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“BEHOLD YOUR KING!” (see page 129)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 9

MARCH 3, 1933

Twopence

SAVIOUR

What is the Time to Trust ?

By A. B. SIMPSON

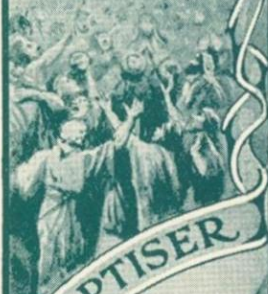
What is the time to trust ?
 Is it when friends are true ?
 Is it when comforts woo,
 And in all we say and do
 We meet but praise ?
 Nay ; but the time to trust
 Is when we stand alone,
 And summer birds have flown.
 And every prop is gone—
 God only stays.

What is the time to trust ?
 Is it some future day,
 When you have tried your way,
 And learned to trust and pray
 In paths well trod ?
 Nay ; but the time to trust
 Is in this moment's need ;
 Poor, broken, bruised reed—
 Poor, troubled soul—make speed
 To trust thy God.

COMING KING

“I will come again.”

John XIV. 3.



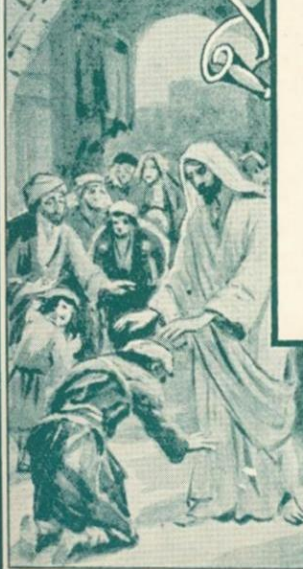
BAPTISER



“I am come that they might have life.”

John X. 10.

HEALER



“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.

March 3, 1933

No. 9

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EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

Demonstration

in the world-famous

ROYAL ALBERT HALL (London)

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the three great meetings on the

SECOND ADVENT OF CHRIST

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

The Principal will also officiate at the three ordinances

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

Doors open one hour before each meeting.

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

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

CONVENTION. The Annual London Easter Convention will be held from Good Friday until the following Friday. A full announcement as to speakers, etc., will be made later. This is the Convention of the year in London.

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

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

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

COME, Join the Testimony and share in the Festival!

WATCH THESE DATES

BANBRIDGE. Commencing Feb. 26. Elim Hall. Campaign by Pastor W. J. Martin.

BARKING. March 9. Elim Hall, Ripple Road. Visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. March 4. Monthly gathering Speaker: Pastor J. J. Morgan. Tickets obtainable at all London churches, 1/-; at the door, 1/3

CANNING TOWN. March 2. Elim Hall, Bethell Avenue. Visit of Pastor E. C. W. Boulton

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.

GUERNSEY. April 14—23. Vazon Mission Hall, Castel Easter Convention followed by Bible School Lectures. Speaker: Principal P. G. Parker.

ILFORD. Commenced Feb. 19. Elim Tabernacle, Srafton Road. Evangelistic Campaign.

(Continued in column one).

Principal GEORGE JEFFREYS & Revival Party

at

CAUX, SWITZERLAND

JUNE 10th until JUNE 18th, for

FOURSQUARE GOSPEL CONVENTION

WATCH THESE DATES (Continued).

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

NEW MALDEN. Commenced Feb. 19. West Barnes Gospel Hall, Seaforth Avenue. Evangelistic Campaign by Pastor W. G. Hawkins.

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

WOOLWICH. Feb. 27—March 4. Invicta Hall, Crescent Road, corner of Burrage Road. Palestine lectures by Miss C. Wells.

WOOLWICH. March 16. Invicta Hall, Crescent Road. Visit of Pastor E. C. W. Boulton.

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. 9

MARCH 3, 1933

Fridays, Twopence

“Behold Your King!”

By Rev. CHARLES W. WALKEM

BEHOLD the Man! Behold your King! Scourged, bruised, bleeding, broken and cuffed by a rude band of soldiers. Crowned with cruel thorns! A sceptre in His hand, and a cross waiting for His shoulders! Suspended on the very cross He carried!

Coronation Day for the king! Was He crowned? Yes, indeed. No king or potentate's brow was ever adorned by such a crown.

Just below the Pretorium raged a battle—yea, the battle of the ages! A seething mass of humanity surged around the gates of the palace. The whole city was in a tumultuous uproar. A man who had healed broken bodies, unstopped deaf ears, opened blinded eyes, and cast out devils by His word was being tried before Pilate's tribunal. What was His crime? Had He committed any dastardly deed? Had He robbed any widows? Had He injured His people? Had He spoken against the governor?

PILATE,

that stern, robust governor of Judæa, that mere puppet of the Roman Empire, demanded the Christ to speak. “Art Thou guilty of these things, Jesus?” No answer came forth.

“Speakest Thou not unto me, Jesus? Knowest Thou not that I have power to crucify Thee or power to release Thee?”

“Yes, Pilate, but thou couldst have no power over Me, except it were given to thee from above. My kingdom is not of this world, else would My servants fight.” He who had all power used none of it for Himself. The life of the Christ was continually an apparent contradiction.

“My kingdom is not of this world.” What a statement! On Golgotha Hill stood the three crosses. Hanging there were two “spotted” ones (spotted with sin), and one spotless One! Suddenly a cry arose from the lips of the convicted thief, “Lord, remember me when Thou comest into Thy kingdom.” Who told this thief that this dying Nazarene had a kingdom? Who ever heard of a king crowned with thorns, hanging helplessly on a crude, rough, wooden cross? It cannot be, but it was.

Kings not only have a coronation day, but a birthday. Kings are born, not made. Men cannot aspire to be kings, but must have a royal lineage. Kings, too, must have a cabinet. This humble Galilean surrounded Himself with twelve of the northern rustic folk, and schooled them and taught them the precepts of His kingdom. They walked with Him and talked with Him. They imbibed His teachings. They left all and followed Him. In the eyes of the world it was nothing. They would have snuffed at it. All they had was a few little boats and some broken nets. But it was all their capital.

PETER,

the spokesman of the King's cabinet, spoke in the ears of the King and said, “Lo, we have left all and followed Thee; what shall we have?”

Jesus said, “Verily, ye which have followed Me, shall sit upon twelve thrones judging the twelve tribes.” A throne for each disciple! Is it possible that fishermen, with their rough hands and ruddy complexions, accustomed only to throwing out nets into the water, could be transferred to thrones? Imagine a fisherman sitting upon a throne! Who but the rejected King of Israel could offer such a position?

Pilate cried out, “Behold your King!” John the Baptist exclaimed, “Behold the Lamb of God!” But the Lamb of God became the King of Israel. The forerunner of the King cried out, “Repent, for the kingdom of heaven is at hand.” But, alas, the forerunner of this Galilean King got into trouble with an earthly king (Herod), and his head was removed. Jesus was not disturbed when the news came that His forerunner and herald was put in prison, for He Himself lived under the shadow of the cross from His birth!

Two scenes are before us in the Scriptures. It was a common thing for this rejected King to be surrounded by surging humanity. Crowds followed Him everywhere. He tried to keep His presence secret, but the more He cautioned the sick the more they broadcast His power.

But look, another multitude surrounds Him! Down

the dusty road comes this meek and lowly King riding on a colt. The air is filled with intense excitement. There are no plush carpets for Him to walk over. No swords and shields that glitter in the sunlight. No metal helmets adorn the heads of His followers. They are not crying, "Away with Him! Away with Him!"

CHILDREN

are thronging the streets, and with their gleeful voices sweetly acclaim Him the King. Women chant out their praises to the Nazarene. Young men and old men shout, "Hosanna! Hosanna! to the King of Israel! Blessed is He that cometh in the Name of the Lord." Quickly they cut the branches of palm trees and olive trees, and strew them in the way. They line the dusty road on either side, and cheer Him as He passes. Hosanna! Hosanna! Save, we pray!

But not far distant are the rumblings of the storm. His servant David was anointed by the prophet Samuel to supersede King Saul. But the moment David was anointed to be king he was hounded by his enemy, Saul, and nine times almost lost his life. King Herod was troubled when the startling news came to him that a new King was born, and all Jerusalem was troubled with him. He desired to carry out by subterfuge and human strategy the death of this Child-King. "Go," said he to the wise men, "and when ye have found Him, bring me word again and I will worship Him." But his wicked thought was just the opposite. He purposed to plunge a knife into the "King of the Jews."

But, lo, the Child-King and His mother and father must flee into Egypt. That mysterious rejection of the Christ, from His very birth to His ignominious death, runs through the Gospels. "He came unto His own, and His own received Him not."

Once He gathered them on the mount and taught them the principles of His future kingdom. He laid the foundation for His new regime. It was to be one of peace and not of war. "Blessing those that curse you, and praying for those that despitefully use you," was His new doctrine.

But the Sanhedrin, that ecclesiastical body that ruled the religion of the Jews, that bigoted crowd of Pharisees and Sadducees, could not accept these Beatitudes. To see one healed at the Beautiful Gate stirred their ire. God was to be revered, but this Jewish impostor that declared openly that He was the Son of God and the King of the Jews must be put out of the way. This Christ was interfering with their religious activities. His scathing denunciation of their hypocrisy cut them to the heart. Their Temple was no longer the abode of Jehovah. Their ark was gone. The shekinah glory of God had departed and "Ichabod" (meaning, the glory has departed) was written over their Temple doors.

THE PASSOVER

was not far off. Great throngs would soon be gathering to this important feast. Thousands of Jews would make this pilgrimage from all over Palestine.

At this feast a prisoner would be freed. Barabbas, that murderer and convicted criminal, was sitting in his cell waiting for the death sentence. Suddenly the Jews seized their prey. They traced him to his familiar haunt, the Mount of Olives. Emerging from the darkness, where He had sweated, as it were, great drops of blood, He gave Himself up as their prisoner.

They bound Him after Judas had given Him the kiss of betrayal. They held Him fast and led Him to the high priest, then to Pilate and to King Herod, and back again to the Roman Governor. They soon cried for His blood, and Pilate released the robber and delivered Jesus. His sentence is passed! Death is the cry! Away with Him! Off to Golgotha! Prepare the cross! Get ready the nails! Furnish the opiate if He wishes it! But—crucify Him!

In a few moments He is hanging between earth and heaven. Over His beautiful thorn-crowned head are the words written in Hebrew, Greek, and Latin, "Jesus of Nazareth, the King of the Jews." Behold your King, ye Pharisees and Sadducees! But they resent such a title, though Pilate declared, "What I have written [on the cross] I have written [on my records]—Behold your King!"

Three Unanswerable Facts

IN reading the many articles that have appeared on the subject of the virgin birth of Christ, it has seemed to the writer that the three great fundamental, and unanswerable facts of the case have not been fully emphasised. Many have taken in hand to write in defence of this great truth, and have deduced numberless reasons for our faith; but there are three which, if any Christian will hold and use them against the enemy, can leave no fear of defeat.

1. Plain Bible statement.

It is customary to base the main argument in this discussion on the word "virgin" as used in Matthew i. 23 and quoted from Isaiah vii. 14. Noted Bible scholars have made the statement that the word means only "a young woman" and not necessarily unmarried. We do not believe this, but it is useless to prolong the controversy. What we do claim is that

in Matt. i. 18-20, we have the inspired and detailed description of the birth of Christ, which can mean nothing else than that He was born of Mary, entirely apart from Joseph or any other man. Let me quote the whole passage:

Now the birth of Jesus was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Notice how this account begins. It might be paraphrased thus: "This is how Christ was born." You may stop and say, "Now I am to hear God tell how

Jesus was born!" Read carefully and you find God saying that Mary was found with child, and Joseph was surprised and ashamed until told by an angel it was the work of the Holy Ghost. What are all the reasonings of men against the clear Word of God? Our faith is not balanced on the fine edge of the meaning of a word, but underneath our feet is the eternal Word of God.

2. The Genealogies.

There are two genealogies of Jesus given in the New Testament. The first is in Matthew i., which gives the royal line of David through Solomon down to Joseph, who became the husband of Mary after Jesus was conceived in her by the Holy Ghost. The other is in Luke iii. and shews the line of David to Mary through Nathan, another son of David. Now the genealogy in Matthew contains the name of one Jechonias (Matt. i. 11), on whom a curse had been pronounced by the prophet Jeremiah (Jer. xxii. 28-30). That curse was, "No man of his shall prosper, sitting on the throne of David." This curse is on the line that runs to Joseph. Now Luke i. 32 plainly states that Christ *shall* sit on the throne of his father David. If Christ is the son of Joseph, as the Modernists declare, then He never can have David's throne. This would suit them, we know, but it does not suit those who believe the Word of God. As the son of Mary, Jesus is of the royal line, but not heir to the Throne. When Joseph becomes the husband of Mary, Christ is then heir, apart from the curse pronounced on one of that line.

3. Christ's incomparable holiness.

The Bible declares that Christ became a Man in

all points like ourselves, yet "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). "That Holy Thing" is the designation of Christ given by the angel in Luke i. 35. To be such at His birth He cannot be born as other men are. Read David's description of his own birth in Psalm li. 5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Every other man was born as David was. Then to be called holy at His birth, Christ could not have been born as other men. To deny His virgin birth robs Him of that unique-Divine and human holiness that nowhere exists unless it exists in Him. And it must of necessity be in Him that He might be a sacrifice for our sin. Infinitely holy in His birth when He became human, as He was the infinitely holy and eternal God from all the ages.

No man shall rob us of our glorying in the virgin birth of Christ, for His spotless holiness made possible His sacrifice for our sins. "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him" (II. Cor. v. 21).

ANONYMOUS GIFTS.

We acknowledge with gratitude, gifts from the following anonymous donors to the advancement of the Kingdom:

To the Work in General: Hartshead (Sheffield), 10/-.
To Elim Foreign Missions (General): Arlesley (Beds.), £1.
Pastor and Mrs. Taylor's Furlough: Belfast sister, 5/-; Carlisle member, £1; Nottingham, 5/-; Arlesley (Beds.), 10/-; Hartshead (Sheffield), 10/-; Leeds (C.A.), 10/-; Plymouth assembly, £1; London, N.W.1, 5/-; Islington sister, 2/6.
Pastor and Mrs. Mullan's Home: Barrhead (Glasgow), £1; Carlisle member, £1; Armagh, £1; Arlesley (Beds.), 10/-.

Concise Comments & Interesting Items

Technocrats are, according to the "Pentecostal Evangel," scientific men who are preparing minute details of industrial conditions. The following gives much food for thought:

"The Technocrats tell us that in 1900 it required seventy man-hours to produce a ton of steel, but that in 1929 it required only thirteen man-hours to produce the same quantity. In 1904 it took 1,291 man-hours to produce an automobile—in 1929 it required only 92 man-hours. In 1830 it would have taken 6,000,000 men to cultivate the soil for the 1929 wheat crop. But to-day with the latest machinery 4,000 men only would be required for the same task. With modern machinery only 100 men would be required to produce all the bricks needed in this country. One machine can turn out 540 light bulbs per minute, superseding 10,000 men. The Technocrats say. "To-day you have 12,000,000 men out of work, but by the winter of 1933-4 you will have at least 20,000,000 out. By 1936 you will have so much unemployment that you will find municipal, county, state, and federal governments alike will be in bankruptcy. Then you will have to come to us to bring you a scientific remedy."

The Moravian Church gives a striking lead to the Christian Church. The membership of this Church is three times as large on the mission field as in the home land from whence the missionaries went forth. On an average, in the Protestant Church, there is one missionary to every five thousand members. But the Moravians have one missionary to every sixty members.

India's pathetic need is made clear by striking figures given in "The Dawn":

"The total number of Protestant Christian communicants in India is given as 909,804, and the Protestant Christian population as 2,671,536, or about two-thirds of one per cent. There are also some 2,500,000 Roman Catholics and Syrian Christians. Nearly 350,000,000 people in India, or one-sixth of the earth's population, have still no outward association with Christ and no faith in His message of life. This means that while 35,000,000 have been added to the population of India and Burma in the past ten years, only 1,500,000 have been added to the number of Christian believers. During the same time Hindus have increased by 22,000,000, Moslems

by 9,000,000, Buddhists and Sikhs by over 1,000,000 each. In other words, while the Christian community has doubled from three million to six million during the thirty years of this century, the population has increased by thirty-six million in the last ten years only.

There are over 740,800 towns and villages in India without any Christian missionary. As has often been pointed out, this means that if Christ Himself had begun to visit these villages when He was on earth and had visited one each day until the present day, He would still require over 100 years more to complete the round. Some of these villages and towns have less than 100 inhabitants, but in less than one per cent of the total number are there any Indian Christians living and witnessing to Christ."

A further extract shews, however, that one by one there are being gathered out from India's vast continent those who will adorn the Saviour's crown.

"Some 350,000 Indians worship 333,000,000 gods. The highest element in India struggles in the shadows, and, dogged by Satanic mysticisms from untold ages, might be symbolised by one

of her half-liberated sons. He is a government official (writes one who knows him) and, being a Brahmin, was entertained at the Kernam's house. I was surprised at his knowledge of the Bible, and asked him where he had been educated. 'I am a self-taught, self-made man,—with a touch of pride. 'Where did you get your knowledge of the Bible: who taught you these truths?' With a

bright face—'The Holy Ghost,' he said. I was rather astonished to hear a Brahmin speak thus. 'The Holy Spirit has taught me all I know of God. I know Him, He—not it—has been my Comforter—that is His name—and He has comforted me; yes, He has. Eighteen long years, day and night, I shed bitter tears' (even the remembrance seemed to give him pain). 'I knew no peace, for

I knew I was a sinner. Eighteen years, and then He came and He comforted me. He shewed me that Jesus Christ is my Saviour, and then He took all my sin away and gave me peace. Truly He is a Comforter.' 'And the fruit of the Spirit's indwelling?' 'Love, joy' (and he lingered over the word, turning a bright face to me); 'yes, joy and peace.'"

Bible Study Helps

FIFTEEN THINGS THAT GOD HATES.

- A proud look (Prov. vi. 17).
- A lying tongue (Prov. vi. 17).
- Hands that shed innocent blood (Prov. vi. 17).
- A wicked heart (Prov. vi. 18).
- Feet swift in evil paths (Prov. vi. 18).
- A false witness (Prov. vi. 19).
- A sower of discord (Prov. vi. 19).
- The work of evil men (Psalm ci. 3).
- Robbery for burnt offering (1 aiah lxi. 8).
- The feast days of the unfaithful (Amos v. 21).
- Evil imaginations (Zech. viii. 17).
- False oaths (Zech. viii. 17).
- False doctrine (Rev. ii. 6, 15).
- All workers of iniquity (Psa. m. v. 5).
- The lover of violence (Psalm xi. 5).

UNION WITH CHRIST.

- All true believers are "joined unto the Lord" as members of His body (I. Cor. vi. 17).
- Christ is formed in them (Gal. iv. 19).
- They are dead with Christ, to sin, to the law, and to the world (Gal. ii. 19; iv. 14).
- Planted together in the likeness of His death (Rom. iv. 5).
- Crucified with Christ (Gal. ii. 20).
- Buried with Him (Rom. iv. 4).
- Quickened together (Eph. ii. 5).
- Made to sit together in heavenly places (Eph. ii. 5).
- The members of Christ abide in Him, and He in them (John xv. 5).
- They grow up together in Him (Eph. iv. 15).
- They live in Him the life of faith (Gal. ii. 20).
- They suffer in fellowship with Him (Rom. viii. 17; Phil. iii. 10).
- They share His heirship (Rom. viii. 17).
- They will be glorified together (Rom. viii. 17).
- And will reign with Him for ever (II. Tim. ii. 12).

CHRIST FOR HIS OWN.

- He gave Himself for their sins (Gal. i. 4).
- He quickens them by His voice (John v. 25).
- He seals them by His Spirit (Eph. i. 13).
- He feeds them with His flesh and blood (John vi. 56-57).
- He cleanses them by His Word (John xiii. 15; Eph. v. 26).
- He maintains them by His intercession (Rom. viii. 24).
- He takes them to Himself (Acts vii. 59).

Victory Ours

A. E. A. H.

A. E. A. HAYWARD

mf In our Sa-viour and Lord we claim vic - to - ry, For the

tri-umph He our Lord shall bring; Be ye rea-dy for that great tri-

umphant march, When we march before the King The trumpet shall
be-fore the King.

sf sound, the dead shall arise, The sav'd shall be caught
The trumpet shall sound, the dead shall arise, The sav'd shall be caught

sf up in-to the skies; Meet ing our . . vic-to - - rious
up in-to the skies;

Lord of Lords and King of kings; praise His Name.

Victory Ours (concluded)

And there in that new Je-ru - sa - lem, With the
 And there in that new Je-ru - sa - lem,

Lord . . for ev - er be Thanks be to God, who

through our Lord, O'er sin and death, giv-eth us vic - to - ry . . .

Elim Sunday School Anniversary Hymns, No 5.

Copyright.

Bible Study Helps (concluded)

A SEVENFOLD CONSECRATION.

1. My eyes are to be upon Jesus (Heb. xii. 2).
2. My feet to be in the race (Heb. xii. 1).
3. My hands to minister to others (Eph. iv. 28).
4. My mind to be set on things above (Col. iii. 2, margin).
5. My heart to be established in grace (Heb. xiii. 9).
6. My body to be a living sacrifice (Rom. xii. 1).
7. Myself to be blameless at the coming of Jesus Christ (I. Thess. v. 23).

THE SPIRITUAL BAROMETER.

1. Fervent in Spirit (Rom. xii. 11).
2. Active in Service (Rom. xii. 11).
3. Rejoicing in Hope (Romans xii. 12).
4. Patient in Tribulation (Rom. xii. 12).
5. Importunate in Prayer (Rom. xii. 12).
6. Liberal in Hospitality (Rom. xii. 13).
7. Impartial in Love (Rom. xii. 14).

THE LOVE OF GOD.

(John iii. 16).

1. The Object of His love.
2. The Measure of His love.
3. The Extent of His love.
4. The Result of His love.

A Stream in the Desert

I KNEW a man of God who earned his bread by the sweat of his brow. It was impossible to observe him and not feel that he was separated from those around him by the indwelling of the Holy Ghost. He told me in deep humility that he could not "speak for the Lord," by which I discovered that he meant he could not accost strangers on the subject of their personal salvation. If he could not speak to man he could to God, and never shall I forget the first time I heard his voice raised in supplication and prayer at a little wayside gathering. I knew not from whom it proceeded, but I felt whoever it was, that soul had

POWER WITH GOD.

He went to live in a village where none cared for anything beyond this present life; he was a stranger indeed among them. Early and late he laboured in the fields but the Lord of the whole earth had ordained a blessing for this dark hamlet when He sent His servant there, and a river of the water of life was to flow through this solitary man, unseen by all save the One that keepeth Israel, and neither slumbers nor sleeps.

Yet the servant of God was not required to forsake his calling for this ministry, but to follow the Lord in it. He lived in a poor thatched cottage on the outskirts of the village, and when his work was done, seated by the low casement of his room in summer time, he rested his weary heart in close communion with his heavenly Friend. Dispirited by intercourse with mockers and the profane, he was refreshed with

new contemplation of the covenant of grace, or pondered over the promises which he was every day proving for himself were priceless treasures for constant use.

As he communed with God aloud, and poured forth his soul in prayer,

A WOMAN OF ILL CHARACTER

passed by the cottage door; the sound of the stranger's voice arrested her steps, and she lingered by the casement. She listened. Never before had she heard a soul speaking to the God of its life in such glad thanksgiving for redemption through the blood of the Crucified, or imagined such a holy boldness in approaching the mercy-seat. It seemed a new language to her ears. The prayer ceased. The listener, astonished and perplexed, went on her way and the solitary man, the charge of angels, lay down to sleep, None but God saw that tiny rill of life that followed a sinner's steps, whispering: "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17).

Another day passed. The woman took up her station in the twilight to listen, and the freedom from condemnation in which the stranger rejoiced seemed to bind her in chains of misery unfelt before. Her occupation was a degrading one. She possessed a voice of remarkable power and sweetness; her husband frequented the public houses in the neighbourhood, and she accompanied him, for he procured from the landlord or his guests the beer or spirits that he

thirsted for, with the price of his wife's company and songs.

Day by day the singer marked the man of God to see if his life contradicted in any way his desires after holiness, for his prayers set a sign upon him, and she watched in vain. While in many a conflict and in humble brokenness of spirit this lonely man seemed to himself a cumberer of the ground, as far as bringing any honour to God was concerned, yet through him flowed the living stream which should "turn the wilderness into a standing water, and the dry ground into water springs."

The servant of the Lord slept, unconscious of his ministry, little dreaming that the words he had spoken to the Lord in the silence of that summer evening were disturbing the

MIDNIGHT ORGIES

of sinners to whom he had never spoken, and who had never heard of his existence. The woman's heart was heavy, and she could not sing. She turned away in bitterness of spirit from the scene of degradation in which she had hitherto been contented to dwell. The anger of her husband raged against her; his gains were gone, and all the means of procuring his evening's wild revelry were over. His persecution added to the poor creature's distress, but it was as nothing in comparison to the weight of misery on her soul. Heavier and heavier pressed the burden of her sins; the way of escape she knew not; despair took possession of her soul. Satan now thought the prey was his own; he whispered that in "death there was no remembrance," but the enemy added not, "and after death the judgment."

The heart-stricken woman saw one way only, and she determined to rid herself of a life become intolerable to her. One morning when she thought herself secured from interruption, she went to a neighbouring stable, and, tying a noose in a rope, fastened it securely to a beam in the roof, and prepared to end an existence too miserable to be borne. But, as her foot was on the edge of the loft from which she premeditated casting herself down, the praise and

thanksgiving of the stranger for redemption through the precious blood of Jesus came flowing into her mind. She knelt, she repeated her prayer again and again; such sweetness came with the words, "Redeemed! pardoned! through the precious blood of God's dear Son!" Nor did she pause; nay, she could not. As if the flood-gates of her tears had opened the way for prayer, it poured forth in a wondrous tide. The sinner wept at the feet of Jesus. The prey was taken from the mighty. Hour after hour went by; she heeded it not, and daylight had fallen into evening before her new-born joy allowed her to perceive that the day was spent.

When the servant of the Lord returned to his solitary room, it was to find a rejoicing child of the faith awaiting him, the fruit of those days that seemed of no account, save that he walked in fellowship with Jesus. He had lived near the fountain; the stream that flowed in refreshment through his own soul, had given life to the weary one without.

Year after year, from many a prayer meeting, arose the voice of the rescued minstrel, clear and strong, in strains of praise to the Lord and Giver of life. And not alone, her husband was by her side, the first to give heed to her words, and to believe her witness to the Lord's long-suffering mercy to himself. Heaven alone can declare the harvest of that lonely man who walked with God.

Modernism lacks three fundamental B's—"the Book, the Body, and the Blood." "In the volume of the Book, it is written" of Him who came to do the will of God; and He only did His will. He said to His Father, "A body hast Thou prepared Me"; for no other than that prepared body could contain the immaculate Son of God. And only through the blood of Jesus, poured out by the offering of that body, has sin been put away. Now we have "boldness to enter into the holiest by the blood of Jesus" (Heb. x.). And there is no other entrance, as Scripture abundantly witnesses.

HEALED

at Principal Jeffreys' Revival and Healing Campaign, Portobello.

I SHOULD like to add my testimony to those of many others, to the glory of God. While in Edinburgh last summer I fell down a flight of steps and fractured the left cheekbone in two places. This was proved by X-ray examination by four members of the medical profession, a physician and three surgeons, all eminent men. I was assured that an operation to lift the bone to restore my face to its normal contour was absolutely necessary, without which, I was told, my face would be "as flat as a Laplander's" on that side, and the eye would be a source of trouble by constantly watering.

I should be very unsightly, and in consequence very sensitive and unhappy.

I could not feel that I was to take the operation, and while waiting for leading I came on a notice of the Revival Campaign at Portobello. I felt that this was a direct indication of what I should do. I went down and was anointed and prayed with, during which I experienced a violent shaking.

A few days after my face became normal, the bone having knit in this way of itself, without any human aid, and the eye giving no trouble whatever. To God be the glory.—Miss F. Massy (Belfast).

FAMILY ALTAR



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

Sunday, March 5th. Mark i. 29-45.
 "He came and took her by the hand"
 (verse 31).

Mrs. Simon Peter was suddenly overwhelmed. Already her hands were very full, for her mother lay sick of a great fever. There are great fevers and small fevers. This mother had a great fever. Constant waiting on the sick had sorely tired and tried Mrs. Peter. Then, usually, no doubt the sick one helped in the house work. Now everything was getting behind. It was a heavy burden. But, suddenly, in the midst of it five visitors arrived. Or, at least, there were three special visitors in addition to her husband and brother-in-law. Five people to provide for in addition to the sick mother! But one of those visitors was the Lord Jesus. He knew about the housework and about the meals. He never forces an impossible situation upon anybody. So the first thing He did was to heal the fever-stricken woman. In heaven-given life she arose and ministered unto them, and the situation was saved. The Lord Jesus saves us from an awkward situation as much in A.D. 1933 as He did in A.D. 30.

Monday, March 6th. Mark ii. 1-12.
 "They let down the bed wherein the sick of the palsy lay"
 (verse 4).

The patient was brought into the presence of Jesus. It was a strange way to get into the presence of the Great Physician. It was an irregular and disorderly thing to do, apparently. But faith will do daring things. Faith not only gets through roofs of difficulty, but it climbs over mountains of opposition. This man was what we should call to-day a stretcher case. But he had four wonderful friends. Full of faith the five went forth. One of the five went through—through the roof. He went through with his back on the bed, he came out with his bed on his back. Probably a short while afterwards he and his four friends were up on the roof, mending it. The Lord Jesus is still the wonder-working Saviour. We don't need to get through roofs to reach Him. He is accessible to all. Just while you are reading these notes He is by you. Trust Him.

Tuesday, March 7th. Mark ii. 13-28.
 "They that are whole have no need of the physician"
 (verse 17).

Not one of us is whole. Not one of us can do without the constant attendance of our heavenly Physician. If we feel well and self-sufficient one day we have a sudden reaction the next. Maybe those who are single and have not the responsibilities of a busy home life do not so acutely realise their need of One who can take full responsibility day by day. It

is true we all need the Lord, but how much do mother and father need Him, But it is a blessed responsibility when we are forced to trust Him more. The recurring cares, the delicate situations, the pains and the aches and the tiredness are well worth while if they result in a fuller trust in Him who can heal every wound and lighten every load. We do not realise the bigness of the Saviour until we have got something big from which we need saving.

Wednesday, March 8th. Mark iii. 1-19.
 "And He goeth up into a mountain"
 (verse 13).

The Lord was fond of the mountain heights. They were places of vision and places of rest. Away there on the mountain heights He could look down upon the valleys and pray. Away on the same mountain heights He could look up to heaven and trust. The mountain is the place for looking down—and looking up. God in the heavens and men in the valleys get strangely connected on the mountain heights. It does us all good to get out into the fresh air and the mountain heights. When you feel heavy and vexed take a walk. Mount the nearest hill. Then look up and trust, and look down and pray. An afternoon on the country heights with God is a fine preparation for a week in the town valleys with men. Our Saviour loved the hill-tops—let us love them too.

Thursday, March 9th. Mark iii. 20-35.
 "But he that shall blaspheme against the Holy Ghost hath never forgiveness"
 (verse 29).

Weymouth renders this passage: "Whoever blasphemeth against the Holy Ghost, remains for ever unabsolved: he is guilty of a sin of the ages." Cunningham's translation gives it: "Whoever shall blaspheme against the Holy Spirit is never forgiven, but is guilty of an eternal sin." Moffatt renders it, "Whoever blasphemeth against the Holy Spirit is never forgiven, he is guilty of an eternal sin." If we say that the work of God is the work of Satan how can we be forgiven? We are calling white black. If we say that truth is error, how can we enter into the truth? If we say, as the scribes said, that what Christ did is the work of demons, then how can we trust Christ and be saved? All sin can be forgiven excepting the sin of deliberately refusing to believe the truth.

Friday, March 10th. Mark iv. 1-12.
 "Lest at any time they should be converted, and their sins should be forgiven them"
 (verse 12).

This, on the surface, looks a very confusing passage. It appears as though

the message is purposely not made clear and plain lest some should be converted. But this is completely opposite to the teaching of the Bible. God is willing to make the message of salvation so very clear that the youngest child can understand. By comparing the Revised Version with Alford's Greek Commentary it is clear that the words are as follows, "Lest haply they should turn again, and forgiveness should be extended unto them." The clear message had been given and rejected. Forgiveness had been extended to them, but it had been refused. Had the Lord continued to speak in clear language they would have turned again, and forgiveness would have been extended to them once more. But they would have once more rejected the forgiveness that was extended. Thus their evil rejection would have been repeated. But seeing that the Lord now began to speak in parables the message was not sufficiently clear for them even to consider the question of forgiveness—let alone reject it. Better for them not to consider forgiveness again than to refuse it again. But for those who really accepted forgiveness the method of teaching by parable was not blinding but enlightening.

Saturday, March 11th. Mark iv. 13-29.
 "And have no root in themselves, and so endure but for a time"
 (verse 17).

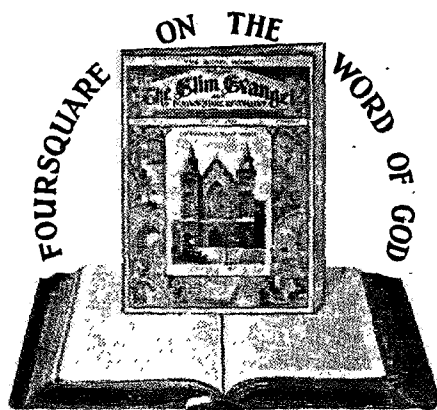
Mental assent to the Gospel saves no one. If men and women say they will be on Christ's side in the same way as they say they will support a certain political candidate then they are not saved at all. The truth of the Gospel must not simply dwell in the mind and convert the intellect, but it must reach deeper and dwell in the heart and so convert the heart. When a man is born again he is really saved—Christ has entered into his heart. But, if a man is only convinced that Christianity is right, that is not the re-birth. Salvation is not a mind conviction, but a heart experience.

AN ECHO FROM INDIA
 Amritsar City,
 Punjab, India.

I have read with great interest your "Elim Evangel" given to me by a missionary. The "Evangel" was indeed a marvellous magazine which had come to my notice for the first time in my life. It has inspired my faith and given a new light in my life.

To believe is to "by-live," or live by. Our belief is the truth we live by.

Happiness is at the fingers' ends of all, but how many miss the blessed treasure by their own unworthiness.



EDITORIAL

The Power House.

SOME little time ago we were shewn over some large glass works. We saw how the sand, from which the glass vessels were made, was first melted—then moulded—then hardened—then packed for use. Finally we were shewn the power house. It was the place whence all the power was generated to run that huge glass factory. Millions of bottles, jugs, glasses, jars, dishes, and knick-knacks were sent out from that place. The secret of all was the power house.

We are reminded of five college students who came to London and went to see Mr. Spurgeon's famous Tabernacle. While they were waiting for the opening of the doors a gentleman came up and asked them if they would like to see the power house of the church. Although it was a hot day they consented. They were taken down some side steps—a door was thrown open, and the guide said, "There, gentlemen, is the power house." *They saw about 700 people praying.* The power house was the prayer meeting! Their guide was Mr. Spurgeon himself!

Amongst other things commence to pray for the great meetings at the Albert Hall at Easter time.

Home-Coming Missionaries.

OUR readers will be interested to know that Pastor and Mrs. Hubert Phillips, who have been labouring for some years past in the district of Nelspruit, Eastern Transvaal, are sailing for home from Lorenzo Marques on March 13th, arriving April 12th, for three months' furlough only. We hope in our next issue to give some particulars of their work and its gratifying progress.

Miss Marion Ewens, who has been faithfully labouring in Calcutta, will also sail for home in March for a brief rest.

With Christ.—Miss Annie D. Smyly of Dublin, a friend of the Elim movement in its early days in Ireland, has passed into the presence of the Lord. For many years she carried on the splendid work at the Smyly Homes for destitute children in Dublin and elsewhere, founded by her mother.

The funeral service was conducted by Rev. T. C. Hammond, M.A., at the Mission Church, Dublin. Her life was spent in ministering to the needs of others, and now she has passed on to her eternal reward.

Echoes from the Sanctuary.

COSTLY STONES

By Pastor E. C. W. BOULTON

Costly stones, and hewed stones.—I. Kings v. 17.

SLOWLY, silently, but nevertheless surely through the years a temple is being reared—a temple whose Designer and Builder is none other than God Himself. A building composed of "living stones" which are being gathered out of every tribe and race—north and south, east and west, and the uttermost parts of the earth are yielding their portion of "costly stones," which shall all be built into this house of God.

In the rough state these stones do not promise the beauty which lies hidden in them; often unshapely and unsightly, they appear utterly unfit for a place in the Divine edifice which is being erected. In their present condition they are often uncomely in appearance, and counted of no value in the eyes of the world. "The strengthless ones," the base and the despised, are among the choice stones selected by sovereign grace for this exalted position.

"Costly stones"! Yes, costly indeed, for have they not been purchased at no lesser price than the precious blood of God's eternal Lamb. In view of this how priceless they must be in the sight of God—these blood-bought stones.

How marvellously the Hand of the Great Sculptor transforms these erstwhile unlovely stones. What pains He takes to remove the defects, and with what skilful hands He chisels away the superfluous parts, that the hidden beauty may be revealed. Then He translates His own rich design into the shapeless mass, touching into "newness of life" the cold, hard nature, making it instinct with the glory from above. Bit by bit the blemishes that mar are disappearing—the ungraceful lines are giving place to a symmetry divine—day by day the development of "the pattern" grows apace.

"How many varied forms enwrap Thy gold!

Yea, till their worth Thy wisdom did unfold,
I had not dreamed that common things could hold
The thoughts of God."

And they are "hewed stones." Painful the processes by which the stones are brought to perfection. Manifold are the means employed in the shaping of them. Blow after blow falls so seemingly ruthlessly upon them—piece after piece is hewed away. What stripping, wounding and crushing. Smaller and still smaller grows each stone, until one wonders whether anything will be left when God has finished. It was so easy to sing—

"O to be nothing, nothing."

But the breaking experience is so humbling to the flesh. And yet it is all to the end that they may become beautiful carved stones, inlaid with gold and fair jewels. Think it not strange, O my soul, that thou are emptied again and again.

Stay not Thine hand, O Heavenly Sculptor, until Thy work is completed. Until Thou canst behold all that Thy heart desires. Spare not, lest the spiritual glory be swallowed up in the natural! Work out all the good pleasure of Thy will!

The Two Witnesses

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

THE Book of Revelation has long been a battleground between two systems of interpretation—that which is called Historicist or Presentist, and that which is called Futurist.

The Historicist school believes that it has been fulfilled up to date, and is being fulfilled now before our eyes.

The Futurist believes that all of it from the fourth chapter onwards has received no fulfilment as yet.

The truth lies between the two extremes, that is to say that there have been germinant fulfilments, from the time that it was written in the first century A.D.

These fulfilments, as regards time, have been on what is called the year-day scale—a year for a day.

One of the most striking of these fulfilments was that the 1,335 days of Daniel xii. 12 have been fulfilled in 1,335 lunar years from the Hegira, A.D. 622, as was demonstrated in a former issue by Turkish coins, bearing two dates—Hegira 1335, side by side with A.D. 1917, the date of the deliverance of Jerusalem from Turkish dountreading.

But no fulfilment on the year-day scale, can militate against a future literal fulfilment in days of all the events that are predicted in the Book of Revelation just as they are there written.

For just as John, Ezekiel, and other prophets were carried by the Spirit through space (Rev. i. 10; Ezek. iii. 12-15), so John was carried forward through time into the day of the Lord, and saw in panoramic vision all the events that will then take place symbolised before his eyes. Standing as he thus did in the day of the Lord's judgments he could speak of all of them as coming to pass in quick succession, as the words *en tachei* can be translated. And from his standpoint the present dispensation of the Gospel of the grace of God, had entirely passed away, and the "day of the Lord" already been ushered in. There may have been symbolic fulfilments of Revelation on the year-day system, which are taken by those who believe in the historic system of interpretation as exhaustive and final, as the real and only fulfilments. But no one who knows the Apocalypse as a whole, not only in various versions, but also in the original Greek, and who is Spirit-taught, and not merely letter-learned, could possibly be so deceived. The Book of Daniel has already had many fulfilments on the year-day scale, but even then all his periods may yet have a future literal fulfilment in days. The want of uniformity among those who explain the Book of Revelation as

having been fulfilled up to date is very striking. They mutually contradict each other. Their writings placed side by side are a mosaic of contradictions, whereas when we take the book to mean what it says, it becomes so simple that a child may understand it.

One of the most debated points, and perhaps the most difficult to understand is the question, Who are the Two Witnesses? From the Futurist standpoint, it is clear that they are two literal men. And the pen-picture which is given of them, delineates the characteristics of two Bible characters, and of *two* only, i.e., Moses and Elijah. For nowhere in the Old Testament is there any mention of anyone turning waters into blood, except in the case of Moses (Exodus iv. 9, vii. 17, with Rev. xi. 6). Nor do we read anywhere in the Bible of any one shutting heaven so that "it rained not for three years and a half" except in the case of Elijah (James v. 17, 18).

In his case also, alone, is the other characteristic fulfilled, namely, that he called down fire from heaven and consumed those who sought to capture him for King Ahaziah (II. Kings i. 10-12). This is a clear explanation of the cryptic expression—

Whoever tries to harm them
fire will issue from their mouth and
consume their enemies;
Whoever should try to harm them,
so must he be killed (Rev. xi. 5,
Moffatt).

"They are the two olive trees and the two lampstands which stand before the Lord of the earth." Elijah frequently used the expression concerning himself, as in II. Kings xviii. 15,

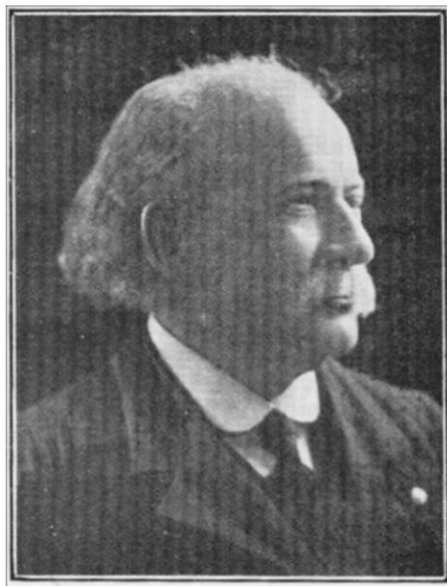
"As the Lord of hosts liveth before whom I stand." Also of Moses it is said: "Jehovah spake to Moses face to face, as a man speaks to his friend" (Exodus xxxiii. 11).

The two olive trees pre-existed in Old Testament times, as the "two anointed ones that stand before the Lord of the whole earth" (Zech. iv. 14).

Both Moses and Elijah appeared on the mount of transfiguration, which the Holy Spirit through Peter shewed to be typical of His coming *parousia* (II. Peter i. 16).

Elijah, having been translated, was a type of living saints soon to be caught up, and Moses, of those who would be partakers of the first resurrection.

It is certain then that Elijah is one of the witnesses, and nearly all Futurists agree on this point. Even the Jews expect Elijah, as I was told by a rabbi, and as clearly stated in Malachi iv. 5: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."



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

The chief difference is regarding Moses, for whom some substitute Enoch, because Moses died. But Jude tells us (verse 10) that Michael disputed about the body of Moses with Satan, which was no doubt that God might raise him from the dead. Because Satan had the power (*kratos*) of death he laid claim to the body of Moses, so that Michael the archangel (Heb. ii. 14), who is the spiritual ruler of Israel (Daniel xii. 1), had to contend for its possession in order that Moses might be raised from the dead. So we see why it is fitting that Moses should be a witness for the resurrection, and Elijah for the translation of living bodies.

They are witnesses for God, in these two particulars, resurrection and translation.

But as the evidence is so conclusive that Moses and Elijah are the two witnesses, why should anyone try to substitute Enoch, or any other?

It is because there seems a difficulty, that these two anointed ones, who have been in the presence of God for past centuries, should come back to earth to die, because it is expressly stated that: "As soon as they have completed their testimony the wild beast [Antichrist] that ascends from the bottomless pit will make war upon them, and conquer and kill them" (Rev. xi. 7).

This is the great difficulty: as great in the case of the translated as in that of the resurrected one. But this apparent difficulty is capable of a ready and complete explanation.

The first coming of Christ and His *parousia* was typical of the Second Coming. At that time the Jews were expecting Elijah, called Elias in the New Testament. This was certainly John the Baptist, for we have it on the authority of the angel Gabriel, sent direct from heaven to Zacharias, his father, that he was the fulfilment of the prophecy concerning Elijah which said, "He will be filled with the Holy Spirit from his very birth. He will turn many of the sons of Israel to the Lord their God; and he shall go before His face in the spirit and power of Elijah" (cf. Malachi iv. 5 and Luke i. 17).

The Lord Himself also said of John the Baptist, "If ye are willing to receive it, this was Elijah," so that "Elijah has come already, and they knew him not [or have not recognised him], but have worked their own will upon him" (Matt. xvii. 12, see the Greek).

In order that the Two Witnesses may be capable of death, they must be born in the flesh, as John the Baptist was, grow up to manhood on earth, and, to complete the analogy, be revealed to Israel in Jerusalem at thirty years of age, as John the typical fore-runner was.

One will come in the spirit and power of Moses, and the other in the spirit and power of Elijah, as John the Baptist did.

It will be remembered that these two alone were signally honoured by God in having their spiritual life transferred to others, for we read that "God took of the spirit which was upon Moses, and put it upon seventy elders of Israel, and when the spirit rested upon them they prophesied." This is typical of the witness who shall come in the spirit and power of Moses, and prophesy as the elders did.

In regard to Elijah there was a similar occurrence, "The spirit of Elijah doth rest upon Elisha" (II. Kings ii. 15).

Again, both of them held a high place in the court of heaven, for they were sent as ambassadors to our Lord Jesus Christ at His Transfiguration, where "they appeared in glory," or in a glorified state (as *XXth Cent. N. T.*), and discoursed concerning His departure (Greek, *exodus*) which He was about to accomplish in Jerusalem. And the Two Witnesses are destined to die at the same place, "Where also their Lord was crucified." And yet they, being already glorified, will not leave heaven again to die on earth. So that they are not called Messiah, as one might think from their being called "Anointed ones," but simply "sons of oil" (Zech. iv. 14, Hebrew, *beney-hay-yitshar*).

After their dead bodies have laid for three days and a half in the streets of Jerusalem, the breath of life from God will enter into them, and a great voice is heard from heaven, saying, "Come up hither," and they ascend into the heavens in the cloud, just as their Lord and Master did; though He went up in the sight of disciples only, but they in the sight of their enemies.

Their ascent occurs under the sixth trumpet, called also the second woe, and is followed by a great earthquake, in which seven thousand people perish. They are taken up before the worst part of the Great Tribulation, which is called the wrath of God, and its description occupies all the succeeding chapters to chapter xix.

How necessary it is for all men to take heed of the warning, to be on their guard lest that Day should overtake them suddenly like a snare. "For come it shall upon all those who are living upon the face of the whole earth." Watch therefore, and pray always, that you may prevail to escape all these things, and to stand before the Son of man (Luke xxi. 34-36).

Much preaching to-day is in essence, as someone has aptly noted, "Repent, as it were, and be converted in a manner, or you will be lost to some extent."

In response to requests we give below a list of our missionaries and their fields of service, so that readers can take them upon their hearts in prayer. These are all entirely supported by Elim.

ON THE FIELD:

Misses M. B. Ewens and M. Paint (India).
Mr. and Mrs. J. E. Mullan (Belgian Congo).
Mr. and Mrs. C. E. Taylor (Belgian Congo).
Mr. and Mrs. H. C. Phillips (South Africa).
Mr. W. H. Francis (South Africa).
Miss V. W. M. Hoskins (Japan).

ON FURLOUGH:

Mr. and Mrs. G. H. Thomas (Mexico).

The Pre-existence of Jesus Christ

By Dr. R. L. STEPHENS

THERE are few who realise the creative greatness, the Divine majesty, the mighty wonder, and the past eternal existence of Him who is our Saviour. Few ever think that the beginning of Jesus Christ was not in the manger of Bethlehem. David called Him Lord (Matt. xxii. 43-45; Psalm cx. 1; Acts ii. 34, 35). He was with Israel on Sinai's desert (I. Cor. x. 4). He said, "Before Abraham was I am" (John viii. 58). Jesus Christ was at the creation of Adam when God said, "Let Us make man in *Our* image, after *Our* likeness" (Gen. i. 26). He was at the creation of the heaven and the earth. *Elohim* is plural, including Jesus Christ (Gen. i. 1). Nebuchadnezzar saw the Son of God walking

IN THE FURNACE OF FIRE

with the Hebrew children, five hundred and eighty years before He was born into this world (Dan. iii. 24, 25). Daniel saw the Son of man in his vision of empires, five hundred and thirty-seven years before the Son of man was born (Dan. vii. 13).

He was foreordained to die for sinners before the foundation of the world (I. Peter i. 18-21). We were chosen in Him before the foundation of the world (Eph. i. 4). All the works of redemption were finished before the foundation of the world (Heb. iv. 3). He, by appointment, was slain from the foundation of the world (Rev. xiii. 8). "From Him [Jesus] which is, and which was, and which is to come" (Rev. i. 4). "Who hath saved us, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II. Tim. i. 9). "I proceeded forth and came from God; neither came I of Myself, but He sent Me" (John viii. 42). "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father" (John xvi. 28). "Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was" (John xvii. 5).

Few, indeed, ever pause to dwell on the fact that "He, by whom the worlds were made, by whom all things were made, and without whom was not anything made that was made, and by the power of whose word all things are maintained, was He who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and became the humble sufferer of Calvary for lost sinners" (Heb. i. 1-3; John i. 1-4; Col. i. 16).

CHRIST BEFORE ALL THINGS.

Few read aright that God said to Jesus Christ, who was born of the virgin Mary: "Thou, Lord, hast laid the foundation of the earth, and the heavens are the works of thine hands" (Heb. i. 10). And that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible . . . And He is before all things, and by Him all things consist" (Col. i. 16, 17).

These same great and marvellous creative powers and wonders were transferred to this earth, when Jesus

Christ, who pre-existed, and performed them in the eternity of the past was born the Babe of Bethlehem in order to become the Sacrifice and the Resurrection for lost sinners. His birth, His life, His resurrection, His ascension, all proved that He was God—the Promised One of prophecy.

Again, the lustrous nebula of names and titles which cluster about the birth-name of our Lord, declare His past eternal existence beyond the manger of Bethlehem, and His future eternal existence from the manger of His birth. This is one of the barriers of the Bible, before which the impudent infidel, the inane, insolent atheist, and the superstitious evolutionist, must stop and bow, and never pass—the names of Jesus Christ. For about this precious name are woven, bejewelled and entwined many titles in both the Old and New Testaments, which point to His eternal past and to His eternal future, and conclusively prove His eternal Divine Being, beyond all ignorant denial of evolution's vile superstition, or atheism's indecent blasphemy.

HIS DIVINE TITLES.

He is "Lord," "Jehovah," "Jehovah Lord," "I am," "Faithful," True," "Wonderful," "Counselor," "The Mighty God," "The Everlasting Father," "The Prince of Peace," "The Prince of Life," "The Prince of Princes," "The Prince of the Kings of the Earth," "The Son of God," "The Son of Man," "The Lamb of God which taketh away the sin of the world," "The Mediator," "The Intercessor," "Advocate," "The Rock," "The Rock of Ages" (Isaiah xxvi. 4, margin), "Rock of Refuge," "Rock of Strength," "Rock of Salvation" (to the saved), "Rock of Offence" (to the lost), "A Stone," "A Tried Stone," "Living Stone," "Chief Corner Stone" (to the saved), "A Stone of Stumbling" (to the lost), "The Light," "The True Light," "The Light of Men," "Light of the Gentiles," "Light of the World," "Light of Life," "Wisdom," "The Word," "The Word of God," "The Word of Life," "The Word made Flesh," "The Shepherd," "The Shepherd of the Sheep," "The Good Shepherd," "The Great Shepherd," "The Chief Shepherd," "The Holy One," "The Just One," "The Redeemer," "The Saviour," "The High Priest," "The Prophet," "The King," "Shiloh," "The Blessed," "The Rose of Sharon," "The Lily of the Valley," "The Alpha," "The Omega," "The Amen," "The Bright and Morning Star."

He is "the faithful Witness"; the first Witness; the last Witness; the closing Witness of the Word of God; the only reliable, trustworthy, dependable Witness, Jesus Christ, "THE FAITHFUL WITNESS." The Witness who never swerved; who never faltered; who never failed; who never compromised; who always was faithful even unto loving us, and washing us from our sins in His own blood. This Witness is more than worthy to be received. His testimony is more than worthy to be trusted. His Gospel of His death and His resurrection can make us more than happy

in time, and more than safe in eternity, if we simply trust it personally.

As a faithful Witness He came down into this world and told us of our lost condition as fallen sinners. He faithfully told us of God's holy, and righteous, and just indignation and wrath and judgment against sin. He faithfully told us of heaven's glory-clothed splendour that awaits every blood-washed sinner; and of hell's eternal doom in the blackness of darkness for ever, that awaits every sinner who trifles with His priceless, sacrificial blood. Faithfully, in His infinite, eternal being, He suffered the wrath and indignation and judgment of God against sin, in order that "God might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 26). "What a faithful, merciful, loving God is the God and Father of our Lord and Saviour Jesus Christ!" What a wonderful Saviour is our Lord Jesus Christ! Indeed, what a faithful Witness! How worthy the appellation, "The faithful Witness"; Isaiah said of Him, "Behold, I

have given Him for a witness to the people" (Isaiah lv. 4). Jesus said to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37). "Thy Word is truth" (John xvii. 17). "I am the Truth" (John xiv. 6). Paul said, "Jesus Christ, who before Pontius Pilate witnessed a good confession" (I. Tim. vi. 13). The Apostle John said, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath witnessed of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the witness that God gave of His Son. And this is the witness, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life" (I. John v. 9-13, Greek).

The Child of the Campaign

DURING the disastrous retreat of the French army from Moscow, in the days of Napoleon, terrible hardships had to be endured. Through the howling tempests and the blinding snows the troops dragged their weary feet, their numbers getting thinner each day.

With the army there were several women who had followed the fortunes of the campaign. One of these was carrying a young child in her arms. Utterly destitute of the instincts of a mother's love, and wishing to be rid of her burden, she watched her opportunity and pitched her child into the snow. The wagon on which she was seated swept on, and the storm effectually drowned the cries of her helpless infant. But the soldiers had observed the inhuman act, and some of them at once rushed back and rescued the little fellow from the jaws of death, restoring him to his ungrateful mother's arms.

Not in the least ashamed of what she had done, she waited for another chance to carry out her fell design, and again threw her child into the snow to perish. But the watchful eyes of these rude soldiers were upon her. They

RESCUED THE LITTLE ONE

a second time, but never again to trust him to the tender mercies of that degraded woman.

Taking law into their own hands, they decided she was not worthy to live. Laying hold of her with their half-numbed fingers strengthened with the thought of carrying out a righteous retribution, they threw her where she had twice thrown her child. The snow became her winding sheet; she was never seen again!

Opening his great coat, one of these rough soldiers reverently and gently laid the little child close to his heart, and shielded him from the icy blast. Thus another soldier, and another, would take his turn in bearing safely onward that weak child whom they had rescued from a snowy grave.

The fortunes of the campaign became more desperate, the hardships increased, the enemy on their

rear and flanks drew closer. Rivers had to be crossed, yea, battles had to be fought to clear the way for the survivors of that ill-starred expedition.

But amid all the dangers and vicissitudes of

THE HOMEWARD MARCH,

there was one who was safe and well cared for—the child who was rescued from the snow. Sometimes carried by one soldier, and again by another, it so came about that the little fellow reached Paris safe and sound. These soldiers had saved him from death twice over, and they were not going to leave their work half done. No, they finished the work they had begun by shielding and watching the rescued one till they arrived safe in the capital at last.

Is not this a striking illustration of the keeping power of the Son of God, when He has saved some lost one from the death and doom of sin? It was because the French soldiers had saved the deserted child that they took good care his bones should not be left to bleach on the snowy plains. And, in like manner, if you receive Jesus as your Saviour; if you rest your sin-burdened soul on the atoning Sacrifice of Calvary, you may depend on this, that you will be saved with an everlasting salvation (John v. 24), and the very same Jesus will carry you through.

The care which these kindly soldiers bestowed upon that motherless waif shall be as nothing compared to the infinite tenderness with which the Almighty Redeemer shall lead you on to the city of eternal rest. Only trust Him.

Do not run impetuously before the Lord; learn to wait His time: the minute hand as well as the hour-hand must point the exact moment for action.

God did not take away Paul's thorn; He did better—He mastered that thorn, and made it Paul's servant. The ministry of *thorns* has often been a greater ministry to man than the ministry of *thrones*.



Persevering Saints—Sinners in Quest of Christ

FRUITFUL PRAYER.

Ilford (Pastor W. G. Hawkins). The saints worshipping at Elim Hall, Scrafton Road, have been richly blessed through the faithful ministry of the Word by Pastor Hawkins.

A series of special Bible studies on Wednesday afternoons at the Divine healing services, and also on Thursday evenings, have been the means of edification to the saints, and a source of inspiration to all listeners.



Pastor W. G. Hawkins.

The prayer and praise services have also been the means of blessing, for the Lord's promise of renewed strength has been realised as the condition of waiting upon Him has been fulfilled. He has been true to His own precious Word, and

the prayers of His people have been answered.

The work is progressing generally in all departments of service at Ilford.

Great enthusiasm is also shewn among the Crusaders as a result of the Pastor's ministry to them.

In the past few weeks souls have been saved. During Mr. Naylor's visit one soul responded to the altar call, and the following Sunday two gave themselves to the Lord.

God is setting His seal to the ministry at Ilford. At the breaking-of-bread services, the gifts of the Spirit have been in operation, and the words of encouragement, hope, and cheer have satisfied the longing heart, and filled the hungry with His goodness, according to His precious promise.

PROFIT AND PROGRESS.

Keighley. On a recent Sunday the church meeting at Grotona Hall, North Street, held the farewell service, previous to Pastor Thorne leaving for London. His loyalty and cheerfulness, and his faithfulness in preaching the Word have endeared him to all hearts, and he takes the good wishes of all the members to his new sphere for the Master.

God is blessing here in Keighley. The past eight months have been times of deep spiritual profit and progress. Although the results may not seem visible to the onlooker the saints are thanking God for His care over His vineyard. They have been edified, blessed, and strengthened.

VISITING MINISTRIES.

Portsmouth (Pastor W. Field). The saints of God continue to serve Him out of grateful hearts for the many blessings received at the Elim Tabernacle, Arundel Street, Southsea. The prayer and Bible study meetings are well attended, and times of sweet and hallowed fellowship are experienced around the Lord's table in His presence Sunday by Sunday.

Recently Pastor J. Kennedy, during a visit, passed on the message at the Thursday evening meeting, on Christ, the Divine-Human One. The following Sunday Pastor L. Knipe gave the word at the morning breaking-of-bread service, speaking on the blessings of the Christian life. In the evening at the Gospel service Miss A. Kennedy gave the Gospel message from Acts xiii. 38, 39, speaking on The Forgiveness of Sins, and Pastor Knipe gave the Gospel in song. Saints who attended these meetings were glad to see and hear old friends once more, and were very much strengthened and encouraged in their Christian walk.

The church here has also had a very welcome visit from Pastor and Mrs. George Thomas, of Mexico, who spent the day with them. Pastor and Mrs. Thomas recounted some of the incidents of their ministry in Mexico. It was a privilege to hear the Gospel sung in the native language, and all thank God for their faithful ministry in a far country which is so much under Romanism, and praise God for the Foursquare Gospel that meets the need of all, for Jesus is the centre of every theme.

SECOND ADVENT STUDIES.

Swansea (Evangelist W. J. Patterson). A three weeks' evangelistic campaign, conducted by Pastor Charles Kingston, has just concluded here.

In spite of adverse weather conditions and a severe epidemic of influenza which swept the town, great interest was manifested from the outset, deepening steadily

as the meetings advanced, and during the last week of the campaign there were large gatherings.

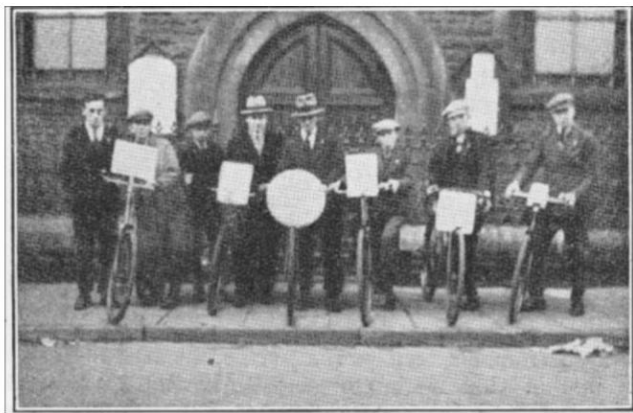
God has richly blessed the ministry of the Word through His servant, and night after night heart-searching messages were delivered in the power of the Holy Spirit—God setting His seal upon each service when many souls surrendered to Christ, as well as backsliders returning home. The address on The Unpardonable Sin, was very searching, and brought conviction to the hearts of many.

During the campaign Pastor Kingston gave several interesting and illuminating addresses on the Second Coming of Christ, and by means of a special chart explained very clearly many perplexing problems regarding this great and important truth. The last Saturday night service, devoted to answering questions which had been sent in during the campaign, was a very inspiring service, and much light and edification was received as the various questions were dealt with by Pastor Kingston.

During the last two weeks of the campaign, the evangelist was ably assisted by Mrs. George Kingston, whose messages, and especially her ministry to the sick, were remarkable and very encouraging, and many have testified of having received healing. Mrs. Kingston's illustrated talks to the Sunday school scholars were very arresting and instructive, inspiring all, both young and old, to greater service for the Master.

Under the energetic supervision of Mr. Patterson thousands of handbills announcing the meetings were distributed by the cycling band and members of the assembly, and the many souls that were saved, the saints who were healed, and the general uplift and renewed inspiration for whole-hearted service amongst the saints, is an ample reward for all the untiring labours of both pastor and people.

The
Swansea
Cycling Band
Advertising the
Campaign.



DWELLING IN UNITY.

Moy, Co. Tyrone. On a recent Saturday a United Christian Convention was held in the Moy Orange Hall. Christians were truly united, for the love of Christ pervaded the very atmosphere of the meetings. How wonderful it is when Christians of all denominations can gather together and worship the adorable Lord and Christ. The Convention was opened in praise, prayer being offered by the Rev. B. Rowan, B.A. Miss Neville, of Armagh, then gave a beautiful message

on The Name of Jesus. How the saints sang that sweet chorus, "The Name of the Lord is a strong and mighty tower."

Pastor Hill of Armagh then gave a very instructive message on Our Redeemer, His Redeemed, and Their Redemption.

During the interval refreshment was provided and further fellowship enjoyed, as God's people mingled together and testified to the goodness of their heavenly Father.

The hall was again filled at the even-

ing service. After Pastor Gorton had brought us nigh in prayer, Mr. Fred Carson of Lurgan gave an inspiring address on Malachi iii. 16, 17. How the saints rejoiced as our brother brought to their remembrance Christ's soon coming again. Pastor Kemp of Belfast gave the closing message of the Convention. His message on Consecration and Sanctification, drawn from the Tabernacle coverings, brought blessings new to all present.

The services were convened by Pastor E. Cole of Portadown.

"Thou art Loosed" (Luke xiii. 11-16)

By C. C. MURRAY

THE first thing that strikes us in this passage is that Jesus recognised the woman's infirmity as the direct work of Satan. People find great fault with us for saying that sickness comes from Satan, and not from God, and say that we bring poor sufferers into bondage, and rob them of their rest in the will of God. Yet Jesus said "Satan,"—not God, but "*Satan* hath bound," and we dare to say what He said. Praise God that sickness is Satan's work! For if it were of God, we should never seek for healing; but now we see it as one of those works of the Devil which Jesus came to destroy, and therefore "ought we not to be loosed?"

The second point strikes at the root of much so-called Christian life. Did you ever notice how many of Christ's miracles of healing were wrought on the sabbath day, and how this very thing always incensed the Pharisees? Why? Because it struck at the very root of their ideas about salvation of every kind, for soul and body. "There are six days in which men ought to work, in them therefore come and be healed, and not on the sabbath day." That is man's thought all over. *Work* to be healed, *work* to be saved, *work* to be made holy, *work* to be filled with the Spirit, *work* to be saved from the power of sin; from beginning to end it is *work*! "What shall we do that we might work the works of God?" And Jesus answered, "This is the work of God, that ye believe on Him whom He has sent" (John vi. 28, 29). God's thought is not "*work*" but "*rest*," and rest means ceasing from work, because the work is finished.

Many a one says to us, "I have given up medicines and doctors. I have taken off my plasters and wraps. I have prayed, and believed I was healed, and thanked God that I was healed. I have been anointed, and testified, and yet after all I am no better. I don't know what more I can do; why am I not healed?"

Dear soul! in all this long catalogue of works there has not been a grain of faith! You have acted on the Pharisee's advice, and come in the six working days to be healed, and not on the sabbath! On the sabbath day, man stops working, and rests in what God has worked. "There remaineth therefore a keeping of a sabbath [marg.] to the people of God. For he that is entered into his rest, he also hath ceased from his own works" (Heb. iv. 9, 10). Then it is that God works for us; "My Father worketh hitherto, and I work" (John v. 17). When you

really rest in Christ's finished work for your body as well as your soul, then you will "have faith in God," and be healed.

This poor woman did not even ask to be healed; perhaps she thought her case too desperate. But her need was in itself the strongest possible appeal to Jesus, and He called her to Him, and just preached the Gospel to her. "Woman, thou art loosed from thine infirmity." That is what each of us needs to hear said to us. "Thou art loosed." Is there one here crippled in body, or bent together? one infirm in limb, in temper, in heart, or tongue? one bound by the chain of strong drink, or impure lusts? Hear the voice of Jesus saying to you, "Thou art loosed from thy bonds." Go out free, for Christ hath made thee free. Believe it, act on it, and like her you will be "made straight," and glorify God. This is the Gospel message through and through. Jesus had a right to say, "Thou art loosed," He had met Satan who bound her, and had overcome him. He met him in the wilderness and overcame him there, and He was about to meet and overcome him still more effectually on Calvary, therefore He had power to speak of deliverance as an accomplished fact—"Thou art loosed," while she was yet bent double. And she believed His word, that the work was done for her and she had only to raise herself up. Then "He laid His hands on her; and immediately she was made straight, and glorified God."

This is the Gospel message we bring you to-day. Whatever is your bondage in soul or body, the Lord *has* loosed you, you are free; and when you believe this word you do really touch Jesus and enter into rest, and you can so drink of the water of life, as you could not while tied by the chain of sinful habits. Now go and preach this same Gospel to everyone you meet, who is sick in soul or suffering in body, and say, "Brother, sister, thou art loosed from thine infirmity."

Excellent as our development may be, of ourselves we can never be more than negatives. It is the Light shining through us that gives positive results.
—*News Chronicle*.

Carry your cross with a smile. A happy Christianity commends itself. Realise that it is the life that costs that counts. Carry your cross, don't trail it! Carry it courageously.

ELIM CRUSADER PAGE

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



Notes & News

The London Crusader Choir Campaign at Rochester.

By F. G. JENKINS
(Church Secretary)

A very blessed time was experienced by the members and congregation at the Elim Tabernacle, Star Hill, Rochester, on the occasion of the visit of Mr. Douglas Gray with the London Crusader Choir.

The services throughout the day were conducted by these keen and capable young people, and the unanimous opinion of all who heard them was that it had been a day full of blessing.

As the afternoon meeting was about to commence, the writer, who was standing near the door, was asked by a lady if she might come in. She said that she had never been inside before, but was very fond of singing. Needless to say she was given a hearty welcome, and handed over to one of the ushers to be shewn into a seat, and it was our joy when the appeal was made to see her raise her hand. To Him be the glory!

In the evening the church was nearly full, and we again enjoyed a feast of good things. To describe adequately the gratitude we feel, for the provision of such a splendid programme carried out with such success and for the spiritual uplift received, would take up much space and needs a readier pen than mine. But we thank God for such a band of young people whose talents are consecrated to the service of their Lord.

On the following Sunday evening a goodly number was again present in the meeting, the message given by the Pastor

being from Numbers x. 29, "Come thou with us, and we will do thee good." At the communion service after the meeting, thirteen new members were received into fellowship.

Kensington. On a recent Sunday evening the Gospel service here was conducted by the Temple Crusaders, this being their first attempt in this direction. Two messages were given, and a brother read the Scripture. A testimony by a sister who had been healed of St. Vitus' dance followed a duet which was greatly appreciated. The Crusaders rendered two pieces in song, and a sister sang the Gospel also in a solo.

When Christ Breaks Bread

Eyes are blind until Christ breaks bread. There is a striking contrast between blind eyes and seeing eyes, a few verses apart in the last chapter of Luke's Gospel. It occurs in the narrative of the two disciples on the way to Emmaus to whom the Lord Jesus "drew near, and went with them." We read: "But their eyes were holden that they should not know Him." A few verses later we read: "And their eyes were opened, and they knew Him." How and why were the blind eyes opened? We are told plainly. "And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened." Is there not a beautiful lesson here for us all? Both Christ and the Bible are "bread" for us

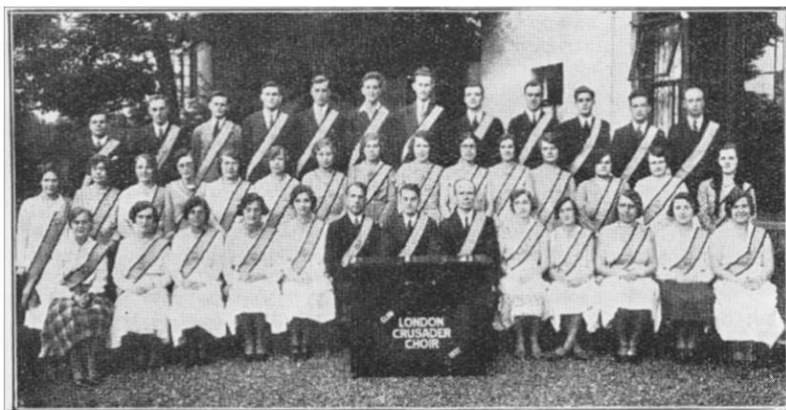
if we will partake. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John vi. 33). "How sweet are Thy words unto my taste!" sang the Psalmist (Psa. cxix. 103). "Thy words were found, and I did eat them," said Jeremiah (xv. 16). What the Lord Jesus Christ did for the blind disciples, as "He expounded unto them in all the Scriptures the things concerning Himself," the Holy Spirit is willing and able to do for us to-day, making Christ known to us by opening the Scriptures to us. Our eyes are blind until we let Him take bread, and bless it, and break, and give to us. Then indeed shall our holden eyes be opened and we shall know Him. This blessed and joyous experience can continue more and more, no matter how well we know Him already, until we see Him face to face. Our eyes are still holden to some of the riches of God's Word, and some of the beauties of our Lord and Saviour. By the Holy Spirit this same Lord Jesus is ready to break bread and give to us daily, that we may see Him and know Him ever better and better.

Our God Overrules.

Queen Elizabeth commanded a royal artist to paint her portrait without the appearance of any shadows on the canvas. He replied that it could not be done. In anger, she immediately dismissed him.

Like the queen, some of us are resentful when the Great Artist introduces into the painting of our lives the dark tones that compose the shadows. We forget that the Master, to use another figure, "shall sit as a refiner and purifier of silver" (Mal. iii. 3). He has undertaken "to present us to Himself, not having spot, or wrinkle, or any such thing" (Eph. v. 27).

To do this, He has pledged Himself to overrule in all life's difficult experiences, that through them He may perfect that which concerneth us (Psalm cxxxviii. 8).



The London Crusader Choir.

Children's Bible Educator



CURLY JUMBLE: The letters of the hidden text occur at certain regular intervals, to be ascertained by test. The first letter is F, at the top left-hand corner. Find the rest by the right selection along the top line, then down and turn left, and so on to the end of the curl. Then begin again taking the letters that are left, in the order that they come. Write out the text so obtained, which is a complete verse in the 5th chapter of Romans. Add underneath the number of the verse.

Solutions must arrive by first post, Monday, March 6th.

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

In order to encourage our children in the study of their Bibles, we are giving each week a simple and instructive Scripture puzzle, the solution of which requires the search or comparison of important passages and subjects.

SOLUTION OF VISIONS PUZZLE, FEBRUARY 17th.

Answer:

1. Nebuchadnezzar (Dan. ii. 28-45).
2. Daniel (Dan. vii. 1-28).
3. Pharaoh (Gen. xli. 15-32).
4. Joseph (Gen. xxxvii. 9-11).

Correct solutions were received from: W. H. Croly; Amy V. Gale; Ada Greenslade; George Hesling; Joe McClenaghan; Henry Makin; Barbara Mappin; David Newington; Mary Noble; John Pearson; F. Phillips; Ross Porter; Jack Spencer; Dorothy E. Stone; Joyce Trotter; Irene Walker; Dennis Wilkinson; Alfred Yardley.

Divine Guidance

ON this important subject, it will be interesting and helpful to note the experience of the modern apostle of faith, Mr. George Muller, who probably had learnt more about the way to ascertain God's will than most men. He said, when asked how to ascertain the will of God:

1. "I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state it is usually but a little way to the knowledge of what His will is.

2. "Having done this, I do not leave the result to feeling or simple impression. If so I make myself liable to great delusions.

3. "I seek the will of the Spirit of God through, or in connection with the Word of God. The Spirit

and the Word must be combined. If I look at the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Spirit guides us at all, He will do it according to the Scriptures, and never contrary to them.

4. "Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. "I ask God in prayer to reveal His will to me aright.

6. "Thus, through prayer to God, the study of His Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters and in transactions involving most important issues I have found this method always effective."—*Practical Christianity.*

A Death-bed Sermon

NOT many years ago, a gentleman died in one of the uptown streets of a certain city, leaving a large fortune. He was a member of an orthodox church, in excellent standing, a good husband and father, and a thrifty citizen. On his death-bed, lingering long, he suffered with great agony of mind, and gave continued expression to his remorse for what his conscience told him had been an ill-spent life. "Oh," he exclaimed, as his weeping friends and relatives gathered around his bed, "oh, if I could live my years over again! Oh, if I could only be spared a few years I would give all the wealth I have amassed in a lifetime! It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of life hereafter!"

His pastor endeavoured to soothe him, but he turned his face to the wall. "You have never reproved my avaricious spirit," said he to the minister. "You have consented to call it wise economy, but now I know that my avarice for wealth has been only a snare to my soul.

I would give all that I possess to know that God absolves me from the influence of my past life. I shall die poor indeed, whatever may become of that for which I have sacrificed such happiness on earth, and a hope of heaven hereafter."

Thus he died, refusing to be consoled, and to the last audible word bewailing a life devoted to the mere acquisition of riches. Many came away from his bedside, impressed as never before with the worthlessness of gold, stocks, and bonds, houses and lands, when a dying hour puts the pearl of richest price in comparison with their value. All knew him to have been a professing Christian and a good man as the world goes; but the terror and remorse of his death-bed proved a lesson not to be lightly dismissed from the memory. He would have given all his wealth for an hour's peace with God. "Behold now is the accepted time, now is the day of salvation." It is folly to wait until it is too late, when Christ and heaven are ours if we accept Him as our personal Saviour, trusting in His death for us to give us acceptance before God.

Classified Advertisements

REVISED RATES.

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WITH CHRIST.

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SHANNON—On February 11th, Jane Shannon, age 68, member of Elm Hall, Newtownards. Funeral conducted by Pastors W. J. Martin, T. E. Francis, and Mr. H. Benson.

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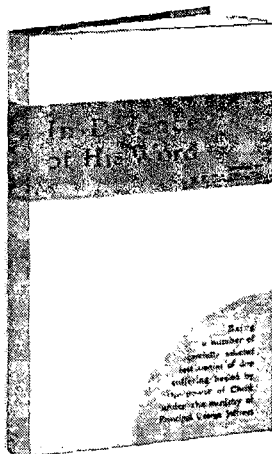
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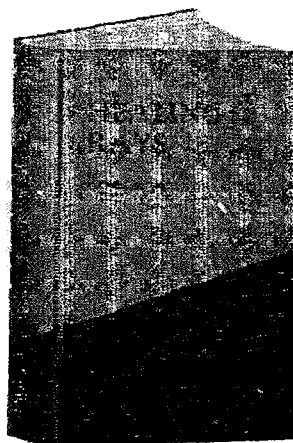
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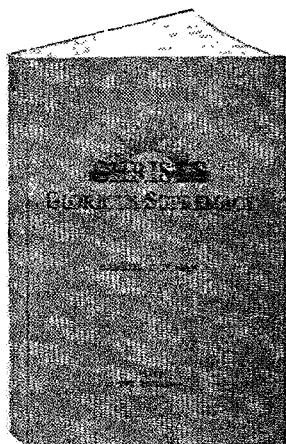
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