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

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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XII., No. 35

AUGUST 28, 1931

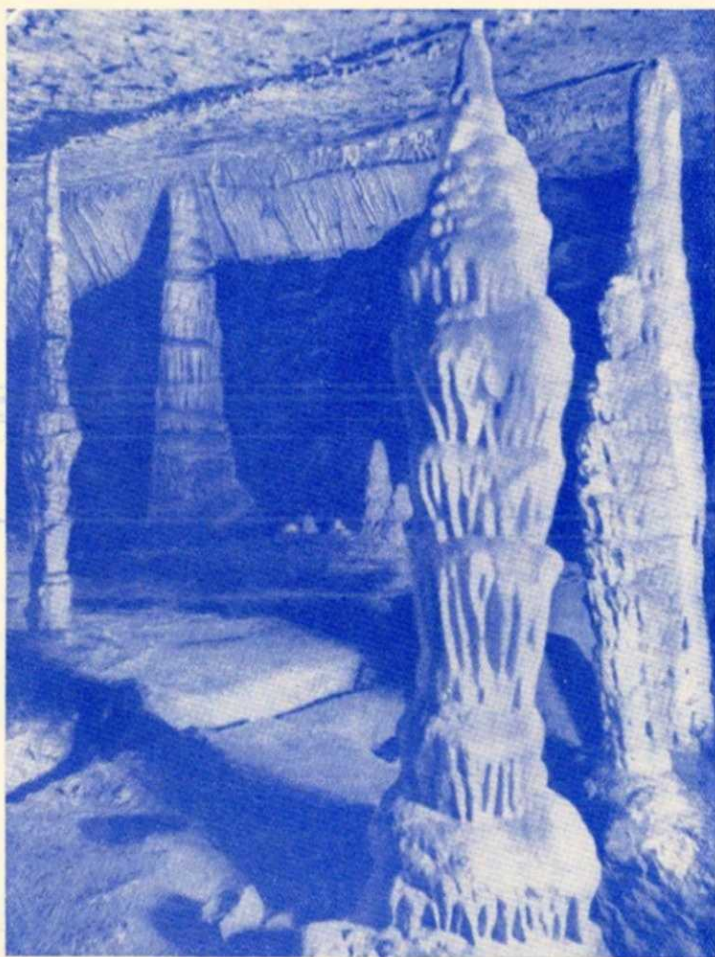
Twopence

SAVIOUR




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

HEALER


ONE OF NATURE'S BEAUTIFUL TEMPLES

COMING KING

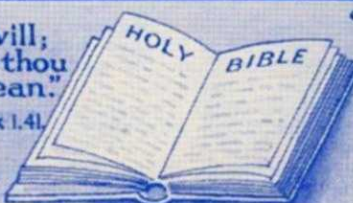


"I will come again."
John XIV. 3.

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

Vol. XII.

August 28, 1931

No. 35

CONTENTS.

Garments of Beauty and Service	... 545
The Blackpool Revival Campaign	... 548
Channels of Blessing	... 550
Family Altar	... 551
Editorial	... 552
Foursquare Revival in Sheffield	... 552
The Ringing of the Golden Bells	... 553
Concise Comments and Interesting Items	... 555
Conventions Crowned with Spiritual Power	... 556
Music: He Healeth Me	... 558
Bible Study Helps	... 558
Sunday School Lesson	... 559
Statement of Account	... 560
Children's Bible Educator	... 560
Why Christ Died	... 560

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Principal George Jeffreys and Revival Party

continue their Revival & Healing Campaign in
the **BIG TENT, SMITHFIELD FAIR GROUND**
(beside Victoria Station)

SHEFFIELD

Sundays 3 and 6.30.

Every week-night (except Fridays) 7.30.

Wednesday and Thursday afternoons 3.30.

WATCH THESE DATES

BLACKPOOL. Still proceeding. In the Tent, Waterloo Road (near station and Circus). Revival and Healing Campaign, conducted by Evangelists P. H. Hulbert, P. Le Tissier and C. Johnson. Week-nights (except Fridays) 7.30, Wednesday afternoons 3, Sundays 3 and 6.30.

ELIM WOODLANDS. Every Saturday during the summer. Open to visitors from 3 to 9.30. Meeting at 6. Special speakers. Tickets at the door or from Elim Pastors.

KINGSTON-ON-THAMES. August 30. Elim Tabernacle, St. James's Road. Visit of the London Crusader Choir.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

NOTTINGHAM. September 27. The City Temple. Special visit of the London Crusader Choir.

READING. August 29. Lodden Tea Gardens at 3.30. Open-air baptismal service in connection with Reading Elim Church.

WORTHING. Opening of new Elim Tabernacle by Principal George Jeffreys. Watch this page for date.

This space is reserved for local announcements

Book Saturday, Sept. 12th, for the Great Foursquare Demonstration at the **CRYSTAL PALACE, London**

(the largest exhibition building in the world), conducted by

Principal GEORGE JEFFREYS

who has pioneered the Pentecostal message in the largest and most historic auditoriums in the British Isles.

THREE GREAT MEETINGS

11 a.m. Healing Service. 3 p.m. Baptismal Service. 6.30 p.m. Communion Service

If the weather is favourable the Baptismal Service will be held in the grounds. Special singing by Elim Crusader Choir for half an hour before afternoon and evening meetings.

Every possible accommodation provided. Refreshments. Car Parks. Cloak Rooms.

Ticket of admission will allow you to spend the whole day in the beautiful grounds.

ADMISSION.—Special tickets of admission can be obtained at all the Elim Centres at 1/- each; children half price. All tickets should be procured in advance as none can be sold at the gates on 12th September. Those who do not secure their tickets in advance will only be admitted on payment of the usual Saturday charge of 1/6 at the gates. Friends unable to secure special tickets at Elim Centres may obtain same from the Rally Secretary, 20, Clarence Road, Clapham Park, London, S.W.4. Stamped addressed envelope must be enclosed.

CRUSADER CHOIR.—All Elim Crusaders are invited to join the great Elim Choir. Crusaders and Instrumentalists may obtain tickets of admission at the reduced price of 6d. from local Crusader Secretaries or from National Crusader Headquarters.

LONDONERS.—Cheap fares by rail and easy access by 'bus and tram (see back of admission tickets).

DAY VISITORS TO LONDON.—Where eight or more travel together from one station, returning the same day, return tickets may be obtained at a single fare for the double journey.

OTHER VISITORS.—Those coming from a distance who intend prolonging their stay in London should write for accommodation to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

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 Cor-



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XII., No. 35

AUGUST 28, 1931

Fridays, Twopence

Garments of Beauty and Service

By PHILIP WITTICH

A JEWISH WRITER

I WANT to draw your attention to the words, "All of Thy garments are myrrh, and aloes, and cassia." Just where do you find this wonderful expression, and who is supposed to have uttered it? You will find it in what I would call the Bridal Psalm, the forty-fifth, which is a supplement as well as a complement to that wonderful bridal book, the Song of Solomon.

There is a superscription over this Psalm which is mostly overlooked by the readers as being non-essential. I will read it to you. "To the chief musician upon Shoshannim, for the sons of Korah Maschil, a song of loves." That sounds very mysterious, does it not? It reminds me of what I read some time ago about the wonderful treasures that

THE AZTECS IN PERU

had been hiding for centuries from the greedy quest of their conquerors, the Spaniards. Untold wealth of precious stones, gold and silver, are supposed to have been buried somewhere by the Aztecs to escape the thievish hand of the Spaniards. Archæologists found the statue of the Peruvian Indian with a bow and arrow in his hand. They translated the words on the base of that monument to read thus: "You will find it where the arrow flies." The monument has been taken into some museum, but someone who has looked into it has said that the statue ought to be replaced in its Peruvian home and then have someone take an Indian bow and arrow and shoot in a circle, and wherever that arrow falls they might dig and find those hidden treasures.

There are hidden treasures in the Word, but those who read it with selfish greedy eyes, cannot find them. The Holy Ghost has a way of unfolding and uncovering those treasures. Many books in the Bible are incomprehensible to average readers. They say, "That is not for us. Give us something that we can understand, something that appeals to us." The Word of God never appeals to the natural man, because it is supernatural. Of course there are some truths that appeal more than others, according to the spiritual or unspiritual condition of the reader.

has said that there are three books in the Old Testament which should not be read until a man is over forty, two of these are, the Song of Solomon and the Book of Ezekiel. He claims that they are so difficult, it takes a ripened mind to understand them. It takes a mind not aged in years, but deepened and filled with the Holy Ghost, that will grasp these profound truths, and find these deep and precious treasures God has hidden. That is the way God deals with people.

The heading of the forty-fifth Psalm has a hidden meaning. The word *shoshannim* is the plural of *Shushan*, which means "a lily." This Psalm is dedicated to lilies. What is the significance of a lily in the Word of God? That word in Hebrew means, "to be bright, to be pure, to be white." It also has a secondary meaning, to be happy, joyful and cheerful. In the Song of Solomon, 2nd chapter, the Bride says, "I am a lily," and the Bridegroom says, "You are a lily among the thorns." A pure one, a clean one. Happiness always goes along with spiritual purity. When we believe that the blood of Jesus has washed us and cleansed us from all stain, that the death of Jesus has ended our own carnal life, that the resurrection of our Lord means the justification of every believer, it will naturally give us a joyful, cheerful heart. The consciousness of sins unforgiven will make any heart miserable and wretched. People may try to be brave, they may try to believe they are saved, but the inner consciousness will find its expression in the face. Your face is a mirror. A long face indicates that something is wrong with the heart, but a cheerful expression betokens faith in the Lord's righteousness, faith in

WHAT CHRIST HAS DONE

for the believer. As long as we try to do something for ourselves we shall always have trouble, but trust in what Christ has done for us on Calvary and is doing for us on the throne, will carry us through. He that began a work on Calvary will finish it in our hearts until the day of His coming.

This Psalm is not written for all Christians, but for lily souls, happy because they are washed in the Blood, not merely with a theological understanding, but a true heart-belief that they are accepted by the Father through the death and resurrection of Jesus. The real child of God may go through deep waters, through trials and testings. He may be sad for the time being, just as Paul said to the Corinthians that he was among them with many tears and much sorrow, yet nevertheless these things that press from without can never take away that deep peace that Christ has settled it all, and there is no condemnation to them that walk in the Spirit—to those who are lily souls. They are not trying to be good, but they know that Christ is their goodness, they were Christ's uncleanness, and He is their cleanness, they were Christ's unrighteousness, and He is their righteousness. This is a wonderful exchange, it is the Divine substitution for the failing but believing creature.

In the superscription it also says this is "a song of loves." You notice the word *love* is in the plural. In the Hebrew this is the only way to express it. When a Hebrew wants to speak of

A CONTINUOUS CONDITION

he puts the noun in the plural. "A song of love" means it is the beginning and the end, but when he says, "A song of loves," he means to say that love is something that never ends. It is not the love of a human being, but the everlasting, never-ceasing love of the Lord.

In this Psalm the bride says unto the Lord, "All of Thy garments are myrrh, aloes and cassia." In the King James version the translators put in the word *smell*, but the Holy Ghost has not used that word. The Holy Ghost wants to say that "myrrh, aloes and cassia are Thy garments." What is a garment? Something that will cover us. The Bride sings here of something that covers the Lord. The Lord's garments are described in type by two sets of garments the high priest had to wear. First of all he wore a garment of glory and beauty when he ministered in the Temple. That garment included the garment of glory, the breastplate, and the jewels on the shoulder consisting of twelve pieces. This garment of beauty speaks of Christ in His glory with the Father. It speaks of that holiness and that righteousness that constitute the very being and nature of the Son of God. But once a year the high priest, a type of Jesus, had to lay aside this garment of beauty and glory and put upon himself

A GARMENT OF SERVICE

Where do you find that? In Leviticus xvi 4 we read, "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired. These are holy garments, therefore shall he wash his flesh in water and so put them on."

These garments, all-white and declared to be holy, are typical of the holy nature of our Lord Jesus Christ. The high priest put them on for service,

on the great day of atonement. On this day, the "day of covering," the high priest had to officiate single-handed, from the morning sacrifice at six o'clock to the evening sacrifice at three. Without the help of a Levite he had to kill twenty-one animals, flay them, and cut them to pieces, and do all that work which was usually entrusted to quite a number of priests and Levites.

The high priest, wearing the linen garments for service, was a type of the Lord Jesus Christ, who, when He came to this world laid aside the garments of His holy, sinless humanity, and as the high priest served without the aid of a priest, or Levite, so Jesus without the aid of any human being and

WITHOUT THE HELP OF ANGELS,

served us on the cross in the linen garments of His holy humanity. He did it all Himself.

When the high priest was through with his work he was told to exchange these linen garments, which by that time must have been stained with the blood of the animals, for the garments of beauty and glory. Verses 23, 24. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there. And he shall wash his flesh with water in the holy place, and put on his garments of beauty and come forth, and offer his burnt offerings, and the burnt offering of the people, and make an atonement for himself, and for the people." There was an exchange from the linen garments of service to the beautiful garments of glory and beauty. That speaks of the Lord Jesus Christ after He had served us on Calvary by the will of the Father, taking upon Himself all our iniquities and all our curse. He rose from the dead not only as the Son of God, but as the glorified Son of Man, in the garments of His resurrection, beauty and glory. Then He went to heaven and will sit at the right hand of the Father until His enemies are made His footstool. Praise God for this.

WONDERFUL WORK OF OUR LORD

illustrated and typified by the high priest's service. That is why we read here, "All Thy garments are myrrh, aloes, and cassia." Our Lord was not beautiful when He served on the cross, for He hung there with the blood running down to His feet, the spittle of His enemies staining His face—there He took our sins, there He took our curse, there He, the Holy One, exchanged places with us, the sinful ones. But now, since He is in glory as High Priest for His believers, He is again beautiful, His garments are precious, and they speak of myrrh, aloes and cassia.

In the 53rd of Isaiah we have a description of Jesus with which you are all familiar, but I wish to draw your attention to a particular statement. It says of Him, "He went to the slaughter as a lamb, and to the shearer as a mother-sheep, and He opened not His mouth." Here two comparisons are given of Him. "He went to the slaughter as a lamb"—you know that in a slaughter-house a lamb leaves its blood. He went to the cross and there He left His blood, His life. But the Holy Ghost does not stop there. He went also "to the shearer as a

mother sheep." The shearer does not take the life of the sheep, the butcher does that. All sheep brought to the slaughter-house are killed, but the shearer

TAKES ONLY THE WOOL

from the sheep Here was a double stripping He was stripped of His blood at Calvary's slaughter-house, but He was also stripped of the wool of the garment of righteousness when God Himself took it away from Him and made Him a sin and a curse, that He might place on us the garments of His righteousness. The righteousness of Christ was taken away from Him and is put upon us, that we may appear in the sight of God as a righteous people—as a people who have no righteousness of their own, but a righteousness which comes from God through Jesus Christ. So the blood and the covering were taken; the blood that we might live; the covering that we might not appear naked, and that we could say, "Lord, I am here in the righteousness of Thy Son. Thou didst strip Him, did make Him a curse and a sin. We give Thee praise, O God, and thank Thy Son Jesus that He was willing to give His blood as our life, His covering as our righteousness." "All Thy garments are myrrh, aloes, and cassia" What is the nature of this garment of the Lord? The nature is described by myrrh, aloes and cassia. Myrrh has a definite meaning in the Bible, which most of you know The word (Hebrew *mohr* from *marah*) speaks of bitterness, sadness, sorrow It is a

NAME THAT THE JEWS HAVE GIVEN

to the gummy exudation of a plant called the myrrh plant. It comes out by the incisions made in a myrrh shrub, just as sap comes out of a peach tree and hardens. The word *myrrh* in the Hebrew language is a type of tears, sorrow and sadness. When the Holy Ghost says, "All Thy garments are myrrh," He speaks of the great sorrow, the great anguish, the suffering and death that our Lord Jesus Christ endured just for us. Some hear it and are not affected by it Others hear it and rejoice in it. They delight in the Lord Jesus Christ

In Exodus xii, we read that the Jews had to eat the paschal lamb with bitter herbs; the lamb was to be partaken of with bitterness In other words, our Lord Jesus Christ, as He sacrificed Himself for us, went through sorrow, anguish and bitterness. And as we follow the Lord, as we really partake of the Divine nature of Jesus Christ, the Lamb, we also have to partake of the bitterness As we follow Jesus we shall not be spared the bitterness which Christ tasted as He went to the Cross The word *myrrh* speaks of the suffering and the death of our Lord Jesus Christ, and it is worthy of mention that three times in the life of our Lord

MYRRH WAS PRESENTED

to Him. In Matthew ii 11 the wise men brought it These men knew not what they were doing, but were evidently inspired by the Holy Ghost to give three gifts. They gave to this Christ-child gold, frankincense and myrrh. Gold has always stood for

Christ's Divine nature, as much as to say, "That little child is the Son of God" The frankincense was used on the golden altar, Christ who is now our High Priest is filling the whole of heaven with His intercessory prayer, and because of its fragrance God is so willing to answer our prayers We cannot come on our own merits, but on the merits of Him who as the Lamb of God, tasted the bitterness, the sadness, the anguish of our sins All that our Lord suffered is so precious, and because of what He suffered God willingly hears our prayers when we come in His Name And we know that Jesus will take our prayers and cleanse them and make them acceptable.

Then again, as our Lord Jesus was nailed to the cross, the soldiers gave wine with myrrh. Wine stupefies, and with these herbs they have a narcotic effect. Our Lord refused everything that would lessen His sufferings, but looked to the Father that He might be able to endure to the end. This

MYRRH SPEAKS OF BITTERNESS,

but the bitter taste in the mouth of Jesus was naught to be compared with the bitterness of His soul as He hung there, cursed, rejected by the Father for our sin That was indeed the greatest sorrow and suffering of our Lord Jesus Christ He had a greater bitterness and a deeper sorrow in His heart Not asking that the sorrow be shortened, He waited until God the Father finished the work, and then He cried, "It is finished!"

When our Lord Jesus was dead and was to be buried, there came two men, Nicodemus and Joseph of Arimathæa, who brought one hundred pounds of myrrh and aloes to embalm the body, as was the custom So He had myrrh at His birth, myrrh at His death, and myrrh at His burial In other words, God made Him His suffering Lamb for you and me When we accept Him as the One who suffered for us we need have no fear The sufferings and the death of Christ have been accepted, and if we claim the death and merits of Jesus we shall be accepted through His merits alone.

Oriental women wear a little bag, fastened by a cord around their necks, in which they keep myrrh drops which they take to perfume their breath. These myrrh-drops are extremely bitter, but if allowed to dissolve in the mouth the aroma and sweetness are brought out

"All Thy garments" are not only myrrh, but aloes The aloe tree has magnificent blossoms, very similar to the white blossoms of

THE MAGNOLIA TREE

I shall never forget the first full-blooming magnolia tree I saw! There is something about the blossoms of the aloe tree when in bud or flower that is contrary to nature Most flowers or trees when they reach their full bloom, give off their best fragrance, but when their blossoms begin to decay their odour becomes very offensive However, the aloe tree, when its blooms shrivel and die, turning from white to yellow, begins to throw off a wonderful fragrance which lay dormant when the flower was in full bloom The fragrance of Christ's life came out after

His death Through His death we are delivered from sin, but after His death we enjoy His life which conquered sin and death. In Numbers xxiv. 6 we read of Israel, "As the valleys are they spread forth, as gardens by the riverside, as the trees of lign aloes which the Lord hath planted." So the aloe tree, because of the peculiar nature of its blossom, is a type of the resurrection of the Lord Jesus Christ, and Israel in Balaam's prophecy is compared to trees and plantings of Jehovah. The natural man is not planted by God. Sin has ruined him, but people who by faith live on the other side of Christ's grave, are

LIGN ALOE TREES.

The fragrance is not only in His death, but in His risen life. Because I live, ye shall live also. Here we have the two thoughts, "Thy garments are myrrh and aloes."

The last is *cassia*. Cassia in Hebrew means to divide, to separate. Naturally it is the logical thought that after death and resurrection comes the separated life. When our Lord Jesus Christ rose from the dead, He never spoke about sin, He never mentioned death. He had no more dealing with His enemies. He just stayed forty days after His resurrection to comfort His little flock and to strengthen them, telling them to tarry in Jerusalem for the enduement of power, and then to give them that sweet assurance, "Lo, I am with you always, even unto the consummation of the age." Those disciples, believing in the death of Jesus, made an end to their soulish life, and through their risen Lord are on the other side of condemnation, living in

Him. Then began an activity that begins with every believer—separation from sin and self, and everything from which Christ has separated us.

Here we have three wonderful thoughts. "Thy garments are myrrh, Thy garments are aloes, Thy garments are cassia." Paul says, "Ye died," but he also says, "Ye are risen with Christ, and seated in the heavenlies." Then comes the admonition that you should put away everything that comes with the old life. The natural man leads a soulish life, a life of sin; the spiritual man, after having been washed and cleansed

REFUSES TO FOLLOW

his old desires, and when baptised in the Holy Ghost there comes a separation within his heart, while it must come by his own volition, the power comes from God. The believer must judge and condemn everything that belongs to the old, soulish life, and will see to it that the spiritual life, the life of faith shall predominate. Hence no more to live a life of feeling, but a life of faith in God and His Word. The Word of God has this effect on any true believer; instead of becoming a reasoning man he becomes a believing man. Crucifixion and death bring separation, and the believer will no more be willing to follow his own thoughts, his own inclinations, his own desires, but as Christ was led as a lamb, he will be led by the Spirit. Bright souls who are determined for that may surely say as recorded here, "Thy garments are of myrrh, and aloes, and cassia." Many of us can say this with real joy. Our Lord's sufferings, His resurrection, and His wonderful separating ministry is our joy. I thank God for the way He separates our selfish will more and more from the will of God.

The Blackpool Revival Campaign

The Foursquare Gospel Movement

By Rev. FORBES WILDE (Rector of St. Paul's, Fleetwood)

CONFERENCES of clergy have been held from time to time to consider what this "new movement" was, and what "secret power" had its leader. No one seemed to know much about it—only that they had lost some of their best workers.

One Sunday morning, some years ago, two ladies were in my congregation when I was in the South, and through one of these, after a talk, I felt, well! if this movement can hold a highly cultured lady of society like you, then there must be something more than meets the eye. Through her I was introduced to Principal George Jeffreys. I have therefore been able to take a close-up view of the movement and its great leader. He came for the August Bank Holiday week-end to Blackpool, and I had another opportunity of a confirmation that the secret of the power of this movement was its conformity to the Word of God, for students of Church history will trace that when the Church rang forth the whole message of the Gospel, there was "power with signs following."

There is nothing in this movement that I can find after a full and personal investigation that can be stated to be contrary to the Word of God. It would not be difficult for me to shew at the next Clergy Conference I attend that the Church really held these vital truths and was failing to deliver the full Gospel message. Think of the impotence of the Church to-day in a world longing for what it does not find in the ordinary place of worship.

To come back to my Bank Holiday Monday in Blackpool at the Tent. My eyes wandered over the crowd and I saw in the language of the Prayer Book, all sorts and conditions of men and women. There were the cultured, the working class, the high, low, rich, and poor sitting on hard forms (with due respect to the forms) and on a Bank Holiday and in a tent with the sun streaming down, yet it was full from end to end. Mr Jeffreys is supported by an able band of assistants who carry on the details of the meeting, and when he takes over the meeting there comes a feeling of intense listening. The faces have been lit up with a heavenly light during

the singing, now they are "drinking in" while with forceful power, meaning every word he says, and going to the Word of God for his authority, Principal George Jeffreys brings out the position of the body in relation to the spirit or soul, masterly is not the word—there is rapt attention. He then asks those who wish to decide for Christ, to be born again, and all over the tent hands are raised.

Then follows the healing service. He makes it clear that he does not heal, that Christ is the Healer. They come in a stream from the congregation, and here again I have the privilege of seeing this work at close quarters. No one, may I say here, would have a clergyman at close quarters if there was anything "tricky" about this work. To write fully about this cannot be done; I can only say that the Church did use the service of "anointing with oil," and does believe in the laying on of hands, so I cannot understand why any objections can be held against the methods used in the healing services. Who could not be moved to see these crowds? and here was a man who dared believe in the mighty power of Christ to save and to heal, and was taking God at His word.

At the evening meeting at 6.30 the tent was again packed from end to end and many were outside, unable to get inside. Again Principal Jeffreys gave the scriptural authority of their "title," then "teaching," then pictures. I saw in the congregation an elderly clergyman and I noted at the end of the meeting he bowed his head and I feel sure he felt that this was none other than the work and Word of God.

To close that meeting was the hardest thing to do; the people did not want to go. There was no tiredness. Where the true Spirit of Christ is there is life, and that more abundantly. The Church is asking for a revival, if I am not mistaken and the revival is already here.

Foursquare Blessing at Blackpool

By DOROTHY WATKINS

BLACKPOOL is considered the greatest pleasure-seeking seaside place in the British Isles. Most certainly the crowds we have seen during the last few weeks have justified the statement. But, praise God, some of them found their way into the revival tent, where their "blind eyes have been opened" to see Calvary, and all that it means.

Over 300 have taken Jesus as their Saviour, and many now know Him as Jehovah-Ropheca. The crowds have been gradually increasing under Pastor Hulbert's ministry, and much blessing has been the outcome of his addresses. During the holiday week while Principal George Jeffreys took the services, the tent was packed with an enthusiastic and happy crowd, singing praises to the God they adored, and about sixty souls were added to the Kingdom. Not a day has passed without conversions. For the last two Sundays the breaking-of-bread service has been held in the tent, an experience never to be forgotten by those present. That the Lord was in our midst was the feeling shared by all.

Adoration, worship, praise and thanksgiving, out-poured from the overflowing hearts of the people, and we were all filled with the peace that passeth understanding.

There have been many healings, and one often heard an exclamation of joy, such as "I can see," or "I can walk." A sister who had been deaf for two years in one ear, told me she could hear perfectly, after being anointed and prayed for in the Name of the Lord—and she evidently could, for when Mr Darragh asked in almost a whisper whether there were any cases of deafness, that had had a touch of healing, she answered at once, with a "Praise God I am healed." Another sister was instantaneously healed of internal trouble—a withered hand is now straight—a stiff knee is now able to bend—and blind eyes are being gradually cleared. These are but a few of many cases, so can you be surprised that the Blackpool folk believe that God is just the same yesterday, to-day and for ever, since they have proved Him to be both Saviour and Healer. Glory to His Name!

The following is from the WEST LANCASHIRE EVENING GAZETTE of 4th August —

FOURSQUARE GOSPEL

Big Send-off for Principal George Jeffreys.

Principal George Jeffreys, the well-known revivalist, who has begun a week's campaign for the Foursquare Gospel, had large congregations yesterday in the tent in Waterloo Road.

Not the sunshine nor the thousand-and-one Bank Holiday attractions were sufficient counter-attraction, and over five hundred people attended a healing service in the afternoon.

Hymns were sung with a heartiness and a feeling which was a revelation to casual visitors, and when Principal Jeffreys, in a calmly-reasoned address, had spoken of the influence of the Gospel on the mortal body, scores of people walked to the platform for the laying-on of hands.

There were in the audience, it was stated, people who had been cured years before, at similar services.

Kept

By OLIVE F VORE

Kept by the power of God — I Peter 1. 15

Kept through each dire temptation,
Kept by God's grace in the way,
Kept when the dark shadows gather,
Kept, sweetly kept, every day.

Kept when the tempter is subtle,
Kept all secure from his snare,
Kept through the power of Jesus,
Kept, daily kept, everywhere.

Kept by the Shepherd each moment,
Kept safe from every alarm;
Kept when life's billows are seething,
Kept by my Captain from harm.

Kept day by day for His service,
Kept as in Him I abide,
Kept in sweet peace by my Saviour,
Kept, till He calls for His Bride.

Channels of Blessing

By DOROTHY L. WEEKS

AS a woman I have always been cheered by the fact that Christ used a woman on more than one occasion to be a channel of blessing to others. Among such was the woman at the well. He sent her with a message to the city where she lived, and later on we find that many men of that city believed because of her word. Praise the Lord, a woman can be a channel

USED BY THE MASTER,

and it is of the channel or pipe that carries the blessing of God that I am thinking at present.

If you were digging in your garden and found an old piece of water-pipe you would throw it in the dust-bin or on the scrap-heap. It would not occur to you what a host of blessings that piece of pipe had been the means of bringing to that house. It had once carried water (and water is life) to many thirsty beings, it had saved life in dry seasons, it had carried water for cleansing year in and year out, people had come and gone to that house, but the water-pipe had remained carrying water for daily need—only a plain piece of pipe, but it carried life. It may have been rough on the outside, but it was clean on the inside for pure water was constantly flowing through it. So as Christians, we may be plain on the outside, but if the inside is cleansed by the blood of Jesus, He can use us to carry His living water to thirsty souls.

Only a piece of pipe, but what a procession of blessings it had brought to that house. It had supplied the water to bathe the form of the new-born babe, it had supplied the need of the dear saintly mother until she was laid to her last rest; it had brought refreshment after the toil of the day to the tired husband when he came home in the evening, and the water for that early morning cup of tea, that the busy wife so much appreciates, enabling her to get up and run her household, it had whetted the whistle of the canary that sings so sweetly in its cage in the window, its little throat bursting with praises to its Maker, water that had quickened the

lilies of the valley for the room of the invalid, who could not see the beauties of the flowers outside.

Only small quantities of that water were needed, but if there had been none, there would have been no scent to the lily, nor smooth cool green leaf for the sightless one to feel.

Oh, what thousand-and-one blessings that water pipe had brought to that home, but it could not have brought one of them, if it had not been firmly connected at the other end to the reservoir. That's the secret—the power is in the reservoir. There must be

A CONSTANT SUPPLY,

and we can only be channels of blessing to others as we draw our supply from the greatest of all reservoirs, Christ Jesus. When His blood has cleansed us, then as we draw from Him, so the living water which flows from Him into us will flow out through us to others.

There was no pride about that piece of pipe, it laid flat along the ground; and it is only when we are willing to be nothing, and to lay prostrate before the Lord, that He can use us.

It is only by being emptied, that we can be filled. The pipe has a hole at each end, so that the water that flows in from the reservoir may flow out at the other end.

The pipe often has a bend in it. This is necessary to give the required force, or to get round some obstacle in the way. So we must be willing for the Holy Spirit to bend us, if we are to be able to carry the living water.

There is an unlimited supply in the great reservoir, Christ Jesus, and the more we carry the more there is to draw.

Let us pray that He will cleanse us with His precious blood, bend us to His will, fill us with His Spirit, and use us in His service for His glory alone.

We gratefully acknowledge the following anonymous gifts for Foreign Missionary Fund Islington (designated). £1 Bath, 10/-



MISS JANE LYNAS.

Healed of Heart Trouble

at

Principal GEORGE JEFFREYS'

Revival Campaign at Birmingham

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, August 30th. Mark xi 19-33

"And Jesus, answering, said
Have faith in God" (verse 22)

We could have faith in man if we could find one who never intended to break his promises, and who also had the power to carry them out. But where can we find such a man? Even men of great integrity make promises which they find are beyond their power to fulfil. They make promises with sincerity of heart but to their disappointment they find they have not sufficient money, or sufficient strength, or sufficient time, or sufficient skill to carry them out. The ships of promise are wrecked against the rocks of inability. But God has all power as well as all wisdom. Add to this power and wisdom of God the perfection of His love, then we can easily see why to-day and every day we should "have faith in God."

Monday, August 31st. Mark xii 1-12

"The stone which the builders rejected is become the head of the corner" (verse 10)

This happens sometimes among men. Rejected ones become exalted ones. We have in mind one minister who now has a world-wide influence who in early days was rejected by an important Church Conference. Now that church would be glad to count him among her ministers. But supremely this was true of Christ. He was despised and rejected. He was counted to be smitten of God and afflicted. People hid their faces from Him. They cried out, "Crucify Him!" He was crucified. His grave was made with criminals. He was counted unworthy of life. Yet God has given Him the place of all places. Higher than all the Lord Jesus reigns. Earthly world-builders rejected Him, but the Heavenly Builder has made Him the cementing Head of the living Temple of eternity.

Tuesday, Sept 1st. Mark xii 13-27

"They marvelled at Him" (verse 17)

Even His enemies did that! Even His opponents had to confess that never man spake like this Man! The hypocrite could not live in His presence. He exposed hypocrites until they could not help but confess their own hypocrisy. The simplest sentences illumined and defeated the most guileful problems. Every word He spoke and every action He performed were perfect. Our Lord was never corrected. He always knew what to do and what to say. It follows that the more we trust Him the more perfect our lives will be. If we get our thoughts and decisions from Him then the world will marvel at us. They will speak of our wisdom, our shrewd-

Meditations by PERCY G PARKER

ness, our foresight. But actually we shall know that it is the Lord's wisdom that is the secret and source of ours.

Wednesday, Sept 2nd Mark xi 28-44

"The Lord our God is one Lord" (verse 29)

And yet the Lord our God is a triune God. Within the Godhead are three eternal Persons—God the Father, Son, and Holy Spirit. Yet these three are one. Eternally they have been one. One is not more loving than the other—all are perfect love. One is not wiser than another—all are perfect wisdom. One is not more sympathetic than another—all are perfect sympathy. One is not greater than another—all are co-equal. One is not more responsible for our redemption than another—all have their perfect part. One should not be loved more than another—all should receive our equal love. The Lord our God is one Lord. Let us rejoice in the blessed triune God. Let us cry out, "We praise Thee, bless Thee, worship and adore, Father, Son, and Spirit for evermore."

Thursday, Sept. 3rd. Mark xiii 1-13

"It is not ye that speak, but the Holy Ghost" (verse 11)

Here is a special promise for a special crisis. Here is a special supply for a special need. Here is the secret of meeting the persecution of the world without a tremor. We are to know that just when words are necessary God will supply them. To meet a difficult situation with human wisdom means that words will be spoken which probably aggravate the situation. But when we wait for God to inspire us, then our words are few, but the consequences are great. Whether it is a mother controlling a difficult family, or a manager controlling a perplexing business, or a preacher facing the persecuting mob, absolute reliance can be placed upon God to give the necessary words and wisdom at the essential time.

Friday, Sept. 4th Mark xiii 14-27

"The uttermost part of the earth, to the uttermost part of heaven" (ver 27)

Uttermost parts do not perplex our heavenly Father. His hand is upon the uttermost parts. Perhaps some of the readers of these notes live in uttermost parts. You are right out in the country on the edge of a stretching forest, or your home is on the hillside far above the busy streets of the little town which you overlook, or you sail the ocean and live for days out of the sight of land, or you dwell away almost alone amidst the natives you are seeking to evangelise. How lovely to know that to Him the uttermost parts are not distant. The prayers rising from the uttermost

parts reach the One who is able to save to the uttermost as quickly as the prayers of those who live in the crowded city.

Saturday, Sept 5th. Mark xiii 28-37

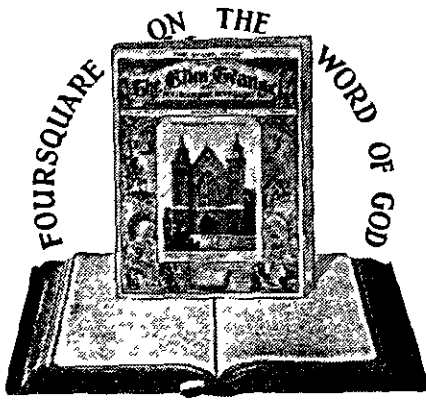
"Now learn" (verse 28)

When we learn of Christ we learn that which has never to be unlearned. We learn that which will not only sustain us when we are gliding downhill, but when we are toiling uphill. Nothing learned in the school of Christ is worthless. His words are not simply words for the mind, they are words for the heart. His teaching does not so much enlarge the head as the heart. His words are food for the soul. His words are spirit and life. His words make us strong amidst the battle of life. He wants us to learn. But how shall we learn if we do not read the Bible? "Now learn"—is a challenge to us to study the Word of God. In the school of Christ we never get too old to learn. Bible knowledge will always make us up-to-date.

Is it Right?

WOULD God we could lose sight for a time of missionary organisation and every human agency, and could get one clear vision of Jesus Christ, then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it. But I do ask you with all my heart to treat Jesus Christ aright. I submit to you the question: Is it right to receive eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid, and then to give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough, they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.—Sel.

The highway of holiness is along the commonest road of life—along your very way.



EDITORIAL

Concentration.

ALL around us are evidences of efforts at concentration. In the political world there is concentration on the problems of the day. In the social world there is always a gathering up of interest and effort when some notable function takes place, and so in the spiritual realm there is to be a great concentration on September 12th. Excursion trains from various parts of the country will be converging on the historic Crystal Palace, charabancs and coaches

from various centres will unload their quota of fervent people, whilst 'buses, trams, and motor cars from far and near will carry their happy occupants to that centre of interest. Just think of it! Thousands of people who have been enraptured with Christ in the joy of knowing Him as their personal Saviour will be there to spend the day in His presence. Hundreds upon hundreds who have been released from dread disease by His Divine touch will be there to tell others of His wonderful power. A vast throng of people who have been led into the glorious experience of the Baptism of the Holy Ghost, that mighty in-filling of power from on high, promised by the ascending Lord, will be there as His witnesses. Then last but not least, over that tremendous concourse of people will hover the hope—nay, more than a hope, the joyful anticipation, of the Second Advent of the Lord Jesus. Yes! it will be a Foursquare Concentration. Those who have only recently, during the latest revival campaigns, been brought to Christ, will be there to help swell forth His praises. Those who intend following Him through

the waters of baptism will be there to make public confession of their faith in Christ. Christian workers of mature experience will be there to gather new inspiration for service. Ministers will be there to witness by their presence their thanks to God for sending such gracious tokens of revival to the Christian Church. Pentecostal people from all over the land will be there to enjoy the blessings of the wonderful day. A Concentration? Yes! A concentration of happiness, of praise, of blessing, of prayer, of glory, and of power; a concentration of Christ-loving people gathered to the presence of their Lord and Master. Christ will be the central theme of all the messages, Christ will be the object of all the worship, Christ will be the recipient of all the homage and praise, whilst He alone will be the One to whom all hearts and eyes will be raised. It will be a concentration of service, of love, and of adoration that will thrill every heart. It will be a typical Elim Foursquare Gospel gathering, and memories of last year's demonstration there quicken our anticipation of this joyful day.

LATE NEWS.

FOURSQUARE REVIVAL IN SHEFFIELD

Crowded Gatherings—Hundreds Converted

THE FIRST WEEK OF THE CAMPAIGN NOW BEING CONDUCTED IN SHEFFIELD BY PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY, HAS WITNESSED MARVELLOUS THINGS FOR GOD. RIGHT FROM THE FIRST MEETING ON SUNDAY AFTERNOON, SOULS HAVE BEEN SAVED—AS MANY AS EIGHTY-SIX IN ONE DAY—AND UP TO THE PRESENT OVER THREE HUNDRED HAVE DECIDED FOR CHRIST. THE MEETINGS HAVE GROWN RAPIDLY IN NUMBERS UNTIL THE TENT IS CROWDED TO ITS UTMOST CAPACITY. THERE IS A SPIRIT OF REAL REVIVAL IN THE ATMOSPHERE AND THE CROWDS CANNOT HELP BUT FLOCK TO WITNESS THE MIGHTY WORKS OF GOD. NOT ONLY HAVE HUNDREDS OF SOULS BEEN SAVED, BUT HEALINGS ARE ALSO TAKING PLACE. A NUMBER STOOD TO THEIR FEET AND TESTIFIED TO BEING HEALED IN BODY SINCE THE COMMENCEMENT OF THE CAMPAIGN. THE WORD OF GOD, SHARPER THAN ANY TWO-EDGED SWORD, IS ONCE AGAIN GOING FORTH UNDER THE ANOINTING OF THE SPIRIT. THE GREAT CONGREGATIONS SIT SPELLBOUND UNDER THE POWERFUL MINISTRY OF THE PRINCIPAL AND EAGERLY DRINK IN THE WORDS OF LIFE. SAINTS WHO HAVE PRAYED THAT REVIVAL MIGHT COME TO SHEFFIELD ARE NOW SEEING THE ANSWER TO THEIR YEARS OF FAITHFUL PRAYER, AND ALL ARE REJOICING BECAUSE THE FOURSQUARE GOSPEL HAS COME TO THE CITY. ON ALL SIDES CAN BE HEARD THE PRAISES OF GOD'S PEOPLE, AND AS THEY PRAISE HIM THEY SEEK IN A MEASURE TO OFFER THEIR HEARTFELT THANKS FOR ALL HIS WONDERFUL WORK. READERS. PRAY ON THAT THIS HEAVEN-BORN REVIVAL SHALL SPREAD

The Ringing of the Golden Bells

By BEULAH ARGUE

IN the twenty-eighth chapter of Exodus, verses 31-35, the Lord gave instructions for making the robe that Aaron the high priest was to wear when he went into the Tabernacle, into the Holy of Holies before the Lord. The robe was to be made of blue, and was to be embroidered in pomegranates "of blue, and of purple, and of scarlet, round about the hem thereof." And between each two pomegranates was hung a little golden bell. These alternated all around.

THE HEM OF AARON'S ROBE

There came a time in the lives of the children of Israel when they were all gathered together and stood before the Tabernacle, worshipping God. The curtain separated them from the holy place, from the direct presence of God, and they stood without the veil. They were gathered together for one purpose: an innocent lamb was to be slain and the sins of all the people were to be placed upon the head of this innocent lamb. As they stood before the Lord the innocent lamb was led forth, the hands of the priest placed upon its head, and by this act he transferred the sins of all this huge congregation. The sins now were no longer on the people, but placed upon the head of the lamb. Then the little lamb was slain, its blood spilled and sprinkled, and the people set free from their sins. Then the high priest said to them, "Now the lamb has been slain; its blood has been spilled, and I must go into the Holy of Holies and intercede with the Lord God."

And while they watched the high priest he stepped in behind the veil, the curtain closed and hid him from their sight. As he took the first step toward

THE HOLY OF HOLIES

the bells around the edge of his garment began to ring. With every step he took into the holy place where he would meet God, the bells became fainter and fainter. The waiting hearts on the outside heard the bells becoming fainter and fainter, and when they could hear them no longer they knew their high priest had entered within the veil and was interceding with God. They knew the lamb had been slain for their sins, and they waited for his return. I can picture them saying to each other, "Is it not almost time for him to return?" While they were speaking, away in the distance they heard the bells gently tinkling, very faintly at first, but every step he took towards his people caused the bells to tinkle louder and louder, and they knew the time had come for the curtains to part. Suddenly they opened and Aaron stood before his people.

This is a beautiful picture in the Old Testament, but there is a more beautiful one that comes right down into your life and mine, a picture that has something to do with our everyday life, a New Testament picture for you and me to gaze upon. Just as the Old Testament picture started out with a lamb, so our New Testament picture starts out with the Lamb who on Calvary's Hill was slain for you and me.

The whole world had sinned, the whole world needed forgiveness.

THE SINS OF THE WHOLE WORLD

were placed upon the head of the innocent Lamb of God. There on Calvary His blood was shed that you and I might go free. They had no regard, seemingly, for the Lamb of God, but oh, what He means to us to-day! Salvation through the blood of Jesus Christ our Lord.

I am glad that the Lamb of God was slain outside the courts of heaven, outside the veil that parted Him from the presence of His Father God. He hung on the cross for you and me that we might be pardoned from our sins. The Lamb of Calvary was slain from the foundation of the world. Those hands that had been stretched out in blessing, that had brought life to the dead and caused the lame to walk, were stretched out on Calvary's cross, pierced with cruel nails for you and me.

Again we find His hands stretched out in blessing. The record says that as He was blessing His little company He was parted from them. As He stretched out His hands to bless them for the last time, Jesus promised them one thing. He said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses." Our High Priest has gone away to intercede for us. He commanded us to tarry until we were endued with power from on high, and then as we went forth to witness He said it wouldn't be long until the bells would begin to ring in every heart. The Lamb has been slain,

THE BLOOD HAS BEEN SHED,

our High Priest is interceding within the curtains of heaven, and we are to set the Gospel bells ringing in men's and women's hearts.

The disciples could not understand what Jesus meant as He gave them His final word of comfort. As they watched His feet begin to move from the earth can you imagine their consternation? He, their Leader and Saviour leaving them! He had taught them all they knew about God, and they expected that He would set up a throne and establish His kingdom. They fell back in amazement, and as they watched Him, a cloud came down and wrapped itself around the feet of Jesus, and He was gone. They looked at one another in dismay. They could not understand it. He had been the Magnet, the centre of attraction for three and a half years. He was to them what a mother is to a home. Mother is the centre of the home, the magnet around which the whole family moves, and Jesus had been to them

THE MAGNET

around which the inner circle had moved. They fell back in amazement. Their Saviour had gone, the Lamb slain for them had left them, but oh, it was just the High Priest stepping inside the curtains of heaven, going to intercede at the right hand of God the Almighty.

Peter began getting busy about this time "Peter, why are you in such a hurry this morning?" "I am going down to hear the bells ring," says Peter "He promised that if I would tarry I should be endued with power" The Lord met Peter in the upper room We see Mary hurrying along "Surely you do not need to go, Mary You were chosen of God to be the mother of Jesus" And Mary says, "Oh, yes, I need to get lower He told us to 'tarry until' and I want to hear the bells ringing," and along went Mary to hear the bells of Pentecost ringing on that wonderful day Others found their way to the upper room and they began to tarry Sometimes when I look at our tarrying services and see how half-heartedly people seek the Holy Ghost, I feel like crying, "O Lord, give us more Pentecostal fire, more upper room services!" The disciples in the upper room wanted the Holy Spirit more than they wanted food, they wanted the Holy Spirit more than they wanted sleep They wanted Him more than they wanted

ANYTHING ELSE IN THE WORLD,

and friends, if there is something else you want more than you want the Holy Spirit there is something lacking in your consecration

A woman came to our revival services some time ago and prayed for ten or fifteen minutes and was very much annoyed because the Lord didn't baptise her at once She became burdened for her husband who was not saved One night the husband came to the meeting and responded to the altar call She came and knelt down beside him and began to pray Every few minutes she would look to see if Mrs Jones was getting the Baptism, or if it was time to go home Her husband forgot about everything, and it wasn't long until the bells were ringing in his heart Her heart cried out, "Lord, You made a mistake It was I You were supposed to baptise, and not he He has only been at the altar one night and I have been here a week" The Lord will never baptise those who seek Him in a half-hearted way Do you suppose that at nine o'clock Peter said, "Let's sing the doxology and go home"? Ah no! They knew their High Priest had gone to send the bells, and that He was inside the veil interceding When the tenth day came, like a bolt from heaven came the power of God The old building rocked back and forth I pray the Lord will shake some of His temples to-day, shake your heart and my heart The building not only shook with the power of God but tongues of fire appeared on the heads of each And the disciples so yielded to the Holy Spirit that like a bell

THE MESSAGE OF GOD

pealed forth Here and there they sounded forth until 120 bells were ringing Oh how beautiful the bells of Pentecost rang! And like a fire it spread to distant parts, for there were at Jerusalem many from different countries attending the Feast of Pentecost They took the message home and the bells rang wherever they lived

A few years went by, the apostles continued to preach and here and there the bells kept ringing The High Priest was inside interceding, but the bells

grew fainter and fainter Paul and Peter laid down their lives, and John passed on, and it seemed as though the bells had ceased to ring Persecution came and they sounded fainter and fainter Down through the dark ages it seemed the bells of Pentecost would never ring again But hungry hearts were reaching out and yearning for God, They cried, "Oh Lord, we desire to hear the bells ring again! When will our High Priest return to His people? When is He coming back?" About twenty-five years ago hungry hearts began to beseech Him, "Oh God, we want to hear the bells ring again! When will our High Priest return to His people? It seemed the bells had almost ceased to ring, when away across in the land of India, in that darkened land, the Christians heard them ring again In Pandita Ramabai's school for girls they were gathered in prayer,

ABOUT TWO THOUSAND

of them They dismissed the children, and went to their quarters to pray again As they knelt in prayer they heard coming from one of the children's dormitories a most beautiful message in English, a message of adoration and praise The workers said, "Who is speaking? There is no one round here who can speak such beautiful English" They made their way quickly to the dormitory and saw that the sound came from a little Indian girl lying on a pallet The glory of God filled the room, and Pandita Ramabai said, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground"

Over in England hungry hearts were beseeching God to pour out His Holy Spirit On a Wednesday night Church of England folk were gathered and the bells began to ring Pentecostal bells, and here and there they were sounding forth the praises of God in other languages It was the day of His preparation Every bell that rang tolled forth that the High Priest was coming closer to His people

Out in Los Angeles, in an old barn on Azuza Street, which they had cleaned up and white-washed, God sent another Pentecost to His people The bells rang loudly until the sound of them resounded throughout the world, and drew together great numbers of people The city was stirred, and sent a policeman down to stop the bells from ringing He looked in the door and saw them praising the Lord from the depths of their hearts and said, "Well, I guess I need this, too O God, save me!" And before they knew it the dear old policeman was

PROSTRATED UNDER THE POWER

of God, praising Him in a language he never knew They sent the second policeman down, saying, "You go down and see what has happened to Pop" He came stepping in boldly, His heart was hard and he was coming to break up this foolishness It didn't bother him He walked up to the front and nearly stumbled over the other policeman, and when he saw him on the floor praising the Lord, conviction seized him and he said, "O Lord, I need it too!" and the bells began ringing in his heart Every day they rang a little more clearly

Then they started ringing here in Chicago. And

how hungry it made the folks in Winnipeg. Mother has often told me how father said, "I shall have to go down to Chicago to see what the noise is all about." He came, and for twenty-one days he fasted and prayed. Then God met him in a wonderful way, filled him with His Holy Spirit. Mother kept writing him, "When are you coming back?" but he never was sure. Then one day a wire came, "Received the Holy Spirit. Will arrive to-morrow." Mother said she hardly knew how to greet one who had received the Holy Spirit. It was most sacred to her. They started to have prayer services in our home and God poured out His Holy Spirit. One after another received the blessed Baptism and the bells rang in many hearts. Many who received at that time are standing to-day as pillars in the Church. To-day the bells are

RINGING ALL AROUND THE WORLD,
in practically every city, town and village some hun-

gry heart has received the Pentecostal experience. More and more clearly they are ringing this one message, "Jesus, our High Priest, is coming soon." Even now He is just inside the curtain, and one of these days the curtains will part and reveal to us Jesus, our High Priest, our Coming King.

I am glad I heard ringing in my heart the message that Jesus is coming soon. Bells rang after He left the earth and they are ringing now before His return. What message do they ring? Be ye also ready for in such an hour as ye think not, the Son of man cometh. Friends, if you are not Christians to-day, will you not pass by the slain Lamb of Calvary and let your sins be placed upon His head? And if there are those of you who have never had the bells of the Holy Spirit ringing in your heart, will you not ask Him to set your heart aglow, fill you and prepare you for the soon-coming of our Lord Jesus Christ?

Concise Comments & Interesting Items

The world pursues its uneven way. Joy and sorrow, crises and agreements, records and disasters, pessimism and optimism strangely blend in the history of each day. Lancy wheat being sold in Liverpool at the lowest price for 150 years! The pre-war price was 7/6 per 100 pounds, on August 7th it was only 3/8½. England arranges a loan to herself of £20,000,000 and we are told it is one of the greatest proofs of her sound position. It is rather mystifying to know how the borrowing of money is a proof of financial strength. Germany still continues on the edge of a national precipice—yet she is frantically trying to back away from it. A brave German flies from Australia to England in eight days, 21 hours, thus reducing the previous record by over two days. The one-time head of a great company is found guilty of fraud and committed to prison for a year. Thus the medley of events continues. For the believer the condition is a challenge. We are constrained to set our affections less and less upon things that are below and more and more upon things that are above. We turn our eyes upon Jesus, and it is thus that the things of this earth grow strangely dim.

Gipsy Smith has a way of saying well-known truths in such a unique manner that everybody remembers. Here is a cutting from the "Daily Herald":

"Gipsy Smith, who during the week-end sailed for America after a campaign of ten days, in which he addressed 100,000 people, says he never felt happier in his life.

"I am as frisky as a Boy Scout," he told a friend of mine.

"Neither is the famous evangelist perturbed about modern tendencies. 'The world is not suffering from new sins,' he says, 'They are merely the old sins in plus-fours.'"

India's need of Christ is challenged by many modern people. They would tell us to let India alone with her own heathen forms of worship. In view of this the "Christian Herald" has gathered together the opinions of some who live there. The following pathetic reply is from the Rev. E. R. Lazarus, telling of work being done in Orissa:

"Here as in other parts of India you are aware of the outcastes, called the 'Untouchables.' Lately these people have been clamouring to enter the Christian Church. You wonder why. One little scene, to shew you the problem by which we are faced with these people. We were travelling to reach a certain village where, we had been told, there were inquirers. One night we camped in the middle of the jungle, still having a long way to go. Soon after four o'clock the next morning we heard voices outside our tent. We hastily dressed and went out to meet about twenty men sitting outside. I asked what they wanted, and the reply came, 'We want to become Christians.' 'Do you understand anything about Christ?' 'No, sir.' 'Do you know what it is to be saved—to have your sins forgiven?' 'No, we don't know anything.' 'Then, what do you mean by saying you want to become Christians?'

"The men were silent, and looked sorrowful. Then one said, 'Sir, forgive us. You can see we are outcastes. We do carrying, we are the scavengers of the village. We don't understand anything. Let us explain better. There is a village down there where the people were at one time drunkards. They used words which even we did not like to hear—the criminal caste. To-day they are clean. When they come to our markets they refuse to drink. They no longer use wrong words, but speak of a God who loves them, and who has

made them different. So here we are, waiting to be told of Him, and that we may ask your God to change us like that.' In the face of such a request, what can we do? There are sixty millions of these people."

Luther's method of studying the Bible has been reproduced in "The King's Business." We will give the method further publication.

"Luther said he studied his Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall, then he climbed the tree and shook each limb and when he had shaken each limb, he shook each branch, and after each branch, every twig, and then he looked under every leaf.

"Search the Bible as a whole, shaking the whole tree. Read it as rapidly as you would any other book, then shake every limb, study book after book. Then shake every branch, giving attention to the chapters, when they do not break the sense. Then shake each twig by a careful study of the paragraphs and sentences. And you will be rewarded if you will look under every leaf, by searching the meaning of the words."

Martin Anstey's book, "How to Master the Bible," has been republished by our own publishing company. If it had been republished by other publishers we should have unhesitatingly drawn attention to it. We therefore find a double pleasure in doing so under the present circumstances. Every Bible student should read this book. It is clear, concise, and practical. It gives solid advice. Mr. Anstey was well-known for his "Romance of Bible Chronology." That book however, carries us into the realm of controversy, but "How to Master the Bible" carries us into the realm of practical efficiency.

CONVENTIONS CROWNED with SPIRITUAL POWER

Encouraging Reports of Labours Rewarded and Activities Blessed

FEAST OF GOOD THINGS

Greenock (Pastor W. A. Nolan) In these days when Modernism is rampant, it is refreshing to visit the Augustine Church here and witness the crowds that still revel in the old-time Gospel. Although Greenock has just had the annual Fair fortnight, when considerable

Above all else we rejoice that souls are being saved. On a recent Sunday, three decisions were made.

HULL CONVENTION.

Speakers: Pastors E. C. W. Boulton, R. J. Jones, J. P., and T. Tetchner. Convener Pastor H. A. Court.

"Clang!" said Clowes' Chapel gate dejectedly, as, apparently, for the last time it closed upon retreating worshippers.

It was really a pity that it should have said that, for if it had only known then of the event about to take place in a few weeks' time, it might have said something much nicer. Two hundred yards away a company of people were anticipating their annual Convention. Fears were abroad, however, as to the seating capability of their hall (already too small). They were quickly dispersed when it became known that the Primitive Methodist Connexion had kindly lent Clowes' Chapel for the occasion. The venerable old pile was forthwith labelled, "Elim Convention." What a Convention it was! We look back upon it and praise God. But we do more. We look forward to seeing the Word then preached taking effect in the lives of God's people.

Handbills are never fully descriptive, but those that fell into the hands of Hull people, announcing, "Men with a Message," gave sense of what was to come.

Those who came felt that they could not miss a word. "A Message!" Yes, from beginning to end it was one great message from a great God to a people glad to hear. Can we forget Pastor Jones' word on "Boots"? Or the same speaker's vivid description of Daniel praying through to mighty victory whilst surrounded by hungry lions—a by no means enviable ordeal?

Pastor Miles, another fresh visitor to Hull, brought with him a stimulant, in a message on "Faith," and we now want to trust the Master more. A message from Romans, by the same speaker, led to a desire for deeper service. We cannot help but be glad that we are connected with Jesus, as we recall Pastor Boulton's message on the "Effectiveness of the Cross," and no less a joy is given as we realise, through another of his messages, that we are "Co-workers with God." Pastor Tetchner took us to "The Secret Place," on one occasion, when in another of his addresses he swept away "The Excuses Sinners Make," shewing them to be both foolish and illogical. Taking us back to our childhood days for a parallel, Mrs. Channon one evening ministered on the "School for Saints," and once again we became learners. This sister was the last speaker of the Convention, and nothing will erase

from the hearers her message on the "Value of the Soul," and only eternity will shew its results.

It was essentially a preaching Convention, a listening Convention, and—a singing Convention. How we sang Hallelujah! The old building rang, and we can still hear re-echoing in our hearts, the strains of a redeemed people as they sang "He arose! He arose! Hallelujah! Christ arose!"

RE-BUILT TABERNACLE

Ballymena (Pastor E. F. Cole) The blessing of the Lord still rests upon the Elim assembly in the "city of the seven towers," and God is honouring the efforts of His servant to lead the saints into a deeper spiritual experience.

Four months ago it was found that a new roof was required for the tabernacle, and although this cost over £250, at the time of writing the re-building has been completed and almost all the money required has been brought in. No special efforts to raise the sum were made, but willing members and friends, touched by the love of God, gladly met the need. During renovations a successful Tent Campaign was conducted in the town by Pastor W. J. H. Ward, assisted by Pastor Cole. Night after night the Word was proclaimed, which resulted in souls being saved and God's people richly blessed. Special children's services were also held, and every effort was used in order to win the lost for Christ.

The re-opening services held in the



Elim Church, Greenock.

numbers of members and friends resort to the coast, the meetings continued to be well attended, many of the younger element returning early from their daily excursions rather than miss the week-night meetings.

Under the ministry of Pastor Nolan the saints are privileged to feast upon good things in abundance, and each meeting proves to be a time of blessing. One unbeliever, with very little time for religion, recently remarked when he saw the Crusaders coming out or a pouring wet evening, that there really must be some attraction in it when they turn out under such circumstances.

The first Sunday school outing took place to Craigendoran and proved a very enjoyable time. Many adults accompanied the children. On Greenock Fair Saturday an assembly outing took place to Ltrick Bay Rothesay. This also proved to be a very happy time.



Ballymena Tabernacle (interior).

tabernacle will long be remembered. Pastor Cole delivered an inspiring message on "Heavenly treasure," in the morning meeting, and in the evening Pastor Joseph Smith, Divisional Superintendent, visited the assembly and spoke on "Rebuilding," basing his remarks in Nehemiah 1:2, "Will they revive the stones out of the heaps of the rubbish which are burned?" The message exactly suited the occasion, and from the debris of wrecked lives the people were exhorted to allow the Master Builder to complete His Divine plan in them.

TENT CONVENTION.

Westcliff (Pastor and Mrs G Kingston) At last the long-looked-for Tent Convention arrived. Saturday found energetic workers erecting Everybody's Canvas Tabernacle just off the main London Road, Westcliff. Many prayers had gone up to God for His blessing upon this Convention and so everyone was willing to assist.

The Convention commenced on Sunday, August 2nd.

Miss Bax (from the Mexican work, San Diego) ministered in the morning, her text being Matthew xxiii 12. Her ministry was a great blessing to all assembled. In the afternoon Pastor J Woodhead (Leigh-on-Sea) gave the first message. Pastor Charles Kingston then gave an address entitled, "A test of faith in the life of John the Baptist." Both these messages were greatly appreciated by the congregation. It was a great joy to have Pastor Tweed for the evening service. He gave a wonderful address on "Revival." God gave great liberty to His servant and made him a real blessing. Souls were saved during the day's services.

August Bank Holiday arrived, the sun shining in its glory, promising a suitable day for tent meetings. Pastor Charles Kingston opened the day with a remarkable message on the Seven Dispensations. This was an illustrated address, the Pastor having charts to assist in the declaration of the wonderful truths. Crowds began to gather early for the afternoon service and the tent sides had to be lowered and chairs brought from Leigh to accommodate the people. Messages were delivered during the afternoon by Evangelists Wright (Maldon) and W Hall (Chelmsford).

When the evening service arrived it was a problem to know where to put all the people. The bright singing could be heard by the holiday makers outside. Pastor Tweed gave the message during this service, his subject being "The Temple." Truly this was a great day of blessing. When the appeal was given surrenders were made to Christ and many sick folks were prayed for for healing.

RAYLEIGH CONVENTION.

Rayleigh (Pastor E Hockley) A great time of blessing was experienced at Rayleigh Convention recently when saints gathered from many parts of Essex to the monthly spiritual feast.

The Word was ministered in the afternoon service by Evangelist Bradley, who gave a very inspiring address on the Deity of our Lord, after which Pastor Len Jones spoke about Sanctifica-

tion. How the hungry crowd of people drank in the precious truths of God's Word. The message was greatly edifying to all. The Rayleigh members provided tea for the large company. A ministerial meeting was held between the services when the power of God fell upon all gathered. The blessing of Psalm cxxxiii was experienced. Long before the time for the evening service, the Wesleyan Church (kindly lent) in which the Convention was held, had to be opened and was speedily filled. During the evening those who ministered the Word were Mr B Hurrell and Pastor Len Jones. The presence of God was again manifest in this meeting, the ministry was rich, and the sick were prayed for. After the service many testified to healing.

FRUITFUL MINISTRIES.

Ilford (Pastor W Kelly) The saints at Ilford have much to praise the Lord for. They have truly been feasting upon heaven's richest dainties. The Word has been faithfully proclaimed and the saints have been blessed and strengthened in their most holy faith.

Souls have been won recently as a result of the ministry of God's Word through the Pastor, and also that of Miss Hawes, during the absence of Pastor Kelly on holiday. The saints were also favoured by Pastor Coates taking charge of some of the services and giving the benefit of his experience and knowledge of the Word, particularly in the range of prophecy, to the enlightenment and delight of all who were privileged to listen to him.

PLYMOUTH CONVENTION

Speakers Pastor and Mrs H T D Stoneham, Pastors W. Field, and A C Coffin. **Convener** Pastor J Lees.

The sixth annual Convention at the Elm Tabernacle, Rendle Street, which was looked forward to so much by God's people, has drawn to a close, but the uplifting messages delivered so faithfully by God's servants will live long in the hearts of all those who were privileged to attend the services.

On Bank Holiday Monday there were three services. Pastor Coffin brought a party from Exeter, and Pastor Robins and others from Boscastle were present. There was a large attendance at the evening meeting, when Pastors Coffin and Stoneham delivered messages which were of great help and encouragement to the believers. Preceding the evening meeting, an open-air service was held near the Tabernacle, and one man was influenced so much by it that he came to the service and accepted Christ as his Saviour. On Tuesday evening the saints were again fed on the finest of the wheat—Pastor Field and Mrs Stoneham passing on the Lord's Word in Holy Ghost power. Pastor Field based his message on the seven cries of the Saviour from the Cross. Mrs Stoneham followed with a message on "Sin and the punishment of sin," as set forth in Genesis xvii. Thus another wonderful time of blessing and refreshing in the presence of God came to a close.

On Wednesday afternoon after Pastor Field had given a message on Thanksgiving, his text being, "O give thanks unto

the Lord for He is good," those who were sick were anointed and prayed for.

Wednesday evening was again a blessed time, and then the closing message of the Convention on Thursday evening, was given by Pastor Stoneham on the office of the Holy Ghost to the believer, urging Christians to seek the Baptism of the Holy Ghost and the presence of the Lord Jesus. The keynote of the whole of the services was "Jesus only," and where Jesus is lifted up in the power of the Holy Spirit blessing must follow.

PASTORAL FAREWELL

Belfast, Ravenhill Road (Pastor J Smith) Pastor Joseph Smith, Irish Divisional Superintendent, and Pastor of Ravenhill Road Tabernacle, gave his farewell address on Sunday evening, August 2nd, to a very large audience. Many were the expressions of regret both from members of the assembly and others associated with the work here that Pastor Smith was leaving Belfast, where his genial manner and pleasing personality combined with a whole-hearted earnestness, won for him the affection and esteem of those with whom he came in contact, whether Pentecostal members or otherwise.

The passing away of Pastor W Henderson has necessitated some changes, and Pastor Smith has been called to London to join the Headquarters staff.

In Ravenhill Road Tabernacle he has given of his best, and every one associated with him felt inspired to do the same. Small wonder then that the work with the blessing and guidance of God has grown and prospered under his charge and the entire Irish area has never been in a more prosperous state than at the present time. The saints in Ravenhill Road feel that they have lost not only a pastor, but a friend as well.

Pastor Smith carries with him the best wishes of the officers and members of the assembly where he has laboured so faithfully during his ministry.

OUTPOURED BLESSING.

Reading (Pastor F Farlow) During the absence of Pastor Farlow, the Lord has not ceased to remember His people at Reading, but has been with them continually under the ministry of Pastor Fielding. In this period quite a number of the saints have been filled with the Holy Ghost, precious souls have been born of the Spirit of God and backsliders have found their way back to the old rugged cross.

During the holiday season the Convention spirit was felt abroad, and although no special visit was made yet each one present felt that the Holy Spirit Himself was leading at Reading. "Lord teach us how to pray," was the prayer on every lip after the Sunday morning service, Pastor Fielding shewed the prayer lives of Abraham, Enoch, Elijah and the greatest prayer-warrior Daniel, whose persistent prayers taught many lessons, but when a look was taken into the life of prayer in the Master Himself, truly hearts did burn.

In the evening heaven's bells were ringing once again, in that salvation had once more entered in this place.

Recently the Sunday school scholars when the subject of "Grace" was expounded to the unsaved people. The Thursday evening Bible studies have brought much help, the subject being, "The Second Advent of Jesus Christ." Souls have been saved at these meetings, and the saints have been greatly encouraged.

GIPSY MISSION OPENED.

Eastwood, Essex The new Four-square Gospel Gipsy Mission Room, near Eastwood Rise, was opened on a recent Wednesday. The first part of the ceremony took the form of a united Gospel meeting in the Eastwood Memorial Hall. To this meeting most of the denominations from the surrounding districts sent a representative, while there were also a large number of East Essex Foursquare friends. The Rayleigh Crusaders' item was greatly appreciated.

After a short bright service an adjournment was made to the new Mission Room, when a very fine open-air meeting was held. Pastor George Kingston pronounced the place open and the friends joined in the prayers of consecration.

Thanks are due to all those who so kindly responded to the pamphlets sent out. Please pray that many gipsies may be saved and that God will continue to work for His glory in this corner of His vineyard. He has abundantly blessed up to now. Hallelujah!

TWO PROMINENT HEALINGS.

West Smethwick (Pastor W G Hawkins) Praise God for what He is doing with and for the saints meeting at West Smethwick. God's methods are varied in dealing with His people and yet in all things we have to admit He doeth all things well.

During the Pastor's absence, the people here were glad to welcome into the midst Evangelist Miss G M Edwards, who has faithfully ministered the Word, and through the preaching of the Gospel souls have been added to the Church; bodies have been healed, and saints baptised in the Holy Ghost, speaking in other tongues as the Lord gave utterance.

Two healings stand out prominently. A sister who had suffered with an internal complaint for thirty-one years, and had worn a belt for twenty years, came to the Tabernacle, was anointed in the Name of the Lord according to James v 14, and the Lord immediately healed her. The same evening she discarded her belt. She continued her every-day routine, with greater strength than previously. Another sister had a septic toe, which was so bad that an operation became necessary. All arrangements were made for this, but the Lord stepped in and did the work Himself, for after being anointed and prayed for, all pain went, and the toe became normal. Praise God!

went to Sutton for their annual outing, and to see their happy faces fully repaid the Superintendent and teachers for their organisation. Much work is being done in the open-air for the Lord. The Cadets go out during the week, and the Crusaders and assembly after the Gospel service on Sunday evening. God is sealing this work for His glory, for doors are opened for visitation, men and women are coming along to the Tabernacle and souls are professing salvation. We are experiencing the droppings, but are looking to God for an outpouring of the Latter Rain.

Christ in us

"That Christ may dwell in your hearts by faith" (Eph iii 17)

"The Lord Jesus does indeed come to dwell with His people. Thus is not a beautiful figure of speech, but it is a real visitation of God. I wonder if we know what this means. Christ is not to be an outside influence which moves our emotions and feelings and elevates us into a sublime idea of God, but the real presence of Christ has come within us to remain, and He brings with Him all His resources of help and love and mighty power. If you have God within you, how it should make you walk in holy reverence always, for you carry within your breast a jewel of infinite value."—Dr A B Simpson

He Healeth Me.

WM B B'ADBUY.

1 He heal-eth me, oh, bless His name e'er I want to spread a-broad His fame,
2 He heal-eth me' my simple faith Be heaves the word that Jesus saith,
3 He heal-eth me' I touch for cure The border of His garment pure,
4 He heal-eth me, as when of yore, There sins and sickness-es He tore,
5 He heal-eth me! oh, oft I sought His healing power, But found it not.

From dread disease He sets me free, The Lord my heal-er strong is He!
And takes the place of ardent hope, Be- lieves the Lord will raise me up
And vir-tue thro' my be-ing flows, A heal-ing balm for na-ture's woes.
Nor has He lost His pow'r and skill—Our bless-ed Christ is liv-ing still
But now I trust with all my soul, And now thro' faith He makes me whole

CHORUS

{ He heal-eth me, He heal-eth me, By pow'r di-vine He heal-eth me,
He heal'd the sick in Ga-li-lee, And now by faith He heal-eth me!

Bible Study Helps

THE SON OF HIS LOVE. (Colossians i 13).

I. His Portrait (ver 15)

- 1 Image of invisible God (ver 15)
- 2 Farer than children of men (Psalm xlv 2)
- 3 Altogether lovely (Song of Sol' v 16)

II. His Pre-eminence (ver 18)

- 1 In Creation—Firstborn of every creature (ver 15)
- 2 In Church—Head of body (ver 18)
- 3 In Glory—Firstborn from dead (ver 18)

III. His Power (ver 16)

- 1 Creative—By Him were all things created (ver 16)
- 2 Preservative—By Him all things consist (verse 17)
- 3 Redemptive—By Him all things re-conciled (ver 20)

IV. His Possessions (ver 16)

- 1 Material—All things for Him (ver 16)
- 2 Spiritual—In Him should all fulness dwell (chap ii 9)

THE CHRISTIAN BELIEVER

(A Chapter Study of Philipians iii).

- 1 The believer's perils (1-6)—Confidence in the flesh
- 2 The believer's position (7-11)—In Him.
- 3 The Believer's progress (12-19)
- 4 The Believer's Prize (20, 21)



By Pastor P N CORRY

Sunday, September 6th, 1931

READING. Luke xix 1-10

ZACCHÆUS THE CURIOUS

MEMORY TEXT: "The Son of Man is come to seek and to save that which was lost —LUKE XIX 10

TEACHER'S NOTES

Some weeks ago it was pointed out in these lessons that the publican mentioned in the New Testament was not the owner of a public house, but the hated gatherer of taxes who, having bought the right to collect the taxes of a district, then proceeded by oppression

vain to catch a glimpse of some important person or of royalty in a crowd will be able to tell you of the perplexity of Zacchæus. The sycamore tree here mentioned is not the same tree that we have in England, but is a mulberry tree of the same family. The trunks are often large, the branches spread out widely, there is plenty of room for hiding, and they are not difficult to climb. Into such a place of advantage Zacchæus climbed to see Jesus, to find who He was. Jesus came to the place and He looked up. There was Zacchæus with his earnest, longing eyes fixed on the Master, and Jesus looked up—their eyes met. The Lord knew where to look and whom to look for. He always does. People try and hide like Adam did among the trees of the garden, but it is impossible to get away from God. Read what the Psalmist David discovered in Psalm cxxxix 1-12, and you will understand not only why the hiding-place of this little man was known, but his name also. "Zacchæus, make haste and come down, for to-day I must abide at thy house." Think of the surprise that this tax gatherer received. He would never have dared or dreamed of offering hospitality to the Master, because of his known reputation to all in Jericho, so the Lord Jesus invites Himself. And He not only does that to poor despised Zacchæus, but to every dejected sinner in the world for we read that He is knocking at the door and says, "Behold I stand at the door and knock if any man hear My voice and open the door I will come in to him and will sup with him, and he with Me" (Rev iii 20). He never waits for us to be worthy of His companionship, but by His own presence and power makes us worthy of His fellowship. Make haste and come down.

People take refuge in such foolish trees. Think of the many excuses that you know of and of people who are "treed." Jesus looks up at them all and gently calls men to come down and receive Him as a guest. Zacchæus nearly tumbled out of that tree (verse 6)—he could hardly get down quickly enough. As a tax gatherer, a servant of Rome, he was a man of action, of decision, and also of discipline, he knew when and whom to obey. The Lord likes boys and men like that. Saul the hot-headed Pharisee, Peter the impetuous fisherman, Zacchæus the publican, steeped in cheat and graft, are all much of a stamp, but they all came along the same highway of repentance.

His Penitence (verses 7, 8)

The people standing round began to find fault with the action of the Lord, and at once Zacchæus set himself right with the world. One half of his goods

are for the poor. The tense used shews that this was a future act and not a past habit, but that he would give his goods to the poor immediately. The Law demanded that in the case of goods or money obtained through false witness, the principal amount was to be restored plus a fine of 20 per cent (Lev vi 1-5), but Zacchæus restores it in a greater degree than was even thought of. He gives it back fourfold. The public robber the chief of the tax gatherers, became the alms-giver and the philanthropist. The whole current of his life was changed after his reception of the Christ of God. The love of God pierced and melted the hard heart of this little man, until his heart was bigger than any man's in Jericho. Real repentance does not make a man hard, it makes him human. Fellow tax gatherers might say he was beside himself, Pharisees might scoff at his lavish repayment of repentance, but he was filled with joy, and became no longer a lost son of Abraham, but a loyal servant of the Lord Jesus Christ. Hearsay led him to desire to see Christ, curiosity made him climb the tree, desire prompted him to look through the branches, but the Lord used all three to draw this most unlikely man to Himself. He still does

Prayer

1 Let us think of our friends always with prayer. It was said of Forbes Robinson, "All his thoughts of men gradually became prayers."

2 Pause before writing your letters to lift your heart to God in prayer. John Forman practised that, and how uplifting his letters were!

3 Keep a prayer list. Put on it the workers who are out in God's harvest field. You may work through them by prayer. Add to your list the names of people and subjects as God gives them to you.

4 Set others to praying. Pastor McGregor sent out seven missionaries from his own church. He said, "I would rather train one man to pray than ten men to preach."

5 Keep the morning watch of prayer and Bible study. The morning is the best time for prayer. Get up earlier if necessary. A British general said, "I stand every morning at attention before God." There he got his orders and the mind of the Commander.

6 Pray in spare moments. Peter did this. He came home hungry and "while they made ready" he gathered up the spare moments and went to the housetop for prayer and got the vision of his life—See!

Philip Henry once said, "There are two things we should beware of—that we never be ashamed of the Gospel, and that we never be a shame to it."



to make as much money as possible from the people of the neighbourhood. Zacchæus was not only one of this class, but one of the chief tax-gatherers of Jericho. The city, as can be easily seen from any map of Palestine, was of great importance. Down in the Jordan Valley it was warm even in the cold winters of Judæa, and is called "The city of palm trees" (Deut xxxiv 3). It stood on the plain of the Jordan about seventeen miles from Jerusalem, and as the centre through which many pilgrims poured on their way to the city to worship, there were many opportunities for Zacchæus to get rich, and to become well hated by his Jewish compatriots.

Zacchæus—His Past

Point out that though a son of Abraham (verse 9), he had sold himself for gain to the Roman oppressors of his countrymen. He had bartered himself for gain. His fellow countrymen would be only too ready to quote Psalm xxiv 3-4 to such a man and this confession, "If I have taken anything from any man by false accusation," is quite in keeping with the profession of the tax gatherer.

His Position (verses 3, 4)

Some of your class who have tried in

Statement of Account

Between a Christian and His Master

Audited by Paul, Tent-maker, the Apostle of Jesus Christ

DR.

THE SUFFERINGS OF THIS PRESENT TIME

In labours more abundant	II Cor xi 23
In stripes above measure	xi 23
In prisons more frequent	xi 23
In deaths oft	xi 23
Five times forty stripes save one	xi 24
Thrice beaten with rods	xi 25
Once stoned	xi 25
Thrice suffered shipwreck	xi 25
A night and a day in the deep	xi 25
In journeyings often	xi 26
In perils of waters	xi 26
In perils of robbers	xi 26
In perils by own countrymen	xi 26
In perils by the heathen	xi 26
In perils in the city	xi 26
In perils in the wilderness	xi 26
In perils in the sea	xi 26
In perils among false brethren	xi 26
In weariness and painfulness	xi 27
In watchings often	xi 27
In hunger and thirst	xi 27
In fastings often	xi 27
In cold and nakedness	xi 27
Care of the Churches	xi 28

Total Our light affliction, which is but for a moment

II Cor iv 17
A MOMENT

GR.

THE GLORY TO BE REVEALED IN US

There remaineth a rest	Heb iv 9
If we suffer we shall reign	II Tim ii 12
The glorious liberty	Rom viii 21
The gift of God is eternal life	Rom vi 23
Not be hurt of the second death	Rev ii 11
Salvation with eternal glory	II Tim ii 10
With Christ, on His throne	Rev iii 21
Our body like His body	Phil iii 21
Equal unto the angels	Luke xx 36
An abundance entrance	II Peter i 11
Reign on the earth	Rev v 10
Glory honour immortality	Rom ii 7
A crown of righteousness	II Tim iv 8
A crown of life, of glory	I Peter v 4
An inheritance incorruptible	I Peter v 4
An inheritance undefiled, unfading	I Peter i 4
Inherit all things	Rev xxi 7
I shall be satisfied	Psalms xvi 15
There shall be no more pain	Rev xxi 4
There shall be no night	Rev xxi 5
Hunger and thirst no more	Rev vii 16
Right to the tree of life	Rev xxii 14
Put on immortality	I Cor xv 53
Ever be with the Lord	I Thess iv. 17

Total A far more exceeding and eternal weight of glory

II Cor iv 17
ETERNAL

Children's Bible Educator

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

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

PARLEZ-VOUS FRANCAIS? When we read of the enormous sufferings of the Huguenot Church of France under such monarchs as Francis I and Louis XIV, and how its members endured death, loss of loved ones, spoliation, and banishment rather than deny Christ we realise that He who is mightier than the world indwelt and sustained them. They had received the fulfilment of a great promise in Luke xxiv, of which the following is the French text loved and believed by them—

Et voici, j'enverrai sur vous ce que mon Père a promis, mais vous, restez dans la ville jusqu'à ce que vous soyez revêtus de la puissance d'en haut

On your post card write the English translation from your Bible, and add the number of the verse

Solutions should arrive by first post Monday, August 31st.

SOLUTION TO SEQUEL CHARADE. AUGUST 14th

Answer. Revelation xx, verses 9, 10

Crystal Palace Demonstration

We have in stock leaflets, window bills, 11 x 17½ inches, and posters 20 x 30 inches, advertising the meetings at the Crystal Palace. If any of our readers can use same to advantage we will forward a supply. Send a post card to the Demonstration Secretary, stating how many of each you can make use of

WHY CHRIST DIED

"WELL, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one," said a lady recently, in a conversation with others about the matter of salvation

"Simply for this cause," answered one "Suppose you and I wanted to go to a place of amusement where the admission was five shillings. You have half a crown and I have nothing. Which would stand the better chance of admission?"

"Neither"

"Just so, and therefore the moral man stands no

better chance than the law-breaking sinner. But now, suppose a kind and rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense! What then?"

"Well, then, we should both go in alike. That is clear"

"Thus, then, the Saviour saw our dilemma. He came, He died, and thus 'obtained eternal redemption for us,' and now He offers you and me a free ticket. Only take care that your half-crown does not make you proud enough to refuse the free ticket and be refused admittance at last"

Classified Advertisements

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

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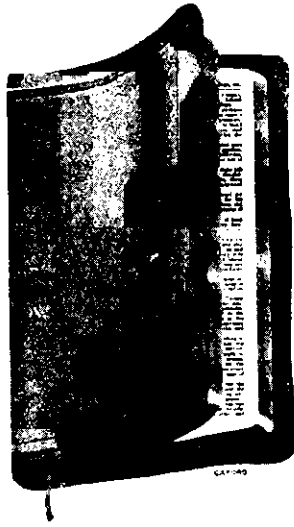
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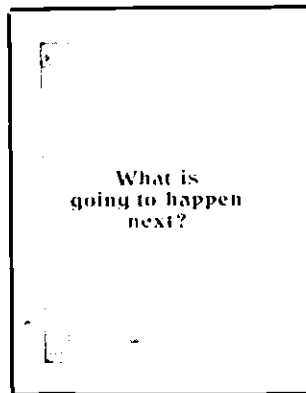
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