

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

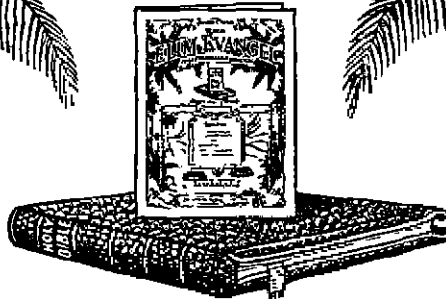
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 7

FEBRUARY 14, 1930

Twopence

Contents

How to Obtain Grace	97
Revival in Scotland	99
The Restoration of Israel	100
A Swansea Miracle	103
Children's Bible Educator	103
A Professional Opinion	104
Abounding in Thanksgiving	105
Better man the Bank	106
The Anchor's Holding Ground	107
Muscle: By the Way of Redeeming Love	108
Fruit from the Branches	109
Family Altar	110
Concise Comments	111
Sunday School Lesson	111
Feelings v. the Word	112

AND THEY CAME TO 'ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. XV. 27

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Easter! Easter! Easter!

FOUR FOURSQUARE

EASTER CONVENTIONS

in England, Scotland, Ireland, and Wales

LONDON. Elim Tabernacle, Park Crescent, Clapham
Elim Tabernacle, Stanley Road, Croydon
Elim Tabernacle, Central Park Road, East Ham
Elim Tabernacle, Fowler Road, Islington
Royal Albert Hall (see next column)

Speakers include Pastor R Mercer, Evangelists P H Hulbert, R E Darragh, J McWhirter, Alex Marks, and Miss Blodwen Terrell

GLASGOW. City Temple (opposite King's Theatre)
Speakers include Principal P G Parker, Pastor and Mrs S Gorman

BELFAST. Elim Tabernacle, Ravenhill Road Speakers include Pastor J Smith, Evangelist W H McWhinnie, and others

CARDIFF Cory Hall Speakers include Pastors W G Hill, W Barton and A Longley

The London Convention will be from Good Friday, 18th April, for eight days. Those desiring accommodation should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4, stating exactly what they require, with particulars as to length of their proposed stay. Cheap railway tickets will be obtainable from all stations in Great Britain and from certain ports in Ireland and on the Continent

BOOK THIS DATE WITHOUT FAIL!

EASTER MONDAY, 1930

at the

ROYAL ALBERT HALL

LONDON

Principal GEORGE JEFFREYS

(Founder and Leader of the Elim Foursquare Gospel Alliance)

will officiate at

THREE GREAT GATHERINGS

Morning at 11 o'clock

DIVINE HEALING SERVICE.

After ministry of the Word, the sick will be anointed with oil and prayed for, and requests for prayer dealt with
—James v. 14.

Afternoon at 3 o'clock

COMMUNION SERVICE.

After ministry of the Word, thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians can participate
—I Corinthians xi. 26.

Evening at 6.30 o'clock

BAPTISMAL SERVICE:

When converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ
—Matthew xxviii. 19.

Pray for these Great Easter Gatherings!

Principal GEORGE JEFFREYS

and the REVIVAL PARTY still at

THE GLASGOW CITY TEMPLE, Elmbank Street (opposite the King's Theatre).

Services: Sundays at 11, 3 and 6.30. Every week-night at 7.30 (except Fridays).

Wednesday and Saturday afternoons at 3.

WATCH THESE DATES:

BERMONSEY. Elim Church, corner of Grange Road and Upper Grange Road Feb 25, Pastor E C W Boutton
March 9, visit of London Crusader Choir

BRIGHTON. Jan 14—Feb 18 Six Tuesdays at 7.30 p.m.
Elim Tabernacle, Union Street. E B C C S lectures by Principal P G Parker

EAST HAM, London Jan 16th—Feb 20th Six Thursdays at 7.30 p.m.
Elim Tabernacle, Central Park Road E B C C S lectures by Principal P G Parker

GLASGOW. Still in progress Revival and Healing Campaign by Principal George Jeffreys See particulars above

GRETNA. Feb 10 Opening of new Elim Foursquare Gospel Church (late Congregational Church), off Loanwath Road, by Principal George Jeffreys, at 7.30 Commencing Feb 11, campaign by Evangelists Kelly and Byatt

HASTINGS Jan 15th—Feb 19th Six Wednesdays at 7.30 p.m.
Central Hall, Bank Buildings E B C C S lectures by Principal P. G Parker

ISLINGTON London Feb 4—16 Elim Tabernacle, Fowler Road (off Cross Street) A series of Lectures on Palestine by Rev and Mrs L T Pearson

KING'S CROSS, London. Feb 28 Welsh Tabernacle, Pentonville Road, great Elim Crusader Rally, 7.30

LEIGH-ON-SEA. Feb 25—April 1 Six Tuesdays at 7.30, Elim Hall, Glendale Gardens Principal P G Parker

LEYTON. Feb 16 Grange Park Hall, Grange Park Road. Pastor H A Court.

READING Feb 23 Palmcr Hall, West Street Pastor W G Hathaway

SALISBURY. Commencing Feb 2 Cory Hall Revival and Healing Campaign by Evangelist Phil H Hulbert

WATFORD. Commencing Feb 2 Elim Hall, St Alban's Road Campaign by Pastor Len Jones

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 7

February 14, 1930

Twopence, Fridays

How to Obtain Grace

By J. S. McCONNELL

"God resisteth the proud, but giveth grace unto the humble"—James iv 6

ACCORDING to this statement of God's Word, there is no possibility for a man to have God's grace as long as there is any pride in him. Furthermore, God states He will not only withhold grace from such a one, but that He will oppose, fight against, and resist the proud.

We cannot live a victorious life here without God's help, much less if God Himself opposes us. I wonder if the truth of this text has really dawned upon you. Do you realise that God will always resist you as long as there is pride in you? That God will never give you His grace except when you are humble?

Do you realise why it was you failed in the trial or testing? It was because God did not give you grace. "My grace is sufficient." There can be no failure where grace is received. Grace is God's favour, backed up by all the power of heaven.

GRACE IS GOD'S STRENGTH.

Can God fail? "I can do all things through Christ who strengtheneth me." Therefore every failure is a lack of grace, and there was only one reason why you lacked grace: you were not humble.

God did not say, "He giveth grace to the strong, or the talented, or those who have experience, or knowledge, or much works and goodness." God will resist every one of such people if they are proud, regardless of their knowledge, or good work, talents, or past experience. God will always and at all times resist the proud, regardless of who they are, or what they have done in the past.

But on the other hand God will always and at all times give His grace unto the humble soul, regardless of his weakness or ignorance, or circumstances, or past failures. And as God's grace never fails, the man that receives it will not fail. Therefore the weakest, and the most ignorant and inexperienced man in the world, can be the greatest success, if he receives God's grace. Yea, he can be a thousand times bigger success than the wisest, strongest man in the world who lacks God's grace.

This is one of the most vital truths in the Bible, and a truth to which every one needs to be awakened to-day. There is a manifested lack of God's grace among people of every creed to-day. This is evident by the shallow lives and everyday failures of pro-

fessing Christians. They lack grace to overcome sin and temptation. They lack grace to bear, and suffer, and deny themselves. They lack grace to pray through and get the answer. They lack grace to keep sweet and kind, and manifest the love of God. They lack grace to keep in unity. Yea they lack grace in a thousand ways. And all this in the face of the highest profession, and the greatest experiences in the world.

Why is there such a lack of grace to-day? There can only be one answer. The people have got away from real humility. We must recognise this and face it. This movement is doomed for the scrapheap with other past movements if we don't realise this fact, and keep humble as a people. May God help us.

EVIDENT MARKS OF PRIDE TO-DAY.

Sectarian. The holier-than-thou spirit. Lack of fellowship toward preachers or people of God who don't see with us on minor points. Working to build up a work where there are other clean full Gospel works, and thereby bringing division.

Division and strife in assemblies, because we cannot have our way and run things. Such conditions cannot exist where there is humility.

Self-righteousness. Depending on good works, and past experiences. Thousands of "has beens". Long prayers. Testifying how good you have lived. Running down other churches and Christians. Despising the poor.

Spiritual Pride. Puffed up over the way God used you. Boasting of your experiences. God told you such and such. Always talking of self. Seeking gifts more than the Giver.

Boasting. We have the truth, others are wrong. Exaggerations, misrepresentations. Debate and argument. Making hobby over one or two truths. Harshness.

Fanaticism. Fleshly manifestations to shew off self. Pushing self forward. Unteachable, "I know it all. God teaches me." Independent, you will have your own way. Talking against the preacher if you cannot do as you please in meetings. The carnal assertion of revelations that only bring strife and division. Following your own spirit.

Worldliness. In dress, following the fashions. Fine cars and luxuries that are unnecessary and super-

fluous Fine churches where plain tabernacles would do more good Worldly methods to get money Questionable advertisements in order to get the crowds Compromise with secret orders.

Highbredness. Despising younger brethren Learning to your own understanding. Man's reasoning. Being too self-opinionated. Prejudice Man-made sermons Respect of persons toward those educated by man.

Formalism: Liturgical programmes and prayers Canned sermons Worldly music. Lack of freedom and soul in spiritual worship Holding down real Holy Ghost manifestations Afraid of reproach.

Hypocrisy Covering up your own faults Refusing to acknowledge wrong Making pretence in prayer when your mind is somewhere else Lots of noise to cover up lack of anointing two-faced excusing self.

All these and many others are different manifestations of pride, which exalt self and are nothing but self-worship, and so idolatry

GOO CANNOT COMPROMISE

with any form of pride, for it is the lowest form of idolatry—self-worship Therefore God not only withholds His grace from all those that partake of such things, but He is against them and resists them.

Among Christians to-day, the greatest need is a call to self-abasement, and for the people in mass to humble themselves before God and fast and pray, until God helps us back to a place of real humility We are surely lacking in God's grace to-day, and the only way to get it is to humble ourselves

There needs to be a going down before God in every church, and a real confessing of faults one to another, and asking forgiveness for the things we have said and done that have injured and hindered one another and God's work There needs to be an open and clean-cut acknowledgment to God and man of the different forms of pride that have been working in our lives I believe every church in the land should set aside days and nights of fasting and prayer, and open confession meetings, and that preachers everywhere should set the example in acknowledging their faults and humbling themselves, and exhort the people everywhere to humble themselves before God, as God commands us in Joel ii 12-17

GOO GIVES GRACE ONLY TO THE HUMBLE,

therefore we need to study humility, and learn what real humility is, and then practise it daily Practise it just as you would practise music if you want to become a musician. Study it, and aim at all times to practise it Above all things do it just when pride is trying to manifest itself

To humble yourself is to oppose self, to abase self, to break your stubborn will to do what self does not wish, and to expose self by confessing faults and acknowledging wrongs, and to do it right at the time it is the hardest to do

If you have trouble with your temper and someone does something to arouse it, right then confess your own meanness and abase yourself, and you will re-

ceive plenteous grace instantly Use the same plan to abase self at the time anything arises that would cause pride to manifest itself. Nothing short of this is real humility Humility is putting down pride, and therefore can only be manifested when there is cause for pride to arise Above all expose it, not in the other fellow, but in yourself To do that is to humble yourself; and remember God always giveth grace to the humble. And as grace is the very strength and power and wisdom of God, you will never fail as long as you have grace

BE A WORM IF YOU WANT GOD TO USE YOU.

“ Fear not, thou worm Jacob, I will help thee, saith the Lord Behold, I will make thee a new sharp threshing instrument having teeth thou shalt make the hills as chaff ” (Isaiah xli 14, 15). You can break down and thresh out and destroy every mountain of self, and every obstacle in your way, if you will just be a worm Deny yourself, if you want to be a worm. To deny self is to disown self. To reckon self dead, and therefore that you have no rights whatsoever No right to use your hands, feet, eyes, ears, or tongue for yourself Believe that; recognise it, hold to it.

Christ who was and is our Example was the personification of humility He came to demonstrate humility to us And we get the secret of His success and victory when we hear Him cry out in Psalm xxii 6, “ But I am a worm, and no man ”; Christ took the attitude of a worm.

A WORM HAS NO EYES

to see others' faults. A worm has no ears to listen to tales of others' sins, nor things that would discourage or cause to stumble A worm has no tongue to gossip and backbite, or murmur or criticise or condemn A worm has no teeth to devour and bite and tear others with, or even to defend itself with. A worm has no hands to grasp after earthly things, and to hold on to earthly treasures, nor works that it can boast of A worm has no feet to carry it where it pleases, and lead in human paths, nor has it feet to run away from the trials and crosses and the battle of life. A worm has no head or brain to reason with It cannot think for itself or have vain imaginations It must have faith in the Creator, and entirely trust Him. A worm has no backbone, no will of its own, therefore it cannot choose its own way, but must resign itself to its Creator's will entirely A worm has no beauty to puff it up. It is

COMMON AND UGLY, AND ALMOST UNNOTICED

A worm has no feelings to get hurt, and cause it to pout and sulk and pity itself If you step on it and mash off its tail, it never complains or murmurs, but wiggles off just the same as before. A worm is perfectly helpless. It has no strength to fight to protect itself, or run from danger Whether food for bird or to be trampled under foot of man, it resigns itself to sacrifice

But a worm is always busy Although its life is hidden away out of sight and it gets little credit for what it does, yet it is the greatest blessing to plant life in the world It lives entirely for others, and

spends its life threshing out the hard soil that hinders plant growth, making it soft and mellow around the roots as it aerates the ground, allowing the pure oxygen to get to the roots and making it easy for plant life to grow and beautify the earth. A worm

is of the earth, earthly, but as it ploughs a way through the darkness it feeds and thrives and grows fat on the very earth that brings such trials and hardships to others

Be a worm, brother! be a worm!

Revival in Scotland

By ALBERT W. EDSOR

THROUGH the grace of God in placing one of Glasgow's most beautiful churches in the hands of Elim, Principal George Jeffreys and the Revival Party were able to begin the New Year well by starting a campaign in that city on January 1st. From that day the flame of revival fire has been burning brighter and brighter, and the City Temple has been filled continually with the mighty power of God.

At every service Jehovah Tsidkenu has been answering the cry of the sinner, and, praise God, between two and three hundred have heard Him say, "Thy sins which are many are all forgiven thee."

We can truly say about the Divine healing services that the power of God was present to heal. Jehovah Rophi has indeed been answering the prayers of the sick ones. Scores seeking His Divine touch in their bodies have found that "He is not a disappointment," and have

GONE AWAY REJOICING

"every whit whole." Glory to God!

During the week the services are mightily blessed, but at the weekends it seems as though the Lord reserves a special blessing. For the past three Sundays, in the mornings at eleven o'clock, glorious prayer meetings have been times of heaven upon earth. Each time a large crowd of God's people have come together to pray His blessing upon the campaign, and we now know the reason why the revival flame is burning so brightly. If we pray for revival we must expect it to come. Praise God! it has come because God answers prayer. Last Sunday was indeed a day of days. The Lord was in the midst, morning, afternoon, and evening. At the evening service twenty-seven accepted the Lord Jesus Christ as their Saviour. They, too, could sing with us, "Blessed assurance! Jesus is mine." The church was packed to its utmost capacity and it rejoiced one's heart to see such

A CROWD OF MEN

massed in ranks of eager faces and opened hearts upon the platform, hungry for the Word of God.

Immediately after this service a breaking-of-bread service, was held and a glorious time of blessing was experienced by all present. There was a beautiful atmosphere throughout the service, and we felt that the Lord was near to His people.

A local Presbyterian church elder who attended, said afterwards that he believed it was the largest breaking-of-bread service ever held in Glasgow, between 900 and 1,000 remaining to remember the Lord's death. It was indeed a time of feasting from the hand of God, and all were drawn closer to the

One who died on Calvary. That chorus which has been made such a blessing during the campaign,

On Calvary's Tree He died for me,
That I His love might know
To set me free He died for me
Oh! how I love Him so

was sung as never before.

The meetings on Saturdays have been held as convention meetings, owing to the visit of some of God's people from Carlisle and Greenock. A large crowd from these two centres, on fire for God, came over on the first day of the campaign, and another crowd on Saturday, January 18th. They were

TWO GREAT DAYS,

and the fellowship of saints was enjoyed by all.

On Mondays special efforts have been put forth to reach the young people of Glasgow. We praise God for the splendid band of Crusaders, brought in through the Principal's campaign of three years ago, who are still standing true to God, but we want others to enrol under the Gospel banner.

Mr. McWhirter, of the Revival Party, an able man where the young people are concerned, has with the help of others worked hard on this behalf. The result was that on the past two Mondays the ground floor of the church was packed. Although the older people are invited to attend these special services there was a big percentage of young people at each. Mr. McWhirter was in charge of both services, and he gave two splendid messages which met the need of many.

We pray that as these services continue, the young people will respond to God's call and enlist for Christ.

One could not bring this article to a close without making reference to

THE SPLENDID SINGING.

As Wales is famed for its singing of the old Welsh revival hymns, so is Scotland, the land of martyrs, for its psalm-singing. It thrills one to the very soul to hear the large crowds sing that beautiful 23rd Psalm, "The Lord's my Shepherd, I'll not want." They realise that they will certainly not want while the Lord leads and guides them. Praise His Name! And with this thought in mind they are inspired to sing.

The Lord has indeed been working mightily during the past four weeks, and we give Him all the glory.

May God's people continue earnestly in prayer for Glasgow, and then we can look forward with confidence to witnessing even greater things in the days to come.

The Desolation and Restoration of Israel

Jewish Chronology Explained.

By JAMES SALTER, F.R.G.S

A LITTLE while ago, a newspaper reported that a wealthy Jew had declared his intention to rebuild the Temple as soon as the opportunity offered. The building of another Temple requires the presence of the Jew in his own land. When the Jews "cut off" and crucified their Messiah, they severed themselves from God. At the first national Passover, Israel became a nation. At the last national Passover, they ceased to be a nation. They rejected God's Lamb and crucified Him, about A.D. 30. In A.D. 70 God rejected their lambs, and the Romans crucified the offerers. But 1,500 years before it took place, Israel was warned that a nation swift as an eagle (Rome's mascot) would put upon them a yoke of iron (Rome's metal), and would straitly besiege them until

THE PEOPLE WOULD BECOME GANNIBAL

(Deut. xxviii 48, Lev. xxvi 29) They were threatened that they would be carried in ships to Egypt, which took place after Jerusalem's downfall. They were told they would become a byword among all nations. This Hebrew word is *sheenah*, corrupted to "Sheeny"—a term of contempt flung at the Jew everywhere. Speaking prophetically as for the faithful Jewish remnant of Tribulation times, the Psalmist said, "Thou makest us a 'byword' among the nations, a shaking of the head among the peoples." See also the rest of this Psalm for the wail of the Jewish people during that period.

As early as Leviticus xxvi they were warned of a scattering among the nations, following a time of tremendous trial and persecution. During the time of Israel's persecution and absence from the land, it was to enjoy its sabbaths and to lie fallow. This period is referred to by Hosea as the time of cessation of her mirth, feast days, new moons and sabbaths (Hosea i 11) it is also referred to as the time when "the children of Israel shall abide many days without a king, without a prince, without a sacrifice, without an ephod, and without teraphim" (Hosea iii 4). To locate this period in Bible chronology we turn to Daniel ix 24-27. There we are told that seventy weeks are determined upon thy people (Israel) and upon thy holy city (Jerusalem). These seventy weeks have

THREE DIVISIONS,

namely seven weeks, sixty-two weeks and one week. At the end of the sixty-nine weeks the Messiah was to be cut off.

Now we know when that took place. It was on Calvary, when the Jews crucified the Lord Jesus Christ. Following this, the city and the sanctuary were to be destroyed (Daniel ix 26). With the cutting off of Messiah and the casting off of the nation the Jewish chronological clock ceased to tick, and stopped at sixty-nine. God does not count time to the nation when they are not in full control of their own land, or in captivity. This is a secret of Bible chronology, and is demonstrated in the periods of captivity

during the time of the Judges not being reckoned as time to the nation. The following may exemplify this. In I Kings vi. 1 we see that the fourth year of Solomon's reign is spoken of as the 480th year after Israel came out of Egypt. Actually it was the 611th year.

Israel were	40	years	in the wilderness
" "	37	"	under Joshua
" "	450	"	under Judges
" "	40	"	under Saul
" "	40	"	under David
Then to the	4th	year	under Solomon

A total of 611 years

There is an apparent discrepancy of 131 years, which is accounted for as follows:

In Judges	iii	8	8 years' captivity
"	iii	14	18 " "
"	iv	3	20 " "
"	vi	1	7 " "
"	x	8	18 " "
"	xiii	1	40 " "
I Samuel	vii	2	20 " "

A total of 131 " "

This example serves to shew the truth of our statement relative to Jewish time. Paul in Romans tells us that Israel stumbled at

THAT STUMBLING-STONE—CHRIST,

and that for the time being at least they have missed this great salvation. That as branches they have been broken off, and that blindness (hardness) in part is happened unto Israel until the fulness of the Gentiles be come in (Romans xi 26). "The fulness of the Gentiles" must not be confused with the "times of the Gentiles." The former has reference to God visiting the Gentiles and taking out of them a people for His Name (Acts xv 14). The latter refers to a period in history, which will run on until "the stone cut out without hands (the Son of Man in His kingdom) shall strike upon the feet of the image (the Gentile nations), break them in pieces, and fill the whole earth" (Daniel ii 31-45). This age in which we live is the age of the "Kingdom of the Heavens." Jesus called it "the acceptable year of the Lord" (Luke iv 19). It is an age during which wheat and tares are permitted to grow side by side. It is an age which will produce a harvest. Wheat (the children of God) will be gathered into God's elevated granary (heaven), and the tares (false professors) will be bound in bundles to be burned. The person who is saved in this age finds a picture of himself in I Thessalonians i 9, 10. He has "turned to God to wait for His Son from heaven." The Gospel during this age is the Gospel of the Kingdom begun by John the Baptist, carried on by the Lord Jesus, preached by Peter, received by Paul, perpetuated by Timothy, committed to faithful men to our day.

A picture of an event which will mark the beginning of the end of this age is given in I Corinthians xv. 51, 52 "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed."

THIS POST-PENTECOSTAL REVELATION

is a mystery Comparing it with I. Thessalonians iv 15, this revelation was probably made known in the Church through the gift of prophecy "The Lord shall descend from heaven with a shout the dead in Christ shall be raised, the living in Christ be changed, and together they shall rise to meet the Lord in the air." This rapture is the beginning of the harvest Other groups rise to heaven afterwards e.g., the numberless multitude out of the Great Tribulation (Rev. vii and the two witnesses of Revelation xi)

During this age the signs which preceded the destruction of Jerusalem are prevalent Religious apostasy, claimants to Deity, Satanic fraternities, etc., all testify to a lack of first love and Pentecostal fire in the Church of to-day She is not persecuted because she has prostituted herself. Signs in earth, sea and sky abound, but earth-dwellers are blind in heart and seared in conscience. Despite our peace parleys, succeeding wars are bigger and bloodier. The Great War cost the sixty nations which took an active part in it 42,000,000 of casualties, the number of dead being nearly 8,500,000 The expenditure of treasure almost defies calculation, and the destruction of property was on a scale never before approached in war During the great battle at the end of September, 1918, the British Army, fighting upon a third of the whole battle front, fired in one week £10,000,000 worth of shells It is estimated the war cost the British Empire £5,200,000,000, France £6,250,000,000; Italy £2,100,000,000, Belgium £550,000,000, and Germany £8,700,000,000 The total cost has been put at £50,000,000,000 directly, and £67,000,000,000 indirectly. Yet we are heading, are preparing for and are constantly on the verge of another and still more dreadful war So

OUR MILITARY COLLEGES

teach the students of war to "aim at paralysing the enemy's will Employ every long-range death-dealing appliance that science can produce, so that princes, presidents, and populace shall feel the terror which paralyses from the moment that war commences. Go the whole length in mechanisation and make the army a fast-moving armoured mobile force, which will fitly fill the garages of hell: a hell of mustard gas, and heavy fighting planes, of swift death, which shall skip the armies and reach the cabinets and crowned heads. To crown this nightmare of legalised slaughter, there will be the wholesale employment of poison gases and the releasing of clouds of disease-bearing germs In most of our public schools to-day military training is compulsory, and a boy would be a social leper and lead the life of a dog if he took a stand against it. I remember being with a lady one day when her boy came home

from college. She was a dear godly woman, and was depriving herself of common necessities to give the boy a good education "Mother," he said, "I have joined the Officers' Training Corps, and I shall just be old enough for the next war!"

Until His coming to earth Christ offers no peace. Therefore, if there is to be a Millennium it must be after, not before His coming People in every age have believed theirs was the end; and especially since Napoleon's day, wars growing more terrible, each has been thought to be Armageddon Yet it will come, in spite of the last war's slogan, "A war to end war." The world rejected the Prince of Peace, and there will be no peace till He brings it. He predicts that wars shall continue until the end And with firebrands like Mussolini in control of Italy, we can have

A WORLD CONFLAGRATION

at any moment. His ambitious desire for a revived Roman Empire makes provocative territorial demands on several "first class" nations (our own included), any one of which could unleash war's bloodhounds

End-time signs are with us We have progressed from wheels to wings: from the telegraph to wireless telephony and television, etc. Over 230 miles per hour on land, over 350 miles per hour in air, and over seventy miles per hour on sea are all modern attainments At one time a man was rich with £1,000; then £1,000,000; but this is the day of multimillionaires Never were people so rich, never were people so poor In the same newspaper one may read of people dying of hunger, and of rich folks leaving fortunes to pet parrots, dogs and cats, etc Never were governments so unstable, and as never before men's hearts are failing them for fear, and for looking upon those things which are coming upon the earth. Out of what is thought to be the best interest of the public, the press is sometimes muzzled, and only afterwards do we learn of hair-breadth escapes from world-wide upheaval When the great earthquake of 1923 took place in Japan, it was a long time before the full extent of disaster was published Then we learned that the official record was 250,000 dead, more than that number injured and nearly 50,000 missing On a few acres of ground 30,000 refugees met their death from the resulting fire The financial loss was more than £1,000,000,000

Thus while this age is fast hastening to harvest, the day of vengeance of our God is surely drawing nearer Scattered from his land in rebellion, the Jew is steadily

RETURNING IN UNBELIEF AND BLINDNESS.

Despite the tremendous obstacles of Jewish materialism and their mercenary spirit, Jews are going back to Palestine faster than they can be assimilated They are fulfilling Zephaniah ii 1, 2, "Gather yourselves together, O nation that hath no desire: before the decree bring forth, before the day pass as chaff, before the fierce anger of Jehovah come upon you" They are returning to an uncleansed land, and shall be as metals in a furnace of fire, melted by the fury of the Lord (Ezekiel xxii. 17-31).

Bible students are enquiring just where we stand at the present time in the chronological chart. A definite time-mark was set by the Lord Jesus when He said that "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi 24). It is claimed by many that because Jerusalem was taken from the Turk in 1917, and a little later Palestine, under the Balfour mandate, became a Jewish home, that therefore the times of the Gentiles ran out in 1917. But there are objections to this. Palestine is not now belonging to the Jews as, say, England is to the English. The Jew is in Palestine, but he is only there on Gentile sufferance. Yet it is his land given him by Divine right. It is not his now in the sense that it was his at the time of Solomon, or before the Babylonian captivity. Politically there is little difference between the Jew and the Arab in Palestine at the present. Actually the Jew has less power and place in Palestine today than he had at the time of Christ. Yet that period was included in the times of the Gentiles. The taking of Jerusalem in 1917, and the subsequent arrangement as to the land being recognised as a national home for the Jews, may be a foreshadowing fulfilment, but the fulfilment is yet future, we believe. However Jewish publicists may interpret the Balfour mandate and the subsequent San Remo Conference, the fact remains that between

THE IDEAL AND ITS REALISATION

lies a period of unparalleled persecution for them, and, for the nations involved, a war, to which wars for centuries have been leading, the bloodiest battle of all time—Armageddon. The times of the Gentiles will end with the "stone cut out without hands smiting the image on the feet," with the coming of the Son of Man—and then shall the Jew possess his own land, and share in the worldwide dominion of his Messiah.

The Scriptures are clear that the Jew will be back in the land for the seventieth week (Daniel ix 27), that their leaders will make a covenant with a great world ruler for the duration of that period (Isaiah xxviii 15); and that this covenant will be broken in the middle of the week (Daniel ix 27). This all serves to emphasise that the Jew at that time, although in Palestine, will be subject to Gentile dominion. Even after the Temple is rebuilt and sacrifices re-established, the Holy City will still feel the pressure of Gentile feet. Rev xi 2, speaking of the Great Tribulation period, says, "But the court which is without the inner Temple, leave out and measure it not for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months." This period would bring us to the time of the descent of the Son of Man for the help of Jerusalem and its besieged people (Rev xix 11). Then Jeremiah xxx 3 will be fulfilled: "For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

There is one great event to precede the making of this covenant and the commencement of the seventieth week of Daniel's prophecy—the removal of the hin-

drances to the manifestation of iniquity, heading up in the "man of sin" (II Thess ii. 7). This is the taking away from the earth of its

SPIRITUAL SALT.

It is that power which is referred to in Genesis vi. 3, "My Spirit shall not always strive with man"; and again in John xvi. 6: "And when He is come (to you) He will convict the world of sin and of righteousness and of judgment." The Holy Spirit in the believer is the restraining influence, the hindrance to the full manifestation of this mystery of lawlessness, heading up in the "man of sin," the Antichrist. This removal must precede the making of the covenant, which covers the period of the seventieth week: the time of the Great Tribulation. Then this acceptable year of the Lord will give place to the day of vengeance of our God. For this reason, along with others, we infer that the Rapture of the "ready ones" takes place before the Great Tribulation. This will be the fulfilment of John xiv 3, "I will receive you unto Myself," and of I Corinthians xv 51, 52, and I Thessalonians iv 15-18. Then the promise of Revelation iii. 10 will be fulfilled: "Because thou hast kept the word of my patience, I also will keep thee from (out of) the hour of temptation which shall come upon all the world to try them that dwell upon the earth." The third chapter of Revelation closes with the Church on earth, the fourth chapter opens with the Church in heaven. The last use of the word Church or churches is the last word of Revelation ii. We may say that the descent of the Holy Spirit constituted the foundation of the Church, and the Rapture will announce its consummation.

With the salt gone, corruption is sure and swift. The Jew in Palestine under Gentile sufferance, with

A TEMPLE AND RITUAL,

including the resumption of sacrifices, will probably be materially prosperous. Already millions of pounds have been spent in Palestine. Jerusalem is quickly becoming a modern city. Water systems, electricity plants, irrigation, etc., are all co-operating in the restoration of the land. Even nature appears to be assisting in this with a yearly increase of priceless rain.

Despite its increasing godlessness and flagrant outbursts of lawlessness, the Tribulation period will witness an outpouring of the Spirit such as no other age has witnessed. It will be in increasing measure, reaching its climax in Zechariah xii 10-14: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son." During that age and preparatory to the setting up of the Kingdom of the Son of Man, Joel ii 28-30 will be fulfilled in super-Pentecostal measure—"I will pour out My Spirit upon all flesh."

In the middle of the seventieth week, the covenant will be broken. "In the midst of the week he shall cause the sacrifice and the oblation to cease, they shall pollute the sanctuary of strength, and they shall place the abomination that maketh desolate" (Daniel ix 27 and xi 31). This will be the time when the

"man of sin" shall sit in the Temple claiming to be God—the culmination of the Antichrist (II. Thess ii 4: see also Isaiah xiv. 13, 14). Although we speak of the whole of the seventieth week as the time of

THE GREAT TRIBULATION,

actually it is confined, or shall we say, it reaches its intensity in the latter part of the week and subsequent to the breaking of the covenant. The Jew will not submit to idolatry, the faithful among them will raise a protest, and persecution will follow. This period is called "the time of Jacob's trouble." "For then shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be." Then shall be poured out the judgments of God, under the seven seals, the blowing of the seven trumpets, and the pouring out of the seven vials. At the height of persecution and while Jerusalem is encompassed by armies in siege (Zech xiv 1, 2 and Rev. xix. 11-21), the sign of the Son of Man shall be seen and He shall appear in triple glory—His Father's, His own, and that of the holy angels. This must be the time when His feet shall stand upon the Mount of Olives: when "the Lord my God shall come and all the saints with thee" (Zech xiv. 4, 5) Then shall He set up the kingdom of the Son of Man: then shall He send His angels and they shall gather together His elect from the four winds, from the ends of the heavens. This is not the trumpet call of I. Corinthians xv. 51, 52 That summons the saints to meet their Lord in the air. This is the trumpet referred to in Isaiah xxvii 13, and is sounded on earth, and after the arrival of the Son of Man "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" For He that scattered Israel will gather him and set him in his own land, never to be plucked up again. He shall own the land then (Amos ix 14, 15), and Jerusalem shall be called a "City of Righteousness, the joy of the whole earth."

With the coming of the Son of Man will come the manifestation of the sons of God, for which all nature is groaning (Romans viii. 19) "Then shall

the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii 43). Then shall creation be restored to Edenic conditions and the Millennial age begin

A Swansea Miracle

Young Man Instantly Healed at Prpl. G Jeffreys' Campaign



I WAS a sufferer from birth, having the deformity of a hump on the back. Five years ago I went under an operation for rupture I suffered such pain I could not walk. This added to my deformity. I went to the Revival and Healing Campaign held by Principal George Jeffreys in the Central Hall. He prayed and anointed me with oil in the Name of the Lord, and I was miraculously healed. The coat I was wearing hung in folds from the shoulders. The hump had disappeared, and I was made perfectly straight —GLYN THOMAS (Swansea).

A Witticism from Glasgow

Some say it's emotion—how foolish the notion!
But anything rather than truth!
If bottled emotion could make healing lotion,
We'd all have perennial youth!—M C

Children's Bible Educator

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space. Each diagram represents the name of a person or place mentioned in the Bible. Children under fourteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to "Children's Bible Educator," Elim Publishing Co., Ltd, Park Crescent Clapham Park, London SW 4

Answers for 31st January Puzzle: Rhoda, Barak, David, Caesar, Cain, Cornelius

Names of first twelve with correct answers: Lesh-Mason, Eric J Nunn, Ethel Nunn, Brenda Hurst, Peggy Brighty, Kathleen Wilson, Rita Souter, A M Whitwell, Beatrice Paul, Amy Gale, Arthur Slemming, Edith Gregory

<p>Aaaaaa oh!</p>	<p>BOAT FOR HIRE</p>	<p>G H U</p>
<p>O TH</p>	<p>E G I D</p>	<p>Gar</p>



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.
 Founder and Leader: Principal George Jeffreys

TERMS—10/- for one year or 5/- for 6 months, post free to any address American and Canadian subscribers may send 2 dollar bills for 10 months

QUANTITIES—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments

REMITTANCES should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4, and cheques made payable to the Elim Publishing Co., Ltd

MANUSCRIPTS—Articles submitted for publication should be typed or written on one side of the paper only, and addressed to the Editor, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4 'Phone Brixton 2227 (This number is for the offices only. Callers not requiring the offices should use Brixton 2228)

Printed and published every Friday by the Elim Publishing Co., Ltd Park Crescent, Clapham, London, S W 4 ('Phone Brixton 2981)

TELEGRAMS—Publishing Dept "Vicpress, Clapcom-London"
 Editorial Dept "Foursquare, Brixstret-London"

A Professional Opinion

MR HENRY COOPER, the man who taught the Prince of Wales to dance, ought to be an authority on the modern dance, and he says that it is "doing deadly harm to the younger generation. The whole system is injurious and immoral." Even the pre-war dance was always viewed by true Christians as an entangling worldly interest to be avoided, but Mr Cooper found the post-war dance much worse. "I was ashamed at the teaching methods," he says, instancing the contra-hip movement and other "barbaric styles," which are well-known to have originated in the insouciance of negro morals. Libertine sex-sophists are never lacking, either in the dancing profession or the press, to defend their kind even against a careful and informed professional witness, and to insist that black is really white after all. But what do the admissions of this evidently unwilling witness mean for the Christian? Mr Cooper speaks for the world. If the world, then, is having mind and morals ruined by modern dancing practice, as he asserts, ought the Christian to encourage the world to go on, and to contaminate himself as well, by his presence at the dance, which means his personal and practical approval of it? Can the "Bunny-Hug" be other than that "unequal yoke with unbelievers" (II Cor vi 14) which our Lord bids us shun?

Death's Lost Sting.

THAT through the resurrection of Christ there has come victory to the believer in the hour of death was remarkably proved in connection with the passing onwards and upwards of Rev Mark Guy Pearse. Mr Pearse was one of the most loved ministers in the Methodist denomination. He passed Home on New Year's Day. The *Methodist Times* of January 9th is full of beautiful tributes to his memory. Just before his passing he sent for the Rev Ira G Goldhawk, who later conducted his funeral. The outcome of that visit is best told in Mr Goldhawk's own words.

"My most memorable visit to him was the last, a little time before he passed away. I found him very weak and in much pain, but nothing could suppress the gaiety of this radiant Christian. We talked together, we laughed together—for, in spite of pain, I never heard him laugh more heartily—and we prayed together. What an hour it was! He gave me the details of the service which he desired should be held in Kingsway Hall on the day of his funeral.

"Raising himself on his arm he said 'Please understand, NO MOURNING, NO GRIEF, NO GLOOM, NO DEAD MARCH. Start the service with *Praise God from whom all blessings flow*, and let all the stops be out on the organ and ask the people to thunder it out when they sing it in triumph. *Remember*,' he added, 'I shall be with you and shall join in the singing.'"

A more triumphant passing cannot be imagined

* * *

The Challenge of Missions.

THE *Missionary News* publishes an interesting list of those who may be excused from giving to missions. The list was compiled by Horace Bushnell—himself a lastingly influential missionary. Readers of our paper will be glad to have the list just at a time when the missionary interest is on the increase amongst us. Here it is.

"The following are excused from giving to missions

Those who believe that the world is not lost, and does not need a Saviour

Those who believe that Jesus Christ made a mistake when He said, 'Go ye into all the world, and preach the Gospel to every creature'

Those who believe the Gospel is not the power of God, and cannot save the heathen

Those who wish that missionaries had never come to our ancestors, and that we were still heathen

Those who believe that it is 'every man for himself' in this world, and who, with Cain, ask, 'Am I my brother's keeper?'

Those who want no share in the final victory

Those who believe they are not accountable to God for the money entrusted to them

Those who are prepared to accept the final sentence 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me'

Do you belong to the Mission Band or the Omission Band?"

Abounding in Thanksgiving

By STANLEY H. FRODSHAM

DR M D BABCOCK once made the suggestion that "instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude." It is an excellent suggestion to have three hundred and sixty-four days of gratitude and thanksgiving, but we personally prefer to have three hundred and sixty-five. Since the Lord is so good to us, there is no room even for one day of grumbling or thanklessness or worry. Dr. A. B. Simpson once remarked, "Worry is as bad as worldliness." What right has a saint to worry since God is on the throne, and He has told us, "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. iv. 6, 7, A. S. V.) You can always reach the place of peace when you travel the road of prayer and praise.

DAVID WOULD NOT HAVE AGREED

to a suggestion to set apart one day in the year for complaining. He declared, "Every day will I bless thee; and I will praise Thy Name for ever and ever." He knew that God was ever faithful and that He would never suffer His faithfulness to fail. So praise to the Lord was continually in his mouth. And if under the old covenant David could bless the Lord at all times, how much more should we, who live under the new covenant, abide in constant praise, having the knowledge that all the old things are passed away, that all things are of God, and that all things are working together for our good since we love God.

One autumn the writer spent some time in a fishing village. At that season of the year the fisher folk were looking for a large shoal of fish. The coming of the shoal each autumn brought them not only food, but the means by which all their winter supplies were provided. Day by day they were on the lookout for this shoal and were expecting its speedy arrival. A friend who was with me asked an old salt, "How do you know the fish will come this year?" He replied, "We are counting on the faithfulness of God." They were not disappointed for God did not fail them. He opens His hand and satisfies the needs of every living creature. This is surely a cause for constant thanksgiving.

SPURGEON,

once purposing to preach on the subject of Joseph in Egypt, was meditating on his subject, when suddenly he laughed aloud. In his mind he was picturing a huge granary in one of the cities that Joseph built specially to house the enormous quantity of grain that was grown during the seven years of plenty. In the corner of the granary was a tiny mouse. Before it were thousands of tons of wheat, but the little mouse was looking very dismal, for he was worrying at the

thought that perhaps after all there might not be enough grain to keep him during the coming seven years. We may laugh with the great preacher at the absurdity of his picture, but may not the anxiety of the little mouse be an indictment of our own unbelief when we are inclined to ignore the unimaginable resources of our God, and to fear lest He should not provide for us.

A sister once told us of her early days in the faith life. Her husband was a tailor, but business was poor and he thought he would try his hand at something else. A beet-sugar factory commenced operations in the district where they lived, and the manager began to encourage all the people to grow sugar beets. He provided the seed required without cost, and promised a substantial price for all their crops. With many others, the tailor turned to farming and soon had some acreage in cultivation. At first everything went well, but later there came a drought. Day after day there was no rain! Week after week passed and no rain! And there was no means of irrigation! One day in desperation the sister went to the Lord. Surely

RUIN AND STARVATION

were staring them in the face. After praying, she remained a short while on her knees and the Lord said to her, "My resources are not limited to a few acres of beets." She said, "Thank You, Lord, I believe it." And then the Lord began abundantly to supply their every need from many sources they had never thought of, and even though the beet crop failed, their every need was amply met through the gifts of God's people. The young lions may lack and suffer hunger, but they that seek the Lord shall not want any good thing.

After all, it is not the abundance of our earthly possessions that makes us rich. Most millionaires are wretchedly poor when it comes to the true riches. The Holy Spirit shews us that godliness with contentment is great gain. Someone remarked pityingly to an old woman, "You have a rather poor little place to live in." She replied, "'Twould be if the Lord wasn't willin' to live here too." The old soul had found out the truth of the song, *Where Jesus is, 'tis heaven there*. And from her little shack there arose constant praise and thanksgiving to Him who was all in all to her.

The knowledge of the faithfulness of our God should keep us ever praiseful. We have been recently reading of one of the early Methodists who lived in Ireland. His name was Father Williams. One Christmas time he was in

THE MIDST OF A BLESSED REVIVAL

which was held in a dilapidated barn. When the meeting was over, he with several young men started to walk to their home. In describing what happened he writes

"We found the night was as dark as pitch. I

never have experienced, before or since, such utter blackness. The roads were deep in mud, for there had been much rain. We took one another's arms and sang as we walked. Three or four miles along the road we came to a white gate, for which we had kept a sharp lookout. It opened into a field across which was the beginning of a short cut to our home. We turned in at the gate, and, as we believed, took the right direction. We knew there were several fields to cross and several hedges to climb, and we came to them one by one. We went forward more silently than before, and without any misgivings, till suddenly, with the strongest impression I ever felt in my life, we were all stopped dead short. No one was first, no one was last to stop. We were as if rooted to the spot, unable to stir hand or foot. A sense of the immediate presence of some extreme danger was all that we could at first discern in our minds. What it was we did not even think

"After what seemed a long time, one of the number broke the deathlike stillness by quoting the words, 'Call unto Me and I will answer thee; and shew thee great and mighty things which thou knowest not.' Bending down, we laid our black-thorn sticks on the wet ground, and each man keeping his hand on the shoulder of his neighbour, we

KNELT AND PRAYED.

We cried to the Father of the spirits of all flesh that He would lighten our darkness of body and mind, that He would shew us our danger, whatever it was, and point out to us the way to safety. Then we waited in silence, looking upwards as if by instinct. After a minute there appeared to us, descending out of the blackness of darkness, a great ball of fire

"Slowly it descended, and, within three feet of where we knelt, to our unutterable horror, it descended still—into the yawning gulf of a great disused quarry pit, where a twenty-foot depth of water had accumulated. Without a sound it vanished. Like the burning lamp of Abraham's vision (Genesis xv. 17), it had proved God's covenant. Without a sound, and still keeping touch with one another, we arose as rigidly as we had knelt, and each one turning upon the spot our feet covered, we strode away in silence. We had had instant deliverance from a sudden and

violent death, made more terrible by every circumstance of darkness and helplessness."

We may not all be able to tell of miraculous deliverances like this, but we can all praise the Lord for the fact that He Himself is our Keeper, preserving our going out and our coming in, and preserving us from all evil. He never fails to keep the feet of His trusting saints.

There is one thing that stills the praise note within, and that one thing is sin. At a church in Binghamton, N. Y., they have an organ, the bellows of which is driven by a water motor supplied from the city waterworks. One Easter Sunday there was to be a special musical service. In the middle of one of the selections, the organ was

SUDDENLY STRICKEN DUMB.

What was the cause? In the water that had been pumped from the depths of the Susquehanna River there was an eel, and it blocked the pipe that supplied the motor, so that the water supply being shut off the organ was dumb. Only an eel, but the instrument was silent. If you are "dumb with silence" (Psalm xxxix. 2) there is a cause. Remove the cause, the sin, the unbelief, and once more resume a life of praise. A watchmaker had this sign on his window, "Clocks converted to chiming." Repent and confess any known sin, and your life will be converted to one of chiming, to one of praise, to one of thanksgiving. David prayed, "Restore unto me the joy of Thy salvation." Sin had caused the joy note to drop out of his life. But when the sin was confessed, once again his harp was brought out and he sang his magnificent songs of grace that have caused many a sinner to be converted unto the Lord of all grace.

There are times when praise is a sacrifice, but our Lord appreciates the sacrifice, and the Holy Spirit tells us to offer the sacrifice of praise to God continually, even the fruit of our lips. God is glorified by our bearing much of the fruit of praise. We have yet to learn that praising the Lord is the highest form of service. It should be as natural for us to praise as it is to breathe. Surely our God is worthy of praise. Surely the Lamb is worthy of our highest adoration. Surely we should give our hearts and voices to Spirit-inspired songs of praise and thanksgiving unto our unutterably exquisite triune God.

Better than the Bank, Safer than the Crown

By Pastor P. N. CORRY

THE other day as I was going along Clarence Road (I had just been taking a funeral service), somebody said "Hello, are you going to pass me?" I replied, "I am very sorry, I was thinking of Peter and the wonderful inheritance he tells me that I am born to."

Peter's letter (I Peter 1: 3-5) informs me that those who are in Christ are begotten for a purpose—begotten to an incorruptible inheritance (to be exact), and I have been thinking what could an incorruptible inheritance be. Read the words for yourself, "An

inheritance incorruptible and undefiled and that fadeth not away." So here is an estate that never diminishes.

Nearly all inheritances that men obtain seem as though they were so much dust. Estates often diminish. Death duties have to be paid, and when they are settled there is not too much left; what with the fluctuating Bank Rate, diminishing estates, lawyers' bills, and the selling of family heirlooms and pictures to pay death duties, earthly inheritances do not seem to be incorruptible by any means.

I knew a man who died about a year ago and left \$500,000 between the members of his family; and before he died almost

HIS LAST WORDS

“I’ll give them two years to get through it.” I know some of them too, and he wasn’t far wrong! It was just an inheritance. There is an old saying that what the grandfather gathers the grandson scatters. What a difference there is in this heavenly inheritance. Incorruptible, undefiled, fadeless. Glory! Here is something that will not fade away, it is reserved in heaven—Hallelujah! Some people say we are visionaries, but who can visualise our reserve in heaven. Now remember that where your treasure is, what else is there? Your heart. See how it works. For a little while the Lord has promised us tribulation and persecution. That is part of your inheritance; you have been born to it. But never forget that there is the other part that remains, incorruptible, undefiled, fadeless; and it cannot be contained in the Bank of England. Some people would really believe that their estate would be more valuable and more sure to them if it were in the Bank of England. Maybe they are right for a day or so, but the Bank Rate fluctuates; consols may be gilt-edged, but very often the gilt rubs off. Now here is an inheritance reserved in heaven, and the meaning of that word reserved is “kept,” as with a guard. It is the same as the word used in Acts xii. 5, 6. xvi. 23 and xxiv. 23—“ringed round,” so that nobody can get at it. But again, it works both ways, and I. Peter i. 5 says that He is keeping me for the inheritance. So now, if

MY INHERITANCE IS KEPT,

and I am kept—then it’s a sure thing. Absolutely certain, positive, and definite. The word used is not the same as in verse four, it is a stronger one whose plain meaning is “to keep with power,” or with a garrison, just as Damascus was kept (II. Cor. xi. 32). You are garrisoned by the power of God. If you tried to get into the Bank of England you would have a job, because there are not only doors, bars and locks, but there is an armed guard. Sometimes you see it coming along the City, and you would have that guard to get through before you could rob the Bank of England. So the Lord says He guards our treasure, and He garrisons us and guards us for our treasure as well, as though He would say, “I am going to guard the inheritance and the inheritor.” Glory! So as I walked along Clarence Road I was thinking of this wonderful coupling, “Kept, and

kept.” Doubly sure. Like a Yale lock within another Yale lock or as a strong room within the vaults of the Bank of England. The inheritance is sure and I am sure. Praise the Lord! It is not a question of doing or having—as though I might say in doubtful mind: Shall I have it? Is it sure? It is sure, kept in heaven for those who are kept. Reserved for those who are guarded. Now, friends, what are you living on? You may be living on experiences or on feelings, but what I would rather live on are promises like this. I do believe that God wants us just to view the inheritance that He has provided for us. He has given us

THE EARNEST, THE FORETASTE

of it in our hearts already (Eph. i. 18). Sum up, if you can, how much glory, how much joy, how much pleasure you have in the Lord. Can you measure it? No. Well, believe me, this that we enjoy is only just a pennyworth in advance—just the earnest. Glory!

I knew a millionaire’s son once. He seems to have forgotten me now, but when he came into his inheritance he did not get much of an earnest. We had the greatest job in the world to persuade him to go down and receive it, and no one thought much of the earnest—neither did he!

Has it been what Peter calls joy unspeakable and full of glory? Has it been that? Can you measure it? No. Can you fathom the peace? No. Can you weigh the favours? No. Can you express all that you have now in Jesus Christ in the glory? This is just a little bit to keep you going. This that is kept, reserved, undefiled, incorruptible in the glory, is the inheritance. Kept as with a guard, and when we see Jesus, He’ll say, “All that I have is thine.” Glory! And we shall say, “Lord, you can keep it.” I do believe as we ponder and meditate on the great things that Jesus has done for us, it helps us to live. We are begotten to a living hope, not a dead one. Jesus Christ has begotten us to a living hope through the resurrection to an inheritance which is incorruptible, undefiled and that fadeth not away—kept for us in heaven. So He prayed, “Father keep them” (John xvii. 11). And the Lord is doing it. He comes along and hems us round. Are there clouds? Yes. Difficulties? Yes. These are keeping us in the place where the Lord wants us to be, lest we get puffed up, but lift up your heads and keep in view the incorruptible inheritance that we are living for. Our Head is alive, and we shall live also because we are born unto a “living hope.”

The Anchor’s Holding Ground

By E. J. G. TITTERINGTON, M.A.

DURING the closing months of the late war a constant stream of British and other merchant vessels used to pass through Norwegian waters on their way to or from the ports of North Russia, where our troops were at that time engaged. Early one morning one of these ships came to anchor off the harbour mouth of a port in the north of Norway, where she was presently boarded for purposes of inspection by a Norwegian naval officer. His

business on board was transacted in a couple of minutes or so, and he continued for a while in friendly conversation with the captain, walking up and down deck. Presently the officer, glancing at the sky, remarked, “I think there is going to be some wind.” To this the captain agreed. “Then,” continued the officer, “if I were you, I would let down another anchor.” “Oh,” said the captain, “my anchor’s all right.” To this the officer replied again, “I have no

doubt that your anchor's all right; *but the bottom isn't.*"

How many are there, voyaging the ocean of life, who trust themselves to their "anchor," whatever it may be, without a thought as to whether there is any holding ground for the anchor. By "anchor" I mean anything in which a man may repose his confidence. One man's anchor may not be the same as another man's anchor. One man may trust in his own self-righteousness (though he doesn't usually call it that); another, to his church connection, or to the ordinances

of the church to which he belongs; another, to his own idea of what God is like, thinking His love and His mercy can be manifested at the expense of His truth and justice; and so forth. But when the testing time comes, and the storms arise, he will find that however strong his "anchor," or his confidence in the object of his choice, it will avail him nothing if he has no holding ground for the anchor in the Word of God. Thank God, we have, in "the hope set before us," "an anchor of the soul, both sure and steadfast," by the Word of God Himself.

By the Way of Redeeming Love

A.S.R. Copyright. Albert Simpson Reitz.

1. Oh, the love so full and free That the Lord re-veal'd to
 2. On the cross His life He gave, Ev'ry dy-ing soul to
 3. I will praise the Lord in song Till I join that blood-wash'd

me, When He bade me come To my heav'n-ly home By the
 save, And He points the way To the realms of day By the
 throng, Ne-ver-more to roam When I reach my home By the

CHORUS

way of re-deem-ing love. By the way of re-deem-ing

love, By the way of re-deem-ing love; I'm go-ing

home to glo-ry By the way of re-deem-ing love.

Bible Study Helps

Titles of Deity in the Old Testament.

These various titles suggest different aspects of God's character in relation to His creatures. They do not represent different gods or "tribal deities," as higher critics assert.

1. Elohim, translated "God"—used of God as Creator.
2. Jehovah, translated "LORD"—God in relation to man, the unchangeable One (Genesis xxi. 33).
3. El-God, the Omnipotent.
4. Eloah—God who is to be worshipped (Deut. xxxii. 15, 17).
5. Elyon—the Most High God (Genesis xiv. 18).
6. Shaddai—the all-bountiful One (Gen. xvii. 1).
7. Adon, translated "Lord"—meaning Master or Ruler.

(There are various combinations of the above, bearing their special significance in every place).

"Jehovah" or "Lord" is Deity especially as the Friend and Companion of man. The name of Jehovah is combined with ten other words, forming the "Jehovah titles."

1. Jehovah Jireh (Gen. xxii. 14)—"The Lord will provide."
2. Jehovah Ropheka (Exodus xv. 26)—"The Lord that healeth."
3. Jehovah Nissi (Exodus xvii. 15)—"The Lord my Banner."
4. Jehovah-M'Kaddishken (Ezek. xx. 12)—"The Lord who sanctifies."
5. Jehovah Shalom (Judges vi. 24)—"The Lord my Peace."
6. Jehovah Ze Baath (I. Sam. i. 3)—"The Lord of Hosts."
7. Jehovah Ziekenu (Jer. xxiii. 6)—"The Lord our Righteousness."
8. Jehovah Shamamah (Ezek. xlvi. 35)—"The Lord is there."
9. Jehovah Elyon (Psalm vii. 17)—"The Lord Most High."
10. Jehovah Roi (Psalm xxiii. 1)—"The Lord my Shepherd."

In the New Testament, that which is said of Jehovah is said of Jesus Christ. He is "Lord" in the New Testament. See Luke ii. 11; Phil. ii. 11; Eph. iv. 5; Acts x. 36; I. Cor. ii. 8.

Jehovah, who is "the First and the Last" in Isaiah xli. 4, xlv. 6, becomes Christ, "the First and the Last" (Rev. i. 17).

Christ is "Alpha and Omega" (Rev. xxii. 13, 16; cf. Rev. i. 8).

Christ is "Emmanuel—God with us" (Matt. i. 23). His Deity is proclaimed by sixteen different titles.

Fruit from the Branches

Steady Progress in all Centres—Campaign Blessings—Many More Converts and Healings

SPECIAL SUBJECTS.

Hove (Pastor Kemp) God is still wonderfully blessing the work at Hove. The New Year commenced with two souls won at the watchnight service, and again on New Year's Sunday five more were added to the Kingdom. Pastor Kemp's special subjects such as "Why Jesus sighed," "Is the Bible the Inspired Word of God?" and "The Second Coming of Christ," have been the means of blessing to many.

MR HULBERT AT BARKING.

Barking (Pastor and Mrs. Stoneham) Words fail to express the blessings received at the five days' campaign conducted by Evangelist P. H. Hulbert. Truly God was in the midst of His people, to edify and strengthen, and to save. The spirit of revival was present and each night the blessing increased. The hall was well filled every evening to hear the inspiring messages. The five subjects taken were "A Great Discovery," "A Great Event," "A Great Love," "A Great Call," "A Great Question." We praise God for His continued blessing, for God's saving power was still manifest in the Gospel meeting on the following Sunday. At the breaking-of-bread service which followed six were received into fellowship here as new members.

BLESSING AT BALLYMENA.

Ballymena (Pastor J. Kelly) We praise God for continued blessing in this corner of the Lord's vineyard. For the past six months Pastor John Kelly has been ministering in this town and we rejoice that progress can be reported. The Sunday school is steadily growing, and a Crusader branch has recently been formed, their motto being, "Let us go on." On Sunday, January 12th, the Pastor related to a packed congregation his experiences in England and France during the Great War, and told of how God used him there in the salvation of many precious souls. Praise God for the numbers who have recently been saved in this centre, and who are persevering in His grace.



Pastor J. Kelly.

EVANGELIST LEN. JONES' CAMPAIGN.

Bermondsey (Pastor W. G. Hathaway) The three weeks' campaign conducted by Evangelist Len Jones has been a season of rich blessing to all. From the first meeting the evangelist touched the right note in bringing the people to see that all blessing could come only from God. The addresses night after night were edifying and uplifting, and have proved a veritable mine of Bible study. From the very first meeting the Lord touched the hearts of sinners and during the campaign it was encouraging to see people surrendering to the Lord. Some of the saints received the Baptism of the Spirit, and among those who were prayed for at the special Divine healing meetings were several who testified to having been healed by the Divine Physician. The work in this centre has received much inspiration and help by the campaign, and we believe that much fruit will result.

ENTHUSIASTIC AUDIENCES.

Bath (Pastor W. G. Channon) Week by week the church at Bath is being fed upon the finest of the wheat, as it is brought into His banqueting house. Winds of tornado force and deluging rain are alike unable to prevent the room being comfortably filled, while on less inclement nights it is packed to the doors, and the power of God rests mightily upon all the services. During the absence of the Pastor at Christmas time the saints were much refreshed by the ministry of Evangelist A. Gorton, who through the Spirit's power was enabled to lead several dear ones out of darkness into His glorious light.

CHRISTMAS CONVENTION.

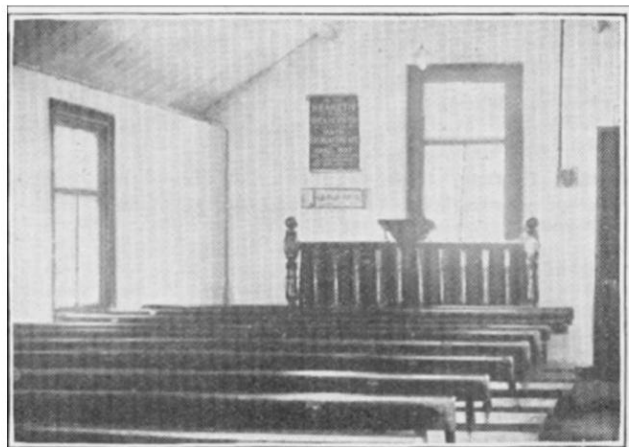
Pontyates (Mr. Rees Edwards) The arrival of Principal Parker to the above Convention was looked forward to with great joy. And throughout the ten days' mission it was a real time of refreshing. The truth was proclaimed uncompromisingly. Souls were saved, bodies healed, and the Lord was glorified. On Thursday (Boxing Day) the saints had gathered from far and near. The hall was packed to overcrowding, the singing was at its best, and the speaker had to contend with much Welsh singing which he thoroughly enjoyed.

PRINCIPAL PARKER AT CARDIFF.

Cardiff (Pastor A. Longley) The visit of Principal P. G. Parker (from January 7th to 12th) will not easily be forgotten by the large number who listened so very attentively to his Spirit-filled messages. His first address gave full and conclusive evidence of the work of the Foursquare movement. How it was bound to succeed, because to-day we not only have in Jesus Christ a living Saviour, One who saves from sin, but One who can heal, One who can baptise with the Holy Ghost, and One who is coming back again as King. On Saturday evening he spoke at the Foursquare Gospel meeting at the Splott Road Baptist Church, on the great need for Baptism of the Holy Ghost, and stated how many may receive the new birth, but yet be without the fulness of the Holy Ghost. On Sunday the service was held in the Cory Hall, which was packed.

HEALINGS AT BALLYMONEY.

Ballymoney, Co. Antrim. The Lord has been blessing here in a wonderful way. After the close of the mission the work has been successfully carried on by Mr. John Cooper, of Belfast. Many precious souls have decided for the Lord. Backsliders have been restored, and the saints have been blessed with a



Elim Hall, Ballymoney

deeper determination to follow Jesus all the way. The following are extracts from testimonies by those who have been touched by the Divine Physician.

About a year ago, I suffered from cancer. It started in my ear, and the doctor told me that he would burn it out, but, as everyone knows, this is only chance work. Thank God, I was anointed with oil according to James v 14, and the Lord did the work and the cancer has gone entirely.—(Mr.) W. B.

It is with heartfelt thanksgiving to my Saviour that I testify to His saving and healing power. The dear Lord saved my soul about nine years ago, and afterwards healed my body twice: once from septic poisoning, and once from virulent anæmia. The doctors could do nothing for me. They sent a sample of my blood to Belfast to be analysed and the report came back that there could be no cure for me. But, praise God, I was anointed with oil according to James v 14, and where earthly physicians had failed, the Lord did the work. Man's extremity is God's opportunity.—(Mrs.) B.

I suffered for some time with a cancerous growth in the stomach. The two doctors who attended me said my case was hopeless, but when earthly physicians fail, praise the dear Lord, He never fails. I sent for the elders, who anointed me with oil and prayed, and, praise the Lord, I was healed—(Mrs) H

BIBLE SCHOOL ADDRESSES.

East Ham (Pastor H A Court) Ever since the New Year the meetings here have been full of blessing. On a recent Sunday Pastor Court gave a powerful address on "The New Birth," dealing with it in seven phases, and in the evening he preached again, this time on the "Second Coming" when six decided to accept the Lord.

The Sunday school tea and annual prizegiving were times of great delight and inspiration to all. Principal Parker has just commenced a series of Bible studies for the Thursday evening meetings. Last Thursday the subject was "Perpetual and Preparatory Years of Silence," which should have inspired all. Souls continue to be gathered in at the various meetings.

CRUSADER CHOIRS VISIT.

Clapham (Pastor J J Morgan) Two very interesting and profitable services were held at Clapham recently. One was the occasion of the receiving-in of new members, nineteen in number, several of whom have been converted lately under

Pastor Morgan's ministry. It was quite evident from the happy countenances and ringing assurance of the new members that they were truly 'new creatures in Christ Jesus.' Both Pastor and assembly cordially welcomed them to the ranks.

On January 22nd, the London Crusader Choir paid a visit, and every item of their programme, proved attractive from first to last. The singing was delightful, and the musical items were much appreciated while the addresses were truly inspiring. Two or three striking testimonies were given by Choir members from various parts of London and the service closed with another anthem from the Choir. A thoroughly happy and blessed time had been spent in the presence of the Master.

STEADY PROGRESS.

Annaghanoon (Evangelist E F Cole) It is some nine years since this wonderful work began in the townland of Annaghanoon, and praise God, it still flourishes. The Gospel meetings on Sunday nights are well attended, and the Tuesday night prayer meetings prove to be times of refreshing from the Lord while the Bible studies are a feast of fat things.

On January 5th Pastor Kennedy visited this assembly. His word of exhortation at the breaking-of-bread service was appreciated very much, and the Gospel message he delivered on Sunday night proved that God is still mighty in power to save. At the close of the service two accepted Christ as Saviour.

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, February 16th. Matthew v 1-16

"Let your light so shine" (verse 16)

The emphasis is upon that little word "so"—so shine. Our light is so to shine that men will see our good works, but at the same time it will be obvious that the secret of our good works is found in our Father in heaven. Here is a double shining—a shining upon good works, and a shining upon the One behind the good works. Some good works are obviously the outcome of high moral character. Good deeds are certainly done—but it is clear that self is behind them. Our good deeds should obviously not be from self but from God. A few minutes' conversation with a Christian worker should quickly reveal the secret of those good works. Without studied effort the genuine Christian servant will quickly reveal that the glory all belongs to God. Then men will rejoice in the good works—but even more they will rejoice in the God who prompts these works.

Monday, February 17th. Matthew v. 17-26

"Except your righteousness exceed the righteousness of the scribes and Pharisees" (verse 20)

But what righteousness can exceed the righteousness of the scribes and Pharisees? Were they not particular to the smallest jot and tittle? Could there be any righteousness greater than theirs? Yes—there could. The righteousness of God is greater. God's righteousness is very different to man's righteousness. Man's righteousness is a strange mixture. Man's righteousness is hopelessly mixed with selfishness and error. Actions apparently right are prompted by motives that are tragically wrong. But God's righteousness is perfect. God's righteousness has been made tangible to the world in Christ Jesus. He was—and is—God's righteousness. Christ's righteousness is like the finest flour—uniform throughout. Clothed in this righteousness we have a righteousness far exceeding that of the scribes and Pharisees. We have a righteousness that satisfies heaven's strictest test. He is our Righteousness. We are complete in Him.

Tuesday, February 18th. Matthew v 33-48

"Resist not evil" (verse 39)

We need not be afraid of evil that is done to us—pity the evil-doers. Evil will have a short day. Evil-doers will have a long eternal night of remorse. Living in the light of eternity we shall not be vexed with those who despitely use us. We shall pity them. Compassion will come before passion. Evil will be met with good. Hate will be met with love. Lust will be met with purity. Ice will be met with fire. Frequently behind the evil in man are the powers of evil—demons. Demons will not change their evil ways. But men may. Seek to get evil men out of the clutches of evil powers. Bring the Gospel of love to the hearts of those who are held by the

powers of hate. Our duty is not to judge the world but to seek to save it. Therefore with love in our hearts and the sword of love in our hands, let us go forward determined that the Gospel of love shall be the only method we will use in seeking to overcome the anti-gospel of evil.

Wednesday, February 19th. Matthew vi 1-18

"Verily I say unto you, They have their reward" (verse 5)

The praise of the crowd is a tragic reward for an eternal soul. The applause of a crowd passes after a few short days. The crowd's reward leaves a long eternity without reward. But the reward that God gives has no ending. God rewards us with positions that are not shaken throughout eternity. When God lifts us up there can be no striking down through the whims of finite man. God's crown of reward placed upon the victor's brow never withers. The fine gold of God's crown of victory is never dimmed. Why then should we seek the praise of man? Is not the praise of God far better? God's "Well done" is a heavenly decoration which will be worn upon our hearts throughout eternity. All the medals of earth cannot compare for one moment with the "W D" bestowed upon us at the Judgment Seat of Christ.

Thursday, February 20th. Matthew vi 18-34

"Ye cannot serve God and mammon" (verse 24)

But we can serve God with mammon. Earthly riches are not necessarily evil. Earthly riches are frequently neutral. Therefore they can be put to a good or an evil purpose. If we worship riches then we cannot serve God. But if we worship God then we can devote our income to Him. Whether we are dealing with a penny or a thousand pounds, we can look upon the money as entrusted to us by God. The faithful steward of the penny will usually, later on, be trusted with pounds. Let us not settle on our own use of money by what we see others doing. How John or Mary spend their money should be nothing to us. We must follow the Lord for ourselves. We must settle for ourselves our use of that which He has entrusted to us. Remember, however, that when self comes in God is shouldered out. But when God comes in self wills to do God's will. With self willing to do God's will, then we serve God with mammon.

Friday, February 21st. Matthew vii 1-14

"Narrow is the way which leadeth unto life" (verse 14).

A narrow way at the top of a hill has a far grander outlook than a broad way at the bottom. The narrow way of God has an incomparable outlook and uplook. As we tread this way, "visions of glory burst on our sight." The treaders of the narrow way see sights and sing songs that are unknown to the pedestrians of the broad way. Even on earth it is frequently the narrow way that leads home. To get home we have to leave the broad highway. But we willingly take the

narrow way because it leads to father and home. The man is privileged who leaves the highway for the narrow garden path that leads to the front door through which is the shelter of home. Eternally privileged and blessed are they who leave the world's highway of sin for the narrow path in the midst of God's garden of grace, and pass through the open door into the shelter of the New Jerusalem.

Saturday, February 22nd. Matthew vii. 15-29

"The floods came" (verse 25)

Many homes are exempt from watery floods. They stand high and dry, and are in no danger from the flooding of the river which flows hundreds of feet below. But there are floods which reach every home. They reach the home on the hilltop

as well as the home by the riverside. Floods of temptation penetrate into every home. Floods of sorrow likewise surge into every dwelling. Financial trials bring floods of temptation. A business lie, a little contrivance, an underhand dealing, are temptations which strike the heart of every unsuccessful toiler. Moral failures bring floods of sorrow. When father takes to drink, when mother begins to love other people's homes better than her own, when big brother begins to walk out with that gambling company when big sister seeks the dancing saloon in preference to the prayer meeting—oh, floods come in so many ways! Only lives that are built upon unshakable Rock can remain peaceful and pure when flood after flood is poured out. Can we say this morning, "On Christ the solid Rock I stand"?

Concise Comments and Interesting Items

Two telephone calls were received at headquarters on successive days from persons anxious to know the way of salvation. What a joy it was to be able to shew them that salvation is without money and without price. The young lady who 'phoned accepted Christ on the spot. The result of the 'phone call from a gentleman, with its subsequent correspondence, is not yet known. But we trust that he has entered into as definite experience as the other. We would like many more 'phone calls of this character.

The Salvation Army difficulties arising out of the appointment of General Higgins have now been happily settled. We are very grateful for this. All the Army trust property has been conveyed to the new General, who now controls these vast holdings, consisting of several millions sterling in value, on behalf of the Army. That the critical situation has been so satisfactorily overcome, is, we believe, the outcome of much prayer.

The King of England, on Tuesday, January 21st, created a record. He made a speech "that more people heard than have ever heard a single speech before since this world began." It was at the time of the opening of the great Conference on Naval Disarmament. It is striking to remember that a little over a year ago it seemed as though the King's voice had been heard for the last time by his beloved people. But now that voice, almost silenced, has been heard by a 100,000,000 people in firm, clear tones, advocating peace on earth. It was a remarkable speech, though we would like to have seen in it a reference to Christ, through whom alone lasting peace can come.

A missionary to India says that one of her zenana pupils married to a wealthy husband is trying to live for Christ in her difficult surroundings. She recently said, "Every morning when I awake, I walk on the roof of my house and think of my Saviour. Then I repeat the hymn, 'New every morning

is the love'" New morning—new love! This is the secret of joy for all of us.

Rev. Edward S. Ufford, author of the well-known evangelistic hymn, "Throw out the life-line," has just died. The "Christian Herald" gives this interesting summary. He wrote "Throw out the life-line" in less than half an hour, after conducting an open-air service, in the course of his early ministry. He was impressed by the number of young men who were slipping away from religious influences, and the thought flashed across his mind that they needed a life-line. While on a tour of the world a few years ago Mr. Ufford had the gratification of hearing his hymn sung in a score of languages. While occupying a pastorate at Rockland, he built a small church at the water's edge. Its pulpit was constructed out of a boat, and he was accustomed to illustrate his hymn with the aid of life-lines presented to him by the Cape Cod and Nantucket life-saving stations. These lines had been used in the rescue of many sailors from shipwrecked vessels.

A letter from Canada arrived at headquarters with the stamp cancelled with a unique postmark. It read "Observe Sunday"

An anti-lipstick campaign is being conducted in Paris. So says the British United Press.

A few pioneering young women of fashion recently appeared at a ball given by the President without a trace of make-up. The reaction is due partly to a desire for a change, and partly because, owing to the differences in facial tints dictated by fashion, women found that their skins suffered.

Mlle Edmond Guy and Mlle Yvonne Printemps, the famous stage stars, have abandoned cosmetics. Even Mistinguet appeared without rouge.

Fashions change. We would that all changing of fashions were the outcome of the desire to please God. Pleasing God would revolutionise the world of fashion.

February 23rd, 1930.

READING: John iii. 1-17.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "You must be born from above."— John iii. 7.

THE NEW BIRTH

TEACHER'S NOTES.

Please do not begin to read this chapter at verse one but start from the twenty-third verse of chapter two, because it is there that the narrative begins, and it is a pity to lose the interesting details that are given in those three verses. They help us to understand the conversation that the Lord had with Nicodemus. You will quickly find in reading your Bible that it does not do always to regard the chapters, and if you have so far read in chapters, just look up the following further instances to see what you have missed.

John vii. 53, "Every man went unto his own house," all seems so comfortable and easy for those who rejected the Lord, but to whose house did Jesus go? No one offered Him hospitality, and we read, "But Jesus went unto the mount of Olives" (chapter viii. 1). We miss that if we only read in chapters. Again, read John viii. 59, and see the Lord in danger of His life going through the midst of them, and so passing by "but as Jesus passed by, He saw a man blind from his birth" (chapter ix. 1), and not even danger

of the mob could keep Him from ministering to the sick. The watertight compartment method which would put a chapter period at viii. 59 would make us miss the glory of that ministry which was carried on notwithstanding that men were seeking to stone Him. There are many other instances where the unfortunate placing of chapter periods has broken up the wonderfully complete portrayal of the circumstances. This at John ii. 25 is one of the number, so please begin to read to your class from chapter ii. 23. The great pass-over feast (chapter ii. 13) was over, the feast day past, and many had believed when they saw the miracles which Jesus performed, but Jesus did not commit Himself unto them because

Jesus Knew All (chapter ii. 24). No man needed to have friends to vouch for Him. He knew all. Just as He had known Nathanael (chapter i. 47, 48) and Simon (chapter i. 42), so we read He knew who would betray Him (chapter vi. 64), because He was the Word of God before whom all things are naked and laid bare (Heb. iv. 12, 13, see also Rev. i. 14, ii. 18, and I Cor. iv. 5). As an illustration of this

you might refer to the invention not long since perfected by Mr. J. L. Baird, called television, in which by the use of infra-red rays a portrayal of persons and objects that are invisible in a dark room can be transmitted by wireless through space, and seen on the screen in a distant room which may be as far off from Britain as the United States of America.

So, long ago when men came into the presence of the Lord Jesus, He knew all and "needed not that any should testify concerning man, for He knew what was in man. And there was a man named Nicodemus the same came to Jesus by night." But what was the use Nicodemus was known

Jesus Knew Nicodemus

Here was a ruler of the Jews—a zealous Pharisee, a member of the Sanhedrin, a Master of Israel—saying to the Lord, "We know Thou art a Teacher come from God." It was a marvellous admission to make but it did not go far enough, and all the time that Nicodemus thought himself very farsighted the Lord had been seeing him and his great need. The reply touches the very centre of the trouble. "Verily, verily, I say unto thee, except a man be born from above he cannot see the kingdom of God." Nicodemus was looking for a political kingdom, he could not see that it was a spiritual kingdom the Lord Jesus proclaimed for he was spiritually blind. The exclamation of Nicodemus, "How can a man be born when he is old?" just shews us how blind he was, and how sorely he needed this new birth. He was living in a fog of error and mis-conception.

Jesus knew he was in a fog and explains "That which is born of the flesh is flesh, but unless one be born of water and of the Spirit, he cannot enter into the kingdom of God." Many have taken the reference here to be to the waters of

baptism, but to do so is to put the emphasis on the wrong side, for in these few verses the words "born of the Spirit" occur three times, besides the reference to the wind, where the Lord shews His plain meaning by using the word for spirit (pneuma). In many places the water of the Word is mentioned in the New Testament (Eph. v. 26, John xv. 3, xvii. 17-19, Titus iii. 5, 6, I Peter i. 23, James i. 18), and it is by receiving the living Word into our hearts that we are born of God (John i. 12-13) and of the Spirit. The only reply from Nicodemus is, "How can these things be?" It is clearly beyond him, and the keen reply of the Lord shews us that in spite of intellect, sincerity, and knowledge, Nicodemus was bound up with his Pharisaism. We can almost see him going away into the dark, thinking over what he had heard. Yet these things were among "the earthly things" (verse 12) which must be known and experienced" (verse 11) because the Lord who knows says, "You must be born again." Nicodemus outwardly was as perfect as any man that ever came to the Lord, but inwardly he lacked the first thing required—the new birth—and the Lord knew his need just as

Jesus knows your need and that you also must be born from above. We do not become Christians because our parents are church members, for the Word of God says, "It is not of blood", so it is not inherited. Neither do we become Christians by our own will power, for the Word says, "It is not of the will of the flesh." Neither do we become Christians by anyone else making us such, either as children or when older, for the Word tells us it is "not of the will of man, but of God, by receiving the Lord Jesus into our hearts as Saviour and Lord (John i. 12). Therefore receive Him as your Sovereign now, for you must be born from above before you can enter into the kingdom of God.

Voices, Visions, and Feelings v. the Word of the Living God

THOMAS WALLS was a steady young fellow who lived in the city of London. Though brought up under Christian influences from his earliest days, he made no profession of religion. He was convicted of sin by the Holy Spirit, and led to see that he was a guilty sinner, unfit to meet a holy and righteous God. Thoroughly aroused from his spiritual slumber, he felt persuaded that if he were to receive a just recompense of his deeds he would be irretrievably lost.

Again and again he besought God to deliver him from the bondage and penalty of sin. One night, in deep soul agony, he retired to his room with the determination of having the "great question" settled ere he went to sleep. Falling on his knees he resolved that he would not rise until he had the assurance of forgiveness. But how was forgiveness to be obtained? With all the Bible instruction he had received he did not know God's way of salvation. As he reflected he became greatly perplexed. His mind reverted to various "experiences" he had heard related at "testimony meeting." The "testimonies" were, however, so conflicting that he became bewildered. He remembered a person testifying that he had heard a voice from heaven telling him that his sins were forgiven, and from that time he said he had not had a single doubt of his conversion. The anxious inquirer waited to hear a similar voice assuring him of forgiveness, but the only sound he heard was the ticking of the clock in the room.

Then he recollected an "experience" of one who said that at conversion he felt sin's burden like a mighty load removed from him. He became possessed with an intense desire to have such an experience, and earnestly besought God for it. He looked within, and as a result became occupied merely with his own feelings towards God instead of with God's feelings towards him. As a natural and necessary result of such introspection the feelings he sought to obtain evaded his grasp, his heart became colder and harder, and though

he waited and waited, "nothing happened."

Next he remembered that a man testified that he was saved through obtaining a vision of Christ dying for his sins. The seeking soul pleaded with God to give him a similar "vision," but though he peered into the darkness until his eyes ached he saw nothing. After remaining a considerable time on his knees the dear fellow became thoroughly depressed and disheartened. Satan suggested that God had given him up to destruction, insinuating that his day of grace was passed. Wretched and disconsolate he wept himself to sleep.

Next morning he went to business. Fortunately he was alone most of the forenoon. The burden of unforgiven sin pressed heavier and heavier upon his guilty conscience. Fearing that he was beyond the reach of mercy he besought the Lord to shew him His way of salvation. As he rose to his feet he opened the New Testament "at random," as men would say, and his eye fell on the last verse of the third chapter of the Gospel of John—"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Slowly and carefully he read the glorious, life-giving words—words which have brought peace and comfort to thousands of sin-burdened souls. He saw that by believing on the Lord Jesus—believing that He bled, and suffered, and died for him, he was a possessor of everlasting life. "I said to myself," were his words to me, "as certain as I am a living being, I do believe in Christ. God's Word says that those who believe in Him have everlasting life. I believe in Him, and I must have everlasting life. If I have everlasting life, I must be a child of God and if I am a child of God, my sins must be forgiven." There and then he laid hold of the soul-saving truth of the Gospel, and from a heart filled with gratitude he thanked the Lord for giving him eternal life as a free gift, apart from visions, voices, or feelings. May the unsaved reader do the same.—A M

Classified Advertisements

20 words, 1 insertion, 1/6 3 insertions, 2/6

30 " 1 " 2/- 3 " 3/6

40 " 1 " 2/6 3 " 4/-

Box replies 6d per insertion extra (Box No counts as five words and is charged for)

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

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

HOVE, Brighton—Board-residence, quiet, comfortable, homely. Few minutes from sea. Terms until Saturday, April 5th, 35/- weekly, or 30/- each for two sharing. Mrs Cooley, Beulah Cottage, Erroll Road, West Hove, Sussex B158

BRIDLINGTON, Yorks—Cheery homely apartments, board optional, comfortable, pleasant, restful, those needing change of air. Mrs Kemp, "Elsmore," Trinity Road B169

HASTINGS—Board-residence, very comfortable, selected neighbourhood, coal fires, lowest terms for winter months. Mrs Barnes, 10, Quarry Terrace B196

VISITORS TO LONDON—Apartments, bed and breakfast (private house) Near 'buses and Tube. 18, Foxham Road, Tufnell Park, N 19 B204

CLAPHAM PARK—The home of the Elim Bible College. Open throughout the year for visitors. Separate or shared bedrooms, central heating. For particulars apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S W 4 B208

BRIGHTON—Elim Guest House, 45, Sussex Square. Terms moderate, central heating, separate tables, close to sea and downs. Apply Superintendent B212

COMFORTABLE HOME in country for paying guest, near Elim assembly, 'bus route, Essex. Box 123, "Elim Evangel" Office. B217

CHRISTIAN WORKERS' HOLIDAY HOME (Devon).—Principal Percy G Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Summer Bible School July 12—Sept 7. Open from May to September. Particulars from Mrs Parker, The Rookery, Lynton, North Devon. B210

CROYDON—Board-residence or bed-sitting rooms, homely and comfortable, close to assembly. Mrs and Miss H., 671, London Road, Thornton Heath B215

BED AND BREAKFAST—Moderate terms, near station, tram pass door. Mrs Taylor, 183, Grange Rd, Ramsgate. B214

SITUATIONS VACANT.

C M B NURSE Young, with general experience. Required now for home and district. Apply, Mrs Males, St Catherine's Letchworth B207

WANTED—Experienced general for flat, five in family (two adults, three children), age 25-45, good plain cooking, reliable, wages £40-45. Two minutes from Elim Tabernacle. Mrs. Ray, 5, Hartfield Road, Eastbourne B211

WANTED—For London, help, Christian, salary £30, treated as family, state age, references (copies) Acheson, 9, Albert Street Bangor Ireland. B213

WITH CHRIST.

BELL—On January 28, from 53, Delhi Street, Belfast, Mr William Alexander Bell, of Elim Tabernacle, Belfast

THE AUTHORISED LIFE OF DAN CRAWFORD

By Dr. G. E. TILSLEY, F.R.G.S.

624 pages, with 24 illustrations and maps.



Gospel Pioneering in Darkest Africa

In able and striking fashion Dr. Tilsley tells the latest of the great stories of missionary history. Dan Crawford was a man endowed with special natural powers for standing on his own feet and for blazing a trail through life so that others might follow in ways hitherto untraveled. Then when his life was inspired by the touch of Divine grace, he became like a flaming torch burning for God at first in his native Scotland and afterwards pioneering in 'Darkest Africa' to bring to races far out of the way the light of the knowledge of the glory of God in the face of Jesus Christ.

16/-

Post free

Phone:

CENTRAL 7706

Obtainable at our Clapham and Brighton Branches (All post orders to No 7 below)

ELIM BOOK SALOON, 7, Paternoster Row, London, E.C.4

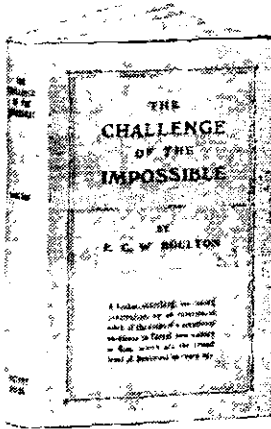
1930 Big Circulation Campaign

to new readers

Now you have once read this Magazine we feel sure you will want it again, not only for the spiritual help derived from the devotional articles and Bible readings, but from the music and many other features it contains every week. Now you can obtain it quite easily, either by filling in the form at foot of this page and posting to us, or ordering direct from your local newsagent

THE
Challenge of the Impossible

By E. C. W. BOULTON



2/6
net

(by post
2/9)

*A new book that will lead you into the deep things for which your spiritual heart craves
Strong cloth boards, gilt stamped*

ELIM BOOK SALOON
7, Paternoster Row, London, E.C. 4

When God Changes a Man

By W. F. P. BURTON



An impressive story of a ferocious Congo slave-raider who became a noble Christian and a powerful evangelist among the native tribes. A book that will appeal to all who are interested in missionary work. It is a stirring narrative throughout. Bound in cloth boards, with two-colour jacket

3/- net (by post 3/4)

ELIM BOOK SALOON
7, Paternoster Row, London, E.C. 4

1930 Big Circulation Campaign

The January Prize
of a Three-Guinea Bible for selling the largest number of *Evangels* during the month to new readers has been won by Miss Marcus of Ballymena. Will YOU be the February winner?

The "Elim Evangel and Foursquare Revivalist" Subscription Form
To the Elim Publishing Co., Ltd, Park Crescent, Clapham, London, S.W. 4
Please send the "Elim Evangel and Foursquare Revivalist" every week to the following address. 1 enclose

1930

Subscription Rates
1 year • 10s (post free).
6 months 5s (post free)

M

Full Address

This is my first subscription
a renewal

USE BLOCK
LETTERS