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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

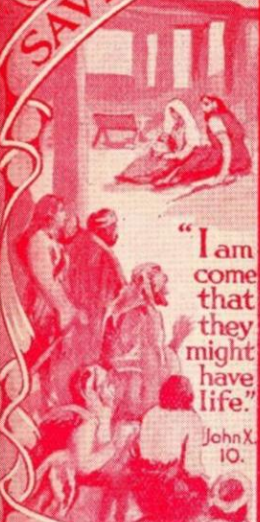
Vol. XIV., No. 21

MAY 26, 1933

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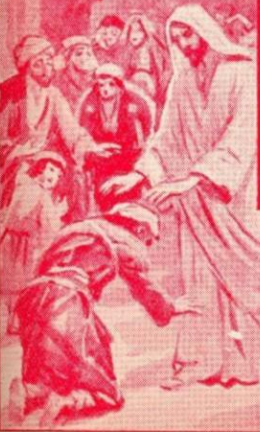
"I am come that they might have life."  
John X. 10.



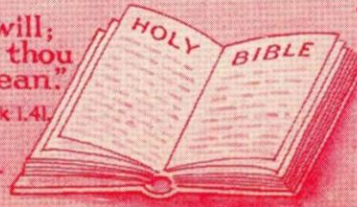
"I will come again."  
John XIV. 3.

HEALER

BAPTISER



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



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



NEXT WEEK:  
**Pentecostal Number**  
with Reports of  
Principal George Jeffreys'  
South Coast Tour



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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

Vol XIV.

May 26, 1933

No. 21

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## LETCWORTH GARDEN CITY

### TENTH ANNUAL CONVENTION

For full particulars, see Cover iii.

## ELIM SUMMER HOLIDAY HOMES

**BRIGHTON.** Elim Guest House, 45, Sussex Square, is being re-opened for the season. Its attractions are well-known. Reduced terms June and July. Apply to Miss Wylie at above address.

**ELIM CAMP, Brighton Downs.** Open during June and July to visitors of all ages. Comfortable bungalow with twelve bedrooms, as well as other commodious buildings. In beautiful surroundings. Enjoyment guaranteed. 25/- per week inclusive. Apply Camp Superintendent, 30, Clarence Road, Clapham Park, S.W.4.

**ELIM WOODLANDS.** The Elim Bible College with its beautiful grounds is open for visitors who may also freely attend the Bible College Lectures. Apply Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP.** Now open. "Bethrapha," Elim Holiday Home. Applications to Superintendent, "Bethrapha," Glossop, Derbyshire.

**HOVE Holiday Home.** July 28th to September 8th. Five minutes from sea and station. Between Hove and Brighton churches. Application to Miss M. F. Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

**SOUTHPORT.** Opening July 28. Elim Holiday Home in the North. Applications to Miss Bagshaw, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**YOUNG MEN.** Enjoyment guaranteed. Spend Whitsun week-end at the Elim Camp, Brighton Downs. A special party being arranged, 4/- each per day. Apply to Mr. W. Snowden, 20, Clarence Road, Clapham Park, S.W.4.

## Great Whitsuntide Meetings for the Outpouring of the Holy Spirit

**BRADFORD.** The Olympia. Sat., 7.30, and Whit-Sunday, 11, 3 and 6.30, Principal George Jeffreys. Whit-Monday, 11, 3, and 6.30, Pastor J. McWhirter.

**BIRMINGHAM.** Town Hall. Whit-Monday, 11, 3 and 6.30. Principal George Jeffreys.

**KENSINGTON.** Kensington Temple, Kensington Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. G. Channon.

**CLAPHAM.** Elim Tabernacle, Park Crescent. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor W. L. Kemp.

**EAST HAM.** Elim Tabernacle, Central Park Road. Whit-Sunday, 11 and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., Wed., and Thurs., 7.30. Pastor A. Longley.

**BOURNEMOUTH.** Elim Tabernacle, Victoria Place, Springbourne. Whit-Sunday, 11, and 6.30. Whit-Monday, 11, 3, and 6.30. Tues., 7.30. Pastor E. C. W. Boulton.

**NOTTINGHAM.** City Temple, Halifax Place. Thursday to Whit-Sunday. Pastor W. Barton.

**SOUTHAMPTON.** Elim Tabernacle, Park Road, Freemantle. Whit-Sunday and Whit-Monday, 11, 3, and 6.30. Pastor J. Smith.

**SWANSEA.** Capitol Dance Hall, Portland Street. Whit-Sunday, 11, 3, and 6.30. Welsh Wesleyan Chapel, Alexandra Road, Whit-Monday, 3 and 7. Tues., 7. Pastor W. G. Hathaway.

**BRIGHTON.** Elim Tabernacle, Union Street. Whit-Monday, 3 and 7. Convener: Pastor G. Bishop.

Meetings for the outpouring of the Holy Spirit will be arranged and the subject throughout these special meetings will be the Baptism and Miraculous Gifts of the Holy Spirit.

Visitors to London desiring accommodation at Elim Woodlands should apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

## REMEMBER! SEPTEMBER 2nd at the Crystal Palace

### Principal GEORGE JEFFREYS' SOUTH COAST TOUR

**WORTHING.** May 23. Elim Tabernacle, Grosvenor Road. Tues., 7.30.

**HOVE.** May 24. Elim Tabernacle, Portland Road. Wed., 7.30.

**BRIGHTON.** May 25. Elim Tabernacle Union Street. Thurs., 7.30.

**EASTBOURNE.** May 27, 28. Elim Tabernacle, Hartfield Road. Sat., 7.30. Sun., 11, 3, 6.30.

**HASTINGS.** May 30. Central Hall, Bank Buildings. Tues., 7.30.

**ROCHESTER.** May 31. Elim Tabernacle, Star Hill. Wed., 7.30.

## WATCH THESE DATES

**BERMONDSEY.** May 18—June 15. Elim Tabernacle, Upper Grange Road. Thursdays at 7.30. Bible studies by Principal P. G. Parker.

**CAUX, Switzerland.** June 10—19. Foursquare Gospel Convention. Speakers: Principal George Jeffreys and Revival Party.

**CHELMSFORD.** June 3, 4. Elim Tabernacle, Mildmay Road. Whitsun Convention.

**EALING.** June 11. Cranmer Hall, Cranmer Avenue. Visit of London Crusader Choir, 6.30. Song Service at Wormwood Scrubs Prison at 2.30.

**ELIM WOODLANDS.** May 27. Camp Rally at 3. Have you ever been to one of our camp rallies? Why not come and hear what we do at Waterhall Valley. Tea: Adults, 1-. children, 9d.

**GLOSSOP.** May 28—June 4. Elim Tabernacle, Ellison Street. Crusader Campaign. June 3. Crusader Rally.

**ILFORD.** May 16—June 13. Elim Hall, Sraffton Road. Tuesdays at 7.30. Bible studies by Principal P. G. Parker.

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

**RATHFRILAND, Co. Down.** Commencing May 30. Tent Campaign by Pastor W. J. Martin.

**SOUTHAMPTON.** May 28. Elim Tabernacle, Park Road, Freemantle. Visit of London Crusader Choir, 3 and 6.30.

**SOUTH CROYDON.** May 17—June 14. Elim Hall, Selsdon Road. Wednesdays at 7.30. Bible studies by Principal P. G. Parker.

# 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. 21

MAY 26, 1933

Fridays, Twopence

## The Blood that Speaketh

By STANLEY H. FRODSHAM

IN Deuteronomy we read of two mountains. Moses said to the people, "When the Lord thy God hath brought thee into the land whither thou goest to possess it, thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal." Later Moses divided the people into two companies and gave charge to one, "Thou shalt stand upon Mount Gerizim to bless the people," and to the other, "And thou shalt stand upon Mount Ebal to curse" (Deut. xxvii. 12, 13). Turn to Hebrews xii. and see again two mountains set forth in contrast—Mount Sinai with all its terrors, its fire, its blackness, its darkness and tempest; and Mount Sion with all its blessedness, its heavenly city, its innumerable angelic host, its glorious and perfected citizens, and its mighty God. In connection with Mount Sinai, Moses, the mediator of the covenant of the law, is mentioned; but on Mount Sion we see Jesus, the Mediator of the new covenant of grace, that blessed covenant in which He tells us He will be merciful to us for all our unrighteousness, and our sins and iniquities He will remember no more for ever.

There is one particular blessing of this holy Mount Sion on which we would like to enlarge—"the blood of sprinkling that speaketh better things than that of Abel" (Heb. xii. 24). Do you remember God's word to Cain after he had slain his brother Abel, "The voice of thy brother's blood crieth unto Me from the ground. And now thou shalt be cursed"? The shed blood of that first martyr cried for vengeance. Contrast this with the better message of the precious blood of the Son of God that pleads for mercy. May we linger and hear afresh some of the things that this "blood that speaketh" has to say.

### ITS MESSAGE OF LIBERTY.

Come with me to Egypt. See this poor slave wending with weary step the way to his humble home. A look of anguish on his face portrays to the swelling heart of his faithful spouse the miseries to which he has been subject during the day. He takes off his coat, and to the sympathetic gaze of his wife there is uncovered a back that is a mass of blood, the result of the taskmaster's cruel whip. He says, "We were allowed no straw to-day and had to gather stubble

in its place; but the taskmaster demanded the same tale of bricks, and mercilessly beat us to make us speed our task." The faithful wife, who can scarce choke down her tears, says, "Take heart, beloved; the ear of the Lord is open to our cries, He sees our miseries. Remember His word to our father Abraham, 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.' The time is fulfilled, our redemption draweth nigh. Even now God's signs and wonders and His judgments are being manifested. The sorest judgment of all is yet to come upon Egypt, but we are to be saved out of it provided we take a lamb, slay it, catch its blood in a basin, and strike the lintel and doorposts of our home with it. When Jehovah visits Egypt with this sore judgment, when He sees the blood He will pass over us, and we and our firstborn shall be saved." Under the shelter of that precious blood they ate the passover lamb and set forth for the land of promise. What does that blood say? It says liberty. It says salvation. It says redemption.

### THE MESSAGE OF HEALING.

Outside a city there is one who is a victim of the awful plague of leprosy. He can no longer have fellowship with those who comprise the commonwealth of Israel. His touch would contaminate. Everywhere he goes he has to proclaim his own loathsomeness with those awful words, "Unclean! Unclean!" But there comes to the leprosy man a message of the mercy of God, "I am the Lord that healeth thee." And the poor leper, looking away to his merciful God, is healed of the foul plague. He wends his way to the priest. He has no money wherewith to make a sacrifice unto God; but the priest, finding that his plague of leprosy is healed, commands a servant to take two birds, alive and clean, together with cedar wood, scarlet and hyssop. One of the birds is killed in an earthen vessel, over running water. The live bird is dipped into the blood of the slain bird, together with the cedar wood, the scarlet and the hyssop. The healed leper is sprinkled seven times with the blood, then the priest pronounces him clean and lets the living bird loose. As it goes singing on

its way, to join others of like feather, it speaks to the now cleansed leper, that he go forth singing and rejoicing, and once more enter and enjoy the fellowship of the children of God. See this former outcast singing in the congregation of the saints. The tears are streaming from his eyes as he thinks of the blood of the substitute which was slain. What does that blood say to him? It speaks of freedom from his plague. It speaks of fellowship. It speaks of favour restored.

#### ITS MESSAGE OF FORGIVENESS.

Let us now go very softly. We are in a chamber where a babe is dying. A man is lying prostrate before his Maker. His eyes are red with weeping. His face is pale and drawn from lack of sleep and abstinence from food. Memories are chasing one another through his heated brain. He thinks back to the day when he was called from the sheepfold to his father's home, when the prophet Samuel anointed him with oil. He thinks of the day when he was crowned king over all Israel and was glorified as national hero. But look, he blushes with shame as other thoughts rush into his mind. He thinks of the moment when he was guilty of adultery. He thinks of the shameful way he plotted the death of the brave Uriah, the woman's husband. And here is the babe, the child of his transgression, breathing its last. The man is sobbing out a prayer, "Have mercy upon me, O God, according to Thy lovingkindness, according to the multitude of Thy tender mercies blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from my sin." We must listen still closer as with anguish of heart he continues his penitential prayer, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." This broken-hearted penitent is coming to the blood of a Substitute. He is crying that his evil conscience may be sprinkled. He is pleading that his lustful heart may be washed. Will the blood avail for such an adulterer and murderer as this? Yes! "With the Lord there is mercy, and with Him is plenteous redemption." The One to whom David prays has provided a substitute—the Lamb slain from the foundation of the world. And through the blood of the Lamb which God has provided, his scarlet sins are made as white as snow. What does the blood wherewith he is cleansed say? It says pardon. It says purging. It says purity.

#### ITS MESSAGE OF DELIVERANCE.

But move on with me through the years, into our present dispensation. Who is this company that we see here? What a disreputable crowd. They are not the wise, the mighty, and the noble. They are just a crowd of foolish, weak, base, despised nobodies. They have been guilty of every sin in the catalogue. But they have learned that "there is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains"; so they have been washed from their sins. These foolish, base, weak, despised nobodies can now sing, "Precious blood, by thee we conquer in the fiercest fight, sin and Satan overcoming by its might. Precious, precious blood of Jesus, ever

flowing free, shed for rebels, shed for sinners, shed for me." And when the Accuser points to their bad record of the past, they simply point to the blood of Calvary's Lamb, saying with boldness, "Christ Jesus paid the full penalty for all that sin of mine, and His blood has blotted out my transgressions." Tell us, O weaklings, how any so puny as you can overcome so mighty an adversary. They answer, "We overcome by the blood of the Lamb, and by the word of our testimony to the efficacy of that blood, and we love not our lives unto death. The love of Him who shed His precious blood for us has swallowed up all other loves." What message does that blood of which you speak bring to you, O puny ones? It declares deliverance from the Devil who designed our downfall. It proclaims his defeat. It announces his destruction.

#### ITS PRECIOUSNESS AND POWER.

Make much of the blood. Sing of its virtues. Talk of its power. It is said of Billy Bray that at one time in a meeting he cried out at the top of his voice, "The Blood!" Then he called out again, "The Blood!" Then again, "The Blood!" The power of God fell on that meeting in a most extraordinary manner, for every power of darkness had to flee before the shouting of that mighty word uttered in the power of the Spirit. I remember being in a meeting when one was given a vision in which it seemed as though the whole of Niagara was flowing down upon the people. As he looked, those mighty falls were turned into blood, and he was given a revelation of the power of the Blood to overcome every obstacle. Saint, you need fear no evil. The Blood speaks on your behalf. Do you seek perfection? You will never obtain it by your strenuous efforts. The spirits of those who are in Mount Zion are made perfect. And how can we be made perfect? "Through the Blood of the everlasting covenant" (Heb. xiii. 20, 21).

Listen: All you will ever require for time and eternity has been purchased by this precious, this plenteous, this purifying blood of God's spotless Lamb.

#### A Missionary writes :

"Kindly accept this expression of gratitude for the *Elim Evangel*. What its mission (to us) has been, only God knows. As a well or spring in a desert, as the first rain to parched ground and as blossoms at springtide, thus has it been a delight and nourishment to us. When we have been in battle against the powers of darkness we have here together with the Scriptures, found a place of repose. We have enjoyed the new choruses though we have only played them to ourselves and the messages have been uplifting.

"May the *Evangel* never depart from its fragrant message.

"Yours in the bonds of Christian love and the Gospel."—E. A.

Heart-to-Heart Talks on Vital Themes**“Supposing Him to be the Gardener”** (John xx. 15).

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

**M**ARY was mistaken. She supposed Christ to be Joseph's gardener. In the providence of God there was on Mount Golgotha a cultivated garden. It would seem that it belonged to the rich man, Joseph of Arimathæa—for certainly the sepulchre in the garden belonged to him. Scripture tells us:

Joseph went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in *his own new tomb*.

So that when weeping Mary saw that form by the graveside she naturally thought she saw

**JOSEPH'S GARDENER.**

Of course we now know it was the risen Lord Himself that she saw. It was not the gardener. Mary was mistaken—quite mistaken.

But stay! Was she mistaken? She supposed Christ to be the gardener. Of course she was mistaken in thinking that He was Joseph's gardener. But was she mistaken in thinking that He was *the Gardener*? From one standpoint she was mistaken, but from the highest standpoint she was not mistaken. Scripture and experience combine to say that she was not mistaken. He was *the Gardener*. He ever has been the Gardener. He ever will be the Gardener.

*First, He is the Creator-Gardener.* Every flower was made by Him. Every tree was made by Him. Every blade of grass was made by Him. Dr. Talmage calls flowers the angels of the grass. Well, then, the Son of God not only made the angels of heaven, but He made the angels of the grass. John tells us, “All things were made by Him; and without Him was not any thing made that was made.” Paul tells us that not only all things in heaven, but all things on earth, were made by the Son of God. Again in the letter to the Ephesians the same writer tells us that our Heavenly Father created all things by Jesus Christ. So that all the floral beauty around us is the original work of Jesus Christ.

**DR. J. H. JOWETT**

used to say that he saw a new radiant beauty in nature when he realised that his Saviour was the Creator of it all. It was Christ who was responsible for the Garden of Eden. It will be Christ who will be responsible for the garden-city of the New Jerusalem.

Nature has been sadly marred by the Curse. Its full beauty is vastly modified. But if the sin-marred nature that we see around us is in so many respects so marvellously lovely, how exceedingly beautiful must nature be when the poison of sin has been extracted from its veins. The beautiful skill of our Creator-Gardener passes comprehension. Truly He is the Gardener. Truly He is the Originator and Sustainer

of all the beauty and perfume around us. Look at the delicate rose, look at the graceful fuchsia, look at the pure white lily, look at the flaming geraniums, look at the golden-chained laburnum, look at the azaleas, the hyacinths, the irises, the oleanders, the snowdrops, the buttercups, the daisies, look at a thousand other amazingly and delicately-shaped flowers—and then remember with grateful awe that Jesus Christ is the Maker of them all. Without Christ there would not have been a single garden—not a single flower. Truly He is the Gardener. Truly Mary, you were not really mistaken. He is indeed *the Gardener*.

*Second, He is the Gardener of Palestine.* The original design for Palestine was that it should be as heaven upon earth. Those are wonderful words in Deuteronomy xi. 21 when it is

**PROMISED TO ISRAEL**

that on condition of obedience their life in the land of Palestine shall be as the days of *heaven upon earth*. Let us select a few phrases from Deuteronomy xxviii. :

Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be . . . the fruit of thy ground. . . . Blessed shalt be thy basket and thy store . . . And the Lord shall make thee plenteous in goods, in . . . the fruit of thy ground. . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season.

Deuteronomy xi. described it as a land that floweth with milk and honey—a land of hills and valleys, that drinketh of the rain of heaven—a land in which thou mayest gather in thy corn, and thy wine, and thine oil—a land in which there shall be grass in the fields for cattle and man—a land on which the eyes of the Lord shall rest from the beginning of the year even unto the end of the year.

Ah, yes, Palestine was not only intended to be a garden land, but for a time it was such. Sad to say, sin entered, and Palestine's Gardener withdrew His favour. Instead of a garden it became a desert. Instead of a delight it became a hissing.

But it is especially good for us at this time to remember that the Gardener is to return to Palestine. The land is once more to be

**A GARDEN OF EDEN.**

The wilderness and the solitary place shall become glad; and the desert shall rejoice, and blossom as the rose. Palestine shall yet again be known as the garden of the Lord.

With this in mind how startling and suggestive is a present report from that land. Abraham Goldberg, writing in *The New Palestine*, says: “Our experiments have already taught us that Palestine can grow grapes, almonds, olives, bananas, and who knows what else? We have just begun with our experiments. The land possesses greater possibilities than

its most ardent devotees have believed. We were willing to discard vast stretches of land because they appeared to be without water. But the appearance was superficial. When deep wells were dry, water was found, for example, in Karchor and in Afulah. Formerly the land was condemned as unfit because of its aridity; now Engineer Bloch has dug deep into the soil, and has discovered otherwise. He

#### DISCOVERED WATER,

plenty of it, and on that account alone our land possessions were increased fully twenty per cent.

"Palestine has the same possibilities as Belgium: in some respects, it is even more productive. Belgium does not possess a Dead Sea, or an orange-growing soil, or a sun capable of ripening three crops a year."

Looking to the future Ezekiel was inspired to say:

Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

And they shall say, This land that was desolate is become like the garden of Eden (Ezek. xxxvi. 35).

A glorious day is indeed coming for Palestine. In that day every Mary and Martha and Peter and John will truly know that the Lord Jesus Christ is the Gardener. There will be no supposition then—it will be proved fact.

*Third, Christ is the Gardener of the soul.* There are flowers of the soul. The Lord Jesus is cultivating them. Says Scripture,

Their soul shall be as a watered garden (Jer. xxxi. 12).

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (Isaiah lviii. 11).

Again let us repeat: There are flowers of the soul. We may safely interpret Galatians v. 22, 23 thus: "The flowers of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the flowers the Heavenly Gardener is

#### SEEKING TO CULTIVATE

in our lives. The Devil prefers to grow the weeds of the flesh. Instead of the flower of love—the weed of lust. Instead of the flower of joy—the weed of passion. Instead of the flower of peace—the weed of idleness. Instead of the flower of longsuffering—the weed of impatience. Instead of the flower of gentleness—the weed of brutality. Instead of the flower of goodness—the weed of selfishness. Instead of the flower of faith—the weed of self-confidence. Instead of the flower of meekness—the weed of pride. In-

stead of the flower of temperance—the weed of excess.

Flowers need attention. Our Heavenly Gardener knows that. He gives us the sunshine of His presence, the water of His Word, and the nourishment of His Spirit.

Those flowers are whitest that take in the most sunshine. One says: "The colours of flowers come from the sun. There is that in the flower-plant which takes in the colours of sunlight and then hangs them out again in the form of purple bell, yellow cup, or white rose. That which takes in no light remains black, that which takes in part of the sun's rays gives forth blue, indigo, red, and so forth. But that which takes in all the rays manifests itself in whiteness. *The white flower has taken in the most sunlight.*"

Note first, the beauty of flowers is taken from the sun and then wrought out for the public gaze. Second, the full absorption of the sun's light results in the

#### FLOWER OF PERFECT WHITENESS.

The Master-Gardener is seeking to cultivate flowers of perfect whiteness. The more we absorb of His spiritual sunshine the whiter we shall be.

The Gardener of souls is tending us night and day. How beautifully the words of Isaiah xxvii. 3 fit in: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

The fulness of the Spirit of Christ results in flowers of the purest white. In the midst of the darkest places of earth the Lord Jesus is seeking to grow white flowers. In the darkness of heathendom white flowers are springing up. Men and women whose skins are black and red and yellow are living lives that are white. In our own land there are many dark places. There are dark places in political life, in factory life, in business life, in school life, in home life. The Gardener of the skies is seeking to put us as white flowers into these dark places.

Let the Gardener have His way with you. Absorb all the sunshine He gives. Accept all the nourishment He bestows. Let Him water you well. There is no flower so beautiful as the flower of a pure white life. Let your life be the finest expression of the Heavenly Gardener's skill.

White! Yea, white as the purest rose,  
 White! Yea, white as the whitest lily,  
 White! Yea, white as the snow-flake shews,  
 White! Yea, white as flowers of Scilly,  
 White! Yea, white to glorify Him,  
 White! Yea, white in this dark world's strife,  
 White! Yea, whiteness that nought can dim,  
 White! Yea, white with the Christlike life.

## Concise Comments & Interesting Items

"Gold in the dirt"—it is thus that the Manchester City Mission speak of their rescue efforts. Eighty-three missionaries of the Manchester City Mission are seeking to reclaim the gold of precious humanity from the dirt, vice, and sin of slumdom. What the Manchester City Mission is doing so the whole Church of God should be doing. The work of

the Church is one of reclamation. Yet not reclamation by natural improvement, but reclamation by Divine redemption. The work of the people of God throughout the world is to preach the necessity of being born again. Nations everywhere are frantically seeking to improve conditions. This is good. But improved conditions without God is simply civilised

infidelity. Out of all nations a people is now being gathered to fear the Name of the Lord Jesus Christ. Let us beware that nationality does not hide the greater internationality of the kingdom of God.

Locusts and locust plagues recorded in the Bible receive forceful exemplification from a cutting taken from the "Man-

chester City Guardian." Mr. Uvarov surveys the locust outbreaks in Africa and Western Asia during 1925-1931. He "estimates the damage inflicted by locusts in the six years at a cost of six million pounds, and thinks that sum will be greatly exceeded during the next outbreak. In 1927-31 not less than 28,000,000 days of human labour were spent in controlling the outbreak, but it seems to be a battle in which victory went to the locusts. Mr. Uvarov thinks it impossible to control an outbreak when the invasion has spread over a large area, and that the danger must necessarily increase with the agricultural development of Africa. Attempts are being made to fight the locusts with clouds of insecticide powder."

The passing of the Rev. S. Chadwick of the "Joyful News," is fresh in the memory of most of us. His last words are amongst some of the most inspiring ever left to the Christian Church. We are glad to know that a selection of his last words can now be had in a poker-work motto. The selected words are:

1. Marshal the forces of Prayer.
2. Stand together for the Word of God.

3. I have loved Him by His grace and mercy.
4. I have preached the Cross.
5. I am ready for the roll-call in the morning.

Evangelists' mothers frequently have a large place in their lives and service. How beautiful was the Rev. John McNeill's testimony to his mother. He himself has just gone to meet her. Of her, he said:

"My sweetest boyhood memory is of lying awake at night on my bed in my little room hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours' unbroken sleep on end; and through all that quarter of a century the light of Christ's sustaining grace shone, till it brought in the everlasting day.

"My earliest and tenderest memory is lying awake and hearing her, not sing, for she could not sing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her with her gentle voice—and all memories hover over

it, for the sweetest voice that can fall on a man's ear is that of his mother: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.' Sweet mother, may your child rise up some day and bear a like testimony for you!"

"I am going up"—these are the words that Leon Tucker the editor of "The Wonderful Word" remembers in connection with Dr. Torrey. The incident is as follows:

"Stepping off the lift at the Plaza Hotel, he met Dr. Torrey waiting to step on. Surprised to see Mr. Tucker, Dr. Torrey said, 'Are you stopping at this hotel, Tucker? We must see each other at the close of the service.' Mr. Tucker said, 'Where are you going now, Dr. Torrey?' Said he, 'I am going up, and stepped on the lift. They never met again. In a few days Dr. Torrey, like Moses, went up to be with God. His body was put in the grave. It will be raised at the resurrection. Mr. Tucker says, 'If anybody mentions the name of Dr. Torrey, the only thing of which I think is, 'I am going up.'"

## Will a Man rob God?

"Bring ye all the tithes!"

- By W. R. WATSON

THE above heading is very startling. And yet the most crippling device the Devil uses to thwart the plan of God in getting the Gospel to every creature, is to get people to rob God.

All of us throw up our hands in horror when we hear of a robbery, whether it be a bank, a store, or an individual on the street. It is right and proper that we should. But how many of God's professing children rob God every day and think nothing of it! They have been lulled to sleep by the old alibi—"Tithing was under the Law."

### WHERE TITHING BEGAN.

When we survey the Word of God, we find that tithing did not begin under the Law. Away back as far as Genesis xiv. 20 we find tithing in vogue. In Genesis xxviii. 20-22, we see where Jacob vowed a vow to tithe. Leviticus xxvii. 30-32 was the Law recognising the system of tithing already started. In Matthew xxiii. 23 Jesus plainly told the folks that tithing was still in effect. So those who refuse to tithe because they are not under Law, but under grace, are, as one preacher said, "not in grace, but in disgrace"—because they are robbers!

For example, let us think of a Jew who has been accustomed to tithing under the Law. He accepts Christ, and enjoys the glorious liberty of the salvation of the Lord. The first Sunday after his conversion he goes to worship his new-found Lord. Is it reasonable to think that now that he is out from under Law, and saved by grace, that he is going to cut down his offering? No! It is more apt to be, or should be, the other way.

Many people have a distorted idea of where the tithe is to go. I've known people to use the tithe to pay

their debts, saying they thought their debts should be paid first. But, if we will give God His tenth and get out of the robber class, He will help us to pay our debts.

The Bible tells us plainly where the tithe should go. Malachi iii. 10 says, "Bring ye all the tithes into the storehouse." All right. The storehouse is where you get your spiritual food. Some folks get their spiritual food in one place, and put their tithe in another. That is just the same as eating a meal in one restaurant, and going to another to pay for it.

The New Testament corroborates the statement in the Old Testament. "Now concerning the collection for the saints . . . Upon the first day of the week let every one of you lay by him in store [or in the storehouse] as the Lord has prospered him" (I. Cor. xvi. 1, 2).

### BLESSINGS OF TITHING.

Proverbs iii. 9, 10 says, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Oh, that the Church of the living God would obey His Word! Then these wonderful promises could be fulfilled!

The rest of Malachi iii. 10 tells us more of the blessing of tithing. "Bring ye all the tithes into the storehouse and . . . I will open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (not contain it).

God does not want you to contain it, and store it up. Say, have you ever experienced that kind of a blessing? If not, put God to the test. Sometimes



churches will pray for years for God to open the windows of heaven and pour out His Spirit upon them, when all the time they are withholding their tithes, and God cannot pour out His Spirit on robbers.

“ But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver ” (II. Cor. ix. 6, 7).

RESULTS OF NOT GIVING TO GOD.

Malachi iii. 9 says, “ Ye are cursed with a curse, for ye have robbed Me.” Robbing God of tithes and offerings brings a curse. We have in Acts v. 1-10 a detailed account of a man and wife who robbed God and lied to the Holy Ghost. Although many have robbed God since, and haven't fallen down dead, God has given this for an example, and there is a judgment day coming!

Will a man rob God?

Bible Study Helps

THE IMPORTANCE OF CHILDREN.

(Matthew xix. 14).

- 1. The greatness of children (Matt. xviii. 1-3; Luke xviii. 17).
- 2. The blessing of children (Psalm cxxvii. 4, 5).
- 3. The welcome of children (Luke xviii. 16).
- 4. The care of children (Prov. xxii. 6, Eph. vi. 4).
- 5. The promises for children (Eph. vi. 2, 3; Acts ii. 39).

The proper care and concern for the children of to-day is truly the hope of the world of to-morrow.

THREE "R'S" OF BIBLICAL REVELATION.

Ruined by the Fall.  
Redeemed by the Blood.  
Regenerated by the Holy Ghost.

THE MINISTRY OF GLORY.

(Lev. ix. 6; II. Cor. iii. 7-9).

- 1. The need of it (Psalm li. 5; Isaiah liii. 6).
- 2. The promise of it (Lev. ix. 4, 6; II. Cor. iii. 7-9).
- 3. The conditions of it (Lev. ix. 5; Rom. xii. 1).
- 4. The attitude of the people (Lev. ix. 5; James iv. 8).
- 5. The offering necessary (Lev. ix. 2, 4; 7-21; John i. 29).
- 6. The glory revealed (Lev. ix. 23; II. Cor. iii. 18; I. Peter i. 8, 20, 21).
- 7. The time experienced (Lev. ix. 4; II. Cor. vi. 2; John vii. 17).

SAINTS IN WRONG PLACES.

- 1. A Backsliding Believer—Abram in Egypt (Gen. xii. 10).
- 2. A Silenced Witness—Lot in Sodom (Gen. xiv. 12).
- 3. A Lazy Saint—David on the house-top (II. Sam. xi. 2).
- 4. A Seduced Prophet—The man of God in the old prophet's house (I. Kings xiii. 19).
- 5. A Discouraged Worker—Elijah under a juniper tree (I. Kings xix. 4).
- 6. A Disobedient Servant—Jonah in the sea monster (Jonah ii.).
- 7. A Miserable Disciple—Peter before the fire (Luke xxii. 65).

The Road Leads Home

G.B.

REV. GEORGE BENNARD.

1. O I dear-ly love to pon-der, When the sun is sink-ing low,  
2 When I climb up hills of tri-al, Where the tem-pest wild doth sweep,  
3. So I'll bear my cross for Je-sus, For He bore His cross for me,

And I'm press-ing on my jour-ney Thro' this world be-low; Of a  
And de-scend af-fluc-tion's val-ley With their sha-dows deep; I can  
I will fol-low in His foot-steps Till His face I see; In my

bles-sed time that's com-ing, When my feet no more shall roam, Here the  
hear Him sweet-ly say-ing, 'All this wea-ry path I've gone, Child, I  
Fa-ther's house of man-sions. I shall ne-ver sigh nor moan, So I'll

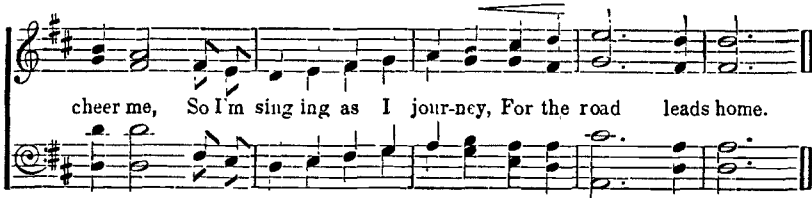
CHORUS.

way is of-ten thorn-y, But the road leads home } Yes, the road leads  
know the way is thorn-y, But the road leads home. } the road leads  
sing a-long the jour-ney, For the road leads home. }

home, Yes, the road leads home; It is of-ten rough and thorny, But the  
the road leads home;

road leads home; And my Saviour's gone be-fore me, He has giv'n His word to

## The Road Leads Home (concluded)



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## Bible Study Helps (concluded)

### STAND FAST.

- Stand fast in the liberty—decision (Gal. v. 1).
- Stand fast in the faith—devotion (I. Cor. xvi. 11).
- Stand fast in the Lord—discipleship (Phil. iv. 1).
- Stand fast in one Spirit—unity (Phil. i. 27).



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

**Sunday, May 28th.** Psalm cxiv. 1-8.

"The sea saw it, and fled: Jordan was driven back" (verse 3).

In these statements two miracles are brought into association—the miraculous crossing of the Red Sea and the miraculous crossing of the Jordan. We may add a third—the miraculous crossing of the Jordan of death by our blessed Lord. As surely as the Israelites went down into the depths of the beds of the Red Sea and Jordan, so our Lord went down into the depths of the grave. But just as surely as Israel came up on the other side of the Red Sea and the Jordan so our victorious Lord came up on the other side of the grave. It was a great come-through for Israel at the Red Sea. It was a triumphant come-through for the same people forty years later at Jordan. But the greatest come-through of all was about fifteen hundred years later when our Lord came through the Jordan of Calvary, and marched victoriously into the promised land of resurrection glory. In the joy of that resurrection victory we live our lives to-day.

**Monday, May 29th.** Psalm cxv. 1-18.

"O Israel, trust thou in the Lord" (verse 9).

How strange that Israel should be urged to trust in the Lord! How strange that such an exhortation was necessary! Why, without the Lord, Israel would not have been. He it was who chose Abraham. He it was who watched over Abraham's descendants until at last a home was found for them in Egypt. He it was who brought them out of Egypt, who guided them with the glory-cloud, who fed them with manna, who gave them water out of the rock. Surely Israel would not need to be exhorted to trust in such a Lord! Yet Israel did need such an exhortation. The people soon forgot; so do we soon forget. Is it not true our heavenly Father has been everything to us. Not for one moment have His compassions failed us. Yet, even we to-day need the same exhortation. O ye redeemed of the Lord, remember, remember, remember. Trust thou in the Lord.

**Tuesday, May 30th.** Psalm cxvi. 1-19.

"I said in my heart, All men are liars" (verse 11).

Constant disappointment tends to make us bitter in our judgment of others. We can very easily judge other people hastily. We easily lose confidence in others. If one or two are faithless to us, we are in danger of saying that the whole world is untrustworthy. If one man cheats us we are inclined to say we will never trust anybody else. If one beggar throws the sandwiches we give him over the hedge we are inclined to say that all beggars are a bad lot, and we will never help another. But wait! Do not be quick to say all men are liars and frauds. Patiently look for the good in others and you will discover much truth, much honest, much nobility of character in unlikely places. Many lives only want a bit of Christlike love to make them into loyal and royal friends.

**Wednesday, May 31st.** Psalm cxviii. 1-14.

"O give thanks unto the Lord" (verse 1).

Such a call brings joy to my heart. O give thanks unto the Lord! Yes, that is just what we want to do. We want to praise Him. We want to thank Him. Why, He has taken us from the miry clay and set our feet upon a rock. Truly we will give thanks. In the time of danger He has protected us. In the time of sorrow He has comforted us. In the time of weakness He has strengthened us. In the time of loneliness He has befriended us. In the time of need He has supplied us. In the time of darkness He has been our light. Truly, indeed, we will give thanks unto the Lord. We never will cease to praise Him. He's done so much for us.

**Thursday, June 1st.** Psalm cxviii. 15-29.

"I shall not die, but live" (verse 17).

Many of us have been near to death's door. We have felt the door was rapidly opening and we should pass through. We have lost all hope in earthly supplies and earthly physicians. Then in our

extremity we have especially cast ourselves upon the Lord. Come life or death, we have determined to trust Him. Then into our weakened lives has stolen the consciousness, "I shall not die, but live." How beautiful the feeling has been. New vigour has entered into us as we have been able to grasp the Lord's strength. What joy to know that another term of beautiful earthly life was being granted to us. Yes, God was not cutting short our days. He was giving us another span of life. Maybe this is just the message for some sickly shut-in to-day. I shall not die, but live.

**Friday, June 2nd.** I. Cor. i. 1-17.

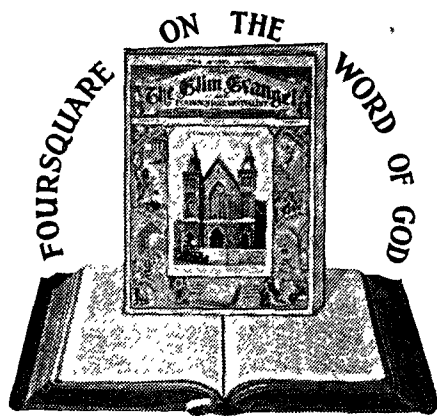
"God is faithful" (verse 9).

God is faithful! When all around gives way, He only is my strength and stay. Praise God, He is the altogether reliable One. We can depend upon Him never to fail us. He did not fail Moses, nor David, nor Peter, nor John, nor Martha, nor Mary—He will not fail me. Dark places do not mean that the Light of the World has forsaken us. Tight corners do not mean that the Good Shepherd has forgotten us. He has not promised never to lead us into places of darkness. But He has promised to be our Light in the midst of the darkness. He has not promised never to lead us into a tight corner. But He has promised always to lead us safely out. God's faithfulness is eternal. Not the smallest one amongst us is forgotten. The widow is as much in His thought as the preacher. He cannot fail. He will not fail. All is well, for our faithful God is working for us.

**Saturday, June 3rd.** I. Cor. i. 18-31.

"The foolishness of preaching" (verse 21).

In some ways preaching is a very simple thing. A man stands up and utters words. You cannot see the words, you cannot handle them, you cannot taste them. Yet words have turned the world upside down—or better, right side up. Words have revolutionised the lives of men and women. Words spoken by feeble men have turned Sauls into Pauls, and the worst sinners into the loveliest saints. How vastly our lives have been blessed by Holy Ghost preaching! Words have been like ointment to soothe our lives, like the pruning knife to strengthen them, like a lever to lift them. Words have revealed to us that we are sinners; words have revealed the Saviour for sinners. To some preaching is a very foolish thing, but to others it is the mightiest weapon of the Triune God.



## EDITORIAL

### One Thing Lacking.

HOMELY experiences frequently teach the profoundest truths. The Lord Jesus often illustrated heavenly things from homely things. The other day we prepared to shave. The face was well-lathered, and the safety razor held ready to perform its morning work. The razor looked all right. Apparently it would do its work as effectively as on previous mornings. It was applied to the face, and the usually sweeping strokes performed. The lather was disturbed—but there was no shave. The real purpose was not accomplished. What was the matter? A quick glance and the problem was solved. *We had omitted to fix in the blade.* At first sight it was not clear that the blade was missing. But closer scrutiny revealed the vital lack.

So it is in our service. There may be the outward show—apparently all is well. But if the power of the Holy Ghost is missing, and if the cutting edge of the Word of God is absent, then our service will be in vain. Every Christian worker needs at times closely to scrutinise his service, and ask whether the power of the Holy Ghost and the strength of the Word of God are operating in that service. Effort for God is mere waste of time if the Spirit of God is not using the Word of God in connection with that effort. To the unbeliever the Lord may say, "One thing thou lackest," but He also uses the same words to believers who are not filled with the Holy Ghost.

### Christ's Prayer for Us.

"Holy Father, keep through Thine own Name those whom Thou hast given me. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, as I am not of the world" (John xvii. 11, 15, 16).

In the last night Christ asked three things for His disciples: that they might be kept as those who are not of the world; that they might be sanctified; that they might be one in love. You cannot do better than pray as Jesus prayed. Ask for God's people that they may be kept separate from the world and its spirit; that they, by the Holy Spirit, may live as those who are not of the world.

### Echoes from the Sanctuary.

## QUENCHLESS LOVE

By Pastor E. C. W. BOULTON

*Love which mighty waters cannot quench.*—Canticles vii. 7 (Spurrell).

"O sweetest freedom, Lord, to be  
Thy love's full prisoner."

IF I seek to trace love to its Source, then I shall find myself carried back to the bosom of the Father. And should I seek the greatest and most glorious manifestation of that Love, I shall find it at Calvary. Here this Divine passion is seen at flood-tide—sweeping like some unrestrained torrent over the fever-stricken plains of time—pouring itself into the festering sin-wounds of mankind. In the Cross this mighty, deathless, quenchless, matchless, exhaustless Love is finding utmost expression, and love arrayed in garments of blood, and crowned with the diadem of suffering, is laving the shores of a languishing creation.

O Love, Thou art sovereign when Thou art sacrificial—Thou art beatific when Thou art bruised and bleeding. Thy dominion is born out of Thy death. From the womb of Thy lowliness and loss springs Thy Lordship. Thou yieldest the greatest sweetness when Thou art smitten. Thou art fairest when in affliction's furnace, and Thy glory shines the brightest amid the deep shadows of Gethsemane and Golgotha.

"Did e'er such love and sorrow meet  
Or thorns compose so rich a crown?"

Teach me, blessed Master, that if this prodigal planet is to be conquered—if the proud and impious forces that now rule are to be overthrown—the only power equal to such a conquest is Love. Shew me the vision of Love's ultimate triumph. Teach me that at Love's altar every knee shall bow, and to Love's name every tongue shall confess. That before Love's sceptre all creation shall bend. That the uttermost parts of the earth shall become Love's possession, and even the heathen shall pay homage to Love's throne.

"Love is the mightiest power on earth;  
Love to eternal hope gives birth."

Spirit of Truth, make me to understand that love is the end of bondage; that immediately I acknowledge the mastership and ownership of Love my prison doors swing wide open. I step out into the large place; I dwell in the Immeasurable, the Illimitable. I am no longer the slave of the material—the vassal of the temporal. Let me see that it is only in union with the Eternal Love that I can enjoy that freedom for which I was created, and for which I crave; that the insatiable hunger of my being can only find satisfaction in the acceptance of Love's yoke. Let me—

"Learn the mystery of Love  
So deep, so sweet."

O Mighty Love, let me plunge into Thine abysmal depths, until my nothingness is swallowed up in Thine immensity. Throw around my nakedness the robe of Thy loveliness—mantle my poverty with Thine imperishable riches. Cover the marks of my prodigality with the vesture of Thy righteousness. Take the temple of clay and make it incarnate with love. Let me climb the sacrificial steeps of Moriah with Thee, shrinking not from the cords and the knife.

# SIGNS OF THE TIMES

A Sermon by Pastor JESSE LEES (*Elim Tabernacle, Southampton*).

Preached in Plymouth on March 26th

**W**HEN a builder is about to erect a structure, the first thing of paramount importance is to be exact with the foundations. The stability of the building is dependent upon this; but there is a further point one remembers, namely, the building is kept within certain bounds by the foundations; in other words, the builder is able, with the aid of a plumb-line, to keep the whole structure true to the foundations. Our present subject is so vast and of such a composite nature that I have chosen a foundation scripture, so that our meditation may be along but one avenue of thought. The foundation scripture is from the teaching of Jesus, and is as follows:

The Pharisees also with the Sadducees came, and tempting desired Him that He would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky but can ye not discern the signs of the times? (Matt. xvi. 1-3).

Notice first that the Pharisees and Sadducees asked Jesus for a sign from heaven! 'Tis ever thus, Christians are ever confronted by those who not only demand signs, but who at the same time declare the type of sign they require, and whence it must come!

They ask us to shew them God or to point them to a living person who has been to heaven, to tell them exactly where heaven is (they mean by exact geographical location). In another way, thank God, we can tell them that heaven commences with a life in Jesus. These and other questions are often asked. The reply of Jesus is very wonderful and contains the key to our present discourse.

Firstly, there is His statement of fact about the sky.

Secondly, what of His question, "Can ye not discern the signs of the times?" The reading of the sky was a simple everyday occurrence. It seems to be a good guide in our own land, but I understand that in the East, for some reason easily explained by science, the reading of the sky is a sure guide in connection with the weather; just a glance at the skies would reveal immediately the nature of the weather to be expected, so in the everyday affairs of life the signs of the times may be beheld. Although Jesus did not bring some supernatural or spectacular sign from heaven at their request, He nevertheless challenged them upon the fact that then and there they should have had a knowledge of the times.

Think of the signs they had in the days of our blessed Lord: (1) John the Baptist, the forerunner, had appeared in fulfilment of scriptural prophecy; (2) Jesus was born in Bethlehem of Judæa, in fulfilment of prophecy; (3) Jesus Himself was a miracle-worker, in fulfilment of prophecy.

The fulfilment of prophecy gives us the key to the times in which we live. I do not say that signs from heaven will not be granted. On the contrary, signs have been given in various places, and will be given profusely during the Great Tribulation period, but as the Church will be taken to be with Jesus ere those days shall dawn, they will not be an aid to us. In any case the point I would emphasise is that in the days of our Lord He drew the eyes of the people away from the quest of spectacular supernatural signs in the heavens: the signs in His day and to-day are to be discovered in the everyday affairs of life, both national and international, in accordance with scriptural prophecy. We are living in momentous days, the signs are even now written clearly by the hand of God upon the parchment of world events! Let us briefly consider the following points:

(1) We are living in days of preparation for the Antichrist. Who is he? He is the "Man of Sin" who will (after the appearing of Jesus for the redeemed, I. Thess. iv. 16, 17), become head of the nations and lead them to their own destruction.

II. Thessalonians ii. 4 describes him thus:

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

He will plunge the nations of the world into the great Armageddon. This will not take place until after Jesus comes (II. Thess. ii. 7, 8). I will give the quotation from the Greek, which you will see coincides with the marginal references, "For the mystery of lawlessness is already working, only He who restrains at present will restrain until out of the midst He be gone"—an obvious reference to the Holy Spirit, who will restrain until He be taken out of the way. And when will that be? When Jesus comes for His own.

The Antichrist will evidently be a dictator travelling forward in his Devil-given strength. A few years ago one would have thought a national dictator



PASTOR JESSE LEES.



was an impossible proposition, and that on the contrary, with the increase of education, democratic government would be general among the nations, but to-day our eyes are open to the fact that the appearing of the Antichrist in the near future is an easily conceivable thing. To-day some of the strongest powers in the world are swayed, yea governed, by dictators: one thinks of Russia, of Italy, and of Germany.

The outlook of these three great powers has been entirely transformed by their respective dictators. Our present purpose is not to discuss the merits or demerits of an autocratic regime, but to declare that events are speedily leading up to the time when the Antichrist, the Devil's man, will be at the head of his league of nations, leading them to their own destruction.

(2) Let us now read Matthew xxiv. 7: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Jesus continues, "These are the beginning of sorrows." How shall we understand this latter clause? Does it mean that we are to go on indefinitely suffering sorrows? No! I believe it refers to the fact that the things about which we are now speaking will not only take place in the latter days prior to the coming of Jesus, but after He has appeared, the times of trouble will continue, and intensify during the Great Tribulation. The things described in this prophecy have for the past few years been lingering upon earth's horizon. Here and there with bitter constancy they have swooped down upon humanity, and as they have swept along they have left the infallible marks of prophecy in their train; we have seen wars, and nation rising against nation, and a further present-day fulfilment is seen in the devastating earthquakes in Japan and America. One thinks of the effects of the recent earthquake in America in the light of prophecy, and its connection with latter-day events. One reads that the centre of the earthquake is Long Beach, described as a favourite rendezvous of millionaires and pleasure-seekers, reported in the press in the following words: "Bathing all the year round is possible, and the beach, over seven miles in length, is one of the gayest in the world." To such a place this latter-day earthquake has come! Can ye not discern the signs of the times?

One could speak about the rumours of wars, and the fact that in Poland, Jugoslavia, Russia, Italy, and Germany

#### THE RATTLING OF SABRES

is clearly heard. The very air we breathe contains the echo of strife-laden speeches and the uproarious applause of the millions who plunge madly onwards, blindly following the fanatical lead. That great statesman, Mr. Lloyd George, has recently declared that "all nations are marching towards the battlefield with the dove of peace embroidered on their banners." He also adds, "To-day civilisation is rushing through the tumult of wild waters."

(3) "Distress of nations with perplexity" (Luke xxi. 25). Here is a further sign—not only distress,

but distress with perplexity. What is the difference? Just this: A nation may be in distress, but at the same time may have clarity of vision, and may therefore see her way through the distress—the way of deliverance may be clear and plain. But Jesus says, "Distress of nations with perplexity." This predicted state is in world-wide evidence to-day. We not only have the distress but the perplexity. The skeins of world threads are so intricately entangled that no man is able to unravel them. One thinks of the fact that there are 30,000,000 of unemployed in the great industrial countries of the world. One thinks also of the nation with the greater part of the world's gold tossing upon her national bed like a sick feverish child; the politicians of the world have attempted to

#### DIAGNOSE THE WORLD'S TROUBLES

and deal with the ailments, yet to-day we have as foretold in Holy Writ, "distress of nations with perplexity." The truth is, statesmen are perplexed, not knowing which way to turn. One day we are told that we are "round the corner," only to discover that we arrive at another corner where we are immediately confronted with a more pessimistic picture. The harvests of the world have, in accordance with God's promise, yielded bountifully, so much so that there is enough for all and to spare. Yet there is dire poverty in a world of plenty, a time of perplexity indeed. Can ye not discern the signs of the times?

(4) "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God . . . having a form of godliness, but denying the power thereof . . . ever learning, and never able to come to the knowledge of the truth" (II. Tim. iii. 1).

Jesus said, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." He also said in this same chapter (John xiv): "Let not your heart be troubled: ye believe in God; believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." Hallelujah! He who has redeemed us by His blood has promised to protect and provide for His own, and soon He is coming again. The man of Nazareth again stands at the door of heaven, not this time to be incarnated in the form of a human babe, but to call to Himself His own. "Can ye not discern the signs of the times?"

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When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men call it, the Word of God.—Maister.

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Far too many of us go for the big things rather than the great things; that is to say, we go for the showy things rather than the vital things; we must have things that look well rather than things essentially true.

# Should a Christian tell?

By W. F. P. BURTON

**T**HIS is not a question about tittle-tattle. In regard to tale-bearing about another Christian's weaknesses, there can be no doubt that their discussion with others is absolutely wrong. "Love covereth all sins" (Prov. x. 12).

Such backbiting almost always rises from a proud sense of superiority on the part of the scandal-monger. His attitude is as much as to say, "Of course I am far too good to descend to such wrong."

But rather we would discuss our duty regarding a sinning brother or sister in the assembly. Let us discriminate between sin in the assembly and

## SIN IN THE INDIVIDUAL.

Every Christian is freely, fully forgiven. "Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things . . ." (Acts xiii. 38, 39; I. John i. 7-9).

Yet the Church has the right either to give or to withhold disciplinary forgiveness from an erring brother (John xxi. 23; Matt. xviii. 18; II. Cor. ii. 10).

If a brother has sinned against you, there can be no doubt that your duty is to forbear discussing the matter with others, and to go to the offender personally (Matt. xviii. 15). It may be that he has some other light to throw upon the subject. Perhaps when you have discussed the matter with him, you will find that you have done him as much harm as you had imagined that he had done to you. In any case, whether you or he is the more blameworthy, "first be reconciled to thy brother."

Do not wait for him to come to you. Go to him. And of course, if it is impossible to go, then write, but do your best to be reconciled. But there is a very much more grave problem than this, and we can best introduce it by recognising an

## IMPORTANT SCRIPTURAL PRINCIPLE.

that of identification.

The altar was identified with the gift placed upon it (Matt. xxiii. 19).

The little child is identified with a believing parent (I. Cor. vii. 15).

The Christian is even regarded as partaking of the sins of those upon whom he lays his hands without due consideration (I. Tim. v. 22).

And in the same way the church is identified with the wrong-doing of those associated with it. Note the repeated "Thou hast there" (Rev. ii. 14, 15), "Thou suffrest . . ." (Rev. ii. 20). "It is reported that there is fornication among you . . ." (I. Cor. v. 1). "It hath been declared . . . that there are contentions among you" (I. Cor. i. 11).

Notice here that the Church as a whole was blamed for the sins of the individuals that were in it. The Church is expressly told to judge the sins of its members (I. Cor. v. 2-13). Such things as dishonesty, drunkenness, covetousness and immorality must be put out of the church, or else the whole church is

defiled, just as a little leaven penetrates the whole loaf.

It will be seen that whenever abounding blessing fell, in the Acts of the Apostles, it was because

## THE ENTIRE CHURCH

was in a condition to receive such blessings. "With one accord in one place" (Acts ii. 1).

"The multitude of them that believed were of one heart and of one soul" (Acts iv. 32).

So important was it to maintain this condition of righteousness in the church that when Ananias and Sapphira deceived, the sin was revealed before all, and they were stricken down with an immediate and awful punishment.

Nobody said, "Poor Ananias! He wasn't such a bad fellow after all. Let's say no more about it."

Peter did not say, "Oh, I want to be loving. We will let the poor man off, and cover it up." No! Sin is sin, and had to be dealt with, or the whole church would be defiled.

So important was it to keep the church from roots of bitterness, that anyone causing divisions was to be avoided (Rom. xvi. 17, 18). A Christian who refused to be reconciled was first to be approached by two or three, and after that our Lord's direct command is, "Tell it to the church" (Matt. xviii. 17). "Them that sin rebuke before all, that others also may fear" (I. Tim. v. 20).

Let us remember that our God is the very same as He was when He commanded that brother should not spare brother, and father should not spare son, in stoning those who would seduce His children to forsake Him (Deut. xiii. 6, *et seq.*).

It is an unalterable law that if we do not separate from sin, then sin will separate us from God. We have known an assembly where not a soul was saved for eleven years. In fact they had almost banished the word "saved" from their vocabulary. We were asked to minister there, and on

## PROBING TO THE BOTTOM

of the business, we found that two prominent members had not been on speaking terms during all that time.

We induced them to shake hands and forgive, when five souls came out for Christ in the very first meeting.

Reader, if there is sin in your assembly, do not talk of love and pity, while souls are being damned by sin. Saints are being driven from your midst by it. God's sheep are pastureless because of it. His precious Name is dragged in the dust because of it (cf. Rom. ii. 21-24). Revival is kept away because of it, and the tender heart of our God is grieved because of it.

Tell it to the church. "Put away from among yourselves that wicked person" (I. Cor. v. 13).

Note how the Corinthian church behaved when urged to put away sin.

" . . . Ye sorrowed to repentance . . . for ye were made sorry after a godly manner. . . . What careful-

ness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all these things ye have approved yourselves to be clear in this matter" (II. Cor. vii. 9-11).

We were asked to visit a sweet little assembly, where the Spirit had fallen and the meeting room was far too small for the crowds who

#### GAME SEEKING BLESSING,

while the whole neighbourhood was stirred to concern about spiritual things.

A few months later we returned and found the meetings flagging. The atmosphere of the place was like preaching to a stone wall. The people of the town spoke scornfully of the assembly. Scarcely sufficient people came in to fill the front seat, and we never felt more tempted to run away and leave it.

After preaching about Achan, and the fall of Israel before Ai on account of hidden sin, the two leaders approached us. One acknowledged crooked dealings in business affairs, and the other eventually had to be

put out of the assembly on account of adultery. Could one expect blessing in such circumstances?

But how glad we are that we did not run away, for to-day about 400 gather to the Lord's table each Sunday morning, and that assembly is bringing light and blessing to a great city. Sin was judged and put away. It may cost much to deal with sin in the assembly, but as you value God's testimony and desire to do His will, do not hide known wrong in the church.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I. Cor. v. 11).

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## Spirit-filled Gatherings at Easter

### Resurrection Power and Pentecostal Blessings

*The Easter Foursquare Conventions held in various centres throughout the land were again occasions of rich spiritual feasting in the presence of the Risen Christ. The anointed speakers came with glowing messages, and the worshipping crowds magnified God for His outpoured blessing. There were numbers of converts; others were miraculously healed; some received the Spirit's baptism; and all were spiritually edified and made to rejoice in the bounteous blessings of a gracious God. Below are some of the reports:*

#### EAST HAM.

**Speakers: Pastors W. Barton, F. G. Cloke, W. Field, S. Gorman, H. W. Greenway, J. Hawkins, and A. Maccullagh.**

During the whole Easter Convention at the Elim Tabernacle, Central Park Road, from the first meeting on Good Friday morning until the last one on the following Thursday evening, there was a beautiful spirit manifest, for every speaker uplifted Christ.

A very large congregation filled the Tabernacle on the morning of Good Friday when Pastor A. Maccullagh from Leeds gave the opening message on the words, "Behold My Servant," and they did indeed behold Him in His diligence, zeal, faith, and obedience to Divine compulsion. In the afternoon Pastor W. Field ministered the Word on the text, "Thou whom my soul loveth," from the Song of Solomon, and addressed a crowded congregation again in the evening, his theme being that God's best is always saved until the last, as typified in the Lord's first miracle at the wedding in Cana. Pastor Greenway was the second speaker, and delivered a remarkable address on The Valley of Dry Bones (Ezek. xxxvii. 1-10), after which five souls decided for Christ. Pastor Stone-

ham convened the meetings on Good Friday, and the following day conducted three weddings in East Ham Tabernacle, subsequently leaving for Bath; the convening then falling to the lot of Pastors Cloke and Court.

At the meeting on Saturday evening Pastor J. Hawkins of Lytham and Pastor Cloke gave the messages. Pastor Hawkins' address was indeed beautiful, especially in that part of it which dealt with the call of Jesus to those who labour and are heavy laden. The second address, by Pastor Cloke, took the form of a devotional study on Psalm ciii. 1-5. With the tide of blessing still rising, the saints met on the Sunday morning. The death and resurrection of the Lord Jesus was remembered around His table, and then Pastor Greenway gave a message which was most helpful and encouraging—The Purpose of Suffering and the Monotonous Drudge of Life. The text taken was Psalm xciii. 83: the skin bottle typifying the outer man, which gradually withers and dies, while the wine, the inner man, grows richer and stronger.

The afternoon was devoted partly to the Sunday School children, to whom Pastor Barton delivered a short message, after which Pastor Greenway gave a very clear and definite exposition of that glorious subject, Justification by Faith

Still not satisfied—Pentecostal people never being too full for more of the Word—the saints gathered again in full force for the Sunday evening service, Pastor G. Thomas being the first speaker, and Pastor Barton following with a message on that inexhaustible subject, The Gospel of Paul.

Only a very brief outline of the week-night meetings can be given, these being extremely well attended and full of blessing to all. On Tuesday, Pastor J. Hawkins again ministered the Word on Paul's wonderful defence before Agrippa. On Wednesday evening Pastor Cloke expounded the subject of The Christian as a Trustee; and, finally, on Thursday evening Pastor Gorman's devotional study on the 23rd Psalm followed, which will long be remembered, as will Pastor Greenway's rather startling introduction to his address on "An Invasion," which proved to be one of flies—flies that spoil the ointment (Eccles. x. 1).

The feast is over, and the speakers have departed to their various fields of labour for the Master; but the Word sown will surely bear fruit in the lives of the sinners who found Jesus at this wonderful convention, and of the saints who are never tired of hearing more and more about Him

**BIRMINGHAM.**

**Speakers: Pastors Charles Kingston and P. Le Tissier, and Mrs. Saxon Walshaw.**

Birmingham saints have partaken of a spiritual feast at the Easter convention held at the Elim Tabernacle, Graham Street (off Newhall Hill). A great deluge of power saturated believers' hearts from the commencement, when Pastor Le Tissier expounded The Seven Utterances of the Crucified Christ. Calvary was made real, and Christ in all His glory revealed as King. Mrs. Walshaw's words of exhortation encouraged God's people to live the overcoming life. Throughout the whole convention the Cross of Christ was uplifted.

Saturday brought Pastor C. Kingston into the midst once more, and with the anointing of the Spirit, his messages made clear the preciousness of dwelling in Christ, and being filled with the Spirit.

At the Sunday communion service Pastor Kingston revealed the resurrected Lord in the midst, and the messages spoken in tongues and interpretation reminded one of God's wonderful love and provision.

During the afternoon, Mrs. Walshaw's message on Martha's words, "The Master has come," was an incentive to holiness.

The Gospel service, followed by a waiting meeting, was a grand finish to the day. Pastors Le Tissier and Kingston delivered the Word in power and demonstration of the Spirit.

A visit from Pastor Newsham on Monday was enjoyed. He pointed out to those who are new creatures in Christ Jesus that Christ lives within, and He reveals Himself through the believer. On Tuesday, the last day of the convention, Pastor Le Tissier spoke of Jesus as the Morning Star. Here the Easter message rang out, "Because I live ye shall live also." Pastor C. Kingston exhorted all to press on to be more like Him.

Great crowds attended the convention, the large Tabernacle was filled to overflowing. Still no one was turned away for provision was made for two hundred in the Minor Hall. Here by the aid of an amplifier the people were thrilled as they heard every word spoken in the large hall. The seal of God was upon the convention, for twenty souls were saved, two backsliders restored, and fourteen baptised into the Holy Spirit.

Immediately following the convention Pastor C. Kingston gave three Bible School lectures from the Book of Daniel, to a crowded and interested audience, who were thrilled as they realised that prophecy was being fulfilled under their eyes. One soul responded to the altar call, and nine received their baptism into the Holy Spirit.

The last week of Pastor and Mrs. Tweed's ministry has just drawn to a close. For the past two years and two months their faithful ministry of the Word has been owned of God. for the fruit of their labours is to be seen in the many young converts. Their consistent lives and deep spirituality have inspired older saints to a closer walk with the Lord. A fitting climax to the Pastor's preaching of the Gospel was sixteen souls accepting the Saviour during his last Gospel

service. Truly they sought the Lord wholeheartedly and found Him.

The young women's Bible class feel they are losing a loving friend in Mrs. Tweed, for under her leadership the Word has been firmly established in their hearts and new beauty seen in Jesus.

The various waiting meetings conducted by Mrs. Tweed have been a joy to God's people. Recently fifty have received their portion, and over three hundred the last two years. God is working at Graham Street.

**BELFAST.**

**Speakers: Pastor J. Smith and other Elim Ministers.**

If there is one thing impresses one more than another it is the liveliness displayed at the Easter Conventions, to which the present one at the Ulster Temple, Ravenhill Road has been no exception, and rightly so, for at this season of the year Nature shakes off the cold hand of winter and all around seems to lift up its head with newness of life and vigour.

Nowhere will you hear the glorious resurrection hymns sung with greater earnestness than in this Foursquare Gospel Church in the Ulster capital, the pivotal point for all Elim members and friends over the north of Ireland during the Easter holidays.

Every message delivered by the various speakers throughout the convention dealt eloquently with the same theme. Pastor Smith, whom all were glad to welcome once again, was the first speaker on Sunday morning at the breaking-of-bread service. Speaking again in the evening in his usual forcible and practical manner, he dealt with the Christian's life as a race, shewing the dangers, and how greatly Christians were handicapped if they carried weights. He was followed by Pastor Kemp in his bright and brilliant style, bringing forth fruit for the Master.

The opening message on Monday was given by Pastor Francis to a large and appreciative audience. At the close of this service the sick were ministered to by Pastor Smith, who first gave a very descriptive reason as to the cause of sickness, and why we believe in Divine healing.

The other speakers during the convention were Pastors Slemming, Gorton, Cooper, and Hood, and Miss Edwards.

It is delightful to see the interest taken in the baptismal service, and the numbers willing to obey their Lord and Master in this ordinance.

Forty candidates were baptised on confession of their faith, Pastor Kemp officiating, many declaring it the most impressive service of this sort witnessed in the Temple.

**LEEDS.**

**Speakers: Rev. and Mrs. R. J. Jones, J.P., and Pastors H. W. Fardell, L. Morris, L. Knipe, J. McAvoyn, S. Hillman, J. C. Kennedy, and W. L. Taylor.**

The second annual Easter Convention in the Foursquare Gospel Church, Bridge Street, was a time of great blessing to all who were privileged to attend. Pastor and Mrs. R. J. Jones, and Pastors J. C. Kennedy, L. N. Knipe, and L. Taylor were all new visitors to the assembly, though Pastors S. Hillman, L. Morris,

and J. McAvoyn had each visited on previous occasions. We thank God for each speaker and for each message that was delivered. To go into details would exceed permissible space. Be it sufficient to say, God was present in every service, and all unitedly praise the Lord because of "the great things He hath done." A number of waiting meetings were arranged during the convention, and we rejoice to record that eighteen were baptised in the Holy Ghost according to Acts ii. 4, speaking with other tongues as the Spirit gave utterance. A wonderful case of healing also took place. A sister who had not been able to kneel for fourteen years was instantly healed by the Great Physician after she had been anointed in His Name. Thank God, the Lord is "shewing Himself alive by many infallible proofs."

The convention was followed up by a great baptismal service held on the Wednesday. Pastor S. Hillman of Knottingley, together with a number of his flock, came over to Leeds to join in this service. After ministering the Word of God Pastor T. H. Jewitt baptised forty-three candidates, seventeen of this number coming from Knottingley. It was a great joy to hear the ringing testimonies of the candidates, no one could doubt their salvation. Truly God is with us in Yorkshire, and we believe "the end is not yet, praise the Lord."

**SOUTHPORT.**

**Speaker: Pastor T. Tetchner.**

Another year has rolled along which has been of great spiritual blessing and encouragement to all gathered for worship at the Temperance Institute. Easter week-end, a time looked forward to by all with great expectation, proved to be "a bit of heaven." This is the second annual Convention. Pastor T. Tetchner (Scarborough), was the special speaker. On Saturday night, the first meeting of the convention, one felt on the fringe of a mighty time in the presence of the Lord. Pastor R. Knox (Lytham), gave a very inspiring message on the Second Coming of our Lord, which was a great blessing to all, after which Pastor Tetchner wonderfully expounded God's precious Word. Southport Crusaders rendered the anthem, "Crusaders of the Foursquare Gospel." Sunday followed with continued blessing; from the commencement of the services God's presence was greatly manifested, and the hymns and choruses were sung with wonderful enthusiasm. Then Pastor Tetchner delivered a most soul-stirring message on the Baptism in the Holy Spirit.

Believers were greatly helped, and renewed thirst for this Pentecostal outpouring was created. The Southport Crusaders sang with heartfelt sincerity, "Jesus lives." Monday was the crowning day, surely all were on the mountain-top of blessing. In the afternoon the saints bowed in worship to remember the Lord's death, "till He come." Before passing round the emblems, two Crusaders sang, "Jesus, Thou art everything to me," which was a real inspiration to all. A sweet peace filled the place as the bread and wine were passed round, and the air was permeated with thanksgiving



unto Him. In closing, Pastor Hilliard spoke a few words which were truly food to the soul, strengthening, and uplifting.

In the evening the people thronged in, many visitors from other towns, all joining wholeheartedly in the bright choruses, until the place echoed with praise.

Wonderful blessing was received as Pastor Tetchner delivered a powerful message from Psalm xci. 1. One incident made hearts rejoice—when Pastor Hilliard read out a telegram just received from the Albert Hall bearing Christian greetings, and also the words, "Psalm xci." How wonderfully the Lord speaks to His people. Liverpool and Southport Crusaders rendered special choir pieces, During the convention four precious souls yielded all to Jesus.

The following Thursday was the occasion of a visit from Pastor R. Tweed and Pastor Gowan Bishop. Pastor Tweed delivered a very inspiring and helpful address on the Baptism in the Holy Ghost, after which Pastor Tweed and Pastor Hilliard extended the right hand of fellowship to about 230 members.

#### CHELMSFORD.

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

Times of great blessing were experienced at Elim Tabernacle, Mildmay Road, during the Easter Convention.

The services commenced on Good Friday morning with a communion service, to which believers gathered in good numbers, including friends from Colchester, Ipswich, Witham, and Rayleigh.

At this service Pastor S. Dunk gave a very helpful message. Those assembled were led again to the place called Calvary, there to behold Him suffering in their stead. The presence of the Lord was felt by all at this sacred service.

Lunch was provided for visitors.

Good crowds gathered for the afternoon service. Pastor J. Eaton took for his message, "The Seven Sayings of Christ upon the Cross." The message was inspiring, and appreciated by all. The Chelmsford Crusader Choir then rendered, "When I survey the wondrous cross" Pastor R. D. Bradley had great liberty as he expounded the message of The Cross throughout the Bible. Thus another blessed service was brought to a close.

The Tabernacle was full for the evening service. The first message was given by Mr. R. Brazil, his subject being, Abiding in Christ. The Chelmsford Crusaders also rendered in song, "Living for Jesus."

Pastor C. J. E. Kingston brought the closing message. The anointing of the Spirit was upon this message. Pastor Kingston had great liberty and his message brought blessing, inspiration, and comfort to the believers assembled. At the close of this message Pastor J. Woodhead immersed eight believers in the waters of baptism (three brothers and five sisters).

The convention was continued on Saturday and Easter Sunday. Messages were delivered on Saturday by Pastor R. D. Bradley (Colchester) and A. Wright (Maldon).

Two wonderful services were conducted on Easter Sunday by Pastor Woodhead, the speaker in the morning being Pastor G. Dunk, and in the evening S. Fowler of Blackburn gave the Gospel address.

Although great blessing was experienced throughout this three days' convention yet the Chelmsford people were still hungry for more. Three coaches full of happy Foursquare people travelled from Chelmsford Elim Tabernacle to the Royal Albert Hall on Easter Monday, being abundantly rewarded by the blessing and profit there received in the three great meetings.

#### YEOVIL.

**Speakers: Pastor and Mrs. W. F. South, and Pastor J. Dyke.**

Another successful Easter Convention has been held at the Elim Hall, Southville, and each year it grows bigger and better. This is the unanimous opinion of the saints here. Being favoured with beautiful weather it was evident from the commencement that God would more than answer the prayer of faith that times of refreshing would come. Imagine a beautiful sanctuary, adorned with flowers and ferns by the Lord's people, and His own presence gloriously brooding, and the people's delight in listening on Good Friday to Holy Ghost messages from Pastor and Mrs. South, with a beautiful address on Moses' Life, from our gifted friend, Mrs. Moore. A crowded school-room for tea, and a great day with the Lord, listening to His Word and singing His praises, ending with the immersion of those who would "be like Jesus." The sight of the baptistry, and the waters of burial, made one thank God to be able to obey Him.

Excellent congregations gathered on Easter Day, and on Easter Monday, although 125 miles away, the day was like an Albert Hall overflow meeting! Friends from Wimborne assembly joined with the local church, and a great day of fellowship was spent, with happy testimonies, and the Word ministered by Pastors W. N. Brambleby and J. Dyke. Another tea meeting, and another baptismal ceremony brought to a close the most successful convention this little church has had.

#### DOWLAIS.

**Speakers: Pastors W. J. Patterson and A. Jackson.**

Truly, this Eastertide the saints at Elim Tabernacle, Ivor Street, have felt the heavenly breezes. Souls have indeed been lifted above, and enveloped in the showers of blessing that our Lord has graciously bestowed.

The Word of God, as expounded by Pastors Patterson and Jackson, and delivered under the unction and power of the Holy Spirit, has verily been light to the pathway, yielding a season of edification and blessing.

God wonderfully used His servants, the crowded gatherings having been gripped by the Word so faithfully delivered in true Pentecostal fullness.

Wednesday evening all were delighted to have in their midst Evangelist S. J. Cooper. The wonders of the precious Word were further unfolded by Miss

Backhouse of Cardiff, and Pastor Jackson of Ledbury.

At the baptismal service on Thursday evening, a number of waiting candidates testified to the saving grace of our risen Lord, Pastor Jackson reading forth to each one an individual promise from the inspired Word of truth. Pastor Cooper immersed the candidates.

#### LEIGH-ON-SEA.

"Death could not keep its prey." Glorious truth! And so while the saints from many local assemblies gathered at the Elim Hall, Glendale Gardens, on Good Friday to remember the death of the Lord Jesus, it was impossible to keep from the theme of Resurrection. Pastor Wright (Maldon) gave an exhortation on The Fourfold Aspect of Redemption, and afterwards Mr. McIntosh led the worshippers through Psalm xxii, to behold "A crushed Saviour," who waits to lead to blessing along the pathway that He trod. In the afternoon and evening service it was a joy to have Pastor and Mrs. George Kingston recently back from their Palestine tour. After Pastor Hockley had read the scripture, Mrs. McIntosh brought a consecration message, searching, yet bright with the radiance of a surrendered life. This was followed by a Bible study on The Veil of the Temple, by Pastor R. Boughton (Upper Manor), and God blessed His Word. The evening saw the church packed again with hungry, rejoicing believers. Mrs. G. Kingston read Isaiah liii., illuminating it with references to scenes in the Holy Land. Pastor Wright then brought an inspiring message from that same chapter, verse 5, shewing how Christ was the Antitype of the Levitical offerings. This was followed by a searching message by Pastor Boughton on The Judgment Seat. This was greatly enjoyed by the congregation. During the services the Leigh Crusaders, under the conductorship of Mr. G. Chandler, rendered several seasonable items: during the singing of one of these, "Jesus is mighty to save," the blessing descended so mightily that the congregation found themselves carried away in the refrain, and rising voluntarily to their feet to join with waving of books, the singing of this glorious testimony. Hallelujah! The Crusaders' part in these local conventions is becoming quite a feature, and is inspiring to all. The orchestra under Miss Major is proving a great help in the conventions, as well as in the Sunday evening services. It is good to see these young people consecrating their talents to the service of the Master.

Recently another baptismal service was held here, when fifteen candidates, including some from local assemblies, passed through the waters. Pastor Mason officiated. Pastor J. Eaton (Rayleigh) gave the address on The Baptism of the Ethiopian Eunuch, which was a blessing to those assembled. After Pastor Robinson (Canvey) had led in prayer, the candidates gave ringing testimonies of conversion and were "buried with their Lord." Others in the congregation expressed their determination to follow the Lord in this way at the next opportunity, and one young woman accepted the Lord Jesus as her Saviour.



# ELIM CRUSADER PAGE



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



sisters and two brothers, whose subjects were Jesus the Saviour, Jesus the Healer, Jesus the Baptiser, and Jesus the Coming King. Praise the Lord! Another Crusader beautifully rendered the Gospel in song, and during the service "Onward, Christian Soldiers," and "Raise the Foursquare Gospel Banner," were sung by the Crusader choir.

venerable minister again. At the door the old man paused, turned once more to his people, and with staff raised in the air, and the light of triumph in his eyes, cried out, "Remember, brethren, He hath abolished death."

Thus the old warrior went forth to meet death, and, as he did so, paradoxical as it may sound, he was able to exhort, saying, "Remember, brethren, He hath abolished death."

Such has been the battle cry of the martyrs of the Church, such should be our cry. We know not what awaits us in the immediate future, but this we know: Our Redeemer hath abolished death. Hallelujah!—P.G.P.

## Death Abolished

THAT the Lord Jesus has abolished death, and brought life and immortality to light through the Gospel, is the wonderful teach-

**Southport.** God is indeed blessing our gathering together as a band of young people, redeemed by a loving Saviour. What a happy two years we have spent in His service, since our eyes were opened to the wonderful truth of His Word.

Varied and many are the meetings we have with the Master, each imparting blessing to those attending our Mon-



.....

A  
Recent Snap  
of the  
Southport  
Crusaders

.....

## ALL IN CHRIST

There is nothing the heart can crave which we have not in the Lord Jesus.

Does it long for genuine sympathy? Where can it find it save in Him who could mingle His tears with those of the bereaved sisters of Bethany?

Does it desire the enjoyment of sincere affection? It can only find it in that heart which told forth its love in drops of blood.

Does it seek the protection of real power? It has but to look to Him who made the world.

Does it tell the need of unerring wisdom to guide? Let it betake itself to Him who is wisdom personified, and who "of God is made unto us wisdom."

In one word, we have all in Christ. The Divine mind and the Divine affections have found a perfect object in the Man Christ Jesus! and surely, if there is that in the person of Christ which can perfectly satisfy God, there is that which ought to satisfy us, and which will satisfy us, in proportion as, by the grace of the Holy Spirit, we walk in communion with God.

Some people seem to desire a close walk with Jesus in the world to come, yet are not anxious to walk that way here.

day night gathering. For several weeks the Crusaders have arranged their own meetings, the message being given both by word and song. Those taking part find rich blessing in service for the Lord. On a recent Monday we were able to welcome friends from Ormskirk, whom we met as a result of a short mission we held in this little neighbouring town. These friends took our meeting, their word and testimony were a blessing to many. Still more recently our missionary band took charge, illustrating by tableaux how the various foreign countries need our help to further the Gospel which has been such a blessing to us, who are privileged to hear it at home.

We here submit a photograph taken at an outing arranged by our Crusaders at Easter, when one and all enjoyed a happy time in the open air. We do praise God for rich blessing which is falling, and are singing from our hearts, "It is glory just to walk with Him."  
—H F.M.

**Hendon.** The Crusaders conducted the Gospel service on a recent Sunday evening, and the large congregation was keenly interested, as the Foursquare Gospel was very clearly set forth by two

ing of the second Epistle to Timothy, chapter one, verse ten. But it helps us to realise the beauty of this truth when we discover a striking illustration of scriptural statement.

Such an illustration we recently discovered in connection with an old minister who was so much loved by his people that they called him Saint John. Saint John was taken ill—very ill. His people were deeply concerned, and one at least took a basket of luscious strawberries up to the manse.

On the Sunday, Saint John was still very ill, but insisted on preaching. In the middle of his sermon his strength utterly failed, and he confessed that his work was done.

His sons assisted him from the pulpit and led him down the aisle—they were taking him home. The congregation realised that they would probably never see their



# Classified Advertisements

REVISED RATES.

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## WITH CHRIST.

**PAINT**—On April 13th, Mrs Paint, beloved wife of M. A. Paint, of St Saviour's, Guernsey, called to higher service B1359

**WELLER**—On April 24th, Mr. W. Weller, age 76, member of Forest Hill assembly. Funeral conducted by Pastor Chuter.

**WELLER**—On May 3rd, Mrs S Weller, dearly beloved wife of the late Mr. W. Weller, member of Forest Hill assembly. Funeral conducted by Pastors C Cooper and T A Carver B1347

## LETCWORTH GARDEN CITY TENTH ANNUAL CONVENTION Elim Tabernacle, Norton Way North Saturday, June 3 to Friday, June 9

Speakers include: Pastors P. N. Corry (Elim Bible College), Archibald H. Cooper (South Africa), and Mr. L. N. Naumann. Convener: Pastor H. C. Phillips.

Services: Saturday, 8. Whit—Sunday and Monday, 11, 3 & 6.30. Tuesday, Wednesday, Thursday and Friday, 7.30

## SUMMER BIBLE SCHOOLS

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres Bible lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc.

For full particulars, write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

**July 1-15. GLOSSOP.** Beth-Rapha.

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