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

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

SUBSCRIPTION PRICE 10/-
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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. XIII. No. 9

FEBRUARY 26, 1932

Twopence

SAVIOUR

Revival & Healing Campaign

CASE OF A CRIPPLED WOMAN

Remarkable stories of physical healing in answer to prayer were given at the Kensington Temple last Sunday, where Principal George Jeffreys is conducting a Revival and Healing Campaign. Among a number of very striking testimonies was that of a woman who had experienced Divine healing on the previous evening. She was a cripple who had to be assisted to walk. After prayer had been offered she was said to have been completely healed.

Mr. Jeffreys disclaims any personal power to heal the sick. He says that people can be cured in the natural and supernatural realms. The former sphere he asserts belongs to the medical profession and the latter to the ministry of the Gospel. The Principal says that each of these methods is the complement of the other, and that only fanatics of either side will hinder a harmonious co-operation. To illustrate this point, Mr. Jeffreys told of a doctor who, when complimented on his success in a cure, said that he had only dressed the wound, but God and nature had done the rest.

Principal Jeffreys is a man of broad sympathies whose message is positive and constructive.

The campaign is being continued another week at Kensington Temple.—*Kensington News and West London Times*, February 12th, 1932.

COMING KING

"I will come again."

John XIV. 3.

BAPTISER

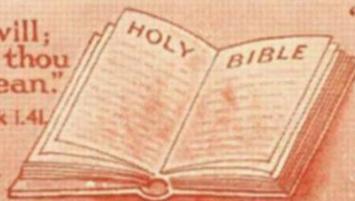
"I am come that they might have life."

John X. 10.

HEALER

"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: Paster W. G. Hathaway.

Vol. XIII.

February 26, 1932

No. 9

CONTENTS.

Making Christ Magnificent	...	129
New Discovery of Bible Manuscripts	...	133
Children's Bible Educator	...	134
Family Altar	...	135
Editorial	...	136
The Tenth Givers	...	137
Music: Draw Me Nearer to Thy Side	...	139
Bible Study Helps	...	139
Foursquare Family Fellowship	...	140
Studies in the Acts	...	142
Elim Crusader Page	...	143
Concise Comments and Interesting Items	...	144
Immediate Salvation	...	144

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Principal GEORGE JEFFREYS

AND REVIVAL PARTY CONTINUE

REVIVAL & HEALING

CAMPAIGN

in the

KENSINGTON TEMPLE, Kensington Park Road

Sundays	-	-	-	3 and 6.30
Week-nights (except Saturdays)	-	-	-	7.30
Wednesday afternoons	-	-	-	3. 0

Pastor P. N. CORRY

conducts Special Services in the

SPA FIELDS CHURCH

Wharton Street, off King's Cross Road

Sundays	-	-	-	11 & 6.30
Wednesdays and Saturdays	-	-	-	7.30

WATCH THESE DATES

LEICESTER. Commencing February 28. Elim Hall, New Walk. Campaign by Miss Kennedy.

KINGSTON-ON-THAMES. Commencing February 28. Elim Tabernacle, St. James' Road. Campaign by Pastor and Mrs. Charles Kingston.

LETCWORTH. February 21—26. Elim Tabernacle, Norton Way North. Young People's Campaign by Pastor W. G. Hawkins.

THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL (London)
EASTER MONDAY (March 28th)

will be conducted by

Principal **GEORGE JEFFREYS**

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

DIVINE HEALING SERVICE.—The sick will be anointed with oil and prayed for, and requests for prayer dealt with. *James v. 14.*

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *I. Cor. xi. 26*

Evening at 6.30 o'clock.

BAPTISMAL SERVICE.—Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ,—*Matt. xxviii, 19.*

Pray for a great outpouring of the Holy Spirit.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats. Part of the Balcony will be reserved for visitors by special Day Excursions.

BOX SEATS.—Tickets for box seats are obtainable at following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

FOR VISITORS TO LONDON.

CHEAP RAILWAY TICKETS.—Cheap tickets will be issued from all stations in England, Scotland, and Wales and certain ports in Ireland and the Channel Isles. Those requiring cheap tickets should write to the Convention Secretary for a voucher, which will enable them to purchase return ticket for single fare and a third, available for outward and return journeys any days between March 23rd and April 4th inclusive.

ACCOMMODATION.—Accommodation will be available at Elim Woodlands, but no bookings will be made until next month.

DAY VISITORS TO LONDON.—Eight or more travelling together from one station, and returning the same day, may obtain return tickets at a single fare for the double journey.

IMPORTANT.—Enclose stamped addressed envelope with your enquiry, and write to the **Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.**

For particulars of the London Easter Convention see next issue.

London Easter Convention

The Annual London Easter Convention will be held from Good Friday, March 25th, to Friday, April 1st. The speakers will include:

Pastors J. T. Bradley, F. A. Farlow, R. J. Jones, J. P. George Lampard, J. J. Morgan, T. Tetchner, Mrs. Walshaw, Mrs. Saxon Walshaw, Pastor and Mrs. C. Kingston, and others.

Further particulars will be announced later.

Provincial Easter Conventions

Conventions will also be held during the Easter holidays at certain provincial towns, including:

BIRMINGHAM CARDIFF
BELFAST GLASGOW

For further particulars, watch this page.

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. XIII., No. 9

FEBRUARY 26, 1932

Fridays, Twopence

Making Christ Magnificent

By ADDISON C. RAWES (An Address given at the American Keswick)

That with all boldness . . . Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ—Phil 1 20, 21

RECENTLY, while visiting Bermuda, I had the privilege of entering, with some friends, the Wonder Cave. We were led down underground the many steps to the entrance of the cave by a very attentive young guide, and in a few moments we were beholding one of the most glorious sights I have ever witnessed. It is impossible for me to describe to you that great cave with its marvellous formations. But will you think for a moment of being on steps winding down to a depth of nearly one hundred feet below the surface, while on every side of us there were literally

THOUSANDS OF STALACTITES

hanging from the rugged and uneven coral rock ceilings, and rising to meet the stalactites were the corresponding stalagmites. The stalactites, varying in size from those much smaller than a soda straw to those many inches in diameter and many feet in length, were of most beautiful tints and when these were illuminated with bright electric lights concealed throughout the cave, it just seemed heavenly.

One of the very interesting features of this wonderland was the way in which Nature had used these stalactites and stalagmites seemingly to represent figures and characters of all descriptions, and by stretching the imagination somewhat one could find scores of remarkable resemblances. Here our guide would point out the head and trunk of an elephant, over there the form of an aged man; nearby the remarkable likeness of a bird, over there he would call our attention to a beautiful representation of a church altar, over in that other corner it seemed that Nature had built in a great pipe-organ. Then just above our heads we were amazed at the resemblance and beauty of what looked like a beautiful chandelier, such as would be found in a large cathedral, gloriously illuminated. Then there was a large and delightful pool of crystal water at the bottom of the stairway, reflecting the gorgeous colouring all round and the lights and figures above it. The water looked to be

about four or five feet deep, but we were told it was nearly twenty, and it was remarkable, although the cave was inland at least a mile or more, the water in it would rise and fall with the tide.

I had become greatly attracted to our young guide, for he seemed fairly to revel in the beauties and wonders of that cave, and happy to have the chance to describe them. Although he had been down there hundreds of times before, everything seemed wonderfully fresh to him again as it did to us. He tapped lightly here and there on certain of those delicate formations, bringing out various distinct and beautiful tones, as from chimes. I still can see the light in his eyes and hear his earnest comments. He told us that he hardly ever went into the cave without seeing some new feature of it that he had not noticed before. I was greatly impressed also when he said, "The owner of this cave and myself are exploring some adjoining rooms or caves, and we hope to be able to open them to the public before long. Just the other day we crawled through some of those openings between the rocks back there, and penetrated two hundred feet into what is evidently another section of this cave. We carried or pulled a wire along with us and pushed the electric light before us. We think that one may be even greater than this."

I have felt something like that young guide. My own heart has burned within me as I have pointed out the marvels of His grace, His absolute sufficiency, His

NEVER-FAILING FAITHFULNESS

May we not all go out to be guides, even as we continue to explore with Him the riches of His Word, with the Holy Spirit going before to reveal to us "the things which are freely given to us of God?"

And this brings us to our text which is a part of two verses—Philippians i 20, 21, "With all boldness Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ." It brought great blessing to me when

I discovered that the real meaning of these words from Paul is as follows "That with all boldness Christ shall be made magnificent in my body, whether it be by life or by death"

If a snowflake should fall on your coat sleeve, you would probably look upon it merely as a little lump of white, but suppose you take a magnifying glass and examine it—it becomes a thing of beauty and a marvel. I am told by those who have examined hundreds and thousands of flakes that they have not found any two to be just alike, that each snowflake has a different and distinct design and every one is absolutely perfect in symmetry and construction. Corresponding lines in the design are of exactly the same length—a magnificent thing when we see it clearly. "Christ shall be made magnificent in my body" Are you going out to make Him magnificent in your life? Well, one of the most important things will be to keep the glass clean—He will do the rest. "O, magnify the Lord with me, and let us exalt His Name together." He is magnificent, God grant that we may be kept "unspotted from the world," that others may see, through and beyond us,

THE MAGNIFICENT CHRIST.

May there be no spots in us or upon our lives which will interrupt or prevent their vision of Him. Are we going out to make ourselves prominent or Christ pre-eminent? If we make ourselves prominent, folks will look at us and miss seeing Him. If we make Him pre-eminent, folks will soon forget us, and look through our lives at Him. May we now add that next wonderful verse or the first part of it, "For to me to live is Christ." Some of us, I believe, have been helped this week by making the slight change in one word, as was suggested, changing "v" to "f" in *live*, and dropping out the word *to* just before it, and we have then been repeating it with great joy, "For to me life is Christ." Now let me warn you, friend, as you go out, that one of the great tricks and destructive plans of Satan is to get folks who have caught this vision of Him to begin quite unconsciously to emphasise that word *me*, either in their lives, or their speaking, or both. Then as they go back to their churches and their personal work, others see and hear something like this. "For to me life is Christ—I feel so sorry for you poor folks who don't know any better—but to me, to me." May the Lord keep us from doing that, for their sakes as well as our own, and may we simply be saying to ourselves and to others, and from the depths of a grateful and humble heart, "Life is Christ." "Where is boasting then? it is excluded." Help them to look at Him and at Him alone.

KEEPING THE UPWARD LOOK

Furthermore, may we not make the mistake of going to people and, looking them in the eye, as it were, say, "Now, my brother, my sister, I want you to look up—you should look at Jesus." That probably will completely fail, and instead you will find them still looking at you, and very likely with a great big question-mark on their countenance. But let me tell you what will work. Let people find you looking up, and they will search the sky, yes, they will search the Scripture to see at what or at whom you

are looking. They may get the direction from us, but that is all. If you want an amusing experience, some time while in a busy street just stop, and look up in the sky for a few moments, then glance around and see how many other folks are looking up too to see what you were looking at. Merely to tell folks to look up may cause them to think we are somewhat unbalanced, and they will not respond. But to be earnestly looking up ourselves is different.

While in a certain city a while ago I lost my bearings, and being from the country I backed up against a building and looked into the sky to see where the sun was, and thus get straightened out on the north and the south of the streets. To my surprise I soon saw that a number of people were also scanning the sky in the same direction in which I had been looking, and I felt like going around apologizing. Does not this same principle work out in our spiritual lives? I feel quite certain Paul or Saul may have quickly forgotten the words uttered by Stephen while he, Stephen, was being stoned to death, but I'm sure he never could forget the sight of Stephen's upturned face with that triumphant, expectant countenance. He was not merely looking up into space, but into the face of One who was utterly hidden to Paul.

HOW IT IS DONE.

What a privilege we have of bringing out the magnificence of Christ daily in our lives. I don't mean mere morality, or even living a good straight Christian life. I don't mean retraining from drinking, smoking, swearing, gambling, card-playing, stealing, gossiping, bearing false witness, saying mean things about others, criticising, getting angry or breaking the Lord's Day—no, none of these things. It is a business necessity in these days to control one's temper, and unsaved people can do it. A friend of mine who was brought up in a public house was never permitted even to polish his shoes on Sunday. His father believed in keeping the Sabbath. Christless lives have been known to keep all these things—but they were not making Him magnificent, they were simply engaged in magnifying themselves. Yes, that verse means something vastly different. It is to have the Spirit of the Living God indwelling our lives to the extent that Jesus Christ is demonstrated to the world.

Is He being demonstrated, being made magnificent in your body, to-day? In your face? Well, of course, paint and powder will never do it. They may make the person more popular but they will never magnify Him. Homely and even scarred faces are beautiful to the world, if His magnificent life is shining out through them. I once knew

A YOUNG GIRL,

one of the homeliest girls I think I ever met, but oh, what a life! She attended a conference some years ago, and as the conference progressed that week some noticed that she was absent much of the time during the day. Before the conference closed we were amazed to know the reason—she had been doing personal work among the young girls of that town, meeting them in the stores or on the streets, and in a very humble way, surely pleasing to the Lord, she stated that about eighteen different girls had that

week accepted Christ as their Saviour. She just won them into the Kingdom. Some of those girls had completely broken down with a conviction of sin as she talked to them in her quiet way. I don't think I have ever heard a girl use poorer grammar—she fairly murdered English. But would we not all like to have her record as we stand some day before Him? Do you tell yourself you are not attractive enough, or educated enough to do such work for Him? A friend of mine met this same young girl in a car during a campaign in Philadelphia. With a real light in her face she said, "I'm so happy to-day. You know I have had a prayer list of people I have wanted to see saved in these meetings, and last night the last one of the eighty persons on my prayer list went to the Tabernacle and accepted Christ as Saviour." She went to Africa later and there she literally gave

HER LIFE FOR HIS SAKE

Just what is it we need or are waiting for, in order to release these lives of ours for His service? He was made magnificent in that young girl both by life and by death.

No, we don't need a beautiful or attractive face or even great talents, do we? We do need His matchless life.

In early days at Keswick we had a little sister whom God wonderfully used in manifesting Himself to those who came in contact with her. Although I was just a small boy when she lived, her life made a tremendous impression on my life, and I have never been away from it. Her little body suffered pain almost constantly, but with it all she seemed the brightness of heaven.

For seven years Dot had a running abscess in her side which completely baffled doctors, and nothing that they could do seemed to have any effect, but, as a wonderful answer to prayer and the faith of father and mother, the Lord healed it almost instantaneously. Her little shoulders were quite deformed, and the Lord only knows just what she went through. But we have never known such patience as was manifested by our little sister Dot. Her love for the Lord Jesus was wonderful, and she truly demonstrated it in her life.

In those early days when many men, whose lives had been

WRECKED THROUGH DRINK,

were coming for help, she seemed to be one of the most valuable workers in the group. Many a hard, stony, godless heart was broken down and won for Christ by her little life and love. Probably many careers were changed by the influence of her life. No matter how repulsive or hard-looking a man might be, she was at once his friend, and how she would trust the Lord to change their lives.

I can remember, as we would be praying at bedtime, I many times fell asleep while she named over literally scores of men and of friends she was praying for. Her heart was as great as her memory. Father and mother have often said they counted as she prayed aloud, and frequently she would name more than eighty-five names of drunkards whom she had

met here in the work, and whom she would pray for practically every night.

On one particular occasion a man had come, a terrible wreck through a life of dissipation, and it seemed to him that all the demons of hell were dragging at his soul as he sat on the bench under one of the trees by the side of the lake. He was sick and filled with remorse, and the terrible craving for drink held him in agony. He felt he had endured all he could stand, and would have to give up and go back to the city or somewhere, where he could

GET MORE DRINK.

The torment drove him, as he sat there, definitely to decide to slip off the grounds and away to the nearest town.

Little Dot had been watching him, had seen something of the suffering in his face, and wondered if there was not something she could do to help him. There was little a child could do to help one in that condition, but her little life seemed so utterly in the hands of the Lord that He could do much with it, and so she ran out into the fields gathered a bouquet of flowers, and ran back to the place where he had been sitting. He had just left the bench and was starting away, so she ran after him. He found some one suddenly pressing something into his hand, as it hung down at his side. He stopped and saw the flowers which had been given him, but even more, saw the love beaming up from that little face toward him. As he stood there trembling, the first thing that gripped him was the fact that, well, some one did really love him after all, even if it was only a little child. Then he thought of his own little child at home whose life was darkened, and who was not having a chance to live because of his sin and dissipation. The tears streamed down his face and then he took up little Dot in his arms, crying out to God as he did so to forgive his sin, to make a new man of him, and to send him back to his home to be a new father for his little girl.

GOD ANSWERED HIS PRAYER

and Dot's. His life was wonderfully transformed, and until the day of his death, so far as we could hear, his life was a joy to his loved ones, and he never went back to the curse of drink.

A few years later, God, in His great love and wisdom, called our little sister home at the age of twelve to be with Him. I can still remember the crowds of people as they poured in and out of the large mission hall on the day of the funeral. They had come from far and near to bid farewell to the little life which had meant so much to them. Many redeemed drunkards and others testified that afternoon of God having used her life to draw them unto Himself.

She was laid to rest in the pines at Keswick where she had played and prayed during her stay with us. The men of the Colony lined the grave with evergreens, and did everything possible to shew their love and gratitude for Dot's life.

Only a little girl, deformed in body and travelling a pathway of pain! But oh, how she made Jesus Christ magnificent in her life, and how she did demonstrate His love and power.

Nor does one need a fine strong physical body, in

order to manifest Jesus Christ I have a friend, a young man who has not walked for more than ten years—utterly paralysed, except for the very limited use of one hand and lower arm. His whole body is

SLOWLY BECOMING PETRIFIED.

He is even unable to move his head, and, in fact, if the pillow were removed his head would not drop or change its position. And yet as one enters his room, one does not seem to be able to think of weakness. The very atmosphere seems to speak of strength and power. The way that life and face radiate the magnificence of Jesus Christ brings hundreds of people to visit him, and he has friends the world over. His life is one of ceaseless praise and prayer, and his favourite hymn is, "Every moment He is dearer"

No, God does not need very much of human strength, human beauty, or human talent in order to make Himself manifest to the world and to accomplish great things for His Kingdom, does He? But He must have it all—your five loaves and two small fishes can never shew His miracle-working power until He has them entirely in His possession

Will you demonstrate His life in your body from now on? You probably won't be conscious of it, and it is not for us to watch ourselves demonstrate, —but He would have us watch Him as He demonstrates His magnificence. Will you watch Him, and let Him? Your friends will be watching you as you go out from here, watching you much more closely than you might think. What are they going to see? Oh, rather, may I ask Whom are they going to see?

THAT OTHER FOREST FIRE.

Several years ago a forest fire started less than a mile to the west of Keswick. As I looked from the window of my room and saw that the clouds of smoke were being carried directly over us by the wind, I knew it would not be long before the fire would reach our buildings, for we lay right in the path of the fire. I could see flames leaping thirty or more feet above the tops of the trees, and remembering how dry the woods and undergrowth were at that time, due to a prolonged drought, I knew the Lord alone could save Keswick. As I ran with our men to meet and fight the fire, I definitely prayed and turned that whole situation over to Him. How I thanked Him that I had such a sufficient Lord at such a time of need. We took our stand against the fire and fought hard, but it was useless. The fire would cut around us. We were forced back to the immediate grounds and I saw that the wind had carried sparks far in advance of the main fire and the tall grass in one of our fields was burning in half a dozen places. I heard the sickening sound of the crackling and roaring of burning timbers and although the smoke was dense I knew that the farm house with its other buildings just adjoining was being burned to the ground. As the flames leaped and roared in the trees before me, it seemed as though Satan himself was saying, "Well, I've got you this

time, and I'm going to take your beloved institution. This fire proves that God has no more use for anything you have here. This is a different situation from the other big fire. It is no use trusting the Lord now." Then I remember so well the thrill of joy which went through my heart as He gave me the grace and confidence to say, "Lord, Satan never did have the power You have, and unless You definitely permit it, neither he nor this fire will ever get one of our buildings. I will trust You, Lord." It was one of the most exhausting experiences, as calls for help would come from different parts of the grounds when fire would break out in a new place. Great large flying sparks and burning embers poured over the dry roof of our home and the executive building, but God did not permit any of them to fall on it. The bridge, just 200 feet away caught fire, but the flames were soon conquered. The roof of the men's main building caught fire, and also another cottage, but in each case the Lord had some one there at the right time and the fire was quickly extinguished. Then the main fire rushed past and within thirty feet of the men's building, but to my joy as I stood by, in spite of the intense heat the building remained untouched. Yes, He's worthy to be trusted, isn't He? The following Sunday night, just as I was closing the evening service, a young man, a neighbour of ours, rose to his feet, and walking to the front asked if he might say a word. This same young man had been in another town when that

FIRE BROKE OUT.

When he learned of it and realised his wife and baby were in their home alone and in the path of that fire, he drove his car at terrific speed and in a frantic state of mind. He drove through the heart of that fire even as the flames were lapping the road before him, but he found his wife and babe safely sheltered in our home. "Friends," he said, "you don't have to be saved in a church, I was saved one day this week down in the woods cutting down trees," and, pointing to a man, he added, "There's the man who was responsible for it. I watched his life as we fought that fire last Sunday. I had a tree about half cut down when with my axe suspended in the air I stopped and said 'Oh God, that is the kind of salvation I want,' and I know He saved me right there. And this is what I have been singing ever since. I found it in an old hymn book. Will you let me read it?"

I know He's mine, this Friend so dear,
He lives with me, He's ever near,
Ten thousand charms around Him shine,
But best of all, I know He's mine!

"Doesn't that sound good," he added; "I know He's mine!"

Suppose that other person had not lived through that trial as he did, and had prevented Christ Jesus and His keeping power from being demonstrated, what about that young man's life and salvation? Oh, it is more than a privilege to live a surrendered, yielded, believing, trusting life—it is a great responsibility we have before God and for the sake of others

"Ye are not your own, for ye are bought with a price therefore glorify God in your body"

And now may we be

SAYING WITH PAUL,

"Yea, doubtless, and I count all things but loss [for the priceless privilege of knowing Christ Jesus, my Lord] that I may be found in Him, not having mine own righteousness which is of the law, [and as filthy rags to Him] but that which is through the faith of Christ, the righteousness which is of God by faith"

"That with all boldness Christ shall be made magnificent in my body, whether it be by life or by death"

Praise God for the magnificence of our wonderful Lord Will you let His magnificence appear in your life?

Soon every lover of Christ will disappear suddenly Thousands will seek their Christian friends, but it will be too late

ANONYMOUS GIFTS

With gratitude we have to acknowledge the following anonymous gifts received at General Headquarters Work in General Hastings 10/-, Eastbourne 10/- Foreign Missionary Work Ballymena £1 (designated)



EASTER Royal Albert Hall DEMONSTRATION

MARCH 28th

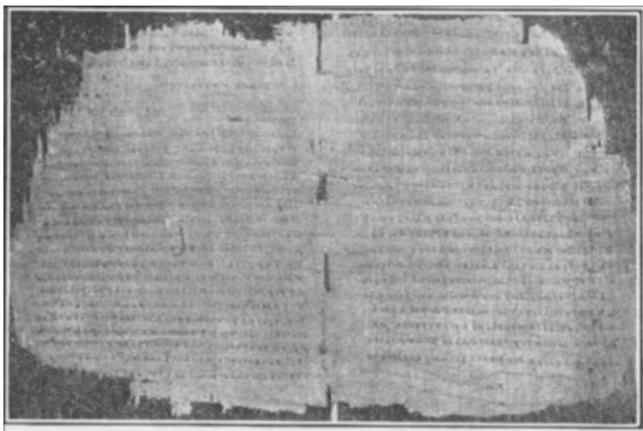
PLAN TO COME!

Recent Research in Bible Lands

New Discovery of Bible Manuscripts

By Pastor P. N. CORRY

FOR many years the world has been surprised by the discovery from time to time of remains and documents of great importance in confirming the belief that the Bible is the Word of God, but recently one of the most astounding discoveries ever made in this respect was announced in *The Times*



Two pages of the newly discovered papyri.
(By courtesy of "The Times")

All our earliest English translations of the Bible and the New Testament were made from the old Latin versions that were published about A D 384, but besides this, up to the beginning of the nineteenth cen-

tury there were three copies of the Bible in Greek that were accepted by all scholars

First, there was the Greek manuscript "A" called the *Codex Alexandrinus* which is kept in the British Museum (Do not let the word *codex* worry you. It means manuscripts written in quires like modern books, and not on rolls, which was the usual form of literary works until about the fourth century) This manuscript dates from about the fifth century. Second, the manuscript "B" called the *Codex Vaticanus*, kept in the Vatican at Rome This dates from the fourth century Third, the manuscript "N," called the *Codex Sinaiticus*, kept in Leningrad, Russia It dates from the fourth century, and was discovered by Tischendorf in a monastery on Mount Sinai (hence its name) about A D 1844-1859

Since then many other manuscripts have been found, such as the Old Syriac version, and in 1906 Mr C L Freer acquired some very old manuscripts of which the most important was a fifth century copy of the Gospels now known as Codex "W," and kept at Washington, I believe

A book recently published said, "Why have no complete manuscripts of the Gospels earlier than the beginning of the fourth century been discovered?"

But while this is very unfortunate it is not unnatural!

The gap between the fourth century and the Apostles was provided with abundant testimony from the early Fathers, such as Irenæus, whose works date from A D 185, Titian, who wrote about A.D. 170, Justin, A D 145-150, and many others, and from

their writings it is possible to shew that Luke's or John's writings, as well as all the other books of the New Testament, were known and quoted as authorities even at that early date.

Now a new and astounding discovery has been made known. A group of Greek Biblical papyri has been acquired by Mr. A. Chester Beatty, and this collection is the most remarkable addition to the textual material of the Greek Bible that has been made for many a long year. It comprises 190 leaves of a Greek manuscript that must have been the property of some library of a Christian Church or monastery in Egypt, and "the earliest of these manuscripts can (says *The Times* correspondent, Sir Frederic Kenyon) be assigned with confidence to the second century of our era and not to a very late period of it." Most of the manuscripts belong to the third century.

After describing those parts of the manuscripts which refer to Genesis, Numbers, Deuteronomy, Esther, Isaiah, Jeremiah, Ezekiel, Daniel, and Ecclesiastes, Sir Frederic Kenyon goes on to say that this discovery provides a new phenomenon in Bible manuscripts. Up to the present time evidence has justified the assertion that before the fourth century the four Gospels cannot have been known in a single volume since they were written on rolls. Here however, is a papyrus codex written in a hand that in my opinion (says Sir Frederic) and in that of other competent papyrologists cannot be later than the third century, and may be early in it, and it contains not only all four Gospels but the Acts as well.

The next New Testament manuscript is a codex which, says the writer, seems to have included all the Pauline Epistles with the exception of the pastoral letters. This volume is numbered and must have consisted of one huge quire of 100 leaves. Five of these contain portions of Romans, and then, after a gap of 70 leaves (some leaves are missing), to account for which it seems necessary to suppose that Hebrews as well as Corinthians, Galatians and Ephesians were included, there follow Philippians and Colossians (contained in the manuscripts), and after the missing of a leaf or two, I Thessalonians. These manuscripts cannot be later than the third century. Even that much discussed book, the Revelation, is represented by 10 leaves belonging to the later part of the third century, the portion that is preserved being from ix 10 to xvii 2.

This is a remarkable discovery which shews that collections of Christian Scriptures were gathered together soon after if not during the lifetime of the Apostles or of their immediate successors. It bridges the gulf that has for so long existed, and proves many of the statements of the early Fathers regarding the books and their order to be not only true in their knowledge but capable of proof.

The historical documents of the Bible have by this discovery, been pushed back a century, and in some cases two centuries, nearer to the original manuscripts.

It may seem a long time, but as we look back when we are actually with Him, it will be but a brief moment we have waited.

Children's Bible Educator

We are giving a prize every month for the best answers

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

BIBLE CROSSWORD. The crossword when filled in will give the words of a great promise given by God to Jerusalem more than twenty-five centuries ago, which is still in force. It is in the 62nd chapter of Isaiah.

You need not cut out the crossword. Draw the squares on your post card, filling in the blank ones with cross lines. Below your solution add the number of the verse.

CLUES DOWN

- | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|
- 1 "Fly"
 - 5 When God will forsake His people (Heb xiii 5)
 - 6 What the mariners wished for in Acts xxii 29
 - 7 A gift of Christ to His people (Luke xxiv 36)
 - 11 "Which"
 - 12 "Have"
 - 14 To be done to the sheep and the goats (Matt xxv 33)
 - 15 "Nor"

CLUES ACROSS.

- 2 What Israel were to do with their feasts (Exodus v 1)
- 3 The time when no man can work (John ix 4)
- 4 "Upon"
- 8 A city with an eternal name (Rev xxi 2)
- 9 "O"
- 10 "I"
- 11 Sentinels who will rejoice at Christ's coming (Isaiah lii 8)
- 13 Ruined defences of Babylon (Jer li 58)
- 16 "Shall"
- 17 "Their"

Solutions should arrive by first post, Monday, Feb. 29th

SOLUTION OF JUMBLE, FEBRUARY 12th.

Answer The first part of Isaiah lii 1

Correct solutions were received from. Tom Armstrong, J D Bradley, Joan Bradford, Peggy Brighty, Sarah Brown, Sylvia Bullock, Kenneth Collins, W H Crory, Edith Dillnutt, Elsie Freer, Peter Gale, E Gooderson, Hazel Greenwood, Joyce Gummer, Dils Hale, Mary Hurst, Brenda Hurst, Maise James, David Johnson, Robert J Johnson, Edna M Knight, Muriel Lang, Marjorie London, Isa McCartney, Barbara Mappin, Marjorie Needham, Mary Noble, Beatrice Paul, Warnock Preston, Tommy Ramsey, Ronald Rothery, Patty Rogers, Muriel Russell, Phyllis Sabine, A Tall, Dora Sykes, George Thompson, Muriel Thompson, Joyce West, Gladys Whitney, Ina Witts, D L Wills, Marjorie Wiltshire, J Winters, Jack I Wrighton, Alfred Yardley

"The Swelling of Jordan"

(Jeremiah xii. 5).

A question is asked by the Ruler of heaven,
Of him who despised the grace freely given,
And will not submit to the Faithful and True—
"In the swelling of Jordan, O how wilt thou do?"

Perhaps for the present there's nought to annoy,
In the world there is pleasure and comfort and joy
But th' days of our sojourn on earth may be few—
"In the swelling of Jordan, O how wilt thou do?"

O hear the glad message that comes to us all,
Though sinners of mankind, and lost through the Fall
Salvation is offered, God's promise is true—
"In the swelling of Jordan, O how wilt thou do?"

The Fountain of life is still flowing to-day,
That sinners may drink, with their sin put away,
O come to this Fountain 'tis flowing for you—
"In the swelling of Jordan O how wilt thou do?"

—W M

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, Feb. 28th John ix 26-41
 "He said, Lord, I believe, And he worshipped Him" (verse 38)
 Faith first—worship afterwards Without faith we cannot worship Without faith we can take part in all the forms of religion, we can kneel and bow, sing and read the Scriptures, but we cannot worship Faith must come before real worship The greater our faith, the greater our worship Faith passes through strange experiences Sometimes it is as fresh as the sunshine upon a clear summer's morning at other times it is hazy as the sun on a misty November afternoon, yet again it is clouded as the mountain top in the midst of the heavy thunderstorm When faith is hazy and cloudy, then worship is hazy and cloudy likewise But when faith is bright, then worship is bright Lord, give us a bright faith Dispel the mists and the clouds We want real worship Our hearts cry out for it We are tired Renew our faith—let it not be as tarnished gold Give the sunlight of faith, then we shall know the glory light of worship

frost-bitten and rheumatic It is not our own company we need We need the company of Christ When the Sun of Righteousness shines, and the Rose of Sharon blossoms, and the Lily of the Valley gives its perfume, there is no winter left Is it winter this morning? Listen—are you letting Christ walk in the temple of your heart? Snow on the streets does not matter much if there is summer in the heart

Wednesday, March 2nd. John x 31-42
 "He escaped out of their hand" (verse 39)

The Master had many enemies but again and again He escaped out of their hands He escaped and escaped, until He definitely willed not to escape, in order that we might escape out of the hand of the greatest enemy of all, the Devil Many hands are stretched out to take us Many would like to see our lives spoiled All of us have known what it is for hands to be stretched out after us But, bless God, we have escaped, we do escape and we shall escape Are there hands stretched out after you at the present time? You know the kind of hands Men are jealous of you Men are plotting your downfall Look up Trust in the Lord And as He escaped out of the hands of the enemy, so will you

Thursday, March 3rd John x. 1-16
 "Jesus loved Martha, and her sister, and Lazarus" (verse 5)

He loved them—yet He permitted tears But their tears were turned into songs of resurrection joy Tears are permitted for a season, but joy always cometh in the morning There may be tears in the valley but there's joy upon the hill-top There may be tears to-day but there will be songs of deliverance to-morrow There may be the handkerchief to-day, but there will be the flag to-morrow To-day the test, to-morrow the triumph To-day the sorrow, to-morrow the song To-day the grave, but to-morrow the glory Love permits tears, but love dries them as soon as love's discipline has done its work

Friday, March 4th John xi 17-31
 "The Master is come, and calleth for thee" (verse 28)

We know not the hour when the Master will come and call for us One who was in charge of a home for children had a bell over her bed That bell might sound at any time of the night calling her to minister to the need of some sick child Over the bell was written the words, "The Master is come, and calleth for thee" Are we ready for the Master's call It may come at any moment A letter, a 'phone, a bell, a

telegram, a messenger, may bring His call When we are sure that we have got the Master's call, let us go forth cheerfully If we wish the Master to call us a second time, we must carefully guard against grumbling the first time He may call for our time or our money Some will give time if they can keep their money, others will give money if they can keep their time But the Lord requires both

Saturday, March 5th. John xi 32-46
 "Father, I thank Thee that Thou hast heard Me" (verse 41)

Christ gave thanks for the deed before it was done He knew that His prayer for the resurrection of Lazarus had been heard Faith could say Thank You for the answer, before the answer came Christ knew it was His Father's will to raise Lazarus, therefore He believed before He saw Many have been led into excess because they have tried to imitate the Lord They give thanks for answers before they come—and, lo, the answers never come Where lies the error? Simply here—they presume on the will of God Before we can give thanks for particular things we must be absolutely assured that those things are in the will of God The prayer of faith is not a uttering-ram to force God to open a door, but it is our putting the hand upon the knob of the same door which God is definitely opening

"Shall Never Die"

When Rufus Choate, the distinguished American statesman, took ship for England in search of health a friend said to him "I feel sure that your health will be restored, and that you will be living and at your work ten years from now" "Living ten years from now" said the great lawyer "I shall be living a thousand years from now." In a few days Mr Choate was dead, but in the sense in which he used the words he did not die

"He that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die" (John xi 25, 26)

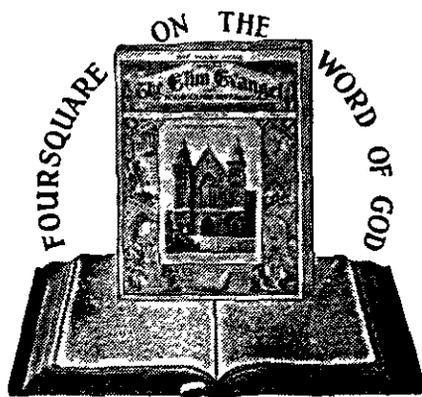
The Lord has Need of It

Peter lent a boat,
 To save Him from the press,
 Martha lent her home,
 With busy kindness

One man lent a colt,
 Another lent a room
 Some threw down their garments
 And Joseph lent a tomb

Simon lent his strength,
 The cruel cross to bear,
 Many brought their spices,
 His body to prepare

What have I to lend?
 No boat, no house, no funds,
 Dwell, Lord, within my heart
 I put it in Thy hands



EDITORIAL

Easter is Coming.

It almost shocks us to remember that Easter is so near. Yet it is a pleasant shock, for with Easter come the great Elm gatherings at the Royal Albert Hall. In a northern Elm centre we recently heard the remark, "Yes, we are hoping to charter a train all to ourselves for Easter." A train-load of Elmites is a glorious sight. Yet we trust there will be a number of such trains. Many a story of evangelism can be told concerning Elm trains. Many an unsaved one mingled with the crowds of the saved has been won to Christ as the train sped along at fifty miles an hour. It is not too early to begin to think and pray about Easter—and to save "I cannot afford it," says one. But probably a little forethought and self-denial will bring the impossible into the realm of the experimental. Principal Jeffreys is looking forward to meeting the Elm family. The Elm family is eagerly looking forward to meeting him. Under God they owe such an eternal lot to him. May that meeting this year be in the midst of the glory cloud of God's presence. Pray! Prepare! Proclaim!

What is Protestantism?

It is not a verbal explosion against some error or evil, but a protestation for and concerning eternal virtues based upon the sure foundation of Holy Scripture. The all-inspired Word of God, the

Bible, and the Bible alone, is the religion of Protestants—*Journal of the Transactions of the Victoria Institute*

Lovely Eyes.

EYES speak. In many cases eyes reveal the heart. Character shines through the eyes. A striking thing happened in Paris recently. A beauty competition was held. The owner of the loveliest pair of eyes was to carry off the prize.

The entrants were all dressed alike. Hooded cloaks hid their faces and figures, only leaving the eyes uncovered. All kinds of eyes were there. "Black and brown and blue and green and grey, sparkling luminous or velvety deep, these walking pairs of eyes passed in front of the umpires and were all waved on, for none of them was more beautiful than the others—until one pair came which was different from all the rest.

"Lovely in shape and colour, they were much more than that—clear and wise and kind and gay—such eyes as the umpires had never seen. Unanimously they declared their owner to be the winner of the prize. Then came the moment of disrobing, a large audience waited with breathless interest to see the face and figure which went with the loveliest pair of eyes in Paris.

"They had to wait for some time, for the lady's movements were slow. At last the cloak fell to the ground, and a young girl who had been sitting in the front row sprang forward and picked it up.

" 'Thank you, my child,' said the lady. 'You might take the veil, too, while you're about it.'

"She unwound the veil from her head and revealed a charmingly wrinkled old face crowned by a halo of white hair! A murmur of surprise ran through the crowd. 'The loveliest eyes in Paris,' belonged to an old lady of seventy. Very stately she looked as she walked out of the room leaning on the arm of her granddaughter."

This is a worldly illustration, but it can have a spiritual application. The older we get, the more beautiful we should become. Goodness,

sympathy, truthfulness, patience should increasingly shine forth from our eyes as we advance in years and Christian experience.

A Discrepancy Explained.

REGARDING the tribute paid by Hezekiah, critics held this up as a sure proof of a mistake in the Bible. For, when the Assyrian records of this incident were discovered, it was found that they mentioned "800 talents of silver and 30 talents of gold," while the Scripture spoke only of 300 talents of silver and 30 talents of gold.

When it was found that the two amounts differed, it was at once concluded that the Bible must be wrong, of course! But a little patience only was needed, for it is now well known that while the standard for calculating the talent of gold was the same in Judæa as in Assyria (hence both records speak of 30 talents of gold), the standard for calculating the talent of silver was quite different in the two countries. Indeed it took exactly 800 Assyrian talents of silver to equal 300 Hebrew talents. So here once more the minute accuracy of the sacred record is confirmed—*Journal of the Transactions of the Victoria Institute*

The Question of Motive.

YOUR success in life depends on your motive. There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs ridiculed him on account of his previous boasting. His reply was "You must remember that the rabbit was running for his life, while I was only running for my dinner."

The incentive is all-important. If you are in the race merely for your dinner, you will not put the same vim and energy into your running as you will if your ambition is deeper and more serious. Get the right motive, and your chance of success will be much greater.

The Tenth Givers

By Mrs. J. W. MOULTON

In response to requests from readers, the following article is reprinted from the "Elim Evangel," dated October, 1923—Ed

IT was one Sunday afternoon late in October Abner an' I had been to meetin', an' listened to a powerful sermon

The minister had two texts

"Bring ye all the tithes into the storehouse"

"Honour the Lord with thy substance, an' with the firstfruits of thine increase; so shall thy barns be filled with plenty"

I always make it a p'int to remember the texts

Abner is deacon of Altonville's church.

I'm his wife—Mary Snow my name is

We are father an' mother of as

THREE PROMISIN' CHILDREN

as ye seldom see, though I say it as shouldn't.

Frank is the oldest boy He got through college last year, an' now he is principal of a high school

Charles, the next one, is a bookkeeper in a store, with a prospect of a risin'.

An' Mary has jest begun her fust term of teachin' school 'bout ten miles from home

Now, Abner an' I had denied our two selfs considerable to give the children good schoolin', an' when Mary graduated last June, Abner sez to me, "After we git the mortgage paid off we'll take life easier, won't we, mother?"

Abner was a carpenter most of the time, but we had considerable of a farm, 'nough to raise all our garden stuff an' corn an' pertaters We keep a cow an' horse, an' I had fifty hens

I remember just as plain as day where we set that Sunday afternoon 'Twas a little coolish, an' Abner had built a fire in the settin' room fireplace

I set by the front window a lookin' over the Sunday school lesson for next Sunday But, as I said, I see that Abner was thinkin' 'bout that sermon

When we was going to meetin' that mornin', Abner sez, "We hain't hed sech a field of corn for a good while, an' we shall have a lot of apples an' pertaters to sell this autumn."

Now, that sermon an' what Abner said seemed kinder related, an' Abner was a figurin' out the relationship

I wish ye could have heard that sermon The minister made it

JEST AS PLAIN AS DAY

we should give a tenth of all our income to the Lord

Sez he "The nine-tenths will go further if we give the one-tenth It is one of God's laws, and we shall grow more spiritual if we give it I know of a lot of folks as have tried it, an' I never knew a person that didn't get along better by givin' that tenth" Sez he, "There are thousands a-tryin' it to-day, an' they all like it

"The tithe is the Lord's We owe it to Him, an' if we give to the Church, the poor an' the heathen, we pay the Lord that way."

Sez he again "Ef ye are in debt, ye'll pay the debt easier ef ye pay the tenth fust Men have told me so, an' I believe it, 'cause I've tried it"

An' he did speak so beautiful 'bout how much better we should feel, we should love one another better, love the Church an' heathen better ef we was a givin' them something.

His words sank very deep in my heart, very, but I didn't know just how Abner took 'em

Pretty soon Abner laid down his paper, an' sez he, "Mother, I don't see just how it can be done"

Jest as soon as he said, "Mother," in that tender kind of a way, I knew it *would* be done. But I kept back my gladness an' s'prise, an' sez I, "What can't be done, father?"

"Why, how can we give a tenth of all we got to the Lord an' pay off that mortgage? No, it can't be done"

An' Abner had set still there in front of that fireplace for upwards of twenty-five minutes

THAT SERMON

was the cause of it, I knew I'd been on the p'int of speakin' 'about that sermon sev'ral times while I set there, but I kept still a-hopin' the seed was a-takin' root in Abner's heart

After a seed is sowed, ye can't help it in any way by putterin' with it

Now, I'd been lookin' forward all my married life, thirty odd years, to the time when we could give somethin' to the heathen I tell ye why When I was a little girl, a missionary lady from India was a callin' on my mother, and she said, "You must send this little girl to India sometime" Then my mother put her hand on my head an' said, "I wish she was ready to go now" An' my little heart seemed to fill right up full of love for the heathen, an' if I had had the world, I would have given it to that missionary lady to take me back to them with her I never shall forget the feelin's I felt that day And I loved the heathen from that day to this

Now we all have our crosses, s'pose it is best for us Mine was that we couldn't give more to the heathen I felt we'd give our own children good schoolin' an' we ought to begin to help them children a-settin' in darkness in heathen lands

Though I should have begun before if I had my way about it, Abner never felt the way I did on the missionary subject Maybe his mother didn't put her hand on his head an' wish he could go to the heathen

Abner never said a word agin my givin' to our church, an' he always give five pounds a year for the minister, an' sometimes, too, when we hadn't a whole white tablecloth in the house

Sez I, "The minister didn't say we must give a tenth of the old place, the cow an' the hens, but kinder vised to try the plan, and lay by a tenth of all we earn, for the Lord's work"

"But we've got to pay off that mortgage this year," sez he, "an' my overcoat is dreadful worn, an' mother, I'd laid out to get ye a new dress 'bout Christmas time"

When he spoke 'bout the dress I jest got up an' went over an'

STOOD BEHIND HIS CHAIR

an' smoothed his hair I wanted to kiss him, but we'd been so busy a-lookin' after our children all our lives that we'd kinder got out of the notion of kissin', 'cept when we was goin' off somewhere I had to wipe my glasses two or three times while I stood there, I felt such tender feelin's for Abner

Now, I hadn't had a whole new dress for goin' eight years An' this was the tenth winter Abner had worn that overcoat. We'd both spoke 'bout that overcoat, an' laid out he must have a new one that winter As I say, I stood there a smoothin' Abner's hair an' a prayin' when this idea came to me, an' sez I "Father, let's try that tenth plan this year We'll have two boxes In one of 'em we will put a tenth of all our earnings, in t'other, we will put all we can save from our livin' to pay off the mortgage An' we won't open the boxes till a year from now, an' then see about giving the tenth I'll fix up your overcoat, sponge it an' line it new, an' I'll colour my dress ag'in an' we'll get along this winter Father, I should like to try that tenth plan dreadful well"

Abner didn't say nuthin' for much as two minutes, then he riz up, turned around, an' took me right into his long, lovin' arms an' kissed me Then we both cried a little out of love an' sympathy, an' thankfulness 'cause Abner and I thought so much of each other When ye begin to give ye begin to love

Then Abner sez, "Mary, ye've been a good wife to me, an' as good a mother to the children as ever lived, an' I'll let ye have your way this year, seem' we hain't goin' to open the boxes for a year, an' ef we hain't got 'nough for the mortgage we'll take some of the tenth money."

Then we both set down an' sung—"Rock of Ages, cleft for me," and "I love Thy Kingdom, Lord" Abner an' I used to sing real well

ALWAYS SUNG IN THE CHOIR

till the children got big enough to take our places

Now I jest wish I could tell ye the way we prospered that fust tenth year It did beat all An' we was so happy together, Abner an' I, seemed as ef we'd jest got married An' I lay it all to that Tenth Box

We sold ten pounds' worth of apples an' peatates that autumn An' Abner had work most all that year Seemed as ef everybody wanted some little carpenterin' done that winter

An' such a prosperous summer as we did have that year, that cow of ourn seemed as ef she give twice as much milk as before, an' the hens never laid any better I had egg an' butter money I used to talk to the cows an' hens 'bout our two boxes, an' seemed as ef they tried to do their level best

Then that summer a lady hired one of my rooms, an' give me four shillings a week an' two shillings for the washin', an' I saved all that

Them boxes seemed very near to us, very Abner an' I used to heft 'em every little while, sometimes one was heaviest, sometimes t'other But almost afore we knew it, October had come again. We was glad to have it, 'cause Abner an' I both had got considerable anxious 'bout them boxes We was agitated when we set down to open them

We took the tenth box fust an' begun to count, an' we counted an' counted, an' jest think of it, we had twelve pounds, ten shillings in that box! An' we paid jest the same to the minister, 'cause Abner said 'twas a necessary expense (He'd always give that without the Tenth Box, an' he always should)

Then we opened the mortgage box an' found in that fourteen pounds, ten shillings, and our mortgage wasn't but fifteen pounds

Then Abner sez, "We shan't have to take much out of our tenth box for the mortgage, shall we, mother?"

I looked at him kinder s'prised, an' sez I, "Abner, jest think of all our marcies this past year,—the apples, the milk, an' how them hens have laid"

THEN WE BOTH SET STILL

for about three minutes I knew that Lord was a talkin' to Abner, an' sometimes a wife sez more ef she don't say anything I wasn't going to say anything more anyway

But pretty soon, Abner took one pound out of the mortgage box and put it in the tenth box, an' sez, "S'pose you'd even up this way, wouldn't ye, mother?"

"Yes," sez I, "we've had good measure, and our barns are filled with plenty this year" An' then I patted his hand, I was so glad "We'll let the rest of the mortgage go till next year," sez I

The next evening we took the money over to the minister's house, an' told him what we'd done, an' asked him what we better do with the money We did have such a comfortin' an' uplifting talk with that man an' his wife We liked them fust rate, and they seemed to like Abner an' I He seemed surprised 'cause we'd minded his sermon, and real pleased, too, I thought, by the way he looked He advised us 'bout the money, and we went home

W-a-a-l, the next Sunday we had another powerful sermon on giving The text was—"Give, and it shall be given unto you good measure, pressed down, shaken together, and running over, shall men give into your bosom For with the same measure ye mete withal it shall be measured to you again" I think I said Amen in my heart as much as ten times during that sermon Then he told what Abner and I had done, but didn't call no names Abner liked the sermon fust rate, I could see by the way he set in the pew

After the minister got through his sermon, sez he "Ain't there ten persons here this morning' that'll

TRY THIS TENTH PLAN

one year?" We all waited a minute, and widow Cummins riz up She did plain sewing for a living, and went out a doin' housework a few weeks every year We all knew she hadn't anything but what she earned, and had hard work some months to pay

her rent Then the squire riz up,—he was the richest man in the church, so folks said,—and they kept on rising till there was fifteen of them 'Course, Abner and I riz up, too Then the minister sez "Next year about this time we'll meet and open our boxes, and count our money"

Now, I can't begin to tell ye of the prosperity of Altonville's church last year It was truly amazing Abner and I kept a givin' and a savin', and the more we had to give the more we had to save Why! we put upwards of twenty pounds in the bank that year and give to our church and otherwise twenty-five pounds We tenth givers seemed to love each other jest like brothers and sisters There wasn't nothin' we wouldn't do for each other That was a pretty short year with all of us, 'cause we was servin' the Lord with gladness

It didn't seem more'n six months when we met to open them boxes We were all there 'cept Widow Cummins She had died that winter with pneumonia She took cold a setting up with the Mason children when they were sick with the measles Her box was there, an' in it a slip of paper that had on it, "My mite, fifteen pounds, for foreign missions" It seemed she'd been savin' that money to git into the Old Ladies' Home over in Willowdale But she had gone into her mansion that Jesus had been gittin' ready for her while she was a-settin' up with poor sick people She had gone where her dear Lord had got the rent all paid for her, and where she wouldn't have to sew or do housework any more

W-a-a-l, 'bout the money When we come to count it all together we'd got one hundred and sixty pounds for missions We were all dreadful took back, 'cause that was forty pounds mor'n we ever

gave our minister We found it pretty hard to git one hundred and twenty pounds some years

Then Deacon Haskel (he was one of the tenth givers) riz up, an' sez he "I move we give our minister one hundred an' sixty pounds next year" I wish you could have heard them "Amens" There wasn't no need to vote the way them amens sounded An' the minister was so

TOOK BACK WITH SURPRISE

an' gladness, he shed tears right there in that meetin' Then we sung—"Blest be the tie that binds our hearts in Christian love" An' there wasn't a dry eye in that room, as I could see

We closed that meetin' with the blessedest prayer meetin' we had for years

That was five years ago Now we give our minister two hundred pounds a year, an' give pretty near that every year for foreign missions An' we built a parsonage, an' are sending two young men to school so they can be missionaries An' a good many have joined the tenth givers, an' tant long after they jine the tenth givers before they shew their love for the church When ye begin to give ye begin to love Ye can't give to the Lord 'thout lovin' Him It's jest as natural for a mother to love her children An' if ye love the Lord ye'll want to give Him the very best ye've got

Abner an' I have larnt and read a lot about missions the past five years, and we mean to keep on honourin' the Lord with our substance We know we shall love Him all the more ef we do An' we know, too, it is true, as Jesus said, "It is more blessed to give than to receive," 'cause Abner and I have tried it

Draw me Nearer to Thy Side

Words and Melody by J. E. GOSWICK

Harmony by S. F. WHITEY.

Draw me near-er to Thy side, Close to thee I would a-bide,

In the shel-ter of Thy wing, Keep me ho-ly, pure with-in

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Bible Study Helps

EMBLEMS OF THE HOLY SPIRIT.

1. **Water** (John vii 37, 39)—Cleansing—Refreshing—Freely given
2. **Fire** (Acts ii 2-4, Matt iii 11)—Purifying—Warming—Illuminating
3. **Wind** (John iii 8)—Powerful—Reviving
4. **Oil** (Isaiah lxi 1 Luke iv 18)—Healing—Comforting
5. **Rain and Dew** (Deut xxxii 2, Micah v 7)—Fertilising—Refreshing—Abundant
6. **Dove** (Luke iii 22)—Gentle—Meek—Forgiving

HOW CAN WE BEST ATTRACT OUTSIDERS TO OUR CHURCHES?

1. **By a cordial invitation to come inside.**
"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm cxxii 1)
2. **By preaching the Gospel that exalts Jesus**
"And I, if I be lifted up, will draw all men unto Me" (John xii 32)
3. **By consistent living**
"By this shall all men know that ye are My disciples, if ye have love" (John xiii 35)

FOURSQUARE FAMILY FELLOWSHIP

Retrospect and Prospect—Joyful Sacrifice—Old-Time Blessings

EIGHTY-TWO BAPTISMS

Birmingham (Pastor R Tweed) The assembly worshipping at Elm Tabernacle, Graham Street, continues to flourish by the preaching of the Word, and the Lord is adding duty to the Church such as are being saved. The services at Graham Street are charged with the power of God, for the Lord is in the midst. Eagerly the saints look forward to Tuesday evening Bible studies, when Pastor and Mrs Tweed alternatively expound the deep things of the Word by the aid of the Holy Spirit.

At a Convention service held at the large Gala Baths in the city on a recent

God has owned His work in this city, for after two years since the great revival, souls are still being won for the Master, bodies healed and saints baptised into the Holy Spirit. At the close of the service fifty-six new members were received into fellowship.

HOPEFUL REVIEW

Hastings (Pastor F C Cloke) On a recent Tuesday, the assembly meeting at Central Hill, Bank Buildings, held the annual tea and fellowship meeting. Lewcock's Restaurant being the rendezvous for the occasion, as our hall is unsuited for such a function as this

being very edifying and much appreciated.

The church was pleased to welcome into their midst Pastor J Smith, the new Divisional Superintendent, who a few weeks ago came and ministered the Word.

Many of God's dear children are listening for the descending shout of the Great Emancipator, when He shall gather His own up to meet Him in the air, and as one realises that this sin-scarred world cannot have its Millennium until after the rapture of the saints, the heart cries out, "Even so, come, Lord Jesus."



BAPTISMS AT GALA BATHS, BIRMINGHAM.

Saturday, eighty-two candidates followed the Lord through the waters of baptism. It was a privilege once more to have Pastor and Mrs C Kingston to minister. The presence of God was manifest as the message was delivered in the power and demonstration of the Holy Ghost. Pastor Tweed immersed the candidates. Three more souls felt their need of repentance and yielded to the Saviour.

700 born-again members gathered at the fellowship tea and service held in Graham Street Tabernacle. A happy time of love and fellowship prevailed among this portion of the large Foursquare family, and as Pastor Patterson (from the assembly at Lodge Road) delivered a message on Unity, all felt cemented together in the bonds of love. Greetings received from the saints at Smethwick delighted all hearts.

Thanks are due to Mr Lewcock and his kindly staff for their contribution toward making all comfortable, and the meeting a success.

In spite of some personal hindrances, there was a goodly company of God's people gathered, and fellowship one with another was enjoyed.

When the business part of the evening arrived, the reports of the various church officers were read, at the conclusion of which there was much to praise God for.

Truly as the work of the past year was reviewed one could only say, Praise God, for His lovingkindness.

On a recent Sunday morning the saints enjoyed the ministry of the Word by Mr Cloke, who gave seven reasons for coming to the Lord's Table, her talk

INCREASING ATTENDANCES.

Hove (Miss G Edwards) God is rewarding the faithfulness of His children worshipping at Elm Tabernacle, Portland Road. Souls are being saved, and the numbers are increasing.

On a recent Thursday Pastor and Mrs Kingston paid a surprise visit, and a wonderful time of fellowship and blessing was experienced.

Miss Edwards has commenced a series of studies on the Second Coming of our Lord, the meetings being a source of interest and help to all who attend. A meeting has now been commenced on Sunday afternoons for the brethren, and will prove a source of real spiritual help to the assembly.

The annual members' fellowship tea was recently held. Looking back over

the past year one can truly say, "To God be the glory, great things He hath done"

GIPSY JEWELS.

Barking (Pastor J. Smith) The saints at Elm Hall, Ripple Road, are greatly appreciating the series of addresses by Pastor J. Smith on Thursday evenings on The Inspiration of the Bible. A greater desire to study the Word and to make it known has been implanted in the hearts of God's children. The Sunday evening Gospel meetings, also conducted by Pastor Smith, have also been a means of great uplift and encouragement. Praise God for the souls that are surrendering to Him—five in two Sundays. Truly Divine grace and power are following the preaching of the Word.

On a recent Tuesday the annual fellowship meeting was held, when reports by the Treasurer, Secretary, Sunday School Superintendent, etc., were read out. How wonderfully God has blessed and provided for His children. Truly He had proved Himself the faithful God, Jehovah-Jireh.

A special meeting was recently held at the Barking hall when about sixty gypsy children had their annual tea party. After tea some of these little ones gave recitations, solos, dialogues, etc., reflecting great credit on the two teachers who have persevered with them week by week in all weathers, though without proper accommodation for the task of teaching the children. Each child received a present from the Christmas tree, with sweets and an orange.

STEADY PROGRESS.

Reading (Pastor F. Farlow) During the past few weeks the saints meeting at Palmer Hall, West Street, have been indeed blessed of God through the ministry of His precious Word. Pastor Farlow's Bible studies from time to time bring uplift to all. The meetings are well filled with people hungry for the glorious truth of God, and thanks be unto God, much has been accomplished by prayer and faith in the salvation of souls and in healings. The Sunday morning gathering around the Lord's Table is becoming increasingly helpful to the saints, and the presence of God draws very near.

The annual fellowship meeting was well attended. Everyone enjoyed a splendid tea generously provided by members of the church. Pastor Farlow and the church officers officiated in the reading of reports and accounts. Much blessing rested upon all as they were encouraged to go on with God.

CRUSADERS' CAMPAIGN.

Southampton (Pastor L. C. Quest) A week's campaign has recently been conducted at Elm Tabernacle Park Road, Freemantle, by Crusaders who had prepared the way during several days previous by delivering handbills from door to door and giving invitations.

The meetings started with a note of thanksgiving and praise to God. Each evening two different speakers gave helpful messages. It is surprising with what young God has endowed some of these young folk.

On the Wednesday all were encouraged by a special visit from Pastor

Boulton and Mr. Douglas Gray. Miss Kennedy also arrived unexpectedly. So with these three stalwarts, and Pastor Tetchner from Romsey, the day was crowned with blessing. The closing day of the campaign was a glorious success. The evening service was conducted by Pastor Quest and after a stirring message God richly blessed in the saving of seven souls who surrendered their lives to Him. The same evening a baptismal service was held, four candidates passing through the waters. The sick were also prayed for, and the campaign drew to a fitting conclusion when the audience stood, and sang as a Benediction, "Nearer, my God, to Thee."

ABIDING REVIVAL

Bath (Evangelist A. J. K. Magee) A warm welcome was extended to Mr. A. J. K. Magee, who arrived to carry on the work being done at the Historic Assembly Rooms, Alfred Street, which Pastor Taylor relinquished on his transfer to another church in the north. The church at Bath is on the up-grade.

Numbers are increasing at all meetings, and God is richly blessing His people here. Sunday after Sunday, and at the Bible readings on Tuesday, the saints are being established in the ways of the Lord. God the Spirit is richly blessing the proclamation of the Word, and gathering sinners to the Saviour. Praise His Name. The Sabbath morning breaking-of-bread service is a time of wonderful fellowship with the Lord, and the church is filled with people on Sunday evenings who are eager to hear the message of redeeming love. The Pastor's messages are an inspiration to all who hear them, and are given in the power of the Holy Spirit, the Lord's Name being magnified.

The weekly prayer meeting is being mightily blessed of God, the saints meeting every Friday to praise and pray that God will continue to send His rich blessings upon the church.

Truly it was God who sent His servant Principal George Jeffreys to Bath with the grand Foursquare Gospel. We are believing that God will shower upon the church His choicest gifts, knowing that "the blessing of the Lord, it maketh rich, and He addeth no sorrow."

TWELVE NEW MEMBERS.

Salisbury (Pastor J. R. Knight) The blessing of the Lord has rested richly upon the assembly meeting at City Hall, Scott's Lane. At the recent members' meeting, all spheres and activities of the church reported progress. Twelve new members received the right hand of fellowship, and many have received the Baptism of the Holy Spirit. Steady work is being done through the open-air preaching in the market place on Saturday evenings, where the people who gather from the neighbouring districts have opportunity to hear of the glorious Foursquare Gospel.

The Crusader meetings are a source of much help and blessing, and the bright note of praise is helping many a weary soul through the week. It is very encouraging to see the young people taking an active part in the church life. Much appreciation of the Pastor's

Bible studies is in evidence on Wednesday evenings, imparting spiritual feeding to hungry souls. Great help has been derived from a series of studies on the Baptism of the Spirit.

Last, but not least, our Sunday school reports good progress—financially, numerically, in discipline, and in spiritual blessing. Thus one can thank God, the Giver of every good and perfect gift, for the many blessings showered upon us.

FIFTEEN CONVERSIONS

Brookborough, Co. Fermanagh A very successful Gospel mission, conducted here by Pastor J. Martin, has just concluded. Fifteen souls were gloriously

saved, their ringing testimonies on the closing night proving what a marvelous change had been wrought in their lives. One sister testified of God's wonderful healing power, she having been healed of very bad sciatica several months ago. Having attended testimony meetings at the close of other Gospel missions at home and abroad, never before had anything like the one mentioned been experienced. The Lord honoured with His sweet presence, and it was surely a foretaste of heaven.

The work is being faithfully carried on by the brothers Gale, who felt led of God to open this place for a Gospel Hall, and whose lives speak of the One whom they represent. To God be the glory for the great work done and yet to be seen.

PHILIPPIAN OFFERINGS.

Bermondsey (Pastor and Mrs. South) All praise is due to the Lord for wonderful experiences of His matchless grace at Elm Church, Upper Grange Road.

At the annual fellowship meeting, the Treasurer read the financial statement, revealing how wonderfully the people had responded to the necessities of the church.

The church secretary encouraged all by his report on the year's work, shewing that there was a great improvement in the attendances, and a net increase of twenty-four in the church membership. The Superintendent of the Sunday School in his report, gave the standing figure of 180 children who gather each Sunday to be instructed in the ways of the Lord. This work amongst the children is progressing in this district where the Word is so much needed. The children spent a most nappy evening at their New Year's tea and prize distribution. A number of the congregation have proved Him as "Jehovah Ropheka," the Lord that healeth thee. His Word standeth sure. A sister, who had attended the local clinic as a consumption outpatient, has now been discharged as cured, also a lady, recently anointed and prayed for in the Name of the Lord, now testifies of perfect deliverance from deafness. Other reports of the various officers shewed the work as well-established.



Pastor J. Martin.

Studies in The Acts

By P. N. CONRY

Acts v. 12-40

Counting Heads

The revival in Jerusalem continued with unabated power. From three thousand converts to five thousand (ii 41 and iv 4), from that to a multitude (iv 32), and now we are told that the disciples increased to multitudes both of men and women (v 14).

There are some people who do not like to hear of this sort of thing. They fear the reporting of the numbers of people who profess conversion at revival meetings, but from these tabulated records of the growth of the church it certainly seems that the early believers were not afraid of telling about the size that the company of believers had become. A family is not afraid of saying how many there are in the household, a boy or a girl is not ashamed to talk about their growth, and in the household of faith the same was true in its early days. Then why not now?

The Acts of the Apostles is not only a record of the individual conversion of one or two, but a record of the mass movement that took place among the people of Jerusalem and other cities. Then let the recording continue, no matter if that growth be recorded by ones, twos, dozens, hundreds or thousands, until the day comes when the number shall be beyond counting, ten thousand times ten thousand and thousands of thousands (Rev v 11), a multitude no man can number (Rev vii 9), singing the song of the Lamb who has redeemed us to God, until the family is complete.

If you had been sending a letter to the early Church, the address would have been

To the Believers that meet

In Solomon's Porch,

The Temple Area, Jerusalem

This must of necessity mean not only that the early Church grew up in the Jewish Temple, but that their worship was not in any way antagonistic to the great mass of Jews who daily gathered there to worship. Some of us are apt to think that as soon as the Church started on the Day of Pentecost it began a separate existence from the worship of the Temple, but one or two things shew us that this was not the case.

1. Their Place of Meeting was in the Temple Area (Acts iii 11, v 12, 20, 21), and their hours of worship were those observed by the rest of the people in the Temple (Luke xxiv 52, 53, Acts iii 1). It is as well to remember that while the Temple was the common meeting-place of Jews and proselytes the worshippers belonged to many varying sects. Some believed in the resurrection from the dead and were called Pharisees, others hotly contested this view—the Sadducees, there were others such as

the Hellenists, the Essenes, the Zealots, the Herodians, and others, and to the general body of the Jews these believers who daily gathered in Solomon's Porch would appear to be a company of their fellow-countrymen who believed in a suffering Messiah who had already appeared, and whom they affirmed was now risen from the dead.

2. In the Trials recorded in the first chapters of the Acts, while there is a very strong witness to the fact of the Resurrection, there is no hint of heresy, or of speaking against Moses or the Holy Place, in the charges brought against the apostles. That does not come in until the trial of Stephen. The persecution is traced to one source, the Sadducees (v 1, v 17), and the priestly house who were of the Sadducee belief. This shews that there was nothing they could say against them on the score of being faithful to the Law of Moses and to the Temple.

3. The Common People magnified them for the work that was being done, and they were in favour with them all (ii 47, iv 21, v 13, 26). This would certainly not have been the case if a word had been breathed against any of the institutions of the Jews or against their faith. In fact, because of the wonderful work that the Lord was doing at this time, it must have appeared that Jerusalem was rapidly being filled with believers in the resurrection of the Lord. The sick were brought into the streets on beds or couches, and a great multitude came from the cities round about Jerusalem bringing sick folks and those that were demon-possessed, in order that they might be healed. Imagine those narrow alleys filled with sick folk, all lying on the sunny side of the street (which is the last thing a sick person wishes to do in Eastern sunshine) in order that as Peter went to the Temple his shadow might fall on them. Jerusalem was becoming a place of pilgrimage, not to the Temple alone, but to see Peter and to be healed. No wonder the rulers said that they had filled Jerusalem with their doctrine, notice that both they and the captain and officers of the Temple were afraid of the mob, lest they should become the object of hate and stoning (v 26, 28).

Imprisonment could not stop the spread of the truth nor still the voices of the Apostles, and while all the senate of the children of Israel and the Sanhedrin gathered together, the Apostles were going on with their witness in the Temple, as though it was the most ordinary thing for angels to open prison doors. The gathering of the senate was intended to be a grand display of authority, for the trial of the Apostles was to be not simply a display of force by the governing body of seventy, but the whole assembly of the elders of Israel. No wonder the as-

rounding news brought to them by the captain of the Temple made them doubt concerning them whereunto this would grow. I can almost see that chief captain of the Temple police approaching the vast crowd surrounding the Apostles in the Temple, and "they brought them without violence, for they feared the people lest they should have been stoned." Could any other words shew to what vast proportions this sect of the Nazarenes had grown, that even the officers as well as the leaders trembled for their lives. It seems as though the people were just about to burst into one of those periods of mob law which had so often marred the history of Jerusalem, though on this occasion not against the disciples of the Nazarene, but in favour of the Apostles and against those whom they were not afraid to call murderers (v 31). The charge that they had to face was not only of disobedience to the commands of the Sanhedrin, but of an attempt to work up an insurrection, and to lead a mob to acts of violence against the State. Such a charge was punishable with nothing less than capital punishment, but it reveals is nothing else would the mighty power that was reposing in the hands of the Apostles at this time. Peter's bold reply might well have cost the Apostles their lives, but for the intervention of Gamaliel. Mark his counsel, for it was subtle in the extreme, and the next move in the history of the Church was to owe its inception to the cunning advice of this man.

An Audience of One

Dr Lyman Beecher, father of the famous Dr Ward Beecher, the American preacher, once engaged to preach for a minister whose church was in a remote district.

It was in midwinter, the day was stormy and cold, and the snow lay so deep that he could scarcely find his way. On arrival, although the church was empty, he took his seat in the pulpit. Presently one man came in and sat down, and the preacher began. As the service closed the solitary hearer departed.

Twenty years afterwards Dr. Beecher was travelling in Ohio when a stranger accosted him. "Do you remember preaching twenty years ago to one man?" he asked.

"Yes, yes," said the doctor, grasping his hand, "that I do; and if you are the man I have been wishing to see you ever since."

"I am the man," came the answer. "That sermon changed my life and made a minister of me, and yonder is my church. The converts of that sermon, sir, are all over Ohio!"



ELIM CRUSADER PAGE



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

Notes & News



Croydon The work amongst the young people in Croydon is still progressing and the Lord is steadily, but surely, leading them on from victory to victory. A meeting has just taken place when reports on the year's work were given by the heads of the various bands. The first report came from the Sunshine Band, and this was most interesting and encouraging. Cases which were discovered when this Band was first formed three years ago are still being visited and cared for, and in the depths of poverty and degradation souls are continually being won for the Lord. During the Christmas season of 1929, it was suggested that parcels should be distributed amongst the most deserving cases, and goods were collected sufficient to make up eight parcels. This number increased in 1930 to twenty parcels and several sacks of coal, but praise the Lord, this last Christmas the number of parcels to be distributed had not only again increased, but the value of them had trebled, including also more sacks of coal. To Him be all the glory, for indeed He answered the prayers of these young people to touch the hearts of people to give more liberally for their less fortunate friends. Our sister, during her report, said that they came into contact also with real saints, and often "we go to cheer them up, but they cheer us up."

There is also a band which keeps in touch with absent Crusaders, and many of our young people have been drawn back by the encouraging visits they have received. A very interesting report came from our Sick Visiting Band inasmuch as many of our readers will remember "Auntie," who was such a well-known figure at the Principal's London Campaigns. She has been in hospital for about six weeks, but our sister is visiting her regularly and enjoys much fellowship with her. The Institutions have been visited, and through this branch of the work, a backslider has returned home and a sinner has been won for the Master. The Pioneer Open-Air Band, the general Open-Air Band, Welcome Band, "Look-Out" Band, Missionary Band and Public-House Visiting Band are all progressing steadily. Through their endeavours, people have been brought into the meetings, and many souls have been gloriously saved. Hallelujah!—H.C.

Hammersmith We praise God for the manifold blessings He is bestowing upon this corner of His vineyard under the ministry of Mr G. Hillman. We

were greatly favoured by a visit of some of our sisters in Christ representing Switzerland, France, and Finland. Miss Bieri and Miss Rubi of Switzerland testified to the convicting, and keeping power of God. Miss Proctor of the Grimsby Crusaders gave a short address on John xvi 24, following this the Misses Barr, Rubi, and Perrot sang, "That will be glory for me," in French, followed by a message on following given by Miss Perrot. Miss Sgoblem of Finland testified to the way God had greatly blessed her in leading her out for service and supplying her every need.

We praise God for two souls that came out of darkness into His most glorious light last Sunday evening, also for the way He is blessing the humble efforts of the open-air workers.

Battersea Much blessing was experienced when the London Crusader Choir visited Battersea. The Word of God was made very plain both in word and song, and the testimonies and other items rendered by the Choir were felt to be under the unction of the Spirit of God.

Mr C. Cooper, of South Africa, gave a very heart-searching message, which resulted in one precious soul being won for the Master. We praise God for the time of refreshing experience, and pray that the Lord will continue to bless these young people in their ministry of song.—H.M.M.

ONLY TWO

Only Two Ways So the Bible tells us—one broad, the other narrow, one leading to destruction, the other to life, many tread the one, few, the other. Reader, which is your way? They are well defined. "Wide is the way that leadeth to destruction, and many there be which go in thereat. Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt vii 13, 14)

Only Two Classes Many sub-classes, no doubt, but only two in God's sight. The difference between them is very plain. "He that believeth on Him [the only begotten Son of God] is not condemned, but he that believeth not is condemned already." (John iii 18) The former class is on the narrow road, the latter on the broad. To which do you belong?

Only Two Sides On which side are you? Christ says "He that is not with Me is against Me." (Matt xii 30) The old cry of "Christ or Barabbas" has not died down. Its terms may alter, but its meaning is ever the same: Christ or the world. Christ or self. This world or the world to come. The issue is very plain.

Only Two Deaths The death of the righteous and the death of the wicked. Blessed are the dead which die in the Lord." (Rev xiv 13) "As I live, saith the Lord God, I have no pleasure in the death of the wicked." (Ezek xxxiii 11) One of the brightest spots in this world is the death-bed of a triumphant Christian, the saddest sight in this world of sad sights is that of a sinner, passing into the gloom of an eternal night without the shelter of the precious Blood. One of these two deaths will be yours. Which would it be, if you were to die at this moment?

Only Two Places, heaven and hell, in eternity. To which are you travelling? Time carries you swiftly onward. Once you cross Time's boundary, "the great gulf fixed" is set up for ever, and then mistakes are irrevocable and indifference fatal. Heaven will be the home of the ransomed of the Lord. But alas! the unbeliever seals his own doom. "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix 17)

WORKERS WITH HIM (II Cor. vi. 1)

Little is much when God is in it,
Man's busiest day's not worth God's
minute,
Much is little everywhere,
If God the labour do not share,
So work with God and nothing's lost,
Who works with Him does best and
most.
Work on! work on!—Sel

Plan to Participate
in the Great
Foursquare Gospel
Demonstration
in the
ROYAL
ALBERT HALL
on
Easter Monday
A Day of
Delightful Fellowship

Concise Comments & Interesting Items

The Pentecostal Movement in its modern revival began in the year 1906 with a mere handful. Now it is calculated to have over six million adherents throughout the world. One says, "The Movement is going over the top strong. You might just as well try to brush back the waters of the Niagara with a toy broom as to stop the on-rush of God's mighty power that is sweeping the land." Although the movement expresses itself in different shades of opinion, yet it stands solid on the conscious, experimental outpouring of the Holy Ghost. The speaker quoted above also uttered some wise words—words which certainly apply to our Elim movement. He said, "Pentecostal people do not magnify the speaking in tongues. You will attend this place for months at a time and never hear the subject mentioned. It is so long since I have preached on the subject that I cannot remember when that time was. You will find in this place that the virgin birth of Christ, the incarnation, blood atonement, resurrection, the great truth centering around the Lord Jesus Christ in His vicarious death is mentioned a hundred times here for every once that the subject of tongues is mentioned. Notwithstanding this fact, we believe that tongues have a place in the Scriptures and all we ask is to give it the place that the Scripture gives it, no more and no less."

An extraordinary well was the subject of an illustration by D. L. Moody. The "Moody Monthly" always has some special things to say about the great

evangelist in February—his birthday was in that month. In the current February issue this illustration is given from Moody.

"I heard of a well that was said to be very good, except that it had two faults: it would freeze up in the winter, and it would dry up in the summer."

"A most extraordinary well, but I am afraid there are many wells like it. There are many people who are good at certain times. As someone has expressed it, they seem to be good 'in spots.' What we want is to be red-hot all the time. People talk about striking while the iron is hot. Cromwell said that he would rather strike the iron and make it hot."

Russia's present position is vividly shown by two extracts. Joseph Stalin stood for five hours in Moscow at the recent army celebration and watched one million Russians march by at seventy-five abreast. General Klimentiy Voroshilov, head of the Russian Army, said, "On this 14th anniversary of the Revolution we are ready to defend ourselves." Russia has the largest standing army in the world."

"A very intelligent lady who pays long visits to Russia every year to help foreigners who have been entrapped there, said to me, 'The movement in Russia is becoming more nationalistic and militarist every year. They no longer talk about world revolution, they talk about world conquest.' The Berlin paper 'Vorstoss' states, 'In the teeming brain of Stalin are shaped dreams no less

ambitious than were the longings for world sway of Alexander the Great or Napoleon.'"

Disarmament is being vigorously discussed. One can well understand the hesitation of France. One placard has these words upon it: "France, which has four times known invasion in a hundred years, ought not to disarm without being assured of its security." Many nations would like to disarm, but they know that the master-hand to preserve such a condition throughout the world is missing. Only the Prince of Peace who is the Prince of Power can supply such a control. The world needs Christ although, sad to say, the world does not want Christ.

Believers in the miraculous will find this illustration helpful. It has just appeared as a prize illustration in the American "Sunday School Times."

"An old Christian was arguing with a sceptic about miracles, while the latter, who was whittling wood, said that the reign of law prevented miracles, and 'I can demonstrate it. I hold in my hand the best proof in the world that law reigns. If I let go this knife no power can suspend the law of gravitation. It will fall down.' The old Christian said, 'Now watch me with my jack-knife,' and he flicked it up and it stuck in the ceiling. Said he, 'I let go of it and it did not fall down.' Said the sceptic, 'Oh, but you did something to it.' 'Yes,' said the Christian, 'that is what God does.'"

Immediate Salvation

HOW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. Believing is an act, it is a thing done in a moment. Therefore God's salvation is an immediate salvation. This is the very salvation needed by a guilty world. Man's way to be saved is on the principle of works. God's way to be saved is on the principle of faith. Now, what does Scripture say as to faith and works in obtaining peace with God? It matters very little what man says. What does God say? That is the great question. He plainly declares that He saves the sinner on the principle of faith. In Romans iii 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then again (Rom v 1), "Being justified by faith, we have peace with God." Then, again, we read that God hath set forth Christ Jesus for a mercysate through faith in His blood (Rom iii 25). Faith is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him, that is to say, you put faith in his word. Now, that is faith, although only in the word of a man. But "if we receive the

witness of men, the witness of God is greater" (I John v 9). If you believe what man says, how dare you doubt what God says? God calls on you to believe Him—to put faith in His Word—to believe the record He has given of His Son, and, in believing, the Divine assurance is given that you shall "have life through His Name" (John xx 31). Then, let the question be asked—Dost thou believe on the Son of God? By Him "all that believe are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "Through faith." They had no merit of their own to bring. They pleaded the merit of another—even of God's spotless Son, and God accepted the plea! Remember that your works, your tears, your prayers, cannot avail to wash out a single stain of sin. "By the deeds of the law there shall no flesh be justified in His sight" (Rom iii 20). There is none other name than the Name of Jesus, whereby you must be saved. Therefore let your own worthless name be utterly and forever cast aside, and rest on the merits of Him to whom God hath given a Name which is above every name (Phil ii 9).

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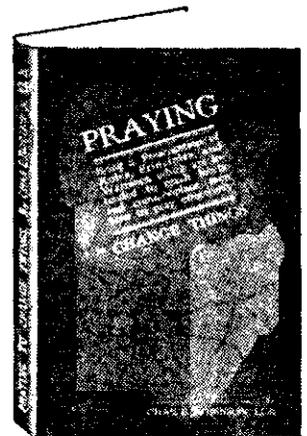


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