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# THE INCOMPARABLE CHRIST (see page 81)

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

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PER ANNUM, POST FREE.

# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 6

FEBRUARY 10, 1933

Twopence

## God Moving in Aberdeen

OVER 100 SOULS SAVED

SEVERAL TESTIFY TO HEALING

To see Aberdonians clapping their hands and waving their hymn sheets as they sing inspiring Elim choruses is something new to this conservative city. Wholehearted devotion on the part of those who attend the revival services is manifested and an atmosphere of deep religious fervour prevails. Well over one hundred have publicly decided for Christ and several have testified to bodily healing. Meeting after meeting the people sit enthralled under the ministry of the Word, and the Foursquare Gospel Truth as propounded by Principal George Jeffreys is being received with evident delight. Diligent searching of the Bible is one of the results of the campaign and this distinctive message is being considered from every angle. As usual the young people are being attracted to the services and are rallying around the Foursquare banner. The congregations are representative of all stations in life who have thrown themselves without reserve into the revival meetings.



SAVIOUR

"I am come that they might have life."

John X. 10.



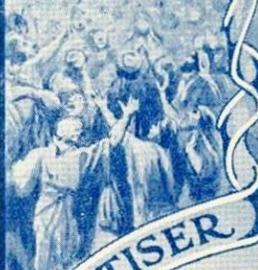
HEALER



COMING KING

"I will come again."

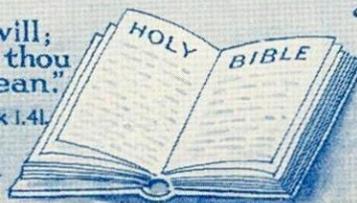
John XIV. 3.



BAPTISER



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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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.

February 10, 1933

No. 6

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PASTOR

# JAMES McWHIRTER

and Revival Party

continuing

# Revival & Healing

CAMPAIGN

in the

# Music Hall, Aberdeen

Week-nights (except Fridays) . . .	7.45
Sundays . . . . .	3 and 6.30
Wednesday afternoons . . . . .	3.0

## EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

# DEMONSTRATION

in the world-famous

## Royal Albert Hall

London

Three Great Meetings

when

Principal **GEORGE JEFFREYS**

will declare our stand for the

## SECOND ADVENT OF CHRIST

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

*The Principal will also officiate at the three ordinances.*

**MORNING** at 11; **DIVINE HEALING.** *The sick will be prayed for and anointed with oil (James v 14)*

**AFTERNOON** at 3; **COMMUNION SERVICE.** *The vast assembly partaking of the Lord's Supper*

**EVENING** at 6.30: **BAPTISMAL SERVICE** *churches passing through the waters of baptism*

## COME, JOIN THE TESTIMONY AND SHARE IN THE FESTIVAL!

# Principal GEORGE JEFFREYS

and Revival Party

at

# CAUX, SWITZERLAND

JUNE 10th until JUNE 18th, for

## Foursquare Gospel Convention

See particulars in Editorial Note on p. 88 of this 'Evangel'

### WATCH THESE DATES

**BELFAST.** Commencing Feb. 12 Elim Tabernacle, Saunders Street. Campaign by Pastor W. J. Martin.

**GLAPHAM.** Feb 9—March 30. Elim Tabernacle, Park Crescent. Every Thursday at 7.30. Bible studies in the Book of Acts by Principal P. G. Parker.

**COLCHESTER.** Feb. 8. Co-operative Hall, Long Wyrce Street Essex Elim Churches Convention 3 and 7 p.m. Speakers: Pastors H. Mason, A. S. Gaunt, Wright, and J. Woodhead.

**COULSDON.** Feb. 15—March 22 Elim Tabernacle, Chipstead Valley Road. Every Wednesday at 7.30. Bible School Lectures by Principal P. G. Parker.

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

**MILLISLE, Co. Down.** Commencing Feb. 5. Special Gospel Mission by Pastor F. J. Slemming.

**SALISBURY.** Commencing Feb. 5. Elim Tabernacle, City Hall, Scotts Lane. Campaign by Miss Linton.

**WOOLWICH.** Feb. 11 and 12. Invicta Hall, Crescent Road, corner of Burrage Road (Buses 53, 54, 153, 289). Special opening services. Saturday at 7.30, Pastors E. C. W. Boulton and J. Smith. Sunday at 6.30, London Crusader Choir.

# 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. 6

FEBRUARY 10, 1933

Fridays, Twopence

## The Incomparable Christ

By Rev. F. LINCICOME

**M**ORE than nineteen hundred years ago there was a Man born contrary to the laws of life. The Man lived in poverty, and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood. His life's work was confined to a country of insignificant size.

He possessed neither wealth nor influence. His relatives were inconspicuous, uninfluential, and had neither training nor education.

In infancy He startled a king; in childhood He puzzled the doctors; in manhood He ruled the course of nature, walked upon billows as if pavements, and

### HUSHED THE SEA TO SLEEP.

He healed the multitudes without medicine, and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined.

He never founded a college, but all the schools put together cannot boast of having as many students.

He never practised medicine, and yet He has healed more broken hearts than all the doctors far and near.

He never marshalled an army, nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and Lamb of the zoological kingdom.

He is the Revealer of the snares that lurk in the darkness; the Rebuker of every evil thing that prowls by night; the Quickener of all that is wholesome; the Adorner of all that is beautiful; the Reconciler of all that is contradictory; the Harmoniser of all discords; the Healer of all diseases, and the Saviour of all mankind.

He fills the pages of theology and hymnology. Every prayer that goes up to God goes up in His Name, and is asked to be granted for His sake.

Every seventh day the wheels of commerce cease turning and multitudes wend their way to worshipping assemblies to pay-homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but

### THE NAME OF THIS MAN

abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still lives. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ.

This Man, as you know, was Jesus Christ, our Lord and Saviour.

It was one great leap from the throne of God to a manger in a stable; from the top of glory to the bottom of humiliation; from the bosom of God to the breast of a woman; from prominence to obscurity; from infinite riches to abject poverty; from a son to a servant. For He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

He put on humanity that we might put on divinity. He became the Son of man that we might become the sons of God.

To get a proper appreciation of His condescension, we must look at Him in His pristine condition—heaven. Heaven—with its sun-kissed hills, jewelled walls, harps of gold, ravishing songs of angels, and deathless atmosphere. Heaven—where decay never gnaws at fadeless beauty, where Time never writes a wrinkle, and where death never digs a grave. Heaven—where a frost has never chilled the air, where gales never blow, where rivers never freeze over, and where the flowers never fade. Heaven—where the walls are made of jasper, gates set with pearls, and the streets paved with gold. Heaven—where they never telephone

for the doctor, for no one ever falls sick, where they never call for the undertaker, for no one ever dies. A death has never been known there in the memory of the oldest inhabitant of that great city.

A *crêpe* has never been seen fluttering from the door knob: the hearse has never been seen heading the sad journey to the graveyard, for there are no graveyards on the hillsides of Glory. Heaven—where the brightest of intelligences cannot define sickness, sorrow or death, for such words are not in heaven's vocabulary.

Listen! Profound silence in heaven for the space of one half hour. What is it all about? It is the Trinity in conference over

### THE SALVATION OF THE LOST.

Look at Jesus as He steps forth and voluntarily says, "I will go."

See Him start for the outer gate and look over the battlements of heaven on a sin-captured, Devil-enslaved world. See Him turn and take one good long look at His heavenly home. Hear Him say, "Good-bye throne, goodbye temples, goodbye angels," and then leap out of a bright and starry heaven into a dark and gloomy world.

How must the angels have felt when told that He who threw into space racing planets, whirling worlds, and luminous suns; who created a world with its wonders of animal life, beauty of flowers, majesty of rippling rills, glassy seas and lofty mountains; that He who placed the twinkle in the stars, the sparkle in the planets, and the blaze in the sun, was going to lay aside His purple robe for a peasant's gown; that the Infinite was going to become an infant, and that He upon whose shoulders the universe hangs was to become so helpless as to hang at a woman's breast.

Condescension! He was rich, but for our sakes became poor. How poor? Ask Mary, His mother. Ask the camel drivers. Ask the wise men who travelled from the distant East to present to Him their gifts.

Examine the records of real estate, and see how many farms and city blocks He owned. He did not own the boat in which He cruised the lake; nor the beast upon which He rode; nor the cradle in which He slept; nor the grave in which He was buried.

He cruised the lake in another man's boat; He rode on another man's beast; He slept in another man's cradle, and was buried in another man's mausoleum.

He rode on no express trains. He ever walked over the rough hills of Judæa on errands of mercy.

He was poor, for on one occasion He saw the birds flying and the foxes running and said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." If He had a purse it was always empty, for once He needed only a small amount to pay His taxes, and had to perform a miracle to get it. He was poor in the estimation of the more prosperous classes of His day. I can only think of two well-to-do people who espoused His cause while He lived.

When He died few people mourned, but black *crêpe* was hung over the sun.

When He died the world rushed in to take an in-

ventory of His stock and all they found in His possession were clothes He wore by day and slept in by night. He came to His own, but His own received Him not. Every door was closed against Him but a stable door.

Behold Him, the first night out of heaven, lying on

### A BED OF STRAW.

He had a purpose and it was a stupendous one. It was purposed in the mind of God before the foundation of the world.

Before the mudsills of the earth were laid: before He had stretched out the heavens like a scroll, or scooped out the valleys, or piled up the mountains, or carpeted the earth with verdant green, or laced it with running brooks and flowing rivers: before He had set the furnace of the sun on fire, or called the queen of night into her orbit, or set the stars to dancing in the heavens, or the sons of God to shouting for joy—Redemption was accomplished.

The method Christ used in accomplishing His purpose was a novel one. He did not employ the printing press to create public sentiment in His favour. He did not organise a new political party to lift Him by its vote into prominence. He did not amass a strong army and hurl it against a weaker one. In accomplishing His purpose He did not rely on force as did Napoleon, Cæsar, Cromwell, and Alexander. In accomplishing His purpose He did not rely on organisation, civilisation, cultivation, education, nor reformation. He relied upon one intangible thing, namely, the Truth.

In coming to this world He had but one objective. He did not come to save us from sorrow, for He was

### A MAN OF SORROWS,

and acquainted with grief. He did not come to preach, nor teach, nor to heal. He did not come to save us from temptation, for He was tempted in all points like as we are. He did not come to whitewash us, but to wash us white; nor to repair, but to replace. Repaired goods are secondhand goods and Christ is not in the secondhand business. He did not come to put a new patch on an old garment, for Christianity is a sworn foe to patchwork. Nor did He come to deal with our wrongdoing, but rather to deal with our wrong-being.

He came to deal with the thing that blights homes, breaks hearts, and digs graves. He came to deal with the thing that insulted God, that killed the prophets, that robbed heaven, and made hell the high capital of the universe.

He came to transform us from the sensual to the spiritual by slaying the hereditary proneness to evil. His purpose in coming is set forth in the following Scriptures: "I am come that they might have Life, and that they might have it more abundantly." "For this purpose the Son of God was manifested, that He might destroy the works of the Devil,"

**Remember the Day of Prayer  
on February 14th**

# The World's Next Great Event

## III.—The Expectation of Christ's Coming (*concluded*)

By GWILYM I. FRANCIS (Swansea)

**A**NOTHER important characteristic of the ready believer is one of real activity. Whilst we are constantly waiting and diligently watching, we are also called to be actively engaged in witnessing for Christ. "Blessed is that servant, whom his Lord when He cometh shall find so doing" (Matt. xxiv. 46).

Let us address to ourselves the important question: "Am I faithfully witnessing for Christ?"

The three most important ways in which we can all witness for Christ are (a) in our word; (b) in our work; (c) in our walk.

### (a) *In our word.*

One of the first things a physician asks of a patient is: "Let me see your tongue," which often denotes that person's physical condition. Likewise, the state and condition of the believer spiritually is generally indicated by his conversation and words. This is very clearly and strongly implied by

#### THE APOSTLE PETER

in the words: "What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God" (II. Peter iii, 11, 12; also I. Peter i. 15, ii. 12).

Let each believer ask himself: "What is the absorbing topic of my conversation?" Am I more engrossed in speaking about my home, my family, my business, or about myself or others, than speaking about Christ to others? Am I engaged in discussing or disputing the various themes of the Bible, at the expense of the time which should be occupied in persuading others to come to the Saviour? The Lord is at hand; your opportunities for speaking to perishing souls about their lost state and their eternal destruction, will soon be gone for ever. Are you a faithful, or are you an unfaithful witness for Christ?

Of the saintly Fenelon it is said, that no man could be in his presence two hours without desiring to become a Christian.

The time is short, Christ is at hand; therefore,

Tell the world that you have found a precious Saviour!  
Tell the world that there is healing in His Name!  
Let them know that He can fill you with His Spirit;  
But best of all, that He is coming back again.

### (b) *In our work.*

What an incentive to the faithful discharging of our

#### CHRISTIAN DUTIES

does this glorious truth and hope become. It is very significant that most of the parables of our Lord had to do with His coming again, and it is a striking fact that more than half of these parables are concerned with Christian stewardship. To all God's people talents and powers varying in degree and number have been committed, for the employment of which they will have to answer when Christ returns (II. Cor.

v. 10). To some it may be personal work, to others public work; and to others it may be private work, such as being constantly engaged in prayer on behalf of God's work in this and other lands; or it may be that God has prospered you in order that you may contribute of your substance to the maintenance of His work; whether it is in sight or out of sight, whether it is or it is not acknowledged—it may be unknown to man; whether we are called to give of our tithe, time, or talent, the important question is, "Are we constantly and conscientiously performing the task or the duty which God has allotted to us?" Of Mary it is recorded: "She hath done what she could." Have you? The Master's "Well done" is addressed, not to the servant who has been most successful, but to the one who has been most faithful (Matt. xxv. 19-30).

A potter was working at his wheel. An onlooker, watching him, remarked, "The leg you use must grow very tired." "No, it's the leg that does nothing that gets tired," was his instant reply.

Therefore, to be actively engaged in your allotted section of God's work is a great stimulus to watchfulness and true vigilance for the coming of our Lord.

### (c) *In our walk.*

The truth of the second coming of Christ is undoubtedly the most practical doctrine in the Christian faith, and a powerful incentive to holiness of life and walk. In the New Testament, we find that the truths of the Second Advent and the

#### HOLINESS OF THE BELIEVER

are so closely associated that they are often included in the same text, and always in the context (see Matt. xxiv. 44; Luke xxi. 36; Rom. xiii. 12; I. Cor. i. 8; Eph. iv. 30, 31; Phil. i. 10; I. Thess. iii. 13, v. 23; I. Tim. vi. 14; Titus ii. 12-14; II. Peter iii. 14; I. John iii. 3; Rev. xvi. 15, xxii. 7, 10-12, etc.).

To the sinner, the truth of the Second Advent means life; to the believer it means abundant life; it is not merely a question of conversion, but also includes consecration; it does not only produce life, but it is a message which also purifies life. The beloved apostle lays special emphasis upon this fact in the words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (I. John iii. 2, 3).

Therefore, the all-important question to you is, How does the message of the Second Advent affect your life and your witness for Christ?

Dr. A. T. O. Rear writes, "The world hears about Jesus, but sees us; victorious living on our part does more to convince the world of righteousness than all the eloquent preaching of the evangelists," and he



# The Lamb of God

J. H. B.  
UNISON, OR SOLO.

J. HOWARD BARNES.

1. On Cal-v'ry's cru-el cross My Sa-viour died; . . . . A cleansing  
 2. Who hath be-liev'd Thy word, O Lamb of God? . . . . To whom hath  
 3. See now His dy-ing form! His groanings hear! . . . . Is there no  
 4. On Him my grief and pain Were sure-ly laid, . . . . His stripes have

stream flow'd from His wounded side, His hands, His feet were pierc'd—They speak for  
 been revealed Thy precious blood? Will mankind ne-ver prove The cleansing  
 come-i-ness Or beau-ty there? Is still His precious cross, Like root from  
 heal'd my soul, My peace have made. Now in His will I stand, And joy to

me; . . . . The pre-cious blood Heshed Now cleanseth me. . . .  
 stream. . . . Which Thou, in Thy great love, Hast shed for them? . . .  
 earth. . . . Count-ed by thee as dross, Of lit-tle worth? . . .  
 be . . . . His child, and fol-low where He lead-eth me. . . .

CHORUS

O Lamb of Cal - va - ry, Pre-cious Thou art; Thy blood now

cleanseth me, Thro' ev-ry part . . . . No more I blush in shame To own Thee

God, Nor shun to loud proclaim The cleansing blood. . . . .  
 The cleansing blood.

The Elim Sunday School Anniversary hymn which was to have appeared this week has been unavoidably held over until next week.

# Bible Study Helps

A MEDITATION.  
(Psalm lxxv.)

## I. Prologue.

1. Praise belongs to God (v. 1).
2. God is supreme (v. 2).

## II. God's Great Grace.

- A. Towards Men.
1. Hearing their prayers (v. 2).
  2. Forgiving their sins (v. 3).
  3. Inviting them to His home (v. 4).
  4. Satisfying their longings (v. 4).
  5. Shewing His majesty (v. 5).
- B. Towards Nature (for man's sake).
1. In the mountains (v. 6).
  2. On the seas (v. 7).
  3. In the morning and evening (v. 8).
  4. By the showers (v. 9).
  5. By the crops (v. 9).
  6. On the farms (vv. 10-13).
  7. On the hills (v. 12).

## III. Personal Application.

1. Man's attitude towards God.
2. Man's gratitude to God.

## THE EFFECT OF RIGHTEOUSNESS.

And the effect of righteousness quietness and assurance for ever.—Isaiah xxxii. 17b.

Introduction: Righteousness not of ourselves, but "in Him" we enjoy "the effect of righteousness."

### I. The Meaning of Assurance.

- Definition of term.
1. Full conviction.
  2. Full conviction of salvation.
  3. Full conviction of security.

### II. The Ministry of Assurance.

1. Eternal.
2. Effectual in the crises of life.
3. Available to all.

### III. The Means of Assurance.

1. Faith in Christ.
2. Understanding of Christ's work of redemption.
3. Yielding to Christ.

## WHAT THE BIBLE DOES.

The Bible is spoken of as God's seed (Luke viii. 11; James i. 21).

1. We are **born** of the Word (I. Peter i. 23).
2. We **grow** by the Word (I. Peter iii. 2).
3. We are **cleansed** by the Word (John xv 3).
4. We are **sanctified** by the Word (John xvii. 17).
5. We are **protected** by the Word (Eph. vi. 17).
6. We are **edified** by the Word (Acts xx. 32).
7. We are **illuminated** by the Word (Psalm cxix. 105).
8. We are **converted** by the Word (Psalm xix. 11).
9. We are **satisfied** with the Word (Psalm cxix. 103).

# Prayer—Answerable and Unanswerable

By Rev. CORNELIUS D. MAYHEW

**P**RAYER is the heart's desire, mirrored in words, and we can only pray for that which has become to us a habit of thought. Fleeting and passing thoughts may be expressed in words of petition to God, but they are not true prayer.

Prayer is the expression of the soul, and not excitement of heart. It is the conviction of the soul that God desires the petition and will answer it. Prayer is not perambulation through the provinces of God's providences, but practical participation in God's plenteous promises.

How often are we mistaken in our petitions, as were the disciples. They desired the primacy of heaven. Their eyes had seen tangible things. Their ears had heard of a kingdom. And they sought for that kingdom, which, to them, was a kingdom founded upon free loaves and fishes. They were mistaken in their prayers.

Firstly: Note that some prayers are unanswerable. Jesus had said, "And greater things than these shall ye do." But they understood not the spirit of "these things." He had meant for His Father's glory. They thought it was to be for their own. They wanted power to call down fire upon their opponents, as Elijah had done of old. But their desire was not granted. Paul had desired the removal of the thorn in the flesh; it was not granted. James most definitely stated: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

## MOSES STRIKES THE ROCK

in Meribah, and says: "Must we bring water out of this rock?" And when he desires of God that he might enter the holy land of promise, his oft-repeated desire is denied him.

Secondly: Note that true prayer is always answered. True prayer throbs with energy, is instinct with life, is saturated with sanctity, not sanctimony, and is fired by hope. Demosthenes was once asked to plead a cause. His interviewer told the story listlessly, and Demosthenes heard him without attention. The man then cried, most intensely: "Sir, it is the truth I am telling you." "Ah," was the reply, "now I believe you."

Some say prayer is difficult, and that public prayer, to them, is impossible. Faber said: "Prayer is incredibly easy." Both ideas are correct and equally true. It is all a matter of viewpoint. If prayer is to be confined to set times and phrases, then it will be difficult. But, if in the spirit of Paul, when he writes his injunction, "Pray without ceasing," we learn to make life a prayer, then, with Faber, it is incredibly easy. Every time, place, and posture is fitting. In no place shall we be unable to supplicate God's mercy-seat.

Talent is not needed; eloquence is out of place; dignity is no recommendation. Thought is as quick as lightning, and as quickly as lightning can it multiply prayer. Our actions can be prayers; our sufferings can be the very gate of heaven to our souls.

When prayers mount on wings of fervour to God.

answers come as quickly as lightning from God. Bishop Hall had some quaint sayings concerning prayer. He says: "The thing that matters is

## NOT THE ARITHMETIC

of our prayers, which are many. Not the rhetoric, however eloquent. Not the geometry, however long. Not the music, however sweet our voice. Not the logic, however argumentative. Not the method, however orderly. Not the divinity, however good the doctrine." God cares for none of these things. Prayers are to be from a humble and contrite heart, and in the name of Jesus.

What prayers would be uttered if we really told God the truth! Beecher said: "Our prayers would be like this: 'O God, I helped a poor wretch of Thine to-day. He was a miserable, unwashed brat, and I gave him sixpence, for which I have been miserable ever since.' Or they would be like this: 'O Lord, I have signed those articles of faith, and, being a church member, I must shew some sort of respectability. And it makes me feel very awkward at the dance and theatre, lest I am caught there by someone who knows my profession. I lose a great deal of enjoyment through it, but I mean to stick to it, as I suppose there is no other way to heaven.'"

Prayers, to be answered, must be "in the Name of Jesus"; that is, through the mediation of Jesus. He and God are one. If it is "in the Name" it must also be "in the Spirit." And "in the Spirit" means according to God's most holy will. May we ask anything, and see prayer answered? May we ask for fire to destroy our enemies? May we strike people dead? May we cut off the ear of the high priest's servant? Yes, most certainly, if we are quite sure that it is in accord with the Spirit of Jesus.

Bring large petitions and He will answer, if they are asked "in His Name." The hall mark of true prayer is—Love to Jesus. The moral condition of answered prayer is—Obedience to Jesus. The efficacy of prayer is—Fellowship with Jesus. Obedience is the necessary fruit of love, and the pre-requisite of true and prevailing prayer.

## Dropping the Burden

A negro, carrying a bag of potatoes on his back, was asked by a sceptic:

"How do you know you are saved?"

The negro took a few steps and then dropped the bag. Then he said:

"How do I know I have dropped the bag? I have not looked round."

"No," replied the man. "You can tell by the lessening of the weight."

"Yes," went on the negro, "that is how I know I am saved. I have lost the guilty feeling of sin and sorrow, and have found peace and satisfaction in my Lord and Saviour."

# FAMILY ALTAR



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

**Sunday, Feb. 12th.** II. Sam. xiv. 12-24.

"Yet doth He [God] devise means that His banished be not expelled from Him" (verse 14).

David, with a father's heart, was glad to devise means whereby his banished son should be brought back. David was in a difficult position. In bringing home Absalom, ideally it was necessary to satisfy his own sense of right and justice, and also that of the nation. In addition it was necessary to act toward Absalom in such a way that he would respect his father's forgiveness and not count it sentimental weakness. Whether David succeeded in so doing is doubtful. But our heavenly Father in devising a means whereby His banished are brought back to Himself has completely succeeded. The Cross is the method God has used in bringing His banished home. Yet the Cross proves that God hates sin. It further proves to all created beings that God is righteous. It still further impresses the evil of wickedness upon the sinner. Yet, at the same time, it provides the way home for the prodigal. God has indeed devised a perfect means whereby His banished are not expelled from Him.

**Monday, Feb. 13th.** II. Sam. xiv. 25-33.

"Absalom dwelt two full years in Jerusalem, and saw not the king's face" (verse 28).

The imperfection of David's method in bringing Absalom back is seen in the fact that although Absalom was back in Jerusalem yet for two years he did not see the king's face. David's forgiveness was an incomplete one. But God's forgiveness is complete. The moment we accept the One who was banished in order that we might not be banished—at that very moment we are restored to the king's presence. We are brought by faith inside the veil and dwell from that moment in the very presence of God. God has completely forgiven us. We can completely rejoice. We have been brought back to our Father and home. We should live as children who see the King's face. We do not have to knock timidly at heaven's gate every morning and wonder whether the King will favour us or not. By faith we dwell, not outside the gate, but inside the palace. We do not have to seek the King's presence. His presence is ours to enjoy continually.

**Tuesday, Feb. 14th.** II. Sam. xv. 1-15.

"Absalom stole the hearts of the men of Israel" (verse 6).

In stealing the hearts of the men of Israel from their rightful King David, Absalom is a type of the Devil. The Devil is always seeking to steal away our hearts from allegiance to Christ. He makes fair promises which he cannot fulfil. He promises life and gives death. He

promises knowledge, and gives the knowledge of evil only. He promises pleasure and gives lust. He promises place and power, and gives disgrace and captivity. He promises the throne, and gives the rubbish heap. The Devil's fair promises only appear fair for a season. Very quickly they are stripped of their tinsel. Broken homes, broken hearts, broken hopes, broken nerves are the final wages of those who yield to the Devil's guileful promises. Neither could the literal King David give Israel all they needed. But the David of our profession—the Lord Jesus Christ—makes promises which in their final fulfilment will be far more glorious than we have ever imagined.

**Wednesday, Feb. 15th.** II. Sam. xv. 19-31

"Zadok therefore and Abiathar carried the ark of God again to Jerusalem" (verse 29).

It was magnificent faith on the part of David to let that ark go back to Jerusalem. It was to him the symbol of the presence of God. That symbol, he knew, had its rightful place in Jerusalem. In faith the kingly exile let the ark go back because he believed that God could overrule every misfortune, and bring him back to the place of the ark in Jerusalem. David's faith was honoured. He was, at last, triumphantly brought back to the place of the ark. Opposition may for a time seem to bring defeat. But the man of faith is never finally defeated. In the midst of his apparent defeat he will get opportunities for the exercise of faith. If he takes advantage of those opportunities he will get back to the place of victory. Let us learn that the moments of our greatest misfortunes provide the moments for our greatest victories. Faith may retreat for a season, but it retreats in a circle and comes back to the place of victory again.

**Thursday, Feb. 16th.** II. Sam. xvi. 1-14.

"Shimei . . . threw stones at him" (verse 13).

Stones were being thrown at the man of faith. Yet David refused to throw stones back. Men and women of faith frequently have stones thrown at them. Not literal stones, but stones of criticism and gossip. Stone-throwing is an unpleasant business—let us be sure we do not throw stones back. Judas, no doubt, in his heart was always throwing stones at the Lord. No stone was ever thrown back. But one day Judas' stone travelled in a circle and came back and hit him a smashing blow. Stone-throwers finally succeed in hitting themselves. While others give themselves to stone-throwing let us give ourselves to prayer. Far more

things are wrought by prayer than by stones.

**Friday, Feb. 17th.** II. Sam. xvii. 1-14

"I will come upon him while he is weary and weak handed" (verse 2).

The counsel of Ahithophel regarding David is the counsel which the forces of evil employ in their battles against the forces of God. As individuals we are exposed to the attacks of Satan in our weariest and weakest moments. It was after the Lord had fasted forty days and was full of hunger that the Devil tempted him. Moments of physical weakness are moments of which Satan takes advantage. He flashes many forms of temptation into our tired minds. We are bewildered at the strength and variety of the attack. We are almost too tired to pray and too weak to think. David was saved by the intervention of the Lord. So shall we be. The weaker we are, the more trustful we should be. We are never too weak to trust. Weakness should not make us hopeless, because when we are helpless then the Lord will be our Helper. We may be too tired to pray and too tired to think, but we are never too tired to trust.

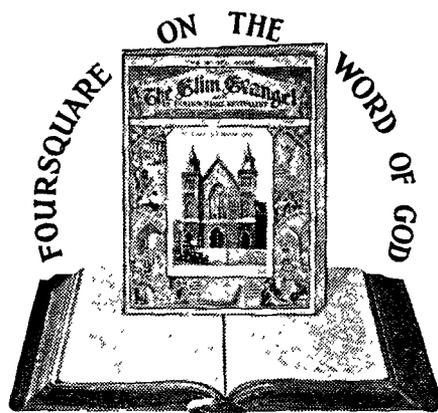
**Saturday, Feb. 18th.** II. Sam. xvii. 15-24.

"Lodge not . . . in the plains of the wilderness" (verse 16).

Vasts contrasts in circumstances can come to us all. David the King who knew the comforts of a palace bedroom was now not even allowed to lodge in the plains of the wilderness. Swift are the changes of circumstances that come upon us. The rich suddenly become poor. The healthy suddenly become ill. The situation of years suddenly becomes the dole. Amidst the upset of his life David never murmured. In fact David was a greater man of faith in the days of his adversity than in the days of prosperity. When sudden and painful changes come upon us then is the time to reveal our deepest character. If we praise and trust when we are passing through the dark valleys of life, we shall soon be permitted to praise and trust on the sun-kissed mountain tops of a glorious spiritual experience.

## Scientist believes Genesis

Professor Henri Devaux, of the Department of Sciences in the University of Bordeaux, is both biologist and creationist. In *Le Christianisme* he calls attention to the fact that in the thirty-one verses of the first chapter of Genesis the name of God is mentioned thirty-two times. No passage in Scripture mentions God so frequently in the same space. In contrast to this should be set the custom of scientists even when dealing with origins. Barely do they mention God, if ever. They move on the surface of things, dealing with second causes. The Bible goes back to the First Cause.



## EDITORIAL

### A Missionary Furlough.

WE mentioned in a recent editorial the patient and heroic work of our missionary brother, Pastor Cyril Taylor, at Ngoi-mani in the Belgian Congo, and recent issues of the *Evangel* have also carried accounts of the devoted work of Mrs. Taylor among the women of that region. We find that by an oversight we understated the period of Mr. Taylor's service in Africa. He and Mrs. Taylor have contributed a joint total of well over twenty years of work in that fever-stricken land without leaving it for furlough in England.

We believe that the many praying friends of these beloved labourers will like to know that a furlough to England is sought to be arranged for them as early as possible in the present year, if the financial requirement for this can be met, and we invite the co-operation of the Lord's stewards towards meeting the considerable cost of bringing our friends home to tell us in person of "the things which God hath wrought" among the black saints and sinners of Africa through their ministry.

Donations for this purpose may be addressed to the Foreign Missionary Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, S.W.4.

For years past calls for campaigns and preaching tours from the four quarters of the world have showered in upon the Principal, only to receive the usual reply which in substance is, "I believe God wants me in Great Britain at present." The Principal, however, feels that he should accept the Switzerland invitation this time. For a long while some of the faithful in that country have prayed and believed that God would guide him into their midst if only for a few days. The Convention will bring in saints from the countries around.

A hearty welcome is extended by the Conveners of the Convention to all those who desire to enjoy a happy holiday as well as spiritual fellowship at Caux. A very large and comfortable hotel has been taken over while the meetings are being held, the inclusive charge being 6.50 francs (about 7/6) per day, or 52 francs (about £3) for the whole period of nine days (Saturday to following Monday week). Further particulars regarding accommodation, etc., can be obtained from Mme. Cécile Caille, Chexbres, (Vaud), Switzerland. Enclose International Stamp Coupon for reply (obtainable at any P.O.).

### Echoes from the Sanctuary.

## RESERVED BLESSINGS

By Pastor E. C. W. BOULTON

*Thou hast kept the good wine until now.*—John ii 10.

**H**OW true this is of all life in God. He who walks with the Infinite is always moving on towards the Eternal Ocean. Life is constantly becoming bigger, deeper, richer, stronger; ever passing from the lesser to the greater; passing from one degree of maturity to another. And yet I oft-times imagine I have reached life's loftiest spiritual apex—that my horizon is incapable of expansion—that I have soared to the crowning summit of Christian experience—that I have plumbed the depths of the Divine. Ere my feet have barely touched the promised land, I have foolishly persuaded myself that I am already in possession of the whole domain, failing to realise that though I may be heir to all, yet I may actually possess but little of my inheritance.

And so Thou wouldst teach me that the latter end of the feast is the best. That Thy Hand reserves the best till the last. To-morrow's wine will be sweeter and richer than that of to-day. The stream which has its source in Thee is ever widening and deepening. Thou art shewing me the miracle of that which is ever at its best, and yet always growing better.

But why does Love delay the bestowal of the best? Why cannot my eager hands now grasp the precious cup of completion? Am I always to be content with that which is merely partial and preparatory?

O my soul, hast thou forgotten that even the Divine fulness is limited to human capacity? Couldst thou hold more than assuredly God would not withhold. He gives to the very uttermost, but only according to thy power to receive. It is because of thy spiritual development that to-day is larger and richer than yesterday. Let thy cry ascend unto the Lord:

"I break my heart to give Thee room  
And thus Thy greatness prove."

Hast thou considered the *exhaustlessness* of Love? Shall the thimble marvel because it cannot drain the ocean? or wouldst thou murmur because the ocean cannot be reduced to thy small capacity?

Wouldst thou be content with the Deity that could be compassed or fathomed by the finite? Wouldst thou worship at the altar of Him whom thou couldst exhaust? Soon wouldst thou seek satisfaction elsewhere if such were possible.

Is it not the absence of finality in experience that makes for that soul-enriching quest of the yet-to-be? There is always a still more glorious sunrise—the prospect of a new and more radiant dawn. Is not the appropriation of to-day's prize the realisation of yesterday's vision, and the pledge of to-morrow's fulfilment?

Blessed Master, Thou art teaching me these minor ministries of to-day, preparatory to those glorious millenniums of ministry in the hereafter. Thou art giving me the elementary scales now in preparation for my part in the great orchestra of Eternity.

Thrice blessed craving that Thou hast enthroned within me for Thyself.

"And deep we drink with sweet eternal thirst,  
With eyes for ever eager as at first,  
Yet ever satisfied."

# A Retrospect of Prophetic Fulfilment

By H. A. IRONSIDES

*Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning.—II. Peter iii. 3, 4.*

**W**E are undoubtedly living in the days of which Peter speaks. The voice of the scoffer, particularly in regard to the second coming of our Lord Jesus, is heard in the land. He insists that all things continue as they were from the beginning of the Creation. He is blind to the great changes taking place all about us, and he knows not that this is in exact accordance with the prophetic Word heralding

## THE COMING OF THE KING.

It is now just a little over a third of a century since the blessed hope of the Lord's return became a very real thing in my own life and testimony. For over thirty-three years it has been my privilege to go up and down through the land helping to sound out the midnight cry, "Behold, the Bridegroom cometh; go ye out to meet Him." But lately, while looking backward over this period of testimony, I have been amazed at the many evidences that the end-times are actually upon us. There are so many things predicted in the Scriptures as necessarily antedating the coming of the Lord to reign, that were all in the future a third of a century ago, and are now either altogether in the past as actually fulfilled, or else in process of fulfilment at this very time.

In connection with these events I want to make it very clear that I do not know of anything which must necessarily take place before the rapture of the Church. This aspect of our Lord's return may take place at any moment. But many of us who are acquainted with the prophetic plan know that before the appearing of the Lord in glory with all His saints, which takes place some years subsequent to the Rapture, there are many stirring events to take place, many remarkable prophecies to be fulfilled. Now if it can be shewn that many of these predictions are already fulfilled or being fulfilled, it will, I think, make it very evident that the coming of our Lord Jesus Christ and our gathering together to Him must be very close at hand. Since this event has to take place first, as the preparation for the glorious revelation of our Lord as King of kings, who can tell how soon we may hear the voice, the shout, the trump that shall summon us to meet Him in the air?

I cannot go into detail as I would wish, but I ask you to notice three lines of prophetic fulfilment, having to do particularly with the Jews, the Gentiles, and the people of God, the three classes into which the human race is divided, looking at it dispensationally.

Thirty-three years ago we saw from Scripture that when the Lord returns to set up His kingdom He will find the people of Israel a nation again, settled once more in their own land, apparently with a rebuilt temple, and the ancient ritual. A remnant of the nation will be converted and ready to receive the King when He appears; the rest will be given over to apostasy

and to the worship of the Beast and the Antichrist. Now observe, until 1896 there was no evidence whatsoever of anything like this taking place. Then, like the sounding of a silver trumpet, came the first Zionist proclamation. Theodore Herzl, like a modern Moses, lifted up his voice to summon the outcasts of Israel to return to Zion. But for years, in fact until 1914, to the rich Jews of Britain, France, and America, his was as the voice of one crying in the wilderness. Judging him as a fanatic, they looked with disdain on his attempt to revive the national spirit in Jewry and to turn the thoughts of Israel toward their ancient patrimony. But to the poor Jew of northern and central Europe suffering under the curse of anti-Semitism, the Zionist call came as the harbinger of a new day.

Throughout the years congress after congress was held; but so far as getting possession of the land was concerned, their hope proved abortive. Then, in 1914, came the Great War, the most awful catastrophe of the centuries. Month after month the dreadful conflict dragged on. Nation after nation was drawn into the fearful vortex and the end seemed farther and farther away. Many asked in unbelieving despair, "How can a good God permit such frightful carnage?" I do not pretend to be able to explain the secret workings of the government of God, but one thing stands out so markedly that every eye may see. The war dragged on until, on December 9th, 1917, the world was electrified by the report of the fall of Jerusalem. General Allenby had entered the sacred city, and

## THE TURK HAD SURRENDERED

without the firing of a shot. There are many remarkable providences in connection with that event which have often been dwelt upon by prophetic lecturers and which I need not reiterate here; but with the driving of the Turk from Palestine the end of the war drew on, and in exactly eleven months afterward, at the eleventh hour of the eleventh day of the eleventh month of 1918, the Armistice was signed. God had accomplished that which He set out to do; He had opened the way for the Nation of the Wandering Foot to return to Palestine. The British Government fulfilled the Balfour declaration in accordance with the promise made to Dr. Weizman, and Palestine was opened up as a national home for the Jew.

The events that have transpired since have been all in exact accord with the prophetic Word. In spite of various setbacks, considerably over one hundred thousand Jews have been added to the fifty thousand already in Palestine at the close of the War. You are all familiar with the way in which the waste places of Palestine are being reclaimed, Jewish colonies established, new cities built and old ones arising from

their ruined condition. Nor need we be surprised at the intense opposition of the Arab population. As of old Ishmael mocked when Isaac was weaned, so today the sons of Ishmael look on with anger as the sons of Isaac are coming into their own. Material changes, too, are taking place; for with the reafforestation of the mountains and the planting of millions of "strange slips" in exact accord with the prophetic Word, upon the hills and mountains, and in the valleys of Canaan, the latter rains, withheld for so many centuries, are returning to the land and the British Government is providing facilities for conserving the water and irrigating the desert land. The

#### RICHES OF THE DEAD SEA

are about to be converted into gold and silver for the rebuilding of the cities and villages of Immanuel's Land. How blind must be the scoffer who in the face of all this still exclaims, "Since the fathers fell asleep all things continue as they were"!

Another thing that was clearly revealed in the Word of God and which we accepted unquestioningly a third of a century ago, though we saw little evidence that we were drawing near to its fulfilment, was the statement in Romans xi., "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." The fulness of the Gentiles is clearly the completion of God's present work of grace among the Gentiles in taking out from them a people to the Name of the Lord Jesus, namely, the gathering out of the Church of this dispensation. When this great work is ended, God is to turn again to Israel and many among them will be enlightened. In view of this we might well expect to see a measure of awakening as the end draws near. What are the facts? Why, they are almost beyond belief. Since the Great War not only hundreds, nor yet thousands, but myriads of Jews have been turned to Christ. Particularly is this true in central Europe. But not only there, in other countries of the world the number of Jews accepting the Gospel message is phenomenal. Already the blindness is passing away. Many of the rabbis, too, are unconsciously preparing the people for the coming day, when they shall look upon Him whom they have pierced and shall mourn for Him as one mourns for his only son and as one that is in bitterness for his firstborn. The greatest minds in Jewry are speaking out with approval of the message and teaching of Jesus whom they themselves describe as "the fairest flower of Judaism." And in Denver, Colorado, lately a movement has been started by a Jewish lawyer looking toward the re-establishment of the Sanhedrin,

#### THE HIGH COUNCIL OF ISRAEL,

in order, first of all, to decide whether or not the Jews are guilty of rejecting and crucifying their Messiah. If Jesus was indeed the Messiah and they had part in His condemnation, the Jews are being called upon to confess their sin and repudiate the great transgression. There may not be so much to this as some Gentile Christians would hope, but it at least indicates the trend of things among God's ancient people to-day. The end is drawing on with

rapid pace and at any moment now the call may come for the Church to rise to meet her Lord in the air. Then the eyes of many in Israel will be opened and they will see from their own Scripture how they have fulfilled the words of the prophets in rejecting Jesus, and will bow in repentance at the feet of the Crucified. Then a fountain will be opened to the house of David and to the inhabitants of Jerusalem for their sin and uncleanness. And so all Israel shall be saved. "They are not all Israel who are of Israel." The true Israel consists of those who accept the Lord Jesus as their Messiah. The rest will be destroyed in the judgments of the Great Tribulation.

Now let us look at the second line of fulfilment, which has to do particularly with the Gentile nations. Thirty-three years ago the prophetic Word made clear the fact that there never could be more than four great world empires until the coming of Him whose right it is to reign. But these empires had already run their course and passed off the scene. Babylon, Medo-Persia, Greece and Rome had risen one after the other, flourished for a time, subjugated the whole civilized world and held the Barbarians in check, and then perished in their own corruption. But the Scripture of the prophets plainly foretold that in the last days the fourth of these empires, the Roman, would be revived.

#### THE FIRST EVIDENCE

of this would be seen in the coming into view of the feet of the great colossus of Daniel ii. composed of iron mingled with miry clay. The iron stands for imperial power; the miry clay, for social democracy. More and more this condition of things prevails in Europe and the land where the Roman Empire once held sway. The great problem of statesmen to-day is so to conciliate the populace as to preserve something of the ancient autocracy while yet hearkening to the demands of the people. Following this condition of things, we learn, both from Daniel ii. and vii., and Revelation xiii., xvii., that there will be ten kingdoms on the ground of the old Roman Empire, which will be banded together in the last days in a great offensive and defensive confederation, a league of nations recognising one man as supreme arbiter of the Roman world. As I look back through the years I can well recall how often, when teaching along these lines, I felt somewhat embarrassed as I noticed the unbelieving expression upon the faces of my hearers. To many, the thought of a revived Roman Empire and of such a league of nations as this, was utterly absurd. They could not conceive of its ever coming to pass. But how different are conditions to-day! As a result of the Great War there has come the League of Nations, which undoubtedly will soon give place to another. The present League is not the infernal combination of the last days with its utter independence of God. But it is easy to see how the one may almost imperceptibly glide into the other.

And then in regard to the revival of the Roman Empire, think of the remarkable things that have transpired in the Mediterranean countries in the last ten years. Without venturing any prediction as to what part that strange and complex character,

**BENITO MUSSOLINI,**

may play in the coming days, he is already accomplishing much to suggest that he was providentially permitted to attain his high office in order to pave the way for the very conditions predicted in Scripture. A few years ago he stood before the world as a red socialist seeking to dethrone kings and overthrow existing governments. He was an avowed atheist, the son of a blacksmith, who declared himself opposed to all authority of either Church or State. Then came the fall of the Italian premier and, to the amazement of the world, the blacksmith's son was summoned to the Quirinal and the premiership offered to him. Not only did he accept it but he took about thirty other portfolios also. All the higher offices were headed up in him. Overnight he disavowed his socialistic principles and became the advocate and exponent of a new despotism such as would have seemed impossible of execution a few years ago. Repudiating his former atheism, he professed himself a devout son of the Catholic Church and astonished his followers by kneeling for hours in prayer before the image of his patron saint. His bombastic utterances, backed up by tremendous ability to perform, have astonished the world. He declares himself the man of destiny, chosen to revive the Roman Empire, and restore it to its pristine glory. The Mediterranean, he declares, shall yet become a Roman lake surrounded by nations in alliance with Italy. His grandiose plans move on to fulfilment in spite of all opposition. Already at least six powers are in alliance with Italy, and the matter of the remaining ones going into the confederation seems to be just a question of time. If the Church was taken out of this scene to-morrow, how rapidly would events be headed up in exact accordance with the prophetic Word!

The conditions, too, which will prevail at the end-times—I mean the moral and spiritual conditions—are already well advanced. Everywhere the civilised world is

**THROWING OFF ALLEGIANCE**

to the Word of God, and repudiating its system of morals and religion. The days of Noah and the conditions of Sodom are being duplicated throughout the world to-day. Who can doubt but that the next great event which will startle a godless world and arouse a sleeping Church, will be the summons for His own to meet the Lord in the air?

Then consider another recent development in the light of prophecy. According to Revelation xvii., the Roman Church has still a large part to play in the events of the nations; for when the Roman Empire is revived, Babylon the Great, this evil apostate system, is seen clothed in purple and scarlet, riding the Beast. That is, the Papacy is yet to be recognised as the state church of the Roman Empire, and this in spite of the fact that nation after nation has cast off her yoke during the last few centuries. For half a century the Pope has been known as the "prisoner of the Vatican." From the days of Garibaldi to those of Mussolini, the Roman Church and the Italian Government have been at enmity. But, lo and behold, Mussolini speaks and the Pope listens,

and in a very brief period a *rapprochement* is brought about between the Vatican and the Quirinal. The Pope becomes King of Vatican City, and thus the Papacy dons the royal purple again as well as the ecclesiastical scarlet which it has worn so long. Everything is now in readiness for the Woman to spring into the saddle when the Beast comes up out of the bottomless pit. That is, when the Roman Empire is actually revived by Satanic power.

And now in closing let me speak of conditions in the Church of God. The liberal system of theology is permeating all our great denominations and has its seat in most of

**OUR SEMINARIES OF LEARNING,**

and the truth for which our fathers died is being unblushingly denied and flagrantly rejected all about us. The apostasy has evidently set in for good; that apostasy that is to culminate in the Antichrist; the Man of Sin, of II. Thessalonians ii.; the defication of humanity. God is being dethroned in order that man may take His seat, but "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Given another one-half century of such rapid downgrade teaching as we have known for the last thirty-three years, one may well ask the question, "When the Son of man cometh, shall He find faith on the earth?"

But, blessed be God, there is another side to the picture, and if iniquity abounds and the love of many waxes cold, there is on the other hand increasing devotion on the part of many intelligent believers. The "blessed hope" is burning more brightly than ever in the souls of real Christians, and the Word of God is being carried to the ends of the earth in exact accord with the declaration of the prophetic Word. As the end draws on we may expect to see greatly increasing missionary activity. And our Lord has declared this Gospel must first be preached in all the world for a witness, then shall the end come. I purposely omit the words, "of the kingdom"; they belong to Matthew, and it there refers clearly to the Kingdom proclamation in the days of the "great tribulation." But in Mark's Gospel the Spirit of God simply says, "The Gospel must first be preached among all nations," clearly implying that this would take place throughout the dispensation. And as the end draws on, the messengers of the Cross are pushing out into the most distant regions, so that to-day nearly every country in the world has been reached with the message. It is a witness testimony, and when the last has heard the Word, we may be sure the end is upon us. No one can tell when that moment may arrive, but even before that the Lord may descend for His Church, and the final witness testimony be completed by the men of Israel in "the time of Jacob's trouble."

**ANONYMOUS GIFTS.**

We gratefully acknowledge the following anonymous gifts from our readers:

To the Work in General: Aylesford, £1.  
 To Elim Foreign Missions: Exeter, £1; Carlisle member (five sovereigns), £6 15s.  
 To Mr. and Mrs. Mullan's home (destroyed by fire): Exeter, £1; Eastbourne sister, 5/-; Gibraltar, 5/-; Carlisle, £1.

## Striking Conversions

# A Deaf Mute Leads to Christ

**D**URING the preparation of this series of striking conversions we came across a remarkable account of conversion in the *War Cry*. The testimony is so remarkable and beautiful that we do not hesitate to give it in our present series. It was given at a great missionary meeting in Sweden, and is as follows:

"I got saved five weeks ago through the instrumentality of a deaf and dumb individual. He could not orally proclaim salvation to me, but he wrote a few words which in God's hand became the means of saving me. I happened to be at a railway station and was just at the point of boarding the train. I was ragged, dirty, and half-drunk. This deaf mute came up to me and wrote on a little piece of paper that he took out of his pocket the following words: 'Jesus is my Saviour. He helps me day by day. Read John iii. 16,' and thrust this note into my dirty pocket.

"I had just enough money on me to pay my rail-fare to the next station. It seemed as if I was hungrier and more miserable that night than ever before. I could not remember what it said in John iii. 16, and I was so weary and weak. But I had to find out what the words were. Going to a house I knocked, but before I had time to say what I wanted the woman who opened the door shouted: 'No beggars here!' I hurried to say: 'I am not begging, I only want to have a look at your Bible.' With a surprised air the woman banged the door in my face. I went to the next house, and was there allowed to borrow a Bible. I looked up the indicated verse and returned the Book. That night I lay in an old barn by the riverside, yet nevertheless it was the happiest night of my whole life.

"Again and again I read the slip of paper and thought about John iii. 16. And now I too have found salvation, and I can say with the deaf mute: 'Jesus is my Saviour, He helps me every day.'"

## The Devil-doctor's Deliverance

By GRACE CRAWFORD

**M**Y heart is all aglow to-day for I have just been visited by one of Christ's trophies in the Gospel, a former powerful devil-doctor, now living in the faith and fear of Christ; once hauling in big professional fees, now the humble servant of Jesus.

But before I tell you of his present service and his joy in it, let me begin where God the Holy Spirit began with this man, Musokantanda (which means, "The Land Burner").

He was startled by the turning to God first of his wife and then his daughter. Was he missing something in life? But surely not! Was he not

### THE GREAT "MEDICINE MAN"

of the district? He would cling to his ancestral *manga*, the witchcraft "medicines" and magical charms to ward off evil. One night, after setting his fishing nets in our lovely Lake Mweru, God visited him—whether in a dream or otherwise—he couldn't tell. First he saw all his precious *manga* ablaze, then a voice said, "See, your 'medicines' are burnt: now you alone remain to be burnt in like manner. Is your heart still with them?"

Early Sunday morning found him bringing in his nets and fish, but his thoughts were with his *manga*, and he hurriedly climbed the steep cliff to get back and see if really they were burnt. Passing through Luanaza and starting up the hill, there came a message to his heart, "Return, O Musokantanda, return that thou mayest believe!" He obeyed, and returning went into the Gospel service just beginning. I need not tell of the silent prayers ascending from the

surprised Christians for the notorious devil doctor in the audience. One vivid electrifying flash did it all. He saw Christ dying for him. Springing to his feet and raising his hands to heaven he exclaimed, "O Saviour mine, I believe!"

However, as the service continued great fears beset him. "But my *manga*! I dare not expose it, lest it requite me and I die." Then he consoled himself: "Well, the great thing is,

### I AM A BELIEVER NOW,

so what does it matter if I still keep it." But God said, "O foolish one, wouldest thou let two antagonistic forces drag thee in opposite directions? Know Christ only!" Silently he besought for power to withstand the evil influences striving against him, demanding the concealment of their arts.

And God in heaven heard the cry of His new-born babe. He sent a loving man home with him, who talked in glowing terms of his new possessions, of joy and peace and life eternal, (but never a suggestion of the dread *manga* in his hut!). 'Twas the "word fitly spoken." Could he longer fear? No! out came two covered baskets containing his diabolical decoctions and fetishes of great local value. Let the frenzied powers try their worst! Had not God already shewn him in the vision of the night how best to rid himself of his witchcraft wealth?

Hearing a noise in the village, out we hurried to see a strange open-air meeting, a dense crowd agog with excitement, and a blazing fire in the centre of the ring, then a lane forming in the throng—people shrinking back in abject fear as the "borderland pro-

professional" approached—fear lest the contents of the baskets he carried would in passing cast their evil spell upon them. Picture him standing there beside the fire, erect with solemn face, realising as we never could, the break he is making with the powers of the nether world, and from the clutch of "lying spirits," calling upon the fire to devour the old treasures of his craft, as he throws them in one by one. See, there goes

#### A WIZARD'S HORN

packed full of nameless accessories; now the claws of the lion that killed so many of their tribe, and worth a chief's ransom to his profession; now to the flames the powdered frontal bones of powerful enemies, a potent "drug" of marvellous life-sustaining property; now the deadly *bululu* of the crocodile, responsible for many a mysterious death. All the while his running commentary is full of rejoicing relief that God has saved him out of the devil's priesthood. Look, there go the teeth of a poisonous *mamba*, an infallible snake-charm this; now the *misansankuva* that can protect the wearer from lightning, (deeply rooted is the belief that this is a dragon that ranges the heavens with eyes of fire and descends only to kill). Now into the fire he tosses a certain eagle's claws, which if worn round the sufferer's neck, will cure him of the death-giving disease caused by its passing cry of "Ko! ko!" overhead. See, now there go tiny portions of the *mazombwe*, a rare weird insect of priceless magic; now more horns with their odious contents; now the amulets; and so on, and so on. Meanwhile he is earnestly exhorting the crowd to escape the other devouring fire which menaces all lovers of evil.

Thus did this brave man, not two hours old in the faith, sever himself from the devil's service, sacrificing his affluent living for Christ in

#### A REAL APOSTOLIC BLAZE.

Such desecration of their "medicines" stirred up all the "doctors" of the district, who swore to take his life with the very fetishes he had disowned. Confounded was the whole countryside when no ill befell him.

Months passed. Then his special call came. It was the Macedonian cry for help from the lips of his beloved *Konga Vantu* (Dan Crawford's native name), for a volunteer for a far-off district, lacking a single teacher of the Truth. His heart responded immediately. Off he went. This meant the tugging up by the roots all his local interests and Christian ties, the leaving of his house, his flourishing manioc fields, his fishing industry—indeed his precious all, to live among strangers, that he might tell them of Jesus and His love.

And has he regretted this second sacrifice? Could you but see his radiant face you would get your answer as he tells of the little Bible school built, and of the services conducted therein, and of all the children who are learning to read God's Word in their own tongue, and oh! joy beyond words, the salvation of the first four men and one woman. And listen too as he turns at the door, and with earnest entreaty, begs for your prayers in the white man's land, that the chiefs may "subject themselves to the Lord," and that "abundance of strength" may be granted him to work unceasingly for his Master.

## Concise Comments & Interesting Items

It is remarkable to see this sub-headline in a leading daily paper: "Palestine flowing in Work and Money." A place that flows in work and money very quickly flows in milk and honey. And such a land the Word of God declares that Palestine is intended to be. The article says:

"While the rest of the world groans under heavy taxation, millions of unemployed, and overloaded national Budgets, Palestine is in the happy position of being prosperous and free from unemployment."

It is one of the few countries with a balanced Budget. It has a balance of nearly a million pounds for improvements.

Concerning the imports and exports of Palestine the article says:

"Palestine has not yet been able to balance its imports and exports, but the so-called invisible exports, especially foreign Jewish investments in land and development schemes (notably orange groves) nearly rectify the adverse trade balance.

The influx of capital also keeps pace with Jewish immigration into Palestine, which now averages more than 1,000 persons monthly.

The majority of these immigrants are

without means, but are found work immediately on the plantations or in other agricultural schemes.

A building boom the like of which Palestine has not witnessed since 1925 is now being experienced. It is especially noticeable at Tel Aviv, the only completely Jewish town in the world. The rising standard of living of the Tel Aviv population—now estimated unofficially at more than 60,000—demands more rooms per family, and is causing a sensational increase in house building."

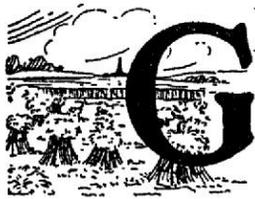
**No unemployment** is now known in Palestine. "No long queues of unemployed are to be seen in the towns. On the contrary, an acute shortage of hands is being experienced both for plantation and building work."

Five times as many Jews are being allowed to enter Palestine this year compared to last year. All this is wonderful news. The Jews are still in unbelief, but the land is being prepared for the time when they will be a nation born in a day.

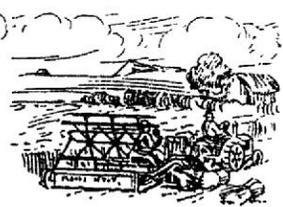
**Russia's position** is finely summarised in the following report:

"God must be out of Russia in five years." So reports the 'Literary Digest,' adding that the decree has been signed by Stalin. Quoting from the London

'Morning Post,' the account tells us that 'on May 1st, 1937, there must not remain on the territory of the U.S.S.R. (Union of Socialist Soviet Republics) a single house of prayer to God, and the very conception 'God' will be banished . . . as a revival of the Middle Ages which has served as an instrument for the oppression of the working masses.' The 'Digest' notes that the Soviet Government has destroyed unnumbered churches in its struggle against God, yet 'apparently the battle is far from won.' They now propose to 'suppress all religious schools and deprive all the "servitors of religious cults" of allowances of food and the necessities of life.' Here is a foregleam of the time, coming soon, when "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. xiii. 17). In the capitals of Russia all churches and prayer-houses must be closed by May 1st, 1934. The great cathedral of St. Isaac in Leningrad, built in the shape of a cross, has been converted into an atheist theatre. 'Reasonable unbelief' will be inculcated among the masses. It is all a startling fulfilment of the Second Psalm, predicting that 'the rulers take counsel together against the Lord, and against His anointed.'"



# GLEANINGS FROM FOURSQUARE FIELDS



Missionary Testimony—Intercession Rewarded.

## INCREASED ATTENDANCE.

**Gardiff** (Pastor J. R. Moore). Jesus Christ the same yesterday, and to-day, and for ever, is proving to the people here His almighty power, and fires of revival are already burning. In this new year God has graciously blessed and confirmed the preached Word by saving many souls.



Pastor  
J. R. Moore.

During the absence of Pastor Moore, Pastor Magee of Bath is conducting the services. It was with joy that the saints welcomed him once again into their midst at the Cory Memorial Hall, and much blessing is being experienced

under his faithful ministry.

It is good to report that the attendance is on the increase, and that at each Gospel service men and women are deciding for Christ. Following these services a short time has recently been given for personal testimony, and there is much rejoicing as young and old are quick to testify of the saving and keeping power of the Lord. We praise God for the large congregations attracted to the week-night meetings: the prayer meetings continue to be times of real intercession and praise, and the Bible readings prove that God is inspiring and using His servant to give forth the unsearchable riches of the Word, whereby God's people are edified and uplifted, and drawn closer to Him.

## GLEE SINGERS' VISIT.

**Hendon** (Pastor W. B. Kelly). On a recent Sunday evening the saints at Elim Tabernacle, Ravenshurst Avenue, were privileged to have a visit from the Gospel Glee Singers, of Ilford, this ministry in speech and song being much appreciated by the congregation. One of the party gave a message from Matthew xxvii. 36, "And sitting down they watched Him there." God honoured His Word in the restoration of a backslider. Praise the Lord!

What a testimony these young men are, to the saving and satisfying power of Jesus Christ. Consecrated to His service, they are being blessed, and made a blessing to others. May God continue to prosper and use their talents richly, is the prayer of the saints here.

## ANSWERED PRAYER.

**Grimsbey** (Pastor J. Kelly). God's presence is graciously manifest in all the services at the Elim Hall, Tunnard Street.

For many months much prayer has been offered on behalf of backsliders and several have again found peace in Christ. Souls are saved and the Lord's people give testimony of remarkable answers to prayer. An older brother gave his experience of having been saved twice when shipwrecked, and there seemed no possible way of escape. These and several other testimonies are given by those who have proved that God is all-sufficient. Many have received a touch of healing in their bodies. Prayer was recently made for a little girl who had been rushed to hospital seriously ill and unconscious. The Lord touched her, and within twenty-four hours after prayer had been offered, she was conscious and pronounced to be out of danger.

Mr. F. Shadlock preached at a recent Sunday service. The message convinced sinners, while encouraging the Lord's people. At the close of the service one young woman accepted Christ as her Saviour.

The Thursday evening Bible studies are of great interest, and all benefit through the teaching of the Word, the subject for the past few weeks having been The Holy Spirit.

## FRESH VISION.

**Birmingham, Sparkbrook** (Pastor A. S. Thorne). Since the old year ended and the new one commenced, hearts have been filled with praise to God for all His wondrous love and goodness, and an intensified desire to commit all to His service and keeping.

On a recent Sunday afternoon a time of real spiritual uplift was experienced at Highgate Park Baptist Church, Moseley Road, as Pastor Tweed, ministering the Word in the power of the Holy Spirit, wonderfully unfolded Jesus not only as the Man of Sorrows, but also of joy and gladness.

There was great rejoicing in the evening when, following a stirring message of grace and love given by Pastor Thorne, three precious souls passed from darkness into God's most marvellous light.

The ministry of Pastor Brewster on the following Sunday resulted in great blessing, his message on The Second Coming proving especially beneficial. Souls were saved and backsliders restored.

A fresh vision, an increased knowledge of the preciousness of Jesus, and a great restfulness of heart were obtained through an inspiring address given recently by the Rev. G. Lampard, based upon that beautiful scripture, "Behold, I stand at the door, and knock."

The saints do indeed praise God for answered prayer, and greatly rejoice in the prospect of soon having a Tabernacle of their own wherein to worship Him.

It is impossible fully to express the

wonderful way in which the Lord has blessed and helped forward the work of this assembly, the many manifestations of His power and presence, and the real progress which has been made in spite of great odds.

Glory to God! He is indeed proving faithful to His people, who continue to stand steadfastly on His promises.

## MEXICO AND THE GOSPEL.

**Exeter** (Pastor W. F. South). A large congregation gathered at the Druids' Hall, Exeter, to welcome Pastor and Mrs. George H. Thomas, Elim missionaries, who have just returned from Mexico, and who spoke on their experiences in that land. Pastor W. F. South presided.

Pastor Thomas remarked that the law in Mexico required all priests and ministers to be Mexican by birth and nationality, and for that reason missionary work in the land was very difficult. The Mexican people were very responsive to the Gospel, especially when it was proclaimed in all its fullness and purity. During his stay in Mexico he had under supervision a large group of Mexican young men and women, who studied in a Bible school to the end that they might go out as ministers of the Gospel among their own people. After completing the two years' course and passing the examinations, they would graduate from the Bible school, and then take charge of a church in a town or village where the Gospel had not been preached previously. In that way churches had been established in many places where previously there had been no witness of the Christian Gospel.

Mrs. Thomas also spoke concerning her work among the women of Mexico, and, in the course of the addresses, thrilling incidents were given concerning some of the converts, including ex-bandits, and a murderer.

## Higher Criticism.

A botanist found a beautiful plant by the wayside. He sat down to analyse it. He pulled it apart and examined every part under a microscope.

When he had finished he could tell you the colour of the flower, and its classification, the number of stamens and pistils and petals and bracts; but the life and the beauty and the fragrance were gone.

It is even thus that many treat the wondrous sayings of our Lord, and lose their life and power.



# ELIM CRUSADER PAGE



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



**Southampton.** On Wednesday, December 28th, the Southampton Crusaders had a time of rich fellowship together. Pastor Quest opened with a useful lecture on The Tabernacle, and it was indeed a source of great help to our studies. Then some forty friends took supper together.

We enjoyed the company of an old friend in Miss Linton, and a few friends from Barking. Soon the spirit of Christmas was in full swing, and all spent a very happy and enjoyable time of good fellowship together. After a few words of exhortation from Miss Linton and one or two Crusaders, we closed in prayer, and thus ended a very enjoyable and blessed time.—E.D.

**Aberfan.** Recent reports from this branch reveal that God's blessing is being made manifest amongst the young people. There is marked spiritual growth, and the spirit of separation from the world prevails.

**Wrenthorpe.** The young people's work continues to progress under the blessing of the Lord. The weekly programme for the Crusaders' gathering is full of gracious spiritual profit. The centre of interest is the precious Word of God, which always inspires those who dig into its depths.

### London Crusader Choir Visits Kingston-on-Thames.

A very happy evening was spent on Sunday, January 15th, when the London Crusader Choir again visited the church at Kingston. In spite of inclement weather a goodly number turned out to hear the Gospel in word and song. The Choir opened with a piece entitled, "Jesus the Name high over all." Praise the Lord, we love to sing and hear about the wonderful Name of Jesus! Other choir pieces followed, also a duet by two brothers from Clapham, and a Scripture recitation by a sister. A very helpful message was given by a young man who is the Crusader Secretary of one of our London branches. It is encouraging to know that the young people are using their spare time and talent in the service of the King.

Pastor J. Smith gave a very interesting talk about the occasions of joyful singing we read of in the Word. After singing some choruses and breaking through customary reserve by shaking hands with our neighbours, the meeting ended, and we went home saying of a truth it was good for us to have been there.—H.M.M.

## The Entrusted Letter

Farmer Bliss received a letter from a great prince, containing a cheque for a large sum of money, and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read:

"Will you have the kindness to hand the enclosed letter, which contains a cheque and a promise exactly similar to yours, to your neighbour, Purmon Knight?"

"Why," exclaimed Farmer Bliss, "I'd hardly call him a neighbour. He lives quite ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind o' ne'er-do-well fellow. I think the prince might have found someone nearer him to send the letter by, or send it to him direct. It does seem a little unreasonable, if I do say it, though I oughtn't, to ask me to take that long journey." So he slipped Purmon's letter into the big family Bible, and, as it chanced, it covered the last three verses of the last chapter of Matthew.

For days and weeks, every time Farmer Bliss' eye happened to light on the Bible on the centre table, he resolved he would take the letter over the next day.

Thus the weeks lengthened into months. One bright May morning he was busy superintending a large new barn in which to bestow his great increase, when a neighbour drew up to the fence. "Have you heard the news?" he asked. "A man died last night from starvation down Darkville way!" "You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?" "Yes," replied the neighbour, "it was Purmon Knight."

Purmon Knight! Purmon Knight, for whom a cheque for houses and lands and food and clothing lay in his Bible. The saw fell from Farmer Bliss' hand. He went into

the house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Purmon Knight pointed at him. He fell upon his knees, but, even as his stiff lips tried to say, "O Lord, forgive!" he seemed to hear a voice, stern and awful, saying, "His soul shall be required of thee."

*And who was Farmer Bliss? Ah, who but you, if so be you have held back the good news from any for whom it was entrusted to your care? Open your Bible at the last chapter of Matthew, and see if the prince's letter to some starving soul does not lie covering the verses at its close. Hasten, hasten! Let him have it, ere it is too late!*  
—Condensed from leaflet by Fannie E. S. Heck.

Working for God may be a drudgery. Working with Him is rest and delight. He furnishes the strength as well as the joy. His yoke is easy, because it is borne with Him.

The Word says, "In quietness and in confidence shall be your strength." That quietness is submissiveness of heart to God's will. One can sit quietly, without saying a word, or without moving a muscle, but there may be a raging and a tumult in the heart, because of insubmission to God's will. "When He giveth quietness, who then can make trouble?" (Job xxxiv. 29).

Just before Calvin died he wrote to a friend these words: "My respiration is difficult, and I am about to breathe the last gasp, happy to live and die in Jesus Christ, who is gain to all His children in life and death." He felt what Paul felt when he said, "For me to live is Christ, and to die is gain." Is this our life? Will this be our death? No life is so happy, no death so glorious as this! God grant that both may be ours.

# Thoughts from Above

By J. G. GOVAN

**A** VERSE of a hymn says:

Angels, descending, bring from above  
Echoes of mercy, whispers of love.

They are sent as ministering spirits to us in our fighting against the powers of evil.

After "the Captain of our Salvation" had passed through His time of temptation in the wilderness, we read, "Behold, angels came and ministered unto Him." Again, in Gethsemane, "there appeared an angel unto Him from heaven, strengthening Him." We do not know much about the ministry of angels, but these pure spirits are for us in this conflict. Did not Daniel and other saints experience this? Then the Holy Spirit brings to our remembrance the precious truths of which Christ has spoken to us, as He promised. Store up the truths of Scripture, of helpful hymns and verses, as material for use in time of temptation, and He will give you a better victory. If the angels that "excel in strength" be for us, if God the Father be for us, if the conquering Christ be with us, if the mighty Holy Spirit be in us, then who can be against us? So we read that the peace of God, which transcends all our powers of thought,

shall garrison our hearts through Christ Jesus. When our minds are set on things above, not on things on the earth, we shall get accustomed to thinking of the things that are true, just, pure, lovely, of good report, of virtue, and of praise. Our minds will be well occupied with all these beautiful things, and will not harbour the unholy things we used to think of.

Then shall we know what it is to "sit together in heavenly places in Christ Jesus," and, abiding in Him and knowing "the power of His resurrection," be kept by Him in the place of victory, "above principality and power, and might, and dominion." Thanks be to God, which giveth us the victory through our Lord Jesus Christ! Our thoughts are brought into His blessed captivity. No longer is there the dual interminable strife within our being; but the peace of God garrisons our hearts against the attacks of Satan; we are maintained in perfect peace because our minds are stayed upon God, and are able to claim the precious promise—"The God of peace shall be with you."

May His presence and peace be a great reality in our lives.

## A MESSAGE FROM THE SKY

By F. L. FRENCH

**W**HILE seated on one of the benches in "The Square," waiting for others to arrive so that we could proceed with our Gospel meeting, there fluttered down through the trees large yellow sheets of paper.

Picking up one we read the headline, "A Message from the Sky." And then followed the advertisements of some enterprising merchants, who were distributing the circulars from an airplane so far up as not to be heard, making it appear that their advertising was literally a message from the sky.

Then followed the announcement of certain things which were "free." When the preacher commenced he announced that he, much rather, actually had a message from the skies, even from God Himself. And God has sent a message from the sky to everyone of us.

The first message God gives us from the skies is to point us to Himself through His creation. But He not only speaks to us through His creation, but also through His revelation—the Bible.

But beyond even that, we have further a message from the skies which has come to us through the Son of God Himself, who laid aside the glory of heaven and came into this world as a Man. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us [in] His Son."

Here we learn that in order that you and I may hear and heed what He has to say, God has spoken to us in the Person of His only begotten Son. The Son has come to reveal the Father.

Therefore, we ought to give the more earnest heed to the things He speaks, lest they slip away from us,

for "how shall we escape, if we neglect so great salvation"? (Heb. ii. 1-3). And what has the Son brought to us as a message from the skies, that we should hear and heed?

1. God's Love—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii. 16).

2. God's Justice—"He that believeth not is condemned [or, judged] already, because he hath not believed in the Name of the only begotten Son of God" (John iii. 18).

3. God's Salvation—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15).

4. God's Requirement—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into [judgment]; but is passed [out of] death into life" (John v. 24).

God, having spoken unto us in His Son, has nothing more to say. His Word is completed. "How shall we escape, if we neglect so great salvation?"

Hear the words which the Lord Jesus Christ, the eternal Son of God, speaks to guilty sinners: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. . . . Ye shall find rest unto your souls" (Matt. xi. 28, 29).

Will you come?

# Classified Advertisements

REVISED RATES.

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

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

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

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

**BRIGHTON**—Homely board-residence for business people. 22/- per week sharing (separate beds), or bed and breakfast 12/6 per week; very central; near Brighton Tabernacle, Dials, 8, Prestonville Road B1261

**ELIM BIBLE COLLEGE**—Visitors welcomed. Bible lectures, spiritual fellowship, central heating and home comforts. Winter terms 42/- and 35/- per week. Apply The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4

**HERNE BAY**—Comfortable apartments, clean; cooking and attendance, quietly situated, bed and breakfast £1 per week, or board-residence, Mrs. Turner, 3, Park Road B971

**HOVE**—Rest House, highly recommended, select neighbourhood, close to Tabernacle, and buses to all parts, near sea, with or without board. Mrs. Andrews, "Malmains," 37, Marmion Road B1260

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**LONDON**—Superior accommodation, select district, near buses and tubes, bed and breakfast from 4/-; recommended by eminent pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park, Abercorn 3547. B1243

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

**BRIGHTON**—For sale, large house close to sea, 4 reception and 13 bedrooms; electric light, central heating, every modern convenience; beautifully furnished from top to bottom; admirably suited as Guest House. Box 252, "Elim Evangel" Office

**HAMMERSMITH**—To let, furnished house, 1 reception room, kitchen, scullery, and 3 bedrooms, rent 30/- weekly. Apply Box 253 "Elim Evangel" Office

## SITUATION VACANT.

**WANTED** by Pastor Newby, of Armadale, Kingsgate, Thanet, a strong, capable woman, age between 40-50 years, to help his Christian cook-housekeeper in house. Liberal wages and outtings, only one in family, no company kept. Please write fully with all details to Pastor Newby. B1262

## TOURS.

**PALESTINE**, visiting Jaffa, Jerusalem, Bethlehem, Hebron, Sochoh (scene of fight between David and Goliath), Jericho, Dead Sea, Jordan, Amman (east of Jordan), Mizpan, Emmaus, Bethel, Sh.loh, Shechem, Samaria, Carmel, Nazareth, Tiberias, Capernaum, Mt. Tabor, Cyprus, and Venice. 8th May, 31 days, from 59 guineas. Details from Capt. R. M. Stephens, The Anchorage, Cooden Drive, Bexhill. B1253

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**WOODS**—On January 13th, May Anne Woods, member of Portsmouth Crusader branch. Funeral conducted by Pastor W. Field

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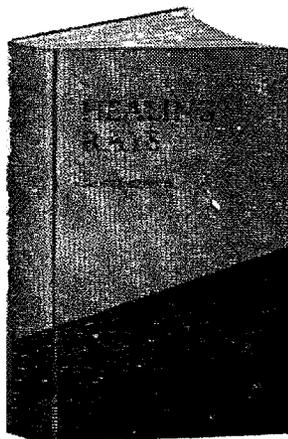
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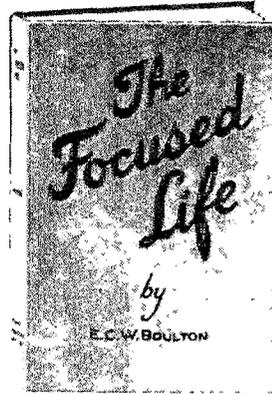
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