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

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

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The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 13

MARCH 31, 1933

Twopence



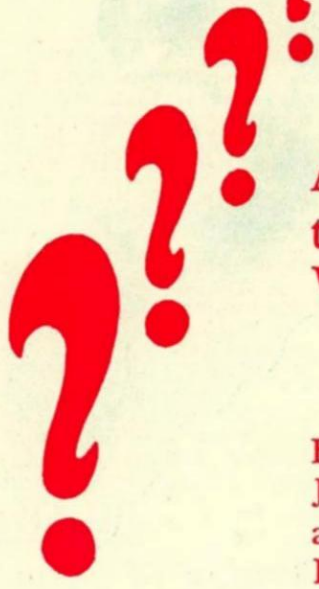
SAVIOUR

"I am come that they might have life."

John X. 10.



HEALER



Are we nearing the End of the World?

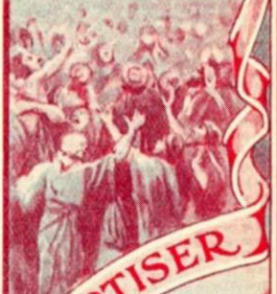
Hear Principal George Jeffreys on this subject at the Royal Albert Hall, Easter Monday.



COMING KING

"I will come again."

John XIV. 3.



BAPTISER



"I will; be thou clean."
Mark I. 41.



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol XIV. March 31, 1933 No. 13

CONTENTS.

God's Answer to Modern Apostasies ...	193
Our Lord's Return	197
Music: I will Trust the Saviour	198
Bible Study Helps	198
Family Altar	199
Editorial	200
The Silence of Love	200
The Coming King	201
Drawing Nigh—Very Nigh	203
Elim Crusader Page	206
Grain Gathered for Harvest Home	207
Children's Bible Educator	208
Sleeping Car on Fire	208

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EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

Demonstration

in the world-famous

ROYAL ALBERT HALL (London)

will be conducted by

Principal **GEORGE JEFFREYS**

who will preach at the three great meetings on the

SECOND ADVENT OF CHRIST

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

The Principal will also officiate at the three ordinances

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

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

EVENING at 6.30; BAPTISMAL SERVICE. *Believers passing through the waters of baptism*

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

RESERVED SEATS. Owing to the large numbers who wish to book seats, it has been arranged this year to reserve all the Boxes and Stalls. Those who purchase these tickets ensure a good seat and at the same time help to reduce the rent we pay for the hall. Tickets for these seats are obtainable at the following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

COME, Join the Testimony and share in the Festival!

LONDON EASTER CONVENTION

GOOD FRIDAY, 14th APRIL to FRIDAY, 21st APRIL

Owing to the large numbers attending this Convention the services will again be held simultaneously in the following buildings:

Kensington Temple, Kensington Park Road.
 Elim Tabernacle, Park Crescent, Clapham.
 Elim Tabernacle, Stanley Road, Croydon.
 Elim Tabernacle, Central Park Road, East Ham.
 Elim Tabernacle, Fowler Road, Islington.

Times of services: Good Friday, 11, 3, and 6.30. Saturday, 7.30 (Clapham and East Ham only). 7.30, Great Elim Crusader Rally in Hyde Park (weather permitting). Easter Sunday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Friday, 7.30 (Kensington Temple only).

SPEAKERS INCLUDE: The Revival Party, Pastors W. Barton, F. G. Cloke, W. Field, S. Gorman, H. W. Greenway, A. Maccullagh, and Pastor and Mrs. George Kingston.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Woodlands should write now to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

CHEAP RAILWAY TICKETS from all parts. Enquire at your local station for particulars.

DAY VISITORS TO LONDON.—Eight or more travelling together from one station and returning the same day may obtain return tickets at a single fare for the double journey.

ENQUIRIES should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

EASTER CONVENTIONS IN THE PROVINCES

BIRMINGHAM. April 14—18. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday, 11, 3, and 6.30. Saturday, 7.30. Sunday and Monday, 11, 3, and 6.30. Tuesday, 3 and 6.30.

Speakers include: Pastors Chas. Kingston and P. Le Tissier.
BELFAST. April 16—18. Ulster Temple, Ravenhill Road. Sunday and Monday, 11.30, 3.30 and 7. Tuesday, 3.30 (Baptistal service) and 7.

Speakers include: Pastor J. Smith and other Elim Ministers.
CARDIFF. April 14—20. Cory Hall.

Speakers include: Pastors J. J. Morgan, W. N. Brambleby, and W. G. Hill.

CHELMSFORD. April 14—16. Elim Tabernacle, Mildmay Road. Good Friday, 11, 3, and 6.45. Saturday, 7.30. Sunday, 11 and 6.30.

Speakers include: Pastors R. D. Bradley, G. Dunk, J. N. C. Eaton, A. Brazil, A. Wright, and E. Hyde.

GUERNSEY. April 14-23. Vazon Mission Hall, Castel. Convention followed by Bible School Lectures.

Speaker: Principal P. G. Parker.

HALIFAX. April 14—16. Hanover School, Bond Street. Friday and Saturday, 7.30. Sunday, 10.30 and 6.30.

Speakers include: Pastors G. Lampard and J. R. Knight.
SOUTHPORT. April 16, 17. Temperance Institute.

Speakers include: Pastor T. Tetchner.

BRADFORD

Opening of New Elim Tabernacle

SOUTHEND HALL (off Leeds Road)

BY

Principal **GEORGE JEFFREYS**

on Saturday, March 25, at 7.30

followed by a

Revival and Healing Campaign

by the Principal and his Revival Party, commencing March 26th.
 Sundays at 3 and 6.30. Each week-night at 7.30. Wednesday afternoon at 3.

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. 13

MARCH 31, 1933

Fridays, Twopence

God's Answer to Modern Apostasies

By the Rev. R. A. TORREY, D.D.

FIRST of all, the return of our Lord Jesus in glory will be God's final answer to infidelity. The promises regarding that return that are found in the Bible, both the Old and the New Testaments, are very plain, and they are also, humanly speaking, very improbable and apparently impossible of fulfilment, and when they are fulfilled they will constitute an unanswerable proof of the Divine origin of that book that contains these promises and prophecies. The promises and prophecies regarding the first coming of Jesus Christ, His virgin birth, the place of His birth, the time of His manifestation to His people, the manner of His reception by His people, His death and burial, and the detailed circumstances connected with it, His resurrection from the dead, and His victory subsequent to His resurrection, seemed most improbable when made, but these predictions have been fulfilled to the very letter, and by their fulfilment in Jesus of Nazareth we have conclusive proof of two things: first, that Jesus is the predicted Messiah of the Jews, and, second, that the Old Testament is the Word of God.

THE OLD TESTAMENT PREDICTIONS.

But the Old Testament contains far more and far more detailed and explicit predictions regarding the second coming of Christ than it contains concerning His first coming, and in addition to these Old Testament predictions we have in the Gospels and in the Epistles, and the Book of Revelation in the New Testament, further and still more detailed predictions regarding His second coming, and when these very numerous, very detailed, and very explicit predictions are fulfilled to the letter, the prediction, for example, regarding His descent from heaven with a shout, with the voice of the archangel and the trump of God, the prediction concerning His coming in the clouds of heaven, and all the holy ones with Him, the predictions concerning the rapture of the Church to meet Him in the air, and all the events predicted as to follow the Rapture, the manifestation of the Antichrist, the time of Jacob's trouble, and the coming of the glorified Jesus visibly and bodily to the deliverance of His people, and His blessed and glorious

reign, then every infidel mouth will be stopped, and every knee shall be forced to bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 10, 11). There will be no possibility in that day of denying the Divine origin of these predictions and the supernatural inspiration of the Book which contains them. The Apostle Peter foretold in II. Peter iii. 3, 4, that in the last days of this dispensation "mockers" would come, just as they have come in the persons of theological professors and others, and that the especial object of their mockery would be, as it is, the second coming of Christ.

To use Peter's exact words, "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

IN THE DAY OF HIS WRATH.

But when He actually does come, as He surely will, then every mocking mouth shall be silenced and all infidels and atheists be overwhelmed with fear and dismay, and every mouth, instead of being filled with boastings of a crass evolutionary philosophy, will be filled with cries "to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who is able to stand?" (Rev. vi. 16, 17). The second coming of Christ will be God's own final answer to infidelity and atheism and agnosticism in all their forms.

The second coming of Christ, the visible and glorious return of Christ, will be God's final answer to the destructive criticism. One of the fundamental postulates of the destructive criticism and of pretty much all that in our day is called "Higher Criticism" (whatever the original and proper significance of the term "Higher Criticism" may be) is that there can be no such thing as minute and detailed and supernaturally inspired predictive prophecy, so whenever any minute and detailed prophecy is found in Isaiah,

Jeremiah, Ezekiel or Daniel, or any other Old Testament prophet, the destructive critics take that at once as conclusive proof that this passage in Isaiah, Jeremiah, Ezekiel, Daniel, or other Old Testament prophetic book could not have been written by the person whose name it has borne for so many centuries, but that it must belong to a later period.

This fundamental postulate of the destructive criticism has already been

PROVED UNTRUE

time and time again by the many minute and exact and literal fulfillments of prophecy that have already taken place, for example, by the prediction in Micah v. 2 regarding the place of the birth of the Messiah;

ROYAL ALBERT HALL

April 17.

Keep a note of the date.
Pray and plan to come.

the prediction in Daniel ix. 25-27 regarding the time of the manifestation of the Messiah to His people, and regarding His cutting off, *i.e.*, His death, not for Himself, but for the people; the many predictions concerning the manner of His reception by His people, the manner and details of His death, burial, and resurrection contained in Isaiah liii., for we may bring these writings down to the latest date that the most daring destructive critic ever thought of assigning them to, and still they will be centuries before their minute, detailed, and literal fulfilment in Jesus of Nazareth, to say nothing of the fact that there are many minute, detailed, and specific predictions regarding the Jews contained in the Scriptures of the Old Testament and the New Testament which are being fulfilled before our very eyes to-day.

But when the Lord Jesus comes again and the very many and the very literal and specific and minute and detailed predictions connected with His second coming are fulfilled to the letter before the very eyes of men in a way that cannot be misunderstood or mistaken, then the utter folly of the fundamental postulate of the destructive criticism will be seen by all. So the second coming of Christ, His visible return in glory, with all the events connected with that visible and glorious return, will be God's final and crushing answer to the destructive criticism in all its forms.

In the third place, the second coming of Christ will be God's final

ANSWER TO UNITARIANISM

in all its forms. Unitarianism has already been fully and satisfactorily answered by the resurrection of Jesus Christ from the dead. The resurrection of Jesus Christ from the dead can be proven to be, as I have demonstrated in my book, *The Bible and Its Christ*, the best established fact of history, but the resurrection of Jesus Christ from the dead is conclusive answer to Unitarianism in all its forms. Some one will ask,

"How is the resurrection of Christ from the dead an answer to Unitarianism?"

Because Jesus Christ when He was here upon earth claimed to be the Son of God, and claimed to be Divine, not in the sense in which many to-day are saying, "Oh yes, I believe Jesus is the Son of God; we are all sons of God. Oh, I believe Jesus Christ is Divine; we are all Divine," but claimed to be the Son of God and to be Divine in a sense in which no other is Divine. For example, in Mark xii. 6 Christ taught that while all the prophets of the old dispensation, even the greatest, were servants of God, He was a Son, and the only Son, of God. In John v. 23 He taught that all men should honour Him, the Son, even as they honour God the Father. In John x. 30 He said, "I and My Father are One," and in John xiv. 9 He even dared go so far as to say, "He that hath seen Me hath seen the Father."

WHAT JESUS CLAIMED TO BE.

Beyond a question, Jesus claimed to be God manifest in the flesh. Men put Him to death as a blasphemer for making that claim, and if He was not God manifest in the flesh, then the Jews, according to their own divinely given law, were right in putting Him to death, only they should have put Him to death by stoning, and not by crucifixion. Whoever denies the Deity of Christ justifies His execution. But before they put Him to death our Lord Jesus said, in substance, "You put Me to death for making this claim, but three days after you have put Me to death God will set the stamp of His endorsement upon the claim by raising Me from the dead." Put Him to death they did; lay Him in Joseph's sepulchre they did; roll the stone to the door of the sepulchre they did; seal it with the Roman seal, which to break was death, they did; but when the hour that Jesus had foretold was come, the breath of God swept through that sleeping clay, and Jesus rose from the dead, and God proclaimed more loudly and more clearly and unmistakably than even if you should hear His voice speaking from the opened heavens above the world to-day: "This Man is what He claimed to be. He is My Son. He is God manifest in the flesh. All men should honour Him even as they honour the Father. All men should worship Him and adore Him even as they do Me."

Ever since that glorious first day of the week when Jesus rose triumphant over the grave and death Unitarianism has had no logical standing-ground. In His resurrection is a complete answer to Unitarianism in all its forms. But

HIS SECOND COMING,

His visible and glorious return, will be God's final answer to Unitarianism. Jesus Christ said under oath to the high priest that He was the Christ, the Son of God, and then added: "Nevertheless I say unto you, henceforth ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." "Coming in the clouds"—what does that mean? Take your Concordance and look up the word "clouds," and who alone comes in the clouds, and you will see that Jehovah of hosts and Jehovah

alone comes in the clouds; that He and He alone "maketh the clouds His chariot."

So evidently the thought is that when Jesus comes again He is coming openly—manifested as Jehovah and "every eye will see" that He is Jehovah, and the Unitarians and everyone who has denied His proper Deity will be overwhelmed with shame. Unitarians, any Unitarian reader, acknowledge now what His resurrection has proven, acknowledge Him as God; worship Him. God says in unmistakable terms, "Let all the angels of God worship Him" (Heb. i. 6). You too worship Him. God commands it, reason demands it, the proven facts in the case demand it, that all men should honour the Lord Jesus as they honour the Father. But if you will not do it now, you shall have to do in that day when He comes and when, as God tells us in His own Word, "Every knee shall bow, of things in heaven and things on earth and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11). It will do you no good to confess it then if you have not done it before.

In the fourth place, the second coming of Christ, the visible and glorious return of our Lord, will be God's final

ANSWER TO RUSSELLISM.

This foul system, propagated with such an outlay of money, has ruined the spiritual life and paralysed the service of thousands. This system is a strange combination and conglomeration of pretty much all the errors that the living Church has spued out of its mouth during the eighteen centuries of its history. It contradicts the plainest teachings of the Word of God at points too numerous to mention.

It has been satisfactorily answered time and time again, but the final answer to this whole vile system, to all its lies and blasphemies, will be at the second coming of Christ. "Pastor" Russell taught that Jesus has already come, that He came in October, 1874, but when He really comes, in the way the Bible says He will come, in a way entirely different from any imaginary coming that has already taken place, Russellism will be seen to be the hollow fraud and lie that it really is. Russell taught that the body of Jesus was not raised, but either removed and preserved somewhere, or else dissolved into gases, but when the very Jesus who was crucified and then was raised and transformed and ascended, comes again as "The Son of Man," as He said He would (Matt. xxvi. 64) Russellism will be seen for the hollow lie it really is.

AN END TO POPULAR DELUSIONS.

Russell taught again that the Judgment is to be another probation and "another chance," but when the Lord Jesus comes, as He said He would, and "sits upon the throne of His glory," and before Him are gathered all nations then living on the earth, and says to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and to those on His left hand, "Depart from Me, ye cursed, into eternal fire which is prepared for the Devil and his angels" (Matt. xxv. 31-41), then Russellism will be seen for the hollow lie and baseless, delusive, deceiving and destroying false hope that it really is.

In the fifth place, the second coming of Christ, the visible and glorious return of Christ, will be God's final answer to Mary Baker Eddyism, Christian "Science falsely so called." "Christian Science" has been exposed and its every claim exploded times without number, and no one can in this day remain an honest Christian Scientist except through gross and unpardonable ignorance of what Mary Baker Glover Patterson Eddy taught, or what the Bible teaches, or else because since they would not receive the love of the truth they have been given over to strong delusion to believe a lie (II. Thess. ii. 8-11).

But the second coming of Christ, His visible and glorious return, will be God's final answer. Mrs. Eddy taught that there was no such thing as the body, that the body is only "illusion," "mortal thought," but when Jesus comes again in the same manner in which He went (Acts i. 11), bodily, and visibly and actually and for ever incarnate Jesus,

CHRISTIAN SCIENCE

will be seen for the empty and ridiculous lie that it is. Mary Eddy taught that the actual historic Jesus was not the Christ she believed in, but that the Christ she believed in was the ideal Christ, but when Jesus Himself comes again in the clouds of heaven and all the holy angels with Him, her deluded disciples will know, that the actual historic Jesus who was born of the Virgin Mary, who suffered and actually died, who actually and literally rose from the dead, is the true and only Christ, and that, as John puts it, "Whosoever denieth the Son, the same hath not the Father" (I. John ii. 23), and "he that denieth that Jesus is the Christ, this is the antichrist" (I. John ii. 22). "Christian Scientists" teach that the revelation of Christian Science to Mrs. Mary Baker Eddy in 1876 was the second coming of Christ. I will not stop to shew that Christian Science was not in any sense a revelation to Mrs. Eddy either by God or by Satan, but that it has been clearly proven to be Dr. Quamby's child which Mrs. Eddy kidnapped, redressed and re-baptised as her own child.

That does not matter now, but when Jesus Christ comes again, publicly, bodily, visibly, and in great glory, Mary Baker Eddy's claim will be seen unclothed from its gaudy dress of high sounding but empty words in all its naked hideousness. Mary Baker Eddy taught that there was no such thing as death, that death was an illusion and that therefore there could be no proper resurrection of the dead, but when her mentally and financially duped followers hear the voice of command of our descending Lord, and see the graves opening and the dead coming out of them and ascending to meet the Lord in the air, and they themselves left behind to pass through all the horrors of the Great Tribulation, and to feel the stern hand of the Beast of Revelation, they will see what a mockery was their imagined "Science" and what utter fools they have been.

In the sixth place, the second coming of Christ, the visible and glorious return of our Lord, will be God's final

ANSWER TO UNIVERSALISM

in all its forms. Time fails me to dwell upon that. Simply let me point you to one passage in the Word

of God, II. Thessalonians i. 7-10: "The Lord Jesus shall be revealed from heaven, with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints, and to be marvelled at in all them that believed . . . in that day."

Men are unwilling to believe that any man shall be finally and forever lost. I do not wonder that men

EASTER MONDAY

Principal George Jeffreys will (D.V.)
preach at the three great
Royal Albert Hall meetings,
on the Second Advent of Christ.

are loth to believe it. They try to make out that in some way, in some place, in this world or some other world, at some time, all men shall be brought to repentance and thus be saved. Alas! it is a baseless hope, woven of our delusive wishes and not from the teaching of the Word of God. The premises and conclusions of Universalism have been answered time and time again, but the final answer will be God's own answer when the Lord Jesus returns, when, as the passage just quoted declares, "those who know not God" and those who "obey not the Gospel" will be punished with "eternal destruction."

In the seventh place, the second coming of Christ will be God's final answer to all would-be world conquerors and world rulers. God gave Napoleon His answer to his wicked claims in 1815, God has given the ambitions of Kaiser Wilhelm II. His answer in the years past, but when Jesus comes again, God will give all the

PROUD SONS OF SATAN,

who aspire to rule the nations of the earth, their final and crushing answer. His coming will be the solution of all the world's problems and the cure for all the ills of human society. He alone can bring peace, and He will. If I did not know that Christ were coming again, I would necessarily be plunged into the depths of a hopeless pessimism and despair. If the Lord Jesus were not coming, there would be, and could be nothing for this sad world to do but to build its merciless dreadnoughts and submarines and Zeppelins and airplanes, and devise more and more destructive gases and more powerful and more frightful explosives and go on fighting one another until this world became transformed into one universal charnel house of maimed, tortured, dying and dead. War will continue, more frightful wars even than the last, until He comes, but His coming, the Prince of Peace, will end it all. Boastful man tells us how he will bring all evil to an end by his evolutionary progress and the growth of knowledge.

Only a few weeks ago we were saying that when

Jenner discovered vaccination for smallpox, he put an end to smallpox, and when antitoxin was discovered for diphtheria, that put an end to diphtheria; that when the typhoid serum and typhus serum were discovered, that would eliminate typhoid and typhus, that there would never be another great

PESTILENCE AMONG CIVILISED NATIONS.

But what answer came to our foolish boastings? Influenza, and eleven thousand dead in Philadelphia in a single month; forty thousand dead in the State of Pennsylvania; twenty-two thousand dead in the State of Illinois; more dead throughout the world than the Great War claimed as victims. O man, with all thy boastings, what a puny creature of the dust thou art. We need God, we need Jesus. When He comes all plagues and pestilences will spread their foul and murky wings and take their flight.

When He comes war will end, except for that brief space at the end of the Millennium when Satan shall be loosed for a little season that he may meet his overwhelming and final defeat. This war will end, tyranny will end, unbelief will end, every evil will end, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

Then, and not till then. Even so come, Lord Jesus, come quickly.

C. H. Spurgeon and the Second Coming

For many years before his translation C. H. Spurgeon was a firm believer in the preaching of the Second Coming. In an address delivered to his students before 1890, published in *An All-Round Ministry*, he said:

"I do not know how far the most of you are warmly affected towards the blessed truth of the Second Advent: but I trust that many of you believe it, and are enlivened by faith in it. That great hope is gaining ground among lovers of evangelical doctrine. At first ministers seemed half afraid of this great belief because of the fanaticism which is supposed to grow out of it. Certain charlatans also do great harm by pretending to know the day and the hour when the Lord will come. Times and seasons are not with us, but *the Lord will come*. He is on His way even now, for He says, "I am coming quickly."

An Echo from California :

"We value the *Elim Evangel* more than any other Christian periodical. It gives deep, sound teaching on the most fundamental and vital present-day truths. We have had more sound information of the deeper doctrinal and prophetic truths in the *Elim Evangel* than any other paper. My notebook is filled with valuable clippings from its pages all of which are used daily in the Lord's work."—S. E. F.

Our Lord's Return

A Sermon by D. L. MOODY

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II. Timothy iii. 16.

SOME people tell us when we take up the study of prophecy, that it is useless trying to understand it. But Paul says: "All scripture is . . . profitable for doctrine." If God did not mean us to study the prophecies, He would not have put them into the Bible. Some are fulfilled, and He is at work fulfilling the rest. What about Christ's second coming?

We are told how He is going to come. When those disciples stood looking up into heaven at the time of His ascension, there appeared two angels, who said unto them (Acts i. 11):

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Some have tried to tell the very day He would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that; but just when He is coming we do not know. Matthew xxiv. 36 settles that. Christ tells us to watch. "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Some people say that this means death; but the Word of God does not say it means death. John xxi. 23 seems to settle the matter.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be done up in a few minutes; but I do not so understand it. The first thing He is to do is to take His Church out of the world. He calls the Church His Bride, and He says He is going to prepare a place for her.

In the closing verses of the fourth chapter of I. Thessalonians, Paul says:

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

That is the comfort of the Church. Dean Alford says that he must insist that this coming of Christ to take His Church to Himself in the clouds is not the same event as His coming to judge the world at

the last day. The deliverance of the Church is one thing, judgment is another. The trump of God may be sounded, for anything we know, before I finish this sermon—at any rate, we are told that He will come as a thief in the night, and at an hour when many look not for Him,

In the first chapter of I. Thessalonians, Paul says:

Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

To wait for His Son; that is the true attitude of every child of God. Then over in the next chapter (I. Thess. ii. 19) he says:

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?

And again, in the third chapter, at the thirteenth verse:

To the end that He may establish your hearts unblameable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all His saints.

Still again, in the fifth chapter:

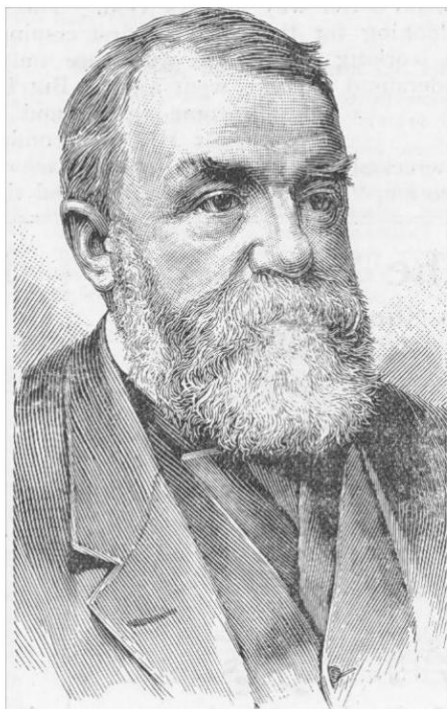
For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

He has something to say about this same thing in every chapter. Indeed, I have thought that this epistle to the Thessalonians might be called the Gospel of Christ's Coming Again.

There are three great facts foretold in the Word of God. First, that Christ should come, that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost. Third, the return of our Lord from heaven—for this we are told to watch and wait till He come.

Take the account of the words of Christ at the communion table. It seems to me that the Devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup ye do shew forth the Lord's death till He come."

Some people say, "I believe Christ will come on the other side of the Millennium." Where do you get it? I cannot find it. I do not find any place where the Lord says the world is to grow better and better. I find that the earth is to grow worse and worse, and at length there is going to be a separation. Two women grinding at a mill—one taken and the other left; two men in one bed—one taken and the other left. The Church is to be translated out of the world, and we have two examples already,



D. L. MOODY.

in Christ's kingdom, of what is to be done for all true believers. Enoch is the representative of the first dispensation, Elijah of the second, and as a representative of the third dispensation, we have the Saviour Himself, who became the Firstfruits of them that slept.

Now some of you think this a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof, this doctrine is not preached or believed. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the Church to looking for the return of our Lord. I have felt like working three times as hard ever since I came to understand that

MY LORD IS COMING

again. I look upon this world as a wrecked vessel. God has given me a lifeboat, and said to me, "Moody,

save all you can." God will come in judgment and burn up this world, but the children of God do not belong to this world; they are in it but not of it. This world is getting darker and darker; its ruin is coming nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off. But someone will say, "Do you, then, make the grace of God a failure?" No; grace is not a failure, but man is. Man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save His Church, but He will save them finally by taking them out of the world.

"Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed then? No; no man is disappointed who obeys God. The world waited four thousand years for the first coming of the Lord, and then He came. He was here only thirty-three years and then He went away. But He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain, so now to them who wait for His appearing shall He appear a second time unto salvation.

I will Trust the Saviour

The Aberdeen Chorus

Inscribed to Principal George Jeffress as a reminder of his visit to Aberdeen, January, 1933.

SIDNEY YOUNGSON.
Moderately slow.

JEAN E. H. YOUNGSON.

The musical score is written for voice and piano. It consists of four systems of music. The first system has the vocal line: "I will trust the Saviour now be-liev-ing, He died for" and the piano accompaniment. The second system continues: "me on Cal-va-ry, His gift of life, so great so free,". The third system: "Glad-ly I re-ceive. . . . Now I praise and fol-low Him re-". The fourth system: "joic-ing, For His grace is suf-fi-cient for me. . . .". The piano part features a steady accompaniment of chords and moving lines.

Copyright.

Bible Study Helps

THE BREAD OF LIFE.
(John vi. 35, 51).

- I. It is the Source of Spiritual Life.
"If any man eat, he shall live."
- II. It is the Sustenance of Life.
"Bread of life." A prepared sustenance (cf. Isaiah xxviii. 28).
- III. It is a Supply Unfailing.
"I am." An unending supply for a continuing need.
- IV. It Possesses Supernatural Qualities.
 1. "Never hunger"—Satisfaction.
 2. "Never thirst"—Refreshment (cf. John iv. 14).
 3. "Not die"—Eternal life.
- V. It is Simple of Obtainment.
 1. "He that cometh"—Admission of need.
 2. "He that believeth" } Appropriation of
 3. "He that eateth" } Christ, initially and daily.

WHAT A CHRISTIAN BECOMES BY THE GRACE OF GOD.

- I. Christlike in life. (Rom. viii. 29, II. Cor. iii. 18).
2. Humble in spirit (I. Pet. v. 5, 6).
3. Rich in faith and good works (Jas. ii. 5; I. Tim. vi. 18).
4. Interested in God's Word (II. Tim. ii. 15; Col. iii. 16).
5. Sincere in love (Phil. i. 10; John xv. 9).
6. True to the faith (II. Tim. iv. 7; I. Pet. i. 7).
7. Interceding in prayer for others (Eph. vi. 18; Jas. v. 16; I. Thess. v. 17).
8. Abounding in the grace of giving (Rom. xii. 8; II. Cor. viii. 2, 5-7; ix. 7).
9. Noble in purpose (Phil. ii. 13; Col. i. 9, 10; Heb. xiii. 20, 21).

FAMILY ALTAR



day" should cast a halo of expectation around every day.

Friday, April 7th. Mark xiii. 28-37.

"And what I say unto you, I say unto all, Watch" (verse 37).

These words are applicable to every Christian, whatever their special viewpoint may be on the second coming of the Lord. Whether we expect Him in the air or expect Him on the earth, our attitude should be the same—we should watch. But there are different ways of watching. We can watch for the rising of the sun from our beds, or we can watch as we busy ourselves with the early morning duties of the farm and the home. The second way is the right way to watch for the Lord. It is not drowsy people who are the best watchers. We must be wide-awake. Doing our present duty is the best way to watch for our Lord. Burning the cakes in the oven while we stand on tiptoe on the doorstep is not the way to watch. Watch, with your pen, your ledger, your baking, your milking, your weaving being properly employed in your daily routine.

Saturday, April 8th. Mark xiv. 1-16.

"She hath done what she could" (verse 8).

Blessed Lord, I am only one—but I am one. Help me to do what I can. Save me from folding my arms and sitting down and saying, "I am only one, I cannot do much; what is the use of doing anything?" Grant that this day I may contribute the love and labour of one to Thyself. May I not miss an opportunity of supplying my little. I can smile. I can speak gently and encouragingly. I can let sympathy shine forth from my eyes. I can withhold the harsh word. I can give up my seat in the 'bus to a worker more tired than myself. I can make that special cake that everybody likes for tea. I can praise. I can pray. I can sing. I can tell Thee that I love Thee. I can prove my words with my acts. Yes, there are many little things that I can do. Help me to do them. I will not dream about great things; I will do little things.

The Scripture Union Daily Portions:

Sunday, April 2nd. Mark xii. 1-12.

"This was the Lord's doing, and it is marvellous in our eyes" (verse 11).

Again and again that which man has rejected God has exalted to be the head of the corner. He has taken insignificant things and made them magnificent. Carey was only a cobbler, but God took him and used him to present the Bible to India. Bunyan was only a tinker, but God made him a magnificent help to every Christian pilgrim. Livingstone worked at his loom, but God used him to weave Africa into the blessings of the Gospel. A poor gipsy boy—Gipsy Smith—has been used to lead a procession of living jewels into the Golden City. There is no limit to God's ability. He can take everyone of us and use us to do something great in His service. Let God have your weakness, and He will clothe it with His strength. Let God have your uselessness, and He will turn it into His might. It does not matter how rough the stone as long as it is ready to trust itself into the Master-builder's hands.

Monday, April 3rd. Mark xii. 13-27.

"Then came unto Him the Sadducees, which say there is no resurrection" (verse 18).

The Sadducees still live to-day although they are not so called. But there are many to-day who deny the resurrection as strenuously as the Sadducees of old. Some who claim that they are Christians doubt in their heart whether there is a real resurrection. But the Lord Jesus taught a definite resurrection of the body. The resurrection body will be like unto His glorious body. The risen Lord, as to His body, consisted of flesh and bones animated by spirit. Before Calvary His body consisted of flesh and bones animated by blood. But the blood was shed. He arose in a glorious body. When we rise we shall be like Him. The Lord did not argue much with the Sadducees. His great argument was that they did not know the power of God. That is the trouble with all who deny the resurrection—they don't know the power of God. If God could raise up children unto Abraham out of stones, as Christ said He could, then there will not be much trouble about our resurrection bodies.

Tuesday, April 4th. Mark xii. 28-44.

"And Jesus sat over against the treasury" (verse 41).

But it is a mistake to think that Jesus only sits over against the treasury belonging to the Temple and the Church. He sits over against the treasury in every home. He knows what funds there are for the support of His Church, but He also knows what funds there are for the support of every Christian home. Financially things are very bad.

Meditations by PERCY G. PARKER

But Jesus sits over against the treasury. He knows the outlay essential for rent and food and clothes and rates. Make the Lord Jesus the business manager of your home. Don't manage yourself until you cannot manage any longer. Let Him do the managing before the crisis comes, then you will find that the crisis has been thoroughly prepared for. It is good to have a multi-millionaire in charge of the treasury—but the Lord is far more than that.

Wednesday, April 5th. Mark xiii. 1-13.

"Master, see what manner of stones and what buildings are here" (verse 1).

The Lord makes bricks and mortar look very small. All the stonework of the centuries could not excite the admiration of the Lord. Palaces, castles, mansions, temples, are but monuments of man's weakness. War quickly reveals the frailty of the work of man's hands. A few shells and the finest works of man are smashed into a million fragments. Magnificent buildings are nothing to the Lord. He is after magnificent men. Peter in the cheap home-spun garments of his day is of more value to the Lord than many temples. Christianity does not depend upon buildings, it depends upon men who are temples of the Holy Ghost. Buildings are useful to a degree—but only to a small degree. Christianity does not flourish because of its buildings, it flourishes because of men filled with the Holy Ghost. Whatever else we do, let us be careful that the world, the flesh, and the Devil do not reduce our lives to ruins. Magnificent men and women are far more vital than magnificent buildings.

Thursday, April 6th. Mark xiii. 14

"False christs and false prophets shall arise" (verse 22).

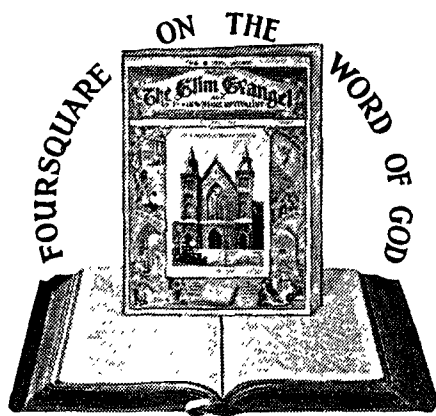
There are quite a number in the world to-day who claim to be the Messiah. They are supported by a small host of so-called prophets who say, "This is 'the man.'" We are not to be worried. When the Lord comes there will be no mistake about it. He will not come in secret, neither in vision. When He comes to the air and to the earth His presence will be so real that there will be no questioning about it. All around us there is a quickening of a belief in the Lord's imminent appearance. Even those with differing theories as to the Lord's method of coming are looking at each other and saying, "Maranatha." The main fact is that He is coming. The main need is that we shall not be ashamed before Him at His coming. The world is afraid of what is coming. But the Christian rejoices because he knows the One who is coming. "Perhaps to-

Building a Faith Bridge

Many years ago, when they were planning the great suspension bridge over Niagara, the question arose how to get those immense iron cables across the falls.

A kite was made to draw a slender twine from shore to shore. By the twine they drew a cord, by the cord a rope, by that rope a larger rope, by that a cable able to sustain and bear across the rapids the heavy iron cable with which they were to form the bridge.

We are to use our small faith as the means of gaining more faith. Use what you have as the stepping-stone to what you have not.



EDITORIAL

The Second Advent.

It is only some thirty or so years ago when a person who publicly declared their faith in the Second Advent of Christ would be looked upon as an oddity. To-day the public avowal of faith in this great culmination of Christian hope is widespread. What has caused the change? Two things. Firstly, events which, while predicted and clearly foreshewn in the inspired Word of God, were apparently nowhere in sight of fulfilment have come to pass with astonishing rapidity and world conditions have resolved themselves into a state declared in the Word of God to obtain immediately prior to His coming, thus positively declaring the imminence of the Coming of the Lord Jesus. Secondly, the world-wide outpouring of the Holy Ghost that has taken place during the past quarter of a century; the witness of the Spirit in this great Pentecostal outpouring has been that Jesus is coming soon, and great emphasis has been placed upon it by Spirit-inspired preachers.

In view of these things what should our attitude be? Shall we become "star gazers," dropping all effective service for God and waiting with folded arms for the great event to take place. God forbid! We must work all the more diligently and earnestly, knowing that the time is short, meanwhile keeping ourselves in an attitude of expectancy, looking for that "glorious hope." The command of the Master is "*Occupy till I come.*"

The Royal Albert Hall.

FOURSQUARE believers look forward with joyful anticipation to Easter Monday in the Royal Albert Hall, should our Lord tarry. The warm fellowship, the joyful praise, the presence of the Lord, the realisation of the quickening power of the Spirit, the rich blessing bestowed, and the instructive expositions of the Word of God by Principal George Jeffreys, all combine to make this a day of days indeed. The subject of these expositions by the Principal at all three services this Easter will be the Second Advent of Christ.

Echoes from the Sanctuary.

THE SILENCE OF LOVE

By Pastor E. C. W. BOULTON

But He answered her not a word.—Matthew xv. 23.

A STRANGE action, truly! That He whose hands were always filled with good things for the empty and hungry, should thus remain unmoved at the appeal of need. Has love's Fountain frozen at its source, or is the stream of blessing suddenly exhausted? Has the Sun of Compassion set for a season, that no healing beams fall upon this poor aching heart? Oh, Man of Sorrows, hast Thou no word of comfort for this suffering suppliant? Wilt Thou send her thus empty away? Is there no ray of heavenly light to pierce the night of her anguish?

So, too, is it with my soul in these painful parentheses of silence, when no voice greets the waiting ear, and there is no sound nor sign to encourage the eager and expectant heart. No welcome cloud of promise on the distant horizon—nothing to presage the dawn of fulfilment, or indicate the lifting of the dead weight of care that presses so heavily. 'Tis then that I have—

"Nothing left to do but fling
Care aside, and simply cling."

My soul, hast thou pondered the meaning of this silence? Be not hasty in thy judgment lest thou misinterpret this inarticulate phase of Love's leading. Still thy turbulent thoughts—calm the storm of anxiety which threatens to engulf thee. What if thou shouldst discover that this is Love's most eloquent answer to thy passionate pleading? May not this silence be pregnant with precious promise! Canst thou not continue to tread the pathway of faith even when the friendly beams of manifestation are obscured? Art thou so dependent upon the visible and the audible that at the first withdrawal of that which appeals to thy senses thou dost lose heart? Hast thou forgotten that it is with the heart and not with the ear that man apprehendeth the Eternal? If thy heart is really set upon the Goal, then thou wilt pursue thy course even when it lies through the unbroken silences of life. Thou wilt not falter nor flinch, because thou knowest that "He is the same yesterday, to-day and for ever." What need hast thou of vocal confirmation of thy faith? Love has accepted Him, and He makes no mistakes.

God can make the silences of life far more rich in revelation than the seasons of speech; the time of holy hush may be the birthtime of the most glorious wonders of fellowship. The silence does not denote distance. Thy Lord is at hand and at work when the very muteness of thy surroundings seems to mock thy hopes. It is not necessary that His will should become vocal in order to be authoritative. Know you not that His very thought is creative? That His brooding presence can, in the stillness, impress upon thee His own image? Learn the sweetness of that wordless rapture which only Love can teach.

The Coming King

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

THE student of prophecy cannot fail to be impressed by the prevalent signs of the times which so clearly indicate the nearness of Christ's second coming. They are staunch and eloquent landmarks dotting the calendar of time, which hurry the footsteps of the lackadaisical Christian, and cause him to gaze into the heavens for a glimpse of the harbinger of dawn—the morning star. Page after page of startling events is turning before the eyes of the watcher on the walls of Zion, who with keen anticipation, awaits the advent of the King of kings and Lord of lords.

Yet a little while and the heavens will roll up as a scroll, to disclose the once rejected and suffering Prophet of Galilee now descending to reign, amidst the plaudits and praises of the multitudes of the redeemed. He who was crucified between two thieves, and numbered with the transgressors, will have trodden down every adversary beneath His victorious feet.

Many mighty and notable miracles have been wrought by God in the past. The immaculate Virgin Birth was a miracle. The ministry of Christ was a series of miracles. His sacrificial death on Calvary produced such portents that can only be described as miraculous. The resurrection on the third day, when He broke the fettering bands of death, was a miracle. His subsequent ascension into the realms of glory was a miracle. But the most stupendous and staggering miracle in the cycle of the ages is yet to come. Christ's glorious return, when He comes sweeping from the avenues of the skies, will surpass in prodigy and manifestation all the miracles of the past. He who passed through the heavens by a miracle is coming back by a miracle.

Think of the momentous events that accompany the first stage of His coming to the air—the bodily resurrection from their graves of the righteous dead, and the rapture and translation of the living saints (1. Thess. iv. 16, 17).

Subsequent to the Rapture, and after a period in the heavenlies, Christ will resume his downward journey to the earth. According to the Divine programme of events to come, His sacred feet shall stand upon the Mount of Olives. A mighty earthquake will reverberate through Palestine, entirely changing the cosmic conditions of the city. The Mount of Olives shall cleave asunder in the midst, thus form-

ing the Valley of Jehoshaphat, and Jerusalem shall become an open sea-port.

There will be inaugurated the thousand-year period of millennial rule, when good will predominate over evil, righteousness supersede unrighteousness, and Satan be incarcerated in the bottomless pit.

Old Testament prophets have foretold the establishment of Christ's kingdom on the earth. In the Book of Daniel it is recorded that Nebuchadnezzar saw in a dream a great metallic image. Its head was gleaming gold, the breast and arms shining silver, the belly and thighs burnished brass, the legs of iron, and the feet partly iron and partly brittle clay.

According to the prophet Daniel's interpretation of this image, whose brightness was excellent, it represented God's measuring line of the times of the Gentiles. The different constituent parts of the human figure employed represent the careers of four great kingdoms in succession. The head of gold symbolised the autocratic rule of Babylon, headed by Nebuchadnezzar. This great supreme power gave place to the Medo-Persian Empire under Cyrus, symbolised by the silver breast. Greece, under Alexander the Great, is symbolised by the brass, and the iron represents the Roman Empire under the Cæsars.

It is a significant fact that the highest specific gravity is at the top of the image, the descent from gold and silver to iron and clay also shewing

that each succeeding kingdom was inferior to the preceding one. The complete collapse of these four great empires is prophesied in the crushing "stone cut without hands," which, falling upon the feet, completely demolishes the image.

If we accept the four first kingdoms as being literal, then we must accept the fifth stone kingdom as being literal also. This poor sin-benighted world has known many and varied forms of government, each in turn having failed to prove satisfactory. Whether monarchical, aristocratic or democratic, all efforts have failed, and to-day earthly governments are straining every nerve to keep the ship of state off the rocks of political disorganisation and party bitterness. The Scriptures speak of a coming theocracy under the supreme dictatorship of the Christ of God, a kingdom founded on righteousness and truth (Isaiah lxi.).

We are living in the period symbolised by the toes of the image—an epoch weak, divided, and dis-



PASTOR P. LE TISSIER.

organised, the cleavage between the iron and the clay, capital and labour, is widening, for it is not possible for the two to mix. How uplifting and inspiring it is for the believer to contemplate the glories of the future golden age, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

The prophets speak in glowing terms of the glories and blessings of Christ's blissful reign. Every realm of life and nature will share in His beneficent rule.

1. *There will be great changes in the material world.* Since the fall of Adam in the garden, a curse has been upon his inheritance. Every lovely rose has its thorn to pierce the hand. This sin-cursed earth sighs and groans for deliverance (Rom. viii. 21, R.V.).

An American lecturer descended into the sea in a specially constructed submersible with glass sides. His impressions of

LIFE ON THE OCEAN BED

included a plant whose leaves were punctured by an enemy, another whose vegetation was everywhere ripped by a destroyer, and so it was throughout the trip. Yonder scurried a little fish pursued by a devourer seeking shelter underneath the moss, to escape death.

Someone has said that all the music of the world is in a minor key. The bleating of the sheep, the sighing of the wind, the lowing of the cattle, the moaning of the waves, the chirping of the birds. Thank God, the day is coming, when the poisonous fangs of the Adversary in creation will be removed, and the curse lifted for ever.

2. *There will be great changes in vegetable life* (Isaiah lv. 13).

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah the prophet scanning the vista of the ages, catches a glimpse of a world adorned with the garments of beauty and prosperity (Isaiah xxxv.)—restored to its original beauty and Edenic splendours, as it was before the Fall. What an amazing transformation. The desert shall rejoice and blossom as the rose—for in the wilderness shall waters break out, and streams in the desert. Beautiful forests of trees will grace the arid desert wastes. The great Saharas shall be carpeted with a profusion of flowers and clothed with verdure. Crystal streams shall break forth and flow between banks, planted with nodding palms and graceful olives. Instead of

SANDY WASTES AND DREARY DESERTS

shall be luxuriant foliage and herbage. Fertile beauty and such extreme profusion that the ploughman shall overtake the reaper (Amos ix. 13). Noxious weeds will be unknown; blighting frosts will no longer nip the buds nor wild winds blow away the apple blossom. Human language fails as a vehicle of speech to describe the golden glories of this ultra-productive age.

Each one shall build his own home and there will be no taxes to fall due, no mortgages to foreclose, no rents to pay (Isaiah lxx. 21).

3. *The blessing of Christ's rule will also be shared by the animal kingdom.* Every realm shall be at peace. The carnivorous will become herbivorous, for the brutish nature of animals shall be changed. They will no more prowl through the jungles thirsting for blood. Travellers immune from danger will not need to seek protection from howling hyenas, roaring lions, maddened jackals, and hungry wolves (Isaiah lxxv. 25). "They shall not hurt nor destroy

ROYAL ALBERT HALL

Pray that
the Easter Demonstration meetings
will be mightily owned
and blessed of God.

in all My holy mountain," saith the Lord. The savage beast will have become subdued and docile as a child.

LONGEVITY

will also be restored. The human family will under the improved conditions attain great age, comparable to the ages of the antediluvians. An octogenarian of our day will be an infant of that period. Sin which has reduced the span of life to three score years and ten will be the exception and not the rule. Neither shall there be any sickness, for the Great Physician will be reigning supreme (Isaiah xxxiii. 24). "And the inhabitant shall not say, I am sick."

One of the chief characteristics of Christ's reign will be the establishment of peace. There is no peace now while Christ is absent and rejected. There can be no peace because sin is enthroned in the hearts of men, and civilisation and knowledge are worshipped. How can a Christless world be a warless world. There will be universal peace and prosperity when Christ establishes His kingdom. Then will the battle flag be furled and the war sword return to its scabbard. With the war-drum muffled and the war-cloud lifted, this proclamation will be heard (Micah iv. 3). Instruments of war such as superdreadnoughts, submarines, and armour-clad planes will be recast into implements of agriculture and horticulture. The flower of youth will no longer depart for battlefields and scenes of slaughter. Darling children will not be reared as cannon fodder for a ruthless enemy. For upon Christ's legislative banner will be inscribed in letters of light, "As ye would that men should do unto you, do ye even so unto them."

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold,
Hail to the millions from bondage returning,
Gentiles and Jews the blest vision behold.

See from all lands, from isles of the ocean,
Praise to Jehovah ascending on high;
Fallen the engines of war and commotion,
Shouts of salvation are rending the sky.

The problem of getting great things from God is being able to hold on for the last half-hour.

Drawing Nigh—Very Nigh

The coming of the Lord draweth nigh.—James v. 8.

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

I HAVE been feeling the need recently for a concise summary of the proofs that our Lord's second coming is very near. A whole article could be given to each of the signs. But that is not the purpose. The purpose is to bring the majority of the signs into a compact form for use in a single article or sermon.

Below I seek to give eighteen signs that Christ our Lord is very near.

1. *The fact that the Lord Jesus has already been away a long time.*

The Lord made it clear that at least His second coming to the earth would be after a lengthy time had elapsed. Note the following passages:

The end shall not be yet (Mark xiii. 7).

While the bridegroom tarried (Matt. xxv. 5).

After a long time the Lord cometh (Matt. xxv. 19).

But He has already been away a long time—

NEARLY 2,000 YEARS.

Therefore we may well expect Him to return soon.

2. *The fact that there is an absolute need of some saving crisis.*

The world cannot go on in the present fashion. One extract will indicate the need:

“An Australian scientist tells us that in 200 years time the world will become too crowded with people. It will be impossible to live because the resources of the earth will have been outstripped by its population. The rate of world population-increase during the past few years has been one per cent per annum, and if that should be continued then the world will choke itself with population within two centuries from this month of October, 1928.”

“Thus a saving crisis is essential. It will be found in the Lord's return. Then the waste places of the earth will blossom as a rose, and men and women shall cover the earth as the sand of the sea-shore in multitude. Yet there will be no overcrowding because the Lord will be overruling.”

Under this heading a fact drawn attention to by one of our Bible students is very interesting. Said she, “The Lord must come back soon, because modern machinery is being so quickly introduced into Palestine that soon there will be no millstones left to fulfil the prophecy—‘Two women shall be grinding at the mill; the one shall be taken, and the other left.’”

3. *The fact of the preparation for the awful destruction revealed in the Book of Revelation.*

In 1928 air manoeuvres were held over London. The experiment proved that there is no adequate defence against air attack. The situation was seen to be so serious that the removal of military headquarters to secluded places away from the City was openly proposed.

The distinguished French scientist, M. Louis Baraduc-Muller, after many years of study, has come to the remarkable conclusion that the scourge of locusts

which John saw in his vision, and described in the ninth chapter of the Book of Revelation, was actually the modern military airplane, and the sting of the locusts was the high explosive and gas bombs which the airplanes drop (see Rev. ix. 3, 7).

But whether we accept the view of this scientist or not, we can easily see how the tremendous speed of airplanes, the awfulness of poison gas, the steering of torpedoes by electricity, and such like, have made possible the dreadful events of the Book of Revelation.

Mr. Edison, the inventor, stated that there would be nothing to prevent twenty to fifty airplanes flying over London's millions with a gas which could suffocate those seven millions in three hours.

4. *The fact of the accumulation of riches.*

See James v. 1-3. In 1914 there were less than ten millionaires in the British Isles. In 1928 there were over five hundred!

5. *The fact of the tremendous increase in travel and speed.*

(See Daniel xii. 4 and Nahum ii. 4.)

“The speed mania is one of the uppermost things at the present time. Motor speed, cycle speed, airplane speed, airship speed, water speed, running speed, walking speed, swimming speed—all forms of speed claim the attention of the public.

In the Schneider air race the tremendous speed of 407 miles per hour has been reached. On water the American champion, Gar Wood, has rushed along at 127 miles per hour. On land Sir Malcolm Campbell has travelled at 272 miles per hour.

6. *The fact of the increase in knowledge, and yet failure to enter into the knowledge of the truth* (see II. Timothy iii. 7).

Thousands of examples could be given. The outstanding inventor of recent times was Mr. Thomas A. Edison, who recently died at the age of eighty-four. He began inventing at the age of eight. 1,500 patents have been taken out in his name! He worked sixteen hours a day and slept only four. He daily entered into more and more knowledge yet he never entered into

THE GREATEST KNOWLEDGE

—the knowledge of our Lord and Saviour Jesus Christ.

7. *The fact of the increase in godless pleasure.*

See II. Timothy iii. 4: “Lovers of pleasure more than lovers of God.” Petrol is preferred to the pulpit. In olden days men and women were led astray by Baal, now, as a cartoonist has so well shewn, they are led away by Ball.

An *Evening News* issue in 1928 said, “Within the last two years £4,000,000 has been spent on cinemas and theatres in the West End of London. Twenty thousand extra seats have been provided in these buildings for pleasure lovers. There used to be a notion that the picture theatre was a sort of flimsy

showy structure run up to catch the picture-going fashion before it changed. All that has gone. Picture theatres are now built for posterity. Apart from changes of taste or destruction by fire the picture theatres built during the last two or three years will last for centuries."

There is room for pleasure—but no room for Christ in the hearts for which He died. When men are saying, "Peace, peace; pleasure, pleasure!"—then sudden destruction.

8. *The fact of the apostasy of many in the Church.*

See II. Timothy iii. 5: "Having a form of godliness, but denying the power thereof." This is to take place "in the last days when perilous times shall come" (verse 1).

In 1928 there were two chairmen of the Congregational Union. One of them said in his opening speech from the chair: "*I honestly think that in the sphere of religion no more valuable piece of constructive work could be done for the English people than by a new edition, preferably a much shorter edition, of the Bible, on the new lines furnished by the science of historical criticism. All of us know how the old view of the Bible, the old doctrine of verbal inspiration, has played havoc with the faith of the younger generation!*"

It is significant that practically all the great bodies of Christians to-day refuse to

BELIEVE THAT GOD HEALS

in the same miraculous way as He did in the time of Christ, and reject the baptism in the Holy Ghost as recorded again and again in Acts. In addition there must be quite seventy-five per cent of professing "Christians" who reject the atoning death of Jesus Christ.

9. *The fact that Egypt now has a king again.*

Egypt was given back a king in the year 1922. On March 16th, 1922, the Sultan Ahmed Fuad Pasha was proclaimed King of Egypt as Fuad I. From that date Egypt has been recognised as an independent nation. The main part of the agreement was that "Great Britain was to recognise the independence of Egypt, and guarantee its integrity against outside aggression, in return for which Egypt was to recognise Great Britain's privileged position in the valley of the Nile." Thus the way is opened for the rise of the King of the South, which belongs to the last days (Dan. xi. 25, 26).

10. *The fact that Russia has again come into prominence.*

Old Testament prophecy frequently points to a Power in the north: "Out of the north an evil shall break forth" (Jer. i. 14); "The king of the north" (Dan. xi. 40-44); "The northern army" (Joel ii. 20). There is to be a combination of northern power against Israel, when Israel is "in the land" (Ezek. xxxviii. 2-6). The Prince of Rosh (Russia?), Meshech (Moscow?), Tubal (Tobolsk?), may be as the parentheses suggest. Anyway there is to be a great northern power in the last days.

RUSSIA

would fill the picture. Russia has a population of 150,000,000, occupying one-sixth of the habitable

globe, with natural resources even greater than those of the United States of America. At present she has an army of 15,000,000. A Russian general says that in less than ten years she can have an army of 40,000,000.

11. *The fact of the rise of the Roman Empire.*

The Book of Revelation makes it clear that the two strongest men in the world in the last times will be in Italy and be Romans; namely, the head of the Romish Church—the Pope—and the Antichrist.

It is a significant fact to-day that the two strongest individual men in the world are in Italy—the Pope and Mussolini! The Book of Revelation, with its heading up in chapter xvii., makes the following facts clear:

(1) Antichrist will be responsible for the world-wide rise and influence of the Papacy.

(2) Roman Catholicism, with Rome as its centre, spreads throughout the world.

(3) The ten kings under Antichrist will give their power in order to Antichrist's deification.

(4) But the Papacy withstands this, and seeks to gather all worship unto itself.

(5) Whereupon the ten kings—moved by God—destroy Rome and the Papal system completely, probably burning Rome and destroying all Roman Catholic buildings throughout the world, appropriating the Papacy's vast wealth unto Antichrist.

How events are heading up to this can easily be seen when we remember that

"On February 11th, 1928, chiefly through the influence of Mussolini,

THE POPE

became a temporal ruler. True, the territory over which he is to rule is only a nominal one—half a square mile. But this gives him the status of a king."

We do not say that Mussolini is Antichrist, but we do say that, at least, he is the most remarkable shadow of Antichrist we have yet seen.

12. *The fact of the increase in spiritism.*

During the last twenty or thirty years spiritism has made an amazing advance. Led by such well-known men as Sir Arthur Conan Doyle and Sir Oliver Lodge, many thousands have been entangled in it. One who knows a great deal about the condition of the village churches told me that two-thirds of the members of these churches are dabbling in spiritism. This is in exact fulfilment of I. Timothy iv. 1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of demons."

Evangelist P. C. Nelson puts it thus: "With the world war came a great revival of witchcraft, which in our time is called spiritualism. A pastor of a big church in Detroit is only one of many who have in recent times departed from the faith, and are giving heed to seducing spirits that float in the air, and know many personal and family secrets, and are able to appear

LIKE OUR LOVED ONES,

and answer questions which our loved ones alone are supposed to be able to answer. I want to say that some of the most awful afflictions I have ever known to fall upon human beings, have fallen like a pall and

a snare upon poor dupes of the Devil who hang around spiritualistic seances."

13. *The fact of the purifying of the pure, and the increased wickedness of the wicked.*

Read Daniel xii. 8-10. Conferences of recent years for the deepening and beautifying of the Christian life have abounded. The consecrated people of the Lord are drawing nearer and nearer to Him, but the wicked are becoming more and more Gospel-hardened.

14. *The fact of the history of the Jew.*

At the period of our Lord's return the Jews will be in process of re-gathering to their own land of Palestine. In 1917, in the famous Balfour Declaration, the British Nation became Zionist and opened Palestine to the Jews. Many Jews have already returned. In 1923 no less than fifty-one Powers gave their signatures to the wish that Palestine should again become the home of Israel. See Deuteronomy xxx. 3, Romans xi. 25-28, Ezekiel xxxvi. 24-27, Luke xxi. 24-31.

15. *The fact of the increase of lawlessness.*

Read II. Timothy iii. 3.

Take for instance: "An amazing condition of lawlessness has been revealed in Chicago. Organised crime by means of dynamite, guns, and bombs, now levies £10,000,000 a year from Chicago business and professional men as the price of immunity from the destruction of their property and other forms of violence. These American terrorists are known as racketeers." 215 murders have been traceable to these

RACKETEERS

in two years. *There has not been a single conviction.* This lawlessness has spread to Philadelphia and some of the police are in the pay of these desperadoes. One police captain in their pay received £15 a week, and several detectives £10 a week."

16. *The fact that we are living in times similar to Noah.*

See Matthew xxiv. 37, 38:

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Never has the world menace been greater, and yet never has the world's merriment been greater.

17. *The fact of the keen expectation of His coming.*

Among spiritual Christian people there is a vivid belief that the Lord Jesus is nigh at hand.

Those who hold the historical view of prophecy, popularised by Dr. Grattan Guinness, believe that on their year-day theory the coming of the Lord is immediate. 1936-7 is given by them as the latest time. Those who believe that the Pyramid is God's prophetic outline in stone also say that Christ's coming is upon us. But even among those who are not attracted by these theories there is an intense belief in the immediateness of Christ's return. Evan Roberts eighteen years ago said, "The burden upon my spirit day and night is the imminent appearance of the Lord from heaven to translate His saints."

18. *The fact that there are many mockers.*

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

Well now, methinks, we must come to an end. Not because an end is reached, but because

SUFFICIENT PROOFS

have been given to satisfy the mind and heart. We could still add to the signs—(1) Preparations leading

Easter Demonstration

Reserved Seats in the Royal Albert Hall:

Morning, 1/-; afternoon, 1/6; evening, 2/6

Every ticket sold helps to reduce the heavy rent of the hall.

up to the rebuilding of Babylon, (2) The increase in fearfulness of earthquakes, famines, pestilences, (3) The present condition of the Church as symbolically shewn in Revelation iii., (4) The preaching of the Gospel representatively to all nations of the world, (5) The strife between labour and capital, (6) The great Pentecostal revival that has surely been in the world since 1904, (7) The rapid rise of Fascism under Hitler in Germany, and (8) The present distress of nations through lack of trade with no passage out, and so forth.

We will simply close with some beautiful lines by Annie Johnson Flint:

A little while—oh, comfort one another,

All ye who mourn, with this,

The promise of His presence and His likeness

In everlasting bliss;

A little while, and He who rose triumphant

Shall call His dead to rise,

And we who live and those whom death has taken

Shall meet Him in the skies.

A little while, and He that cometh will come,

And will not tarry more;

Blessed are we if He shall find us watching

Beside the open door.

A little while, so little, oh, so little!

He bids us patient be

Until the clouds shall part, the shadows vanish,

And we His face shall see.

The Morning Star

"Maranatha!" (I. Cor. xvi. 22, R.V., marg.)

People to-day are more or less under the power of a feeling that the world is being hurried to a crisis. Politically, socially, commercially, there is unrest! changes of a sudden and startling character are occurring, and every such event only serves to deepen the expectation of something still greater and more startling! The very faces of men are full of expectant outlook! There is something in the air, and *what* it is, *that* they know not. We are looking into the days of which our Lord spake, "distress of nations, with perplexity" (Luke xxi. 25, 26).—R. McK.



ELIM CRUSADER PAGE



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



Grimsb. The "old soldiers" of the assembly recently took over the Crusaders' service, when several of the veteran brothers took part. One brother gave a short message on Prayer, shewing the value of prayer, and the necessity of living the prayer life. Others in testimony and song gave their experiences revealing that God satisfies them to the full.

Reading. Our Crusaders are standing shoulder to shoulder in Jesus' Name at all the services. Especially in the open air the blood-stained banner of the Cross is kept flying. Grace has been fully supplied at the old battle ground, St. Mary's Butts. The Gospel net has been cast, and some to this day are glad they were "netted" and safely brought to the road for heaven.

Hallelujah, the Gospel is the power of God unto salvation to them that believe, the crown of life to them that accept Jesus. Being made sons and daughters of the King of kings, we can with all the saints rejoice evermore.

Bradford. It is a most inspiring sight to see in these days so many young people gather together each Wednesday evening to worship God in spirit and in truth, and to learn more of Him whom they love. Under the ministry of Pastor Fardell the Crusaders are pressing steadily forward, each one taking part in the great service of love for the Master, in order that souls may be won and Christ's kingdom extended. God continues to pour out His blessing upon the different bands, and as a result of some planting and others watering, God has given the increase. On a recent Wednesday evening the Crusaders held an open evening, which was taken by the Cadets, and it was wonderful to see

what God had done for the children since this branch was formed only a short time ago. One Cadet led the meeting, four prayed, and then one little laddie told the story of Samuel, after which a solo was sung entitled, "Jesus is calling the children." Testimonies were given, followed by the story of The Shepherd Boy, and then two of the children gave messages: the first taken from I. Samuel xvii., the story of David and Goliath, the second from Jonah i. 11-19. It was wonderful to hear these children's appeals to souls who were drifting on the sea of sin and iniquity, describing how Jesus Christ was just waiting with outstretched arms to rescue all who would call upon Him. Truly hearts were strangely warmed by the splendid and winsome service of the children, and who knows but that there may be amongst them the Mary Slessors or Spurgeons of the future. Each one could truly say, "The Lord who is in the midst of thee is mighty." He is the God that doeth wonders, and is still able to do exceeding abundantly above all that we ask or think. To Him be all the glory!

WAITING

I am waiting for the dawning
Of that bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away.
When for ever with the Saviour,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of that Bright and Morning Star;
Through the dark grey-mist of morning
Do I see its glorious light;
Then away with every shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh, His words have thrilled my spirit:
"I will come again for thee";
I can almost hear His footfall
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore.

If I Knew

By EDITH L. YOUNG

If I knew my Lord was coming
In the early hours of morn,
When the eastern sky is glowing
With the rosy tints of dawn—
Would I slumber on, unheeding
The great joy that was so near,
When I knew that any moment
My dear Master might appear?

PLAN TO MEET
your
FOURSQUARE FRIENDS
at the
ROYAL ALBERT HALL
on
EASTER MONDAY.

If I knew my Lord was coming
In the noontide's toil and heat,
Would I then be ready, list'ning
For the coming of His feet?
Would He find me tired, anxious,
With the daily, endless cares?
Would I let my blessed Saviour
Come upon me unawares?

If I knew my Lord was coming
In the twilight's calm and peace,
When the busy day is over,
And my daily duties cease—
With a restful heart to greet Him,
Free from worldly thought and
care,
Could I wait for His appearing,
And the meeting "over there"?

Nay, methinks the dawn would find
me
With an eager, watchful heart;
And at noon or eve I'd draw me
From the busy world apart.
With no thought for care or toil-
ing,
Busy planning for the morrow,
Only longing for His coming,
When would end all pain and
sorrow.

So I'll watch each day, each
moment.
Daily in His love abide;
Turning to no sin or folly
That would draw me from His
side.
Then, when'er my Saviour
cometh—
At the dawn's first rosy glow,
Busy noon or twilight hour,
Only joy my heart shall know.

Expect
Great Things
from
GOD!

GRAIN GATHERED FOR HARVEST HOME

Varied Effort for the Foursquare Gospel—Spiritual Appeal Responded to

NEW GROUND BROKEN.

Millisle, Co. Down. This charming, health-giving, and picturesque little place has been recently visited by an evangelist of the Elim Foursquare Gospel Alliance. Pastor F. J. Slemming, assisted by Pastor T. E. Francis, conducted a Gospel mission that has been the centre of much spiritual activity.

Contrary to all expectations there was a goodly attendance at the opening service. It must be remembered that until this date the evangelists were absolute strangers, and had no guarantee of a single person standing by them.

This first night was extraordinarily encouraging, and the numbers

quickly increased as the news of the mission spread around the district, until the hall was comfortably filled. The attendance was maintained throughout the campaign.

It was a delight to the evangelists to have the privilege and the joy of testifying to the manifest presence and power of God the Holy Spirit in the meetings. They were revived and thrilled through the preaching of the Word and the praising of His Name. God has wonderfully blessed the services, souls being won for the Lord Jesus Christ, and many brought under mighty and deep Holy Ghost conviction.

Two young men attracted to the meetings, having previously no desire whatever for spiritual things, and one of whom had not visited a place of worship for 2½ years, were led to see their need of a Saviour, and are now among those rejoicing in Him.

Pastor F. J. Slemming has faithfully preached the Word night after night.

The way of salvation has been made clear, and sinners warned and pleaded with to flee from the wrath to come. There has certainly been a wonderful power in the old-time Gospel so unmistakably presented, so that a child could understand it.

The meetings have been wonderfully helpful, refreshing, and stimulating, there not being a dull moment throughout.

The singing, which all thoroughly enjoyed, was bright and happy, and certainly lifted many into blessing.

On each Wednesday, in addition to the Gospel meeting, Mr. Slemming conducted a children's service, at which there was a good attendance.

On Sunday evening last the first breaking-of-bread service was held for God's people, and a blessed time was spent in fellowship with our risen Head. How cheering it was to see old and mature Christians joining with young believers in praise around the Lord's table.

Only eternity can reveal the gathering of the harvest from the seed sown in this corner of the vineyard.

We are glad to be able to report that a Foursquare assembly has been established as the result of this mission and we expect that in about three weeks time we shall be able to report the opening of a permanent hall.

"LIGHTHOUSE" SERVICE.

Sparkbrook (Pastor A. S. Thorne). A blessed time of fellowship at the Highgate Park Baptist Church, Moseley Road, was enjoyed by about 400 of the saints on the occasion of the recent annual tea and fellowship meeting.

Following a delightful tea provided by the members and prepared by wives of the officers, business matters appertaining to the church were discussed.

The spiritual, financial, and numerical stability of the assembly was proved by gratifying reports read by the Pastor, the Secretary, the Treasurer, and the various officers.

Forty-four new members were received into fellowship. Singing by the choir under the leadership of Mr. Edwards was a notable feature of the evening, the beautiful rendering of "Jesus of Nazareth" being particularly impressive. Many hearts were stirred and gladdened by the blest story of Jesus the Healer, in song.

The Lord is at this time especially blessing the efforts of the "Lighthouse" service, formed, as its name suggests, to help those in distress. Although the scheme has only been in operation a few weeks, much has been accomplished in assisting the sick and unemployed. Each week parcels of provisions, given in the Name of the Master, are brought by the brethren and sisters, and these are distributed lovingly and prayerfully to the many needy ones, by an appointed committee.

TOKENS OF GROWTH.

Forest Hill (Mr. A. J. Chuter). "One soweth and another reapeth," and he that soweth and he that reapeth rejoice together over the fruit gathered unto life eternal. It was a time of much rejoicing of heart when the saints at Elim Tabernacle, Perry Vale, gathered for the fellowship tea, the necessities for which

were lovingly supplied by the members. The joy increased a hundredfold during the evening, as the leaders and officers of the various departments of the work all gave reports of much increase during the past year. Praise the Lord. The Sunday school had doubled its numbers and new teachers had been required, and this year many of the scholars were studying for the Scripture Examination. There has also been a wonderful increase in the Crusader band, for many of the new converts during the year were young people, and had therefore been enrolled as Crusaders.

Everyone was much encouraged too to hear from the Secretary of the great increase in the offerings for the year, especially because the members of this church have given so freely to special offerings in connection with its progress.

God is continuing His blessings upon the faithful preaching of His Word at the Sunday evening services, and in the past few weeks six precious souls have been won for the Master and two backsliders restored. Glory to God!

STEADY INCREASE.

Bermondsey (Pastor J. E. Goreham). Is the Gospel played out? No! rings the answer from the assembly meeting at Elim Tabernacle, Upper Grange Road, Praise God, men and women are still being attracted here. We indeed praise the Lord for steady increase of blessing.

The Word of God is being proclaimed with no uncertain sound and the children of God are being encouraged and built up to go on with the good fight of faith. We thank God that each branch of the assembly work is experiencing the rich blessings of God.

Praise God for the glorious Gospel of Jesus Christ, which is the power of God unto salvation.

PALESTINE LECTURES.

Woolwich (Evangelist H. Haith). The Palestine lectures delivered by Miss C. Wells have been a huge success. Increasing crowds gathered every night. The Word of God was illuminated and better understood, as became plain from the general run of comment by the people who attended. Best of all, souls were saved.

The services were deeply interesting, especially on the night when Palestine street scenes were demonstrated.

A gentleman, one of the latest additions to the church, vividly displayed the genius of bartering, as done in an Eastern market place, to the great amusement of all, and was most "annoyed" when the customer insisted on the measure of corn being "good measure, pressed down and shaken together and running over."



Pastor
F. J. Slemming.



Many people from other churches attended and the fact was emphasised and demonstrated that the Elim Foursquare Gospel Church had not come with any new or adulterated gospel, but the sincere milk of the Word.

The following is from a local paper: "Many people have visited 'Palestine' during the past week, at Invicta Hall, Crescent Road, Plumstead. Miss Wells, of Rochester, has been lecturing on 'A Trip to Palestine,' and describing her personal experiences in the Holy Land, illustrated by excellent lantern slides. Picturesquely attired in Eastern costume and supported by a choir of ladies and gentlemen similarly dressed, she explained in a simple manner the origin and meaning of many customs described in the Bible. An Eastern feast was enacted, also a fascinating Oriental wedding, and throughout the exhibition there

was singing, music with many instruments, and the constant theme of the Gospel message underlying all.

"The cheery spirit of Mr. and Mrs. Haith, who are in charge of the hall, made everyone feel thoroughly at home, and the obvious enjoyment of the crowded audiences shewed that this latest local religious movement is very welcome and likely to prove a great blessing."

OVERFLOWING LIFE.

King's Cross (Evangelist S. Penny). Great times of blessing are experienced at every service held at Spa Fields Church, Wharton Street, many souls being added to the Kingdom through the preaching of the Word.

As a result of Crusaders distributing large numbers of printed cards upon which the times of meetings are advertised, a decided increase in the congrega-

tion has been noted at practically every service, which indeed is an encouragement to all to do their utmost to extend still further the kingdom of God. The bright singing of the hymns and choruses has been the means of many entering the church out of mere curiosity, who, through the preaching of the Gospel, have decided for Christ, and have joined in the one great aim—a far-reaching revival.

On a recent Saturday the church was visited by a band of the Forest Hill Crusaders, who conducted the service, giving much cause to praise God for a Gospel that satisfies the young people, and gives them an everlasting joy that overflows to others both in the singing and preaching of the Word. The bright singing during this service must have been heard by all living near Spa Fields Church

Children's Bible Educator

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

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

PILGRIM POSERS. Number your answers according to the questions.

1. Were the words of Genesis ii. 24 spoken by Adam, as in the previous verse?
2. If not, how do you know?
3. Whoever the speaker was, by whose guidance and authority did he utter these words? (compare ii. Peter i. 21).

Solutions must arrive by first post Monday, April 3rd.

SOLUTION OF PILGRIM POSERS, MARCH 17th,

Answer: (1) The Lord Jesus Christ; (2) Ezekiel; (3) God the Son (or Jesus Christ).

Correct answers were received from: Dorothy Baiton; Joan Bradford; Joyce Gummer; Dilys V. Hale; Reginald Hartley;

Arthur Holmes; Mary Hurst; Joe McClenaghan; Huldah Morris; David Newington; Muriel Parsons; Jean Phillips; Kezia Sheldon; Jack Spencer; Alfred Yardley.

ANONYMOUS GIFTS.

The following anonymous gifts have been gratefully received. We say "Thank you" in His Name:

New Buildings Fund: Birmingham, 10/-; Portadown sister, £1; Kingston (Miss D.), 5/-; Streatham (E.B.), 5/-; Manor Park, 1/-; London, N.1, 10/-; Thornton Heath (M.H.), 10/-, Chilwell ("Bedfast"), 2/6; Richmond (E. and G.), 1/-; South Lambeth (friend), £5; Leeds (C.A.), £1; Peckham sister, £1; Barking, 2/6.

Foreign Missionary Fund. (For Mr. and Mrs. Taylor's furlough) Bradford, £1; Ilford member, £1; Croydon, 2/6.

Plaistow sister (3 designated items), £1 10s.

Dowlais (two sisters), for Elim Bible College, 7/-.



I WAS reading in the newspaper a few years ago the account of a sleeping car taking fire, and of a certain doctor travelling on it being burnt to death.

At the inquest, one of the porters gave evidence that he thought all the passengers were rescued from the burning car, for he looked in and could not see anybody. But for fear there should be anyone asleep, he cried out loudly at the door, "Is there anybody in here? If so, save yourself." The doctor was evidently in a deep sleep, perhaps rendered unconscious by the smoke, and quite unable to save himself.

Our Lord Jesus Christ did not treat us thus. He did not call out to us from His glorious throne in heaven, "Poor sinners, you are in great danger. Save yourselves." No, He came into the world to save sinners. "He loved us and gave Himself for us." He died, "the Just for the unjust, that He might bring us to God."

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

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. B1291

BRIGHTON.—Holiday, homely, board-residence; central, Foursquare, near station, 32/- per week sharing. 20/- bed and breakfast. Also small, furnished bedroom, 5/- per week, for permanency. 8, Prestonville Road, Dials. B1280

CHRISTIAN Workers' Holiday Home (Devon)—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 10th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

CLAPHAM JUNCTION.—Visitors to London; comfortable bedrooms from 8/6, board optional, gas fires; or bed and breakfast 4/-, or two sharing 7/- nightly. 16, Beauchamp Road, next to Arding & Hobbs. B1293

HASTINGS.—Homely and comfortable board-residence, 35/-; bed and breakfast 21/-; good food and attendance. Mrs. Barnes, 10, Quarry Terrace. B1285

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

HOLIDAY Home, 35/-, every comfort, Christian fellowship, near sea and station. Miss Job, 212, Victoria Road, Southend-on-Sea, East. B1282

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

HOVE.—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1276

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers. Mrs E Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1282

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

LONDON, Herne Hill.—Visitors to London, clean, homely apartments, bed and breakfast, or full board; liberal table, easy access to all parts; moderate terms. Mrs Howard, 40, Guernsey Grove, S.E.24. B1294

LONDON.—Close Kensington Temple, convenient West End, personally recommended, most comfortable service rooms, with lounge; quiet, over-looking gardens; good cooking and attendance, constant hot water 39, Holland Park Avenue (Park 7858). B1300

NORTH WALES.—Beautiful scenery, home 3 minutes from sea; spiritual fellowship; terms moderate. Reduction to parties of 4 or more. Apply Mrs. Taylor, "Grange," Wynnstay Road, Old Colwyn. B1283

SHANKLIN.—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1272

SOUTHSEA, Hants.—Comfortable, Christian apartments, 5 minutes from sea; board residence, indoor sanitation and bath; terms moderate. Mrs. Terrv, 19, Taswell Road. B1301

SUNNY WORTHING.—Board-residence; two or more sharing large room 30/- each; good food and beds, central, near sea and assembly; 4 apartments, children 17/6. Steed, Rosslyn, 15, Bridge Road. B1290

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PEACEHAVEN—To let, bungalow, four rooms, furnished, suit one or two families, with or without part-attendance, £2 10s. 0d. per week, or would let three rooms, part-attendance, for £2. Mrs. Maidment, 38, Eccles Road, S.W.11. B1298

PENTECASTAL lady offers unfurnished flat, 4 first floor rooms, Japanese, gold, bijou, kitchenette; water, sink, range, gas, electric, 2 or 3 adults. "Stella," 13, Dumont Road, Stoke Newington, N 16. B1288

SOUTH BENFLEET, Essex.—2 furnished rooms in quiet, country villa, suitable for retiring lady or friends; convenient for bus or railway to Southend. Mrs. H. Hope Villa, Hatley Gardens. B1289

TO LET, two or three nice rooms, furnished, in very pleasant country cottage; would suit elderly couple who wish to be quiet; attendance not offered. Stevenson, Bunton Lane, Bolney, Sussex. B1295

WANTED, from July 1st to 14th inclusive, two double bedrooms, one single bedroom, with kitchen; without board, in central London area. State terms: Campbell, 1, Grant Street, Greenock. B1296

WITH CHRIST.

DAVIES—On March 10th, Lionel Donald Davies, of Ledbury, age 4 years. Funeral conducted by Pastor A. Jackson.

WHITESIDE—On March 9th, Mrs. M. E. Whiteside, of Blackpool. Funeral conducted by Pastor L. H. Newsham.

WATCH THESE DATES

CANNING TOWN. April 2. Elim Hall, Bethell Avenue. Visit of London Crusader Choir, 6.30.

CAUX, Switzerland. June 10—19. Principal George Jeffreys and Revival Party at Foursquare Gospel Convention. Applications for accommodation to Superintendent, Elim Woodlands, Clapham Park, S.W.4.

ELIM WOODLANDS. April 1. Open day for visitors. Special speaker: Miss Ewens (from India). Tickets at all London churches, 1/-; at the door, 1/3

HOVE HOLIDAY HOME. July 28th to September 8th. Five minutes' from sea and station. Between Hove and Brighton churches. Brighton Convention, August 6 to 13. Bible School, Pastor P. N. Corry. Aug. 14 to 28.

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

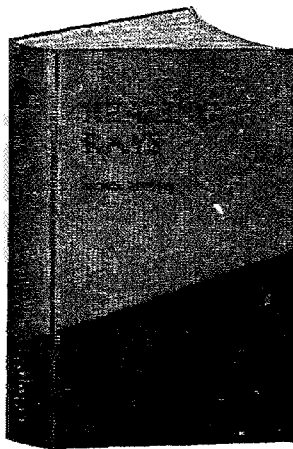
LETCHWORTH. April 14th. Elim Tabernacle, Norton Way North. Welcome meetings to Pastor and Mrs. H. C. Phillips (from East Transvaal).

WEST SMETHWICK. Commenced March 19. Elim Tabernacle, Oldbury Road. Campaign by Rev. G. Lampard.

WOOLWICH. March 30. Invicta Hall, Crescent Road. Visit of Pastor W. G. Hathaway.

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