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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 4

JANUARY 27, 1933

Twopence

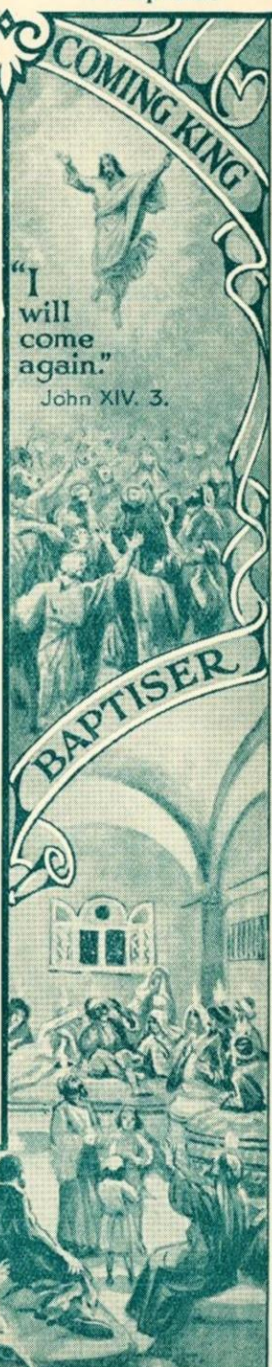


"I am come that they might have life."

John X. 10.

"Thy Word have I hid in mine heart, that I might not sin against Thee"

—Psa. cxix. 11

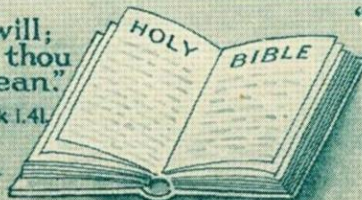


"I will come again."

John XIV. 3.

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol XIV. January 27, 1933 No. 4

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OPENING AND BUILDING

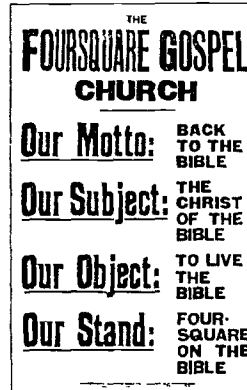
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WATCH THESE DATES

BATH. Jan. 29. The Historic Assembly Rooms, Allred Street. Pastor E. C. W. Boulton.

BRIGHTON. Commencing Jan. 22. Elim Tabernacle, Union Street. Campaign by Pastor H. W. Greenway. Last Saturday in each month a special rally is held.

COVENTRY. Commencing Jan. 9. Elim Mission Hall, Sackville Street. Campaign by Pastor H. O. Bale.

HOVE. Commencing Jan. 8. Elim Tabernacle, Portland Road. Campaign by Evangelist T. A. Carver.

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

KINGSTON-ON-THAMES. Jan. 16—21. Elim Tabernacle, St. James' Road. Illustrated Palestine Lectures by Miss C. L. Wells. Every evening at 7.30

MOY, Co. Tyrone. Jan. 28. Orange Hall. Convention services. Speakers: Pastors W. L. Kemp, and J. Hill; also Miss Neville and Mr. F. Carson. Convener: Pastor E. F. Cole

PEMBROKE. Commencing Jan. 8. Town Hall. Revival and Healing Campaign by Pastor J. R. Moore.

SWANSEA. Commencing January 15. Sundays in the Capitol and week-days in the Welsh Methodist Church. Campaign by Pastor and Mrs. Charles Kingston.

Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGN

ABERDEEN

Now Proceeding
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Week-nights (except Fridays) 7.45
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The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 4

JANUARY 27, 1933

Fridays, Twopence

Annual Irish Convention

Fervent Mass Assemblies : Ulster Temple Overflows—Healing, Baptismal & Communion Services

The annual Irish Convention at the Ulster Temple was marked with scenes of revival fervour. It was an inspiring sight to see the great Temple packed to the doors with people pressing in at every entrance. The services were convened by Principal George Jeffreys and the speakers were Pastors R. E. Darragh, James McWhirter, and Mr. Edwin Scrymgeour, ex-M.P. for Dundee, who has sent in this report.

IT is long years since we learned by personal experience something of the deeply spiritual atmosphere of Belfast. Yet never can we forget that under pressure of striking circumstances, it was necessary then to chide some of our fellow religionists for their excessive and seriously mistaken zeal in attacking one who after all had been brought up in the same faith, though not by any means in the same manner of its manifestation.

But coming to the subject of the annual Foursquare Gospel Convention of Northern Ireland, held in the Ulster Temple, this was indeed an experience of an altogether different character. On Saturday evening

we were privileged to accompany Principal George Jeffreys, the founder and leader of the Alliance, with the Revival Party, in specially viewing the splendid Temple, the foundation stone of the extension of which was laid by him on the 14th July, 1931. The building, situated in the beautiful vicinity of Ravenhill Park, and occupying spacious ground to allow for inevitable extension, is of simple yet dignified structure. The frontage proclaims the Gospel by



Principal George Jeffreys.

means of four stately pillars on which are inscribed the all-significant Foursquare title of Him of whom it is written, "Other foundation can no man lay than that is laid which is Jesus Christ," Saviour, Healer, Baptiser, King. The substantial white edifice is fronted by two large foursquare concrete blocks from

which by additional electric lamps there will be completed the flood-lighting produced by other four lamps situated closer to the building.

Within the whole accommodation is confined to the floor plan which rises gradually to the back of the church. Behind the pulpit and surrounding area, an exceptionally fine scheme has been effected to the Principal's own design, whereby the baptistry most sympathetically conveys to the eye the message intended for mind, heart, and soul. No semblance of tank is to be seen. On the contrary the congregation of over 2,000 people are enabled by scenic artistry—the work of a church member—to envisage the baptism of Christ by John in the waters of Jordan, surrounded by the green pastures and hills of the Holy Land. On Christmas morning the Foursquare Gospel Crusaders with their devoted and able conductor, Mr. John Bell, were out singing the glorious Christmas carols, much to the joy of all who heard them. In the forenoon a wonderful gathering of worshippers partook at the the Lord's Table. Pastor Darragh, a native of Bangor, ever fresh and vivacious in his spiritual conductorship of praise, prayer, or ministering of the Word, with Brother Edsors's delightful support at the piano, brought all into realisation of the Divine presence, through uniting in the *Adeste Fideles*, "O Come, all ye Faithful."

After partaking of the sacred symbols of Christ's death, and with glad anticipation of His coming again, we unitedly pondered the imperishable solemnising records of all that was involved for Him as our Great Sin-Burden-Bearer, making particular reference to that wonderful communion service conducted by John Livingston at Kilsyth 300 years ago. Following upon our contemplation of all that is meant in the sacramental hymn, "When I survey the wondrous cross," pent-up souls began to pour forth adoration of their

Redeemer in language suggestive of apostolic times. All proved so refreshing to weary hearts burdened with the oppression of a sin-cursed world.

ON CHRISTMAS NIGHT

the Temple's vast congregation of deeply earnest worshippers eagerly rose in heart and voice to the song of gratitude which became the keynote of the Convention :

I'm feasting on heaven's rich dainties,
Supplied by the Lamb that was slain.

The text for God's message on the occasion of that celebration was II. Corinthians v. 19: "God was in Christ, reconciling the world unto Himself." It enabled us to tell of the Russian lady evangelist singing in Scotland,

I am a stranger here, within a foreign land,
My home is far away upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

This is the message that I bring,
A message angels fain would sing:
"Oh be ye reconciled,"
Thus saith my Lord and King,
"Oh be ye reconciled to God."

As a beloved father had written many years ago apropos of memorial trees planted in commemoration of political events, "It is passing strange that many men will engage in great movements, and personally neglect the great salvation, without which the very ploughing of the wicked is sin, and in the midst of Gospel light die in darkness." With reconciliation to God through Christ one learned, amid even a hurricane of political adversity, "Though the Lord delay His help and the evil seems to grow worse and worse, be not weak, but rather strong, and rejoice, since the most glorious promises of God are generally fulfilled in such a wondrous manner that He steps forth to save us at a time when there is least appearance of it." Toyohiko Kagawa, the saintly Japanese evangelist, who had already been the means of bringing 40,000 precious souls to Christ, testified that his conversion was brought about by Dr. H. W. Myers associating night and day with him, when he was sadly afflicted by tuberculosis, and Kagawa's own countrymen refused to have him as a bed-fellow.

Pastor Darragh so devotedly following up the message was, under the Holy Spirit, enabled to obtain the surrender of five

SOULS RECONCILED TO GOD.

Monday's services, as usual, were the most largely attended, at these annual assemblies conducted by Principal George Jeffreys in Belfast where he inaugurated the movement some seventeen years ago.

Being early on the ground we had truly an exhilarating experience in reviewing the Foursquare Gospel forces of Northern Ireland as they came rolling in, men and women, young and old, by charabanc, motor car and tramcar, from the various districts. Accompanying them were several of their young shepherds. Jubilant buoyancy was prevalent in young, middle-aged, and old, bearing ample testimony to the significance of their whole-souled devotion. The spirit of true holy day rejoicing was paramount everywhere.

Ere long that great body of happy hearts found full scope for their deep-seated gratitude to God for all His manifold mercies. The building was made to ring with redemption songs such as "Rejoice and be glad, the Redeemer has come," and "He hideth my soul in the cleft of the Rock." Pastor Darragh delivered an enthralling message, depicting the Holy Spirit as the Scripture Reporter, who provided the entrancing records of the most amazing events in the old world's history. The vast concourse of people congregated with Moses at the Red Sea when it was rolled back, were delivered from their pursuers, who perished in the depths of the sea. Then came the scene of Mount Carmel when

THE HOSTS OF BAAL

were baffled in trying to meet the challenge of the prophet that their gods might manifest some power on the altar of sacrifice. The calling down of the fire from heaven was pointedly brought to bear on the greatest need of our times. The scene of anguish on Calvary and its astonishing sequel at the sepulchre, followed by John's glorious vision from Patmos of the New Jerusalem, were so described in the speaker's gracious language that all present were by "faith's far-seeing eye" scanning the redeemed host and the sacred panorama recorded by the Holy Spirit.

Principal George Jeffreys thereafter briefly expounded the fundamental principles on which, by authority of God's Word, their appeal was made for Divine healing. A very large company reverently knelt around the pulpit, while fervent prayer was offered on behalf of all the sufferers, which was followed by the Principal anointing the sick with laying on of hands. During this extended part of the service, appropriate hymns were sung with accompanying evidence of the power of the Spirit falling upon the fervent petitioners at the Throne of Grace.

At the afternoon service we dwelt upon the supremely transfixing message of Jesus to Nicodemus: "Ye must be born again." World-wide events were producing similarly bewildered confessions like that of Nicodemus, by foremost men in temporal affairs, Montagu Norman, Governor of the Bank of England, publicly declaring to his confrères, "The confused affairs of the world have brought about a series of events and a general tendency which appear to me at the present time to be outside the control of any man of any Government of any country . . . The difficulties are so vast, so unlimited, that I approach the whole subject not only in ignorance, but in humility. It is too great for me."

Principal Jeffreys, preparatory to passing a large number of converts through the waters of baptism, most impressively expounded the fundamental principles of the holy ordinance. Infant sprinkling, he said, did not originate with the Church of Rome, but was first

PRACTISED IN BABYLON.

Only those who were born again could rightly claim to honour the sacred rite of baptism, the experience of which really meant going down with Christ in death unto sin, and rising with Him in newness of life.

Thereupon the Principal, assisted by Evangelist

Frank Allen, received from one side the sisters, arrayed in white robes, and from the other the brothers. The whole congregation intently followed the scene, which seemed as if it were actually taking place amid the waters of a flowing stream. All the while there arose wholehearted singing of such hymns as, "Only a sinner saved by grace," and from time to time there was heard the solemnising announcement, "I baptise thee in the Name of the Father, the Son, and the Holy Ghost." Monday evening's service proved the most memorable of all the Convention assemblies held this Christmastide:

Principal Jeffreys, who officiated as convener of the whole arrangements, had taken the Sunday services in other of the Foursquare churches, as also did Pastor J. McWhirter. The Principal, conducting the mass assembly of all who gathered at the Lord's Table for the breaking of bread, delivered a most soul-stirring.

SERMON ON THE LAST SUPPER.

Describing the Passover of which Christ and his disciples had partaken, the Master was depicted gazing upon the form of the little lamb that was slain, and taking a portion thereof anticipated in contemplation His own passion.

"With desire I have desired to eat this passover with you before I suffer," were the words of Jesus, as He foretold the cessation of the celebration. Henceforth His sacrifice was to be manifested for the taking away of the sins of the world. Those hands which blessed and broke the bread were to be pierced with nails. His precious blood would flow from that sacred side on which leaned the beloved disciple. Never more would sacrifice of life have to be made, as once for all He went forth to triumphant victory over sin and death and the grave.

The Principal very cordially invited all present to unite in the sacred feast, provided each and everyone had been born again. While thus shewing the Lord's death "till He come," the Principal led the whole intensely earnest congregation in rapturous singing of appropriate hymns.

During the renewed ecstasy of rendering the old-time chorus; "He taught me how to watch and pray: God is love," the Principal and another pastor sang the message in Welsh. Another of the

TELLING CHORAL OUTBURSTS

of hallowed enthusiasm was the appeal, "Give me a heart like Thine," which, as the leader said, they felt like singing all night.

Noticeable among the large body of church office-bearers distributing the sacred symbols was a police sergeant in uniform.

Towards the close of the ever-memorable service the Crusaders' choir gave a delightful rendering of the "Gospel March for Ireland":

Tell it out o'er hill and valley,
And through every street and alley,
This the song to which we rally,
Ireland now for Christ.

Tuesday's proceedings enabled the Irish people to hear "anither o' their ain folk" in the person of Pastor James McWhirter, who belongs to Ballymena,

delivering two discourses, which, both morning and evening, were highly spoken of as meeting in more or less degree the spiritual needs of all privileged to listen. Taking for his subject The Transfiguration, the preacher dwelt on the text, Luke ix. 29, "As He prayed, the fashion of His countenance was altered and His raiment was white and glistening." It was, said the speaker, amazing that the disciples should have fallen asleep at the crucial time. The lesson was that however busy one might be in church work, whether representative of pulpit or pew, all effort would prove unavailing without close communion in prayer, to Him who knew the secrets of all.

We had the further share of happiness in delivering the Lord's message at the afternoon service from the text, Isaiah lxii. 6: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord, keep not silence." The speaker referred to Belfast as a remarkably well-situated city from the standpoint of its strong atmosphere of evangelism, and the spiritual forces there and then assembled under the auspices of the Foursquare Gospel movement should constitute a host of God-appointed watchmen "giving Him no rest till He establish and till He make Jerusalem a praise in the earth." Emphasising the spiritual and moral devastation prevalent everywhere, the speaker recounted several of his parliamentary experiences in striving to serve as a witnessing watchman, and strongly maintained that the Church to her widest ramifications should submit respectful representations to His Majesty King George, urging that over the British Empire the call should be given for

PRAYER, PENITENCE, AND REGENERATION

among all classes and conditions of the people to the right ordering of the common weal.

Pastor McWhirter's evening address was based on the text, Mark iii. 14: "And He ordained twelve, that they should be with Him." Very pointedly was brought home the sorrowful truth that while many were in various ways working for Him, they had not experienced the joy of being with Him. To have Christ abiding in their hearts was the absolute essential for effective service in the advancement of His glorious cause and kingdom.

Owing to widespread and deep-seated regret that through pressure of business in church committees, Principal Jeffreys was unable to deliver a parting message, Pastor McWhirter conducted an inspiring series of collective testimonies. A very large number of those present stood in acknowledged thanksgiving for miraculous Divine healing, while many rose to the call for those who had undergone the Baptism of the Spirit, and hundreds testified their readiness to receive such baptism, and defend the full Foursquare Gospel. The entire assembly thereafter united in singing with heartfelt rejoicing our renewed pledge of loyalty unto Christ.

All to Jesus I surrender,
All to Him I freely give,
I will ever love and trust Him,
In His presence daily live.

As usual after the actual termination of Foursquare

Gospel services there is the unmistakable evidence everywhere of that amazing love which after the walk to Emmaus caused the Master's disciples to say, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?"

ANONYMOUS GIFTS.

We have received the following donations from anonymous friends, and gratefully acknowledge same.

To the Work in General: Bognor Regis, £1; Wimbledon, £1; Buckborn Western (Somerset), 5/-.

To Elim Foreign Missions: Hastings, 10/-; Hastings Crusader, £1.

Many, Many, Many Years Ago

A.E.A.H.

A. E. A. HAWARD.

1. Ma-ny, ma-ny, ma-ny years a-go, (Yes, it's true, the Bi-ble
2. In the grand old Book this sto-ry's told, How that when my Lord was
3. Je-sus loves the child-ren, that I know, For the ho-ly Bi-ble
4. Je-sus died to save a child like me, Died up-on that cross on

tells me so, In a man-ger at a way-side inn,
twelve years old; In the tem-ple midst the doc-tors there,
tells me so; His dis-ci-ples bade them not be brought,
Cal-va-ry; There He shew'd such love for me, for you,

Lay a Babe just born in - to this world of sin, Je-sus was His Name, of
Was no one whose wisdom could with His compare; His for-knowledge gave Him
When a blessing from the children's Lord was sought; Je-sus said 'Let them not
Can't you be like us and show you love Him too? Have a sim-ple faith and

Let it - le - hem, An-gels sang of peace on earth, goodwill to men.
per - fect ease In condemning faithless Scribes and Pha-ri - sees.
be for-bidd'n; Un-less ye be such, ye can-not en-ter Heav'n.
child-like be, Learn of Him, like those who sat up - on His knee.

Bible Study Helps

NEEDS.

Our needs as sinners, saints, and servants are many, but there is One who can meet them all.

I. Recognition of Need.

"I have need to be baptised of Thee" (Matt. iii. 14). John felt he needed a Sin-bearer and a Baptist. Christ's work for us, and the Spirit's work in us, we all need.

II. Knowledge of Need.

"Your Father knoweth what things ye have need of" (Matt. vi. 8). His knowledge of our need is His guarantee that He will meet it.

III. Meeter of Need.

He "healed them that had need" (Luke ix. 11; Matt. ix. 12). Christ can heal our need and meet the need of all. His blood and power are the panacea for all maladies.

IV. Times of Need.

"Grace to help in time of need" (Heb. iv. 16). His grace is sufficient and always timely. He is never late nor lacking.

V. Fellowship of Need.

"Assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Rom. xvi. 2). No member in the Body of Christ can say, "I have no need of thee" (I. Cor. xii. 21).

VI. Confession of Need.

"I am poor and needy" (Psalm xl. 17; lxx. 5; lxxxvi. 1; cix. 22). A consciousness and a confession of need is the first step to having it supplied.

VII. Supplier of Need.

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). He loves to meet our necessity, according to His riches.

THE ERRAND OF MERCY.

Philip ran to preach (Acts viii. 30).
The father ran to pardon (Luke xv. 20).
The seraph flew to purge (Isaiah vi. 6).
But, in judgment God walks (Gen. iii. 9).

IN CHRIST.

In Christ for everything (I. Cor. i. 30).
In Christ for freedom from condemnation (Rom. viii. 1).
In Christ for regeneration (II. Cor. v. 17).
In Christ for life (Col. iii. 4; Eph. ii. 6).
In Christ for power in testimony (John xvii. 21).
In Christ for perfection (Col. i. 28).

Six Years' Standing Testimony



MRS. THORNE.

Mrs. Thorne,
of Barking, who was
wonderfully healed of dropsy
six years ago, and who
is still rejoicing in
her healing.

Mothers who have Moved the World

By ROSE MEYER

JUST a humble cottage "composed of reed and clay" it was, in the village of Epworth, England, where oftentimes there was barely enough bread in the cupboard to feed the hungry brood of ten children, but within that humble domain there reigned a queen whose influence, though then confined to a tiny home, in later years was to prove a powerful force throughout the world. For it was in this home that

JOHN WESLEY

received from his mother the ground work of a future career, and one peep into the Wesley home during the childhood days of John, might have revealed the secret of his later success.

Susanna Wesley began the training of her children in the cradle, and for twenty years she gave six hours of each day to their education, unless hindered by illness. But her chief concern was for their spiritual welfare, and the parents carefully obeyed the wise counsel, "Let them see thee talking with thy God." At an early age the children were taught to have private prayer, and a practice was made of having each one of the older children take one of the younger to have separate devotions. "So it was here that John took his first lesson in evangelism, and in later years he attributed much of his success to his mother, who he said, was his companion, his guide, and his ideal woman. "It was a blessing to the whole world that Susanna Wesley ever lived," and truly the whole world has reaped a harvest from the seed she had so carefully sown. John Wesley is said to have been "the greatest organiser a thousand years have produced," and through his ministry thousands were converted to Christ, churches were organised in every corner of the globe and hundreds of schools were

opened for the training of Christian young men and women. It is said that his messages so gripped the people that they sat up all night in chapels for fear that they would not wake up in time for the five o'clock morning service which was a special feature of his ministry. His name was a household word, and one writer has justly said, "A greater poet may arise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, but a more distinguished revivalist of the churches than John Wesley, never."

Through the ministry of another man the missionary programme of China was revolutionised; the Gospel of Jesus Christ invaded districts and provinces previously considered inaccessible, over six hundred mission stations were opened, nearly three hundred Christian schools established, and more than thirty-six thousand converts were buried in water baptism. All this because

JAMES HUDSON TAYLOR

placed himself at the disposal of his Lord and Master to whom he had consecrated his all. Behind the great China Inland Mission, was a life wholly dedicated to God; and again, behind that consecrated life was a mother's godly training.

It was while Hudson Taylor was but a toddler in the home that the foundation stones of his career were laid, for there his saintly mother chiselled and shaped the character of her boy. Then in the crisis of his life it was again his mother who was instrumental, under God, in the salvation of his soul. One day while enjoying a holiday with friends in a distant city, she became deeply concerned for her son, and excusing herself, retired to her room, where, turning the key of the door, she interceded before God, re-

solving not to leave the spot till her prayers were answered. The assurance came, and she began to praise God for the salvation of her son. Seventy miles away the object of her prayer was at that very time strangely directed to God; having a few leisure hours he searched for something to read, and, picking up a small pamphlet, thought he would simply read the story part and not bother himself reading the application. But his mother's prayers had gripped God, and young Taylor, against his will, read the entire leaflet. At the end he read the striking phrase, "The finished work of Christ," which so convinced him that he there knelt down to accept of God the finished work of Calvary for himself. When his mother returned two weeks later, he met her at the door with the good news, but to his surprise she said, "Son, I know all about it."

With such a mother, and such a foundation of spiritual training as he had received, it is not surprising that James Hudson Taylor became one of the greatest forces on the mission field. Nearly fifty years later, amidst ever-increasing responsibilities, he paid this beautiful tribute to his mother, "For myself and for the work I have been permitted to do for God, I owe an unspeakable debt of gratitude to my beloved and honoured mother who has now entered into rest."

Not since the days of the great Apostle Paul had anyone stirred the multitudes as did

CHRYSOSTOM

nearly three hundred years later. Having great natural abilities he was given the advantage of an education under the most learned teacher of his times, Libanius, by name. Thus well equipped, he entered into the profession of law, but soon left it to obey the call of God and never did pulpit boast of a greater orator than it did of this "golden-mouthed" patriarch, as he afterwards came to be known. Emperors and queens, governors and generals often sat under his fearless messages, but proof of his Christ-like ministry is found in the fact that the "poor heard him gladly"; it was the humble class who stood by him as one man in times of bitter opposition and exile. Chrysostom, or John, by which name he was so well-known, soon became bishop of Antioch, and was later summoned by the Emperor himself to be-

come Patriarch of Constantinople, the place of highest honour to be bestowed in the Church. As an orator he had no rival, and as a preacher of the Word of God he was the most beloved and most powerful in all the Empire.

But the great potent force in the life of this man who swayed multitudes was his saintly mother, who devoted herself untiringly to the training of her only child, her husband dying when John was but an infant. It was his mother who grounded him in the Scriptures, and such was the deep impression made upon him by her consistent holy life that nothing could ever erase it from his memory. For years he was under the influence of his pagan teacher who tried to swerve him from his Christian course, but he was kept from falling into the snares of the tempter because of his early training.

BRIEF PORTRAITS

these are of the lives of three great men whose work and influence have encircled the globe, but as one pauses to consider the vastly important part played by their individual mothers, he may well stand aside and ascribe to motherhood the tribute that "the hand that rocks the cradle is the hand that moves the world." Methodism may truly be said to have had its birth in Susanna Wesley's nursery, for it was there that the corner stone of the great movement which was to stir the world, was first laid.

And were we to trace the steps which brought about the formation of the greatest missionary movement in the history of China, the tell-tale tracks would lead us to the little cottage home where the mother of James Hudson Taylor was carefully planting his first steps in the footprints of Jesus Christ.

It was because of a mother's devoted Christian life that the pagan world was cheated out of one who might have been the most powerful exponent of heathen philosophy. For Chrysostom was able to stand under the fire of paganism's staunchest leader because of this mother's never-dying influence. And Libanius, upon learning of Chrysostom's godly mother, was convinced that therein lay the secret of his failure to convert his student to his own heathen philosophy, and in wonder and amazement he exclaimed, "What women these Christians have!"

EVOLUTION

Back in the dark of intangible nothing,
Billions of years ere the earth gathered form,
Somehow the gloom changed to volume and substance,
Some way came motion, came light, and came storm.

Nebulous fires floated up out of nowhere;
By some strange movement suns rolled from the flame;
Then by the millions came stars, moons, and comets,
Found their own courses and rolled in the same.

This tiny earth like a dark, lonely dust-mote,
Floated about for some million years more,
Gathered some atmosphere, rivers, and mountains,
Made the land stable, set tides on the shore.

Then came the cell or the small protoplasm,
Perhaps an amœba,—just happened, you know—

Stirred from its shapelessness, took form and motion,
Learned by experience just how to grow.

Thus as the ages dragged by it ascended
Through all the diversified forms that we see,
Till by environment made ape or monkey,
Scratched, grinned, and chattered,—then climbed up a tree.

Now if some son of an ape will come forward
And kindly remove the mysterious veil,
Perhaps he can shew how his nimble ancestry
Succeeded in shedding the fur and the tail.

This the weird fable he puts above Genesis,
This gruesome myth of man's climb from the clod;
Maniac's dream in exchange for our Bible,
Nightmare of science instead of our God.

—Raymond Browning

FAMILY ALTAR



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

Sunday, Jan. 29th. Heb. xii. 14-29.
"See that ye refuse not Him that speaketh" (verse 25).

To refuse to listen to the voice of God is the greatest tragedy that can happen to any life. The unspeakable troubles in the world to-day are the outcome of men and women rejecting the voice of God. When we substitute our own wisdom for God's wisdom, and our own voice for God's voice, then we are involving ourselves in loss and misery. There is wisdom in God's voice. Our heavenly Father always knows the best thing to do. Men and women seek out many inventions. They experiment with this thing and that thing. But not so with our heavenly Father. He knows the solution of every problem. He knows the best way of doing everything. Therefore His voice is the voice we need. Whether it is solving the best way to run a church, or the best way to spend the housekeeping money, God can and will help us. Faith is not simply for the big things of life. It is for the ordinary everyday wants and plans. Faith listens in to the voice of God, and God never makes a mistake.

Monday, Jan. 30th. Heb. xiii. 1-14.
"The Lord is my helper" (verse 6).

At times when we are entirely helpless, the Lord entirely does things for us. He does them apart from any action of our own. But usually His method is not of doing things for us, but of helping us to do them. Into our mind He places the wisdom of His mind. Into our hearts He pours the love of His heart. Into our strength He passes His strength. He helps us to think, to love, to do. The Lord's help is sometimes as imperceptible as an electric current. We do not see it, but we feel it. We know that in some way He has helped us. We find ourselves doing things which we thought we never could do. Duties that, in the morning, loomed ahead and frightened us, were easily completed before nightfall. It is good for us to remember that in our housework, our school work, our office work, our church work, the Lord will help us. Unpleasant tasks, difficult interviews, long journeys, delicate letters can all be successfully accomplished if we are ready always to take the Lord into partnership, and allow Him to help us at all times.

Tuesday, Jan. 31st. Heb. xiii. 15-25.
"Let us offer the sacrifice of praise to God continually" (verse 15).

Real praise is a positive proof that a man is in touch with God. There can be an imitation praise which does not prove that. Not all who are saying "Hallelujah" and "Praise the Lord," are praising God. It is possible to get into a mechanical repetition of these things. It is possible to express them

loudly in order to seek to hide from others that we are backslidden in heart. Cases are known where people will come away from their business where they have been guilty of underhand tricks and give themselves to loud utterances of praise in the meetings. When lying and praising go hand in hand, then it is a proof that the praising is a sham. But when we are living holy lives, when our words and thoughts and actions are in harmony with the life of Christ, then continual praise is not only a joy to God, but brings a constant increase of blessing to ourselves. Praise will carry us up higher heights than prayer. Whenever there is true prayer in the depths of the heart there will sooner or later be true praise from the heights of the heart.

Wednesday, Feb. 1st. II. Sam. i. 1-16.
"I have slain the Lord's anointed" (verse 16).

If the slaying of Saul, the Lord's anointed, was a sin worthy of death, how much more was the slaying of the Son of God worthy of death. Yet the world has slain the Lord's Anointed. Representatives of the heart of the world were present when Christ was crucified. The world crucified her Creator. The world murdered her God. The question arises for us, Do we take sides with the world or do we repudiate the world's act? Praise God, we repudiate the action of the world. We hate the thought of the horrible death of the Son of God. Yet, with it all, is a deeper thought. We know that such a slaying was permitted from God's side. Yea, God Himself slew His own Anointed, in order that we might not be slain. The sword of justice penetrated the heart of Christ in order that the cup of mercy might be held to our lips. His the sword—ours the cup.

Thursday, Feb. 2nd. II. Sam. i. 17-27.
"The beauty of Israel is slain upon thy high places" (verse 19).

Perhaps outwardly Saul was beautiful. His was a towering figure of strength. Yet inwardly he was far from beautiful. If inward beauty is dependent upon doing the will of God then Saul was not beautiful, but ugly. David gave way to sentimental rubbish which we frequently hear at funerals. Saul was a failure. He had magnificent opportunities, but he deliberately smashed them by turning away from the will of God. The verdict of our friends may be a very sentimental and superficial one. The great fact is the verdict of God. Are we lovely and pleasant in the eyes of God? Whether we are outwardly beautiful is a very small thing. The great question is, Are our spirits draped with the beauties of the Spirit of Christ?

Friday, Feb. 3rd. II. Sam. ii. 1-17.

"There they anointed David King over the house of Judah" (verse 4).

David had been promised the throne by God. He got it! God always fulfils His promises. The outstanding feature of David's life was that he never contrived to get the throne himself. He allowed God to get him there in his own way and time. God promised to get Paul to Rome. For years it seemed impossible. But God did it. God has called many a young man and woman to the mission field. There have been tremendous obstacles. But as they have patiently waited for God the obstacles have all melted away. God will use His almighty power to accomplish the promises He has made to us. God is strong enough to wait. We also must be strong enough to wait. But when the days of waiting are ended God is also strong enough to accomplish. The Lord will give every promised throne of influence to those who wait for Him.

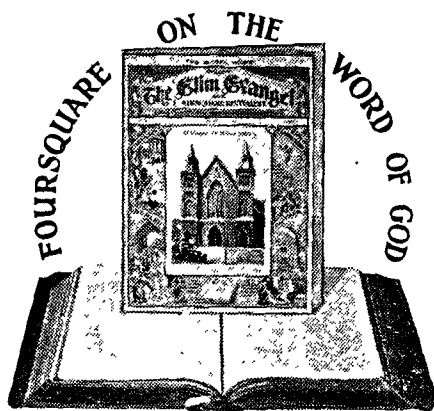
Saturday, Feb. 4th. II. Sam. v. 1-12.
"Nevertheless David took the stronghold of Zion" (verse 7).

The Jebusites thought David could never take the stronghold of Zion. But they were mistaken—David took it. It was thought General Allenby could not take the modern Zion—but he took it. The facts were that God intended David to take the ancient Jerusalem, and God intended Allenby to take the modern Jerusalem, and so the deeds were accomplished. David without God would have failed, so would Allenby. If God is for us, who can be against us? We do not now attack strongholds with material weapons. We attack strongholds with the weapons of prayer and faith. To every life there comes the challenge of some stronghold. Missionaries face strongholds in the mission field. We face strongholds in the homeland. In the Name of the Lord let us go forward. In the Name of the Lord let us claim the strongholds. And finally in the Name of the Lord we shall be able to set up our banners of victory.

Moody's Study of Love

By F. B. MEYER

Mr. Moody once said, in my hearing, that on one occasion he was conscious of a cold heart, and had been going through the routine of duty without love or ardour of soul. He felt this must not be allowed to continue and withdrew himself to study all the evidences of love which he could discover in the Gospels of our Saviour's history. At the end of three or four hours he came back to his work again with a broken heart, as one who had obtained a new vision. And it is the broken heart that breaks hearts.



EDITORIAL

Evangelism.

EVANGELISM is the very opposite to evolution. Silvester Horne aptly said, "Our Gospel is not the survival of the fit, but the revival of the unfit."

We thank God that the Gospel of Jesus Christ revives the unfit. It brings new life to those who are dead. It brings them into living relationship with Jesus Christ whereby they actually receive the spirit or the nature of Christ.

Evangelism is one of the most prominent features of the Elim movement. We believe in teaching the Word of God, but we cannot teach the dead. When spiritual life appears, then spiritual teaching in order to nourish that life is necessary.

Says the Rev. Lionel Fletcher: "The true preacher of the Gospel is constantly seeking to bring his hearers into right relationship with God through Jesus Christ our Lord. It is union with Christ which is so essential, as it is in Him we find the Father and can understand the Father. Just as the branch is grafted into the vine, so must men and women be grafted into Christ Jesus."

It is upon this side of things that we lay the greatest stress. Our greatest message to the unsaved masses is that Jesus Christ came into the world to save sinners.

Sunday School Anniversary.

In this issue of the *Evangel* we commence the publication of a set of five Anniversary Hymns for the Sunday School. All these pieces are new compositions, published for the first time, and have been specially written by Foursquare members. Leaflets containing complete sets of words only are available.

SOME letters have recently been received by the Elim Publishing Co., Ltd., ordering publications, etc., and enclosing remittances for same, but have contained no address, and in some cases no signature either. If any of our readers have failed to receive goods ordered and paid for, will they please write again, giving full postal address.

Echoes from the Sanctuary.

"HIS GOOD TREASURE"

By Pastor E. C. W. BOULTON

The Lord shall open unto thee His good treasure.—Deuteronomy xxviii. 12.

HERE is a precious promise for those who hunger and thirst after God. And here also encouragement to those who seek the fulness of life in the Holy Ghost! This soul-strengthening and sustaining assurance comes like music from the mountains, falling like some sparkling cascade of promise upon a dry and drooping spirit which has long sought in vain the answer to its heart need.

What unexplored heights! What unplumbed depths! What unclaimed wealth! What untasted bliss! What undreamed glories await thee, O travelling seeker, thou whose heart is set upon the Lord. The treasury of truth shall pour its riches into thy impoverished life: God shall open the heavenly flood-gates and deluge thy soul with the latter rain.

"His good treasure." And this is that for which the Lord has been preparing thee, and to this goal He has been leading thee. Thy hunger has been growing more intense, until the desire for God alone has become almost an agony within thee. Thy cry has ascended unto Him continually, and daily hast thou besieged the gates of His sanctuary. Now He has brought thee to His "house of wine"—the tokens of His unfailing, undying love are before thee—His left hand is under thy head, and His right hand doth embrace thee.

As a lover displays to his beloved the things which he has prepared for her pleasure and possession, so the Lord has led thee to the treasure chamber of His love, there to disclose to thy wondering eyes the choice treasures which are His nuptial gift to His redeemed.

Perchance thou hast sought afar for that which is nigh at hand. Thou hast hunted without for that which all the time was *within*. Thou wouldst have compassed the globe in the eagerness of thy quest, and so He has had to teach thee that "thou needst not scale the heavens, nor search the deep to find God's thoughts."

He has shewn thee that the Christ, "in whom dwells all the fulness of the Godhead," now tabernacles within thee—that thou art His treasure place, wherein He deposits the riches of His grace and glory. The Holy Spirit has opened thine eyes to see that "this treasure" is set in the "earthen vessel": that within the "common things of the earth" He enshrines His wondrous wealth.

O my soul, be silent and still before the Lord! The love-thirst within shall soon be quenched. He is about to take the scales from thine eyes—the beauties of the eternal shall shortly be unfolded to thine astonished gaze. The natural shall melt before the rising splendour of the Divine. An unspeakably glorious dawn awaits thy love-drawn soul. In His light thou shalt see light. Dowered with such bliss the path of love shall shine more and more unto the perfect day. Thus thou shalt prove—

"Nothing narrow, nothing stinted,
Ever issued from His store;
To His own He gives full measure
Brimming over, evermore."

Christ Our True Refuge

By BRITTON ROSS

And a man shall be as an hiding place from the wind; a covert from the tempest: as the shade of a great rock in a weary land.—Isaiah xxxii. 2.

TWICE in my life I have had brought home to my heart a very vivid realisation of the aptness of Isaiah's figurative language in the text.

One of the most striking pictures I saw in the Tate Art Gallery, in London, was that of a raging tempest sweeping trees, houses and barns before it. In one corner was a party of frightened people observing the approaching storm, and in another a group of awe-stricken horses, with heads erect and distended nostrils, bodies apparently all a-quiver as they intently watched the coming storm and heard its roar.

In my tour of Egypt I stood on the great Pyramid of Cheops, and looked across the desert as far as the eye could see, and that is a long way in that clear atmosphere. In the opposite direction I could see across the

VALLEY OF THE NILE,

which stream courses its way along the centre of the strip of valley rendered fertile and fruitful by its waters, and beyond this I could see the desert on the other side.

On camel's back I rode through that desert as far as the Tombs of the Kings, a parching, hot, windy journey over a desolate and weary land. Just before we reached the tombs, scorching hot and thirsty, we rounded a sand hill, and came suddenly into the shadow of a huge rock, towering up out of the sands many hundreds of feet above us. It was like entering a cave; the air was delightfully cool and refreshing, making us feel like new creatures. Instantly the words of this text came into my mind, and I said the old prophet certainly knew what he was talking about when he spoke of the shadow of a great rock in a weary land as a grateful refuge for the wayworn traveller.

What that great rock was to me that day, Jesus Christ has been to me every day since.

Every man needs a refuge, though many do not recognise it until the oncoming storm is hard upon them.

Because they do not feel the need of fire in the summer time, many do not provide fuel for the winter blasts of snow and ice and chilly winds.

They are not as wise as the ant and the bee. The Devil makes it his chief business to see that men do not feel alarmed until destruction is upon them and is so near that alarm will do no good.

All men need a refuge, for any man's inner life is liable to be swept by storms of more or less violence.

The storms of sorrow drive some to despair, and even to self-destruction, because they have not availed themselves of the refuge God has provided for all. Storms of misfortune are ever rendering men hopeless unless they have refuge in this

COVERT FROM THE TEMPEST.

Dry and fruitless are the lives of those who have never drunk of the rivers of water, living waters, supplied

by Jesus Christ the Saviour. The journey of life lies through a weary desert to those who have not access to the great Rock of salvation.

Misfortune for which we are not responsible and which we could not avert, may come upon us at any moment, and overwhelm us if we have no secure refuge in such times.

Sad news may come to any of us at any moment. Some of you have already had sorrow. Probably some of you have not, but you will have sooner or later. Every home sooner or later becomes a house of mourning. God does not desire this. He wants all His children to be happy, and He has bent all His energies and resources to promote this purpose.

Grief, like remorse of conscience, weighs with crushing weight upon those who suffer, often driving them to dissipation, insanity, or suicide in their despair. The only refuge for an accusing conscience is the love and peace of the Lord Jesus Christ. For you cannot run away from your conscience. It eats, sleeps, works, and plays with you; and gives you no privacy under any circumstances. Everyone needs a refuge from sin.

Sin is the worst disease of all, and everybody has it. There is but one refuge from it, and that is the one mentioned in the text. You cannot play with sin any more than you can play with a serpent.

The most deadly, most contagious, most damnable disease that afflicts humanity is sin. It has all times and all places for its own. And there is but one remedy. There is but

ONE GREAT PHYSICIAN,

who is unerring in His diagnosis and detection of this awful disease and is absolute and undeviating in curing it. There are many roads to hell, but only one road to heaven.

Every man needs a refuge from the Devil.

No man is able to fight with him in his own strength. Christ alone has been able to conquer him. He first met him in the wilderness of temptation after His forty days of fasting, and gave him three such terrible blows that he was completely knocked out, and from that day to this His Spirit has met and overcome Satan in many human hearts as the battleground.

I have stood on the battlefield of Waterloo and in the Pass of Thermopylae, at the foot of the Pyramids, and on the plains of Achor; but when I saw the wilderness where Jesus overcame Satan I was on the site of the most terrible conflict that ever occurred on this old earth.

This same Christ living in me has given me many times victory over the same enemy.

Everyone needs a refuge from death.

And here, too, Christ was first to triumph over this dread enemy of all humanity, and in Him alone can anyone else conquer the man on the pale horse. Because He lives, I shall live also. I do not mourn a

dead Christ, neither do I mourn for dead loved ones without hope. I once dreaded the time when I should be called on to stand at the bedside of dying loved ones. With the knowledge of a risen Christ, who is living, the fear is all taken away.

What of the Judgment? I hope my Lord will come before I am called on to meet death. You ask if I haven't grace to die? My answer is no, but when death comes I shall have. I do not need grace to die so much as I need grace to live in this old sin-saturated and sin-cursed world, to face the Devil continuously, and do the work God has given me to do.

Every man needs a refuge from judgment.

For every human being who is responsible before God, who does not accept Christ as Saviour and Lord, and who does not accept Christ's atonement and take refuge in that and that alone, must come into judgment; but when your sins are laid on Christ and you accept Him as your Saviour, there is therefore no condemnation to them who are in Christ Jesus.

Pleading the merits of Christ's death as an all-sufficient sacrifice and sufficient penalty for your sins, you can say in perfect confidence, "All sins and charges against me are cancelled, washed away in His precious

blood, and the case against me has been struck from the docket."

"He that believeth in Me hath everlasting life and shall not come into judgment," said Jesus.

Christ is the only refuge from all these inevitable things.

NOT RELIGION, BUT CHRIST.

Not church membership, but Christ. Understand me, I do not believe that any man who has Christ in his heart will stay out of the Church of Jesus Christ; but many in our churches do not have Christ in their hearts. Christ is the only refuge, and He is the all-sufficient refuge. I have tried Him in sorrow and disappointment, and found Him to be the true refuge. I have tried Him as a refuge from sin and an accusing conscience, and He has never failed me.

This refuge is not a doctrine, nor a creed, nor a theory—but a Man. The God-Man from heaven. He it is that gives you pardon, peace, and power, and gives you victory over sin, temptation, over the Devil, over the grave, and over hell. Taking refuge in Him by faith in the merits of His atoning blood, redeemed by it, the guilty sinner is delivered and glorified.

The World's Next Great Event

II.—The Expedition of Christ's Coming (concluded)

By GWILYM I. FRANCIS (Swansea)

GREAT earthquakes in various places are distinctly specified by Christ as being one of the outstanding signs of His near return (Matt. xxiv. 7; Luke xxi. 11).

It may be claimed by some "that there always have been earthquakes." That may be, but it is now agreed and generally admitted on every hand, that these earth tremors have never been so frequent, so violent, and so significant as during the last century, and particularly in the last few years. These constitute

THE PHYSICAL SIGN.

It is recorded that within the last fifteen years, every country in the world has been visited by earthquakes of lesser or greater severity. In June, 1931, Mr. J. J. Shaw, the West Bromwich seismologist, stated that *every day for the past five years, the world has been subjected to an earthquake.*

One of the severest and most destructive earthquakes occurred in China, in December, 1920, causing whole towns and villages to be entirely wiped out, when about 200,000 people lost their lives. Two further widespread earthquakes in southwest and north China occurred in 1925 and 1926, respectively, with similar loss of life on each occasion.

In September, 1923, the greatest earthquake that has ever visited this earth occurred in Japan, when nearly 300,000 persons were killed or injured, 580,000 homes destroyed, and the total damage to property was estimated as being between 200 and 400 million sterling. In 1927 another severe earthquake occurred in Palestine, the casualties numbering between 3,000 and 4,000 people. On June 7th, 1931, Great Britain,

the land which is almost free from earthquakes, in common with many other parts of the world, was visited by an earthquake, the severest and the most widespread on record for a thousand years, which caused much damage, and many casualties in foreign parts.

An old Christian woman who was noticeably calm during the great earthquake which occurred in Great Britain, was asked by one of her affrighted neighbours, "Aren't you afraid and alarmed by this earthquake?" "Not at all," was her prompt and confident reply, "it is only a little message from my Lord to remind me that He is coming very soon."

These increasing earthquakes are undoubtedly very prominent signs of the nearing of Christ's return, and also an indisputable forecast of the coming of the greatest of all earth tremors, when the earth will be in a tremendous turmoil, the rocks will fall, the islands flee, and the mountains be hid in the deep places of the earth (Rev. vi. 12-17).

THE APATHY SIGN.

And because iniquity shall abound, the love of many shall wax cold (Matt. xxiv. 12, see also I. Tim. iv. 1, 2; II. Tim. iii. 3, 4).

Undoubtedly the most pathetic sign of the near return of our Lord is the general apathy of the Church of God at the present time, as well as of the world, towards true Christianity. In general Christians have become formal, lukewarm, and inactive, their love for spiritual things has waned and paled, their zeal for Christ and His coming has cooled and sagged, and

their hold upon the outside world has become faint, feeble, and practically futile.

What is the cause of this grave and lamentable condition? The answer is simple—"Because iniquity abounds."

The word *iniquity* is coined from two Latin words which mean "not equal" or, "not up to the standard," and in relation to spiritual things suggests a falling away from the Faith, and a subtle departure from the great Christian principles and standards as fixed and established in the Word of God, brought about chiefly by three powerful forces at present very active in the Church of God.

(a) *Modernism*. Modernism is that false religious teaching which disputes the authority and the accuracy of the Holy Scriptures; which denies the truth of the Triune Godhead, and disbelieves in the basic fundamental doctrines of Christianity.

Modernism endeavours to substitute the word of man for the Word of God; it teaches an apostate doctrine instead of the Apostles' doctrine; wickedness is described merely as weakness; conscience is substituted for Calvary; reformation for regeneration; goodness for godliness; and human attainment for Divine atonement,—with no future punishment, but the final restoration of all things.

WHAT GLARING APOSTASY!

What a subtle departure from the truth, and also what damaging effect it has upon the lives, testimony, and walk of the people of God. The Word of God tells us plainly to keep away from such teachers, and the Apostle's emphatic warning is, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, *let him be accursed*" (Gal. i. 8).

(b) *Formalism*. Formalism is another subtle and false influence which is vested in lifeless and formal ceremonies. It substitutes forms for faith; moral life for the spiritual; good works for a godly walk, and religion for righteousness.

True religion, centred in a living Person, Jesus Christ, does not consist in form, neither is it an empty profession, but it is the possession of that real and vital power which imparts life to the dead, victory to the tempted, and a healthy and spiritual complexion to the character and conduct of its possessor.

Formalism is a real and formidable menace to Christianity, and a positive hindrance to the believers' witness to the outside world. The Scriptures clearly shew that in the last days, people will have a form of godliness, but deny the power thereof, and we are distinctly commanded, "From such turn away" (II. Tim. iii. 5).

(c) *Materialism*. Never in the history of the Church of God has she been so completely influenced by the spirit of the world as now. The introduction of worldly sport, amusements, and entertainments has crippled and crushed her spiritual life. How sad it is to find many who profess to be followers of Christ, living on almost the same level as the world; the great and noble Christian standards have been brought down so low that there is scarcely any distinction between Christians and the world; their selfish actions are alike; their pleasures are the same, there is a

similarity in their recreations, and their attractions are akin—little wonder then that their witness has no attraction for the outside perishing masses.

A prevention as well as a restoration from the cunning and evil influences of these three forces is to be found in the believer's individual, rigid, and entire separation from the world and the things which savour of worldliness; a loyal and faithful stand for the great truths and doctrines of the Christian faith as recorded in the Bible; a constant, prayerful attitude, coupled with incessant watchfulness for the glorious return of our Lord Jesus Christ.

THE PRINCIPAL SIGN.

Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the doors (Matt. xxiv. 32, 33).

In the Holy Scriptures we find that various objects are used as symbols to teach great truths and to illustrate important facts. Among the numerous natural objects used, we observe that trees stand forth with special significance, and represent the righteous—Israel, and the Gentile nations; the olive, the vine, and the fig tree having direct and peculiar reference to Israel.

Confining ourselves to the New Testament records, we discover that in the Gospels Christ makes three distinct references to the fig tree, which signify three very important periods in the national history of the Jewish people.

Firstly, *Probation*. The first reference is found in Luke xiii. 6-9: when the man came to the garden and found that the fig tree had not borne fruit after three years of special attention, he instructs the gardener to cut it down. But the gardener replies, "Give it one more chance, and then if there is no fruit, cut it down."

The gardener represents Christ, who after three hard years found that His message was absolutely unheeded by His own people. Nevertheless He did not give them up, but began the fourth year, but His ministry was still not accepted, and finally He was rejected and crucified.

Secondly, *Dispersion*. The second reference to the fig tree is in Matthew xxi. 19, 20. Here we have a record of Christ and His disciples on the highway from Bethany to Jerusalem; they were attracted by an apparently flourishing fig tree, but when they drew nearer they found that it was fruitless. Christ thereupon declared that henceforth it should be barren, and shortly after it withered away.

This remarkable incident prefigured the dispersion and the

SCATTERING OF THE JEWS

among the nations, and within a few years of this parabolic prophecy, Titus destroyed Jerusalem, and the Jews were scattered far and wide among the nations of the world. At the time that our Lord was on earth there were about four million Jews, but for several centuries after they were subjected to the severest persecution, and were so reduced in number that five times they were on the point of being entirely annihilated, but in each instance God mercifully and miraculously rescued them from their doom.

Thirdly, *Restoration*. In Matthew xxiv. 32, 33, we have the third reference which Christ made to the fig tree, signifying that the scattered, dispersed, and despised Jewish people would again shew signs of prominence and national revival, and this would be a very striking and significant sign indicating the nearness of Christ's return.

This remarkable prophecy is now being actually fulfilled. According to the *Jewish Chronicle*, it is estimated that at the present time there are about fifteen million Jews in the world, their distribution being: Europe, 9,500,000; Asia, 600,000; Africa, 500,000; America, 4,600,000; Australia and other parts of the south seas, about 25,000. In all the countries the Jews make good citizens, and are successful in every walk of life; they are undoubtedly the greatest financiers of the world, having virtual control of the universal banking system, and of many industrial undertakings, and hold positions of great trust, honour, and importance in the British and other governments, courts, and colleges. Furthermore, there is a distinct national awakening among the Jews all over the world. Since 1917, when the British Government made it possible for the fugitive Jews to return again to their own country and establish for themselves

A NATIONAL HOME IN PALESTINE,

we find that until recently they have been returning to the Holy Land at an average rate of 4,000 every month.

During their long wanderings in other countries, the

Striking Conversions

Healed, Saved, Satisfied

MRS. Mary Smith of Glasgow was miraculously healed before she was miraculously saved. She had been ill for three years; in a sanatorium for six months, and sent out incurable. Facing death, she was told, by a friend, of the Saviour who could give eternal life.

At last she agreed to go to a meeting at the City Temple, Glasgow. It was a prayer meeting. Unknown to her a request for prayer on her behalf had been given to Pastor Le Tissier. The power of God fell upon her and she broke forth into lovely singing. To her joy she discovered that the pain had passed away from her lungs. Previous to that prayer meeting Mrs. Smith had not done any work in her home for over a year, and had not risen from bed until dinner time each day. But the day after the prayer meeting she helped her friend to pack for holidays, besides recommencing to

DO HER OWN HOUSEWORK.

She went to the clinic and was told by the doctor that her lungs were clear.

It is not surprising that a few days afterwards, at a Sunday morning service, this grateful sister gave her whole life to the Lord.

Another visit to the doctor resulted in his saying that she was a miracle. And so she was—a miracle in soul and body.

But her husband remained unsaved. He was invited

land of Palestine has been lying in a state of perpetual desolation, but now this barren wilderness has been restored and transformed into more than 120 flourishing and fertile colonies. Big, beautiful and modern cities have also been built, with all the latest arrangements in regard to water supplies, electricity, and the requirements of hygienic sanitation; with an up-to-date railway service, motor transport, and even airplane services connecting towns which hitherto could be reached only by mule, camel, or on foot. Telephone and telegraph systems have been installed; a magnificent Hebrew University has been built on the slopes of the Mount of Olives; a training college erected at Jerusalem for the development of scientific research, medical and sanitary culture, and also a massive Institute of Agriculture established at Tel-avis.

These and other numerous developments prove beyond all doubt that the fig tree is budding and putting forth leaves, as declared by Christ.

Frederick the Great once requested proof in one word that the Bible was inspired, and received the answer, "The Jews." And the returning of the Jews to Palestine is a remarkable, infallible, and inspiring proof that the Bible records are true, and that the coming of the Lord Jesus Christ for His own is very near—He is at hand—His coming can now be expected at any moment. Therefore,

Lift up thy head, thou drooping saint,
Fresh courage take and do not faint;
For these are signs most sure and plain,
That Christ will soon be back again.

(To be continued).

to go to church. But he said he had no use for a church or a minister. But prayer was continually offered for him. One day he was asked if he would go to a picnic. Oh, yes, he would go to a picnic. But it was a church picnic! Well, he didn't mind a picnic although it was in connection with a church. So he went. Prayer was still continually being offered for him.

AT THE PICNIC

he got a surprise. He saw the pastor happily playing games with the Crusaders. He had associated ministers with mournful preaching. But this was something different. Here was a minister happy, laughing, playing. Mr. Smith fell in love with the minister. So much so that after the picnic he went to the meeting at the City Temple. He enjoyed it thoroughly.

On the Sunday he went to another meeting at the church, and had the greatest meeting of all—for he met with the Saviour. Yes, he was truly converted, Smoking, gambling, drink were forced to go out through the back door when the Saviour came in through the front door.

It brought heaven to that home. Christ has become the Head of the house. How wondrously God has worked! Husband saved! Self saved! Body healed! No wonder they love to sing:

I was sinking deep in sin—love lifted me.

The Scottish Convention

Memorable Revival Scenes. Beautiful City Temple Packed to Overflowing

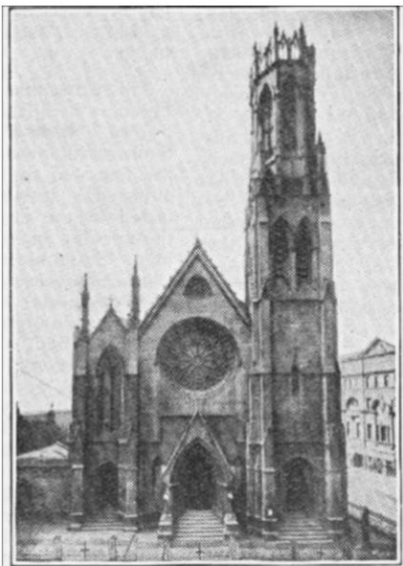
By ALBERT W. EDSOR (of the Revival Party)

LEAVING behind the great Ulster Temple with its crowded audiences and ever-memorable scenes of revival at Christmastide, Principal George Jeffreys and the Revival Party arrived at the magnificent City Temple, Glasgow, for the annual Scottish New Year Convention. The Revival Party was augmented by the following speakers: Messrs. R. Miller, the well-known Irish Presbyterian evangelist, Edwin Scrymgeour, Ex-M.P. for Dundee, and Robert Waugh, of Edinburgh.

The Convention opened with a solemn and impressive watchnight service on Saturday, December 31st, when hundreds gathered to watch the old year pass out and the new ushered in. Pastor McWhirter's message to all on continuing in the fight of faith was an appropriate one for such an occasion.

On the day following an enthusiastic and joyous spirit prevailed throughout the three services. The Temple was well filled with those who were eager to start the new year with the Lord. The speakers were Messrs. R. Miller, E. Scrymgeour and R. Waugh, and their messages were gratefully received by the assembled congregations in each of the three services.

On Monday visitors came in from various parts, and the Temple was quickly packed to overflowing with happy and enthusiastic Foursquare Gospellers. A day of much joy and rejoicing was spent in the presence of the One who was indeed in the midst. Pastor McWhirter was the speaker at the morning meeting, after which the Principal, who convened the whole of the services throughout, ministered to the many sick folk. The Lord mightily manifested Himself in healing power upon their bodies as they quietly waited upon Him for deliverance. In the afternoon, after the helpful messages given by Messrs. E. Scrymgeour and R. Miller, the Principal baptised nearly 100 candidates in water, after each had publicly testified to the glorious fact that they were born again.



The City Temple, Glasgow, which was packed to overflowing for the Annual Scottish Convention at the New Year.

Then in the evening came the service of the Convention, never to be forgotten. After listening with rapt attention to the Word ministered by Messrs. R. Miller, J. McWhirter, and the Principal, the great congregation witnessed the ordination of two ministers, Pastors McGillivray and Slemming. The Principal's charge both to ministers and church was most heart-searching and impressive, after which he, in conjunction with other ordained Elim ministers who hold charges in Scotland, officiated at the solemn apostolic ceremony of the laying-on of hands.

There followed the Lord's Supper. It was a grand sight to see the large building, pulpit, platform, aisles, ground floor, gallery and vestibule, packed with born-again men and women all partaking of the sacred emblems of our precious Lord's broken body and shed blood. How thrilling it was to hear sung such hymns as, "Lest I forget Gethsemane," and "When I survey the wondrous cross" in such a hallowed atmosphere. The Principal in his address reminded us of the Last Supper and Calvary, which caused the tears to flow afresh as we meditated upon the love of God manifested in our blessed Saviour, the Lord Jesus Christ. One's mind was taken back to the vast communion service held every Easter Monday in the Royal Albert Hall, London. This memorial feast in the City Temple was a glorious termination to another soul-stirring New Year Foursquare Gospel Convention in Glasgow.

Children's Bible Educator

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

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

SCRIPTURE JUMBLE. Each jumbled word below contains the letters of a complete word. The words are the ten principal ones in a verse of the 46th Psalm, expressing in figure the life to be communicated to the redeemed in the raptures of heaven by the Holy Spirit. The words as well as their letters are out of order. Names and titles of God are not included among them.

Write out the complete verse, and give its number in the chapter.

ETHER FOREHEW OLHY MEAK VIRER CAPEL
BATSELCARNE SETARMS TICY DALG.

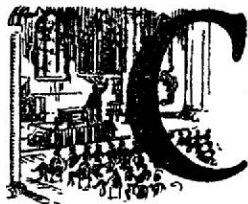
Solutions should arrive by first post Monday, January 30th.

SOLUTIONS OF CROSSWORD, JANUARY 13th.

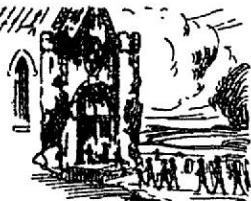
Answer: II. Timothy ii. 15.

Across: 1. Shew; 3. God; 4. Word; 7. Ashamed; 10. Study; 11. Needath.

Down: 2. Workman; 5. Rightly; 6. Thyself; 7. Approved; 8. Dividing; 9. Truth.



CROWDED GATHERINGS AT CHRISTMAS CONVENTIONS



Inspiring Ministries—Glowing Fellowships—Permanent Results

BIRMINGHAM CONVENTION.

Speakers: Pastors W. G. Hathaway and F. Farlow. Convener: Pastor A. S. Thorne.

Pentecostal showers fell upon the saints at Graham Street Tabernacle (off Newhall Hill) during the convention. At the very commencement the Spirit of God was in the midst, and a feast of fat things from the infallible Word was provided. The messages spoken in the power and demonstration of the Holy Ghost by Pastors Hathaway and Farlow, brought to remembrance the plan and purpose of the Incarnation, "that God was in Christ reconciling the world to Himself." As Pastor Farlow at the Christmas morning communion service enlarged upon the sufferings of Jesus, one sister, a Roman Catholic, received salvation through calling upon the Lord. Pastor Hathaway stirred all hearts to love the Lord Jesus Christ more, He who was both human and Divine. Truly the blessing of the Lord which maketh rich has been the portion of all, and four sinners found peace through accepting the Prince of Peace into their hearts.

Pastor and Mrs. Tweed were welcomed back from the London conventions, and together with a good number of the saints heralded in the new year, at the watch-night service. The Pastor spoke upon Hebrews i. 11, "The world shall wax old"—a very fitting subject for the dying year. The Spirit of God rested upon the people, and blessing from the presence of the Lord wherewith to commence another year proved to re-consecrated saints that He never changes.

EAST HAM CONVENTION.

Speakers: Pastors R. Tweed, E. C. W. Boulton, J. Smith, and J. Hill. Convener: Pastor H. T. D. Stoneham.

On taking a retrospective view, it hardly seems possible that nearly seven

years have passed since the Elim Tabernacle in Central Park Road was opened by Principal Jeffreys, so quickly has the time passed, but the first three years were vividly brought to our recollection by the presence of Pastor and Mrs. Tweed during the recent Christmas Convention.

Christmas Day being on a Sunday, the breaking-of-bread service was held in the morning, after which Mrs. Tweed gave a short message on Judges v. 30, emphasizing the phrase "on both sides." The evening meeting was well attended and Mrs. Tweed again spoke after singing that beautiful hymn, "I am the Way." The title of her address was a unique one—God's Boomerang—and the message could hardly have failed to pierce some heart in the meeting. The second speaker on this occasion was Pastor J. Hill ('rماغه), who gave a beautiful address on The Good Samaritan, in which the wonderful compassion of Jesus Christ for those beaten, robbed, and weary by the wayside, was compared with the aloofness of religion as typified by the priest and the Levite.

The next meeting was held on the Monday evening, when both Pastor and Mrs. Tweed were present. Mrs. Tweed's subject this time was Dwell Deep, and then Pastor Tweed spoke on The Excellency of God's Lovingkindness. Hearts warmed and warmed until a heavenly glow pervaded the whole meeting as the people marvelled at the great mercy of God—"the God who created the entire universe, but who also created the dust on the butterfly's wing."

On Tuesday, there were two meetings. Pastor Tweed was in the pulpit at the afternoon service to give a message on Gold, in which he compared the true Church of Christ to that precious metal. Pastor Boulton was the first speaker in the evening, and took for his

subject, Resurrection, a theme always very welcome to Pentecostal people, who, perhaps more than others, should know what it means to partake of the Resurrection life of Jesus Christ. Pastor J. Hill gave the second message on Romans vi., in which he exhorted every believer to strive after a holier and purer walk in life.

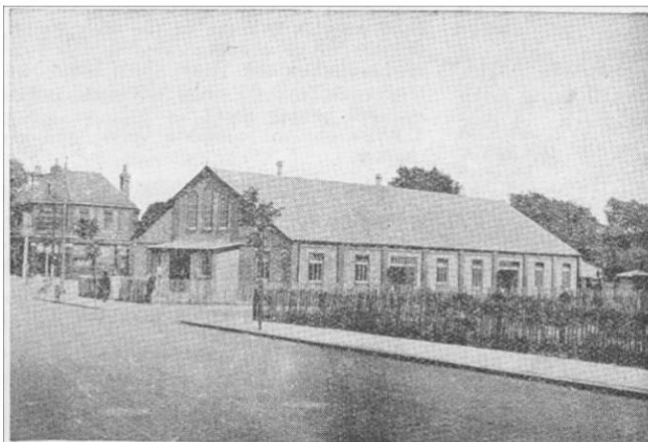
The blessing of God was manifest during the whole convention.

BRADFORD CONVENTION.

Speakers: Pastors J. Smith, W. L. Taylor, J. C. Kennedy, and Pastor and Mrs. J. Salter (Belgian Congo). Convener: Pastor H. W. Fardell.

The Christmas Convention held in the Freemasons' Hall, Westgate, Bradford, proved a time of great spiritual blessing. Souls were saved, and the saints fed upon the finest of the wheat. Right from the outset the presence of God was manifested in the midst. Pastor Smith gave the opening message on Christmas morning, his subject being, The Object of Christ's Incarnation. Again in the afternoon a special service was held by the Sunday school children and various items were rendered, after which Mrs. Fardell gave a message on The Christmas Gift. The Gospel word in the evening was delivered in mighty power, first by Pastor Smith, who spoke on John xiv. 12, "Greater works than these shall ye do," pointing out that through the Holy Spirit great things might be accomplished in view of this promise. Pastor Salter then spoke on John xii. 21, "Sir, we would see Jesus," saying that it is the fashion to hide from God; few seek Him; and yet how lovingly He seeks after the souls of men; how patient and longsuffering He is. Thank God four souls sought Him at the close of the service. On Boxing Day three services were again held. Pastor Kennedy gave the morning address, and in the afternoon Pastors Kennedy and Taylor gave forth the Word in the power of the Holy Ghost. The evening addresses were again given by Pastors Smith and Salter, resulting in the salvation of three more souls for Christ. Tuesday evening again was a time of great blessing, Pastor Taylor speaking on The Polished Shaft (Isaiah xlix. 2). Pastor Smith followed, his subject being, What Price Glory? (Psalm civ. 31), in which he expounded the glory of God, and the glory of man. The Wednesday evening service was taken by Pastors Kennedy and Smith, and the expectation of the saints was not cut off. God honoured His Word with signs following. At the last meeting of the convention on Thursday Mrs. Salter gave A Message of Hope for 1933, followed by Pastor Salter, his

Elim
Tabernacle,
East Ham.



subject being, Where Are We Now? The Holy Spirit brooded over the meeting, souls were saved, and at the close of the service almost the whole congregation stood to their feet and reconsecrated their lives afresh to His service. It was a sight never to be forgotten. Thank God, souls that were drifting helplessly with the tide have seen the light that has directed them into the safe harbour, and there they have found Him who is as a hiding place from the wind and a covert from the tempest, the Man Christ Jesus. God has indeed answered the prayers of His people. To Him be all the glory.

GLOSSOP CONVENTION.

Speakers: Pastors G. Lampard, and W. G. Channon; Mrs. Channon and Mrs. Saxton Walshaw. Convener: Pastor L. Knipe.

What an astonishing sight to see folk going to church during Christmas festivities, for northerners love their Christmas holidays around their own fireside with friends and relatives. Yet here Christ the Lord was being sought after, worshipped, and adored by toilers of these modern times, just as at the first Christmas. The Elim Tabernacle in Ellison Street, where the late Pastor R. Howton ministered the Foursquare truths so faithfully, was filled with psalms of praise and songs of victory, the people being radiantly happy in the love and remembrance of their King, Jesus.

Night after night found the congregations gripped by the Spirit of God, minds being enlightened, and hearts softening under the preached Word.

The following are excerpts from the "Glossop Chronicle":

STIRRING CONVENTION MEETINGS.

Great convention meetings were held at the Tabernacle from December 25th to the 29th, under the leadership of Pastor Knipe, the resident minister. Stirring Gospel addresses were given to large congregations, and much spiritual good has been accomplished.

There was also the distribution of prizes to the teachers and scholars of the Sunday school for regular attendance, and over 100 prizes were distributed, of which one quarter were Bibles, which goes to show that the Word of God is proclaimed in the Sunday school. Two hundred sat down to tea at this gathering. Afterwards a watchnight service was held in the Tabernacle, and was well attended. New Year's Day was indeed a crowning day, the church being full at the evening service, and many wended their way home reassured and strengthened with the knowledge that God never fails, and although many of the problems of last year remain unsolved, yet God will not fail.

SPECIAL EFFORTS.

Islington (Pastor W. G. Hathaway). "Come and dine." The echo of these blessed words of our Lord has been heralded forth recently at the Elim Tabernacle, Fowler Road, and those who responded have been indeed rewarded for the time spent in partaking of the "feast of fat things" set before them.

For six Tuesday nights Principal Parker gave the congregation something

to ponder over in his never-to-be-forgotten lectures. Praise God for the simple manner in which he expounds the Word.

Then followed a visit of the London Crusader Choir with its God-given ministry in song. Praise God for Gospel song which can lift the heart from the despondency and gloom around to realms of hope and renewed courage in Christ. Truly many felt the mantle of praise descend in this service.

Pastor Bale faithfully delivered the Gospel which, clothed with the mighty Holy Spirit of God, resulted in four souls responding to the call of the blessed Man of Calvary. We do praise God for the faithful and untiring efforts of Pastor Bale during his four weeks' campaign. The Crusaders also gave their best in open-air invitations, giving out tracts and testimonies, while signs followed the preaching of the Word, souls being saved and the saints uplifted.

The regular meetings are now being continued, and God is blessing the ministry of His servant here.

GOING DEEPER.

Hove (Miss G. M. Edwards). Praise God for His gracious blessing on His Word at Elim Tabernacle, Portland Road. The deeper teaching is having its sifting effect, and the numbers of those who are taking a definite stand is slowly but surely increasing. During the past few months we have had the joy of seeing souls saved, and backsliders restored, whilst quite a number of saints have been baptised in the Holy Ghost with signs following. The watchnight service concluded with definite consecration of the people of God. The preacher was Pastor A. V. Gorton, who ministered the Word with much blessing. On New Year's Day a baptismal service was held, Pastor Gorton officiating. A unique feature was that the eight candidates were all men, a glorious testimony. Pastor Gorton spoke with great freedom and unction on the Privilege, Power, and Penalty of Choice. At the close of the meeting twenty-five new members were given the right hand of fellowship.

The first week of January marked the closing of the ministry of Miss Edwards in Hove. The assembly were truly sorry to lose her and will remember her in prayer. Her farewell message, one of exhortation based on the Saviour's words, "Follow Me," was a source of bless-

ing to the assembled saints. Praise the Lord for His wonderful Word.

TABERNACLE STUDIES.

Ayr (Evangelist T. H. Stevenson). The Gospel is being preached here, with a power and sincerity that grip one. As the people gather round the Lord's Table on Sunday afternoons one can feel that the Lord is truly in the midst. Recently Mr. Stevenson's Thursday evening Bible studies have been on the subject of The Tabernacle. This subject has been enjoyed by all, and is eagerly looked forward to. Souls are being won for the Master and bodies are being healed at the services.

A time of blessing was experienced recently, when a party from Ayr went up to the City Temple, Glasgow, to attend the New Year Convention meetings conducted there by Principal George Jeffreys. The meetings were well attended. In the afternoon a baptismal service was held. Each candidate gave a brief testimony before following our Lord through the waters of baptism. Eleven from Ayr were baptised, and several others have since signified their desire to be baptised at the first opportunity.

BRANCHING OUT.

Exeter (Pastor W. F. South). During the period Pastor Longley has been here the Lord used him to minister with no uncertain sound. Now, with the advent of Pastor and Mrs. South to the Elim work carried on at the J. O. C. Hall, Friernhay Street, whom God is already using, the people are looking forward to great times of blessing.

In addition to the usual services in the city, meetings are being held on Sundays and week-days at the Vestry Hall, Topsham, whilst regular services are being taken at Knapp Farm, near Sidbury. The Crusaders have recently conducted services in two local Institutions, and it was quite apparent that these events brought a ray of sunshine which will long be remembered.

A deep impression has been made by the death of one of the young people, a large crowd gathering for the funeral and memorial service, at which definite decisions were made, for which we praise God.

There is evidence of the favour of God upon all sections of the work. To Him be the praise!



Elim
Tabernacle,
Hove

Concise Comments & Interesting Items

"Japan threatens a world-wide conflagration." This startling heading appeared on one of our prominent daily papers. Even conservative opinion must admit that this is so. Mr. Matsuoka, chief Japanese delegate to the League of Nations, while staying at Milan, made some alarming statements. He hinted that Japan, if not satisfied by the attitude that the League of Nations takes to the Manchurian trouble, will leave the League. Leaving the League of Nations, of course, means defying the verdict of the League. Such a defiance may easily lead to a colossal outbreak of war.

Events support the threatening nature of the Japanese delegate's statements, for news came at the same time that the Japanese Air Force has begun bombing Chinese troops near Shanhaikwan, and Japanese troops have entered the Chinese province of Jehol.

The rule of gold is a prominent factor in the present dispensation. People with money have had the weight of riches behind their opinions. They have also used their riches to enforce their opinions. Even in the Church the influence of moneyed people has frequently outweighed the influence of spiritual people. In view of these facts we are prepared to value an inscription which appears over a doorway in an old Dutch banking house. It says: "The Golden Age is an age in which gold does not rule."

Healing was delayed to a sister in Belgium because of compromise with a lottery. The story proves that God is will-

ing to heal in answer to prayer in any country of the world, providing the conditions are fulfilled. The story as told by the "Evangelical Christian" is as follows:

"One day I prayed definitely to the Holy Spirit to enlighten me, and without saying anything to my husband, I was converted. What calm, what peace are mine now, since I have known the Lord Jesus. Every day I thank Him for opening my eyes and for giving me the knowledge of salvation and for delivering me from the errors of Romanism. Oh, may the Name of the Lord Jesus be blessed throughout eternity for the great things He has done for my soul.

"Since my conversion, my husband and my father and mother have all given themselves to Christ, as also have my little ones, aged 11 and 9 years. Very recently my little Gaby, aged 3½ years, fell desperately ill with bronchial pneumonia. The doctor told us that her condition was grave, so we called together a few of the Christians to pray for her healing, if this would be His will. While we were on our knees at the foot of the bed and one of the brothers was praying, the Lord spoke to me about some lottery tickets I had bought a few days before. I had asked Him to bless them, but my conscience was not at rest. Now the Lord said clearly to me, 'Would you win in the lottery and lose your child?' Broken down, I confessed my sin and that moment victory came to us. My child at once began to improve and the doctor, returning the next day, was

greatly astonished at the miracle performed."

The higher critics have received a hard knock in Canada. A lawsuit has been attracting much interest in which a lady of Toronto named Miss Florence Deeks claimed 500,000 dollars from Mr. H. G. Wells. It was alleged that Mr. Wells had been allowed to see a manuscript that this lady had submitted to a certain firm of publishers, and that he had incorporated certain portions of it in his book, "The Outline of History."

Now the higher critics claim to be able to tell which parts of Genesis and other books have been written by one author and which parts by another, and so forth. Two expert higher critics were therefore used by this lady in an attempt to prove to demonstration that Mr. Wells had used a portion of her manuscript. These critics went into the matter most minutely, and wrote lengthy documents to prove that Mr. Wells had indeed stolen a part of Miss Deeks' manuscript. But despite all their arguments three courts of Canada rejected them. Finally the Privy Council, the highest judicial body in the Empire, immediately dismissed the case, saying that such evidence should never have been presented. So the higher critical method has been discredited by some of the finest judges in the world.

And if this claim to superior discernment of authorships is not to be admitted upon documents written in plain English, how much less is it to be suffered as applied to a dead language like Old Testament Hebrew.

He Died for all Sinners and all Sins

WE find a few people yet in this our day of "moral improvement" who feel the sting of their iniquities. They go on living in sin because they think it is of no use to believe that they shall find a place in the Saviour's heart. They feel that their sins are too great and numerous for Christ to save them. Some even think they have sinned against the Holy Ghost, and therefore cannot be forgiven.

But we have the Word of God to overthrow all these imaginations. It is Satan who says that there is no hope, for he would have it so. It is he who makes the sins of a sin-sick soul rise mountain high before him. But the Word says that Christ died for the sins of the whole world. John said, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). It also says, "The Man Christ Jesus . . . gave Himself a ransom for all" (I. Tim. ii. 5, 6).

So it is "from all sin" (I. John i. 7) that Christ died to save. He makes no distinction between this

sin and that sin. He does not say there are little sins and great sins. He does not say there are some sins that He will forgive, and others He will not forgive—except the sin against the Holy Ghost. That is a wilful sin, and the sinner of such a sin desires no pardon. He does not feel that he needs any.

"He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I. John ii. 2). His grace is "greater than all our sin." For "where sin abounded, grace did much more abound" (Rom. v. 20). The Lord Jesus spoke most tenderly of the one who had "many" sins, and forgave her (Luke vii. 47). He never turned a sinner away from Him. He came into the world to save sinners—He loved them.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

ELIM BIBLE COLLEGE—Visitors welcomed. Bible lectures, spiritual fellowship, central heating and home comforts. Winter terms 42/- and 35/- per week. Apply The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W. 4

HERNE BAY—Comfortable apartments, clean, cooking and attendance, quietly situated, bed and breakfast £1 per week, or board-residence. Mrs. Turner, 3, Park Road. B1271

HOVE—Apartments, with or without board, home comforts, central position on the sea front, between Hove and Brighton assemblies, specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1247

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1202

LONDON, 39, Holland Park Avenue, W.11, close Kensington Temple, tube, buses, West End 10 minutes, lady recommends; comfortable bed-sitting rooms, excellent cooking, attention; terms moderate; quiet house. Park 7858. B1242

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

LONDON, Hornsey Rise—Christian home, 3 minutes from assembly, electric light, bath, full board 25/- sharing, without mid-day meal 20/-, recommended by pastors and others. Mrs. Madgwick, 510, Hornsey Road, N.19. B1246

SHANKLIN—Board residence, ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine, quiet, restful house, highly recommended. Apply Proprietress, "Thornbury," Alexandra Road. Phone 230. B1184

VISITORS to London—Comfortable bedrooms with breakfast £1 per week, or 4/- per day, 2 sharing 7/-, gas fires; next to Arding & Hobbs 16, Beauchamp Road, Clapham Junction. B1244

SITUATIONS WANTED.

FOURSQUARE sister seeks post, shop assistant, any business, reliable, trustworthy, could take charge, good saleswoman. Would consider temporary post, or as companion-help. G., Box 258, "Elim Evangel" Office. B1252

POST wanted as companion-help or housekeeper to lady or gentleman, where help with rough work, or kind care of invalid; good cooking; free now. Box 257, "Elim Evangel" Office. B1248

TOURS.

PALESTINE, visiting Jaffa, Jerusalem, Bethlehem, Hebron, Sochoh (scene of fight between David and Goliath), Jericho, Dead Sea, Jordan, Amman (east of Jordan), Mizpah, Emmaus, Bethel, Shiloh, Shechem, Samaria, Carmel, Nazareth, Tiberias, Capernaum, Mt. Tabor, Cyprus, and Venice. 8th May, 31 days, from 59 guineas. Details from Capt. R. M. Stephens, The Anchorage, Cooden Drive, Bexhill. B1253

MISCELLANEOUS.

COUNTRY home, beautifully situated, every convenience, has vacancy for Christian who has "fallen among thieves" (drink, drugs, etc.); Foursquare male attendant; reasonable charges, references exchanged. Box 259, "Elim Evangel" Office. B1254

FOR SALE, machine-knitted men's socks, 2/6 per pair; all profits for Foursquare. Miss Larkins, Grange Farm, Rushden, Northants. B1250

BIRTH.

HENDERSON. On November 16th, 1932, to Mr. & Mrs. Henderson of Ulster Temple, Belfast, a son, John Edward Jones.

MARRIAGE.

DAVIS KEDDIE—On January 1st, at Sydenham Baptist Chapel, Forest Hill (kindly lent), by Pastor T. A. Carver, Walter James Davis to Cecilia Alice Keddie. B1251

WITH CHRIST.

PARSONS—On December 24th, Kate Maria Parsons, member of Ehm Tabernacle, Croydon. Funeral conducted by Pastor P. N. Corry.

ROWE—On January 1st, Emily Rowe, Ehm Crusader, Exeter. Funeral conducted by Pastor W. F. South.

During January.

SPECIAL STOCK-TAKING OFFER

BOOKS & TEXTS AT HALF PRICE

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