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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 13

MARCH 25, 1932

Twopence

SAVIOUR

COMING KING

IF—!

(AFTER KIPLING)

If you can trust in Christ, when all around you,
Are doubting Him and thinking Him untrue;
If you can see His finished work on Calvary,
And know that He was there instead of you;
If you can have your faith tried to the utmost,
And answers to your prayers withheld for years,
And yet not lose your trust in God's Anointed,
But let His great love overrule your fears;

If you can see your loved ones taken from you,
Cut down, perhaps, while in the prime of years,
And say 'tis not for you to doubt the wisdom
Of the great God who'll wipe away all tears;
If you can bear the scorn and scoffs of many,
Who try to turn you from the path you tread,
And yet not blame them, but the rather pity,
(They do not know that 'twas for them Christ bled:)

If you can go forth to a world of sorrow,
And tell how Jesus died that world to save,
And shew men by your life, that His are riches
That you can take with you beyond the grave,
If you can love your neighbour as your own soul,
And turn your other cheek to every wrong,—
Yours is the crown, the white robe and the Kingdom,
The best of all, the Master's pleased "Well done!"

—Evelyn J. Duffield.

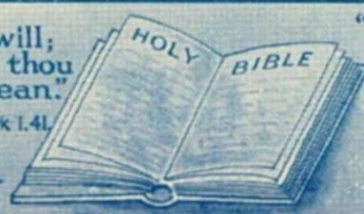
"I am come that they might have life."
John X. 10.

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

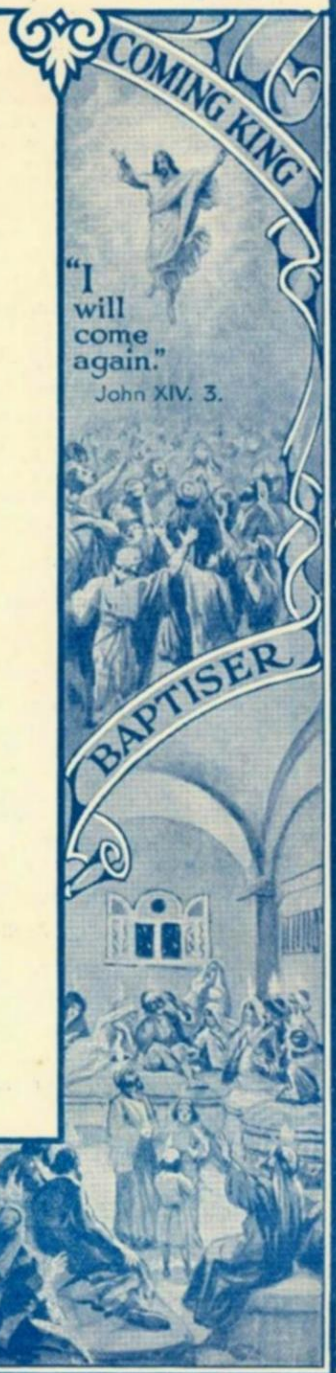
HEALER

BAPTISER

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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

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

Vol. XIII.

March 25, 1932

No. 19

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Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGNS

AYR. Sunday, April 3rd, to Sunday, April 10th.
In the Town Hall.
Sunday 3 and 8. Week-nights (except Fridays) 7.30.
Wednesday afternoons at 3.30.

EDINBURGH. Mon., April 11th to Sun., April 17th.
In the Music Hall, George Street.
Sunday at 3 and 8. Every week-night at 7.30.
Tuesday, Wednesday, Thursday and Saturday afternoons at 3.30.

KENSINGTON Kensington Temple,
Kensington Park Road.
Campaign closes Sunday, March 20.

Regular services commence after Easter Convention as follows:
Sundays, 11 & 6.30. Wednesdays, 3.30 & 7.45. Fridays, 7.45.

ELIM WOODLANDS

The home of the Elim Bible College

Visitors welcome who desire to study God's Word, or to wait on Him for spiritual blessings.

Apply, Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4

London Easter Convention and Foursquare Gospel Demonstration

See full particulars on first two pages.

PRELIMINARY ANNOUNCEMENT.

BOOK THE FOLLOWING DATES FOR TWO GREAT

FOURSQUARE GOSPEL DEMONSTRATIONS

To be convened by

Principal **GEORGE JEFFREYS**

WHIT-MONDAY (May 16), 11, 3 and 6.30. ROYAL ALBERT HALL.

SATURDAY (July 30), 11, 3 and 6.30. CRYSTAL PALACE.

Easter Conventions in the Provinces

BIRMINGHAM.—March 25—28. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday and Easter Sunday, 11, 3, and 6.30. Sat., 7.30. Easter Monday, 11, 3, and 7.30.

Speakers include: Pastors R. Mercer, J. J. Morgan, and Pastor and Mrs. George Kingston.

BELFAST.—March 27—31. Ulster Temple, Ravenhill Road.

Speakers include: Pastors J. McAvoy, D. Rudkin, E. F. Cole, J. Hill, and W. Uprichard.

CARDIFF.—March 25—31. Cory Hall. Good Friday and Easter Sunday, 11, 3, and 6.30. Monday, 3 and 7. Tuesday, Wednesday and Thursday, 7.30.

Speakers include: Pastors E. C. W. Boulton and H. W. Fardell.

GLASGOW.—March 27—29. City Temple (opposite King's Theatre).

Speakers include: Pastor Wm. Barton.

HALIFAX. March 25—29. Stannary Congregational Church. Good Friday, Saturday, Monday, Tuesday, 3 and 7.30. Easter Sunday, 3 and 8-15.

Speakers include: Pastors A. Coffin, W. J. Hilliard, and G. Miles.

Application for accommodation should be made to Miss Worsnop, Hebron, 113, Hyde Park Road, Halifax.

SOUTHPORT.—March 26—28. Temperance Institute. Saturday, 7.30. Sunday, 3 and 6.30. Monday, 11, 3, and 6.30.

Speakers include: Pastors W. L. Taylor, G. Bishop, L. H. Newsham, and R. Knox.

BATH.—March 25—28. Historic Assembly Rooms.

Speakers include: Principal P. G. Parker.

DOWLAIS.—March 26—30. Elim Tabernacle, Ivor Street.

Speakers include: Pastors H. W. Fardell, A. Longley, and L. N. Knipe.

NOW FOR SUMMER HOLIDAYS!

Summer Bible Schools will be conducted this summer by Pastor P. N. Corry, at three holiday centres. Bible Lectures every day. Rambles, picnics, visits to places of interest, open-air meetings, etc. For full particulars, write to the Superintendents at the respective addresses:

July 2-16. **GLOSSOP.** Beth-Rapha.

July 16-29. **CLAPHAM PARK.** Elim Woodlands (July 30 is C.P. date).

Aug. 1-14. **BRIGHTON.** 45, Sussex Square.

WATCH THESE DATES

CHELMSFORD. March 25 and 27. Elim Tabernacle, Chelmsford. Special Anniversary Easter Convention. Speakers include: Evangelists J. C. Eaton, A. Wright, G. Dunk, and others. Convener: Pastor J. Woodhead.

LEEDS. March 25—30. Leeds Foursquare Gospel Tabernacle, Bridge Street. Easter Convention. Speakers include: Pastor and Mrs. W. L. Bell, and Pastors Barton, Court, Fielding, Hillman, Hulbert, Morris and Miles.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Eum



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

Vol. XIII., No. 13

MARCH 25, 1932

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

For the benefit of the thousands who will take part in the greatest Elim Convention of the year, we print below a full programme of the special Easter meetings in London

EASTER CONVENTION

Services will be held simultaneously in five buildings

Kensington Temple, Kensington Park Road
 Elim Tabernacle, Park Crescent, Clapham
 Elim Tabernacle, Stanley Road, Croydon
 Elim Tabernacle, Central Park Road, East Ham
 Spa Fields Church, Wharton Street, King's Cross

TIMES OF SERVICES

Good Friday 11 a.m. 3 6 30 p.m.
 Saturday (Clapham and East Ham only) 7 30 p.m.
 Saturday Great Elim Crusader Rally to be conducted by Pastor J McWhirter at Marble Arch, Hyde Park (weather permitting) 7 30 p.m.
 Easter Sunday 11 a.m., 3 (except Kensington) 6 30 p.m.
 Easter Monday, Royal Albert Hall (see below) 11 a.m., 3, 6 30 p.m.

Tuesday, Wednesday and Thursday 7 30 p.m.
 Wednesday Kensington Temple only 3 p.m.
 Friday Closing meeting in Kensington Temple 7 30 p.m.

THE SPEAKERS WILL INCLUDE

Pastors J. T. Bradley (Ipswich), F. A. Farlow (Reading), R. J. Jones J.P. (South Wales), George Lampard (Birmingham), J. J. Morgan (Brighton), T. Tetchner (Scarborough), Frank Horner (Grimsby), Mrs. Waishaw, and Mrs. Saxon Waishaw (Halifax), Pastor and Mrs. Charles Kingston (Leigh-on-Sea), and others

Special meetings will be arranged for those seeking healing for the body, and the Baptism in the Holy Ghost

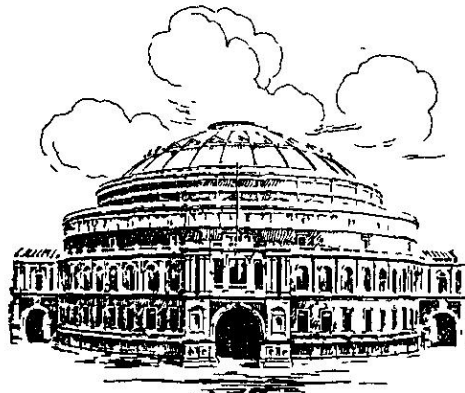
THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION
 to be conducted by Principal George Jeffreys in the Royal Albert Hall, Easter Monday, March 28.

11 a.m. - Divine Healing Service
 3 p.m. - Communion Service
 6 30 p.m. - Baptismal Service

Doors open one hour before each meeting

Special singing by Elim Crusader Choir half an hour before each meeting

There are thousands of free seats, for which no tickets are required. Part of the Balcony will be reserved for visitors by



special day excursions. Tickets for the box seats are obtainable at the following reduced prices: morning, 1/-, afternoon, 1/6, evening, 2/6. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S.W.7 (Telephone Kensington 3661)

We would remind our readers that every box ticket sold helps to reduce the heavy rent which we have to pay for the hall

Helps to Visitors to London

The following notes and the plan of the Underground railways will be helpful to visitors to London

Royal Albert Hall Nearest Underground Station South Kensington 'Buses pass the door continually from all parts of London

Marble Arch, Hyde Park Nearest Underground Station Marble Arch 'Buses from all parts of London

Kensington Temple, Kensington Park Road, Notting Hill Gate One minute from Notting Hill Gate Underground stations Splendid 'bus service

Elim Tabernacle, Park Crescent, Clapham. Nearest Underground Station Clapham Common (3 minutes) Direct Underground trains every few minutes from Euston, King's Cross, St Pancras, London Bridge, Waterloo, Charing Cross, etc Passengers from Paddington and Marylebone change at Elephant and Castle There is also an excellent 'bus and tram service We print on page 202 a plan which shows how to reach Elim Tabernacle, Elm Woodlands, and our Clapham Bible and Tract Depot, from Clapham Common Tube Station

Elim Tabernacle, Stanley Road, Croydon 'Bus and tram passengers alight at Mayday Road in London Road

Elim Tabernacle, Central Park Road, East Ham 'Bus and tram passengers alight at Kimberley Avenue in Barking Road The Tabernacle is at the foot of Kimberley Avenue

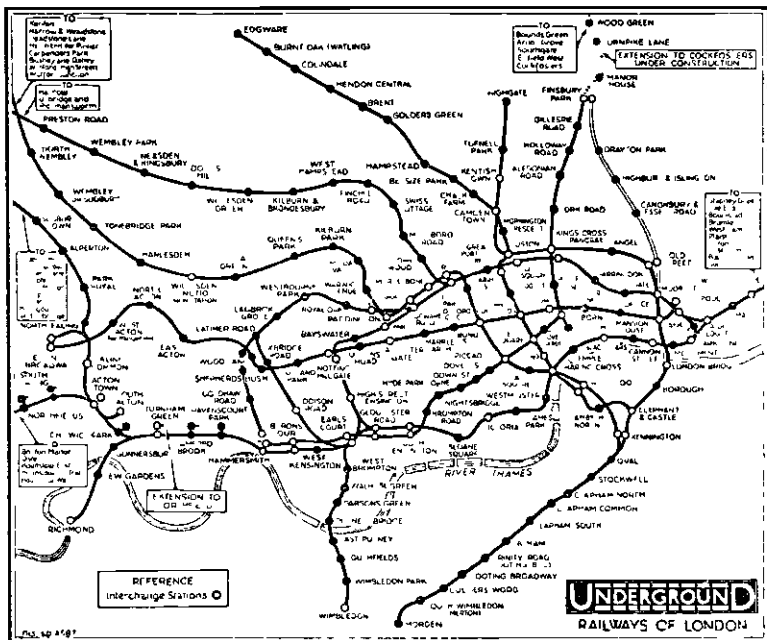
Spa Fields Church, Wharton Street, King's Cross This building is only five minutes from King's Cross station Wharton Street is off King's Cross Road

REFRESHMENTS

There are many restaurants open in the neighbourhood of the various meeting places where refreshments can be obtained At the Royal Albert Hall there are excellent catering arrangements, and a large number of buffets and tea rooms will be open on the premises between the services, and some of them after the evening service

CHEAP RAILWAY TICKETS

Visitors are reminded that all those desiring cheap return tickets for the Easter Convention must obtain a voucher beforehand from the Convention Secretary, and unless this voucher



is presented at the time of booking the ordinary fare will be charged Early application for vouchers (which are issued free) should be made to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S W 4 With these vouchers tickets may be purchased (at a single fare and a third for the double journey) from any station in Great Britain, and from certain ports in Ireland and Jersey and Guernsey, enabling visitors to come to London and return to their homes any day, they choose from Wednesday, March 23rd to Monday, April 4th, inclusive

DAY VISITORS TO LONDON

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

Bring this "Evangel" with you to London
It will serve as your guide See also plan on p 202

MAKING MELODY UNTO THE LORD

THREE GREAT SONG SERVICES

preceding the Demonstration meetings in the ROYAL ALBERT HALL
Easter Monday, at 10 30 a m., 2 30 and 6 p m, by the ELIM CRUSADER CHOIR

Organ Interspersions by
RONALD F COOPER at the Console

Pianoforte Accompanists
Messrs **A E Edsor** and **L W Prentice**
Musical Conductor **DOUGLAS B GRAY**

One of the main features of these great annual Foursquare Gospel Demonstrations is the singing of the Crusader Choir, usually composed of 1,500 to 2,000 voices It is always an attractive sight—that magnificent company of redeemed and radiant youth, so full of the spirit of praise and worship This year the Choir's programme of song includes a number of soul-uplifting items, the rendering of

which is bound to stir the hearts of the thousands that will throng the great auditorium on Easter Monday One can easily conceive the hearty and heartfelt response of that great congregation to such pieces as "Christ the Lord is risen to-day," and "I am the Resurrection and the Life" We foresee a day when love and joy will overflow and find its expression in a perfect deluge of choral harmony

Silence is requested during Crusader singing, and no applause.

LET THE GLOBE BE GIRDLED WITH THY PRAISE, O LORD!

Significance of the Resurrection

By Rev. I. M. HALDEMAN

The following article appeared in "The Episcopal Recorder" over thirty-five years ago But its message is timeless

THE resurrection of Jesus Christ is the vertebra of the Gospel. It is the Gospel—the good news that a Man has risen from the dead. It is the one thing that rails off the testimony of Jesus Christ from all other systems of religion. It was the one startling note that arrested the attention of the Athenian idlers, and drew multitudes to listen in the cities and villages, whithersoever the disciples preached, not because they exhorted to morality, or righteous living, or separation from the ways of evil, or attainment unto the

HIGHEST MEASURE OF SELF-ABNEGATION,

did the people gather to hear, but because the disciples proclaimed, with unqualified utterance, that a Man had risen from the dead, a Man who had power to raise the dead, to give life, and bring to judgment.

This is the opening word, the transcendent statement in the Gospel message. And until we awake and return to preaching resurrection in all its bearings, both upon the saved and the unsaved, the Church will continue to fail and weaken as a witness for the Christ of God. Indeed, we should awaken to the fact that the only method by which the Church may be saved from, and the dispensation delivered out of, the ethics of a mere humanitarianism, is by holding up this flashing wonder of the Resurrection, until all its multiform significance may be seen and known. A joyful significance indeed to those who believe, and opening up vistas of glad anticipation to the heart of faith, but filled with thousand-throated warnings to the unbeliever, and weighted with tremendous consequences to him who denies it.

RELATION TO THE SIN QUESTION

To the believer, the resurrection of Jesus Christ signifies that the question of sin has been settled for ever. He who died on the Cross, died under the believer's sin. On the Cross He changed places with the believer. Having assumed His burden, He could not be released until He had completely and for ever discharged the obligation. His resurrection is His release, and therefore His resurrection is the open-faced testimony that the obligation has been met and discharged. And so long as He lives at God's right hand, the question of sin and its judgment against the sinner who believes in Him, cannot be re-opened. God is satisfied. God is at rest. And there is nothing for the believing sinner to do, but rest rejoicingly where God rests, in the risen Man.

Not only has it settled the question of sin, but this resurrection of the Son of God has opened up also a new source of life to all who believe God's testimony about Him. No longer need the believer draw his life or his daily living from the poisoned source in the first man, but from the last man, the second Adam. From this new source he may, if he will,

obtain new and spiritual life, a life for the soul, a life for the body—even the very diseases of his body may be healed, not by restoring the life which is in the blood of the old Adam, but by bringing in the new resurrection life of the Son of God, so bringing it in and living by His faith that the believer may say even as an apostle has said, "I no longer live, but Christ liveth in me."

NEW STANDING FOR BELIEVERS.

The resurrection of Jesus Christ signifies that a new standing has been obtained for the believer. When Jesus died, He died on behalf of His people. And when He rose, in a twofold way He carried them up before God into the heaven of the heavens. He took them up there as the high priest took Israel in before Jehovah, representatively, and in the second place He took them up as to essential life, and hid them with Himself in God. And thus before God, we are already arisen and seated in the heavenly places. Yea, "even as He is, so are we in this present world," sons of God risen from the dead, and so near to God.

We cannot nearer be,
For in the person of His Son,
We are as near as He

PLEDGE OF FUTURE CONDITION.

This resurrection is assurance to the living that the covenant dead shall rise. "Thy brother shall rise again," He said, and when the sister looked vaguely beyond Him to some far day, He said gently, and yet rebukingly, "I am the Resurrection and the Life, he that believeth on Me, though he were dead [when I come] yet shall he live." And thus when our hearts feel stifled, and memory brings back the "touch of a vanished hand, and the sound of a voice that is still," we look up yonder at the first sinner, and we say softly, "In the end of the harvest He will come and gather up His sheaves, and *our* dead shall rise."

The resurrection of Christ is the pledge of what the believer himself shall be. The Son of God went up there as the Forerunner, and by that He said unto the Father, "There are others coming. I represent them. As I am, they shall be, for by and by, I shall go down again to bring them in, and present them without spot, a Church without wrinkle or blemish, or any such thing." Therefore it is written, "When He shall appear, we shall be like Him, for we shall see Him as He is."

We shall be like Him! Like Him in body, deathless, immortal, radiant with transfiguration glory, dynamic in power, and perfectly the agents of perfect spirits. Like Him in character, and with Him to be associated in ever unfolding ways of administration and blessing.

In short, the resurrection of Jesus Christ is, to all who believe, complete redemption and eternal salva-

tion. To comprehend this, it is only necessary to suppose for a moment, that Jesus Christ never rose from the dead. The Cross becomes no longer a sacrifice, but the saddest of earth's tragedies, and the midnight of failure. The faith we have rested in Him is vain, He cannot uphold it, our sins have not been met or answered for, we are still unpunished of justice, unjustified, and under the sentence of unilluminated death. Those who died believing in Him have perished in their sins, and hope is a word to mock us for lack of life. Oh, if it could be established that Mary's Son never rose, there would fall on the bloom and the gladness of time such a blight that day would be turned into night, and earth would be like unto an arena for

BITTER, SUNLESS WOE

But blessed be God, no such supposition can arise, but in the vagaries of an ill-sent dream. "For now is Christ risen from the dead. Faith is not vain, we are not in our sins, we are in heaven before God, we are one with the King; we are one in His life. He is our life, we are heirs of His glory, we wait for His coming, we listen for His voice. We shall be caught up to His presence, we shall touch His person, and we shall shine and shine in the endless glory, for from heaven He is saying, "Because I live, ye shall live also."

To the unsaved, to the unbelieving, the resurrection of Jesus Christ is pregnant with terrific meaning. The first man gives way to the second. The second purchases all that the first man forfeits. He purchases the right of dominion. Dominion over all flesh, over death and life as Saviour and Judge. And "as in Adam all die, so in Christ shall all be made alive." All who went down into Adam's grave, because of Adam's doom, shall come forth again from the grave,

because of the second Adam's power and right of doom.

But resurrection is of God, and all things that are of God are in order, hence there is supreme order here. All shall rise, but "every man in his own order," in his own rank, or band, or company. Christ came up in His, nearly two thousand years ago.

THE NEXT EVENT

will be the resurrection of those who are Christ's at His coming. His coming may be at any moment. "Then cometh the end" (that is the resurrection of those who are *not* Christ's), "when He shall have delivered up the kingdom." The kingdom comes in after the resurrection of those who *are* Christ's, and continues for a thousand years. At the close of that kingdom, at the close of a thousand years, those who are not Christ's shall rise. They shall rise, not because He comes for them, but because He summons them, and they shall go forth from His presence worthy only of the second death from which there is no resurrection.

Yes, deeply significant is this resurrection of Jesus Christ. It lifts up the symbol of hope, and pours forth as on the lips of angelic choirs, the floods of glad song, but at the same time, it writes gladness on the background of eternal judgment, and says that not one shall fail to rise and pass before Him, and each, through Him, shall give an account of himself to God.

How incumbent upon us then is it that we lift up the Cross, proclaim the Crucified, declare that He is risen and that He comes both to save and judge, and that now, even now, all who believe the testimony of God concerning Him may take part, not in the resurrection of the dead, but in the resurrection *from among* the dead unto life eternal.

Great Revival Campaign at Notting Hill

THE following is reprinted from *The Bayswater Chronicle*, March 5th, 1932 —

REMARKABLE SCENES AT KENSINGTON TEMPLE

Blotted out, blotted out,
All blotted out
All my sins are all blotted out
It's in Isaiah the prophet,
There is no doubt about it,
All my sins are all blotted out

A lilting tune, in which were mingled triumph and joy, conducted by a young-looking, earnest-faced man from the large, plainly-carved rostrum at the platform end. Crowds of men and women of all ages and of all classes singing with marked gusto and enthusiasm the simple words of the chorus, crowds more pouring in at the doors; an usher singing lustily as he found them seats; a feeling as if one was in the midst of a vast brotherhood; an atmosphere of friendliness and comradeship—these were the impressions conveyed to me as I took my seat at the revival meeting on Wednesday night at Kensington Temple, Notting Hill Gate, organised in connection with Principal George Jeffrey's great Revival and Healing Campaign.

Principal Jeffrey, "the fiery young Welsh preacher," described as the greatest revivalist of his day, whose revival and healing campaigns have attracted thousands of people throughout the British Isles, from Belfast to Brighton, was not present, but his place was ably filled by his no less gifted colleague, Pastor James McWhirter, assisted by Mr. R. E. Darragh as song leader. It was the latter who was now facing the huge congregation, beating time with rhythmic motions of his hands, punctuated by hearty handclaps, and he, too, filled, as it seemed, with all the fiery zeal that animates Principal Jeffrey, was completely swaying the hundreds who now filled the building.

They sang out boldly, joyfully, with no trace of that self-consciousness that animates so many church congregations. Some of the choruses had been rendered sitting, then at a word from the leader, the large gathering rises to its feet, hymn sheets in hand.

Roll'd away, roll'd away,
And the burden of my heart roll'd away

Careworn faces seemed to change as the chorus pealed out confidently, anxious looks melted into

carefree, joyous expressions, the grim faces of men, ousted in the desperate struggle for existence, relaxed, saddened lives were filled with hope. Looking around, I saw a crowd of typical Londoners. Here a shabby-looking woman nearing sixty, worn and weary with toil, over there a youngish woman in a smart red hat and well-cut clothes. Near her three working girls, serious-looking and rapt, their eyes on their hymn-sheets. In another row of seats an earnest-faced man of middle years, a youth, two well-dressed matrons and some elderly men of undoubtedly "comfortable" position. All around—working people and people of means. Nothing to discriminate all united by the call of the Gospel—a wonderful sight.

Now the leader is asking the people in the congregation to choose their own hymns, and numbers are called out from all parts of the church—"19!" "34!" "40!" The leader selects a number out of all these "special requests," and we begin to sing. The tune is that of *Salut d'Amour* we sing another hymn. At the end of the verse, the congregation, carried away with enthusiasm, hold up their hymn sheets in triumphant ecstasy—"There'll be glory, glory for me!" Pale faces are flushed with the joy of expectation. Lined faces smile—"Glory, glory for me!" The words are repeated. The people sing louder, arms wave on every hand.

IT IS A TRUE "REVIVAL!"

A man stands up near the rostrum and enters into a long extempore prayer. He prays quickly, without ceasing. The people listen intently and there are fervent ejaculations of "Hallelujah!" "Amen!", "Praise the Lord!" from all parts of the church. At the close of this lengthy prayer, Pastor James McWhirter comes forward to the front of the rostrum. We see a young, handsome man, with fair hair brushed high from his forehead, and steadfast blue eyes. His expression is earnest and eager. He holds the congregation spellbound by his preaching. He has taken his first text from John xx 22—"And . . . He breathed on them and said, Receive ye the Holy Ghost," and his second text from Galatians

v 22—"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." We were told that life, to be happy, must be well balanced, and must be lived in the right atmosphere. The fruitful life was the good life, the life that was well-lived. The blossom itself did not matter, it was the fruit that counted. Mere "externals"—beauty of appearance, superficial qualities and all those evanescent things that could be compared to the "blossom" did not count—they were mere "window-dressing." The "fruit" of our lives was found in the lasting things—love, joy, peace, and by "joy" he did not mean "grinning from ear to ear," but that deeper, quiet joy, that evidenced itself in kindness and consideration for others. In our home lives, in our business, the true Christian was proved by loving, kindly acts. Had not our Lord said. "By their fruits ye shall know them"? Life here was not all—we had to think of Eternity!

The address—full of deep, eloquent thought and meaning—is over, and Pastor McWhirter is pleading to the people in the congregation to approach the mercy-seat, and obtain salvation. Just hold up your hand," he says. "That's right! One . . . Two . . . Three . . . Ah, that's good! Four . . ." And so they answer the call, while the people sing softly—"Just as I am."

Pastor McWhirter makes a final appeal before closing the service. "Whosoever shall call upon the Name of the Lord shall be saved" he quotes. Hands go up. More sheep to be brought safely into the fold.

It has been a great night!

DANIEL A MAN OF PRAYER

As an ordinary matter Daniel prayed thrice daily. But in the special matter of having God fulfil prophecy, he prayed three weeks, while the "world rulers of this darkness" fought with demoniacal fury against the heaven-sent answer. Are we praying this kind of prayer for Christ to return, and fulfil the prophecies?

I'll Follow Jesus

W J H

W J H: 87

I'll fol-low, I'll fol-low, I'll fol-low Je-sus all the way,
I'll fol low, fol low on, I'll fol low, fol low on,

I'll fol-low, I'll fol-low, To the home of, er-ras: mg day
I'll fol low, fol-low on, I'll fol low, fol-low on,

Bible Study Helps

THE SAVING POWER OF CHRIST'S RESURRECTION
(Hebrews vii 25)

- 1 Power to save from the defilement of sin (Rom iv 25)
- 2 Power to save from the penalty of sin (Rom v 10, viii 34)
- 3 Power to save from the power of sin (Rom vi 4-11)
- 4 Power to save from the presence of sin (1 Peter i 3, cf Israel's hope—Heb. ix 28—mid our hope—Phil iii 20, 21).

THREE MISTAKES OF THE RICH FOOL
(Luke xii 16-21)

- 1 He mistook his body for his soul.
- 2 He mistook himself for God.
- 3 He mistook time for eternity.

Concise Comments & Interesting Items

A Mass Man is an unusual expression. Yet to the student of prophecy it is most suggestive. A keen prophetic writer in "The King's Business" has been writing along this line, and drawing our attention to the fact that Antichrist will be a Mass Man—the one great expression of the Mass Mind which is fast springing up in the earth. Here is one striking extract from his article:

"Webster does not give the word 'mass' as an adjective. Nevertheless it is a very much-used adjective in these last days, and, from a scriptural standpoint, it is tremendously significant. We hear much about 'mass production,' 'mass religion,' 'mass psychology,' and 'mass mind.' The other day an editorial in the 'Los Angeles Times' was headed 'Mass Fear.' What student of the prophetic Word fails to understand the portent of all those expressions?"

"Recently we saw in a British paper another expression, more portentous than all the rest—'Mass Man.' This creature was defined thus: 'Millions of human beings working with one mind for the benefit of one universal state.' According to the writer, a world, now sick unto death, will revive when earth's 'millions of human beings' will forget that they are individuals, and form themselves into one great Mass Man 'working with one mind for the benefit of one universal state.' But it takes neither a prophet nor a philosopher to understand that 'millions of human beings' can never 'work together with one mind until they lose their individuality, and thus sacrifice their personal freedom, to some incarnate expression of that one mind—a Mass Man!'"

Satan is still able to clothe himself with nations and peoples (Rev. xii 3)

"The Friend of Missions" for February reports news of a strange mixture of darkness and light. Amidst the darkness of persecution there is the light of revival. Here are two extracts—the first is of darkness, the second of light:

"Our church in P— is taken, where many found salvation. All Christian holy days are changed, for Easter is not to be kept, for He is a myth only, and there is not any God. Our present Government makes every effort to put our beloved Master to shame. In a theatre they pierced in a picture the eyes of our Saviour, for they said He has been a deceiver. There is no sin, no shame. Women are going about in short dresses above the knees, and men with no shirts, bearing black as niggers. The prices here are awful. 1 lb of butter costs 10/-, 2½ lbs of pork, £1, etc. But what you can get is whisky or brandy. There are three places in our village where that is sold. The Tsar Nicholas was called a 'public house keeper,' but this new Government is making everybody drunk worse than before."

"An unhappy woman, a widow with two children, came to me some weeks ago. One of them was often afflicted with epileptic fits. The mother had consulted several doctors, but they could not help him. We fell on our knees there and then, and cried to God for deliverance. I anointed the boy with oil in the Lord's Name, and the Lord completely healed the boy. The mother came to me later full of joy, praising God for what He had done, for the fits were quite stopped. Praise God with us all!"

Thus do Pentecostal showers fall even in darkest Russia.

In the London area, according to an official report, the attendance of children at cinemas is as follows:

Nearly 9 per cent of school children from 3 to 14 years of age go to the cinema twice a week, and 30 per cent go once a week. Another 48 per cent go at irregular intervals, and about 13½ per cent do not go at all.

The report further says: "Children could spend their time in far better ways than in attending cinema performances as now organised."

Suggestions for the consideration of public authorities and well-to-do people are then put forward as follows:

Further extension of playgrounds and playing-fields.

Provision of alternatives, such as workshops and playrooms.

Extension of exhibitions of "healthy" films at cheap cinemas organised by religious and philanthropic bodies.

If practicable, war films should be prohibited for children.

"Our Hope," a well-known publication in America, shows the surprising increase of Jews in America during recent years.

"Fifty years ago the Jewish population in America was 230,000. The recent census shows that the Jewish population in the United States is now 4,228,000. [The Jews in all the world number 17,000,000.]

The 161,000 Jews of Palestine, of whom 110,000 entered the country between 1919 and 1930, constitute 18 per cent of the total population, a larger proportion than the Jews of any other country. The percentage of Jews to the total population of the United States is 3.4."

Thus the quenchless nation continues to fulfil its charter of prophetic promise.

Children's Bible Educator

We are giving a prize every month for the best answers

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

SCRIPTURE JUMBLE The folded rectangle of letters forms a jumble of part of a verse in the 68th Psalm, which is a prophecy about Christ. To solve it, commence with the first letter at the top left-hand corner of the square, indicated

T	V	H	I	O	T	U	Y	H	C	A		
T	E	E	C	V	S	I	A	T	T	P	S	
H	D	O	E	U	D	H	O	A	N	S	H	
V	O	I	H	E	T	C	H	E	G	R	I	
U	E	H	D	A	G	S	I	T	F	L	T	E
N	I	E	T	M	P	R	A	O	C	F	D	

by the pointing hand, then take every other letter from the folded lines, following the direction of the fold (first to the right, then down and turn left and so on) to the end, then begin again, taking the letters that are left, in the order that they come. The letters thus obtained will give you the required words in the order in which they are found in the verse. You need not draw the square

Write out the text, and give the number of the verse in which it occurs

Solutions should arrive by first post Monday, March 28th.

SOLUTION TO BIBLE CROSSWORD, MARCH 11th

Answer: John viii 18

WITNESS
O I H E R L
F A T H E R A N D
N I G H T
B E A R E T H
A S O N E H
M Y S E L F A
I H A T
M A M M A
B E A R E T H

Correct solutions were received from:

Audrey Bell, Joan Bradford, Peggy M. Brightly, Lottie Caldwell, Elsie Freer, Peter J. Gale, Hazel Greenwood, Joyce Gummer, Dilys Hale, George Hesling, Joan Hill, Mary Hurst, David Johnston, Vera Joyce, Marjorie E. Keyho, Daphne R. Keyho, David McCartney, Isr. McCartney, George Martin, Marjorie Needham, Beatrice Paul, Maud Rollings, Greta Simmons, Minnie Spence, Muriel Thompson, Lthel Wallser, Gladys Whitney, Alfred Yardley

ANONYMOUS GIFTS

The work of the Lord has benefited to the following extent by donations of those who wish to remain anonymous: Work in General Southampton, £1; Foreign Missionary Fund Southampton, £1, Nottingham, £1; Free Distribution Literature Fund Glasgow, £1 6s

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, March 27th John xx 1-18
 "As she wept, she stooped down"
 (verse 11)

Many tears would be dried if people only stooped down and looked into the empty tomb of Christ. The majority of tears shed are the outcome of unbelief—unbelief in a resurrected Christ. Let us believe that Christ really lives, then, instead of bending beneath our burdens we shall cast them upon our living, loving Lord. An empty tomb means a filled Throne. Christ is not in the tomb, He is on the Throne. He is not in the place of death, He is in the place of life. A risen Christ means the forgiveness of sins, the possibility of daily victory over sin and Satan, unfailing guidance for those who will receive it, and at last the glorious resurrection or transformation of our own mortal bodies. The resurrection of Christ has dried an ocean of tears. It may be there are a few of ours that this glorious fact will dry this morning.

Monday, March 28th John xx 19-31
 "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (verse 24)

Where was he? What was he doing? We do not know. But we know there are some souls who, in the midst of their greatest grief, prefer loneliness. Perhaps Thomas was one of these. Some of us in the time of bitter sorrow prefer company. The sympathy of others helps us. But some of us would rather be alone. We don't like others to see our tears. We prefer a room to ourselves. Then we can act as we like, and talk out loud as much as we like, and pray as much as we like and no one will criticize. Perhaps Thomas was such. If so the Lord perfectly understood. How glad we should be that He does understand our various temperaments. Our temperaments are not permanent barriers to God. He can take the odd temperament and lead it so gently, that before long the cry of triumphant faith arises—"My Lord and my God."

Tuesday, March 29th John xxi 1-14
 "Jesus then cometh, and taketh bread and giveth them" (verse 13)

He fed them! He had fed them before. But we do not read that He ever made them a fire before. Yet this time there was food and fire. Why? Because they needed both. They were hungry and needed food. They were cold and needed fire. He gave them both. We remember years ago, sitting down to study in the evening. But we could not settle down. The name of a certain widow persisted in coming into our mind. We had no rest until we left our studies and went to her. The gas was out in her little room—her last penny had gone! Only a few embers remained

Meditations by PERCY G PARKER

in the grate. All had gone—money, food, fire. That night we saw that widow clap her hands with joy because in answer to prayer Jesus had sent His representative with food and fire. Jesus still provides—food, and fire, yes, and rent and rates, yea, all things.

Wednesday, March 30th. John xxi 15-25

"When they had dined, Jesus saith" (verse 15)

What a beautiful touch this is! When they had dined—yes, not until then did the Lord begin a lengthy conversation. Cold men don't want talk—they want fire. Hungry men don't want talk—they want food. Uncomfortable conversations are apt to make uncomfortable men obstinate. Peter was in for an uncomfortable conversation, but, first of all, the Lord made Peter physically comfortable. Then, after they had dined, Jesus asked that series of questions about love. Of course it all ended well. Christ was hungry for Peter's love. He got it. Peter was hungry to know that his love was accepted. His hunger was likewise satisfied. When Christ is allowed to arrange everything, then, finally, everybody is satisfied.

Thursday, March 31st Psalm lx 1-12

"Through God we shall do valiantly" (verse 12)

It is quite true. God does enable us to do valiantly. But it necessitates a visit to Pentecost. It is only through the power of Pentecost that men are enabled to do valiantly. Courage is not attained, it is obtained. Strive as we may, we cannot make ourselves brave. But the Holy Ghost can make us brave. This is how a lonely lady missionary put it, "I was awakened night after night by shooting, and by big rocks being thrown against the building. One time they even shot dynamite off by my house. My nerves began to fail. When I entered the house I was afraid to walk across the room, or even move, for fear that someone would hear me. One night I got on my knees and told the Lord that if He wanted me to stay there, He would have to take the fear out of me, and, bless His dear Name, He did it. It fell from me like an old garment. Pentecost destroys the garment of cowardice, and clothes us with the garment of courage."

Friday, April 1st. Judges i 1-15
 "Caleb gave her the upper springs" (verse 15)

Christ is our Caleb. He gives us the upper springs. Heavenly springs are ever flowing for the thirsty. Drink at the heavenly springs. Drink first thing in the morning, drink the last thing at night. Drink during the hours of light. Drink during the hours of darkness. Let

us always drink from the heavenly springs. Heaven's springs give living water. Heaven's springs are just what earthly travellers need. The upper springs are full. Many are satisfied with just the nether springs. The nether springs of earth are not sufficient. We must have the upper springs. Satisfied from above we shall be enabled to walk in victory below.

Saturday, April 2nd Judges ii 1-16

"There arose another generation which knew not the Lord" (verse 10)

Such is the danger in many a Christian home. Mother and father are godly, but the children are godless. Parents love the house of God, children love the houses of the world. Perhaps this daily portion will be read aloud in some homes where the children are growing up heedless of God and eternity. May we put in this plea, that here and now you will make mother's God your God, and your Father's Saviour your Saviour? Will you not promise your praying parents this morning that "Whither thou goest, I will go, and where thou lodgest, I will lodge thy people shall be my people, and thy God my God? As you kneel and pray with those who love the Lord, will you not likewise love Him too?"

The Awakening

"We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump"
 —I Cor xv 51, 52

Ev'ry bud and leaf doth peep,
 Waking from the winter's sleep,
 Gratefully to God they raise
 Silent, yet unceasing praise,
 In their triumph o'er the grave,
 Saints unite, whom Christ doth save.

These glad heralds of the spring
 To our hearts sweet memories bring,
 See! from hedgerow, flow ring lea,
 Verdant wayside, woodland tree,
 Resurrection glories shine,
 Quickened by a Hand Divine.

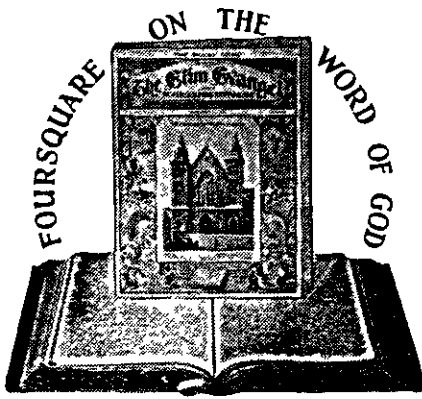
'Twas the same almighty power
 Did unfold the tiny flower,
 Raised the One who died to save,
 From the power of the grave,
 God, whose claims were satisfied
 Loosed Him from the death He died.

Shall the grave for ever claim
 Those who sleep, who loved His Name?
 Let the hosts of hell combine,
 None the grave shall e'er confine,
 When His glory fills the skies,
 When His voice shall bid them rise.

Glad in faith's calm rest of late,
 Precious loved ones gently wait,
 Death has laid them 'neath the sod
 But their life is hid with God
 Till the coming of the King,
 Till the everlasting Spring.

We shall all the Bridegroom meet,
 Re-united, changed, complete,
 Tho it doth not yet appear,
 As we pass from year to year,
 'Tis decreed, and thus we rest,
 In His Word and truth full blest.

Bernard Fell



EDITORIAL

The Easter Life.

Sing aloud the glorious tidings—
 "Christ is risen to-day,"
 Far and wide the echoes answer,
 "Death has lost its sway."

Sing till in the breeze the message
 Sweeps around the earth—
 Sing till clouds and hills and forests
 Ring with holy mirth

Christ is risen, death is conquered—
 Tell it far and wide,
 Sing aloud till all creation
 Knows the Crucified

Sing aloud the Easter message,
 Live the message, too!
 By His grace let Easter's triumph
 Shew itself in you

Let His power and wondrous glory
 Fill your heart to-day,
 Live an Easter life at Easter—
 Live an Easter life always
 —*Homeia Hodgson*

Elim and Easter.

A SHORT time ago we visited, in the afternoon, the British Industries Fair at Olympia. The exhibition was wonderful, yet, in some respects, bewildering. There was so much to see that one was in danger of not properly appreciating anything. We asked ourselves at the close what were the things that had really made an impression upon us. We decided that they were the things with plenty of movement, the lively things. We could remember feathers curling like snow in a

large glass case. We could remember the electric signs and the printing machines. Whatever had movement had special attractive power.

We were thinking along the line of the attractiveness of movement when we went on, at evening time, to one of the campaign meetings conducted by Principal Jeffreys at the Kensington Temple.

He spoke on the Church, especially emphasising the fact that every believer is a *lively* stone. So lively, he said, that one stone will cry out, "Hallelujah." Another cries out, "Amen." And still another is so lively that it shouts out, "Praise the Lord."

True it is we need a lively Church—a lively Church that is stirred into life by the presence of a living Christ.

We are expecting a lively time at Easter. We are expecting a manifestation of the life of Christ through the living stones. The world is not moved by a dead Church. If revival is to come into the world it must first of all come through a revived Church.

Let us pray for a truly spiritual lively time. Let us pray that every meeting, morning, afternoon and evening, will pulsate with spiritual life and fervour. Behind the liveliness of the Church is faith, prayer, and obedience, and all these things have their source in the power of a risen Christ.

C. T. Studd and Healing.

THE name of Mr C. T. Studd, the great missionary to China and Africa, is fragrant to many. In a book of reminiscences of Mrs Studd by her husband we have just read the following. Their first child was given unto them when away in the heart of China. Mrs Studd had a serious relapse. We will give the result in Mr Studd's own words,

"The nurse came to me and said, 'Mr Studd, I have tried every mortal thing that I can think of, but nothing seems to have any effect. Mrs Studd gets rapidly worse. I fear I ought to tell you that I can give you no hope of recovery.' I replied, 'Have you exhausted everything that you can think of?' She replied, 'Indeed

I have.' 'Then,' I said, 'there is just one thing remains. We must anoint her in the Name of the Lord and pray.' She gave me one of the strangest answers I have ever received, and I have always put it down to the fact that she must have been greatly overwrought by her devoted labours and her great anxiety. She replied, 'I am afraid I cannot join you.' 'But why not?' I said. She replied, 'If I had not used every natural means and had prayed to God, then I would have done so, but having used every natural means I feel unable to join you in anointing and praying for your wife.' There was nothing more to be said, though, thank God, there was something to be done. I was the night nurse. Undoubtedly things were in an extremity. I whispered to my wife, 'Would you like me to anoint you and pray?' She nodded assent, and so I did. When the morning broke the lady came as usual to take charge, and I left the room. It was about half an hour afterwards that the lady came to my room and said, 'I have found a marvellous change in your wife, so much so that I at once asked her, 'Has Mr Studd anointed you and prayed?' She said, 'Yes.' Then I said to your wife, 'That is the only way you will ever live in China.' Mrs Studd stayed for seven more years in China, during which she bore four more children.

The Substitute.

IN the French Revolution, a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his own father, and the love he bore his son was proved in this way. When the lists were called, the father, whose name was exactly the same as the son's, answered to the name, and the father rode in the gloomy tumbrel out to the place of execution, and his head rolled beneath the axe instead of his son's, a victim to mighty love. See here an image of the love of Christ to sinners, for thus Jesus died for the ungodly.

Resurrection Victory in the Life

By Rev THOMAS HOUGHTON

But thanks be to God, which giveth us the victory through our Lord Jesus Christ—I Cor xv. 57

THE word *victory* is often associated with the defeat of an enemy in battle. All victory is of the Lord. "The horse is prepared against the day of battle" but the victories of even heathen monarchs are due to Divine ordering. "Now have I brought it to pass," Jehovah said to Sennacherib, "that thou shouldst be to lay waste fenced cities into ruinous heaps" (II Kings xix 25). Jehovah "doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Daniel iv 35).

UNGODLY MONARCHS

and their armies unwittingly fulfil the purposes of God. They think they are merely carrying out their own evil designs, but the Lord uses them to chastise His own people, and to fulfil His own purposes. They are but the axe in the hand of the Divine Hewer (see Isaiah x 5-15).

Victory over the world is also of Jehovah, for the victory by which His people overcome is by faith in Him. We read also of "victory over the beast," and victory over "that old serpent called the Devil and Satan" (Rev xii 9-11, xv 2). It is an encouraging thought that eventually all the enemies of God and of His people shall be overthrown. Our mighty Saviour and King "must reign, till He hath put all enemies under His feet." "All things shall be subdued unto Him." The last enemy, Death, will eventually be destroyed. The Lord's family can therefore look forward, with full assurance, to final and complete victory. God Himself will give victory to His people through our Lord Jesus Christ. Heaven and earth shall pass away, but the Word of our God which assures us of victory shall not pass away. Victory complete and final is to be our portion.

VICTORY OVER DEATH

At present death has victory over us. It lays hold of all sorts and conditions of men. It enters the homes of high and low, rich and poor. None are exempt from its power. All efforts to dismiss it are without avail when the set time comes. "It is appointed unto men once to die." But when our Lord Jesus Christ descends from heaven with a shout, with the voice of the archangel and with the trump of God, the dead in Him shall rise. He Himself has conquered death, and He has become the firstfruits of them that have fallen asleep. As all in Adam die, so all in Christ shall be made alive. "But every man in his own order. Christ the firstfruits, afterwards they that are Christ's at His coming" (I Cor xv 20-23). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying that is written, Death is swallowed up in victory" (I Cor xv 51-54). The present corruptible body will become incorruptible. The present mortal body will become immortal. Like their risen Head, God's people will then die no more. Death will be for ever conquered. They will be victorious over that great enemy. Then "the Lord God will wipe away tears from all faces" (Isaiah xxv 8). The days of His people's mourning shall be ended. How great indeed will be the change in our experience when there will no longer be the possibility of pain, disease, or death! Here is Gospel truth. Here is part of the good tidings of great joy which is bound up in the Gospel of the grace of God. Oh, the sorrow which death causes now! Oh, the joy which victory over death will bring to the children of God!

VICTORY OVER SIN

What is it which causes death? It is sin. "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom v 12). Sin is therefore like a poisonous sting. It has entered our systems and we cannot get rid of it. It works until it issues in temporal death. "The sting of death is sin." Sin reigns unto death. But on the resurrection morning we shall be able to confront death and say, "O death, where is thy sting?" Christ has put His people's sins away. They are no longer imputed to them. He bore their sins in His own body on the tree. He exhausted the penalty due to them. Their sins are therefore eternally forgiven, and death, which is by sin, even now has lost any real terror. It is but the gate to a happier state, the gate to life immortal. When the Lord comes His people will rise in His likeness. They will be conformed to His image. They will be for ever delivered from sin's presence. They will be victorious over sin.

VICTORY OVER LAW

"The strength of sin is the law." The law brings us in guilty of sin. Without the law there would be no transgression and no condemnation, for "sin is not imputed when there is no law" (Rom v, 13). When I come face to face with law I find I have failed to keep its precepts. I am therefore a transgressor and liable to the just penalty which my sins deserve. But Christ has obeyed the law for me, and He has also suffered its penalty. Hence there is no condemnation for those who are in Christ, and in whose stead He obeyed and suffered. The law cannot visit upon them that eternal punishment which their sins deserve. They are free from its condemning power. They are victorious over law. This victory is only "through our Lord Jesus Christ," who has of Himself completed the work.

Our victory over death, sin, and law is all due to

Him It is He who hath redeemed us from the curse of the law, being made a curse for us (see Gal iii 13) He met all the law's claims by being obedient unto death as the holy Substitute of His people He conquered death as their Representative Having exhausted sin's penalty, death could no longer hold Him (Acts ii 24) By His atoning death He secured for all His people their eternal justification On account of this great fact He rose again (see Rom iv 25) "In that He died, He died unto sin once but in that He liveth, He liveth unto God" "Death hath no more dominion over Him" He has conquered it He is death's Victor In union with Him His people will also be made alive By Him will come their resurrection from the dead Through the Lord Jesus Christ they have the

VICTORY OVER DEATH, SIN, AND LAW

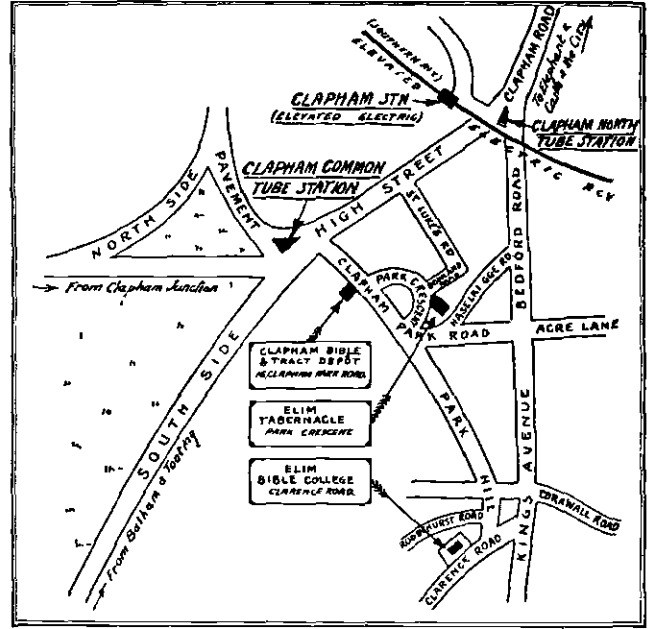
"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (I Thess v 9, 10) Oh, let us ever remember that it is through Him that we have the victory. He loved us and washed us from our sins in His own blood He secured for us by His obedience unto death all the blessings of redemption Through His merits we are justified, and consequently we shall be glorified in resurrection bodies With Him and in union with Him we shall be victors over death, sin, and law Dr Gill says, "He has won the victory over sin, He has put it away by the sacrifice of Himself, He has finished and made an end of it, for though it reigns over His people before conversion, and dwells in them after it, yet in consequence of His atonement for it, it loses its governing power through the Spirit and grace of God in regeneration, and entirely its damning power over them, and in the resurrection morn will not be so much as in being in them, the view of which now fills them with joy, thanksgiving, and triumph Christ has obtained a victory over the law, He has stopped its mouth, and answered all its demands, He has been made under, and subject to it, He has obeyed its precepts, and borne its penalty, and has delivered His from the curse and condemnation of it, so that they have nothing to fear from it, it is dead to them, and they to it He has also

ABOLISHED DEATH

by dying and rising again, so that it shall have no more dominion over Him and He has abolished it as a penal evil to His saints, and though they die, they shall not always remain under the power of death They shall live again, and with Him for ever He has conquered the grave by rising out of it Himself, and living for evermore, having the keys of the grave in His hands, and will at the last day oblige it to give up its dead, when His victory over this, with respect to His people, will be abundantly manifested"

Praise the Saviour, ye who know Him,
Who can tell how much we owe Him?
Gladly let us render to Him,
All we have and are

Plan shewing position of Elim Bible College (Elim Woodlands), Elim Tabernacle, Park Crescent, and our Bible and Tract Depot at Clapham.



Mrs. Booth's Advice to Parents

I HAVE often listened in wonder to the stories from parents, of the way in which their children, especially their sons, set at naught their most reasonable requests, break all their domestic rules, almost mock them at their own tables, trample on the feelings and rights of the younger members of the family, stop out at night, and run into debt for all manner of extravagances as though they (the parents) were perfectly helpless in the matter and only to be pitied and consoled with. Sometimes I have ventured to say "Well, but whose fault is all this? Who finds the money and the home which renders all this possible?"

It never seems to have dawned upon such parents that they are really the most blameworthy parties in the matter, and that God regards them as abetting their children's ruin. You say, "What can I do?" I will tell you what I should do, and what I believe God requires of you

I should have an interview with the children concerned, and should review the situation of things from first to last. I should shew them that I had awakened to my own responsibility, and also to my past folly. I should tell them that I perceived that I was only helping them further into sin and ruin, and that I had made up my mind that our relations must be entirely altered—that, unless they were prepared to submit to my regulations and to conduct themselves at least decently and honourably, they could no longer live under my roof, or be partakers of my substance

The Resurrection and Holiness

By ERNEST WILLIAMS

THE Christian life is one of resurrection "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God

But death must precede resurrection. Calvary came before Easter. The Cross expressed in the life of Jesus the utmost surrender. It was the consummation of a life fully dedicated to God. His life and ministry, together with His death, were all interwoven into one whole.

ISAAC, A TYPE

of Him in submission, has been spoken of as "the man who never had his own way." This was fully true of Christ. He came not with outward pomp to attract to His human person, He had no form nor comeliness. His heart was torn by many a sorrow. He was a man of sorrows and acquainted with grief. He suffered alone, without sympathy we hid as it were our faces from Him. His works and worth were without appreciation, we esteemed Him not. However, one principle remained for ever unmoved—He came not to do His own will, but the will of Him that sent Him. This was the incentive of His entire life, and this incentive brought to Him perfected holiness. For, as we know holiness is purity tried.

The Cross in the life of Christ was not confined to Calvary, for His whole life was one of crucifixion. In making the Captain of our salvation perfect through suffering, Jesus had to die inwardly to unjust criticism, wilful misrepresentation, most ungrateful unappreciation and to both applause and blame. This inward crucifixion of

HIS PURE HUMANITY

must needs reach such completeness that, before He gave His life a vicarious sacrifice, He could bear this testimony, "The prince of this world cometh and hath nothing in Me." Then, and not until then, could the perfect Man, perfectly tried and so proved to be perfectly holy, give His perfectly laid-down life a ransom for others.

It is this Christ whose life we are to emulate as well as appropriate. "The servant is not greater than his Lord," and "the disciple is not above his master," but every one that is perfect shall be as his master. Christian holiness is the fruit of crucifixion and faith. This cannot be realised by any self-inflicted mortifications, it is entirely the fruit of a walk in the Spirit. "It is the Spirit that quickeneth the flesh profiteth nothing." We first know the power of His resurrection that we might know the fellowship of His sufferings and be made conformable unto His death. Through the Spirit, Christ, the risen One, becomes our life, enabling us to walk in newness of life, and supplying grace that we may die to all things of the carnal man.

The man who would live before God a really holy

life, must, like Christ, consecrate his all. This includes his possessions and his time, his influence and his opportunities, his purposes and ambitions, his will and his work. Nothing is to be done for self, but all for God. Then, having made a full surrender, he must reckon himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord. This means that Christian holiness results from two great facts, surrender and faith.

Our fallen nature is spoiled of as the old man. It is full of deceitful lusts. Sin has permeated its every part. Even its most tender love is marred by jealousy or selfishness, and its best efforts by self-glory. "For I know that in me, that is, in my flesh, dwelleth no good thing." But now, through the grace of God, "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Sin shall not have dominion over you." The blood of Christ has cleansed, and a new life and power has entered. Having renounced self, "ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." When one receives the Holy Spirit, he has the Spirit of holiness and need not be overcome, but should, from that moment, be an overcomer.

HOLINESS IS OVERCOMING

The moment one is saved and receives the Spirit of Christ he enters a risen life. His heart is pure and holiness is begun. The religion of Christ being the religion of love, he then loves the Lord his God with all his heart, and his neighbour as himself. Such an one does not need teaching to enable him to do this, he naturally does so. It is part of the new nature, for to be risen with Christ is to be filled with love. Sin is removed, service to God is sweet, he is gloriously free. But how soon do many, when temptation, persecution, or affliction comes, allow the old self to spring up, and it is soon evident that an enemy has sown tares in their hearts among the precious wheat of holiness. These things ought not so to be. "If ye through the Spirit do mortify the deeds of the body ye shall live." Having renounced the old man, one must reckon himself dead indeed unto sin, and let self die. The Spirit is life because of righteousness. Follow after righteousness, and He becomes your overcoming strength. If you nurse self and live after the flesh, ye shall die, and your last state may become worse than your first. Holiness is progressive. There is a difference between purity and maturity. It admits of degrees. Paul was a holy man, and exemplified it in his life to that degree that he testified to the Thessalonians, "Ye know how holily we behaved ourselves among you that believe." The practical paths of Christian experience, and the wisdom that they bring, build purity into maturity. Paul exhorted his converts to follow him as he also followed Christ, but he had

yet to learn that perfected holiness—the measure of the stature of the fulness of Christ. His realisation of entire self-renunciation, so vital to growth in holiness, increased as he advanced in the heavenly way. Finally, a thorn in the flesh was given him, which he felt to be a great hindrance, not only to his comfort, but to his best service. In earnest zeal he thrice besought the Lord that it might depart from him. Then the Lord acquainted him with the fact of which he was before unconscious—that he might become exalted through the abundance of the revelations with which God had entrusted him. Paul got exalted! Yes, it could have been. He had the same human nature that others have. But when God turned the light on him, Paul did differently from some others. He accepted his humiliation in the spirit of Him whose holiness he so much loved. Henceforth he would take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. And all for what reason? "That the power of Christ may rest upon me," the meaning of which is, that it might envelop him like a tent. He chose to live in resurrection power.

AT ANY COST TO SELF

Do you see your Christian position? When Satan tempts, remember ye are risen with Christ. Fight the good fight of faith. Trust not to feelings, neither to sight. When self would clamour for an audience, and seek to reason its rights, take the position of holiness—self has no rights in this new life. It is to be no longer "I" but "Christ." His nature and grace. The fleshly lusts that was against the soul must be rejected. Between the new life and the old stands the Cross with its sin-cleansing atonement. Plead its merit, claim its power, trust its promise, and rest in its accomplished redemption.

"The blood of Jesus Christ His Son cleanseth us from all sin." "Sin shall not have dominion over you." As faith rests in the finished redemption, the Spirit enables you to do all things through Christ which strengtheneth you. "For ye died, and your life is hid with Christ in God."

Have you died unto sin? Is it a settled fact? Is your all definitely surrendered to God? Have you covenanted to go through with Him at any cost? You did not know what it might require, but the Lord who

ACCEPTED YOUR SURRENDER

knew, and sent the Holy Spirit to your hungry, sincere soul, and you were gloriously filled. Now the process of development in the image of Christ is begun. Do not say, "This is an hard saying, who can hear it?" Do not forsake following your Saviour in the way of holiness. Neither become a second Peter, following afar off, having a desire for Christ, yet unwilling to pay the price required that the Spirit may work in you the fellowship of His sufferings. Return, ye prodigal. There is no Pentecost without its Calvary, no permanent anointing of the Spirit apart from a holy heart, no glorious, blissful, full, devoted life without its cross. The risen life and the cross cannot be separated. They are each parts of one whole. You may avoid the cross of actual experience and be a powerless professor of Christianity, but to be an overcoming Christian there must be crucifixion. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me. and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."



MRS. A. PARKINSON

Helpless Arm Healed

at Principal George Jeffreys' Sheffield Campaign

"For eight years I had suffered with rheumatoid arthritis in my right shoulder, and so had no use in it. On August 27th, 1931, I went to Principal George Jeffreys' healing meeting at the Tent on Sheffield Fair Ground, and while standing at my seat was prayed for along with others, and was immediately healed. I do thank our Lord and Saviour Jesus Christ for what He has done for me, and for the Foursquare Gospel coming to Sheffield"—(MRS.) A. PARKINSON.

Studies in The Acts

By P N CURRY

Acts viii. 4-25

Philip. Last week we left the disciples on the road to the various parts of Palestine, scattered from their homes but preaching the Word wherever they might go. It would be very nice to think that they went everywhere preaching the word to everybody, but unfortunately we cannot. Why not? Turn to Acts xi 19 and you are faced with this statement: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phœnicæ and Cyprus and Antioch [look up these places on the map, and be perfectly sure you fully realize how far they were scattered] preaching the Word to none but Jews only." When I first read this verse I found it rather hard to believe my own eyes, it seems so hard for us to understand what a difficult thing racial prejudice is to overcome. The Word had got out of the narrow confines of the Jewish city, but it had not got out of the narrow bigotry of Jewish hearts. Though scattered they were not shaken out of their old ruts, as the next verse shews us. Then Philip went down to the city of Samaria, and preached Christ unto them. Why Philip? Jewish believers had probably passed this city by in their hurried haste to escape from the bitterness of persecution, but they were still in the attitude and spirit in which the Jews had no dealings with the Samaritans (John iv 9). They had not yet come to the place where they could share with Samaritans the good news of Christ, and it is another of the Hellenistic band of pioneers who takes up the work of evangelising Samaria (see Acts vi 5). The mantle of Stephen falls upon Philip, mother of the band of deacons. The prejudice that might seal their lips had not power to prevent him proclaiming Christ, and he becomes the advance guard of the Gospel into the regions beyond. Though Jewish hearts had forgotten the command that said, "Jerusalem, all Judæa and Samaria" thank God Philip did not overlook this city but boldly preached Christ unto them. Stephen had been the leader in presenting the truth in a new way, but Philip became the leader in presenting it to a new nation.

The result resembles Pentecost over again. The multitude is moved the city filled with joy, signs and wonders, accompanied by the preaching of the Word, and men and women are baptised believing the things concerning the Kingdom and the Name of Jesus Christ. News of the revival soon reaches the Apostles at Jerusalem, and Peter and John are sent down to Samaria. Here is a wonderful change, a change wrought by grace. John, who is sent to Samaria had at one time asked, along with James, if they might command fire to come down from heaven and consume some

Samaritans (Luke ix 51-56). He who would have commanded fire to fall then, now prays that the Holy Ghost might fall. Praise God that He does not answer our hasty requests, but so changes us that we pray for blessings and not curses. It was different fire that the Lord sent on Samaria—the fire of the Holy Ghost, and it is evident that the believers at Samaria spake with tongues, or that something sufficiently out of the ordinary to arouse the cupidity of Simon happened as a result of their prayers.

Simon. During the Lord's earthly ministry we read of many that believed in His Name, though He did not believe in them (see John ii 23-25). He knew the false friends (John vi 64), and was not afraid to uncover unstable belief, and shew of what stuff it was made (John viii 30-37). Simon had always been a pious fraud, having a powerful following in Samaria, inasmuch that it is said of him, "This man is the power of God that is called great" (Acts viii 10). When Philip came along with a real manifestation of Divine power in the Name of the Lord Jesus, Simon was astounded when he saw the miracles and signs that he did (the word "wonderful" means literally that he "stood out of himself"). He professed to be a believer and was baptised, but still had not discovered Philip's secret of power so that when the Lord filled the believers with the Holy Ghost, in answer to the prayers of Peter and John, he at once seemed to be getting near to what he wanted. He had seen power transferred to others, so offered money that he might have the same power. The two Simons met, and he who had been through the sieve (Luke xxii 31) now stood as rock. In a flash Peter removes the mask, and shews Simon to be what he is, false—"Thy money perish with thee, thou hast no part nor lot in this matter. Thy heart is not right in the sight of God, thou art in a gall of bitterness and in a bond of iniquity." There is no doubt that Simon was astounded at the reply, but though counselled to repent, we are never told that he did so.

The falling of the power of the Holy Ghost caused a stir, not only among the believers in Samaria, but in the false friends of the Church. It is always so. Reality is proved not by fair words or simple profession, but by the power of God making manifest the counsel of the hearts (1 Cor xiv 23-25). The tares are always found with the wheat (Matt xii 24-30), it is for us to pray and believe for such a manifestation of power, that those who are not of us may go out from us, openly manifest that they were not all of us (1 John ii 19). The power that fell at Samaria is just the same to-day.

THE MAGDALENE'S EASTER MESSAGE

"As it began to dawn, came Mary Magdalene to see the sepulchre" (Matt xxviii 1). Let us learn from Mary Magdalene how to obtain fellowship with the Lord Jesus. Notice how she sought.

She sought the Saviour very early in the morning. If you cannot wait for Christ and be patient in the hope of having fellowship with Him at some distant season, you will never have fellowship at all, for the heart that is fitted for communion is a hungering and a thirsting heart.

She sought Him also with very great boldness. Other disciples fled from the sepulchre, for they trembled and were amazed, but Mary, it is said, "stood" at the sepulchre. If you would have Christ with you seek Him boldly. Let nothing hold you back. Defy the world. Press on where others flee.

She sought Christ faithfully—she stood at the sepulchre. Some find it hard to stand by a living Saviour, but she stood by a dead one. Let us seek Christ after this mode, cleaving to the very least thing that has to do with Him, remaining faithful though all others should forsake Him.

She sought Jesus earnestly—she stood "weeping." Those tear-droppings were as spells that led the Saviour captive and made Him come forth and shew Himself to her. If you desire Jesus' presence, weep after it! If you cannot be happy unless He come and say to you, "Thou art My beloved, you will soon hear His voice."

She sought the Saviour only. What cared she for angels? She turned herself back from them, her search was only for her Lord. If Christ be your one and only love, if your heart has cast out all rivals, you will not long lack the comfort of His presence. Mary Magdalene sought thus because she loved much. Let us arouse ourselves to the same intensity of affection, let our heart, like Mary's, be full of Christ, and our love, like hers, will be satisfied with nothing short of Himself.—C. H. Spurgeon

The Weight of Sin.

Scientists tell us that a cork put ten feet under the ocean's surface will quickly rise to the top when released. Press it down twenty, thirty, forty, fifty feet, and release it, and it will rise to the top. Press it on down one hundred feet, and release it, and it will rise to the top. Press it on down, down, down two hundred feet, and it will never rise. The pressure of the water holds it down. A sinful life may sink down to great depths and rise again, but there are awful depths to which a sinner may go from which he may never rise.

ELIM CRUSADER PAGE

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



Everyman's Column Rising Rung by Rung

At Chaldon church, in Surrey, can be seen a picture painted in the reign of King John, called, "The Ladder of Salvation." There are angels assisting strugglers up to heaven, there are devils pitch-forking other poor wretches down into hell, where awful punishments suitable to each particular sin or crime await the victim. The woman who has spent too much money on her pets instead of on poor orphans is having her hands bitten by wild animals, and so on.

WHAT ARE THE RUNGS IN THE LADDER OF LIFE BY WHICH WE MAY ASCEND?

We smile at the picture in Chaldon church, and perhaps murmur, "How crude!" in a very superior manner.

Business men to-day are all on the "qui vive" for anything that will make work a success. They are "out on all six" up the ladder of success. They know it means hard work, but they are out to find the rungs by which they may ascend.

Any thinking Christian knows that opportunities are a means of ascent or descent. We prove our mettle by the manner in which we respond to our opportunities. The wise man says very truly "A pessimist is one who sees in every opportunity a difficulty. An optimist is one who sees in every difficulty an opportunity."

What about taking difficulties, too as rungs of the ladder—facing them with a fine spirit of adventure?

Another wise man once said "The secret of my success is that I have made opportunities out of my misfortunes."

So we have a third rung of the ladder—opportunities, difficulties, misfortunes.

"The true optimist is one who takes his barriers and turns them into gateways." We can translate this to fit our present simile—"Barriers are sent for us to climb by."

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

They looked unto Him and were radiant" (Psalm xxxiv 5). It's all very well to talk about rising to reign, but there is only one way. When the heart is set on Him, and the vision fixed, then we can welcome every rung of the ladder that leads us nearer to Him.

E'en though it be a Cross
That raiseth me,
Still all my song shall be
Nearer my God to Thee
Nearer to Thee

Who else but a Christ's man could welcome such a ladder!—E C W B

The Secret Refuge

By Mrs B Leighton Armstrong

"The Name of the Lord is a strong tower, the righteous runneth into it, and is safe."

Have you found the secret refuge
Of Jehovah's matchless Name?
Have you learned to plend its merits,

Yesterday, to-day, the same?
Every hour we need its shelter,
Enter then, that safe abode,
Into all the wondrous fulness
Of the mighty Name of God.

In the stronghold of His presence,
There's a refuge calm and still,
Where the soul rests in the quiet
Of a wholly yielded will.
'Tis a haven for the righteous
Where all fears and fightings
cease.

In the midst of wars and perils,
Jehovah Shalom is our place.

Are you anxious, filled with worry,
In these days of stress and
need?

Do you think He has forgotten
His own child to clothe and
feed?

Flee into that mighty fortress,
In His safe pavilion hide,
Here, though panic rages round
thee,

Jehovah Jireh will provide.

Do you think it strange concern-
ing [through?

This new test you're passing
Oh, remember with thanksgiving
'Tis God's will concerning you.
There's a purpose in this trial,
Soon its blessing you will
share.

Only trust Him in the darkness,
Jehovah Shammah will be
there.

When in sickness, are you learn-
ing [more?

To believe Him more and
On this faithful word relying,
All our sicknesses He bore?

Let us boldly claim our privilege,
And unto this shelter flee,
Trusting His sure word of pro-
mise,

Jehovah Rophi healeth thee.

In these last hard days of conflict
When it seems that wrong must
win,

Stand ye still, by faith beholding
God's great triumph over sin
When the Spirit lifts the standard
All the hosts of Satan flee!
Glorious banner! Name so mighty!
Jehovah Nissi! Victory!

What is Prayer?

Prayer is weakness leaning on Omnipotence.

Prayer is the heart's trusting time with God.

Prayer is faith laying hold on God's promises.

Prayer is the thirsty soul's cry for the Living Water.

Prayer is hope realising its fruition in anticipation.

Prayer is the breath of heaven breathing through the life of man.

Prayer is the atmosphere in which all Christian virtues grow to perfection.

Prayer is the pilgrim's staff by which he is helped along his homeward way.

Prayer is the child taking hold of the hand of its Father for strength and guidance.

Prayer is aspiration climbing the ladder of promise to lay hold on Divine realities.

Prayer is the believer's outstretched hand and upward vision seeking all the fullness of God.

Prayer is the Divine wand by which we transmute life's trials, temptations, and drudgeries into the gold of character.

Prayer is the open door by which the individual or the church may pass from weakness to strength and from struggle to everlasting victory.

The God Mammon

Do we not see how God's purposes are thwarted and deferred by human perversity? At the very time when God had determined upon the election and consecration of Aaron to the priesthood, Aaron was spending his time in moulding and chiselling the golden calf. . . We might have been crowned fifty years ago, but just as the coronation was about to take place we were discovered in the manufacture of an idol. The Lord was just ready to make kings of us when we made fools of ourselves—Joseph Parker.

Christ says to every lost sinner, "Come"; to every redeemed sinner, "Go." If our religion is not true, we are bound to change it; if it is true we are bound to propagate it.

REVIVAL FIRES STILL BURNING

Fruitful Campaigns—Effective Evangelism

AGGRESSIVE CRUSADERS.

Cardiff (Pastor A Longley) "Blessings abound where'er He reigns" This is the experience of the Cardiff assembly, for Christ is lifted on high, and is proving to be still the life-giving attraction of the saints.

The annual church fellowship meeting was recently held, and though this was a business meeting, we were conscious of the presence of the "Counsellor" guiding and controlling. The majority of members have been undergoing a time of depression in the trade and financial world, therefore it was good to hear of the progress made, together with an increase in the membership both of the assembly and the Sunday school. During the last few weeks the attendance each Sunday afternoon has amounted to over two hundred, and great blessing is being derived by young and old from the time devoted to studying the grand old Book.

A Thursday evening service was recently conducted by the Brothers' Evangelistic Band, and a real time of blessing was experienced. The Gospel was rendered in sermon and song, testimonies were given, one brother testifying how one text of scripture had been the means of breaking the fetters of Roman Catholicism which had bound him. A special feature of the brothers' activities is the open-air work. Meetings conducted by Evangelist Brewster are now held regularly every Sunday at the close of the evening service. Crowds gather to hear the Gospel preached by the Crusaders, and God is honouring the efforts of these young people.

Recently instead of the usual Divine healing and prayer meeting on Tuesday, a time was given for people to tell what God had done for them. Long and loud were the praises which ascended to our Lord, for people testified of Him as their great God and Saviour, many as their Divine Physician, and all spoke of Him as the One who was able to keep them from falling. The keeping power of the unchangeable Jehovah was proved when the Pastor requested those who had been saved forty years or over to stand, a number rose to their feet proclaiming that lives committed unto Him were kept by the almighty hand of the God who neither slumbers nor sleeps. Blessed be His matchless Name!

120 CONVERSIONS.

West Smethwick (Pastor A S Thorne) Praise the Lord, the revival fires are still burning brightly for Him, and the saints have their lamps trimmed and sending forth light of a steady witness to the time when the trumpet shall

sound, and they will be caught up to be with their Master.

On Tuesday nights the Gospel is preached, when the Pastor is assisted by the Crusaders, and it is a real inspiration to hear the young people taking a firm stand. Much work is being done by the bands which have been formed,

two months 150 new members have been added. Not only is there an increase in numbers but also a steady growing in grace and a great deepening in the lives of the people. The schoolroom where the Gospel services are held on Sunday evenings will soon be too small to hold the congregation. Every avail-



Elim Tabernacle, West Smethwick

and many new faces have appeared in our meetings, and there have been numbers of decisions for Christ.

Thursday night is given to Bible study and the Divine healing service. Many are testifying to the Lord's healing power.

Sunday is a day well spent with God, commencing with an early prayer meeting. The power of the Lord is greatly manifested.

During the last six months 120 souls have publicly decided for Christ.

150 NEW MEMBERS.

Sparkbrook, Birmingham (Evangelist J McGILLIVRAY) As the saints look back upon the past few months, they do indeed praise God for all His love and goodness, and for the wonderful way in which He has helped forward the work, blessing mightily in a threefold way, saving souls, healing bodies, and baptising with His Holy Spirit.

Recently the annual tea and fellowship meeting was held when a most enjoyable evening was spent.

In the reports it was revealed that in

able seat is taken, and the Lord is graciously blessing the preaching of the Word in a very marked way. The saints are edified and inspired thereby, and precious souls are saved at almost every meeting.

During the month of February, three open-air meetings have been held each week, and the message of salvation has gone forth with no uncertain sound. The young people, full of love and zeal for their Lord, tell out the story of the Saviour's dying love, and are instrumental in bringing many lost and wandering ones to Jesus.

CRUSADERS' VISIT

Tamworth (Pastor A V Gorton) The assembly of God's children meeting at Elm Hill Park Street, rejoice in blessing received recently under the Pastor's faithful ministry. On Thursday evenings he has been giving a series of addresses on the second coming of our Lord Jesus Christ, a subject very dear to the heart of every Foursquare believer.

The Sunday meetings are well attended and much blessing has resulted.

The saints have also recently had the pleasure of a special visit of the Smethwick Crusaders under the leadership of Pastor A S Thorne. Three sisters gave messages from the Word and a brother testified. Special singing was also rendered. May the Lord continue to bless these young soldiers of the Cross!

The annual fellowship meeting was recently held when the financial statement was read and various reports were given by the church officers, after which followed refreshments and a happy time of fellowship.

Our hearts rejoice to know that although this is but a small church, yet there is in the midst a splendid number of young people and a very progressive Sunday school, together with many faithful aged saints.

Taking a retrospective view the assembly praises God for all He has done in the past, and looking forward and upward, will press on.

THIRTEEN YEARS' WITNESS

Cullybackey, Co Antrim The saints here are praising God for His continued goodness.

It is now thirteen years since the assembly was first formed, and thank God it is still enjoying Pentecostal showers. Throughout the past year the Lord's servants have faithfully ministered the Word, and steady progress has been made.

We have been greatly encouraged through the recent Tullygrawly campaign conducted by Pastor Cole. As a result of this special effort several new members have been added to our ranks.

The assembly is now anxiously awaiting the arrival of a permanent worker, and trust that his ministry will be owned of God in the salvation of many souls.

QUICKENING REVIVAL.

Ealing (Pastor J Kelly) Pastor and Mrs C Kingston have just concluded three weeks' Revival and Healing Cam-

paign at Cranmer Hall, Cranmer Avenue. Surely God has been with them. They have faithfully unfolded the Word of Truth, and the church has been edified by the masterly expositions, the preachers leaving no stone unturned to propagate the unadulterated Word and to point



Pastor J. Smith baptising father and son at Laling Baths baptisms.

sinners to Jesus. On the last Sunday Mrs Kingston gave an interesting story of her life, to a large and appreciative congregation, followed by the reception of ten new members into fellowship. To God be all the glory. Previous to this meeting a large number of members, headed by the preachers and Pastor Kelly paraded the principal streets, giving out invitations and singing Four-square Gospel choruses, which apparently aroused many who were seen eagerly looking through their windows.

Some of the saints at Ealing have received the Baptism of the Holy Spirit, and others are waiting, there has been a marked quickening, and a desire for consecration to higher service for the Master. Healings have also been notified, and God's Name glorified.

CAMPAIGNING FOR CHRIST.

Tullygrawly, Co. Antrim A special three weeks' evangelistic campaign has

recently been conducted in the Orange Hall, by Pastor E F Cole.

The attendances have been very encouraging, and much interest has been aroused throughout the countryside. The Lord had graciously blessed every meeting, and eight souls have been soundly converted to Christ, testifying to the wonderful change salvation brings. God's people too have been very much encouraged, and are praising the Lord for such blessing in this lonely part.

FOURSQUARE CONVENTION

Hadleigh (Mr Joslin) "What a wonderful day!" This was the expression of the people as the Essex Elim Convention drew to a close on a recent Wednesday. The convention was held in the new Wesleyan Church, Hadleigh. The ministry of the pastors and the service of song were rich with blessing to all who were privileged to hear them. From the opening to the close, it was a feast of rich things. Hadleigh has for some weeks past been passing through times of revival. Many souls have been won for Christ in this assembly, and it seems that this convention was held at a very opportune time.

The new Wesleyan Church (kindly lent) is a very spacious building, but it was packed out, goodly numbers having come from the various Elim churches in Essex. This is the fifteenth of the monthly conventions, and the tide has been rising each time. One can certainly say that this one was the most blessed of all. When the invitation was given at the close, souls surrendered to the Lord Jesus Christ as their Saviour, and a large number came to be prayed with for healing. Many were able to testify to healing, one outstanding case was of a sister unable to walk without assistance owing to a serious accident, but after being prayed for she was able to walk well, praise the Lord for His goodness. The Lord manifested His presence in many ways during this convention and confirmed His Word with signs following.

A FRAGMENT ON LOVE

TRUE love is not merely gratifying my feelings of love, but seeking the joy of the one loved. This has a wondrous bearing on love to God, and improves me, though, at the same time, refreshes as to His willingness to be delighted and opens up avenues of privilege, along which His people would long to walk, to His joy. It unveils His love also, for He does not love me for His sake alone! (though with Him the ultimate object must be His own glory, since all else would be defect.) He loves me, to make me rejoice in His love. He does not desire that I should walk mournfully before Him. Ine clouds and pain are only when I need them and for my good. He loves to give me His peace and joy. Is it not wonderful? But it is not only wonderful. God's grace is a reality, a present reality, and He loves with a deep concern for His blood-bought

people. Their true delight is His. He has entwined His interests with them and theirs. He loves, with infinite joy in the joy of the ones He has loved and loves, and ever will love.

Peace with God! How different is the view of peace among men. There may be a holding back from war, and men call it peace. But God's peace has a ground of righteousness, and no bitter feelings. God has no outstanding claims against us. Truly His peace is peace indeed, and believers are meant to have the enjoyment of it, by grace. "Grace be unto you, and peace."

"But now, in Christ Jesus, ye who some time were far off are made nigh by the blood of Christ. For He is our peace" (Eph 11, 13, 14). "Having made peace through the blood of His cross" (Col 1, 20).

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BRIGHTON.—The Elin Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or 'phone Brighton 4063. B962

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September. Summer Bible School, July 11th—Sept. 10th. Subject: Israel's High Priest and Ours. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B947

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LONDON.—Superior accommodation, bed and breakfast 4/6; recommended by pastors and the medical profession; two minutes buses and tube. Robinson, 14, Westbourne Square, Hyde Park, W.2. B917

LONDON, Hornsey Rise.—Christian home, 3 minutes from assembly, electric light, bath; suit friends. Full board 25/-, or board optional; pastor recommends. Mrs. Madgwick, 510, Hornsey Road, N.19. B953

PORTRUSH, 11, Mark Street.—Select board-residence, facing sea; convenient to buses and railway. Open for Easter and during season; renowned for its comforts, home baking, liberal table. Miss Leyburn. B943

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SHANKLIN.—Board-residence, ideal position, 2 minutes from Keats' Green and cliffs, central, quiet, restful house. Highly recommended. Apply Proprietress, "Thornbury," Alexandra Road, Phone 230. B876

THORNTON HEATH.—Large furnished bedroom, suit couple at business; without plate or linen, 10/-; use of same, 12/6; use of dining room if desired, gas. Near Moffatt Road assembly. Box B206, "Elim Evangel" Office. B959

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EASTBOURNE.—House to let, furnished; long or short period; 3 bedrooms, 2 reception, and usual offices; 10 minutes walk from Tabernacle; very moderate terms. Further particulars, Burgess, 37, Bradford Street. B957

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MARRIAGE.

CHERRY; PONTER.—On March 9th, at the Ulster Temple, Belfast, by Pastor W. L. Kemp, Norman Cherry to Hannah Theodosia Ponter.

WITH CHRIST.

GENTRY.—Mrs. Gentry, member of Elin Tabernacle, Chelmsford. Funeral conducted on January 14th by Pastor J. Woodhead.

HETHERINGTON.—On March 2nd, Mr. J. Hetherington, member of Leeds Foursquare Church. Funeral conducted by Pastor T. H. Jewitt.

MCCOMISH.—On March 3rd, 1932, at his residence, Elin Cottage, Megaberry, Moira, James, dearly beloved husband of Rachel McComish.

RUMBLE.—On February 28th, Mr. A. C. Rumble, age 49, member of Elin Tabernacle, Rochester. Funeral conducted by Pastor L. Morris.

SHIPTON.—On February 28th, Mrs. Shipton, member of Elin Tabernacle, Chelmsford. Funeral conducted by Pastor J. Woodhead.

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