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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 27

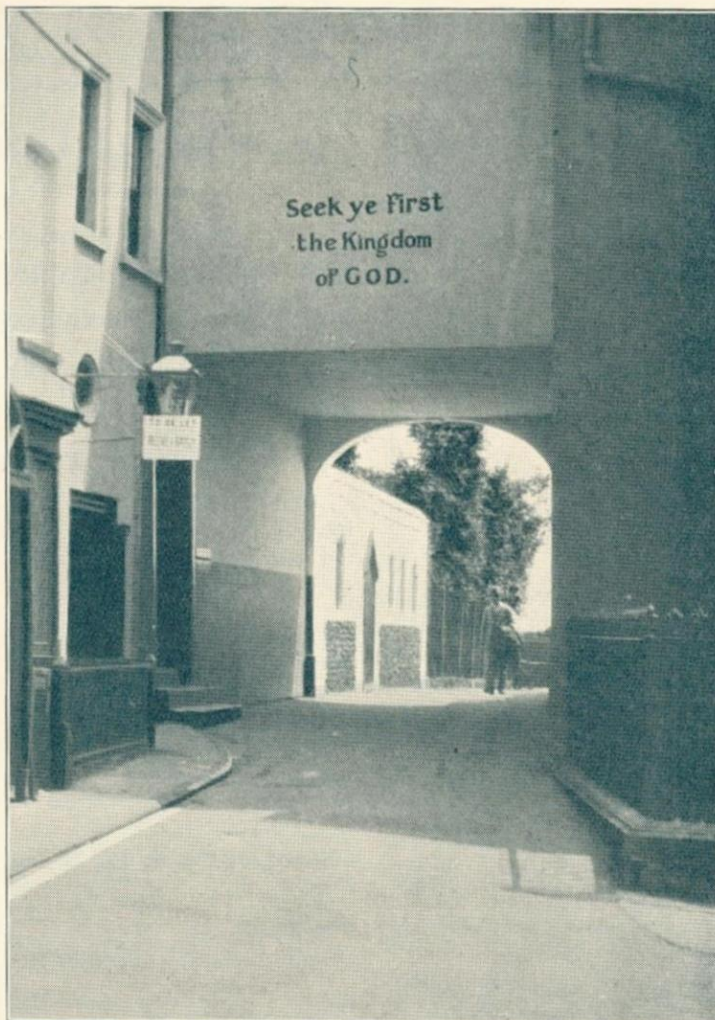
JULY 7, 1933

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"I am come that they might have life."

John X. 10.

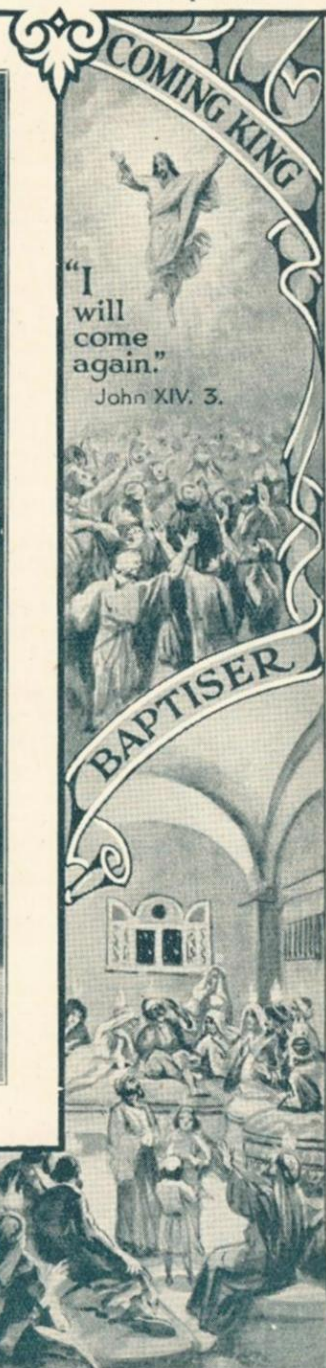


Seek ye first
the Kingdom
of GOD.

Photo by]

An Interesting Sight for Bible Lovers in Broadstairs

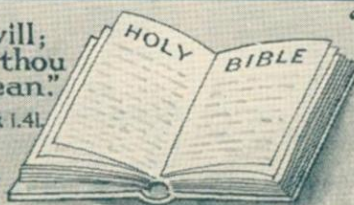
[T. Knight



"I will come again."

John XIV. 3.

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIV.

July 7, 1933

No. 27

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at the

CRYSTAL PALACE

LONDON

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Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Services to be conducted by Principal George Jeffreys, meetings for those seeking the Baptism of the Holy Spirit, Baptismal Service, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, Open-Air Meetings, Lectures on the Tabernacle, Palestine Customs, etc., to be concluded by

One Great United Meeting

at 6.30 p.m., in the Centre Transept,

to be conducted by

Principal **GEORGE JEFFREYS**

Book the date now!

Further particulars will be announced later

WATCH THESE DATES

ABERYSTWYTH. Elim Mission Hall, Guild Room, Portland Road. Foursquare meetings. Pastor D. W. Evans

BANGOR. July 12. Dufferin Hall. Convention meetings at 11.30, 3, and 7. July 13 and 14 in Elim Hall. Convener: Pastor F. J. Slemming.

BLACKPOOL. Commenced June 25th. Elim Hall, Waterloo Road. Evangelistic Campaign by Rev. G. Lampard.

CHELMSFORD. July 5. Elim Tabernacle, Mildmay Road. Convention Services 3 and 7. Speakers: Pastors W. G. Hathaway and F. A. Gilmore.

COLCHESTER. July 1—15. In a Tent, pitched in the Park. Foursquare Gospel Campaign by Pastors R. D. Bradley and G. Backhouse.

ELIM WOODLANDS. Open every Saturday. Attractive grounds. Tea and meetings. Tickets in advance, 1/-, at London churches 1/3 at door. Speaker: July 8, Principal Parker.

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

SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

July 1-15. GLOSSOP. Beth-Rapha.

July 15-29. CLAPHAM PARK. Elim Woodlands.

Aug. 12-26. HOVE. Elim Holiday Home.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 27

JULY 7, 1933

Fridays, Twopence

Signs of Our Lord's Return

By E. W. MORGAN

IT is a common thought among modern Christians that no one can know when the Lord Jesus will return, and that no scripture furnishes any light on that aspect of the Second Advent, but I venture to assert that this is not true as to the epoch in which this great event may be expected, and as to its general characteristics.

In every previous age, God has not kept His people in darkness as to His great purposes, but has taken into His secret counsels His own.

For instance, we have the history of Enoch before the Deluge, to whom the Lord revealed His purposes down to the close of this age (Jude). Again we have Noah, who, forewarned of the close of his age, was not overtaken with it as a thief (Heb. xi. 7). Also Abraham in Genesis xviii. 17: "The Lord said, Shall I hide from Abraham that thing which I do?" God seeks the fellowship of His faithful servant in telling him of His secret purposes. The same is seen in the case of Daniel (v. 24-31 and vii.), besides other cases in Scripture too many to mention.

Every one has read, "The secret of the Lord is with them that fear Him." This is a common principle of God with His people in every age. Walk with God, and He will open your spiritual eyes to detect the signals of the close of our own age.

I venture to state that in the two epistles to the Thessalonians, God gives us

TWO DISTINCT SIGNALS

to mark the end of this age. The first is I. Thessalonians v. 3. It is a sign in the unbelieving world around us.

For when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape.

Universal dreams of peace and security will blind the world at the time of the Rapture of the Church. This is one mark which designates the close of the present age, and the imminence of the first phase of the Day of the Lord and the Rapture of the real Church to glory.

The second sign is II. Thessalonians ii. 3:

Let no man deceive you by any means: for that day [the day of the Lord, mistranslated here the day of Christ],

shall not come, except there come a falling away first [apostasy], and that man of sin be revealed, the son of perdition.

Here in plain language, before the day of the Lord could come, two things must take place. First, a universal falling away, or apostasy from Christian truth, and as a result of this, the manifestation of the Man of Sin. Here is the God-given sign of the close of this age, to be seen inside the professing Church.

How strange in the face of these plain scriptures that men tell us there are no signs to warn us of the nearness of the second coming of our Lord! Whom are we to believe? Every age has similarly closed in apostasy of the masses who professed to be God's people. Witness the days before the Flood (Gen. vi. 5-11), and the following age ending in

WORLD IDOLATRY

from which Abraham was called to follow God. Later we have the close of the Jewish age by the rejection and murder of Christ by His own people. Our dispensation will end in the mass of Christendom abandoning every essential truth of God's Word, the Virgin Birth, Blood Atonement, Verbal Inspiration of the Scriptures, the Deity and humanity of the Lord Jesus. This is seen to-day in Modernism, which almost dominates the masses of professing Christians. Surely, unless we are blinded by our worldliness, the evidences are already here that the Rapture is at hand.

God never closes an age until the revealed truth for that special age has been given up by the masses of men. God never strikes evil until it is fully ripe. When Modernism is fully grown, the Man of Sin will appear, and then God will tell His own that the end of this age is at the door.

A world of sin dreaming the false dreams of satanic, counterfeit peace is lulled by the Destroyer to believe it is at last safe, while a decadent and apostate Church, abandoned of the restraining power of God's Holy Spirit, is now given up to accept Satan's masterpiece, the Man of Sin. These conditions assure us by God's own Word, the end of the age of grace has come, and Jesus will soon be here.

Valedictory Service at Clapham

By L. M. SMITH

THE word *missionary* brings to our minds a vision of the ricefields of China, of a squalid African village, or a sun-baked city in India. Seldom do we realise the spiritual need of Europe. Yet most of Europe is either Roman Catholic or atheistic. The call—and its answer—were brought closer to us on Thursday, June 15th, at the Elim Tabernacle, Park Crescent, Clapham, on the occasion of the farewell service of our dear brother and sister, Pastor and Mrs. Thomas, prior to their departure for Spain on the following day. The overthrow of the old Bourbon monarchy, and the inauguration of the republic in Spain, has resulted in the disestablishment of the Church of Rome, and the extension of facilities for Protestant missionaries. After centuries in the grip of Rome, Spain is at last open to

THE WORD OF LIFE.

Mr. and Mrs. Thomas, having established a strong, self-sustaining work in Mexico, are now proceeding to their new field of labour in Spain, and will be enabled, by their knowledge of the Spanish language, to preach the glorious full Foursquare Gospel to souls long stifled by Romish darkness.

Among those who had assembled for the valedictory service, which was conducted by Pastor E. C. W. Boulton, were several friends who had been present at a similar gathering in the Tabernacle seven and a half years ago, when Mr. and Mrs. Thomas left these shores for Mexico. Although reluctant to say goodbye again to such genuine-hearted workers, we



Pastor and Mrs. George Thomas and their Little Girl.

were reminded that the same Lord who had directed and blessed their work elsewhere, was able to prosper them in Spain. This courageous pair are setting forth on a new venture of faith, forsaking self-interests in obedience to the call and command of the Master. Their smiling faces evidenced the joy in their hearts at the prospect of carrying the message of liberty to religion-bound Spain. They sang with characteristic

Welsh fervour a duet entitled, "A call for reapers," and Mrs. Thomas explained that this hymn had been a great favourite in Mexico, where the native Christians sing a translation of the chorus:

Lord of harvest, send forth reapers!

Hear us, Lord, to Thee we cry.

Send them now the sheaves to gather,

Ere the harvest-time pass by.

Our sister based her address upon Deuteronomy xxxi. 6-8: "Be strong and of a good courage, fear not, be not afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee . . ." and emphatically declared her confidence that God would open up the way before them in this new land. An interesting item in her address was the allusion to the fact that Spain, until now, has had no missionaries from these shores preaching the Pentecostal message, and it was their unique privilege to be able to present

A FULL GOSPEL

for spirit, soul, and body. Mrs. Thomas thanked all who had taken Mexico's needs upon their hearts in times past, and urged them to add Spain to their prayer-list.

At the outset of his address Pastor Thomas gave some gratifying facts about the work in Mexico, and reassured any who feared that the work out there would cease to continue. He explained that thoroughly equipped native evangelists, who had graduated with full honours from their Bible Training College, had been left in complete charge of the work. Mr. Thomas added that these natives possessed an improvised printing press, and brought out a little paper of their own, frequently incorporating the translation of an *Elim Evangel* article!

A clear outline of the past situation in Spain was given, and Mr. Thomas illustrated the former despotism of the Papacy by the case of a man who was ruthlessly thrown into prison for refusing to bow down before an image of the Virgin Mary. The position was changed now, and the

POWER OF PRIESTCRAFT BROKEN.

Open doors and wide opportunities flung a challenge to the Church of Jesus Christ, servants of Him who said: "To all the world . . . to every creature."

The meeting closed on a triumphant note, with the singing of the grand old hymn, "Jesus shall reign where'er the sun." Pastor Boulton commended Mr. and Mrs. Thomas to the prayerful and practical interest of the Elim saints, as they set forth to win souls for Christ in southern Spain.



Bidding Them God-speed.

Heart Talks on Vital Themes

Steady, Steady—Ready, Ready

[Second Article on Date-Fixing and Stirring Times]

By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

IN a previous article we referred to Mr. Arthur E. Ware's date-fixing for the return of the Lord. We promised (D.V.) in that article to refer to certain parts of the subject more fully later on.

First, however, it is interesting to review the set of circumstances leading up to Mr. Ware's prediction.

For years he has been deeply interested in the Lord's return. For ten years he tells us he has been anxious to make a definite statement as to the Lord's return which would shake the world and the Church from its indifference, and warn them that the time was at hand.

When Mr. Ware wrote the book entitled *The Hour of Translation* it was received by earnest Bible students as a remarkable book. It was packed with serious warnings, earnest appeals, and illuminating facts. In that book

MR. WARE

allowed himself to fix a date for the Lord's return. It was on October 8th, 1929. That date was proved incorrect. This led Mr. Ware prayerfully to examine his scriptural foundations. Then he announced that he had found out his mistake. From one standpoint Mr. Ware's discovery was a good one and a scriptural one. No one can argue against the accuracy of one aspect of his discovery.

It is necessary to explain that discovery in order that the student may be clear. Mr. Ware had worked it out according to generally accepted dates that the time of Israel's treading down by the nations reached its climax in three stages. In B.C. 604 Nebuchadnezzar subdued the Jews at Jerusalem, and carried a few away into captivity. In the year B.C. 598 the chief masses of the Jews were carried into Babylon. And in the year B.C. 586 Jerusalem was destroyed and the final remnant taken captive. Then working on the year-day theory Mr. Ware deduced, what other Bible students like Dr. Grattan Guinness have deduced, that the times of the Gentiles—or the period of the Gentiles' rule over the Jews—would be 2,520 years. Now 2,520 years from B.C. 604—598—586 run out respectively at A.D. 1917—1923—1935. The first two dates undoubtedly proved significant, for in 1917 Jerusalem was captured and the power of the Turk over Palestine destroyed, and in 1923 fifty-one nations agreed in writing to give

THE CONTROL OF PALESTINE

into the hands of England. The third date, A.D. 1935 (or 1936), was judged by Mr. Ware at that time, to indicate the end of Israelitish subjection and her full deliverance from Gentile control. Then working on a view held by many Bible students that the Church would be raptured seven years before the end of Israel's troubles he deducted seven years from A.D. 1936 (I am not sure why Mr. Ware used 1936 and

not 1935), and made the rapture of the Church to take place in A.D. 1929.

When that did not take place Mr. Ware re-examined his dates and found that the last batch of Jewish captives taken to Babylon was not in B.C. 586, but in B.C. 581. Now in this he was partially right. Refer to Jeremiah lii. 28-30. The seventh year of Nebuchadnezzar was, according to the chronology accepted by Mr. Ware, in B.C. 598. The eighteenth year was B.C. 586. And the twenty-third year was B.C. 581. That this last date should be reckoned as an essential one in the deportation of the Jews is proved to be correct by the fact that in verse 30 this batch of captives was reckoned in the total number of those who were deported. Now this last date, B.C. 581 was the date not previously considered by Mr. Ware. He had reckoned from B.C. 586 not B.C. 581. It should be said that most of those who hold the year-day theory do the same, and overlook the final date of the Jewish deportation, namely, B.C. 581.

Mr. Ware, therefore, perforce acknowledged his previous mistake and fixed on B.C. 581 from which to reckon the 2,520 years which would terminate the rule of Gentile nations. Owing to the overlapping of months Mr. Ware was not sure whether this would run out in A.D. 1939 or A.D. 1940. But he judged that seeing the Church would be raptured seven years before one of these dates, then the rapture would take place either in 1932 or in 1933. At first Mr. Ware was inclined to favour A.D. 1932. But in A.D. 1932 he claims to have had

A SUPERNATURAL REVELATION

at night which settled it in his mind that 1933, not 1932, was the year.

He also made a further claim—certainly an astonishing one—that it had been revealed to him that John xxi. 1-8 was typical of the end of this age; that as Peter and the six others threw the net into the sea and caught 153 fish, so he (Mr. Ware) and six other brethren were to throw the net into the sea of nations and gather in the complete number of the elect before the rapture of the Church. Also, that as the disciples were "about two hundred cubits from land," so the Church was about two hundred days from the meeting with the Lord in the air. Acting on that belief Mr. Ware announced on November 25th, 1932, at a specially appointed public meeting, that this present Church dispensation would end in about 200 days from that date. Two hundred days from November 25th, 1932, worked out at June 12th, 1933.

From November 25th onwards Mr. Ware felt that he had received Divine confirmations of his belief. Therefore on May 2nd of this year he definitely announced in the Queen's Hall, London, that about forty days would elapse, then the Church would be raptured and Christendom cut off.

Obviously Mr. Ware's claims are astounding, and his interpretation of John xxi. amazing. But truth is sometimes far stranger than fiction, so we will not criticise because of the fact of the surprising nature of Mr. Ware's claims. We will now simply criticise Mr. Ware's claim that "*What he has disclosed is founded solely on the Word of God.*"

As a matter of fact the **MOST IMPORTANT MATTER** in Mr. Ware's calculation is **NOT FOUNDED ON THE WORD OF GOD**—NAMESLY THE COMMENCING DATE FROM WHICH HE WORKS OUT HIS CALCULATIONS—B.C. 604.

Let the reader well ponder this. In no sense can Mr. Ware say that B.C. 604 is founded on the Word of God. His mightiest support is open to the

SEVEREST CRITICISM.

From Scripture the vital dates can all be built up from the creation until Cyrus. *But from the time of Cyrus unto the birth of Christ there are no historical dates given in Scripture.* Scripture does not say whether that period is 400, 500 or 600 years. Those dates have to be discovered by secular historians and chronologers. The one authority for those dates is Ptolemy (with one other possible exception). Ptolemy was a very clever and learned man. He lived in the second century after Christ. He it was who prepared the chronology which is the ground for fixing the date B.C. 604.

Let the reader, however, carefully ponder the words of the Rev. Martin Anstey, late Secretary of the London City Mission, and the well-known author of *The Romance of Bible Chronology*. He says:

"The dates that have reached us, and which are now generally received as historical, are a late compilation made in the second century A.D., and found in Ptolemy's Canon. They rest upon the calculations or guesses made by Eratosthenes and certain vague, floating traditions, in accordance with which the period of the Persian Empire was mapped out as a period of 205 years.

"The case then stands thus. For the period from Xerxes to Alexander the Great we have no authentic contemporary record of the chronology of the Persian Kings. The only strand that continues the chronology throughout this period is

PTOLEMY'S CANON,

a late compilation put together 600 or 700 years after the events it tabulates, the absence of authentic data being made good by the estimates of the early chronologers, who planned the scheme of the chronology, and fitted in the intervals as best they could, using where necessary what Clinton calls 'the method of conjecture.'"

"It is enough for our purpose that the received Ptolemaic chronology of this period has been shewn to be false, and cannot therefore be resorted to as a court of final appeal, nor even regarded as a trustworthy witness against the historical data, testimony, evidence or proof, of the chronology of the Old Testament."

"Ptolemy's Canon is based on the conjectural Greek chronology of Eratosthenes, the father of chronology.

"The chronology of Eratosthenes is based, not

upon historical data, testimony, evidence or proof, but upon his own subjective estimate of the probable length of the reigns, generations and successions of kings, ephors, and priestesses in early Greek history.

"*In any case it is only an approximate and uncertain estimate.*"

Mr. Anstey's opinion of Mr. Ware's authority is not very complimentary! Mr. Anstey is also very strong on the fact that modern chronologers such as Clinton, have built on Ptolemy's dates—and his only.

I can only find one exception to this view. I notice that Sir Robert Anderson, who generally accepts Ptolemy's dates, claims that there is another independent witness, namely,

JULIUS AFRICANUS.

But seeing that Ptolemy lived A.D. 70—161, and Julius flourished in A.D. 220—230 it is quite possible that he had access to Ptolemy's writings.

Mr. Anstey strongly claims that the dates given by Ptolemy and approximately accepted by Clinton and Mr. Ware are *no less than 82 years in error!*

Now we allow that Mr. Anstey may be incorrect. Mr. Ware may be approximately right. Yet we do say most emphatically that the doubt surrounding these dates is such that no one is justified in speaking so positively as Mr. Ware does.

It would seem that only the Lord Himself knows whether the foundational date of Mr. Ware's calculations is correct. If the date is only one or two years out—let alone the eighty-two years which Mr. Anstey claims—then the present date-fixing would be in error.

It is interesting to know that Mr. Ware claims that his chart setting forth his viewpoint is the antitypical *net* which is now thrown into the sea of nations. It is claimed to be perfect and unbreakable. But if Mr. Anstey's strong arguments are in any measure correct, then the net is ripped right across.

So we have seen that Mr. Ware's most vital date is not based upon Scripture, but upon uncertain secular dating.

But another important question arises. Is the year-day theory of prophecy correct? Can it be said the seven times which passed over Nebuchadnezzar are typical of the seven times (or 7 x 360 years) which are to pass over Israel before they are to be delivered from Gentile bondage?

It is certainly correct that in some parts of Scripture a day is said to represent a year—but it is equally certain that it is not always so. The reader of Daniel iv. will see that Daniel himself interprets

THE "SEVEN TIMES,"

and also "the voice from heaven." Verse 28 of Daniel iv. says, "All this came upon the King Nebuchadnezzar." So the "seven times" were fulfilled in Nebuchadnezzar's own day! We allow that the seven times may *possibly* be typical, but we have never discovered scriptural proof for this year-day theory in this connection.

Dr. Grattan Guinness, who was largely responsible for popularising the typical meaning of the "seven times," says: "Now over this typical man passed a

period of insanity, which was doubtless *equally typical*." Yet he does not give scriptural support for the use of the word "doubtless."

Again the "seven times" is supposed to receive confirmation from Leviticus xxvi. Yet the reader will notice that "seven times" is mentioned in verses 18, 21, 24, 28. Now these "seven times" do not refer to co-extensive periods, for in two instances it says "seven times *more*." Now if the last "seven times" represents 2,520 years, so we should conclude that the other "seven times" represented 2,520 years. When did even one of these other 2,520 years take place? Why, Israel was not even in existence for such a period!

But now let us suppose that it was only the last period which meant 2,520 years, and that the year-day theory is correct. According to Anstey's chronology of the Old Testament the four dates would work out roughly to A.D. 1999, 2005, 2017, 2022 which Mr. Ware works out in 1917, 1923, 1935, 1940. Using Mr. Anstey's dates in the same

way that Mr. Ware uses his we should have to deduct seven years from the last date to get the rapture of the Church. That would be A.D. 2015 compared to Mr. Ware's 1933.

THE FINAL CONCLUSION

is this, *We do not know the year or the day or the hour of our Lord's return and our rapture to Him.* Seeing that chronology is so uncertain we cannot dogmatise. Only a prophet dare dogmatise—and, strangely enough, Mr. Ware does not claim to be a prophet. *Steady* and *ready* are two words that should safeguard us. We should be "steady" about this date-fixing business, but always "ready" for our beloved Lord's return.

ANONYMOUS GIFTS.

To those who have lovingly given to help spread the glorious Foursquare Gospel message, and who wish to remain anonymous, we say "Thank you" in His name:

Work in General: Thornton Heath (M. H.), £1.

Foreign Missionary Work: Carlisle sister, £2; Sheffield sister, £5.

New Building Fund: Brixton (E. M. F.), 10/-.

"The Word of God, Sir"

By W. BARROW

ONE evening when I stepped off the Scots Express in the city of Glasgow after a journey from London, and was walking along one of the main streets to my hotel, I was suddenly arrested by the powerful voice of a rough working man standing in the centre of a wide street, abutting on the main road up which I was walking. A large crowd of people were standing around listening to him. His face bore the marks of a man who had lived a wicked and drunken life; he was of a powerful build, and looked a somewhat dangerous type of man. Yet he was perfectly clean and tidy, both in his clothes, which were rough, and his general appearance—a scarf round his neck, a cap sticking out of his pocket, and in his hand a small closed book.

As I approached, the first words I heard were these: "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with Thy God"; and other scriptures such as "The eternal God is thy refuge, and underneath are the Everlasting Arms." In fact, there was a constant stream of Scripture flowing from his lips.

As my hotel was just across the road, I went over and fixed up my room; and from there I could just hear his powerful voice. Instead of going down to the commercial room for some refreshments, as I usually did, I went across the street to listen to him again, and for some twenty minutes, as I stood there listening, there continued to pour forth from his lips the wonderful words of the Bible; but as far as I could gather there was

NOT A WORD OF HIS OWN,

and I found later that all this scripture had been committed to memory. From my knowledge of the Scriptures I was certain that God's Word and that alone constituted the message he gave forth that night.

I noticed that he kept his eye upon a clock that was visible from where he stood, and when the clock came to the hour, he took the cap out of his pocket, put it on his head, and walked away. He must have had a wonderful memory, and I was naturally curious to know something about this man, and also the reason of his giving forth Scripture as he had done that evening at that street corner, so I followed him until he got beyond the crowd that was upon the pavement, when I went up to him and said, "Excuse me, friend, I am interested in you, and I feel certain that what you were giving forth at that street corner was the Holy Scriptures." He turned his head, and with a gruff voice with a broad Scottish dialect, he said, "The Word of God, sir." "Well," I said, "and what is the story behind this. You do not look the sort of man to be what I should call a Bible man, there surely must have been some great change in your life and habits." "Yes," he said, "I am a night watchman just going on duty, so I have not got much time to spare, but I will tell you all about it in a few words:

"I was one of Glasgow's drunken sots, hardly ever sober. I hated the sabbath and everything that was good; drink was my curse. One day when I was sitting in a public house in a low part of the town, I was

FAR GONE IN DRINK,

and there were also a number of other men in this public house, who were also drinking, and I heard one of them make an offensive remark about the Bible. The only thing I knew about the Bible was that it was a good Book; so, drunk as I was, I just told him to shut up about the Bible. Then I left the public house and went to my lodgings. I got there as best I could, for I was very drunk, and as I sat

in my room I just began to talk to myself, and I said: "Why did I tell that man to shut up about the Bible?" Shortly afterwards I somehow got down the stairs to the old Scottish landlady, and I said, "Mother, have you got a Bible?" and she said, Yes, and found me one. I took the Bible upstairs, sir, and read it, and read it, sir, and it has turned me inside out and made a man of me, and, in answer to my prayer, God gave me the strength to overcome the devil of strong drink. Now I am just

memorising Scripture, and giving out God's Holy Word from memory, in return for what He has done for me. Now I am sorry I must leave, for I have to be on duty in a few minutes' time."

Here again I found the proof of that portion of God's Holy Word which says, "The Word of God is swift and powerful." And that it points mankind, whatever their condition, to Him who taketh away the sin of the world. Yes, the Word of God liveth and abideth for ever.

Can you Wonder at the People being Envious?

Arr. by MISS M. HONEYSETT.

With spirit.

Can you won - der at the peo - ple be - ing en - vious, When they
see that we're as hap - py as can be, For the glo - ry of the
Lord is all a - round us, We're as hap - py as the birds up - on the
tree. Hal - le - lu - jah, Hal - le - lu - jah, Hal - le
lu - jah, for my sins are all for - giv'n, Ve - ry pre - cious is
Je - sus, And my heart's a lit - tle 'Hal - le - lu - jah heav'n.'

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Bible Study Helps

THE ASCENSION.

(Acts i. 9).

The earthly life of Jesus did not close with the cross or the empty tomb, but with the opening skies. The ascension historic and important. Its significance:

- I. To Christ Himself.
 1. Proper completion of life and work.
 2. Acceptance with God.
 3. Repossession of heavenly glory.
 - II. To the Church.
 1. Confirmation of His message.
 2. Leadership from the throne.
 3. Power sent from heaven.
 - III. To the Christian.
 1. Joy.
 2. Hope.
 3. Peace through His intercession.
- Conclusion: Live an ascending life, in Christian growth.

WOMEN IN SCRIPTURE.

1. **Praising Women.** "All the women went after her (Miriam)... Sing ye to the Lord" (Exodus xv. 20, 21).
2. **Patriotic Women.** "All the women that were wise-hearted did spin" (Exodus xxxv. 25).
3. **Listening Women.** "Joshua read" the law before "the women" (Josh. viii. 35).
4. **Honourable Women.** The elite of the Lord's own are the true nobility (Psalm xlv. 9).
5. **Beholding Women.** Among those who viewed the sufferings of Christ were those who were said to be "beholding afar off" (Matt. xxvii. 55).
6. **Praying Women.** Of the disciples who were endued with power at Pentecost, it is said that they continued "in prayer... with the women" (Acts i. 14).
7. **"Holy Women"** are mentioned as those who are worthy of imitation (I. Peter iii. 5).

MARCHING ORDERS.

- "Walk as children of light" (Eph. v. 8).
- "Walk in newness of life" (Rom. vi. 4).
- "Walk in wisdom" (Col. iv. 5).
- "Walk in love" (Eph. v. 2).
- "Walk worthy of the Lord" (Col. i. 10).

FAMILY ALTAR



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

Sunday, July 9th. Jer. xxxviii. 14-28.
"Obey, I beseech thee, the voice of the Lord: so shall it be well unto thee"—verse 20.

There is life in obedience to God. There is death in disobedience. Fullness of life depends upon fullness of obedience. The more fully we obey God the more fully will His Divine life saturate our whole being. God's life is more than fresh air—it is more than sunshine. God's life is more sustaining than fullness of diet and freshness of atmosphere. God's life should be the atmosphere of the Spirit. Only as God lives in us can we be healthy. Physical health does not make a healthy man. A fully healthy man is healthy in soul and spirit as well as in body. Soul-health and spirit-health are brought about by the life of God. The life of God is ours because we enter by faith into the obedience of Christ. Our position is a positional obedience in Christ and a practical, daily obedience through Christ. It is only thus that we truly live. Obedience to God and the enjoyment of the life of God are inseparable.

Monday, July 10th. Luke i. 1-17.

"He shall be great in the sight of the Lord" (verse 15).

It is better to be great in the sight of the Lord than in the sight of princes. It is better to be great in the sight of the Lord than to be the popular hero of a grateful nation. John was not expensively clothed. He was not fed with the luxuries of the land. Yet he was great in the sight of the Lord and in the sight of the glorious inhabitants of eternity. His very name means Jehovah-favoured. Truly John was favoured, but not with the favours which the world appreciates. He was filled with the Holy Ghost. Any person that is filled with the Holy Ghost is great in the sight of the Lord. That greatness is not a natural possession but a Divine gift. It is open for us all to be great in the sight of the Lord, for we can all receive the same gift that made John great. We can all be filled with the Holy Ghost.

Tuesday, July 11th. Luke i. 18-33.

"The angel Gabriel was sent from God" (verse 26).

Some of the greatest joy of the angels is to speed on their God-given errands. They do not question God's orders. They never dispute His will. They do not ask for explanations. They are quite content to move under sealed orders. They have no pleasure in their own business. They are out to perform God's business. In fact they make God's business their business. They never tolerate any other thought for a moment. They are not seeking to be popular. They

are out to obey. Enough for them to know that they have been sent by God. So it should be with us. Let us greet God's orders. Let us be glad to speed on the errands of heaven. It is ours to obey. It is God's to see to results.

Wednesday, July 12th. Luke i. 46-56.

"He that is mighty hath done to me great things" (verse 49).

The reason why God can do great things for us is because He is almighty. The reason why He desires to do great things for us is because He is all love. Behind His love is His power. Loved ones of earth desire to do great things for us, but because they have no power they cannot do them. God has not only the power to do, but He has the heart to give. And not only has He the heart to give but He has the power to do. God's plans are not small—God's plans are big. He is ready to do great things for us. But we must trust Him. God's methods of working are not the same as ours. When we try to help God in planning our lives we usually hinder Him. The biggest lives are those which let God do His own planning for them. God did great things for Mary but He is also willing to do great things for us.

Thursday, July 13th. Luke i. 57-66.

"And the hand of the Lord was with him" (verse 66).

A child finds great delight in holding father's hand. The traffic has no terrors and the crowds bring no fear if only father is holding the hand. Happy are we when we can rest in the fact that the hand of the Lord is with us. That hand can be placed over us for protection, it can gently draw us in guidance, and it can lift us up when we stumble. That hand can likewise chasten us—it can also feed us—it can likewise link our hand with other friendly hands that are designed to be our companions along life's way. No other hand can strike us, no other hand can wound us, no other hand can mislead us if we are kept and guided by the hand of our heavenly Father. There is really no need for us to ask Him to hold our hand. He is doing it. It is for us to rejoice in the fact of the Divine grasp.

Friday, July 14th. Luke i. 67-80.

"That we should be saved . . . from the hand of all that hate us" (verse 71).

There is no hate in heaven. Hate is a weed which grows on earth. There are no such weeds in heaven. Hate gives birth to broods of jealousy, persecution, and death. Hate ruins hearts and homes. Hate slays its thousands and wounds its millions every year. Christians should never hate. Yet we are hated.

The Devil hates us and he takes care that the same hatred is planted within the hearts of evil men. In our own country hatred against the Lord's people is subdued, but in other countries it flames out. But the day is coming when all God's people will be saved from the hand of those who hate them. We shall be saved by the power of the Heart that loves us. When we are raptured into the Lord's presence we shall be beyond the cruel hands of hate and the deadly poison of envy. Therefore let us meekly wait and murmur not.

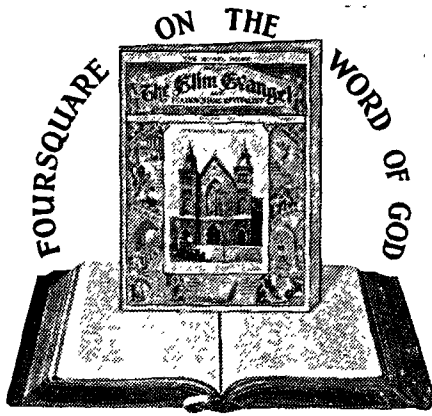
Saturday, July 15th. Luke ii. 1-17.

"And suddenly there was with the angel a multitude of the heavenly host" (verse 13).

The shepherds saw the heavenly host. They heard the heavenly choir. So, praise God, shall we. Our vision at present is strangely restricted. We do not see celestial beings. Yet they exist, untold myriads of them. Eternity is populated with happy creatures which these earth-dulled eyes have never seen. But one day we shall see them. We shall see the angels, the archangels, and the seraphs. Intelligences with amazing powers and with delightful forms will be seen by us in the glory beyond. We shall hear them singing too. Their theme will be the same theme as when they sang to the shepherds. Their song will be of Christ. And John's Revelation makes it clear that we shall not simply listen to their song, we shall join in the choral ascription of praise. In heaven we shall all be in the choir.

The Things of Others

To love the Lord with all our heart is better than our finest art. To love the Lord with all our soul surpasses power's vast control. To love the Lord with all our mind is deepest lore of humankind. To love the Lord with all our strength brings peace and joy and heaven at length. To love our neighbour as ourself is richer than a miser's pelf, more powerful than greatest lord, and mightier than any sword. The sway of sweet, unselfish love stands all authority above; of all the laws the sum is this, to seek our neighbour's highest bliss. What profit all the forms of faith, unless the soul this profit hath? What profit all our offerings, unless the soul its tribute brings? What profit words, though eloquent with mystic tones divinely blent, if helpful act and kindly deed do not to loving word succeed? No! Those who only seek their own, get barely that and that alone; while those for others' weal who live, have all that God Himself can give!



EDITORIAL

Our Fine Policemen.

Do we pray for our policemen, our soldiers, our sailors? When they fail the papers give prominence to their failures. Yet it is well for us to remember that there are fine Christian men among them. A magnificent story was told by Pastor Chilvers in connection with a young man received into fellowship at the Metropolitan Tabernacle. This man had been in deep trouble. He went one night to the Thames Embankment with the intention of throwing himself into the river. But as he stood at the water's edge he remembered something that he had learned in the Sunday school. He went back up the steps that led to the water's edge. When he got to the top of the steps a policeman put his arm over his shoulder and said, "You come along with me." He took him along a little way, and then gave him some money out of his own pocket and said, "*You look to the Lord Jesus, and He will save you, and make your rough life easy and plain.*" It was through that policeman's words that the would-be suicide was eternally saved. Thank God for such noble men in our police force. Let us pray for them, not forgetting similar public servants like the tramway and bus men and our sailors and soldiers.

Be Enthusiastic.

Be full of joy in your service and witness. Brighten up your life in the secret place. Be wholehearted in everything you do. Let others see that you mean to be something for God.

Our one great business in life is to set Jesus off to advantage; let us see to it then that the picture never takes second place to the frame, and that the casket never attracts more attention than the jewel which it bears.

Remember the Day of Prayer

TUESDAY, JULY 11th

Jesus Only

If there is a desire in the heart of a child of God to be more with the Lord Jesus—more with Him down here—more with Him in the closet—in the secret place, it will soon be manifest that such an one is enjoying more of the Lord. Note the young man who is much alone with his God and you behold one refreshed by heavenly dew, though all around be dry and barren. He perceives no beauty in this scene of ruin and desolation wrought by sin. His pulse beats not in unison with the worldling. He is a "stranger here." Such an one has found his all in God; and to him the "solitary place"—the "stolen visit" to the throne—is more congenial than the hum of conversation or the attractiveness of entertaining company. Yet, like Elijah, he testifies for his God, though the Ahabs care not for him; for he who loves to be alone with God is not a silent one in Israel. Let this be our aspiration—that we may know Him, that we may please Him, whom having not seen we love.

I have heard Him and observed Him,
Seen His beauty, rich and rare;
Seen His majesty and glory,
And His bliss beyond compare.

I have heard the voice that speaketh
Sweetest music to my ear;
Words of love and power and mercy,
Ah, none other's half so dear!

I have known the secret purpose
Dwelling in that heart of love
To redeem His scattered members,
Join them to Himself above.

What have I to do with idols
When such visions fill mine eye?
How be occupied with shadows
While the substance passes by?

Shine the moon's fair beams at noontide?
Can the stars be seen by day?
Nay; beside excelling glories
Lesser beauties fade away

The Watching One

By W. H. HEBDIGE

And He saw them toiling in rowing; for the wind was contrary unto them.—Mark vi. 48.

Here, in the midst of life's trials and struggles, is a comforting picture of our Saviour's watching care over us. We can imagine these disciples, weary after their long day, getting into a small ship and pushing off for the other side. But the winds are against them, and the night comes down, and they have to get out the oars, and tug and pull. Then come the blessed words, "And He saw them." He not only saw them; praise God, He went to them.

What a wonderful comfort it is to us, when we are buffeted and well nigh overwhelmed by the contrary winds of this life, to have the assurance that our blessed Lord and Saviour is watching us; praying to the Father for us. He sees it all, and understands. And if we will but cry out as the disciples did, He will come to us. Let us take courage from that thought!

The Triumph of the Transfiguration

A Sermon by Pastor P. Le TISSIER (City Temple, Glasgow)

THE Master had unveiled the pathway of the Cross to His followers. He had shewn them how that He must suffer many things and be killed. The Cross loomed up in the distance in all its intense reality, and its dark shadows were falling athwart His pathway. The hearts of His faithful few were heavy and sad, and their countenances fallen. Taking with Him Peter, James, and John, our Lord now climbed the rugged steeps of Mount Hermon, the din and clatter of earth's discordant sounds receding as they made the ascent, far above the restless, turbulent, unbelieving world.

The inspired record tells us that "He went up into a mountain apart to pray." While engaged in prayer the mountain was lit up with the glory of God, and His body became luminous and ethereal. "And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.

Probably this was the only occasion during the 33½ years of His earthly sojourn that He was seen in His glory. Peter says, "We were eyewitnesses of His majesty." John writes, "We beheld His glory." The powerful radiance of His Divinity pierced through the veil of His flesh, and a dazzling, indescribable brightness enveloped the summit of the mount.

The three favoured disciples entering the cloud beheld His glory, insomuch that Peter, enraptured by the vision, exclaims, "Let us make three tabernacles." What

A QUIANT GENEROSITY

characterised this impulsive and impetuous disciple! He does not ask for six tabernacles, or assert himself in any way, for despite his many blunders, there was no ulterior motive or selfish element in his professed love for his Lord.

It was "as He prayed" that the face of Christ was transfigured. This suggests continuity of action and concentration of purpose. Not a fitful and spasmodic action, but a steady and persistent attitude. The transfiguration of Christ was the result of a steadfast and absorbed contemplation of His Father's glory.

Paul affirms that the life of the believer may be transfigured (I. Cor. iii. 18). Observe again the use of the word *beholding*, suggesting an uninterrupted contemplation of heavenly things. It is through meditation and prayer that the inner life is changed and cultivated. "They looked unto Him and were lightened" means that we invariably resemble and become like the ideal we behold.

It is said of Michael Angelo, that because of his unremitting toil in painting frescoed ceilings he ac-

quired an habitual upturn of the countenance. People meeting him in the streets would exclaim, "There goes a visionary, a star-gazer." In like manner occupation with Christ will make the face of the believer radiant and the life beautiful. The upturned countenance of the suffering Stephen was like "the face of an angel." His body might sink beneath the weight of stones pelted by his persecutors, but his soul was captivated by the entrancing vision of "Jesus standing at the right hand of God." The glory of God was reflected in the face of Moses when he came down from the mountain, where he had

COMMUNED WITH GOD.

He wist not that his face shone. This unwisted radiance affected the whole nation. It is because human nature is so responsive to spiritual influences that we are exhorted always to pray and not to faint. No man lives unto himself; the mysterious law of influence will mould and shape other lives. How near to God we should live, if our lives are to attract and not to repel.

The great explorer Stanley set out in search of the pioneer missionary, David Livingstone. He could not persuade the missionary explorer to return, so he remained with him for a year. When he returned to civilisation, his friends remarked on the complete change in him. He is the same, and yet he is not the same, they said. He had gone out a man of the world and had come back a believer. I suppose his friends remarked, "Did Livingstone preach to you every day?" "No," replied Stanley, "He never preached at all. I lived with him for twelve months and that was enough."

The godly life of the saintly missionary had provoked him to love and good works. He had brought back with him some of the man of God's

HOLINESS, ZEAL AND COURAGE.

Shall we now consider four reasons why Christ was transfigured.

1. *It was a preparation for tasting death.*

Undoubtedly the writer to the Hebrews in his second chapter refers to the Transfiguration scene (Heb. ii. 9). Here the crowning precedes death. We might well ask, Why is this? We reply in the well-chosen words of the Rev. John MacBeath.

"It was a preparation for the Cross. On the mount of tragedy and suffering, He was to feel Himself at the farthest point of distance from God. The sense of desertion and forsakenness would give Him His darkest moment. On the Mount of Transfiguration He felt Himself at the closest point of communion with the Father. The glory of His Father's good pleasure gave His life its brightest hour. He was made strong to do His work and to accomplish His decease."

God gave His Son a little glory before He plunged into the gloom. He was crowned for the cross. Those who appeared with Him in the holy mount



Pastor
P. Le Tissier.

understood the meaning and mystery of this occurrence.

Moses was the only mortal who had God for his undertaker, no man knowing the location of his tomb (Deut. xxxiv. 5, 6). Elijah had God for his uppertaker, being translated from earth to heaven without tasting death. These two glorified men contemplated the Atonement. The topic of the Transfiguration was the Cross. They conversed with the Saviour in regard to His decease, which He should accomplish at Jerusalem.

THE DEATH OF CHRIST

was the only death that could be spoken of as an accomplishment. His death was the death of death. Prefigured in the Law and foretold in the prophets, he was the promised Redeemer, destined to bear away the sin of the world. The prophecies and the types were linked up on the holy mount in remarkable symmetry and harmony.

When the disciples were fully awake and the glory faded, we are told they saw no man save Jesus only. Moses and Elijah had gone. The bright cloud that had overshadowed the Saviour and so transformed Him, might have also wafted Him back to the realms of glory. This could not be, for an ascension before the Cross would have meant an unredeemed world. No! Jesus did not return to heaven in the cloud. He renewed His vow to do the Father's will. He chose the Jerusalem way, and the "green hill without a city wall." Hallelujah! what a Saviour!

2. *It was a proclaimed testimony.*

Both at the commencement and at the conclusion of our Lord's ministry, the Father bears witness to the person of His Son: An audible voice seals His Deity on the banks of the Jordan and on the heights of Hermon. Observe the beauty and accuracy of Holy Writ. The Father owns the Son, and the Son acknowledges the Father. "There is Another that beareth witness of Me; and I know that the witness which He witnesseth of Me is true" (John v. 32). "And there came a voice out of the cloud, saying, This is My beloved Son: hear Him" (Luke ix. 35).

While the two glorified men contemplated the Atonement, and talked about

THE APPROACHING CONFLICT,

Peter interrupted. He is entranced with the glory of the triple vision, and in his ecstasy and rapture makes a dramatic proposal: "Let us make three tabernacles" (Luke ix. 33). Mark records, "He wist not what to say." Unwittingly Peter was putting Moses and Elias on a level with the Son of God. He was equalising them, so to speak. This is exactly what the modernist higher critic is doing to-day—dragging the Christ of God from His throne in the heavens; robbing Him of the attributes peculiar to Godhead; giving Him eminence amongst the prophets, but not pre-eminence as the eternal uncreated Son of God. The transcendence of the Transfiguration is the establishment of Christ's supremacy and superiority. Not only human voices, but the voice Divine broke in, for while Peter yet spake "there came a voice out of the cloud," with the official announcement from heaven that Jesus was the "very Word of God."

3. *It was an evidence of Christ's sinlessness.*

He began to shew them, how He must suffer many things and be killed. Perhaps our Lord would have enlightened His faithful followers on the significance of the lambs offered in the Old Testament. He would instruct them regarding the law of the offerings. He would explain how each lamb was scrutinised by the priest, and rejected if spot or blemish were detected upon its body. Christ the great antitypical Lamb of God was inspected, and received the stamp of God's approval, by being transfigured. The transfiguration disclosed His sinlessness. The glory shining through every pore in His body revealed Him as intrinsically holy and absolutely pure.

HE WAS PERFECT

in spirit, soul, and body. This is the teaching of Scripture. He did no sin (as to His body). He knew no sin (as to His soul). In Him was no sin (as to His Spirit).

The glory that turned midnight into midday on the snow-crested heights of Hermon was of supernatural origin. It came not from any solar luminary, for the mountain was wrapped in the sable mantle of night. It was a triple radiance, emanating from Father, Son, and Spirit. There was the glory of God the Father flashed forth from heaven and reflected on the Son. There was Christ's own glory which He had with the Father in the dateless past (John xvii.). There was the flashing forth of His own indwelling, effulgent glory. And there was the very real manifestation of the Holy Spirit. This is the meaning of the word *brightness* [Greek, *effulgence*] in Hebrews i. 3. This glory shone through our Lord's humanity on the Mount of Transfiguration.

4. *It was a prophetic type.*

This transcendent scene was a foreview of the future millennial reign of Christ on the earth; a picturing of the Millennium in miniature.

Those three words, "After six days," are pregnant with prophetic significance. God does not count time according to earth's calendars and clocks—a thousand years are as one day, and one day as a thousand years in His sight.

It was "after six days" that the three favoured disciples had a glimpse of the future kingdom glories. So after the six millenniums (six thousand year-days) of sorrow, suffering, and death,

THE WEARY, BROKEN WORLD

will be ushered into a golden Sabbath, an Eden of tranquillity and peace.

Despite the malignant designs and evil machinations of Satan, in his super-colossal effort to thwart the Divine plan, and to fill the earth with woe and desolation, after the present period of probation and preparation, he, the real culprit and instigator of evil, will be incarcerated in the bottomless pit, his power broken, and his nefarious intents and designs crushed.

Multiplied schemes, regimes, and restrictions have not redeemed the earth. Education, culture, refinement, and civilisation have not purified the secret springs of life, nor provided a solution and panacea for man's social problems. Under the shadow and

blight of the curse the world has continued her chequered course.

Earthly rulers have come and gone, laws have been enacted and repealed, thrones have fallen like autumn leaves. The world needs a King, and that King is the Lord Jesus Christ, the rightful Heir to the Davidic dynasty, the Desire of all nations.

Here in the Transfiguration scene we catch a glimpse of Him as He will appear, His face and form transfigured with omnipotent glory. He who once was transfixed upon a Roman gibbet in agony and shame, now glorified, and reigning King of kings and Lord of lords. There will be no gap or interregnum in His administration, for of His kingdom and government there shall be no end. From the east and from the west, from the north and from the south, the peoples of earth shall come to pay Him the tribute of

REVERENCE, FIDELITY, AND HONOUR.

Moses, who participated in this glorious scene, represents the departed believers, whose emancipated spirits have been wrapt about with a redeemed body, a body ethereal, holy, and spiritual. Elias represents the living believers, immortalised and resplendent in the likeness of their Redeemer. This is the triumph of the Transfiguration, and establishes for ever the glorious fact of mutual recognition beyond the grave.

The disciples recognised the two glorified men who appeared in the Mount, we do not question how, but rejoice that we shall know each other better when the mists have rolled away. Beloved fellow-believer, you are an heir of glory; dry your tears, and train the eye of faith upon the future. Have you lingered near a loved one, and endured the protracted agony of bereavement? Has your brow throbbled with pain and your mortal frame been

RACKED WITH ANGUISH,

until at last death has triumphed, and you have watched the lamp of life flicker out in its socket?

Take courage, remember the scene on the Mount was a real one. You shall meet your loved ones again in the glory, all traces of anxiety, sorrow, sickness and pain for ever swept away, and the fountain of tears dried up. Amid such a scene of surpassing glory and bliss, the glorified saint will exclaim, "Lord, it is good for us to be here." To bask in the radiance of His beaming countenance, will be the soul-satisfying portion of the redeemed.

We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there!

Transparent Men *by J. E. Gorcham*

So that you may be men of transparent character.—Philippians i. 10 (Weymouth).

THE other day I read of a very remarkable surgical operation. The surgeon opened a portion of the patient's body to observe certain organs as they fulfilled their customary functions.

The papers described it as "making a window." In reading the article I was reminded of Weymouth's translation of our text. The child of God must be one who has a window in his life, that all men may observe his faithfulness to his Master. To be men of transparent character we must be men of utter simplicity, that is, we must have one supreme purpose in living—to please Him.

If we do not so, then we cannot possibly be transparent. When a window becomes dirty it fails to function properly for the purpose for which it was made. The dirt obscures its transparent nature.

The chief value possessed by glass is this transparency. Men do not put windows in buildings to take the place of brick walls, but to let the light through. So we too, are to be men of like character, letting the light of the glorious Son of God shine through us into a darkened, murky, sin-fogged world.

Glass is made in intense heat. It passes through the fire to obtain its transparency. Our characters can only become transparent as they pass through the

FIERY TRIALS OF FAITH.

Have you been in the country, and noticed the sun reflected in the windows of some distant house? How brightly they shine, like a burning fiery light. Sometimes the reflection is so bright that it is practically impossible to look at them without hurting one's eyes.

Oh! that we might be so diaphanous that the Christ reflected in us will be able to burn His way into the icy, frozen lives of this cold world.

So many men do not realise the reality of Christ because they have only met the theoretical Christ. Let the children of God be so transparent that the Lord can shine through them in all His risen, blazing splendour, and then will many of those who know Him not revere His Name.

THE OPEN LIFE.

There is a story told about Julius Drusus, a Roman tribune. He had a house that in many places lay exposed to the eyes of the neighbourhood. A man came, and offered for five talents so to alter it as to remove that inconvenience. "I will give thee five talents," said Julius, "if thou canst make my house conspicuous in every room of it, that all the city may see after what manner I live."

God give us lives that will be so lucid, that the world may gaze into our affairs and find nothing to rebuke us for. Think what our civilisation would be like, if the quality of transparency were removed.

Gone would be our nice, bright, day-lit rooms, gone would be our wonderful electric lamps, and many other things. Man would sadly miss the crystalline gift that now embellishes his life. Think too, of this world without the transparent men, those whose characters have been fashioned in the furnace of faith-trials. Earth would not know Christ in true presence if He were not able to shine forth through the lives

that now reveal Him. Eternal night would thus forever settle upon the human race.

In our dealings with the unsaved we sometimes find ourselves faced with a questioning, uncertain attitude. Much of this is due to the fact that they have not always found us to be of a transparent nature.

So transparent was the Lord Jesus in His words and deeds, that, when He was on trial before Pilate, He could say, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."

Another particular quality possessed by glass is the ability when hot to be blown into practically any shape desired. Those characters termed transparent, have been moulded by the breath of God into shapes best fitted for His glory.

Sometimes we wonder why we have to pass through the path of fiery trials. If only we were to wait in the Master's presence long enough, we should find that He would tell us that we suffer thus, only that He can fashion us according to His own blessed purpose.

It is impossible in this world to keep glass clean without frequent attention to it. So would it be impossible for us to maintain any degree of cleanness if the Lord did not give us frequent, yea, momently, attention.

Think of it, beloved: every second you are the object of His compassionate care. If we fall, or get spotted, He strives with us in love, until we confess and forsake, and His pardoning grace can work ef-

fectually upon us. It is by receiving the light, and permitting it to pass through, that glass is transparent. Opaque bodies do the opposite; they resist the light, and do not permit it to pass through them.

If we continue to receive the light and permit it to pass through every part of us, we shall be men and women of

TRANSPARENT CHARACTER

continually. But when we resist the light and refuse to let it pass through us, throwing it back from us, then we begin to lose our transparency. How true is that text in I. John i. 7: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

One other thought: How easily glass can lose its transparency if it is silvered. Instead of permitting the light to shine through, it reflects it back. It would be utterly useless to use silvered glass for windows; one might as well use bricks. Let us be careful, lest the silver of this world's riches destroy our transparent character, and we become a thing of vanity. Riches harm no one, until someone begins to love them.

Some day you will read in the papers that D. L. Moody is dead. Do not believe a word of it! At that moment I shall be more alive than I am now. . . . That which is born of the flesh may die. That which is born of the Spirit will live for ever.—D. L. Moody.

Concise Comments & Interesting Items

Dr. William Evans, one of America's foremost Bible teachers, has been visiting England. A cutting from his life will be an encouragement to Bible students:

"One day, when D. L. Moody was preaching in New York in 1890, Mr. Evans went to hear him. In the midst of his sermon Moody pointed to him and said, 'Young man, has God never called you to His service?' Addressed thus by the great evangelist, he was filled with the utmost surprise. But, as Moody went on, the 'young man' came to the conclusion that, after all, the reference was not personal to himself, but merely incidental. Be that as it may, at the close of his sermon Moody came down to where young Evans was standing preparatory to leaving the church. 'Young man, who are you?' said Moody, looking him full in the eye. 'I'm nobody, Mr. Moody,' was the modest reply. 'Has God never called you to His service?' was Moody's next question. An affirmative answer was given, qualified by, 'But I'm not quite willing, or rather, prepared to go as yet.' Moody seemed in no way surprised at the answer, and said, 'God told me He had already called you while I was preaching,' adding, 'You had better go to my school in Chicago which I have opened for the training of Christian workers.' 'But I have no

money, Mr. Moody,' averred W.E., and this brought forth a characteristic reply—"When God calls He opens the way and provides the money," and within three days Moody had secured the money and William Evans was off to Chicago, to the Moody Bible Institute."

Another extract from the same article which appeared in the "Christian Herald" shews Dr. Evans' remarkable progress, and the secret of his success—namely, Bible study.

"He became the first graduate of the Moody Bible Institute, and in 1903, when Dr. Torrey was invited to make his world evangelistic tour, Dr. Evans was called to take his place, and became Director of the Bible Course of the Moody Institute for the remaining years—until 1914. The next year he became Associate Dean with Dr. Torrey, of the Los Angeles Bible Institute, a position which he held for about four years. One of the truly remarkable things about his stay at the Los Angeles Bible Institute was his Friday Night Popular Bible-class—similar to those now being held by Dr. Campbell Morgan in London. The attendance numbered from three to four thousand—easily the largest Bible class in the world!

"In connection with the doctor's early days at the Moody Institute, I may

mention that in an examination paper which the young student had to work, it was afterwards ascertained that he had quoted no fewer than 675 Bible passages, naming from memory both location and substance—a feat, I believe, not known at the school either before or since."

A question of much interest is: When shall a man retire?

At fifty Noah Webster began his study of seventeen languages.

At fifty-seven Voltaire did his greatest thinking.

After seventy Vanderbilt developed the railways of America.

At eighty Gladstone made his way to the head of government for the fourth time.

At eight-six Tom Scott began his study of Hebrew.

At ninety-eight Titian finished a famous painting.

At 103 Chevrueel, the famous French artist, was doing his best.

A thought-provoking sentence in the light of present world events is the following—"If Christian nations were nations of Christians there would be no wars."

Fruit from the Branches

Signs Follow the Word—Missionary Farewells

Again this week we are glad to publish encouraging reports from quite a number of the Foursquare churches. These reports, condensed into such short paragraphs, give but a glimpse of the blessing being enjoyed by the people. Everywhere there is tremendous enthusiasm for Christ, and the Modernist who regards the old Gospel as "played out" would receive a rude shock to his theories in any of these live centres of blessing.

REMARKABLE HEALING.

Kingston (Pastor A. S. Gaunt). We are glad to report a case of remarkable healing at the Elim Tabernacle, St. James Road. A brother who had a birthmark for over seventy years is rejoicing that the Lord has touched him, and completely removed this disfigurement.

REVIVAL BLESSING.

Hockley (Mr. Winter). Great blessing has resulted from the revival campaign conducted by Pastor J. Woodhead in the Elim Hall, Hockley Rise. Souls have

dened all hearts, and there has been a quickening of joyful expectation of the speedy coming of the Master.

PENTECOSTAL BLESSINGS.

Birmingham, Graham Street (Pastor W. Barton). The saints meeting at Graham Street Tabernacle are praising God for the power of Pentecost which is saturating thirsty hearts. The spirit of loyalty and happy fellowship prevails, the seal of God resting upon the ministry of our brother and his wife. All sections of the work are healthy and flourishing, for which we praise God.

GLASGOW VISITS AYR.

Ayr (Evangelist T. MacNiven). Much blessing is experienced by the saints meeting in James Street Hall, which has been recently taken over by the assembly. The ministry of the Word of God through Mr. MacNiven is bearing fruit, and the services are enjoyed by the congregations. Recently Pastor P. Le Tissier and a number of Glasgow friends visited Ayr. Testimonies were given, and the message by Pastor Le Tissier was greatly appreciated.

ILLUMINATING ADDRESSES.

Canning Town (Pastor H. W. Fielding). The blessing of the Lord is resting upon the ministry of Pastor Fielding, who is now in charge at the Elim Hall, Bethell Avenue. God has set His seal to His Word in the saving of precious souls, two on the first Sunday of the new ministry. A series of addresses on the Second Advent is being greatly appreciated.

On a recent Tuesday a special Divine healing service was held, when the Pastor gave his own experience of God's healing power on four separate occasions.

PATHS OF PROGRESS.

Sheffield (Pastor F. A. Farlow). The ministry of Pastor Farlow at the Friends' Meeting House, Hartshead, has been marked by spiritual blessing to believers, and an ingathering of precious souls. The meetings are full of blessing, and the Sword of the Spirit is being mightily wielded, resulting in changed hearts and homes by the power of the old Gospel. Many are testifying to a touch of the Divine hand in their bodies; while open-air meetings are being wonderfully blessed, and the sowing of the seed is bearing fruit.

SUCCESSFUL CONVENTION.

Portadown (Pastor E. F. Cole). The recent convention held in the Temperance Hall, West Street, was mightily blessed of the Lord. Foursquare people gathered from all over Ulster to join in the feast of spiritual blessings. The ministries of Pastors Morgan, Francis, Cooper, Nelson, and Mr. Uprichard were indeed edifying and uplifting, and all hearts were gladdened by these wonderful services. Song items were also blessed of the Lord to the congregations.

PRINCIPAL PARKER'S VISIT.

Guernsey (Pastor J. Tetchner). The old story of the Cross is still being proclaimed in this island in the sunny south, and the Bible studies are proving interesting and edifying to the saints who gather. The prayer meetings are times of real power and blessing.

The recent visit of Principal Parker was greatly appreciated by the saints, and his ministry was much blessed of the Lord.

WHITSUN BLESSINGS.

Edinburgh (Pastor A. Longley). The meetings at the Elim Tabernacle, Dean Street, continue to be blessed of God, the people are enjoying times of refreshing.

The Rev. G. Lampard, who recently ministered in this centre, brought much blessing to the assembly. His addresses on Pentecost were illuminating and heart-stirring. All the meetings are full of power and blessing, and there is much rejoicing in the hearts of the people that God has established His work in this town.



The New Elim Hall, Hockley.

been saved, and the saints much encouraged and strengthened. Mr. Dunk, who has ministered for two years, has recently farewelled, and our brother Mr. Winter is now in charge of the work.

FRUITFUL MINISTRY.

Barnard Castle (Mr. A. R. Burt). The work at Elim Gospel Hall, Birch Road, has recently been taken over by Mr. Burt of Bath, and under his ministry the Lord is blessing the flock here.

Quite recently the first anniversary services were held, and much blessing resulted. A visit from Miss Ching, who conducted a missionary service, was greatly appreciated.

STEADY INCREASE.

Wimbledon (Pastor L. C. Quest). There is a steady increase in numbers attending the Elim Hall, Southey Road, under the ministry of Pastor Quest. Steadfastness and zeal characterise the members here.

Recent studies in the Book of Revelation by Mr. C. W. Slemming have glad-



Pastor
H. W. Fielding.

TABERNACLE STUDIES.

Addiscombe. We rejoice to report much blessing at the Adult School Hall, Woodside, as a result of the Bible studies by Mr. C. W. Slemming on The Tabernacle, and also the studies on The Revelation. A new series has been commenced dealing with the Book of Leviticus. Great interest is aroused and great blessing received at the Friday evening meetings.

MISSIONARY FAREWELL.

Pontardulais (Mr. W. L. Bell). A very interesting farewell service took place recently at the Beulah Church. It was the occasion of the departure of Mr. John Clement for a period of missionary work in Japan. Owing to favourable weather the meeting was held in a field adjoining the hall, and proved to be a remarkable service. The Pastor, Mr. W. Bell, presided, and was supported by several other pastors and workers from the district. Among the speakers was Mrs. Bell, who had herself served as a missionary in India for seven years. Her inspiring message created a deep impression. Mr. Clement sailed later for Yokohama, and expects to be away for five years, if the Lord tarry.

ENTHUSIASTIC OPEN-AIR WORK.

Launceston (Evangelist H. Palliser). Times of rich blessing are being experienced by this assembly at the Odd-fellows' Hall, under the earnest ministry of Mr. Palliser. Week by week the saints are being led into a closer walk with God, the special Bible studies have been full of instruction, and the saints are going on from faith to faith.

The open-air meetings in the Square on Saturday evenings gather an eager crowd, who listen attentively to the Word and the singing.

OPENING OF NEW HALL.

Sandown, Isle of Wight (Mr. Frampton). There was much rejoicing among the saints in Sandown when in answer to much prayer the Mission Hall which has recently been erected was opened by Pastor J. Smith. It is a result of many years of faithful service in this district. The hall was filled for the opening services, the people gathering from the other assemblies on the Island. Those who were unable to gain admission remained outside, and joined in the singing. The ministry of Pastors Smith and Thorne was richly blessed to the people. Mr. Frampton told of the difficulties overcome in the erection of the hall, and of the self-sacrifice exhibited by God's people.

OVERFLOWING BLESSINGS.

Exeter (Pastor W. F. South). The hearts of the people meeting at the Elim Tabernacle, Paris Street, are lifted in praise to God since the opening of the new building. Eleven souls have been registered to date as having decided for Christ. Some are rejoicing in a Divine touch in their bodies, while the Spirit has been present in baptising power in

the meetings. Every Sunday the church is filled to capacity, and there is an increase in all services to the wonder of many outsiders.

The open-air meetings are held simultaneously at both ends of the city, and there is reason to believe that this effort is proving a blessing.

MISSIONARIES FAREWELL.

Dowlais (Pastor W. N. Brambleby). Pastor and Mrs. Thomas recently bade farewell to the saints in their home town, at the Elim Tabernacle, Ivor Street, prior to their departure for missionary work in Spain. A good congregation met to bid them Godspeed. There are quite a number of Spanish people in Dowlais, and our brother gave a short message in their language. Many of these Spaniards have come to know Christ as their Saviour during past days, and a special meeting is held regularly on their behalf. At the close of the farewell service three precious souls decided for Christ. Three languages are regularly used at this centre—English, Welsh, and Spanish.

FAITHFUL SHEPHERDING.

Bermondsey (Pastor J. E. Goreham). The Lord is greatly blessing at Elim Tabernacle, Upper Grange Road, and the ministry of Pastor Goreham is bearing fruit. At the Sunday morning meetings the gifts of the Spirit are in operation, and profitable times are spent around the Lord's table. The Sunday evening services have been greatly blessed; numbers are increasing, and souls are finding their way to Calvary.

TOUCHED BY CHRIST.

Liverpool (Pastor J. R. Knight). There is great rejoicing among the saints meeting in the Elim Tabernacle, Windsor Street, and the Lord is granting signs to follow the preaching of the Word. Souls have been saved; among them a woman who was an atheist. This woman's child has also been touched by the Divine Healer.

The Bible studies have been times of blessing, and are looked forward to week by week with great expectation.

SPIRIT OF REVIVAL.

Grimbsy (Pastor J. Kelly). A wonderful service of praise was recently held in the Elim Hall, Tunnard Street, when Mrs. Altoft, who is a member of the Grimbsy assembly, and a living testimony to the Lord's healing power, gave her experience. Great interest was aroused, and the local newspaper containing the account of the service was quickly sold out.

Two special missionary services have been held, one conducted by Miss Ching, who, dressed in native costume, gave accounts of the wonderful work going on in India. On another occasion two Swedish sisters addressed the assembly prior to their leaving for the foreign field.

A real spirit of revival is in the meetings here, and much blessing is being received through the ministry of God's precious Word.

ANNIVERSARY SERVICES.

Leeds (Pastor T. H. Jewitt). Recently this church had the joy of celebrating the second anniversary of the Foursquare Gospel Church in Bridge Street, opened by Principal George Jeffreys in May, 1931. Looking back over the past, hearts are too full for words; God has blessed in a wonderful way, in almost every week's services souls have been saved. Frequent baptismal services have been held, the saints have been brought into closer fellowship with the Lord and not a few graciously baptised with the Holy Spirit according to Acts ii. 4. Healings have also taken place, and there is great expectation of much more to come.

Special anniversary services took the form of a Palestine Exhibition conducted by Miss Wells of Rochester. The bright exposition of the Eastern customs made the Word of God live. Miss Wells was assisted by Crusaders who wore Eastern costumes. The Lord graciously set His seal in the salvation of precious souls.

THE MOTOR-POWER SIGN

One of the things which had to come in these very days in order that prophecy might be literally fulfilled is that recent arrival, the motor car. In the modern car we have such a "chariot" as the prophet Nahum described as being due in the days of the Lord's "preparation" for the coming day of His wrath. That day includes the great Armageddon which the armies and threats of the nations now keep constantly in our view.

That the motor car is indeed a sign that these are the Lord's "days of preparation"—and that, too, "for battle," as it is rendered in the Leaser (Jewish) version—is shewn in Nahum ii. 3, 4: "The chariots shall be with flaming torches in the day of His preparation." "The chariots shall rage in the streets. They shall jostle one against another in the broad ways. They shall seem like torches. They shall run like the lightnings."

Notice that these chariots were to run far too fast to be using horses or any motive power known to the ancients, and that such a high rate of speed would not allow the use of any kind of "torches" known in those days. Also notice that the "ways" were to be "broad," like the modern avenues, instead of narrow, as they always were anciently—and that the "chariots" were to "rage" in the streets, which could not be possible in any oriental kind of city.

—G. C. G.

ELIM CRUSADER PAGE

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



THE LONDON CRUSADER CHOIR GOES TO PRISON.

600 prisoners listen with rapt attention to the simple Gospel given in music and song.

Sunday, June 11th, was another red-letter day in the short but eventful history of the London Crusader Choir, when a fervent party of members of the Choir and Orchestra paid a visit to the Wormwood Scrubs prison, and conducted a service of music and song. The choir with their leader, Mr. Douglas Gray, together with Pastor P. N. Corry, were given a very warmhearted reception. It was the first occasion on which an Elim Crusader choir had entered such unusual precincts, and it was rather to be expected that the choir would feel curbed from their usual enthusiastic and wholehearted ministry. Such an atmosphere was soon dispelled, for the prison chaplain, Rev. W. L. Cottrell, soon had all at ease with his warm welcome and kind remarks.

The service was held in the beautiful prison chapel, and was crowded with men when the choir entered and took their places on the spacious platform. After a devotional service in which all took part, the choir commenced their service. The items which followed were listened to with rapt attention, and were obviously greatly appreciated by the men. Mr. Douglas Gray, who has worked so assiduously with the choir to bring it to its present all-round standard, was amply rewarded with the results of the singing and the talent displayed. One will never forget the rendering by the choir of "When I survey the Wondrous Cross" to

all who would call upon the name of the Lord Jesus Christ might be saved and be loosed from their fetters and burdens of sin, and find life and deliverance in Him. Pastor Corry again brought the hearers to a place of meditation and thought, as he most effectively sang, "I know a fount where sins are washed away."

Although a little restricted in some ways from doing all that we are accustomed to do in our own meetings, yet the

of the meeting. The visit has left behind many memories, and a joy in knowing that the Christ we serve is able to save to the uttermost, and we praise God for such a privilege as we had in making this visit. After being entertained to tea in the prison and a quick look round some of the prison buildings and cells, the choir continued on to the Elim church at Ealing, and there gave unsparingly in their efforts to win souls for Christ, and to bless and encourage the saints.

The London Crusader Choir, photographed outside the gates, on the occasion of their visit to Wormwood Scrubs.



old-fashioned Gospel of redeeming grace through the precious blood of Christ was paramount throughout the whole afternoon. Other items were rendered by the choir and orchestra, including a cornet solo by Mr. J. Phillips, and a 'cello solo by the choir leader.

Glossop. "Blessings new He is bestowing and our hearts are overflowing." Such is the testimony of the Crusaders here in Glossop, when a week's campaign was held recently. The opening Sunday proved a real blessed time, when after much prayer for revival three backsliders were restored. The services throughout the week were conducted entirely by Crusaders. We were greatly privileged on Tuesday evening to have the Halifax Crusaders with us, the Tabernacle being filled to welcome them. Pastor and Mrs. Kennedy who are in charge, and Mr. Naylor the musical instructor, came along too. The combined Crusaders sang, "Living for Jesus," and "Wonderful Promises."

The campaign continued for the remainder of the week, and many blessings were derived as night after night the Crusaders gave out in message, and song their testimony to the saving and keeping power of Jesus whom they are seeking to serve. The final meeting being crowned by another backslider being restored. The message entitled, "Who is on the Lord's side?" given by Pastor Knipe, was very stirring, following a testimony by a Barnsley Crusader who had had a wonderful healing. To God we give all the glory, for He alone is worthy!—L.O.

Glossop Crusaders, on the platform of the Elim Tabernacle, Ellison Street.



the tune "Deep Harmony." Hearts were melted and many heads were bowed throughout that great congregation; tear-stained cheeks could also be observed, as this piece was being rendered. Thoughts were turned to Him who had died that

It was specially inspiring to hear the singing by the men in several well-known congregational hymns. There was no halfheartedness in their singing, but real volume and enthusiasm. Neither shall we forget the thunder of applause at the end

The wages of sin is death. Quit the Devil before pay-day.

Children's Bible Educator

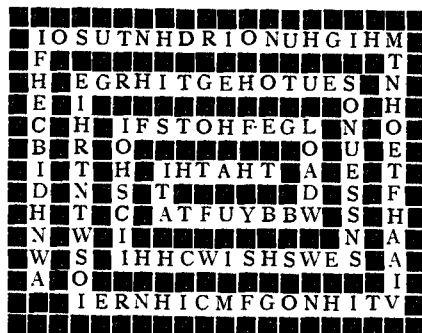
All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4.

SCRIPTURE JUMBLE. Take every other letter, beginning from the outer end of the curl, and working through to the inner end. Then begin again from outside, taking the letters that are left. The solution will give a complete verse in Philippians iii.

Solutions should arrive by first post Monday, July 10th.

SOLUTION OF PILGRIM POSERS, JUNE 23rd.

Answer: 1. Because God is three Persons, the Father, the Son, and the Holy Spirit. 2. Man also is a trinity.



God's Care

A CHRISTIAN lady in Scotland, who owned an estate, was accustomed to have meetings for prayer and reading the Scriptures and conversation in her house. At one of these meetings they were speaking of the kindness of God in times of trial, and it was asked if anyone present could tell of something in their own life that shewed this in a special way.



THERE STOOD A SACK OF OATMEAL

An old man related the following:

"Years ago, in the time of famine in this part of the country, my wife and myself were suffering great want. At last we came to have nothing in the house to eat, and my wife asked, 'What shall we do?' I told her to put on the pot for porridge, and we would look to the Lord together for oatmeal to make the porridge. So she put the water on the fire, and we bowed before our Father in prayer, asking Him to give us oatmeal to keep us from starving, as He had given us salvation by our Lord Jesus Christ.

"Now while we were in prayer we heard a noise near the door, and when we had risen from our knees and opened the door, there stood a sack of oatmeal!

We could see no one near, and feeling sure that the Lord meant it for us, we took it in, rejoicing in the Lord who had so wonderfully provided for us.

"We never learned through whose hands it came, but we knew that it was from the Lord, and that He had sent it just at the time of need."

All listened with deep interest to the old man's account, and especially the lady at whose house they were gathered. Deeply affected, she then told her story as follows:

"I remember very clearly one evening during that time of distress, when there seemed to be laid on my heart a great weight as to the condition of the poor about me, so that I could not go to sleep. I thought, Here I am in plenty, and some may be at the point of starving. But how find them out? So deeply did I feel the matter, that I arose and called a servant, and bade him take a sack of meal at that very hour of night.

"'But where shall I go?' he asked.

"'Take the horse,' I said, 'put the sack on his back, and let him go for himself; and wherever he stops put down your sack at the door, and come home.' Then I asked the Lord to direct the whole matter, to lead the beast to the place where the meal was most needed, as He led the kine when the Philistines sent away the Ark (I. Samuel vi. 14); and as He led the ravens to His prophet Elijah in his need.

"The servant returned in due time, telling me he had left the sack as I directed, the horse having stopped at a cottage at some distance. After putting down the sack, he came back at once without seeing any one. Now, dear friends, I see the movement of the Lord's hand in all this. He has shewn it all here to-night."

Was not this a precious token of God's kind care, in taking from one of His children to provide for others, just at the right time? If this had happened to you, would you not feel that the Lord had been very near to you, in very kind thoughts of and care for you? Well, He is the same to-day; and He does care for you. And He has provided more than a sack of meal for your need. He has brought to the very door of your heart the very best and greatest of all His gifts! Do you know what I mean? "Oh, yes," some of you will say, "It is Jesus." Yes, that is it—Jesus. And He was called Jesus (which means Jehovah-Saviour) because He came to save from their sins all who receive Him. Well, then—

Open the door: He'll enter in,

And sup with you, and you with Him.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

Classified Advertisements

REVISED RATES.

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ABERYSTWYTH—Ideal place for holiday; sea, country, mountains, record sunshine; fellowship at Foursquare Gospel Church, Guild Room, Portland Road, open all season; apartments. Apply Mrs. D. W. Evans, 6, Northgate Street. B1394

BANGOR, Ireland—"Armachia" boarding house, beautifully situated on sea front, comfortable, home cooking speciality; Christian fellowship; recommended by pastors, booking now for July convention. Apply Misses Troughton 54, Seaciffie Road. B1409

BANGOR, Ireland—Ballyholm Private Hotel, Seaciffie Road: sea front, newly decorated and furnished convenient bathing boating, park, tennis, etc. Own baking, excellent catering, also at White Hall, Portrush. Apply Miss Leyburn. B1414

BATH—Quiet, comfortable home for rest, change, fellowship, high, healthy situation, extensive views, easy access city and country, inclusive terms 35/- to 45/-. Misses Allen & Fry, "Wrockwardine," Bloomfield Road. B1397

BETH-SAPHA, Glosop, Derbyshire—Elim Home for spiritual and physical refreshment, situated near the Derbyshire hills and Yorkshire moors. Those desiring help concerning Divine Healing and the Baptism of the Holy Spirit are specially invited. Moderate terms. Apply, Superintendent (above address).

BOURNEMOUTH (near)—Homely apartments, bed and breakfast; close to shops and station, trams pass door for assembly and sea; Foursquare fellowship. Seabert, 21, Ashley Road, Branksome. B1386

BOURNEMOUTH—Apartments, clean, comfortably furnished, bathroom, indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea, terms moderate "Vi-Cot," Pokesdown Hill. B1392

CHRISTCHURCH, Hants.—The Regal Café, lovely grounds, Crusaders catered for, apartments, board-residence, led and breakfast, two minutes assembly, car for hire, forest rides, comfort, moderate charges. Mrs. H. Ellmer, 17, High Street. B1320

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