

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

The **ELIM
EVANGEL**
and
**FOURSQUARE
REVIVALIST**
April 5th 1935

"For the prophecy came not in
old time by the will of man:
but holy men of God spake as
they were moved by the Holy Ghost."

II. PETER 1.21.

Special
Prophetical Number 2^d

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President).

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. April 5, 1935 No. 14

CONTENTS

Were Prophecies as to Babylon Fulfilled?	209
Daniel and the Doom of Governments	211
Music: The Breaking of the Day	214
Bible Study Helps	214
Family Altar	215
A Peep into the Future	216
Editorial	218
Blessing in Transjordan	218
Contending for the Faith	221
Elim Crusader Page	223
Saved from the "Hell Club"	224

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

EASTER MONDAY, 1935

THE TENTH ANNUAL
FOURSQUARE GOSPEL

DEMONSTRATION

in the
ROYAL ALBERT HALL
(LONDON)

On April 22nd, 11 a.m., 3 & 7 p.m.

Principal GEORGE JEFFREYS

will preach at the
THREE GREAT GATHERINGS

Come expecting a great outpouring of the Holy Spirit

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; Baptismal Service. Believers passing through the waters of baptism.

EVENING at 7; Communion Service. The vast assembly partaking of the Lord's Supper.

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. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

THE Annual London Easter Convention

Good Friday, April 19th to Friday, April 26th

Convention services will be held this year as follows:

Good Friday and Easter Sunday:

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.

Saturday:

Elim Crusader Rally at Hyde Park at 7.30 p.m.

Tuesday, Wednesday, and Thursday:

City Temple, Holborn Viaduct, 7.30 p.m.

Friday:

Kensington Temple, Kensington Park Road, 7.30 p.m.
Last Elim Crusader Rally of the season.

SPEAKERS INCLUDE: Dr. T. J. McCrossan and Dr. W. H. Pope (U.S.A.), Pastors J. McWhirter, P. Le Tissier, J. R. Moore, A. C. Coffin and W. Ll. Bell, J. F. Welsh, Esq., M.B.E., R.N., E. J. G. Titterington, Esq., M.A.

For full particulars of times of meetings, see local handbills.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

CHEAP RAILWAY TICKETS. Monthly Return Tickets at cheap rates are now available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where 8 or more travel together from one station and return the same day they 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

BELFAST. Ulster Temple, Ravenhill Road. Speakers include Pastor and Mrs. W. G. Channon and Pastor H. W. Fielding. Convener: Pastor H. Kitching.

BIRMINGHAM. April 19, 20. Elim Tabernacle, Graham Street. Speakers include Pastor J. McAvoy and Pastor J. R. Knight.

April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill (largest and most up-to-date Skating Rink in the British Isles). Easter Sunday at 3 (Divine Healing Service), and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore. Convener: Pastor W. Barton. Refreshments obtainable in Skating Rink Refreshment Room.

CARDIFF. April 19—25. City Temple, Cowbridge Road. Speakers include Pastors W. A. Nolan and J. T. Bradley.

CARLISLE. Elim Tabernacle, West Walls. Speakers include Mr. F. Carson and Mr. W. Uppichard. Convener: Pastor H. T. D. Stoneham.

CHELMSFORD. April 19 (Good Friday). Elim Tabernacle, Mildmay Road. Anniversary and Convention services. Speakers: Pastors W. Field and H. A. Mason.

DOWLAIS. April 20—23. Elim Tabernacle, Ivor Street. Further particulars later.

EDINBURGH. April 19—23. Elim Tabernacle, Dean Street. Speakers include Pastors J. J. Morgan and J. Frame. Convener: Pastor A. J. K. Magee.

EXETER. April 19—21. Elim Tabernacle, Paris Street. Speakers include Mr. F. Hurst. Convener: Pastor J. Tetchner.

GLOSSOP. April 19—21. Elim Tabernacle, Ellison Street. Convener: Pastor J. McAvoy.

LEEDS. April 19—24. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Speakers: Pastor and Mrs. G. Kingston, Pastors R. Mercer, L. Bell, J. R. Knight, W. G. Hawkins and L. Morris.

Continued on cover iii.

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. XVI., No. 14

APRIL 5, 1935

Fridays, Twopence

Were Prophecies as to Ancient Babylon Fulfilled?

By R. V. BINGHAM

“ART Thou He that should come, or look we for another?” was the pathetic query addressed by John the Baptist to the Messiah. It was a question of tremendous import.

Very little less important is the question raised in recent times by a school of prophetic interpreters, “Were the prophecies concerning ancient Babylon fulfilled, or look we for another Babylon?”

These interpreters, whose views are set forth in an esteemed contemporary, state emphatically, “The prophecies concerning the overthrow of Babylon have not been completely fulfilled. Isaiah xiii. 20 says: ‘It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there.’ But to-day a thriving city exists amid the ruins of ancient Babylon.” And then it quotes without giving its authority—“A gazetteer tells us, ‘Hillah, situated amid the ruins of Babylon on both sides of the Euphrates. Population 30,000 mainly Arabs and Persians.’ Thus it will be seen,” argues this interpreter, “that the site of ancient Babylon is inhabited at the present time.”



Reputed ruins of the Belshazzar Hall.

Thus this nameless “gazetteer” is accepted as authority against all the travellers who, for centuries, have visited the site and borne witness to the marvellous fulfilment of all that the prophets have written concerning the Babylon of history.

When we

PROPOUNDED THE QUESTION

nearly forty years ago as to whether Hillah was Babylon re-built to America's greatest anti-infidel lecturer, the late Dr. H. L. Hastings, he affirmed that Hillah was four miles outside the ruins of the old city. We little thought in our youth that we should have the privilege of visiting and verifying the statement of this great Christian apologist. But when we were in Hillah we found it convenient to rent an old Ford car to run us out from that modern town to see the ruins of the old city. Nobody proposed to show us the ruins of Babylon in the town of Hillah. The dwellers in Hillah have helped to make the prophecies more sure by robbing the old city of some of the bricks dug up from its buried ruins.

But let us consider some of the prophecies of Scripture as related to this greatest metropolis of the ancient world.

“Behold, I will stir up the Medes against them who shall not regard silver, and as for gold they shall not delight in it. . . . And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall shepherds make their flocks to lie down there: and their houses shall be full of doleful creatures: and ostriches shall dwell there, and wild goats shall dance there and wolves shall cry in their castles, and jackals in their pleasant palaces: and her time is near to come, and her days shall not be prolonged” (Isaiah xiii. 17-22).

When this prophecy was written by Isaiah it was the mightiest city of earth, and was yet to move on to greater glory under

NEBUCHADNEZZAR'S MARVELLOUS REIGN.

For its safety he built walls that we are told were 300 feet high and so broad that six chariots could

ride side by side on the top of these impregnable bulwarks. On either side of the river which ran through the city walls of equal strength made the defence from that direction just as secure. The great brazen gates which guarded all entrances were regarded when closed as strong as the walls themselves. So utterly impossible was its capture thought to be that it is recorded that the inhabitants stood on the walls and scoffed and mocked at the armies outside attempting to besiege it.

And yet the prophecy given above not only foretells the nation by which it was to be subdued, but the same prophet gave the name of the conqueror before he was born, and declared that before Cyrus Babylon should fall. It indicated the very method by which he should succeed in his otherwise impossible task. It was the prophet Isaiah who declared: "Thus saith Jehovah to His anointed, to Cyrus whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings: to open doors before him, and the gates shall not be shut. I will go before thee and make the rough places smooth: I will break in pieces the doors of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name" (Isaiah xlv. 1-3).

THE SACRED SCRIPTURES

tell the story of how the glory of the great city turned the head of its builder as in pride he stood and said, "Is not this great Babylon which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty?" Daniel records how this great man became a drivelling lunatic, and how for seven years according to his prophecy ate grass like the ox until his pride was humbled before God and with a repentant heart he had bowed before the Most High, when, true to the prophetic forecast, he was restored to his throne and honour.

It is the Word of God too, which tells the story of his successor, who flouted this humbling experience of his great forebear, and who, while the armies were encamped against the city, gave himself up to voluptuous feasting. While his drunken banquet was in progress the handwriting appeared on the wall which struck terror to the heart of the profligate monarch and his lordly retainers, as it declared that the kingdom was departed from him, and then adds the brief historic sentence, "In that night was Belshazzar the Chaldean king slain."

It is Herodotus and Berosus, the profane historians, who fill in the picture and tell how the Persian king that day, after long preparation, deflected the waters of the Euphrates into another channel and marched his victorious army up the dry river bed and under the brazen gates. In their artless way they describe how they entered from both sides of the city and literally fulfilled the word spoken before by

JEREMIAH THE PROPHET:

"The mighty men of Babylon have forborne to fight, they remain in their strongholds: their might hath failed: they are become as women. Her dwell-

ing places are set on fire: her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken on every quarter: and the passages are seized, and the reeds they have burned with fire, and the men of war are affrighted" (Jer. li. 30-32).

If Jeremiah had been a modern war correspondent instead of a prophet writing long years before the events, he could not have written a more accurate description as the record of Herodotus abundantly proves.

But while Babylon was conquered it was not destroyed. Again and again, with the rise and wane of empires, it changed hands, but its battlements still stood and its vast walls remained, and on their outstanding hills the great temples to heathen deities still reared their pyramidal points. Will Babylon ever be as Sodom and Gomorrah?

Centuries rolled on, but what are centuries to God? And then the divine judgments expended themselves upon Babylon and so completely buried it that modern archæologists have had to dig trenches as deep as the subways of New York to get down into its ruins. For centuries now its vast walls have been literally obliterated. Keith quotes a whole list of reputable travellers and explorers who give their testimony of what they saw and of what they failed to find at old Babylon.

He cites Captain Frederick, of whose journey it was the "principal object to search for the remains of the wall and ditch that

HAS COMPASSED BABYLON,"

but who avows that neither of these had been seen by any modern traveller. "All my inquiries among the Arabs on this subject completely failed in producing the smallest effect. Within the space of twenty-one miles in length, along the banks of the Euphrates, and twelve miles across it in breadth, I was unable to perceive anything that could admit of my imagining that either a wall or a ditch had existed within this extensive area. If any remains of the walls do exist, they must have been of greater circumference than is allowed by modern geographers. I may possibly have been deceived, but I spared no pains to prevent it. I never was employed in riding and walking less than eight hours for six successive days and upwards of twelve on the seventh."

Still another, Major Keppel, narrates that he and his party "in common with other travellers, had totally failed in discovering any trace of the city walls." He continues "the divine predictions against Babylon have been so literally fulfilled in the appearance of the ruins, that I am disposed to give the fullest signification to the words of Jeremiah—'the broad walls of Babylon shall be utterly broken.' 'Babylon shall become an astonishment' (Jer. li. 58, 37)." And then he concludes, "It is impossible to think on what Babylon was, and to be an eye-witness of what it is, without astonishment."

And it is on eye-witnesses Keith, in his great chapter on Babylon, relies for his evidence. He himself says:

Truth ever scorns the discordant and encumbering aid of error: but to diverge in the least from the

(continued on page 219)

DANIEL

and the Doom of World Governments

By W. B. RILEY

THE description of the image in Daniel ii. 31-35 provides at once justification of, and gives direction to, what we shall say concerning "the doom of world governments." The study of the subject, as it is borne out by this text, seems to fall into three divisions—The Prophetic Scriptures, The Perils of Science, and The Plan of Salvation.

I. THE PROPHETIC SCRIPTURES.

Only unbelievers dispute the divine inspiration of Daniel; and if history ever justified and scientifically demonstrated prophecy, it has done so in the instance of Daniel.

Reviewing the past and giving careful attention to the present, there are certain inevitable conclusions. Among them are these: Daniel was correct on the four world kingdoms; Daniel is being proven a prophet concerning the foot period; and already the toes of this image are in increasing evidence.

Daniel was correct on the four world kingdoms. He interpreted Nebuchadnezzar's dream of the image as follows: The head of gold symbolised the Babylonish Empire; the shoulders of silver the empire that should succeed Babylon, namely the Medo-Persian; the belly and thighs of brass the third empire, namely, Greece; the legs of iron the fourth and last world empire, Rome.

It is most amazing how history ran into that prophetic mould! Babylon perished while Daniel was yet alive. Medo-Persia existed for a few hundred years and then went down before the rising power of Greece. And while Greece was the most brilliant and intellectual, the most advanced of all ancient kingdoms, 300 years in round numbers sufficed for her supremacy, and the world succumbed to Rome, which, in literal accord with Daniel's prophecy, divided, as do the legs of a man, establishing the Constantinople capital in the East and the Roman capital in the West.

Almost concurrently with the coming of Christ, Rome began to crumble, and since its break-up, the world has not seen another world monarchy, nor will it, until the King of Glory shall come, barring that brief reign of the Antichrist.

Daniel is being proved a prophet concerning the foot period. He saw a strange mixture of government, for the feet were part of iron and part of clay. Would it be possible if one sat down to deliberately

select symbols of the governments that have characterised the last fifteen centuries to choose more significantly than is recorded in this Scripture? Gold, silver, brass, iron—these substantial minerals were selected to symbolise the monarchial forms of government, while clay was chosen to suggest those softer methods of administration known as republican and democratic forms.

There is even in the clay some strength and a certain consistency, while in gold, silver, brass, and iron you have strength in an ascending scale; and surveying the last fifteen centuries with the field glasses of historic inquiry, we discover the whole world divided among a host of governments that were a mixture of strength and weakness—monarchy and democracy.

Beyond all question, the nineteenth century has passed from feet to toes, for it is a time when iron, the strongest of all the minerals, is being mixed with the "miry clay," the softest, most slippery, and uncertain of substances. While the mixture continues, and we still have some substantial monarchies and even a few dictators, the "miry clay" element seems to increase and the iron to decrease.

A survey of the world at present, so far as permanence of government is concerned, produces only despair in the mind of the capable student.

There are kings yet on thrones, and despots still in saddles, and dictators standing sword in hand; but there is not a stable government on earth. There is not one of them that could assuredly claim the remainder of this century or boast itself of even tomorrow.

Look at England—one of the oldest and in the past one of the most stable of governments—shaking today as she has not been shaking in hundreds of years, internal conditions seething, her rulers wondering what to do and asking, "What next?"

Look at Germany—that stolid people, that government that at the beginning of the century stood for all that was stable—it is a political maelstrom now.

Turn your eyes to the Orient and wonder at the Japanese-Chinese situation, a situation that embroils both these great nations and renders the future as uncertain for one as for the other.

South American republics are in a whirl even exceeding that which has commonly characterised them.

Think of Russia—long the most imperial of govern-

THE WRITER

has, in our estimation, provided the reader with a thought-provoking survey of present world conditions, pointing out in clearest language the import of much that is taking place amongst the nations. The article certainly shows whither the world is drifting, and what the climax which we may expect. We are happy to note that we are led to and left with a vision of a Kingdom that shall not pass away.—EDIT.

mental forms, now under the dominance of a successful mob!

Turn your eyes to the south of Europe and look upon the black-shirted crowd of Mussolini, but do not imagine for one moment that Mussolini has made a discovery that will prove a valuable asset to governmental stability. He is only walking again in the ways of the Cæsars, but the Cæsars of the early centuries are all in their graves, and the governments that they created crumbled before the hands that formed them had perished.

Who then will say that we are not now in the toe period, that we do not approach the end of this age? This leads me to my second suggestion.

II. THE PERILS OF SCIENCE.

Strange, is it not, that the one term that we have glorified, the world around, for the last fifty or one hundred years is now looming as the very one that may hold all conceivable disasters—yea, even the destruction of society itself!

Science has been the word with which men have conjured. In its knowledge they have boasted themselves; in its name they have put over many false philosophies; and by its magic they have promised the world all conceivable good. But, alas, we look to-day on a world that is sick unto death, and notwithstanding all the pretensions and boasts of modern science, the earth grows more sick daily, till it seems to some of us time for men to call a halt and attempt to make a diagnosis.

What is wrong with the world, and what is working the wrong? Astounding as it may sound, we answer, "The world is dying of an overdose of science."

There are hundreds of points at which one can prove this contention.

THE SCIENTIFIC ATTAINMENT OF BIRTH CONTROL.

The time is on when scarcely a single convention, whether it be legal, medical, scientific, or religious, ignores this subject. Resolution has succeeded resolution, some of them applauding the practice, approving the philosophy that lies back of it, others vigorously condemning both.

Thoughtful men, therefore, should consider the subject in its relation to race continuance.

Recently the *Literary Digest* called our attention to the fact that, for the first quarter of the year 1933 in England and Wales, the death-rate was higher than the birth-rate.

France has long led in this matter of birth control and, in the same quarter to which I call attention, the birth-rate in Paris was lower than that in London.

A Paris correspondent, writing on this subject and expressing grave concern for his country, said: "Whereas, in 1930 the number of youths called to the colours was 258,000, the contingent for 1935 will, it is estimated, be only 136,000." He further contends: "In 1835, the average French family raised four children. In 1896, they raised only three, and to-day the average number is only 2.2. If the decrease in the birth-rate continues at the present rate, it is estimated that in seventy-five years the population will have decreased by nearly one-half."

Germany gives us no better report. In 1931, the birth-rate was the lowest on record.

The United States can present but little better report. Here the rate dropped from 24.3 per 1,000 in 1921 to 19.9 per 1,000 in 1930.

The only city in the United States with a birth-rate of over 20 per cent per 1,000 was Pittsburg, and there the decline was more than 6 per cent in the year.

Professor Albert E. Wiggam, the noted American biologist, recently said: "Morons are multiplying faster than college professors, or business men, or skilled workmen. If you take 1,000 Harvard or Yale graduates, at the present birth-rate there will be only fifty descendants of theirs left within six generations. But 1,000 unskilled workmen, at the present rate, would have 100,000 descendants within the same period. Civilisation is making this world safe for stupidity. . . . At the present rate American intelligence declines, moral character sinks with it. Society is dying at the top, and democracy cannot continue, nor can civilisation of any kind, unless its leaders actually lead in intelligence and character."

The truth is that culture and wealth refuse to bring babies to the birth, and the children of the future will come from the lowest stratum of society, and be delivered in tax-supported hospitals by state-paid doctors!

THE WIDE-SPREAD UNEMPLOYMENT SITUATION.

Here again we deal with a situation that is not local, but world-wide. The only nation that boasts itself without this problem is Russia, where 150,000,000 people are slaves to Soviet taskmasters, and slaves in all countries at all times are always busy. The problem is not the problem of work. There is plenty of that to be done. The problem is the problem of pay, and when none is received, as in Russia, a slave can be driven to any job day after day; but in those more civilised countries and under those more intelligent governments where men are supposed to be somewhat equitably rewarded for their labours, not thousands, but millions are without employment.

The marvel of all of this is in the circumstance that we are but seventeen years removed from the close of the World War which wiped out a generation of men, and it was the young labour-producing crowd that went to its grave.

When the war closed, we vainly imagined that this shortage in man power would not be recovered in a hundred years; and now, only seventeen years later—millions of men for whom there is not profitable employment!

Philosophers and statesmen are asking, "Why?" To us the very question indicates superficial thinking. The answer is easy and instant. Science, so-called, has so shaken the whole social foundation as to leave labour prostrate.

Your old tallow candle has been succeeded by the electric light; your stentorian orator by the mechanical loud-speaker; your old-time horse and buggy by the automobile; your old-fashioned horses and plough by the Ford tractor; your old-time wooden bridge by the modern concrete and steel structure; your old-time hack by the modern 'bus; your old-time well-nigh bottomless mud roads by the cement highways; and your old-time hot-air balloon by the flying machine. "Behold what invention hath wrought!"

Yes, but is not unemployment of men a definite

by-product of that so-called development, and have we not forced the question, "Is a machine better than a man?"

When I was a lad, fifty years ago, such a thing as a man without a job was unknown, except in the instance of mental or physical incapacity or downright indolence. The world was smaller than it is now, and its luxury demands almost infinitely less, but those demands always exceeded the possible supply. To-day that whole feature of life is reversed, and machinery accounts for the reversal. The supply exceeds the buying ability!

When I was a lad it took six of us to gather corn—one driver, two men on either side of the waggon, and one for the down row. Now this is done by a corn gatherer in the form of a Ford tractor, one man driving, the machine accomplishing the rest.

Some time ago I saw an immense caterpillar engine so slowly pulling its way up a hill that I suspected it would stall. Turning my car into a side road that ran by where this engine was working, I found to my amazement that as that engine pulled up that hill it was cutting a channel in the hill fifteen or twenty feet deep and about two and one-half feet wide. It would do that Saturday afternoon what it would take 500 men to accomplish—and two men only were managing it.

One Sunday morning I was waiting beside my car for my wife to come out of my son's home.

Hearing a roar and looking up, I saw a flying machine sweeping so low that I feared it was falling and might strike my son's house. Excitedly, I called the family outside and asked, "What is the matter with this fellow? Has he lost control?"

My son glanced at him and smilingly answered, "No! He is bugging potatoes."

By the time the answer was made, he had dropped to within three feet of the ground and slid like a swallow over a fifty-acre patch of potatoes, followed every inch of the way by a cloud of bug powder that was being mechanically released and doing ten rows on a side.

Almost within the time it takes me to tell it, he had bugged the fifty-acre patch, raised on wing, and was off for the next fifty-acre patch. He would bug more potatoes that Sunday morning—when he had no right to work—than 1,000 men could bug on work days and do it better. What are you going to do with the 999 men thus flung out of a job?

Coblentz, commenting on modern machinery, says: "The factory system positively tends to place a premium upon mental limitation; it tends to encourage those of blunted mentality as the ones best adapted to the simple motions required of the average unskilled labourer. Imagine a man standing for eight hours before a rapidly rotating machine, required to perform no task other than to pull a lever at mechanical intervals—surely, here is an occupation in which intelligence is apt to be in one's way."

We have glorified mechanical inventions.

Now we are being rudely awakened to the fact that, at the very point at which our progress has been most boasted and lauded, we approach a social and economic explosion that will leave the world filled with the fragments of human minds and bodies; in

other words, that will fulfil Daniel's prophecy of society and government ground to powder.

FUTURE WARFARE.

Peter, in his epistle, referring to the Flood, tells us that "the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II. Peter iii. 6, 7).

The wars of the early centuries, yea, even of the middle ages, were, speaking comparatively, minor in their effects upon the world population or world governments. But modern science has created such destructive implements of warfare as to give pith and point to Peter's prophecy, for in them all, "fire" is the chief element. It drives the ships of all navies; it speeds the submarines through the darkness of the deep, and sends the flying machine through the space of the heavens; it drives the caterpillar engine over every conceivable obstacle; it voices itself in the discharge of every gun; and still further, it was the chief element in the creation of those deadly gases that asphyxiated men by the tens of thousands in the late World War.

Winston Churchill has said: "Let it not be thought for a moment that the danger of another explosion in Europe is past. . . . A German recently said to me, 'Some think the next war will be fought with electricity,' and on this a vista opens out of electrical rays which would paralyse engines of a motor car, could claw down airplanes from the sky, and conceivably be made destructive of human life or human vision. . . . As for poison gas and chemical warfare in all its forms, only the first chapter has been written of a terrible book."

Does it not occur to us that all of this looks to the speedy fulfilment of that prophecy in the Apocalypse when the breastplates of the horses are to be of fire and brimstone, and their heads as the heads of lions, and out of their mouths shall issue fire and smoke, and by them one-third part of the men on the earth shall be killed by the fire, and by the smoke, and by the brimstone?

III. THE PLAN OF SALVATION.

The king in his dream saw a stone cut out of the mountain without hands, and it brake in pieces the iron, the brass, the clay, the silver, and the gold; and Daniel says, "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

What was the interpretation? "The stone that smote the image became a great mountain, and filled the whole earth."

Mark these facts in passing: First, this stone that the king saw "was cut out without hands." Throughout the Bible, the Old Testament and the New alike, the stone is a symbol of the Son of God. This, then, is a prophecy concerning the coming Christ—the stone "cut out without hands." What is the significance? Man had nothing to do with His appearance. He "came down from above"; He was not even the child of a man, but "the seed of the woman,"

instead, and the Son of God. In His second appearance, He comes independently of all flesh, and "the stone that smote the image became a great mountain."

Read further and hear: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people." World governments then, as at present constituted, when they have come to their final ends and have affected their own destruction, shall be succeeded by a divine government with God's Son on the throne; and in the millennial reign that kingdom shall bring to men the realisation of their most Utopian dreams, and present, to the world

its first righteous ruler since the day when Saul displeased the King of Glory. When one remembers that His kingdom is to be universal; when he recalls that it is to be a kingdom administered in justice and righteousness; when he remembers that it is to be a kingdom of plenty, every man sitting under his own vine and fig tree; when he is reminded that even the implements of butchery shall be beaten into those of husbandry; and above all, when he looks afresh into the Word of God and sees that God's Son, man's Saviour, is to sit upon its throne, his heart may be at rest, for he reads the promise: "Of that kingdom shall be no end."

Steadily the "Mark" Draws Nearer

THE Fascists evidently have found the Nazi practice of substituting "Heil Hitler" for good morning or other greetings to have its uses and value in a dictatorial regime and they are going to adopt it in Italy.

Secretary Achile Starace of the Fascist party, Premier Mussolini's major-domo, recently ordered all members of the party to end their letters with the words: "Viva Il Duce."

Steadily the Mark (Rev. xiii. 16) draws nearer. A "young Italian" writes in the "Contemporary Review" (June, 1934):—"There is no possibility of any career for young Italians who refuse to bow before the Dictator; for nobody in Italy can live above the general level unless he possesses the Fascist tessera (membership card). If men are not possessed of independent means they are reduced to starvation, for Fascism means bread for its partisans and hunger for its enemies. The barrister who has not joined the party receives no briefs, the anti-Fascist doctor has no patients, the engineer no jobs; no one is eligible for State employment unless he is a Fascist."

Some day world citizens will end their letters with the name of the Beast—or the number 666.—"Prophecy."

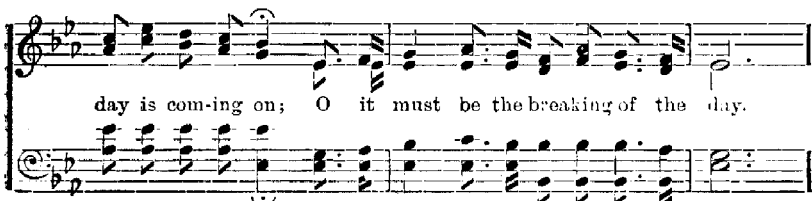
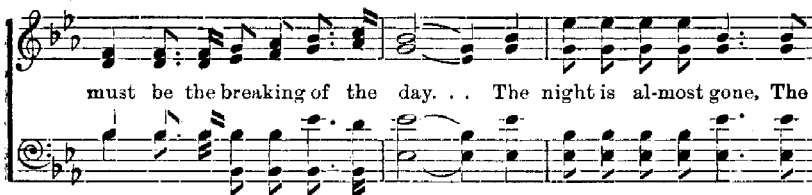
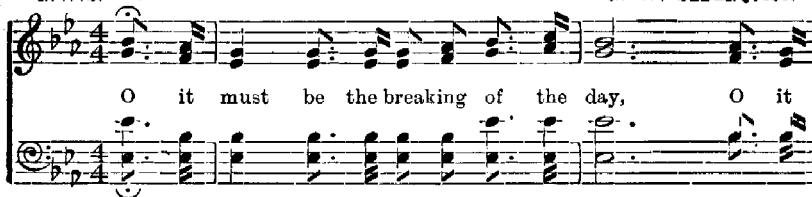
The Sure Word of Prophecy

PROPHECY is the mould in which history is cast; and no violence of man, no convulsions of nations, can either break that mould or constrain the course of history, that the one should not answer to the other point by point, feature by feature. It is for the Christian interpreter to note such correspondences as they occur, counting each conformation as a confirmation for establishing the sure word of prophecy. A system of exposition which withdraws our attention from these coincidences, and sets us gazing into blank space for something to emerge, of which not even the shadow is in sight, we cannot think profitable. There are things to come which ought powerfully to attract our attention, but our eyes should not be so holden thereby that we cannot see what is passing and what has already come to pass upon the earth. Such correspondences of history with prophecy, of fact with prediction, as these cannot occur by chance.

The Breaking of the Day

G. W. S.

G. W. SEDERQUIST.



Bible Study Helps

SALVATION.

In Titus ii. 11-14.

1. **The Source of Salvation.**—"The grace of God" as focused and found in Christ.
2. **The Teaching of Salvation.**—"Teaching us" to deny ungodliness and worldly lusts.
3. **The Outlook of Salvation.**—"Looking for that blessed hope and the glorious appearing of our great God and Saviour" (R.V.).
4. **The Price of Salvation.**—"Who gave Himself for us."
5. **The Purpose of Salvation.**—"That He might redeem us from all iniquity"; that is, everything that is crooked, and not found in the will of God.
6. **The End of Salvation.**—"Purify unto Himself a peculiar people"; that is, a people for Himself, as His treasure, and for everything that He desires.
7. **The Employment of Salvation.**—"Zealous of good works." "Good works" mean a heart of love, a hand of help, and a benediction to the undeserving.



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT

Sunday, April 7th. Luke xx. 19-26.

"Render therefore unto Cæsar the things which be Cæsar's" (verse 25).

Our Christian discipleship must not be considered by us as an excuse to avoid the obligations of daily life. Our desire to help in the mission field does not excuse us from paying our debts. The unquenchable thirst for spiritual fellowship must not lead to neglect of her children on the part of the mother. Her very entry into motherhood has imposed obligations which must be met. Christianity is not an interpolation. It was not intended to stem the flow of happy home life. It does not create neglectfulness. The coming of Christ into the life has a very different effect. True it acts as a great separator, dividing saved from unsaved. By that it causes a break. But it does not make a wife less a wife or the husband less a husband. It does not cause a man to be less efficient in his business, or a woman less industrious in her tasks. It does not produce a disdain for commonplace affairs, but elevates them that they become holy things done in the light and presence of the Lord God.

Monday, April 8th. Luke xx. 27-47.

"And after that they durst not ask Him any question at all" (verse 40).

Christianity can be very convincing—because Christ is convincing. The men who were sent to trap our blessed Lord had met more than their match. His answer reduced them to silence. One can almost see their blush of shame and defeat. And yet it is not with exulting mien that He presses home truths that discomfit them. His exceedingly clever handling of truth is not that He might have the laugh of them. They ask questions. As a Teacher He answers them. But what effective replies are His. They satisfy the honest enquirer, but hopelessly rout the man with dishonest motive. This Christ has not changed. Dwelling in our hearts He can through us make our beliefs so powerful that the seeker after truth will be convinced. This cannot be accomplished by platitudes and meaningless jargons. Hence the failure of formalism. The world scorns to be led by empty show. The Christ-controlled life can never be that, and all questioners will be answered.

Tuesday, April 9th. Luke xxi. 1-9.

"Be not terrified" (verse 9).

Were it not for the consolation to be found in Christ the happenings of the end-time would inspire terror in all hearts. "When ye shall hear of wars and commotions," said Jesus. To-day those rumours are more prevalent than at any other period of the world's history. Hardly a week passes without some disturbing news from some part of this globe.

Things that may be of small local significance threaten to assume gigantic proportions that may embroil the nations of the world. And our Saviour foresaw all this, and bequeathed us the consoling words written above. They are not words of mere passive utterance. They were spoken to convey to us His interest in our welfare—to remind us that when all around is unsettling that He has not forgotten His own. Why should we be terrified? Nothing can take place without His knowledge. Upheavals of the nations will not take Him by surprise. Therefore let us trust to His all-wisdom and fear not when other hearts are failing.

Wednesday, April 10th. Luke xxi. 10-28.

"Men's hearts failing them for fear" (verse 26).

Yesterday we considered our reaction to the events of our day. Now let us see the effect upon men who know not our Lord. If it be remembered that every happening whether small or great is undermining all world systems, the effect can be imagined. The banker views with alarm the effect on the monetary system, the economist sees the effect on trade markets, and the politician sees the possibility of grave changes in the realm that captures his interest. And these are not the only people who tremble at every spark that threatens a universal conflagration. Thinking men in all walks of life view the newspaper man's "scoop" of international intrigue with fearful trepidation. They are as those whose cottages are built on the edge of a volcano. Every thin wisp of smoke speaks of danger, destruction and death. An assassination sends a quiver through civilisation, and everywhere there is a national palpitation. A vote of extra money for armaments on the part of one nation produces armament fever everywhere. Men's hearts are failing them for fear.

Thursday, April 11th. Luke xxi. 29-38.

"When ye see these things come to pass know ye that the kingdom of God is nigh at hand" (verse 31).

The blessed hope of Christ's coming removes from present-day portents all tendency to fearfulness. Without minimising their horror the child of God sees in the affairs of to-day an announcement of His advent. Military manoeuvres that were once matters of ordinary interest are now regarded as signs that Christ is coming. But it is because they are linked up with the fearfulness of the times. Let a nation declare some new step in its aggressive programme and the believer gazes heavenward with expectancy. The apathy of the world towards religion—indeed the apathy of religious people

themselves—has a like effect upon the Christian who yearns for Christ's coming. We are living in troublous times. The altars of hate have been built in every land. And men now wait for the word of command. When that word is given human flesh will be piled high on these altars—men sacrificing their fellows in their greed. Take courage, child of God. Know that the kingdom is at hand.

Friday, April 12th. Luke xxii. 1-13.

"A large upper room furnished: There make ready" (verse 12).

Do you use the upper room? It is the place of communion—that place to which the world has no access. It is the place where the soul is closed in with God. No other room can take its place. The service room is good, but it is no substitute for the upper room. Service can crush out communion. Let us watch against soul starvation. The upper room is the appointed place. It was chosen by our blessed Lord as a place where He might meet with His disciples and reveal something to them. To miss communion with Christ is to miss revelation. The world can give us knowledge, but only Christ can give us revelation. The upper room was furnished. A little preparation was left to the disciples. We shall find that He has furnished the place of communion. It is not waiting for a contribution from us. Our task is to make ourselves ready. Heart preparation results in a perfect communion. Let us enter this room and make ready.

Saturday, April 13th. Luke xxii. 14-23.

"With desire I have desired to eat this passover with you before I suffer" (verse 15).

Here is an insight into the feelings of the Master. The word "desire" in our English version is altogether too weak. In the original the word means "a longing, passionate, vehement desire." Just ahead loomed the Cross. One thing remained to be done before He should embrace it: the introduction of a new form of service. Once the passover feast was over the new service would be introduced. Hence His desire to eat the passover. Once that had passed the way to the Cross would be straight with no barrier before Him. All had been fulfilled, and in the Master's heart blazed that love which was to take Him as a willing victim to the brow of Calvary. His task was all but complete. His public ministry had ended, His entry into the homes and villages of the people had come to an end. But these had only been a prelude to the great terminal act of His earthly walk. His death was His greatest moment. And because of what it was to accomplish He longed to perform it. What boundless love!

ANONYMOUS GIFTS.

To those who have anonymously contributed to the work of the Lord as under, we say "Thank you" in His name:

Foreign Missionary Fund: Hampstead (K.M.), designated £1; East Ham sister, 10/-; East Ham sister (per Miss Paint), £1. Palestine Tour: Transjordan, 8/-; Prison Work: Transjordan, 8/-.

A Peep into the Future

OF all the things that have attracted the mind of man right from the earliest ages, the desire to look into the future—to lift the veil which has separated him from the unknown to-morrow—has been the most fascinating. Rightly pursued this desire has led men into intimate contact with the unseen God, prostituted it has led to some of the worst forms of error and has produced false cults in abundance. Witches, necromancers, astrologers, spiritists, crystal-gazers, fortune-tellers and many others have thrived upon this desire in the heart and mind of man, as well as a host of modern doctrinalists whose prognostications have led into darkness multitudes of unstable souls who have not been anchored in God.

Man can only be held secure in the midst of these seductions by the one true stabilising force in the universe—the force that flung the stars into space, that holds this world of ours in its momentary precarious poise, the force that holds buried life until it releases it to become resurrection life, the force that holds those who will to be held by its omnipotence—the Word of God. Yet, strange to say, search through the universe where you will, you can discover nothing which will illuminate the

DARKNESS OF THE UNKNOWN BEYOND

like that same Word of God. Like a brilliant star lighting up the impenetrable gloom it shines with a guiding light to direct the feet of the faithful.

Man is essentially a finite creature, bound by the limits of time, of space. His span of years is short. How can his narrow, finite mind grasp the millenniums in its span and unfold their mysteries? He may speculate—and sometimes his speculations may come near the mark—but this planet of ours sees such rapid developments that it is impossible to say with certainty what to-morrow will bring. He may search the hoary past, may uncover the treasured knowledge of bygone centuries, may scan with his prism the panoply of the skies—but to tell what shall be is the Divine prerogative. God alone can unfold the future.

Although man in spite of his curiosity is unable to pierce with his sin-bedimmed eye the darkness of the future, yet from the earliest dawn of history God has been continually, to the eye of faith, lifting the veil. By His voice, by the inspired seers, through

the prophets, by angelic messengers, as well as through the apostles of the New Testament Church, the Holy Spirit has through the ages given glimpses of the purposes of God yet to be unfolded to future generations, until in this era we have the completed canon of the sacred Scriptures, the accumulated revelation of the mind of God through the past centuries, containing the synopsis of the future history of this old world of ours and its more or less fortunate inhabitants.

By Pastor
W. G. Hathaway

Now to the thoughtful mind it will be obvious that only with the aid of the Holy Spirit can the indications given in the Word of God be rightly discerned. Even with the sacred text-book before us we need the Spirit's illumination to enable us to see aright. Without this men have stumbled blindly or have presumed to declare more than the text-book reveals, thus becoming blind leaders of the blind. The entrance gate to the sacred Scriptures is open only to the humble. True wisdom is to be found among the lowly ones, for these things are hidden from the wise and prudent and revealed unto babes—the babes in Christ who have renounced the earthly wisdom for the heavenly. Only those can enter into the experience of Paul, who said: "But we have the mind of Christ."

Scanning the past in the light of sacred history we see how marvellously the future was disclosed to those patriarchs who walked with God in the midst of

AN UNBELIEVING WORLD.

Nations as yet at the zenith of their power were predicted to become mere memories of the past. Cities impregnable in their fortified might were to become desolate and their turreted towers the habitation of four-footed wilderness wanderers. Flourishing seaports, the gateways to the ends of the earth, were to be wiped out of existence as by a giant hand. On the other hand, obscure personalities were destined to become household words throughout the whole world. Townships hidden in the halo of nearby cities were to suddenly flash into fame—and all these predictions have come to pass to the finest detail. Full accounts of these predictions and their astonishing fulfilments can be found in the sacred records by those who care to take the trouble to search them out.

Yet most wonderful of all is the manner in which the predictions concerning the coming of the Saviour into the world were fulfilled to the most minute detail. His virgin birth, His wonderful life, His marvellous ministry, His death, resurrection, and ascension into heaven; yes, in many cases the very words which fell from His gracious lips were foretold and pre-written. It is not within the scope of this article to discuss in detail the marvels of these fulfilments.

Let the reader search these out for himself and his own heart will be thrilled with the wonder of them, his faith will expand under the inspiring process.

But what of the future? Can we peer into the years ahead? Does the Bible give us any clear outline of the distant scenes? Or has prophecy outworn itself and do all things continue as they were without hope of any intervention from above? Will the world—struggling upward mentally, socially, and scientifically, and all the while rapidly degenerating morally, physically, and spiritually—blunder on in its crime-fever, its war-lust, its crises, its madness until its civilisation ends in self-death? Or has God something to say about the trend of affairs and the

ULTIMATE END OF THIS ERA?

The answer is decidedly in the affirmative.

If we analyse for a moment the conditions prevailing at the present time we shall see that the predictions of the inspired prophets are remarkable in their allusions to the state of our modern world. Referring to the end of the age Daniel says: "There shall be a time of trouble such as never was since there was a nation . . . many shall run to and fro, and knowledge shall be increased." Was there ever such a time of record-breaking speed as there is to-day? Knowledge has increased at a tremendous pace. Within the last quarter of a century or so we have seen the advent of the modern self-propelling vehicle, the aeroplane, wireless telephony and telegraphy—including radio broadcasting and television—not to mention the multitude of revolutionary methods and machines introduced into the commercial world. Nahum says: "The chariots shall rage in the streets, they shall jostle one against the other in the broad ways; they shall seem like torches, they shall run like the lightnings." An apt description of the traffic problems in our great cities. A night drive on a main arterial road will in itself be a sufficient commentary on the "flaming torches" of the headlights of oncoming vehicles. Our Lord Himself predicted "wars and rumours of wars . . . famines, pestilences, and earthquakes, in divers places." He foretold "distress of nations with perplexity." What better word picture than this could we get of the disastrous earthquakes which have shaken this old planet of ours as if it were in its death-throes, of the world-wide pestilences which have decimated the populations of cities and countries, of the battle flames which have swept through the whole world even in this present generation? Looking at the religious world we see the prevailing conditions outlined in the sacred pages; "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers . . .

traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Was there ever such a pleasure-loving, sabbath-breaking generation as this? How accurately the cold formal religion of the present day is described; "a form of godliness" and in the midst of this professed godliness we find the

STRONGEST DENIAL OF ITS POWER.

"Denying the Lord that bought them" probes yet deeper into the doctrinal denial of the deity of the Lord Jesus by the Modernist and the Higher Critic to-day in their explaining away the virgin birth and the miraculous from the New Testament—denying His divinity and divine authority.

In considering the future in the light of the prophetic Scriptures we are faced in orthodox circles with two main lines of prophetic exposition—the Historicist and the Futurist. These two divergent lines of thought and interpretation bring us face to face with the main outlines of pre-written history. Let us summarise: The Historicist traces the seven phases of the Church in the letters to the seven Churches of Asia, making them to correspond with the seven prophetic periods of the Christian Church

CHRIST RETURNETH

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

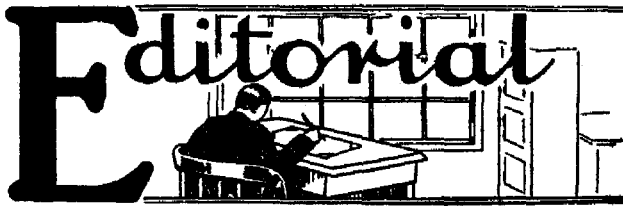
It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While hosts cry Hosanna from heav'n descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying;
No sickness, no sadness, no dread, and no crying;
Caught up thro' the clouds with our Lord into glory,
When Jesus receives "His own."

from the day of Pentecost down to the end of the Church age. The beast of revelation is shown as the Papacy and the antichrist as the Pope, Babylon as the false church which will be destroyed at the coming of Christ, the great tribulation as the period of fierce tribulation under the persecution of the Papacy, ending with the glorious advent of the Lord Himself from heaven. The prophetic times are inter-

(continued on page 222)



THE PROFIT OF PROPHECY

By the Editor

PROPHECY has so many phases and so many varying and conflicting interpretations that numbers of the Lord's people have ceased to concern themselves to any great extent with the prophetic sections of the Divine Word.

Furthermore the objection is sometimes raised by believers that the study of prophecy becomes an obsession and completely monopolises the time and the attention of those who take it up. It is contended that such a study often leads God's people to entire indifference to the salvation of the lost. And on these grounds many Christians carefully avoid any serious consideration of the prophetic aspect of truth.

Whilst we are prepared to admit that there is the danger of the prophetic student becoming unbalanced in his outlook, and utterly absorbed in his examination of prophecy, yet at the same time we must not overlook the fact that prophecy does offer tremendous spiritual wealth to the diligent and devoted seeker after truth.

It remains to be said that however much others may have erred in their interpretation of prophecy, or neglected their duty in respect to the perishing, yet this cannot relieve the Christian of the responsibility of looking into these things.

The study of prophecy must result in a strengthened faith in God. Amid all the eddying currents of international life there is a sovereign power at work, a hand that holds the reins. It serves to confirm the believer's confidence in the inspiration of the Book, and to reveal that Jehovah is not the indifferent deity that some would make Him appear. Prophecy is seen anticipating history, and history is shown fulfilling prophecy. What the mouth of the Lord hath spoken the history of the nations through the long centuries has been and is still fulfilling.

We question whether the Church of God has a mightier or weightier argument in her conflict with atheism, agnosticism and modern criticism, than that of fulfilled prophecy. The remarkable predictions of the Bible which have been so wonderfully fulfilled provide the most convincing proofs of the Divine Source from which they emanated. Therefore the people of God do well to make careful and prayerful investigation into the foretelling of Scripture, and arm themselves with the keen weapon which must thus come into their hands.

Wonderful Blessing! Rapturous Praises!
Inspired Ministry!

Where? When?

Royal Albert Hall, Easter Monday

BLESSING IN TRANSJORDAN

By Pastor P. N. CORRY.

THE visit of the Principal and Party to Transjordan led to fresh experiences of spiritual blessing. In Amman, the capital, we were greeted by influential Christians and taken to a meeting that had been arranged. The place was crowded—men of the Royal Air Force, Arabs, Christians, Mohammedans, as well as professional men, were packed like herrings in a box. Mr. Edsor could not play the organ because of lack of room.

From the start the Spirit of God gripped every heart, and over fifty yielded to Christ. Many remarkable healings took place of which particulars will follow later. Some conversions which resulted from this meeting make the cost of this tour of the Holy Land not only worth while, but also make it a lucrative investment for the kingdom of God.

The meeting at Es Salt on our return journey was not only attended by a large variety of different faiths but by the Church of England minister and all his flock as well as the Bishop of Palestine, Transjordan, and Irak. At first there was plenty of noise but once the Principal began to speak it was quite orderly and many souls were saved. It was so difficult to make room for those desiring prayer that the Principal had to pray for them as they left the building.

The Party had travelled many miles that day, and it was a tired band that retired to rest; yet at 6.15 a.m. the first of many sick folk were knocking at the door desiring prayer. Some had gathered in another house for prayer and as the Principal and Party walked through this Eastern town of Es Salt it seemed as though the Acts of the Apostles had come to life again. Sick folk stood in doorways, sat on the wayside or outside their homes and begged to have hands laid on them as we passed along. It seemed as though we could not get away and our departure timed for 10 a.m. could not be effected until midday and then only with difficulty. As the result of two meetings over 100 souls were saved and many remarkable healings are already known. To Him be all the glory!

The Great Demonstration.

ONCE again the great annual Foursquare Gospel Demonstration in the Royal Albert Hall is at hand, and many hearts will turn towards the place which now holds such sacred memories for thousands of the Lord's people in the British Isles. Each year witnesses the rising tide of holy enthusiasm, and brings increasing evidences of divine power and glory. What a trail of triumph the past ten years provides. Scenes of indescribable blessing has characterised these great gatherings. We know of no more effective answer to the challenge of modern criticism than that which this annual demonstration supplies. The source from which all this splendid evangelism gathers its inspiration is the Word of God ministered in the power of the Holy Ghost. This is the supreme attraction of these great days with God. It is expected that this year's gatherings on Easter Monday will once more be the occasion of remarkable results; there are indications that encourage us to believe for great things from the hand of God. Let the Lord's people pray that these vast meetings may experience the divine overshadowing in some new and mighty manner.

Were Prophecies as to Ancient Babylon Fulfilled?

(Continued from page 210)

most precise facts, would here weaken and destroy the argument; for

THE PREDICTIONS CORRESPOND

not closely with anything, except alone with the express and literal reality. To swerve from it is, in the same degree, to vary from them: and any misrepresentation would be no less hurtful than iniquitous. But the actual fact renders any exaggeration impossible, and any fiction poor. Fancy could not have feigned a contrast more complete, nor a destruction greater than that which has come from the Almighty upon Babylon. And though the greatest city on which the sun ever shone is now a desolate wilderness, there is scarcely any spot on earth more clearly defined—and none could be more accurately delineated by the hands of a draftsman—than the scene of Babylon's desolation as set before us in the very words of the prophets; and no words could now be chosen like unto those, which for two thousand five hundred years have been its "burden"—the burden which now it bears.

Such is the multiplicity of prophecies and the accumulation of facts, that the very abundance of evidence increases the difficulty of arranging them, in a condensed form, and thus appropriating its specific fulfilment to each precise and separate prediction; and many of them may be viewed connectedly. All who have visited Babylon concur in acknowledging or testifying that the desolation is exactly such as was foretold. They, in general, apply the more prominent predictions; and, in minute details, they sometimes unconsciously adopt, without any allusion or reference, the words of inspiration.

Babylon is wholly desolate. It has become heaps; it is cut down to the ground; brought down to the grave; trodden on; uninhabited; its foundations fallen;

ITS WALLS THROWN DOWN,

and utterly broken; its loftiest edifices rolled down from the rocks; the golden city has ceased; the worms are spread under it, and the worms cover it, etc. There the Arabian pitches not his tent; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures, and owls dwell there, etc. It is a possession for the bittern, and a dwelling-place for dragons; a wilderness, a dry land and a desert; a burnt mountain; pools of water; spoiled; empty; nothing left; utterly destroyed; every one that goeth by it is astonished, etc., etc., etc.

And now may the Editor of the *Evangelical Christian* conclude as a later eye-witness?

We went out from Hillah first to see the ruins of what is often mistakenly called "The Tower of Babel," or Birs Nimrood, generally conceded to be the temple of Belus, Bel, or Baal. Of it Isaiah wrote when he said—"Bel boweth down, . . . their idols are upon the beasts" (Isaiah xlvi. 1). And to it Jeremiah referred when he said: "Behold I am against thee, O destroying mountain, saith Jehovah

. . . and I will stretch out My hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be desolate for ever, saith Jehovah" (Jer. li. 25, 26).

This temple was five to six hundred feet high, its successive eight stories being erected in

THE FORM OF A PYRAMID,

and by the lowest computation higher than the highest of the monumental pyramids of Egypt.

History records how it was stripped of its idols. But how its great buildings were rolled down no one knows.

But everyone bears testimony that in some strange manner it was made a "burnt mountain." Great masses of bricks lie around as though like glass they



Nebuchadnezzar's Lion—over prostrate form of man.

The Lion is the Bible emblem of the Babylonian Kingdom.

had been vitrified in a furnace. The appearance of the shaft that crowns the summit is such that one might suppose that it had been cleft by a lightning bolt which melted the whole great mass with the intensity of its heat and left it to cool in its present form. So hard are the bricks thus subjected to this intense heat that they have been unaffected by weather erosion and the binding mortar rings when struck with a hammer. Sir Robert Ker Porter, after examining it long years ago, wrote: "I draw the conclusion that the consuming power acted from above, and that the scattered ruin fell from some higher point than from the summit of the present standing fragment. The heat of the fire which produced such amazing effects must have burned with the force of the strongest furnace." We snapped the two accompanying photos, the one at a distance and then the other close enough to reveal the

LAYERS OF BRICKS.

Then we motored some miles across the desolate country to the place where German archaeologists unearthed what they believe was the Ishtar Gate, and the entrance by the very palace of Nebuchadnezzar which they believe they unearthed, so that one could

stand in the very hall in which the handwriting on the wall declared the beginning of those judgments which were to leave the city as an heap.

Our photos here reveal a little of the depth to which the city had been covered when deep excavations had to be made before the tops of these great buildings were revealed.

In view of the use of figurative "beasts" as the prophetic representatives of kingdoms in the Book of Daniel, written in Babylon, it is significant that the figures of animals stand out in a kind of terra-cotta facing on the walls of these unearthened palaces. And significant too, is the fact that the one discovered image is that of a great carved lion standing over the form of a prostrate man, generally known to-day as Nebuchadnezzar's lion, when we remember that in Daniel's prophecy the figure used to represent the dynasty of this great monarch is that of this "King of beasts" (Dan. vii. 4).

As one views the whole scene of

BABYLON'S DESOLATION

no words can more fittingly sum up the whole matter than those with which Dr. Keith concluded his great work a century ago.

"From palaces converted into broken hills; from streets to long lines of heaps; from the throne of the world to sitting in the dust; from the hum of mighty Babylon to the death-like silence that rests upon the grave to which it is brought down; from the great storehouse of the world, where treasures were gathered from every quarter; and the prison-house of the captive Jews, where, not loosed to return homewards, they served in a hard bondage, to Babylon the spoil of many nations, itself taken from thence, and nothing left; from a vast metropolis, the place of palaces, and the glory of kingdoms, whither multitudes ever flowed, to a dreaded and shunned spot, not inhabited nor dwelt in from generation to generation, where even the Arabian, though the son of the desert, pitches not his tent, and where the shepherds make not their folds; from the treasures of darkness, and hidden riches of secret places, to the taking away of bricks, and to an uncovered nakedness, from making the earth to tremble, and shaking kingdoms, to being cast out of the grave like an abominable branch; from the many nations and great kings from

THE COASTS OF THE EARTH,

that have so often come up against Babylon, to the workmen that still cast her up as heaps, and add to the number of pools in her ruins; from the immense artificial lake, many miles in circumference, by means of which the annual rising of the Euphrates was regulated and restrained, to these pools of water, a few yards round, dug by the workmen and filled by the river; from the first and greatest of temples, to a burnt mountain desolate for ever; from the golden image, forty feet in height, which stood on the top of the temple of Belus, to all the graven

images of her gods, that are broken unto the ground and mingled with the dust; from the splendid and luxuriant festivals of Babylonian monarchs, the noise of the viols, the pomp of Belshazzar's feast, and the godless revelry of a thousand lords drinking out of the golden vessels that had been taken from Zion, to the cry of wild beasts, the creeping of doleful creatures, of which their desolate houses and pleasant palaces are full, the nestling of owls in cavities, the dancing of wild goats on the ruinous mound as on a rock, and the dwelling-place of dragons and venomous reptiles; from arch upon arch, and terrace upon terrace, till the hanging gardens of Babylon rose like a mountain, down to the stones of the pit, now disclosed to view; from the palaces of princes

WHO SAT ON THE MOUNT

of the congregation, and thought in the pride of their heart to exalt themselves above the stars of God, to heaps cut down to the ground, perforated as the raiment of those that are slain, and as a carcass trodden under feet; from the broad walls of Babylon, in all their height, as Cyrus camped against them round about, seeking in vain a single point where congregated nations could scale the walls or force an opening, to the untraceable spot on which they stood, where there is nothing left to turn aside, or impede in their course, the worms that cover it; and finally, from Babylon the great, the wonder of the world, to fallen Babylon, the astonishment of all who go by it; in extremes like these, whatever changes they involve, and by whatever instrumentality they may have been wrought out, there is not to this hour, in this most marvellous history of Babylon, a single fact that may not most appropriately be ranked under a prediction, and that does not tally entirely with its express and precise fulfilment, while at the same time they all united show, as may now be seen—reading the judgments to the very letter, and looking to the facts as they are—the destruction which has come from the Almighty upon Babylon."

Has not every purpose of the Lord been performed against Babylon? And having such clear

ILLUSTRATIONS OF THE FACTS

before us, what mortal shall give a negative answer to the question, subjoined by their omniscient Author to these very prophecies?—"Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? and there is no God beside Me;—declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Is it possible that there can be any attestation of the truth of prophecy if it be not witnessed here? Is there any spot on earth which has undergone a more complete transformation? "The records of the human race," it has been said with truth, "do not present a contrast more striking than that between the primeval magnificence of Babylon, and its long desolation."

The Sick prayed for! Converts Baptised!
Fellowship around the Lord's Table! And three
inspiring messages by Principal Jeffreys on
Easter Monday at the ROYAL ALBERT HALL

EASTER MONDAY
Demonstration in the Royal Albert Hall, London
Convention in the
Embassy Skating Rink, Birmingham
(Largest Skating Rink in the British Isles). Particulars on Cover ii.

CONTENDING FOR THE FAITH

Fruitful Fellowship in the Faith—Deepened Desire for the Word of God

NEWS FROM MANCHESTER.

By Alderman C. E. Dearden, J.P.

Manchester (Pastor R. Tweed). The Elim Foursquare Gospel Movement under Principal George Jeffreys is to be felicitated upon another triumph won in the name of the Lord, in the north.

In September of last year the Principal and the Revival Party held a campaign in Manchester which proved a spiritual victory. Many souls were



Pastor and Mrs. R. Tweed.

saved, many healings witnessed and, as it has since proved, many lives gloriously reclaimed.

The building taken for the original effort was a closed-down church in Grosvenor Street. It was decorated for the purpose and is now the home of a new communion. On the departure of the Revival Party the work was left in the hands of Pastor and Mrs. R. Tweed, whose consecrated lives and energies are proving a great power in consolidating and building up the new-born Church.

Grosvenor Street Elim Church is fortunate indeed in having Pastor and Mrs. Tweed to preside over its activities, for in them it has truly a double pastorate. In the ministry of the Word both are exceedingly capable and both are efficient organisers, while Mrs. Tweed administers the Word also in moving gospel song. Recently they have had the advantage also of the ministry of Pastor Johnson.

There has been no haste to create a membership under the direct momentum of the Principal's campaigning. No fruits have been sought from emotional impetus. Four and a half months of solidifying and constructive work have been allowed to pass before anyone was invited to join in membership. None can say there has been little opportunity for deliberation or that they have been pressed into membership. However, recently a membership meeting was held, when many received the right hand of fellowship from the Pastor and Mrs. Tweed.

The meeting proved a time of great joy. It opened with choruses and prayer, followed by tea and refreshments in superabundance, evidence of the gratitude of the members who had provided it.

The Pastor delivered himself of an address which as a charge of responsible and faithful membership was exceptional, and might well have proceeded from: much older lips, yet hardly with greater propriety. Following this Mr. Leech very suitably and with excellent humour and appropriate appeal presented the financial statement, which he considered a very satisfactory one. Mr. Tweed then addressed the assembly, exhorting to a pure and holy life as an acceptable offering to God.

The work of grace is continuing and fruits are seen week by week. A healthy, virile and progressive Church is established. The usual Elim Foursquare atmosphere is present. Fervent, devotional and intercessional prayer, preaching with the genuine and effective concern of a faithful workman, rightly dividing the word of truth; rich, ready and helpful testimony of salvation and healing, and withal a palpable and infectious joy pervading every gathering are clear evidences of a sound and vigorous spiritual life. Over two hundred souls are joined in holy fellowship and aggressive evangelism, and all bless the day when Principal Jeffreys and his Party were guided by the Holy Spirit to visit Manchester. Our prayers go ever with them and our concern is that similar blessing and victory may come to many, many towns and cities by their ministry.

SIGNS FOLLOWING.

The Word of Prophecy.

Barnsley (Pastor J. R. Knight). In spite of opposition, the inclemency of the weather and much sickness amongst the people, the blessing of God is resting upon His work in Barnsley. The Foursquare Gospel faithfully preached is being confirmed with signs following.

God has honoured the special prayer meetings by giving the victory over adverse circumstances. Souls are being saved and sick ones restored to health.

The Tuesday evening devotional meetings are times of refreshing and strengthening, and on Thursday evenings, the Bible studies are edifying to all, Pastor Knight opening up the Word of Prophecy under divine unction. The Second Advent of our Lord is the present subject under consideration, simplified by the aid of an illustrative chart.

On Sunday mornings hallowed times are spent in the presence of the Master, in prayer and breaking of bread, resulting in God's power to save being made manifest in the evening Gospel service. Last Sunday evening five souls responded to the appeal.

CONVENTION BLESSINGS.

Joyous gatherings.

St. Leonards (Evangelist F. Shadlock). This Church recently held its first Fellowship tea. A goodly company gathered and after enjoying a time of happy fellowship, the real business of the evening commenced; hearts glowed with joy as the various officers reported on the progress made in their particular departments. The Church at St. Leonards has much cause to praise God for His watchful care, and continual blessing.

Following the Fellowship tea a nine days' convention was held, which proved a "feast of fat things," as evening after evening the Lord's people gathered to hear the messages which were delivered. Pastor Brambleby was present on the opening day of the convention. On Monday the speakers were Pastor Ostler Steward of Eastbourne, and Pastor W. L. Kemp of Kensington. Times of much blessing were again experienced on Tuesday when both Pastor Brambleby and Pastor Kemp broke the Bread of Life to hungry souls. On the Wednesday afternoon a divine healing meeting was held, and many experienced a touch from the hand of the Master.

In the evening Pastor Kemp again ministered the Word with much power. On Thursday Pastor Brambleby again ministered. On the Friday he was again on the platform, this time accompanied by Pastor H. O. Bale of Worthing.

Mr. W. H. Petersen of Ilford was responsible for the ministry of the Word on the Sunday, and brought a great blessing to all.

Many testimonies were given of blessings received during the convention.

God challenges all men to search His Book, to read and examine, to see whether His forecasts stand alone, unaccompanied by fulfilment; to observe how prophecy finds its mate in history, its counterpart in subsequent events; and so learn that it is because both the utterances of prophecy and the occurrences of history emanate from the same Divine Mind, and obey the same decree of His inspiring Spirit, that the predictive Word of God, and the providential work of God, move together in such mystic, eternal harmony.

A PEEP INTO THE FUTURE

(Continued from page 217)

preted on the "day for a year" system, thus bringing out many remarkable fulfilments of the Scriptures in the years leading up to the present time and pointing out the nearness of the great consummation, evidenced so clearly by the many indications in the world around us.

On the other hand the Futurist school believe in a literal interpretation of the prophetic periods in the books of Daniel and Revelation and, by means of a prophetic gap from the destruction of Jerusalem in A.D. 70 to the rehabilitation of the Jew in Palestine and the inauguration again of the final period of

THE "SEVENTY WEEKS"

of Daniel's prophecy somewhere in the immediate future, claims to be able to show clearly in the final seventieth week a period of seven literal years divided into two phases of three and a half years each. The great consummation of the Church—the glorious coming of the Lord into the air to catch away the true children of God—is expected to take place at the beginning of the seven years. The world during those years will be under the rule of the antichrist, a person who will be Satan's incarnation of evil. His rule of terror will be broken by the coming of Christ.

Although these diverging lines of thought take us through varied phases of prophetic fulfilment we can harmonise them and show that the historical interpretation of a "day to a year" is borne out in a wide fulfilment, and the Futurist in a final detailed and literal fulfilment during the period immediately prior to the second advent. A remarkable fact emerges from a study of these two lines of thought; both agree in the general details as to the end of the age, and the diverging lines of interpretation converge again in the great event of the second coming of Christ to earth. The present era is to close in an alarming growth of crime and evil, in a great clash of armies in mortal combat, in a time of bitter persecution of the true children of God and world-wide

APOSTASY FROM THE FAITH,

all this leading up to the immediate coming of Christ

THE COMING OF HIS FEET

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat—

In the midnight robed in darkness or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps by the Galilean sea,
On the Temple's marble pavement, on the street—
Worn with weight of sorrow, faltering up the slopes of Calvary—

The sorrow of the coming of His feet.

Down the misted aisles of splendour, from betwixt the cherubim,
Through the wondering throng with motion strong and fleet,
Sounds His victor tread resounding o'er redemption's choral hymn—

The music of the coming of His feet.

Comes He sanded not with silver, girdled not with woven gold—

Weighted not with shimmering gems and odours sweet,

to overthrow existing world systems and to set up His kingdom.

Whatever details remain to be filled up, either by more light being given to students of the prophetic Scriptures or by unfolding world events providing the key, the vision of the future in its main outline is as clear as the noonday sun. Man has had his day—it is almost done—and the Lord is about to step in upon the scene and take over the control of this world's affairs. The divine programme is to be carried out as outlined in the sacred pages. Faith's peep into the future is to rapidly enlarge and unfold until it becomes a triumphant reality upon the scenes of time.

What of our part in this programme? In conclusion let us remind ourselves that the evidences all around us point to the nearing consummation. The return of the Lord Jesus Christ as a coming world event is already casting its shadows before. While others whose eyes are not opened by the Spirit of God to see these things may look with growing anxiety amounting to despair, let those of us who are of the light and in the light lift up our heads and rejoice because the day of our redemption is at hand. The toil and persecution of the true Church shall turn to a glorious

REIGNING WITH CHRIST

in the golden age which is yet to be, which man with his strivings is yearning for, but which will only be ushered in by the advent of the Lord's Christ—the Prince of Peace. The earliest chapters of this old world's history were marked by the Divine hand and the closing chapters which are now upon us have been indicated by that same finger of destiny. That which is clearly revealed is given to us to rejoice in but those lesser details which He has not yet seen fit to make so clear should never cause us consternation. Let our attitude be one of constant service to Christ and attention to His commands—meanwhile "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

But white-winged and shod with glory in the Tabor light of old—

The glory of the coming of His feet.

He is coming, O my spirit, with His everlasting peace,
With His blessedness immortal and complete.
He is coming, O my spirit, and His coming brings release—
I listen for the coming of His feet.—L.W.A.

ROYAL ALBERT HALL.

A supply of posters (20 x 30 inches), window bills (11 x 17½ inches), and folders will be obtainable this week in most Elim churches. Friends are asked to make use of these as much as possible. Those who cannot obtain them from Elim churches should write without delay to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4, stating quantity of each required.



Campaign Blessings at Guernsey

Visit to the Salvation Army

"The best yet" seems to be quite the unanimous opinion regarding the Crusader Campaign just concluded at Vazon. Splendid crowds gathered for all services. The first night took the form of a Service of Praise by the Choir, various vocal items contributing to the helpfulness of the meeting. The choir leader's message was based on the words "Ye are bought with a price," and it was felt that many were brought to a greater realisation of their responsibility to God.

Saturday night was devoted to an open air rally conducted by the Crusader Secretary, when varied tactics helped to hold the attention of the crowd. Extra copies of the Gospel Number of the "Evangel" had been ordered in anticipation of the public house raid which followed and these were willingly purchased by the people in the bars, in fact the supply proved to be inadequate.

Sunday proved to be a full day for many. Special singing had been arranged for the choir and music by members of the orchestra, whilst individual items of song and testimony all brought blessing. A brother Crusader gave a helpful message in the morning on the necessity of being conformed to the image of our Lord. A sister Crusader arranged an interesting service with object lessons for the children in the afternoon and at night the gospel message was clearly given by a series of short illustrated addresses.

On the following Monday, the choir accompanied Pastor and Mrs. South to the Salvation Army Citadel at St. Peter Port for a united service. Real gospel song and instrumental music was appreciatively received, whilst Mrs. South took for her message the subject of "The War Cry Almanac" of this year, the risen Lord revealing Himself to two of His discouraged disciples, and said the conscious presence of the risen Jesus was the great need of all God's people to-day. Adjutant Parkhouse afterwards spoke of the time when, with uniforms and titles discarded, all true believers will be one in the presence of the Lord for ever.

The Cadets were also responsible for a week-night service which proved to be of interest and blessing. To God be the glory!

The coming weeks hold a busy programme of service for the Lord, including a visit to the Galaad Methodist Church for a public Crusader service.

Springbourne Crusader Activities

This branch is still progressing, the Crusader meetings are always full of interest and are uplifting.

The Crusaders conducted a Sunday night gospel service when one soul came back to the Lord. Some of the Crusaders are called upon at different times to take charge of meetings at Wimborne, Broadstone and Christchurch. The branch has visited Broadstone and there rendered choir pieces, and also Southampton, attending the Crusader Rally, where we had such a blessed time enjoying fellowship with Crusaders from other branches and were richly blessed by an inspiring message from Evangelist David Vanstone.

We also recently paid a visit to the local Salvation Army. The Crusaders conducting the meeting led by rendering a choir piece, and two Crusaders gave messages, one brother his testimony, a duet by two sisters, the brothers rendering a gospel song, and all the Crusaders another choir piece. The chorus "Saved, saved, saved, My sins are all under the blood" was quickly accepted and repeated by those in attendance. Praise God two souls accepted Jesus Christ as their Saviour. To God be all the glory for what He is doing for us.

Youth Campaign at Leigh-on-Sea

Much prayer, much blessing, little prayer, little blessing.

No wonder that the blessing of God was so richly poured out upon the Leigh-on-Sea Crusaders in their Youth Campaign. It was an answer to the fervent prayers of the members of this assembly. From the visit of the London Crusader Choir which was so much enjoyed, to the closing moments of the final Sunday there was a sweet consciousness of the abundant blessing of God upon this venture. How earnestly the Crusaders invited the unsaved, especially the young people, through messages in word, song, and recitation to the satisfying Christ. The local Crusaders were strengthened in their effort by representatives of the Southend and Grays Crusaders, not to forget the visit on Saturday evening of the East Ham Crusaders. How the heart was gladdened at the consecrated service of these young people. God bless them!

Bunyan's Town

Visited by London Crusader Choir

Bedford Prison resounded with Four-square Gospel praises on a recent Sunday, when the London Crusader Choir, with their leader, Pastor Douglas B. Gray, conducted their first service there. So much was the service enjoyed that it was lengthened by request of the Chaplain, who since writes saying, "The service was ranked as one of the very best." The choir is paying a return visit to Bedford Prison in October next. From Bedford a quick run to Letchworth soon finds the choir ready for the evening service, when a time of hallowed fellowship was experienced as sanctified music and song was rendered.

Solemn Talks on Serious Subjects

(For Young Men and Women)

No. III.—MARRIAGE

By Miss ADELAIDE HENDERSON

Writing on a subject from experience may be very good, but there is a danger that if the writer's experience has been, for example, a bitter one, the writings will bear a bitter, cynical tone. The writer will possibly colour his writings with his own experience on the subject, which is only to be expected. But when a subject is dealt with from observation of not only one case alone, but of several, and when coupled with this there is knowledge and revelation conveyed by the Holy Spirit from the Word of God, then the material presented carries with it appeal and conviction that cannot be contested.

"Oh wasteful woman! She who may

On her sweet self set her own price,
Knowing he cannot choose but pay,—

How has she cheapened Paradise!
How given for nought her priceless gift,

How spoiled the bread and spilt the wine,

Which spent with due respective thrift,

Had made brutes men—and men divine!"

Marriage is the sublimest of all human ordinances. Marriage originated in heaven with God. Before even He formed the Church He founded the home. The highest divine distinction was given to marriage when God used it in His Word as the symbol of the relationship between Christ and His Church. God holds marriage in a very high place and because He does so we must never allow light, gay, casual thoughts of it to find a resting place in our hearts.

Marriage must be in the Lord. The union of a saved person with an unbeliever can never truly be a happy one. It cannot ever bring happiness, for two cannot walk together except they be agreed. God's Word says they cannot. Any hopes of bringing the unsaved partner to the Lord in 99 cases out of 100 ends in blighting disappointment. More surely is the follower of Jesus in the union dragged down in course of time to the level of the other who is unsaved. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? is God's solemn admonition in II. Corinthians vi. 14. Disobedience to this divine command has always resulted, from close personal observation of many marriages of this kind, in the tragedy of ruined and embittered lives. God's commands must be respected above our own preferences and choices. Where these commands have been lightly spurned or ignored by Christian men or women—(choosing as they certainly do to sin against light)—marriage has been a misfortune, a travesty, a bitter disillusionment, and a cruel injustice to both parties.

In every marriage in the Lord there must be true holy love. The wedded love of a true-hearted man and a faith-

(Continued on next page)

SOLEMN TALKS ON SERIOUS SUBJECTS (continued)

ful woman is one of the highest and noblest forms of human love. Married life without this is void of that tender consideration with its accompanying element of sacrifice that delights in giving up its treasure for the other, that finds in renunciation and sacrifice its chiefest delight and deepest enjoyment. It is the love God describes in His Word that is never rude, that scorns to think evil, that is not easily made jealous, that is strong as death. Of necessity where this love exists it will always look for the best in the other and will be capable of drawing out the best in a most surprising way too. It will be a love that will shelter, that will cover faults, that will make life happier, sunnier, easier for the other. That sentimental, romantic, extravagant stuff spoken of so glibly by

some is only a prostitution of the real thing. Only the vision of the love that God seeks to implant in the hearts of those truly mated by Him when He says "These twain shall become one flesh" can correct the abuses of passion and the possibilities of sin so cunningly concealed under the screen of love-making and marriage indulged in to-day by so many and to such an increasing extent. Books of all kinds abound with this sort of thing and are the popular demand of certain people. The screen and the stage team with it. But listen, young people, those who indulge in this kind of thing become sickeningly satiated with it. The worm, the canker and the grief ravage their bodies as well as their souls and bring them very, very often to a

premature end. They have tasted of the worst too soon.

Let the Word of God bring to your hearts the highest and noblest preparation for marriage. And let the greatest of all lovers, the Lord Jesus Christ, correct all the false estimates you may hold on this subject as you day by day company with Him in prayer. Engagements and marriage call forth first and foremost faith in God. Upon no other foundation can you build.

Family distinction, fame, fortune, good looks, charming manners can never insure against the selfishness, and sin of unfaithfulness, and other woes in married life, but God's Word and God's guidance can. Marriage is neither a lottery nor a gamble when God is consulted.

(To be concluded in our next article.)

A YEAR OF ECLIPSES

ATTENTION has been called to the fact that in the present year we are to have no less than seven eclipses, five of the sun and two of the moon. This has not taken place for over one hundred years, the last occasion being in 1805, and will not occur again until the year 2435. The year 1805 brought a good deal of trouble. It was during this year that the battle of Trafalgar was fought, which was perhaps the greatest naval battle of history. It was at Trafalgar that the English Fleet under the command of Lord Nelson wiped out the combined fleets of Spain and France.

It is certainly very debatable whether eclipses are to be taken as portents of trouble. However in the history of many countries there is a striking signifi-

cance in the fact that many calamities have accompanied eclipse periods to such an extent that it has approached the uncanny. Earthquakes, droughts and other unusual weather conditions, famines, pestilences, wars and other disasters have occurred at such times.

Whether 1935 is to prove a fateful year in the history of Europe remains to be seen. There are many students of prophecy who feel strongly that the world is on the verge of some great catastrophe; that at any moment tremendous upheaval may take place.

We are undoubtedly living in momentous times, and it behoves the Lord's people to watch and pray that in the hour of visitation they may be found prepared.

Have you booked your seats for the ROYAL ALBERT HALL?

Royal Albert Hall, Birmingham Convention Both on Easter Monday



HIS MOTHER HEARD HIM CRYING THERE AND PRAYING FOR MERCY

Saved from the "Hell Club"

A WIDOWED mother in Edinburgh had lain on her face all night long, crying, "O God, my boy! Save him! I plead the Blood!" During the same night the boy, a medical student in the University, and a member of the "Hell Club," was assisting in a mock celebration of the Lord's Supper. He took up a glass of wine and held it up and said, "The Blood of our Lord Jesus Christ!" Then, trembling and pale, he put it down and seized his hat and fled the place. It had seemed to turn to literal blood, and as he walked he knew not where, at every step he moaned, "I am guilty of the Blood of Christ!" At dawn he came home and went to his room, and his mother heard him crying there and praying for mercy, and went in and threw her arms about his neck, saying, "You are really praying, my son?"

As the sun came up over the hills that morning, a mother's prayers were answered, and her son was saved. He went to his classes and asked leave to testify to the students of his experience; then he was excused for the day that he might go out on the streets and witness.

One day at a conference a man was called upon to pray. He said, "We praise Thee, O God, for the Son of Thy love—for Jesus who died, and has now gone above!" It was William P. Mackay, once the president of the Hell Club, who breathed this prayer which became a hymn, and who became a minister of the Gospel.

Classified Advertisements

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 week.

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BOGNOR.—When arranging your holidays this year—Remember! "Holidays are Jollidays" with Mr. & Mrs. Hollyman, Lion House, Bognor; telephone: Pagham 70. B1907

BOGNOR.—Special announcement! In order that a greater number of Christians may meet together for an early holiday and for a time of fellowship, Mr. & Mrs. Hollyman are prepared to welcome during the month of May at the small cost of 30/- per week any who would care to take advantage of this offer. Address as above. Accommodation for fifty. B1948

BOURNEMOUTH.—Board-residence; early holidays 32/6 weekly (double); comfortable home, good food; modern conveniences; few minutes station, buses pass, ten minutes Fisherman's Walk to sea. "Vi-Cot," 1037, Christchurch Road. B1937

BRIGHTON I.—Good clean home, ten minutes sea and Tabernacle, five minutes railway station, trams and buses; bed and breakfast £1; two sharing 18/- per week. Book early. Mrs. Store, 30, Blackman Street. B1934

BRIGHTON.—Board-residence 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1944

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 June to September; Summer Bible School, July 14th—September 7th. Subject: The Acts of the Holy Spirit. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1941

CORNWALL, Newquay.—Picturesque, residential, private hotel, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; ten minutes' walk from various beaches, on bus route to the lovely North Cornwall coast. Comfortable, homely Christian home with Christian fellowship, for paying guests (permanent or otherwise), terms moderate; personal supervision, excellent Cornish cooking, separate tables; electric light, h & c water, garage. Come and spend Easter with us, also book for your summer holidays; Foursquare. Apply: Mr. & Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. B1943

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Special terms for Easter. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE. Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, central heating; moderate terms; reduction for longer stay. Apply: The Superintendent, Beth Rapha, Glossop, Derbyshire.

HITCHIN.—A cheerful, healthy home for lonely ladies or gents; roomy house, good food and beds, large secluded garden, 32 miles from London; country town; terms moderate. Lister House, Park Street. B1926

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1938

HOVE.—Board-residence, Christian home, quiet, comfortable, homely; convenient for sea, shops, buses, etc., 35/- to 40/- weekly; stamp. Miss Conway, 41, Clarendon Villas. B1946

HOVE.—Comfortable board-residence, near sea, shops and Tabernacle; low terms Easter. "M," "Strathmore," 42, Titian Road, Hove, Sussex. B1949

LONDON.—Are you tired and lonely? then come to Mrs. Barnwell, at 36, Granville Road, Stroud Green, N.4, where a happy Christian welcome awaits visitors and business people; lowest terms; recommended by ministers. B1919

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. B1935

MORECAMBE.—Homely apartments, bed and attendance 4/- per night, two persons. Mrs. Raw (late of Leeds), 55, Brentlea Crescent, Heysham Road, Morecambe, Lancs. Member of the Foursquare Assembly. B1940

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts, overlooking sea; grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. B1916

OLD COLWYN.—Sunny North Wales invites you; mountains, magnificent scenery, delightful walks; overlooking sea; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Ahergele Road. B1931

SOUTHEND.—Board-residence, terms moderate; bed and breakfast 15/-; near sea, assembly and station. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

SWANSEA.—Board-residence, holiday apartments, near sea and parks; moderate terms, homely and comfortable; Foursquare. Mrs. W. Protheroe, 8, Bryn Road, Brynmill. B1945

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

LETCWORTH Garden City, 37 miles from London. For sale, attractive well-built house, surrounded by well-stocked garden; four bedrooms, three sitting-rooms, etc., modern conveniences; garage. Miss Barbour, 66, Lytton Avenue. B1927

FOR SALE.

"YOUNG'S Analytical Concordance," £1. Also "Dispensational Truth," by Clarence Larkin, 16/-; both in good condition. Apply Box 365, "Elim Evangel" Office. B1947

SITUATION VACANT.

A GOOD home, kindness, comfort and liberty, in return for interest and light duties given by refined person; select guest house, country town; maid kept. Lister House, Park Street, Hitchin. B1942

WITH CHRIST.

WRIGHT.—On February 25th, Doris Maud Wright, aged 33, member of Elim Church, Chelmsford. "Till the day dawn and the shadows flee away." Funeral conducted by Pastor A. Wright.



AEMOY, Co. Antrim. Commencing March 17. Evangelistic Campaign conducted by Evangelist D. Hood.

BELFAST. Commencing March 24th. Ulster Temple, Ravenhill Road. Campaign by Pastor H. W. Fielding.

BELFAST. April 7—12. Elim Tabernacle, Saunders Street. April 14—18, Elim Tabernacle, Melbourne Street. April 30—May 5.

BOURNEMOUTH, Springbourne. April 7. Elim Tabernacle, Victoria Place. Pastor E. C. W. Boulton.

BRIGHTON. April 14—17. Elim Tabernacle, Union Street. Special visit of Dr. W. H. Pope of U.S.A.

CARDIFF. April 7—12. City Temple, Cowbridge Road. Special visit of Dr. W. H. Pope of U.S.A.

COULSDON. April 13, 14. Elim Tabernacle, Chipstead Valley Road. Anniversary Services. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp and E. F. Cole. Convener: Evangelist G. Stormont.

EAST HAM. March 31—April 5. Elim Tabernacle, Central Park Road. Special visit of Dr. W. H. Pope of U.S.A.

GREENOCK. April 6—11. Elim Tabernacle, Belville Street. Spring Holiday Convention. Speakers include: Pastors J. J. Morgan and A. Longley, and Mrs. Stoneham. Convener: Pastor H. W. Greenway.

HENDON. March 31—April 7. Elim Tabernacle, Ravenshurst Avenue. Crusader Campaign.

IPSWICH. March 24—April 7. Garden Hall, Mill Street. Special Youth Campaign. Speakers include: Pastors W. G. Hathaway and A. Wright and Evangelist G. Backhouse, assisted by Ipswich and Colchester Crusaders.

LEEDS. April 27—29. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Special services conducted by Pastor and Mrs. G. Kingston.

NEATH. Commencing March 18. In the Town Hall. Revival Campaign by Pastor P. S. Brewster.

RAYLEIGH. April 10. New Methodist Church, Eastwood Road. Convention. Speakers: Pastor H. A. Court and A. Wright.

REDHILL. Commencing March 17. Coleman Institute. Revival and Healing Campaign by Pastor W. E. Smith.

Easter Conventions (continued)

MANCHESTER. April 19—21. Grosvenor Street Church (off Downing Street). Convener: Pastor R. Tweed.

SOUTHEND-ON-SEA. April 19—22. Elim Christian Tabernacle, Seaview Road (off Southchurch Avenue). Special speakers. Convener: Pastor C. J. E. Kingston.

SOUTHPORT. Temperance Institute, London Street. Speakers include Pastor I. Newsham. Convener: Pastor J. Lees.

SUNDERLAND. April 19—23. Elim Hall, Green Street. Speakers: Pastor Hubert Entwisle and others.

VAZON, GUERNSEY. April 19—24. Elim Foursquare Gospel Church. Speakers include Pastor L. N. Knipe. Convener: Pastor W. F. South.

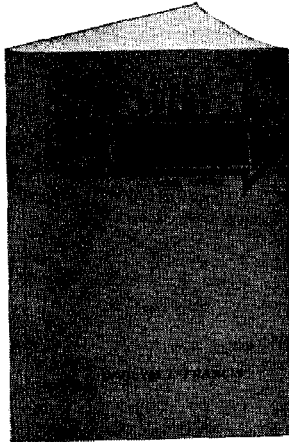
YEovil. April 18—21. Elim Hall, Southville. Speakers include Pastor and Mrs. J. Woodhead. Convener: Pastor R. Knox.

Books on Prophecy

THE WORLD'S NEXT GREAT EVENT—AND AFTER.

By Gwilym I. Francis.

From the foreword by P. G. Parker: "In clear, simple outline he



has set forth the events connected with the coming of the Lord Jesus Christ. It is a book expressly suitable for those who are seeking a clear setting forth of this great fact both for themselves and their friends. Paper covers, 1/- (by post 1/2).

DISPENSATIONAL TRUTH.

By Clarence Larkin.

The greatest book on dispensational truth in the world. Contains 34 chapters of descriptive matter, 42 splendid prophetic charts 9 x 20 inches, 48 one-page charts and 15 cuts. It is the result of thirty years' study of dispensational truth, every phase of which it covers. Is sane, not a "time-setter," contains no speculative matter, is not made up of quotations from other writers, but is based solely on the Scriptures from the "Futurist Standpoint." Price 22/6 (post free).

AGES OF TIME.

By P. G. Parker.

An interesting book, with large chart showing dispensations—Ages from the Ages, to Ages unto the Ages. Cloth boards, 1/6 (by post 1/9).

EIGHT LECTURES ON PROPHECY.

By Trotter and Smith.

These lectures were delivered, and are now printed for the benefit of Christians almost or altogether unacquainted with the subjects of which they treat; hence their strictly elementary character. Price 2/6 (by post 2/10).

THE SCROLL OF TIME.

By J. A. Savage.

Epochs and Dispensations of Scripture. A key to the Chart, with special references to the Book of Revelation and other prophecies. Chart in three colours. Price 3/6 (by post 4/-).

EXPOSITION OF THE REVELATION OF JESUS CHRIST.

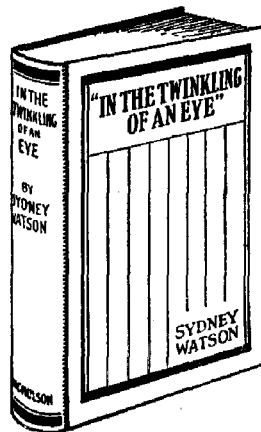
By Walter Scott.

With special papers on the divisions of the Book, the celebrated prophecy of the 70 weeks, and the six chief actors in the coming crisis. Price 5/- (by post 5/6).

IN THE TWINKLING OF AN EYE.

By Sidney Watson.

Here is a story so well told that the reader will never forget it—an

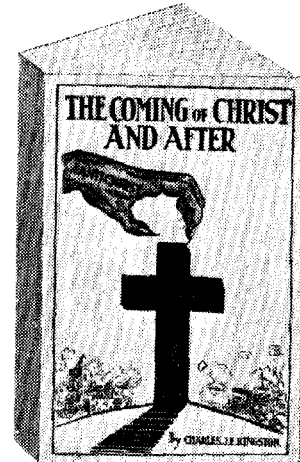


imaginative and dramatic, yet true-to-Scripture account of what will transpire on this earth at the coming of the Lord. Strong cloth boards with pictorial dust cover, 2/6 (by post 2/10).

THE COMING OF CHRIST—AND AFTER.

By C. J. E. Kingston.

Some of the contents: Christ's Return, Sign of the Jew, Tribulation



Period, Antichrist, False Prophet, Seals, Trumpets, Vials, Armageddon, Millennium. Paper covers, 1/6 (by post 1/9).

TOUCHING THE COMING OF THE LORD.

By C. F. Hogg and W. E. Vine.

From the introduction: "It is not unreasonable to suppose that if God has spoken concerning the past and the present He should speak concerning the future also." Price 2/6 (by post 2/9).

THE MARK OF THE BEAST.

By Sidney Watson.

A sequel to "In the Twinkling of an Eye," in which the author gives a startling, realistic, and awe-inspiring picture of the reign of the Antichrist, etc. Cloth boards, 2/6 (by post 2/10).

JESUS IS COMING! LITERALLY, PERSONALLY, PRACTICALLY.

By W. F. Blackstone.

A scriptural survey of the arguments for a literal, personal, and pre-Millennial coming of the Lord, and its practical character. Paper covers, 2/6 (by post 2/9). Cloth boards, 3/- (by post 3/4).

Obtainable from :

Elim Publishing Company, Limited

Park Crescent, Clapham Park,
London, S.W. four.