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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 2

JANUARY 13, 1933

Twopence



SAVIOUR

"I am come that they might have life."

John X. 10.



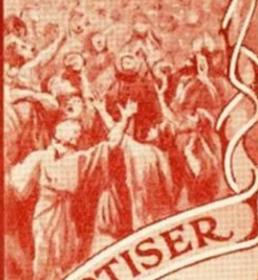
HEALER



COMING KING

"I will come again."

John XIV. 3.



BAPTISER

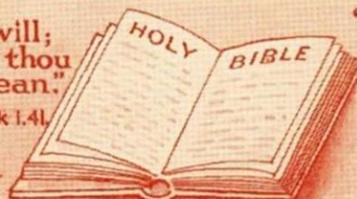


"Be ye also patient ;
stablish your hearts:
for the coming of the
Lord draweth nigh."

— James v. 8

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol XIV.

January 13, 1933

No. 2

CONTENTS.

Congo Pioneering Perils	17
God's Lost Name	19
Liberal Donors Blessed	21
Children's Bible Educator	22
Family Altar	23
Editorial	24
Multiplied Might	24
The World's Next Great Event	25
Some Old Testament Types	27
Music: Charmed by the Cross	28
Bible Study Helps	28
Fruitful Campaigns, Frequent Conversions	28
Elim Crusader Page	31
Concise Comments and Interesting Items	32
The Man at the Top	32

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WATCH THESE DATES

ANNAGHANOON. Jan. 1. Elim Hall. Evangelistic Campaign by Pastor W. J. Martin

BATH. Jan. 29. The Historic Assembly Rooms, Alfred Street. Pastor E. C. W. Boulton

COVENTRY. Commencing Jan. 9. Elim Mission Hall, Sackville Street. Campaign by Pastor H. O. Bale

DOWLAIS. Commencing January 1. Elim Tabernacle, Ivor Street. Campaign by Pastor W. N. Brambleby

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

KNOTTINGLEY. Jan 4—10. Elim Tabernacle, Cow Lane Bible School and Evangelistic Campaign conducted by Principal P. G. Parker

PEMBROKE. Commencing Jan. 8. Town Hall Revival and Healing Campaign by Pastor J. R. Moore.

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

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

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

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

Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN ABERDEEN

Commencing Wednesday, January 4
in the MUSIC HALL

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

This space is reserved for local announcements

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. 2

JANUARY 13, 1933

Fridays, Twopence

Congo Pioneering Perils

PASTOR and Mrs. James Mullan, of our Elim work in the Belgian Congo, whose temporary return to their old station at Kipushya is explained by the following letter just received, will, we are sure, be supported by many prayers under the trial and loss which they here describe.

Dear Elim Co-workers,—Greetings from the black saints and the white ones, too!

We have just "seen suffering," as the natives say. Our little home, just built at our new station, Mutengwa, was completely destroyed by fire a couple of weeks ago, after we had lived in it only a month.

There have been terrible thunder-storms for the last month, many people being killed and injured, whilst a little house previously occupied by Miss Gallup (who is now on furlough) was struck and burned a week before our own. At the time Mr. Johnstone and some of his workmen were sheltering from the heavy rain, and received a severe shock.

It was on the afternoon of October 27th that

A HEAVY WIND

moaned around our house, and a storm was not long in following. Deafening thunder crashes have been frequent since our arrival here, so that one forgets there may be danger.

Having left Sheila in the dining room with her daddy I had gone to wash in the small bathroom. Not long afterwards I was startled by a deafening crash, unspeakable in its din, and then knew no more.

Mr. Mullan had been amusing Sheila, and on hearing the loud crash looked around just in time to see the wall of our bedroom split, sending out showers of dust and smoke. Running with Sheila to the verandah he saw flames issuing from the thatch-roof, and so called quickly for help.

Our only men were away searching for materials for the school building, with the exception of Ngoi Kabwankana, our faithful wood-and-water man. Also there was our house-boy, Douglas, and the wives of two of our teachers. These came running in haste, to reach the house, and on seeing Mr. Mullan holding baby cried out, "Where is Mendemo? Is she hurt?"

Naturally Mr. Mullan had become very anxious on

my account, having vainly called and searched for me. About then I came back to consciousness, and moaned out, "I'm struck. Help me." As soon as he heard my voice, Mr. Mullan ran to me, and did his best to lift me up, but my side was quite paralysed, and I had severe pains. When he told me that the house was on fire we both

CALLED ON THE LORD

for strength, and in wonderful love God gave me power and I was able to run, holding on to Sheila, to the safety of a little outhouse some yards away. The rain was sweeping into the tiny house and we were both soaking wet, whilst my left side ached in a dreadful way, and my wrist was swollen owing to having sprained it in my fall when struck by the lightning. The way in which our two men worked to remove as much furniture as possible was heroic, and they proved their devotion to us in risking their lives, plunging into the burning kitchen to rescue a few things from our big store cupboard (which was destroyed), until at last my dear husband himself had to give up, and to drag them out, too. A pathetic sight followed as, holding baby, I watched our home disappear in the flames. That night we piled our remaining goods into the two small rooms occupied by our man and his wife, and ourselves slept in another little room, part of the native hut. The following day saw crowds of eager people running here and there searching among the ashes for spoons, forks, old tins and other treasures! Upon examination we found that the house had been struck in two places, the largest hole being but a yard from where I had stood. Glory to God! It was a wonderful deliverance He gave me, and I cannot cease to praise Him.

My injured wrist became normal at the end of a week, so that apart from a nervous dread of storms we have not suffered further in ourselves. Roughly estimated our losses cover about £100, owing to our general crockery, supplies, foods, etc., having been

COMPLETELY DESTROYED,

in addition to six big cupboards, our stove, and cooking utensils, and the little house itself.

For a week we "lived native," in a tiny hut, on but little food, and no prospects of improvement, as

we could not take up our abode in the Government rest-house in the village owing to a further case of smallpox. Therefore we were delighted to hear from our "neighbours" at Kipushya, Mr. and Mrs. Johnstone, that, in answer to our letter, they could spare us a little food, and were coming to see us. The following day they arrived and were horrified to see the remains of our home, insisting at the same time on our accepting their hospitality and staying with them at Kipushya until our future plans were made. The Milembwe chief has given us a very half-hearted promise to build a new house for the same cost as the former, but we doubt if it will ever be erected. On Saturday we said goodbye to Mutengwa for a time, and on Sunday night arrived back at Kipushya, there to receive loving welcomes from all. We have been recipients of a number of gifts and kindnesses from Christians and heathens alike, so feel better already, by their encouragements. Our work at Mutengwa has been constantly hindered, but we thank God we have seen some good results as reward to our labours, and are praying for further openings as He sends us forth again.

The people are all fearful there now, saying we will punish them for "being the cause of the thunder-bolt," and not all our reasonings and loving arguments make them alter their foolish opinion.

With flowery speeches and humblest apologies the big chief himself came up some days later, saying he would

HOLD A PALAVER

and find out who had caused this insult to the "white people" who had honoured them by coming to live with them. Of course we sought to put before him the way of life, telling how God had kept us safe even though He had permitted house and articles to be destroyed. But all our persuasion was, apparently, in vain, and that night the village drums were beating, calling the council together to decide on the offender. It is pitiful to realise the hold witchcraft has on otherwise reasonable people.

I remember one day we were on the verandah there at Mutengwa, and a well-dressed elderly man visited us, asking for "medicine," or some special charm to protect him from evil spirits.

Every night he and his wife, he said, were terribly tormented, and he declared it was the work of an enemy who asked the demons to annoy them.

It was a grand opportunity to speak for Christ, and His keeping power, and Mr. Mullan was quickly witnessing for the Master. With great patience the poor fellow listened to it, and then politely bidding us goodbye, went off muttering that he was only a fool to expect a white man could appreciate a black man's views; and if we had no medicine but the Name of Jesus, he would seek more charms from the witch-doctors. Oh how dismayed we were to find he had not taken the glorious freedom Christ had offered to him. So many find the mystery of God's love too easy to be believed, and expect that money and works will avail them more speedily.

The following incident will, perhaps, bring home to your hearts the discouragements we often receive, and help you to pray with more understanding for these spiritually dead people—who don't seem to want life.

Seated at a little table one afternoon I was trying to do some language study, when constant interruptions took place making it impossible to continue.

TWO CHATTERING WOMEN

came first to sell me one small egg which proved to be bad.

Soon three giggling women came with eggs and a pineapple, and having paid for them with salt I invited my visitors to sit on a mat near me, and have a talk.

It is a fact that women love talking! But to get natives into a sensible conversation is contrary to the rule, and wearying in the extreme.

Our three quarters of an hour together was spent something like this:

First woman: "Look at the baby!"

Second woman: "Yes! She is white as snow."

Third woman (whispering): "See! She has many clothes!"

Myself: "Yes! She needs clean soft clothes here, but in England she would wear warmer ones in a darker colour."

First woman: "Mendemo, can we see her idol? (doll!)"

Myself: "Oh! We have no idols, as they have eyes but cannot see, etc. We believe in 'Ejile Mukulu' (the Ancient of Days, God), who made everyone, and is our Saviour, because He has redeemed us with the blood of His Son."

Fourth woman: "Ah! We believe in Him, too."

Myself: "Splendid! Then you are Christians?"

Fourth woman: "No! We want to hear the gramophone."

I spoke to them afterwards about the One who could always fill our mouth with laughter, and our hearts with joy.

However, they "didn't come for a sermon," and one by one drifted away.

So we endeavour to keep a glad heart as the knowledge that His Word "shall accomplish" remains to cheer us.

MARY MULLAN.

Pentecost in Japan

Our sister, Miss Violet Hoskins, also writes from Kobe, Japan, the following noteworthy items for prayer:

There is joy in heaven over six more souls born into the kingdom of God—three young women were saved recently, and two of them have received the Holy Ghost—one of these dear ones was saved through the testimony of her sister, who is an earnest Christian. Three men were also wondrously saved at one of our open-air meetings, and are coming to the Gospel services. Praise the Lord, we know and prove that "the Old Rugged Cross" is still drawing sin-sick souls to the Saviour who died. "The Sympathising Jesus" is ever in tender search for the unloved, despairing souls, and filling their lonely hearts with His own pure love and comfort.

One of our old Christians has been at death's door with fever, but God had to teach him a deeper lesson

of dependence on Himself. Prayer was made for him and the Lord raised him up, and gloriously baptised him in the Holy Ghost a few weeks later. Now he is earnestly seeking to save others.

I am sure your prayers have helped these dear ones through severe persecution and trials of their faith. Pray that their unsaved families shall be saved

speedily. God is surely working in the hearts of this people in a wonderful way, for although there is a good deal of opposition from the enemy of souls, yet there is a great cry going up to God from the hearts of the Japanese Christians in many parts of this dark land for Holy Ghost revival. God is answering. Hallelujah!

God's Lost Name

By W. G. POPE

AROUND the neck of nearly every Moslem hangs a string of beads by which he counts his prayers. These beads are divided into three sections and separated by longer beads called "witnesses," for the Moslem worshipper believes that in the Day of Judgment, God will give life to these "witnesses," that they may testify how often the wearer said his prayers.

Every Moslem believes that God has ninety-nine attributes, and each attribute (such as Mercy, Compassion) constitutes one of God's Names, therefore every bead represents a different Name of God. When a Moslem prays he does not put his palms together as we do, but places them edge to edge with the palms open upwards. Look at your left hand and you will see

LONG LINES IN THE PALM.

There is first a large "V" upside down, and by the side of it a long, slightly curved "I." The V upside down is the Arabic numeral for 8, and the I stands for 1, so that the Moslem thinks he has the figure 81 in his left hand and the reverse, 18, in his right. These added together make 99, the number of the beads in his rosary. Hence by opening his palms upwards to God when saying his prayers he says he is pleading all the Names of God. Yet he admits that God has another Name, but it is lost.

A lady who was recently living at Constantinople writes:—

"I constantly watch the flights of the birds that for ever skim the surface of the Bosphorus. They fly low and fast. They appear to have no legs, and no one knows their name. I wonder and wonder what they do when they are tired of flying. I have asked the Turks this question, but the only answer I get is that they are looking for the hundredth name of God.

Ninety-nine names are known and are inscribed in

THE FAITH OF ISLAM,

but the hundredth, which was engraved in Solomon's ring, was lost in the sea, and ever since then these birds have been searching for it. They fly so close to the water's surface that they could see Solomon's ring if it were there. One may run a boat into their midst, but one cannot make them deviate from their course. They are never killed and never found dead."

They are gloomy-looking birds, for they have been seeking the ring for centuries but cannot find it. They will never put on a prettier plumage until they get the ring, then they will become the most beautiful birds in the world. So the Turks believe!

What is that Name? I have read over the Ninety-nine names for God in Arabic, but "God is Love" is not on the list. Mohammed taught that God was a hard severe Judge, and they know not of His love as taught by our Lord Jesus Christ. The first of His Names is this glorious one of "Love."

BOOK REVIEW

The Coming Crises and the Coming Christ. In a small book of sixty-four pages Mr. Stanley H. Frodsham has given us a concise and interesting message on the present conditions in their relationship to the second coming of our Lord.

Mr. Frodsham is well-known as the editor of the *Pentecostal Evangel* of America. As a prophetic writer and student he has obtained a place of much influence in the Church of the Lord Jesus. This present message will bring further blessing; especially should it prove useful for putting into the hands of those who have never previously considered world affairs—and especially the present situation—in the light of the Second Advent.

Here is an instance of many interesting items in the book. He tells of an elderly Jew who raised up his hand toward heaven and in agony of soul cried, "Oh,

that Thou wouldest rend the heavens and come down. Lord, send our Messiah, and should the *Jesus* of the *Gentiles* be the One, grant us a sign that we may be sure that it is really so, and forgive our guilt to *Him*."

This book can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4, price 1/3, (by post 1/4).

ANONYMOUS GIFTS.

We have received the following amounts from anonymous donors, and to them we say, Thank you, in His Name:

Work in General: Exeter Friend, £1; Stratford, £1 10s.; Cricklewood (Lord's Portion), £1.

Foreign Missionary Fund: Ashford (Middlesex), £1 3s.; Croydon, £1.

Free Literature Fund: London, E.C., £3.

Praise

THERE are moments when it is easier to praise than to pray. And the highest communion with God is the communion of praise, when our mind so dwells on God and His goodness, that we do not think of ourselves or our wants. . . . In all worship the chief thing is to think less of self and more of God.

Bishop Ken used to exhort all parents to teach their children to say as soon as possible, "Glory to God." "Accustom them," he says, "to repeat these words on their knees, when they rise, and when they go to bed, and oftentimes in the day. Let them not eat or drink without saying, 'Glory to God.'" These words stand at the head of nearly every letter he wrote, and we find them often repeated in his well-known hymns.

It will be well if we too keep these words or the intent of them, continually in our hearts, and

PASS FROM THOUGHTS OF SELF,

even such as are fitting and humble, to the thoughts of God. Still more should we keep Him before us when temptations to vanity and self-confidence beset us. It will help us in such moments of our own littleness, to think of God and His greatness, and thus to lose the consciousness of self in ascribing to Him praise and honour. To praise God will often of itself uplift us into His presence.

We know that in an hour of special thankfulness there is an elasticity in our feelings, which helps us to rise out of our deadness and dullness into keener and more vivid emotions; a great gift fills the heart with love and gratitude. It is often then more easy to realise spiritual things. And praise may draw us near to God when we are enjoying the common blessings of life. The peaceful fireside . . . the everyday comforts which surround us, make up much of the happiness of our life, and should awaken in us the note of praise. If we take these as tokens of God's goodness and lift up our hearts in thanksgiving to Him, when we feel their cheerful influence, He will be present to us in them.

When we come to God with our cares, our difficulties, and our temptations, right though it be to do so, yet we are then thinking of ourselves; and in all such prayer there must be a certain amount of self and self-contemplation. But if we are thankful in

THE REMOVAL OF OUR FEARS

and anxieties; in our recovery from pain and sickness; when tokens of affection, or the kindness of strangers surprise us; if in the consciousness of these mercies we give praise and glory to God, they will bring us into His presence.

History relates a noble incident that occurred after the defeat of the French at Agincourt. The English King had ordered some Psalm to be sung, in acknowledgment of the victory; and as the first words of the Psalm ascended from the battlefield, "Not unto us, O Lord; not unto us; but to Thy Name give glory," the whole army as one man instantaneously fell on their knees, and broke forth together in the song of praise and thanksgiving.

There may be praise in our hearts, even when we cannot be joyful and light-spirited. Life is often full of bitter grief; but sweetness will come out of the cup, if we can praise God as we raise it to our lips. The last words of a saint when he was dying, an exile from his country, surrounded by enemies, were words of praise: "Glory be to God for all things!"

When all is dark, the light of God's countenance is more clearly seen, even as the rainbow hues are most lovely when the clouds hang round most heavily. The Father, who reads the heart of the child, "discerns in silent tears both prayer and praise."

Still more if, alike in joy or sorrow, we give praise to God, not only for what He is to us, and to all men, but especially for what He in Himself is.

HE WILL REVEAL HIMSELF

to us, more and more fully, and the sense of His goodness and love will overpass all other emotions. In praise and adoration God only is before the soul. Losing thought of self in thought of Him, we find new strength and fervour, and the Divine life itself seems to become part of our own life. . . . It is especially in praising and giving glory to the ever-blessed Trinity, wherein, as Father, Son and Holy Ghost, the One God reveals Himself in His varied manifestations of love for us, that we can most truly have fellowship with the unseen God. Then we enter even now a little way into "the Light which no man can approach unto," and can more clearly comprehend the oneness and the greatness of the God we adore. I have stood with a multitude joining together with one heart and voice in the old Doxology, when in a moment as with a flash from heaven, the place seemed lighted up by the presence of the great God, the God whom we, with all the heavenly host above, were united together in praising and adoring. If our feeble efforts of praise here thus help to withdraw for a while the screen which separates God and us, how clearly, and with what new fervour will ring out our songs of praise in the Home above! Then

THE DARK CLOUDS

which have obscured our sight will be swept aside, and the heavy canopy which has so long hung over us, darkening our perceptions of God, will be parted asunder, and for ever. Then as the beatific vision of the one and only God is vouchsafed to us in all its fulness, we shall join our endless Alleluias with those of angels and archangels before the throne; Holy, holy, holy, Lord God of Hosts; heaven and earth are full of Thy glory; glory be to Thee, O Lord, Most High!

God of the hosts above, may we too praise Thy Name!

No service can we bring, no homage meet for Thee.

Yet our hearts glow with joy, and brighten into flame,

That Thou art ever God, and ever God wilt be.

O God, accept our praise though worthless in Thy sight;

Yet help us here to Thee, glad songs of joy to raise,

Till breaks the eternal morn, and in Thy realms of light,

We join with angels' choir in strains of purer praise.



MR. H. KING.

Healed of Blood Pressure

Mr. H. King suffered from blood pressure for thirty years. He was prayed for at Principal George Jeffreys' Revival Campaign in the Bingley Hall, Birmingham, was completely healed, and has not suffered from it since.

Liberal Donors Blessed

By GEORGE MULLER

I KNEW many years ago a brother as the manager of a large manufactory. Whilst in this capacity he was liberal, giving away considerably out of his rather considerable salary. The Lord repaid this to him; for the principals of the establishment, well knowing his value to their house of business, gave him now and then, whilst he was thus liberally using his means for the Lord, very large presents in money. In process of time, however, this brother thought it right to begin business on his own account, in a very small way. He still continued to be liberal, according to his means, and

GOD PROSPERED HIM,

and prospered him so, that now, whilst I am writing, his manufactory is as large as the one which he formerly managed, or even larger, though that was a very considerable one. And sure I am that, if this brother shall be kept by God from setting his heart upon earthly things, and from seeking more and more to increase his earthly riches, but shall delight himself in being used as a steward by God, cheerfully communicating to the need of God's poor children, or to His work in other ways, and doing so not sparingly, but bountifully, the Lord will entrust him more and more with means; if otherwise, if he shut up his hands, seeks his own, wishes to obtain sufficient property that he may be able to live on his interest, then, what he has to expect is, that God will shut up His hands, he will meet with heavy losses, or there will be an alteration in his affairs for the worse, or the like.

I also mention two other cases, to shew that the Lord increases our ability of communicating temporal blessings to others, if we distribute according to the means with which He has entrusted us, though we should not be in a trade or profession. I know a brother who many years ago saw it right not only to spend his interest for the Lord, but also the principal, as the Lord might point out to him opportunities. His desire was not, as indeed it ought never

to be, to get rid of his money as fast as possible, yet he considered himself a steward for the Lord, and was therefore willing, as his Lord and Master might point it out to him, to spend his means. When this brother came to this determination, he possessed about twenty thousand pounds sterling. According to the light and grace, which the Lord had been pleased to give, he afterwards acted, spending the money for the Lord, in larger or smaller sums, as opportunities were pointed out to him by the Lord. Thus the sum more and more decreased, whilst the brother steadily pursued his course, serving the Lord with his property, and spending his time and ability also for the Lord, in service of one kind or another among His children. At last the twenty thousand pounds were almost entirely spent, when at that very time the father of this brother died, whereby he came into the possession of an income of several thousand pounds a year. It gives joy to my heart to be able to add, that this brother still pursues his godly course, living in the most simple way, and giving away perhaps ten times as much as he spends on himself or family. Here you see, dear reader, that this brother, using faithfully for the Lord what he had been entrusted with at first, was made steward over more; for he has now more than one-third as much coming in a year, as he at first possessed altogether.

I know a brother to whom the Lord has given a liberal heart, and who bountifully gave of that over which the Lord had set him as steward. The Lord, seeing this,

ENTRUSTED HIM WITH STILL MORE,

for through family circumstances he came into the possession of many thousands of pounds, in addition to the considerable property he possessed before. I have the joy of being able to add also concerning this brother, that the Lord continues to give him grace to use his property as a steward for God, and that he has not been permitted to set his heart upon his

FAMILY ALTAR



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

Sunday, January 15th. Heb. v. 1-14.

"He . . . offered up prayers and supplications with strong crying and tears" (verse 7).

Gethsemane brought such pressure to the spirit of our Lord that in that place He offered up prayers mingled with cries and tears. Pressure of spirit to such an extent was not always the experience of our Lord—neither is it ours. Yet there are times in our lives when pressure of spirit is too great for us to bear unmoved. Usually we are able to bear stress and strain without revealing the disturbance of spirit. Experience schools us in hiding our feelings. We cultivate smiles to hide our sorrows. It is good that we so act. Men have got enough sorrows of their own without being worried with ours. But there is a safety valve for pressure of spirit—it is the presence of God. Before Him we can "let go." Explosions of spirit are safer in the presence of God. Others may not understand us, but He will. God always handles cries and tears gently. Finally our Father relieves the pressure, so that our cries and tears are turned into praises and smiles.

Monday, January 16th. Heb. vi. 1-12.

"Let us go on" (verse 1).

The Christian life is one of progress. It may seem a paradox, yet it is true, that the man who stands still backslides. The light moves onward and leaves him in the darkness. God is satisfied with nothing less than perfection. Until we obtain it we must keep going on. The Bible is the mirror into which we look and discover our shortcomings. The sea of the Christian life is strewn with wrecks because men have been conscious that the wind of the Spirit has been blowing to carry them onwards, but they have refused to unfurl their sails and have drifted on to the rocks of worldliness. "Let us go on" is constantly fighting "Let us go back." "Come back," cries the world with its cards and its wine and its lust. "Come on," says our Saviour as He beckons us up the mountain of Christian attainment. What shall our answer be to the Saviour's "Come on"? Surely no better reply can be than the words of Hebrews, "Let us go on."

Tuesday, January 17th. Heb. vi. 13-20.

"After he had patiently endured, he obtained the promise" (verse 15).

The elusion of God's promises is one of the greatest tests of faith that we meet. Yet we need to take care lest we decide that elusion is illusion. Not one of God's promises is illusion. We need to distinguish between delusion, elusion, and illusion. Self-will accompanied by vivid imagination may lead us into sad delusion. We may claim guidance when it has not been given. But when our

heavenly Father has made us a promise, in some way or other, it will be fulfilled. For a time there may be no trace of the promise being fulfilled. At other times we may think we see traces of fulfilment and then find those signs to be mere illusion. Deferred fulfilments threaten our patience and our faith. But let us remember that it was only after Abraham had patiently endured he received the promise. For years the promise seemed to elude him as a butterfly eludes a small child. But the day did come when the promise was effected. So it will be with us. God's promises are cheques which are always cashed.

Wednesday, Jan. 18th. Heb. vii. 14-28.

"We draw nigh unto God" (verse 19).

We can always draw nigh to God. The audience-chamber of the King of kings is always open. We may enter when we will. Yea, rather, we are permitted to live in the King's presence. There is no golden sceptre that has to be held out to us before we may speak to the King. That golden sceptre of love was held out to us once and for all at Calvary. Now we can immediately make our requests known. We do not have to wait for a priest. The one effectual Priest is always present in the audience-room. The only formality is the utterance of the Name of Jesus. Through that Name we draw near. In that Name we continue near. Let us draw near this morning.

Near, so very near to God,
Nearer I cannot be,
For in the person of His Son,
I'm just as near as He.

Thursday, January 19th. Heb. viii. 1-13.

"I took them by the hand to lead them" (verse 9).

Lord, take me by the hand and lead me to-day. Life's path is one of maze and haze. I need Thee to lead me through them both. Thou canst see round every corner. Thou canst see through every mist. Vague menaces of evil lie hidden in the future. But Thou canst lead safely past them all. I would take my hand out of other hands and give Thee the complete hold. Hold Thou my hand, so weak I am and helpless. Thou wilt. Thou who didst lead Israel wilt lead me. I cannot see the future, but I can see Thy hand. I can feel its warm grip. I can feel its drawing pressure. I need not fear other hands while I can feel Thine.

Friday, January 20th. Heb. ix. 1-14.

"Having obtained eternal redemption for us" (verse 12).

Eternal redemption! Do we value it? Do we grasp the meaning of it? Eternal redemption! Eternal life in the presence

of the eternal God, surrounded by the eternal angels, singing eternal praises in the midst of eternal mansions, gazing upon the eternal Christ, eternally exulting in the summerland of eternal sinlessness. Truly we ought to look up, for our entrance into the fulness of eternal redemption draweth nigh. Earth's sorrows will soon be over. Unemployment problems, international problems, domestic problems, yea, every problem will be passed. Tears will be dried, sighs will have ceased, heartbreak will have finished, heaven's morning will have dawned. The last sobs of mortal life are being heard, the first throbs of eternal life are being felt. Glory, glory dwelleth in Immanuel's land.

Saturday, Jan. 21st. Heb. ix. 15-28.

"Without shedding of blood is no remission" (verse 22).

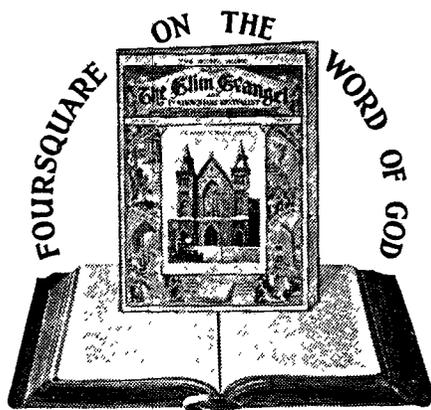
There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains. The song of the redeemed is the song of the blood. Those who cannot sing the song of the blood do not know the experience of redemption, for without the shedding of blood there is no remission of sins. If we sang more about the blood of Christ we should know more about victory in our daily lives. We overcome Satan by the blood of the Lamb and the word of our testimony. It is a good thing to testify to ourselves and to others concerning the all-atoning blood. To sing about the precious blood of Christ is one of the finest tonics that a sickly Christian can have. There are times when gentle hymns of trust do not relieve the soul, but a ringing song of victory through the blood will immediately bring one through into triumph.

God Expects an Absolute Surrender

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and not a drop of that mighty volume of water will get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.

An Australian Reader Writes:

"Please let me know how I stand and I will keep subscription paid up, as I would not like to be without the 'Evangel' now. I find it very helpful to me, and I pray its message may prove a blessing to many."—J.M.



EDITORIAL

Ever—Never.

ONE inspired description of the last days is that men will be "ever learning, and never able to come to the knowledge of the truth" (II. Tim. iii. 7).

We recently came across a fine summary of this thought which we gladly pass on:

"It is possible to see the *sun*, and not the *Sun of Righteousness*. It is possible to see all the other *stars*, and miss the *Bright and Morning Star*. It is possible to know all about *plants*, and miss the *Plant of Renown*, like a Burroughs and a Burbank. It is possible to give a nation an incandescent and an arc *light*, and miss Him who is the *Light*, as Edison did. It is possible to know all about the *rocks* and miss the *Rock of Ages*, who made all the rocks. It is possible to botanise and understand all the *flowers* on the mountains and in the valleys, and miss the *Lily of the Valley* and the *Rose of Sharon*. It is possible to know *words*, and miss Him who is the *Word*. To miss Christ is life's greatest tragedy! It would be better to live in a shanty and a shack with a shepherd, and see and know Christ, than to live in the laboratory and observatory and miss Him."

Full Consecration.

OUR life can be like a train with reserved carriages—the main part of the train given unreservedly to God, but a few compartments of life reserved for self. Full consecration means the whole life yielded to God with no reserved compartments and no reserved seats. One writer gives a fine illustration of a full consecrated life. Here it is: "Will you please tell me," said a Christian woman to a teacher, "what your idea of consecration is?" Holding out a blank sheet of paper, the teacher replied, "It is to sign your name to the bottom of this blank sheet of paper, and let God fill it in as He will."

The Real Basis.

Man's word is reformation; God's Word is regeneration, and we fall short of our mission as a Church if we merely reform the world. Man works from the outside in; God works from the inside out. God's way is the best way, the surest way, the quickest way and the only way. Except a man be born again he cannot see the kingdom of God.

Echoes from the Sanctuary.

MULTIPLIED MIGHT

By Pastor E. C. W. BOULTON

Unto the powerless He multiplieth strength.—Isaiah xl. 29 (Spurrell).

WHO can measure the scope of such a promise as this, or fathom the depths of such magnificent provision? It extends beyond the utmost bounds of my need; it includes and covers the whole realm of my personality; spirit, soul, and body find their completion in this gracious endowment.

"Unto the powerless"! Then in my helplessness lies my security; my very poverty plunges me into His boundless fulness; my night of dire need becomes luminous with the outshining of His faithfulness.

And yet how slow I have been to discover my powerlessness—to realise my littleness, my nothingness, my impotence; from such a revelation I have shrunk, dreaming of my strength, glorying in the might of my own arm. In my blindness I pictured myself a prince when actually I was a pauper. But I bless Thee that Thou hast taught me the inadequacy of the natural, the incompetence of the flesh, and made me to know that my own way is but a spiritual cul-de-sac. In the wilderness of selfish ambition Thou hast made me to thirst for the springs of living truth. In the deeps of humiliated pride Thou hast created within me an insatiable longing for the unveiling of Thy glorious face. In the far country of weakness and want Thou hast revealed to me my barrenness and bankruptcy—Thou hast shewn to me the greatness of Thy grace, and the strength of Thy love. Thou hast lured me to the place of desperation that I might become importunate in my quest.

Blessed weariness that drives me to Thy arms for rest; that strips me of that baleful self-sufficiency and throws me prostrate upon Thy bountiful Omnipotence; that ends for ever my confidence in the shadowy strength of the human; that constrains me henceforth to anchor deeply and only in the Divine. Blessed discipline of failure that turns my tempest-tossed soul to the calm haven of the Eternal Will; that teaches me the path to ultimate triumph must needs lead through many a dark and mysterious valley of mortification; causing me to see that out of the womb of death issues resistless and exhaustless energy; teaching me—

"The rest of utter weakness
In the Arms for ever strong."

Let me not escape Thee, O Lover Divine! Save me from anything less than Thy perfect purpose! Deliver me from earthly absorption! Loosen my affections from things below! Make my life the tabernacle of Thy power and glory! Let Thy enthroned joy be my daily strength! Crown all my life with the fellowship of Thy sufferings! Then Thy gentleness shall make me great, and Thy lowliness shall give me spiritual influence! The mighty torrent of Thy love shall sweep all unchaste desire away. Then shall I discover—

"More near than I unto myself can be,
Art Thou to me;
So have I lost myself in finding Thee."

The World's Next Great Event

II.—The Expedition of Christ's Coming

By GWILYM I. FRANCIS (Swansea)

WE will now proceed to consider one of the most vital features of the return of Christ; that is, the Expedition, or *the time when Christ is coming again*. It is frequently asked: *When is Christ really coming?*

This question is of paramount importance, in that its answer becomes the deciding factor which directly influences the practical attitude adopted by the saints towards the coming of our Lord.

When is Christ coming? The reassuring answer is, "Surely I come quickly."

Now I understand that in the original this is rendered: "Yea, I am coming quickly," and various commentators confirm this rendering.

You will readily observe that this rendering strongly suggests that Christ is not merely *going* to come, but refers to a period when Christ would be

ACTUALLY ON THE WAY,

and it is self-evident that if ever there was a period to which these words have direct reference and application, it is to the present, as, on every hand we have every sign that this blessed and glorious event must shortly come to pass.

Let me illustrate this fact. In many of the modern business establishments there are at least four floors and a basement. Let us assume that the Head of one of these establishments has his apartments on the top storey, but his reception room is on the first floor. Supposing you are on the ground floor and you receive a message that the Head is actually on the way down, and will meet you on the first floor, and has instructed his messenger to bring you up in a lift. This does not mean that the Head has actually arrived there, but he is on the way, and by the time you would arrive at the first floor, he would be there to meet you.

I believe that this is the meaning which is conveyed to us in the words, "I am coming quickly." Christ has promised to meet his saints in the air; He says, "I am actually on the way," while His Messenger, the blessed Holy Ghost, has received instructions to bring us up as soon as Christ arrives in the air. Those dear Christian friends and relations now in the basement—the grave—shall be raised first, and when they reach the ground floor, in a moment, in the twinkling of an eye, we shall be taken up *together* with them, to meet the Lord in the air, and be for ever with Him (1. Thess. iv, 17).

Another question which is often asked concerning the Second Coming is: What proof have we that Christ is coming soon?

I was travelling in company with a Christian the other day, and during the course of our journey our conversation turned upon the Second Coming of Christ. Opposing my belief that this event is very near, my friend remarked, "Well, the disciples, the

apostles and the early saints also expected the re-appearing of Christ in their days; they were disappointed, and is it not possible that we may be mistaken, and therefore be similarly disappointed, if we expect Him to come in our day?" I replied, "No, we need not be mistaken, neither be disappointed, because the Word of God is our Guide, and it is upon the authority of the holy infallible Scriptures that we are expecting the near return of our Lord Jesus Christ." What then saith the Scripture?

In the first place it is clear from the Word of God, that our Lord Himself asserted that His return, although certain, should *not* be immediately after His resurrection and ascension. In order to make this clear, our Lord gave to His disciples three parables for the express purpose of guarding against their anticipation of an early advent.

(a) *The parable of the pounds* (Luke xix. 11-27).

In verse 11, we read, "... Because they [the disciples] thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

That nobleman represents Christ; the far country represents heaven; and He clearly declares in verse 12 that He would return again. Christ has gone away, and is at present seated on the right hand of God in heaven, and He is going to return, but the expression "far country" undoubtedly suggests that His return was not to be expected immediately by His disciples.

(b) *The parable of the talents* (Matt. xxv. 14-30).

In the opening verse we read: "For the kingdom of heaven is as a man travelling into a far country . . . [verse 19]. After a *long time* the Lord of those servants cometh . . ." This parable is similar in many respects to the parable of the pounds, yet they were spoken at different times, in different places and to different people, but both of the parables concern the coming of Christ and emphasise the same truth. The expression in verse 19, "after a long time," very strongly suggests that the return of Christ, although certain, would be delayed even

LONGER THAN HAD BEEN ANTICIPATED.

(c) *The parable of the ten virgins* (Matt. xxv. 1-13).

As we are not at present directly concerned with the dispensational setting of this parable, we shall consider it solely upon its special practical bearing in relation to the coming of Christ.

The principal theme of this parable is Watchfulness, but it is recorded in verse 5, that because the bridegroom *tarried*, they all slumbered and slept. In this parable Jesus adopts for himself the position of a bridegroom, and the whole story brings before us a very vivid and arresting portrait of the Lord's return for His saints. The sleep represented here is obviously not death, but a state of indifference towards

the coming brought about by the *unexpected* delay in the arrival of the Bridegroom.

It is very evident, therefore, that the time of Christ's return, although certain, was to be delayed over a certain period.

THE SIGNS EXPOUNDED.

The next important question which arises is, "If Christ taught His disciples that His coming was not to be immediately expected by them, then *what authority have we to expect His return in our days?*"

In endeavouring to find the true answer to this question, in the first place it must be borne in mind that the parables were spoken by our Lord over 1,900 years ago. Moreover, there are in these present days clear and unmistakable signs which fully justify and even demand a waiting and watching attitude of the Christian towards our Lord's imminent or near return.

One spring morning on the brow of the Mount of Olives, when the disciples were alone with the Master, they put to Him three very important and pointed questions, which are recorded for us in Matthew xxiv. 3: "The disciples came unto Him privately saying, Tell us,

- (1) When shall these things be?
- (2) What shall be the sign of Thy coming?
- (3) And the end of the world? (lit. "age").

(1) *When shall these things be?*

Considered in the light of the circumstances in which this question was asked, it is clear that it refers to the destruction of the Temple. From the manner in which the Temple had been built, it is evident that the Jews believed that it would stand until the end of time. It had been constructed on a gigantic scale, and the historian Josephus states: "It was built of stones that were white and strong; each of their lengths was 25 to 45 cubits; their height was 8, and their breadth about 12." Taking a cubic to be about 20 inches you will understand the great size of these stones.

When the attention of Christ was called to the magnificence, greatness and strength of this structure, He declared (verse 2), "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." These words were spoken

by Christ at a time when such an event was considered almost impossible, yet within the short space of forty years, we find that this prophecy was actually and literally fulfilled, for in the year A.D. 70, the Roman general Titus and his armies demolished and destroyed not only the Temple, but also the city. This also happened about twenty-six years before John wrote the Book of Revelation, which contains our text.

The next question concerns the second coming of Christ, the subject of our present discussions, and the final question undoubtedly refers to the end of the age, and the final judgment.

(2) *What shall be the sign of Thy coming?*

At the outset let me point out that Jesus was

NOT IN ANY WAY DISPLEASED

with the questions put to Him by the disciples, nor did He reprove them for their inquiry, but rather, He answered them in a most clear and definite manner, by predicting many varied, infallible, and emphatic signs which would immediately precede His coming.

Although it is clearly taught in the Word of God that we do not know the day nor the hour of Christ's return, yet we are not to be ignorant in regard to the nearness of this great event, as our Lord predicted these signs for our guidance in this important matter.

This reminds me of a little incident I witnessed the other day. A little boy taking up the new field glasses which a friend of mine had just bought, placing them to his eyes and looking out through the window, remarked, "Daddy, I can see a man walking in the field before us, but he seems to be ever so far away." "Put the other side of the glasses to your eyes, my boy," responded the father. The boy did so, and excitedly exclaimed: "Oh, daddy, the man is actually walking towards us, and is very much nearer than I thought he was, in fact he is almost here."

How does Christ's coming appear to you? Is He far or near? If far, then adjust your vision by considering with an unbiased mind the remarkable signs of the times as they are recorded in this 24th chapter of Matthew, and you will very soon realise that the Lord is very much nearer than you had thought—He is almost here—"The Lord is at hand."

(To be continued).

Striking Conversions

AN ALL-ROUND EXPERIENCE

OR perhaps instead of saying an "all-round" experience we should say a "foursquare" experience.

Mrs. Mabel Baker of Eastbourne was converted at the age of eight in an evangelical mission hall. She had been invited there by older girls. For a few months she found much pleasure in going to the meetings, but had not actually accepted Christ as her Saviour. But one glad day the great transaction was done.

Then came a *sad day*. Her parents thought the mission was too rough for their child—it was situated in a very poor part of London. They therefore took her away from the place of her second birth and sent

her to a very high church. She was gradually drawn into the formalities of the worship, and was confirmed, went to confession, and attended Mass every Sunday morning. For about ten years this continued, but she was not satisfied.

At last she left. She had lost the true Light in shadowy form. For twenty years she longed to get into personal touch with Christ again, but all her attempts seemed illusive.

But one day in Eastbourne she was asked to go to a Foursquare Gospel meeting. There she found what she was seeking. The Saviour became real to her once more, and, in addition, to use her own words, "I have been healed, baptised, and now I am ready to go all the way for the Master."

Some Old Testament Types

By SARAH ELIAS FOULKES

GENESIS is the seed plot of the Bible. Its types are almost endless, and all very beautiful in foreshadowing salvation's sacred story. In the lives of the patriarchs, God seeks to instruct in righteousness and lead us in the way everlasting. Each character typifies some aspect of redemption.

Abraham is a type of the Father, "who spared not His own Son, but delivered Him up for us all." When Abraham made the glad and willing sacrifice of Isaac on the altar, his love to God was so perfect that it served to exemplify in type the sacrificial character of Him who gave His only begotten Son that the world through Him might be saved. Furthermore, Abraham's love produced the second type so necessary to the portrait of redemption, in that Isaac, the living sacrifice, became the symbol of Him who became obedient unto death, even the Lamb of God who taketh away the sins of the world.

Abraham (type of the Father), Isaac (of the Son), Eliezer (Gen. xv. 2, xxiv. 4, type of the Holy Spirit), and Rebekah (type of the Bride of Christ), set forth in Scripture God's mystical plan of redemption, long hidden from the ages, but now made manifest in the days consummating God's final redemptive purposes.

In Isaac the matchless Son of God is typified not only as obedient unto death, but also as the Bridegroom. Abraham, typifying the Father, instructs and empowers Eliezer, as the type of the Holy Spirit, to seek a bride for his son. The servant is dispatched on his mission with a caravan of camels laden with jewels and precious gifts for the wooing of the bride. Thus Eliezer typifies in a very true sense the office of the Holy Spirit in this dispensation of grace, searching out the Bride of Christ and winning her with gifts of the Spirit. Eliezer found the lovely Rebekah, she whom his master had designated, wooed her and won her, and brought her to the feet of Isaac, adorned with his

JEWELS AND PRECIOUS GIFTS.

It was the gifts with which she was adorned, and the fact that she was escorted by Eliezer, that helped Isaac to identify his bride. Is it not reasonable to suppose, then, that when the heavenly Bridegroom comes to catch His waiting Bride away, He will recognise her by the presence of the Holy Spirit, and by the gifts of the Spirit, which she wears as the insignia of her betrothal?

In Jacob, the son of Isaac and Rebekah, is hidden the type of the natural posterity of Abraham, of whom Isaac was the spiritual, the new creation, born of the Spirit of God. Jacob's life for many years was one of intense conflict, but in the end his baser, natural instincts were overruled by the transforming power of God, so that his name was changed from Jacob, the supplanter, to Israel, the prince having power with God. These long-drawn-out conflicts in the life of Jacob are typical of the warfare of the flesh and the Spirit that all endure who go on with God into a life of full overcoming and entire obedience.

In Joseph, the son of Jacob, is found a many-sided type of Christ. Joseph was loved of his father. He was hated and rejected by his brethren. His own brethren cast him into a pit to suffer and die. But he rose from the pit and went forth to a Gentile people, where he was in due time exalted to a kingly office. Then, through the providence of God, Joseph, rejected of his brethren, became their saviour. His brethren knew him not until Joseph revealed himself to them.

Even so, Christ was not known to His Jewish brethren, but the day is not far distant when they who pierced Him shall see Him, and rejoice because of Him. Not only does Joseph serve to typify Christ, the Saviour of both Jew and Gentile, but Joseph's character, in a deeper sense, portrayed Christ in His forgiving, tender, and compassionate spirit.

When his brethren, overcome by his goodness, seek to make amends for their

TREACHEROUS TREATMENT OF JOSEPH,

he answers them, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people." How true this is in Christ the Antitype, "To save much people!"

In their redemptive relationship these types serve to portray even deeper truths. Abraham typifies the spiritual believer. Lot typifies the worldly professor in Christ. Lot was covetous, and greedy, choosing the best for himself. Abraham was faithful, unselfish, and obedient. Lot was saved as by fire. Abraham was saved with abundant possessions. Lot was saved by Abraham's prayers, and Abraham was able to prevail with God for Lot, because in the first instance he had made his choice, like Mary in Bethany, in the love of God, the "one thing needful, that good part, which shall not be taken away."

In studying Genesis we find that much of the truth of the New Testament is unfolded to our understanding. And in the study of the life and character of these tested and tried saints of God, our own life is touched with their strength and beauty, and we become more like Him, whom to know is life eternal.

The question is sometimes asked, "Why did God use such men as Abraham, Isaac, Jacob, and Joseph?" The answer is found in the words of Scripture, "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in behalf of them whose heart is perfect toward Him." God is looking for instruments of righteousness that He may use to bring the world back to Himself. He is no respecter of persons. If in signal and blessed ways He used the lives of the ancient patriarchs, it was only that they yielded themselves to Him in obedience, and became the willing instruments of His redemptive aims in saving a lost world. Their lives are portrayed for us in Scripture to instruct in righteousness, and inspire us to "go and do likewise."

Charmed by the Cross

D.B.G.

D. B. GRAY.

Charmed by the Cross, . . . en - rap - tured with it's sto - ry,

'Twas there my Sa - viour bore a - way my sin

Dark - ness with - in was chang'd to Hea - ven's Glo - ry,

Till He doth come, His prais - es will I sing . . .

The above chorus, composed by Mr. Douglas B. Gray, is reprinted from the "Elim Songster" and is one of a number of excellent pieces you should not miss. Copies of Nos. 1, 2, 3, 4, and 5 are available at 3d. per copy, 2/6 per dozen.

Bible Study Helps

" BY FAITH NOAH."

By faith Noah, being warned of God, etc. (Hebrews xi. 7).

1. Faith's Basis—"Warned of God."
2. Faith's Perspective—"Things not seen as yet."
3. Faith's Thrill—"Moved with fear."
4. Faith's Activity—"Prepared an ark"
5. Faith's Object—"The saving of his house."
6. Faith's Witness—"Condemned the world."
7. Faith's Reward—"Heir of righteousness"

RECIPE FOR TROUBLED ONES.

(Psalm lv. 16, 17).

I. What?

"As for me, I will call upon God" (verse 16).

II. When?

"Evening, and morning, and noon" (verse 17).

III. How?

"I will call, pray, cry aloud" (verse 17).

IV. Why?

Because the Lord

- (a) "Shall hear my voice" (verse 17).
- (b) "Shall save me."

FAITH FOR VICTORY.

1. When Satan would have us that he might sift us as wheat, it is the prayer of our Lord that our faith fail not (Luke xxii. 32).

2. When Satan attacks us with his fiery darts, our safety is in raising "the shield of faith" (Eph. vi. 10; cf. I. Thess. v. 8).

3. When Satan as a roaring lion seeks to devour us, we are to "resist steadfast in the faith" (I. Peter v. 9, cf. I. Cor. xvi. 13).

"Who are kept by the power of God through faith" (I. Peter i. 5).

Fruitful Campaigns, Frequent Conversions

Earnest Young Life—Pentecostal Blessings Everywhere in Evidence

SPREADING ABROAD.

South Croydon. Nearly five years ago, Principal George Jeffreys conducted a revival and healing campaign in Croydon, and the result was a large church established in West Croydon. Praise God, the revival did not end with the campaign, but many more souls have been saved since. The West Croydon Tabernacle became too small to accommodate the people, so small branch churches were commenced, one after another, until today there are five assemblies meeting round about the district, namely at West Croydon, South Croydon, Thornton Heath, Wallington, and Woodside—five assemblies as the result of one campaign, and three of these now have their own Tabernacle! Praise the Lord!

Saturday, 17th December, 1932, will

ever be remembered by the South Croydon friends as the day on which God answered their prayers by the opening of Elim Hall, Selsdon Road. During the opening service our thoughts travelled back to the first Foursquare Gospel meeting in South Croydon, conducted by Pastor Corry three years ago. This was in Rolleston Hall. Since then the Lord has been blessing, and it is a great joy to see in our midst some who have been converted at the South Croydon meetings. The work, however, has been carried on under great difficulties, as it was only possible to obtain a hall for meetings on Sundays and alternate Wednesdays. It has been the constant prayer of the assembly collectively, and of the individual members, that a new Tabernacle should be erected where the Lord's work could

be carried on without hindrance, a building to be kept solely for the worship of God and His service. Our gracious Lord suddenly answered prayer in a most unexpected way, by providing a hall already built, about 'ten minutes' walk from the place where the meetings were then being held. Praise God, He has done "exceedingly abundantly above all that we could ask or think."

It was a great delight to have our beloved Principal amongst us once again, accompanied by Pastors E. J. Phillips, J. Smith, P. N. Corry, and R. Smith. The Principal conducted the opening service, which was one long note of praise to God, "We praise Thee, bless Thee, worship and adore," were the first words sung in this house of prayer and praise. Then after singing the Doxology, the

congregation stood, with full and thankful hearts, while the Principal dedicated the building to the Lord's service.

The note of praise was continued by the singing of "I will praise Him." Then Mr. T. H. Mundell, of South Croydon, a member of the assembly—known and loved for many years in Pentecostal circles—gave a short message, in which he praised the Lord for the atmosphere of love in the South Croydon work. He particularly referred to the passage, John xvii. 26, "That the love wherewith Thou hast loved Me may be in them, and I in them."

This was followed by a few words of encouragement from God's Word, by Mr. A. L. Steward, the local Church Secretary. He drew attention to I. Samuel vii. 12, "Hitherto hath the Lord helped us," and "He who hath helped us hitherto will help us all our journey through." He thanked all the members and friends for the help they had given in cleaning the Hall, and getting it ready in time for the opening service. Much had had to be done, but it was a labour of love unto the Lord.

The Church Treasurer, Mr. C. S. Job, then spoke, and he praised the Lord for the marvellous way He had answered prayer.

It was then a great joy to hear a few words from Pastor Corry, after which the note of praise was again continued by singing, "To God be the glory, great things He hath done."

Our beloved Principal then gave an address on "Temples for God to dwell in." His words will long be remembered and cherished by all present. He made it very clear that God does not dwell in buildings made by hand. The Church does not consist of inanimate matter, but of "living stones," and God's dwelling place is the body of the believer. He traced the dwelling place of Jehovah from the time when He used to come down and visibly manifest His presence in the Tabernacle. Though it was only a portable building, Jehovah was pleased to manifest His power and presence there, though eternity was too small to contain Him. After this God made His dwelling place the Temple—a permanent building—where at one time His manifested glory was so great that the priests could not minister.

Following this there was a long period when, through the sins of His people, God could find no dwelling place on earth. He would never again dwell in a building of man's making, but would make a Temple of human flesh. He became Man, finding a dwelling place in the Babe of Bethlehem. The Principal then went on to shew that Jesus Christ, in His body, carried about the glory of God. God came and "tabernacled amongst us." There were occasional manifestations of this glory, as on the Mount of Transfiguration, but when Peter suggested making tabernacles to retain the glory, God spoke and turned their eyes to Jesus, God's Tabernacle.

The Devil tried to destroy this Temple, but praise God, He arose, as He had previously declared—"Destroy this temple, and in three days I will raise it up."

The Principal then very reverently pointed out that the very life that was in the nature of Jesus of Nazareth, is now in every born-again believer. Our hearts were stirred as he pleaded with the unsaved to have an "opening service" in their hearts, and let in the Lord of Glory, and he pointed out that if God was pleased to manifest His presence in the crude building of the Old Testament, how much more in temples of His own making.

It is specially requested that all readers will pray much for this work at South Croydon, that God shall be glorified by the salvation of many souls in this hall which He has provided.

A VISITING CAMPAIGNER.

Eastbourne (Pastor S. Gorman). During the recent temporary absence of Pastor and Mrs. Gorman a mission has been held in the Tabernacle, Hartfield Road, by Pastor Farlow.

Every evening, services were held with the supreme purpose of gathering precious souls into the kingdom, and, praise God, dear ones have passed from death into life during the three weeks' campaign.

The assembly too, has felt the spirit of revival and uplift during the brief though happy ministry of Pastor Farlow, and at a testimony meeting held just before he left many voluntarily witnessed to the great blessing they had received.

The Hove Crusaders visited the church, and took charge of the meeting for one evening, their singing, their testimonies to God's saving grace, and their bright, interesting messages on God's Word being greatly appreciated by all.

Praise God for all the blessings He gives us in Elim; Pastor Gorman is now taking a series of studies on Gleanings from the Sayings of Jesus week by week. These are listened to earnestly and there is expectation of much blessing.

STEADY PROGRESS.

Hendon (Pastor W. B. Kelly). The assembly meeting at Elim Tabernacle, Ravenshurst Avenue, were very pleased to have a visit on a recent Sunday from Pastor and Mrs. Fardell of Bradford. At the evening service Pastor Fardell gave a very inspiring message, taking

as his theme the healing of the blind man of John ix. As he compared physical blindness with spiritual blindness, one realised more than ever, the need to lead these blind wanderers to the Cross of Calvary, where their eyes may be opened.

We praise God for continued blessing on the services week by week, through the ministry of Pastor Kelly. The Bible studies on Thursday evenings have proved to be times of real feasting with the Lord.

SPECIAL CAMPAIGN.

Ballymena (Evangelist C. Cooper). The assembly here has been greatly blessed under the ministry of Evangelist W. Urch, who delivered some very practical and inspiring messages from the life of David in a series of Bible studies recently concluded.

A very successful three weeks' campaign has been held by Evangelist C. Cooper from South Africa. Although a stranger to the people here it was soon found that he was not a stranger to the old-time power of the Gospel. His first message at the breaking-of-bread service sounded forth the keynote of the mission, his subject being Waiting on God and Waiting for God.

God's presence was manifested in the Gospel services from the very commencement of the mission. Night after night as the Gospel was proclaimed under the unction of the Holy Ghost in song and in word conviction reigned in many hearts. Several young people came out voluntarily and surrendered themselves to Jesus, and are to-day rejoicing in His salvation.

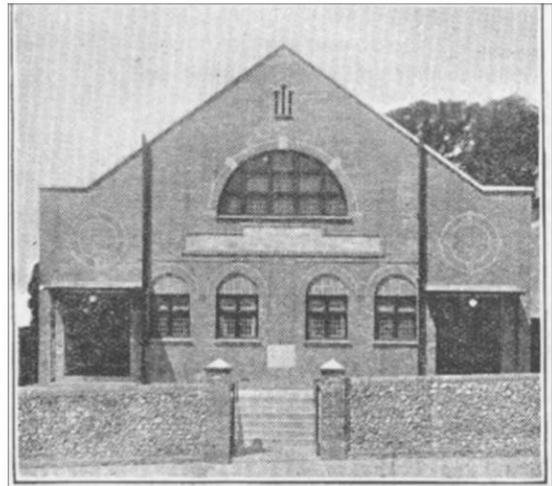
Mr. Cooper has now taken over the work here for some time.

Mr. Urch, who assisted in the above mission, has left to take over the work at Annaghanoon. His many friends in Cullybackey and Ballymena wish him God's richest blessing in his new sphere of labour.

THE OLD GOSPEL.

Forest Hill (Evangelist A. Carver). Fruit-bearing is a sign of spiritual growth. This was manifest on the occasion of the united baptismal service of the saints of the Elim Tabernacles at Forest Hill and Bermondsey, when both Pastor J. Smith, the Divisional Superin-

Elim Tabernacle, Eastbourne.



tendent, and Pastor South of Bermondsey were present.

It was a never-to-be-forgotten evening to many, for a wonderful spirit of praise and adoration permeated the service. With what joy all listened to the testi-



Elim Tabernacle, Forest Hill.

monies of those who had been won for Christ, all differing, yet all bearing witness to the wonderful transforming power of Christ in their hearts and lives, and now obeying the Divine command to follow Him through the waters of baptism.

Praise God for His continued blessings. Recently Mr. Carver commenced a series of addresses at Elim Tabernacle, Forest Hill, on *Eternal Punishment, Why I Believe it, Why I Preach it, and Does the Bible Teach it?*

Those soul-stirring messages have gripped the people, and made them feel for those around. God has honoured the faithful preaching of His Word in the saving of five precious souls. On a recent Sunday evening eight new members were received into fellowship, and to each the Pastor gave a precious promise of God.

For the past few weeks the members of this assembly have been giving and labouring in order that the church may be fitted with new chairs. The response has been splendid. Already there is sufficient for nearly 200, and they are now installed in the Tabernacle.

MORE CONVERSIONS.

Portsmouth (Pastor W. Field). Pastor C. J. E. Kingston has recently concluded a successful campaign at the Elim Tabernacle, Arundel Street. The fortnight proved to be all too short because the numbers in the week-night meetings were growing appreciably larger. Experience and Bible knowledge used under the unction of the Holy Spirit made the messages powerful and clear. We praise God for those who surrendered their lives to Jesus. It was grand to see tears of repentance flowing down cheeks which had already begun to reflect the glory of His countenance—a clear proof that the old-fashioned Gospel brings old-fashioned results in men and women born of God.

Great power was evidenced during the praying for the sick. Several have testified of deliverance, praising God and

giving Him the glory. Great times of prayer, praise, and infilling took place during short after-meetings, to which the saints eagerly looked forward.

Special subjects for the last week proved very interesting, as light from the Word pierced and illuminated. The last Saturday night's meeting took the form of a convention, which was something new for Portsmouth, but it proved a great success. Pastor Field convening, Pastor Quest of Southampton and Pastor Kingston gave moving addresses to a good congregation.

Personal revival has taken place in many hearts, and now the prayer from "enlarged" hearts is for enlarged borders.

BRIGHT TESTIMONY.

Lisburn (Mr. E. Dainton). The saints at Elim Hall are enjoying wonderful blessing from the Lord in every department of the work. The services are very bright, and a source of great blessing to the saints.

Through the faithful ministry of Mr. Dainton souls have been won for the Master, and many have received the healing touch of Christ.

The services are well attended, especially the Gospel service on Sunday evening, when the hall is almost full, and we praise the Lord because He is blessing His own Word.

The weekly Bible studies are very profitable, and the saints have been led into deeper truths in Christ. As the Word is opened up hearts are thrilled and the Saviour becomes more precious to His own.

A keen interest is taken in the open-air services which are held on Saturday evenings. A large number gather round to hear the glad tidings of free salvation. The Word is proclaimed in all its fulness, and we praise the Lord that even at this service souls have been led to the Saviour.

The Sunday school and children's meetings are well attended, and the Lord has richly blessed in this particular side of the work.

HELPFUL BIBLE STUDY.

Eastwood (Mr. C. Podger). The Lord still continues to bless in this corner of His vineyard under the ministry of our brother. Helpful studies on the Second Coming of Christ have recently been given, which by the aid of a chart have been made simple and edifying. Although this assembly is small, yet the Lord is in the midst to bless. There is a certainty in the hearts of the saints here that the Lord is about to do great and wonderful things, bringing them all into a closer walk with Himself.

OLD TIME REVIVAL.

Freshwater (Isle of Wight). The following is taken from the "Isle of Wight County Press":

FOURSQUARE GOSPEL MISSION.

At the campaign conducted by Evangelist Charles Johnson, there were scenes of revival enthusiasm. On Saturday a company from the Elim Church at Ryde paid a visit. After a short service outside they made their way into the Social Club-hall. Speaking on *Why we Believe in Divine Healing*, the

evangelist emphasised that the salvation of the soul was far more important than the healing of the body. At the evangelist's invitation no fewer than eleven of the visitors, including the pastor of the Ryde church (Mr. E. O. Steward) testified that they had been miraculously healed in answer to prayer. A very impressive service followed. While the sick were kneeling and during the singing of a hymn hands were laid on each of them and a brief prayer was offered. At the meetings Evangelist Johnson declared his firm belief in the inspiration and infallibility of the Bible. Another striking feature was the fervent singing of old revival hymns.

FAITHFUL PREACHING.

Keighley (Evangelist A. E. Thorne). God is blessing His work here in Keighley. The Word, faithfully preached week by week, is having an effect on the young people. Recently three souls were converted and added to the Church. God has wonderfully answered prayer in respect of one of these, after years of supplication. An only child has been redeemed and a wonderful work of grace wrought. We praise God and take courage.

The saints have been strengthened and others are finding the Saviour more real to them. The Tuesday night Bible study is proving a great blessing to all as they gather around the Word of God. The prayer and praise meeting is proving itself the driving power of the church.

In spite of much opposition the Lord has undertaken slowly but surely, and the assembly here is being lifted out of the valley into a mountain experience. There is a sound of abundance of rain.

VARIED TALENT BLESSED

Spalding, Lincs. (Mr. Le-Gard Fitz-Gerald). Inspiring scenes were witnessed on a recent Sunday night in the Y.M.C.A. Hall, Spring Gardens. A second visit was paid by the Pinchbeck-West Brass Band to the evening service of the Elim Foursquare Gospel Church meeting here.

A powerful and soul-stirring address was delivered under the unction of the Holy Spirit by the pastor, Mr. Le-Gard Fitz-Gerald, from the text, "Be ye reconciled to God."

A very moving Gospel recitation was also given by the Bandmaster's daughter, Miss Gray.

The power of the Holy Spirit was wonderfully felt, and manifest throughout the entire service. Moving scenes were witnessed at this gathering, as also in times past, when many wonderful healings have taken place, and souls been delivered from the bondage of sin. Baptisms in water and with the Holy Spirit have also taken place.

The large room downstairs was packed on this particular Sunday night by a large and enthusiastic congregation.

The little Foursquare Gospel community here has made rapid strides since its first inception in Spalding.

The work is at present being ably carried on by Mr. Fitz-Gerald. May God continue to bless and prosper the good work in the services to the extension of His kingdom with the salvation of many precious souls.



ELIM CRUSADER PAGE



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



Lisburn. Our Crusaders are having times of great blessing in their meetings, and under the able guidance of the Pastor are progressing in the Lord. Quite recently the Crusaders conducted the Sunday evening Gospel service. They gave forth the Gospel in song and it was indeed delightful to listen to. A sister then delivered a soul-stirring message based on Hosea xiv. 1, 2, telling of God's royal invitation to Israel and to the world to return unto Him, and He will receive them. It was a meeting greatly enjoyed by all.

Islington. Quite recently the Crusaders here conducted the Sunday evening service, leading in prayer, rendering choir pieces and other vocal items, giving testimony to the marvellous power of God to change hearts and lives. and also telling out in no uncertain way the old, old story of redeeming love. It was a meeting one can look back upon with praise to God for the way in which He blessed us. God is blessing the Crusader work, and these enthusiastic young people are rendering valuable assistance in connection with the church work and in the various services.

Southport: "Continue ye in My love" (John xv. 9). As we draw to the close of another year of grace, we thank God for the many times we have had the privilege of gathering together to praise and worship our Lord and Saviour. We are able to look back on meetings of various types, which have all proved a blessing to our young people.

On a recent Monday evening we had our first Shipwreck Meeting. It was a very profitable evening. We have never before launched out without God's Word, or a hymn book, but it was wonderful to see the way in which our youngest Crusader recited the 53rd chapter of Isaiah; another brother, who recently joined our number was able to repeat the 13th chapter of I. Corinthians; also a brother and a sister gave messages without preparation or notes of any kind. We do give God the glory, and feel it would not be so much of a hardship, if we were shipwrecked, as long as we were in the company of God's people.

Before we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Havergal.*

THE TRIUMPH OF FAITH

The power of faith is strikingly expressed by our Lord—"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Nothing can resist the power of a divinely grounded and inspired faith. Mountains of sin, of temptation, of doubt, of difficulty, of distress, have been removed by faith. We think of that sublime passage in the Epistle to the Hebrews, and recite it in this connection: "Who through faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Faith triumphs over doubt. It opens the windows of the soul and lets in the light: it brings assurance to the heart; it gives to the whole being peace, joy, and hope.

Faith triumphs over difficulty. It is resolute, determined, enthusiastic, persistent; it forces its way and conquers all opposition and surmounts every obstacle. Caleb the faithful spy, Nehemiah the patriotic cup-bearer, and Barnabas the large-hearted colleague of Paul, are all examples of the power of faith and how it triumphs over difficulties and discouragements.

Then faith is victorious in the hour of death. What words of holy daring, of calm fearlessness, of sublime confidence and buoyant hopefulness we have on record. David sings, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." The Apostle Paul in a moment of great spiritual rapture wrote, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

One has asked, "Do you want to triumph in the last hour, to die a victor, to conquer while you fall, to go singing as you ford the swellings of Jordan, and to see the shining ones awaiting on the other side to conduct you in triumph to the gates of the city? Then all this can only be accomplished by a loving, living faith in Christ.

There is a story told of a little girl who was taking a long railway journey. Looking out of the window she was greatly disturbed by seeing pieces of water over which the train had to travel. She could not understand how they could be crossed, but after safely crossing two or three, she leaned back in her

seat, and, with a sigh of relief, exclaimed: "Oh, I'm not going to worry any more. Somebody has been building bridges all the way!"

That is true of life for each one of us. We need have no fear for the journey into the Great Unknown—the road has been made and bridges have been built.

Our Destiny

Our destiny is God's will for us. No yielded life is lived in vain. Contrary to mere reason as it may appear, there is a destiny that shapes our ends. We would rather describe it as God's will, and that is always best and most worthwhile. It is impossible to conceive the heavenly Father willing anything that is not good for His children. He loves with an everlasting love and His wisdom leaves no room for mistakes. He could not design an imperfect, inadequate thing. We may rest content in the beautiful will of God which is the outward expression of His love. As the human father of worthy character and clear vision plans for the well-being of his children, and does the best within his power for their happiness and usefulness, so the heavenly Father, with all the resources at His command, has set the ideal for us, and in Jesus Christ provides all the power and grace necessary for its attainment.

Life is full of mystery, but let us not miss the majesty in the overwhelming thoughts of the mystery. The isolated events are as beads all separate and yet united upon the string of purpose. It may not be possible to know what our destiny is until it is fulfilled. We work upon the other side of the pattern, and see the confused threads and the mixed medley of colour; but one day we shall see clearly and with astonishment look upon the right side of things. Until then we walk by faith and not by sight. We must take the risk of our beliefs. But risks held in the bonds of heaven carry eternal dividends and incorruptible rewards.

Concise Comments & Interesting Items

Lack of Trade is one of the main tragedies in the world to-day. In the light of this fact Mr. C. C. Ogilvy Van Lennep's comment on Luke xxi. 25 is exceedingly interesting. The comment is contained in his work, entitled, "The Measured Times of the Book of Revelation." His words are as follow:

"Upon the earth distress of nations with perplexity" (Luke xxi. 25). N.B. "aporia," "perplexity." Emporia—trade, as in emporium, a place of trade. Therefore, aporia—tradeless. Sunoche—compression, anxiety. Hence: "Upon the earth anxiety of nations through (or 'in') lack of trade."

Louis S. Bauman, the prophetic writer, comments upon the foregoing in these words,

"Lack of trade"! And exactly that stands behind the world-wide economic distress of nations that President Hoover says has never been equalled in the history of the world. Our own nation is suffering acutely from just that—"lack of trade." For political effect, President Hoover and his political party have been constantly blamed for the economic ills of our nation. But every thinking, unbiased American to-day knows that our economic ills come from "lack of trade."

Lavish in her production, the fruit of her inventive genius. America stands paralysed in a world that cannot buy. Mills, factories, ships, stores, all are in distress because of "lack of trade," and "no passage out."

In the foregoing comment the words "no passage out" are based upon Dr. Young's translation of the Greek word "aporia." We again give Mr. Bauman's words:

"We have called attention to the fact that Young, in his concordance, translates the Greek word 'aporia' ('perplexity')—without a passage out. And in these days, the wisest of men confess that all seems hopelessly dark ahead: nations bankrupt, racial and class hatreds growing more bitter, unemployed millions muttering, war-clouds threatening—all this, and trembling, fear-filled statesmen confessing that they see no passage out."

It is indeed suggestive to bring together Mr. Lennep's and Dr. Young's translations, for the two seem to be a perfect summary of the present time—"Lack of trade—without a passage out." The circumstances exhort us to be ready for "the passage up" at the return of the

Lord Jesus for His Church, which finally will lead to a passage out for the world.

The words of Whitefield still influence the people of God. George Muller was greatly stirred by reading his life story, and many others have been similarly stirred. Whitefield lived for his Lord. A letter sent to Dr. Franklin, the great American scientist and philosopher, is typical of the way in which, to high and low, Whitefield insisted upon speaking of Christ. He said: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study, and, when mastered, will richly answer and repay you for all your pains. One, at whose bar we are shortly to appear, hath solemnly declared, without it we cannot enter the kingdom of heaven. You will excuse this freedom. I must have something of Christ in all my letters."

The last sentence sets us all a fine example—"I must have something of Christ in all my letters."

The Man at the Top

A GENTLEMAN was walking along the top of a sea-wall which formed part of the docks of a large English port. He noticed a man, with several others round him, turning a large wheel with a handle. The wheel was not connected with any machinery, nor, as far as the visitor could see, was it doing any work.

Prompted by curiosity he was about to inquire of the man who was turning it what it was for, when he was stopped by one of the bystanders, evidently the harbour master, or one in authority. "You must not speak to that man just now," he said, "he is engaged in a very vital matter."

"What is he doing, then?" inquired the stranger.

"Do you not see those bubbles coming up on the surface of the water?" replied the official. "There is a diver down there. This man is pumping down air for him to breathe, and any distraction might prevent him from noticing a signal that the diver gives."

At once everything became plain. The man at the top was supporting the life of the man at the bottom. If anything happened to him, so that he ceased to turn the wheel, the man at the bottom would perish.

How forcibly this reminds us of the situation in which we, men and women in the world, find ourselves. We are in an element where everything is hostile to the spiritual life. Sin, sorrow, violence and death exist on every side. But, thank God, there is a Man at the top! He was once in the world, competent to deal with its woes. Being the Son of God, He could expiate the sins of others by taking them upon Himself and bearing the penalty due to them. This is what He did. This is the real meaning of the Cross.

Having thus laid the foundation of our blessing, the Lord Jesus, raised from the dead, went up to heaven, where He is to-day, a real, living Man, able to save

all who call upon Him. He can save us because He took our place as the Sin-bearer on the cross, and bore the judgment due to us.

Our only hope is the Man at the top. No education, no culture, no improved environment, no morality, no sincerity in religion, can set us right with God. There is no other way of salvation but through Christ.

Just as a physician brings to the bedside of his patients all the results of his hard work when preparing for his profession, and is thus able to prescribe, so Jesus brings to the sinner who trusts Him all the wonderful results of His sacrifice upon the Cross. He hears and responds to any signal that a despairing sinner gives, and He saves with a real and lasting salvation.

Do you sometimes realise that the power of sin is too strong for you? If you take a stand against it, how easily you are overthrown! You need, not a mere Helper, but a Saviour. The Lord Jesus Christ offers Himself to you as such. If you receive Him and trust Him, He not only saves you on the spot from the road to perdition, but He becomes your Saviour "to the uttermost"—that is, to the uttermost limit of your need, and to the uttermost of your life's little span.

But it is not a question merely of present happiness, but of your whole eternal future. What would you think of a man who is going to America, who makes every provision for the short railway journey from his home to Liverpool, Glasgow, or Southampton, yet forgets to provide himself with a ticket for the ocean journey? He would soon be made to realise the result of such folly.

Now the Saviour undertakes to make the eternal future safe for all who will trust Him. Is not such a Saviour, so mighty, so loving, so faithful, well worth having? Can you afford to go on any longer without Him?

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BIRTHS.

PAY—On December 12th, to Mr and Mrs. R. Pay of Portsmouth, the gift of a daughter, Beryl Grace

MOORE—On December 25th, to Pastor and Mrs. J. R. Moore, at Cardiff, a son, Peter Durant

MARRIAGES.

EDWARDS PEARSON—On December 26th, at Elm Tabernacle, West Southwick, by Pastor W. G. Hathaway, Stanley James Edwards to Lois Mary Pearson.

GILBERT CADDICK—On December 26th, at Elm Tabernacle, West Southwick, by Pastor W. G. Hathaway, Jesse Gilbert to Sarah Ann Caddick

MORFITT SIDDLE—On December 26th, at Elm Hall, Grimsby, by Pastor J. Kelly, James Henry Morfitt to Louisa Siddle

STEMMING JUPP—On December 26th, at Elm Tabernacle, Croydon, by Pastors P. N. Corry and F. J. Stebbing, Albert Stebbing to Gladys Evelyn Jupp.

WHITLOCK HISCOCK—On December 27th, at Elm Tabernacle, Springbourne, Bournemouth, by Pastor J. T. Bradley, Alfred Edward Whitlock to Elsie Lillian Hiscock.

WITH CHRIST.

CHILDS—On December 12th, Mrs. Childs, member of Huddersfield Elm Church, in her 79th year. Funeral conducted by Pastor W. L. Taylor

BIBLE PICTURE PUZZLES

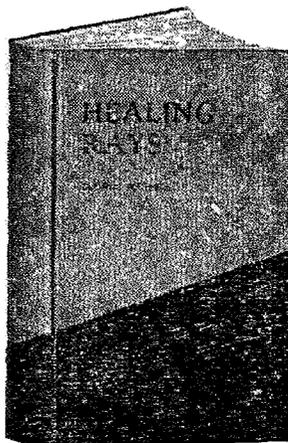
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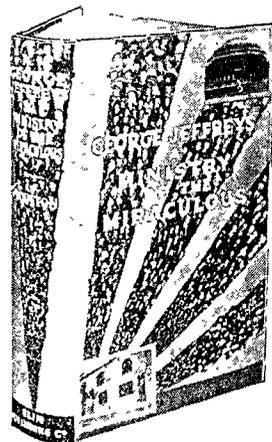
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