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The Elim Evangel

AND
FOURSQUARE REVIVALIST

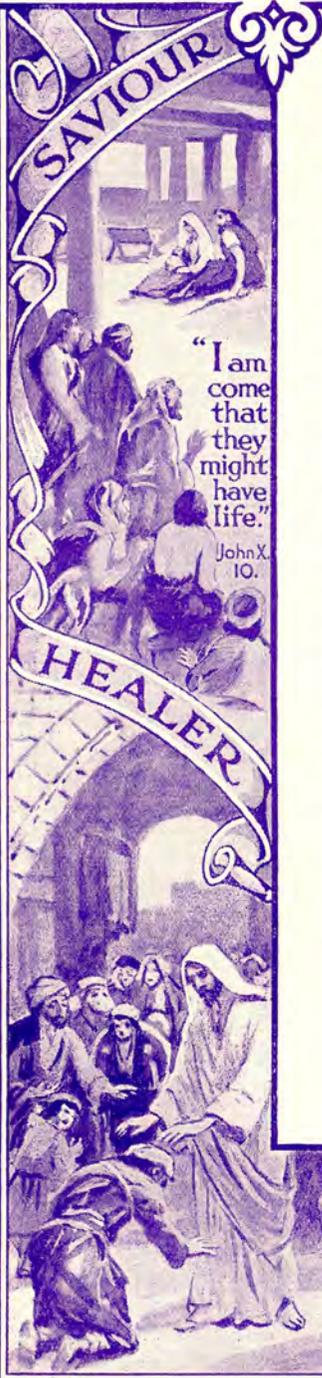
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVII., No. 8

FEBRUARY 21, 1936

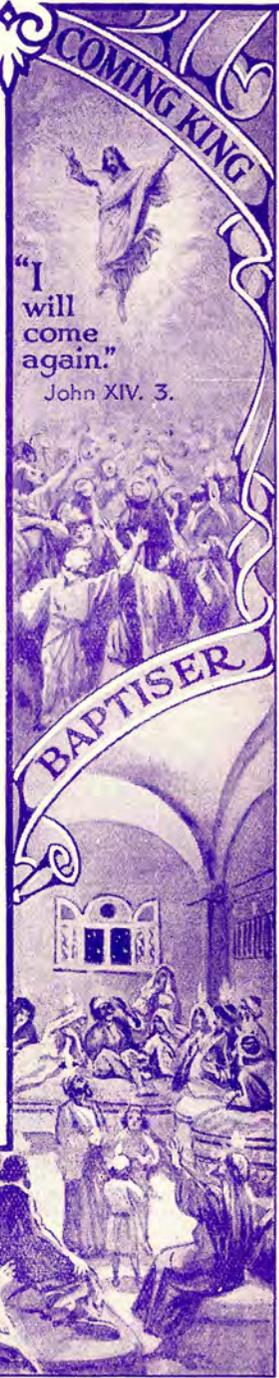
Twopence



Principal's Scottish Church Tour

Crowded Congregations—Miraculous Signs Confirm

The meetings for deepening of spiritual life during Elim's Coming-of-Age Tour are being mightily blessed of God. Principal George Jeffreys and his Revival Party received a warm welcome amidst scenes of unbounded enthusiasm in the delightful Tabernacle at Aberdeen. Enthusiastic congregations flocked eagerly to each service until the building was crowded with extra seats brought into the aisles to accommodate all that came. As a result of the Word preached with unction by the Principal souls were saved and God's quickening power came upon mortal bodies in healing. From Aberdeen the Party travelled to bonnie Dundee where a further welcome was extended them by the warm-hearted saints of this virile centre. Right from the commencement of the meetings God's power fell upon the packed congregations and the building rang with their joyous praises. Night after night extra seats had to be placed down aisles and on every available spot and even then some were unable to gain admittance. At the close of the four days' meetings sixty souls had decided for Christ and some remarkable cases of healing were testified to by grateful people. It is glorious to come into contact with hundreds who were saved and healed during the Principal's former campaigns and who are standing true to the Word of God to-day. Our readers are asked to pray that the revival fire shall burn on as the Party move on to Dunfermline, Edinburgh, Kilsyth, Greenock, Ayr and Glasgow.



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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Vol. XVII. February 21, 1936 No. 8

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BATTERSEA. Sunday evenings during February and March. Unity Hall, Falcon Grove. Special services at 6.30 p.m. Special speakers.

BATTERSEA. March 15. Unity Hall, Falcon Grove. Visit of London Crusader Choir (Choir at Brixton Prison, 2.30 p.m.).

BIRMINGHAM, SELLY OAK. Regular Foursquare Gospel Services are now held in the Selly Oak Institute, Bristol Road. Sundays, 11 a.m. and 6.30 p.m.

BRISTOL. February 15—17. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street (Nr. Infirmary). Special visit of Pastor W. G. Hathaway.

CLAPHAM. March 22. Elim Tabernacle, Park Crescent. 6.30 p.m. Special service conducted by Elim Crusaders.

CRROYDON. February 9—23 (excluding Wednesdays and Saturdays). Elim Tabernacle, Stanley Road. Bible Study Series by Mr. John Leech, K.C.

DUNFERMLINE. Now Proceeding. Crown Hall, Chambers Street. Evangelistic Campaign by Pastors L. Newsham and C. Johnson.

EASTBOURNE. February 19. Elim Tabernacle, Hartfield Road. South Coast Crusader Rally, conducted by Pastor P. N. Corry and Dr. F. Weston.

EAST HAM. February 20. Elim Tabernacle, Central Park Road. Visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. February 29. Open Saturday at Elim Bible College, 20, Clarence Road, Clapham, London, S.W.4. Special gathering to welcome Miss Barbour home from India. Miss Barbour will be the speaker at the evening meeting. Tea 1/-; payable at the door.

FARNHAM. During February in the Owen Hall, Union Street. Special Evangelistic Services conducted by Evangelist F. A. Hodge. Sundays, 6.30 p.m.; Thursdays, 7.30 p.m.

HOVE. March 8. Elim Tabernacle, Portland Road. Visit of Pastor W. G. Hathaway.

KENSINGTON TEMPLE. March 1 to 8 (except Thursday and Friday). Kensington Temple, Kensington Park Road. Youth Campaign conducted by Pastor Douglas B. Gray, Miss Joan Holman and the London Crusader Choir. Sundays, 6.30 p.m.; week-nights, 7.30 p.m.

KINGSTON-ON-THAMES. February 23. Emmanuel Hall, Thames Street. Special visit of Pastor E. C. W. Boulton.

LETCHEWORTH. February 16. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton. April 19. Visit of London Crusader Choir, 6.30 p.m. (Choir at Bedford Prison, 2.30 p.m.).

MANFIELD. February 18—27. Ratcliffe Gate Mission. Campaign by Evangelist D. Vanstone.

PLYMOUTH. March 8, 9. Elim Tabernacle, Rendle Street. Special visit of Pastor E. C. W. Boulton.

PORTADOWN. Now Proceeding. Elim Tabernacle, Clonavon Avenue. Evangelistic Campaign by Pastor F. Farlow and Miss A. Kennedy.

REDHILL. Friday, February 21, 7.30 p.m. Co-operative Hall, Cromwell Street. Special visit of Pastor W. G. Hathaway.

ROCHESTER. April 5. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

SILLOTH. February 9—23. Congregational Church, Wampool Street. Revival Campaign: conducted by Pastor T. Tetchner.

SOUTH CROYDON. Fridays, February 14, 21, 28 and March 6. Elim Hall, Selsdon Road. Four Lectures on The Second Coming of Christ, by Pastor Charles Kingston.

SOUTH CROYDON. February 23. Elim Hall, Selsdon Road. Visit of London Crusader Choir (Section B), 6.30 p.m.

STREET (Near Wells). Commencing February 16. Campaign by Evangelist E. J. Thompson in the Crispin Hall.

SWANSEA. February 16—March 1. Elim Tabernacle, Alexandra Road. Evangelistic Campaign by Pastor S. Gorman.

THORNTON HEATH. February 23. Elim Tabernacle, Moffatt Road. Visit of London Crusader Choir (Section A), 6.30 p.m. (afternoon at Holloway Prison).

WORTHING. March 29. Visit of London Crusader Choir, 6.30 p.m. (choir at Lewes Prison, 2.30 p.m.).

WOOLWICH. February 22—24. Elim Hall, Crescent Road. Visit of Pastor P. N. Corry.

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6.30 p.m. Wednesday afternoon at
3.30.

AYR. Elim Foursquare Hall, 4, James
Street. February 22nd at 7.30 p.m.

GLASGOW. The City Temple, corner of Bath
Street and Elmbank Street. February
23rd to 26th. Each night at 7.30.
Sunday at 11 a.m. and 6.30 p.m.

The prayers of our Readers will be appreciated.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 8

FEBRUARY 21, 1936

Fridays, Twopence

Three Studies in the Book of Esther

By Pastor J. ROBINSON

INTRODUCTORY

OLD TESTAMENT history abounds in wonderful portrayals of human character. All types are there so finely drawn that the simplest can understand them.

The Book of Esther stands high in the list. Although it is almost wholly concerned with courts and court life, such people as Esther, Mordecai and Haman are met with every day. It is around the lives of these three that our studies will hinge. But first let us "place" our story.

After years of increasing wickedness, the Northern Kingdom of Israel had been overthrown by the Kings of Assyria, and most of the people transported to other countries—a very common practice with Assyria. In their place were put captives from other lands, the folk who were afterwards to be known as the Samaritans. That is why it is so frequently recorded that "the Jews had no dealings with the Samaritans" (John iv. 9).

For a time the Southern Kingdom of Judah remained unmolested; but it seems that the fate of Israel and the warnings of the later prophets were utterly ineffective to stay her in her career of sin. Eventually the King of Babylon—"My servant," as he is named in Jeremiah xxv. 9—fell upon the land, and utterly rooted out the people (II. Chron. xxxvi.).

Seventy years passed by, the faith of the exiles being kept alive by the prophets Ezekiel and Daniel. In the course of time, Daniel lived to see

THE BABYLONIAN DOMINION

give place to the dual kingdom of Medo-Persia, with Darius the Mede ruling in Babylonia on behalf of his overlord Cyrus, the Persian "king of kings," to use his own grandiose title (Dan. v. 30, 31).

Then came Judah's long-promised hour of deliverance. Cyrus gave leave to such Jews as wished to go back and rebuild their temple and city—their story is recorded in the Books of Nehemiah and Ezra. But large numbers of the Jews elected to remain in the

land of the exile, where they were in peace and security. These are the folk of whom the Book of Esther tells; and it is evident from that Book that their treatment was by no means harsh. In fact, they seem to have lived on terms of perfect equality with the natives of the land. Among them was Mordecai, a captain of the king's bodyguard, and Esther (or Hadassah), his ward, or his adopted daughter.

1. Esther, the queen.

Womanhood finds its crown in the Bible. Some of its finest characters are women. The names of some stand for all that is pure and noble—Mary of Nazareth, Ruth, Rachel, Mary the Magdalen (perpetual encouragement to those who feel their sin to be a barrier between them and God), and, not the least, Esther, Queen of Persia.

Can a believer live the life, in the face of subtle temptation? Does Paul mock us when, in Philippians ii. 15, he speaks of "a crooked and perverse generation,

AMONG WHOM YE SHINE

as lights in the world"? Let Esther, the queen, supply the answer.

Surely few of God's handmaids have been tempted as she was! The names of Satan and of the Lord are never once mentioned in this story; but nowhere are the unseen workings of sin and of sanctity more manifest.

Consider for a moment the negative influences of Satan that surrounded her:—

Heathen surroundings. It must be borne in mind that in the land of her destiny, the king was the chief priest of his religion. It was his lot to perform certain ritual ceremonies every morning, in his capacity of "servant of the god." Some scholars go so far as to state that his kingship depended upon his taking part thus in the public worship. If Naaman found it difficult to bow down in the house of Rimmon, and he a mere courtier, what must have been the difficulty in the way of a simple Jewish girl, not even

of the blood royal, save in so far as her guardian himself came of the house of Kish, Saul's family! (Esther ii. 5). Heathen surroundings have been the ruin of many a fine character. In the East there is a very expressive phrase used for a man who has been ruined by the demoralising influences of certain aspects of native life in certain districts. They call him "white cargo." He has ceased to be a man, and is now a mere "thing." There are many who become

"WHITE CARGO"

in a spiritual sense, when faced with the subtle allurements that the enemy of souls well knows how to spread in our way. Demas was one such, in the Bible. In Philemon 24, he is Paul's "fellow-labourer"; but in II. Timothy iv. 10, "Demas hath forsaken me, having loved this present world." There are many Demas's to-day. Yet Queen Esther stood firm. All honour to her!

Luxury and pleasure. The man knows nothing of the world who tells you there is no pleasure in it. There is a deadly fascination about it all; it intoxicates the soul. Pleasure has been pictured by the artists in the form of a seductive woman, an æsthetic harlot—and it is a very true type. All a man's wisdom cannot safeguard him here. Solomon was wise, yet he fell. Esther was simple, yet she stood—such is the power of grace in the simplest believer.

Flattery. It is recorded in Daniel xi. 32, that in later days the king of the north shall use this weapon. "Such as do wickedly shall he corrupt by flatteries." How strong is that temptation! We who have no power of ourselves to help ourselves cannot stand a little praise, even when we know it to be assumed! How difficult it must have been for Esther! As the first lady of the land, she would constantly receive formal addresses such as the following:—(It is actually taken from a letter to the Egyptian Pharaoh from a minor prince of the Sinai district, but it will serve as a

SPECIMEN OF COURTLY FORMALITY

in those days.)

"Unto my lord the king, my gods, my sun, the sun in heaven, say: Thus saith Yapakhi of Gezer, thy servant, the dust of thy feet, and the servant of thy horses; At the feet of my lord the king, my gods, my sun, the sun in heaven, seven times and seven times I prostrate myself upon my breast and back . . ."

Only a very strong man spiritually can constantly hear such addresses and remain unaffected by them. Yet Esther resisted.

Power. Who has not known the tyranny of some little man, suddenly promoted to some degree of authority over his fellows, who cannot forget his own importance, but must needs act harshly towards his one-time companions? It is a frequent source of labour unrest, as all those who work in factories or workshops know too well. King Uzziah fell in just that way. "His heart was lifted up to his own destruction." (See II. Chron. xxvi. 15, 16). Surely one weak woman must fall? yet she withstood!

We may note in passing that our Lord was tempted in the very same way; but "He did no sin." He

was made like unto us in all things. Surely He will know our need!

So much for the unseen Satan. Now let us briefly see the positive results brought about by the unseen God:—

Humility (Esther ii. 20). Though she was now queen, she still did the will of Mordecai. That of itself speaks volumes. He was now officially her servant, as he was the king's; but in private life, he remained her guardian, to whom she owed everything.

Charity (iv. 4). Fine ladies of

THE COURT OF PERSIA

were not in the habit of patronising people dressed as street beggars. In fact, they hardly allowed such folk the right to live. But the finest lady of them all did not scorn Him. What an illustration of Him who set aside all glory for our sakes!

Faithfulness to God (iv. 16). A little side-light on her religious outlook. In the time of her greatest need, God must come first, then the king. Fasting and prayer would be of greater avail than all her eloquence.

Fearless (v. 1, 2). Remember that it was death to any person to appear in the private apartments unless sent for. The only exception was the king's chamberlain, and whoever happened to be his favourite at the time (Haman, for instance). But personal safety counted for nothing when she realised the plight of her people.

Restrained (vii. 4). We spoke above of her temptation to use her power against her enemies. Yet now that she has the ear of the king, she thinks only of security; not a word of revenge! It is a marvellous testimony.

Unselfish (viii. 5, 6). Personal safety is not enough. She pleads for all the Jews in the king's realm. In the purpose of God, she was the one who saved her people in their grave danger, for Haman planned nothing less than a complete massacre of the Jews.

Can a believer live the life? In the face of

QUEEN ESTHER'S EXAMPLE,

who can doubt it! We none of us are likely to be tempted as she was, and our God is able—more than able—to keep us. Hallelujah!

From Here, There, and Everywhere (concluded)

vance of spiritual duties. Her brothers, too, have always shown an interest in religious movements, notably the Duke of York, who has presided at several great religious gatherings."

"The Rev. E. L. Macassey, Vicar of St. Andrew's, Stoke Newington, in a newspaper article some years ago put it on record that King George has always been a believer in the power of prayer; and that after the Armistice the King, in the course of conversation, acknowledged this belief, and mentioned that every night throughout the War he had prayed for his people. Every night those prayers were offered, and once, when a bomb exploded in the immediate vicinity, the King remained quietly on his knees, and continued his prayers."

From Here, There, and Everywhere

GOD AND ENGLAND

CRISES reveal characters. Likewise a crisis in a nation reveals the character of that nation. The passing of our late, beloved King, George V., has vividly proved that professedly England acknowledges God.

England in many ways may be infidel (unfaithful to God) but she is not atheistical (denying the existence of God).

Referring to himself the King said in his broadcast speech on Christmas Day, 1935: "How could I fail to note in all the rejoicing not merely respect for the Throne but a warm and generous remembrance of the man himself who, *may God help him*, has been placed upon it?"

When our Parliament swore the Oath of Allegiance to the new King, Edward VIII., the words were:

"I swear *by Almighty God* that I will be faithful and bear true allegiance to His Majesty King Edward, his heirs and successors according to law. *So help me God.*"

Referring to the late King, Mr. Stanley Baldwin, Prime Minister of the land, said:

"After he had served his own generation *by the Will of God* he fell on sleep and was laid unto his fathers."

These words kept recurring to me in the watches of last night, for if there was one thing that our King had done it was to serve his own generation "*by the Will of God.*"

Referring to the new King, Mr. Baldwin said: "*May God guide him aright and God save the King.*" The prayers of the countless multitude of his subjects are with him at this hour."

In the description of the simple service at the Church of Sandringham when the King's body was placed in the Church these words occur:

"In the church, the Rev. Arthur Fuller, domestic chaplain to the King, conducted a *simple service of prayer*. The King lies in the church a few paces from the pew *in which he had worshipped for many years.*"

In announcing the new King one great daily paper had as its biggest headline: "King Edward VIII., *by the Grace of God, King.*"

The Archbishop of Canterbury, speaking to the members of both upper and lower houses of Canterbury, said:

"For nearly forty years King George permitted me to look on him as a very dear friend, and the memories are still fresh within my heart of the last two days of his life, which I have spent with him as he lay in weakness in his home, and especially, if I may venture to say so, of the moment in which I prayed with him and gave him my blessing, *and in the which I commended his soul as it was passing to our loving and merciful God.*"

"It is, perhaps, natural that in this assembly of all

others I should dwell for one moment, though with a rightful reserve, on his religion.

"It was at once most simple and most reverent. It was based not upon emotion, but upon a reverent sense of his duty to God. It showed itself in certain fixed habits of his life, *his daily prayers, his daily reading of the Bible, his attendance every Sunday, wherever he might be, at the public worship of God.*"

"The use of the name of God in public utterances was, I know, for him, no mere convention, but the expression of a simple, reverent, *and deep sense of his own responsibility to God.*"

Concerning Queen Mary the Archbishop said:

"*We pray that God may give her the comfort and strength of His Holy Spirit.*"

The King's love for the two names of "Jesus" and "Jerusalem" are revealed by Sir Walford Davies in a broadcast to schools. The following incident happened during the Silver Jubilee commemoration concert.

When Sir Walford went into the Royal Box he was immediately asked by the King and Queen and the Princess Royal to have "Jerusalem" sung. "I love 'Jerusalem,' said the King, and if they don't sing it I'll go out and whistle it."

Sir Walford also recalled that the King always had a few words of "Jesus" sung by the choir as he entered St. George's Chapel, Windsor. "The King loved these sentences, and once when they were left out he asked the reason and had them reinstated."

At the funeral service the name of God was frequently mentioned. In the service held at Sandringham the sorrowing Queen especially asked for "Peace, perfect peace."

Godliness in the Royal Family came with the accession of Queen Victoria. *The Christian Herald* says:

"The British Monarch is by law a Protestant King, and his consort and heir are both debarred from joining the Roman communion. Simple piety has been associated with the Royal family since Queen Victoria came to the throne as a girl Queen. Before that, the Palace of the Monarch had not been noted for its regard for religion or even high morality; but the Court of the young Queen was purged of grossness and inspired by true religion. The Queen's consort was essentially a man of piety; and in tracing the growth of the religious fervour of the Throne, appreciation must be made of how much it owes to the reverent example of the Queen and her Prince-husband, whose death-bed was illuminated by a simple confession of piety which thrilled the nation. Queen Victoria's description of those last moments will always live: 'He closed his eyes, and said, "I am very tired." The Princess Alice was bending over him, when he said in a whisper: "Sing Rock of Ages!" Soon after the hymn was finished he murmured a few words of affection, and ceased to breathe.' Queen Mary's devotion to religion has been marked ever since girlhood. She prefers the evangelical type of sermon, and in this she resembles Queen Victoria. The Princess Royal (Princess Mary) follows in her mother's footsteps in a strict obser-

(continued on previous page)

God's Love to Man

By Rev. H. J. MCKINNEL

Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.

—I. John iii. 1.

AN architect who had no equal in wisdom, power, and goodness, formed for himself, of the purest clay, a vase of such beauty and grandeur, that it was the admiration of everyone. He put in it an image of himself, and placed it among his richest treasures.

His neighbour, who had formerly received great benefits at the architect's hands, had become filled with jealous hatred against the architect, and said: "I will spoil your joy."

So stealing into the treasury of the architect he seized the beautiful vase, but could not destroy it, for the architect had made it indestructible. But he ruined it by taking out the image of the architect and pouring melted lead into its delicate mechanism. He then placed it, in this disgraceful condition, where it would most grieve its owner.

When the architect saw it, he was deeply grieved, and for half an hour remained in solemn silence. At length, from his great beneficence, he said: "The enemy has done this; but he that made it can remake it."

This was done. The clay was softened. The lead was removed and the likeness of the architect restored, so that now, it was not only equal, but grander than before. He called in all the neighbours and made a feast in honour of his handiwork.

The new-formed vase was placed among the choicest of his treasures. It caused great wonder and admiration.

This story illustrates the creation of man who was stamped with the moral image of his Maker. It illustrates the coming of Satan, the awful neighbour, into that pure, sinless creation. The result was that man fell from sublime heights to terrible depths. Only God could see how far man fell, but seeing, He was moved in infinite love and tender compassion to consummate a plan of human redemption whereby His image could be restored.

"Behold, what manner of love!" The sacred penman passes by the things esteemed as marvellous in the eyes of men. He takes no notice of the Seven Wonders of the world, for their glory was but fleeting. But here John expresses, or tries to express, his amazement at that which is eternal—the grace of God as manifested in the salvation of men.

John had just shown the dignity of the faithful followers of Christ, born from above, born of the everlasting Father, born of God, with all the joy attendant to heirship. "If children, then heirs."

The reasonable record of the origin of man begins with: "Who was the son of Seth, who was the son of Adam, who was the son of God?" While the silly jargon of that brand of Atheism which calls itself Modernism begins: "Who was the son of a demoralised and tailless monkey, who was the son of a fish, who was the son of a frog, who was the son of a polywog, who was the son of a protoplasm, who was the son of a bioplasm, who was a son of nothing."

And the dreamy Deist is agnostic as to whether Jesus was the Son of God eternal, agnostic as to whether Jesus rose from the dead, agnostic as to the authenticity and credibility of the Word of God, agnostic as to the Person and work of the Holy Ghost in giving the spirit of adoption enabling the recipient to shout, "Abba, Father,"—that is, "God is my Father, my heritage a throne."

The agnostic lives in a world of uncertainty, but the true, born-again believer has under his feet the solid rock of finality. Others may speculate, but the true Christian knows. And when we pass the last milestone of trial and temptation we can look death out of countenance and exultantly cry: "Now are we the sons of God." Then John follows with an admission of lack of information: "It doth not appear what we shall be." But again exultingly he shouts: "We shall be like Him; for we shall see Him as He is." And then he sweeps clean the entire field of ethics, with saving grace, in the solemn declaration: "And every man that hath this hope in him, purifieth himself even as He is pure."

One of the wonders of grace is life; "I give unto them eternal life." True, in this temporal existence, the body is dead because of sin; a frail, mortal, dying body, one that is condemned be it ever so strong and handsome. But even in this prison house of death, the quickening Spirit of God makes of those who were dead in trespasses, new creatures in Christ Jesus.

Another marvel of grace is heirship: "If children, then heirs." Heirs of God, the Lord Himself being our portion. With Moses, the redeemed children of God esteem the reproach of Christ of more value than the treasures of the proud Egyptian kingdom.

Isaiah cries: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save." What victory is this obtained by the grace of God in Christ over our spiritual enemies? Garments made white and dipped in the blood of the Lamb!

John the Baptist came proclaiming Jesus in these words: "Behold the Lamb of God, which taketh away the sin of the world." Taking away the sin of the world—this was His undertaking. He appeared for the purpose of putting sin away by the sacrificial offering of Himself. As Mediator between God and man, He takes away that which is so highly offensive to the holiness of God and destructive to the happiness of man.

By the continual intercession of His blood, in heaven, and the continual influence of His grace on earth, sin, that awful thing which is treason against the government of God, is made of no effect. Well might Paul, who knew so much of the grace of God, cry out: "Oh, the depth of the riches, both of the wisdom and knowledge of God!"

Men's riches are shallow. God's riches are deep.

Spiritual Flying (Part II.)

By Miss DAISY CHING

LIVING and lucid guidance in spiritual flying comes to us in verse 7 of I. Corinthians xii., "The manifestation of the Spirit is given to every man to profit withal." A certain lady of influence in both civic and Christian circles received the scriptural baptism of the Holy Ghost. Soon afterwards she was the chief speaker in a large youth convention. As she was addressing hundreds of English schoolgirls and young ladies, she sensed in her spirit that mere words were falling on a dead audience. A great urge of the Holy Spirit rose within her and she felt like pouring out a message in tongues. However, she had the common sense to let the Holy Spirit within her rise in silence, and touch the Throne. In the meantime she was speaking on—and suddenly—all over the hall, one and another in her audience burst into tears of repentance, and came to the Saviour.

Now come with me on a more personal flight which bears out this verse, I. Corinthians xii. 7. One evening in India at the end of a very hot day of strenuous school work, I was asked to take evening prayers in a large Christian hostel.

First the hymn, "Jesus triumphant all along the way," was gloriously rendered, for the leaders of the hostel were ladies of academic and musical ability. Then I read the Psalm appointed for that evening. It was one of triumph and glory. Then as we waited for a moment in silence on our knees, I knew that there were great expectations from my prayer because I had just received the baptism in the Holy Ghost. "Lord," my heart cried, "I have no prayer in accord with this hymn and Psalm of victory, only as You pray through me in other tongues, and they would not understand. I am so tired, undertake for me, Lord." The prayer came pouring out, apart from my own mind, but in English. Two hours later—past midnight—my work had been finished with fresh strength, and I was creeping back through that drawing-room, to get under my mosquito-net for sleep, when one of the students of the hostel jumped out at me with, "Oh, I have been waiting to see you about that prayer. Oh, I need Jesus." After she had come to the Lord, another young woman, this time a dark-complexioned Roman Catholic, followed on in the same way. "What was in the prayer?" I asked her, "for God gave it." "It was about how much God loves India," answered this girl of the soil, and she too found the Saviour of all mankind. And I am reminded again that while we need faith, hope, and love in spiritual flying: "The greatest of these is love."

A great missionary, who had won many, many souls from heathenism to Christ was so guided in giving her testimony of her baptism in the Holy Ghost that the experience she told me of entirely accords with I. Corinthians xii. 7. She went up into the quiet of the hills, from her strenuous work among the natives in the plains, and alone with God and one or two other kindred spirits, she sought and received the scriptural baptism of Acts ii. 4. Then she hurried down to the

Annual Conference of her Missionary Society. Some time after this as she looked to God concerning her testimony to the Baptism, her Bishop himself opened the subject by warning her against this teaching. "May I ask what you fear?" she questioned. The answer was, "If you go in for this experience I fear you will lose your common sense and clear-sightedness, and no longer have the ability to help us in the way you did this last Conference," and of course the missionary answered, "Any ability in me which you noticed was not mine, but came by the same Holy Spirit, who just before the Conference had taken His full control of me, and spoken through me in other tongues."

And now I close this talk with a very homely, personal, up-to-date experience of I. Corinthians xii. 7. In a London 'bus the other day, the Holy Spirit rose within me in a mighty longing for the souls of the folk around me, who from their dress and conversation, I knew to be unsaved. If I prayed out in tongues, or even if I had preached it would only have savoured of madness; so I sat on outwardly indifferent while the Holy Ghost rose up silently within me and touched the Throne. Just then a brother got into the 'bus, and commenced to unroll scrolls. "Jesus said—," "God so loved—," "Whatsoever a man soweth—." So I said quite naturally, "Those look lovely messages you have there; may I look at them?" and then as he showed them to me, and we talked together of the words of life, the souls I was longing for got their message in an ordinary, acceptable way. You will not be surprised too, to hear that I discovered that brother to be a member of an Elim Church! "But the manifestation of the Spirit is given to every man to profit withal."

A Mother in Israel

Blessed are the dead which die in the Lord.—
Revelation xiv. 13.

"GIVEN to hospitality, fervent in spirit, abounding in love," a warrior in prayer. Such was Mrs. Gault. Well may she be called the "Mother of Elim" in Ballymena. From the commencement of the work, she was a pillar of strength, encouraging tired workers, succouring saints who were weak, and lifting up the full gospel standard wherever she went. Latterly she suffered—suffered severely, but never complained. To the end her testimony was radiant, her faith firm, her joy full. How effectually she spoke from that sick-bed of hers none can tell. Faithfully was the sinner warned, and the saint who came to comfort, went away, himself refreshed. And now, she has gone to her reward. We miss her, but rejoice that she is with her beloved Lord. Our hearts go out in loving sympathy to her husband and family, and our prayer is that they may be comforted as they realise that the parting is "Only till He come."

STRAIGHT WORDS TO CHRISTIAN WORKERS

1. Get stripped of self. "He hath stripped me of my glory, and taken the crown from my head" (Job xix. 9). "I abhor myself" (Job xlii. 6).

2. Get to know God, apart from peace and joy, or any other blessing. Know Him by implicit obedience to His commands. "If ye abide in My Word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free" (John viii. 31, 32, R.V.).

3. Delight in His will. Do not merely be submissive; rise higher, and delight in all losses, crosses, trials, and disappointments; thus you will prove the goodness, acceptability, and perfection of His will (see Rom. xii. 1, 2).

4. Don't run before God, don't tarry behind God, but with a steady step walk side by side with God. Remember Balaam, and also remember Peter. Imitate Enoch. "Enoch walked with God" (Gen. v. 24).

5. Live clear of the work and of all fellow-workers, live for God and with God alone. "To me to live is Christ" (Phil. i. 21).

6. Keep ahead of your people. A captain should always be ahead of his men. Seek to surpass them in spiritual attainments, not from selfish, jealous motives, but that, actuated by a holy ambition, you may lead them up to God. Remember, as a rule, your people will never rise higher than their leader; therefore, aim high. "Be ye followers of me, even as I also am of Christ" (I. Cor. xi. 1).

7. Preach love to the very bad. Preach law and love to the church-going, respectable, self-righteous. "Except ye repent ye shall all likewise perish" (Luke xiii. 3).

8. Do not fear the face of man. Elihu said, "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away" (Job xxxii. 21, 22).

9. Avoid the flatterer as you would the pestilence, and shun imitation. "Avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 15).

10. Seek not the honour that comes from men, but that which comes from God only, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (I. Sam. ii. 30).

11. Ever remember that, whatever or whoever comes or goes, "He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). That being so, by implicit dependence on Him, you may from this moment be independent of circumstances, places, persons, and things.

12. Above all: see that you know what it is to have "tarried" (Luke xxiv. 49) ere you attempt any service for Christ (Acts i. 8). The enduement for service is for you. "Have ye received the Holy Ghost since ye believed?" (Acts xix. 2).

Hast Thou no Nobler Goal?

E. C. W. BOULTON.

B. TITCHNER

1. Hast thou no nob-ler goal Than earth-ly things can give,
 2. O let not self en-thral That soul for which He died,
 3. A - rise my soul and claim Thy he - rit - age of grace,
 4. He died, He rose, He reigns, To an - swer all thy need,
 5. The things thou hold - est fast A pris - ner make of thee,
 6. It is the hu - man cling That robs Thee of God's best,
 7. O fear not thus to plunge In - to God's bound-less sea,
 8. He calls thee to the throne, To share His roy - al power,

No pur - er pas - sion than For sel - fish aims to live?
 Re-nounce thy rights and thus Shall life be glo - ri - fied,
 And with thy ri - sen Lord Now take the vic - tor's place.
 To give a - bund - ant life If thou His call wilt heed,
 If thou wouldst let them go, Then thou shouldst go out free.
 And oft - en hind - ers thee, O - bey - ing His be - best.
 To lose thy-self in Him, Yet strong - er, rich - er be.
 In u - nion with God's will To walk from hour to hour.

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Bible Study Helps

THE FOUNDING OF THE CHURCH OF GOD AT PHILIPPI

(Acts xvi. 9-40)

1. Two missionaries (v. 25).
2. Two women (vv. 14, 16, 17).
3. Two prayer meetings (vv. 13, 25).
4. Two miracles (vv. 18, 26).
5. Two important converts (vv. 14, 27-34).
6. Two baptismal services (vv. 15, 33).
7. Two hospitable homes (vv. 15, 34).

CHRIST AND THE BELIEVER

1. Christ as a Saviour for Pardon.
2. Christ as a Sanctifier for Power.
3. Christ as a Satisfier for Peace.

"ABOUNDING"

What a fine abandonment there is about the word! And with what amazing comprehensiveness it is used by the apostle Paul! It seems to fit, with a particular aptness, so ardent a soul as he. Paul spoke of—
Abounding—

1. Grace (II. Cor. ix. 8).
2. Hope (Rom. xv. 13).
3. Consolation (II. Cor. i. 5).
4. Love (I. Thess. iv. 1).
5. Work (I. Cor. xv. 58).

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

Sunday, February 23rd. Prov. xi. 17-31.

"He that winneth souls is wise" (verse 30).

Of all tasks there is none better for the believer than that of soul-winning. It is a work that is wide in the methods that are employed. A soul can be won without a word being uttered. The life is in itself a message that will turn a soul Godward. A testimony spoken in halting tones is a power in the hands of the Lord, and He can use the simplest words to achieve great things. Many have failed to see Christ in the well-thought-out homily, and yet they have seen Him in the faltering words of an illiterate saint. But sermons are used as well, and the one great aim in gospel preaching should be the pointing of some needy soul to the Christ. The methods vary, but the object is the same. The winning of some soul for God is a noble practice, and God accounts him as a possessor of wisdom who makes this his endeavour. May God make us wise with such results.

PRAYER TOPIC:

Prevailing united prayer for closing days of the Principal's Scottish Tour in Glasgow, and joyous note of praise for very real blessing in churches already visited.

Monday, February 24th. Prov. xv. 1-17.

"The eyes of the Lord are in every place" (verse 3).

Watching, ever watching. Nothing is missed. We may feel at times that we have passed out of the Lord's sight, and that He has left us to our own devices. But God is watching, and will keep in touch with us. Balaam's ass spoke to him, because God was watching; Jonah was swallowed by a whale because God was watching; Daniel was untouched by lions because God was watching. And the all-seeing eye of God takes note whether we do good or do evil. Nothing escapes His observation. No wall can shut off His view. It is futile for us to attempt to hide from Him. We erect in vain our barriers. He sees what others fail to see—the good things that pass without advertisement.

PRAYER TOPIC:

For special blessing on Mr. J. E. Shaw's meetings at Grimsby and Sheffield, and upon all campaigns now proceeding.

Tuesday, February 25th. Prov. xv. 18-33.

"A word spoken in due season" (verse 23).

How much we can do with a word. And God can direct and guide us to the choice of word and the time of use. It may be that the word is one of comfort. What a comfortless world this can be at times. How fitting then can be the comforting word. The cheery word, with its

accompanying smile can do so much. How much discouragement we meet in our journey through life. What a lot could be banished with a word of encouragement, and a kindly urge. Gentle words of loving admonition can be fitly spoken, and a sweet harmony blessedly restored. The privilege of using these words is not confined to the minister. It is for us all to take our part; but let us take care that we are guided by God, for the word must be spoken in due season to be good.

PRAYER TOPIC:

That God's unflinching faithfulness to His people in Elim all down twenty-one memorable years, may be strikingly manifested during Coming-of-Age Celebrations both in London and over the British Isles.

Wednesday, February 26th. Rom. i. 1-15.

"As much as in me is" (verse 15).

Paul held no reserve in his readiness to preach the Word of God. His was not a partial consecration. He was totally and completely handed over to the Lord. This meant that God knew that He had the whole man at His disposal. God could do much more with us if we could say the same as Paul—"all." O that we could learn the meaning of being all out for God, that we could sit at the feet of the Master and learn His secret of zeal. The reserve to self can be leaven that leaveneth a whole lump. A small percentage kept for selfish ends will ruin the remainder that is yielded to God. Every nerve, every tissue, every part of us must be His—wholly His. We shall then be on the high road of spiritual achievement.

PRAYER TOPIC:

Praise for recent testimonies of spiritual blessing received, and loving, helpful care bestowed upon visitors at Elim Rest House, 21, Rodenhurst Road, S.W.4.

Thursday, February 27th. Rom. i. 16-25.

"I am not ashamed of the Gospel" (verse 16).

Who having tasted the blessing of pardon can be ashamed? The Gospel has rescued us from sin and shame. The gospel has changed the whole course of our lives. It has broken our fetters. It has clothed us. It has fed us. It has made life worth while. Where would we be to-day if the blessed Good News had not been sounded to us? What evil course might we not be pursuing? But blessed be His name! we heard the news; it has made us what we are. Can we be ashamed? As the hymn writer has said, "Let midnight sooner be ashamed of noon. Through His Word my darkness fled. Through His Word I praise and sing. Through His Word I see my King. Nay, we cannot be ashamed. For it is this very Word that has lifted up our heads. It is this Word that has made us

clean. We are not ashamed. We are proud of the Gospel of Christ.

PRAYER TOPIC:

That divine comfort and grace may strengthen and uphold Mrs. Taylor as she commences life once more in Congo—alone, yet not alone.

Friday, February 28th. Rom. ii. 1-16.

"Every man according to his deeds" (verse 6).

There will be discrimination when God rewards men in the coming day. Our deeds are storing up their own reward. It is well to remember this in the day of opportunity. Faithfulness will be acknowledged by the Lord, and we shall enjoy its fruit. Slothfulness will likewise have meted out to it its proper recompense. Let us therefore take heed that our hours are not lost in idleness. He gives all grace, and by it we can do much that will gain divine approval. And the checking over of our accounts will not be without due regard to the opportunities we have had. Some have better gifts than others, and more will be expected of them. We may excuse ourselves to our fellow men, and shirk our responsibilities, but on the day of reckoning there will be many regrets. Let love for Him determine our actions. We shall then appear before Him unashamed.

PRAYER TOPIC:

Praise for radiant revival reports from many Elim Churches, and the testimony of the life of the Lord keeping so many of our ministers in good health continually.

Saturday, February 29th. Rom. ii. 17-29.

"Whose praise is not of men, but of God" (verse 29).

If we make the praise of men our object we have short vision indeed. For like the men themselves their praise will perish. But in the ages to come the praises of God will endure. Outward show is after all a very poor thing. It is like an external wash, and wears in parts revealing the true nature beneath. But the man who is real in heart has no fear of discovery. He is what he appears to be. Christ gave to hypocrisy a greater condemnation. The gospel of Christ deprecates sham, and we should not countenance it. Let us beware that our religion is every bit what our tongues declare. A religion that is only in letter is worse than worthless. We must have the religion that seeks only an outworking of the will of God.

PRAYER TOPIC:

That Pastor Farlow and Miss Kennedy's campaigns in Northern Ireland may continue to be mightily blessed of God even as Armagh has been. Irish saints please pray unceasingly for these courageous campaigners.

ANONYMOUS GIFTS

We acknowledge with gratitude to God, the following anonymous gifts:

Jubilee Appeal Fund: St. Ives, Cornwall, £3; Birmingham sister, £1; Watford (E.S.), £1; Mr. and Mrs. T., per Pastor Corry, £2; Colonel C., per Pastor Corry, 10/-; Kensington member, £1. Foreign Missionary Fund: London, W.C., per Miss Henderson, 10/-; Hove Crusader, designated, 2/6; Southport, per Pastor Cloke, 5/-; Birmingham, Graham Street Crusader, 7/-.
Work in General: Birmingham sister, £1 4/-; Prison Fund: Hornsey member, £1; Kensington (C.A.C.), 10/-; F.A.S. friend, £2; Kensington, 10/-; Southport, per Pastor Cloke, 5/-.

AS I listened to the announcement, a short time ago—"The King's life is moving peacefully towards its close"—these two words of the text flashed across my mind. In contrast to the passing out of the life of a great king, a beloved and respected ruler, and a sympathetic leader of his people, the Spirit of God in the Book of Hebrews—that Book of contrasts, referring to Christ the Eternal Son, says "They shall perish, but Thou remainest." "The King's life is moving peacefully towards its close," but "Thou remainest." What contrast, what consolation, what confidence is offered to those who are left to carry on the work unfinished, to shoulder the responsibility he has laid down and to stand in the gap now open wide. Thou remainest to comfort the bereaved, to be a husband to the widow, a father to the fatherless, a ruler to the people, to give hope for the future and to be a light in the darkness.

Since Christ the Eternal Son was revealed in flesh as the One who was to fill the offices of Prophet, Priest and King, years have rolled on, kingdoms have risen and fallen; one monarch after another has passed off the stage of life, and confronted again with a repetition of this tragedy, the Spirit of God directs our eyes to the heavens and pointing to the Son of God, assuringly murmurs, "Thou remainest."

When Christ left this earth from Olivet's mount He had

COMPLETED HIS MINISTRY

as prophet and "entered into heaven itself, there to appear in the presence of God for us" (Heb. ix. 24). Thus:—

He remains to intercede.

He is now fulfilling the second stage of His ministry—our Great High Priest and Advocate before God. Earthly priests have served their day and passed on "because they were not suffered to continue by reason of death; but this Man, because He continueth ever hath an unchangeable priesthood" (Heb. vii. 23, 24). Others have passed on but—"Thou remainest," yea at this moment the appeal of those five bleeding wounds are effectual before the Father. If there is one comforting and assuring thought, it is, that unceasingly, night and day, Christ the Son intercedes. When we are conscious of our failings, shortcomings and unworthiness—O Thou who art a Priest for ever after the order of Melchisedec—Thou remainest to plead our cause, and to bring assurance and confidence again to our hearts. But, as of old, when the high priest had completed his work of intercession and donned again the garments of glory and beauty, as he moved to the door of the Tabernacle to announce to that waiting multitude the acceptance of the sacrifice, the pomegranate bells on the fringe of his garments tinkled, thus preparing the people for his appearance; so one of these days, to them that look for Him shall He appear, not announced by pomegranate bells, but by the trump of God and the voice

"Thou Re

(Hebrews

By G. W. GILFILLAN

of the archangel, He shall appear at the "door" of the heavenly Tabernacle, to announce in person the full acceptance of His people. In so doing He shall terminate the second stage of His ministry and enter upon the third, last and everlasting phase, as King. "Thou remainest to reign as King."

Under this heading, there are many things which remain to be executed by Christ as King. Firstly:—

To establish a kingdom on earth (Dan. ii. 44).

Four great empires have ruled the world in succession and each one has been governed by a mighty king. The Son of God now remains to establish a kingdom on this earth, which shall eclipse all that has gone before. It shall be the Stone which shall grow until it fills the earth. When Christ comes back it will be to cause the kingdom of God to come on earth. We often pray—"Thy will be done, Thy kingdom come," but this will not take place to the fullest degree until Christ begins His reign on earth. Now—the kingdom of God is within us and is not meat and drink, but righteousness, peace and joy in the Holy Ghost—a state or experience. When Christ, the King returns, that kingdom will be set up literally on earth (Luke i. 32, 33). In it there will be an overspreading, over the face of the earth of that experience which is enjoyed by individual believers who have crowned Christ King of their lives. That same power which governs and empowers an individual to be a Christian, will be the power that

WILL RULE THE KINGDOM,

and the character which is manifested by individual Christians, will characterise the whole kingdom.

He remains to set up a kingdom and in doing so:—

To bring in everlasting righteousness (Dan. ix. 24).

Since that little company wended their way towards Jerusalem, after having bid farewell to their Lord, until this moment in which we live, the Church has been earnestly contending for the faith and striving by the grace of God to obey the departing Lord's last command to go into all the world and preach the gospel. She has been wonderfully successful in setting up the standard of righteousness in almost every land and through her witness millions have been brought into the Kingdom. Nevertheless, in numbers the

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Church of Christ is in the minority, her members still suffer the "scandal" of the Cross, and in their testimony often are compelled to stand alone, having to fight for every inch of ground they gain. Righteousness and true holiness is found in comparatively few in comparison with the extent of sin and rebellion. To-day, in our Bible-loving land apostasy has set in, sin and worldly pleasure have usurped the throne of truth and righteousness, and lukewarmness and compromise everywhere meets the eye. But, in Hebrews i. 8, we read, "A sceptre of righteousness is the sceptre of Thy kingdom," and "Thou remainest"—to bring in "everlasting righteousness"—to accomplish to the fullest extent that which has been the aim of the Church since Pentecost, to cause Thy sceptre to hold sway, bringing forth

UNIVERSAL TRUTH

and right. "They shall teach no more every man his . . . brother, saying, Know the Lord, for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34). Christ will no longer be seen by faith, but with healing in His wings, He shall rise over this scene of darkness and despair, scattering clouds of sin and evil by His rays of light and truth. The beauty of His person and the perfection of His rule will absorb the attention of all. Everlasting righteousness will have swallowed up the "rods" of modernism and unitarianism and conquered the spirit of rebellion and hypocrisy inspired by the Antichrist, whose kingdom will have been numbered and finished. "An highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah xxxv. 8).

The character of Christ's kingdom will be righteousness and the result of His reign will be emancipation. Therefore :—

He remains to reign as an Emancipator.

"For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22).

When Adam disobeyed, the ground was cursed for his sake, causing it to bring forth thorns and thistles; in the animal and bird kingdom ferocity and strife be-

came manifest—causing one beast to prey upon another, and upon man came a burden of sin, sorrow, pain and death, well nigh too heavy for him to bear. Since that day until now

THE CLEVEREST BRAINS

in the world have been fighting with these problems. Scientists are labouring continually to purify and perfect the products of the ground and make but little headway, and beasts continue to prey one on the other until some of the smaller and weaker species have become extinct. As far as man is concerned, social reformers have battled with sin and can do nothing, surgeons, physicians, hospitals and sanatoria work night and day to stem the inroads of disease, and death stalks through the land like a giant, taking the best in its toll, and causing an ever-increasing burden of sorrow, loneliness and separation. Man has done his best to be his own emancipator in every branch of life and is miserably failing. May God enable him to look up and while defeat alone has crowned his efforts to acknowledge—"Thou remainest"—to lift the burden and set the captive free.

In the plant and vegetation life. "Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree" (Isaiah lv. 13). "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose" (Isaiah xxxv. 1). The curse will be lifted, "the mountains and hills shall break forth into singing, and all the trees of the fields shall clap their hands."

In the animal kingdom.

"THE WOLF ALSO SHALL DWELL WITH THE LAMB

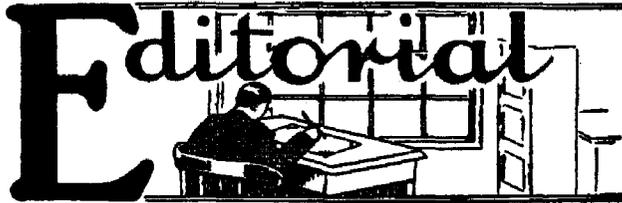
and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain" (Isaiah xi. 6, 9; Rom. viii. 21).

As for man. His burden shall be lifted—sin will be unknown, sickness swallowed up in life, and death lost in victory. Separation will never again cause the heart to be pained nor loneliness cause it to sigh. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah xxxv. 5, 6). Every problem will be solved, and every trouble, social, political or commercial, effectively dealt with by Him whose name is Wonderful.

He alone remains to accomplish what all others have failed to do and "the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 19).

Again I want you to notice that in reigning as King "He shall reign as King of kings." Firstly over him who in Revelation ix 11 is called King Apollyon—the prince of the power of the air. Since he was cast out of heaven he has been the power behind every spirit of rebellion and the instigator of every plot to hinder

(continued on page 125).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Civilisation.

It would appear that civilisation is heading for catastrophe. And yet there are those who glory in the progress of scientific knowledge, emphasising the splendid advance which the world is making towards the goal of an endless millennium. In some quarters there seems to be an utter disregard of the oncoming storm which, unless averted, must result in the complete ruin of civilisation and all its boasted achievements. We venture to say that unless twentieth century civilisation finds a stronger and safer moral and spiritual foundation than at present it must crumble and collapse. The throne at which civilisation bows to-day is a deified manhood; upon man is heaped the praise for the progress claimed; he is credited with the achievements of this proud age. God is often pushed into the background, if not altogether eliminated from the picture. In certain places we hear the proclamation of the gospel of selfish ambition and relentless force. Men are preparing to march to the goal of their proud ambitions over the mutilated and devastated domains of their neighbours. Might is loudly challenging right to mortal combat, and in the clash of those two forces the world will experience a veritable holocaust of tribulation. In view of the impending storm the anchor of the Lord's people is found in the secret place of fellowship and vision. Here the heart may dwell at rest, unmoved by the strong world currents that surge around. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

Gambling.

THERE appears to be a growing craze for gambling. The amount of time and money spent in this harmful practice is alarming, and must have a distinctly injurious moral effect upon the nation. Even charities are resorting to this method of raising funds, thus helping to encourage people in this pernicious habit of gambling. Recently in one of our English Courts of Justice, the Judge expressed himself most clearly on this subject saying that he hoped no reputable charity would ever again resort to such questionable methods of raising money as the organisation of gambling parties. Hundreds of thousands of pounds go in gambling every month in this country, and the facilities are increasing all the time. Here again the only real deliverance from this terrible habit is the gospel of Jesus Christ. He alone can create a counter passion strong enough to destroy this gambling lust. God grant a real awakening that shall remove this curse which has ruined so many homes and blasted so many lives.

Clusters of Camphire.

The Divine Pledge

By Pastor E. C. W. Boulton

"For I will not leave thee until I have performed that which I have declared unto thee."—Gen. xxviii. 15 (Spurrell).

A thousand things their challenge fling
Across my onward way,
Yet still this heart its song can sing,
And calmly watch and pray.

WHAT a gracious pledge! Here God gives an undertaking to see the thing through, no matter how difficult or how impossible, the divine guarantee stands; Jehovah has committed Himself to that from which there can be no withdrawal. Naught can invalidate the claim of those who comply with the conditions of that pledge. Unalterably and irrevocably has the Lord bound Himself by His own sure Word. He has placed in the hands of His people an ample assurance from which He will neither deviate nor depart. "God is faithful who has promised," "who also will do it." The divine character for ever binds Him to His Word.

Think of the immutability of the divine Word! Consider the omnipotence of the Divine Arm! Contemplate the omniscient wisdom of the Divine Mind! Meditate upon the compassion of the Divine Heart, and then let thine own soul enter into rest.

O my soul, hide thou this living promise within thee and in the day of besetment thou shalt stand unshaken by the storm. There shall not be one of the days that thou shalt be bereft of the presence of thy Lord. Make this word the bulwark of thy being in the dark and threatening day—set it continually before thee when thou treadest the deeps of perplexity and pain. Cast it about thee as a mantle to protect from the piercing winds of persecution. Let it be thy shield in the hour of depression and doubt.

Though long the vision tarry,
And heart grows faint with fear;
Yet will thy Lord His Word perform,
And for thy help appear.

Be of good cheer, my soul, for God's hand is surely leading on to the hour of fulfilment. Cherish the vision which this word contains; a little while and thou shalt come forth into the place of thy desire. God hath not forgotten the word He gave thee years ago. He is but waiting that thy joy may be all the deeper and greater when He consummates thy hopes. All the gracious things that He spoke into thine heart in the day of thine espousal have yet to clothe thy life with their beauty.

I thank Thee, Lord, for this word and all that it means to me. In the season of privation it is my provision; it is the nectar of spiritual refreshment in the time of my pressing need; in the moment of sudden temptation it becomes the tabernacle of my soul; when faint and fearful it fortifies my trembling faith.

All Thy promise means to me
Tongue can never tell,
When assail'd by Satan's hosts,
Fear it doth dispel.

Looking Backward and Onward

By Pastor R. E. DARRACH

"Lacked ye anything? And they said, Nothing."—Luke xxii. 35.

AND Jesus said unto them, "Lacked ye anything? And they said, Nothing." What a remarkable testimony to His lavish provision. He had sent them to preach the gospel of the kingdom, to heal the sick and to deliver the demon-possessed. They were to take no thought what they should eat or in what apparel they should be clothed. He had pledged Himself to look after that side of the revival and healing ministry in which they were to engage. All they were to do was to declare the good news. He was to supply the power to do so. He was to see that they had results. He was to supply the need of food and clothing. After their campaign they came back to Him rejoicing in the success of their labours. Then He asks this question, "Lacked ye anything? And they answered, Nothing."

You gave us power, blessed Lord, for even the demons were subject to us in Thy name. You met and moved at every point, loving Master. We lacked nothing from the start to the finish.

This testimony has come from the lips of thousands and tens of thousands down through the ages, those who have obeyed His call and who have gone forth in the field of service and have trusted Him to be true to His name, "Jehovah Jireh," the Lord will provide.

Those who followed in the footsteps of the early disciples also proved this to be so. They gave their soul-stirring testimonies to His loving care and provision.

Others who listened were thrilled with their experiences as they told of God's faithfulness and how He fulfilled His promise over and over again. "My God shall supply every need of yours."

They listened with eyes sparkling with faith and deep heartfelt trust. So they took up the lamp of gospel truth and successfully flashed it in the midst of the darkness of sin and unbelief, the Lord providing for them all they needed so that they too could say, "He is faithful who promised." They could tell of trying experiences, times of testing, out of which

THE LORD HAD DELIVERED THEM.

Many say, "Yes, I know, I believe the Lord did look after His trusting followers. But that was away in the distant past. What about to-day in the twentieth century? Are there those to-day who can say, "We lacked nothing." Yes, thank God!

Let me tell you of one who in his youth heard the call and received the commission—"Come, follow," and "Go ye forth." One who left all, but as he often says found all. One who obeyed the command, "Go ye into all the world and preach the gospel." He stepped forth without silver or gold, but with unwavering faith in the One who called and commissioned him, knowing He would be true to His unfailing Word, and would prove Himself to be "El Shaddai," God all-sufficient."

The path he trod was not an easy one. Thorns he found instead of roses; frowns instead of smiles. Nevertheless he kept his eyes upon his Master and his ear opened to His voice, and his will always in submission to the divine will and a confidence in the Word of God which could not be shaken. Many were the obstacles which rose to hinder his progress. Crooked and rough was the pathway at times. Yet his holy boldness caused him to march on. Over and over again he proved the divine power and faithfulness. He felt himself carried on by a power given to him by the Lord Himself. Again and again this servant of God heard the command "Go forward." Sometimes it would mean taking over buildings when he had nothing in his hand but the Bible, in which were great and precious promises. On these he relied and one building after another came into his hands in which thousands of converts could meet to be edified and built up in the faith.

The largest and most famous halls were rented and meetings commenced without knowing whether a congregation would gather. Trusting the One who owned the silver and gold and the cattle on a thousand hills.

"Lacked ye anything, Principal George Jeffreys?" and he would answer with the light of

DEEP EXPERIENCE

on his face, "Nothing." The Lord who met us in the small things was the same in the larger undertakings, and every time we trusted Him wholly we have found Him wholly true. Twenty-one years of tests and deliverances have come and gone. And he with his faithful band of trusted, tried and selfless workers are out to prove God in the greatest conquest of faith they have ever been engaged in. This year, 1936, is the twenty-first birthday of the movement which was born of God, and has grown up in God. As a people whom God has blessed through the movement, we want to move as one in the clearing off of a debt which is a burden. Everyone can help to remove it and by doing so fulfil the law of Christ (love). We must not consider how little we can give but how much; and if we rise up strong in faith, believing God, at the same time doing our utmost, then the debt will disappear.

What seems almost impossible in the natural will be made possible, and when the close of this anniversary year comes and the Lord says, "Lacked ye anything?" we will be able to say, with hearts overflowing with praise, "Nothing." Blessed Lord Jesus, once again You have met the need.

All gifts to the Elim Jubilee Fund should be addressed to the Organising Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. An official receipt is sent for every sum received, when name and address are given. Anonymous gifts are acknowledged in the "Elim Evangel."

“He Being Dead yet Speaketh” (Heb. xi. 4)

Notes of an Address in Memory of King George V.

By Pastor J. C. CARISS

THE King is dead. The shadow of a great sorrow has fallen upon the people. All classes are united by the bonds of a common grief, and sympathy for the bereaved members of the Royal Family. We loved our King. His passing has grieved us deeply, but his memory we shall lovingly cherish. He has gone, but the influence of his life remains. In the words of Scripture we can say, “He being dead yet speaketh.” Never shall we think of him without his life speaking to us of—

1. *The power of devotion.*

He was devoted to his people. They were always his first consideration. Through the terrible days of the European War, and the after years of restlessness at home and abroad, he worked unceasingly to lift the burden, ease the suffering, and lend a hand to the needy of every strata of society. Right to the last it was not of himself but of his people that he thought. “Is all well with the Empire?” he gallantly asked when his strength was quickly ebbing away. No wonder the people loved him! He lived for the Empire. The Empire knew it and loved him in return.

What a lesson here for those who are Christ's. If we are going to reach the lost, and win them for God, we must be manifestly devoted to them. Our lives must be poured out in love for them. We love God because He loved us. We know He loved us because He showed that love at Calvary. We tell the world God loves them, and they expect that we as His disciples shall love them too. A dying infidel was visited constantly by a Christian, but he showed no signs of repentance. At last in desperation the would-be soul-winner threw himself down by the bed, and the great tears rolled down his cheeks as he poured out his heart to God on behalf of the dying man. He had not been praying long, when he heard the infidel cry out, “That man loves me.” Soon he heard him sobbing. His heart had been touched. Before the two parted, a soul had been re-born. Sermons fail often, signs may fail sometimes, but says the Holy Word, “Love never fails.” If we are to win men for God, we must reach their heart, and it is only with overflowing love that we can do this. Let us then learn from the life of our beloved King, and seek to devote our lives to loving service for others.

Again we cannot think of the late King without realising that he was a God-fearing man. That he daily read the Scriptures he himself said. Whenever possible he attended divine worship. During the war, it was he who authorised the National Day of Prayer, which we have reason to believe was not without effect. From his own words we know that the influence of the hours he spent when a child at the knee of his saintly grandmother, Queen Victoria, remained with him long after she had exchanged her earthly crown for one of

life eternal, and who knows in what measure her prayers were answered in his life of noble unselfishness? Now he has gone. But like his grandmother he passes on to posterity a glorious heritage, and an influence which we believe will be not less far reaching. If we turn to Scripture we find that when the throne of Israel or Judah was occupied by a good king, there was prosperity, but when an ungodly man reigned, then famine, war and pestilence devoured the people. The same fact is remarkably evident in the history of our own land, as any will see who study the pages of our history books. True, in the days of our late king, we have witnessed the worst war that the world has ever known. True, we have seen the whole structure of civilisation shaken at its foundations. True, what with the mass bereavement which the war brought, and the subsequent unemployment menace, all has not been easy at home, but when we compare our state with that of other nations around us where revolution, starvation, and anti-God movements are raging, we cannot but be profoundly thankful. God has dealt gently with us. But why? We are going to say without hesitation that we believe we owe not a little to the life of his late Majesty. Not only has he by his example, done much to preserve his people from unrighteousness, but more, his character was such that God saw fit to honour him by extending His mercy to the people over which he ruled. If this is so, then surely, “He being dead yet speaketh” to remind us of—

2. *The influence of a God-fearing life.*

This is borne out by Scripture, for it is an unalterable divine law that a sinner not only suffers himself for his sin, but others suffer as well, and a godly man not only himself receives blessing, but brings it upon others too. Adam sinned. The whole creation has suffered. The Last Adam was obedient, and opened at Calvary a well of blessing which will never run dry. Let us ask ourselves, are we living a life that is well-pleasing to God, and which consequently is bringing blessing to others? Maybe, dear reader, you are unsaved. You are living for self. Oh, think of the lives you could influence for God and for good if you were living for Him. Christian, are you living in obedience to God? If you are not others will be impoverished as well as yourself. The disobedient Jonah got the ship and all on board into trouble as well as himself. The obedient disciples, giving out the loaves and fishes to the multitude were instrumental in supplying all their need. God wants to bless others through you. Hungry souls are waiting to be fed. Groping ones are crying for the light. You and I can, through His grace, bring blessing to such, if we will live in absolute obedience to Him. Let us then, inspired by the life of him whom we loved, seek that our lives might be such that through them the mighty hand of God might reach out in meeting the need of others.

Have You Heard?

That expressions in common use are being explained in the "Young Folks' Evangel" under "Our Own Letter."

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That for the first months of the Jubilee Appeal, Southport holds the record among the Elim Churches. The amount raised at Southport during the first month was £40.

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That a special Coming-of-Age hymn composed by Pastor Douglas B. Gray will be sung by the massed choirs at the Royal Albert Hall.

That choir practices for the Demonstrations on Easter Monday and Whit Monday will be commenced in our churches next month. They will be conducted by Pastor Douglas B. Gray, Evangelist D. Vanstone, and Miss Joan Holman.

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That the London Crusader Choir and members of the Revival Party will be visiting the Recording Studio this month, and it is expected that two special "Coming-of-Age" records will be released at Easter.

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That before making final arrangements for your summer holidays this year you should await the list of Elim Holiday Homes. In addition to Elim Woodlands, Clapham Park, and Beth-Rapha, Glossop, it is hoped to arrange two holiday homes in the north and two in the south. Crusaders should not forget the Camps at Brighton Downs and Glossop.

"Thou Remainest" (concluded)

the progress of the kingdom of God. His emissaries have exercised their power to its limit to defeat every plan for the redemption of man and his reconciliation again to God.

CHRIST THE VICTORIOUS ONE

shall take his kingdom from him and he himself will be committed to the flames of the lake of fire (Rev. xx. 10).

But, not only will He reign over his Satanic Majesty, He will reign over every earthly king, for, "The kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15). Around us, amongst the nations of the world there is international strife, dissatisfaction, and once again not far away are heard the rumblings of war, but, the Christ remains to take over the reins of every kingdom. To Him every monarch must bow and hand over the sceptre. International problems will be settled, war and war debts a thing of the past, munition works unknown and the sound of the shell nothing more than a horrible memory. "They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). The Sceptre of the Prince of Peace shall assert itself in bringing in universal peace. "Thou remainest to reign as King of kings."

In summing up, He remains:—

To complete His programme (I. Cor. xv. 25).

"For He must reign till He hath put all enemies under His feet."

Kings and leaders have elaborate schemes in mind when they begin their reign but often death calls and they must go before those ideas materialise or their ideals are realised, thus the threads of many patterns are dropped before

THE DESIGN IS COMPLETED.

But, Thou remainest to complete Thy programme, and a wonderful programme it is, to gather up the dropped threads and to embody all that many God-fearing,

righteous monarchs have purposed to do. He who worketh all things after the counsel of His own will, will complete His programme. Death can never touch Him on the shoulder and say, "Follow me." He remains to be more than the embodiment of the noblest and highest of men and monarchs and to accomplish that which is outside the pale of human skill.

In closing might we not ask upon what authority does He make such claims?

(i) *By virtue of His appointment.* "Unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 8).

"The highest place that heaven affords
Is His by sovereign right;
The King of Kings and Lord of Lords,
He reigns in perfect light."

(ii) *By virtue of His own victory.* "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15). Every opposing force and power is beneath the feet of the triumphant Lord—His own sword having vanquished the foe.

(iii) *By virtue of His absolute ascendancy over the whole creation.* "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up and

THEY SHALL BE CHANGED.

But Thou art the same and Thy years shall not fail" (Heb. i. 10-12).

Every king must say farewell to His most cherished hopes for the uplift of his nation and enter the valley of the shadow of death, but Thou remainest—the Eternal Son, to reign and rule in endless light.

"O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy space.
His chariots of wrath deep thunder clouds form,
And dark is His path on the wings of the storm."



Rejoicing Saints—Harmony and Heartiness in Service

GROUNDING IN THE WORD Decisions for Christ

Portsmouth (Pastor S. Gorman). A real foursquare steadfastness can be seen in the Elim Church at Portsmouth. Believers are being grounded in Christ and His Word. Unity and harmony prevails in the service of the Master.

In those first moments of 1936 when, at a very hallowed Watch-night Service, whilst hearts were bowed before God, the lamp of hope and faith glowed afresh. There is reason to believe that in the first few weeks of the new year decisions have been made for Christ—that beyond the upraised hands were penitent uplifted hearts.

A series of studies conducted by Pastor Gorman, on the Holy Ghost have done much to show believers a scriptural and balanced attitude to the Pentecostal outpouring, and to reveal the glories of Pentecost in its ever-present reality.

Fellowship of God's people was expressed in a very happy way when members and friends met at the tea-table, and never was an Annual Fellowship meeting more happy or inspiring than the one that followed. Reports from all quarters showed the stability of the work that God has done and is doing through Elim in this city.

PENTECOST EXPERIENCED Excellent Work Accomplished

Bournemouth, Springbourne (Pastor W. L. Kemp). The Lord has done great things for this church, therefore His people rejoice and are glad in Him. Following the example of the General

Headquarters, the first Tuesday in each month is set apart as a day of special prayer, and waiting upon God, the church being open all day; God has wondrously poured out His blessing and great joy has been the portion of the believer. One has heard of dear ones in their homes who have been ill so long, testify of divine strength received as a result, and on the last special day of prayer many received a fresh anointing of the Holy Spirit, whilst others came into the marvellous experience of Pentecost: indeed it is all so wonderful, and as the Lord tarries it is evident He has yet mightier things; mightier blessings in store for His saints. This marvellous experience has not been confined to the special day of prayer, but one realises a different atmosphere in the meetings of the week; especially is this manifest in the breaking of bread services. One can only describe it as "wonderful." Praise God, for such a feast by the way. Blessing, too, rested upon the ministry of Pastor W. E. Smith (during the Pastor's convention meetings) and the Watch-night service, at which Pastor Kemp ministered, saw many of the Lord's people gathered together to renew their vows unto Him; the message given was taken from Lam. iii. 22, 23, and brought much blessing and inspiration to the hearts of the people, encouraging them to attempt new things for God. The following lines seem to express the heart and mind of the people stepping out on the threshold of a new year:

"New mercies, new blessings, new light on the way;

New courage, new hope and new strength for each day;

New notes of thanksgiving, new chords of delight;

New praise in the morning, new songs in the night."

Truly His blessings are new every morning. The annual Fellowship Tea and meeting was held recently, and there was a decided increase in the gathering, larger than it has been for some years previous. It brought joy to see such a large family sit down to partake of the good things provided by the members, and prepared by a willing band of lady helpers. The meeting followed, presided over by the Pastor; as each Church Officer gave their report one noticed the excellent work accomplished and a record attained in several departments of the work. The spirit of the church registered real praise and thanksgiving to God and loyalty to such a great work as Elim, giving to us the assurance that there would be no lack of His goodness during this "coming-of-age year," enabling all to contribute to the Jubilee fund, so that if the Lord tarries another year it would be indeed a real Jubilee of thanksgiving and a lengthening of the cords.

HUNGER FOR GOD'S WORD Blessed Prayer Meetings

Islington (Pastor E. Cole). It is difficult to find words to express the gratitude of God's people for His continued goodness towards us.

The prayer meetings are a source of blessing and power to the church. A series of addresses on "The Holy Spirit" have been given by the Pastor; attendances increased as a result, showing interest and hunger for God's Word.

Recent visits from the London Crusader Choir, Ilford Quintette, Pastor James McAvoy and Miss A. Henderson have called forth praise and thanksgiving.

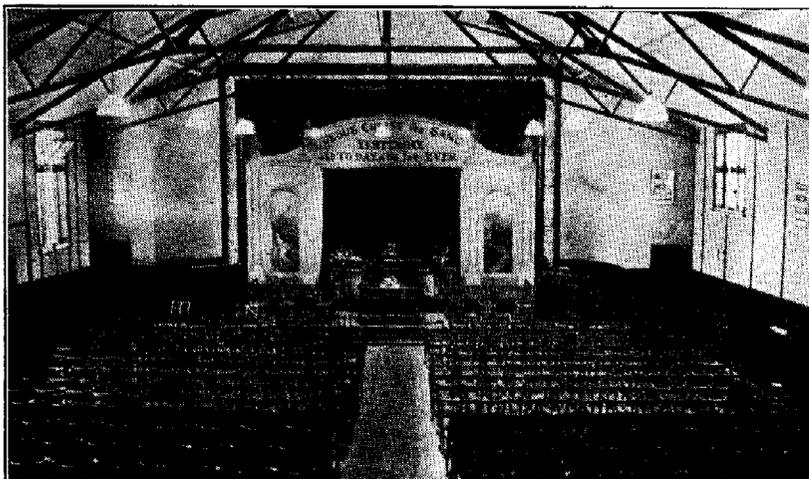
The Annual Tea and Fellowship Meeting was attended by 110 members. A timely message based on Isa. vi. 1: "In the year that King Uzziah died, I saw also the Lord," was given by Pastor E. Cole. The reports from the church officers were very satisfactory.

As an assembly the Lord's people intend, by the grace of God, to shoulder the burden of the work with our beloved leaders and give full support to the Jubilee Appeal Fund.

Greetings are sent to all the Elim family.



Pastor E. Cole.



THE INTERIOR OF THE ELIM TABERNACLE, PORTSMOUTH

Special Night at Kensington Temple

A splendid Saturday night crowd gathered at Kensington Temple on February 1st, when Mr. E. W. Pearson and Mr. J. Lyndon gave stirring testimonies of the saving and keeping power of the Saviour. A number of other representatives engaged in Prison work were also present.

The musical contributions were by Miss Joan Holman, the London Crusader Choir and Pastor P. N. Corry; the latter's gripping message on "Liberty" brought the meeting to a stirring climax, when souls decided for Christ.

During the afternoon service, conducted by Pastor James McWhirter, at which Mr. J. A. Vanstone gave a message, a glorious wave of Holy Ghost power swept the building, and difficulty was experienced in terminating the meeting. How our hearts long for such similar and more frequent visitations.

Sparkbrook Crusaders

Praise God for the blessings He has already bestowed upon this branch in this New Year of 1936. The Crusader Meeting on the first day of the New Year took the form of a Breaking of Bread Service, and was indeed a real and blessed experience to all who were present. After a short message by Pastor Knight, based on II. Tim. i. 6, "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee" which was an exhortation to all to see that the flame of love to our Lord was not allowed to die out, but that all the passion of our souls should be to live for Jesus and please Him in all things, the Crusaders then gathered around the Lord's Table and hearts were melted afresh as they meditated on the Cross and the marvels of His Calvary Love and the Spirit of the Living God drew all nearer to His side and constrained them to yield to His power and consecrate themselves afresh to the service of the Saviour.

The second meeting of the year was entitled "Sparkbrook Crusaders and 1936." Messages were given by four Crusaders which were a challenge to faith and gave much food for thought. The gathering were reminded of the fact that they were one year nearer to the Lord's return, and consequently less opportunities for service, for winning others for Jesus and warning those whose lives are spent in self-pleasing and the service of the god of this world. Let us work while it is day and show forth our love for the Master in loving service and faithful witnessing.

Another message was based on Acts xxiv. 25: "And as he (Paul) reasoned of righteousness, temperance and judgment to come, Felix trembled." The challenge was given to the Crusaders to reason along these lines: "Do others see the beauty of Jesus shining out in our lives? Is temperance, or self-control seen? Are our bodies temples of the Holy Ghost? Do we bring them in subjection to His control, and live a life that will bear the scrutiny of His eye of fire at the judgment seat of Christ where we must all

(Continued on next page)



(Conducted by Pastor DOUGLAS B. GRAY)

Coming of Age Celebrations

Owing to the great Coming-of-Age demonstrations throughout the year where massed Crusader Choirs will be participating, we are appealing to every Crusader to realise the utmost importance of attending practices now in progress, and get down to earnest endeavours in learning the new choir pieces. Pastor Douglas Gray, Evangelist D. Vanstone and Miss Joan Holman will be conducting special rehearsals in various parts of the country.

LONDON YOUTH CAMPAIGN

March 1st to 8th

KENSINGTON TEMPLE

conducted by

Pastor DOUGLAS B. GRAY

(Chief Crusader Secretary)

Miss JOAN HOLMAN

(Crusader Commissioner)

London Crusader Choir and Orchestra

(Full particulars next week)

NORTH LONDON RALLY

ISLINGTON—MARCH 18th

Watch announcements

SCOTTISH CRUSADER RALLIES

GLASGOW—MARCH 7th

DUNDEE—MARCH 12th

Speakers include:

Evangelist DAVID VANSTONE

(Crusader Commissioner)

Further particulars later



Announcement for Choir Leaders

We are glad to bring to the notice of our choir leaders that it is now possible for reprints to be obtained from any piece of music which has appeared in the *Evangel*, and will appear in the future at the following prices:

Up to 5 dozen copies	...	5/-
Up to 9 dozen copies	...	6/-

post free.

We trust this provision will enable many of our Crusader choirs to obtain without difficulty some suitable and splendid pieces. Already the London Crusader Choir have taken advantage of these facilities.

The Names of God—IV.

JEHOVAH—LORD

By Miss Eva Willmott

We now come to the period when the children of Israel were in distress in Egypt and oh! what distress it was. Then El Shaddai, God Almighty, the nourishing-father God, let these people into a secret, the secret of His reserved, personal name which they and *they alone* could use, that all-sufficient name of Jehovah (translated Lord). To the rest of the world He remained Elyon El, the Most High God. The name of Jehovah was there from the beginning, but not known to men. Let me quote Exodus vi. 2, 3: "I am Jehovah. I appeared unto Abraham, Isaac and Jacob by the name of El Shaddai (God Almighty), but by My name Jehovah was I not known unto them." El Shaddai is the name of God who made that covenant with Abram, who occasionally visited the patriarchs chiefly to confirm that covenant with them, but whose throne is in heaven. Now, in Jehovah we have the same God but actually living in the centre and hub of His servant nation to abide for ever. El Shaddai meant promises, Jehovah meant fulfilment. Let me refer you to Numbers vi. 22-27, "They shall put My name upon the children of Israel."

I want you to get this fact clearly in your minds, Jehovah is more than a name, it is actually God Himself! There are what we may call "name-combinations" to that great and mighty Jehovah and I will give you some, but you must continue this deep study yourself.

1. Jehovah-Jireh—the Lord will provide.
2. Jehovah-Ropheka—the Lord that healeth.
3. Jehovah-Nissi—the Lord my banner.
4. Jehovah-Mekaddishken—the Lord that sanctifieth.
5. Jehovah-Shalom—the Lord that sendeth peace.
6. Jehovah-Zebaoth—the Lord of hosts.
7. Jehovah-Zidkenu—the Lord our righteousness.
8. Jehovah-Shammah—the Lord is there.
9. Jehovah-Elyon—the Lord most high.

(Continued on next page)

be judged for our works done in the flesh?" May 1936 indeed be a year of great things for this branch; may we go forward and possess more of that rich inheritance, which is the portion of all believers.

Preston Park Crusaders

Looking back on 1935 we are glad to trace God's hand all the way. Truly He has blessed us richly: praise His name!

The Youth Campaign in October was definitely owned of God. A full eight

days' programme was arranged, and although few in number, we conducted all these ourselves. One night the Sunday School children gave a most pleasing programme, and each night God was present in power to bless.

A fresh door of service was recently opened when the Crusaders were invited to take services at the Salvation Army Eventide Home for the Aged at Hassocks. Many spoke of uplift and blessing received.

A few week ago a visit was paid to the Brighton Crusaders and a Service of

Song was rendered entitled "His Three Appearings," based on the well-known words in Heb. ix. 24-28.

During the year the numbers have increased and the spiritual life deepened. Several of the Crusaders have recently been baptised in the Holy Ghost, and we praise God that almost every member of the branch has now received that blessed unction.

Preston Park Crusaders send greetings to all other branches, and pray God's rich blessing on the whole Elim work in the remaining days of 1936.

THE NAMES OF GOD (continued)

10. Jehovah-Roe—the Lord my shepherd.

I said just now that Jehovah is the actual, real presence of God, more than merely His name, so that when any earnest God-fearing Israelite was sick, he not merely prayed to Jehovah-Ropheka for deliverance, but by direct contact of supplication, breathed in divine strength and power. So the loving, gracious presence of the faithful,

covenant-keeping God was manifested among His people for their every need; shading them from the noon-day sun, healing their diseases, fighting their battles. What a strong Tower! No wonder the other nations feared Israel: they knew the power and majesty of God, who was their King. I wonder if we are living in that place, that people fear the Lord because they see Him working in us?

Do you see, dear ones, how His foothold in the very midst of Satan's kingdom was becoming stronger and stronger? What a mighty Lord is ours! Our experience of Him is that He is all-glorious, all-powerful. No wonder we sing:—

"I shall not fear the battle
If Thou art by my side;
Nor wander from the pathway
If Thou wilt be my guide."

Are you praying
definitely for a great
ingathering of souls
in this Jubilee Year?

HAVE YOU SENT YOUR GIFT
TO THE ELIM JUBILEE FUND?

Repent and be Converted

By A. S. CROWLEY

"EXCEPT a man be born again, he cannot see the kingdom of God" (John iii. 3).

My dear unsaved friend, as the days come and go, bringing all of us nearer to eternity and the great judgment day, no doubt you are thinking and asking yourself the question: Why all this writing? Why all this preaching? Why these churches and missions? Why are so many men and women giving their lives a willing sacrifice? Why the publishing of so many religious papers? Why are you followed day by day with such earnest persistence? All that you might "repent and be converted."

If it were possible for you to get to heaven as you are, we would let you alone, but you have no hope, no possible chance of the kingdom of God, except you are born into it. "Except a man be born again, he cannot see the kingdom of God." Now this being true, does it seem strange that you are pleaded with, persuaded, wept over with groans unutterable by God's people, and somewhere, somehow, some way, God has spoken to you, we do not know where or how, but we do know that the Holy Spirit has been true to you. If you are lost, eternally lost, it will be because you have chosen sin instead of God. Oh! we are anxious to see you bearing the image of God, to shine and shout for Him here, and rejoice around the throne through eternity, but—You must be "born again."

Never did any, nor shall any enter the Kingdom of God any other way than by this new birth, so every soul that is saved must pass through this change.

Oh, dear ones, to be born of the Spirit of the Living God and to have the witness of that birth is the most necessary thing in all this world. Your breathing is not necessary, your food is not necessary, your possessions are not necessary, you might sell all for the pearl of great price and still be the gainer, even life is not necessary; but your salvation from sin is necessary, for on it depends your destiny for all eternity. Now if your eternal destiny depends upon this, ought it not to be seriously considered, yea, not only considered, but cause you to turn from sin and death to God and life? God has no pleasure in the death of the wicked. If He had He would not have surrounded you with mercies and a thousand things that should lead you to feel you are lost and cause you to repent. How often He could have cut you off in the midst of your sins, with a curse, an oath or a lie on your lips.

Oh! why will ye die? "Come; for all things are now ready," God is ready to freely pardon every sin you ever committed—if you will only come, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will [may come]."

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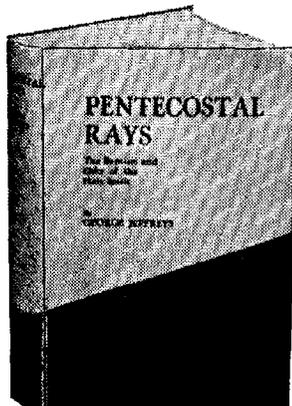


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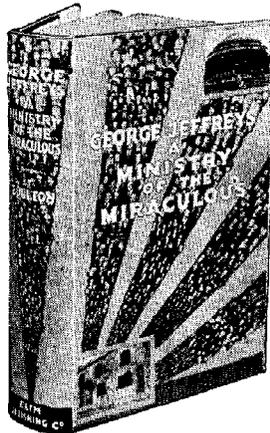
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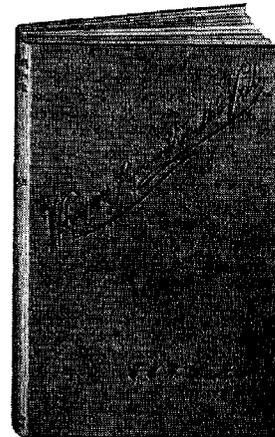
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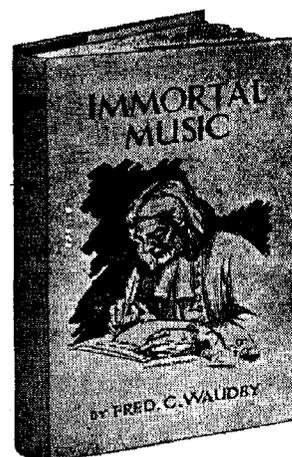


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