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

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

CONVERSIONS & HEALINGS IN A SKATING RINK (page 760)

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

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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. 48

DECEMBER 1, 1933

Twopence

SAVIOUR




"I am come that they might have life."
John X. 10.

HEALER





"Hast thou entered into the treasures of the snow?"

COMING KING

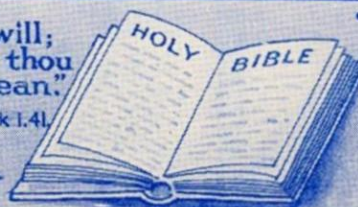


"I will come again."
John XIV. 3.

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV December 1, 1933 No. 48

CONTENTS

The Divine Branch	753
The Temple of Living Stones	754
Music: Let Me Hide in Thee	756
Bible Study Helps	756
Palestine Jews Expect Messiah	756
In the Garden with the Gardener	757
Family Altar	759
Editorial	760
Tithes—Offerings—Stewardship	761
Gems of Truth on Holiness	762
Concise Comments and Interesting Items	764
Fragments from the Front Line	765
Elim Crusader Page	767
Converted in a 'Bus!	768

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Principal George Jeffreys and Revival Party's Revival and Healing Campaign. Ashford, Kent

DEC. 4—21. Every week-night at 7.30, and Wednesday afternoons at 3, in the County Theatre, Station Road. Sundays at 3 and 6.30, in the Exchange Theatre, Queen Street.

WATCH THESE DATES

ANNAGHANON. Commenced Nov. 19. Elim Hall Campaign by Miss M. Linton.

BARNSELY. Dec. 3—7. Arcade Hall, Market Hill. Anniversary services. Speakers: Pastors T. H. Jewitt, W. L. Taylor, F. A. Farlow, J. C. Kennedy, S. E. Hillman, and Mrs. Saxon-Walshaw.

BOURNEMOUTH. Dec. 8, 10. Elim Tabernacle, Victoria Place. Springbourne. Pastor E. J. Phillips.

BRIGHTON. Dec. 9—11. Elim Tabernacle, Union Street. Bible School and Evangelistic Campaign by Principal Parker.

CHELMSFORD. Dec. 2, 3. Elim Tabernacle, Mildmay Road. Special Visit of Ilford Male Voice Quintette.

ELIM WOODLANDS. Dec. 2. Open day for visitors, 3 to 9 p.m. Evening meeting to be conducted by Elim Bible College students. Tickets at all London churches, 1/-; at the door, 1/3.

HUDDERSFIELD. Nov. 29. Temperance Hall, Princess Street, Visit of Pastor R. Tweed.

ISLINGTON. Dec. 24. Elm Tabernacle, Fowler Road, off Halton Road. Carol service by Elim Crusaders.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally.

PLYMOUTH. Dec. 2—4. Elim Tabernacle, Rendle Street. Bible School and Evangelistic Campaign by Principal Parker.

RATHFRILAND. Commenced Nov. 22. Elim Hall. Campaign by Evangelist W. H. Urch.

WATFORD. Dec. 31. Elim Hall, St. Alban's Road. Visit of London Crusader Choir, 3 and 6.30 p.m.

WIMBLEDON. Nov. 26—Dec. 3. Elim Hall, Southey Road. Elim Crusader Campaign. Special features by visiting Crusaders. Dec. 3 at 6.30, Baths Hall, Latimer Road, visit of London Crusader Choir, accompanied by Pastor E. C. W. Boulton.

Christmas & New Year

CONVENTIONS

BELFAST. Dec. 24—28. Ulster Temple, Ravenhill Road. Speakers include: Pastors J. R. Moore and A. Longley. Convener: Pastor J. J. Morgan.

BIRMINGHAM. Dec. 24—26. Elim Tabernacle, Graham Street. Speakers include: Pastor W. G. Hill (South Wales). Convener: Pastor W. Barton.

BRADFORD. Dec. 24—26. Southend Hall, off Leeds Road. Speakers include Principal P. G. Parker. Convener: Pastor H. W. Fardell.

CARLISLE. Dec. 24—26. Elim Tabernacle, West Walls. Speakers include: Pastor and Mrs. R. Tweed. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 23—26. Elim Tabernacle, Ivor Street. Speakers include Pastor and Mrs. Stoneham. Convener: Pastor W. N. Brambleby.

GLASGOW. Dec. 31—Jan 8. City Temple, Bath Street (corner of Elmbank Street). Speakers include: Pastors J. R. Moore and H. Kitching. Convener: Pastor P. Le Tissier.

GLOSSOP. Elim Tabernacle, Ellison Street. Speakers include Mr. and Mrs. E. J. G. Titterington. Convener: Pastor L. N. Knipe.

LONDON, East Ham. Dec. 25—27. Elim Tabernacle, Central Park Road. Speakers include: Pastors C. Kingston and J. Woodhead. Convener: Pastor W. L. Kemp.

LONDON, Kensington. Dec. 25—27. Kensington Temple, Kensington Park Road. Speakers include: Pastor C. Kingston and Mrs. R. Jones.

CHRISTMAS

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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. 48

DECEMBER 1, 1933

Fridays, Twopence

The Divine Branch

A Foursquare Message on the Branch.

By Miss D. COMYN-CHING

"I AM the true vine," said our Lord and Master. In Old Testament prophecies He is referred to as the Branch in four different ways. In these four passages we can see our blessed Foursquare message.

1. The Branch as Saviour.

In Isaiah iv. 2 we read, "In that day shall the branch of the Lord be beautiful and glorious." Apart from the chronological interpretation of this passage, let us turn our attention to its spiritual application. From the day we take the Lord Jesus Christ as our Saviour, His life rises within us "as a tender plant," and to us, and within us, He grows more beautiful and more glorious every day. When life around is barren and arid, and we would otherwise feel the monotony of the daily round, He springs forth as a root out of a dry ground. We hear His sweet whispers in our heart, and we feel His smile upon us as we stoop to do an extra bit for the fellow next to us.

No day is grey while our heart's vision is fixed upon His crimson beauty. No tribulation is too great when we consider that it is not worthy to be compared with

THE GLORY WHICH SHALL BE REVEALED.

Even business hours and household tasks are lighted up as the divine touch is let in upon all we do and say, for is it not unto Him who loved us? Our need may be great, but He has made His Father our Father. We can depend on the Almighty God for every temporal need, as also for every word we speak, and for every deed we do, when initiated by Him. This is all made so clear in the Gospel of John. We can lean back upon the Saviour's breast, and as we give place to His beautiful and glorious life within us, we too can come to say "Father, Thou hearest Me always." Yes, the Branch of the Lord—that beautiful, glorious Branch—is filling our vision.

His methods are so different from those of the world. He works so graciously, so lovingly, so wisely, often so quietly, and nearly always so unexpectedly. We learn to put away our expectations from worldly ways

and means, and wait for Him to rise. We know that what He does will last, and what He says will accomplish something. We cannot describe Him! He is divine, He is God. He has life in Himself, and life more abundant for us. And as the flowers of joy, and the fruits of satisfaction appear on all He touches, we say, "My Saviour! My God! He is so beautiful, so glorious!"

2. The Branch as Healer.

We now turn to the prophecy in Zechariah iii. 8, "I will bring forth My servant the Branch." Let us look at our Lord, this same glorious, beautiful and divine Saviour, as He is portrayed to us by practical Mark in his short concise Gospel of action. Only the Son of God has taught us

WHAT TRUE SERVICE MEANS.

In Hinduism, where there is no Christ, certain necessary actions are considered as unclean, while one who ministers to another of lower caste than himself is reckoned to be utterly defiled. Mark shows us the life of Christ as filled with loving deeds, and He was so busy, so poured out for others, that a little boat had to wait on Him, lest the crowd should crush Him. His human frame became so tired that He could fall fast asleep in a mighty storm, and while that wondrous Man of Galilee was yet quite young in His career, His relatives wanted to take Him out of it, because they said "He is beside Himself." And what were His works? Casting out devils, and healing the sick, and preaching the gospel to the poor. God's Servant, the Branch, identified Himself with the sorrow and suffering of this fallen world. He touched the leper, and the man was cleansed. Virtue flowed from the Christ, that all who came to Him were healed. His every action was a touch of love, and from His very person life radiated. In this busy practical age is the servant life growing stronger in us day by day?

3. The Branch as Baptiser.

In Zechariah vi. 12 the Holy Spirit bids us "behold, the Man whose name is the Branch," and with this prophecy we take Luke's vision of this wonderful

sympathising Jesus. With a physician's practised eye Luke noticed the Lord's tenderness with women and children, and how

HE STOOPED TO THE FALLEN.

He continually called Himself the Son of Man, going in and out among men as one of themselves. In this Gospel we read of that wonderful crisis in a believer's life, the baptism of the Holy Ghost. Do you know what it is to be so emptied by God, that your vessel can receive the new wine? Men say the old is better, but He has kept the best wine until now. Then will He work through you in a new way, and His promise is "I will do marvels."

4. The Branch as Coming King.

In Jeremiah xxxiii. 15 we read "I will cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land." Here we see at once a reference to the royal lineage of our Lord, and the attributes necessary to a king: we think of Matthew's Gospel. Though He was unrecognised, rejected, and insulted, humble and lowly in all His ways, yet, under every circumstance there was calm, and authority and superhuman power. We live in the light of His soon coming, and we look for the Lord of heaven and earth. Troubles and difficulties lose their sting as we realise that they are but transient, nay, even perhaps momentary. Any minute our King—my King—may come. In the meantime do our lives show forth the kingly nature of honour in every detail? Because the King is grow-

ing up in our hearts are we just and honourable,

RIGHT AND HIGH PRINCIPLED

in our every undertaking, and in our every contact with others? We can know His calm and rely on His power under every circumstance. What a comfort really that our dearest Friend has all power and is with us always.

There is another branch, Satan essays to copy the Christ. In Isaiah xiv. 19 we find a powerful allusion to the abominable branch. If the beautiful, glorious Branch has not taken root within us, sooner or later the abominable branch will have his full growth within, and his rottenness will eventually cause our utter decay. Thus would we be good for nothing but to be cast into the fire. In the parable of the sower the Master likens our heart to soil. Soil receives the seed, and just as simply you may receive Him, the beautiful and glorious Branch of the Lord.

I close with a word to fellow disciples. It is a common adverse criticism concerning others, that he or she is an earnest Christian, but not quite balanced. The world has a right to look for Christians who are white-heat enthusiasts, and at the same time, sane and balanced. Brain specialists tell us that not one person in the world is absolutely perfectly balanced. The Master was the exception to the rule. He was a perfect man, and He died that His life should be perpetuated in us. I love to ponder on the fourfold picture of the perfectly balanced character of my Saviour, Healer, Baptiser and King, for the promise is that as we look unto Him we shall be changed from "one degree of radiancy to another" (II Cor. iii. 18).

The Temple of Living Stones (I. Peter ii. 5)

By Mrs. TRENA M. SLAGLE

I BELIEVE if we understood better the purpose of our "light afflictions" there would not be so much discontentment and discouragement in regard to them. In these days even those claiming to have the baptism of the Holy Ghost seem to want always to be having an easy time; a shouting, hallelujah time, with never a burden to bear, not even for souls. Now if God should give us a life with never a sorrow or testing, no temptations to resist, nor burdens to bear, we would not be a fit stone for the wonderful temple He is building.

The Temple Solomon built at Jerusalem was a type of the one God is now building of "lively (or living) stones." We will find some of its characteristics in the Book of Chronicles. First, God was the architect. Second, the stones for the building were all shaped, fitted and polished in the quarry, so that no sound of hammer or other tool would be heard in the building. Third, when finished its magnificence was so great that its grandeur was sounded forth in all the nations of the earth. Its

GLITTERING RADIANCE

was so bright one could hardly look thereon. Inside and outside it was overlaid with fine and polished gold. It was unique. No temple on earth was ever built like this one, nor ever will be again.

But beautiful as was this temple made with hands,

it was only a type of the one to be built of "lively stones." These living stones are first to be chosen stones. God has laid the chief corner stone, even His only begotten Son, and now is searching in the deep, dark quarries of sin for stones that will stand the tests of the process through which they must pass, in order to correspond with the great corner stone. No depths are too deep for Him to descend, no trouble or labour too intricate, if only the object of His choice and love be willing and submissive. Then the heart of Him of the nail-pierced hands will be satisfied. When God finds one that will stand, He reaches down the great derrick of His infinite love, and draws him up out of the dark quarry of sin into the light of His love, takes the blood of His Only Begotten and washes away the mud and mould and slime of sin. When cleansed from all sin He puts His agencies to work at the

SHAPENING PROCESS.

Some think that when they are cleansed they are at the end of the process, and if they are tempted or have tests and trials after that, they are not sanctified, and cast aside their experience. To be sanctified is to be cleansed from all sin and uncleanness and set apart for a holy purpose. God's purpose is to shape, fit and polish us for our little niche in His great and wonderful temple. We may be clean, set

apart, but still entirely too large and rough. There are too many bumps and jagged edges protruding, so that others coming in contact with us are not helped, but hurt; and some stumble and fall. So necessarily, the chiselling process has to begin, and some of us are of such hard granite that it takes hard blows and sharp thrusts to do a complete work.

If we are really sanctified and submit to the chiselling, the work will be accomplished rapidly; but if we murmur and fret, thinking our lot too hard, the work will be greatly hindered, and may never be perfected. What a terrible loss to us and to Him who has put such priceless expenditure upon us, to have it prove fruitless. "All things work together for good"—do we believe it? Then be still and let Him work out His design. It may take a hard process to fit us, but let us be so thankful that we are chosen, that we will rejoice at every

STROKE OF THE CHISEL,

and trust completely the Master-workman, knowing that He watches carefully the work of each separate stone—holding still while being shaped and fashioned until perfect in form and small enough to fit into our little niche, and wondrously alive. It is wonderful how God can do it, but it pays to be very careful that we do nothing to mar the beauty of His work.

Now we are washed, we are cleansed, we are chiselled into a semblance of the Great Pattern. Are we through with the process? Ah, no! We are to be polished stones. We remember Solomon's Temple shone so that one could scarcely look thereon; it was so beautiful that it was the talk of all the nations. That was the type. Jesus, the chief corner stone—we are to be "to the praise of His glory." We read Ephesians i. 13-15, and we ask ourselves: Is it possible for us who have once been in the awful quarry of sin to be polished to such an extent as to be "to the praise of His glory"? Yea, "all things are possible with God," and "all things are possible to him that believeth." He can prepare us if we will let Him.

It is true, the polishing process is a constant irritation and more trying to the spiritual nerves than the chiselling, but one's love should have grown with the former processes so much, that nothing now will seem too hard to go through, in order to be made to the

PRAISE OF HIS GLORY.

Then, too, your eyes have become so illuminated that you begin to see what it means to be one of the stones in this magnificent and unique building. When we are polished until we reflect His image, then are we of infinite worth to Him. No more the red flag of rebellion is flaunted in His dear face, but always, under every circumstance, it will be, "Not my will, but Thine be done." His will for us will be sweeter than all else. Oh the sweetness that will come into our lives then! A perfect resting in our Father's will! A perfect confidence in His love! That is a foretaste of heaven. When we reach this stage we begin to be a peculiar stone, so unlike the mass we left in the quarry, that they doubtless will want nothing more to do with us, and will probably cast out our names as evil for the Son of Man's sake.

But we will "count it all joy," knowing that that also is polishing us. So we keep sweet and press on. We are ready now to show forth the praise of Him who has called us, beginning to realise that "all things work together for good to them . . . who are called"; that God, the great architect, doeth all things well.

Now the glittering brightness begins to reflect, as did the face of Moses, only this

BRIGHTNESS INCREASES

more and more unto the perfect day. How you will long now for others to know of this wonderful life! How you will pray and use every opportunity to this end. You will not care what people say, so long as there is a chance to win a soul into this blessed life. Jesus came to seek and to save the lost, and you, too, will be about your Master's business. Oh how marvellous is the boundless love of God! And when ours is made like unto His, they will flow together, work together in a sweet oneness that cannot be expressed by mortal tongue. Then we will have the experience that Jesus spoke of when He said: "In the world ye shall have tribulation, but in Me ye shall have peace." We will have peace in Him while going through the tribulation. Oh blessed life in Him! Who would not be willing to go through anything to have it? Can we afford to lose the process of being fitted into this temple with Jesus—to be so inseparably linked with Him that through the ages we will give Him praise?

Solomon overlaid the Temple within with pure gold. Pure gold represents the righteousness of God. When shaped, fitted, polished, we shall be clothed upon with Christ's righteousness. Then will He not be ashamed to present us to the Father. Then will all the angels understand what was a mystery to them, when God gave His only begotten Son to die for a fallen race. Then will they understand His wisdom and His love as never before, and will

BOW IN ADORATION

at His feet and give Him glory for evermore. Will we endure? Will we go with Him through all that comes, without a murmur, that we may be to the praise of His glory to all eternity? God help us to see the value of the prize at the end of the race.

There is a legend that when they got to the top or cap-stone of the Temple, it could not be found, but after long search someone found it covered over with rubbish. It was such a peculiar stone, there seemed no place where it would fit, and someone had cast it into the rubbish pile. So if He makes of you such a peculiar stone that you are considered fit only for rubbish, for Jesus' sake you can well afford to go through, for you may be a special stone in the temple of living stones. He does not ask us to do the work of fitting, but to hold still and trust with deepest confidence while He does it. Yes, we will let Him keep us so polished that we will shine for Him even here in this world of sin; then to be noiselessly slipped into our little niche there, to remain for ever held by the cement of God's unchanging love. He does it all and then gives us the reward. O Jesus! How we will cast our crowns at Thy sacred and pierced feet, and crown Thee Lord of all!

Let me Hide in Thee

MRS J. I. McCLELLAND.

J. LINCOLN HALL.

Let me hide in Thee, Re-fuge there for me,
my-self in Thee, in Thee, for me, for me,

Where no e-vil shall be-fall me, And no fear can be.
no fear can be, can be.

Let me hide in Thee, Christ of Cal - va - ry,
my-self in Thee, Cal - va - ry, of Cal - va - ry,

Christ of res-ur-ec-tion ful-ness, Let me hide in Thee.
my-self, my-self in Thee.

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Bible Study Helps

TWELVE STEPS IN THE LIFE OF FAITH.

1. The Word of Faith (Rom. x. 8) is to be preached in
2. The Spirit of Faith (II. Cor. iv. 13) and heard with
3. The Hearing of Faith (Gal. iii. 2), to be followed by
4. The Obedience of Faith (Rom. xvi. 26).. This is rewarded by
5. The Righteousness of Faith (Rom. iv. 13), thus bringing one into
6. The Household of Faith (Gal. vi. 10) to enjoy
7. The Joy of Faith (Phil. i. 25) and to work
8. The Work of Faith (I. Thess. i. 3), to pray
9. The Prayer of Faith (James v. 15), to put on
10. The Breastplate of Faith (I. Thess. v. 8) and to use
11. The Shield of Faith (Eph. vi. 16) in fighting
12. The Good Fight of Faith (I. Tim. vi. 12).

A MESSAGE FOR THE WORRIED.

1. **Our Health.**
Paul said: "My God shall supply all your need" (Phil. iv. 19).
2. **Our Circumstances.**
David said: "Fret not thyself" (Psalm xxxvii. 1).
3. **Our Future.**
Christ said: "Let not your heart be troubled" (John xiv. 1).

THE EVERLASTING GOD. (Isaiah xl. 28).

1. God the Father (Psalm xc. 2).
2. God the Son (Rev. i. 8).
3. God the Holy Spirit (Heb. ix. 14).

Palestine Jews expect Messiah

A NEW Messiah who will become King of the Jewish nation and whose appearance will put to an end the next world war is predicted by the orthodox Jews of Palestine.

They declare that He will be a Superman and that His kingdom will be a great centre from which will radiate peace and brotherhood extending throughout the entire world.

"The revelation of the Messiah will be preceded by the rebuilding of the Temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine, and at the critical moment, when all appears lost, the Messiah, coming from heaven, will gain a decisive victory, according to predictions. It is said he will immediately be proclaimed King, the first of the Jewish nation in twenty centuries.

50,000 JEWS BELIEVE.

Of the 150,000 Jews in Palestine, most of whom have returned there from the four corners of the earth since the war, at least 50,000 are expecting developments to transpire rapidly, until at an unexpected moment the Messiah will be revealed. "The Jews are praying every day for the coming of the Messiah," declared the president of the town council of Peta Tivka, the largest Jewish agricultural colony in Palestine.

"The Jews believe that at some time a Messiah will come who will bring good not only to the Jews, but to the whole world," remarked D. Smithson, who was decorated for distinguished service in Palestine during the war. "This idea is spreading throughout the country," he continued.

"The movement to Palestine, the settling on the land and the building up of the Jewish national home,

is the forerunner of the Messiah," declared Ephraim Sacks, formerly of Chicago, now president of the Town Council of the beautiful orange-producing colony, Rehovoth.

The ideal of the restoration of the Temple just prior to the coming of the Messiah is soon to be realised, they hope. Ever since the destruction of their last Temple in A.D. 70, by the Roman Emperor Titus, the Jews have gathered daily at the famous "wailing wall" in Jerusalem, praying for the rebuilding of the Temple. The invasion of the Moslems in the seventh century resulted in the erection of the mosque of Omar, the third most sacred shrine of Islam.

"The Mosque of Omar will be torn down soon, and a wonderful temple like Solomon's shall be built there!" happily exclaimed a rabbi, as he was look-

ing out over the Temple area from a window of his synagogue.

APPEAL TO LEAGUE OF NATIONS.

A group of Jerusalem Jews has actually sent a petition to the League of Nations asking for a portion of the old Temple site to be awarded to the Jewish nation. The shelving of this petition by the League has not daunted their hopes for a restored Temple. So sincerely are they expecting it that a class of prospective priests are being taught the performance of the sacred rites of the Temple sacrifices.

The restoration of the Temple will create animosity amongst the surrounding nations, they fear. The nations of the world will fight against Jerusalem in the near future," declares one of the largest manufacturers in Jerusalem. "The leaders of the Jews sense the situation, but they are afraid to express their opinions publicly," he remarked.—*Sel.*

In the Garden with the Gardener

By SARAH E. FOULKES

I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day.
—Isaiah xxvii. 3.

FLOWERS, it has been said, are the beautiful hieroglyphics of nature by which she indicates how much she loves us. But when God reveals His love to us in Christ flowers become the language of that love—pure, fragrant and beautiful.

The great agnostic, Luther Burbank, knew the garden as it is given few men to know it. Yet, how lacking was his knowledge of the garden, in that it did not include within its grand attainments the friendship of the Gardener.

The deepest praise that overflows the infinite well-springs of a heart that has been redeemed from sin comes from the love that surpasses knowledge, and embraces within its conscious enjoyment the garden and the Gardener.

We remember the day the Gardener passed our way and lifted us from the dusty waysides of sin, and transplanted us in the midst of His peaceful garden. How exquisitely beautiful is God's garden! And how incomplete is life and happiness when we know not ourselves as the flowers of God's righteousness, and hear not the voice of the Gardener day by day and know not His tender care as we grow in the grace and knowledge of our Lord and Saviour Jesus Christ.

What are these flowers everywhere about us in God's garden? There is the violet, self-effaced, hiding behind its showy leaves. In God's garden the violet, looking helplessly to Him and esteeming others better than itself is

THE FLOWER OF HUMILITY.

And because it has abased itself and taken a lowly place, but kept a lofty look, God has exalted it and robed it in the purple of royalty.

Near the violet grows the ever-blooming red rose. This is the sturdy bloom of faith, ever increasing because it keeps under the crimson Blood. Red rose of faith, strong, healthy, vigorous! It uses its thorns,

the Sword of the Spirit, to ward off the fiery darts of the wicked one. Faith and humility grow together in God's garden. Side by side, the wise Master-gardener plants the meek and lowly violet with the flaming, courageous red rose of dauntless faith. "For," explains the Gardener, "the soul can never have more of true faith than it has of true humility."

We turn down the garden path and there at our feet grows an alluring bed of pansy blossoms, with faces upturned to God in love unfeigned. Their ways are open, simple and pure. They are God's flowers of prayer. Their hearts are ever open and uplifted to Him in living trust and love. God's garden is a maze of pansy blooms. They line the walks, and edge the plots. They are massed together in colourful beds of rich purple, golden yellows, deep maroons and delicate lavenders. "Where two or three are gathered together in My name," the Gardener declares, "there am I in the midst." Prayer outpoured from a unison of kindred hearts opens the flood-gates of pentecostal power and releases a flood of heaven's overflowing blessings.

Rambling indifferently in the garden is a morning-glory vine, speaking of believers who are

NEVER ESTABLISHED

in the faith. They ramble here, and go there, to this church and to that, ever seeking but never acquiring. Then, too, this aimless vine blooms for the Gardener only on six-hour shifts. It sleeps most of the time, closing up its heart to Him. The Gardener's love is tender and full of mercy. He works untiringly, persuasively, but the vine does not bring forth lasting beauty or fragrance because of the sheer inconsistency of its faith.

Over yonder are flowers with innocent eyes, hearts of dew, petals soft and dainty as a baby's hand. The Gardener calls them forget-me-nots. Giving themselves to Him, dedicating their days in thoughtful re-

membrance of others and in shameless disdain of self, patient with weakness, tender with impotence, long-suffering with ignorance, how rare and how precious they are. "Inasmuch," encourages the Gardener, "as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

How noble and strong are the trees in God's garden! Like majestic pillars in His cloud-raftered temple, they stand and "look to God all day and lift their leafy arms to pray." Arms uplifted in prayer, they are worshipping, praising, and magnifying the name of the Lord. How magnificent are the trees in God's garden, strong-trunked, delicate-branched, bearing abundantly the fruits and gifts of the Spirit of God.

In the garden where the Gardener has planted His trees some flowers are trespassing. They are vainly

TRYING TO GROW IN THE SHADE

and are tall, spindly, and pale. They have no strength and must be tied up to keep from sprawling over. They refuse to come out in the open with a bold confession of faith. They repiningly cling to their frailties and failings as "thorns" or perhaps, "crosses." Their faith is as weak as their colour. Their natural beauty is marred since they refuse to come out where the Sun of Righteousness shines with healing in His wings, and sheds His glory upon them.

In the midst of the garden, vital, throbbing with life and bearing rich clusters of luscious fruit, grows a resplendent vine. This is the true Vine. The Vine and its branches live in vital union, and cleave one to another in a tenacity of living purpose that bears clusters heavily laden with fruit, the new wine of the Spirit, the fruit-yielding life and ministry born of Christ in God. "I in you and you in Me." is the glorious and united testimony of Vine and branches.

There is a noisy scampering through the vines. It is a playful litter of small foxes. Foxes in God's garden! Yes, but the Gardener is after them, for they spoil the vines. The work of catching the foxes among the vines and flowers in God's garden is His work. Hallelujah! He rids the garden of its despoilers, while the flowers and fruit grow in grace and beauty and distil upon the vagrant breezes of summer their fragrant perfume. "I the Lord do keep it . . . I will keep it night and day," is the assuring promise of the Gardener to the flowers in His garden.

A wall of rough-hewed rocks encloses the sides of this lovely, peaceful garden. Christ is our Rock, our dwelling-place throughout all generations! Over the Rock wall, rough-hewed with

THE SCARS OF CALVARY,

in a profusion of alluring colour and diffusing an enticing fragrance, bloom flowers of wondrous charm and delicacy. The name of these choice blooms is love, undying, faithful and true. Sweet peas the Gardener calls them. Some are pure white, washed so by the blood of the Lamb. Others are flaming cerise, burning with love's undying zeal. Still others are dainty lavender, giving out the compassionate sympathy and sweet understanding of love, while others are mottled in colour. This is the love that covers a multitude of sins and bears all things with silence. These delicate pink, lavender, vari-coloured

blooms of love cling with strong tendrils to the rocks over which they climb. Love is ever clinging to God in Christ, for God is love and he that dwelleth in love dwelleth in God. The Gardener's work in the soul is never finished until it blossoms into love.

Flowers! Flowers! They are everywhere in God's fragrant garden, all sown with seed incorruptible, by the Word of God which liveth and abideth for ever. Planted by Him, the flowers are rooted in His love: Their chaste, unsullied beauty are His joy for ever.

Perfume! From the fragrant heart of this sweet garden the incense of prayer ascends to the Throne through the day and into the night. The prayers of the flowers are their perfume. And how acceptable to God are these fragrant prayers. These selfless prayers, perfume-distilled from the chaste hearts of the flowers, is the incense that wafts and lingers for ever around His throne on high.

Busy bees drone and buzz back and forth, whispering God's secrets to the listening hearts of the flowers while

THEY GATHER HONEY

by the hour. The bees know the glorious hope of His coming and waste not a moment in vain repining or idleness, but improve every shining hour in gathering, not the bitter but the sweet!

Bees and butterflies hum and drone and flit colourfully in and out of the garden. But it is really the song-birds' neighbourhood. Everywhere gaily-feathered birds, unspoiled by fear, are perched on tree or shrub, their tiny throats opened wide in joyful pæans of praise to God. There is no hungry "chirp-chirp-chirp" in this sunlit garden. All is glory and praise to God, the great Creator who became the Saviour. How precious to the Gardener are the flowers, birds and bees, all dependent upon His care, and endless in their love and devotion to Him!

Where is this endearing garden, fragrant and lovely, where the presence of God is distilled like the dew of a June morning? Within the adoring hearts of His obedient children God makes His fruitful garden. From the broken and fallow ground of their contrite hearts the divine Gardener brings forth the flowers and fruits of righteousness to the glory and praise of His matchless name. Your heart, and mine, freed from sin, is the Eden of God in which Christ gathers the flawless flowers of the soul's perfection.

To grow in God's garden, to know Christ's loving care, to hear His tender voice, to bear the fragrant blooms of righteousness and holiness is to know the Edenic peace and joy and splendour that creation knew before sin entered Paradise and made a barren Sahara of the human soul.

A garden is a lovesome thing,
 God wot,
 Rose plot,
 Fringed pool,
 Fern'd grot
 The veriest school
 Of peace; and yet the fool
 Contends that God is not—
 Not God; in gardens!
 When the eve is cool!
 Nay, but I have a sign;
 'Tis very sure God walks in mine.

FAMILY ALTAR



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

Sunday, December 3rd. Titus ii. 1-15.
"Who gave Himself for us, that He might redeem us from all iniquity" (verse 14).

The Lord did not die to save us from some iniquity—it was to save us from all. Iniquity is simply that which is contrary to the nature and will of God. Christ died therefore to make us like God—He died that we should love the will of God. The Cross of Christ does not relieve us from the necessity for righteous living; it necessitates it. No one can rightly understand the Cross and then continue in sin. The Cross is the root of beautiful words, beautiful actions, beautiful thoughts. From the Cross there springs the forgiveness of our bad character, but from the Cross there also springs the impetus for good character. If He died for sin, then we must not continue in sin. If He died to exhaust the penalty against our unholiness then we must live our lives unto holiness. On the Cross the death blow was given to the ugliness of sin. On the Cross life was given to the beauties of holiness.

Monday, December 4th. Titus iii. 1-15.
"I will that thou affirm constantly" (verse 8).

What is this that must be affirmed constantly? What is this thing that must never be forgotten? It is that those who have believed in God must be careful to maintain good works. Careful? Yes, careful! We must not let our actions run wild; we must take care of them. We must guard our actions so that they do not cause any harm to anybody. We must be careful lest our careless manner brings sorrow to some sensitive heart. We must be careful lest our ways drive some soul, who is struggling to keep on the narrow way, aside into some bypath of backsliding. Our good works must not be dependent upon the good works of others. Even if others are thoughtless toward us, maybe even rough and cruel, we must still be careful to maintain good works toward them. Don't meet bad works with bad works. Meet bad works with good works. Is your neighbour bitter toward you? Then wait your time—maybe that neighbour will fall sick. Then is your time! A bunch of grapes or the breast of a well-cooked chicken will win a great victory.

Tuesday, December 5th. Ezekiel i. 1-16.
"And they had the hands of a man under their wings" (verse 8).

Veiled hands! Such were the hands of the cherubim. Those hands could be seen if necessary, but usually they were hidden under the wings. Veiled hands! Such should ours be. There are many veiled hands in the service of God. Who put the flowers on the pulpit table? We do not know. Some hands did the pleas-

ing work. But we did not see those hands. Who put the 10/- note into the offering? Some hand did it. But we did not see the hand. Who painted that lovely text on the wall? Some hand did it. But we did not see the hand. Who fed the hungry? Who bound up the wounds? Who smoothed the pillow? Oh, yes, the hungry are fed, the wounds are bound up, the pillow is smoothed but the hands that did the work are not prominent. Thank God for veiled hands.

Wednesday, December 6th. Ezekiel iii. 1-15.

"Thou art not sent to a people of a strange speech . . . but to the house of Israel" (verse 5).

We are not all called to be missionaries. We are not all called to go abroad and learn a strange language in order that we may speak to the natives. Most of us are sent to preach to those of our own tongue. No language preparation is necessary. The only necessity is that of heart preparation. The language of the heart is what the masses yearn to hear. We therefore need a great heart preparation. Out of the fulness of the heart the lips will speak. We are not sent to Africa—but a lonely soul comes to our door. To that one we can speak. We are not sent to China—but a perplexed life is brought into touch with ours. To that one we can speak. Speak just a word for Jesus where you are. Don't wait for the larger sphere—speak now. Maybe when we have proved ourselves faithful in our own language that God will send us to preach to those of another tongue.

Thursday, December 7th. Ezekiel iii. 16-27.

"Then I arose and went forth into the plain" (verse 23).

A plain is not an attractive place. Give us mountains—give us valleys and rivers. Give us the fascinating view. But Ezekiel went forth into the plain. He had been promised a view—an interview. An interview with God. God would speak to him. He could speak with God. Such an interview is far better than the finest view. The plain becomes glorious. A desert with God is better than a magnificent seascape without Him. Better have Salisbury Plain with God than the beauties of Wales without Him. It may be a plain room, a plain office, a plain shop, a plain hall, but when God says "Arise, go forth into the plain, and I will talk with thee," then the place of monotonous plainness is far better than the place of dazzling beauty.

Friday, December 8th. Ezekiel viii. 1-18.

"As I sat in mine house . . . the hand of the Lord God fell upon me" (verse 1).

Special visitations from God still take place. As I sat in mine house . . . As I sat in my office . . . As I sat in my shop . . . As I sat in my motor, the hand of the Lord fell upon me. Position does not control revelation. We can well understand the hand of God falling upon us as we sit in the Church. But God is not limited to the Church. In your sick room—in your garden—in your home, there the hand of the Lord may fall upon you. We never know the moment when God wishes to specially speak to us. Therefore we should always be tuned in to heaven. How sad it is when God speaks and we are so noisy that we cannot hear. Maybe that to-day will be a day of special visitation from on high. Maybe the miracle may take place to-day. We will be ready. Then with the new vision will come the new mission.

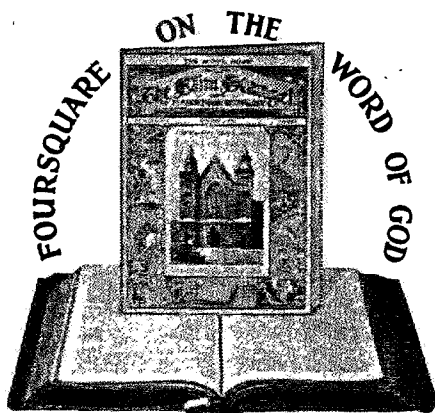
Saturday, December 9th. Ezekiel xi. 14-25.

"I will put a new Spirit within you" (verse 19).

In the new Spirit which God gives there is unselfish love, there is patient endurance, there is sympathy to all, there is no self-vaunting pride, there is no boastfulness, there is no unseemly behaviour, no foolish joking, no self-seeking, no quickness of temper, no evil thoughts toward others, no pleasure when others fail, but true joy when others are prosperous. The new Spirit God gives hates sin but loves whatsoever is pure and true, it patiently bears misunderstandings and persecution, it always hopes for the best in others, and is not discouraged at opposition. The Spirit that God gives never fails us in an emergency, but finally triumphs over every evil and every enemy. The new Spirit that God puts within us is a foretaste of heavenly citizenship on earth.

The Secret Place

Oh the subtlety of this Adam nature. When we go into our closet and shut the door no one sees us, no one hears us but God. It is not the place to make a fair show. No one is present before whom to make a little display of our devotion. No one is there to behold our zeal for the Lord. No one is there but God; and we know we dare not attempt to make Him believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within we instinctively feel that God is searching us; for evil shall not dwell with Him. Ah, it is a searching spot—alone in the presence of God. Little wonder so many beg to be excused from spending much time there.—W.S.



EDITORIAL

Scarborough.

FOURSQUARE believers everywhere will rejoice that God is answering prayer for Scarborough. The east coast in bleak November days is not too inviting, and a revival campaign in a vast skating rink on the sea-shore may not be just the ideal place for attracting crowds; but the Spirit of God is doing the work and encouraging results are forthcoming.

Below is a report, just to hand as we go to press, telling of trophies won for Christ and of healings following the preached Word and of crowds captivated by the old evangel of the Cross.

I. Peter iii. 15.

It was in a small township somewhere among the heather-clad hills of bonny Scotland. The scene was a shop which, by the way, was full of people. He was a rough man and she one of those old stalwarts of the faith so rarely seen in these modernistic days. Knowing her godly life and testimony he, thinking to make sport of religion in general and her faith in particular, smartly shot out the old time-worn question: "Where did Cain get his wife from?" "I dinna ken," said she with true Scottish accent, "You see, I was not at his wedding. But, tell me, sir, where did your grandfather get his?" "I dinna ken," said he. "Aye," retorted the good lady, to the discomfiture of the would-be champion of a lost cause: "If you were half as much interested in your soul's salvation as you are in Cain's wife, you might be a better man."

Words timely spoken and steeped in prayer can thus become the barbed arrows of the Spirit to bring conviction home to the heart of the scoffer.

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It is a tragedy to pass through this world of ours and miss God's plan for us.

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Prayer that avails with God is the expression of a need divinely revealed and intensely felt. It will be believing! It will be earnest! It will be impetunate!

LATE NEWS.

Conversions and Healings in a Skating Rink

Principal and Party at Scarborough

THE PRAYER WARRIORS OF SCARBOROUGH ARE REJOICING AT THE ANSWER TO PRAYER IN THIS NORTHERN SEASIDE RESORT. OVER TWO HUNDRED SOULS HAVE BEEN CONVERTED TO CHRIST DURING THE FIRST TWO WEEKS OF PRINCIPAL GEORGE JEFFREYS' CAMPAIGN, AND BODILY HEALINGS HAVE CONFIRMED THE WORD. UNBOUNDED ENTHUSIASM PREVAILS IN THE GATHERINGS AND THE RINK, WHICH USUALLY RESOUNDS TO THE NOISE OF ROLLER SKATES, IS RINGING WITH AMENS AND HALLELUJAHS. HERE AS IN OTHER CAMPAIGNS THE TWO-EDGED SWORD WIELDED IN POWER IS DOING ITS GLORIOUS WORK. FOURSQUARE REVIVAL CHARACTERISTICS ARE MUCH IN EVIDENCE AND PEOPLE ARE TESTIFYING ON ALL HANDS; WE HAVE NEVER SEEN IT IN THIS FASHION BEFORE.

Revival Scenes at Cardiff

Principal Lays Foundation Stone

THOUSANDS OF ENTHUSIASTIC FOURSQUARE GOSPELLERS BESIEGED THE SITE OF THE NEW TEMPLE IN THE CAPITAL OF THE PRINCIPALITY ON THE AFTERNOON OF FRIDAY, NOVEMBER SEVENTEENTH WHEN THE FOUNDATION STONE WAS LAID. SO GREAT WERE THE CROWDS THAT A NUMBER OF STALWART POLICE OFFICERS WERE DRAFTED TO THE BUSY THOROUGHFARE. THE PRINCIPAL RECEIVED A TREMENDOUS OVATION AND HIS OPENING WORDS CAUSED MANY TO WEEP FOR JOY: "DURING MY MINISTRY I HAVE LAID MANY FOUNDATION STONES FOR CHURCH BUILDINGS AND BY THE GRACE OF GOD HAVE ESTABLISHED MANY CHURCHES BUT NO OCCASION HAS GIVEN ME GREATER JOY THAN THIS IN THE CAPITAL OF MY OWN NATIVE LAND." THE SCENES OF RELIGIOUS ENTHUSIASM WERE REMINISCENT OF THE GREAT WELSH REVIVAL DAYS AND IT WAS NOT SURPRISING TO SEE MEN AND WOMEN DECIDING FOR CHRIST AT THE OPEN AIR SERVICE. MANY ALSO TESTIFIED BY THE UPRAISED HAND TO THE LASTING EFFECT OF BODILY HEALINGS THEY HAD RECEIVED AT THE PRINCIPAL'S CAMPAIGN SOME FOUR YEARS AGO. WHAT A TESTIMONY THE WHOLE SCENE GAVE OF THE SOLIDITY AND PERPETUITY OF THE FOURSQUARE GOSPEL WORK IN THE CITY. THE NEW TEMPLE IS EXPECTED TO BE READY FOR OPENING IN MARCH OF NEXT YEAR.

Tithes—Offerings—Stewardship

By Rev. W. R. WATSON

TITHES! Wouldn't it be wonderful if all God's children would tithe? One great reason that God does not answer the prayers of those who are praying for a great revival is that the majority of the people are robbers; and God cannot pour out His Spirit upon robbers. Very few have a systematic way of tithing. In a certain place I was once preaching on tithing, and trying to impress on the people the need of systematic tithing. At the close of the meeting a lady came to me and said, "You would be better to leave me alone about tithing, for already I give far more than the tithe." I said, "Don't deceive yourself. Try taking out a tenth of your income and using it for the work of the Lord, and see how much more it will be than what you give now. Moreover, you need not keep it at a tenth. After God has His tenth you can give all you like out of the other nine tenths." Here is another thought. We talk about giving our tithes. Now we don't give tithes: we bring tithes to the storehouse. You cannot give something that does not belong to you: the tithe belongs to God.

When you pay the landlord his rent for the house in which you live you do not give him anything; you pay him what belongs to him. When you pay the interest on the money you borrowed from the bank you are

SIMPLY PAYING THE BANKER

what belongs to him. Similarly you do not give tithes: you pay tithes, for the tithe is the rent you pay God for the privilege of living in this world, and the interest you pay Him on the money He allows you to use here. When you fail to pay the tithe, therefore, you are a robber, and I believe that a man who robs God is the worst kind of a robber there is.

Another mistake people make is on the portion they tithe. They pay all their bills, house rent, car payment, grocery bill, etc., and tithe out of what is left (and in most cases there is nothing left). The tithe comes out first. Abraham paid tithes of all (Genesis xiv. 20). Notice this was before the Law was given. Tithing never originated under the Law. The Law simply recognised the system of tithing already in effect. Further, we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's, it is holy unto the Lord . . . and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. xxvii. 30-32).

Let us now consider what Jesus has to say on the money question. Some people say that they

GO BY WHAT JESUS SAID,

and that He never said anything about tithing. We will go by what Jesus said, and if everybody would do so the financial problem, as far as the work of God is concerned, would be for ever settled. In the first place Jesus taught stewardship; that is, that we are not owners but stewards. And according to I. Corinthians iv. 2, "it is required in stewards, that a man be found faithful."

In Matthew xxv. 14 we read "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." Notice it says his goods. This scripture plainly teaches the principle of stewardship. It is His goods that He gives us the privilege of using. We like to boast of our possessions, but we are only stewards. There is a sense in which He recognises our under-ownership so long as it does not interfere with His over-ownership. In the parable of the pounds in Luke xix. 12-27, we see again that the Lord was recognised as the owner. "Then came the first saying, Lord, thy pound hath gained ten pounds" (v. 16). Notice he said thy pound, not my pound. See also verses 18 and 20.

In the same chapter we have the account of Jesus sending two of His disciples for a colt. As they were untying it the owners said, "Why loose ye the colt?" and they said,

"THE LORD HATH NEED OF HIM."

That was all that was necessary. They recognised His over-ownership, and let the disciples take the colt to Jesus. Had it been some of us we would have said, "Just a minute now, I want you to know that that colt belongs to me. Leave it where it is or I will have you arrested. If I want to give anything to the Lord I will do it without being told by you."

I believe that the teachings of Jesus bear out the fact of stewardship, not only of money but of our time. Matthew xx. 1-7 shows that there is no room for idlers. Also, according to I. Corinthians vi. 19, 20, we are not our own. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Now in view of the fact that you are only a steward of the money and property God has entrusted to you, what arrangements have you made for the disposal of it after you are gone? This is a serious question. Have you, as a child of God, made out your will, leaving all the money and property that God has entrusted you with to unsaved relatives, which will probably be the means of driving them farther from God? Think seriously about this. Or perhaps you have made no will at all and are just leaving it

FOR LAWYERS AND THE DEVIL

to fight over. I would advise you to take God into consideration in this matter and pray earnestly and definitely about what you should do.

Jesus reckoned on what was left, not on what was given. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And He called unto Him His disciples and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury:

for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living" (Mark xii. 41-44). We sometimes hear of someone, or know of someone, giving £25 or £250 to the Lord's work, and we think that is wonderful; but perhaps he has £2,500,000 left, and from the Lord's viewpoint was not much of a gift after all. On the other hand, an offering may be taken up, and we see someone dropping in a penny, and we think, "What a small offering," but perhaps that penny was all that he had in the world, and according to Jesus he would be giving more than all the rest put together. He had given all he had, whereas

THE OTHERS HAD PLENTY LEFT.

Keep this thought in mind when making offerings to the Lord's treasury.

Jesus also taught that we were to have money subject to us, and not let money govern us. "And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou Me good? there is none good but One, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother. And he answered and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions" (Mark x. 17-22).

Now the fact of the matter was, his possessions had him. He was not able to obey the call of God, because his possessions would not let him. It is so to-day: many are

IN BONDAGE TO THEIR MONEY.

An appeal is made for a missionary offering. God lays it on someone's heart to give £25; he reaches in his

pocket for the money and it says, "No! you are not going to give me away. I'll let you have a pound note, but that is all. And people obey and give the one instead of the twenty-five.

Jesus also taught that the way to have plenty was to give. "Give, and it shall be given unto you" (Luke vi. 38). Most people think that in order to have they must hold all they get and not give at all; but that is not the way Jesus taught. Many people, on the contrary, have proved that when they pay the tithe, the nine tenths will go farther than the ten tenths did when they kept the tithe. Paul also corroborates this fact when he says in II. Cor. ix. 6, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Again, He said "It is more blessed to give than to receive." Now there is a test. Do you get as much blessing out of giving a hundred pounds as you do in getting a hundred pounds? If not you are not living up to the teachings of Jesus on the money question. Much more could be said concerning Jesus' teaching on money, but this is sufficient to show any honest-thinking person, that if we are to go by His teaching, we will not only pay tithes but

WE WILL GIVE EVERYTHING,

time, talents, money, possessions, and ourselves unreservedly to the Lord.

A word to the ministry. First, we cannot expect our people to tithe if we do not set the example. Second, do not hesitate to teach your people to tithe, and to give to the Lord's work. Preach tithing just as strongly as any other truth of God's Word. We pride ourselves that we never have rummage sales or bun feasts, or anything of that nature, to raise money for the church, but many of us are guilty of other things equally as bad, namely, telling funny jokes, and stories about money and giving, trying as it were to coax the people into giving, when if we would just be firm in our preaching God's Word on tithing and giving, much more would come into the Church treasury, and God would be better pleased.—*With acknowledgements to the "Bible Standard Overcomer."*

Gems of Truth on Holiness

Selected from the writings of Frances Ridley Havergal

FIRST, I would distinctly state that it is only as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin; that one moment's withdrawal from that power, and it is again actively, because really, sinning; and that it is only as, and while, kept by the power of God Himself that we are not sinning against Him; one instant of standing alone is certain fall! But have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of God? Have we not been limiting I. John i. 7 by practically making it refer only to remission of sins that are past, instead of taking the grand simplicity of "cleanseth us from all sin"? "All" is *all*; and

as we may trust Him to cleanse us from the stain of past sins, so we may trust Him to

CLEANSÉ US FROM ALL PRESENT DEFILEMENT;

yes, all! If not, we take away from this most precious promise, and by refusing to take it in its fulness lose the fulness of its application and power. Then we limit God's power to keep; we look at our frailty more than His omnipotence. Where is the line to be drawn beyond which He is not "able"? The very keeping implies total helplessness without it, and the very cleansing most distinctly defilement without it. It was that word "cleanseth" which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before, a continual

present, always a present tense, not a present which the next moment becomes a past. It goes on cleansing, and I have no words to tell how my heart rejoices in it. Not a coming to be cleansed in the fountain only, but a remaining in the fountain, so that it may and can go on cleansing.

One of the most intense moments of my life was when I saw the force of that word "cleanseth." The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing it in its fulness, was just indescribable. I expected nothing like it short of heaven.

Why should we pare down the promises of God to the level of what we have hitherto experienced of what God is able to do, or even of what we have thought He might be able to do for us? Why not receive God's promises, nothing doubting, just as they stand? Take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked"; "He is able to make all grace abound toward you, that ye, always having all sufficiency in all things"; and so on, through

THE WHOLE CONSTELLATIONS OF PROMISES,

which surely mean really and fully what they say.

One arrives at the same thing starting from almost anywhere. Take Philippians iv. 19, "your need"; well, what is my great need and craving of soul? Surely it is now (having been justified by faith, and having assurance of salvation) to be made holy by the continual sanctifying power of God's Spirit; to be kept from grieving the Lord Jesus; to be kept from thinking or doing whatever is not accordant with His holy will. Oh, what a need is this! And it is said He "shall supply all your need"; now, shall we turn round and say "all" does not mean quite all? Both as to the commands and promises, it seems to me that

everything short of believing them as they stand is but another form of "yea, hath God said?"

It is no mistake about the blessing God sent me, 2nd December, 1873; it is far more distinct than my conversion; I cannot date that. I am always happy, and it is such peace.

Thus accepting, in simple and unquestioning faith, God's commands and promises, one seems to be at once brought into intensified views of everything. Never, oh, never before, did sin seem so hateful, so really intolerable, nor watchfulness so necessary, and a keenness and uninterruptedness of watchfulness, too, beyond what one ever thought of, only somehow different; not a distressed sort, but a happy sort. It is the watchfulness of a sentinel when his captain is standing by him on the ramparts, when his eye is

MORE THAN EVER ON THE ALERT

for any sign of the approaching enemy, because he knows they can only approach to be defeated.

And one cannot, dare not, temporise with sin. I know, and have found, that even a momentary hesitation about yielding, or obeying, or trusting and believing, vitiates all, the communion is broken, the joy is vanished; only, thank God, this need never continue even five minutes. Faith may plunge instantly into the fountain open for sin and uncleanness, and again find its power to cleanse and restore. Then when one wants to have more light, one does not shrink from painful discoveries of evil, because one so wants to have the unknown depths of it cleansed as well as what comes to the surface. "Cleanse me thoroughly from my sin"; and one prays to be shown this. But so far as one does see, one must put away sin and obey entirely.

The year 1873 has been a time of unprecedented blessing to me.

The Tramp

By WILLIAM BARROW

I WAS spending a month on a farm in Scotland recovering from a serious breakdown in health. The farm was situated in the heart of the country, the nearest town being some eleven miles away, and the nearest little village about two miles. Not being able to walk far, I used to manage to walk up from the farmhouse to the turnpike road, then walk up and down and rest on a grassy bank near by. It was quite an event, in these parts, to see someone pass, there being no shops, and one had time to muse upon the beauties of the countryside, and the wonders of God's glorious handiwork.

One morning, as I was resting at the corner of the country lane that passed down the side of the farm, I noticed a man coming up the lane. He was a wholesome-looking man, ruddy in face, wearing coarse clothing, with a strong pair of boots on his feet, and carried two packs over his shoulders. He was not the type of tramp we are so accustomed to, but was a real, clean,

HONEST KIND OF CHARACTER.

As he came abreast of me, I said to him, "Good morning, friend," and he in return inquired the way

to the next village which was two miles away. I had got to know something about the district, and told him he could take the high road, or the low road, both of which I pointed out to him. I inquired of him how he got his living, and he said, "I am a musician, sir." "Well, give me a tune," I said, and from his pocket he took a mouth organ and began to play some of the old Scottish airs, Highland reels, etc. I thanked him, and asked him what else he could do. He said he was a juggler, and out came some balls from his pocket, and up in the air they went and across his hands, etc. "Thanks," I said, "and what else can you do?" and he somewhat surprised me when he said "I can preach, sir." I said to him, "But you will want a Bible if you are going to preach." Quickly he replied, "I've got the Book, sir." "If you've got the Book, produce it," I requested. He had already dropped the two packs from off his shoulders on to the grass, and I could see he was one of that sort of tramps who carried his ground sheet with him for sleeping out, etc. He bent down and began to undo one of the packs and took out a black cloth bundle. It was tied in a knot, sailor

fashion, and as he undid it there was the Book—the Bible. It was a very old one, and the covers were held on by string carefully threaded through and through. It was evidently a treasure of his, and

MAY HAVE BEEN HIS MOTHER'S

in the days which were past and gone. He began to preach of Solomon and the glories of the Temple of old, and as I talked with him, I found it was his custom of a night as he sat in the village lodgings to read and study this grand old Book. He very carefully packed it up again in the old piece of cloth which he put back into the centre of his pack, and hoisting the two packages over his shoulders he started to go on his way. I gave him a little help, some of the money that I had not been able to spend, as there were no shops within two miles, and as he started to walk away, I said to him, "Look here, friend, I want you to tell me before you go, why you are carrying the Book, the Bible, with you wherever you go." He turned round with a happy smile, and with a cheery note in his voice, replied: "Wisdom and knowledge, sir, wisdom and knowledge."

We who love the Book are conscious of its wisdom and its knowledge, and we know that all the greatest

minds down the centuries have bent over the sacred pages with reverence and with awe, for God is the author of this

MAGNIFICENT TEMPLE OF ETERNAL TRUTH

Its wisdom surpasses the best of man's wisdom. In its pages it says, "Give ear, O earth, for the Lord God hath spoken." Therefore, it is well for us to listen to God's Word, for we are told the wisdom of man is foolishness with God. May we, like the tramp on the roadside, learn to take it as our guide, may its wisdom lighten our lives as it did his. Everyone who reads it must profit by its wonderful words, and best of all it will lead us to Christ, the living Word.

"WOULD NOT BE WITHOUT IT"

"I herewith forward my subscription. I always want to have the 'Evangel' as I would not be without it for anything. It is the one paper I look forward to every week."—N.A.H. (Surrey).

Concise Comments & Interesting Items

Palestine again! But this time in quite a different way. This time it is "Palestine Man." Scientists claim that they have discovered a race of men belonging to 30,000 years ago. Nine skeletons, it is claimed, of a hitherto unknown race have been discovered in a cave on the slope of the Mount Carmel district of Palestine. The discovery was made by a joint expedition promoted by the British School of Archaeology in Jerusalem and the American School of Prehistoric Studies. One of the discoverers says: "We have had the marvellous luck to stumble on a cemetery of 30,000 years or so ago. It was situated in what is called to-day, 'The Cave of the Kids,' an aperture about thirty feet up a mountain side not far from Haifa.

"Our first discovery after delving long into the limestone was the unearthing of the skull of a child. We delved on, and finally cleared the complete skeleton. After many months of labour we found eight more skeletons lying in a row seven feet up the side of the cave. The skeletons were all doubled up as if to occupy as little space as possible in the prehistoric cemetery. Our theory is that the bodies were doubled up deliberately after death, tied with some material of which of course there is now no trace, and then buried.

"In the course of years natural processes caused an encasement of limestone to form round the remains, and this acted as a preservative throughout the centuries. Several of the skeletons are almost wholly undamaged."

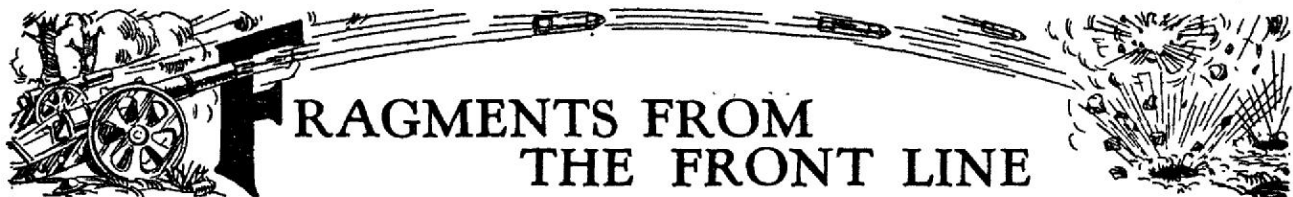
Similar discoveries in different parts of the world have been claimed during recent years. But it is significant that

not one of the discoveries has been satisfactorily proved to belong to prehistoric man. Even if these discoveries were proved correct it would not disturb believers in the Bible, for it is readily granted that in the unknown gap, between the first two verses of Genesis i., intelligent beings, somewhat similar to man, may have existed on the earth. We shall await further information on this recent discovery and it will not surprise us in the least if this so-called discovery of beings who lived 30,000 years ago turns out to be nothing more than a discovery of beings who lived 3,000 years ago.

The recent elections in Germany have turned out to be an amazing victory for Hitler. The voting shows that he has 93 per cent of the country on his side. His action in leaving the League of Nations has been endorsed by forty million out of the forty-two million voters in Germany. Nationally, Germany has come-back. President von Hindenburg has expressed his pleasure at the welding of the German people into a political unit. Nationally Germany has come-back. Will she come-back internationally? She is striving to do so. It appears that she will. This come-back of Germany is threatening the peace of the world. Lively nations are always in danger of clashing. Germany is now full of life, she does not want war, but if her national pride is thwarted by other nations then war will be, sooner or later, inevitable. The last war did not end war: it laid the foundation for the more terrible wars that will close this dispensation.

It is not surprising in view of present-day happenings to find Viscount Rothermere writing, in the "Daily Mail," a grave warning to our own nation. He says: "Britain's safety at this moment depends entirely on the forbearance of other nations. Worst of all our Air Force—now the first line of defence, not only of these islands, but of the merchant shipping on which we rely for our very existence—has been so reduced that it is hardly large enough to do battle with a Balkan State. In 1914 it was three weeks after the declaration of war that the first shot was fired by a British soldier in France. That was the last war that will ever start that way. Next time, immediately war is declared, the commander-in-chief of the enemy nation will press a button, and 20,000—perhaps 50,000—aeroplanes, laden with bombs and gas, will rise into the air and set off at more than 200 miles an hour to rain destruction on this country."

At the present time we are seeing the last great efforts of the world to bring about peace. The Disarmament Conference is the expression of that great attempt. That Conference is failing. It is bound to fail. No world peace can be established without the supreme rule of God through Jesus Christ. We are talking giant strides toward the terrible destruction foretold in the Book of Revelation. As Christians we pray for our country. We believe that our safety does not so much depend upon the forbearance of other nations, as the previous-quoted writer states, but upon the protection of God. As Christians we believe that in some way or other God will deliver us.



Intensive Efforts bring Many Converts and Much Blessing

Ilford (Pastor W. G. Hawkins). A recent Sunday was an inspiring day at the Elim Hall, Scrafton Road, and there were large attendances throughout. In the morning Miss Hunter, one of the young lady friends, gave a helpful message full of zeal, faith, and earnestness, and the evening session was a time of real spiritual power. Pastor Hawkins spoke to a practically full hall, with definite solicitation to the undecided which brought ready response. This was followed by the usual monthly communion service when true spiritual fervour was prevalent amongst the goodly number who took part.

It was a heartfelt uplift to all and must surely bear fruit in intensifying the participants' faith and in consummating their determination to keep close to the old rugged Cross, letting their lives and thoughts be more truly under the guidance of our divine Lord.

All is well at Ilford, and still greater signs of spiritual progress are confidently awaited.

STEADY PROGRESS.

Ballymoney (Evangelist D. Hood). The assembly meeting in the Elim Hall, Henry Street, continues to experience constant blessing and progress under the faithful ministry of Evangelist D. Hood.

The meetings have become a main feature in the life of the district here, and for miles around the people gather together to break bread and to hear the gospel preached. The hall is proving too small for the gospel meetings and the people are praying that the Lord will open up a "door effectual."

The Pastor arranged another week of prayer recently, followed by a mission in a district called The Topp, which is about four miles from town and thickly populated. The Lord blessed from the beginning and the two Sundays found the hall packed and a number unable to gain admittance at the closing one. For all this we thank God, but above all for the four precious souls that yielded to the Saviour as a result.

So the work goes ahead and all are trusting for times of richer blessing in the months ahead.

SCOTTISH ENTHUSIASM.

Dundee (Pastor H. Kitching). This Scottish centre is a beehive of soul-saving activity. With real Scottish enthusiasm they sing a chorus that only Dundee people can sing:

"Come awa' tha noo, come awa' tha noo.
A'll dae whit a' can, fur tae pint you ta
the Lamb,
Ah ken it's true, He'll save you thru and
thru,
Come awa', come awa', come awa' tha
noo."

The meetings are being well attended, the climax being reached on a Sunday night when the Tabernacle is packed to overflowing. At present the Pastor is giving a series of studies on The Second Advent of Christ. The attendance at this weekly Bible study numbers well over the 500 mark. So pregnant with power have these meetings been that one could almost imagine the return of the Lord before the service ended.

On a recent Saturday an all-day prayer meeting was held. It proved a great uplift. Saints were fired afresh and some received the promise of the Holy Spirit in power.

At a recent fellowship meeting over fifty received the right hand of fellowship.

NEW MEMBERS RECEIVED.

Ealing (Pastor J. Robinson). Steadily but surely the saints meetings at Cranmer Hall, Cranmer Avenue, are plodding along seeking to do God's will by the guidance of His Holy Spirit. They are experiencing the droppings of the showers, and souls are being won for Christ. Pastor Robinson, who is truly a historian, seeks to instruct in the Word of God, in order to fit the people for greater service in their attacks on Satan's citadel. During recent weeks he has been giving a series of talks on The Tabernacle, its Types and Shadows, leading up to the greater sacrifice of the Cross, and the atoning blood of the Saviour.

It is nearly four years since the Principal conducted his campaign here and the saints have held the fort nobly.

On a recent Sunday all were delighted to have an inspiring message from Pastor J. Smith. On the following Tuesday he gave a masterly discourse on the Second Coming of our Lord, and made it so realistic to all by biblical texts and reports of up-to-date happenings, that it made believers long for His coming—even so, Lord, come quickly—finishing up his greatly appreciated visit, on the Thursday evening, by a spirited discourse on "All scripture is given by inspiration." It was a feast of fat things.

During the last few months ten new members have been received into fellowship. Prayer is ascending for revival and for a mighty outpouring of the Holy Spirit.

SPIRIT UNITY.

Worthing (Pastor H. W. Greenway). "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That text was very forcibly brought home to the saints meeting at the Elim Tabernacle, Grosvenor Road, recently. It was at a breaking of bread service, when the

Spirit of God was brooding over the gathering. The opening prayer commenced with it, followed later by two messages given by two brothers, one in prophecy and one in interpretation; and then they found that the Pastor, quite unknown to any present, had chosen it for his text and theme for the morning's message. It seemed as if God had to reveal His love for His children in a very special way, and manifesting it later in the gospel service where four souls found for the first time the depth of that wondrous love. Altogether ten have been born again during the last few weeks; to God be all the glory! Also a sister has been wonderfully healed of a very virulent form of internal septicaemia. Her doctor told her that a serious operation was imperative as all other treatment had failed and she sent for Pastor Greenway instead, who anointed and prayed for her and she was completely healed, to the great amazement of her doctor and her relations.

A very inspiring and helpful course of addresses on Thursday evenings, on the chief characters in the Acts of the Apostles have proved edifying, and old friends such as Philip, Barnabas, and Paul have lived again. These studies have been the means of stimulating greater zeal in the service of the Lord.

HEALED OF CONSUMPTION.

Kingston-on-Thames (Pastor A. S. Gaunt). The saints meeting in the Kingston Polytechnic Hall, Fife Road, praise God for all His goodness and are looking forward with a greater hope and joy than ever to the future. We are glad to herald the glad tidings of the wonderful way the Lord has been working.

Souls have been won for the Master and on a recent Sunday evening four accepted Christ as their Saviour. Many have testified to the healing of their bodies. God indeed has greatly blessed and is still leading on to greater blessings.

The open air meetings, held on Mondays, Saturdays, and Sundays, are being abundantly blessed, the ministry of the Word being greatly appreciated.

All praise be to God for every token of His pleasure in us.

A sister who was recently healed has sent us the following testimony. She



Pastor
A. S. Gaunt.

was led to the meetings through the open air work:

"I shall never be able to say or do enough for what God has done for me since my conversion. I was brought up in a convent until eighteen years of age. I then left it and went out into the world. The Devil painted it very beautiful for me; in a short time I had become a chorus girl in a film studio. After two years of this life I came in contact with the Elim Foursquare Church—at this time I had no religion—and after attending several meetings I realised I was a sinner before God, so confessed all to Him and He forgave. I asked Him to take me away from my work and He did in a very strange way. I had suffered from tuberculosis for over two years, but had been patched up so well that I had felt nothing of it until one day I was taken very ill. I prayed that the Lord would heal me, but I found I was getting worse, in fact so ill that one lung had lost all its use and doctors had told me I was incurable. I raised my heart once again to the Lord and, praise His name, He healed me completely and also the lung which had lost its use. God has been to me a Saviour and Healer."—Miss S. L. Hawkins.

OPENED HEAVEN.

Ipswich (Evangelist A. Chuter). The Lord has been graciously opening the windows of heaven in this corner of His vineyard during the past few weeks. An evangelistic campaign conducted by Mr. Chuter at Nacton, an estate on the borders of Ipswich, has been fruitful; sinners have been born again and others have been blessed. Testimonies since given from those saved in this campaign are evidence of the work done, and prove once again that the Lord is not only able to save but also to keep.

Then the Church has been privileged by the visits of one or two of the Lord's messengers. The first, Miss Jardine, told a well attended meeting how the Lord so marvellously healed her body, thus inspiring all to believe that with God all things are possible. A visit from the Colchester Crusaders, with Pastors Bradley and Backhouse, was also much appreciated and blessed of the Lord. Then the Lord sent along Principal P. G. Parker of the Elim Bible School, for a week-end Bible Campaign. On the Saturday evening the Cadets took part, rendering various items, and the Crusaders sang. Principal Parker's message on The Four unre Gospel must have convinced the biggest sceptic. The Sunday service were rich in blessing, and Principal Parker's messages will not soon be forgotten. At the close of the gospel service sick ones were prayed with. The Tuesday evening service was devoted to the subject of Bible study, and as a result an intense desire for the earnest study of God's precious Word was created in the hearts of many of God's children. The Lord, however, has not only been moving in the special services, but His hand has been upon the usual weekly services. These are being well attended,

and the ministry of the Pastor is being blessed, souls being saved and added to the Church.

CROWNING CONVENTION.

Nottingham (Pastor W. G. Channon). Speakers included: Pastors P. N. Corry, F. A. Farlow, R. Tweed, Evangelist P. S. Brewster, and Miss Kennedy. Convener: Pastor W. G. Channon). Goose Fair in Nottingham has become an outstanding event of the year in two senses: for the world, one of the greatest carnivals of this country is held in the city; for the people of God, one of the outstanding conventions of the Foursquare Church is held within the city at the City Temple, Halifax Place. We recall that one of old said: " 'Tis better on before," and we look back to the day when the Foursquare banner was unfurled in this city, and each year has been better than the one before. We glance at the space which was occupied by this worldly carnival, and we see barrenness and drab desolation; we turn to that place and to those people who went night by night seeking God and to delve into deepest depths of His Word, and to-day that Church and those people are still full of new life and vigour, requickered to walk in greater newness of life with Him.

The first three days, Thursday, Friday and Saturday, all were greatly blessed by the Spirit-filled ministry of Pastor P. N. Corry, the Dean of Elim Bible College. We remembered the account of the walk to Emmaus, of how Jesus opened up the Scriptures, and how hearts burned as He talked by the way. Truly here at Nottingham was an experience like unto this; the people were conscious of the Lord speaking to them individually through His faithful servant.

Sunday morning Pastor Corry was again the channel of blessing from the Master and everyone realised what a tremendous calling, what mighty privileges and power were theirs. In the afternoon Pastor Farlow of Sheffield ministered the Word at the divine healing service. Blessed be the name of Jesus, His touch has still its ancient power, and many realised and testified to this. The climax of the day was at night; the great church was packed. The Dean sang the go-pel and again ministered the Word in that masterly yet simple way of his, after which sixteen believers testified to the saving power of Jesus and passed through the waters of baptism.

Monday evening was indeed unique in the history of the Church. Five Irish people took part: Mrs. Tweed sang the go-pel, Pastors Tweed and Farlow and Miss Kennedy ministered the Word, while Pastor and Mrs. Channon convened. Truly all were greatly blessed, and to Jesus Christ we give all praise and glory.

INSPIRING STUDIES.

Belfast (Pastor J. J. Morgan). Amid the changeful scenes of time and the many vicissitudes of life the Ulster Temple, Ravenhill Road, is still the mecca of much Christian life and activity. During recent weeks Pastor

Morgan has been giving a series of addresses on Sunday evenings on Life Beyond the Veil, and the steadily increasing numbers attending these meetings show the exceeding great interest taken in this subject by the inhabitants of this populous district. What makes it all the more encouraging is the fact that no special advertising has taken place, just one person interesting another, with the result that there is a steady stream of people pouring into the Temple anxious for more light on this important biblical topic, nor do they go away disappointed, for the Pastor, under the anointing of the blessed Holy Spirit, has always something fresh and wonderfully true to feed their hungry souls from the precious Word of God, which is our final court of appeal on all such subjects.

On a recent Sunday night he was speaking on The Resurrection, one of the most important subjects in the Word of God, for without the resurrection of the Lord Christianity is nothing better than any other creed or teaching. No one with an unbiassed mind could have gone out with any doubt upon the matter, it was made so perfectly, logically, and reasonably clear. Dealing with the resurrection of Christ in a body that could be seen, known, and handled, we too who are trusting in Him will one day be raised—should we pass through the grave—with a body similar to His glorified body, that will be seen and known beyond the possibility of doubt. He showed how it is sown in dishonour but will be raised in glory, and that we will be really ourselves and not a spirit without a body, for a spirit hath not flesh and bones as our Lord Himself had after His resurrection. At the close of this meeting there was a divine healing service for which almost the entire congregation remained, and we are confident that those who went forward for healing found a real touch of the resurrection life of Christ flowing through their mortal bodies, so great was the power and presence of God in the meeting.

One of the most encouraging features of the work here is the great and growing interest taken in the prayer meeting which has increased considerably in the past few months; the other meetings of the week, being also well attended, leave the saints going on from strength to strength by the help and grace of God.

It is sometimes very hard to sow to the Spirit but very easy to reap of the Spirit. It is always easy to sow to the flesh but very hard to reap from the flesh.

The world will not see the saints go up in the rapture, but the world may hear the last shout.



Pastor J. J. Morgan.



ELIM CRUSADER PAGE

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



Banbridge. We are happy to report times of refreshing from the presence of the Lord at this branch. We are continually proving how all-sufficient God is in the lives of those who trust Him wholly.

At a recent Crusader gathering a very interesting musical programme was arranged and many were the expressions of appreciation.

Under the ministry of Mr. Greenslade the Crusader work is prospering and progressing.—W.M.

Crusader Rally at Elim Woodlands

It was a crowded affair in the rooms that night. Outside it was clear and cold; but within there was a jolly company of young people, some sitting, some standing on neighbouring feet, but all very happy about it anyway. For the Crusaders were holding a rally at Elim Woodlands. The various London branches were well represented and, if the spirit of enthusiasm and wholeheartedness which prevailed was typical, then Elim Crusaders should be a factor for God and His truth in London.

Joy and praise were predominant throughout the entire evening and much Christian patience was shown by those unfortunate folk who were packed in adjacent rooms. Judging, however, by the frequent "Hallelujahs" (and some laughter) which was wafted across, the gist of the meeting was heard by all.

The London Crusader Choir, under Mr. Gray's leadership, conducted the service and the varied items they supplied proved very enjoyable.

One delightful feature of the programme was the medley of choruses played on a Xylophone by a talented member from the Croydon branch; and a recital entitled "Forgiven" met with much appreciation as the grand old theme of God's loving forgiveness was brought out so ably. A quartette rendered the hymn: "Let me hide in Thee," which has endeared itself to everyone recently.

Mention should be made of one item which sent a glow of patriotic pleasure through all the Irish folk present: it was a violin solo to the melodious strains of "Londonderry Air."

We shall not easily forget the address given by Pastor Boulton our National Crusader Secretary. He gave an illuminating message upon God's thoughts to-

ward us as individual members of the divine family. As the speaker dwelt on the provision and forethought of God for His people, we all rejoiced together in the knowledge of such a heavenly Father. It was grand to realise that we belong to a God whose thoughts and purposes for the believer cannot be hindered and who spans the stream of difficulty for us before we reach it.

After the choir had sung again, the whole gathering joined in: "O Jesus, I have promised." The meeting was over, but much blessing had been experienced, and it left a note of joy and courage in all our hearts.—L.M.S.

Things Shortly to Come to Pass

Jesus said, "I have not called you servants, but friends." The friend hears the secrets. The Lord Himself reveals His secrets unto His people—and at times sends His angels to tell of coming events. "This same Jesus," said the angels, "shall so come in like manner as ye have seen Him go into heaven." He shall come in clouds—and with a cloud of ten thousand of His witnesses. There is the cloud of hope, and there is the cloud of despair. We now see the black cloud all over the world. The children of Israel saw the cloud over them guiding them when they were journeying toward the Red Sea; the Egyptians also saw it, but it was the dark side that they saw.

The children of God have not to look on the dark cloud. It is black enough now, but will get blacker. Men's hearts are failing them for fear of what is going to happen. God never says things will be worse than they actually will be. In fact it will be so bad that the days will be shortened, as otherwise all flesh would perish. We have not the theories of theologians to go by, but the solid Word of God. Did the Flood come according to Noah's preaching? Was Babylon overthrown? Was Jerusalem destroyed? If these prophecies were fulfilled according to the Word of God, predictions of events yet future will be as literally fulfilled.

"Woe to the inhabitants of the earth, for the Devil is come down." You see foretold in the Word destruction, woe, and misery. As sure as God's Word is true, so surely will these things come on the world. They will be as universal as the Deluge. Everybody who receives not the mark of the beast is to suffer, and also those who do take the mark will receive woe upon woe. So we see that the whole world is afflicted in the period of the Tribulation. Men are saying, "What is next?" That is in the political world. But what is next coming from the infernal world? You can see already what hatred in men's hearts has done, but this has been tempered in a measure by the Word of God, and by real Christianity. Remove these two restraining powers and you will have hatred without mitigation, and the serpent coming down to earth with no mercy, no sympathy, but with intense hatred—hatred most malignant against man! Why against man? Because man was made in God's image. Satan marred that image and he will seek to destroy it completely. But something from the wreckage will be saved. The millennium must follow. Day must follow night.

"Men's hearts failing them for fear," is a condition that will be literally brought about. Perplexity to-day, but worse than perplexity to-morrow! But there is a blessed word of encouragement to the child of God. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

IN HIS STEPS.

Humiliated! Yes, 'tis true,
We suffer thus with Christ anew,
Who follow in His steps.

Forsoaken! Truly this our lot,
Left weeping, no one giving thought,
While following in His steps.

Humbled indeed, bruised and torn,
Of hopes we've held completely shorn,
Yet following in His steps.—F. Ure.

Striking Conversions.

Converted in a 'Bus!

CONVERTED in a church! Converted in a revival service! Converted in an open-air meeting! This would not be strange. But to be converted in a 'bus certainly sounds unusual. Yet this was the experience of Mrs. Jones of Mornington Crescent, London, N.W.

Mrs. Jones was faced with a serious operation. She was afraid of it. She knew she might die—and she was not ready for death. She was not ready to meet God. As she was thinking about her eternal need an elderly gentleman passed by the 'bus in which she was travelling. He was a text-carrier. On the board at his back were the words: "Flee from the wrath to come." Mrs. Jones said to herself, "Yes, that is what I must do." At the same time she was filled with admiration for a man who had the pluck to be a text-carrier through the sarcastic streets of busy London. She said to herself, "God must be very dear to him." Then came her great decision. She said, "If God will spare me and let me come through this operation *I will live for Him.*" It was a real decision. She came through the operation, although it was not successful. Her chief thought now was that she had given her life to God. In her own groping way she began to seek after Him. At first she got mixed up with spiritualistic services, but was soon convinced that they were not of God.

Then she began to listen-in to broadcast church services, and also to read her Bible at home. This satisfied her much more.

But one Monday she was urged by a friend to hear Principal George Jeffreys. She was told that he was a man mightily used of God in saving and healing men and women. She had some difficulty in finding out where he was preaching, but at last reached the Brixton Tent and to her joy heard the Gospel from Principal Jeffreys' lips. On the last day of the campaign she entered into full assurance of salvation. In addition she received what earthly doctors could not give her—she received healing. Varicose veins of twenty years' standing were healed, and sight was so strengthened that henceforth she was able to do without glasses. In addition she was delivered from cigarette smoking, which had been the cause of a number of other diseases.

It was in June, 1929, that Mrs. Jones was saved. To-day she is still rejoicing in a Saviour who is able to break every chain and give her the victory again and again. No wonder she closes her testimony by saying: "O, praise His wonderful Name. I cannot write all the wonders I have received from the loving Master. Glory to His holy Name!"

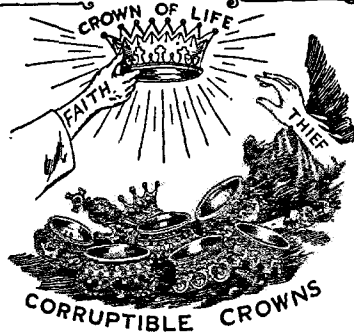
ANONYMOUS GIFTS.

The following gifts have been received for the Lord's work from donors who wish to remain anonymous.

To the Work in General: Balham (Avril), 1/-; Croydon, 3/6. Lord's Portion. Ealing, 5/-; Windsor, £1.

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LOST CROWNS



"Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). So you see it is very important that we should be constantly on our guard. The king has soldiers to watch day and night, lest anyone should steal his crown. And so, also, you and I need to be constantly on our guard, lest wicked people and sinful influences should rob us of our heavenly crown.

Not only are crowns sometimes stolen, but sometimes they are lost. About sixty years ago some people were digging in France, and they found eight costly crowns, all lying close together, having been lost or hidden away in the earth. Four of them were very costly and very beautiful, while the others were smaller. The first four were for the king and queen, the dauphin, and one other of the older children, and the others were for the younger children of the king's household.

The costliest crown that any king or queen ever wore was "a corruptible crown." Sooner or later, it must fade and crumble. But Jesus offers "an incorruptible crown" to every one who will continue faithful to Him. The crown of life which He promises to every one who loves, trusts and obeys Him, is a crown "that fadeth not away." But He also warns us that we are in danger of losing our crowns.

Have you started on the way to gain your crown? First, you must accept the Lord Jesus as your personal Saviour and then live for Him day by day, but—the first step must be taken. It is the individual act of your surrender to Christ.

THERE never were so many crowns lost in the short period of five years as from crowned heads during the period 1914 to 1919. Some of them lost their crowns and their thrones by setting out to conquer more lands and gain more subjects over which to rule. Attempting to grasp all, they lost all.

More than two hundred years ago a man by the name of Colonel Blood attempted to steal the crowns and the crown jewels of England. He was not altogether successful, but was arrested before he escaped with them. But do you know that there are many who would steal your crown, and my crown of everlasting glory, if they possibly could? Therefore God tells us in the Bible,

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

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WITH CHRIST.

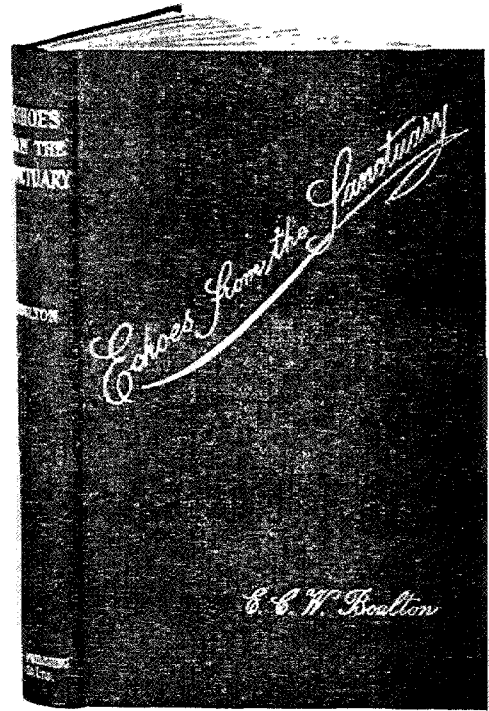
HURRING.—On November 9th, Mr. James Hurring, a.e. 81, member of Elim Tabernacle, Hastings. Funeral conducted by Pastor A. C. Coffin.

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