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FAREWELLS TO ELIM MISSIONARIES (see pp. 628, 629)

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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. 40

OCTOBER 6, 1933

Twopence

SAVIOUR

COMING KING

HEALER

BAPTISER

"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

"And Jesus went about . . . teaching . . . and preaching . . . and healing" (Matt. iv. 23).

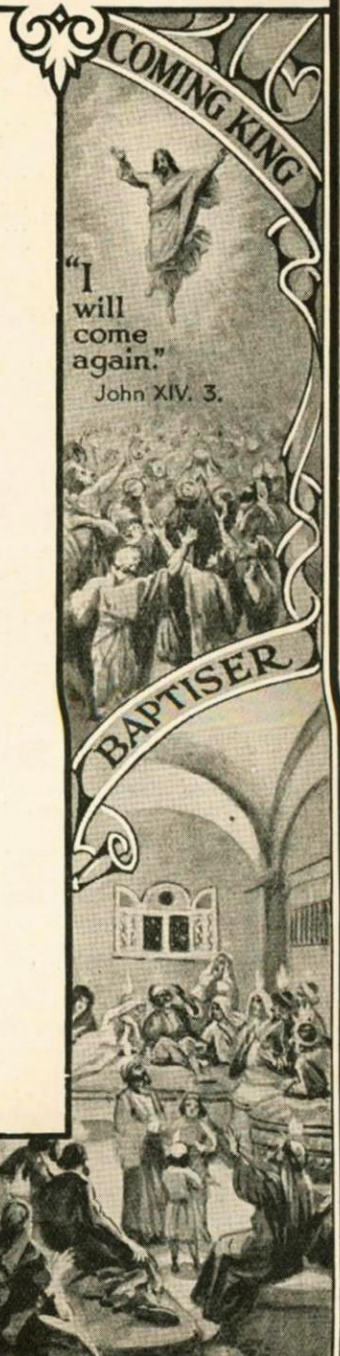
"I will;
be thou
clean."

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: 21, Clarence Road, Clapham Park, London, S.W. 4.

Secretary-General: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV. October 6, 1933 No. 40

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WATCH THESE DATES

ASHFORD, Kent. October 1. In the Adult School, Torrington Road; commencement of Foursquare Gospel services by Pastor Robert Smith.

BARNSELY. Commenced Oct. 1. Arcade Hall, Market Hill. Evangelistic Campaign by Pastor W. J. Hilliard.

CHELMSFORD. October 5. Elim Tabernacle, Mildmay Road. Special meeting at 7.30 p.m. Speaker: Pastor E. C. W. Boulton.

ELIM WOODLANDS. Oct. 7. Holiday Home re-union and open Saturday, 3.30 to 9 p.m. Meeting to be conducted by Pastor J. McWhirter.

INGATESTONE. October 4. Opening of new Elim Tabernacle, and Monthly Convention at 3 and 7. Speakers: Pastor E. C. W. Boulton and others.

IPSWICH. Sept. 30—Oct. 14. Y.M.C.A. Hut, Nacton Estate. Campaign by Evangelist A. Chuter.

IPSWICH. Oct. 28—31. Garden Hall, Mill Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

LETCWORTH. October 7. Elim Tabernacle, Norton Way. Visit of London Crusader Choir, 7.30 p.m.

NOTTINGHAM. Oct. 5—12. City Temple, Halifax Place. Annual Convention. Each week-night at 7.30. Sunday at 10.45, 3 and 6.30. Speakers: Pastors P. N. Corry, F. A. Farlow and L. Knipe. Convener: Pastor W. G. Channon.

Principal George Jeffreys and Revival Party's REVIVAL AND HEALING Campaign

in the

MARBLE HALL, SEACLIFF ROAD,
BANGOR

Commencing SUNDAY, OCTOBER 1st

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Continued from previous column.

ROCHESTER. Oct. 7—9. Elim Tabernacle, Star Hill. Bible School and Evangelistic Campaign by Principal P. G. Parker.

RYDE, I.O.W. Oct. 14—16. Elim Tabernacle, Warwick Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

SALISBURY. Commenced Sept. 24. City Hall, Scotts Lane. Revival and Healing Campaign by Evangelist T. W. Thomas.

WRENTHORPE, Wakefield. Oct. 14, 15. Fifth Anniversary, and opening of new hall by Pastor T. H. Jewitt, Leeds. Speakers: Pastors G. Miles and A. Maccullagh.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm 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. 40

OCTOBER 6, 1933

Fridays, Twopence

REVIVAL SCENES ON FAIR GROUND

Over 1,000 Conversions

Principal Jeffreys at Hull

By the Rev. F. G. CLOKE

WHAT a tremendous task, to try and describe a revival! My task is doomed to failure, for no pen of man can at any time fully describe the works of God. Describe the dew as a tiny drop of water on each blade of grass if you like; but how feeble the description of that gentle work of God, and how little is conveyed to the mind. You need to walk in the meadow in the early morning; the rising sun lights every tiny drop into a clear sparkling crystal; there is a sheen on every blade and leaf, and a perfume in the air that is refreshing and stimulating. If you have never walked in a dewy field, you have little idea of this gentle plan of God for the refreshing and renewing of nature. If you have had this pleasure, then you know something of this miracle and blessing.

This revival in Hull can be compared to the dew, and whilst I cannot hope to describe it in words, yet I desire to give you some little idea of God's blessing in this city during recent weeks. If you have been privileged to share in the Foursquare revival in your own city, town, or village, then you will glean more than I write, for your knowledge of God's blessing in your own district will interpret to your heart in

FULLER LANGUAGE

that which I write. If you have not yet had a share, then perhaps this report of revival in Hull will encourage you to pray more definitely for a revival in your church or city.

Time was when Hull was a stronghold for Methodism. Pioneer Methodist preachers had laboured here and God had blessed them mightily. Large church buildings arose in brief time; Methodist buildings became very numerous, some of them built but a few yards apart. Hull has known revival in the past, yet it is sad to report that Modernism and Higher Criticism have done a devastating work here. Empty churches, diminished congregations, and fainting hearts are to be found all over the city. Upon this parched and barren field the dew of revival has

fallen. Hallelujah! The Holy Ghost has come, refreshing the weary, convicting the wayward, and saving the repentant.

Foursquare people had been praying, and God blessed them by sending Principal George Jeffreys and the Revival Party. Willing hands were soon busy erecting the largest evangelistic tent in the land on the Hull Fair Ground. "Tent" seems an ill-fitting word to describe this spacious tabernacle where thousands gather to hear the Word of God. As soon as the meetings commenced the

POWER OF GOD FELL

upon preacher and congregation, and in the first meetings scores of men and women were born again and God's people from every denomination were awakened to the fact that God had visited them with revival. In a very few days that canvas tabernacle was filled, and ushers were busy carrying extra seats for others who were eager to hear the Word of God and share the good things He had sent. On Sunday evening hundreds of people were turned away from outside the tent, their faces sad because they could not gain admission.

In every revival there is singing. Every time God has breathed His blessing on the Church she has put off her dark robes of mourning and, arrayed in garments of praise, has lifted her heart to heaven in glad and joyous song. This Foursquare revival in Hull has set God's people singing. Every night Mr. Darragh and Mr. Edsor have led those vast congregations in praise until every reserve has been broken down, and every heart was expressing its praise and gladness. To these happy, singing people the Principal has ministered the Word of God in the power of the Holy Ghost. What wonderful messages have fallen on the ears and hearts of those great congregations night after night. Our beloved leader, moved by the Holy Ghost, has presented the Lord Jesus Christ as Saviour in such glowing, illuminating, and powerful sermons, that over a thousand have received

Christ as Saviour and Lord. So great has been the conviction resting on the people that as many as a hundred in one day have passed

FROM DEATH UNTO LIFE.

The blessing has not been confined to the tent, for among the crowds looking in over the raised canvas, hands have been raised, signifying their desire for salvation and life.

So definite has been the teaching on the baptism in the Holy Ghost, that a great hunger has been created in the hearts of these converts for more of God, and for a personal experience of the baptism in the Holy Ghost. Older Christians who have come into the tent from other denominations have been gripped by the clear and definite teaching, and have expressed themselves in almost the same words as the believers Paul discovered at Ephesus: "We have not so much as heard whether there be any Holy Ghost." Praise God there are now very many in Hull who have heard that God is pouring out the gift of the Holy Ghost. The converts have been led right away into the truth of the Lord's return. Of many of them it can now be said "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (I. Thess. i. 9, 10).

The afternoon services have been wonderful. In these gatherings Principal Jeffreys has preached the Word in relation to Divine healing. It has brought hope and cheer to hundreds, and many have been delivered from the bondage of years, and diseases of all kinds have been destroyed in the Name of the Lord. There is no opportunity here in this brief description to tell of all the

MIGHTY HEALINGS

that have taken place, but suffice it to say that diseases of ten, twenty, and even forty years' standing, have yielded to the touch of the Great Physician.

Each Sunday evening, following the Gospel service, we have gathered around the Lord's table. How can I describe those impressive, God-blessed meetings, and the canvas tabernacle full of hungry, eager hearts, longing to express their love to Christ and move nearer to Him; sometimes swayed by the Holy Ghost into rapturous song, at other times under the spell of the Spirit of God viewing afresh the place called Calvary, until every heart is hushed and quiet. Oh! how the Holy Ghost has moved upon those gatherings and revealed the Lord Jesus until hearts have been melted in love and adoration. I fancy I can hear that Spirit-filled singing now:

No more veil! God bids me enter
By the new and living way;
Not in trembling hope I venture,
Boldly I His call obey:
There with Him, my God, I meet;
God upon the mercy seat!

Who shall ever forget the impressive baptismal service, when a great number followed their Lord through the waters of baptism? What a tremendous crowd packed the tent;

EVERY AVAILABLE INCH

of space was filled, and through the apertures in the tent walls crowds who could not get into the tent watched the service and heard the Word. Before im-



Principal George Jeffreys' Revival Campaign, held in the Big Tent on the Hull Fair Ground, has attracted tremendous crowds, who have listened enthralled to his anointed ministry of the Word of God. Photograph shows part of the big congregation packing every available space. Signs and wonders became a daily occurrence during the campaign.

mersing the candidates, the Principal preached on water baptism, and fifty-one surrendered their lives to Christ. Hallelujah. The candidates facing the monster congregation testified to their salvation very briefly, yet with real assurance: "Thank God I am saved," or "I know I am saved." Down the ranks of believers it rang until the final group shouted almost in one voice: "Thank God I am saved." There was no doubt about their salvation. The platform had been converted into a miniature River Jordan and one after another was immersed by the Principal while the congregation sang their praise and expressed their joy. In this meeting another hundred signified their desire to be baptised at the first opportunity.

The tide of spiritual blessing is rising higher and higher with each service. To God be the glory for every bit of blessing. There are many homes in Hull to-day where praises are ascending to God for the Foursquare Gospel; homes that were once in the darkness of sin are now lighted by the Christ who has saved and liberated them. Parents are praising God for the salvation of sons and daughters, wives for the salvation of husbands, and whole families have been united and made one in Christ. Is it any wonder there is such joy in the meetings in this vast canvas tabernacle? Praise the dear Lord for such a glorious Gospel, and for the privilege of a share in this great outpouring.

Three Trees

By E. M. FRANCIS

FOR our study we shall take a perfect specimen of each tree. What an exquisite picture is an apple tree in blossom. The pretty, slightly perfumed pink and white flowers blending with the green leaves form a vision of loveliness that all must admire. And what promise of fruit! Whether pale green, or rosy red, or green and red, what an attractive fruit an apple naturally is. Spiritually the precious Word makes the apple-fruit live. Three times the fruit is mentioned. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. xxv. 11)—a seasonable fruit. "Comfort me with apples" (Song of Sol. ii. 5)—a satisfying fruit. "... The smell of thy nose like apples" (Song of Sol. vii. 8)—a fragrant fruit.

What a hopeful sight is a palm tree for the traveller in the desert. He is sure of shade and refreshment, and, whether it be

THE HAIRY COCOANUT

with its white meat and milk, or the date shining and luscious, both are equally welcome to the tired and thirsty wanderer. Psalm xcii. 12 says that "the righteous shall flourish like the palm tree"—erect, standing victoriously amid nature's foes.

What a pretty leaf a fig tree has, and such a pleasing colour. Can honey equal the sweetness of the fig? How very significant the budding of the fig tree at the present time. How practical, fruit first, abiding in Him—not dead works. How the prophets of Israel anticipated the time when every man would sit under his own fig tree in peace and safety.

The fruit of the Spirit corresponds beautifully to these

THREE TREES.

SOLOMON'S SONG II. 3.

Attractive in bud.	Love.
Perfumed in blossom.	Joy.
Perfect in leaf.	Peace.
Luscious in fruit.	Longsuffering.
Exquisite in form.	Gentleness.

SOLOMON'S SONG VII 7a.

Perfectly straight	Goodness.
Always green	Faith.
Luxuriant growth	Meekness.
Much fruit.	Temperance (Gal. v. 22).

SOLOMON'S SONG II. 13a.

Fruit first	Virtue.
Invitingly sweet.	Patience.
Great significance.	Godliness (II. Pet. i. 6, 6).

What is more attractive than love? what so perfumed as joy? what so perfect as peace? what so luscious as longsuffering? what so exquisite as gentleness?

What is straighter than goodness? what is fresher than active faith? what more luxuriant than meekness? what more fruitful than being temperate in all things?

Can virtue do ought else than bear fruit first? what is sweeter than patience? what is of greater significance than godliness?

In Psalm i. 3, and Jeremiah xvii. 8 the righteous man is likened to a tree, whose roots go down into the water, ever green, ever fruit-bearing. God grant that we may be such, so that we shall not be ashamed at His coming. Amen.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts:
To the Work in General: Belfast (Ravenhill), £1; Chelsea, 5/-.
To New Buildings Fund: Forest Gate, 5/-.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.

"Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them, so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence, 'This has been plastered.'"

The contention of Franklin was proved by the more luxuriant growth of the wheat. The same thing is brought out in the Christian life. It is not the say of profession, but the saintliness of practice, which shows the reality of faith in Christ.

Commended unto God

Valedictory Service held at Letchworth on the eve of Return to Nelspruit, South Africa, of
Pastor & Mrs. H. C. PHILLIPS

By DOROTHY E. M. SHAW

"COME ye yourselves apart and rest awhile." So says our Lord to those who have become wearied. But after the rest again comes the toil. Thus it is with Pastor and Mrs. Phillips who, for a few short months, have been in the homeland for rest.

A splendid work is going on in Africa—perhaps by many unheeded and by others unknown—but steadily and prayerfully souls are being saved and kept; churches, schools, etc., are being erected; children and adults are being educated; bodies are being healed. The darkness in Africa is intense, and the native being so slow of understanding makes the preaching of the Gospel a real fight, for it needs a constant flow of love, patience, and a deep-seated understanding, to send home to hearts benighted the message of life from above.

Those who have had any dealings with this dear brother and sister know them to be true lovers of souls: know too that they are both so gripped by the need of the people that they are willing to lay—yea and have laid—all on the altar that these "other sheep" might be brought in. To those at home goes out a yearning cry to help in the work in

the many ways possible. Many, too, will remember Mr. Francis, who has "stood by the stuff" during Mr. Phillips' absence from Nelspruit. This young brother sailed last year, and he is of great assistance in the work. It was long felt that there was a need for another white man and Mr. Francis is doubtless the right man for the job.

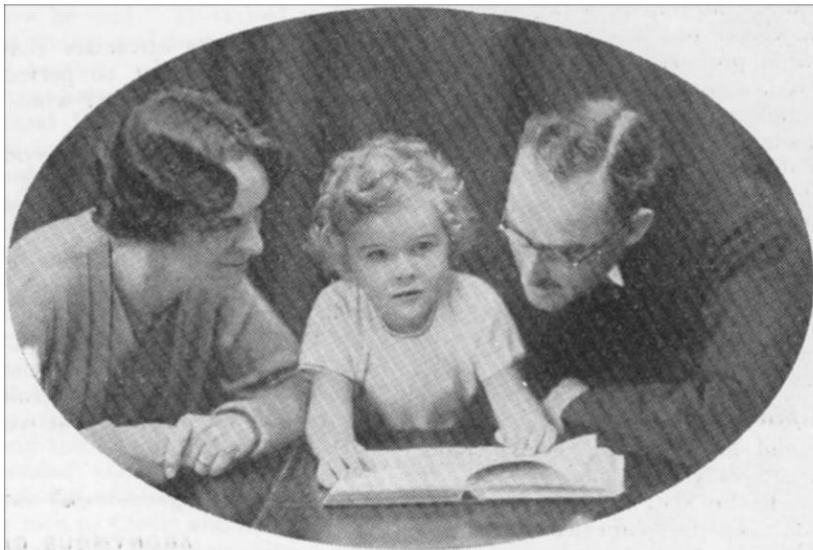
One great work is the teaching of native evangelists, as, due to the intensity and variety of superstition prevalent among the natives, it is felt that their own countrymen are best suited for coping with it wherever it is possible; and already a good work is going ahead and souls are being saved through the preaching of the native evangelists.

God has abundantly blessed them. Pastor John Hill opened the farewell meeting in prayer, and then handed over the remainder of the meeting to Pastor and Mrs. Phillips. The Tabernacle was well filled with friends who came to wish our brother and sister God-

speed. Mrs. Phillips sang "Africa, dark Africa," which made one's heart go out in sympathy to those in such absolute darkness. She then thanked all who had made it possible for them to lift up Jesus in that quarter of the earth, expressing gratitude to those who out of their poverty had given all. Whilst there was a touch of sadness prevalent at the gathering through the parting, Mrs. Phillips commented that also there was much praise due to the Lord. She then spoke a few words on I. Chron. xi. 19, saying that, like David, she felt unworthy to receive all that had been done because of the tremendous cost—unworthy to drink. She went on to comment on how Jesus emptied Himself that we might drink; "took upon Himself the form of a servant, and became obedient unto death, even the death of the cross." Emptied, not to please Himself, but God, who so loved the world that He gave His only begotten Son. God gave to a fallen world. God gave His best. He—Jesus—poured out His soul unto death. He was numbered with the transgressors and bare the sin of many. How then, can we do otherwise than give of our very best to Him?

Pastor H. C. Phillips then spoke. "I remember," he said, "about five-and-a-half years ago we read together the forty-sixth psalm. Since then God has been so true and has never failed, and again to-night we will read this same psalm . . . !

"I want just to leave a word with you, a word that the Apostle Paul left with the Ephesian Church. 'And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and give you an inheritance among all them which are sanctified' (Acts xx. 32). Recommended to God—that they should take God, and take the Word of His grace. People often recommend things. With all kinds of contrary advice, it is good to have a Book we can keep to. The Apostle Paul kept to the Book: 'I commend you to God and to the Word of His grace'—God every time. Sometimes a difficulty arises, and we think we can meet it ourselves, or go through it ourselves, but it is best to go to God. He knows all: He can do all: He has all power and



Pastor and Mrs. H. C. Phillips with their little son.

all health. When we get back to Africa we shall recommend God—that is our business.

“ Paul coupled God with the Book: ‘ I commend you to God and to the Word of His grace.’ Take the Word of God as well as God; it is able to build you up and give you an inheritance among all them that are sanctified. I thank God the Word of His grace is able to build you up. There is food in it; it makes us healthy Christians; it gives us an inheritance. It is beautiful to be numbered with the sanctified, numbered with the holy people, sanctified, washed in the blood of Christ. They have an inheritance; they are people with possessions—not here on earth but in heaven, an inheritance incorruptible, reserved (marked out) in heaven.

“ If we have God we are rich indeed. We have no desire to change places with anybody else, because we have God Himself, and we have the Word of God. Our lives should be filled with praise to Him. We have, too, something to give to others if we have God

and the Word of His grace—not gold or silver. Like Peter of old, we can say, ‘ Such as I have give I unto you.’ So I just commend you to God, and to the Word of His grace.

“ During the time we are separated—possibly years, and we do not know how many—nothing will give us greater joy than to hear how God is building you up and using you in His service, and we know He will bless you because you have given yourselves and your love to Him. May God bless everyone of you!

“ God be with you till we meet again ” was sung in closing, and after prayer personal farewells took place between Pastor and Mrs. Phillips and the saints present. So came the parting of the ways; yet, though our ways part here, we know that around the mercy-seat spirit may still blend with spirit.

Pastor and Mrs. H. C. Phillips were due to arrive at Nelspruit about 23rd September.

ANOTHER ELIM MISSIONARY SETS SAIL

Farewell Meeting at Croydon

[On September 14th, the farewell meeting to Miss Newsham, who has since sailed for India, was held in the Elim Tabernacle, Croydon, while Miss Ewens farewelled from the Tabernacle at Park Crescent, Clapham, some little time previously.]

WE have bidden God-speed to two missionaries who have left us inside a month's time to go forth to the far-off fields. Miss Ewens returned to India after a brief furlough, in which God's hand was marvellously upon her in restoring her to health, for the work she has commenced in Calcutta. Miss Newsham is just going forth from us for the first time to assist Miss Ewens and Miss Paint in the work in India, where God has already set His seal, and where we believe there are great possibilities for these three consecrated lives to be mightily used by Him, if He tarry, in the days to come.

Miss Ewens' farewell meeting took place at Clapham, at which she gave a stirring address. Mr. Chandra from Calcutta also spoke of the effective work our two missionaries are doing in that great city, and of how a non-Christian doctor had remarked to him that Miss Ewens had the “ real thing.”

Miss Ewens and Miss Paint have been greatly encouraged by the generous and sympathetic help shown towards them in the work by the members of the Chandra family.

One more tie to the fields in the lands beyond; one more reaper to stand the burden and heat of the day; one more harvester to help reap one portion in the lands of darkness. Do not think it was easy to go or even easy to send; there were difficulties to overcome and gates of brass to break down, but at last the reinforcement is under way and the ship is ploughing the trackless deep toward India.

Miss H. Newsham is known to many of us as a faithful witness for the Lord. At the Elim Camp, in the home, and in the assemblies round about Croydon her voice has been heard, and her long season of

preparation and waiting has been prayerfully watched. But at last—almost suddenly—the last link was severed and the saints who gathered at Croydon on a recent Thursday bade our sister a joyful farewell—joyful because they knew that God's seal had been manifest in the call and preparation of His child, and full of rejoicing because He who had called to go forth had supplied every need. There is a thrill in the knowledge that these dear workers go forth not only with joy, but with the certain knowledge that those in the homeland are pledged to stand by them in prayer.

To all who have the work of God on their heart we warmly commend our sisters, Miss M. B. Ewens, Miss Paint, and Miss H. Newsham, to their prayerful interest that they may be filled with all the fulness of God. Pray till it hurts; not simply prayer that remembers them, but prayer that fights through, so that the powers of darkness may be overthrown and that they may have power and liberty to speak the Word of God with boldness. A fellow missionary of many years' experience, a few moments before the farewell meeting was due to commence, wrote:

No rose-petalled pathway to walk on,
No velvety, grass-covered way;
But stones, and a desert and an outpost,
And a cross to carry away.
There's sin to be dealt with, and sinning,
There's a fight to be fought, just by you;
But there's glory ahead for the follower
And a vict'ry that is always true.
So pick up your armour and wear it,
Grip firmly the sword in your hand,
And the power that has called you to battle
Will see that you also can stand.

It is true, gloriously true, so carry on sisters. “ Greater is He that is in you than he that is in the world.”

The Religion of the Future

By W. A. NEWBERY

IT has become a national pastime, if not craze, to speculate regarding the religion of the future. Beneath the surface, however, the wise can perceive in this a desire for an altogether new religion. Possibly the desire is father to the thought, and this desire for a new religion is accentuated by true religion's demand for new men. The workman measures his handiwork with a rule, or standard of measurement marked off in feet and inches, yet he never makes the plea for a new system of measurement just because his piece of work measures five inches instead of the required six!

Now the Bible, which is the inspired Word of God, is the "standard of measurement" laid down once and for all by an Almighty God, by which men have been measured, are measured to-day, and will be in the future. Therefore, although H. G. Wells and others are asking for a new Bible to suit modern conditions,

FALSE STANDARDS

cannot make wrong into right, or mortal man into super man.

Again it is considered very learned and ultra-modern, in many religious circles especially, to bring Christ Jesus, who is the living Word of God, down to the level of the premier heathen teachers; able men, though some among them might have been, they were only men, unable, even if willing, to lift mankind higher. Christ Jesus, however, stands head and shoulders above the world's best teachers, even as Mount Everest towers above the hills that kneel about her feet. The Bible, too, the textbook of true religion, easily swallows the world's best books as the animated rod of Moses devoured the serpents of Pharaoh's magicians.

Let us suppose that some great mind, with wonderful ideas and high ideals among the sons of men, does create a new religion, complete with a new textbook or bible. Would not the whole matter be a complete farce? Can man create a universe? God said: "Let there be"—and there was. Has man the power to vindicate his own word, or the assurance that even the elements will obey the commands of his voice? Has man the power to give eternal life, or take the sting from death? Has God failed then, in wisdom or in foresight, in mercy or in love; that even the thought should rise in man of the need for a new faith?

When theologians, who ought to know better, speak of the "idea of God," it makes a Christian who is born of God's Spirit

GASP IN AMAZEMENT,

and ask the question—Do those men know God?

The fact remains, however, that the religious leaders of the day are responsible for the unbelief of thousands of sincere seekers after truth. The seekers turn

away in disgust from what they can see is obviously not the religion, in doctrine or in practice, of the New Testament, and therefore hope for the future to supply the need. Christ was, and is, the Light of the World. The light is to-day being hidden behind personal theories and practices. Formalism, modernism, and unreality, have given the man in the street, and in the pew, an impression that many of our ministers hardly believe themselves the things they are paid to teach. Present-day popular Christianity is definitely a failure, but the present-day conception of Christianity is a far different thing to the faith founded by Christ Jesus, and practised and proclaimed by His apostles.

Read once again the Gospels, and the Acts of the Apostles and contrast them with the writings of the modern apostles—and their acts too; and if the true faith and the popularised version could be given different titles, the uninitiated would imagine he was dealing with two distinct religions—and actually he is. No! it is not a new religion that is needed. but the

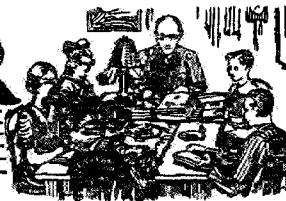
ORIGINAL FAITH

in all its purity of doctrine and manifestation of power. That brand of Christianity would again rock the very foundations of the earth.

Back to God! Back to a reliable, inspired Bible, without the probables and possibles of modern scholarship—so called. Back to the miraculous religion of the New Testament; for God is just the same to-day. Men will then be transformed, the sick will be healed, the lame will walk. Preachers with a message; and not afraid of public opinion or the purses of the wealthy. No dependence on gambling schemes to support the Church; but a clear cut from all doubtful things. Not giving forth flowery orations from the pulpits about everything in general and nothing in particular, but as ambassadors of a living God, giving to their hearers God's own message whether it offends or pleases; for the work of a minister of the Gospel is not to please man, but God. It is said, however, that those things were quite applicable to the first century but are unsuitable for the twentieth. That argument has proved itself to be futile, for where men have had the faith and courage to declare and practice *real* Christianity, the New Testament signs have followed their witness.

Is then a new religion necessary? No! but a reversion to the "faith once delivered to the saints" will bring us back to the spiritual Paradise so long unknown. Therefore the religion of the future must be the one God-given, once-given faith, otherwise it will never reach into or avail for the future. Truth alone will be able to stand the test of time and eternity. Listen! "Heaven and earth shall pass away, but My Words shall not pass away" said the Author and Finisher of that faith which is to be—the religion of the future.

FAMILY ALTAR



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

Sunday, October 8th. II. Kings v. 15-27.

"I will run after him, and take somewhat of him" (verse 20).

Wealth obtained falsely brings sorrow, not blessing. Better feed on bread and water and be honest than on chicken and grapes and be dishonest. Dishonesty never pays. It may brighten the immediate future for a few days, but it darkens the eternal future for ever. Enriching self out of revival blessing is a serious sin. Let everyone feel that the Gospel is free. We have God's promise of enough for our needs. We have no right to seek or expect more than our needs. Gehazi failed when he tried to get a little more than his master, Elisha, gave him. We likewise fail when we seek to get more than our Master, the Lord Jesus Christ, gives us.

Monday, October 9th. II. Kings vi. 1-14.

"And the iron did swim" (verse 6).

God still works miracles. The naturally impossible is still happening. Samuel Hadley, the drunkard, was converted—the iron did swim. Mary Slessor, a frail lady, opened thousands of miles in Africa to the Gospel of Christ—the iron did swim. A. B. Simpson's child was miraculously healed of diphtheria after anointing—the iron did swim. Mary Reed, suffering from leprosy, was preserved from its development in answer to prayer—the iron did swim. A poor man, George Muller, supported 2,000 children—the iron did swim. Does the iron ever swim in your life? It will if you trust God. God still makes iron to swim.

Tuesday, October 10th. II. Kings vi. 15-23.

"The mountain was full of horses and chariots of fire round about Elisha" (verse 17).

There is an invincible army round about us all. Angelic hosts surround the believer. The forces of evil are around us also, but the forces of light are far stronger than the forces of darkness. God does not encourage us to dwell too much upon the ministry of angels. Occasionally we are taught about angelic ministry. The glimpses we do get are wonderfully blessed. Yet, usually, scripture teaches us to have dealings only with the Master of the angels. The Triune God is the controller of the angels. It is unto the Father, the Son, and the Spirit, that we look. Yet it helps sometimes to get what Elisha got—a glimpse of the angel hosts who are sent forth to be ministers to those who are the heirs of salvation.

Wednesday, October 11th. II. Kings vii. 1-11.

"We do not well: this day is a day of good tidings, and we hold our peace" (verse 9).

Let the world know the good tidings that are for the world. Do not let us hug our knowledge of salvation to our own little hearts. If we have discovered the glad tidings that Jesus saves, then tell it out. If we have discovered the glad tidings that Jesus heals, then tell it out. That which has made you glad, communicate to others. Sit not in your own comfortable room and forget the Christless masses outside. Why should we feed when others are hungry? Why should we sing ourselves away to everlasting bliss when others are throwing themselves away to everlasting perdition? By word, by tract, by letter, pass on the message. There will be time to settle down when the harvest is gathered in. Until that time send forth the glad tidings of the heavenly Harvester.

Thursday, October 12th. II. Kings vii. 12-20.

"Let us send and see" (verse 13).

Some news seems too good to be true. But the better plan is to test it. When the Welsh revival broke out, many people felt that the reports received were impossible. But they sent and saw, and brought back glowing reports. Personal observation is far stronger than reports received from others. Do you doubt whether So-and-so has been saved? Then send and see. Do you doubt whether So-and-so has been healed? Then send and see. Don't be content with reports—whether good or bad: send and see. Test things. You may find things better than reported: or you may find the report exaggerated. Get hold of the exact truth, then you will be satisfied yourself and be a reliable witness to others. Get a reputation for reliability of judgment. If people discover that you are careful in forming judgments, that you send and see, then they will increasingly trust your testimony.

Friday, October 13th. II. Kings ix. 14-28.

"What hast thou to do with peace?" (verse 19).

Let us apply the question to ourselves. What hast thou to do with peace? In the midst of a busy business day, what hast thou to do with peace? In the multitude of home duties, what hast thou to do with peace? Rising up at five in the morning to see to the milking of the cows and the other manifold duties of the farm, what hast thou to do with peace? At the hospital with its wards full and patients calling for your attention, what hast thou to do with peace?

With sickness in the home, and shortness of work all around, what hast thou to do with peace? Thou canst have much to do with peace. Amidst all these pressing matters you can know the peace of God in your heart. You can have everything to do with peace. You can know the peace of God which passeth all understanding.

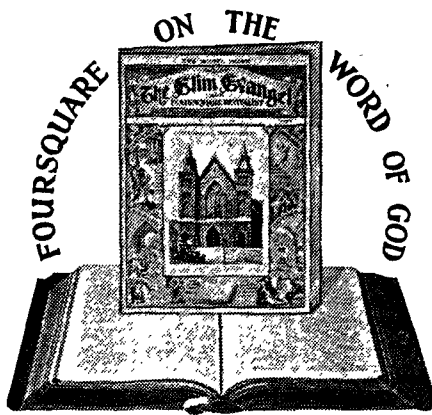
Saturday, October 14th. II. Kings x. 18-31.

"Thus Jehu destroyed Baal out of Israel" (verse 28).

To-day there are modern Baals invading the Christian home. Baal comes in with books, newspapers, gramophones, wireless, motors, cycles, friends, sport, and a number of other things. These things in themselves are not necessarily wrong, but when they bring into the home an atmosphere that deadens prayer, and forces the Word of God into a back place, then they are definitely wrong. There is perfect pleasure in the service of God. If we try to obtain our pleasures in any other way, then we are opening the door to Baal. Everything we do can be made to circle round the will of God. Such a home will not be dull; it will be the most delightful place on earth. If Baal has come into your home, then destroy Baal.

If you would find the true secret of spiritual success you need not seek for it in the admirableness of the plan, the shrewdness of the management, the numbers that subscribe, or the eloquence of the advocates. You might better seek in some very obscure chambers, some out-of-the-way corners, some closets with the door shut, where men or women kneel with their great-hearted and prevailing petitions, trusting not in themselves, but only in the Lord Almighty.—*Bishop Huntingdon.*

Peace is really rhythm: rhythm of colour is beauty: rhythm of sound is music: rhythm of action is power. Obedience is a rhythmic word: it means that we swing in rhythm with Him, and that makes music. And no finer music was ever made on earth, or heard in heaven. So this Lord Jesus comes to each one, and He says, "Take My yoke upon you. Bend your head, bend it anew. Bend your will all afresh and surrender to Me as your Master." If we might slip out very quietly and get away with the door shut, and the Book open, and the knee bent! It is like signing your name to a deed: and the thing is done.—*Dr. S. D. Gordon.*



EDITORIAL

Your Autumn Study.

WHAT are you going to study this autumn? We trust that the Bible will be your chief book. Have you considered studying the Bible through the Elim Bible College Correspondence School? Look at the announcements appearing on the inner cover of the *Evangel*, and prayerfully consider whether you should join. The school has been a blessing to many—it can be a blessing to you. One writes that *it has made the Bible a new book to him*. We recommend you to send to the Secretary for full particulars. If you join the school you will have no lack of occupation during the coming autumn and winter evenings.

Day of Prayer.

We would remind readers that the second Tuesday in each month is set apart as a day of prayer for the Elim work in all its branches; and invite their cooperation with us in this matter which concerns the Kingdom. The next day of prayer is Tuesday, October 10th.

A Link with South Africa.

In a recent issue we referred to the Full Gospel Church of South Africa, stating that its headquarters were at Durban. This was an error. The headquarters are at Benoni.

A Fish to Swallow Ten Jonahs.

ABOUT thirty years ago Professor Wiseman was saying that Jonah was a myth; that no whale could swallow Jonah; that a city of three days' journey called Nineveh was unknown; that Nineveh covered 800 acres. Now our Sunday school teachers who teach this lesson can join in God's laugh at these great professors. This is God's way of doing it.

In the year 1912 Captain Charles H. Thompson, of Miami, Florida, while fishing for tarpon from his steam yacht, saw the fin of a huge monster cut the water before them. He with three men launched their lifeboat and succeeded in harpooning it. For thirty-

nine hours that great sea monster dragged the lifeboat around, with no stops for sleep or refreshment. The steam yacht followed them as best it could, although at times the speed was terrific.

They threw into it five harpoons, and one hundred and fifty-one bullets were fired. When finally subdued, the thirty-ton yacht came alongside and hooked its anchor chain through its jaws. But it was only having a rest after thirty-nine hours of towing. With one blow of its immense tail it crushed the rudder and propeller of the steamboat. Finally a steam tug came to their assistance and towed the monster 110 miles into Miami. With a steam crane it was hauled upon the deck with still sufficient life to give one last bang with its tail, which demolished the deck-house and broke a man's leg.

Now for a few facts about that fish. It weighed 30,000 pounds. It was forty-five feet long and eight feet three inches thick. Its mouth was thirty-one inches high and thirty-eight inches wide. Its skin was three inches thick, and the bullets had barely pierced it. It had in its stomach whole, one fish weighing 1,500 pounds, besides a large cuttle-fish or octopus.

A full-grown man could stand upright in its stomach, and we have a picture of one man lying in its mouth, and another of two men sitting in its open jaws as in a swing hammock. It could easily have swallowed ten Jonahs. The United States Government sent expert scientists to embalm the skin. They used fifteen barrels of formaldehyde. Steel ribs were inserted and the fish has been mounted on the deck of a steamboat and exhibited. It is a pure fish, and not a mammal or whale, and the scientists who took out the skeleton claim that it was but a baby of its species.—*The Bible Student*.

Perfect Love.

Give me the love that suffers and is kind,
That envies not, nor vaunts its pride or fame,
Is not puffed up, does no discourtesy,
Is not provoked, nor seeks its own to claim.

Give me the love that thinks no evil thought,
Nor dwells complacent on another's sin,
But in the truth delights, and evermore
Still seeks the erring to the truth to win.

Give me the love that springs from holy faith,
And still believes although it cannot see;
That even for the hopeless hopes the best,
And loves because of what is yet to be.

Give me the love that all things sweetly bears,
Whate'er my Father's hand may choose to send;
Give me the love that patiently endures
The wrongs that come from human foe or friend.

There is but One can live or love like this:
The Christ-love from the living Christ must spring;
O Jesus, ever live Thy life in me,
And all Thy heaven of love and blessing bring.

The Anointing, and its Aftermath

A Sermon by the Rev. P. Le TISSIER (City Temple, Glasgow)

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him: and there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased. And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.—Mark i. 9-13:

THERE lies at the eastern end of the blue Mediterranean a pleasant and picturesque land; a land of vines and fig trees, of lordly cedars and olive groves; a land we call holy, because of its hallowed associations with the Saviour of mankind. Here is the theatre where a Divine drama, unparalleled and unprecedented in the annals of the world's history, was enacted. Here was born, and lived, and preached, and died, a wondrous Man whose influence has changed and revolutionised the whole course of the world, and One whose power is still among us transforming the hearts and lives of men and women. Born in a stable, apprenticed to a carpenter, clad in rough homespun, dwelling in a city of no reputation, the time drew near when He emerged from His long retirement and seclusion in Nazareth, to appear in His public official character as the Messiah.

John the Baptist was conducting one of his colossal baptismal services and crowds gathered from city, coast, and country to hear him. This fearless preacher did not pander to the Scribes and Pharisees, the ecclesiastics of his day, in order to ingratiate himself with them, and the result was electric. Judæa and the surrounding districts were in the throes of a glorious revival; sinners of the deepest dye, ungodly wretches, notorious scamps, harlots, thieves, extortioners, were being immersed, confessing their sins. We wonder just how often One "whom he knew not" had listened to his stern denunciations, his fiery eloquence, and impassioned oratory. Suddenly a strange expression flits over the face of the preacher, as his eyes rest upon one "fairer than the sons of men" standing by the waters' edge



Rev. P. Le Tissier.

SURVEYING THE IMPRESSIVE SCENE

with lovelit eyes and absorbed interest.

We may, like John, wonder that the sinless Son of God should submit to baptism. This initiatory rite was not a confession of guilt. Perish the thought! Mrs. Middleton Murray writes: "Whatever this Man was, He was the incarnation of honesty. He would have sought no baptism for the remission of sins, had He not been conscious of sin." We shudder even as we write such a ghastly assertion. Jesus knew no sin, hence needed no cleansing baptism. In this act of supreme surrender—for an identification of Christ with sinners is a sublime illustration of His humility

—Jesus stood before John, a candidate for baptism. Gently but authoritatively He overcame the Baptist's remonstrances, clothing His command in the form of a request: "Suffer it to be so now." "My mission on earth is to fulfil, not to violate the law." "I knew Him not," exclaims John, "but He that sent me to baptise with water, the same said unto me: 'Upon whom thou shalt see the Spirit descending and remaining upon Him, the same is He which baptiseth with the Holy Ghost,' and I saw and bare record that this is the Son of God."

Humility is that rare sweet root,
From which all other virtues shoot.

The humility of Christ runs like a rich vein of silver through the mine of the Gospels. He who voluntarily

IDENTIFIED HIMSELF WITH SINNERS

in the waters of the Jordan, bowed His regal head in meekness whenever the will of God demanded it, or the cause of righteousness called for it. His very humility invested Him with majesty. His lowliness made Him great. How ridiculous false pride and mock modesty make a man look. Naaman's egotism and foolish pride delayed his healing. He refused to dip in muddy Jordan, the same waters in which the Son of God allowed Himself to be adroitly plunged by John. Beloved, pray for humility! Humility and greatness of character are indissolubly linked together. To be humble and submissive in spirit, is to be great in the service of Christ. The obedient and humble believer in Christ may grace and adorn any position.

A delightful story is told of William Carey, the saintly missionary. This great character attended a civic reception given at Calcutta to the Viceroy. His Excellency was struck by the demeanour and appearance of the missionary. "Who is that gentleman?" he inquired, "Oh!" drawled one of the attendants, "that is Dr. Carey. He is professor of Sanscrit, Bengalee and Mahratta, in the college of Fort William. He was once a shoemaker." "Excuse me, my lord," interposed Carey, who had overheard the conversation, "I was only a cobbler."

The dramatic Jordan scene further discloses the obedience of Christ. Humility and obedience were twin peaks in His unblemished character.

The Holy Spirit has flung a veil of obscurity over the earlier life of Jesus. We know very little of the period of His babyhood and adolescence. One can visualise Him

A RADIANT PERSONALITY

in the home at Nazareth. According to traditional statements Joseph died while Jesus was yet fully

young. How lovingly and dutifully He would care for His mother—the noble Mary, who knew the pinch of poverty, and practised rigid economy to make both ends meet in her household. She is not forgotten even in her Son's supreme hour of suffering and woe. "John, behold thy mother!"—"Mother, behold thy son!" Did Jesus plan that Mary should take part in the first Pentecostal revival? His home was at Nazareth, John's home was in Jerusalem. So that disciple took her unto his own home (John xix. 27).

The Holy Spirit, the executive of the Godhead, whose office and prerogative it is to glorify Christ, would rivet the eyes of our hearts, not so much upon His flawless life and matchless ministry, but upon the closing drama of His days—the tragical scene enacted over nineteen hundred years ago on Calvary's cross; the event that shook heaven, earth, and hell.

Here at Christ's baptism, we catch a glimpse of the impression made upon His contemporaries during the thirty years preceding His public ministry. On the banks of the Jordan is avowed our Lord's spotless purity and sinless humanity. This glorious fundamental fact is attested by a triple witness—the Father, the Baptist, and the witness of His own heart.

John expostulates when Jesus approaches Him desiring baptism. "I have need to be baptised of thee!" Had Jesus been only an ordinary man, begotten from the loins of man, and not coming from the bosom of the Father, He would have replied thus: "Cousin John, you do not know my sinful, contrite heart, its

UNSANCTIFIED EMOTIONS,

its evil cogitations. You are not aware of the vagrant thoughts that I have so far effectually cloaked from the gaze of the onlooker." But Jesus had the testimony of His own heart, the corroboration of His own conscience, the witness of His own spirit. He was sublimely conscious of His Divine unity with God. John, who had summered and wintered with Him for thirty years, was hushed and awed in His presence. "I saw and bare record that this is the Son of God" (John i. 34). The Father, with oral utterance, declares His abounding delight in the filial devotion and dedication of His Son. "This is My beloved Son in whom I have found My delight." The blessed Holy Ghost descended from the skies in the form of a dove and rested upon Him.

Let us now consider the aftermath of the anointing and baptism of Christ. Mark records: "And immediately the Spirit driveth Him into the wilderness." Matthew writes: "Then was Jesus led up of the Spirit into the wilderness." The former refers to speed, the latter to the direction in which Christ was led by the Spirit. Mark i. 13: "And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts, and the angels ministered unto Him." Our Lord returned into Galilee in the power of the Spirit; the aftermath of the anointing resulted in a fuller accession of power. Note that His wilderness associates were from three representative worlds—the terrestrial, infernal and celestial.

1. *The Devil was there.*

One of the products of the twentieth century is a bold and blatant denial of the personality of Satan—

the arch-enemy of the soul. The terrible power of the adversary is under-estimated and under-rated on every hand. It is a proof of his skill and strategy, to conceal His nearness and to

WAYLAY THE WAYFARER

from his ambushment. The Scriptures verbally state that he is a person and not merely an agency of evil or a degrading principle. He possesses none of the attributes and grandeur assigned to him by Milton. On the contrary the sacred record discloses one who is fierce, ominous, repulsive—the enemy of Christ and the Christian.

There are three schools of thought which present conflicting views of the temptation; one assuming that the temptations were not real, but fictitious, theatrical stunts introduced into the Gospels for effect. A second school attributes His conflict to psychic forces, explaining away the threefold assault on the grounds of psychology and mental cogitations. A third school teaches that the temptation was not a personal attack, but the interposition of an evil principle. If Christ was assailed by an evil principle within and not by an evil person without, then He was not without sin. Denial of the personality of Satan invariably robs Christ of His Deity. Temptation or trial may come from two sources. "The Lord did tempt [test] Abraham." "Satan stood up against Israel" and tempted David to number the people. In one case, the object was to establish faith, in the other to subvert it. Through the agency of Satan, the arch fiend, Christ was tempted in all points like as we are, yet without sin. With all the venom of hate and the fury of hell, the enemy came forth to meet Him. It was an unequal combat. But if by subtle stratagem or fierce onslaught he could have tempted the Saviour to a single false step, the slightest deviation from the path of rectitude, He would have been a Saviour no longer. Praise God, on the battlefield where the first Adam succumbed, the last Adam remained victorious. The dwellers amidst Edenic splendours were seduced from their loyalty. In the wild wilderness the seductive snares of the fallen seraph were unavailing. Though the adversary lives, his power is broken, he has received his mortal stroke. Christ spoiled principalities and powers, and made a show of them openly, triumphing over them, by His cross.

O ye tempted followers of a tempted Lord you may expect temptation and trial. God has one Son without sin, but none without sorrow. It will intrude upon the secrecy of your pensive meditation, and waylay you amidst the din and dissonance of a crowded life. It will haunt you when you are happy, and harass when you are sad. No believer is

IMMUNE FROM TEMPTATION

from the outset of the Christian pilgrimage to its close. When overpowered by the sudden force of the enemy's attack, look to Christ. Let the atoner become your exemplar. Meet life's temptations in the manner in which He met His. He wore no talisman to preserve Him from harm, but He was armed with the Word of God. The enemy fled before the thrice-repeated: "It is written." With prayer on your lips

and in your heart, grasp the sword of the Spirit. Do not enter into an academical discussion with the Devil. Wield the sword in the Spirit's might and main, and find grace to help in time of need.

2. *Wild beasts were there.*

The Scriptures bring the humanity and divinity of Christ into close juxtaposition. As man He sleeps in Simon's boat; as God He rebukes the demoniacal power behind the elements. As man He sympathises and weeps with the sisters at Bethany; as God He summons the dead Lazarus to resume his mortal tenement. As man He is thirsty; as God He slakes the Samaritan's spiritual thirst. As a human He feels the pangs of hunger in the wilderness; because He is Divine wild beasts own His sway. The last Adam never laid down His sceptre of sovereignty. He is not cribbed, cabined or confined by any material laws he has made. He is above animate and inanimate creation. He reigns in every realm. Wonder of wonders, man's impious hands were laid upon One whom wild, ferocious beasts feared to approach. Gregory exclaims: "The heavens knew Him and forthwith sent out a star and a company of angels to sing His birth; the sea knew Him and made itself a way to be trodden by His feet; the earth knew Him and trembled at His dying; the sun knew Him and hid the rays of its light; the rocks knew Him, for they were rent in twain; Hades knew Him and gave up the dead it had received. But though

THE SENSELESS ELEMENTS

perceived Him to be their Lord, the hearts of the unbelieving Jews knew Him not as God and, harder than the very rocks, were not rent by repentance." In the presence of divinity, the animals feared to tread.

This is the King, whose presence will cause the desert to blossom as the rose, and in whose kingdom the lion, the leopard, and the lamb will lie down together.

3. *Angels came and ministered unto Him.*

Following the hasty retreat of the fallen fiend, faithful angels appeared and ministered unto the Son of Man. What form their ministrations took we do not know. The Scriptures are strangely silent on the subject. Methinks they fed Him with the bread of angels; or did they sing to Him such sweetly heavenly melodies as made Him quite forget His gnawing hunger pangs? The point is, the angels did not come during the temptation; they came after he had battled alone, and completely crushed temptation under foot. The angels had witnessed the attempt of Satan to seduce the Redeemer by temptation addressed to bodily appetites, to the love of power and to the desire for worldly possessions. Heaven had gazed upon the victorious issue. Satan had attacked on what he hoped might have proved to be the vulnerable spot. But the vigilance of the Saviour never relaxed; He regarded every diabolical proposal as unwarrantable. Satan was completely foiled, his subtlety and sophistry exposed. Not one hair's breadth did the Christ swerve in His allegiance to the Father above. Obediently He trod the clearly-defined path mapped out for His sacred feet. How comforting and consoling must have been the gentle ministry of angels. Heaven's angels are never sent ineptly. We leave the sorely tried but now triumphant One to their loving ministrations of healing and sympathy.

Leonardo da Vinci, the Italian painter, produced that wonderful picture of the Last Supper. He had worked on it for months. Finally he admitted some intimate friends to view it. One, in whose judgment he had great confidence, stood in rapt admiration, then said: "How wonderful is that golden cup in Christ's hand!" The artist seized a brush and daubed black paint over the cup. It had been the first attraction to the critic. Da Vinci wanted nothing to compete with Him whom he intended to portray for wooing the hearts of men.

Storms Surrounding

(To my esteemed friend and brother Pastor L. Morris.)

E.P.G. *Maestoso.* E. P. GRAHAME.

Copyright.

This chorus was written by Dr. E. P. Grahame during his recent campaign at Rochester.

Bible Study Helps

THE NEW LIFE.

Life is a Journey.

I will live it trustingly.
"Though I walk through the valley of the shadow . . . I will fear no evil, for Thou art with me" (Psalm xxiii. 4).

Life is a Task.

I will live it obediently
"We keep His commandments and do those things that are pleasing in His sight" (I. John iii. 22).

Life is a Mission.

I will live it helpfully.
"Be kind one to another, tender-hearted, forgiving one another" (Eph. iv. 32).

Life is a Contest.

I will live it earnestly.
"Watch ye, stand fast in the faith, quit you like men, be strong" (I. Cor. xvi. 13).

Life is a Battle.

I will live it courageously.
"Be strong and of a good courage, be not afraid . . . for the Lord thy God is with thee" (Joshua i. 9).

The Second Coming of Christ

By FRANK WYRE

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

THE statement has been made by a leading Presbyterian minister that "three-fourths of the Bible cannot be understood except as it is interpreted in the light of the truth of the second coming of the Lord Jesus Christ." That this statement is correct, is evident, when we observe that there are, approximately, 318 passages out of 260 chapters in the New Testament which refer to it, that most of the parables refer to it, each chapter in the two books of Thessalonians excepting one mentions it, the entire Book of Revelation, after the third chapter, cannot be rightly understood except as it is read in the

LIGHT OF THIS TRUTH,

and scores of Old Testament passages.

There are few who really understand this truth and to whom it has become a reality in their lives. This misunderstanding has been caused by two things. First, the vast majority of Christians have neglected to give this matter careful consideration and thorough study. Again, preachers have neglected to proclaim it from their pulpits; some, in fact, have openly opposed it. The writer believes that a truth that occupies such an important place in the Word of God should be studied and proclaimed by the Church of Christ. Paul exhorted Timothy in II. Timothy iv. 2, to "preach the Word," and surely in the light of this exhortation this truth of the second advent ought to be widely preached.

The object of this article is to try to clear up some of the misunderstanding relative to this truth, and with this in view we will consider the negative side of the matter.

Many people, when they hear of the second coming of Christ, think that it means the end of the world, or as they express it, "the end of time." That this is an erroneous idea is clearly proven when we remember that the Word plainly states that God's children are to

REIGN WITH HIM

on the earth when Jesus sets up His kingdom (read Rev. xx. 4-6). The Word also tells us of many other things that are to take place on the earth after the second coming of Christ occurs. Isaiah, in chapters xi. and xxxv., tells of wonderful changes that are to take place in the animal and vegetable worlds. The "lion and the lamb shall lie down together," and "the desert is to blossom as the rose." How could these things take place on the earth if the second coming of Christ were the "end of the world," or "the end of time."

The majority of people believe that the "second coming of Christ" and "death" are one and the same thing. How many times the expression found in John xiv. 3, "I will come again," has been used as a text for a funeral sermon. These precious words of the Lord Jesus Christ do not have the least re-

ference to death but do mean that He is coming again. Had we enough space we could give at least forty reasons that would prove beyond the shadow of a doubt that death and the coming of Christ are not the same. Read Revelation i. 7, Philipians iii. 20, 21, and Acts i. 11, and substitute the word "death" where mention is made of "Christ," and notice how ludicrous it makes these scriptures appear. The Word plainly teaches that there will be some of God's children, who, like Elijah and Enoch of old, will

NOT TASTE DEATH

but will be translated at the time of Christ's appearing (see I. Cor. xv. 51, 52; I. Thess. iv. 13-18). Notice also Jesus' words to Peter in John xxi. 20-23). Someone has very quaintly said "that those who are expecting the Lord to come are not looking for a hole in the ground but for a hole in the sky." When Christ comes He will undo what death has done.

Some believe that when the world is converted that that will fulfil the promises that refer to the second coming of our Lord. This theory is wrong because, among other reasons, it substitutes an "event" for a "person." It also overlooks passages in the Word like II. Thessalonians i. 7-10 which teach that there will be enemies of Christ on the earth when He comes again. How could there be enemies if all were saved? It would be well to notice at this point that the Bible nowhere teaches that the world will be converted in this present age and through the present spiritual agencies. This is the time of the "out-gathering," rather than the "ingathering" (read Acts xv. 14). We do not mean (as sometimes asserted by those who do not believe this truth) that the Gospel cannot save men, or that the death of Jesus was in vain, but we do mean that all men will not be saved. Salvation is conditional on the act of man's will.

The Holy Spirit came to

INDWELL THE CHURCH

on the day of Pentecost, but His coming at that time does not fulfil the promises made concerning the second coming of the Lord. The Holy Spirit and Jesus Christ are distinct personalities, and prophecies concerning the one could not be fulfilled by the other. Notice again, that scores of second coming promises are given through Paul, Peter and John after Pentecost. What need was there for these men to promise something that had already been fulfilled?

The foundation of this theory has been the erroneous idea that the Church and Kingdom are the same. There is not a single line of Scripture to prove this. Jesus is never called the King of the Church, but is called the Head of the Church. When He comes again He will not come as Saviour, or as Head of the Church, but as King.

When a sinner is converted he comes to Christ, but when the second advent of the Lord takes place, Christ will come for the converted one. The promise in John xiv. 3 is that when He comes He will

RECEIVE US UNTO HIMSELF.

Many have taught that the promises of the second coming were fulfilled when, in A.D. 70, the Roman army under the leadership of the Emperor Titus destroyed the Holy City. They do not therefore, look for a future fulfilment of those promises. The writer believes that this is the most dishonourable interpretation that can be given to these precious promises concerning the blessed hope. We read in Matthew xxiv. 30, 31, that the Son of man is coming in power and great glory, and will be accompanied by the angels. For this promise to have had its fulfilment in the destruction of Jerusalem we are compelled to substitute Titus the heathen emperor for the Lord Jesus Christ, and his horde of heathen followers for the angels of God. How many are ready to make the substitution? The Book of Revelation was written a number of years after the destruction of Jerusalem, yet there are many

promises in Revelation concerning the coming of the Lord.

Many see in such occurrences as earthquakes and other catastrophes, the fulfilment of the Scriptures that tell of judgment that will

ACCOMPANY THE SECOND ADVENT;

but according to the Word the judgment that will be revealed at the time will be world-wide.

There is no need for anyone to be in the dark about this wonderful truth that is so plainly taught in the Word of God. C. H. Spurgeon was once asked what a certain verse of scripture meant. He replied, "It means what it says." He was then asked, "What does it say?" He replied, "It says what it means." Reader, that is just the attitude for you to take toward the passages in the Word that deal with the second coming of Christ. When the Word says that He is coming again, it means that His coming will be personal, literal, and visible. Among the last words He spoke to John on Patmos were these, "Surely I come quickly." May John's prayer be ours, "Even so, come, Lord Jesus."

Conscience

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

ONE of the most important and wonderful gifts of God to mankind is the conscience. It is that spiritual organ by means of which the Holy Spirits convicts the world of sin; and when anyone yields to this conviction, He cleanses the conscience, through the blood of Christ, "from dead works to serve the living God" (Heb. ix. 14).

The conscience is a common gift to all mankind. It condemns a man for doing what he knows to be wrong, and for not doing what he knows to be right. It knows by nature, therefore, exactly what the man knows himself, and no more. But it is not a part of the self or *ego* because it

CONDEMNS SELF AND SELFISHNESS.

It is therefore rightly named conscience; that is a fellow or joint knowledge.

The conscience can be perverted by false teaching, as was that of Saul of Tarsus when he thought that he ought to persecute the saints, and endeavour to uproot the Church (Acts xxvi. 9, 10). His conscience approved this even while he was doing it (Acts xxiii. 1). And there were many like him among the Jews (Rom. x. 2), who in their zeal for God persecuted the saints, thinking that thereby they were doing service to God (John xvi. 2).

There are some who profess to "know God," but their conscience is defiled, so that "by their works they deny Him, being abominable and disobedient, and unto every good work reprobate."

There are others, if possible worse than they, who have their conscience cauterised (I. Tim. iv. 2, Gr.) so that they are past feeling, given up to evil passions and licentiousness, "twice dead, plucked up by the roots."

But those who come to Christ may have their hearts sprinkled from an evil conscience, so that they have no more conscience of sins (Hebrews x. 2, 22). The conscience having been purified by the blood of Christ (Heb. ix. 14), may be kept pure (II. Tim. i. 3). Every true Christian should be able to affirm with Paul that "herein do I exercise myself to have always a conscience void of offence toward God and toward man."

There can be no fruitfulness apart from a pure conscience. Conscience is the seat of faith; and if the conscience is defiled, faith must be weak (I. Tim. iii. 9), wavering, and unstable; so that it cannot receive "anything of the Lord" (James i. 6, 8). Answer to prayer, therefore, depends upon the answer of a good conscience towards God, "because we do the things that are pleasing in His sight." Asking what we will is conditioned on "keeping His commandments."

The cleansed conscience not only testifies against the evil, but also commends the good, so that all who have a pure conscience can say with Paul: "Our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, by the grace of God, we have behaved ourselves in the world" (II. Cor. i. 12).

Many are perplexed as to the Spirit's guidance, but even a child understands the voice of conscience; and when we know that this is the very organ of the inner man, which the Spirit uses to teach us "all things," and to lead us into "all truth," the matter of

GUIDANCE BECOMES EXTREMELY SIMPLE.

On all points we are to listen to the voice of God in a pure conscience (Rom. ix. 1).

Our bodies are the temples of the Holy Ghost; our soul is the holy place; our spirit is the holy of holies; the conscience is the ark of the testimony, for it is the mind and heart of inward man, in which God's holy law is written, just as it was originally written by the finger of God on the tables of stone (Heb. x. 16).

The Shekinah light, which was over the ark in the most Holy Place, represents the light of God in the conscience (John i. 8).

It is of this place that God promises: "There will I meet with thee, and commune with thee from

above the mercyseat," the *propitiatory*, type of Christ Himself, between the two cherubim which are upon the ark of the testimony [conscience] (Exodus xxv. 22).

It is here that God dwells "between the cherubim" (Psalm lxxx. 1), and it is from the mercyseat upon the ark of testimony (conscience) that I may continually hear His voice, speaking directly to me as He did to Moses (Num. vii. 89); but more especially when we go into the secret place to worship Him in Spirit and in truth, and wait in silent adoration.

Concise Comments & Interesting Items

The leper population of the world is the subject of a very sad yet interesting article in the "Moody Monthly." It says:

"A quarter of a century ago the leper population of the world was put at one million, a decade or two later at two millions, and recently at three millions. And still more recently, Dr. Robert G. Cochrane, medical adviser to the Mission to Lepers, London, and general secretary of the British Empire Leprosy Relief Association, made the astonishing statement, 'There probably are about ten million of lepers in the world.'"

A company of Christian leper women in an asylum in China covenanted together to pray twelve hours a day in relays, and the burden of their prayer was the conversion of all the people of China. A visitor remarked on this devotion to the superintendent, who explained, "Lepers respond to the Gospel more eagerly than any other people."

The amazing growth of Tel Aviv, Palestine, is vaguely known to many. The following, taken from the "Moody Bible Institute Monthly," helps to set forth that growth in a concise manner:

"Tel Aviv, Palestine, enjoys the distinction of being the only all-Jewish city in the world. It is practically 100 per cent Jewish, for out of a population of 45,000 only 240 residents are not Jews. Only Hebrew is spoken. Dr. Milton J. Rosen, Harvard professor, essayed a conversation with a small boy on the streets of Tel Aviv. To his surprise, the lad refused to speak English, and kept repeating 'Rak Ivrith' (only Hebrew). Dr. Rosen asked him why he spoke only Hebrew. With a saucy look and confident expectation that his answer would be annihilating, the boy asked in the Hebrew tongue, 'Isn't it the language that God speaks?'

"Jewish ceremonials and holidays hold sway as nowhere else. With the approach of twilight on Friday the Shofar is blown, and stores, factories, even bus lines cease. There are both public and private schools for general instruction, arts, music, and trades. Herzliah School has 800 students, and its graduates are ad-

mitted to colleges in Europe and America."

Revival is taking place in China. Mr. Leynse of the Presbyterian Mission writes:

"We have seen audiences of 1,500 kneeling in united prayer. Never before have we seen church members so burdened with passion for souls. Seventy-six volunteer evangelistic bands have been formed. During these weeks a large number of church members brought small packages of food to the afternoon meetings so that they could keep their seats for the evening meetings. Mothers rose at 4 a.m. so as to have household duties taken care of in time for the morning session. Fathers took their turn in looking after the children, and whole families decided to do without warm meals, so that the mothers could go to every meeting.

"The evangelists preached in arresting simplicity with a definite aim in mind, in a complete surrender to the Spirit. Their sermons were a revelation of the Chinese application of evangelistic methods. They did not snatch Bible texts from here and there, but explained the Scripture in words and pictures on the blackboard, chapter after chapter. A whole chapter was put into a sermon, so that the harmony of the Word became clear to the audience. Between meetings our living room, dining room, hall, study, even upstairs bedrooms were converted into sanctuaries where burdened souls knelt to find salvation."

Militant preparations are still proceeding:

"The Belgian Government intends to completely re-organise the fortifications along the German frontier. The forts of Namur and Liege as well as the Antwerp defences, which were all battered down by German artillery in 1914, will be rebuilt and made as up-to-date as the new French fortifications." Germany is pressing for equality of armaments. France has built a string of fortifications along her eastern frontier. The Little Entente (Czecho-Slovakia, Jugo-Slavia, and Roumania), with fear hanging over their heads like a sword of Damocles, are arm-

ing themselves. Poland is already armed to the teeth; Japan is demanding a larger navy. America has planned for a larger navy. So the story goes on. Amidst it all we look for the Prince of Peace.

One missionary, the Rev. George W. Rhoad, has for five years been a missionary in Abyssinia. He says that five years ago there were no mission stations in the whole land. Now there are several. He describes his first meeting with the King of Abyssinia thus:

"Well, I had not been making speeches to kings. It is bad enough to preach a sermon with the teacher of homiletics present in the classroom. However, I delivered my address. I do not know all I said, but I remember this in closing:

"Your Majesty, by the grace of God I believe myself separated unto the witnessing of the message of His love to your people. For twenty-five years, in the lands that adjoin yours to the south, I have seen it work its transformation. Then the report of the need of unreached tribes of your great land gripped our soul, and, that we might bring to them the message of life that is through faith in Him, we present ourselves before you, entreating your kind reception. And, that Christ may be glorified, we offer you our lives as we have offered them to Christ. We seek nothing for ourselves. We but entreat the privilege of giving ourselves that they may live."

"His Majesty's head dropped, and when he raised it, there were tears in his eyes, and he rose from his throne, and stepping down, stretched forth his hand and said,

"Many have come to my kingdom for the wealth within it. You are the first that have come to give; and of such as you have, may God open the heart of my people to receive. As lies within my power, such noble effort it shall ever be my pleasure to aid."

"Oh, the grace of God! They said there was no getting in, and here the monarch of all those millions saying, 'As lies within my power, such noble effort it shall ever be my pleasure to aid.' Do you wonder we were strengthened of heart to face our task?"

Fanaticism

By R. E. McALISTER

MOST people have a wrong conception of what fanaticism really is. They regard fanatical people as those who are not right with God, but the fact of the matter is, everyone has a capacity for fanaticism, and there is no Christian but has at some time had fanatical ideas regarding the Word of God. To emphasise any portion of Scripture to the exclusion of other scriptures of equal importance dealing with the same subject, but dealing with different phases of the subject, is to all intents and purposes error. We have no right to come to our conclusion regarding any subject in the Bible until we examine all the Scriptures dealing with the subject.

Some people emphasise the grace of God to the exclusion of man's part in the plan of salvation. I have heard people state that since God had given Paul

A FULL REVELATION

of the Gospel of Jesus Christ, that repentance was no longer necessary, that the only condition now for salvation was faith in the Lord Jesus Christ. This is not a correct view. No matter what change God should make, He could never do away with repentance, for the reason that repentance is a Divine necessity growing out of the nature of the case. Repentance is the act of a sinful man turning to a holy God, and just so long as God remains holy, and men in their natural condition are sinful, it will be necessary, in order for a man to come to God, to repent. So because of the nature of the case it is absolutely impossible to do away with repentance or with the doctrine of repentance.

Again, some people emphasise the imputed righteousness of Jesus Christ to the believer to the exclusion of the imparted righteousness, but the Bible affirms both as necessary. The imputed righteousness of Jesus Christ has to do with the believer's standing. He is complete in Christ. The imparted righteousness has to do with his state. The believer's standing in Christ through the finished work of Calvary, through the imputed righteousness of Christ, is one thing; but the imparted righteousness of Jesus Christ is a continuous work of the Holy Spirit within the heart: "It is God which worketh in you . . . to do of His good pleasure" (Phil. ii. 13).

Regarding the law, we know that the New Testament clearly teaches that Jesus Christ fulfilled the law, and that the law is done away, absolutely and completely, and that believers are not under the law, but under grace. But the Scripture asks the question, "What then shall we say? Shall we continue in sin that grace may abound? God forbid." Although the law was done away in its technical aspect and as commandment, yet the principles of the law, which involved righteousness or

RIGHT DOING TOWARDS GOD AND MAN

are carried through into the New Testament as an underlying principle; and believers, through the power of the Divine Spirit, fulfil the righteousness of the

law. For instance: The law stated, "Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not commit adultery." All these things involved a moral principle. Either with or without law they still retain a moral principle and that moral principle never could be changed. It never could be made legally right to steal; it never could be made legally right to bear false witness; it never could be made legally right to kill: because all these things involve moral principles. Anything that involves moral principle cannot legally be altered, and while we are not under the law as the law, we are under the principles which govern a right moral attitude towards God and man. There was one commandment that could be legally changed, and that was regarding the sabbath day. "Remember the sabbath day to keep it holy." It was a memorial of the finished work of God in creation. It involved no moral principles. It could be legally changed and it was legally changed from Saturday to Sunday. Believers do not keep the sabbath. They keep the first day of the week, in commemoration of the new order of things under the Gospel Dispensation.

The spiritual kingdom is governed by laws just as accurate as the laws that govern the natural kingdom. The natural kingdom is governed by certain natural laws. You plant any seed in the ground, and because of

THE LAWS OF NATURE,

that seed will germinate and grow and mature. So the laws of the spiritual kingdom are operated. For instance, when a man repents of his sin and believes on the Lord Jesus Christ, the spiritual law of the kingdom effects his conversion. He is born again. There is not power enough in earth or hell to stop it. It is automatic and instantaneous the moment he meets the conditions. So with many other things in the spiritual realm. It is governed by accurate laws.

That being the case, we can account for miraculous things happening through individuals that are fanatical. They may be fanatical on many lines, yet because they meet certain laws in the spiritual kingdom, they bring certain things to pass. A fanatic can always point to incidents here and there where supernatural things took place, and generally tries to prove that everything he does is right because certain things are right; but although certain things are right, and were brought about by meeting laws of the spiritual kingdom, it does not follow that everything is right. That can be proved over and over by experience. Seventy-five per cent of what he does may be fanatical, while yet twenty-five per cent may be true and in harmony with God's kingdom because he has met certain laws along these lines.

It is a great mistake to make precedent out of the extraordinary in life. The extraordinary does happen occasionally, but is not the general rule. It is the exception to the rule. To illustrate, we take Elijah when he was fed by the ravens at the brook. Sup-

pose Elijah had made precedent out of that incident and said: "Now I don't need to work any more. This is a fine way to be cared for, I will trust in the ravens to feed me." That would have been fanaticism. Elijah's

CIRCUMSTANCES AND ENVIRONMENT

made necessary the extraordinary intervention of God in the matter of sustaining his life. God did so. But as soon as the environment and circumstances which were extraordinary are removed, God's extraordinary intervention ceases.

Again, Elijah was sent to the widow, who was gathering a few sticks to make a cake for herself and her son and then death faced them. Elijah told her to prepare a cake for him first. When she did so, she found that the meal in the barrel did not diminish. The circumstances were extraordinary. God intervened in a supernatural way for His own glory. But that was the only widow that was cared for in that way. A precedent could not be made of it. Suppose Elijah had gone to all the widows in the community and tried to put the same thing into practice, he would have absolutely failed, because their circumstances did not warrant the intervention of God in a supernatural way. Elijah, in circumstances similar, filled the widow's pot with oil, but that only happened once in a lifetime.

Paul, after shipwreck, coming to the island and making a fire, a viper fastened on his hand. He shook it off into the fire and received no harm, and the barbarous people, when they saw it, said, "He is a god," and it brought about a great revival on the island. That was another case of God's supernatural intervention in an extraordinary way.

But suppose Paul had, of his own will, on another occasion picked up a serpent, what would have happened? It would very likely have bitten him and been the means of his death. People try to sustain a prestige in the natural, which according to the very nature of the case, demands the supernatural; and by so doing they fail, and bring reproach and disgrace upon the work of God. God can, however, make a hole in a stone wall. He can level the stone wall

right to the ground. He did so in the case of the children of Israel, but He didn't do it by telling them to jump against it. He did it by telling them to blow the horn. They blew the horn, and God levelled the wall. God is not leading us or telling us to do fanatical things. People can be fanatical along many lines. For instance: You can be fanatical along the line of finances. I knew many who have read George Muller's book. He conducted the large orphanage, and in answer to prayer God gave him millions of pounds. His circumstances warranted it. He was responsible for feeding thousands of children, and God answered his prayer. There are many people to-day trying to trust God for finances, when they should go to work and do an honest day's work and care for their needs, and to trust God under circumstances like that for finances, is fanaticism.

People can be fanatical along the line of Divine healing. There are times when God, in answer to prayer, comes forth and does supernatural things, and because faith is imparted to us, we can be almost reckless in our attitude; but if we

MAKE A PRECEDENT

of it and try to sustain our reputation as being capable of doing supernatural things, we fail absolutely. Supernatural things cannot be accomplished in the natural. God does these supernatural things, but we must not make precedents of them. For instance: When Paul was preaching one night, a man fell out of the window, and was brought up dead. Paul laid his hands on him, and he was brought to life again. Suppose that Paul said, "Now this is a fine way to get conviction on the people and to prove that God is in our midst, let us try it again." He would have failed absolutely. Only a very few times in the experience of the twelve apostles was anyone raised from the dead. It was exceptional. It was not the regular order of things.

People can also be fanatical in their leadings. All our leadings will stand intelligent investigation, and if they cannot stand intelligent investigation, they ought to be laid aside.

On Different Tracks

TWO gentlemen were riding in a railway train one day some years ago. One had trusted the Lord Jesus as his Saviour. The other thought people could be good enough to win a place in heaven without a Redeemer at all. After some talk he said to the first mentioned; "You orthodox (that is, people of right doctrine) have among you born-again souls, as you call them, who often misbehave. On the other hand there are some unbelievers who are very good and kind. Now what is the difference between a poor Christian and a good unbeliever?"

It happened that just then they were on a part of the line where two tracks ran side by side for a mile and then branched off. A train was moving by their side at the time. So the gentleman said: "You see that other train?"

"Yes," was the reply.

"With the same number of cars as ours?"

"Yes."

"And the two engines are alike?"

"Yes."

"Not much difference as to looks between them?"

"No."

"But, my friend, they are running on different tracks, and arrive in the end at very different places."

This is the great point. The Christian has trusted Christ, and if he sins he can go to Him at once and confess it. The unbeliever is away from God, and the road he is on leads to eternal sorrow.

Dear reader, make sure that you are on the right track. "Except a man be born again, he cannot see the kingdom of God."

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WITH CHRIST.

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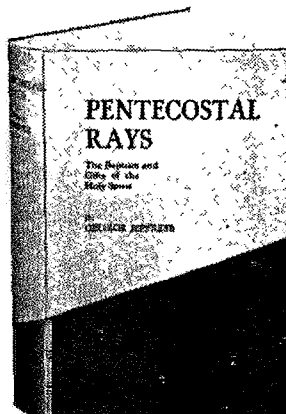
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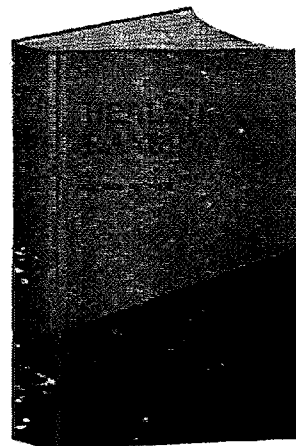
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