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The Elm Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 20

MAY 17, 1935

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.

HEALER

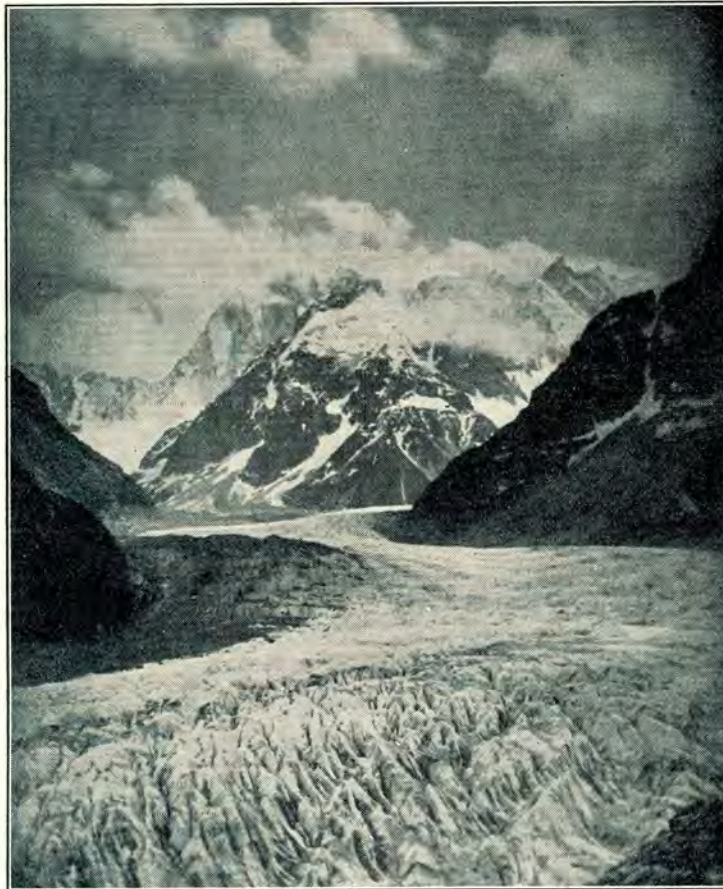


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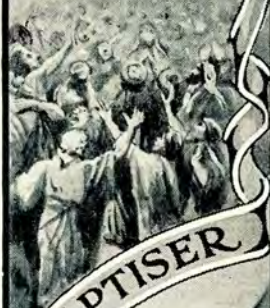
Mer de Glace, Mont Blanc.

[Miss A. Bayliss.

COMING KING

"I
will
come
again."

John XIV. 3.



BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XVI. May 17, 1935 No. 20

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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.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

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

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

Principal GEORGE JEFFREYS AND THE REVIVAL PARTY'S CAMPAIGN at MIDDLESBROUGH

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GREAT

Whitsuntide Gatherings

SHEFFIELD

in the

CITY HALL. WHIT-MONDAY

conducted by

Principal George Jeffreys
and the Revival Party

11, 3 & 6.30

LARGE CRUSADER CHOIR FROM THE DISTRICT

BIRMINGHAM

in the

TOWN HALL. Whit-Monday

Speaker:

Pastor J. McWHIRTER, at 3 & 6.30
(No Morning Service)

LARGE CRUSADER CHOIR FROM THE DISTRICT

Letchworth. Particulars of Annual Whitsuntide Convention will follow.

LONDON WHITSUNTIDE GATHERINGS

Whit-Sunday, 9th June to Thursday, 13th June.

Kensington. Kensington Temple. Kensington Park Road. Pastor W. Barton.

Clapham. Elim Tabernacle, Park Crescent. Pastor J. McAvoy.

East Ham. Elim Tabernacle, Central Park Road.

Elim Seaside Holiday Homes

Brighton Downs Now open.

Redcar " " "

Aberdeen Opening July 12th.

Scarborough " July 26th.

Eastbourne " August 1st.

For particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, Clapham, London, S.W.4.

Watch these Dates (continued)

REDHILL. Coleman Institute, Brighton Road. Regular Foursquare Gospel services.

SOUTHEND-ON-SEA. May 26. Elim Tabernacle, Seaview Road. Visit of London Crusader Choir, 3 and 6.30 p.m.

ST. LEONARDS. May 25, 26. Boscobel Hall, West Hill. Pastor W. G. Hathaway.

WIMBLEDON. June 9. Elim Hall, Southey Road. Visit of London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison during afternoon.)



ANDOVER. May 19. Clare Hall. Anniversary Services conducted by Pastor E. C. W. Boulton.

BRISTOL. May 26, 27. Special Anniversary Services. Speaker: Pastor E. C. W. Boulton.

EDINBURGH. May 18. Elim Tabernacle, Dean Street. Scottish Crusader Rally and Public Meeting, at 7.30 p.m., conducted by Pastors James McWhirter, Douglas B. Gray, and David Vanstone.

GLOSSOP. Elim Tabernacle, Ellison Street. Now in progress. Campaign by Pastor T. W. Thomas.

ISLINGTON. May 19. Elim Tabernacle, Fowler Road. Visit of London Crusader Choir, 6.30. (Choir at Holloway Prison in the afternoon.)

KENSINGTON. June 23. Kensington Temple, Kensington Park Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wormwood Scrubs Prison during afternoon.)

KINGSTON-ON-THAMES. June 16. St. James Hall, St. James Road. Visit of London Crusader Choir at 6.30 p.m. (Choir at Wandsworth Prison during afternoon.)

LEIGH-ON-SEA. May 15. Elim Tabernacle, Glendale Gardens. Convention. Speakers: Pastors E. C. W. Boulton and W. G. Hathaway. May 12. Special visit of the Chelmsford Male Sextette.

(Continued at foot of next column).

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. 20

MAY 17, 1935

Fridays, Twopence

Forward Forges the Foursquare

By Alderman C. E. DEARDEN

A GAIN it has been my privilege and joy to attend the three meetings in the Royal Albert Hall of the London Easter Convention and Foursquare Gospel Demonstration, and again it was a most conspicuous success. Notwithstanding the fact that ten conventions of the Movement were being held at the same time in various parts of the country, because so many interested ones are unable to go up to London, the magnificent hall with its accommodation for ten thousand people was filled to capacity, and as the *Daily Mail* rightly observes, many of them remained in the building from 9 a.m. to 10 p.m.

One could dwell for some time upon feature after feature of this remarkable convention, but I must only pass cursorily over some few.

It is a marvellous reflection that a movement so young should have grown so world-wide in its influence that thirty-three nationalities at least were voluntarily represented in those gatherings, the names of the nations will doubtless appear elsewhere in the *Evangel*.

A wonderful feature of these gatherings is the large proportion of young people and of men folk, also the number of families where every one of the family is a member of the Movement, which means that they each have definitely accepted Christ as their Saviour. At every baptismal service I have attended, so far as I remember,—and I have witnessed a few—there has been one or more whole families baptised at the same time. I know no Christian institution which gives such strong testimony to the facts that the Good News of the simple gospel of Jesus is as good for

THE TWENTIETH CENTURY

as it was for the first; and that its appeal and application when plainly presented and understood is as effective and full of joy to the young as it is to older people.

No company of people ever assembled with more joyful greetings to each other, or more heartfelt praise to God than one sees in the assemblies of the Foursquare people wherever he joins with them. Every eye beams with radiant gladness and every handshake bespeaks genuine friendly, even brotherly interest. This

convention was no exception to the rule. Exceptions there are in certain persons where the eye is still saddened by an anguish of conviction, or one is seeking, at the anointing hand, relief from the distracting pangs of bodily pain. So genuine and joyous is the spiritual experience into which this people is led by experienced and well-trained pastors, who are all more or less replicas of their esteemed Principal, that contagious gladness inspires one with love and a grateful feeling of happy oneness as he meets with them. I verily wish that all young England could be caught in the ecstatic contagion of the Elim Crusaders as with open throats and lighted faces they minister the gospel in song, or as we see them in or out of the meetings filled with glorious gladsome life.

In these gatherings the enthusiasm is not with the few, but the general *esprit de corps* is that of glad expectancy and interest in somebody, for whom possibly they are privately praying, shall be saved, or healed, or baptised in the Holy Spirit. Any service without such happenings as these is to a degree a very real disappointment, but the desire for glorious spiritual fellowship is never unfulfilled for

THE MASTER'S PRESENCE

which cannot fail is the greatest inspiration of all.

In these Easter meetings about one hundred gave themselves to Christ.

If time and space permitted one would like to describe in some detail the scene that presented itself before him in that great and beautiful auditorium, with its arena and terraces, above which rise the three rows of boxes extending around two-thirds of the building which, when lighted, appear in a gilded glow. Again above these the gallery and the balcony.

One would like to say much about Principal Jeffreys and his Revival Party, about the choir and Crusaders, with their leader, Mr. Douglas Gray, whose able conductorship and graceful movement charmed that great throng, but again perhaps others will do this in an ample and becoming manner.

I feel I would like on this occasion to present a bouquet to the organisers of the Demonstration, of whom I suppose the chief would be Pastor E. J.

Phillips. I cannot conceive of anything being organised with greater thoroughness and care. Some people are naturally very fearful about going into a large and crowded building, but for the comfort of such I would like to indicate the extreme care and thought for the physical welfare which is given to the arrangements by saying, that for the direction of these great crowds there is always an ample number of sympathetic and competent Elim ushers. No one need be worried for want of information, and every conceivable emergency is anticipated.

Pastor Darragh with his wonderful acumen for creating the right atmosphere, or for sensing it if it is already there, gave the right keynote at the com-

mencement of the morning session as he struck up the chorus—

Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives for ever with His saints to reign;
He arose! He arose!
Hallelujah! Christ arose!

And as the great day opened in the atmosphere of victory it also closed with many souls saved and with a realisation of glorious triumph as we sang:

Jesus shall reign where'er the sun
Doth his successive journeys run.

Thrills on the Skating Rink

By Evangelist D. VANSTONE

BY a sudden twist of circumstances I found myself at Birmingham Convention on Easter Day and privileged I counted myself to be a member of such a great gathering.

The Embassy Rink looked spacious enough on our arrival, but the vast floor was soon alive with thousands of saints exultant in the risen Christ. Their enthusiasm was given direction by the talented Birmingham Crusader Choir whose inspired singing induced an atmosphere of unhurried though fervent worship. Thus it was that the opening hymn gave expression to a multitude of hearts already in tune with God.

In the afternoon the Principal proclaimed the Good News in all its searching simplicity and some thirty-five souls came to know, first-hand, the living Saviour.

The evening service was magnificent. Fresh from

his travels in the Holy Land, the Principal set forth a most impressive array of facts concerning the rapid fulfilment of prophecy now taking place. His masterly presentation, in the power of the Spirit, brought deep conviction upon all his hearers as they realised afresh the imminence of the end of the age. As a reporter said to us: "Great stuff! I wish I could give a verbatim report. The public should know these facts."

Thank God! At the close of this moving address over fifty folk found refuge in the Rock of Ages.

Altogether a memorable day! Such a crowd of believers; so many young people; such well-poised enthusiasm; such sane emotionalism, all went to produce a most inspiring spectacle in these days of apostasy. Thank God for such a witness in our day!

A Praying Ministry and a Praying Church

GOD has a good deal more to give than most Christians are getting. Not many have learned the secret of demanding and getting from God just what they need. The Christian Church is lean simply because she is not versed in "kneology." The pressure brought to bear upon the ministry by the Church itself takes the time he ought to spend pulling fire out of the sky until his own soul would set a thousand other souls ablaze. What do we mean? The social life of the Church, the financial side, numerous societies, pastoral visiting, weddings, funerals, demands for intellectual sermons, addresses, lectures, calls at the door, and telephone, all take the time of the preacher, some of which at least he ought to spend on his knees.

If we could have a praying ministry, who wrestle with God until sermons come flashing out of the skies, rather than wholly off a book shelf, what a glorious transformation would occur in many a Church! Prayer that "gets through" is a sure cure for ministerial fruitlessness, questioning the statements of Scripture, or a desire for popularity. And then if this great desire to pray should become contagious among those who sit in the pew, how the love of God would be enkindled in a multitude of hearts, how

a passion for the lost would spring up, how the prayer meeting would flourish! And then, if the whole Church would get the idea of prevailing with God like Jacob, or Moses who prayed and saved a nation, or Elijah who prayed and shut up the heavens for three years and six months so that it did not rain, or Paul and Silas who prayed the prison doors open, or Baxter who stained the walls of his study with praying breath, or Finney who prevailed with God and then gave his revival lectures that sent a thrill of revival around the world, or Hooper Crews who prayed all night for his Church at Springfield, Illinois, and God gave him seven hundred converts, or David Brainerd, the faithful, devoted missionary to the Susquehanna, Delaware, and Stockbridge Indians. He prayed night and day in the forest, preached through a drunken interpreter, and scores of Indians were converted. William Carey read his life and went to India. Payson, Murray, McCheyne and Jonathan Edwards were greatly influenced by reading of Brainerd's prevailing with God. Oh, for a praying ministry and a praying Church. What might be accomplished through the resistless power of true prayer?

Modernism or the Present Revolution

By Pastor J. T. BRADLEY

Professing themselves to be wise, they become fools. —Romans i. 22.

1. *The heart of man.*

MAN has been created by God and for God, and such an inconceivable wealth of dignity has been set in his heart by virtue of his origin and the glorious destiny set before him, that he is restless and dissatisfied, and like some wandering star, not knowing the satisfaction of finding that a place has been provided for him in the economy of the universe, he wanders on, or we might say rushes on, from one source of interest or pleasure to another, seeking rest and finding none. It is the cause of frequent comment that we to-day are perpetually seeking some fresh distraction from ourselves and from our thoughts.

The fact is also frequently referred to that man's innate dissatisfaction is due either to what he has lost or to what he was destined to attain—we would say it is due to both; the lost image of God and the presence of God, together with the loss of communion with God and the reaching out after the glorious destiny set in our hearts. The study of the inner nature of man shows that if he had such an origin and destiny as the Scripture indicates, that origin and destiny when once realised will have a very profound effect upon his personality.

It is a blessing of no small influence that man is dissatisfied. Even a casual glance at history and biography shows that the



Pastor J. T. Bradley.

GREATEST POSSIBLE CALAMITY

which can happen to man is to find satisfaction and rest, or appear to find them, without finding God. History and biography attest that this is a catastrophe for it is the smooth and pleasant road leading to a decline which ends in a precipice.

2. *Modernism a substitute.*

The ramifications of the modernistic spirit are by no means confined to religion or the religious phase of life; it lifts its unashamed head in every sphere of present-day existence. It glaringly reveals its presence in modern architecture, sculpture, painting, music, and its power is most potently demonstrated and its effects and tendencies most easily seen in the political upheavals and aspirations of many of the nations of the world. The reaction of the normal mind to this display is one of revulsion, and a recognition that it is either the product of perverted minds, or due to the influence of the powers of evil, or both; and the question that leaps to the lips as we are confronted with this spirit is, "art thou that spirit of Antichrist, the forerunner of him whom it has been foretold in the Scripture shall come to lead the

nations astray?" For instance, we cannot behold the modernistic conception of the Friend of sinners, He who went about doing good, either in painting or sculpture without feelings of horror, and fear as to what the end will be. We cannot imagine a little child gazing enraptured upon them and saying, "Why, it's suffer little children to come unto Me."

THE PRESENT OUTBURST

of perversion in all these realms betrays, not only man's dissatisfaction with the past and its standards, but also a spirit of rebellion against it. We see not a continuation of what has been developed in the past, not another storey added to the structure which our forefathers have reared, but the repudiation of the standards and rules of conduct, creed, and culture, which hitherto have been accepted, and the setting up of new standards and rules.

As with the illuminating power of a lightning flash in the darkness we see these modernists all too frequently laying the blame for the faults of the past at the door of religion, and that religion without fail the Christian religion. They speak with a sneer of Victorian ideals, repressions, and prudery, despite the fact that that age gave us men of a calibre and capacity the like of whom would stand us in good stead to-day, men brilliant, capable, noble. The sneer may be due to a sense of inferiority, for it is admitted that they managed their affairs more skillfully than we manage our affairs, that they had more contentment than this generation enjoys, nor did they appear to be frightened of themselves as this generation appears to be.

It is admitted that each generation in turn has criticised the ideals and standards of its forbears; we find this if we trace back four thousand, or even

FIVE THOUSAND YEARS,

but what we know as modernism is something as far apart from this as the poles. No! this outburst of modernism, in its quest for the new, the thrilling, the unusual, is but another substitute for that which God offers us, and is a prostitution of man's most dignified aspirations and greatest powers.

3. *Modernism in evidence.*

THE NATIONAL PHASE. During the last two decades there has arisen in the world among the great powers a fierce nationalistic spirit, a marked national selfishness, in spite of attempts at, and outward appearances of, co-operation. In Germany, Russia, and Italy, more especially, is evidenced that allegiance to the state bordering on fanaticism and state-worship. For instance one of ten commandments taught to children in Italy is: "I am Italy, thy sovereign, thy goddess. Thou shalt have no other mother, sovereign or goddess above me. Thou shalt honour her god and keep her festivals." Again: "I believe in . . .

our Holy Father Fascism, and in the communion of its martyrs."

The *Daily Express* gives an interview by Mr. James Douglas with Mussolini, and Mr. Douglas says: "Mussolini swept all my ideals into the dustbin. For him they are the rubbish and rubble of a dead past." After speaking about world efforts for peace Mr. Douglas continued: "Then you have

NO FAITH IN DEMOCRACY?"

"Democracy," he said, and smiled a derisive smile, "Democracy is nothing. The people? The people are nothing. What can democracy do? What can the people do? Nothing. In every country they are weary of talk, talk, talk, words, words, words. They need action and men of action. They cannot save themselves. They require saviours."

"Where are the saviours?" I demanded.

"There are no saviours," he cried.

"What then is the future?" I demanded.

"I foresee a long series of political, economic, and military wars," he replied, "there is war now."

"And no peace?" I asked, "when will there be peace?"

"Ah!" he cried, throwing his hands up to the blind heavens, "Peace! when will there be peace?"

Thank God we Foursquare Gospellers know.

THE RELIGIOUS PHASE. The departure of our preachers from the Scripture is so evident that it is hardly necessary to draw attention to it save to point out that it is a remarkable and illuminating comment on the kind of honesty that this modern teaching engenders that men are professing to be followers of our Lord Jesus Christ, have taken upon themselves His name by calling themselves Christians, they occupy Christian pulpits, are paid to uphold His truth, and yet reject most of what He set His seal upon, and reject most of what He taught;

THEIR CORRECT DESIGNATION

since they oppose His doctrine would be not Christian but anti-Christian. Dean Inge speaking at the 21st Modern Churchman's Conference, and quoted by the *Morning Post*, spoke of the superstition of verbal inspiration. Dr. Barnes, Bishop of Birmingham, said, "The first chapter of Genesis obviously cannot be harmonised with the scientific conclusions which naturally all English children now learn as a part of their education." Of course this is obvious, and it is also becoming more obvious that the scientists are no longer by any means unanimous in their scientific conclusions regarding the subjects touched upon in the first chapter of Genesis.

Again, here is an extract from a letter to *The Times* of May 7th, 1932, written by Dr. A. W. Harrison, Principal of the Westminster College, and quoted as uncontradicted by the *Dawn* of June, 1932: "To-day in all the seven English theological colleges of the Methodist Churches, the point of view known in America as Fundamentalist is not represented at all." Again, the *Dawn* of January, 1934, contains these startlingly significant extracts: "The expulsion of Mr. Eric Roberts from the Baptist ministry in Scotland turns inward some lurid light on the

churches. Mr. Roberts is one with the 'Blackheath Group' of Congregational ministers in claiming to be 'under no obligation to set forth such doctrines as the Trinity,

THE INCARNATION, AND THE ATONEMENT

in modern dress,' (*British Weekly*, November 9th, 1933), and he denies that our Lord is God in any sense whatever. The significance of the incident lies in the sympathy Mr. Roberts has evoked. Mr. W. O. Pugh writes (*Christian World*, November 9th, 1933): "I have before me as I write a statement of Mr. Roberts's doctrinal position. This statement gives one furiously to think, for if this is heresy which must be expelled from the Church, then in the ministry of the Baptist Church there is going to be either a great expulsion, or a great protest, or what I fear is more probable, a great silence." Mr. Harold E. Brierley says (*Christian World*, November 23rd, 1933): "I should like to know how many Congregational ministers there are under eighty, who would sign the Nicene Creed, *au pied de la lettre*. I do not know one." It is little wonder that Mr. Harry Jeffs, after thirty-eight years spent in editing sermons, has just said 'I must have read 100,000 sermons, and only a remainder of my early faith has saved me from pure paganism.'"

It is enheartening to realise, however, that although organised religion has so far departed from the faith, in hundreds of chapels, mission halls, and churches in this land the simple message of the Cross is declared week by week, hundreds of born-again people are expecting souls to be saved "in the good old-fashioned way," and that souls are being saved too. Granted that these places are unnoticed and unrecognised officially, and are even persecuted, yet here God has

HIS FAITHFUL REMNANT,

"the quiet in the land," and sometimes not so quiet, praise God, who are carrying out the commission Christ delivered to His followers.

THE CULTURAL PHASE. I cannot do better here than quote some trenchant words spoken by Sir Reginald Blomfield in a wireless discussion about modern architecture, taken from *The Listener*, November 28th, 1934: "As to modernistic architecture, I have said repeatedly that there is this element of good in it, that it has wiped out meaningless detail, and has attempted to reduce architectural expression to the simplest possible terms; but I also say it has thrown overboard elements of essential value, it has thwarted ingrained and permanent instincts and in the process of 'almost ultimate eliminations,' it has eliminated architecture. Whether this movement is Hitlerism or Bolshevism, Fascism or Communism, is immaterial. Its ravages are worse in painting, sculpture, music, prose and verse than in architecture, because there must always be the restraint of fact in architecture, but the frantic things we see in our galleries, the horrible noises that we hear on the wireless, the packing-case buildings that we see disfiguring the landscape, and the gratuitous eccentricities that disturb us in the streets, all spring from this insidious and dangerous germ."

4. *What modernism reveals.*

This modernistic spirit therefore has so honey-combed

EVERY PHASE OF LIFE

that the conclusion is forced upon us that it is sponsored by a master-mind, and the feeling of repulsion to jazz music and building, freak painting and sculpture, leaves no doubt in the mind of the believer whose master-mind this is.

Moreover, the repudiation of all hitherto recognised standards and laws, in other words, anarchy, gives much food for thought. Believers who are acquainted with the Scripture prophecies recognise the spirit behind it. It is the first anarchy at work in the world bringing men slowly and subtly, but none the less surely, into anarchy against God, whose place in the universe he sought to usurp in past ages, and whose place in the hearts of men he is even now usurping, the evidences of that usurpation being seen most markedly in the different phases of the one modernism. It reveals the trend of the changing attitude of man which shall be consummated in the grand anarchy of the 2nd Psalm: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us."

It reveals reversion. With all its striving to be free from the shackles of the past, which, we are told, have hindered the development of man's powers, and his opening up of

NEW AVENUES OF EXPRESSION,

modernism is a timely reminder of the words of the Preacher, "there is nothing new under the sun." Modernism reveals not progress but reversion. As the cultivated flower of the earth so grandly developed reverts to its original type if left alone, so man, discarding the ennobling and enlightening influence of the gospel of Jesus Christ descends morally, spiritually, and intellectually. Jazz music reveals man reverting to the lowest type in his musical taste; present-day painting and sculpture is an enlightening reminder of the figures brought to light by the archaeologists purporting to be from 3,000 to 6,000 years old, or the efforts of primitive artists. The fact that modern connoisseurs of art see a beauty and æsthetic taste in modern art which they have hitherto failed to recognise in primitive art is due seemingly to the fact that they recognise what they are looking for and not what they see.

What significance lies in the fact that geographically as we get away from the influence of the gospel of Jesus Christ we find an increasing degradation. As we adhere to the simplicity of the teaching of our Lord what ennobling of the mind and heart, what enriching of the life, what development morally, intellectually, spiritually.

Surely here is an indication that the Scripture is the book ordained by God for the insuring of man's well-being. Scripture history

BEARS WITNESS TO THE FACT

that in proportion as the Israel nation sought God, so they advanced, and as they left off following Him so

they degenerated. Were these facts considered in an impartial manner by our modernistic preachers they would surely be potent in showing them the error of their way.

The modern demand for dictatorship is also a reversion to that type of government of which Nebuchadnezzar is such an illuminating example, when a man's head came off automatically on the mere suspicion of unfaithfulness to the state or even for incompetence. Compare the modern prototype in Germany.

5. *Its consummation.*

The inspired Scripture bears out the truth of the foregoing remarks. An irreverent conception of God engenders a debased conception of man, as witness the prevailing acceptance of the theory of man's evolution from the lowest forms of life, and a low estimate of the value of human life, as witness the annual sacrifice of thousands of lives to the god of modern progress and big business. We have not disguised our disgust at the human sacrifices offered by uncivilised peoples to their gods, and one wonders if succeeding centuries will reveal not merely a disgusted people but a people horror-struck at a generation which allowed thousands of its harmless citizens to be maimed for life or slain

FOR THE SAKE OF MONEY.

The passage of scripture from which our text is taken indicates that when man departs from the truth his ideas of God get lower and lower; notice the sequence, "they changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things." So this repudiation of God and godly things end in debasement, and our being rendered useless for the purpose for which we were created.

But the Scripture indicates that we are living in days when the end will take on another form, namely judgment by divine intervention. Paul speaks in awe-inspiring words which are certainly prophetic of these days, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II. Thess. i. 7, 8). The Lord Jesus shows that things will be all as usual to the undiscerning mind, "they were marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be," and then a cataclysm, "and then shall all the tribes of the earth mourn." Will the reader be among those mourning ones in that day or with the rejoicing saints triumphant with Christ?

D. M. Panton, B.A., in his valuable magazine *The Dawn*, points out that Modernism

LEADS TO ROMAN CATHOLICISM.

Here is an instance which he gives, "Mr. John Moody, President of Moody's Investors' Service, tells (*New York Herald Tribune*, September 3rd, 1932) why he entered the Church of Rome, 'When I started in life,' he says, 'I believed a lot; when I finished,

(continued on page 320).

Sweeter than All

Rev. Johnson Oatman, Jun.

J. Howard Entwisle.

1. Christ will me His aid af-ford, Nev-er to fall, nev-er to fall,
2. I will fol-low all the way, Hearing Him call, hear-ing Him call,
3. Tho' a ves-sel I may be, Bro-ken and small, bro-ken and small
4. When I reach the crys-tal sea, Voic-es will call, voic-es will call,

While I find my precious Lord, Sweeter than all, sweet-er than all.
Find-ing Him, from day to day, Sweeter than all, sweet-er than all.
Yet His blessings fall on me, Sweeter than all, sweet-er than all.
But my Saviour's voice will be Sweeter than all, sweet-er than all.

CHORUS.

Je-sus is now and ev-er will be Sweeter than all the world to me,

Since I heard His lov-ing call, Sweeter than all, sweet-er than all

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Bible Study Helps

SONGS THE SAVED ONES SING.

1. The new song—life (Psalm xl. 3).
2. The Lord's song—praise (Psalm cxxxvii. 4).
3. The home song—joy (Psalm cxxxvii. 4).
4. The salvation song—gratitude (Psalm xxxii. 7).
5. The spiritual song—fellowship (Eph. v. 19).
6. The pilgrim song—gladness (Isaiah xxxv. 10).
7. The redemption song—glory (Rev. xv. 3).

THE GLORY OF THE CROSS.

Galatians vi. 14.

I. Plenty of Things for Paul to Glory In.

1. His nation (Phil. iii. 5).
2. His religion (Gal. i. 13, 14).
3. His achievements (Phil. iii. 6, 7).

II. Many Things about Jesus to Glory In.

1. His remarkable life (John viii. 46).
2. His wonderful teachings (Mark i. 22).
3. His mighty miracles (John iii. 2).

III. But Paul Gloried in the Cross. Why?

1. It reveals God's love (Rom. v. 8).
2. It reveals Christ's deity (Mark xv. 39).
3. It reveals man's sinfulness and his need of a Saviour (II. Cor. v. 14, 15).—G.C.W.

PERSONAL WORK.

(John i. 29-43).

1. The Task—"First findeth his own brother."
2. The Testimony—"We have found the Messiah."
3. The Triumph—"He brought him to Jesus."
4. The Transformation—"Thou shalt be called." Name stands for character. Name changed because character transformed.—H.F.W.U.

TWO WOMEN THE LORD COMMENDED.

1. Poor widow (Luke xxi. 3).
2. Mary of Bethany (Luke x. 42).—S.S.A.

PRAYING MOTHERS

By Pastor P. N. CORRY

We believe that prayer can work miracles and do mighty things. A packet of letters has just come to light that shows how a mother prayed her artist son through to success and fame.

Whistler the artist was unknown, his work discredited, his honesty doubted, his pictures refused, and his heart nearly broken. During this period of his life he asked his mother to pose for her portrait, and finding that standing soon made her tired he drew up a chair and a footstool and she in her usual pose with her handkerchief in her hand and in her ordinary dress, sat for her portrait many, many times but never wearied. This "Portrait of a Mother" was exhibited in Paris and was an instantaneous success; it was an inspired masterpiece showing the

exquisite work of a perfect artist, and it established the fame of Whistler for all time.

The letters which have just come to light are Mrs. Whistler's letters written during her stay in London, and one tells of her joy when asked to pose for her son, but in another she tells the secret of his success. "If a mother's prayer can bless her son, this painting will be a success, for I prayed every moment I was posing for my dear boy." That letter reveals how Whistler's masterpiece, his first work to bring him success, came into being. His mother prayed him through to success and fame. How many a boy, if he but knew, owes all to the grace of God and his mother's prayers. Therefore, mothers, keep on praying.

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor V. S. PRITCHARD

Sunday, May 19th. Job xxxvii. 14-24.
 "Stand still and consider the wondrous works of God" (verse 14).

Since the Fall man has been possessed with a spirit of restlessness. He is ever on the move. The Devil is the opponent of stillness and contemplation. Get sinners to be still for even a short while under Holy Ghost preaching of the Word and they will be saved. The Devil procures their rejection of Christ and His gospel by giving them a spirit of restlessness. He is very subtle, too, with the saints, robbing many of spiritual life, after the exposition of the Word. There has been too much conversation and not enough consideration. We have been taken up with "the little birds that tell us" instead of considering the wondrous works of God. The secret of power in the lives of Bible saints was that of standing still and considering God. God has often to call men to a halt before He can do anything with them. Father God, who art Peace, so cause me to contemplate Thee, that I shall be enlarged by the vision of Thy greatness.

Monday, May 20th. Job xxxviii. 1-18.
 "Where wast thou when I laid the foundations of the earth?" (verse 4).

When the Lord condescends to speak and man has a heart to listen, many marvellous facts are laid bare. Here are two of them. The stupendous fact of the eternal nature of the great I Am, and that of His regard for mortal man, and his impotency. The Lord alone brought forth the strength of the hills, the beauty of the field and forest. He needed not the help of man. Man was not! Yet when the foundations were laid man was in God's plan. And however insignificant the voice of God makes us feel, a spark of love in our heart can lay claim to God's regard. Insignificant and unworthy as we are we can lay claim to an interest in His work. For I have an interest in the bleeding Lamb. The Lamb slain from the foundation of the world. I'm a poor sinner and nothing at all, yet Jesus Christ is my all in all.

Tuesday, May 21st. Job xxxviii. 19-38.
 "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" (verse 36).

Man may do much to acquire an outward polish. There are many amiable sinners. Kind, courteous, affable, but still unregenerate, not born again. Their polish is but the superficial product of the manners and education of man. Underneath is still the old fallen nature. Much seeming goodness arises from impure motive, the desire to be "thought well of." Our blessed Lord Jesus warned us to see that our righteousness exceeds

that of the Pharisees. God requireth truth in the inward parts, and 'tis He alone who can give wisdom and understanding in the right place. Real godly wisdom is not put on, but put in. Imparted by God Himself, when the sinful soul turns to Him for salvation and is born again and given a right spirit and a new heart. Lord, teach us so to walk in the Spirit that men may see Thy wisdom and understanding and glorify Thee!

Wednesday, May 22nd. Job xi. 1-14.

"Then answered the Lord unto Job, . . . and said, Gird up thy loins now like a man. I will demand of thee, and declare thou unto Me" (verses, 6, 7).

It is to the man who like Job considers himself vile in God's sight, that God is able with condescending love to encourage to enter into communion with Him. When man is low in self-estimation, God is able to raise him to the heights of converse with Himself. Of such a man God can demand a declaration of Himself. True worship and adoration is born of humility. Lord, show me myself. So shall I cry, "I am vile!" Show me Thyself, so shall I lose myself in the ocean of Thy mercy. Thy limitless love shall draw forth the homage of my heart. I will adore Thee. My prayer shall lose all formality and my heart shall declare that there is none like Thee. Thou art a God that doest wonders. The wonders of redeeming love by which man may hold sweet converse with Thee, his satisfying portion.

Thursday, May 23rd. Job xlii. 1-17.

"I know that Thou canst do every thing" (verse 2).

Absolute confidence in God's ability is taught by experience. God in love allows us to pass through many experiences that they may be the means of working out in us an experimental knowledge of Himself. But for burdens we should never know the strength of the Burden-bearer. It is only the saved man that can truly sing, "My burden of sin rolled away." But for sickness, we should not know the power of the Great Physician. The healed man can truly say, "One thing I know." But for the experience of unworthiness and weakness, we should not know the comfort of the Holy Ghost, the One called alongside to help. Our Father would have us "to know" Him. For this is life eternal to know God, and Jesus Christ the "Sent One." To know Him in His fulness experimentally, and thus be able by grace to say, "I know that Thou canst do every thing."

Friday, May 24th. Psalm xix. 1-14.

"The statutes of the Lord are right, rejoicing the heart" (verse 8).

Praise the Lord! There is nothing wrong about His statutes. They make for joy! They are right for the spirit, keeping it in harmony with God. They are the royal road of righteousness. They are right for the mind, keeping it at peace with God. They keep us right-minded and free from fanaticism. The fanatic's cure is in coming back to the Lord's Statute Book, the Bible, and in allowing the Lord's statutes to put him right. They are right for the body. For godliness is profitable unto all things. The sinful excesses of fallen man take a heavy toll of human life, but a life led by the statutes of the Lord makes for health. Bless the Lord for the "rightness" of such a glorious gospel. The born-again man is not travelling a religious road with numerous "do's" and "don'ts" signs. His road is that of holiness and God's statute signposts rejoice his heart.

Saturday, May 25th. Psalm xx. 1-9.

"We will rejoice in Thy salvation" (verse 5).

Salvation is indeed something to rejoice about. We were lost, now by grace we are saved. In danger, now safe. In the dark, now made children of light. Lost sheep, now in the care of the Good Shepherd. O my soul, thou canst not count the blessings of thy salvation. For thy salvation is the Lord's salvation. He has done it. Hallelujah! "I'm saved, saved, saved." Glory to God! We will rejoice, for the Lord hath triumphed gloriously. Jesus said, "It is finished!" The triumph note of Calvary's King silences the voice of the enemy of souls, when, coward as he is, as the accuser of the brethren, he would seek to tempt the child of God. Ah, this is my victory at such times, to praise my King. To rejoice in the Captain of my salvation. So shall I grow in grace and rejoicing myself, I shall rejoice His heart also.

Not Another

"This same Jesus," an emphatic word. It fixes the identity of the person of the One who is coming. It is as much as if the angels said to John: "Now, John, that Jesus on whose bosom you reclined at supper is coming again." It is as much as if they said to Peter: "Peter, that Jesus who looked upon you when you basely denied Him, and by that look melted your heart, and by prayer to the Father beforehand upheld you in that distressful moment. Peter, that same One is coming again." It is as much as if they said: "You will remember how the little children came in groups around Him, and He put His hands on their heads. It is that same Jesus who is coming."—James Wright.

The March of Empires

By Pastor J. SMITH

THERE is no chapter in the Bible which so clearly portrays the march of the empires of the world as the seventh chapter of Daniel.

There can be no doubt but that Daniel foretold what are now actual facts on the pages of the world's history. Prophecy is nothing less than history in advance, and history is prophecy fulfilled. The Book of Daniel has been the subject of much bitter attack by the higher critics. The marvellous accuracy with which Daniel has portrayed the great events of history has so confounded the critics that in their endeavour to hit back they have concocted fables of every shape and form. Some of them have suggested that the prophecy could not have been written at such an early date. But here they are met by a broadside both from the Word of God and from history. There is very little question about the prophecy of Ezekiel as to the time when it was written, and yet Ezekiel makes mention of Daniel in chapter fourteen as a chosen man of God, and also in chapter twenty-eight as one exceedingly wise. The famous Jewish historian Josephus refers to the prophecy of Daniel in the following words: "And when the Book of Daniel was showed him (Alexander the Great) wherein Daniel declared that one of the Greeks should destroy the Empire of the Persians, he supposed that himself was the person intended; and as he was then glad he dismissed the multitude for the present." So this prophecy was at that early date regarded as inspired. Chambers' *Encyclopedia* declares concerning the Book of Daniel: "It is written partly in Hebrew, partly in Aramaic, but forms a coherent whole." This of course is evidence that the person who wrote it was someone who was familiar with both of these languages, which is of course true of the prophet Daniel, being a Hebrew living in Chaldea. But the book itself is by far the greatest proof that it is a divine revelation. Someone has said in speaking of the in-

spiration of the Bible that he likened it to a lion in a cage with someone trying to defend him, but if you just open the door and let the lion free he will soon show that he can defend himself. Yes, and that is just what we are now going to do.

"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea" (Dan. vii. 2). The sea refers to

the multitudes of people. "The wicked are like the troubled sea" (Isaiah lvii. 20). But here the four winds of heaven are striving upon it. This undoubtedly has reference to the nations in a state of agitation, unrest and commotion; and as a result of this commotion four great empires arise from among the nations of the earth. The first, which in verse four is represented by a lion with eagles' wings: fierce, bold, adventurous, and able to move swiftly from place to place. It is the Babylonish empire, true to life, moving swiftly here and there, conquering and subduing nations, and bringing them under its control, with its world-renowned majestic leader Nebuchadnezzar at its head. But after a time the wings were plucked, its outlying territories were plucked from its grasp by those nations which had arisen on its borders. "And a man's heart was given to it." Yes, the old lion heart of the Babylonians began to wax faint, and one possession after another fell away to the advanc-



PASTOR J. SMITH.

ing hosts of the Medes and Persians, until at last like a man defending his own house, they were shut within the giant ramparts of their capital. "The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed" (Jer. li. 30). And then according to the word of prophecy by Isaiah the great city was taken by Cyrus, and in exactly the manner described in chapter forty-five.

Let it be noted here that this prophecy was uttered about 175 years before the taking of Babylon, and over 100 years before the birth of Cyrus, yet the

prophet mentions his name without a shadow of doubt or wavering. History tells us how that at the great annual banquet of the King of Babylon, the Emperor Cyrus decided to turn off the River Euphrates into a large artificial lake, and make an attempt to get into the city by way of the river gates as soon as the river would become fordable. Little did he know that it was written down years before he was born that he would do this, and that he would gain access to the palace. The plan succeeded: "in that night was Belshazzar the king of the Chaldeans slain."

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it" (Dan. vii. 5). What was

THE NAME OF THE EMPIRE

which followed the Babylonish? I hear a thousand schoolboys answer the question for me. "The empire of the Medes and Persians." What three great countries did they conquer in the establishment of their empire? I see some more hands going up, and here comes the answer: "Lydia, Egypt and Babylon." Here in Daniel we see this empire represented by a bear lying down after having a good meal, with three ribs still sticking between its teeth, just about to swallow them—the three countries just mentioned. "And it raised up itself on one side." This empire raised itself up on the east of the Chaldees.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it" (Dan. vii. 6). If I turn to my class of schoolboys, and ask them a few questions, I have no doubt but that they will answer in good Bible fashion, even if they have never heard of nor seen a Bible. I ask them the name of the empire which came next in order after the Medo-Persian, and they answer in chorus: "The Macedonian." "What were the characteristics of this empire?" And they answer: "Swift, strong, and fierce." Yes, of course the leopard is swift, strong, and fierce, a splendid representation of the Macedonian Empire. "Who was the great leader of this empire?" Every hand goes up: "Alexander the Great," they cry with one consent. "What was his moral character?" "Very spotted with many vices," comes the answer. Quite right, the leopard again. But Alexander in spite of his many vices was destined in

THE PLAN OF GOD

to be a conqueror, and conquer he did. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men" (Dan. iv. 17). In three great battles with only 35,000 troops Alexan-

der overthrew the Persians with over 500,000 troops, and in the last battle they had over 1,000,000 troops, and yet he completely defeated them and his army scarcely sustained any loss. In twelve years he had subdued most of the known world. Again I ask my class: "Into how many kingdoms was Alexander's empire divided? and they reply at once: "Four." Name them: "The Syrian kingdom of the Seleucidae, the Macedonian kingdom of Cassander, the Egyptian kingdom of Ptolemy, and the kingdom of Lysimachus, which included Thrace, Bithynia, and other parts of Asia." Yes, of course God foreknew all this, for "The beast had also four heads." There is a further reference to this empire in Daniel viii. 8, 20-22, xi. 4. "His kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled." True to the Word of God the kingdom of Alexander was divided at his death among four of his generals, but not to his posterity, for within the space of fifteen years from his death all of his relatives were murdered. I do not say that God intended everything in detail to happen just as He stated it, but He saw what was coming, and caused His servant to put it down in writing that it

MIGHT REMAIN A TESTIMONY

to the truth of the written Word of God.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns" (Dan. vii. 7).

Should I ask my class of boys which empire followed that of the Macedonian, they would at once reply: "The Roman Empire." And should I ask them which of all the great world empires were the strongest, they would, without hesitancy, reply: "The Roman." Yes, indeed, fitly represented by the iron teeth. And should I continue my questions and ask them into how many kingdoms was the Roman Empire divided, they would at once reply "Ten." Name them: "The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons." Which historian gives us the names of these kingdoms: "Machiavel." It is an historical fact that they have always continued about 10, sometimes more and sometimes less. In A.D. 860 they were 10, in A.D. 950 they were 10, in 1050 they were 9 to 11, in 1150 they were 10 or 11, in 1250 they were 10, etc., but they have never gone up to 20, or gone down to 3 or 4. Of course in the march of time certain ones disappeared, but others arose to take their place. Both Charlemagne and Napoleon in their day endeavoured

(continued on page 318).



Holidays.

THE holiday months are almost upon us, and many of our readers will be eagerly anticipating their annual period of rest and change. Holidays present their problems. Where shall we go? When shall we go? With whom shall we go? are questions which have to be answered. A happy and healthful holiday means so much to the tired toiler in life's busy harvest field. In this connection we are glad to note that again this year splendid holiday facilities are offered to the Foursquare family by the Elim Holiday Homes. No pains have been spared to meet the growing demand for holiday centres. Thus to the pleasure of a vacation may be added the joy of fellowship with other believers who share the Foursquare Gospel vision. Only those who have spent a week or a fortnight by the seaside or amid the beauties of some charming countryside in company with a number of the Lord's people can appreciate what such provision means. We trust that many of our readers will take advantage of the opportunity which these Holiday Homes offer, and arrange to unite with their brethren in the enjoyment of God's wonderful handiwork in the kingdom of nature and grace.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A brother, that the blessing of the Lord may in a special way rest upon the distribution of tracts.—A. S.

The dearly-loved son of a widow who has lost all faith in God owing to business depression, that he may regain his faith and find suitable employment.

A brother suffering from kidney trouble.—C. B.

A sister suffering from cancer and beyond all human help; that the Lord will raise her up for His glory.

A brother in great trial and suffering from bad health, that God may deliver.—H. E. B.

A brother and two sisters who are suffering from sickness, that God may deliver.—G. H.

A young man suffering from nervous breakdown and now in hospital, that God may touch him.—A. B.

A brother and sister whose business is failing, with a young family dependent upon them, that the Lord will undertake and open up fresh employment.—E. B.

Clusters of Camphire.

Divine Deliverances

By Pastor E. C. W. Boulton

"The iron gate . . . which opened to them of his own accord."
—Acts xii. 10.

Like prison walls around me grow
The things that would my vision dim,
Yet deep within, the sacred glow
Proclaims sweet fellowship with Him.

WHAT a threatening thing the "iron gate" may prove, making the pathway of faith so impassable and impossible. Often across the pathway of prayer there stands the tightly closed "iron gate" of difficulty barring the way to the goal of the Divine purpose. Sometimes for long the soul remains fearfully contemplating the forbidding obstacle. And then anon those heavy portals swing back to let the longing soul pass through to God's objective. It is though some mysterious hand had touched that stubborn barrier into movement.

No gates of iron could possess greater power to bind the soul than the cruel bars of *prejudice*, shutting the life in and cutting it off from freedom and fulness in God. Thus cramped and confined it is prevented from swinging out into those higher reaches of the Divine life, deprived of its heritage of spiritual wealth and health in the Lord.

Yet when the heart is truly disposed to follow the light within how wonderfully God's hand thrusts aside the things that seek to obstruct the soul in its movement upward and throneward.

"The iron gate . . . opened . . . of his own accord." It is the conquest of the material by the spiritual; the "things that are not" bringing to naught the "things that are"; the triumph of the inner vision. The ramparts of the visible going down before those irresistible invisible forces.

Before some fast-closed gate I stand,
That bars my path to victory grand;
And yet I now at Love's command
Can wait with heart that's unalarm'd.

Thou wouldst teach me that the soul which lives and moves and has its being in Thee may be freed from all belittling bondage. The gates of hell cannot prevail against the life which is "hidden in Thee." Thou wouldst show me that behind all those threatening circumstances that arise to thwart the outworking of Thy purpose there lies a higher power. Thou hast anointed mine eyes to see that Thou art sovereign in every realm; that all things must ultimately bow to Thy will. Thou hast caused me to realise that even the "iron gate" of death shall one day be thrown back to release those held captive in its forbidding embrace. Even in the valley of the shadow Thou hast made me to sing, "O death where is thy sting! O grave where is thy victory!"

Blessed Lord I thank Thee that Thou hast made even the things that were against me to become mine allies, and my very handicaps and limitations to work out for "the furtherance of the Gospel."

His mighty hand a passage cleaves
Where human eye no path perceives.

The City Temple Gatherings

By Pastor E. C. W. BOULTON

FEW churches can boast such an imposing interior as the City Temple. The worshipper is at once impressed by the stateliness of the structure. Its richly decorated panelling, shown to such splendid advantage by the effective system of illumination. The building itself is a fitting memorial of the ministry of one of England's greatest and most powerful preachers, whose oratory held sway over so many thousands during the last twenty-five years of the nineteenth century.

This series of Eastertide services provided some memorable moments, leaving a lasting impression upon the conscience and character of the congregations assembled. Night after night the preachers drew their thought and gathered their inspiration from the imperishable Book. Out of its depths flowed streams of rich truth, refreshing the weary, strengthening the weak, encouraging the faint and fanning the fire which already burned in the breast of so many of these ardent disciples of Jesus Christ.

If these services did nothing more they certainly revealed how deeply these Foursquare Gospellers love the Word of God, and how eager they are to sit at the feet of those who can unlock its spiritual treasures.

Four meetings in all were held in this famous sanctuary, commencing with the gathering on Good Friday evening at which Principal George Jeffreys ministered. This service provided an excellent prelude to the great Demonstration in the Royal Albert Hall which was to follow on the Easter Monday, giving the Lord's people a gracious foretaste of the good times to come.

On Tuesday, Wednesday and Thursday evenings the Principal presided, the ministry being furnished by our brethren from America and Canada, Dr. T. J. McCrossan, Dr. W. H. Pope, and Dr. L. R. Patmont, whose expositions and exhortations drew large crowds of believers ready to drink in the message which these gifted brethren brought.

Throughout these three services those assembled were made to realise the significance of much now transpiring in international affairs; as the curtain

was lifted many a prophetic picture stood revealed, producing a profound sense of the imminence of Christ's second advent. A panoramic view of world events was given showing how rapidly the way was being prepared for the final conflagration when all the nations would fling themselves into the last phase and climax of the age-long struggle.

Palestine and its place in the fulfilment of prophecy provided a fascinating study: that land upon which for so many centuries the judgment of God has rested was shown in the process of restoration to its former natural glory; barrenness and desolation giving place

to fruitfulness. Since the hand of the despoiler has been lifted, and the power of the oppressor has been broken, the land is once more beginning to flourish. Thus is the Word of God coming to pass in that Land of Promise. Hearts were thrilled with the survey of what is actually taking place in these days in the land of the Lord's Nativity, all pointing so conclusively to the crowning event of this age.

The young people by their beautiful contribution of song added considerably to the charm and inspiration of these gatherings. Again and again those glorious song waves swept over the congregation, sometimes falling like the tender dew and then anon breaking forth in some mighty outburst of triumphant

harmony. To them the ministry of song provides a welcome outlet for that indwelling love of Christ which possesses them. These large central Foursquare gatherings undoubtedly owe a good deal of their success to the devoted service which the Elim Crusaders render from time to time.

We thank God for all the holy inspiration and encouragement that these special services supplied. They have left us with many a fragrant memory of fellowship around the risen Christ whose beauty and glory shone forth from the pages of the Book. The Lord's people carried away with them deepened convictions concerning some of those truths for which as a movement we stand, and fired with stronger determination to watch and work "Till He come."



The City Temple,
Holborn Viaduct, London.

ROUSING REVIVAL—SPLENDID RESULTS

PROVING GOD'S FAITHFULNESS. South Croydon's First Baptismal Service.

South Croydon (Pastor O. Murphy). The recent baptismal service, the first held in this church, proved a never-to-be-forgotten gathering. The building was

the Lord! He has been very good to this Church and all are encouraged to go on to trust Him for even greater things in the future.

AMERICAN PREACHER PACKS EAST END BUILDING.

East Ham (Pastor J. C. Kennedy). Dr.

pecially in the States, false doctrines were abounding and spent a considerable time one evening refuting the theory of evolution as compared with the Word of God.

But what of the Christian's position in this time of trouble? Dr. Pope's final message solved this problem in that he exhorted every one to pray more, read the Bible more and to be more Spirit-filled so as to withstand the onslaughts of the enemy in these last days.

A very large congregation was present each night and it was noticed that many strangers from other denominations were there.

Four souls were saved at the Sunday night gathering.

The following is taken from a local newspaper:

A PROPHET FROM AMERICA

Fills Church Hall to Overflowing.

Since the end of last month the Elim Tabernacle in Central Park Road has had a visitor from America in the Rev. Dr. Pope, who has delivered six prophetic lectures on The Signs of the Times—The Last Act in the World's Great Drama of Time."

Dr. Pope's doctrine is that events happening to-day were prophesied in the Scriptures and are a sure sign of the second coming of Jesus Christ.

A great number of people in East Ham showed interest in the subject as is evidenced by the fact that the hall where the lectures were delivered, which has seating accommodation for almost a thousand people, was crowded on each of the six evenings.

Dr. Pope, incidentally, before he came to England, had been on a tour of Egypt and the Holy Land. As a consequence he was able to give first-hand information on the conditions in Palestine, which, he declared, is said to be the most wonderful country in the world.

NEATH CAMPAIGN.

By A. Goodridge.

(Editor, "Neath Guardian").

A request has been made that I should write my impressions of the Foursquare Revival and Healing Campaign conducted



Photo by]

[G. Clarke

Pastor O. Murphy conducting a Baptismal Service at South Croydon.

full, so full that a number had to stand throughout the service.

A few weeks previously it was decided that the hall was not complete without a baptistery, and being assured that it was God's will, arrangements were made for a baptismal service. This was indeed a step of faith as at that time not a penny had been received towards the cost of the baptistery. However, knowing the Lord would not fail, the brethren of the Church got to work and in little more than a month the whole of the work was completed, including a beautiful new pulpit. The expense was great, but to God's glory it can be recorded that all needs have been met by the loving gifts of His children.

The night of the baptismal service was a reminder of Bible days. After a message by the Pastor, entitled A Watery Grave, and a short word of exhortation to those about to be baptised, in which they were reminded that they were testifying to four realms, the hosts of heaven, the powers of darkness, God's children, and the world, the candidates went forward joyfully to be "buried with Christ in baptism," and came out praising the Lord for the "newness of life" which is theirs through Christ Jesus.

It was a great joy to see members of families together making this public witness to their identification with Jesus Christ, in His death and resurrection. The first to be baptised were a husband and wife, then a father and daughter, then a mother and daughter. Others followed, fourteen in all, every one eager to obey their Lord.

During the evening, a hymn entitled "My Shepherd Leads" was sung by the Crusaders of this branch, whose numbers are still increasing week by week. Praise

Willard Pope, the Radio Pastor of Portland, Oregon, U.S.A., has just given a series of very interesting addresses at East Ham, entitled "The Last Act in the World's Great Drama of Time," which have confirmed the hope in every believer's heart that the coming of the Lord is at hand.

Dr. Pope has for very many years made an exhaustive study of prophetic truths, and it was a privilege to listen to his discourses which extended over a very wide field. Two of the series were devoted to a very careful study of Old Testament prophecy in relation to the Lord Jesus Christ and Satan—the two chief actors in this wonderful drama, in which, as Dr. Pope pointed out, each other member of the caste could choose his own part, namely under the Hero or under the Villain.

The next three messages all dealt with different aspects of the present world chaos and the causes thereof and it was clearly seen that never had the world been in such a ripe state for the coming tribulation. Dr. Pope declared that, es-



Pastor P. S. Brewster with Candidates for Baptism at Neath.

in Neath by Pastor P. S. Brewster. I would state first of all that I am not a member of the Foursquare Church, and, previous to their coming to Neath, I had never been brought into contact with this movement, either directly or indirectly, although I knew of its existence. If I held any opinion at all concerning the Foursquare Church, on close analysis it would be discovered that I was prejudiced against it, as, although I am a baptised believer, and have been closely associated with evangelical effort all my life, I have held (rightly or wrongly) the view that the gifts of healing (by the apostles and others) recorded in the Acts of the Apostles were specially given to enforce a new teaching, and that once this new teaching was accepted, then these gifts were no longer necessary and were consequently withdrawn. From the foregoing it will be gathered that I am not by any means a partisan of the Foursquare Church, and my testimony of the Neath Campaign must be read with this view kept prominently in mind.

The first meeting of the Campaign was held on Monday, March 18th, and the Town Hall was full, possibly some four or five hundred people being present. On the following night there was an even greater number present, the hall being packed to its utmost capacity, and this was repeated on the Wednesday and Thursday. My first vivid impression was the faithful and clear manner in which Pastor Brewster presented the fundamental truths of the gospel. He spoke simply, so that all could understand his addresses, yet earnestly and with power, and it was not long before I realised that the Holy Spirit was present in the meetings, and that God would surely bless the efforts being made to bring the gospel message to "those who sit in darkness." And so it has been. Night after night, as the glorious gospel of the grace of God has been proclaimed, and the Saviour lifted up, souls have been saved, the greatest ingathering taking place at last night's meeting (April 8th) when no less than thirty-four people raised their hands as an indication of their desire to accept the Lord Jesus Christ as their Saviour. To Him be the glory. This makes a total of 172 souls in sixteen days.

One climax has followed another in these meetings during the last three weeks. Hearty singing of gospel choruses and well-known gospel hymns has been one of the outstanding features of the campaign. But fervent as this singing has been in the week-night meetings, none will ever forget the thrill that went through the immense gathering in the Gwyn Hall on the first Sunday night, when the well-known hymn, "Low in the grave He lay," was sung. I have been a worker in connection with such famous campaigns as those conducted by Torrey and Alexander, Gipsy Smith, John McNeil, and many others, but never have I been so thrilled by the singing of a hymn as by this one—the great organ played by Miss M. Russell, A.R.C.M., pealing forth the beautiful tune, and the congregation of over a thousand singing with heart and soul, worshipping God in song. It was truly a memorable occa-

sion, that will live vividly in my memory for many days.

Last Sunday night (April 7th) a baptismal service was held, and the Gwyn Hall was again full to overflowing, all available space being occupied, both sitting and standing. It was a time rich in blessing. Pastor Brewster delivered an impressive and searching address on the Second Coming of Our Lord—a fitting prelude to the actual baptismal service which followed. About twenty converts were baptised, and this striking testimony made a wonderful impression on the great congregation.

Apart from the speaking and singing at the meetings, I have been much impressed by the splendid band of consecrated workers, and their apparent joy in doing anything and everything for the comfort of those attending the meetings. Nothing seemingly has been too much trouble for the stewards—they have carried out their duties with commendable Christian courtesy, making all feel as if they were really welcome, and thus creating that much desired atmosphere of happiness and quietness that means so much in meetings of this kind.

Finally, it seems to me that a very wise choice was made in the two men who were sent to Neath to inaugurate this campaign. Pastor Brewster is not a big man physically, but he has a winsome personality, a quiet, lowly, charming manner, and a great zeal for the work of God, and the salvation of souls. And Mr. G. I. Francis, who accompanied him, and assisted in the organisation and conduct of the meetings, was an eminently suitable helper. Both these men won the affection of the Neath people by their whole-hearted earnestness, and their self-sacrificing labours. Care must be taken that the foundation they have laid with much labour and sacrifice is built upon by real master builders.

SPIRITUAL HEALTH.

Grapes of Eschol.

Sheffield (Pastor F. A. Farlow).

Jesus our Lord and King,

The joy of all our life;

How can we help Thy praises sing,

In this dark world of strife?

This verse tells in a nutshell why Sheffield saints can praise God's wonderful name, the bountiful hand of the Heavenly Father is continually feeding hungry souls with the real bread of life, His precious Word.

The breaking of bread service is a real spiritual tonic for the weary after a week of trial; believers frequently testify to a mighty blessing received through obedience to His Word at this sacred service. The seating accommodation at this service is taxed to its utmost capacity. The gospel service attracts a large congregation when Christ is portrayed to the sinner as the mighty to save. Souls are being saved through contact with the resurrected Saviour. Bless His wonderful name!

A feature of the gospel service is the clear, bright, breezy, yet sanctified testimony of Crusaders who tell how Jesus has brought them from the husks of Egypt to the sweet grapes of Canaan.

The prayer meeting too, is a source of delight to saints in this city. Believers rejoice in the healing power of God; praise and thanksgivings ascend to Him from grateful hearts for blessings abound on every hand.

Preparation is now in hand for a baptismal service and the prayers of Elim friends are requested for a Holy Ghost deluge.

NEW BAPTISTERY INSTALLED.

All the way with Jesus.

Eastbourne (Pastor E. O. Steward).

Another baptismal service has recently been held in the Elim Tabernacle. After a heart-stirring message from Pastor Steward on the obedience of Jesus and the obedience of those who follow Him, showing clearly the blessing that results from "going all the way with Jesus," four sisters were immersed. The saints are indeed grateful to God that He has made it possible for the baptistery to be installed, so that the need of candidates for baptism can now be met so readily. Two precious souls accepted Christ at the close of a recent Sunday evening gospel meeting.

A special divine healing service held on a recent Wednesday afternoon must be mentioned. This was arranged as an extra to the usual services, and was a hallowed hour of great blessing to those who attended. A number of sick ones were anointed with oil in the name of the Lord and one felt in that solemn time of worship and petition that the Lord was indeed present to heal and to bless. "God's love is like the sunshine"—it was just that extra touch of blessing that at the time Pastor was engaged in praying for the sick, the sun broke through the clouds that had lowered heavily, and shone brightly through the windows of the Tabernacle on the bowed heads of the worshippers. Thoughts were full of Him, God's Sun of Righteousness rising with healing in His wings. Amen.

INSPIRED SIMPLICITY.

Christ the centre of attraction.

Edinburgh (Pastor Magee). How true it is that "the Word of God is sharper than any two-edged sword, and is a discernor of the thoughts and intents of the heart."

The gospel story of redeeming love is told from week to week in this church in simplicity and yet with eloquence. Inspiration behind the words seldom fails to touch the heart strings of some darkened soul and oh! the joy of seeing men and women making their way to Him in fulfilment of His words, "I, if I be lifted up from the earth, will draw all men unto Me."

House-to-house visitation in the vicinity has proved a forward move in encouraging strangers to the church, and testimonies have been given to household salvation, where before, only degradation and sin were rife.

In the midst of a busy week the prayer meeting appears as an oasis in the desert. The increase in numbers at this service proves the blessing and strength received when gathered round the mercy seat. Many afflicted in body come that they may feel the touch of

the One who said, "I will, be thou clean," knowing that His touch has still its ancient power.

The Crusader meeting is a splendid training ground for the youth of the Church. As they rally round the banner, upholding their mighty Captain, the blessing which He has vouchsafed to them is flowing out to others. Several bands have been inaugurated, including Visiting, "Evangel," Missionary and Prayer. Much enthusiasm is evidenced among the members of these organisations, their desire being that many more might share the joy which they possess.

Bible studies on the messages to the seven Churches in Asia, from the Book of the Revelation are the theme on Thursday evenings. Truly a "feast of fat things" is laid before God's children as the wonderful truths are unfolded week by week.

TIMES OF RICH BLESSING. Fifty-four baptised in the Spirit.

Bradford (Pastor R. Mercer). Great and wonderful are the signs following the faithful preaching of God's precious Word at Southend Hall.

God has put His seal on the gospel meetings in a mighty way, where many souls are being won for the Master each week; at a recent meeting ten accepted the Lord as their Saviour.

Pastor Mercer has just held his third baptismal service at Southend Hall, when twenty-four believers went through the waters, each one testifying to the saving and keeping power of God.

After this beautiful service the Pastor asked for a show of hands of those wanting to be baptised the next time; about ten are ready for the next service. This last service brings the number of those baptised this year to seventy. Praise the Lord!

The Saturday night prayer and waiting meetings continue to be times of great blessing, when God still pours out His Spirit on the saints, and all have an Acts ii. 4 experience. Since these meetings started fifty-four have received God's fullness. During the week the meetings are eagerly looked forward to, when Mrs. Mercer gives a word of exhortation, and the standard of Christian living is raised very high.

At this meeting the saints are encouraged to reach higher in faith, and many testify to the powerful healing of God.

Thursday night is Bible study, when the Pastor, in the power of the Spirit, unfolds the Word of God in a very clear and plain way, making it easy for every one to understand the mighty things of God.

Truly the saints are being mightily blessed.

INTO THE DEPTHS. Souls yielding to Christ.

Islington (Pastor V. S. Pritchard). The flock at Islington is growing in grace and learning of the deeper things of the Spirit through the faithful ministry of Pastor Pritchard.

The Sunday morning services prove times of great spiritual uplift, and much blessing is derived through the studies in the Song of Solomon, as the wonderful love of Christ for the Church is realised.

Very precious times are experienced around the Lord's table through the manifestations of the Spirit's power and presence.

Hearts are rejoicing in the surrender of four precious souls who recently decided for Christ.

Much pleasure was experienced recently as the Church heard of the wonderful works of God in India when Miss Marion Paint, who has been labouring for the Lord in Calcutta, gave a stirring message.

Praise the Lord for new members who have received the right hand of fellowship of late.

PENTECOSTAL SHOWERS. Missionary ministry.

Ealing (Pastor G. Hillman). During the past few weeks the Lord has wonderfully blessed this work. Six believers who have been waiting upon God have been baptised in the Holy Ghost, and still others are seeking.

On a recent Sunday Mrs. Taylor of the Congo visited the Church and gave a thrilling account of the work in that benighted land; this was very much appreciated. In the afternoon she delighted the young people with her story, teaching them a chorus in the Congo language. This visit will not soon be forgotten.

Recently the Crusaders conducted an excellent service at the Kensington Temple.

During the past few weeks Evangelist T. McNiven has faithfully ministered the Word to the Church.

REVIVAL AND DIVINE HEALING CAMPAIGN AT NEATH.

By Councillor D. Richards (Swansea).

I have had the privilege of attending the meetings at the Town Hall and the Gwyn Hall, Neath. I have been asked what I think of them, and how I was impressed. Well, to me they were like the echo of the 1904 revival days. The ground indeed has been hard. But through God's sovereign grace and the preaching of the unchangeable Christ who is the same yesterday, to-day and for ever, the hardness of the ground has been penetrated.

The power of the Holy Ghost was manifested. Souls have been brought to God, and Jesus Christ has been glorified. And when not able to attend the meetings the atmosphere of the meetings is still with me, and the theme of my soul is summed up in those beautiful words:

"All hail, atoning Blood
All hail, redeeming grace,
All hail, the precious Gift of God,—
The Sun of Righteousness.

I hope to have the privilege of attending many more of these meetings. To Pastor Brewster and Mr. Francis and their co-workers I say "Carry on. God bless you!" God is still on His throne. The God of Abraham, Isaac, and Jacob still lives.

There are many in Neath in darkness to-day who will shortly be able to say—

"He breaks the power of cancelled sin,
He sets the pris'ner free;
His blood can make the vilest clean,
His blood avails for me."

ANONYMOUS GIFTS.

The following anonymous gifts have been gratefully received, we say "Thank you" in His name:—

Work in General: S. Kensington, £1.

Foreign Missionary Fund: Hove Crusader (designated), 2/6; Croydon (per Pastor Corry, designated), £5; S. Kensington (A.E., per Miss Henderson), 10/-.

Special SUNDAY SCHOOL NUMBER Next Week

The March of Empires

(Continued from page 313).

to unite them, but they utterly failed. They have never since the

BREAK-UP OF OLD ROME

been united into one empire. The word of prophecy declared: "They shall mingle themselves with the seed of men, but they shall not cleave one to another." Let it be noted here that there is no gap between the head of this fourth beast and the ten horns, the

horns are seen growing out of the head of the beast. And although a little horn comes up among them, yet they still continue ten, as is evidenced in chapter two of this same book, where they are represented as remaining ten until smashed in pieces by the stone cut out of the mountain without hands. How this is to come about we will soon see.

(To be continued).



Birmingham Crusader Choir at Coventry

The Birmingham Crusader Choir (conductor, Mr. T. Lyson) recently paid a long-looked-for visit to Coventry. Expectations were high and none were disappointed, for the service proved one of great stimulus and blessing to the local Church. One felt the Lord very real and near in such a glorious atmosphere of praise. Helpful messages were given by two Crusaders, both exhorting to give the Saviour His rightful place in life. Pastor and Mrs. Barton, accompanied the choir, and the pieces rendered were of high order.

Garden City Choir Visits London

The Letchworth Crusader Choir (conducted by Mrs. O. Earnshaw), accompanied by Pastor John Hill, rendered inspiring singing at a recent meeting in the City Temple. The singing was greatly enjoyed and added charm to the service, which was convened by our beloved Principal.

Southampton

The Crusader branch at Southampton has just concluded a most successful winter's campaign. The Crusaders, all willing to do their part, have helped to make the meetings instructive and God has blessed their efforts.

Many of the surrounding assemblies have been visited and a week's intensive campaign in the new year was the means of invigorating the spiritual life of the young people.

Each Sunday the Crusaders help to spread the gospel in song and a definite work is being done in this direction.

With the spirit of William Carey, when he said "Attempt great things for God, expect great things from God," we are looking forward to a season of even greater activity in His service.

Lisburn Rally

The Crusaders here are intensely active and good work is being done. The motto for this branch is found in Philippians ii. 16, "Holding forth the word of life," and that is what our Crusaders are doing by the grace of God. Every Saturday night they are to be found in the Market Square (along with Pastor Douglas) telling out the old, old story of Jesus and His love. One of the chief features these last few weeks has been our Crusader Rally, and which is still continuing every Sunday night, after our own gospel service is over, on the other side of the town, in a hut kindly lent by the Working Men's Club. There our Crusaders and also our Pastor in turn preach Christ and Him crucified. Thank God for a band of young men and women whose hearts God has touched and who believe that Jesus Christ is the same yesterday, to-day and for ever. To God be all the glory.

LIVING STONES

By Mrs. D. EVANS (Clapham)

Stones, in geology, are spoken of as being small fragments of rock. The name is applied specially to small weather or water-worn fragments, and to portions of rocks which are shaped for building. Stones for particular uses are usually designated by some qualifying word, e.g., hearthstone, building stones, etc.

When the Temple of Solomon was to be built, we read in I. Kings v. 17, they brought great stones, costly stones and hewed stones. These were to lay the foundation of the house, and in verse 18 we find reference to prepared stones. Again I. Chronicles xxix. 2 speaks of the onyx stones, of glistening stones, of all manner of precious stones and marble stones in abundance.

All the stones to be used in the Temple were prepared or made ready before being brought thither, so that there was no noise of any tool to be heard in the building, no discordant note of any kind marred its perfection. Yet whether great or costly, hewed or precious, or only marble stones, all were necessary to bring the building to completion.

"Ye also," said Peter, "as living stones are built up a spiritual house" (I. Peter ii. 4).

How glorious that we who have been redeemed by the precious blood of Christ, are now being builded together as living stones, a habitation of God through the Spirit. Built upon a sure foundation, Jesus Christ Himself being the chief corner stone (Eph. ii. 20-22).

Yet how often we shrink as we are being disciplined and prepared for our place in that spiritual house! We do

not like the hammer or the chisel working upon us, but how necessary are the trials, the buffetings and the testings which come our way in order that we may be hewn stones or polished stones ready for the place the Master-Builder has planned.

Take courage, tried one, remember these "light afflictions are but for a moment." Soon, very soon, the building of God's Temple will be perfected, when there will be no more sorrow, trial or discipline, and no sound will be heard but the voice of joy and praise from the living stones.

We may be neither great nor costly stones, but the smaller marble stones of which there was an abundance were just as necessary for the completion of the building. Let us rejoice that we are lively stones, being built up a spiritual house through which shall be manifest the glory and beauty of the Lord who redeemed us unto Himself at such a great cost.

"Here on earth a temple stands,
 Temple never made with hands;
 There the Lord doth fill the place
 With the glory of His grace.
 Cleansed by Christ's atoning blood,
 Thou art this fair house of God.
 Thoughts, desires, that enter there,
 Should they not be pure and fair?
 Meet for holy courts and blest,
 Courts of stillness and of rest,
 Where the soul, a priest in white,
 Singeth praises day and night;
 Glory of the love divine
 Filling all this heart of thine."

GARDEN ISLE CRUSADER ACTIVITY

The contention that "Christ does satisfy the young" was absolutely demonstrated, when a unique service of praise was rendered by the Ryde Crusaders in the Tabernacle, convened by Pastors Knipe and Chuter, and whose duet in song spoke eloquently of their salvation experience. The choir pieces "Who is on the Lord's side?" and "Seeking the Lost" were incentives to the hearers to be more zealous for Christ.

An unusual feature was a musical selection by Mr. C. C. Swift, on cornet and organ played one hand each, and the organ and bells in another item, were so expressive of love to God.

Another unusual item was a piano duet masterfully rendered by two Crusaders.

Those who think we have no scope for enjoyment little know the joy of singing spiritual songs of praise and the delight of consecrating to the Lord's service God-given talents, both vocal and instrumental. Yet these delightful things take a secondary place as the Word of God is read and expounded by a Crusader from the busy Portsmouth Dockyards, whose message was bright and very acceptable. One of the resident preachers (Pastor Chuter) became a reciter, telling with effect the "Sceptic's Conversion." Even since our recent report new Crusaders have been enrolled and we praise God for the advance spiritually and numerically.



A Photo of Ryde Crusaders

Modernism, or the Present Revolution

(continued from page 309)

there was little tangible to believe outside of glittering generalities. During the more than forty years in which I classed myself as an Episcopalian I saw the Bible torn to shreds and tatters within my own Church, the Christian story turned into a fable, and Christ completely shorn of the supernatural. Some wise man has said, "The less we think of the other world, the more hideous do we make this one." And believe me, Modernism, so-called, has made our world hideous indeed, what with the lowering or abandonment of moral standards, the invention of movable, "pragmatic" truth, the loss of the sense of sin, and so on. And it was my final realisation that modern thought cannot think straight and is leading the world hell-bent to hell, that turned me toward the Catholic Church.' "

6. Another Revolution.

Here is modernism of another kind, as old as the race, and as up to date for the need of man as the sunshine: the revolution of the new birth. What does this revolution bring to us? Man re-created, brought into fellowship with the Eternal, his questioning heart finding rest, every ability consecrated to the service of Jesus Christ our Lord, deliverance from the power

and penalty of sin, and the assurance of life everlasting.

I have before me the testimony of a well-known clergyman of the Church of England who through the modernistic influence of his college days departed from the faith, yet who through the reading of the Bible, as apart from reading books about the Bible, was brought again to accept it as the inspired Word of God. Thank God for the power of the gospel! A minister tells of how he took charge of a worldly Church and by preaching the Word not only cleared out the dancing, etc., but in a few years added hundreds to the Church. Another testifies how by preaching the Word he emptied a very worldly Church, and then how God came down and filled it again with believers out and out for God. Yes! thank God for the old-time gospel which we are proving is still the same to-day.

O man who wanderest in a maze of doubt and fear, whose hopes and aspirations find not answering chord; return thee to the home which thou wilt find in God: find rest and joy and peace and all the undeveloped powers of thy being, consecrated to such noble ends as thou hadst not deemed possible.

The Knowledge of Salvation

AMONG those who professed conversion at the evangelistic services in W— was Miss Reid, a maiden of sixteen or seventeen summers, whose mother did not look upon the preaching or the preachers with kindly feelings. Though a professor of religion, like most respectable people in W—, Mrs. Reid had never been "born again," and, in fact, ridiculed the idea that anyone could be certain of salvation whilst "down here." She attended church, took the communion, said her prayers, and helped on the "good cause" by subscribing to this, that, and the other scheme of her denomination. But "one thing needful" was lacking in her case—conversion to and by God.

Mrs. Reid heard her daughter's testimony, but maintained that it was the height of presumption for anyone to say that he was saved until he came to die or reached the glory. Multitudes of persons who pass muster as Christians when asked how long it is since they were "born again" assert that "no one can tell." If the reader is one of this class, and carefully reads the New Testament Scriptures, he will see that the early Christians were "saved," "converted," "born again," and knew it. It is a very popular doctrine with unbelievers that "no one can know that he is saved"; but God's Word completely refutes such a theory.

When Miss Reid accepted Christ she became deeply anxious about her mother's conversion. Again and again she asked her to go with her to the meetings. "Mother, I don't like to go alone," she used to say; "come with me, and keep me company to-night." Her earnestness and perseverance were ultimately rewarded by having the joy of her dear one's presence at one of the gospel services. After a hymn and prayer, the evangelist read a portion of the third chapter of the Gospel of John, basing his remarks on verse eighteen: "He that believeth on Him is not condemned, but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God."

In the course of his address he showed that the congregation was divided into two classes—believers and unbelievers; that all who really believed on Christ were "not condemned," and that those who did not believe on Him were "condemned already." There was no middle position, and each one present belonged to one or the other. In searching, burning words he spoke of the happy position of the believer, and of the terrible condition of the unbeliever. He also urged those who intended retiring to rest that night unconverted, to take a pen and write on a slip of notepaper the awful words, "Condemned already," and place it over the head of their beds, so that if they died before the morning their friends would know where they were, and would put no lying epitaph on their tombstones, stating that they had gone to heaven. Mrs. Reid left the meeting place very much in the condition that Naaman the Syrian left Elisha's servant when told to "wash and be clean"—in a rage. She had not been accustomed to hear such pointed preaching. On retiring to rest that night she could not sleep. The Holy Spirit was striving with her, desirous that she should renounce her religious profession and take the place of a "lost" sinner. Again and again the words rang in her ears, and laid hold of her heart and conscience—"condemned already!" "Condemned already!" Her eyes were opened and she accepted God's verdict as to her state. Having believed what God said against her, she believed on Christ who died to save her from eternal woe. Then she knew that by believing on Him who bore sin's penalty and paid sin's ransom she was "not condemned," but "justified from all things."

If you are unconverted, even now you are "condemned already." Don't believe Satan or your own heart: condemn yourself, and justify God at once. "Believe on the Lord Jesus Christ," and you will be saved on the spot; for God justifies ungodly sinners who believe in the finished work of His beloved Son (Rom. iv. 5).—A.M.

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

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HOVE 3.—Board-residence or otherwise; home from home; select neighbourhood, close to tabernacle, shops and buses, near sea; moderate terms. Mrs. Andrews, "Malmains," 37, Marmion Road. B1995

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, quiet, homely, few minutes sea; 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Errill Road, West Hove. B1978

HOVE.—Board-residence, select district, with or without board; two minutes from bus routes to country or sea; between Hove and Brighton Assemblies. Miss Wood, 7, Goldsmid Road, Seven Dials. B1983

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

MARGATE.—For sunshine and health; board-residence from 30/- inclusive. Minute sea and station; bathe from house; children welcomed. Stamp reply, Mrs. E. Green, "Beach Crest," 41, Canterbury Road. B1984

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; bathing from house, Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B1985

PORTRUSH, Ireland.—Select boarding house, cheap terms for May and June. Misses Craig, 13, Victoria Street. B2000

RAMSGATE.—For holidays, and as home of rest; Christian fellowship, good food, home comforts, family worship; close to sea and country; terms 35/- per week inclusive. Mrs. Webster, 85, West Cliff Road. B1996

SCARBOROUGH.—Visitors to the "Queen of Watering Places" will be welcomed at the Elim Church, Murray Street (off Londesborough Road). For accommodation, write to Miss Tetchner, 3, Murray Street. (Board Optional.) B1992

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. B1967

SHANKLIN, I.O.W.—Board-residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. Apply Mrs. Niblett (Foursquare Member), Dairy, Atherley Road. Phone 311. B1997

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1967

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. B1971

SOUTHPORT.—Clean and comfortable apartments, public or private; 5 minutes from Foursquare Assembly, also close to the station. Mrs. Sutton, 5, Kensington Road. B1987

SUNNY SOUTHPORT.—Foursquare home of rest and fellowship; accommodation for three or four ladies or gentlemen (permanent). Near Elim Church and railway station; telephone installed. Box 370, "Elim Evangel" Office. B1986

TORQUAY.—The most attractive Christian Holiday Home in the west, Hampton Court, Babbacombe; two minutes from sea, cliff railway, and buses; members of the Foursquare heartily welcomed. Send stamp for particulars; Miss Bunclark, Hillside House, Bridge Street, Bideford. B1976

WESTCLIFF-ON-SEA.—Mount Olives Guest House, facing the sea, three minutes from station, sea front, and park; highest recommendations. Apply, 27, Meadway. B1969

WESTCLIFF-ON-SEA (28 miles London).—Holidays with Foursquare fellowship. Crusaders welcomed. Large house, lovely position, overlooking park; near sea and assembly. Bus, station to door. Coates, 10, Chalkwell Avenue. B1999

WORTHING.—Highly recommended board-residence, or bed and breakfast; bathing from the house; minute sea, bus route; excellent food, every home comfort, terms moderate. Miss L. Furze, 63, Ham Road. B1989

WORTHING.—Bed and breakfast 4/- per night, 21/- per week two sharing, 22/- single; 1d. bus sea and assembly, near station. Mrs. Stratten, 32, Normandy Road. B1998

PROFESSIONAL.

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest, and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 868, "Elim Evangel" Office. B1966

BIRTH.

WALDRON.—On February 15th, to Mr. & Mrs. Waldron, of Smethwick, the gift of a son, Ivor Jeffrey.

MARRIAGES.

HALL; McCAMMOND.—On April 22nd, at Elim Tabernacle, Armagh, by Evangelist W. H. Urch; Robert George Hall to Frances Jane McCammond.

PARSONS; SHORTO.—On April 20th, at the Elim Tabernacle, Salisbury, by Pastor F. J. Stemmung; Arthur Claude Parsons to Violet Olive Ida Shorto; both Elim Crusaders.

WITH CHRIST.

CORKIN.—On April 27th, Mrs. W. Corkin, of Lisburn, N. Ireland, beloved wife of William Corkin, passed into the presence of the Lord. Funeral conducted by Wm. Douglas, Pastor of Lisburn Assembly. B2001

GWINNETH.—On April 17th, Familiarly known as "Tip"; passed into the King's presence; member of Smethwick Church. "Till He Come."

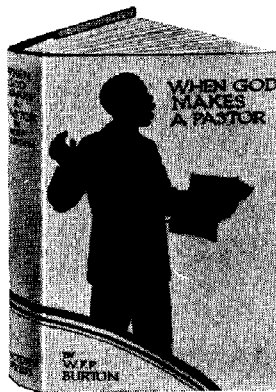
MAYNARD.—On April 17th, William Howarth Maynard (Church Secretary, York). A faithful and loyal servant of Christ. Funeral conducted by Pastor W. G. Hawkins.

POWELL.—On April 6th, Anne Powell, aged 63, member of Smethwick Church. "Precious in the sight of the Lord is the death of His saints." Funeral conducted by Pastor L. H. Newsham.

RUSSELL.—On April 18th, Austen Russell, aged 23 years; member of Sheffield Crusader Branch. "A safe within the Veil."

TOLLEY.—On April 15th, Mr. F. Tolley, member of Barking Church. Funeral conducted by Pastor D. J. Rudkin.

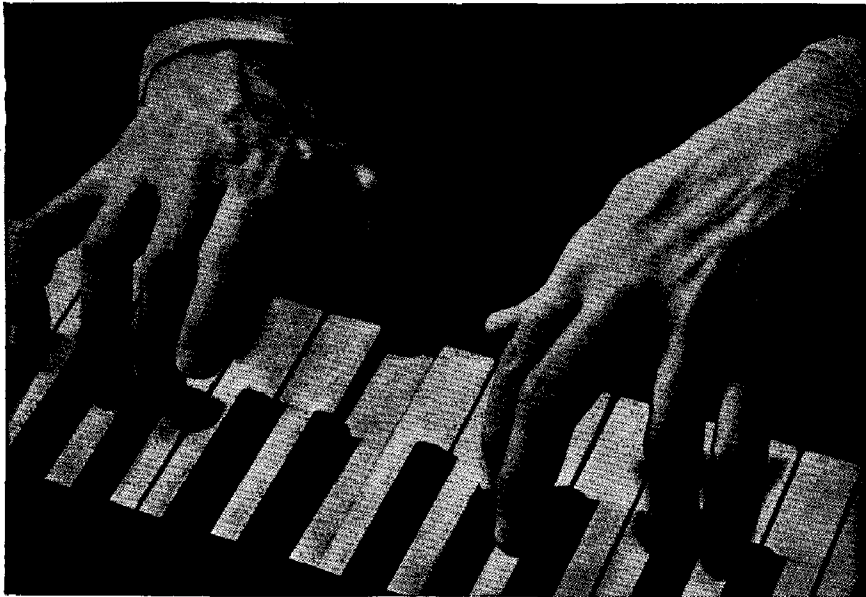
WINTERS.—On April 11th, Sarah Ann Winters, of Grimsby, aged 61. Funeral conducted by Pastor A. S. Thorne.



In this book Mr. Burton tells in his inimitable way the true life story of Elias Letwaba, the native Pastor whose name has become almost a household word away out in darkest Africa where he still works. Mr. Burton has known Letwaba for the past twenty years. When you have read this book you will know him too.

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