

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



**ORDER your Christmas Double Number NOW**

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

SUBSCRIPTION PRICE 10/-  
PER ANNUM, POST FREE.

# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 49

DECEMBER 8, 1933

Twopence

SAVIOUR

**LATE NEWS.**

## Crowds, Converts, Healings, in a Skating Rink.

PRINCIPAL GEORGE JEFFREYS AT SCARBOROUGH

The Grand Skating Rink, Scarborough, is still resounding with the praises of liberated souls in the Foursquare Revival. Over four hundred conversions have taken place and the divine credentials for an empowered ministry have confirmed the Word. Truly the people of Scarborough have seen a great light and witnessed a glorious movement of the Spirit of God in that testimonies of miracles and healings are given on all sides. What a revelation the Foursquare Gospel message has meant to the people of this town. Many who a few weeks ago were facing a dark future without hope of any kind are to-day rejoicing in a present-day salvation for spirit, soul, and body, and are comforted by the hope of our Lord's near return. Many with bodies held in the grip of sickness and disease before the campaign started, are to-day rejoicing because they are free. Many who had a form of godliness without power before the revival came, are to-day praising God for the experience of regeneration that has changed and revolutionised their lives. Whole families have testified to the effect of the Foursquare Gospel and have rallied to its banner in a manner that is most astounding.

Foursquare revival characteristics are in evidence everywhere. The young people are captivated by Christ and are drawn by the power of God to the services. There is more attraction in the revival than in the world. The full-throated singing is testifying to the fulness of joy within. The Word of God is being read and studied as never before. Sanctified praise fills the great Skating Rink and the shout of the King is in the camp.

COMING KING

"I will come again."

John XIV. 3.

BAPTISER

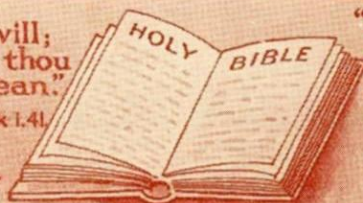
HEALER

"I am come that they might have life."

John X. 10.

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.



# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XIV.

December 8, 1933

No. 49

## CONTENTS

The All-Atoning Blood	...	...	...	769
Disarmament	...	...	...	771
Music: Turn your Troubles into Treasure	...	...	...	773
A Remembrance Day Reflection	...	...	...	774
Family Altar	...	...	...	775
Editorial	...	...	...	776
Is Pentecost Repeatable?	...	...	...	777
The Book of Life	...	...	...	778
Emptied from Vessel to Vessel	...	...	...	778
What He Did Not Ask	...	...	...	780
Two Kinds of Apprehension	...	...	...	781
Family Fellowships Extended	...	...	...	782
Concise Comments and Interesting Items	...	...	...	783
The Uncertainty of Life	...	...	...	784

**Terms.**—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

**Quantities.**—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

**Remittances** should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

**Manuscripts.**—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

**Printed and published** every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

**Telephone Nos.** Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

**Telegrams:** Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Four-square, Brixstret-London."

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

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

## WATCH THESE DATES

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

**BOURNEMOUTH.** Dec. 8, 10. Elim Tabernacle, Victoria Place, Springbourne. Friday 7.30 and Sunday 6.30. British Legion Hall, Wimborne Road. Sunday, 11 a.m. Pastor E. J. Phillips.

**BRIGHTON.** Dec. 9—11. Elim Tabernacle, Union Street. Bible School and Evangelistic Campaign by Principal Parker. Sunday, 11 and 6.30. Monday and Saturday, 7.30.

**DOWLAIS.** Commencing Jan. 14. Elim Tabernacle, Ivor Street. Campaign by Pastor J. R. Moore.

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

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

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

**ROMFORD, Essex.** Commencing-Nov. 28. Halstead Hall, Mawney Road. Revival and Healing Campaign by Pastor C. J. E. Kingston, assisted by Mr. Symonds. Week-nights, except Saturdays, at 7.30. Sundays at 3 and 6.30.

**SOUTH CROYDON.** Commencing Dec. 3. Elim Hall, Selsdon Road. Campaign by Evangelist T. W. Thomas.

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

## Christmas & New Year

# CONVENTIONS

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

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

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

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

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

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

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

**LONDON, East Ham.** Dec. 24—26. Elim Tabernacle, Central Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 11 and 6.30. Speakers include: Pastor C. Kingston and Mrs. B. Jones.

**LONDON, Kensington.** Dec. 24—26. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 3 and 6.30. Speakers include: Pastors C. Kingston and J. Woodhead. Convener: Pastor W. L. Kemp.

# CHRISTMAS

JOIN THE FAMILY GATHERINGS  
AT ONE OF THE  
ELIM HOLIDAY HOMES.

**ELIM WOODLANDS:** Visitors welcomed;  
special attractions for Christmas: spiritual fellow-

ship; home comforts: house centrally heated,

Apply: The Superintendent, Elim Woodlands

Clarence Road, Clapham Park, London, S.W.4.

**GLOSSOP:** Convention and House Party

Speakers: Mr. & Mrs. E. J. G. Titterington. For

accommodation, apply to the Superintendent,

Beth-Rapha, Glossop, Derbyshire.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elm 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 Elm Revival and Healing Campaigns, Elm Foursquare Gospel Churches and Ministers, Elm Bible College, Elm



Publications and Supplies, Elm Bible College Correspondence School, Elm Crusaders and Cadets, Elm Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., No. 49

DECEMBER 8, 1933

Fridays, Twopence

## The All-Atoning Blood

By A. H. ARGUE

**I**F the foundations be destroyed, what can the righteous do? (Psalm xi. 3).

No treasure can equal the value of the all-atoning blood. The story of the Fall is a familiar one. It was the result of the disobedience of man. God's fellowship with Adam was broken. God's favour became disfavour. He could not look upon sin. Between God and His creatures an impassable gulf had become fixed. A curse fell upon man, and upon the very ground. To Adam God said, "Cursed is the ground for thy sake." To Cain, He said, "Thou art cursed from the earth."

A remedy was necessary. God found a provision. God provided that remedy in the all-atoning blood. This is the sublime theme of the Scriptures. We read in Hebrews, "Almost all things are by the law purged with blood, and without shedding of blood is no remission." In Leviticus xvii. 11 we read, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." The Lord Jesus Himself reminds us of

### THE MERIT OF THE ALL-ATONING BLOOD.

He said, "This is My blood of the new testament which is shed for many for the remission of sins" (Matt. xxvi. 28). In this connection, repentance must be preached. God now commandeth all men everywhere to repent (Acts xvii. 30; Luke xxiv. 47; Acts ii. 38).

In the Old Testament, atonement in type was made for sin and for sickness. In Exodus xxxii. 30, and Leviticus iv. 20, as well as in many other references, we read of the atonement made for sin. In Isaiah liii. 5 and Numbers xvi. 46-50 we see provision for sickness through the atonement. In the latter Moses told Aaron to "go quickly . . . and make an atonement for . . . wrath is gone out from the Lord; the plague is begun. And Aaron . . . made an atonement . . . and the plague was stayed."

God's people are safe only when by faith they trust the merits of the all-atoning blood. It was so on that memorable night in Egypt when God spared the

firstborn. He saw the faith of those that put the blood of the typical lamb on the lintel and the two door posts of the houses. In the case of the Israelites it was the blood of the paschal lamb that delivered them. In our case it is the blood of the true Lamb of God. It is through His death we are justified by faith. It is through His death we have peace with God, and by Him we now have received the atonement, as we find in Romans v. 1, 8, 11.

Every phase of the atonement is through this great price. We are justified by His blood (Rom. v. 9). We have forgiveness of sins through His blood (Eph. i. 7).

### JESUS SUFFERED WITHOUT THE GATE

that He might sanctify the people with His own blood. We are cleansed from all sin through the blood. John tells us that if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I. John i. 7-9). How necessary it is that we appropriate the blood of Christ to our souls, that in this day and generation we may be cleansed from all sin; for even under the law this cleansing was required. God commanded His people to be holy (Lev. xix. 2).

Now the purchase price of the Church of God was His own blood (Acts xx. 28). Paul reminds us of this in I. Cor. vi. 19, 20—"Ye are not your own, for ye are bought with a price." The apostle Peter tells us (I. Peter i. 18, 19) that that price was not silver and gold, which the world prizes so highly, but the precious blood of Jesus.

When upon the conscience, it dispels every fear. When upon the book, it shatters every doubt (Heb. ix. 14, 19). Yea, it is by faith in the blood we enter into the holiest. By faith in the blood the pure in heart shall see God (Heb. x. 19; Matt. v. 8).

The world, and even many who in name are Christians, may try to substitute good works and self-righteousness for the blood. God's true people realise its true value more and more as they see the day of Christ approaching.

It is very important that we note the great faith Moses had in the atoning blood. Paul brings this to

us very forcibly in Hebrews xi. 24-28 in these words, "By faith Moses kept the passover and the sprinkling of blood." He tells why. "Lest he that destroyed the firstborn should touch them." No doubt Moses remembered

#### THE SPECIAL PROMISE OF GOD:

"When I see the blood, I will pass over you." Moses realised that to be under the protection of the blood meant safety for him and his people. It is truly our only safe place to-day.

Under the blood, the precious blood,  
Under the cleansing, healing flood,  
Keep me, Saviour, from day to day,  
Under the precious blood!

In Revelation v. 8-14 we see John's vision of the redeeming blood. John saw the living creatures and the four and twenty elders before the Lamb singing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof." Then he tells why He was found worthy. "For Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation. . . . And the number of them was ten thousand times ten thousand, and thousands of thousands." Oh, Hallelujah! What a wonderful proof we have here of the merits of the all-availing blood!

John saw another vision. He said, "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." The question was asked, "What are these, which are arrayed in white robes? and whence came they?" And the answer came, "Sir, thou knowest. . . . These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 9-14).

We read of a war in heaven. How strange! Yet Satan is called "the prince of the power of the air" (Eph. ii. 2), more literally,

#### "THE PRINCE OF THE AERIAL HOST."

Satan is also called "the god of this world" (II. Cor. iv. 4). Satan, however, is never called the god of the universe.

Now in connection with this war, please note there is "the heaven," and "the heaven of heavens," which is above all (I. Kings viii. 27; Deut. x. 14). Paul was caught up into the third heaven—into the paradise of God. Now Dr. Seiss says the region of this battle is "the heaven" in the air, in the spaces above the earth. John said, "There was war in heaven: Michael and his angels fought against the dragon. . . . And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And John said, "I heard a great voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, . . . for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 7-11).

We now see that the blood of the Lamb is the everlasting fortress of the saints; and in every conflict, whether in the heavenlies or on earth, it stands foremost of all the means by which the accuser and his hosts are driven back. Here we see Michael and his angels with all the hosts of the Lord conquer the accuser and his hosts by reason of the blood of the Lamb.

In a recent sermon, the Rev. Dinsdale Young said, "Soak your souls well with the Atonement." This sentence went home to one saint who waited on the Lord meditating on

#### THIS GREAT THEME,

and the Lord gave this word, "I and thee met in Christ." This is just one aspect of the Atonement, and it is a question whether in eternity we shall ever exhaust the revelation of the preciousness and power of the all-availing blood of the spotless Lamb of God.

The all-atoning blood is the supreme theme of the Bible from Genesis to Revelation. The entire sweep of the book, from the first entrance of sin, to the final ushering in of eternity, is the story of the triumph of the all-availing blood.

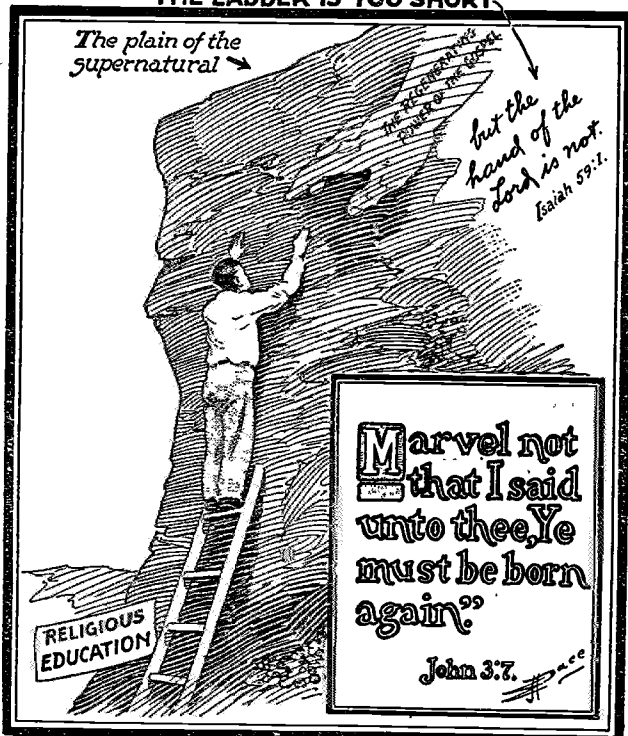
Thank God, we can be overcomers. The blood has never lost its power.

#### "READ WITH MUCH INTEREST"

"The 'Elim Evangel' is always read with much interest and has proved of great blessing to our souls. We do not wish to miss a single copy.

—J. J. V. H. French (Indo-China).

#### THE LADDER IS TOO SHORT



# Disarmament

By Rev. H. A. COURT (*Elim Hall, Barking*)

**H**EATED discussions concerning disarmament are to be heard to-day in every department of life. The statesman in his official capacity and the scavenger at his unwholesome task are each interested in their own way in a matter of paramount importance. Wherever men congregate, whether it be in the factory canteen or the evening club-room, the pros and cons of this international problem are freely disputed. The adherents of one school of thought demand with undoubted fervour that all weapons, both defensive and offensive, be entirely abolished. They feel that by this means war would for ever be outlawed—that there could be no clash of arms if armouries were demolished.

Distrust seems to mark those of the other school of thought. While agreeing that war is folly, they feel that disarmament is an unsafe and unwise procedure. They feel that while some nations might genuinely dissociate themselves from aggression, others cannot be relied on to keep faith. To them the disarming of nations is an unsound policy, for it leaves honourable nations exposed to those who in a frenzied moment might steal a march upon them.

We recently stood

## AT THE CENOTAPH,

in Whitehall, London. It was eleven o'clock on the eleventh day of the eleventh month of the present year. At first, a few minutes before the hour mentioned, the predominant feature, apart from the crowd itself, was the scarlet poppy. Almost every person present was wearing one. At the foot of the Nation's monument to its dead were a number of scarlet wreaths, soon to be added to by representatives of the fighting forces and civil activities of our country. Those who survived the madness of 1914-18 were remembering; and as they remembered that holocaust they prayed that there might never again be such an inferno. Peace! The word seemed strangely incongruous even at that place of remembrance, for before us were two rows of shining bayonets, the emblems of war. How murderous they looked, those shining steel points, as though lusting to bury themselves in the flesh of some fresh war victim. Peace is the cry, but prepare for war is the action. One wondered how soon those swords of Bayonne would be employed in the disembowelling of some other sons of Adam, or whether the hours were numbered ere those rifles discharged their deadly content into the heart of some weeping mother's son. Scarlet poppies and shining bayonets seemed a strange paradox: it was all a contradiction in terms.

Concerning this great matter of disarmament, the believer

## HOLDS THE BIBLE VIEW.

He realises that there is in those who would disarm a nobleness of purpose that is laudable indeed. To refuse to enter into a quarrel is certainly praiseworthy, while to have no connection with weapons of destruction is highly commendable. "Blessed are the peace-

makers." But is the mere removing of weapons a solution to the problem? We think not.

The fact is that men are working backwards. Filled with their own wisdom, and ignoring the wisdom that is from above, they increase rather than lessen the formidability of their task. There is something behind war. That something is sin, and Satan is its author. Until sin is removed there will be war: while it is rampant it will leave its mark. Sin often expresses itself in strife. "From whence come wars and fightings among you?" asks James, in his practical epistle. "Come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war . . ." Here then, is the real source of war; and man himself is held responsible. It originates in the corruption of his heart and not in the multiplicity of his weapons. Arms are but an outward expression of the hatred of the heart. True, they are a dangerous and fearful expression; but let us not lose sight of the fact that they only

## INDICATE THE INNER CONDITION.

God's view of man's iniquitous condition has not changed since those antediluvian days when He said "every imagination of the thoughts of his [man's] heart was only evil continually." Remove from every man those weapons with which he is wont to destroy his fellow, and tell him that he must not fight. You have done well, but you have not done all. You have left within him that selfish nature that urges him to quarrel. The lust to have is still there. Greed and avarice, envy and jealousy, are not removed when you have destroyed his machine-guns and his howitzers. To strip a man of his warlike trappings is only to affect a change in his exterior. Corruption still abides in the heart, and may seek an outlet without a moment's notice. Think you that he will be unable to devise some new way of meeting his desires?

John, the apostle of love, recognised the truth of the inward nature of sin when he wrote "whosoever hateth his brother is a murderer." Strong words, but none the less true. Observe that John does not wait for hate to express itself in murderous assault or bloody assassination. He knows that the welling up of hate within, apart from the outward expression, is a certain evidence of the presence of sin. The same thought was in the mind of the Master when He pointed out that base and inordinate desire towards a woman is adultery committed in the heart. Man would wait for the act, but long before that takes place God has read the record in the heart. The

## WHOLE PROBLEM OF SIN

lies in the heart, for "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark vii. 21). Because the above condition prevails in the heart, there is strife all

around us. Man has shut himself in his laboratories and is studiously seeking to find means of poisoning his neighbour out of existence. Others endeavour to find the most powerful explosives that will hurl multitudes into eternity in a moment of time. How soon the latest discoveries of wireless will be used for fell purposes one cannot tell. One thing is certain: while man's heart is unregenerate he will continually turn to new devices of wickedness.

It is right and proper to seek to end war. The problem is one for the individual, for, after all, nations are made up of individuals. Every man whose heart is cleansed from sin in the precious blood of Jesus Christ is one more on the side of peace, and one less on the side of strife. The Cross of Calvary, so despised by men to-day, is the solution to this problem, and until men have faced Calvary as sincere penitents the problem will remain unsolved. The transaction at the Cross means a change in man's condition. From that time his

#### DESIRES ARE CHANGED,

and he would rather give than take. "If any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new" (II. Cor. v. 17). This is the world's need—a new creation. We must get rid of all that appertains to war, inward and then outward. This is made possible by the regenerating power of God. Though two thousand years have passed since Christ died the Cross has not become antiquated or out-of-date. Modern methods of religious application are urged by some as being more suitable than the old-fashioned message of the new birth. This comes of lack of knowledge of the true meaning of Calvary. The heart of man has not changed since the day of Christ's visitation, except it be for the worse; and the power that worked such changes in Peter, Paul, James, and John is still wielded by the Almighty God as He transforms lives by the same means in this our day.

A mere religious form is no substitute for the Cross. Nothing can take its place. Religion can be purely external, but the new birth must begin within. John the Baptist, the forerunner of Jesus, saw the inadequacy of the merely superficial when he said "the axe is laid unto the root of the trees" (Matt. iii. 10). When you have disarmed you have lopped off unsightly branches. You have taken away from the world

#### AN UGLY DISFIGUREMENT,

and have riddled it of a ghastly blot. But you have left the root, and that means more branches. The life and sap that flowed through the branches that have been removed will fill the new branches. The problem will have to be dealt with again and again. Only when the root has been destroyed can there be any hope of settlement. The root is sin. Mere outward religion cannot touch that root. Its best is to lop off branches, and that is but a temporary measure, and certainly insufficient for the purpose. It leaves the corrupt nature to find further outlets. Regenera-

tion is different. It strikes deeply at the root of the matter, and then both branches and root are done away with.

The patch of civilisation is no remedy for the worn-out rag of our corrupt nature. The gaping holes may be covered for awhile, but ere long there will be fresh rents. Precious time is being wasted on methods fraught with failure; and all the while men are getting more suspicious. Get a new garment. It is the same old story—men must come to the Cross. It is the only hope for a crashing world.

The solution to this problem then is not to be found in political or partisan propaganda, but in the Word of God. We commend not only ministers of religion but ministers of state to their only way out of the present dilemma. The way is the way to the Cross, and it leads into the glorious realms of peace and goodwill. The trouble is in the heart: the heart must be dealt with. We appeal to every man and woman who has

#### WORLD-PEACE AT HEART

to help lead the way. First, get to the Cross yourself, be a true penitent, and after true confession of sin receive the pardon promised in His Word. With the pardon will be the power to live the new life. Then can you lead others to the same Saviour. This is the only way to real disarmament.

Some will remind us of Paul's words in I. Thessalonians v. 3: "When they shall say, Peace and safety, then sudden destruction cometh upon them." We believe that those words apply to this day. It is very certain that if the nations of the world send delegates to peace conferences and at the same time manufacture munitions at home they are courting the fulfilment of these prophetic words. Their hypocrisies will stink in the nostrils of Jehovah, and judgment in the form of devastation and desolation will be their just deserts. God has seen the wars, the commotions, and the tumults of this present day, and He knows that they are the offspring of man's insensate hate. He offers the remedy. Men who charge God with being responsible for war—and there are those that do—are ridiculously short-sighted. God does not want war. He wants peace. His Son is the Prince of Peace. Man is responsible, and if he makes the right choice can avert war. God can and will take from him that base nature that urges him to sin, and make him anew.

We agree that prophecy speaks of war in the near future. But we believe that if the whole world would turn as a man to God, and in true penitence seek His gracious forgiveness, and be renewed in heart and mind, God would repeal those words and give to us "peace in our time."

#### ANONYMOUS GIFTS.

The following gifts have been received from donors who wish to remain anonymous:

Revival and Healing Campaign: Eastleigh, 10/-.

New Buildings Fund: Ryde, 10/-.

Elim Foreign Missions: Belfast (designated), £2.

# Turn your Troubles into Treasure

ARTHUR S. BOOTH-CLIBBORN.

S. J. VAIL.

*Allegro.*

*mf*

1. Turn your trou- bles in - to trea- sure, Turn your sor- rows in - to song;
2. When our work is free from woz-ry, As we cast on Christ our care,
3. Paul and Si - las, in the pri- son, With their feet fast in the stocks,
4. O then sing with us His prais- es When there seems least cause to praise;

Then all men will know the mea- sure In which you to Christ be - long,  
When no un - be - liev - ing hur-ry Breaks the chain of cease - less pray-er;  
Prais'd their glo-ri-ous Lord, a - ri - sen, Till the earth quake rent the rocks,  
Faith the sweet - est an - them rais - es When the dark - ness hides God's ways;

*cres.*

When they see your bright be - ha - viour Un - der pro - vo - ca - tion great,  
Then may worldlings well in - quire To what Mas - ter we be - long,  
There was none to join their sing - ing. So the earth quake roar'd 'A - men!  
He brings forth His 'new cre - a - tion' On - ly there where ends 'the old';

They may ask what mighty Sa - viour Can im - part that hap - py state.  
And to that blest life as - pire, Where from sor - row ris - es song.  
And glad chains fell down a ring - ing, As their voi - ces sang a - gain!  
Let ' us praise Him for ' sal - va - tion, When all feels most dead and cold.

CHORUS. *mf* *cres.*

My soul, keep up thy sing - ing, My soul, keep up thy sing - ing,

My soul, keep up thy sing - ing, Turn Thy sor - rows in - to song.

# Bible Study Helps

SOMETHING WORTH KNOWING.  
(John viii. 32).

- To know:
1. My state by nature (Rom. vii. 18; Gen. vi. 5).
  2. Why Christ was manifested (I. John iii. 5).
  3. Know Jesus Himself (John vi. 69; II. Tim. i. 12).
  4. Know God the Father (John xvii. 3; I. Peter iii. 18).
  5. Know the Holy Spirit (John xiv. 17-20; I. John iii. 24).
  6. That I have eternal life (John v. 24; I. John v. 13).
  7. That I shall never die (John xi. 25, 26; Col. iii. 3, 4; John xiv. 19).
  8. That I have a house awaiting me (II. Cor. v. 1).
  9. That all things are working for my good (Rom. viii. 28).
  10. That I shall be with Jesus and like Him (I. John iii. 1-3).
- This is indeed "higher education" that is hid from many.

## PAUL'S THREE "I AM'S."

1. Responsibility—"I am debtor" (Rom. i. 14).
2. Resolve—"I am ready" (Rom. i. 15).
3. Reliance—"I am not ashamed" (Rom. i. 16).

## COMFORT FROM THE STORY OF THE RESURRECTION.

(John xi. 25; xiv. 19; Phil. iii. 10).

### I. Christ's Resurrection Proves:

1. That Christ lives as our Mediator (Heb. vii. 25).
2. That He is the Prince of all powers (Matt. xxviii. 18).
3. That there will be a general resurrection (I. Cor. xv. 12-20).

### II. Christ's Resurrection Assures Us:

1. Of a mystical, present communion with Him (Matt. xxviii. 20).
2. That we shall some day see Him in person, in glory (I. John iii. 2).
3. Of a blissful meeting with those gone before (I. Thess. iv. 17).

### III. Christ's Resurrection Offers:

1. Life to souls dead in sin (John xiv. 19).
2. Life more abundant to believers (John x. 10).
3. Life eternal in His presence finally (Col. iii. 4).

## TWO MASTERS.

Adonai—(Lord, Master, Owner).

Baal—(Lord, Master, Owner).

"No man can serve two masters" (Luke xvi. 13).

1. "Choose ye this day whom ye will serve" (Joshua xxiv. 15).
2. "As for me and my house we will serve the Lord" (Joshua xxiv. 15).
3. "The Lord is with you while ye abide with Him. . . . If ye forsake Him, He will forsake you." (II. Chron. xv. 2).
4. "They forsook the Lord and served Baal" (Judges ii. 13).



# A Remembrance Day Reflection

By Rev. P. LE TISSIER (City Temple, Glasgow)

**I**T is the day after Remembrance day, that day which alas causes multitudinous memories to function. In the short two minutes' silence of yesterday emotions and distractions crowd upon us. We recollect how the Nation felt a sword at her heart. Brave men sacrificed their lives that others might go free. One million of the flower of Britain's youth and manhood became fodder for the cannon of a ruthless enemy. They lie 'neath little mounds indicated by simple headstones. The wind laments, sobs, and mourns a requiem across the bourne of death in the fields of France and Flanders. Who can forget the

## SOUL-RENDING STRUGGLE

of those dark and dreadful days?

On our way to the shrine (Scotland's marvellous war memorial) in Edinburgh Castle, we pass the "Field of Remembrance." Miniature crosses bearing the names of the fallen and adorned with Haig poppies are placed in the grass. The blood-red emblem of remembrance is dimly discernible in the grey mist shrouding the Castle and the parade. We find the Castle quadrangle invaded by detachments of the Boys' Brigade and groups of Girl Guides gathered to do homage to the fallen. Suddenly a bugle note cracks the air, heads are bared and bowed, the lament of the "last post," so poignant and pitiful, sends a shiver through our frame. Our feet are like blocks of ice. A clergyman prays, the men sing softly, then when the detachments have marched off we move off too. But we cannot leave the precincts of the Castle without seeing the guns. My two companions join me in the tour of inspection, and it is here God speaks to our hearts. We are standing on the scarred ramparts of the grim Castle, its heavy frowning guns trained on the world-renowned Princes Street. We cannot see very far for the city is enveloped in a blanket of yellow fog. How easily those old historic buildings could be demolished, were the guns to belch forth fire and smoke. One flood of flame from those dread engines of

## DEATH AND DESTRUCTION,

and the beautiful ancient capital would lie in ruins, its inhabitants the victims of those ghastly instruments of torture. A staggering thought flashes into the mind and sinks a moment later into the heart. Has yon sun, hanging like a ball of burnished brass in the smoke-screened heavens, anything to do with it? We are not afraid of being near those grey guns! Do you question why? I will tell you! We are not promenading the delightful but presumably doomed Princes Street; we have entered the Castle and are standing *behind the guns*. The position makes all the difference in the world. Those gaunt emblems of destruction, ready to hurl missiles of death, are now our solemn silent sentinels on grim duty. We are protected and panoplied! We are safe and secure, for all the resources of those formidable weapons of warfare are for and not against us.

Dear reader, where do you stand? Are you on the right or wrong side of the guns? If warring against Almighty God all His attributes (like those guns), all the infinite resources and reinforcements are arrayed against you. At any moment as you parade the Broadway of destruction the thunderbolts of God's wrath may o'ertake you. You can never hope to win in your battle against God. His attributes are: holiness, righteousness, and justice. Can you expect to

## REMAIN UNSCATHED,

when the whole bias of your nature is antagonistic to His claims?

We reached the Castle entrance *via* "the Mound." Repair you to the green hill without a city wall; confess your sins and own your guilt and the massive bronze gates of eternal life will open, and reconciliation will ensue. You will then have taken your stand *behind the guns*. You will be in an exalted position, "seated in heavenly places," "accepted in the Beloved," safe and secure from all alarms, for "there is therefore now no condemnation to them which are in Christ Jesus."

We leave the Castle and hurry to be in time for our evening service in the Elim Tabernacle, but the afternoon has not been wasted. Our happy hearts respond to the beautiful words of the hymn-writer:

Let me hide in Thee,  
Refuge there for me,  
Where no evil can befall me  
And no fear shall be.  
Let me hide in Thee,  
Christ of Calvary;  
Christ of resurrection fulness,  
Let me hide in Thee.

## "My Strength is Made Perfect in Weakness"

By MAUDE H. FEARN

**C**HILD of His love, still trust Him;  
Do not despond, but pray,  
Rest in communion blest, 'mid  
The trials of the way.

Talk to Him as thy dearest,  
Tell to Him all thy grief;  
Clad in His sweet communing  
Thy soul shall find relief.

He will help thee to bear it,  
His strength shall be thine own,  
And thy o'ercoming weakness,  
Be turned to praise alone.

He as none else will comfort,  
Thy trials He will share;  
The care that seems so crushing  
Thy Lord will take and bear.

# FAMILY ALTAR



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

**Sunday, December 10th.** Ezekiel xviii. 20-32.

"Are not your ways unequal?" (verse 29).

The challenge of God compels us to consider our ways. Are our ways unequal? Or are they equal? Are our ways in the home in line with our ways in the Church? Are our ways when we are out shopping in line with our ways when we are praying? Are our ways when pressed by difficult circumstances in line with our ways when life is like a peaceful voyage? Is our living in line with our preaching? Is our acting in line with our praying? Do we as heartily say amen to scriptures that hit us as we do to scriptures that hit others? Only the grace of God can keep our ways equal. Efforts of our own are too spasmodic. The grace of God, supplied to those who seek it, is alone sufficient to make our lives equal.

**Monday, December 11th.** Ezekiel xxxiii. 1-11.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked" (verse 11).

God finds pleasure in life, not death. God who lives delights in seeing others live. Man was made in God's image. The purpose for man is that God's life shall be shared by him. Life is quality as well as quantity. Eternal existence is an eternal burden if the quality of God's life is not enjoyed. Unceasing years are filled with unceasing woe if those years are lived apart from the life of God. Our heavenly Father sorrows over every soul that seeks life apart from Himself. To know God is life. Not to know God is death. Christ came to give us an abundant knowledge of God. In that abundant knowledge we find abundant life. Step back from God and we step back from life. Step forward to God and we step forward toward life. Let us take some definite steps forward to-day.

**Tuesday, December 12th.** Ezekiel xxxiii. 12-20.

"The righteousness of the righteous shall not deliver him in the day of his transgression" (verse 12).

Past righteousness does not justify present evil. Just as present righteousness does not justify us from past evil so present evil is not justified by past righteousness. What we have been does not excuse us for what we are. Because we have once been very active in God's service we are not thereby justified because we laze away our present time. If in later years we settle down to a worldly life we are not excused on the ground that once we were spiritual and sacrificial. Righteous and sacrificial living is expected from us up to the day of death. In the life of holiness we are not al-

lowed half days off from holy living. An hour's sin and folly can mar a year's righteousness and wisdom. Our consolation is found in the mercy of God. We must not presume upon that mercy, but the truly repentant heart will always find forgiveness and grace.

**Wednesday, December 13th.** Ezekiel xxxiv. 1-10.

"Woe be to the shepherds of Israel that do feed themselves!" (verse 2).

True service is unselfish. Shepherd-service is an ideal pattern for service. The true shepherd primarily thinks of his flock. The greenest pastures and the stillest waters are sought for the sheep. The path to such places may be rough, steep and tiring. Yet the shepherd does not consider himself. He could find rest for himself with much less trouble and testing, but for the sake of the sheep he endures in order that they may enjoy. Such is our Heavenly Shepherd. Not for one moment did He evade sacrifice. The happy life of the sheep necessitated the giving of the life of the Shepherd. He gave that life. He suffered thirst, hunger, pain, death for us. He stands before us as our great challenging example. If He hungered in order to feed; so should we. Ministry demands the annihilation of self and the enthronement of others.

**Thursday, December 14th.** Ezekiel xxxiv. 11-19.

"I will feed my flock, and I will cause them to lie down" (verse 15).

I will feed my flock—food. I will cause them to lie down—rest. Food and rest, such are the provisions of God. He knows our need of food. He also knows our need for rest: In true spiritual worship we get both. Communion with God is both food and rest. Our spiritual life is in many ways the counterpart of the physical. Just as there is a hunger and tiredness of the natural body so there can be a hunger and a tiredness of the soul. The soul can become hungry for God. The soul can require rest in God. Worship supplies both. Formal worship leaves us hungry and tired. But worship in the Holy Ghost makes us full and strong. Lay aside your pen—and worship. Lay aside your sewing—and worship. Lay aside your typewriter—and worship. What is that in thine hand? Lay it aside a moment—and worship. Such laying-aside moments may be rare, but they are not lost moments. A feed and a rest for the soul increases the quality of every day.

**Friday, December 15th.** Ezekiel xxxiv. 20-31.

"There shall be showers of blessing" (verse 26).

Maybe the showers will fall to-day. Maybe to-day is the day when special heavenly refreshment will be given us. Maybe we have been spiritually drooping in the midst of the blazing hot trials of life. Maybe our spiritual life is languishing for lack of heavenly rain. Maybe the refreshing showers will fall to-day. Showers sometimes fall unexpectedly. God delights in surprises. We have known those who have waited long for healing to be suddenly healed. The shower has come when it was not expected. Some, who have sought the baptism in the Spirit for years, have almost given up hope—then suddenly the experience came. Least likely days sometimes become the days of richest experience. Do you feel to-day is an unlikely day? Be watchful! Maybe the long delayed showers will fall during the next few hours.

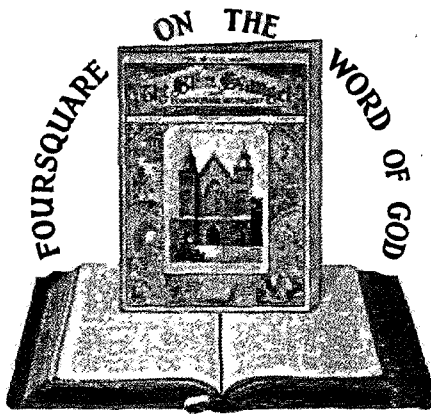
**Saturday, December 16th.** Ezekiel xxxvi. 21-28.

"I do not this for your sakes, O house of Israel" (verse 22).

For what reason did God say He would act? It was not for Israel's sake—they were too sinful. It was for His own sake. God will vindicate His holy name although all of His people may backslide. Even if a whole nation falls into ritualism and hypocrisy He will raise up some John the Baptist to re-enthroned the name of God. God will not allow Himself to be defeated. We may personally have no share in the victory, but that the victory will be unto Him is certain. God will do things for His own name's sake when no one cares for His name. But He prefers His blessings to be the result of His people pleading His name. Then they share in the victory.

No unbeliever's evil life ever shook the faith of a true Christian.

The gift of holiness is a perfect gift, and it is God's purpose that He who from all eternity dwelt in the bosom of the Father should now come and take His place in the heart of the believer. Do you believe it? Is it a mere figure of speech? Is it something that you are to imagine simply? It is one of the grand realities of our religion. How can a man be a Christian without Christ? What is it that has happened if he is a Christian? Christ is in him. Canon Reeve used to say "It takes two to make a Christian—the sinner and Christ." When Christ is in you He has come to take the centre. He has come to transform. He gives you first of all a perfect position before God, and then He comes to dwell in you and to change everything within.—E.H.H.



## EDITORIAL

### Scaffolding.

THE other day we were passing the Houses of Parliament in Westminster, London, and noticed that the familiar figure of Big Ben was shrouded in scaffolding poles. It looked very unfamiliar just then. Investigation proved that some necessary repairs were being carried out.

Now it is obvious that the scaffolding is not an integral part of the structure, but only a temporary measure during the execution of these repairs. When the task is finished the temporary structure will be removed and the old familiar clock tower stand out in all its welcome majesty, seeming as it does to dominate all that goes on around that historic spot.

How like the Christian life this is. Many of the experiences through which we pass are, like the scaffolding, only temporary aids to some necessary repair to our spiritual lives. Many of the things through which the child of God is called to pass may seem at the time to be quite unnecessary—we fail to see the purpose of them and sometimes chafe ourselves under their restraining hand. But how necessary they are to the welfare and maintenance of our true spiritual life. “When that which is perfect is come, then that which is in part [i.e., temporary] shall be done away.”

John Flavel, an old Puritan saint, was once making a long journey on foot, when, being weary, he sat down by a wayside well, like his Lord and Master. Being terribly exhausted, he was glad to rest awhile, and his thoughts went out to the scene as depicted by the evangelist. Suddenly the presence of Christ became so real to him that he forgot all else, and so remarkable was the effect of his experience, that his whole life was transformed with new grace and power. This is what men and women are needing everywhere to-day—to meet Christ on the road of life.

## “MY GRACE IS SUFFICIENT”

*Extracts from an Address by George Muller.*

“FOR this thing I besought the Lord thrice.” So we should spread our matters before God, speaking to Him about everything, not merely about great trials but even about little trials, little difficulties. This Friend we have in heaven, whose delight it is to bless us, takes pleasure in helping every one of His children. Oh, the blessedness increasingly to become conscious of the friendship of our heavenly Friend, and of communing with Him every day, and more or less all the day long!

Now we hear the answer: “My grace is sufficient for thee.” If we enter into what it means to be a partaker of grace, we should at all times and under all circumstances be perfectly satisfied with God’s dealings with us. Whether joy or sorrow, sickness or health, prosperity or adversity, everything, without one single exception, is under the ordering of God and the management of God. He thus gives us continual opportunities to glorify Him.

And that is the great object of our life being continued to us after our conversion, that every hour of the day we may glorify God in the position and circumstances in which He has been pleased to place us. And the result will be this: Peace and joy all the day long, the cup will be running over, the joys of heaven in a goodly measure will be brought into the soul, even now while yet in the body. Oh, that this were more present to our hearts, in order that the Church of God might yet more, while at the end of the nineteenth century, arouse to glorify God!

And then the word: “For when I am weak, then am I strong.” Our very weakness gives opportunity for the power of the Lord Jesus Christ to be manifested. The greater our weakness, the nearer He is to manifest His strength; the greater our necessities, the more have we ground to rely on it, that His help is near, that He is not far off, that He will prove Himself still as our Friend. Oh, what peace, what comfort this gives to the heart!

And this has been my experience for more than seventy years; the greater the trial, the greater the difficulty, the nearer the help of the Lord. Often the appearance was as if I must be overwhelmed, but it never came to it and it never will come to it because the precious Lord Jesus Christ never forsakes His people; the more they need help the nearer is His help. More prayer, more faith, more exercise of patience, will bring the blessing.

And as to the future, if yet other trials must come, other difficulties, our business is to have the eye fixed on the Lord Jesus. He remains our Helper, He remains our Lord. He will never leave us, never forsake us. Therefore our business is just to pour out our hearts before Him, and help in His own time and way is sure to come.

The happiest people are they who have the strongest faith.

# Is Pentecost Repeatable?

**M**AN cannot "work up" a revival, but he can help to bring it down. A real spiritual revival is of God and from God. Man may attempt a great deal to produce revival—and fail. He may organise and plan. He may hold prayer meetings, and have preaching services. He may advertise, and print and circulate invitations. He may have special solo and choir singing. He may engage special workers. He may give much time, and labour, and money. He may get people to hold up their hands or to stand. He may issue cards of all sorts to be signed. He may tabulate results. All this he may do, and much more, and yet there be no real revival.

Be silent and pray. "The Lord is in His temple: let all the earth keep silence before Him. . . . O Lord, I have heard Thy speech and was afraid: O Lord, revive Thy work [not our work] . . . in the midst of the years make known." Immediately we read: "God came . . . His glory covered the heavens, and the earth was full of His praise" (Hab. ii. 20; iii. 2).

The prophet here recalls the coming of God and the display of His power, for encouragement, hope and prayer.

## THAT HISTORY MAY REPEAT ITSELF.

We, too, may encourage ourselves and pray that the Reviver (the Holy Ghost) may come and do wonders as of old "as the years approach"; and as judgment must come, that the Lord "in wrath may remember mercy," and spare all who return unto Him in penitence and prayer. Let us, therefore, concentrate all our desires and prayers on the coming of the Reviver. Let us give Him His rightful place as Sovereign Lord and sole Life-giver. Let us trust Him to do His work in His own way, and not presume to come near, dictating to God what He should do and by whom He should do it. "O Lord, revive Thy work." Then, let us humbly pray for the grace of resignation and confidence, that come what may, though the Reviver do a strange work, "yet we will rejoice in the Lord, and exult in Jesus our God" (Hab. iii. 18, *Vulgate*).

Pentecost was the first great revival in Christian history. Before our Lord Jesus Christ atoned for sin upon the cross; and after He was "declared to be the Son of God with power, according to the Spirit of holiness by the resurrection of the dead," He spake much of the coming Reviver (the Holy Ghost the Comforter) (John xiv., xv., xvi., xx.; Luke xxiv; Acts i.). He said: "Behold! I send the promise of My Father upon you: but tarry ye in the city . . . until ye be endued with power from on high." Again, "He commanded them that they should not depart from Jerusalem, but wait for

## THE PROMISE OF THE FATHER,

which, saith He, ye have heard of Me . . . ye shall be baptised with the Holy Ghost not many days hence . . . ye shall receive power after that the Holy Ghost is come upon you."

Thus we see the Lord's directions were, not to "work up" a revival, but to depend absolutely upon the coming down of the Reviver to revive His work.

His coming would mean life, abundant life, and superabundant, overflowing life, as Jesus said on that great day of the feast: "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water ["He that believeth into Me, out of the depths of his life shall pour torrents of living water."—*Old Syriac version*]. (This spake He of the Spirit [the Reviver], which they that believe on Him should receive: for the Holy Ghost was "not yet given; because that Jesus was not yet glorified). And so Peter was able to declare on the day of Pentecost, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He [the glorified Christ] hath shed forth this, which ye now see and hear" (Acts ii. 33).

It was as they prayed and waited, according to their Lord's command, that the promised Reviver came. "They were all [120, both men and women] filled with the Holy Ghost," and thus commenced

## THE FIRST GREAT CHRISTIAN REVIVAL.

which resulted in there being, that same day, "added unto them about three thousand souls." Jesus said: "The Father . . . shall give you another Comforter, that He may abide with you for ever." The continual presence of the Reviver, therefore, would mean the continuance of the revival; and so it was. "The Lord added to the Church daily such as should be saved" (Acts ii. 47). "The number of the men was about five thousand" (Acts iv. 4). "The multitude of them that believed" (Acts iv. 32). "And believers were the more added to the Lord, multitudes both of men and women" (Acts v. 14). "The number of the disciples was multiplied" (Acts vi. 1). "The number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts vi. 7), and so on.

Is Pentecost repeatable? Emphatically yes! After the imprisonment of Peter and John, "being let go, they went to their own company . . . they lifted up their voice to God with one accord. . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost" (Acts iv. 23-31). Many, if not all of this "company," must have been "filled" already on the day of Pentecost.

Comparing Acts ii. 1-4 and Acts ii. 23-33, it cannot be denied that Pentecost was repeated, and therefore is repeatable.

## GOD IS JUST THE SAME TO-DAY.

If the same blessed Spirit had His way and His sway in the churches and in His people; if He were given His sovereign place in Christian hearts and lives, who will make bold to say that He, in His own manner and by His own gracious power, could not, and would not, do to-day greater things than these, that the Father may be glorified in the Son?



Thank God for the growing evidence of a gracious outpouring of the spirit of prayer and supplication in many quarters. This is the prelude to the coming revival. The disposition to pray is the product of His divine influence, and praying gives Him the right-way to fill and flow through His people.

Beloved reader, be a factor for God by prayer, more prayer, much prayer. Get others to join you. Unite with thousands all over the world who are agreed

together to pray for the Reviver who, when He is come, will glorify Jesus, and hasten His coming, and the times of refreshing (revival) from the presence of the Lord, such as has never yet been seen amongst man.

Let it come, O Lord, we pray Thee,  
Let the showers of blessing fall;  
We are waiting and expecting—  
Oh, revive the hearts of all.

—Christ Life.

## THE BOOK OF LIFE

By HENRY PROCTOR, F.R.S.L.

**T**HE most fitting title for the Bible is the "Book of Life." It begins and ends with life. Its first chapter is of life given; its last of life restored. It begins and ends with paradise.

The central figures in the first paradise are the tree of life, and the great river which waters the garden.

In the final paradise the latter is again seen as "a river of the water of life, bright as crystal, issuing forth

### OUT OF THE THRONE OF GOD

and the Lamb, and between her roadway and river, hence and thence, a tree of life, producing twelve fruits; month by month, severally, yielding its fruit; and the leaves of the tree for the healing of the nations."

Again, the Bible begins with the Torah, or Books of the Law. What the law promised was life. "This do and thou shalt live." "For behold I set before you this day life and death. Therefore choose life."

The Torah is followed by the Books of the Nevi-im or Prophets. Their message is summed up in one word—life: "Hear and your soul shall live." So

also with all the "Hagiographa" or Holy Writings, such as the Psalms and Proverbs.

The whole gospel is summed up in this. It brings life and immortality to light, and the blessed Christ sums up His whole mission in these words: "I came that they might have life, and that they might have it more abundantly."

"I am the bread of life," He said, "which came down from heaven, and giveth life to the world." He that eats of this bread shall never die—shall never taste of death. This does not mean, of course, that we should continue to live on for ever, in a corruptible body of flesh and blood, but in

### SPIRITUAL AND INCORRUPTIBLE BODIES,

into which our present fleshly tabernacles will be transformed. When glorified this becomes the celestial body, or "house not made with hands, eternal in the heavens."

If we open ourselves to the inflowing of the Spirit of life, that ocean in which we live, and move and have our being, we can breathe in fresh life with every breath, and have in us a fountain of life.

## EMPTIED FROM VESSEL TO VESSEL

By MISS ALICE B. GARRIGUS

*Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed.—Jeremiah xlviii. 11.*

**M**OAB was the offspring of worldly Lot, and gives us a perfect photograph of the fleshly heart for all ages—loved and especially protected by God, yet having no knowledge of God's ways or character. "At ease," "settled on his lees," unmoved by the needs of others or the call of God; like Job of old, who said, "I shall die in my nest and I shall multiply my days as the sand." How the human heart loves to build its little nest and gather around it the persons and things that please it most, and settle down. But our heavenly Father loves us too well to leave us to ourselves and sooner or later begins to stir up the nest.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." As you may know, the eagle builds her nest of thorns and lines it with down. Here the

tiny eaglets nestle together and are tenderly cared for. But there comes a day when the old mother bird realises that her little ones are not

### FULFILLING THE PURPOSE

for which they were formed. They were meant to travel the blue sky and mount above the storm clouds; so she pulls out the down, much to the dismay of the little eaglets, who climb upon the edge of the nest to get away from those ugly thorns. However, the worst is yet to come, for with a little blow she pushes them off from their perch and they go tumbling and shrieking through the air, lighting on mother bird's strong outspread wings and are brought safely back to the nest. Again they are pushed off, and again brought back. This is continued until the eaglets lose their fear. A new joy takes possession of them, new life and power thrill

their little bodies and, flapping their wings, they mount the heavens and soar away.

How little the eaglets understood that the same love and wisdom that had lined the nest with down, took it away. So with the human, thorns are often a greater blessing than down. "Emptied from vessel to vessel" has always been God's way for those He has chosen to share with Him His throne and His glory.

In the beautiful vale of Hebron dwelt a lad seventeen years of age, the idol of his old father, who lavished upon him gifts which stirred jealousy in the hearts of his brethren. Perhaps his father excused his partiality because Joseph was the son of his old age, and of his beloved Rachel. But God had His hand on the lad and had destined he should

#### OCCUPY THE THRONE

of the greatest kingdom of the world; so the nest is stirred up and the emptying begins.

At the request of his father, Joseph leaves his home to visit his brethren in Shechem to take them a little present and enquire of their welfare. At the sight of him the hatred of the brethren broke forth afresh, and they determined to make away with him, throwing him into a pit and leaving him there to die.

Who can realise the agony of that soul as his cries for pity fail to move the hard hearts of his brethren, and he finds himself shut in by insurmountable walls? Only those who have been suddenly removed from those who have loved and cherished them and are left alone in the cold world. But God's purpose for His child was not to be thwarted, and Joseph is drawn up and sold to some Midianites going to Egypt.

Jesus said to Peter: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not."

Girding oneself and walking whither we will can only result in spiritual babyhood, and not until our hands are stretched out to that other One, the blessed Holy Ghost, and He girds and leads, can we ever become

#### FULL GROWN SONS AND DAUGHTERS;

hence captivity is the only road to growth. So Joseph's captivity begins. Day by day they travel on over the sandy desert. Each night finds him farther away from all he holds dear.

Arriving in Egypt he is sold to Potiphar, an officer of high rank, who makes him steward of all he possesses. The tests of prosperity are often greater than those of adversity, and so it was with Joseph. But God was with him, enabling him to rather suffer wrong than to do wrong, and an Egyptian prison was the next vessel into which Joseph was to be emptied.

Many years after, the Holy Ghost, writing of Joseph's imprisonment, records these words: "Whose feet they hurt with fetters; he was laid in iron." What a comfort to know there is always One who pities.

Never a heartache and never a groan,  
Never a teardrop and never a moan,  
Never a danger, but there on the throne  
Moment by moment, He thinks of His own.

Oh, the precious lessons of faith and patience of those ten or twelve years shut in with God! How his "taste" was changed and his "scent" became as sweet spices—"Myrrh, aloes and cassia" like unto our blessed Lord, of whom Joseph was a type.

When the photographer wishes to develop his pictures he puts them in the dark, and I have heard that the best way to teach the little canaries to sing is to cover their cage, shutting out all light. So our Father often

#### DEVELOPS HIS IMAGE

in the dark.

I have just read of a missionary to India who prayed earnestly to be more for God and His service. He contracted leprosy and for fifteen years was shut away in a hospital. A friend, enquiring how it was with him, received this reply, "I have lost my eyesight and my voice, I have no feet or ankles, and no arms, but my heart is far from dead; if I had my voice I would be singing all the day, I am so happy."

One of the precious fruits of suffering is the power to feel for others in affliction, or as the Word tells us: "Remember them that are in bonds, as bound with them." Joseph could feel for every prisoner, for he had passed through the experience.

Many years ago, when passing through a great sorrow, friends gathered to speak words of comfort but nothing seemed to bring relief. At last a dear one threw her arms around me and said: "I know just how it feels," and somehow new strength and courage seemed to take possession of my being, and peace came. Years after, at my home, a precious young woman, crushed by the death of a loved one, was in awful agony. Many sought to comfort, but to no avail. Remembering how I myself had been strengthened in former years, I went to her and, putting my arms around her, whispered: "I know just how it feels." The moaning ceased, and looking up she said: "Oh, but it hurts so!" "Yes, dear, I know it hurts, for I have been through it." The sobbing ceased, quietness took possession of that young heart and she

#### WENT FORTH BRAVELY

to bear her sorrow.

God's emptyings are not always pain and sorrow. One day the king's messenger appears at the prison door and calls for Joseph. His garb is quickly exchanged for court apparel, and the prison cell for the palace of the king.

"Many shall be purified, and made white, and tried," said the inspired prophet, speaking of these latter days, and on every hand we see the fulfilment.

Truly God's chosen ones are being emptied from vessel to vessel by the new and trying experiences they are passing through, but dear heart, take courage, look up, your prison door will soon fly open and you will hear the voice of the Bridegroom saying, "Rise up my love, my fair one and come away"; for all those who have suffered with Him here will soon be emptied into the palace of the King of kings. Then we will praise Him for every trial and sorrow that helped to take away our own "scent" and made us a fragrance unto Christ.

Heart Talks on Vital Themes

# What He did Not Ask

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

*And I have also given thee that which thou hast not asked.—I. Kings iii. 13.*

**S**OLOMON was presented with a blank cheque on the bank of heaven. He was allowed to present whatever request he willed to the great Manager of heaven's treasures—"Ask what I shall give thee." Riches are very dear to the human heart. Money can buy many things. Money can bring luxury, comfort, rest. Solomon must have been tempted to ask for money. But he rejected the temptation.

Honour is also very dear to every man. Popularity is very pleasant to the natural heart. To be idolised by the crowds and to be exalted by surrounding nations must have been a great attraction to Solomon. But it was not popularity and honour for which Solomon asked.

He was the king of a vast people. Thousands of problems would face him. Thousands of vital decisions would have to be made. One wrong decision and the nation would feel the shock of it. One wrong decision and tears, sighs and unrest might appear in every family of the land.

## THE MOST DELICATE SITUATIONS

would have to be faced within his own nation and also in his relationships with other nations. He might think his hardest and yet his decision might be warped through lack of knowledge. His advisers might do their best, yet they might overlook one vital point. But God knew everything. Not one point was overlooked by Him. Not one fact associated with any problem was veiled to His thought. He knew all. He could advise upon all. Yes, there was one outstanding thing that Solomon required—*it was God's wisdom*. And for that wisdom he asked, "Give therefore Thy servant an understanding heart." That request was granted—gladly granted. "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart." Solomon's request pleased the Lord. That for which he asked was granted.

But was that all? Oh, no! Solomon not only filled in his blank cheque and got it cashed, but he received a *vast bonus* besides. "I also have given thee that which thou hast not asked, both *riches* and *honour*." To this man who prayed for the primary thing God granted secondary things. Riches and honour in abundance were showered upon the king.

Scripture gives us instances of the same. "That which was not asked" was given to those who asked for the primary thing. Hannah asked from the Lord a son—a son that she might devote to the Lord's service all the days of his life. That request was granted. Samuel was given. But she also received that which she did not ask. She did not ask that her child should be

## THE JUDGE OF ALL ISRAEL.

But he became that. She did not ask that her act

should become known to the womanhood of the world. But it has become known. She did not ask that her example should inspire millions of other women. But it has done so. God gave her what she asked, but He did infinitely more, He gave her that which she did not ask.

Turn over to the New Testament and there you have a similar case. No child blessed the married union of Zacharias and Elizabeth. They prayed for a child. No doubt they prayed for a child who should follow in father's godly footsteps. That prayer was heard. John was given. That which they asked was granted, but they also received that which they did not ask. They did not ask that their child should be given a name from heaven. But it was so—God named their child, John. They did not pray that their child should be the forerunner of the Messiah. But it was so. They did not pray that their child should be a historical character that should charm the childhood and inspire the ministry of the world. But it was so. God granted them that which they did not ask.

How beautifully the same thought is illustrated in the parable of the prodigal son. The weary, sin-broken lad hurried home. He had two great requests to make of his father. First he would ask forgiveness, then he would ask for a servant's place. He got what he asked for—his father forgave him. But he also got that for which he did not ask. He got

## HIS FATHER'S KISS,

the best robe, the ring, and the fattened calf. He got, not the servant's place, but the son's place. He received that for which he did not ask.

Untold thousands of times this same truth has been illustrated in the history of the Church. God has done far more abundantly than we have asked or thought. He has granted us our requests, but He has also given us that for which we did not ask. How frequently this truth is illustrated in our homes at Christmas time. Children make requests for presents, if at all possible they get their requests answered, but they also get that for which they have not asked. The unexpected present is frequently the most valuable and the most valued. If Jack asks for a game that he can share with his sister Mary and his brother James the parent will see to it that Jack also gets some beautiful present which is his very own.

God loves to deal with us like that. We tell Him that we will leave home and friends for His sake, and He grants us homes in all parts of the country. We tell Him we will never consider our own comfort, if only we can serve Him. He permits us to serve Him but He also heaps comfort after comfort upon us.

It is most interesting to notice that Solomon has an indirect link with the outstanding promise in Matthew vi. 33. In the 29th verse of Matthew vi. the glory of

Solomon is mentioned, then in the 33rd verse comes the promise that has brought unspeakable

#### BLESSING TO HUNDREDS OF THOUSANDS—

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." It is God's New Testament promise to the effect that if we seek the vital things of the kingdom of God then the lesser things for which we do not ask will be added unto us. If, with a single eye, we pray and work for the extension of God's kingdom then clothing and food are surely promised.

Gerhard Tersteegen, of Mulheim in Germany, received that for which he asked, but he also received that for which he did not ask. In fact he was amazed at the unsolicited giving of God. Converted at the age of sixteen he began to spend whole nights in prayer. His great prayer was that in simplicity and beauty of Christian spirit he might minister to the poor. He renounced his wealth and comfort and just gave himself to helping the poor. It never occurred to him that he would become a popular preacher—the centre of eager throngs. His one desire was to be holy unto the Lord and to go about doing good even as his Lord and Master did. God answered his prayer. He became holy. He went about doing good. But God gave him that for which he had not asked. The throngs began to crowd upon him. They desired to hear him preach. He sought to withdraw from them but he could not be hid. "Before he had risen in the morning fifty or sixty would gather at his lodgings to hear the word of life from his lips. One totally unknown to him comes

#### TWO HUNDRED MILES ON FOOT

and in bad weather that he may hear the words of this blessed man." In amazement Tersteegen says, "I cannot think what the people seek from such a poor creature." The secret was this: God had given him more than he asked. God had filled him with His

Spirit for witness to the multitude. Once this man had been shunned and derided as a fanatic, once he had been left alone in an attic, burning with fever. Not a person had come near to give him a glass of cold water. But later on so beloved was he that even from distant lands people flocked to hear him and sent their money to support him. He asked but little from God. But that which he asked was of the highest quality. He prayed to be a man of God. No thought of popularity or comfort entered into his heart. But God gave him that which he did not ask.

Multitudes have had the same experience. Multitudes can unite and say, God has been so good to us. He has given us far more than we ever asked or thought. We have asked for blessings but we have received much more than we ever asked.

Look around to-day. Think of the blessings surrounding you. Think of the joys and comforts for which you have never asked. Think of your children. Think of your friends. Think of your pleasures. Think of your spiritual enjoyments. Think of your books. Think of your spiritual service. Think of those that bless your name. Think of

#### THOSE WHO PRAY FOR YOU.

Think of the Saviour who guides you. Think of the Holy Spirit who fills you. Think of the heavenly mansions that are reserved for you. Think of the glorified body that is planned for you. Think of the untold blessings that moment by moment are bestowed upon you.

Our heavenly Father has certainly given us that which we asked, but, blessed be His name, He has also liberally bestowed upon us blessings for which we have not asked. It pays to ask unselfish blessings from God. He sees to it, if we unselfishly seek for His glory alone, that we ourselves are daily loaded with benefits. If we pray for selfish blessings then the tree of our life will be sadly barren, but if we pray unselfishly then our lives will be as a fruitful orchard.

## Two Kinds of Apprehension

By GEORGE D. WATSON

PAUL mentions two kinds of apprehension where he speaks of having a desire to apprehend the same things for which Christ apprehended him. He says: "I follow after if that I may apprehend also that for which I am apprehended of Christ Jesus" (Phil. iii. 12). Apprehend means to take hold upon, and is a strong word in the original and means to seize with much vigour by the hand upon some object or article. When Jesus arrested Saul on the way to Damascus, Christ seized upon Saul with a tremendous grasp, and said that he was a chosen vessel to bear His Name to the Gentiles. When Christ seized on Saul He had a plan, a great purpose that that man should fulfil in his life-work. Of course this plan was unknown to the persecuting Saul, for he had no conception of the great designs that God had for him. Now when Saul became converted and received the baptism of the Holy Ghost and began

to preach Jesus, as he went on in his ministry he began to see that Christ had a plan for his life both as to his experience and also his life-work. It was then that he began to pray and have a desire that he might understand what

#### GOD'S PLAN

was, that he might fulfil the purpose that Christ had for him, and that he might seize hold upon the Lord Jesus with intelligent faith to fulfil all the plan that God had for him. This is the true, pure, heavenly ideal of a real saint of God, that we may have a glimpse of God's plan for us, and then a passionate longing to have that plan carried out in our lives.

When Jehovah took hold upon Jacob at the brook Jabbok to wrestle with him, and when Jacob understood the meaning of that divine wrestling, it aroused all the capacity of his soul in prayer; and then he

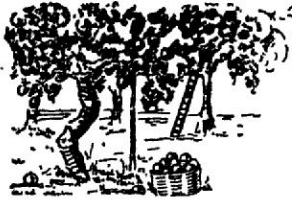


seized hold upon Jehovah and cried out—"I will not let Thee go except Thou bless me." In a similar way, when Isaiah was a young prophet he saw the vision of the Lord Jesus sitting on a throne in great glory, as He will be seen when He comes to reign on the earth. That vision took hold upon the young prophet and transformed him in sanctifying power, and then he responded to all of God's plans by saying: "Here am I, send me." Jesus seizes upon us in order that we may be awakened into a new life to seize upon Him. The word "apprehend" is a Latin expression, and means "to take hold of with the hand." As Christ takes hold of us with His hand, we are to take hold of Him with our hand. We can suppose that when Mozart was a little boy, his music teacher had a great apprehension of what a musician the boy would make. That was the teacher's apprehension of young Mozart, although the child had no conception of the plan that was in the

#### MASTER'S MIND.

Later on when Mozart's mind began to expand, he learned of the great design that the old music teacher

had concerning him, and that aroused young Mozart's ambition to measure up to everything that his master planned for him. Now this is our life-work with regard to our relation to the Lord Jesus, that we may first have the vision of faith of what is God's plan for us in this life, and then to apply ourselves with an untiring, all-consuming passion to fulfil the purpose that Christ has for us; that we may finish that task and not only save our souls but also win a crown and occupy the place that Christ wants us to have in the first resurrection, and in the coming kingdom when He returns to reign over the nations of the earth. We are not left to choose for ourselves in a haphazard way, but as God has formed us each one in our individual nature and capacity, it is for us to believe that He has a plan for us, adapted to our capacity, and He wants us to fill out the programme that we may fill the place He chooses for us in the ages to come. The degree of our growth in grace, the measure of our character in holiness, depends on how we correspond with the Holy Spirit, and co-operate with Him in a life of prayer and service. Thus we have the two kinds of apprehension mentioned by Paul!



## FAMILY FELLOWSHIPS EXTENDED



### Converts Ingathered—Baptismal Witness—Churches Revived

#### SUCCESSFUL CAMPAIGN.

**Leigh-on-Sea** (Pastor H. A. Mason). A very blessed campaign has just been conducted by Pastor S. Snoxell, of Boston. The ministry was refreshing to the saints, who prayed and worked very hard for the success of the effort. Souls were saved, backsliders restored, and others received a pentecostal experience as the pattern given in Acts ii. 4. Open air services, marches, and house-to-house visiting have been special features in this campaign, while on the last Sunday eight different kinds of meetings were held, and the enthusiasm was maintained until much past the usual hour of closing. All rejoice in the visit of God's servant. But "the end is not yet." Praise the Lord!

#### CHURCH REVIVED.

**Romsey** (Pastor F. D. Byatt). The Lord has graciously blessed this corner of His vineyard, and by much digging and pruning this Church meeting in the Latimer Hall, Latimer Street, has been bringing forth fruit in souls being saved.

The prayers of the saints are being answered; the hardness was broken on a recent Sunday, when one soul was saved, and on the following Lord's Day two more decided for Christ. It has been a time of revival here and the people are singing:

Running away, yes, running away,  
Old Sa'an's downhearted, for he lost the day.  
We prayed down revival, its now come to stay,  
[away.  
We're Devil disturbers; he's running

The blessing came with real old-time power; weaker brethren were strengthened, and prayer warriors received greater zeal to pray on.

To God be the glory, great things He has done; and greater things than these shall yet be accomplished in His precious name.

#### PRAYER ANSWERED.

**Barnsley** (Pastor J. McAvoy). Praises ascend to God for the continued showers of blessing upon the saints at Barnsley, who continue to grow in grace, being well fed with spiritual food through the able ministry of Pastor McAvoy at the Arcade Hall, Market Hill. The hall is comfortably filled every meeting by a company of people who live in the knowledge and presence of God. Many times there is great rejoicing as other souls are born into the kingdom. The arm of the Lord is not shortened, neither is His ear



Pastor J. McAvoy.

heavy that He cannot hear; this has been proved in the answers to prayer for the sick; for bodies continue to be healed and made well through the divine power.

Recently the Church here received a visit from the Scottish singing evan-

gelists, Pastor and Mrs. McLintock, and all enjoyed their inspired addresses and singing. Then followed a visit from Pastor Hilliard, of Southport. Great interest was shown in the special messages he gave, and as the Word went forth in the power of the Spirit several were convicted, and souls were born again.

We praise God for the progress and for His continued blessings upon the Church here. From Him and Him alone do all good things come.

#### ANNIVERSARY SERVICES.

**Glossop** (Pastor L. N. Knipe). "You really must come!" was on every lip during the week, and come they did—to the Pastor's anniversary services at the Elim Tabernacle, Ellison Street, commencing with a tea on Saturday prepared by loving hands. However, here is the secret of all blessing: God was in it! This was proved by the signal leading of the Lord in the service which followed when Pastor Tweed dealt with the Triumph of Christ in the Believer's Life, a message of encouragement and reward after conflict.

What expectations for Sunday! And were they realised? Yes! There was exceeding abundance of heavenly blessing just as the Lord promises in His Word. The power of God was mighty upon the ministry of the Word, real agony of soul was experienced, and souls were converted to God in the gospel service, and as a descriptive and powerful message on the Philippian Gaoler was delivered, the

hearers were forcibly reminded of the words of the hymn:

"Love I much? I've much forgiven  
I'm a miracle of grace."

As the saints gathered around the Lord's table for the final meeting of this glorious week-end, the Lord drew even closer, for His love and the love and fellowship of the saints seemed to hang about as a perfume.

How full were all hearts when over forty new members were received in fellowship by Pastor Tweed and the resident minister, Pastor Knipe. Wives rejoiced to see husbands, and parents to see sons and daughters receive the right hand of fellowship.

Glad days, the joy of which will be fully realised in eternity.

#### NEW HALL OPENED.

**Preston Park, Brighton** (Evangelist J. Cariss). Amidst much praise, large numbers flocked to the opening of the new Elim Hall, at Preston Park on a recent Saturday, and the building was filled an hour before the service was timed to commence. It soon became apparent that an overflow meeting would have to be held, so this was conducted in the old hall by Pastor G. Bishop, of Hove, an appropriate address being given by Mr. George of Worthing.

Meanwhile songs of praise were ascending from the new Hall, which a few weeks before was a derelict garage filled with builders' rubbish. Evangelist Cariss, assisted by a band of willing workers, transformed this place into a splendid

hall replete with electric lighting and heating and also tip-up seats.

Pastor McWhirter, of Brighton, commented briefly on Exodus xl. 33-35, and then declared the hall open for the service of God. After leading in a prayer of dedication, Pastor Coffin, of Hastings, gave the first address. He took the congregation to Horeb, to behold the burning bush and to learn with Moses the need of a personal revelation from God so that hearsay might become real experience. The second and concluding message was given by Pastor McWhirter, who spoke on the return of the ark to the centre of Jewish national life, as recorded in II. Samuel vi. He showed this to be a picture of the way in which Christ is exalted to His rightful place in the Church by those who hold the Foursquare truth—typified by the four rings on the ark.

After more singing, the saints reluctantly departed, their expectations running high for a real day of blessing on the morrow—and they were not disappointed!

#### RYDE BAPTISMS.

**Ryde, I.O.W.** (Pastor A. S. Thorne). Pastor Thorne's ministry at Ryde has been characterised by bright and happy and sustained progress. His clear expositions of God's Word resulted in the building up of the Lord's people in the faith. Mrs. Thorne has proved herself a real pillar and support and has won a place in all hearts.

—Recently a children's winter campaign was launched. Loyal helpers have visited homes and invited the children and have generally backed up the enterprise.

During Mr. Thorne's furlough the saints were privileged to have Pastor Joseph Smith here. His inspiring messages enthused with new life and courage all who heard them. One particular Sunday, Mr. Way from Portsmouth led to victory. His morning exhortation was the means of salvation to a sister who had been impressed by the faithful witness of her own sister, who was herself a trophy of redeeming grace.

At a recent baptismal service five members gave gracious acknowledgment of the Saviour's power to save. These services provoke much interested comment in the town; as also do baptisms in the Holy Ghost of which there have been several; the supernatural in religion not always being understood or accepted.

Praise the Lord for the gospel of the miraculous upheld by Elim Foursquare believers

Another wonderful time was experienced recently during Principal Parker's Bible School Campaign. There was a united rally of the small assemblies from Sandown, Cowes, and Freshwater. The children of Ryde and Sandown rendered impressive items which evoked heartfelt appreciation. Many people from other churches attended and evinced their great satisfaction at hearing the miraculous Word so clearly and tellingly unfolded in Principal Parker's inimitable manner.

As a summary, in conclusion, it can truly be said that work here has been steadily maintained since its commencement; which belies the opinions of those who described this movement to be of the "flash in the pan" variety. To God be all the glory!

## Concise Comments & Interesting Items

In April last Dr. Morgan invited his hearers to select what they considered were the twelve outstanding chapters of the Bible, and recently gave some interesting particulars as to "how the voting went."

It appears that 548 papers were sent in, and that 520 different chapters were mentioned, out of a total of 1,188 in the whole Bible. Only five books out of the sixty-six received no mention at all—Obadiah, Nahum, Haggai, II. and III. John.

Dr. Morgan then ranged the chapters in order according to the number of votes given, with the result that he has selected forty-six, which will form the subject of his lectures from now until the end of 1934. The twelve which head the list, in order of preference, are Isaiah liii., I. Corinthians xiii., Genesis i., Romans viii., Matthew v., Psalm xxiii., Hebrews xi., John xiv., Revelation xxi., Revelation xxii., Isaiah lv., and I. Corinthians xv.

On striking fact is that Isaiah liii. received 124 more votes than any other chapter, and was included in two-thirds of the papers.

A remarkable volume has now been issued. Our readers are well acquainted

with "The Treasury of David," by C. H. Spurgeon; now his writings on the New Testament have been gathered together and issued in four volumes with the title: "The Treasury of the New Testament." A special arrangement was made whereby those who purchased before 1st December could obtain the volumes for £2 2s. instead of £3 3s. A reviewer in the "Life of Faith" says:

"The Treasury of the New Testament" is one of the most satisfying expositions of the New Testament we have ever handled. The first volume, for example, which embraces the Gospel of Matthew to the middle of Luke, is not only an exposition of New Testament doctrine, but a rich and rare treasure-house of devotional literature. On page 499, for example, there is a deeply-moving exposition bearing the title: "On His Breast." It is, of course, the story of the Upper Room, where the disciple whom Jesus loved found repose upon the Saviour's breast. With all his passionate love of the Saviour, and his deep concern that sinners should find their way to Him, Mr. Spurgeon handles the theme as perhaps only he could. The result is that we are carried on from page to page with ever-increasing interest and fascination, until at last we are constrained to accept

the preacher's invitation, and surrender ourselves to the same gracious Lord."

Since the holidays two more editions of versions of parts of the New Testament have been made—the New Testament in Gang, and the Gospel of Mark in Tsamba. Gang is spoken in the north of Uganda. Tsamba is spoken in the Adamawa province of Nigeria by about 20,000 people.

There are said to be eighty anti-religious museums in Russia, and a hundred others which may be transported about the country are in course of preparation.

John Bunyan's flute is supposed to have been discovered at Gainsborough, England. "It is in shape like an old chair leg, and is supposed indeed to have been made in prison from the leg of his stool. When the keeper, hearing the sound of music, entered the cell, Bunyan was able," so the story runs, "to avoid detection by putting it back in the stool."

We rather doubt the "keeper" part of the story, for he seems to have been very friendly toward Bunyan, and if there had been a stool-leg flute would probably have taken a turn himself. But we can scarcely imagine Bunyan carving a flute out of a stool which belonged to someone else. Maybe, however, the stool was his own!



## Healed Six-and-a-half years ago

**I**T is with great joy I give my testimony to the healing of my grandsons, aged twelve and fourteen years respectively. The one was born with spinal disease and suffered from birth; he was also cross-legged. The other was nearly blind. They were both taken to Principal George Jeffreys' Campaign meetings in Leeds 6½ years ago and were wonderfully healed. They are both strong testimonies, proving that the healings at the Principal's campaigns last. To God be all the glory.—MRS. NORTH (Hull).

Jack (left), who was nearly blind, can now see clearly.

John (right), who was cross-legged, and suffered with spinal disease.

## The Uncertainty of Life

**T**HE following dispatch from Christchurch, New Zealand, was printed in a newspaper some time ago:

"Bobby Leach, who achieved fame when he went over Niagara Falls in a barrel, died to-day of injuries received in slipping on an orange peel. Leach, who made the perilous journey over the falls without receiving a scratch, broke his leg when he slipped on the orange peel. Complications set in, following an amputation, causing death."

The preservation or continuance of our natural life often seems, and by some is treated, as a gamble. But if we could see with the eyes of Omniscience, we would be compelled to say "There is but a step between my soul and death." We may be most exposed to danger when we think ourselves most secure. We may pass unscathed what we thought to be the gauntlet, and be taken off by a trifle as light as a slip on the sidewalk.

Bobby Leach was the second person to go over the falls and live. He made the trip on July 25th, 1911, going over the Niagara Horseshoe Falls, 158 feet, when he was forty-nine years old. Fifteen years later he met his death in the antipodes, in a way least expected. His case is only one of many thousands recorded, with more untold. An officer, hero of a hundred fights, escapes the sword, only to die later from the scratch of an infected pin. A sea captain, who had weathered many a storm, and always reached port in safety, was found drowned in his bath-tub at home. Ahab, a skulking king of Israel and husband of Jezebel, disguised himself in battle with the Syrians, and was brought down by a bow "shot at a venture" (1. Kings xxii.).

The moral is plain, it needs no pointing: "Be prepared!" "Be ye reconciled to God." Your time may be short—much shorter than you dream or think. I had

a neighbour, a robust-looking man, scarcely past the prime of life. After dinner, lately, he toppled over on the couch and when the doctor arrived he was gone!

Gone, but where? Into eternity; that is certain: and more than this it is not for mortal man to say. Not that nothing is known beyond the grave: indeed, we could know nothing beyond this life without the Bible, but, in His book, God has told us of a world beyond—two in fact, one of endless bliss and another of endless woe. The one, commonly called heaven, is peopled with angels, made and preserved holy from their creation; and with men, once sinners, but redeemed from guilt by the blood of the spotless Lamb of God, slain on Calvary. The other, known as hell, is the destined and eternal abode of wicked demons, the fallen angels; and of men who die unreconciled to God, unpardoned, because they will not come to Christ for cleansing from sin.

There is no denying this; it is made as plain in Scripture as words can make it. And however much professing Christians may lack faith and disagree as to many details, one thing they hold in common: there is a future life, and all do not go to one place. So, be your religion what it may, you are bound to believe that death does not end all. You cannot persuade yourself that earth is everything, and that existence ends for man (made in the image of God) at the termination of his brief existence here.

Be prepared, then; take no chances; lay yourself out to know the truth of these matters, before the unseen Reaper takes you off and all opportunities to rectify mistakes are gone for ever. Only Christ can save; God only can forgive your sin; and the Bible alone is the authority in these matters of life and death, of heaven and hell, of salvation or damnation. Be wise, then, and "prepare to meet thy God!"

# Classified Advertisements

**REVISED RATES.**

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 3d. per insertion extra.

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

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

**BOARD-RESIDENCE, ETC.**  
**Holiday Apartments, etc.**

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

**ELIM REST HOUSE**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**GLOSSOP**—Elim Home for spiritual and physical refreshment, situated near the Derbyshire hills and Yorkshire moors. Open throughout the winter. Moderate terms. Apply to Superintendent, Beth-Rapha, Glossop, Derbyshire.

**HOVE**—Board-residence. Spend Christmas by the sea and enjoy Christian fellowship, heartily welcomed; home comforts, centrally situated between Hove and Brighton Assemblies, recommended. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1529

**ISLE OF WIGHT**, Shanklin.—Recommended by Elim pastors and workers. Mrs E. Burrows, "Elim," St Martin's Avenue, Shanklin, I O W. B1492

**LONDON**—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs Robinson, 14, Westbourne Square, Hyde Park Abercorn 3547. B1522

**WEST CROYDON**—To let, bedroom on ground floor, moderate; Christian fellowship; bed and breakfast could be arranged; suit business person, close bus, train and assembly. 18, Arundel Road. B1521

**HOUSES, FLATS, ETC.,**  
**To Let and Wanted.**

**FLAT** to let, first floor over business premises; three good rooms, use bathroom; main road, buses, trams, close Hammersmith Broadway Station; business people, typewriting, etc., would be considered. H.C. 121, Fulham Palace Road, London, W 6. B1524

**SITUATIONS VACANT.**

**BOURNEMOUTH**—Good cook-general required, age 25-30, for flat, three in family; good references essential. Box 297, "Elim Evangel" Office. B1531

**COMFORTABLE** home offered in exchange for light duties in Four-square Pastor's small bungalow, must be fond of children. Box 295, "Elim Evangel" Office. B1526

**SITUATIONS WANTED.**

**CRUSADER** desires position as housemaid in "Foursquare" home; very fond of children, age 25; free immediately after Christmas, willing to go anywhere. Box 296, "Elim Evangel" Office. B1530

**PENTECOSTAL** pastor (married), prevented from preaching through head injury, wants manual work; past experience cows, horses, motors; try anything, like experience with poultry; small wage. K. G. Wanhill, 19, Lodge Drive, Palmers Green, London. B1525

**MARRIAGE.**

**HENDERSON-MURDOCK**—On November 14th, at Elim Tabernacle, Dundee, by Pastor H Kitching, Harry Henderson to Annie Murdock, both Elim members.

**BIRTH.**

**SHORT**—On October 31st, to Mr & Mrs. C. Short of Liverpool, the gift of a daughter, Roberta

**WITH CHRIST.**

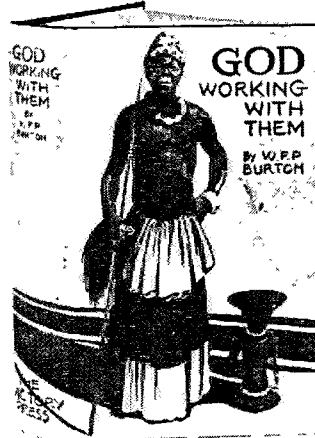
**WOODYATT**—On November 18th, William J. Woodyatt, of Dowlais Funeral conducted by Revs. E. I Jones, D. J. Davies, and W. N. Brambleby.



Last year many were disappointed because they were too late to obtain an Elim Calendar. They were all sold. Order yours now and make sure.

# God Working with Them

By W. F. P. BURTON



This thrilling book should be read by every Christian. It tells of the wonder-working power of the gospel in darkest Africa. Mr. Burton relates not only how he and Mr. Salter commenced this pioneering work among the cannibals of the Belgian Congo, but how it has grown during the eighteen years past. Over 16,000 natives have confessed their faith in baptism, some of them actually laying down their lives rather than compromise in their allegiance to the Lord Jesus Christ.

Over 300 pages, including about 40 pages of illustrations. Bound in strong cloth boards with attractive dust jacket. Demy 8vo

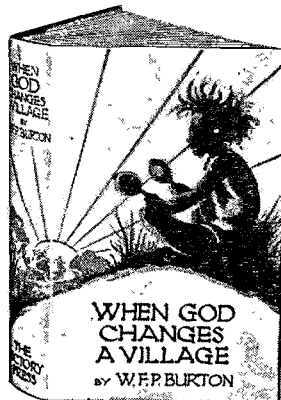
5/- (by post 5/6)

**Elim Publishing Company, Limited,**  
Park Crescent, Clapham Park, London, S.W.4

# NEW MISSIONARY BOOK

When God Changes a Village

By W. F. P. BURTON



2/6 net  
by post 2/10

This book is a greater thriller, and far more profitable than any that the world can give. It contains one hundred and sixty-two pages of reading, and about thirty illustrations, with a foreword by Pastor P. N. Corry. Bound in cloth boards, with 2-colour jacket

**ELIM PUBLISHING COMPANY, LIMITED**  
Park Crescent, Clapham Park, London, S.W.4



# 1934 ELIM CALENDAR



Only the "ELIM"  
SACRED ART  
CALENDAR  
has all these features

- A Text for every day of the year.
- A Consecutive Plan for Reading the whole Bible in the Year.
- Bible Passages relating to the Pictures.
- Descriptions of the various phases of the Elim Foursquare Gospel work.
- Postal Information.
- Common Notes.

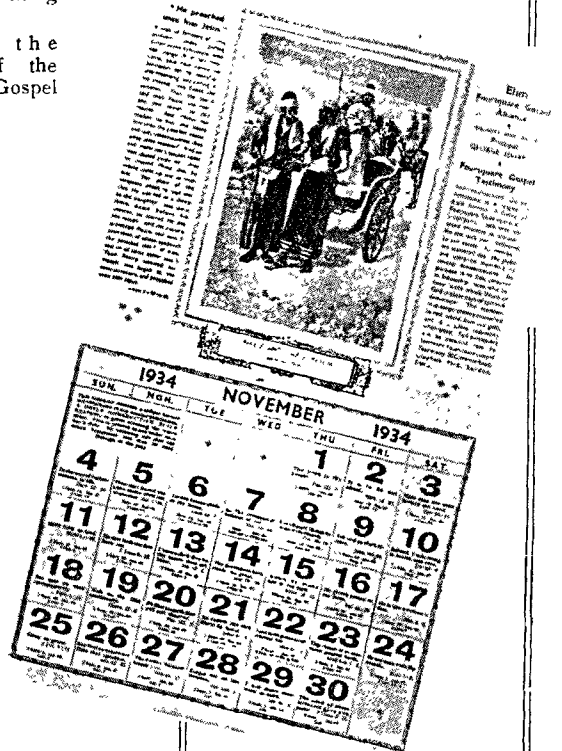
NO ELIM  
HOME IS  
COMPLETE  
WITHOUT  
THIS  
CALENDAR

PRICE ONLY

**1s.3d.**

EACH, OR  
BY POST 1s. 4d.

**13**  
BEAUTIFUL  
BIBLE  
PICTURES  
IN FULL  
COLOURS



*A Superb  
Production  
in every way!*

★ SEND YOUR  
ORDER NOW

SIZE: 16 ins x 9½ ins.

## Order Form for the Elim Sacred Art Calendar

To THE ELIM PUBLISHING COMPANY LIMITED  
VICTORY PRESS  
PARK CRESCENT - CLAPHAM PARK - LONDON - S.W.4

Please send me ..... SACRED ART CALENDAR(s), for which I enclose  
remittance of ..... at the rate of 1s. 4d. each, post free.

YOUR NAME

YOUR ADDRESS