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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 33

AUGUST 17, 1934

Twopence

AUGUST 18th, A GREAT DAY WITH GOD AT



Photo by]

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THE CRYSTAL PALACE.

SAVIOUR

COMING KING

"I am come that they might have life."

John X. 10.

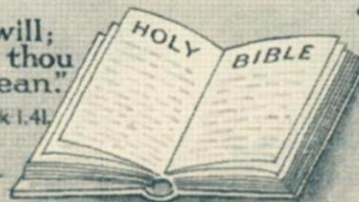
"I will come again."

John XIV. 3.

HEALER

BAPTISER

"I will; be thou clean."  
Mark 1. 41.



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

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.  
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (*President*)  
Pastors E. J. Phillips (*Secretary-General*), E. C. W. Boulton, P. N. Corry,  
R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W. 4.

Vol. XV. August 17, 1934 No. 33

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## Principal GEORGE JEFFREYS and Revival Party's REVIVAL & HEALING CAMPAIGNS

**BARKING**, London. In the Large Tent pitched in London Road (the main road from East Ham to Barking). Wednesday, Aug. 8 to Sunday, Aug. 19. Sundays, 3 and 6.30. Every week-night (except Fridays and Saturday, 18th), 7.30. Thursday afternoons, 3.30.

**MANCHESTER**. Next month, in the large Grosvenor Street Church. Further particulars later.

### OPENING OF NEW TABERNACLES

by

## Principal GEORGE JEFFREYS

LEYTON.

Elim Hall, Vicarage Road, Leyton. Saturday, 20th August, at 7.30 p.m.

ABERDEEN.

Elim Tabernacle (late Trinity Church), Marischal Street, Aberdeen. Saturday, 25th August, Opening Service, 7.30 p.m. Sunday, 26th August, 11 a.m., 3 and 6.30 p.m.

Visitors will be welcomed at the Elim Holiday Home, 7, Queen's Gardens, Aberdeen.

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Children's Magazine—

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THE

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# Come to the Great Foursquare Rally

at the

## CRYSTAL PALACE

(LONDON)

SATURDAY, 18th AUGUST

Opening Prayer Meeting at 10.15 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys, meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Lectures on the Tabernacle, Palestine Customs, Second Advent, Archæology, Inspiration of Scriptures, Open-Air Meetings, Special Singing by various Choirs, Service of Immortal Music, etc., to be concluded by

## One Great United Meeting

at 7 p.m., in the Centre Transept,  
at which

Principal GEORGE JEFFREYS  
will minister the Word

**ADMISSION.** Special tickets admitting to the Crystal Palace for the whole day are now obtainable at all Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 18th August. Friends unable to secure special tickets at Elim Centres may obtain same from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

**ILLUSTRATED PROGRAMMES.** 2d. each from Elim Centres, or the Accountant (address above).

**CRUSADER CHOIR.** All Elim Crusaders are invited to join the great Elim Choir. Tickets from Crusader Secretaries at 6d. each.

**SUNDAY SCHOOL SCHOLARS AND CADETS** may obtain tickets from Sunday School Superintendents at 3d. each.

**RESERVED SEATS.** A number of reserved seat tickets for the baptismal service and evening service in the Centre Transept are obtainable from the Accountant (address above) at 1/- per seat for each meeting. All other seats and admission to all meetings free.

**LONDONERS.** Cheap fares by rail and easy access by bus and tram.

**DAY VISITORS TO LONDON.** Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

### Watch these Dates

**DAYS' OUTINGS** on August 8, 15 and 22, to Hove. On August 29 to Eastbourne. Starting from Elim Woodlands at 9.45. Book in advance. Hove, 6/9; Eastbourne, 7/6 (including lunch and tea).

**ELIM CAMP.** Afternoons for visitors—Wednesdays, August 8, 15 and 22.

**IPSWICH.** August 12. Garden Hall, Mill Street. 11 and 6.30. Speaker: Pastor E. C. W. Boulton.

**WINTON, Bournemouth.** Tent campaign, conducted by Evangelist T. W. Thomas. Tent pitched in Hawthorn Road (off Wimborne Road).

# The Elim Evangel

## AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 33

AUGUST 17, 1934

Fridays, Twopence

## Saturday at the Crystal Palace

**T**HOUSANDS of happy Foursquare Gossellers will make their way on Saturday, 18th August, to the Crystal Palace, when the largest exhibition building in the world will ring with the praises of God. We believe that the prayers of many of the Lord's people will be answered and that it will be a day of salvation, healing, baptisms in the Holy Ghost, spiritual edification—a day of glorious victory!

There is a very full programme, and Principal George Jeffreys will minister at the following services.

Divine Healing Service at 11 a.m.

Baptismal Service at 2.30 p.m.

Divine Healing Service at 4.45 p.m.

Great United Meeting at 7 p.m.

Communion Service immediately following.

Other special features include

Elim Crusader Rally—the rally of youth

Elim Sunday School and Cadet Rally, at which an address will be given, illustrated by chemical experiments.

World Crusade Meeting, at which four Elim Missionaries on furlough will speak.

Meetings for those seeking the Baptism in the Holy Spirit.

Lectures on Palestine Customs and the Tabernacle (illustrated by large model), by Rev. L. T. Pearson.

Lecture on Archæology by Pastor P. N. Corry.

Lecture on our Miraculous Bible by Pastor C. J. E. Kingston.

Lecture on Christ's Second Coming by Mr. Gwilym Francis.

Service of Immortal Music.

Open Air Gospel Meetings in the grounds.

Special singing by various choirs.

Illustrated programmes (price 2d), giving the times of all the services and including the special hymn sheet to be used, are now obtainable from most Elm centres, or from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. A splendid method of advertising the meetings is to buy a number and give them to your friends.

Further particulars, including the arrangements which have been made with the Crystal Palace authorities for tickets of admission for the day at

reduced rates, will be found on the opposite page.

Below we give an outline of the various routes to the Crystal Palace.

### BY OMNIBUS.

2—From N. Finchley, Golders Green, Baker Street, Victoria, Vauxhall, Stockwell, Brixton, W. Norwood, etc.

3—From Camden Town, Piccadilly Circus, Charing Cross, Westminster, Kennington, Brixton, Herne Hill, etc.

12—From Oxford Circus, Elephant and Castle, Peckham, Forest Hill, etc. (to Penge Entrance).

49—From Shepherd's Bush, S. Kensington, Battersea, Clapham Junction, Streatham Common, Forest Hill, Lewisham, etc.

108—From Clapton, Poplar, Greenwich, Blackheath, Catford, etc.

109—From Eltham, Chislehurst, Bromley, Beckenham, etc. (to Penge entrance).

609—From Bromley, Beckenham, etc. (to Penge entrance).

The following routes also pass near the Palace:

75—From Caterham, Purley, Croydon, Blackheath, Woolwich, etc.

78—From West Wickham, Elmers End, etc.

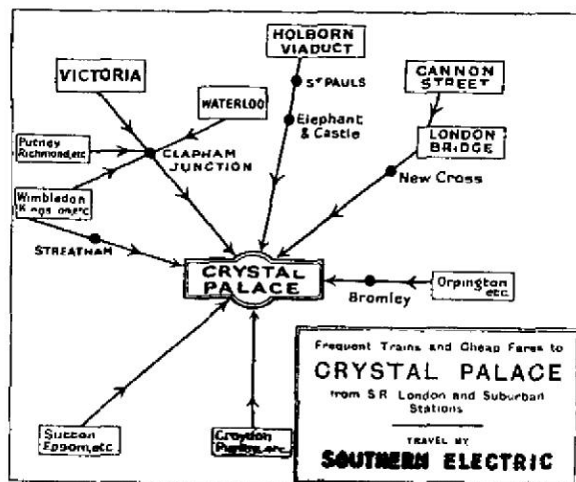
### BY TRAMCAR.

33, 48, 78—From City (to W. Norwood terminus only).

4, 5—From Croydon (4, to Penge entrance).

### BY SOUTHERN RAILWAY.

Frequent electric trains from following stations: Victoria, London Bridge, and Clapham Junction, to Low Level Station.



**St. Paul's to High Level Station** (opposite Main Entrance)

Cheap day tickets from above stations 1/- return (Clapham Junction, 9d)

Cheap day tickets also from all Southern Railway stations in London and the suburban electrified area, including the following Balham, Banstead, Barnes, Battersea Park, Beckenham Junction, Belmont, Bermondsey South, Brixton, Brockley, Bromley South, Carshalton Beeches, Cheam, Clapham and North Stockwell, Coulsdon North, Croydon, Denmark Hill, Dulwich, Elephant and Castle, Forest Hill, Herne Hill, Honor Oak, Honor Oak Park, Kensington (Addison Road), Kingston, Malden, Norbiton, Norbury, New Cross Gate, Nunhead, Orpington, Peckham Rye, Purley, Purley Oaks, Queen's Road (Peckham), Richmond, Selhurst, Streatham Hill, Streatham Common, Surbiton, Sutton, Thornton Heath, Tulse Hill, Waddon Wallington, Wandsworth Common, Waterloo, Wimbledon, Woolwich

#### FROM RAILWAY TERMINI.

The following are the best routes from the main railway stations

**CHARING CROSS.** 'Bus 3

**CLAPHAM JUNCTION.** Bus 49, or Southern Railway (direct)

**EUSTON.** 'Bus 68, 169 to Herne Hill, then 2, 3, or Underground to London Bridge, then Southern Railway

**KING'S CROSS and ST PANCRAS.** 'Bus 77, 177 to Whitehall, then 3, 12, or Underground to London Bridge, then Southern Railway

**LIVERPOOL STREET.** 'Bus 133, 134 to Brixton Station, then 2, 3, or Underground to Victoria, then Southern Railway

**LONDON BRIDGE.** Southern Railway (direct)

**MARYLEBONE.** 'Bus 2 from Baker Street

**PADDINGTON.** 'Bus 7, 15, 36 to Marble Arch, then 2

**VICTORIA.** 'Bus 2, or Southern Railway (direct)

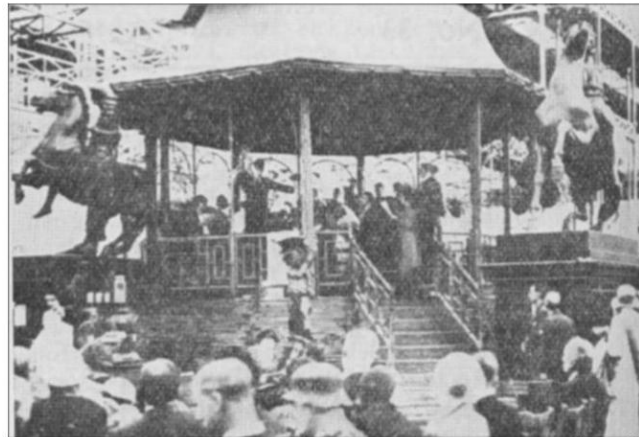
**WATERLOO.** 'Bus 68, 169 to Herne Hill, then 2, 3, or Southern Railway (change at Clapham Junction)

Visitors from the south coast should not book to Charing Cross, but to Clapham Junction, Victoria, or London Bridge,

from which stations there are frequent trams direct to Crystal Palace station

#### ENQUIRY COURT

The Fabrics Court (South Nave) will be set apart for enquiries from 12 to 1 and 4 to 6 p.m. Those interested in Elim will there be able to interview Ministers of the Alliance and obtain information concerning the work and any of its branches. Those with spiritual difficulties concerning salvation, healing, or other matters, will find sympathetic helpers. Any inquiries about the day's Demonstration may also be made in the Enquiry Court



Elim Crusaders singing in the South Nave Bandstand

## Ministry in Music and Song

Melodies of Praise throughout the Day

A glance at the splendid illustrated programme will convey at once the abundant provision there has been made for the ministry of music and song. Such a day calls from the heart of everyone a note of praise and thanksgiving to Him to Whom thousands will gather to give their worship and adoration

Details of the day's musical programmes will be found on the Crusader Page. A new feature this year takes the form of sacred music in the Grill Room, from about 1.15 p.m. onwards, when the London Foursquare Orchestra (which has recently recorded) will be in attendance

In addition to the special singing in the Bandstand (South Nave) by the East Ham, Letchworth, and London Crusader Choirs, we would remind our readers of a few other interesting points. At 3.15 p.m. Mr Ronald Cooper will give a short organ recital in the Concert Hall, preceding the Crusader Rally at 3.30 p.m. During the Crusader Rally the three solo

choirs are uniting in a *sermon in song*, entitled, "Jesus of Nazareth", bring your Bibles and follow the words of this wonderful scripture narrative. Pastors W. Channon and P. Le Tissier will also render a vocal item at this service—a piece which was greatly blessed during the recent Switzerland campaigns

The Immortal Music Service at 5.50 will enable everyone to join in a service of praise. You should not miss this unique meeting! Miss Joan Holman will sing "O love that will not let me go". Brief histories of famous hymns will be given before the congregation joins in. The London Foursquare Orchestra and London Crusader Choir will also take part, the latter will render an immortal composition of world-wide acknowledgment—Handel's "Hallelujah Chorus"

There will also be massed singing by the Elim Crusader Choir at 2.15 p.m., outdoors, and at 6.40 p.m. in the Great Centre Transept

## HUMILITY

Humility is perfect quietness of heart. It is to have no trouble

It is never to be fretted or vexed or irritated or sore or disappointed

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me

It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble—*Andrew Murray*

# Christianity or Religion?

By ARNO C. GAEBELEIN, D.D.

*And He said unto them, Ye are from beneath, I am from above; ye are of this world, I am not of this world —John viii 23.*

“NEVER man spake like this Man” No religious leader of the past ever advanced such an astonishing claim. Why not? Because they were all from beneath, their systems were of the world. Nor will any future religious teacher make such a statement. He alone is from above, He alone is not of this world. Therefore everything of Himself, His Person, His life, His character, His words, and His works, must be supernatural.

The question, “Why did such a One come into the world, who was not of it, who came from above?” is an important one. Did He come to establish a new religion? We answer at once most emphatically, No! He came for something infinitely greater than that. But this demands our most careful examination. The question is before us. “Is Christianity a religion?”

## I. Religion and its origin.

We have accustomed ourselves to call Christianity a religion. Are we right in calling Christianity a religion? The average man will say at once, of course Christianity is one of the religions of the world, and in saying so he places Christianity on the same level with Hinduism, Buddhism, Zoroastrianism, and Islam. This is a vital subject.

Let us see first,

### “WHAT IS RELIGION?”

Many answers have been ventured, none of them wholly satisfying. Religion comes from the Latin *religio*. Even with the Romans this was a doubtful word. Cicero derived it from the verb *religere*, “to gather up, to take up, to consider and ponder.” Seneca defined it by saying, “*Cognoscere Deum et imitari*.”—to know God and to imitate. It would take hours to follow all the definitions of religion found in the history of philosophy. We cannot quote the opinions of Kant, Fichte, Schleiermacher, and others. Nor can we mention the words of great theologians about religion. The truth is, a satisfactory definition of religion is still lacking. One of the greatest scholars of comparative religion declared “With regard to religion itself it is extremely difficult to give a satisfactory explanation.”

Equally difficult is it to explain the origin of religion. It is shrouded for the philosopher and scientist, in mystery. Yet religion is a universal instinct of the human race. This religious instinct is confined exclusively to our race. Below man is the animal world; between the two, a gulf which can never be bridged. You can take a chimpanzee, teach him how to use a knife and fork, how to smoke a pipe or a cigarette, but you can never teach him to pray. He has no religious instinct. Above man are the angels, another world of beings. They worship, they praise, they are servants; but they know nothing of

religion. Therefore I say only the human race has

### A RELIGIOUS INSTINCT.

It is universal. There has never lived on earth, even in the remotest past, a single tribe destitute of some kind of a religion.

It is quite true that in years gone by, when explorers went into the unknown interiors of continents, when they discovered new races and tribes of men, they often came back with the report that they had at last found human beings, half animal, without any religious conception whatever. But when the missionary followed the explorer, he soon told a different story. Even the lowest cannibals worship something. Everywhere, in every continent, and in the isles of the sea we find religion. Nor is religion as found to-day among all races a recent thing. The very earliest records of the human race, such as the Sumerian inscriptions, and others, testify all of religious beliefs. The fact is, the older the records the stronger the religious sentiment engraven upon them.

What, then, is the origin of this interesting religious phenomena? Where does it come from? How did it originate?

The Evolutionist tries to give an answer. But he cannot answer anything. He tells us something like this: Man did not only pass through a physical process of evolution, but he also experienced a mental evolution. He gradually acquired a conscience and then began to realise a need for his newly-acquired soul. He started in religious conception at the

### LOWEST POSSIBLE SCALE.

They point to the religions of some of the savage races living to-day, those who are fetish worshippers. They claim they represent the first religious instinct of the race in the beginning, the religion of the cave man, which is absolutely untrue. Then, after man had worshipped an inanimate object, a piece of wood, a stone or something else, he learned something better. He began to worship the sun, the moon, the stars. He also received the conception of unseen spirits, he worshipped spirits, his ancestors and heroes. Then he invented different gods and saw their representation in different animals, and so he became a worshipper of animals. But he still advanced and through philosophers he received different views, monotheism came into existence with certain tribal gods. Thus it is taught that the Hebrews had a tribal god by the name of Jehovah. Still religious beliefs advance and we find in this chain of development our Christianity. Then they tell us that Christianity is but a stepping stone, that it is not the final religion. A better one, more adapted to the needs of human progress, is yet to be discovered. If I read Modernism aright, this is its real goal to displace true Christianity. But this evolutionistic argument is smashed hopelessly by

the fact that the most ancient religions are the highest developed and are monotheistic.

But what is the real origin of religion? The Bible answers this question for us

### THE INFALLIBLE SCRIPTURES

tell us that man did not originate in an indefinable slime-pit, but that he is the offspring of God, the direct creation of God! Though the Biblical account is brief, yet it is sufficient to assure us that our first parents knew God and had communion with Him. The first man possessed superior intelligence. He had knowledge as to the creation over which he was placed as lord. He gave names to all cattle, to the fowl of the air, and to every beast of the field.

But something happened. Man, instead of climbing upward, fell downward. By disobedience he became a sinner, and alienated from his Maker. Fellowship with God was severed and the first man was expelled from the presence of God. From that presence he carried in his bosom what still is found in every human breast. It is a threefold consciousness. God-consciousness, sin-consciousness, and eternity-consciousness. Thus the race started with the knowledge of God.

What happened is more fully revealed in that master document which Coleridge called "the profoundest document ever placed in human hands," the Epistle to the Romans. Here we read in the first chapter "Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of Him from

### THE CREATION OF THE WORLD

are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Just what we have said, man knew God. But furthermore we read "Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to four-footed beasts, and creeping things." Here we have an inspired account of the origin and growth of religion.

Man started with the knowledge of God. He turned away from God and the knowledge he had received. Then he tried to find out God by searching, to know God by wisdom, to find a way back to God, to be reconciled, and tried to solve the enigma of endless existence. He drifted from error to error. Thus the hundreds upon hundreds of religious systems and beliefs came into existence. They became idolaters and went down deeper and deeper, with a corresponding moral degradation. But listen! All these religious systems, even the highest, like Brahmanism, Buddhism, Zoroastrianism, could not bring God to man, nor could they bring man back to God, nor satisfy the needs of the human soul.

Here then is our question:

### "IS CHRISTIANITY A RELIGION?"

Can Christianity be classed with systems which search for the truth? A thousand times, No! It is

not a religion. It cannot be compared with the religious strivings of the race. Christianity is not from beneath, is not of this world, it is a supernatural revelation. God comes to man, in and through the person of His Son, our Lord Jesus Christ, reveals Himself in Christ and reveals the truth which is unattainable by searching. And more than that. Christianity has what no religion has, the power to save man, the power to bring him back from sin and degradation, the power to fill his soul with the knowledge and the peace of God.

### II *The seven supernatural facts of Christianity*

Seven great outstanding facts of a supernatural character constitute Christianity. These facts are not found anywhere else. And these great facts are in our day attacked, the attempt is made to set them aside. Modernism tries to strip Christianity of these supernatural facts and thus reduce our holy Christianity to the level of a common, man-made religion. We are fighting for this to-day.

1. First of all, Christianity has a supernatural foundation upon which it rests. This foundation is that part of the Bible which we call "The Old Testament." It is the historical and prophetic revelation of God. During several thousand years we see God manifesting Himself in dealing with man, we hear God speaking by the prophets. All is

### A HARMONIOUS WHOLE.

There is no clash anywhere. God promises in prophecy how He will meet the need of His creature through the suffering and the glory of One who should come into the world.

Such a harmonious revelation of God as that found in the Old Testament is unknown in the so-called Sacred Writings of the East. They are nothing but miserable productions from beneath, of this world. But in the Old Testament God speaks. The criticism and rejection of the Old Testament is therefore a very serious thing. It means nothing less than the destruction of the foundation of Christianity. Impeach the truthfulness of the Old Testament and you must impeach Christ and finally all true Christianity. This has often been demonstrated by men who started with the destructive criticism of the Word of God and ended as Christ and gospel rejecters.

2. The second supernatural fact is the Person of Christ. Announced as He was to come, He came at the appointed time. What a wonderful fact it is that He spoke so often of "coming into the world." "I came into the world!" No religious teacher ever said this. This one word "came" necessitates pre-existence. And equally wonderful is the fact that over and over again He spoke of being "sent"—sent by God. He came, He was sent. Both statements but confirm His self-witness, "I am from above."

### I AM NOT OF THIS WORLD."

And how did He come? How was He sent? Did He come as any other human being comes into the world? That would mean by the natural generation. If so, then He did not speak the truth when He said "I am from above." I am not of this world." But He came in a supernatural way. He was conceived by the Holy Spirit; He was born of the Virgin. They

tell us that the Virgin Birth has but slender support in the Bible. They claim that Matthew's and Luke's accounts are legendary and untrustworthy; that He never made a claim of Virgin Birth. He did not? Then what does it mean when He said "I am from above. I am not of this world"? How can we explain these words? There is but one way—He spoke of the supernatural way in which He entered His own world.

And pray how can the wonderful person of the Lord Jesus Christ be satisfactorily explained apart from His virgin birth? I wish some outstanding Evolutionist would explain Him by the laws of evolution. Here is this majestic figure, towering above the rest of humanity, living 1,900 years ago, displaying in that life an unsearchable and inexhaustible moral glory, doing deeds of mercy and power, speaking infinite wisdom; and never another one like Him. Please explain!

And He came for a certain purpose. He did not come to bring a new religion; He was not sent with

#### A NEW PHILOSOPHY;

nor did He come to offer leadership; nor was He sent for social purposes. He came to seek and to save that which is lost. He came not to be ministered to but to minister and to give His life as a ransom for many. He came to answer for ever the age-long question, "How can a man be just with God?"

3 I mention next the fact of His supernatural death. This term needs an explanation. What is death? It is both unnatural and natural. We do not believe that God created a class of beings with this in view, that they should live lives of misery, disease, and sorrow, and finally death and the grave. We believe that death is in the world on account of sin. Therefore physical death is unnatural. But it is also natural, for man has sinned and therefore dies.

But if there is a Being who has never sinned, One who never transgressed and who always pleased God in perfect obedience, what then? I turn to Death and ask, "O Death, tell me, hast thou a claim on this holy, perfect, sinless man? Can thy cold hand touch His body?" And Death answers back to me, "No! I have no power over that man." The Lord Jesus Christ, because He knew no sin, had not deserved death. No one could take His life. No stone hurled at Him could ever strike Him. Hands were ready to cast Him down the mountainside. It was fruitless. The ship in which the true and perfect Man rested, filled with water.

#### IT COULD NOT SINK.

No one could take His life. And when He dies, He dies the death which had been in a supernatural way planned before the foundation of the world. He died for sinners. He was made sin for us. And with His death are connected the supernatural facts of redemption. If Christ died as a martyr, if He died for His principles, if He died as other men die, if this were true, I could lift my hand of clay to heaven and charge an all-righteous God with having committed the most unrighteous act possible. But He did not die for His principles, or as a martyr, nor was He put to death by man; He gave Himself. He died to be the Saviour of men. Deep is this truth, the sacri-

ficial death of One who knew no sin, the Creator dying for the creature's sin. Well nigh unfathomable for the finite mind of man. But hearts can believe it and experience its power.

4 A fourth fact is the supernatural survival of the Christ who died. Of Him it could never be true, "Dust to dust and ashes to ashes." His body could not see corruption, for corruption is the process on account of sin. He arose from among the dead. The evidences of the physical resurrection of the Lord Jesus Christ are so powerful that only those can reject them who are wilfully blind, or who, in self-will, refuse to accept the evidence. They talk of a spiritual resurrection. It is sheer nonsense.

#### CHRIST AROSE PHYSICALLY.

He ascended upon high. He is at the right hand of God as the Priest and Advocate of His people. Will you have still more evidence? The existence of the Church on earth, always victorious, never conquered by the gates of hell, always prevailing, is an evidence that her Head is risen, that He lives. And so is your experience as a true Christian believer. Hallelujah! Christ is not a religious leader, but a risen, glorified, all-powerful and all-victorious Lord. The truth of resurrection as revealed in Christianity, is unique again. No other systems have it in this wonderful way.

5 But let us consider next the supernatural message which Christianity brings. It is not a religious message but a message of something higher and better. What is the message of religion? What are the demands of religion? Do! Give! Sacrifice! Then a merciful God will incline His ear. Hence we see the many altars of heathendom. But Christianity comes with a different message. Nothing to do, nothing to pay, nothing to give, nothing to suffer—God—a God of love—has done it all for helpless, guilty, lost man. He comes with the message, the good news that He has righteousness and peace for His enemies and for a restless, burdened conscience; that He, a holy and righteous God, by meeting the needs of lost man, in

#### HIS UNSPEAKABLE LOVE-GIFT

of His Son, is still the just God and Justifier of those who believe on Jesus. All He asks of us is to accept "Nothing in my hands I bring, simply to Thy Cross I cling." The great oriental scholar of a bygone generation, Professor Max Mueller, said that such a message is unknown in all the religions of the world, that the doctrine of righteousness by faith is the exclusive message of Christianity. What a message! It offers glories untold to man ruined and in shame. It reaches down to the lowest depth and lifts out of the horrible pit and the miry clay, and lifts, lifts, lifts, till the sinner rests forgiven on the bosom of a loving Father.

6 Christianity gives what no earthly religion can give, supernatural power. This power is the power of the Holy Spirit. It is not obtained by sacrifice, or by labour of any kind, but it is God's gift likewise. The Holy Spirit by His power imparts life, and man becomes the partaker of the divine Nature. This begins the new life. He gives power to live in righteous-



ness, power to serve, power to pray, power to suffer. He comes to possess man, to be his Guide, his Helper, his Comfort. He dwells in the heart of him who believes, and abides there till the work is done. And here we may listen again to His voice "I am from above. I am not of this world." The same words were spoken by our Lord on another occasion. He spoke these words of His own "They are not of this world, even as I am not of this world." Glorious Word!

#### WE ARE ONE WITH HIM

Solemn responsibility! Not of this world, born from above, and then to walk even as He walked.

7 Christianity promises a supernatural manifestation. This is still in the future. The future manifestation is the visible and glorious return of Him who dwelt once amongst men, who died for our sins, who was buried, who rose in His body and who is bodily present in heaven. This is another outstanding fact. Buddha Gautama never promised to come back, did he? Did Mohammed ever say to his followers "Watch for me, I am coming a second time"? Did Zoroaster ever speak anything like this "Ye shall see Zoroaster coming in the clouds of heaven in power and great glory"? Did Confucius leave a message of hope that his followers would see him again? Did Mrs Mary Baker Eddy, Pastor Russell, and other delusionists of religious leadership ever promise to return? Not one ever made such a promise. The only One who ever promised a second coming is

## "Christ, Our Passover, is Sacrificed for Us"

IN I Corinthians v 7 Christ is presented to us as the fulfilment of the Passover. Did you ever think how great was the self-assertion of Jesus when He laid His hand upon that most ancient and sacred of Jewish rites, the Passover, and brushed it aside as fulfilled in Himself? This is what He did when He instituted the Lord's supper to express the fulness of its accomplishment. Jesus claimed, thereby, to be just what Paul calls Him here, the Passover sacrifice, or, as John the Baptist presented Him, "the Lamb of God" (John 1:29).

Christ crucified is therefore the foundation stone of redemption. Of this great central truth the paschal lamb is one of the most perfect types in Scripture.

The lamb was taken on the 10th Nisan and kept till the 14th at eve (Exod xii). This corresponds with the four-day interval between Christ's public entry into Jerusalem and His crucifixion (cf I Peter 1:18-20). Perhaps it is also significant that from the time the first promise of the Redeemer was given (Gen iii:15) until the Redeemer's death, there were four millennial days, 4,000 years).

In the Passover night after the blood had been applied to the doorpost, the token that redemption had been individually appropriated, the roast lamb was to be eaten. The fact that it was not to be eaten raw but "roast with fire" brought out the truth that men need a Saviour who has gone through the fires

the Lord Jesus Christ. He who came once will come again. He who was sent once of God will be sent again. Over and over again He promised to return. All Christian teaching, Christian service and Christian hope centre in this event. If it never takes place, then all I have spoken to you at this time falls to the ground, is hallucination instead of revelation, and we might just as well close our Bibles for ever.

But if this future,

#### SUPERNATURAL MANIFESTATION

takes place, then it will prove to be a demonstration of every word I have spoken, and in that manifestation, He who spoke the words we have read, will be demonstrated as the One who is from above and not of this world. And this supernatural manifestation will surely come. We are heading for it. It will mean the complete defeat of Modernism and every form of infidelity. Modernism denies brazenly every one of these supernatural facts of Christianity and dishonestly claims that honoured word "Christian." With Modernism there is no such thing as an infallible revelation of God, an infallible Christ, who died for our sins, who rose again, who has given the one message of salvation, who has sent the Holy Spirit, and who is coming again.

But in the midst of all the chaos of our times, you and I and the entire true Church will hold fast what we have and contend earnestly for the faith once and for all delivered unto the saints till we hear His "Well done, thou good and faithful servant."

of wrath against sin. To be an admirer of Jesus as a moral Teacher is far different from feeding upon Him as the One who suffered vicariously for us.

Mark, too, that the whole of it was to be eaten, nothing left over until the morning. It is a whole Christ we need. We need the holiness of His life, the devotedness of His death, the efficacy of His blood, the power of His resurrection, the dignity of His ascension, the glory of His second coming. To leave any of this is to be an under-nourished Christian.

So "let us keep the feast," as Paul exhorts (verse 8). The Christian life is to be the perpetual feast of the redeemed. We cannot enjoy it, however, until the "old leaven" is purged out—corruption of all kinds fitly symbolised by vegetable ferment, or sour dough. If there be present the leaven of hypocrisy (Luke xii 1), or the leaven of rationalism (Matt xvi 11), or the leaven of worldliness (Mark viii 15), this feast means nothing to the participant.

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# FAMILY ALTAR



The Scripture Union Daily Portions · Meditations by Pastor V. S. PRITCHARD

**Sunday, August 19th.** John vi 1-14

"A lad five barley loaves,  
two small fishes" (verse 9)

How wonderfully diverse is our God in His operations. He uses a "great fish" to teach one man, Jonah. He uses a little lad, five common loaves and two small fishes to bless five thousand! It was a "great" fish because usable to God. They were uncommon loaves and great fish as they were in the hand of the Master. Andrew saw the lad, Philip the need, but Jesus knew what He would do. In times of need, hungry and faint times, may we be so taken up with the "mind of Christ" that the greatness of our need and the seeming inadequacy of the supply shall be lost as we sit down resting in His presence. So shall we be filled.

**Monday, August 20th.** John vi 15-27

"Then they willingly received Him into the ship, and immediately the ship was 'ot the land, whither they went" (verse 21)

The presence of Jesus makes all the difference. The rowing had been hard, the going slow. But they see Him coming, making their obstacles His stepping stones. They fear, but He speaks. He reassures them of Himself. "It is I." That is enough. They willingly received Him into the ship. His presence meant progress. How true it is that our acceptance of Himself into the ship, no matter how great the storm may be, makes for safety and progress. His presence is salvation in the hour of stress and strain. "So He bringeth them to their desired haven."

**Tuesday, August 21st.** John vi 28-40

"Him that cometh to Me I will in no wise cast out" (verse 37)

Hallelujah! All classes and colours have come to Him. The only condition is that they come. No matter what the state of the comers, if only they will come, He will find no reason to cast them out. But it is to Him they must come. Not to a dogma, creed or organization, but a glorious person who stands with outstretched hands of invitation, saying "Come! all ye, no matter what your state, come." Salvation for the sinner who will only come. Healing for the sick if only they come. Power for the faint.

"Just as I am, poor, wretched, blind,  
Sight, riches, healing of the mind,  
Yea, all I need, in Thee to find  
O Lamb of God, I come"

**Wednesday, August 22nd.** John vi 41-59

"These things said He in the synagogue as He taught in Capernaum" (verse 59)

Precious truths, wonderfully deep, full of sublimely significant meaning. Jesus was in the synagogue! He did not "forsake the assembling of ourselves together." How truly as we gather in obedience to His Word, He is there, feeding His hungering ones with manna sweet. The true Manna which comes down from the Father to nourish us in spirit, mind and body. How well He knows our needs, capacity, taste and temperament. How perfect is His teaching as we gather around Him in the bonds of fellowship. Blest be the tie that binds our hearts in Jesu's love!

**Thursday, August 23rd.** John vi 60-71

"The words that I speak unto you they are spirit, and they are life" (verse 63)

Our Blessed Lord never wasted words. Every word carried weight. Words which worked mightily. Quick and powerful words. Discerning, dividing, piercing. Some could not "stand." His words, they went back. They had followed until He began to take them into the deeper things of the Spirit. This entailed sacrifice. Death to self. They were unprepared for it. Called Him "hard." But for those who go on with Him, His words are Spirit, Life! We learn no longer to reckon by sense, by sight, but by His Word, to be quickened by His Spirit in the inner man. To be made lively in faith, love, service. So we truly live!

**Friday, August 24th.** John vii 1-13

"Neither did His brethren believe in Him" (verse 5)

He did not work according to their ideas, did not fall in with their plans for self advertisement and display of power. For He was seeking ever to do His Father's will.

His soul was grieved as He saw the strangers, sick, sinful and sad, coming and receiving forgiveness, healing, uplift, while His own brethren were untouched because of their unbelief. So it was, and often is still. Some of our own kith and kin remain unbelievers. But praise God we will go on claiming the promise. "Thou shalt be saved, and thy house. And grief will be changed to gladness by their ingathering."

**Saturday, August 25th.** John vii 14-24

"Judge not according to the appearance, but judge righteous judgment" (verse 24)

Every command that Jesus gave was good. He made no mistake. How He warns us not to judge falsely. The human mind judges by appearance, by

sight, by the senses. The born-again man should claim an exercise of spiritual judgment. How often dear ones have been misjudged, because the carnal or natural mind has been upon the throne of reason. The Holy Ghost can be our treasured possession. A spiritual intuition can be ours for the safeguard of someone's peace of soul, for the cultivation of the unerring wisdom and love of Christ in us. Then our judgment will be with Grace. Righteous!

**"The Just shall Live by Faith"**  
(Hebrews x 38)

Seemings and feelings are often substituted for faith. Pleasurable emotions and deep satisfying experiences are part of the Christian life, but they are not all of it. Trials, conflicts, battles and testings lie along the way, and are not to be counted as misfortunes, but rather as part of our necessary discipline.

In all these varying experiences we are to reckon on Christ as dwelling in the heart, regardless of our feelings if we are walking obediently before Him. Here is where many get into trouble, they try to walk by feeling rather than by faith.

One of the saints tells us that it seemed as though God had withdrawn Himself from her. His mercy seemed clear gone. For six weeks her desolation lasted, and then the Heavenly Lover seemed to say

"Catherine, thou hast looked for Me without in the world of sense, but all the while I have been within waiting for thee; meet Me in the inner chamber of thy spirit, for I am there."

Distinguish between the fact of God's presence, and the *emotion* of the fact. It is a happy thing when the soul seems desolate and deserted, if our faith can say, "I see Thee not. I feel Thee not, but Thou art certainly and graciously here, where I am as I am." Say it again and again. "Thou art here though the bush does not seem to burn with fire, it *does* burn. I will take the shoes from off my feet, for the place on which I stand is holy ground."

Believe God's word and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea—*Samuel Rutherford*.

**S**EVEN reasons may be mentioned as incentives to promote the study of the prophecies of Scripture.

1 *It is profitable.*

The Bible is not a collection of literary problems. It is the living Word of the living God. Bible study of any kind, even the least meagre and fragmentary, is profitable. Systematic and prayerful Bible study is one of the divinely appointed means of nourishing the spiritual life, and qualifying for fruitful service.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness - that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim iii 16, 17)

What is true of the whole must be true also of a part. Prophecy is a part of Scripture. The profit of prophetic study may therefore be safely assumed as an evident fact.

2 *It is honouring to the Holy Spirit*

A part of the work of His office is to illuminate and interpret the Word of God. "When He, the Spirit of truth, is come, He will guide you into all truth" (John xvi 13). If we neglect

**THE STUDY OF PROPHECY,**

to that extent we refuse His ministry and discredit the sayings of the Saviour. There are sixteen prophetic books in the Old Testament and one in the New Testament, besides many sections of similar character in other books of Scripture. They form a considerable part of that truth into which we are promised the guidance of the Holy Spirit. Let us then recognise and accept His ministry of interpretation through the entire Word of God, seeking the help which is vouchsafed to the spiritual man (I Cor ii 10-12).

3 *It develops and manifests a filial spirit toward our heavenly Father*

Let us suppose that a business man at the head of a vast enterprise has a son whom he desires eventually to take into partnership and make him a member of the firm. The boy has been tenderly reared, generously provided for, and liberally educated. When he reaches his majority the father seeks an interview and tells him that the time has come to acquaint himself with the

**POLICIES AND METHODS**

by which the business has been carried on. The boy refuses to listen and plainly declares that he has no interest or concern in any of these matters. He says, "Father, I am content to let things go on as they are. As long as you give me three meals a day, a

# Reasons for St

By Dr. FREE

suit of clothes to wear, and a little pocket money, I am quite willing to leave the business in your hands." This attitude would be condemned by every one as unfilial and unworthy. Every disciple who turns away from prophecy, practically assumes the same attitude and says the same thing to God.

The Saviour said to His disciples "I call you not servants, for the servant knoweth not what his lord doeth but I have called you friends, for all things

# A Preach

By RALPH

*I do not ask  
That crowds may throng the temple,  
That standing room be at a price,  
I only ask that as I voice the message,  
They may see Christ*

*I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy  
I only ask that as I voice the message  
He may be nigh*

that I have heard of My Father, I have made known unto you" (John xv 15)

Abraham was the friend of God. When God had purposed the overthrow of the cities of the plain, He said, "Shall I hide from Abraham that thing which I do?" Because Abraham was His friend, God talked the matter over with him in advance.

**"THE SECRET OF THE LORD**

is with them that fear Him, and He will shew them His covenant" (Psalm xxv 14). Celestial secrets await discovery by those who are attentive and responsive to divine revelation.

# dying Prophecy

IC W. FARR

## 4 *It makes for intellectual enlargement*

Prophecy is history enfolded. History is prophecy unfolded. History has been called His-story. Prophecy is history written beforehand by the finger of One who sees the end from the beginning. The study of history has a peculiar value in promoting mental culture. There is a philosophy of history which involves the rise, progress, and destiny of nations and individuals. A firm grasp of this will simplify and

# r's Prayer

CENTIMAN

*I do not ask  
That men may sound my praises  
Or headlines spread my name abroad,  
I only pray that as I voice the message,  
Hearts may find God*

*I do not ask  
For earthly place or laurel,  
Or of this world's distinction any part,  
I only ask when I have voiced the message,  
My Saviour's heart*

solve many perplexing problems of human life. Every advantage obtained from the study of history will obviously accrue from the study of prophecy also. There is a fascination even to the unregenerate mind in this, and a value in Christian apologetics. Some evidence can only appeal to a believer, but the evidence of fulfilled prediction can be apprehended easily by an unbeliever.

## 5. *The proximity of the events foretold lends additional incentive to prophetic study*

The revelation which God has given of Himself to man has been progressive in its character. The period of time covered by the sixty-six books of Scripture has been estimated at sixteen hundred

years. The study of the prophecies reveals their varying degrees of fulness and clearness, from the brief dim statement in Eden to the explicit details in the Apocalyptic visions.

As the revelation has been progressive, the human apprehension has also been progressive. As the time draws near for the fulfilment of

### A PREDICTED EVENT,

we may therefore expect a clearer understanding of its meaning. God told Daniel that his prophecy should be sealed till the time of the end (Daniel xii 9). We may infer from this that as that time approaches, clearer light will be given on its interpretation. In Revelation x 6, R V, the angel declares that there shall no longer be any delay in the accomplishment of the divine purpose. As that time draws near, will there not be a clearer understanding of what that purpose is, and a corresponding willingness to co-operate on the part of man?

## 6 *It is helpful in the development of Christian character*

"Sanctify them through Thy truth, Thy Word is truth" (John xvii 17). One may be

### SAVED UPON A SINGLE PASSAGE

of scripture. In every testimony meeting, John iii 16, or John v 24, or Romans x 9, or some other single verse is quoted and claimed as the basis of justification. On the other hand, sanctification came through all truth, of which prophecy is a part. There are certain attributes of the divine character emphasised by the prophecies, the knowledge of which imparts a spiritual stability that is a safeguard in times of trial and temptation.

The Bible has been called the poor man's university, because its study will not only impart a liberal mental culture, but promotes a spiritual discipline that enables one to cope successfully with the duties and problems of daily life.

## 7 *Prophecy should be studied because of the light it sheds on the future*

"We have the word of prophecy made more sure whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the day dawn and the day star arise in your hearts" (II Pet i 19, R V).

Experience throws light upon the past. Prophecy is the headlight that reveals and interprets the future insofar as God desires.

### ADJUSTMENT AND CO-OPERATION

on the part of man. Let us take the testimony of Peter instead of that of the professor, and take heed unto the more sure word of prophecy. It is a significant sign of the times that the prophecies of Scripture are being examined and popularised as at no previous time in the history of the Church.



## The Crystal Palace.

To some, the thought of the Crystal Palace brings golden memories. The place of spiritual birth must always remain precious to the soul. And there are many who can claim to have been born in a palace—born again under the sunlit dome of the Crystal Palace. There God met them in saving grace, transforming life at its centre and source. Perhaps they went in quest of pleasure, with no soul concern whatever. But that day proved the fins to godlessness and worldliness. There are others who, in those joy-swept services, found the fulness of the Spirit, entering into their Pentecostal inheritance of power in the Holy Ghost. To such, this great day of demonstration must needs hold tremendous attraction, and will doubtless yield prolifically in spiritual inspiration. And yet, though God is in the midst, He may be missed. The very things that should lead us to Him, may wean us from Him. The music and the song—the thronged and throbbing gatherings—the excitement and exhilaration of the atmosphere—the subtle charm of the crowd—all these may hold us to the plain when God would have us in the mount. So much depends upon the spirit in which we come up to the feast; this will determine the extent of influence that we wield, and the amount of blessing that we receive.

## Christianity or Religion?

ON the surface these terms appear synonymous, yet actually they may be at the very antipodes to each other. Religion has been responsible for some of the fiercest persecution of the Christian Church. Repeatedly it has been the hand of the religionist that has crucified the Christ in His people. In view of this we welcome the striking study on page 515 from the able pen of Dr Gaebelein, in which he carefully examines this subject, showing the two forces in contrast and conflict. Dr Gaebelein is perhaps one of the world's most widely known writers on subjects of prophetic interest. This article should prove of considerable profit to many of our readers.

## Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A sister in South Africa, suffering from cancer—O S

A mother, who, through injustice and unkindness, has fallen into sin. A tragedy of the War

A husband, separated from his wife, that a reconciliation may be effected, also that the husband may obtain employment—G R B

## Whispers from Within the Veil.

### The Hearing Heart

By Pastor C. C. Boulton

"Give Thy servant an hearing heart"  
I Kings iii: 9 (margin).

"O rest in utter quietude of soul,  
Abandon words, leave prayer and praise awhile,  
Let thy whole being, hushed in His control,  
Learn the full meaning of His voice and smile."

WHAT a profound request, revealing an attitude of application to the highest possible form of soul culture. How great the need of this education of the inner life—to have the central chamber of the being constantly open to God, so that when He speaks there is immediate and uttermost response. What music we miss in life because we are so often deaf to the divine. And because the ears are holden the lips are too often mute. It is not merely the hearing which senses sound that is vital, but that sublime, submissive, sensitiveness—that intelligent apprehension of the thought of God. Thus to live ever on the alert to catch God's latest message brings the soul into the upper reaches of Christian experience.

The heart, like the ear, has to be opened or "bored" before God can pour in His own creative thought. And thus in the deepest sense it becomes the possession of the Divine Lover. We listen—how intently for those we love, and we listen—with what heart attention to those we love. God wants confidants, those with whom He can share His secrets, hearts that wait, even when the silence seems unbroken, knowing that sooner or later He will speak His authoritative word.

"A listening lifetime were o'erpaid  
By one sweet echo of such notes"

Show me, O Teacher Divine, that I have not acquired the holy art of prayer until first I have learnt to listen. Impress me with the solemn fact that it is what I hear rather than that which I utter that will give dynamic to life. Reveal to me that to listen with the heart is the highest form of worship. Let me realise that it is in this humble, childlike attitude of spirit that the most sacred faculties of the inner life shall find exercise and expansion. Cause me to understand that this is the noblest ministry to which I may dedicate my life.

It is in the great stillnesses that Nature becomes most eloquent. To the hearing heart she will whisper her mystic secrets. To stand awhile with reverent and receptive mind amid the regal splendour and "lavish fragrance" of creation is to drink of a wondrous fount of inspiration and illumination. The hushed heart in such an hour will commune with those creative forces which are at work in the solemn stillness. It is at such seasons that the soul taps the stream of the Infinite and Eternal, and from the deeps divine there gushes newness of life. Blessed moments when—

"No sound, no movement, Love not heard, but felt"

Blessed Sovereign of my soul, grant Thy servant that he may possess the power to distinguish Thy voice amid the manifold murmurs that crowd the consciousness. Enable Thy child to catch those living whispers which make for the unveiling of things spiritual.



A Sermon by Evangelist

J. C. CARISS

# The Supremacy of the Gospel

*Behold I bring you good tidings of great joy.—Luke ii 10*

**T**HE gospel of Jesus Christ, that simple, lovely story of the King of glory who came down to earth to save sinners, is the greatest, grandest theme this sin-cursed world has ever known. To compare it with any human creed or doctrine is like comparing the mighty ocean with a tiny pool. As a tall and stately mountain rears its snow-clad peak high above the world beneath, so the gospel towers above the wrecks of time in solitary majesty, a monument for ever, to the power and love of God.

We could well call the gospel, "The Supreme Gospel" for in every sphere its supremacy is evident. Let us take just three prominent examples of this supremacy.

## 1. The gospel is supreme in its consistency

"Change" is the keynote of all human ideas and systems and philosophies. National systems change. The autocratic government crashes in ruins, and out from the debris there comes a democratic legislation. Industrial systems change. Water and wind power give way to steam and electricity. The windmill disappears and we have the dynamo in its place. The schooner passes from us, and instead there comes the giant liner.

### RELIGIOUS SYSTEMS CHANGE.

Missionaries tell us that natives in heathen climes know that their present forms of idolatry are not the ones their forefathers had. They speak of a higher order of things which used to be, but which they have lost. And yet, though "change and decay in all around we see," the gospel has not changed. The gospel of Paul and Martin Luther and John Wesley is the gospel we have to-day. The same good news that fell in heaven-born melody from the lips of the angelic messenger, and entranced the ears of the watching shepherds, is ringing forth to-day with notes of joy and peace. Unchanged by the changing years, the gospel stands a mighty tower of strength, supreme for ever in its fine consistency. Then again—

## 2. The gospel is supreme in its adaptability

One has only to study even casually the religions of the world, and the teachings of its great leaders, to discover that the great defect in all human philosophy and wisdom is its inability to produce anything with a universal appeal. Science might do for the learned, art for the cultured, and pagan philosophy for the oriental mystic, while many present-day doctrines may attract their groups of followers, but

### THE FACT STILL REMAINS,

that none of these things can in itself appeal to the world at large. Where then can we find something with a message that will demand a hearing from

everybody irrespective of temperamental or national differences? The answer is, "In the gospel of Jesus Christ." There is something in the sweet story of Jesus that appeals to all men. To the rich man it is the story of Him who was rich, but for our sakes became poor, to the poor man it is the call of the lowly Nazarene, who had not where to lay His head, to the sorrowful and burdened it is a ray of heaven's sunlight, and to the outcast and the heathen in the gloom which centuries of idolatry have left him, it sounds forth with hope and deliverance, as the message to the "whosoever." Some of the most prominent Bible words in reference to the gospel are "all," "whosoever," "everyone." Yes, it is the one and only message that meets everybody's need. On the basis of a common and universal condemnation (Rom iii 23), it offers a necessary salvation, and reveals itself triumphantly supreme in its perfect adaptability.

## 3. The gospel is supreme in its achievement

Paul tells us that he is not ashamed of the gospel because it is the power of God unto salvation (Rom i 16). Yes

### THE GOSPEL IS POWERFUL.

Its power is such that it can achieve what nothing else can. This achievement is evident in national, family, and individual life.

(i) What cannot be procured by political legislation or agitation, by peace pacts or any other natural means, is assured when the gospel is nationally exalted. Queen Victoria was once asked by a foreign monarch, what was the secret of England's expansion and power. In reply, she pointed to a Bible which was lying beside her, and said, "There is the secret of our greatness." Our national reverence for the Bible, our national love of the gospel, and the fact that more than any other nation we have sought to herald forth even to the farthest corners of the earth, the "Good News" has been the secret of the honour, and advancement, which God has been pleased in the past so graciously to grant us.

(ii) Further, the gospel is supreme in its achievement in family life. How many Christian men and women in every walk of life, have to admit, their hearts full of gratitude, that they are where they are, because of the influence of home training, and the truth of the gospel which they

### LEARNT IN THEIR CHILDHOOD.

The gospel, revered and upheld in the home, means, united, happy family circles, happy parents, happy children, and an enriched humanity. The gospel neg-

lected in the home means wrecked family circles, broken-hearted parents, sin-indulging children, and an impoverished humanity

(iii) And in conclusion, the gospel is supreme in its achievement in individual life. One could dwell long on this point, but let me try to sum the whole matter up, by simply stating that to all who will receive it, the gospel offers three glorious things that can nowhere else be found. (a) It offers a removal of the past—that is that every past sin will be forgiven (Isaiah 1:18). (b) It offers a remoulding of the present

—that you shall have the power you need to overcome sin and temptation in your everyday life (Rom vi 14, II Cor v 17). (c) It offers a reversal of the future. Instead of a fearful looking for of judgment and fiery indignation it offers assurance of a heavenly home, and an eternity of joy.

Oh glorious, triumphant, supreme gospel! If you have not received it do so now, and let its music thrill your soul for evermore. If you have received it, with fresh determination, go forth, and "Tell it around, let it abound, there's life in the risen Lord."

## Heaven's Best

JOHN COULTER

B.G.E.

1 Je - sus peer-less, pre - cious, Name be-yond com- pare, . . .  
2 Je - sus, Sa- viour, pre - cious, My un- changing Friend, . . .

Bright-er than the bright - est, Al - to - ge - ther fair, . . .  
In a glad sur - rend - er, To Thy will I bend, . . .

Li - ly of the val - ley, Shar - on's love - ly Rose, . . .  
Name of name's the sweet - est, Charm - ing ev - 'ry fear, . . .

Je - sus, peer-less, pre - cious, Fair - est flow'r that grows, . . .  
Je - sus, Sa - viour, pre - cious, Ev - 'ry mo - ment near . . .

Je - sus peer-less, pre - cious, Fair - est flower that grows. . .  
Je - sus, Sa - viour, pre - cious, Ev - 'ry mo - ment near. . .

## Bible Study Helps

### HUMAN SORROW.

Job v 7—A fact  
Gen iii 17—Its beginning  
Amos iii 6—God's hand in it  
Lam iii 33—God not to blame for it  
Isa lxxiv 4, 5—God's provision to meet it  
Heb xii 9, 11, Mal iii 1—God's purpose in it  
Isa xliii 2—God shares in it  
II Cor xii 7-10—God strengthens for it  
II Cor iv 17, 18—The Christian's coming glory outweighs it  
Rev xxi 1-6—There will be an eternal end to it  
Ps cxv 71—The Christian's eventual testimony  
Rom v 1-5—Justification through faith in Jesus Christ transforms it into joy, and makes sorrow fit us for richer glory.

J.H.G.

### THE HOLY SPIRIT NEEDED

Have ye received the Holy Ghost since ye believed?—Acts xix 2  
The apostle asks a personal question which ought to elicit an affirmative reply.

#### I. The Need of the Spirit is Indispensable

- 1 To help in overcoming evil within and without
- 2 To make the virtues and attributes of Christ real to the soul
- 3 To be the soul's comforter, counsellor, consoler, guide, and inspiration
- 4 To search the deep things of God and make them real. To cause Christ to appear glorious in life

#### II The View of the Holy Spirit is Essential to Works of Grace

- 1 Conviction of sin of the sin of unbelief—the rejection of God's highest manifestation of love
- 2 Of the sin of rejecting God's standard of righteousness in Christ
- 3 Of the sinfulness of sin in the death of Christ on the cross

#### III. The Holy Spirit a Realisation

- Conditions
- 1 Converting one's way, ceasing to do evil, and surrender of will
  - 2 Abandonment of self to His will
  - 3 Definite belief and reception
  - 4 The Spirit takes full possession and hence the manifestations of His fruits, and a victorious life,

# PRAISE THE LORD!

## Streams of Salvation—Rivers of Living Water—Hunger for Holiness

### FOURSQUARE WITNESSING IN PUBLIC PARK

#### The attraction of the Word

**Barking** (Pastor D J Rudkin) The Lord's people at Barking are rejoicing in the Lord and continue to be built up in their most holy faith by the faithful ministry of the Word through the Pastor. Open air meetings were recently commenced in the Barking Park on Sunday nights after the Gospel Service. This concession was granted by the kind permission of the Barking Borough Council. This park is the Mecca of hundreds of people on Sundays, and so this service gives an opportunity to get

into touch with them. The people of God rally around very faithfully at these meetings, and the bright singing, coupled with the living testimonies of sinners saved by grace, is a striking testimony to those who are lovers of pleasure more than lovers of God. Members of other Churches are also attracted,

and lend their voices in swelling the songs of Zion. The Pastor concludes these meetings with a short message and in appeal to sinners to accept the Saviour.

Although the weather has been very hot, the numbers have been very encouraging at the hall, the Word of God proving to be a lasting attraction. Our hearts are lifted to our loving Father, who has blessed us so, and the song upon the lips of all is, "Let Barking flourish by the preaching of the Word."

### GOD'S HEALING TOUCH

#### Twenty-five believers Baptised.

**Plymouth** (Pastor J Woodhead) "Blessings abound where'er He reigns." The worshippers at Elim Tabernacle, Randle Street, Plymouth, have proved the truth of those words, for as the Lord has been lifted up at the various meetings, the saints have experienced blessings in soul and body. Many have testified to deliverance after the Divine Healing services which have been held recently, also others have written that in answer to their requests for prayer they have been freed from pain and disease. The Lord is still Jehovah Rophca.

On a recent Sunday evening, the Tabernacle was full to capacity—the Gospel message being given by Pastor R Knox, after which both Pastors Woodhead and Knox immersed twenty-five brothers and sisters, who, in obedience to the Lord Jesus Christ followed Him through the waters of baptism, two of the sisters came up from Cornwall, some seventy miles in order to be immersed. Another baptismal service is to be held shortly. The open air meetings are a great attraction in a busy part of the city on Saturday evenings, and it affords a splendid opportunity for not only sending forth the Good News of Salvation, but hundreds of Gospel Tracts and "Evangels" are distributed to the large number of passers by, accompanied by a loving word when possible.

### PENTECOST REPEATED

#### Proving God to be faithful

**Swansea** (Pastor P S Brewster) The Elim Foursquare Gospel Church at Swansea continues to enjoy showers of blessing under the ministry of Pastor P S Brewster. Since the commencement of his ministry about twenty souls have been won for the Master, including two backsliders, who decided for the Lord at one of the Sunday evening Gospel services.

Every Friday evening, special services are held for those seeking the Baptism of the Spirit, and this has resulted in fourteen souls being baptised in the Holy Ghost according to Acts 11:4. The second of these services to be held witnessed a mighty outpouring of the Holy Spirit, when six brethren were filled with the power of God, and glorified "The Author of all good gifts," speaking in other tongues as the Spirit gave utterance. On the following Sunday morning, at the 10 o'clock prayer meeting, another two brethren were the recipients of this glorious gift. Truly God is pouring out His Spirit upon all flesh in these "last days" in fulfilment of Joel's prophecy.

Recently the Sunday School Anniversary was held, and proved a source of much blessing to the Children of God. Especially an action sermon, entitled, "The Way to Heaven," by the young men of the school, and the singing of the Crusader Choir. Messages to the children were passed on by Pastors P S Brewster and W J Patterson (Dowlais) and were of much spiritual benefit to them.

Recently, about 250 members of the school and Church enjoyed a pleasant time at Caswell Bay, on the occasion of the Annual Sunday School Outing.

During the Pastor's holiday, we were

privileged to have a visit from Pastor Moore (Cardiff), whose ministry of the Word was much blessed of God. The rest of the services were conducted by Mr Gwilym I Francis, and were a blessing to all, especially the discourses on "The World's Next Great Event and After." His message on the following Sunday evening, to a full Church, was delivered in the power of the Holy Ghost, and resulted in another soul looking for this blessed hope of deliverance from a sin-stricken world. Again, one's heart is turned in praise and thanks unto God for this mighty outpouring of His Holy Spirit. "Praise God, from Whom all blessings flow."

### FRUITFUL FELLOWSHIP.

#### In quest of God's Best.

**Hastings** (Pastor A C Coffin) We are exhorted to follow after righteousness, godliness, faith, love, patience, meekness, and to fight the good fight of the Faith (RV) (1 Tim 6:11-12). In obedience to this inspired injunction, the believer experiences great joy, because one does win that for which he fights. The Lord is richly blessing in His work here, and the promised showers are generously falling, gladdening all our hearts. Our Sunday School Anniversary was the happiest on record. On the Sunday afternoon, the address was



Pastor A C Coffin.

given by Miss B Smith, from Beckley, who illustrated her talk on "Locks and Keys," in a most interesting way. The programme by the Scholars on the Monday evening was carried through splendidly and efficiently. The prizes were given away by our Chairman, Mr H Bray, of Bexhill. Recently, our Crusaders had a welcome visit from a party of friends from Dover, and we spent a most enjoyable time of fellowship in the Lord's service. The Sunday School recently went to Wannock for their Summer Outing, when many from our Assembly joined us. The Lord smiled upon us all the day, and we all felt our hearts warmed toward Him for His loving kindness in giving us so much to enjoy. At a later date we had the joy and pleasure of having our sister



Miss Hobbs on furlough from the Mission field in South Africa. It was good to hear of the work being done by our dear fellow-workers, and many were stirred to give more earnest heed to the work in the Regions Beyond. We do praise God for the spirit of happy fellowship that prevails in the Assembly, and for deepening desire in our hearts to press on and attain to the higher heights that are set before the saints. We realise that every inch of ground will be contended for by the enemy, but the blessings of the over-coming life are worth the fighting for and we value most the things which cost us something. We send loving greetings to our fellow-believers in all the Assemblies, and we will pray for one another, that the God of all grace may perfect in our hearts love to God and His dear people.

### MIGHTY TIMES at Bangor Convention

Well do we remember the years when July 12th was the day of great importance, when to the sound of stirring music we celebrated the anniversary of the Battle of the Boyne, and suffered inconveniences of various kinds in our great enthusiasm.

1934, we are told, has been a record celebration but to Foursquare Christians in Bangor the day stands as a record of a different character. On that day we made our way to Southwell Road to celebrate an important event in the battle against sin and Satan, for were we not to hear our beloved Principal declare open the extension of the Elim

Tabernacle, and commence the long looked for convention, in which we trusted God to do great things for Bangor? No one had worked harder than our respected Pastor for this day, and our prayers together were, "Lord, send a revival to Bangor."

The simplicity of the opening ceremony was an indication of the godly common-sense of our leader, and his reverent dedication remarks, together with the united scripture reading, and also the singing of the 23rd Psalm, led us on in great expectation.

The spiritual thermometer registered high pressure in the service inside, and our prayers were answered in the salvation of precious souls. We praise God for the realisation of His presence in rich blessing to His own people. Night after night the Principal's addresses on sanctification have revealed to many of God's children the real beauty of "Thus saith the Lord," and to them (including the writer) the "old man" has received a blow from which he will never recover. Hallelujah!

And yet those of us who are really in earnest for a repetition of "York" and "Switzerland," know that the Devil is busy through the channels of Pharisaism, in trying to upset the work of God's dear servant. We who know the religious church-going atmosphere of Bangor, realise the hardness of the ground, and we are continuing in faith that God will yet "smash down the religious walls," as one dear Pastor prayed. We are not daunted, praise the Lord, for God's real presence has been an actual experience. We shall not soon forget Mr. McWhirt-

er's message at the morning service, as the challenge of Jesus was presented to us in power to launch out and let down all the nets. God's power has been present to heal, and at the services when the sick have been prayed for, God has anointed His servant with wonderful liberty and unction. Our hearts rejoiced as we saw tangible proofs that "Jesus is the same yesterday, to-day, and for ever." We felt however that crowning blessing had come at the breaking of bread service, when over 600 realised the sensitive loving presence of Jesus as we remembered His death "until He come." Right throughout the campaign Mr. Darragh has been blessed with a divine grip of the praise position, and long after the close we shall rejoice that "There is a highway there and a way." We shall feel with earnest desire that "The need of the World is Jesus," and remember to Get a smile from Jesus to help us through.

When we look at Mr. Edsors's happy face, and try to follow his consecrated fingers on the keyboard, we say Hallelujah in our hearts for the music of Heaven.

We know He has set His Seal on yet another Foursquare convention, and we are looking for the best wine at the end of the feast. God has been making bare His arm in the salvation of precious souls, and different districts will be the richer for many dear ones who responded to His call. Various parts of Scotland and the North of Ireland have been represented in godly numbers, and we ascribe all honour to the King of Kings, who shall reign for ever and ever.

## The Heart's Desire

**T**HERE are many unsatisfied desires, even in the breasts of Christian believers. One would like to have more money, another better health, some long for better homes, others desire to see the salvation of their friends, or to surround themselves with more godly associations. The Lord says, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart."

The condition qualifying this promise of satisfied desire means much. Many delight in other things

### RATHER THAN IN GOD.

They find their pleasure in the association of friends and the good things which life brings to them. When these fail they may turn to God, but it is difficult then to "delight" in Him.

Even the Christian believer is apt to delight more in the blessings given by the Lord than in God Himself. Joy and ecstasy mean more to them than simple faith in God's promises. They delight more in service accomplished for God than in Him who appointed them the work to do for Him. The promise of satisfied desire is for them who delight themselves in the Lord.

One must be acquainted with the Lord before he can delight in Him. He cannot delight in one of whom he knows nothing. It is the knowledge of the truth

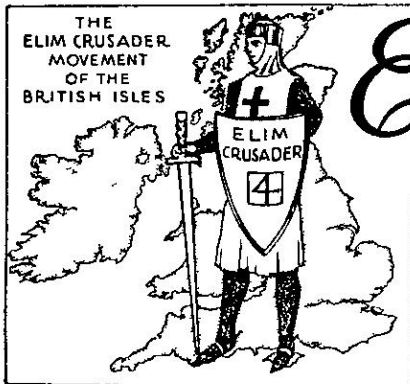
of God, and His faithfulness in keeping His promises, His goodness and mercy toward men in blotting out their transgressions, His wisdom to direct, His willingness to plan, and His power to accomplish for His people that give them a foundation of trust and confidence, and make it possible for them to delight in Him.

To delight in the Lord presupposes faith and confidence in Him. There must be a submitted will, and a heart willing to walk in the way He has marked out. That way may not be pleasing to the flesh, nor satisfying to the natural human heart. It will mean the yielding of earthly good, and the denying of self that God may be all in all. But he who delights himself in the Lord has been weaned from things of earth, and his affection set on things above.

Delighting in the Lord will work great changes in

### THE DESIRES OF THE HEART.

The believing soul, who patiently and persistently waits upon the Lord, will receive the mind of Christ, and his desire will mirror that of God Himself. Thus it is consistent with the will of the Lord to grant the desires of those who delight in Him. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart."



THE  
ELIM CRUSADER  
MOVEMENT  
OF THE  
BRITISH ISLES

# Elim Crusader Page

MOTTO  
GOD'S BEST FOR US - OUR BEST FOR GOD.

**YOU SHOULD NOT MISS ONE**

of the day's events Map out your programme for the day, and experience a time of unparalleled joy and blessing.

The following musical programmes will be rendered during the day Every endeavour will be made to keep to the detailed items

**10.45. Concert Hall.**

LONDON CRUSADER CHOIR

Items will include—

"Lay thy load at the feet of Jesus"  
'He healed them all'

**12 Noon. Bandstand, South Nave.**

LETCHWORTH CRUSADER CHOIR

Items include—

"Blessed be His Name"  
"All your anxiety"  
Quartette "God so loved the world"  
"Seek ye the Lord"  
Glory, might and power

**12.30 to 1 p.m. Bandstand, South Nave.**

LONDON CRUSADER CHOIR

Chorus "Praise ye the Lord"  
Cornet Solo

(a) "Glory to Jesus"  
(b) "I heard the voice"

Choir Jesus the name

Male Voice Party "That's why I love Him"

Choir (with Trombone Solo) "Thou art our Light" (Handel's "Largo")

Vocal March "In His service"

**1.10 p.m. Grill Room, South Nave**

Music by the

LONDON FOURSQUARE ORCHESTRA

March "War March of the Priests" (Mendelssohn)

Orchestra "Minuet" (Haydn)

Xylophone Solo "Melodies of Praise"

Orchestra "The Sacred Wreath" (Volpi)

Cornet Solo "Londonderry Air"

March "Blessing Honour and Glory" (Gray)

## Crystal Palace Musical Programmes

Special music and song services by the East Ham and Letchworth Crusader Chors, London Foursquare Orchestra, and London Crusader Choir and Massed Elm Crusader Chors

Orchestra "The Great Masters"

Trombone Solo

(a) "The Switchback"  
(b) "He's Coming Soon"

Hymn Tunes

"Madrid."  
"Nottingham"  
"Wells"

(Orchestra)

**2.15 p.m. Bandstand Lower Terrace.**

MASSD ELIM CRUSADER CHOIRS will sing

**3.15 p.m. Concert Hall.**

ORGAN RECITAL

by Ronald F. Cooper

"Cavatina" (J. Raff)  
"Festal March" (Scotson Clark)  
"Idyll" (S. Coleridge Taylor)

**3.30 p.m. Concert Hall**

CRUSADER RALLY

United singing by East Ham, Letchworth, and London Crusader Chors

And Pastors W. C. Channon and P. Le Tissier in a message in song

**4.30 p.m. Bandstand, South Nave.**

LONDON CRUSADER CHOIR

Motto in Song "Do Your Best"

Meditation "Jesus of Nazareth"

(Sullivan)

Xylophone Solo "Melodies of Praise"

Psalm ciii "Bless the Lord"

Cornet, Trombone and Organ Trio, with Ladies' Choir "The Larboard Watch"

Male Voice Choir. "On to Pentecost"

Chorus "Hallelujah" (Handel)

Hymn "The Great Physician"

**5 p.m. Bandstand, South Nave.**

LAST HAM CRUSADER CHOIR

"Arise, my soul"  
"Light of the world"  
"Onward to the land of light"  
"Exalt Him, all ye people"  
"God reigneth"  
"I will lift up mine eyes"

**5.50 p.m. Concert Hall**

IMMORIAL MUSIC SERVICE

Sacred community singing Histories of famous hymns Music and song by the

London Crusader Choir

Miss Joan Holman

London Foursquare Orchestra

**6 p.m. Bandstand, South Nave.**

LETCHWORTH CRUSADER CHOIR

"Wonderful Jesus"  
"I know that my Redeemer lives"  
"All my days and all my hours"  
"Sunshine on the Hill"  
"O Man of Galilee"  
Quartette "I love Him"  
Vesper "God be in my head"

**6.40 p.m. Centre Transept.**

THE UNITED ELIM CRUSADER CHOIRS will sing

**9 p.m. (approx.) Bandstand, South Nave.**

CONCLUDING SONG SERVICE by the Last Ham Crusader Choir



### THE BANDSTAND, SOUTH NAVE

There will be seating accommodation provided around the bandstand

Bring this "Evangel" with you and follow the programmes

Make a point of hearing the new Elim gramophone records

Remember the London Foursquare Orchestra is playing in the Grill Room at 1.10 p.m. Plan to lunch there at this hour

## The Best Last

"**T**HOU hast kept the good wine until now" (John 11:10) These words spoken by the ruler of the feast after he had tasted the "water that was made wine," made a lasting impression on John's mind. It is God's way to keep the best wine until the last.

This principle is illustrated in the account of the renovation of the earth and of the creation of various forms of life, as we have it in Genesis: Vegetable life is followed by animal, and that is succeeded by man, the crown of God's creative work. Made in the image of God, and capable of communion with his Maker, man is a kingdom, a world, in himself.

The same truth is confirmed in the structure of the Bible, which records the progress of divine revelation to man. In the Old Testament God is partially revealed, but fully in the person, work and teaching of the Lord Jesus Christ. There is progress in the New as compared with the Old Testament.

And there is progress within the New Testament itself. Contrast, for instance, the teaching of the Sermon on the Mount with that of the Upper Room. In the Epistles our Lord's utterances as recorded in the gospels are worked out in full by the apostles under the direction of His Spirit. And the Apocalypse, with its unfolding of judgment and victory and of the city of God, makes a fitting close to the Word of God.

Christian experience should be a continuous progress. John speaks of "babes," "young men," and "fathers." Peter's exhortation to

### GROW IN GRACE

applies to believers of all ages. "For one look at self take ten looks at Christ," said the saintly McCheyne. Yes, but take the one look at self. Occasional spiritual stocktaking is an excellent and

wholesome exercise. Each of us is in God's school, and the ways of learning include observation, meditation, suffering and obedience. Among marks of Christian progress may be mentioned assurance of salvation, increasing purity of motive, acting from principle rather than from impulse, greater broad-mindedness—of the true kind, less relish for the world, a deeper peace in the midst of the things that happen, and the organising of the whole life around God and His will.

A ripe saint bore this testimony on his eightieth birthday. "When I was converted more than sixty years ago, I thought that nothing in the Christian life could excel the experience which was then mine. I was mistaken. To compare my experience then with my experience now is like comparing moonlight with sunlight, water with wine."

And "the best last" applies to the future as compared with the present life. Now we are at school, then we shall be at home. Now there is conflict, then there will be complete victory. Now we are subject to all the limitations and infirmities of the time-state, then we shall enjoy to the full the liberty of the sons of God. "Now we see through a glass, darkly, but

### THEN FACE TO FACE."

And when we see our adorable Lord face to face we shall realise that He has indeed kept the best wine till last.

Like a river glorious  
Is God's perfect peace,  
Over all victorious  
In its bright increase,  
Perfect, yet it floweth  
Fuller every day,  
Perfect, yet it groweth  
Deeper all the way.

## Her Dying Request

**T**HIS story is told of a young girl dying in a house of questionable character. She was but eighteen years of age, but had been deceived and dragged by the Devil and his human agents into a life of sin and shame. Dissipation and exposure brought her down to death's door with the dread disease, tuberculosis. When told that she had but a short time to live, she expressed as her last feeble request that she wanted her "Mother's Jesus." She had been taught by her mother of Jesus, the Friend of sinners, whose blood had power to pardon and purify, and in her despair she clung to her precious promise which remained in her memory from the days of her childhood. "Though your sins be as scarlet, they shall be as white as snow." The doctor was not a Christian, but called a minister. As the minister began to talk in a feeble effort to bring hope to the dying girl, she felt the weakness of his words and exclaimed, "Can you bring me my mother's Jesus, who is God's dear Son and was crucified for sinners—whose blood can cleanse away my sins and give me a home in heaven?" Unfortunately, the minister was not an evangelical believer, and could not tell her of a divine Saviour,—able to save them to the uttermost that come unto God by Him."

Her life was fast ebbing away her lips moved and one of the other girls in the house, bending down close to the dying girl's face heard in a faint whisper "My mother's Jesus, my mother's Jesus, will You take me in my dying moments? I'm sorry, I'm so sorry I've sinned! Oh! take me, my mother's Jesus, to heaven! I lay all my load of sin at the foot of the Cross. Oh! take me in Your great loving arms." At this point the lips became silent, a peaceful smile came over her pale face, and she was safe in Christ. The minister turned away in tears, he had no mother's "God—Jesus" to bring to the dying girl.

What a lesson this should be to ministers who claim to be preaching the gospel but who have allowed infidelity under the guise of Modernism to rob them of a soul-saving message. Not only are they unable to bring hope to others, but are themselves hopeless and will be without hope and without excuse in their dying hour. Many trifle lightly with Modernism not realising its deadly character until it is too late. Beware, oh, beware, of this masterpiece of Satanic delusion! Cling to and contend earnestly for the faith once delivered unto the saints!

## ELIM HOLIDAY HOMES

**ABERDEEN.** 7, Queen's Gardens. Open until August 27th. Fine house in best locality. Splendid starting point for Scottish beauty spots. Miss Wylie.

**ELIM CAMP, Waterhall Valley, Patcham, Near Brighton.** Girls' Camp. August 11—25. Some vacancies.

Apply to Mrs. White, Conquest, Link Lane, Wallington, Surrey.

**EASTBOURNE.** Granville House, Gaudick Road. Aug. 3—Sept. 7. Bible Readings. Splendid house with own lawns and garden. Near Sea and Downs. Mrs. Webster and Miss Ryde.

**ELIM WOODLANDS.** The Elim Bible College with its beautiful grounds is open for visitors. Within reach of the Barking Revival Campaign. Miss Barbour, 30, Clarence Road, Clapham Park, S.W.4.

**ELIM REST HOUSE.** Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Mrs. Hillman, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**GLOSSOP, "Beth Rapha."** Near Derbyshire dales and Yorkshire Moors. Spiritual fellowship. Mrs. Titterton will be there during August. Apply to Mrs. Frederick.

**HOVE.** Girton House, Kingsway. Open until Aug. 31. On sea front. Miss Volkman and Miss Ching.

**SCARBOROUGH.** Patterdale School, Belgrave Crescent. Aug. 3—Sept. 14. Mrs. Walshaw.

For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4.

## Classified Advertisements

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

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

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

### SITUATIONS VACANT.

**COMPETENT** traveller wanted for Yorkshire city and environs, car driving knowledge essential; Pentecostal; one Pastor's and one business reference required. Box 335, "Elim Evangel" Office. B1797

**WANTED.**—Young girl as mother's help (Crusader preferred); good home for suitable girl (near Clapham assembly); write stating age and wages required to Box 334, "Elim Evangel" Office. B1784

### MISCELLANEOUS.

**CONCERTINA** wanted.—A young man, an Elim worker, with splendid musical talent, anxious to learn the concertina for use in open-air meetings. Would someone who has an instrument if they are not using be willing to consecrate it to the work of the Lord? If so, please write Box 336, "Elim Evangel" Office. B1798

### MARRIAGES.

**TAGGART; TRUDGE.**—On July 7th, at Elim Tabernacle, Clapham, by Pastor W. G. Channon; Samuel Henry Taggart to Mildred Rosamond Trudge.

**THOMAS; BRINDLEY.**—On July 28th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor C. Johnson; Ernest Thomas to Amelia Ann Brindley.

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

**FLAT, East Ham.**—3 rooms and bathroom (over shop), close to trams, buses and trains, also Elim Tabernacle. (Adults preferred.) A.J. White, 23, Seymour Road. B1781

**FLAT, E. Dulwich.**—3 or 4 rooms, re-decorated, use of bath room, all conveniences, moderate rent, quiet house, Pentecostal. Write 217, Upland Road, S.E.22. B1794

**TO LET.**—Sitting-room and bedroom with use of kitchen and piano, 4 miles York, good bus service. (Foursquare.) Stamper, "Wilsta," Princess Road, Strensall, York. B1785

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

**ABERYSTWYTH.**—Apartments and bed and breakfast, near Elim Church Guild Room, Portland Road. Apply Mrs. D. W. Evans, 6, North gate Street. B1723

**BANGOR, Ireland.**—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. B1668

**BANGOR, Ireland.**—Board-residence and apartments; very central; three minutes to station, bathing and assembly; comfortable, homely, liberal table, and moderate terms. Particulars from Mrs. Gray, Erne House, Gray's Hill. B1796

**BOGNOR.**—Holidays are Jollidays with Mr. & Mrs. Hollyman; own bathing facilities on beach. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nyetimber. Telephone Pagham 70. B1752

**BLACKPOOL.**—Clean, quiet, comfortable apartments; double bed and attendance 3/-; room for six only; 1d. car North pier; one minute Stanley Park. Pentecostal. Mrs. Bailey, 1a, Lyceum Avenue, Whitegate Drive. B1775

**BOURNEMOUTH.**—"Kelham" Boarding Establishment; detached house, pleasantly and conveniently situated near sea; gardens, cars, alfresco teas on lawns; reposeful conditions, from 42/-. Phone Boscombe 1246. Jones, 9, Walpole Road, Boscombe. B1790

**BRIGHTON.**—Bed and breakfast 21/-; board-residence 35/- September; good road and attendance, near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1788

**DOUGLAS, Chatsworth, Fort William, near Fort Anne.**—Full board 7/6, no extras, separate tables, excellent cuisine, good cooking, magnificent sea views, sun lounge; well recommended. F. C. Blunkhorn. B1793

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