be granted, and expect it will be done—even feel quite sure of it, and yet not have a particle of faith. I knew one who said she had strong faith that the Lord would heal her of spinal difficulty, from which she had been suffering for years. She was anointed in the Name of the Lord, and went home expecting to be healed, but was sadly disappointed at finding herself no better. She said, 'What can it mean, when I had such strong faith; why was I not healed, while so many others are made whole of bodily ailments?' The answer is very easily given; she had expectation, but not faith in God. Faith accepts; and when we really accept a thing, we have that which we take; but in order to accept, we must know it to be God's will to grant

that which we ask. We know it is His will to heal all who have faith to be healed, because He has said, 'The prayer of faith shall save the sick.' If, then, we rest on His Word of promise, we know that we have what we ask; we shall not expect to have it, but

accept and have. One difficulty on this point arises from thinking we have faith because we expect a thing, instead of seeing that that very expectation puts off into the future, and is the greatest hindrance to our present acceptance."

## The Cherubim

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

**T**HE four living creatures of the fourth chapter of the Revelation have been the subject of a variety of conjectures as to their meaning, which a real study of the Word from Genesis onward shews to be needless.

The Authorised Version's translation of the word *zoa* as "beasts" was most unfortunate. Ezekiel had already described them as four living creatures in his first chapter (verse 5) with a full description of their appearance. And in his 10th chapter (verse 20) he recognises them as "cherubim."

This designation carries us back to Genesis iii. 24, where they are placed at the east of the Edenic Paradise, to "keep the way," or guard the path, to the tree of life.

The Hebrew word used for "placed" here means in the original "to tabernacle," which leads us to think of the cherubim of gold which Moses was commanded to place in the Holy of Holies over the mercyseat in

### THE TABERNACLE.

Also in Genesis iii. 24 they are called "the cherubim," which implies that they were well-known when Genesis was written.

G. H. Pember in *Earth's Earliest Ages* pointed out that as the Garden of Eden was not destroyed or removed from the earth, the presence of the cherubim guarding the path to the tree of life, would constitute a centre for the worship of God, a place where sacrifices might be offered, as was afterwards the case with the Tabernacle in the Wilderness.

We see, therefore, that God "left not Himself without witness of His presence among fallen men; although He closed the way to the tree of life, the eating of the fruit of which would have preserved even their bodies, so that they would have lived for ever." This God prevented in mercy, because their rebellion against Him would have been thereby perpetuated, as is the case with Satan, and his angels, and the demons.

He therefore prepared for them a way of salvation through sacrifice. We can see how the three parts of the Tabernacle were represented: the Holiest of All by the tree of life, the cherubim, and the flaming sword; the Holy Place by the Paradise of Eden, and the Outer Court by the *Adamah*, the country where Adam and his descendants lived. There the glory of the Lord was manifested in fire, described here as a flaming sword, "flashing in every direction." This fire is described by Ezekiel as "something moving to and fro, like glowing coals, like torches, a fire that gleamed and flashed out lightning" (Ezek. i. 13, Moffatt).

We find from Leviticus ix. 23, 24 that this fire was the means by which God shewed His acceptance of the sacrifices, as He did also afterwards on Mount Carmel. "The glory of the Lord appeared unto all the people, and there came forth fire from the Lord, and consumed the burnt offering." "Fire issued from the presence of the Eternal, consuming the burnt offering, and the fat upon the altar" (Moffatt).

The meaning of the four heads of the cherubim is explained by

### GOD'S COVENANT WITH NOAH

in Genesis ix. 9-17. It was made with man, and with every living creature that was with him in the ark, that is, with cattle, represented by the ox, with the beasts of the earth, represented by the lion, and with the birds as represented by the eagle.

For the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God (Rom. viii. 18-22).

We see the curse removed during the Millennium, when the lion shall eat straw like the ox.

Wolves and lambs shall browse together  
Lions shall eat straw like oxen;  
None shall injure, none shall kill,  
Says the Eternal, on my sacred hill.

(Isaiah lxxv. 25, Moffatt).

"For the land shall be full of knowledge of the Eternal as the ocean-bed is full of water" (Isaiah xi. 9, Moffatt).

The Noachian covenant, the sign of which covenant is the rainbow round about the throne (Rev. iv. 3) is made with the whole creation. The four living creatures (cherubim) are both the symbols of the covenant, and the executors of the judgments appointed to bring it into function. This is why, when the first seal is opened, one of the living creatures, commands the rider to "Come," and as each of the four seals are opened in succession, one of the four cries, "Come" (R.V.).

Again, in Ezekiel's vision of the departure of the glory from the Temple, one of the cherubim gives to the man clothed in linen coals of fire to scatter over Jerusalem.

Lastly it is one of the living creatures, who brings to the seven angels the seven golden bowls full of the wrath of God (Ezek. x. 6, 7; Rev. xv. 7).

So we see that the cherubim in Paradise were a glorious prophecy of hope to the Adamic family of the restoration of the whole creation, now subjected to decay and corruption, but to be restored to its original perfection and beauty.

We now see that immediately after the Fall, God

Himself preached the Gospel to the family of Adam, for it was by faith that Abel offered his

#### ACCEPTABLE SACRIFICE,

so that he must have been informed of God's will concerning the way of salvation appointed by God through sacrifice.

The place where God communed with them—as He said later to Moses, "There will I meet with thee, and commune with thee"—was between the cherubim (Exodus xxv. 22).

The fire from the cherubim consumed the sacrifice of Abel, and left that of Cain. His jealousy and anger were roused, but God pleaded with him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, thou shalt be accepted; and if thou doest not well, the sin offering coucheth at the door." That is to say, "The way of sacrifice is still open to you, as it was to your brother." But he hated God, and hated his brother, and killed him. Therefore

he was cast out from the presence of God, and banished from the Adamah, and from the access to the way of salvation through sacrifice, the way of life through death and resurrection, which the Lord was now proclaiming to them.

For to them doubtless was preached the Gospel of full redemption through faith, though there was but one who attained to the redemption of the body, through walking with God, and that was Enoch, who was translated, that he should not see death; and he was not found, because God had translated him, and thus becomes to us an example of the Rapture before the Great Tribulation, while Noah and his family are a type of those who are preserved through the Tribulation (Rev. xii. 5, 6, cf. vii. 14).

The Gospel therefore is proclaimed from Genesis to Revelation that the just shall live by faith, and that many will be translated without dying—"shall never taste of death"—and many more be saved out of the Great Tribulation.

## The Name above all Names

By Rev. B. SHULER

**I** KNOW a name worthy of the adoration of every heart that beats true. It is the name of the greatest Teacher that ever came the way of the world's philosophers. He taught as never man had taught, as never man will teach, as never mere man can teach. He taught a philosophy of life and the living of it that goes deeper and roots itself into more fertile soil than any lessons of life and living that have ever come from the world's wisest.

He taught a man how to love his brother.

He taught a man how to identify his brother.

He taught a man how to love his friend.

He taught a man how to love his enemy.

He taught a man how to love his God and every creature that his God had pronounced good.

This mighty Teacher taught men the highway of a mighty sacrifice. Those who have learned of Him and from Him will not throttle their nation and undermine its constitution, merely that they may satisfy their thirst or appease a fleeting desire. Such men as know

#### THIS TEACHER OF THE AGES

are ever ready to lay down their own that the greatest good to their fellow man may come.

It was this Teacher who flung into the heart of man the challenge of his brother's need. He smiled and announced the glorious truism. It was from His lips that all mankind came to know that every man who is of God is his brother's keeper.

What a Teacher!

Oh, how this tottering world needs to know the lessons that have issued from His heart.

And this was the Teacher who lived what He taught. No pretence came from His lips. No boastings were His. He opened not His mouth to laud Himself. He lived.

He lived so gloriously that even those who have

sought to discredit His Name have never dared deny His genuineness. He lived so loud, though He opened not His mouth in His defence, that the echo of His life has never ceased, nor will the last day of time fail to hear its clear acclaim.

It is my purpose to announce the name of the One who taught and lived, the One who taught not one great truth that He did not carry into practical application, the One whose lessons, though the mightiest that the world has ever known, were not more mighty than His daily walk.

And yet I must pronounce one final truth before I pen His name. Had He not taught the

#### MATCHLESS LESSONS

of which men stand in awe, had He not lived the perfect life that all mankind admires, He would yet have brought to this old world its only abiding hope.

For it was not His teachings and it was not His life that points to Him to-day as mankind's greatest friend. It was the sacrifice He made. It was His dying on a tree. It was the load He staggered under as He climbed Golgotha. It was the fact that on His shoulders and His heart my sins were borne. It was the victorious manner of His taking off, while all hell shuddered. It was His victory over death that men might never die. It was His conquest of sin that you and I might live for evermore.

Destroy the Sermon on the Mount, and yet, there stands Calvary.

Wipe out the record of His life, and yet, all men will see that Form hanging in the storm, while the earthquake shook Mount Golgotha.

He died and paid the debt. This is the message that can never die concerning Him.

Oh, matchless Name!

Oh, mighty conqueror!

Oh, Saviour of a lost and ruined world!

For lo, His Name is Jesus.



HENRY PRICE.

## HEALED OF ST. VITUS' DANCE

I WAS saved in the East Ham Town Hall in 1925 during Principal George Jeffreys' revival campaign. My mother and father attended the meetings and were also gloriously saved.

Through the war air-raids I was born very weak and delicate, and was always visiting doctors and hospitals. At the age of seven years I suffered very badly with St. Vitus' Dance, not being allowed to attend school. The doctor advised my parents to send me away to the country for a holiday, and to let me roam about as I like. I came home a little better, but got worse again. When I was nine years old, I was taken to the East Ham Town Hall, and Principal Jeffreys anointed me in the name of the Lord, I knew then that the Lord had healed me. On the following Friday I was to go into Hospital again, but the doctor dismissed me as being cured. I went back to school on the Monday, after two years' absence, and passed examinations. I also won a medal for gymnastics. The teachers at school could not understand me getting over the complaint so suddenly.

I am now over sixteen years of age and have not had any return of the illness since. To God be all the glory.—(Signed) HENRY PRICE.

## George Muller, Apostle of Faith

By NATHAN MARTIN

GEORGE MULLER, founder of the great orphanages at Bristol, died in 1899, at the age of ninety-three. This great work was begun in 1835, by renting a house and taking in thirty orphans. His sole dependence was his faith in God.

He was a great student of the Scriptures. During his lifetime he read the entire Bible through more than two hundred times. Again and again, in the course of his reading, he came across passages which called for amends in his life, and he promptly changed his life to meet

### THE REQUIREMENTS OF THE WORD.

He was pastor of the same church for sixty-six years, the longest pastorate in history. He was largely a man of one Book; his library, outside of the Bible itself, consisting of only a four-foot shelf of books.

After a very careful study of the Bible, he decided upon a life of trust. The poor children of the great city were upon his heart. Preaching regularly for his congregation, he refused a stated salary. He headed his journal, *The Lord's Dealings with George Muller*. Each day a little history was written, until it contained a million words.

The orphanage was a venture of faith. When he was ninety-two, he said: "Not once, or five times, or five hundred times, but thousands of times in these threescore years, have we had in hand not enough for one more meal, either in food or in funds; but not once has God failed us; not once have we or the orphans gone hungry or lacked any good thing." The institution to-day contains five massive stone buildings, built to last for the ages. They will accommodate

two thousand orphans with the necessary teachers and assistants.

After continuing the work in rented quarters for a while, Mr. Muller appealed to the Lord for funds to build. He made plans and preparations as though he had an unlimited fund to begin with. He prayed in confidence. For five weeks not a penny came in; on the thirty-sixth day came a bank note for £1,000.

Some years ago, in November, a serious leak occurred in the boiler of one of the orphan houses. The cold wind was blowing. The building contained

### THREE HUNDRED CHILDREN.

The fires would have to be drawn. What was to be done? George Muller resorted to prayer. When the morning came when the workmen were to begin, the wind came from the south, and, without fire, no one was uncomfortable. When, in the evening, he went to the workmen and asked them to come again next morning to finish their job, they replied, "We would rather, sir, work all night." By morning the needed repairs were made.

"Many times," writes Mr. James T. Nichols, "when the meal was prepared there was not enough for the next meal, and not one penny in hand, but before the next mealtime it came. On one occasion two ladies and a man dropped in to see the work and when they saw such a large number of children to care for, one of the ladies said: 'Of course, you cannot carry on these institutions without a good stock of funds,' and the man added, 'Have you a good stock?' The quiet answer was, 'Our funds are deposited in a bank that cannot break.' This brought tears to the eyes of the ladies and the man handed out a five-



pound note. At that moment the gift was most opportune, for there was not one penny in hand, but this fact was not mentioned."

Major D. W. Whittle tells the following incident: "I met Mr. Muller in the express the morning of our sailing from Quebec to Liverpool. About half an hour before the tender was to take the passengers to the ship, he asked of the agent if a deck chair had arrived for him from New York. He was answered, 'No,' and told that it could not possibly come in time for the steamer. I had with me a chair I had just purchased, and told Mr. Muller of the place near-by, and suggested, as but few moments remained, that he had better buy one at once. His reply was, 'No, my brother, our heavenly Father will send the chair from New York. It is the one used by Mrs. Muller. I wrote ten days ago to a brother who promised to see it forwarded here last week. He has not been quite prompt, but I am sure our heavenly Father will send the chair. Mrs. Muller is very sick of the sea, and has particularly desired to have this same chair,

and not finding it here yesterday we have made special prayer that our heavenly Father would be pleased to provide it for us, and we will trust Him to do so.'

"As this dear man of God went peacefully on board, running the risk of Mrs. Muller making the trip without a chair, when, for a couple of dollars she could have been provided, I confess I feared Mr. Muller was carrying his faith principles too far and not acting wisely. I was kept at the express office ten minutes after Mr. Muller left. Just as I started to hurry to the wharf, a team drove up the street, and on top of the load, just arrived from New York, was Mr. Muller's chair. It was sent at once to the tender and placed in my hands to take to Mr. Muller, just as the boat was leaving the dock (the Lord having a lesson for me). Mr. Muller took it with the happy, pleased expression of a child who has just received a kindness deeply appreciated, and reverently removing his hat and folding his hands over it, he thanked the heavenly Father for sending the chair."

## Cadets on the Warpath

D.T. *Vivace.*

B. TETCHNER.

1. On-ward Ca-dets, march on for the Lord! Lov- ing your Sa- viour,  
2. For-ward Ca-dets, march strong in the Lord! Faith is your shield, the  
3. See how the for- tress Sa- tan must yield! Keep high the ban- ner!

trust- ing His word, Ev- er remem- b'ring He stands by your side,  
Spi- rit your sword; He who is for you is more than the foe,  
shout! for the field Sure- ly is ours, and our Cap- tain must win,

*ritard.* *tempo.*  
Wait- ing to help you and rea- dy to guide. On- ward Ca- dets, then  
And Sa- tan's pow- er He will o- ver- throw. For- ward Ca- dets, then  
For He is vic- tor o'er death and o'er sin. Shout then, Ca- dets, shout

*ritard.*  
on- ward and sing! Learn- ing to fight for your Mas- ter and King.  
for- ward and sing, Learn- ing to fight for your Mas- ter and King.  
'Vic- t'ry! and sing! As you are fight- ing for Je- sus your King.

## Bible Study Helps

### MOTIVES FOR HOLINESS.

#### I. In Our Relation to the Godhead.

1. In relation to God the Father.
  - (a) His character (I. Peter i. 15, 16; Lev. xi. 44).
  - (b) His will for us (Eph. i. 4; I. Thess. iv. 3).
  - (c) Our knowledge of Him (Matt. v. 8; Heb. xii. 14).
2. In relation to God the Son: His second advent (I. John iii. 3; II. Peter iii. 11).
3. In relation to God the Holy Spirit: His indwelling (I. Cor. iii. 16, 17; Eph. ii. 21, 22; I. Cor. vi. 19, 20).

#### II. In our Relation to Others.

1. Our influence in the sanctification of the lives of others (John xvii. 19).
2. Our power in prayer (James v. 16; I. Peter ii. 5).

#### III. In Relation to Ourselves.

The perfection of character (I. Thess. v. 23; Col. i. 22).

### OUR DELIVERANCES.

1. From their offences (Rom. iv. 25; Isa. liii. 5; I. Peter ii. 24).
2. From the power of sin (II. Cor. i. 10; Matt. i. 21; Titus ii. 14).
3. From the power of darkness (Col. i. 13).
4. From this present evil world (Gal. i. 4).
5. From the wrath to come (I. Thess. i. 10; Rev. iii. 10).
6. From so great a death (II. Cor. i. 10; Rev. xxi. 8).
7. From all our fears (Psalm xxxiv. 4; I. John iv. 18; II. Tim. i. 7; Heb. ii. 14, 15).

# FAMILY ALTAR



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

**Sunday, Feb. 19th.** II. Sam. xviii. 1-18.

"And the king said, I will surely go forth with you myself also" (verse 2). But the king allowed himself to be dissuaded! The people went forth without their king. But the King David of the New Testament always goes forth to battle with His people. We do not fight one battle alone—providing that such a battle is in the will of God. God-given battles are always fought with God-given power and receive God-given victory. Our danger is that we choose our own battles and then ask God to help us. God will not help us in battles that our own wills have settled upon. But He will always help us in battles which He has arranged. Unnecessary battles exhaust the strength and patience of God's people—and accomplish nothing. But God's battles are fought in His inexhaustible strength and with His changeless patience—and always result in victory. We cannot fight the good fight of faith in our own strength. We are not expected to do so. Our King is with us.

**Monday, Feb. 20th.** II. Sam. xviii. 19-35.

"Is the young man Absalom safe?" (verse 29).

Would that every father and mother were as anxious for the safety of their sons and daughters as David was for Absalom. True, Absalom had acted shamefully. True, he deserved nothing but death. But David had a father's heart. His love was stronger than death. Parents be gentle toward prodigal sons and daughters. They may have grieved you greatly. Yet, remember, they are the children of your love and the children of your home. Do not stifle love. Do not try and forget. We were all prodigals, but the gentleness and undying love of God won us back. His gentleness has made us great. God knew what it was for those whom He had nourished and brought up to rebel against Him. But He said to them, "Come now, and let us reason together; Though your sins be as scarlet, they shall be as white as snow." God has been very merciful toward us. God forbid that we should sin against Him in forgetting to pray for the prodigal Absaloms of our own homes.

**Tuesday, Feb. 21st.** II. Sam. xix. 1-15.

"And the victory that day was turned to mourning" (verse 2).

But the mourning was again turned into victory. The order was victory—mourning—victory. We know another place where the same order took place. It was at Calvary. There was the victory of the Cross. From God's side it was a complete victory. By the eternal Spirit the Son of God and Son of Man had been supported right up to the Cross.

On the Cross Christ offered Himself for the sins of the whole world. God rejoiced. But the disciples failed to understand. Three days of painful sorrow followed. Then suddenly the mourning was turned into joy. The news spread like wildfire—"Christ had risen." The sorrow passed away like a child's tears. The three days of gloom were followed by an eternity of glory. Men may weep at the Cross, but they glory at the Resurrection. Christians who drag through life with long faces and tearful cheeks have turned the victory into mourning. But those whose faces glow in the light of the resurrection have turned the mourning into victory.

**Wednesday, Feb. 22nd.** II. Sam. xix. 16-30.

"Do not I know that I am this day king over Israel" (verse 22).

It was the day of David's open triumph. It was also the day of David's hidden triumph. Openly David was acclaimed king of all Israel. It was a tremendous day of success. But in David's heart there was a greater joy. He knew that the triumph of that day was God-given. It was in answer to David's faith as a fugitive that God brought him back as a conqueror. David had said in the days of defeat, "If I shall find favour in the eyes of the Lord, He will bring me again to Jerusalem." That he was back again in Jerusalem was a proof that he had found favour with God. The consciousness of favour with God is more precious than the plaudits of millions. The man who knows he is in the favour of God is drinking at the sweetest fountain on earth. Joy in the Holy Ghost is unequalled joy.

**Thursday, Feb. 23rd.** II. Sam. xix. 31-43.

"I will feed thee with me in Jerusalem" (verse 33).

Barzillai had been faithful to the king in his rejection. The king was faithful to Barzillai in his triumph. The highest honour was offered to Barzillai—the privilege of feeding with the King in Jerusalem. The marriage supper of the heavenly David will be held in the heavenly Jerusalem. To this supper the faithful Barzillais of earth will be invited. Those who have been faithful to the King during His days of earthly rejection will be present with the King at the time of His heavenly reception. The Lord is saying to us to-day, "I will feed thee with Me in Jerusalem." What a glorious banquet that will be! We shall eternally feast with the King of kings. If we suffer with Him we shall sup with Him. If we suffer with Him we shall reign with Him.

**Friday, Feb. 24th.** II. Sam. xxii. 1-16.

"The floods of ungodly men made me afraid" (verse 5).

Floods of evil, floods of opposition, floods of ridicule sometimes pour upon the people of God. Our Lord knew what those floods meant when He was the centre of probably hundreds of thousands at Calvary. Paul knew what it meant when he was taken prisoner in order to save him from the angry mob at Jerusalem. Wesley knew what it was when he was mobbed at Wednesbury. Missionaries know what it is when bandits and savages attack them. In a smaller way we all experience it. The Christian schoolboy, the Christian typist, the Christian salesman, yea, every outspoken Christian, knows what it is to feel the floods of ungodly men. David said, "In my distress I called upon the Lord," Then follow the expressive words, "He did hear." "I called—He did hear." Bless God! all of us who have experienced the floods have also experienced the deliverance. As we have reviewed the past, again and again we have been enabled to say, "I called—He did hear."

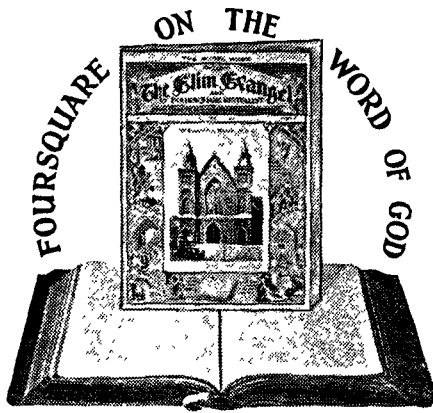
**Saturday, Feb. 25th.** II. Sam. xxii. 17-32.

"Thou art my lamp, O Lord" (verse 29).

God was the lamp of Israel. Through the dark nights of their pilgrimage journey He led them safely on. The path was dark but their Lamp never failed. It led them across the Red Sea, it led them through a waste and howling wilderness, it led them across Jordan. Their Lamp never went out. If they got into the dark it was simply because they moved from the light. The present days are very dark—pitch dark for some. Recurring expenses arise, but the recurring income has ceased. The comfortable home is threatened. Keeping up appearances seems impossible. This thing and that thing has to go—sometimes we wonder if everything will have to go. Then we remember, "Thou art my lamp, O Lord," and the peace comes back to our troubled hearts as we remember our Lamp will never go out, and our Lamp will lighten each step of the onward way until the eternal day will dawn which knows no darkness.

## THE "EARLY BIRD."

A ripe scholar was the neighbour of Dr. Adam Clarke, the commentator, when the latter had become quite renowned. On the same evening both saw a copy of the Greek Testament of Erasmus advertised. As soon as the scholar had swallowed his breakfast the next morning he hastened to the bookshop to purchase the volume. "You are too late, the book is sold!" replied the bookseller to his inquiry. "Too late?" exclaimed the scholar in surprise. "Why, I came as soon as I had eaten my breakfast!" "Yes, but Adam Clarke came before breakfast!" responded the bookseller.



## EDITORIAL

### Stedfastness.

THE need for stedfastness is impressively stated by *The Star of Hope*. The article from which we take this editorial is headed "Wandering Stars." Part of it is as follows:

"Have you ever seen spiritual vagrants? They were always going to some place, but never getting anywhere. One time you saw them they were about to start an evangelistic campaign. The next time you saw them they were visualising a trip to the holy land. The next time you heard of them they were starting a new denomination, and on and on they went wandering from one place to another, shifting from one religious notion to another. The condition internally was just the same. Some days they were like artesian wells. At other times you couldn't even prime them.

"What's the matter? Why, they have disobeyed God, got out of their orbit, and whatever is strong enough to pull them, that's the way they go."

The solution of spiritual spasmodicness is to get back into the will of God and stay there.

### Science and the Trinity.

MODERN science now believes in a trinity of lifeless existence to be found in material creation. There is (1) ether, (2) matter, (3) energy. Ether is the invisible medium that fills the whole of space. It defies scientific analysis, and yet scientists are sure that it exists. This ether becomes visible in matter—matter is simply the material incarnation and expression of ether. Also from this all-pervading ether there is ever proceeding *ceaseless energy*. Scientists claim the reality of this trinity of lifeless existence. If the scientific view is correct then even from the standpoint of the scientist it is quite logical to believe that behind a material trinity there is the spiritual trinity—God. The scriptural viewpoint is that the one eternal God eternally exists in three Persons, one of whom became visible to men in the Incarnation, and another of whom eternally proceeds from the Divine Being and exerts His personality and power in drawing a lost race back to the eternal Father, Four-square Christians unite in saying, "Glory to the Father, Glory to the Son, Glory to the Holy Ghost."

### Echoes from the Sanctuary.

## THE OTHER SIDE

By Pastor E. C. W. BOULTON

Let us pass over to the other side.—Mark iv. 35.

SO much that perplexes us at the present time will be plain when viewed from the "other side." It is the distant vision sometimes that is necessary for things to fall into their right proportions and perspective. A few steps across the room will often transform an ugly mass of paint into a glorious landscape or gorgeous sunset—we were viewing the artist's handiwork at too close quarters. From our present point of view his thought was not clearly expressed—the colours clashed with each other—everything seemed hopelessly confused—sky, and earth, and sea ran into each other. It required an altered attitude—the "other side" brought out the pictorial beauty.

Often it is thus in the realm of experience. What is happening here is utterly unintelligible to us—the real explanation is to be found on the other side. From some spiritual eminence to which the Spirit will lead we shall command a sweep of vision which will make many things plain.

Why God allowed this and permitted that. Why we asked for this, and God gave something altogether different. Why we sought for the removal of the mountain, and instead of its removal it increased in size. Why we craved a larger field of service, and the existing sphere of ministry grew more and more hemmed in. To us it was all dark and meaningless mystery. And yet one day He drew us to the "other side"—and then we understood—then the tangled threads resolved themselves in rich and beautiful design. Then God's meaning stood out so clear and plain.

Standing on the uplands of spiritual aspiration we discovered in a new sweet way the "growing harmonies" of a life in the Holy Ghost—from our vantage point of vision we beheld a nobler horizon than hitherto—we found ourselves reaching out, after that higher life in God. Somehow we had but touched the fringe of that new world of wonder and joy in the Lord. On that "other side" we learn—

"Into deeper life He's leading,  
His to share."

"Let us pass over to the other side." What a world of difference that one little word makes. He is to be the Companion of our passage—not alone do we pass into the unexplored. "Lo, I am with you" is the Spirit-breathed melody within. The pathway seems so narrow and precipitous.

"But my comfort and strength is this,—

I shall not tread it alone,  
Thou wilt be there to guide me, if rough or if smooth the way,—  
Thou wilt be there to sustain, to be my strength and stay."

What a vital difference to the disciples that *other side* of Calvary meant—from the vale of blinding tears to Olivet's mount of triumphant and transfiguring joy. In what a changed light Golgotha appeared when viewed from that sunlit summit of Ascension.

O Master Divine, I place my trembling hand in Thine, and Thy warm, strong love-clasp quells all the tumult of my fearful heart.

# Gaps in the Evolution Theory

By GEORGE MCCREADY PRICE

**E**VOOLUTION is a theory to account for the origin of things in terms of what we call "natural law." It is a glorification of naturalism, and a repudiation of miracle or of anything like a miracle for the beginnings of anything. And in its widest form it tries to embrace everything known to science within the scope of its philosophy. As one prominent evolutionist has expressed the case, if evolution is not universal, the germs of decay are in it. Thus the evolutionary explanation seeks to include much more than the mere origin of animals and plants (organic evolution); it is stretched out to include if possible

## THE ORIGIN OF MATTER

itself, and the grouping or assembling of certain lumps of matter into suns and systems.

But at every point where we can come to grips with this theory, so as to check up the actual facts and compare them with it, we find that the theory is totally wrong. Mere natural law as now observed is wholly inadequate to account for the origin of matter, for the origin of life, or for any method of bridging the many gaps which occur in the long ladder of life from the amoeba to man. It will be in order for us to consider a few of these gaps in the theory, which are becoming more and more incapable of being bridged as we learn more and more of the actual facts of natural science.

1. *Matter must have been created*; its evolution is unscientific and unthinkable. And yet, until quite modern times, it was generally assumed that matter, or the stuff of which the universe is composed, must be eternal, must always have existed. This is, of course, an old pagan idea; it came into common usage when the philosophy of the Greeks displaced Christian thinking; and it became widely popular with the spread of materialistic science at the time of the revival of learning and afterwards. During the latter part of the nineteenth century, this idea of the past eternity of matter received a tremendous boosting by the discovery of the laws of the conservation of matter and

## THE CONSERVATION OF ENERGY.

But the more recent discoveries connected with radioactivity shew that this view of the eternity of matter is all wrong. The conservation laws of matter and of energy are now seen to be merely statistical averages; and the phenomena of radioactivity shew us that matter actually disintegrates before our very eyes, and by turning into energy is dissipated into space and "lost," so far as science can discover. This annihilation of matter in the suns and stars is now the modern method of accounting for the prodigious amounts of energy so lavishly radiated by them into space. And of course, if some matter is thus being annihilated by being turned into radiant energy, and if we have no scientific knowledge of the opposite process occurring anywhere in the universe, then the original creation of matter is the only rational view that modern science can take. Sir James H.

Jeans expresses the ideas of our most candid men of science in the following language:

Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe can not have originated by chance out of its present ingredients, and neither can it have been always the same as now.—"Eos, or the Wider Aspects of Cosmogony," p. 55.

Still more recently, this same high scientific authority had declared:

Our universe becomes a mere transitory and ephemeral structure compared with what we recently thought. We must conclude that the universe of stars is still quite young, in spite of looking so old; its many appearances of great age must all be deceptive.—"Nature," Supplement, October 24th, 1931; p. 703.

2. *Life must have been created*; it is nonsense to speak of the evolution of any living thing from the not living, for nothing at all similar is known to science. We have had innumerable attempts to do this trick, that is, to make some living thing in a test tube or a retort; but ever since the days of Louis Pasteur, all who are willing to abide by the

## ACTUAL FACTS OF SCIENCE

have had to acknowledge that we know nothing of the *natural* origin of life; that is, we know nothing of its evolution. Life must have been created. There can be no other explanation of its origin.

And yet there is no such thing as life in the abstract. Hence some very concrete living beings must have been created in the beginning. What kinds were they? Would it be any easier to create an amoeba than to create a frog, or a horse, or a man? What is the sense of trying to compare two or more impossible things? To make an amoeba or a paramecium may appear an easier feat; yet so far as science (or proved knowledge) is concerned, the making of any living thing is utterly beyond our ken; and it is also certain that if one little speck of protoplasm were started alone in the world, it would live only long enough to starve to death; for there must be a balance of life, or a web of life, in order to enable any of these living things to maintain their existence. And accordingly, the creation of a full set of all the different kinds of life at the very beginning, just as the record in Genesis declares, is the only sensible or consistent view that science can adopt regarding the origin of living things.

3. *There are many, many missing links in the chain of life* (as constructed by evolutionists) from the protozoon to man; and the more we learn of biology and geology the more numerous and the wider do these gaps become.

Evolutionists have been fond of another illustration. They compare life to a great tree, the topmost twigs representing the various kinds of animals alive to-day, and the stem and branches representing the great groups (abstract names without real facts behind them) used in the

### CLASSIFICATION OF THE ANIMALS

of the past and of the present. But as Austin H. Clark, of the Smithsonian Institute, Washington, expresses the matter, even in the group of the horses, so often trotted out by evolutionists to prove their theory,

... The tree-like figure is after all only an approximation to the truth. The twigs of the tree do not actually join the branches, and the branches do not join the main trunk; and besides, the main trunk itself is not continuous.—“The New Evolution,” pp. 180, 181.

This same high authority expands on this idea in his chapter on “Gaps in the Evolutionary Lines,” where he says:

The whale line is always distinct from every other line of mammalian development. . . . Just as whales were always whales, seals were always seals. . . . Among the more familiar mammals, the cat and the dog lines are always separate. No forms intermediate between cats and their relatives and dogs and their relatives are known.—Ibid., p. 180.

And again this same authority declares:

All the evolutionary lines are frequently interrupted by gaps of various widths, and these gaps are often very broad.—Ibid., p. 180.

4. *Geology has utterly failed to prove a reliable history of successive forms of life.* That is, it cannot in any reliable way prove one kind of fossil to be older than another. Accordingly, there is no secure history of life on which to construct a reliable theory of organic evolution.

Evolution professes to tell how the modern forms of life became what they are now. Hence it must consist of two distinct ideas; it must give us a reliable history of living things in a long line of gradually ascending forms; and it must also shew us a process, or a reasonable explanation of how one kind of life could probably become changed over into a distinctly different kind of life.

Lyell with his geology professed to give the history; while Darwin with his theory of selection tried to shew us the process.

For over two generations, these two ideas blended together have “sold” the theory of evolution to the world. But all scientists now acknowledge that Darwin was much too sanguine about his pet theory; for while natural selection may explain the survival of the fittest, it can never explain the arrival of the fittest. That is, it never helps to explain the real origin of anything at all. The time-values so long associated

with the various fossils have now completely broken down. It is now realised that there is no reliable method of proving one kind of fossil older than another. Hence,

### THE ONLY REASONABLE VIEW

to take is that all the fossil animals and plants were probably contemporary together in the same world, and were all destroyed at the time of the Flood. Thus there is no scientific history on which to construct successive types of life for the outline of an evolution theory.

5. *Man never was an ape, nor anything resembling an ape.* The old Darwinian theory of man's origin from the apes is now discredited by men of science. Years ago, Fleischmann and Klaatsch of Germany, and Wood-Jones of London University, made fun of the theory of man's ape origin. More recently, Henry Fairfield Osborn, the Nestor of palæontologists in America, has come out with a flat repudiation of the theory of man's origin from the apes.

Dr. Austin H. Clark puts it thus:

Man is not an ape, and in spite of the similarity between them there is not the slightest evidence that man is descended from an ape. . . . So in the light of all the evidence available at the present time, there is no justification in assuming that such a thing as a “missing link” ever existed, or indeed could ever have existed.—“The New Evolution,” pp. 224-227.

6. *Evolution cannot bridge the enormous gulf between the mind and character of man and anything resembling these which are displayed by the highest of the animals.*

Man is in a class distinct by himself. The moral and spiritual differences between the highest animal and even the most degraded of the human species is so profound and unbridgable that on this account alone we ought to reject any theory of man's animal origin. Man never was evolved *via* the animal route; he must have been created *de novo* by the great God of the universe, “only a little lower than the angels,” as the Bible declares. This is the only reasonable account of man's origin. As Sir William Dawson long ago declared:

I know nothing about the origin of man, except what I am told in the Scripture—that God created him. I do not know anything more than that, and I do not know of anybody who does. I would say with Lord Kelvin, there is nothing in science that reaches the origin of anything at all.

The Bible is indeed an anvil which has worn out many a hammer.

## Valiant Service

By SARAH ELIAS FOULKES

Through God we shall do valiantly.—Psalm cviii. 13.

IT was advertised that the Devil was going to put his tools up for sale. On the date of sale the tools were placed for public inspection, each being marked with its sale price. They were a treacherous lot of implements—Hatred, Envy, Jealousy, Deceit, Lying, Pride, and so on, comprised the outfit. Laid apart from the rest was a harmless-looking tool, well-worn, and priced very high.

“What is the name of this tool?” asked one of the purchasers, pointing to it.

“That is Discouragement,” tersely replied the Devil.

“Why have you priced it so high?”

“Because it is more useful to me than the others. I can pry open and get inside a man's heart with that, when I cannot get near him with the other

tools. Once I get inside, I can make him do what I choose. It is badly worn because I use it on almost everyone, since few people know it belongs to me." The Devil's price for Discouragement was so high that it was never sold. Discouragement is still the Devil's tool, and he is using it to-day on God's own people.

We are living in those tragic days when men's hearts are failing them for fear of the things coming to pass. Nothing seems able to lift the dark shadows of depression that fall across the pathway of the world. Coming events cast their shadows before. Conditions in the world to-day are but a foreshadowing of the events spoken of by Daniel as a "time of trouble such as never was since there was a nation" (Daniel xii. 1).

If we understand the trend of events we can face them with more confidence and deal with them more wisely. We have not gone very far with God if we allow world-conditions to discourage or dismay us. They are a clear call to go

### DEEPER IN FAITH,

and an invitation to walk closer with God. There is no faith where there is discouragement, and all service without faith fails. To those who are looking to God for a way out, He is giving a supernatural faith that rises high above world-conditions. This faith rests on the Promiser, more than on the promises, and is invincible.

The days in which we live are days like those before the Deluge. In foretelling the signs of His second coming, Jesus said, "As the days of Noe [Noah] were, so shall be the coming of the Son of man . . . They were eating and drinking, marrying and giving in marriage . . . and knew not until the Flood came and took them all away."

"The eyes of the Lord run to and fro throughout the whole earth to shew Himself strong in behalf of them whose heart is perfect toward Him." The main thing is to have a heart perfect toward God. Because Noah was a just and perfect man, God shewed Himself strong in his behalf, and saved him and his house, while an ungodly world perished in judgment.

To-day the world is ripening for another judgment. God commanded Noah, "Come thou and all thy house into the ark." The ark was a type of Christ. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

As God poured out the waters of judgment upon the earth, the ark rose higher and higher. The very waters that brought death and destruction to the ungodly were the waters that carried Noah and his house heavenward. So it is in the days before His second coming. Conditions in the world will overwhelm the Christ-rejecting. But these same conditions will lift them that love Him to a place of

### SAFETY AND SECURITY.

God does not intend that conditions overcome us. He intends us to overcome conditions, in the strength of the Lord Jesus Christ. God hath "delivered us from the power of darkness, and hath [present tense] translated us into the kingdom of His dear Son." We

are in the world, but not of it." Our citizenship is in heaven. We are not governed by world conditions. We are a redeemed and heavenly people, and subjects of heaven's everlasting peace and plenty.

In Jeremiah i. 12, God says, "I will hasten My Word to perform it." These are the days when the promises of Psalm xci. are effective for God's redeemed people. God is waiting for us to exchange those promises for performance. He is waiting for us to possess our blood-bought possessions, and to inherit our heavenly inheritance.

The promises are inherited by faith (Heb. vi. 12). The question is, How can we exercise this miracle-working faith? The first step is to cease looking to self for faith. The second is to "look unto Jesus," who is the Author and the Finisher of our faith in God. When Christ gave Himself for us, He gave us His own faith. Our faith is carnal. His faith is Divine. It is by His faith that the Word is made flesh, and the promises are made facts in our daily experience. Our one need is to "come to Him," take Him, cease from self and struggle. Then He will be to us the very "faith of God," to work out in us salvation full and free.

We are not where God wants us to be in Christ until we can say, like Paul, "The life that I now live in the flesh, I live by the faith of the Son of God." Jesus is our faith; He is our life; He is our strength—the abundant supply of every spiritual, physical, or material need.

"Abide in Me," He pleads, "for without Me ye can do nothing." He is the living Vine. We are the living branches. As the branch cleaves to the vine, and draws from the vine all it needs to be luxuriant and fruitful, so we cleave unto Christ and draw from Him all we need, faith, love, joy, life more abundant, "in everything enriched by Him."

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii. 7, 8).

## The Blessing of Giving

Is thy cruse of comfort failing?

Rise and share it with another,  
And through all the years of famine,  
It shall save thee and thy brother.  
Love Divine will fill thy storehouse,  
Or thy handfuls still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving,  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain.  
Is thy burden hard or heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden;  
God will bear both it and thee.

# Elim Tabernacle, Ballymena

ON our front cover we give a picture of the Elim Tabernacle in Ballymena, Co. Antrim. The hall was built in the first place by the Methodists in 1816, and continued as the Ballymena Methodist Church until 1900, when a larger church was built. After passing through various hands, it was eventually taken over by Elim, and the building considerably improved by a new face wall, a new roof, and the addition of a minor hall.

The Elim church in Ballymena is one of the oldest of the Elim assemblies, and it was here that Principal George Jeffreys held a very successful tent mission about the year 1912. We rejoice to know that a large number of the present members attended those tent meetings at that time.

This historic building, in which many noted Methodist preachers of the past generation unfolded the glorious Gospel of free grace, is now a flourishing centre of Foursquare Gospel revival, and while the Elim flag instead of that of Methodism floats, so to speak, over the building, the same old-fashioned Gospel that was the burning passion of the early days within its walls, is still the glowing theme of those who minister and those who worship therein. Times and circumstances may change, but the glorious experience of a full salvation lives again in those whose lives have been surrendered to Christ, as a result of the message proclaimed in this modest building with a storied past.

## Pedigree and Standard

By GEORGE D. WATSON

IN order to be a good soldier of Jesus Christ we must conform in spirit to the ancient rules written by Moses for the army of Israel on their march to Canaan. We shall find it very instructive to pick out some things from the first chapter of the Book of Numbers that apply to the soldiers of Christ.

The Lord told Moses to take the number of all the children of Israel from twenty years old and upward that were able to go forth to war, and all such men were to declare their pedigree, after their families, and then it is said they were each to pitch their tents in a certain relation to the Tabernacle, and that every man was to

### MARCH BY HIS OWN STANDARD

throughout their hosts (Num. i. 17-52). All the tribes of Israel were divided into three parts, a nation of warriors, and one tribe, the Levites, were detailed as workers, and one family, the sons of Aaron, were specially set apart to lead the worship. So they had their warriors, and their workers, and their worshippers.

In connection with the warriors it was essential that each one should declare his pedigree, and pitch by his own standard. Notice first the pedigree. No one could be enrolled as a soldier unless he could trace his genealogy through an unbroken line back to Abraham, through Jacob and Isaac. To be a descendant from Abraham through Ishmael or through the sons of Keturah, Abraham's last wife, was not sufficient; the pedigree had to be from Abraham through Isaac and Jacob. There were many Egyptians and strangers that went along with the Israelites but they were not allowed to fight in the army, for every soldier had to be of pure blood through Israel and Jacob back to Abraham.

Here is a lesson for us. To be a true soldier of Christ we must be perfectly assured of our pedigree from God the Father through His Son Jesus, of whom Isaac was a type. Our natural pedigree is from Adam, and corresponds with the descendants of Abraham through Ishmael. Ishmael was born accord-

ing to the flesh, and our natural birth is of the same kind, and everything belonging to the flesh has been judged and condemned, and there is no salvation coming from Adam or from our natural birth. It is only by being born again of a supernatural life, of the resurrection power of Christ, that we have a Divine pedigree rooted in eternal life from the Father through His Son. This is why there are such multitudes claiming to be Christians who are not real soldiers of Christ, because they have never really known the second birth, and are not able to declare their pedigree with perfect assurance.

All the Mohammedans in Arabia are the descendants of Abraham through Ishmael, and they claim the promises were made to Abraham, but Scripture says that those promises were made to the seed of Isaac and Jacob. Now in the same way there are millions of false religionists who claim to be the children of God, and yet reject the atonement of Christ as the only basis of salvation. Now as the Jewish soldier had to trace his pedigree through Jacob and Isaac back to Abraham, so the only true Christian soldier is one who is born again of God the Father through Christ Jesus by virtue of His death and resurrection. Without the full assurance of the new birth there is no foundation for fellowship with God, for the baptism of the Holy Spirit, for growth in grace, or the successful conquest of evil spirits, and the obtaining of the kingdom of God. It is in connection with this Divine pedigree that Paul says, "Ye are all the children of God by faith in Christ Jesus. . . . have been baptised into Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 26-29).

In the next place every soldier was to pitch by his own standard. The arrangement of

### THE ARMY OF ISRAEL

was of the most beautiful order, and is described in the book of Numbers. The Tabernacle and the Levites occupied the centre of the camp. On the east

side were the tribes of Judah, Issachar, and Zebulun, with the lion on their standard, carried by the tribe of Judah. On the south were the tribes of Reuben, Simeon and Gad, with the picture of the ox on their standard, carried by the tribe of Reuben. On the west were the tribes of Ephraim, Manasseh, and Benjamin (all of them the descendants of Rachel) with the face of a man on their standard, carried by the tribe of Ephraim. On the north were the tribes of Dan, Asher, and Naphtali, with the eagle on their standard, carried by the tribe of Dan. You notice Joseph had two tribes, Ephraim and Manasseh, for the tribe of Levi had been selected to take the place of the firstborn, and were to serve in the

#### DUTIES OF THE TABERNACLE.

At the blowing of the long silver trumpet, every man of the six hundred thousand soldiers would know his standard, and where to put himself in the ranks, and what position he occupied toward the Tabernacle, and toward the banner under which he fought. All those standards set forth Christ, and the four standards correspond with the four Gospels. Matthew wrote the life of Christ as to His Kingship, which is the lion, and Mark wrote the life of Christ as a Servant, the humble ox, for sacrifice or service, and Luke wrote the life of Christ giving the longest Gospel account, setting forth pre-eminently His perfect humanity corresponding with the face of a man; and John wrote the life of Christ setting forth pre-eminently His Deity, and corresponding with the standard of the eagle. This all harmonises with what we read in Isaiah, Ezekiel, and the Book of Revelation concerning the four living creatures. In Revelation they are called four "beasts" in our common Bible, but it should be four "living creatures," for the word rendered "beasts" is the same word used where Christ says, "I give unto you eternal life," and hence should be rendered "living creatures." Christ is our Lion King, and Christ is our Sacrifice, the ox, the Lamb slain; and Christ is our Brother, the Son of man, a perfect Man born without sin and setting forth a spotless humanity; and He is our God, the Divine Eagle that soars infinitely above all other men, John in his Gospel revealing the inner life of Christ and His absolute Divinity more than any other Gospel writer. Matthew describing Christ as a King traces his pedigree to David and Abraham, Mark describing Christ as a Servant gives no pedigree at all. Luke describing Christ in His humanity traces His pedigree back to Adam, while John presenting Christ in His Deity overleaps all human pedigree and goes back into a past eternity, finding the pedigree of Christ in the bosom of the Father, from eternity. Now to be a true soldier of Christ we are to fight under Him as our standard, our standard of royalty, our standard of human character, and our standard of infinite Deity. Christ Himself is our standard of doctrine, and all religious teaching is heresy which is not in perfect agreement with Christ as a King, Christ as a Sacrifice, Christ as a Man, and Christ as God. And every teaching that is abroad in the land can be tested by bringing it to this standard.

Christ is also the standard of experience. His purity and love and manners and disposition and con-

duct form the only standard that is in this world of perfect integrity or holiness or conduct. There is not another character in all the world's history that is a standard of life except the Lord Jesus Christ. Furthermore no man can successfully fight the battle of life and overcome all evil and all evil spirits, except by uniting himself with Christ, and fighting in the same spirit that Christ had, and with the same perseverance. All the enemies that fought against Israel and against their standard correspond exactly with the enemies of Christ, and these are the foes we are to resist while fighting under our standard.

To serve our superiors is our duty; to serve our equals is our privilege; but to serve our inferiors is our glory. The latter is the mind of Christ in manifestation and reproduction.

#### ANONYMOUS GIFTS.

We acknowledge with gratitude the following gifts from anonymous donors:

To Work in General: Ipswich, 10/-.  
To Elim Foreign Missions: Acton sister, 10/-; Hastings Crusader, 10/-.

## Children's Bible Educator

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

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

**PROPHETIC VISIONS.** The books of Scripture in which the answers to the following questions may be found are placed in parentheses after the respective questions.

1. Who dreamed of the history of mankind as a beautiful image with feet of clay? (Daniel .....).
2. Who dreamed of the kingdoms of the world as so many wild beasts? (Daniel .....).
3. What monarch dreamed of the earth's orbit as represented by a cow? (Genesis .....).
4. What young man dreamed that the universe would bow to him, and saw it come true? (Genesis .....).

Number your answers according to the questions. Give in each case the name of the dreamer or seer, and add chapter and verses where the dream is narrated.

Answers should arrive by first post Monday, February 20th.

#### SOLUTION OF SCRIPTURE JUMBLE, FEBRUARY 3rd.

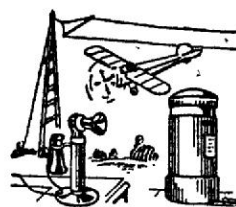
Answer: "Whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 14).

**Correct solutions were received from:** Iris Astill; F. Birch; Margaret Carridge; Marion Eldridge; Kathleen Ford; Amy Gale; Ada Greenslade; Joyce Gummer; D. V. Hale; Reg Hartley; George Hesling; Marjorie L. Hoare; Mary Hurst; Muriel Love; Joe McClenaghan; Henry Makin; Ruth Mileham; David Newington; Mary Noble; Jean Phillips; Melina Pipet; John Pearson; Kenneth Radford; Patty Rogers; Kezia Sheldon; Irene Spicer; Winnie Stares; Dorothy E. Stone; Joyce Trotter; Barbara R. Tizard; Dennis Wilkinson; Peter Wilkie; Marjorie Wiltshire; Alfred Yardley.

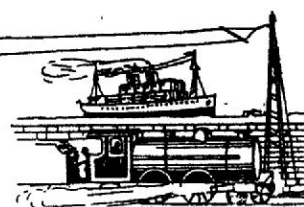
**Prize-winner for January:** Mary Noble, "Ranelagh," Dolphin Street, Herne Bay, to whom we send a copy of "Rebekah's Well."

**Special Mention:** Dennis Wilkinson.





## JOTTINGS FROM THE FOURSQUARE FAMILY



### Revival Follows the Spirit of Prayer—Campaign Endeavour

#### TWO WEEKS OF PRAYER.

**Southampton** (Pastor L. C. Quest). The study of Nehemiah and the re-building of the walls and gates of Jerusalem has been greatly enjoyed by the saints at Elim Tabernacle, Park Road, Freemantle, under the able ministry of the Pastor. Thus it was that in the spirit of Nehemiah, they entered upon the week designated for continuous prayer. Glory to God!—almost immediately the windows of heaven were opened, and our gracious Lord poured flood upon flood of Holy Ghost power upon them. The Spirit of God has descended continually, filling hungry souls and re-energising Spirit-filled saints. The out-pouring has been



Pastor  
L. C. Quest.

so great that it was felt necessary to set aside the following week also, and as the fervent prayers of the believers ascend heavenward, so the mighty blessing continues to fall. Hallelujah. During the first week seven saints were wonderfully filled with power, receiving the baptism of the Holy Ghost according to Acts ii. 4, one being a sister who had sought the Lord for five years for this marvellous experience.

The church was opened each day for silent prayer, while public prayer meetings are still being held, as well as meetings daily for those seeking the baptism of the Holy Ghost; all these gatherings are pregnant with the mighty power of God as He continues to move upon His people. The outstanding feature of this great outpouring is the joy of the Lord with which the saints are being continually flooded, and a great note of praise is mingled with the supplications for a continuance of this Holy Ghost blessing. All glory be to God!

#### MISSIONARY ZEAL.

**Plymouth** (Pastor J. Lees). It was the privilege of the Foursquare Gospels at Elim Tabernacle, Rendle Street, to be favoured recently with a visit from Pastor E. C. W. Boulton. The articles from his pen published in the "Elim Evangel" from time to time are always a source of blessing, so that it was a great pleasure to see and hear Pastor Boulton himself.

The Sunday morning was a hallowed time in the presence of the Lord. The Spirit of God was present searching the hearts of the redeemed as the preacher

spoke forth the message based on the great test of Abraham's faith.

On the Sunday afternoon Pastor Boulton spoke to the Sunday school scholars, and at the close of his address, when an appeal was made, a number of scholars signified their desire to serve the Lord Jesus.

A good congregation gathered in the evening to the Gospel service and the Word was faithfully preached.

On Monday evening again a large number gathered, including a company of saints from Devonport, and also some from Launceston (some twenty-five miles from Plymouth). This was the crowning service, and truly the Lord's people went away with their cups running over with joy. The choir rendered special items at the two evening services.

Another treat was in store for the people of Plymouth. The following Lord's Day Pastor and Mrs. George Thomas from Mexico visited the Tabernacle. Mr. Thomas delivered a blessed message from Romans xii. 1 in the morning. In the afternoon Mr. Thomas gave a very interesting address on Mexico and its people, to the Sunday school scholars.

At the evening service Mrs. Thomas told some of their experiences in the Mexican mission field, and of the work of grace wrought in so many hearts away in Mexico, reminding the saints at home how strong is our Lord to deliver, save, and keep all who call upon Him.

For the past few weeks Pastor Lees has been giving a series of addresses on Dispensational Truths, which has been very enlightening and a great blessing.

#### SPECIAL CAMPAIGN.

**Canning Town** (Pastor J. Robinson). Praise God for blessings received through the campaign conducted by Pastor D. Stockman, at Elim Hall, Bethell Avenue. His many and varied experiences during his Christian ministry have been most interesting and helpful to the saints at Canning Town. As they heard of God's goodness to fallen humanity, voices were raised in thanksgiving to Him. May we all have a greater zeal in that work which brings glory to His Name.

During the latter part of the campaign Pastor Deadman, who assists Pastor Stockman in his work for the Master, taught some new choruses, of which "The wide, wide world for Jesus," proved to be the favourite.

There was a large farewell service held in the Public Hall, prior to the revivalists leaving for Ireland, the meeting being convened by Pastor E. C. W. Boulton. The singing of the Crusader Choir and quartette, ably conducted

by Mr. Douglas Gray, was greatly appreciated by all.

A piano accordion was presented to Brother Stockman by Pastor Boulton, and dedicated to the service of the Lord. The above instrument was given to Pastor Stockman during his campaign in the Rathbone market. May God bless these brothers as they continue their work and labour of love in His vineyard.

#### DEEPER LIFE.

**Bangor** (Pastor F. J. Slemming). Since the coming to Bangor of Pastor F. J. Slemming, new life, fresh zeal and greater earnestness have been notable features at Elim Hall, Southwell Road. God is richly blessing his ministry, and under his powerful yet winning appeals precious souls are being won for God.

At the Sunday morning breaking-of-bread the spiritual life is being deepened, and the working of the Holy Spirit is becoming increasingly powerful. The saints are indeed feasting on rich dainties supplied by the slain and risen Lamb.

The Gospel messages at the Sunday evening services are listened to eagerly, and hearts are full of praise and thanksgiving, in that definite decisions have been made for Christ.

The Tuesday evening prayer meetings have been seasons of real blessing, and are helping members into "a closer walk with God."

The Bible studies on Friday evenings are proving sources of rich spiritual blessing, as under the guidance of the Pastor the people explore the mysteries of God's Word.

A specially convened assembly met recently to talk over methods of increasing service for the Master. Discussion, following upon suggestions put forward by the Pastor and others, was full and free. We are confident results will follow.

All sections of the work are progressing under the manifest blessing of God.

### Seed-Time and Harvest

The farmer is careful in tilling the soil in preparation for planting. During the growth of the crop he is careful to see that the weeds are kept out, and cultivation is given so that the fruitage should be the best. Is it not true that many of our prayers are not answered because of lack of preparation or cultivation of the heart?



# ELIM CRUSADER PAGE



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



**Battersea.** The Battersea Crusaders are still very hungry for more of God. Quite recently they have had times of refreshing at Crusader breaking-of-bread services where, shut in with God, they have experienced real foretastes of heaven. On a recent Sunday evening they took complete charge of the Gospel service. All received great joy of heart to see one hand raised to accept Jesus Christ.

The children's service on Thursday evenings is still progressing under the capable leadership of various Crusaders.

The old people in the hospital rejoice to see us month by month, and listen to the Word of Life that goes forth in song. Regularly every Sunday the congregation is welcomed by the smile and handshake of a cheery Crusader usher.

May the blessing of God rest upon every Crusader branch whose aim is the same as that of the Battersea Crusaders—the extension of God's kingdom and to bring the King back.—E.C.

**Ipswich.** Since sending in our last report the Lord has continued to bless our local Crusader branch. The services held each week, have been times when the Lord's presence has been wonderfully felt. We praise Him for the grace and strength He has bestowed, enabling us to do active service for Him.

One week we had an open Crusader night, when all friends were invited to come along to listen to the various items which had been arranged. One brother led the service, and another gave the message and Gospel appeal. This type of service is very popular at Ipswich, and this occasion proved to be no exception. At the conclusion of the service we sang, "When the roll is called up yonder, I'll be there." The smiling faces of those assembled bore witness to the fact that some day this hope would be a glorious realisation.

The following week the veterans of the assembly had charge of the service. This was indeed a glorious night. Our hearts were gladdened as we listened to the ringing testimonies of those who had given up all for Him, and who had in return received His best. Throughout the service it was clear to see that Jesus is the satisfying Portion of all who will accept Him, irrespective of age.

On Christmas Day we held a card service in the Garden Hall, our usual meeting place. This presented to us the opportunity of once again proclaiming the message of "Bethlehem's Manger," both in word and song. Considering the nature

of the day we feared that the congregation would be small. Great was our gratitude to God, for sending along such a goodly-sized congregation.

Last week we were privileged to have with us a missionary from the Tibetan Border attired in native costume. She told us of the work that is going on in this remote part of the Master's vineyard. Her message was very appealing, just inspiring us to pray more earnestly and persistently for those labouring for Him across the seas. After her message we held a brief prayer meeting, at which we prayed especially for the missionaries.

During the winter months our working bands have been busily engaged in the Master's service, and we are just pressing onward and heavenward, during the "little while which lies between."  
—H.M.C.

## GOD'S WONDERFUL BOOK (Psalm cxix. 129).

A certain Christian traveller was packing his suitcase when about to proceed on a journey, when he remarked to a friend: "There is still a little corner left open in which I desire to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn-book, a sharp sword, a small library, containing thirty volumes, all these articles must occupy a space of about three by two inches." "How are you going to manage that?" queried his friend, and the reply was, "Very easily, for the Bible contains all these things."

The most wonderful, the most marvellous book in all the literature of the world is the Bible, because it is God's own Book!

God's creatures are we, proceeding through this world of sin on our short pilgrim journey, and it is therefore necessary to know one thing, or at least inquire for it, and that is the way to heaven. God Himself has clearly shewn us the way even unto eternal life, and these directions are to be found in the Bible. This Book of God, therefore, is absolutely necessary on the pilgrim's journey as the Guide, which reveals 'unto fallen man the profoundest, the highest of all revelations: namely, the

love, grace and mercy of the triune God.

## NAMES OR NUMBERS?

A census official asked a woman at one house where he called, how many children she had. "Well," she said, "there's Willie and Henry and Martha and —." Then the census taker broke in with, "Oh, never mind the names, give me numbers." The interruption and the tone of it roused the mother's indignation. "They haven't got numbers," she said, "they all have names." Really, that census man had got so obsessed with numbers that he seemed to have forgotten that mothers do not number, they name.

It is the glory of love that it deals with individuals, and calls them by name. The picture Jesus gives of Himself in the tenth chapter of John is precious to us as we remember: "He calleth His own sheep by name, . . . and the sheep follow him; for they know His voice." "I am the Good Shepherd, and I know Mine own, and Mine own know Me" (R.V.) We like to think of that mutual knowledge of the Good Shepherd and His sheep. The individual is not a number, lost in the flock, but knows and is known.—J.E.W.

## EMOTION INSUFFICIENT

Many people think that the stirring of the emotions is a pleasant and even profitable thing. They forget that every such appeal and experience hardens unless it is given some lawful outlet in faith or work.

Dr. Maclaren illustrated that thus:

"I once heard that if you take a bit of phosphorus, bright as the blaze is, there drops from it a white ash that coats the wood, and makes it almost impossible to kindle the wood. And so, when the flaming conviction laid upon your heart has burnt itself out, it has coated the heart and it will be very difficult to kindle the light there again."

# Concise Comments & Interesting Items

**Religion and politics** are strangely mingled together in the public mind at present. Alongside tremendous political questions there is an urgent demand for the discussion of religious questions. One report even says that amidst the communists of Russia there is arising the discussion of vital religion. While the rulers are talking about the obliteration of the name and things of God within five years, there is declared to be an opposite tendency amongst a number in the rank and file. In some directions there is a distinct belief that a solid but more or less hidden revival is arising in the world. The popularity of the Oxford Group Movement is claimed to be one indication. We would say that if there is a revival at the present time it is of a very mixed character. In some directions the spiritual movement seems to be a Biblical one, but in other directions the Bible seems to have a back place.

**The only revival** that can be satisfying is one that will give men and women a great spiritual experience which can be explained, confirmed, and controlled by the Word of God. In the midst of every indication of revival we must stand firm in calling men and women back to a Bible inspired from cover to cover. Mr. Hugh Redwood in a fine article says: "The world is hungry for God as never before. But not the God of wrangling theologians, not the God of jealous, inimical sects, certainly not the God of churches which pay their ministers with revenues drawn from slum property. It seeks a God of infinite understanding, a

God whom despairing men can take at His word, a God who can lead us out of our present chaos, a God who will wipe the slate clean and give us all a new start."

**We sometimes wonder** if Mr. Redwood has yet seen the truth of the imminent return of the Lord Jesus. If not we pray that he may. For if the circulation of his books, "God in the slums," and "God in the Shadows," is any indication, then a book by him on "God and the Coming of His Son from Heaven," would have a tremendous influence in stirring up the Christian's hope—even the return of the Redeemer from glory, in glory, and unto glory.

It is interesting to know that Mr. Redwood's two books have attained a circulation of no less than half a million. "God in the Slums" has been translated into French, German, Spanish, Dutch, Czech, Swedish, Danish, Chinese, Japanese.

**One writer**—even with modernistic tendencies—says:

"Signs are not altogether lacking, at the moment, that we may be on the eve of one of the greatest revivals of religion that we have ever known. Throughout the country generally there is a feeling of keen disappointment at man's inability to solve our present problems without the inspiration of a religious incentive. People everywhere are eagerly looking for some ray of light to shine in the darkness, and that at least creates a popular mentality which may be more responsive to the religious appeal, than for a great number of past years. That

conclusion may not be inevitable, but it is certainly a possible one.

Within the churches, too, there are signs of renewed vitality. From many quarters reports are coming in of increasing congregations and of a deepening spiritual fervour amongst the people."

**But the revival we need** is lucidly expressed by one who says:

"The world's greatest need is a revival, and to have it we must have ministers full of the Holy Ghost, as Philip was, to preach the Word of God in demonstration of the Spirit and power. When it is preached in that way the Lord is sure to confirm it with signs following; and when the signs follow, a revival will spring up every time.

"Stressing doctrines and splitting hairs over non-essentials will not bring a revival. The teachings of science and modernism, evolution and spiritism, will never bring a revival. But the preaching of the living Word of God, backed up by faith and with the signs following, as at Samaria, will bring a revival in the face of all the opposing powers of hell. The great need of to-day is to preach the Word. Paul told Timothy to preach the Word; not theories and doctrines of men. Let us go back to preaching the Word, for it is more powerful and sharper than any two-edged sword. Philip preached Christ unto them. Paul says: 'But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God'"

## Come Just as You Are

**A**n old man who lived in the mountains lay dying, and asked one of his old companions to go for the minister. It was a few miles to the minister's house, and he found that the minister was away from home, and would not be back until to-morrow. He told the minister's wife that his old friend was dying, and she said, "Well, is there anything I can do?" "He wants to know how to be saved." "Tell him this: 'Christ Jesus came into the world to save sinners,' and if he comes to Christ as a sinner, He will never cast him out." "Ma'am," he said, "will you say that again; I want to get it straight?" "Christ Jesus came into the world to save sinners,' and if he will come to Him just as he is, he will not be turned away."

The old man went away, and as he was going up the hill towards home he said to himself, "I don't like that word 'sinners.' I don't think old Jack is such a bad man. He used to chop wood for the neighbours and go for the doctor when anyone was sick, and he's done a lot of good. When I get home I'm not going to tell it to him just like that."

So when he got there he said, "Jack, the minister wasn't home, but I saw his wife and she gave me the directions. She told me that Christ Jesus came into the world to save folks."

"Didn't she say 'sinners'?"

"Well, I guess that is what she did say, but I didn't want to call you a sinner; I thought 'folks' would be better—I stuck up for you."

"Abe, don't talk to me like that. Since you have been gone, my memory has been at work and carried me back to the time when I used to work with old Job Bitterman, and I remember he used to sing.

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
Oh, Lamb of God, I come, I come!

And I'm going to come just like that, and if that is the message, I can die happy."

Yes, that is the only way to come to Christ. So many come telling Him how good they are. On their own confession they have no need of His mercy. But they are not honest souls. If we come to Christ just as we are, we must come as sinners, and there is rich blessing for such.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

# 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.

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

## BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

**BRIGHTON**—Homely board-residence for business people, 22/- per week sharing (separate beds), or bed and breakfast 12/6 per week, very central; near Brighton Tabernacle, Dials, 8, Prestonville Road. B1201

**ELIM BIBLE COLLEGE**—Visitor, welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms, 42/- and 35/- per week. Apply The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4

**HERNE BAY**.—Comfortable apartments, clean; cooking and attendance; quietly situated, bed and breakfast £1 per week, or board-residence. Mrs Turner, 3, Park Road B971

**HOVE**—Rest House, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts; near sea, with or without board Mrs. Andrews, "Malmans," 37, Marmion Road. B1200

**HOVE**—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1264

**ISLE OF WIGHT, Shanklin**—Recommended by Elim pastors and workers. Mrs E Burrows, "Elim," St. Martin's Avenue, Shanklin, I O W B1202

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

**LONDON**—Lady thoroughly recommends comfortable, bright bed-sitting rooms; private bath, close Kensington Temple; quiet house overlooking gardens; excellent food and attention; moderate terms. 39, Holland Park Avenue, W.11. (Park 7838) B1203

**SHANKLIN**.—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine, quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1184

## HOUSES, FLATS, ETC., To Let and Wanted.

**BOSCOMBE**—Bed-sitting room to let, permanent, lady; Foursquare people; near assembly, no attendance, moderate. Box 262, "Elim Evangel" Office. B1265

**BRIGHTON**.—For sale, large house close to sea; 4 reception and 13 bedrooms; electric light, central heating, every modern convenience; beautifully furnished from top to bottom; admirably suited as Guest House. Box 252, "Elim Evangel" Office.

**HAMMERSMITH**—To let, furnished house, 1 reception room, kitchen, scullery, and 3 bedrooms; rent 30/- weekly. Apply Box 253, "Elim Evangel" Office

## TOURS.

**PALESTINE**, visiting Jaffa, Jerusalem, Bethlehem, Hebron, Sochoh (scene of fight between David and Goliath), Jericho, Dead Sea, Jordan, Amman (east of Jordan), Mizpah, Emmaus, Bethel, Shiloh, Shechem, Samaria, Carmel, Nazareth, Tiberias, Capernaum, Mt. Tabor, Cyprus, and Venice 8th May, 31 days, from 59 guineas. Details from Capt. R. M. Stephens, The Anchorage, Cooden Drive, Bexhill. B1253

## MISCELLANEOUS.

**URGENT**—Brother wishes to get into touch with a draughtsman, having knowledge of boat construction, draughts, etc. Enclose name of assembly. Box 261, "Elim Evangel" Office. B1259

## WITH CHRIST.

**CHIVERS**.—On January 28th, Leonard Chivers, age 84, one of the original members of Elim Church, Dowlais. Funeral conducted by Pastors S. J. Cooper and W. N. Brambleby

**LONE**.—On February 2nd, Jane Florence Lone, age 73, of Elim Hall, Rayleigh. Funeral conducted by Pastors J. C. N. Eaton and E. Stockley B1266

# Bible Picture Puzzles

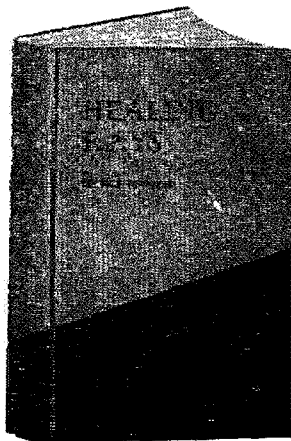
6d. net.  
(by post 9d)

Boys and girls will enjoy putting together these four beautiful full-colour pictures (10 pieces each). In picture box.

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# HEALING RAYS

By Principal GEORGE JEFFREYS



You must read this book to really understand the wonderful truth of Divine health and healing.

Cloth Boards, 3/6 (by post 4/-)  
Edition de luxe, 7/6 (by post 8/-)

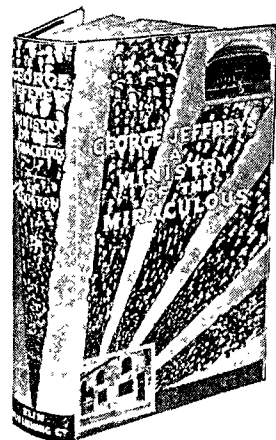
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# George Jeffreys— A Ministry of the Miraculous

By E. C. W. BOULTON

A thrilling account of the birth and growth of the Elim Work. 400 pages & 400 photos in addition makes it worth double the price.

Cloth Boards, with 2-colour jacket, 6/-  
(by post 6/9).



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