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GREAT ORDINATION SERVICE AT KENSINGTON TEMPLE (see page 9)

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HEB. XIII. 8.

Vol. XIV., No. 1

JANUARY 6, 1933

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When the Year is New

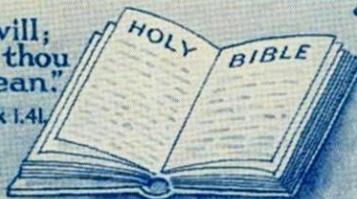
I cannot always see the path that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

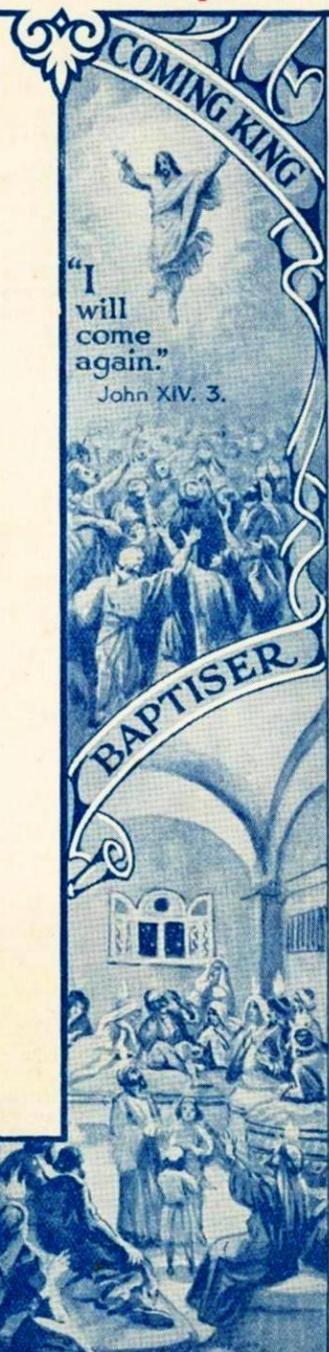
I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me, till I quite forget He knows
And oversees,
And that, in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them, one by one,
And, when I cannot understand, to say
"Thy will be done."

"I will;
be thou
clean."
Mark 1.41.



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol XIV.

January 6, 1933

No. 1

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

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PLYMOUTH. January 15. Elim Tabernacle, Rendle Street. Pastor E. C. W. Boulton.

SOUTH CROYDON. Commencing Jan. 1. Elim Hall, Selsdon Road. Campaign by Miss Linton.

SWANSEA. Commencing January 15. Sundays in the Capitol and week-days in the Welsh Methodist Church. Campaign by Pastor and Mrs. Charles Kingston.

YEOVIL. Commencing Jan. 1. Elim Hall, Southville. Campaign by Pastor S. J. Cooper.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 1

JANUARY 6, 1933

Fridays, Twopence

A Motto for the New Year

By Dr. HARVEY FARMER

Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. —II. Corinthians v. 9, 10.

THIS message was sent to the Church of God at Corinth, and to all the saints which were in all Achaia. Therefore, when we read that the Apostle says, "We labour to be accepted of Him," we recognise that this has no application to the sinner, to the unsaved soul.

Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

But being saved, it is of supreme importance that the child of God should recognise the privileged obligation of the Christian life to let its testimony be altogether to the glory of the Name that is above every name. This was a matter of deep concern to the apostle, who says, "Wherefore we labour." That is not a bad translation. In the margin of your Bible, you will see another word, *endeavour*, and those of you who use the Revised Version will notice in the text the word *aim*. But the best word is that which is found in the margin of the Revised rendering, *ambition*. "This is my ambition," says the apostle. "This is

THE DOMINATING PASSION

of my life, this is the thing to which all my energies are directed through the enabling grace of God." Ambitious for what? "To be accepted of Him." But you must put the right emphasis there.

We should perhaps get a little more of the thought in the heart of the apostle, as inspired by the Holy Spirit, if the word *acceptable* rather than *accepted* had been used. It is one thing for you and me so to live as to be acceptable to Him. Again in the Revised Version we have the preferable rendering of this latter word so that the phrase would read, "ambitious to be well pleasing unto Him." Is not that magnificent? The child of God filled with the ambition to be well pleasing unto Him in every detail of life and service!

What a thrill comes to the heart as we read what was said concerning Enoch in those far-away days when God saw "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But amid all the horror and moral down-drag of that day, this one man so walked with God and lived for God's glory that he had this testimony borne to him, "He pleased God." It is fine to have such a testimony at the end of life; but why should it not be said of us at the end of each day?

Jonathan Edwards used to take stock every night before retiring. He would review his walk and work to see how far his life and labours had been in harmony with the Divine mind. Why not let us take stock? Having committed ourselves to the keeping power of God, and seeking the help of the Holy Spirit as we start out upon each day's details and duties, then as we come to its close, after thus going over it all in the light of His Word, taking stock and committing it all to Him, what a joy it would be to get the echo of the still small Voice through our heart, "My child, I am well pleased"! That would be a blessed

PILLOW FOR THE HEART

as well as for the head. And is not that an ambition worth possessing? Why not let it mark our lives each day? How rich toward God we might become, and what blessing the Holy Spirit could minister through us to others as we sought to follow more closely in the steps of our Master who was able to say, "I do always those things which please My Father"!

In illustration of this, let us turn to the record of the life of our adorable Lord, and consider two references in the first Gospel. In Matthew iii. 17, He is coming up out of the water after His baptism, the heavens are opened; the Spirit, like a dove, descends upon Him, and the Father's voice is heard, saying, "This is My beloved Son, in whom I am well pleased." In the 17th chapter, the 5th verse, the voice is heard again. Christ is on the mount of trans-

figuration this time. The three years of public ministry are hastening on, and the Father bears the further word of testimony: "This is My beloved Son, in whom I am well pleased; hear ye Him." Yes, it is well to take heed to what Moses taught and to what Elijah said, but let no one come between your soul and the Son of My love. His is the only authoritative voice. His is the only infallible word to which you must give earnest heed perpetually.

The first voice would have had reference to the years that lay behind—

THOSE THIRTY YEARS,

which were spent for the most part, no doubt, in Nazareth, which had not altogether an enviable reputation. It lay just a little off the main thoroughfare, so that anything could go on there. You know the contempt with which people referred to that part of the country, "Galilee of the Gentiles," and that was where our blessed Lord spent most of His days. In that undesirable atmosphere and amid uncongenial circumstances, He lived in the home and wrought at the carpenter's bench, and the Father bears testimony concerning His life and labour in that village home and workshop: "My beloved Son, . . . I am well pleased."

Fellow child of God, are you, am I, pleasing the Father well? Where I live, in my home, and in my place of business, what kind of work am I turning out? Is it of such a character that the heavenly Father could look down and say, "I am well pleased"? If this thought were ever in our hearts and minds, would it not revolutionise some of our lives? How careless we can become in our homes in the way in which we talk to one another and treat one another! We get through our daily toil somehow, too often in a casual sort of way. And surely this reveals the fact that there is something wrong and something lacking. We are not possessed with the ambition that fired the soul of the apostle.

For instance, it is so easy to join in the hymn, "Oh, for a thousand tongues to sing my great Redeemer's praise," and within half an hour of doing so, it is possible to be using the one tongue I have, to say something unkind or untrue concerning a fellow believer. This it is which hurts the heart of God and which

SPOILS MY TESTIMONY.

Beloved, in the sphere of our daily calling, let this have its application, that we may live to commend the Gospel among those with whom we have to do. How often it has been said, "Oh, yes, he gets through somehow or other; he wants to go off to that meeting"! God does not want us at the meeting if it means that, to get there, we are slack or slipshod in our business.

We cannot please Him well in any witness or work we seek to take up in His Name if we are inconsistent in the home and in the sphere of our daily calling. What a testimony it would be if each child of God had this as the dominating passion of heart and life—in the home, in the place of toil, among the circle of friends as well as in the church fellowship, to be well pleasing unto the Lord! Let this be the supreme ambition of mind and heart, and let nothing divert us therefrom at any time or in any way.

The apostle says that the incentive to this in his

own soul lies in the fact that "we must all appear before the judgment seat of Christ." That is quite a good translation, but in the Revised Version we read, "We must all be made manifest." Our Lord reminds us that there is nothing hid which shall not be made manifest. Yes, but let us take it more literally, and so get a very solemn and searching truth which the Holy Spirit would have us take to heart: "For we must all come without disguise before the judgment seat of Christ." It is possible for me to assume a disguise, to have on a veneer of spirituality with which to deceive others, and myself also in time. This may continue until the judgment seat is reached; But there that disguise must drop off. God forbid that any one of us should continue another moment with any such disguise, trying to veil

OUR TRUE CHARACTER.

It is not difficult to do this—to pretend to be other than we really are, so that others may be deceived, but we cannot deceive Him with whom we have to do. Is there anything more startling for the child of God than to know that, according to the word in John's first letter, chapter two, verse twenty-eight, he or she may be "ashamed before Him at His coming"? Yes, it is possible for the believer at the judgment seat to blush with shame. God forbid that that should be the lot of any one of us, May the Holy Spirit search us thoroughly and see if there be any way of grief or sin tolerated in these lives and hearts, so that it may be put away; for we do not know when the end of life's testimony will come. It may be quite sudden, and what would it mean to be ushered into His presence and to be ashamed!

Notice that the apostle says, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." You see, the bad is to be dealt with as well as the good. We shall all be gathered in the Father's home as His children, for we have been born into His family, and there is a place prepared for us yonder. Not one who has been thus regenerated will be missing. That is glorious, but, beloved, when we get there, what is it going to mean to you and to me if we have walked carelessly and wrought selfishly? It is so

EASY TO PRESUME

upon our standing in grace, and to think, "Oh, yes, I shall arrive; I will be there." That is true, but what will it mean to you and to me when we do get there? For our characters will be revealed then, as we stand before Him whose eyes are as a flame of fire; the motives of our hearts will be laid bare; and our dealing with our brothers and sisters in Christ will be taken into account (Rom. xiv. 10). Yes, the whole of life from the moment we trusted Christ till our translation will be adjudicated by Him then. "If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I. Cor. iii. 14, 15).

Some of you will have heard of Dr. Cuyler. There is an incident in his life that comes to remembrance. His little boy, George, was very seriously ill. The doctor gave no hope of his recovery. Mrs. Cuyler was

sitting at the bedside almost heartbroken at the prospect of losing her treasure. George was a true believer, and had been seeking to comfort his mother with the thought of what it would mean for him to be with the Lord Jesus Christ, and to be there to welcome mother and father when they came. Tired with his efforts, he closed his eyes and dozed. The mother remained intently watching for any change that might come over his features. After a while, his face became radiant with a smile, and opening his eyes and turning toward his mother, he said, "I have had a peep through the gate. It was very beautiful. It was ever so lovely, but, mother, what do you think Jesus will say when He sees me?" That is a question that comes back to my own heart continually. What will He say when He sees me? What will He say concerning my home life, concerning the way in which I have wrought in business? Oh, that God would work so graciously in the heart of each one of us who names His Name, that we might be filled with this desire, inspired by this ambition, to be well-

pleasing unto Him in every detail of life, in every bit of service. He has promised all the resources of His fulness for our enablement day by day and all the way, so that there will never be a moment when we may not count upon that all-sufficient grace, however sore the trial, however great the testing which we may have to face through the coming year.

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (I. Thess. iv. 1).
—*King's Business.*

The Bible is like a telescope. If a man looks through his telescope, then he sees worlds beyond; but if he looks at his telescope, then he does not see anything but that. The Bible is a thing to be looked through to see that which is beyond; but most people only look at it, and so they see only the dead letter.

The World's Next Great Event

I.—The Expression of Christ's Coming.

By GWILYM I. FRANCIS (Swansea)

Surely I come quickly. Amen. Even so, come, Lord Jesus.—Revelation xxii. 20.

STUPENDOUS events, stirring scenes, and significant signs are the outstanding characteristics of this present age.

We live in eventful days, and at no period in the history of this world were there such striking and remarkable events as at present. Events in the political, professional, social and other realms are attracting world-wide attention; keen observers are watching events just now with almost bated breath, and mankind everywhere is in a state of tense expectation for still greater and more momentous occurrences.

But to the Christian believer, these remarkable happenings have a very special significance. Events long foretold in the Word of God are now

REAL AND RECORDED FACTS,

and almost every day such wonderful events take place that it is evident that we are on the threshold of an event which is to supersede every other; an event which every other leads to; an event which at present forms a striking background, and stands out among the other events as a great mountain peak—the *world's next great event*—which is none other than the *coming again of the Lord Jesus Christ for His own.*

In the words, "Surely I come quickly. Even so, come, Lord Jesus," we have a short summary, or three of the most important aspects, of this great and outstanding event.

- (1) THE EXPRESSION OF CHRIST'S COMING;
or What is it?
- (2) THE EXPEDITION OF CHRIST'S COMING;
or When is it?
- (3) THE EXPECTATION OF CHRIST'S COMING;
or What of it?

1. *The expression of Christ's coming; or What is it?*
"Surely I come."

What do we mean by Christ's coming? By the coming again of our Lord we mean the actual return of Christ in the same literal manner as He went away (Acts i. 11).

This event will take place in two stages:

- (a) Christ will come *for* His saints to the air (I. Thess. iv. 15-18).
- (b) Christ will come *with* His saints to the earth (Jude 14; Zech. xiv. 4).

The glorious coming of our Lord Jesus Christ to the clouds to meet His saints is not an indefinite or uncertain event, but according to the word *surely* in this verse, which is very strong in the original, having a double emphasis carrying the meaning, "of a truth," or "verily, verily," and signifying that the coming of the Lord is a definite, important and sure event, which must shortly come to pass.

THE PROMISE OF HIS COMING.

Have you ever considered the great importance which is attached to this glorious event, and the prominence which is given to it in the Word of God? It is referred to over 400 times in the Old Testament, and is mentioned 318 times in the 250 chapters of the New Testament; it is spoken of twice the number of times in the New Testament as is the doctrine of salvation through atonement; and by far the greater number of predictions concerning Christ in the Old Testament are connected with His second coming.

We find in the Scriptures that it is—

Predicted by God (Gen. iii. 15; partly fulfilled on Calvary); Enoch (Jude 14); Moses (Deut. xxxiii. 2); Job (Job xix. 25); David (Psalm cii. 16); Isaiah

(Isaiah lix. 20); Jeremiah (Jer. xxiii. 5); Daniel (Dan. vii. 13); Zechariah (Zech. xiv. 4); etc.

Promised by Christ Himself (John xiv. 1-3); angels (Acts i. 11); and by the Holy Spirit (I. Tim. iv. 1-3; Rev. ii. and iii.)

Proclaimed by the Apostles; Peter (Acts iii. 20, 21; I. Peter i. 7, 13); Paul (Rom. viii. 23; I. Thess. iv. 15-17); John (I. John ii. 28; iii. 2); James (James v. 7-9); Jude (Jude 14, 15).

Patriarchs and priests, seers and kings, prophets and poets, angels and apostles, all predicted and proclaimed the glorious coming again of our Lord and Saviour Jesus Christ.

THE PHASE OR MANNER OF HIS COMING.

There are many theories abroad regarding the manner of Christ's coming, but in the Word of God we have a clear answer to all these questionings.

Negatively: We find in the Scriptures, what the coming is not—

(a) *It is not conversion.* There are those who say that conversion is the coming of the Lord. But that cannot be the case, because at conversion the sinner comes to Christ (Matt. xi. 28), but at the second coming Christ comes for the believer (I. Thess. iv. 16, 17). At conversion life comes to the dead spiritually (Eph. ii. 1, 2), but at the Second Coming life comes to the dead physically (I. Thess. iv. 16; I. Cor. xv. 51-56). Again, conversion can never be the coming of Christ, because the Apostle speaks to those who are already converted to wait for Christ's coming (cf. I. Thess. i. 7, and iv. 16).

(b) *It is not communion.* There are others who say that the coming of the Lord is a spiritual coming, that is, He comes in spiritual blessing, etc. If that is so, then there is no purpose in observing the Lord's Supper any longer, as this holy ordinance is to be observed only "till He come" (I. Cor. xi. 26). The Holy Supper is a prophetic memorial that the One who was once crucified will return to be crowned.

It is true that He comes to us daily, hourly, even every moment, but in this sense our Lord never left us; for we read in Matthew xxviii. 20, "Lo, I am with you always, even unto the end of the world," or, as the great Christian scholar Bishop Moule translates it, "Lo, I am with you all the days, and all the day long."

(c) *It is not consummation.* Furthermore, there are still others who believe that the coming of the Lord takes place at death, but death cannot be the Second Coming, because in the first place,

DEATH COMES TO ALL,

old and young, saint and sinner, whereas at the Second Advent Christ is coming for His saints only (I. Cor. xv. 23).

Then again, death is a sad separation, whereas the coming of Christ will be a joyous and glorious reunion (I. Thess. iv. 17, 18). They that are His are severed only till He come.

Furthermore, our Lord Himself makes a very clear distinction between death and His coming again, as recorded in John xxi. 22. In verses 18 and 19 we find that Christ signified that Peter would die, but in regard to John He adds, "If I will that he tarry till I come, what is that to thee?"

Nowhere in the Scriptures are we commanded to watch for death, whereas we are repeatedly commanded to watch and wait for the coming of Christ.

The late Dr. Bonar, visiting a suffering believer, sat down to talk with her. "Are you wearying for the end of your sufferings?" he enquired. The answer he received was this: "I am not wearying for death, I do not care to think on death—it is an enemy; but oh, if Christ would come, if Christ would come, that I may be with Him for evermore." This is the earnest desire of every watching believer.

Positively. We will now consider briefly, "How is Christ actually coming?" The Scriptures clearly declare that the coming of the Lord will be

(a) *A literal coming.* It is an acknowledged fact that all the prophecies relating to the first advent of Christ, numbering over 300, and recorded hundreds of years before coming to pass, yet were actually and literally fulfilled. Let us think of a few of the most outstanding of these inspired utterances:

We are told that John would be Christ's forerunner (Isaiah xl. 3); that Christ's mother was to be a virgin (Isaiah vii. 14); that He was to be born in Bethlehem (Micah v. 2); that He was to be visited and adored by the wise men (Psalm lxxii. 10, 15); that He was to visit Egypt (Hosea xi. 1); His ministry was foretold (Isaiah xi.); He was to be despised and rejected of men (Isaiah liii. 3); He was to enter Jerusalem, meek and lowly, riding upon an ass (Zech. ix. 9); He was to be betrayed for thirty pieces of silver (Zech. xi. 12, 13); He was to be crucified (Psalm xxii. 14, 17); even

HIS CRIES UPON THE CROSS

were foretold (Psalm xxii. 1, xxxi. 5); He was to be buried with the rich (Isaiah liii. 9); He was to see no corruption, but was to be resurrected from the dead (Psalm xvi. 8, 10); He was to ascend on high (Psalm lxviii. 18).

Seeing that all the prophecies concerning Christ's first advent were literally fulfilled, then we are perfectly justified in expecting that all the prophecies concerning His second advent will be also literally fulfilled.

(b) The coming of the Lord will be a *personal coming.*

Christ is not coming as represented by another; it will not be an archangel nor an angel, although He will be accompanied by them, yet the coming of the Lord for His waiting saints will be personal—He is coming Himself: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3); "For the Lord Himself shall descend from heaven" (I. Thess. iv. 16).

(c) The coming of the Lord will be a *real coming.* The Scriptures clearly teach that in the same manner as He ascended bodily; a visible, tangible, and real Christ is coming back again: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

The very same Jesus who was seen to ascend into Heaven by His former disciples, will be seen again by His present disciples when He, in like manner, will descend into the clouds.

The Holy Child Jesus who came from on high,
Was just the same Jesus who came here to die;
And still the same Jesus who ascended the sky,
Is the very same Jesus whose coming draws nigh.

THE PLEDGE OF HIS COMING.

It is sometimes asked, What proof have we that Christ is really coming again? We reply, the most outstanding proof of it might well be called the pledge of His coming as given by Christ Himself.

When on this earth before His final rejection as the Messiah and before His crucifixion, Christ made two distinct and definite promises.

The first promise was made to His disciples, and recorded in John xvi. 7, which reads: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

In these words we are clearly shewn that after Christ's ascension, the Holy Ghost was to come.

Has the Comforter come? Most certainly He has, for, according to the inspired record found in the second chapter of Acts, we find that when the day of Pentecost was fully come, and the disciples were all in one accord in the upper room, the Holy Ghost came; and in the fourth verse we read that "they were all filled with the Holy Ghost."

When Nansen set out on his Arctic expedition, he promised that he would send back a message of his safe arrival. He took with him a carrier dove, strong

and fleet of wing, and after having reached the Arctic regions, he one day wrote a little message, tied it to the dove's leg, and taking the trembling little feathered messenger he let her loose to travel back to Norway. Rising into the air, and after three circles, straight as an arrow the little bird shot south; the first thousand miles over ice; the second thousand over freezing waters and ground, and at last dropped into the lap of the explorer's waiting and expecting wife. She knew by the arrival of the dove that all was well, and that Nansen had

REACHED HIS OBJECTIVE.

Before His departure Christ promised His disciples that His safe arrival in heaven would be announced by the coming of the Holy Ghost. The Holy Dove has come, and is therefore an unquestionable proof that Christ has certainly gone away, and has ascended into heaven.

The second promise. But before His departure, Christ also gave another very important promise to His disciples; He said: "And if I go and prepare a place for you, I will come again . . ." (John xiv. 3).

Now we are sure that Christ has gone, because the Holy Ghost has come, and as sure as Christ has gone and the Holy Ghost has come, then Jesus is coming again.

Jesus is coming, is coming again!

Jesus is coming again!

Shout the glad tidings o'er mountain and plain,

Jesus is coming again.

Concise Comments & Interesting Items

As we commence this New Year it would be easy to enlarge upon the troubles and difficulties in the world. But we can get such information from the daily papers. Let us think of something more encouraging. Nothing is more uplifting than to know that in all parts of the world men and women are turning to Christ.

But, joy of all joys, the proverbial wild men of Borneo are turning to Christ. This is an absolute fact. These degraded, wild men are hearing the Gospel and responding to it.

A missionary, the Rev. George E. Fisk, has been working amongst these degraded tribes. He says:

"Your prayers are being answered. Apostolic days are being re-enacted here in Borneo. The Holy Spirit has surely fallen on this part of Borneo and many Dyaks are turning to the Lord. I have just returned from a miraculous missionary journey to the interior, away up the Boelongan River and then up the Bahau River. Over two hundred Dyaks who have accepted the Lord Jesus Christ as their personal Saviour were baptised.

"One of my meetings lasted until almost midnight, the Dyaks keeping me in the house of the head man after I had finished my message, to ask all kinds of questions about Jesus Christ with relation to their daily life."

Mr. Fisk also tells of the conversion and activity of one of their kings—the King of the Dyaks. He says:

"Again, on another occasion, all the Dyaks were called in from the rice fields

for a Gospel service. This time there were none who lingered behind in their houses. In front of the king's house is a large hall or court where the people always meet when there is anything to be talked over, and it was here that I held meetings while in the central village. At the front of this hall, is a small platform that is used by the king when he calls his people together. On this platform was placed a rocking chair for my use! It was the first time that I had ever preached the Gospel from a rocking chair. I did not refuse to use it, as this would have greatly displeased them.

"When the king informed me that they were all present, I began to tell them the old, old story of Jesus and His love. At the close of that service the king himself led in prayer, and oh, how he pleaded with God to open the eyes of the people that they might see and believe in Christ as their Saviour. Each night my theme was the Cross. On a Wednesday evening I preached on Christ and Him crucified, and from the very beginning of the service the presence of the Spirit of God was felt in our midst. Even the children, who on previous nights had been restless, sat with their ears, eyes and even their mouths, wide open listening as quietly as their elders. Never in all my Christian experience have I known anything like that night. As I preached under the power of the Holy Spirit, so also the interpreter passed on the message in the same power. And as we prayed at the close of the service many of the people were literally crying out to God. The

king himself asked for baptism, and was baptised with 221 others."

These Borneo savages have a custom spoken of as "kudung." From the time their rice is planted until it is harvested a man is chosen to stay in a special room, eating nothing but unseasoned rice, and continually calling upon the rice spirit to give them a good crop. At the end of the harvest this man comes out of the "kudung" novel a mere skeleton. Never before in Dyak history has this "kudung" been broken. But after the king's conversion it was abruptly brought to an end. Here is the vivid story:

"So a man was dispatched with a lantern to bring forth the 'kudung' man. Never have I seen such a bewildered and surprised man as that 'kudung' man, as he was led into the hall. He carried with him his war sword unsheathed, not knowing what to expect at such an unusual proceeding. He was reluctant to come at first, but when he heard that the king and the council had ordered him to come he entered the hall. As he entered, I searched the crowd to see if there were faces disclosing fear, but I found not one. The only one that shewed fear was the 'kudung' man himself. He was ordered to sit on the floor before the king, and straightway the king pointed him to Christ. As the Gospel message was unfolded the expression on his face changed rapidly from fear to hope. When he heard that all his people had accepted Christ he said that he too wanted to believe in Him, and asked to be baptised."

New Opportunities

By J. N. HOOVER

THESE are happy days, because they are the beginning of a new year, new opportunities, and new possibilities. Every morning brings new strength, new hopes and new duties. Whether young or old, rich or poor, each one has a work to perform and a life to give. The busy life is a happy life and a busy church is a happy church.

We are not judged according to our opportunities, but according to our work. Opportunities are the offers of God. Heaven gives us enough when heaven gives us opportunities. If your opportunities are not large enough for you, you had best improve the small ones. Small things in the estimation of man are often large in the estimation of God. Your opportunities will be in proportion to your faithfulness and efficiency. You must learn to walk before you can run. If you would do some great thing you must learn to master the little things. You must cross the foothills before you can stand on the mountain peak.

I know at times the way is dark and thorny and we are tempted to step aside, but despair not. Be-

cause things are not going our way is no evidence that God is not having His way. Let us be wise and not give Satan a chance to inject an evil thought. Let nothing, however grievous, prevent you from performing your full duty to God.

We must expect the call to sacrifice, for the servant is not above his Lord. Whatever may be required of you, do it heartily, and "the God of heaven, He will prosper you."

During the twenty-eight years I have spent in the pastorate, I have found many professed Christians who were better to their friends than they were to their Lord. I plead for the Saviour. Give to Him your first love, your first thought, and your best service.

If I have one recommendation to make it is this: Make the most of every opportunity, be loyal to Christ, be faithful to your church, love one another, and He whom we love and whom we serve will bring us into the heaven of rest, into the house not made with hands, where years are not numbered and where life has no end.

A Sign of the Times



Dr. E. S. Woods, the Bishop of Croydon, who is a strong supporter of Sunday Cinemas, fixing a cinema poster to his car on the morning of the Croydon poll.

Witness of the Spirit

John Wesley thus defined the witness of the Spirit: "By the testimony of the Spirit I mean an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that all my sins are blotted out, and I—even I—am reconciled to God." Later he said, "After twenty years' further consideration I see no cause to retract any part of this." May we all have this witness of the Spirit continually.

Children's Bible Educator

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

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

BIBLE ACROSTIC. Each capital X represents a hidden vowel. Small x's are in the original words and chapter numbers, and are not to be changed. The four initials at the heads of the respective lines will yield the name of an important Old Testament character, and each line will say something about him. The lines are in the right order for the initials of the name. Write out the solution line for line, including the scripture references.

ChXld Xf nXtXrX, nXXdXng nXw bXrth
(GXnXsXs iv. 1; JXdX 11)

XncXstXr Xf Xll pXrsXcXtXrs (JXhn viii. 44; I. JXhn iii. 12)

XdXXI Xf bXXdIXss XtXnXmXm—

NXt XccXptXd Xf GXd (GXnXsXs iv. 3, 5; HXbrXws ix. 20-24).

Solutions must arrive by first post Monday, January 9th.

SOLUTION OF BIBLE CHARADE, DECEMBER 16th.

Answer: Three Graces—Faith, Hope, and Charity.

Twelve Fruits—Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance, Knowledge, Patience, Godliness.

FAMILY ALTAR



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

Sunday, January 8th. Psalm xcvi. 1-12.

"Light is sown for the righteous" (verse 11).

Seed for a time is hidden in the ground. Scan the ground as closely as you can there is yet no sign of life. But the moment comes when the green shoot peeps up through the earth. That which has been hidden has come into view. So it is with our own lives. The light for which we yearn cannot be seen. We are crying out for light, and, behold, darkness. There are days in our lives when it seems as though neither sun nor stars appear. Darkness threatens to drive us to despair. But, be of good cheer, light is sown for the righteous. For a time the light is hidden from our eyes. We vainly strain our spiritual eyes for the first appearance of the light. Maybe for days and months there is no result. The problem still remains. But, praise God, the light is sown. In due time it will spring up. In due time the darkness will be dispelled by the light. Before the darkness of the night falls, God has prepared for the light of the next day.

Monday, Jan. 9th. Heb. i. 1-14.

"They shall perish; but Thou remainest" (verse 11).

The world is full of change. Most of us know a few sheltered years in our lives when there is little change. But the sheltered years pass and the changes come. Frequently they come tumbling one after the other. Father dies, mother dies, friends leave us, and old associations are broken up. Occupations change, income changes, health changes. It is not a pessimist who sings, "Change and decay in all around I see," for the words are true. Change, change everywhere! Yet there is One who is permanent. God is permanent! He never changes. Death and old age are not known around the throne of God. Leaves perish, harvests perish, even rocks perish, but God is imperishable. If we look around our hearts will break, but if we look up our hearts will rest and rejoice. "Think what thou hast lost," says the pessimist. "Look Whom thou hast left," says the optimist.

Tuesday, January 10th. Heb. ii. 1-9.

"According to His own will" (verse 4).

This verse makes it clear that God gives signs and wonders, miracles and gifts according to His own will. If God wills that there shall be many signs and many wonders then let us rejoice in them. But if at times the signs and wonders are few and far between then let us still remember it is the will of God. It is the same with miracles and gifts—when they are obtaining in much

power let us rejoice, but when there comes a lull and a withholding, let us still remember it is the will of God. But the will of God, we should remember, is influenced by our prayers and our righteousness. If we pray little, and live unrighteous lives, then God cannot give to us. But if we pray much and live righteously, then we are honouring God, and in such a position God can honour us. Prayer in the Name of Jesus Christ creates a willingness in the heart of God to give.

Wednesday, Jan. 11th. Heb. ii. 10-18.

"I will put My trust in Him" (verse 13).

Thus was the Lord Jesus able to speak of His heavenly Father. The Lord Jesus was born under poorer circumstances than any of us, He lived under lonelier circumstances than any of us, and He died under crueller circumstances than any of us. Yet, His trust never failed. Amidst the trials of life He was ever about His Father's business, and amidst the pangs of death He committed Himself to His Father's care. Trust always triumphed. Faith was always the victory. His life was one of moment-by-moment reliance—not for one moment did rebellion appear. "I will put My trust in Him." Thus our Lord met the tangle of earthly life. It is the only safe and sane way for us.

Thursday, Jan. 12th. Heb. iii 1-11.

"Consider the Apostle and High Priest of our profession, Christ Jesus" (ver. 1).

Let us consider Christ and we are doing what the heavenly hosts are doing. There can be critical consideration and admiring consideration. In heaven Christ receives the consideration of admiration—let us consider Him in the same way. For those who hear of Christ for the first time there will certainly be a measure of critical consideration. But in the light of His beauty criticism quickly gives place to admiration. Let a thoughtful world consider every person that has influenced its history, and finally the verdict concerning Christ will be, "I have never seen anybody to compare with Him." Yes, the Lord was, and is, incomparable. There have been other lights but He is the Sun. There have been other flowers but He is the Rose. There have been other saviours from trouble but He is the only Saviour from sin. There have been other sons of men, but He is the Son of God.

Friday, January 13th. Heb. iii. 12-19.

"They could not enter in because of unbelief" (verse 19).

There are many things to-day that we do not enter into because of unbelief. If

we do not believe that God can save us from our sins—how can we be saved? If we do not believe that God can baptise us in the Holy Ghost—how can we be baptised? If we do not believe that God can heal our bodies—how can we be healed? If we do not believe that God can lead us out of our tight corners—how can we be delivered? If we do not believe that God will bless those who tithe their income—how can we tithe? If we do not believe God how can we enter into the blessings of God? The man is blessed most who believes most. Faith is the railway line along which God sends His truck-loads of supplies.

Saturday, Jan. 14th. Heb. iv. 1-16.

"Let us therefore come boldly unto the throne of grace" (verse 16).

Don't hesitate to pray to God. Don't crawl into His presence in fear and trembling. Don't think you are coming to One who does not wish to see you. Don't think you have to purchase your way into God's presence. No, the way is already open. Upon the Throne sits a giving God. He who is Lord of all loves to give to all. There is forgiveness for the sinner, comfort for the sorrowing, guidance for the perplexed, strength for the weak, instruction for the ignorant, wisdom for the thoughtless, revival for the backslider, encouragement for the hopeless, support for the helpless. Come boldly, not fearfully. Come reverently, not rudely. Come expectantly, not carelessly. Come not in your own name, but in the Name of Jesus Christ. If we so act we shall never be disappointed in the Throne of Grace.

Not Alone

(Thoughts in a train).

Across the threshold of the year

Our lives have once more sped;
With prayer and praise, and faith
and hope,

We calmly look ahead.

We know not all the journey means,

We cannot see its end;
But in our hearts this is our peace:
We travel with a Friend.

For many years this Friend and we

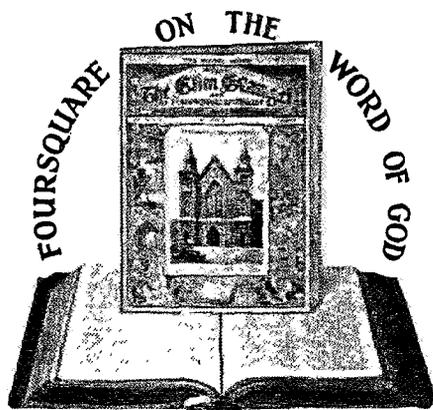
Have moved from year to year;
He's rarely let us feel alone,
We've always had Him near.

With Him a glory gilds each day

That artists cannot paint;
But in His mystic beauty dwells
Each humble, trusting saint.

So on we speed without a fear

Into this year unknown;
Our greatest joy is found in this:
We travel not alone.



EDITORIAL

In this our first issue of 1933 we present to readers a New Year message; a report of the ordination service held at Kensington Temple; and the first of an excellent series of articles entitled, "The World's Next Great Event."

A new and welcome contribution will be found in "Echoes from the Sanctuary," from the pen of Pastor E. C. W. Boulton, the first of which appears on this page.

As we go to press the Principal and the Revival Party are busily engaged in completing final plans for the Aberdeen Campaign. We ask the prayers of readers that God will visit the Granite City with the melting power of Holy Ghost revival.

In the principal nations of the world discussions are taking place regarding war debts—the war baby which has grown too big for anyone to carry. This intolerable burden has been cast upon the belligerent nations by the madness of the last war.

No war is ever paid for. Its wasted millions are added to the National Debt which of course swells appreciably with every fresh war. The burden of keeping themselves as armed camps is too much for the struggling peoples of the world.

When will men learn reason? when will they cease from their carnage? When will they be at peace with one another?

Not until the coming of the Prince of Peace. "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4).

To all the faithful shepherds of the flock, labouring incessantly in the Foursquare churches; to all workers; to all isolated and scattered saints; and to all readers of the "Evangel" everywhere,—we say, God bless you! May the New Year be filled with His great goodness.

Echoes from the Sanctuary.

Committed

By Pastor E. C. W. BOULTON

Commit thy way unto the Lord.—Psalm xxxvii. 5.

STANDING on the threshold of a new year what hopes animate the breast of the believer! What expectation and anticipation for coming days line the walls of imagination! At such times the hand of curiosity would fain lift the veil of the future, and peer into that which at present lies concealed. And yet love is content not to know—it is possessed of that deep inward conviction that hidden in the heart of God is His own rich design, which shall be unfolded through the years—that into the mould of ever-changing circumstances He will pour all the treasures of His creative grace—that the fragile vessel of clay shall become in ever-enlarging degree the channel of His changeless power.

Ere we take one step let us tarry until all the untracked days ahead are fully committed unto the Lord. This will disarm all fear, and lay low all those haunting, harassing forebodings of failure which often dog the footsteps of the child of God. It just means putting everything beforehand into the care of His Omnipotent Hand. This will save us from panic in

THE MOMENT OF SUDDEN ASSAULT;

then the enemy will not surprise us into humiliating surrender; we shall not be caught off our guard, but kept in joyous victory.

When everything is committed unto the Lord what a deep and precious sense of rest and confidence fills the soul in its outlook upon the unknown and untrodden to-morrow. Each day shall yield its rich harvest of blessing, new mercies shall crown each golden sunrise, and amid the evening shadows the sweet incense of grateful sacrifice shall rise to Him who hath dealt with us so bountifully.

When our way is really and truly committed it becomes "His way," and how eloquently experience teaches us that "His way is the best way."

Would that we might realise that blessed sense of

RELIEF FROM STRAIN

which should be the portion of all who utterly and without reservation commit their way unto the Lord. That lifting of the burden which so often makes discipleship one continuous labour and struggle. Then should we drink the nectar of joy which comes to those who have learnt the lesson of

"Ceasing from themselves
To find their all in Him."

O Thou who art Thyself the Way, take these trembling hands in Thine; let me feel the strong and strengthening clasp of Thine arm encircling me; cause me to sink into Thy sufficiency, until my life is all begirt with the glory of Thy overshadowing; until the human is merged in creative union with the Divine, and the mortal becomes surcharged with Thy risen life. Make this heart to understand that wondrous fellowship of love which

"Needs no assuring word or soothing speech
It craves but silent nearness, so to rest,
No sound, no movement, love not heard but felt."

Principal George Jeffreys Officiates at the Ordination of Ministers

By W. J. MAY (Secretary of Kensington Temple).

THOSE of us who were privileged to attend the ordination service at Kensington Temple, on Friday, December 16th, will ever recall that occasion with blessed and h a l l o w e d memories.

From the moment Principal George Jeffreys commenced the meeting until the time when we had perforce to leave for our respective homes, the presence of God was felt in a very real and glorious sense. It seemed that the Lord was indeed shedding a special fragrance of Himself on this particular occasion. No one could forget the beauty and the fervour of the singing, which was verily charged with the Spirit of God. All this will be recalled, with thankfulness that the candidates had for the occasion of their ordination, the blessing of such an atmosphere.

As we looked toward the pulpit we beheld the Principal, the pastors, and the candidates, and

we heartily gave thanks to our God for the evidence of consecrated lives. One very striking incident stands out in our minds. During the singing of that blessed old hymn, "Let the

lower lights be burning," every member of the great congregation at the invitation of the Principal, pointed a finger at the candidates, as if doubly to impress them with the great necessity of continually sending the beam of their consecrated lives and ministry across the turbulent waves of a sin-tossed world, so that those who are struggling on the sea of life out-

side of Christ, shall be brought to the desired haven of salvation.

Our beloved leader made it perfectly clear that he was ordaining these young men to the ministry, solely because they had already been ordained by the Lord Jesus Christ; that hands were being laid upon them because the hand of the Man of Calvary had already been placed



Pastor
W. G. Hawkins.



Pastor
W. J. Hilliard.



Pastor A. Jackson.



Pastor
W. N. Brambleby.



Pastor A. F. Rash.



The Principal.



Pastor S. E. Hillman.



Pastor J. Naylor.



Pastor G. Bishop.



Pastor J. Tetchner.



Pastor
J. Woodhead.



Pastor R. Knox.

upon them. They were only manifesting publicly what God had already performed in secret. They were following the apostolic example in the simple manner of the ceremony.

Each of the candidates then gave a short word, and our hearts were deeply stirred by the repeated stories of conversions through mother's prayers, and the lives of godly parents. We were touched, too, by the recounting of God's gracious dealings, and the wondrous way He had led them from the moment of conversion right into full-time service in the ministry.

Saved at nine years of age, one dear brother said that he had three boyhood ambitions. He wished to become a doctor, an engine-driver, or a minister. God had made him a minister.

The second brother spoke of his mother's desire that each of her sons should be preachers. This desire had been granted her. He stated that his mother had dedicated him to God at the age of two years, and this night was one of the greatest in his life.

The next candidate, a Scotsman, quoted to us that wonderful portion of Scripture which told him that he knew whom he had believed, and was persuaded that God was

ABLE TO KEEP

what he had committed unto Him. He also spoke of the fields being white unto harvest, and desired to see more labourers going forth.

Another young man told how his heart was turned to God through being involved in an accident; how a certain minister of religion had laughed at his desire for conversion, and how the Lord had granted his ambition to preach the Gospel. Since experiencing a vision of Christ crucified, many doors had been opened, and God had wonderfully supplied his needs.

Next came a brother who related how he had made up an acrostic on the word "Foursquare" on the way to the City that morning, and it was very interesting to note how his own experience was fitted in.

Yet another candidate spoke of grace super-abounding where sin had abounded, and compared sin with mole-hills, while God's grace was to be likened to the mountains. He urged the congregation to pray for the pastors who were engaged in the royal business of proclaiming the message and shepherding the flock.

We then heard how a dear brother first met the Lord at Plymouth, and although his parents had other ideas for him, God called him to be a minister. He also told us how the Lord had supplied his temporal needs.

Another candidate, saved ten years ago at Grimsby, told of his first impressions of "religion" in a Sunday school class which had no Bibles, and where jokes and stories were told instead of Gospel instruction. We heard how he had obeyed the Lord in water baptism and how the Master had filled him with the Holy Ghost. His motto was, "I'm going through, Jesus."

A brother from Brighton, who was formerly a Seventh Day Adventist, narrated how he had been led to Principal Jeffreys' meetings by his mother, where he had found the tranquillity of an eternal sabbath. Here was another case of a boyhood ambition to be a preacher being fulfilled.

Then a young man spoke of how he became a new creature in Christ Jesus, and compared his ordination with the beautiful picture of the slave having the ear bored, which we find in the Book of Exodus.

The last brother told us how his mother had always gathered her children around her knee for prayer every morning, and how God had blessed him in body after the war had left him a physical wreck. He had had

A VISION OF CHRIST,

who gazed into his very soul. He surrendered his life there and then to the Lord, and was baptised in the Holy Ghost on the same evening. Although he fought against the call of God for six months, at last God had His way.

The candidates then knelt in the pulpit, and received the solemn charge from the Principal, who said that it was a grand calling that was theirs, and urged them not to misuse it. Temptations would meet them, but they were to have a big heart for the Gospel and the sheep of their folds. The Principal, assisted by Pastors J. Smith, Corry, Boulton, Phillips, and Kingston, then laid hands on the candidates in turn, praying over them and committing them to God. The hymn, "Blest be the tie that binds," rising from the gladdened hearts of the vast assembly, brought to a fitting conclusion a very impressive and heaven-blessed ordination service. All of God's children will pray that these newly-ordained ministers shall adorn the Gospel in their ministry, and continually spread abroad a sweet savour of the Divine Presence.

Principal Ordains Ministers at the Kensington Temple, London

By Pastor H. A. COURT

ALL who were present at the Kensington Temple on Friday, December 16th, were deeply impressed by the reality and solidity of the Elim Foursquare Gospel movement.

The meeting had been arranged specifically for the public ordination of ministers. Principal George Jeffreys, whose revival campaigns have been so manifestly owned of God, officiated and conducted the

meeting throughout. The glorious singing at the commencement of the hymn, "My faith has found a resting place," made it apparent to all present that the song came from the heart. It had a grip that shewed depth. Would that the multitudes of the Metropolis could have heard their heart-cry with united voices, of "Breathe on me, breath of God"—a prayer answered in the same hour. Then again

the song of implied duty, "Let the lower lights be burning," burst from hearts that saw a great crying need. Before us stood the

ELEVEN YOUNG MEN

to be ordained. We all pointed to them as we sang that last song: as long as they live those young men will remember our fingers. It seemed that we were urging upon them their responsibility.

One stood forth to tell how he valued the early training of godly parents. To-day those influences reveal themselves in this consecrated life. Another had begun by criticising our work, but conviction followed; the prayer of his mother, breathed when he was but two years of age, was being answered that night.

The temperamental parsimony of the Scotsman was disproved when a young man from Glasgow told us how he had given up all for Jesus. "Christ shall be magnified in my body," summed up the testimony of another young man, who has taken that text as his life motto. Once, to use his own expression, he "dived" into the work at an open-air meeting, and had been "diving in" ever since.

Quite an original message was given by a young man from London, who related his testimony by an acrostic on the word "Foursquare." A brother from the Third Port gladly proclaimed that his baptismal promise had been fulfilled: his mourning has been turned into joy. He is anxious that others should

share it. Hence his ordination to the ministry. An echo of the Plymouth revival followed, when one originally intended for the police force told us that he was one of 200 converted in one evening at the Principal's campaign in that city.

Then Grimsby's contribution of a bright young life spoke of stirring experiences in God.

When our Principal conducted his great campaign in the Dome at Brighton, one young man at least went with very biased views. The message that afternoon had defied all his attempts at criticism, however, and, as he told us on Friday, the bias is now all on the other side, and he is right out for God. The Principal's heart must be gladdened when he sees these trophies coming right into

THE HIGHEST FORM OF SERVICE.

The North has yielded yet another brother, who tells of his equipment for service, and of the energy with which he began to proclaim the great Gospel theme.

The pointed fingers of the earlier part of the meeting had brought back memories to a young man from Chelmsford. At an early age his mother had, at morning prayers, pointed an entreating finger at him when he had shewn signs of waywardness. Like those before him, he has given up good business prospects.

One thing remained. In an atmosphere of solemnity and sincerity the Principal, assisted by other ministers, laid hands upon the candidates one by one. I say again, his heart must have been gladdened. This being so, how much more the Master's!

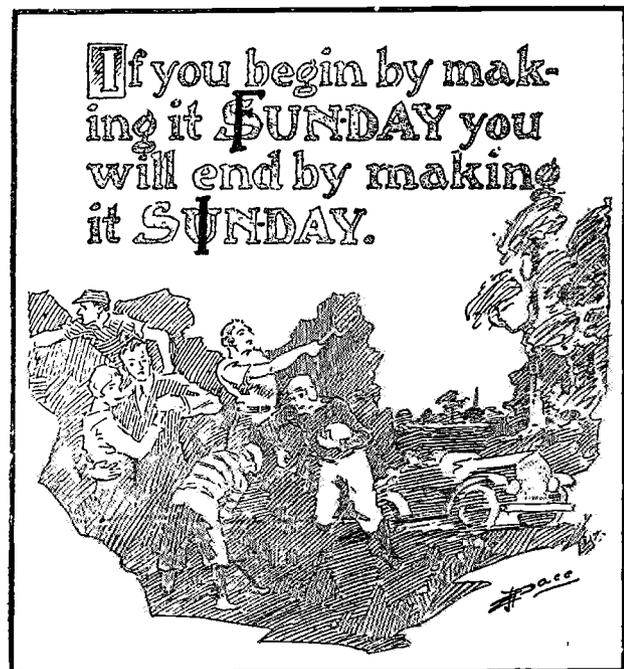
Why Sunday?

IN view of the controversy raging at the present time around the question of the Sunday opening of cinemas, the book "Why Sunday?" written by a London journalist and published by the Lutterworth Press (price 1/-), will come as a welcome contribution to the literature on this important subject.

The author puts up a strong plea for the sanctity of Sunday, and gives the answer to the question from many different aspects. It is enlightening, refreshing and convincing, written as it is from the Christian standpoint. Here are quotations that shew the tenor of the book:

"Sunday is meant as a rest to the mind, a rest from the monotonous round of money-grabbing, absorbing sport, fiddling occupations, and low ideals. It is meant as a tonic to the mind." "Electricity can work wonders, but it cannot light the pathway to peace; our machines can generate stupendous power, but they cannot renew a diseased will; our lifts can whisk us to the top floor and our aircraft take us to the heavens, but they cannot lift us nearer God; our wealth may be fabulous, but it cannot buy back our childhood's prayers." "Sunday gives us time to raise our heads from earth to heaven, time to raise our heads from scraping a living out of the earth to see the angel above waiting to place the crown of immortality on our heads."

The book may be obtained from the Elim Publishing Company, Ltd.



If you begin by making it **SUNDAY** you will end by making it **SUNDAY**.



MRS. A. HUTCHINSON.

Healed of Rheumatoid Arthritis at Principal George Jeffreys' Campaign at Sheffield

Since 1926 my life had been one of continual suffering and agony due to Rheumatoid Arthritis. During that time I had been to several institutions, and had received special and careful treatment from many doctors and specialists, but without avail.

During one of your afternoon gatherings at Sheffield campaign I was prayed for, and was immediately healed, and found that I was able to put my hands above my head, a thing I had never been able to do for well over five years.

I shall always be grateful to God and to you and your helpers for their prayers. May He continue to bless and sustain you in your good work.—A. HUTCHINSON.

Regeneration

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

REGENERATION is the growth of Christ within us. The seed of regeneration is the Word of God, and we have been "begotten again of the incorruptible seed of the Word of God, which liveth and abideth" (I. Peter i. 23).

The seed of God is the living Word, quickened by the Spirit, which grows up within us, and produces Christ in us. It becomes the new man—the new creation, which cannot sin because he is begotten of God (I. John iii. 9, R.V.). It is thus that Christ is formed in us (Gal. iv. 19). The new man is the Christ growing up within us. For in Christ the God-head dwells incarnate, and by our union with Him we are also filled with Him (Col. ii. 9, 10). "For from Him the whole Body, closely joined and knit together by the contact of every part with the source of its life, derives its power to grow in proportion to the vigour of each individual part; and so is being built up in a spirit of love" (Eph. iv. 16).

We who are baptised in one Spirit into one Body are being builded together a holy temple in the Lord. United in Him, every part of the building, closely joined together, will grow into a Temple, consecrated by its union with the Lord, to form a habitation for God in the Spirit (Eph. ii. 20-22).

Each living stone in this holy Temple is being prepared by the Holy Spirit, just as the stones of Solomon's Temple were hewn out and prepared for their place in the Temple, of which Jesus Christ is the Chief Corner-stone, unto whom coming, a Living Stone, rejected indeed of men, but with God elect, precious, ye also as living stones are to be built up [Greek] a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God

through Jesus Christ (I. Peter ii. 4, 5). May it be so.

Our bodies are sanctuaries of the Holy Spirit (I. Cor. vi. 19). When baptised in the Holy Spirit, we are immersed in one Spirit into one Body (I. Cor. xii. 13), and even our bodies become members of Christ (I. Cor. vi. 15), so that it is said that "the Christ is not one member, but many" (I. Cor. xii. 14).

For this reason we are called to offer our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service, or spiritual worship (Rom. xii. 1).

We are to touch no unclean thing, and to cleanse ourselves from all defilement of flesh and spirit; to purify ourselves from everything that pollutes either body or spirit, and in deepest reverence for God, aim at perfect holiness (II. Cor. vii. 1). Not that we can do anything of ourselves, for it is God who energises us both to will and to act, "producing in us both the will and the execution" (French Version).

It is God alone that can make us "perfect in every good work, to do His will, working [producing] in us that which is well-pleasing in His sight" (Heb. xiii. 21). Our part is to yield our members as instruments or weapons of righteousness unto God (Rom. vi. 13). This means that we shall cease from our own works, and enter into the sabbath-keeping [*sabbatismos*] and begin to let God work in us, even as our blessed Master did while on earth, for He did nothing from Himself. Even the words were not His own, as He said, "The words that I speak are not Mine; the Father abiding in Me Himself doeth the works."

By this means alone can we be "bearing fruit in every good work." For there may be much work for

God, which is not the work of God, and though ostensibly done for Him, is but the religious working of the flesh, wood, hay, and stubble, and not

THE FRUIT OF THE SPIRIT.

It is only as we abide in the True Vine that we can bear fruit. Everything that Christ did for us is to be worked out in us. For everything that He did was on our account, and not on His own. He in whom all the fulness of the Deity was pleased to dwell, is now within us, and in Him we are made full (Col. ii. 9). We are circumcised in His circumcision to the

stripping away of the body of the flesh (Greek), so that we should no longer live in the flesh, but in the Spirit. In conjunction with Him we become crucified, until we can say, "It is no longer I that live, but Christ liveth in me" (Gal. ii. 20). We are buried with Him in His baptism, and raised with Him in His resurrection, so that we no longer live our own life, but His; for my body is His Body, for Him to live out another life therein, and so to prolong His days upon the earth. Thus He sees of the travail of His soul, and the pleasure of Jehovah still prosper in His hand (Isaiah liii. 10, 11).

'Tis Very Blessed to Meet with God

Translation by W. G. H.

H. R. PALMER, (adapted).

Meet-ing with Je - sus from day to day, Meet-ing the light of His
A chwrd d a'r Je - su o dydd i dydd, A chwrd d i fo - lu yn

ores.

faith on the way, . . . Meet-ing the pow'r of His won - der - ful love, . .
go - leu y ffydd, A chwrd d a cha - riad ry - fe - dda sy'n bôd, A

ff

Meet-ing to praise Him in hea - ven a - bove, 'Tis ve - ry bless-ed to
chwrd d yn y ne - foedd i gan - u ei glôd, Mae'n fen - di ged - ig cael

dim. *p*

meet with God, Meet with God, Meet with God, 'Tis ve - ry bless-ed to
chwrd d a Duw, Chwrd d a Duw, Chwrd d a Duw, Mae'n fen - di - ged - ig cael

p *pp rit.*

meet with God, Meet . . with God, Meet . . with God.
chwrd d a Duw, Chwrd d a Duw, Chwrd d a Duw.

Copyright.

Bible Study Helps

TEN FACTS ABOUT GOD-FEARERS.

(Malachi iii. 16-iv. 1-3).

1. **Their Conversation** (iii. 16).
"Spake often one to another" (Phil. iii. 20, 21; Col. iii. 16).
2. **Their Consolation** (iii. 16).
"The Lord hearkened, and heard it" (Matt. x. 32).
3. **Their Compensation** (iii. 16).
"A book of remembrance was written" (Heb. vi. 10; Rev. xxii. 12).
4. **Their Exaltation** (iii. 17).
"And they shall be Mine" (John xiv. 1-3; II. Cor. vi. 17, 18; I. John iii. 2).
5. **Their Coronation** (iii. 17).
"In that day when I make up My jewels" (I. Thess. iv. 13-18; Col. iii. 3, 4; Rev. v. 9, 10).
6. **Their Protection** (iii. 17).
"I will spare them" (Rom. viii. 32; Isaiah liii. 9, 10).
7. **Their Observation** (iii. 18).
"Then shall ye return, and discern" (Psalm xci. 7, 8).
8. **Their Consummation** (iv. 1).
(1) The wicked shall burn (Rev. xxi. 8; Psalm ix. 17).
(2) The righteous shall shine (iv. 2; Dan. xii. 3; I. John iii. 2).
9. **Their Spiritual Animation** (iv. 2).
"Go forth, and grow up as calves of the stall" (II. Cor. iii. 18; Prov. iv. 18).
10. **Their Domination** (iv. 3).
"Ye shall tread down the wicked." (Psalm xci. 13, 14; Matt. xix. 28, 29; Luke xix. 17-19).

FINDING THE LOST REST.

(Hebrews iv. 9).

1. **The Rest** which Adam lost through disobedience (Gen. iii. 17-19, 24).
2. **The Rest** which Israel lost through unbelief (Num. xiv. 23, 24).
3. **The Rest** this present world is losing through unconcern (Dan. xii. 4).
4. **The Unrest** which Christians have in this world through indifference (John xvi. 23; xv. 19-21).
5. **The Rest** which Christians possess through Divine impartation (John xiv. 26, 27).
6. **The Rest** which is promised and assured to believers through the days of eternity (Heb. iv. 9).

JUSTIFICATION.

(Romans iii. 21; v. 11).

1. By Grace—on God's part (iii. 24).
2. By His Blood—on Christ's part (v. 9).
3. By Faith—on man's part (iii. 28).

ELIM CRUSADER PAGE

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

NOTES AND NEWS

Guernsey. The Lord has blessed us abundantly, especially just lately, through the ministry of one of His beloved servants, Pastor Tom Tetchner, who has been holding a campaign here for nearly four weeks night after night. We as Crusaders were delighted to have him with us in our Crusader meeting each Thursday evening.

The talks were very encouraging, uplifting and strengthening to the soul of every one present.

Jesus has become more precious to many just lately, we just want to press on to know Him better, that others might see and want to know Him too.

Several young people have been saved, and others who had not before realised the command of the Lord to be baptised in water recently obeyed and received great blessing. Other souls were saved the same night.

Still more have been saved as a result of hearing the Word in the open-air. Praise His Name.—E R.K.

Carlton (Nottingham). "Revival is here!" is the testimony of all who visited the Nottingham Crusader Campaign, conducted at Carlton.



A Group of Nottingham Crusaders.

The fire commenced at open-air gatherings, as we went from street to street in procession, displaying our gold and blue Crusader sashes to advantage, in our effort to preach Christ as Lord in the Foursquare Gospel movement, giving

Him the glory, halting here and there to testify and sing of the wonder-working grace of God, to save and to keep in victory.

Each evening we met in the Elim Hall. Messages in word and song were given by the Crusaders, resulting in the salvation of many precious souls, with the return of backsliders, and the reviving of the saints.

All praise and glory be to Him, who hath enabled us by His power for another opportunity of glorious service.

Southampton. Our Crusader branch is progressing under the blessing of God, being a well-trained and consecrated singing band. Many efforts have been put forth in the Master's service which we pray will bear fruit for His glory. There have been visits to Thornyhill, Christchurch, and West Willow during Miss Linton's campaigns. A visit to Bournemouth assembly on a recent Wednesday was also greatly enjoyed, the Crusaders assisting in song and the ministry of the Word.

We press forward into the winter's work, praying continually that we shall be able to win many more souls for the Saviour. In all things God be praised!

Hull. The Crusaders thoroughly enjoyed the recent campaign. As they sang solos or in unison, or spoke for their Lord, the older saints and strangers were encouraged and inspired and helped. The bright testimonies and cheerful countenances of the Crusaders shewed how much they enjoyed doing anything for their heavenly King. On Thursday afternoon Mrs. Cloke spoke of Divine healing, and at the close of her address many came out for a touch from the Lord and much blessing resulted.

The Crusaders learnt some special campaign choruses beforehand, so that they were able to assist the Pastor as he taught the congregation a fresh one each night.

The result of the campaign has been all-round blessing. The Crusaders have been strengthened. They have been able to speak out and sing of the experiences they have received, and witness for their Lord and King in endeavouring to save others. Those who have listened have been glad to see so many young people gathered who are fully satisfied in Jesus, without worldly attractions to draw them.

What a Friend we have in Jesus

1. What a Friend we have in Je - sus. All our sins and griefs to bear!
 2. Have we tri - als and temp - ta - tions? Is there trou - ble a - ny - where?
 3. Are we weak and heav - y la - den, Cumbered with a load of care!—

One of the most helpful hymns in popular use is Joseph Scriven's hymn on the friendship of Jesus. Scriven was a native of Dublin, Ireland, and a graduate of Trinity College in that city. At the age of twenty-five he emigrated to Canada where he lived until his death at Port Hope, on Lake Ontario, on October 10th, 1886.

The consecration of his life to Christ came about as the result of a terrible grief. As a young man he was engaged to be married, but on the eve of the wedding day the young lady was accidentally drowned. From this sad experience came a deep sense of his dependence upon Christ, and the great truth so simply expressed in the lines:

"What a Friend we have in Jesus,
 All our sins and griefs to bear!"

No one knew that Mr. Scriven was possessed of any poetical gift until, shortly before his death, a neighbour, who was watching beside him during his last illness, came upon some lines written in manuscript which he read with great delight.

Asking Mr. Scriven how he came to write the little poem, the latter replied that in a time of very special sorrow he had written it to comfort his mother in Ireland, but that he had not intended that any other eye but hers should ever see it.

How it came to be first published is not known. Indeed, for some time its authorship was ascribed to another well-known hymn-writer, but after his death Joseph Scriven became generally known as the author of a hymn which has blessed many thousands of believers.



Fruitful Ministerial Exchanges—Profitable Conventions and Campaigns

SEEKING GOD.

Clapham (Pastor E. C. W. Boulton). We give praise to the Lord for the remarkable way in which He is blessing the saints meeting at Elim Tabernacle, Park Crescent, under the faithful ministry of Pastor Boulton, whose powerful and sincere addresses grip one's very soul. Many of God's children are experiencing a deepening of spiritual life, and are just living from meeting to meeting, hungry for more of Him. Many too can testify to having been drawn into a closer walk and union with Him. Every department of the work is flourishing. For several successive Sunday evenings addresses have been taken from our Lord's words on the cross. These meetings have had a melting effect upon the hearers.

Special prayer meetings have been arranged once a fortnight on Monday evenings, for those who are hungry after God, when they seek His face, and quietly wait upon Him. Some have testified to having been healed at these gatherings.

Southampton (Pastor L. Quest). The saints meeting at Elim Tabernacle, Park Road, Freemantle, are by no means lacking the blessing of the Lord, being greatly strengthened and uplifted under the able and inspiring ministry of Pastor Quest.

During the past months souls have been saved, including a family of five, and are pressing on with the Lord.

The Thursday evening Bible readings have proved particularly refreshing. The Sunday school convention spirit was very much in evidence on a recent Wednesday, when Pastor and Sunday school workers from surrounding assemblies gathered together for a time of refreshing and encouragement before the Lord.

The afternoon gathering took the form of a discussion on subjects of interest, after which tea, prepared by many willing hands, was provided, and was much enjoyed by the visitors, as also the refreshing intercourse one with the other, which the occasion allowed.

The presence of the Lord was again manifested in the evening service which followed—the note of praise on which it

commenced continuing throughout. Stirring messages of exhortation and encouragement to the Sunday school teachers on their work amongst the children were given. One or two musical items were also rendered.

The convention will remain a fragrant memory, bringing forth fruit, we trust, to the honour and praise of our gracious Lord.

NEW WORK PROGRESSING.

Ingatstone (Pastor J. Woodhead). The Foursquare Gospel is being faithfully delivered in this newly-formed assembly. God has blessed the ministry of Mrs. J. Woodhead both in word and song.

Upon a recent Sunday Pastor J. Woodhead took the services and great blessing was experienced.

The services at Ingatstone are now being held in the Drill Hall on Wednesdays and Sundays.

VISITING MINISTERS.

Worthing (Pastor H. W. Greenway). The Lord has richly blessed the ministry of His servants at Elim Tabernacle, Grosvenor Road. Recently an inspiring and helpful series of talks on the work of the Holy Spirit, was followed by a course of addresses on the Second Coming of Christ, a subject of which real lovers of Christ are never tired. Quite recently Pastor Joseph Smith paid an unexpected but most welcome visit.

A Revival Campaign by Pastor William Barton has recently concluded. Souls were added to the heavenly roll, and the saints received help and encouragement. Pastor Barton endeared himself to all by his sincerity and earnestness.

A FIRST ANNIVERSARY.

Halifax (Pastor J. C. Kennedy). The assembly meeting at Hanover School, Hanover Street, recently held its first anniversary.

The special speaker for the services was Pastor P. N. Corry, whose messages were blessed of God to the saints.

The meetings were well attended, nearly 800 being present on the Sunday night. Five souls were saved during the services.

Since the coming of Elim to Halifax nearly 2,000 souls have signified their desire to accept the Lord Jesus as their own personal Saviour, while over 100 have received the Pentecostal experience, and many of the saints have been miraculously healed by the touch of the nail-pierced Hand in answer to prayer, some being outstanding cases.

A BLESSED CONVENTION.

Barnsley (Pastor J. McAvoy). It is now twelve months since Principal George

Jeffreys came to this town, and although his stay only lasted a week, in that short time God mightily used him to the pulling down of the strongholds of Satan. He set the fire burning, and, praise God, revival blessings still continue at the Arcade Hall.

The Master's presence has been greatly felt during the recent week's convention. Some sixty friends came from Huddersfield assembly, accompanied by Pastor Taylor, and also Pastor Kitching from Sheffield, whose messages were inspiring.

On Sunday, Mrs. Saxon Walshaw, of Halifax, gave three helpful messages. On the Monday evening Pastor and Mrs. Tweed from Birmingham arrived, also Pastor Newsham from Blackpool. Pastor Tweed gave a very practical address.

At the close of the afternoon address, the sick were prayed with for healing.

The services were continued till Thursday, the speakers being Pastors Kennedy, Taylor, and Hillman. Each of the preachers, under the anointing of the Holy Spirit, brought joy and peace into the hearts of the hearers, by their clear and convincing messages.

Several souls definitely accepted Jesus Christ as their Saviour, while others received the Baptism of the Holy Ghost, according to Acts ii. 4.

PENTECOSTAL BLESSINGS.

Ealing (Mr. C. Palmer). Thank God for His wonderful goodness. It is just over two years ago since the saints commenced their meetings at the Cranmer Hall, Cranmer Avenue, and God is still blessing His Word.

We praise God for the goodly number who have received the Baptism of the Holy Spirit.

The assembly has been greatly enriched and the saints lifted up through the faithful declaration of the whole Gospel by the Pastor. The open-air services are still sustained by our elder workers and the Crusaders, and the Word goes forth in the power of the Holy Spirit.

Several sick ones have received a touch of healing power, and have acknowledged the same. Frequent visits are being made to those who are unable to come, with good results, and so the work goes forward.



Pastor

E. C. W. Boulton.



Mr. C. Palmer.

ENCOURAGING PROGRESS.

Glasgow (Pastor P. Le Tissier). The work at the City Temple (corner of Bath and Elmbank Streets) still makes steady progress. Under the faithful preaching of God's Word, souls continue to be saved. Within the last few weeks there have been twelve decisions for Christ.

For some weeks past, at the Sunday evening service, the Pastor has taken up a series of addresses on The Crisis of the Cross. Hearts are responding to the truth and many are proving the Gospel to be the power of God unto salvation.

The prayer meetings continue to be well attended, the spirit of prayer and the song of praise filling hearts with joy. The Thursday evening studies in the Epistle to the Hebrews, are giving a deeper knowledge of God's Word.

Mr. Scrymgeour of Dundee paid a visit, which was very much enjoyed. His messages were both interesting and helpful, and at the evening service several accepted Christ as their own personal Saviour.

Twenty-two new members were recently received into fellowship.

MISSIONARY TESTIMONY.

Hull (Pastor F. G. Cloke). The work at Elim Hall, Mason Street, is going forward under the hand of the Lord. Souls have been saved and many have received a touch from the Healer Divine.

A few weeks ago Pastor and Mrs. Thomas, on furlough from Mexico, took the week-end meetings, and refreshed the saints as they spoke of the work God was doing out there.

The Word ministered from time to time by the Pastor has brought much blessing to the congregation.

In spite of colder weather the open-air meetings are continued. Some of those who stop and listen to the messages given in word and song are prevailed upon to attend the regular services in the hall.

FAREWELL MESSAGES.

Bermondsey (Pastor W. F. South). The closing services of Pastor and Mrs. South's ministry at Elim Tabernacle, Upper Grange Road, were times of real blessing.

Recently a large congregation met to wish them Godspeed as they proceeded to Exeter. The meeting will be long remembered, and it was with great joy that the saints listened to the testimonies of both young and old. The young members of Mrs. South's Bible class sang appropriately, after which the Pastor



Pastor and Mrs. W. F. South.

received into fellowship other members of the body of Christ who have made this Tabernacle their spiritual home. We praise God for men and women who have been born of the Spirit, lives which have been brightened and homes transformed.

Mrs. South gave her farewell address on the Sunday morning, and the final service concluded with breaking of bread. The prayers of the people follow Pastor and Mrs. South, and they ask God's blessing also upon Pastor and Mrs. Goreham as they come among them.

SPECIAL EFFORT.

Merthyr (Mr. W. Evans). A special ten days' evangelistic mission was recently held at Jerusalem Chapel, Court Street. The speaker was Pastor E. Sibley, whose message was full of blessing. The saints of God were thrilled each day with God's wonderful Word, which filled each heart with joy. During the meetings two backsliders returned to the Lord.

SOUL-SAVING WORK.

Gurnsey (Pastor J. Tetchner). Times of rich blessing have been experienced during recent weeks at the Vazon Mission Hall, Castel.

Pastor Tetchner, who conducted the recent campaign, was truly sent of God to the church here and came in the fullness of the blessing of the Gospel. The Word of God has been delivered in power, the result being the salvation of some nineteen souls. Night after night the Word went forth in power and blessing.

During the second week of the campaign a baptismal service was held, when eight candidates passed through the waters of baptism. At this service three souls found Christ as their Saviour, and later it was found necessary to have another baptismal service, at which five candidates were immersed. An aged sister, who for the past twenty-two years, had not been able to go to meetings on account of rheumatism, after being prayed for recently, found a great change, and was able to attend again.

The young people have been a great help during the campaign, in the singing of special hymns and pieces.

The open-air services at Trinity Square, St. Peter Port, are still going strong, and people come there eager to know more about the living God.

THE UNEXPECTED

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth." "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

It is said that "it is the unexpected that occurs." This is often so. It was so in the following cases:

A captain was standing on the top of his cabin stairs taking an observation. He slipped and fell backward, injured his head and died without gaining consciousness.

A doctor went to bed apparently well at night, in the morning he was dead.

A gentleman and his wife went out for a drive. Three hours later they were lying dead.

A number of friends left town by train. Two hours later twenty of them were in eternity.

A workman kissed his children as he went to work in the morning. At noon he was brought home dead.

A crowd of people were in a theatre. It took fire. One hundred and fifty were burned to death.

A wall fell and five men were killed on the spot.

A horse ran away and a bright and happy girl, ap-

parently with long life before her, was killed within a few minutes after leaving home.

Eight hundred people went to board a vessel one morning. Before night they were filling watery graves.

I received a letter referring to one of the truest and most faithful men I have ever known. The writer said that he was in his office till ten o'clock on Monday night. After coming home he wrote a little, went to bed and died at four o'clock in the morning.

Reader, may not death come to you as suddenly, and as unexpectedly as it came to these? What will be the result if it does? Suddenly or not, it will come soon. How will you use the little time between this and then?

"What would happen if the chain broke?" asked a nervous lady of the guard on a steep mountain railway in France. "We have a strong brake," was the reply, "which would at once bring us to a standstill." "But what would happen if the brake failed?" insisted the lady. "That, madam," answered the guard, "would depend on what your past life had been."

"Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isaiah lv. 6).



Will you help?

Foursquare Revivalism at Home and Abroad

An Appeal by Principal GEORGE JEFFREYS

Will you help to spread the glorious Foursquare Gospel in this and other lands? Never was the need greater. Doors are opening on every hand. Thousands are crying for a visitation of Holy Ghost Revival. Some churches are meeting in heavily rented halls and are unable to erect a building of their own owing to overwhelming unemployment. We appeal for help to erect these buildings, and so save the rents for opening up in new districts. We appeal for help to enable us to send out Foursquare Gospel literature and evangelists throughout this and other lands, and thus hasten a world-wide revival. Pray about it, and then fill in the amounts of your gifts on the envelopes above, and the following particulars below:

M..... Total enclosed £ : :

(Please state whether Mr., Mrs., or Miss)

Address.....

Please tear off and post to the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.

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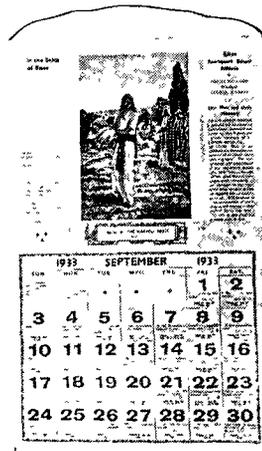
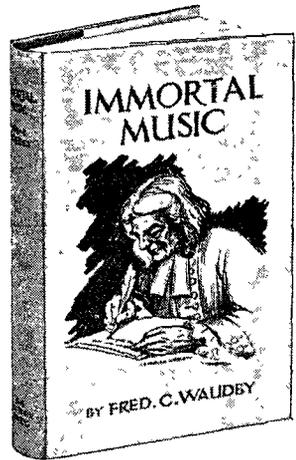
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