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

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# The Elim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 10

MARCH 9, 1934

Twopence

## Foursquare Revival in York

CONVERSIONS EVERY SERVICE  
WORD CONFIRMED WITH SIGNS FOLLOWING

God is moving mightily in defence of His Word at Principal George Jeffreys' revival campaign in the ancient city of York. The Exhibition Buildings have become a centre of revival activity and the place throbs with life as the eager crowds gather under the sound of the message. There is great rejoicing as over five hundred have decided for Christ and many have testified to remarkable healings. Prayer-warriors in all denominations are accepting the outpouring of the Spirit as the answer to their prayers. The young, middle-aged and the old are rallying to the Foursquare Gospel banner, and the risen Christ is filling the vision of all. The usual testimony is: We have never witnessed such scenes of power before.

## Unprecedented Revival Scenes in Scarborough Baptist Church

FOURSQUARE GOSPELLERS BAPTISED

Enthusiastic scenes of revival fervour were witnessed in the Columbas Ravine Baptist Church, Scarborough, on Friday, 16th February. The beautiful church, kindly lent for the occasion, was packed with the crowds of believers who had come to witness the baptism of those who were won to the faith at Principal Jeffreys' revival campaign last November. About sixty, the first contingent, passed through the waters of baptism and waves of unbounded revival enthusiasm rolled over the crowded congregation. The powerful message delivered by the Principal held the people spellbound and resulted in ten souls deciding for Christ. The songs of Zion filled the building and the atmosphere was charged with the divine power. The testimony of the many who had been miraculously healed in the campaign stirred the hearts of all.

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER

COMING KING

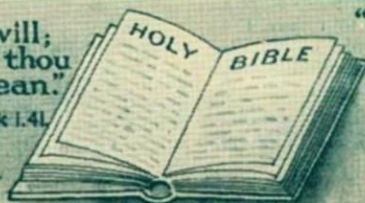
"I  
will  
come  
again."

John XIV. 3.

BAPTISER

"I will;  
be thou  
clean."

Mark 1:41



"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. XV.

March 9, 1934

No. 10

## CONTENTS

Foursquare Gospel Baptisms	...	145
The Last Supper	...	146
Music: For Me	...	147
Bible Study Helps	...	147
"One Thing Thou Lackest"	...	148
"When Ye See These Things . . . !"	...	149
The Books of Nature and of Revelation	...	150
Family Altar	...	151
Two Sides of the Cross	...	152
The Grace of Giving	...	152
Modern Wonders and God's Miracles	...	153
Editorial	...	154
The Manifestation of the Sons of God	...	155
Foursquare Family Fellowships	...	156
Elim Crusader Page	...	159

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

## EASTER MONDAY, 1934

THE NINTH ANNUAL FOURSQUARE GOSPEL

# Demonstration

IN THE WORLD-FAMOUS

## Royal Albert Hall

LONDON

on April 2nd at 11, 3 & 6.30

## Principal George Jeffreys

WILL PREACH AT THE

## Three Great Gatherings

COME EXPECTING A GREAT PENTECOSTAL OUTPOURING OF THE HOLY SPIRIT IN VIEW OF OUR LORD'S NEAR RETURN.

*The Principal will also officiate at the three ordinances:*

**MORNING at 11; DIVINE HEALING.** The sick will be prayed for and anointed with oil (James v. 14).

**AFTERNOON at 3; BAPTISMAL SERVICE.** Believers passing through the waters of baptism.

**EVENING at 6.30; COMMUNION SERVICE.** The vast assembly partaking of the Lord's Supper.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

**RESERVED SEATS.** Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening, 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

**COME, JOIN THE TESTIMONY AND SHARE IN THE FESTIVAL!**

## THE TWELFTH ANNUAL LONDON EASTER CONVENTION

Good Friday, March 30th to  
Friday, April 6th

Owing to the large numbers attending this Convention, the services will again be held simultaneously in the following buildings:

KENSINGTON TEMPLE, Kensington Park Road.

ELIM TABERNACLE, Park Crescent, Clapham.

ELIM TABERNACLE, Stanley Road, Croydon.

ELIM TABERNACLE, Central Park Road, East Ham.

ELIM TABERNACLE, Fowler Road, Islington.

Times of services: Good Friday, 11, 3 and 6.30. Saturday, 7.30 (Clapham and East Ham only). 7.30, Great Elim Crusader Rally in Hyde Park (weather permitting). Easter Sunday, 11, 3, and 6.30. Tuesday, Wednesday and Thursday, 7.30. Friday, 7.30 (Kensington only).

**SPEAKERS INCLUDE:** Pastors J. T. Bradley (Bournemouth), J. Lees, B.A. (Southampton), A. W. Maccullagh (Leeds), R. Tweed (Birmingham), E. J. G. Titterington, Esq., M.A. (London), and Mrs. Titterington.

## FOR VISITORS TO LONDON

**ACCOMMODATION.** Those requiring accommodation at Elim Bible College should write at once to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4, with particulars as to length of proposed stay.

**CHEAP RAILWAY TICKETS.** Return tickets are available from all stations at a single fare and a third for the double journey. The return half is available for one month. No vouchers are required. Where eight or more travel together from one station and return the same day, they may obtain return tickets at a single fare for the double journey.

**ENQUIRIES** should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

## EASTER CONVENTIONS IN THE PROVINCES

**BIRMINGHAM.** Elim Tabernacle, Graham Street (off Newhall Hill). Speakers include Pastors J. McAvoy and W. L. Taylor.

**BATH.** Speakers include Pastor and Mrs. H. T. D. Stoneham.

**DOWLAI.** Elim Tabernacle, Ivor Street. Speaker: Pastor J. Smith.

**YEOVIL.** March 30—April 1. Elim Hall, Southville, Speaker: Pastor S. Gorman.

THE PRINCIPAL & PARTY FOR

# SWITZERLAND

Owing to the great blessing and overwhelming success of the Foursquare Convention in Switzerland last year, the Principal has decided to accept an invitation for ministering there again this year, under the auspices of Dr. E. Lanz, President of the Swiss Revival League, and Madame Caille.

AT BIENNE

Sunday, 3rd June to Sunday, 17th June.

AT GENEVA

Tuesday, 19th June to Sunday, 24th June.

All English visitors who wish to avail themselves of joining a party for Switzerland, kindly write to Miss Barbour, Superintendent of the Elim Bible College, Clarence Road, Clapham Park, London, S.W.4, who will send full particulars.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 10

MARCH 9, 1934

Fridays, Twopence

## Foursquare Gospel Baptisms

Principal Jeffreys Officiates at Great Service. Remarkable Testimonies of Miraculous Healing

By EVA TETCHNER

WITH great eagerness the Foursquare Gospellers at Scarborough awaited the dawning of Friday, the 16th February. For some time previous to this date their hearts had been filled with glorious anticipation, for this was to be a wonderful day in their experience, a day when they should publicly confess that they had been brought out from the bondage of Egypt and were living a new life, a life of glorious liberty.

Yes, it was a great day indeed when the Principal conducted the first baptismal service to take place at Scarborough since his campaign here last November.

How we rejoiced to see our dear Principal and the Revival Party with us once again. Many a heart in that congregation thanked God for the way in which He had blessed their previous visit to Scarborough, and for the glorious Foursquare Gospel which they proclaim so faithfully.

The Columbas Ravine Baptist Chapel was kindly lent for the baptisms of the first batch of Foursquare Gospellers since the campaign. Although the service was not announced to begin until 7.30, the Chapel doors were opened at 6 p.m. and the people began to arrive, some coming from as far away as Whitby (twenty-one miles). The

### BUILDING WAS SOON FILLED

with expectant people, some had come along filled with the joy of the Lord, their faces being radiant testimonies to the fact, others were there merely out of curiosity, but all heard the Word of God spoken "with authority" and none could leave the Chapel without being conscious of having heard the voice of the Lord.

The service commenced with the singing of some of the choruses which have become dear to the hearts of so many Foursquare Gospellers (and others). The Principal then opened up the Scriptures concerning the teaching of water baptism, beginning with "the baptism of John unto repentance." He told—as only he can—what it meant to Christ to be identified with

sinners. The preacher showed what it must have cost Christ to lay aside His glory and splendour and be identified with sinners. What a privilege it is for every Christian to follow the Master through the waters of baptism.

When the invitation was given for those who wished to accept eternal life as God's gift, ten hands were raised. Forty-nine stood to their feet to testify to complete or partial healing at one of the Foursquare Gospel services.

Before immersing the candidates they were asked to stand to their feet, and then came the searching question: "Is there one among you who has any doubt about the salvation of their soul? If so, raise your hand now."

### BREATHLESSLY WE WAITED,

but no hand was upraised. "Then," said the Principal, "how many of you are sure that you are saved?" and all hands shot up, eager to confess that "the blood of Jesus Christ, God's Son, cleanseth from all sin."

The candidates then took their seats again, but they rose one by one as the Principal read a promise for each. The text given to one old lady aged eighty-five was "When thou passest through the waters I will be with thee," and many others were particularly suitable.

The candidates, whose ages ranged from ten to eighty-five years, included a mother with four daughters, two mothers with two daughters, and three husbands and wives. It was glorious to see the young people, so eager to follow their Master, it was beautiful too to see the veteran warriors who have only just received the light of the blessed truth of water baptism, accepting it so readily.

"And the end is not yet, praise the Lord!" At the prayer meeting next evening many confessed that their cups were filled and running over.

"O, give thanks unto the Lord for He is good; for His mercy endureth for ever!"

# The Last Supper

By Mrs. S. GORMAN

**T**HE hour had come! The Saviour and His twelve disciples had gathered in that prepared upper room for a two-fold purpose. They had met to keep the Passover in remembrance of Israel's deliverance out of Egypt, and to celebrate a far greater deliverance, that of the emancipation of the whole world through Christ's approaching death. The disciples had made ready the Passover, the lamb had been killed in the court of the Temple, roasted ready for the feast, the table had been prepared with its various goblets and dishes. This was no ordinary meal about to be partaken of, for the Passover feast was to close for ever and a new festival was to take its place. Thousands of lambs were now to become one, "For even Christ our passover is sacrificed for us." No wonder then that the usual subject of discourse chosen for the Passover feast, that of Israel's deliverance, was changed on this momentous occasion. Other topics—the Fatherhood of God through Christ, the close union between Himself and those who believe in Him, the sacrifice of the Lamb of God—were to swallow up all talk of that and other things

was John. He quietly said, "Lord who is it?" He possessed full confidence in his faithfulness to Christ. No doubts lurked in his heart that he might be the betrayer, for he was the one who laid his head upon

## THE BOSOM OF JESUS.

that place of complete confidence, security and trust.

Now let us notice the significance of the sign Jesus gave to point out the traitor. "He it is to whom I shall give a sop, when I have dipped it." It was a very ancient custom in the East for the host to take a choice piece of food and place it in the mouth of his most distinguished guest, as a sign of special favour and love. Thus was love's last appeal made to Judas Iscariot the traitor, though it was not interpreted by the other disciples. Before he took that last step which was to hurl him to his doom there was proffered to him an offer of forgiveness, full of divine compassion and profound love; yet he spurned that offer and went out into the blackness of the night. But how much blacker was the darkness of his soul. In this was fulfilled the prophetic words of David, "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against me." The other eleven disciples were all Galileans, but Judas was a Judæan of the tribe of Judah, the very tribe from which our Saviour sprung.

Now the Paschal supper is nearly at an end, and Jesus, taking up a piece of bread, gives thanks, breaks it and gives to them saying, "Take, eat, this is My body which is broken for you: this do in remembrance of Me." The bread handled by Christ was usually taken up by the leader of the feast and these words pronounced over it, "This is

## THE BREAD OF AFFLICTION

which our fathers ate in Egypt." But no longer were they to look back upon a past deliverance, but forward to a future one to be accomplished by Christ's death on Calvary. Truly might the Saviour liken the bread to His body, for had not the wheat been ground between the upper and nether mill stones, and was not He to be bruised for our iniquities? Then too it had been subjected to the fire, and according to Jeremiah's prophecy, fire from above was to be sent into His bones. Finally it must be broken for use. Oh how that precious body was to be broken. When stretched out on Golgotha's cruel tree, not only were His hands, feet, side and brow pierced, but His back was furrowed with the lash, every bone was out of joint in that mangled body, and His tongue clave to the roof of His mouth. "This is My body which is broken for you!" Thank God for the deeper significance of these words. "I am the living bread which came down from heaven . . . and the bread that I will give is My flesh which I will give for the life of the world."

And now after the same manner Jesus takes up one of the goblets of wine, that known as the cup of blessing. He places it to His lips, sips first, then hands

### The Sick Prayed for! Converts Baptised! Fellowship around the Lord's Table!

and three inspiring messages by  
Principal Jeffreys on Easter Monday at the  
Royal Albert Hall

We know how touching can be any last meal with one who is about to depart on a long journey, especially if that journey is to be

#### FRAUGHT WITH DANGER.

Many of us can recall the occasion when we sat at that last meal with soldier brother, son or husband, prior to his leaving for the battlefields of Flanders. Hearts were almost breaking at the thought of the coming farewell. It was no time for idle words, a grim reality was being faced. Can you not imagine then what that scene in the upper room must have been like? Feeling was at high tension. Those stalwart fishermen were labouring under great emotional strain: condemned and humbled by the Master's gentle but reproving illustration of foot-washing, filled with sorrow and fear at the thought of pending evil which was to affect their beloved Leader, and then suddenly horrified at the startling announcement which fell from His lips, that in their midst was a traitor! Now sudden consternation prevails and they begin to ask, "Lord is it I?" How good it is when a man is led by God's Spirit to search his heart in an endeavour to discover how he is treating Christ. Oh that men would more often pray the prayer of David, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Only one disciple asked not the question "Is it I?" and that

it to the disciples saying, "This cup is the new testament in My blood. this do ye as oft as ye drink it in remembrance of Me." Well might He compare the wine to His blood; the fruit of the vine had been

**CUT OFF AND CRUSHED**

to obtain this beverage, and was not He to be cut off out of the land of the living, after treading the winepress of God's wrath alone?

Later, in the garden of Gethsemane, kneeling at that great rock alone with God, we hear Him praying in tones of anguish, "Father if Thou be willing, remove this cup from Me. nevertheless not My will, but Thine, be done" In the upper room He supped, in the garden He drank the cup to its bitterest dregs

What was in that cup so bitter to His lips? Misunderstanding He was misunderstood by His parents and relations, misunderstood by His disciples, misunderstood, misrepresented, misquoted all through His earthly ministry Have you been misunderstood for Christ's sake? Then remember, He supped first

Persecution in many aspects was in that cup. He was derided, mocked, scoffed at, tortured by the mob, but it was the way of the Cross, and He set His face as a flint Have you been persecuted for Christ's sake? Remember He supped first

Sorrow was in that cup. No wonder Jeremiah is called the weeping prophet, when he penned of the Master such prophetic words as these, "Behold, and see if there be any sorrow like unto My sorrow!" Have you passed through sorrow for Christ's sake? Remember the challenge of Jeremiah, there is no sorrow like unto the sorrow of the Son of Man He has supped first

Loneliness was in that cup Ah, such terrible loneliness, and how it narrowed in upon Him First the multitudes left Him, then many so-called disciples, then the twelve

**FORSOOK HIM AND FLEO,**

and lastly God forsook Him, and the agonising cry rang out on Golgotha's heights "My God, My God, why hast Thou forsaken Me?" See that archer stealthily approaching yonder herd of deer, carefully he takes aim at the choicest, mindful as he shoots not to kill, but only to wound Immediately the rest of the herd throw up their ears and speed away They shun the wounded one as it endeavours to keep pace, and soon they leave it far behind, a prey to the huntsmen who follow the archer, a prey to the dogs that are fast after it Lonely Man of Calvary, forsaken by all, wounded, the dogs are upon Him, the huntsmen surround Him, and He cries, "Dogs have compassed me; the assembly of the wicked have enclosed me" Have you suffered loneliness for Christ's sake? Perhaps! But He supped first, and became lonely that you might ever know His companionship? Sin was in that cup Oh what bitter dregs, yet He emptied the cup, the One who knew no sin was made sin for us, that we might be made the righteousness of God in Him

**PENTECOSTAL NUMBER**

The photo that appeared on the front cover of our Special Pentecostal Number last week was taken by Pastor P N Corry to whom we are indebted for its use —Ed

**For Me—For Me!**

R. C. ACKLAND

Melody by R. C. ACKLAND  
Harmonized by MRS. S. SYKES

For me, for me, He suf-fer'd a - go - ny, For me, for me, He

died up - on the tree, . . . And can it be that love sorich and free, Could

ev - er reach such depths of sin and res - cue me? . . .

Copyright

**Bible Study Helps**

**OUR APPOINTMENT WITH DEATH.**

(Hebrews ix 27)

- 1 The importance of an appointment. Many appointments are made and not kept
- 2 This appointment is God-made and must be kept. Men in nearly every walk of life can get a substitute to fill their appointment, but no man can get a substitute to fill his appointment with death
- 3 This is a wise appointment. The older a man grows, the more feeble he becomes until he can add nothing to life, neither can he get anything out of it, but he becomes a burden to himself and to others
4. This appointment is for man's personal benefit It is to deliver him from a sinful nature and a sinful world and the troubles they bring, and give him a glorified body and a home in heaven
- 5 This is an appointment without setting a date or naming the place We know not the hour of our death, nor the place where we shall die
- 6 It is the most important appointment man ever has to meet. Men usually make preparation to meet appointments, and the more important the appointment the greater the preparation
- 7 This appointment brings us face to face with God—"Prepare to meet thy God" (Amos iv 12)

# “One thing thou Lackest”

By ANNA L. DREYER

“WHEN I sent you without purse, and scrip, and shoes, lacked ye any thing?” asked Jesus of His disciples. And they replied, “Nothing.”

But when the question is asked of His disciples today, what do they reply? They would scarcely talk to the Lord as they do to each other, but if we are to be guided by the testimony of some of them, it would seem sometimes as if they had lacked every good thing in life. Yet the Lord has said, “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.” The context shows that the “all things” are food, raiment, and things necessary for health and comfort.

Those early disciples went forth at the command of their Master without money to pay for their entertainment. They had been with Jesus long enough to absorb a considerable amount of His teaching, and they at least did not lack

## KNOWLEDGE OF THE TRUTHS

He would have given to the people

Some in this time have professed a call to preach the gospel, but after a short season spent in giving the Word of life to hungry hearts, they have given up preaching because they could not make a living at it. What if the Master should ask them the question, “Lacked ye anything?” And if they answered honestly, just what would they say they lacked?

Paul felt in his heart, “Woe is unto me, if I preach not the gospel.”

What would the majority of Christians say if placed side by side with one like Frances of Naini, who was, as a babe, rescued from one of the great famines of India, and trained in one of the Christian orphanages which were raised up for such as she? “When she reached womanhood,” says a Canadian exchange, “on the eve of marriage, she was stricken with leprosy.”

“The imperative necessity of segregating her from the other girls led to her removal to Allahabad, where just outside the city Mr. H—— had but recently taken over the few old shacks that were then designated a leper asylum. At that time it was occupied by a few old chronic cases who had reached the stage where they were too helpless to go around and beg, or they would never have stayed.”

“Mr. H—— has told the story of how when, with her brother, a young university student, he escorted her into that place of gloom, the

## FIRST HORROR OF HER AFFLICTION

broke over her as she looked into the repulsive faces of those old men and women, how with one agonising cry she threw herself over upon her brother's shoulder as she exclaimed, ‘O my God, must I come to this?’ Little wonder that he feared for days she might commit suicide, so he warned the old men to watch her well.

“But the first ray of light dawned one evening

when Mr. and Mrs. H—— suggested that perhaps God had permitted her to come there that she might teach those old men and women some of the things she had been taught from her childhood. When the next night they found her in the midst of a group of women teaching them a hymn, they saw the beginning of that miracle of grace which found its highest expression when she exclaimed one day that she thanked God that He had made her a leper, as but for that she would never have known the joys of living for and ministering to that ever-increasing family of lepers at Naini.

“For twenty-three years she kept up her song of rejoicing, and it has meant far more than the outward transformation from hovels to homes, for great numbers have learned from her the secret that would

## Easter Monday

HAVE YOU  
BOOKED YOUR SEAT YET?

bring joy to any heart and brighten any home. We are richer for having known her. And now she is absent from that corruptible body and at home with her Lord whom she loved.”

Afflicted with an incurable, horrible disease, that separated her from loved ones, living with

## DISEASE-MUTILATED VICTIMS

in a place devoid of many accustomed comforts, yet she lacked “nothing.”

What is the lack that keeps God's people so far from His ideal for them? Is it the lack of love that will not permit them to count all else dross for the love of Christ? Or is it the lack of a vision of the heavenly reward that keeps them so in bondage to the little earth can give?

A young man came to Jesus. He declared that from his youth he had kept that which Moses commanded in relation with his fellow men. And yet the unsatisfied longing of his heart broke forth in the question, “What lack I yet?”

Had he obeyed the directions given him by Jesus, “Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow Me,” his lack of love would have been supplied. But it seemed too much for him to give, and he missed the peace of God.

Some who have improved their opportunities, and have acquired that which, if surrendered to God, would make them efficient gospel workers, seem to think it is too much to give in service to Christ without receiving what the world calls an adequate return. What if Christ had considered the world a field unworthy of His celestial powers?

Others who are gifted by nature, who are lovely of face, graceful of figure, fitted to bring joy and gladness to others—ah, how often such find it

**TOO MUCH TO GIVE UP**

the prospects of happy home life and social triumphs

The thing Christian people seem to lack is whole-hearted devotion to God that will prompt them to give their best and their all in service to those for whom Christ died. Having that, though they may lack education, training, pleasing address, they will find a place of service. Their very infirmities may be the means of reaching others. Even those whose characters are not all they should be, are made strong when they surrender and keep given up to God. There is divine knowledge, wisdom, grace, tact, and the very

best of training for the particular field to which God has called for him who will give himself into the Lord's hands and do His will

God asked Moses, "What is that in thine hand?" Moses answered, "A rod." God used Moses and that rod to do a mighty work in Egypt and among His people, when both Moses and the rod were surrendered to Him. Surrender to God. Lay your little all upon the altar to be used henceforth to His service, and He will make you the means of the salvation of souls

**ANONYMOUS GIFTS**

We gratefully acknowledge the following anonymous gifts  
To the Work in General Oxford, 2/6, Sussex, £52, Rosyth sister, £1  
Special Appeal for 1934 Leeds (a believer), 3/-

**"When Ye See These Things . . . !"**

**Disaster** 10,000 have been drowned or frozen to death in Changhen (China) floods. Thousands more are missing

**Spiritualism** is reported to be on the increase among the younger generation of Jews. A Jewish society for psychical research has been formed in London

**The earthquake in India**, which occurred a few weeks ago, was responsible for an enormous death-roll. The quake came, according to press reports, during a great Moslem festival. The Rajah of Monghyr estimates that 25,000 lives were lost in Monghyr alone

**A Jewish ship** manned by an all-Jewish crew and flying the Palestine flag, recently put into Southampton. She is the "Emanuel" and is the first ship to sail under the Jewish flag since the dispersion. Another sign of the revival of their national life

**Chemical Corps** Every nation is developing a new arm of war. France recently gave status to a specially hand-picked body of men to be known as The Poison Gas Regiment. Italy now follows suit with four regiments called The Chemical Corps garbed and equipped for their special brand of fiendish fighting

**A Russian university** in Leningrad has been opened to "teach atheism." Three hundred students, forty-seven of them women, will prepare themselves for "active propaganda of militant atheism." It suggests a colony of ants on a railway right of way organising a university to prove that there is no such thing as an engineer

**Knowledge** is still being increased. This is proved by the fact that 15,022 new books were issued in 1933. Fiction is first on the list with 1,851, Sociology second with 787, and Religion third with 772. According to the Board of Education the number of books issued yearly

by the libraries of England and Wales is 136,231,833

**Jewish settlement** in Egypt is referred to by the "Pentecostal Evangel" in a published extract. "Egypt has welcomed two hundred Jewish lawyers and doctors from Germany, who will settle in close proximity to Palestine. God brought His people out of Egypt once and declared 'I will bring them again out of the land of Egypt'."

**Statistics on Atheism** There are more than 6,900,000 agents of militant atheism scattered throughout the world to-day, according to the "King's Business." Atheistic colleges are being organised. Millions of pieces of atheistic literature are being circulated. Atheistic Sunday schools are on the increase. According to the statement of a former official of the American Association for the Advancement of Atheism, £440,000 reach the coffers of the 4-A's annually.

According to "International Atheism," the forces of atheism are well organised—they work with efficiency and progress rapidly on the favourable soil prepared by religious indifference. The agents of the new type of atheism are in every part of the world, and its membership runs into millions.

**"Perish Judaea"** The burning of a cross bearing the words "Perish Judaea" and a swastika sign attracted a large crowd on Streatham Common, London, S.W., recently.

Shortly after 11 p.m. flames were seen on the middle of the common. The blaze was visible from Streatham High Road.

When policemen and a throng of spectators went to the scene they found the flames issuing from an iron cross about fifteen feet in height fixed to an iron base and wrapped in rags and other materials.

In the middle of the cross could be seen a notice, apparently painted on a piece of wood, which bore the words "Perish Judaea," and the swastika sign.

Deceives are trying to trace the originators of the outrage. Eye-witnesses have told the police of seeing young men in uniform with swastika armlets

A striking sign of the times is given in the "Hebrew Christian Witness" which reports that recently, in one of the orthodox synagogues in Brooklyn, U.S.A., Jews were seen lying on their faces before God, praying for protection for their persecuted brethren in Europe. One elderly Jew, in agony of soul cried out: "Oh that Thou wouldst rend the heavens, that Thou wouldst come down." Continuing, he prayed "Send our Messiah, and should the Jesus of the Gentiles be the One, grant us a sign that we may be sure that it is really so, and forgive our guilt toward Him."

Here we see represented the attitude of thousands of Jews throughout the world to-day. It is also encouraging to know that organisations working among the Jews report that everywhere great interest is evidenced in the gospel of our Lord Jesus Christ and many are turning to Him as their Saviour.

**The United States**, not being a Christian nation and its goddess Constitution requiring a secular government, the American Association for the Advancement of Atheism demands, according to the report in "King's Business"

- 1 Taxation of church property
- 2 Elimination of chaplains and sectarian institutions from public payrolls
- 3 Abrogation of laws enforcing Christian morals and restricting the rights of Atheists
- 4 Abolition of the oath in courts and at inaugurations
- 5 Non-issuance of religious proclamations by chief executives
- 6 Removal of "In God We Trust" from coins and of the Cross from above the flag
- 7 Exclusion of the Bible as a sacred book from the public schools
- 8 Suppression of the bootlegging of religion through dismissing pupils from religious instruction during school hours
- 9 Secularisation of marriage, with divorce upon request
- 10 Repeal of anti-evolution and anti-birth control laws



# The Books of Nature and of Revelation

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

IT is a scriptural truth that the gospel of the grace of God is preached everywhere in the whole creation under heaven by means of the creation itself. Thus the book of nature corresponds to, and confirms, the book of revelation, for

The heavens declare the power of God  
And space proclaims His forming hand,  
Day utters speech to day  
Night whispers news to night,  
There is no speech or tongue,  
Where their voice is not heard  
To all lands they bring hope  
The whole world hears their speech

(Psalm xix 1-5)

The gospel *par excellence* is that according to John. Few indeed would find the way of salvation if this were excluded from the Bible. Apparently simple in its diction, it contains to a larger degree than any of the three Synoptics the mystery of God. Without any preamble it plunges a once into

## ALMOST UNFATHOMABLE DEPTHS

when it begins with the *Logos*. Godhead is ascribed to the *Logos*, but not that of the supreme, for the *Logos* was with the God. Creation is also ascribed to the *Logos*, for "all things through Him came into existence."

It is clear then that the *Logos* is God made manifest, and the supreme is God unmanifest, whom no one at any time has seen. There is, consequently, this difference between the Father and the Son—that the Father is God unmanifest, and the Son is God in manifestation. Just here we come to the rock upon which so many believers are splitting to-day. There are those who reading chiefly the book of nature see in all manifestation the *Logos* as the universal Christ. They reject the personal Christ, the Man of Sorrows, the Man of Gethsemane, and do not acknowledge Him the Lord of glory, King of kings, and Lord of lords into whose hand is committed all judgment and all power in heaven and on earth.

On the other hand, there are those whose eyes are closed to the book of nature, and who see the Christ of Calvary as Saviour, but though professing to acknowledge His Godhead, know nothing of Him as the *Logos* pervading all nature, "In whom all things consist," who upholds all things by the Word of His power, even the entire creation." They reject the gospel of the universal Christ, of which we read not only in the book of nature, but also in the book of revelation. To reject the universal Christ is to condemn and despise the revelations given to

## TWO OF THE BRIGHTEST LIGHTS

in the Christian firmament—Paul and John

We see, in the Christian camp to-day, therefore, one side of truth opposed to the other, whereas each party would do well to accept the truth offered by the other, and to add it to its own. Both are alike neces-

sary. This step would enlarge the outlook of the evangelical Christian, and on the other hand would save the student of nature from resolving God into a mere abstraction, and enable him to realise that "God is love."

As science advances it approaches nearer to a spiritual conception. Indeed with the new theory of elections, which enter into the composition of all matter, it is easy to see that there is everywhere and in everything, inconceivable motion. And if inconceivable motion, then the Power which produces the motion must be everywhere present or in other words God, the *Logos* immanent, *in ta panta*—the whole creation. His eternal power is thus understood through the things that exist.

We go further and say that the whole gospel is written in the book of nature. When we see God everywhere—the *Logos* immanent in all creation—when we see that all things exist in Him—in Him live and move and have their being—then we see that all things that transpire, transpire in God manifest, the *Logos*, and that therefore all suffering is the suffering of God, in the sense that it must be suffered in Him.

God's plan of redemption is ever being manifested in the creation. In it He is continually suffering death, and in the like figure He is continually rising again from the dead. Behold therefore the crucifixion and death of the *Logos*, and all this is pointing to redemption, the redemption of the whole creation from all evil, for the creation itself shall be

## DELIVERED FROM THE BONDAGE

of corruption, when there shall be no more death, neither mourning nor crying, nor pain, nor any more curse, for the mystery of God will be finished.

This glorious gospel then, we may see written in God's book of nature, agreeing with God's book of revelation. It is indeed marvellous how these two books supplement and confirm each other, for immediately after the ascription of creation to the *Logos*, John describes Him as the Fountain of life and light. "In Him was life and the life was the light of men." It would seem from this that life and light were inseparable, and the science of to-day teaches us that both are alike universal. Even in the darkest night, and the most Stygian gloom there is some light. We know now that there is such a thing as invisible light, such as the Roentgen rays, which penetrate through solid matter, so that it seems possible that in all matter life is the one pervading principle, and even the things that seem to die and putrefy engender new life, and change to fresh forms of matter.

Even man himself is a universe, for millions on millions dwell in the rivers of his blood, and the boundless impalpable space, the great abyss is crowded with abundant appropriate life.

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G PARKER

**Sunday, March 11th.** Matthew xxi 33-46  
 "They will reverence My Son" (verse 37)

Christ is the tragedy and triumph of the centuries. No name is so drastically and differently treated. In some circles His Name is the blasphemous song of the drunkard and the bitter sneer of the atheist. Children as well as adults link His Name with the foulest language and the most foolish jokes. The name of Jesus is trampled under foot by some men as thoughtlessly as pigs would trample upon the Crown Jewels. Yet to others the name of Jesus falls with tenderest reverence from their lips. His Name gives fragrance to every hymn and seals every meal with blessing. Jesus is the first thought in the morning and the last thought at night. Millions will sing "The name of Jesus is so sweet, I love its music to repeat." His Name is an ointment poured forth, it is as the fairest rose of the garden and the whitest lily of the valley. Some may trample upon His Name, others may trifle with it, but we will reverence and exalt His Name for ever.

**Monday, March 12th.** Matthew xxii 1-14  
 "The wedding was furnished with guests" (verse 10)

The gospel feast is free. There is no need to count our money in the bank and the Post Office before we accept the gospel invitation. The poor can feast as well as the rich. God is no respecter of persons. The errand boy and the kitchen maid receive as hearty an invitation as the king and the prince. But there is one great condition. Every guest must put on the wedding garment. The rags of the beggar and the robes of the king are useless at the gospel feast. The rags do not call forth pity and the robes do not call forth respect. Every guest must wear the robe of Christ's righteousness. It is only the perfect righteousness of Christ which justifies us in God's presence. Not what I am, but what He is, not the woven garments of my own good works, but the seamless robe of His perfect obedience give me access to the feast. The heavenly banquet is indeed furnished with guests but they are all dressed with the flawless garment that was woven on the loom of Calvary.

**Tuesday, March 13th.** Matthew xxii 15-33  
 "The same day came to Him the Sadducees, which say that there is no resurrection" (verse 23)

Does the denial of the resurrection disprove the resurrection? Not at all! Words, however emphatic, do not alter facts. Our viewpoint does not alter facts, but

our viewpoint alters our own enjoyment of facts. The Sadducee had no joy in his soul, for he had no eternal outlook. Death to him dropped the curtain on human existence. To him life was a few conscious years and then an eternal blank. Poor, poor man! What a dwarfed outlook—what a dwarfed soul! To us life is golden because we know that we shall live for ever. The friendships of earth will have an everlasting duration. When the earthly night falls then the heavenly morning will rise. Trials are but for a season. Pains will not rack us for ever. Tears will not always be necessary to relieve our tired souls. Death will be swallowed up in life. Loss will be eclipsed by gain. Walking by faith will change to walking by sight. The ragged clothes of earth will be exchanged for the incorruptible robes of glory. Hallelujah!

**Wednesday, March 14th.** Matthew xxii 34-46

"Thou shalt love the Lord thy God with all thy heart" (verse 37)

We love Thee, O God, for creating us. We love Thee for giving us hearts to love, and minds to learn. We love Thee for giving us eyes to see, and ears to hear. We love Thee for all our senses, for putting us into a world of fertility and beauty. We love Thee for homes in which to shelter, for food to eat, for games to play. We thank Thee for the cooing of the babe, and the laughter of the child, and the quiet dignity of age. We thank Thee for work and honourable occupations. We thank Thee for the flowers and the fruits. But above all we thank Thee for an open Bible, a heavenly Father, a redeeming Saviour and a comforting Spirit. We love Thee for what Thou givest but most of all we love Thee for what Thou art.

**Thursday, March 15th.** Matthew xxiii 1-13

"They say and do not" (verse 3)

Blessed Lord, make my life consistent. May precept and practice harmonise. May no one be able to point the finger of scorn at me and say I am a hypocrite. We bless Thee for examples of noble men and women. They suffered loss of riches and position rather than yield to insincerity. Above all we thank Thee for the example of the Lord Jesus Christ. There was no flaw in the outer court of His body and no imperfection in the inner shrine of His spirit. May I be more and more like Him. May no word of mine intentionally have a double meaning. May others listen to my words because they are satisfied with my actions. Grant that the profession of honesty made in the congregation of sinners may be practised in the midst of the congregation of sinners. May

nothing I do as a factory hand conflict with what I teach to my Sunday school class. Save me from the clouds of inconsistency which so easily darken the sky in the eventide of life. In my early years give me a passion for sincerity, and may that passion never fade.

**Friday, March 16th.** Matthew xxiii 23-39

"Woe . . . Woe . . . Woe" (verses 25, 27, 29)

The wrath of the lamb is far more terrible than the wrath of the lion. It takes far more to make a lamb angry than a lion. Wrath belongs to a lion, it does not belong to a lamb. The wrath of gentle natures is felt far more than the wrath of the hard and the rough. The Lord Jesus was gentleness personified, yet in the presence of hypocrisy He was full of wrath. There is a sting in the wrath of love which is not felt in the wrath of hate. Forbid that we should ever hear judgment passed from those lips which delight in mercy. The Saviour has no smooth words for sin. He will draw the honest and the seeking with cords of love. But He will lash the deceiver and the hypocrite with cords of biting rebuke. The Saviour has no place for those who speak like angels and act like demons.

**Saturday, March 17th.** Matthew xxiv 1-14

"The end is not yet" (verse 6)

The Lord well knew that His coming to reign on earth was not immediate. He knew that for long years the messengers of light would struggle to defeat the powers of darkness. But He always made it clear that His ultimate coming was certain. Christ will come! Christ will reign! Christ will destroy the darkness! He will bring a shepherdless world under His blessed sway. The last word in government will not be "Communism." Neither will it be "Fascism," nor "Nazism." The last word in government will be Christianity. The final throbs of the heart of the world will not be with Stalin, Mussolini or Hitler. They will be with Christ. "The end is not yet," so Christ said then, but it is far nearer now than when He spoke those words.

## Royal Albert Hall LONDON Easter Monday, April 2 ORCHESTRA

Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall in connection with the Elim Foursquare Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate with the Musical Director, 20, Clarence Road, Clapham Park, London, S W 4? Particulars and form to be filled in by each instrumentalist will be forwarded on application. Kindly enclose stamped, addressed envelope.

# The Two Sides of the Cross

By ANDREW MURRAY

**T**HE crucified Christ is the living Christ. The living Christ is He that was crucified. The two sides of the truth must ever be held in their blessed unity. Without the death there never had been the resurrection life; without the Cross and its shame never the throne and its glory. Even as these two are united in Christ we need to hold both fast in our knowledge and experience. Lack of insight into and surrender to the power of the Cross must make our experience of the life defective. The attempt to believe in the Cross, to bear it, and know all its

## WONDRIOUS SAVING POWER

will equally fail, except sought in the faith and the joy of a living Saviour and His personal love and fellowship.

It is not many years ago since the preaching of the resurrection life came to many like a new revelation. The message of a living Christ ever with us, to do all for us, Himself our salvation and the surety that all His Cross had won should be ours, filled the heart with a joy and hope unknown before. Yet the hope was not always realised. The question has arisen, what hinders the power of our faith in Him whom we know to be the living and glorified One? Every answer points back to some form in which the spirit of the world secretly asserts itself. May it not be that the only way, the divine way, in which the world can be conquered has been forgotten—the way of the Cross, “by whom the world is crucified unto me and I unto the world” (Gal vi 14).

Christ crucified is the power of God. When His disciples meet the world with the plain declaration, “Regard us as men whom in our Lord you have crucified, who are now crucified to you, and whose glory it is that we are crucified with Him,” then the power that wrought in Paul may be expected to work in us. Calvary is

## THE INMIST SANCTUARY

in the life of Christ, His death the gate of glory.

Let us yield ourselves afresh to Him who was dead, and lives for evermore, to impart to us in full measure the double blessing, never to be separated, a life in which the power of death to sin and the world ever works, and a death which is ever the entrance into a deeper life.

# THE GRACE

By M. J.

**G**IVING to God and His cause is rightly termed a “grace” in this passage, as in Acts x 35 it is described as more blessed than receiving, and quite appropriately placed among the gifts of the Spirit in Romans xii 6-8, “He that giveth, let him do it liberally.” There are many who pray for the gifts of tongues, interpretation, miracles and healing, but how many have you ever heard earnestly beseeching God for the gift of liberality? Perhaps we really fear to pray for it because there is a remote possibility that we might be answered!

What does the Holy Spirit teach concerning this much needed “grace”?

In II Corinthians viii and ix. the apostle endeavours to constrain the saints at Corinth to liberal giving by bringing to their attention the noble example of the Macedonian Christians, as shown in the following points in this outline.

1 They first gave themselves to the Lord (II Cor viii 5). God wants your heart and your life. It is true that “the gift without the giver is bare” but “who gives himself with his alms feeds three, himself, his hungry neighbour, and Me.”

2 They did not make affliction or deep poverty any excuse for not giving (II Cor viii 2). Rather did they “abound” out of the depths of their poverty until even Paul was

## SURPRISED AT THEIR GENEROSITY

No one is “too poor” to give something to God.

3 They did not wait to be urged (II Cor viii 4). Far from having to be joked or petted or threatened into giving, they actually begged for the privilege of sharing their money with the poor saints at Jerusalem. Usually the folk who grumble about “too many offerings” and “money talks” are the ones who have plenty to give and will not

4 They did not content themselves with good resolutions, but performed the giving (II Cor viii 11). God is not interested in what you would do if you had Henry Ford’s wealth, but are you a faithful steward with what temporal possessions you now have?

5 The Person to whom we give is the Lord (Phil iv 18). “A sacrifice well pleasing to God.” He who notes the sparrow’s fall, who seals up our prayers, and bottles all our tears, keeps account also of our manner of giving. He shall “render to every man according to his works.”

6 The principle of giving. How should we give?  
(a) We should give regularly and systematically (I Cor xvi 2). “On the first day of the week.” Our present wretched habit of spasmodic giving will never help in the accomplishment of God’s plan, we must get enough real settled conviction in our hearts until the ministry of liberality becomes as

# F GIVING (II Cor.<sup>y</sup> viii. 7)

CLELLAN

regular and systematic with us as any other spiritual exercise.

(b) We should give proportionately (I Cor xvi 2) "As God has prospered you" If you earn £10 a week do not grumble if God requires more of you than He does of your neighbour whose income is only £5

## GOD'S FINANCIAL PLAN

for the Church aims at placing all on an even equality (see II Cor viii 12-14)

(c) We should give individually (I Cor xvi 2) "Every one of you" No exemption is allowed for those who would make excuses for their stinginess or lack of consecration Old and young, rich and poor alike are included, for God would not have any of His children miss the blessedness of giving.

(d) We should give cheerfully (II Cor ix 7) "For God loveth a cheerful giver" We lose much of the glory and reward of liberality when we contribute grudgingly or under a feeling of compulsion. Some of us can sing glibly enough—

Were the whole realm of nature mine  
That were an offering far too small,

until the collection plate is passed, and then we gaze lovingly and longingly after the thin coin we contributed as though we had regrets

(e) We should give sacrificially (Luke xxi 34) Read prayerfully the account of the poor widow's offering in Luke xxi and of the Macedonians in II Corinthians viii 2 and the higher example of Him who sacrificed heaven's riches and a Father's smile that through His self-chosen poverty you might enjoy eternal riches, and let that move your heart to benevolence

"Go, break the needy sweet charity's bread,  
For giving is living" the angel said  
"And must I be giving again and again?"  
My peevish and pitiless answer ran  
"Oh no" said the angel, piercing me through,  
"Just give till the Mas er stops giving to you!"

## 7 The reward of giving

To the liberal unselfish giver God promises that you shall be, in a special sense,

### THE RECIPIENT OF HIS LOVE

(II Cor ix 7), that you shall gain His boundless favour (Heb xiii 16), that in this life you shall be blessed with spiritual blessings superabundant and temporal prosperity so that you shall never want (Mal iii 8-12, Prov iii 9, 10, Prov. xi 24, 25, Phil iv 19), and that in eternity you should have "fruit that abounds to your account" (Phil iv 17), and many souls whose entrance into heaven was made possible by your gifts. Eternal riches shall be your portion, because instead of hoarding in earthly vaults you have "laid up treasure in heaven" Dear Lord, make us liberal, for Thy name's sake Amen

# Modern Wonders and God's Miracles

By ROY TALMAGE BRUMBAUGH

**A**MAZING things take place every day. Marvellous inventions glut the market. The sensational is becoming painfully commonplace. Not that the commonplace is painful, but the continuity of the startling bores. No one can deny that this is a wonder age. Yet its wonders fade in the dazzling light of the supernatural.

Millions daily pass under our cities and rivers in tunnels, but the millions of Israel passed through the Red Sea on dry ground.

When the inventor of the "Monitor" gave the world its first iron ship, all laughed at his folly. Today numerous iron ships ply between continental shores with clock-like regularity. Who but God could make

## AN AXEHEAD FLOAT?

Although heavier-than-air machines sound the heights of the skies they attract scant attention. Were God again to carry an Elijah to heaven in a whirlwind, even the folk of this wonder generation would stop and look.

Submarines outswim the denizens of the deep. Man explores the caverns of the seas. But can modern science duplicate the miracle of Jonah and the big fish?

The watch is a wonderful contrivance. Not only does it go forward with rhythmic step but man can turn it back at will, thus reversing its natural order. Was it more difficult for God to turn this rotating earth back ten degrees in the days of Hezekiah than for us to turn our watches back ten minutes?

Science has hastened natural processes so that plants mature and trees bring forth fruit before their time, but can modern science so hasten natural processes that water be turned into wine instantly?

Lungs were full of water rather than air. Heart action had ceased, but prompt action revived the drowned person. Christ said to one who had been dead four days, "Lazarus, come forth", and he

## CAME FORTH AT ONCE.

Irrigation turns deserts into gardens, civic pride changes slums, education banishes ignorance and superstition, but the Holy Ghost daily transforms weeping children of the Devil into singing sons of God.

The miracles of Christianity transcend all scientific wonders.

# Editorial



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty

## If—?

Is "two or three" gathered in the Master's name are sufficient to warrant the fulfilment of His promise to be "in the midst," what will it be when the "two or three" become more than two or three thousand—nay, many more than twice times three thousand?

If one person testifying to the saving power of Christ, or praising God for His divine healing power, or obediently following Him through the waters of baptism, or rejoicing in the "glorious hope" of His coming again can thrill the hearers and inspire faith, what will it be when thousands thus testify to a virile faith in their Risen Redeemer?

If one person singing the praises of God can bring blessing into many hearts, what will it be when thousands upon thousands thus pour forth their heartfelt praise to God for all the wonders of His love and power?

If you want to see, to hear, to feel the answer to these questions, come to the Royal Albert Hall on Easter Monday

## The Earthquake in India.

THE following account of the awful horror of the earthquake shocks and the deep realisation of the Lord's presence, was written by a lady missionary who for some time, quite recently, stayed at the Elim Bible College. She says "To-day after lunch one of the workers and I had to go to the bazaar to get some *kapra* (cloth). In the centre of things—the *Urdu chowk*—suddenly men rushed from the shops and houses, jumping from the upper storeys. The car rocked, the people were terrified and we were sick. Fire began to blaze and houses were lost in smoke. We were jammed between *ekkas*, horses and shouting men. Whichever way we looked crowds were running. The houses rocked again and began to fall. Dust rose in clouds and then an awful stillness. It was an earthquake. We got out of the jam of people and animals and came home very subdued, to find all the family in the middle of the compound; pictures had fallen and plants and bowls of flowers had all fallen over and several of the little ones were very, very sick. 'Do you think Jesus Lord is coming?' said Kamoline. We began to gather up and to try and put the pictures straight, but it was difficult. It was wonderful how calm I was kept by the power of God. 'He is wonderful! Will He come this year? Oh, I do hope so!'"

Then a day or so later she wrote "The line is

broken in many places. Several bridges have been torn up. It is the Moslem *Id* to-day. There is no hilarity. People are sobered and the city is partly wrecked. I shall never forget seeing the houses sway like a tree in the wind and then the road close up and traffic all come to a standstill while the ground shivered like a monster and then heaved like a wave. We felt as if we might be swallowed up suddenly. Smoke and then flames and then crashes, while houses crashed—and He who is almighty kept us, kept me, in perfect peace. Yes, perfect peace. Oh it is wonderful to have lived through it. There is a great quietness in my spirit. He has given a calm and a settled peace, only He could do that."

## Half-way House.

SPIRITUALLY, half-way house is a very poor place to live in. There are no warm rooms, no beautiful pictures, no delightful flowers in half-way house. Dr. Glover of the China Inland Mission made it clear what half-way house stands for. In a word it stands for defective consecration. Dr. Glover held a consecration meeting in a certain church. Seven years later he went back to the same church and some of the same people stood up for consecration. He aptly remarked "Seven years ago some of you stood, saying, 'Lord, here am I,' but you must have forgotten to say, 'Send me!'"

In the Foursquare Gospel movement we stand for absolute consecration. We believe there is work for every Christian to perform. We believe that there is some spot on earth where each one of us can be used for God's glory. It is for us to be ready to fill that spot and then to be obedient as we allow God to lead us to it. If we fill the spot where we are at present placed—and fill it faithfully, then we are in a position for removal to a more influential spot when God's time arrives.

## Prayer Changes Things

Philippians iv 6

*When prayer has been answered, a request for praise should be forwarded for publication*

### Praise is requested for:

Many remarkable healings in the Principal's Campaign in York, also for the hundreds who have found Christ as Saviour.

### Prayer is requested for:

"A very dear old friend" who is very ill; that God will undertake for her—E. R.

One who has gotitre. Having read of others being healed of this complaint, faith has been inspired to trust God for healing—A believer.

A sister who suffers severely with chronic headaches accompanied by sickness. These attacks last several days, during which time she loses weight. She believes God can heal—H. K.

The Evangelistic Campaigns now being conducted in Elim Churches



Notes from a Sermon delivered in the  
Elm Tabernacle, Dundee,  
By Pastor HORACE KITCHING

# The Manifestation of the Sons of God

(A Plea for Active Christian Service)

*For the earnest expectation of the creature waiteth for the manifestation of the sons of God*

—Romans viii 19

**“WAITETH”** A modern scholar gives another translation for the word “waiteth” and says it means “with outstretched neck,” portraying longing and yearning. The text reveals a strong objection and disapproval. Both animate and inanimate are here objecting to the load of suffering placed upon them and are waiting for that time when it will be lifted, and sorrow and sighing shall be no more (Rev. xxi 3, 4).



Pastor H. Kitching.

I believe that such a text can be very aptly applied to our day. Heaven and earth are yearning for “the manifestation of the sons of God now—to-day. Who are the sons of God? John 12 says “But as many as received Him [Jesus] to them gave He power to become the sons of God.” They who believe in Christ as Saviour are sons of God. God has always longed for the sons of God to bestir themselves. Throughout the Old Testament God has been calling “Awake! Awake! Awake!” and in the New Testament the cry is still heard. The Apostle Paul says “Awake to righteousness and sin not, for some [unsaved] have not the knowledge of God. I speak this

**TO YOUR SHAME**

[the Church].” Shame! Shame! Shame! Not only the Almighty God but thousands of people on earth are disappointed with the sons of God and desire that they forsake their worldliness and bed of death, and spring into spiritual “manifestation.” The tragedy of the Church is not her sonship but her worship, not her salvation, but her service. The crying need of Paul’s day is the crying need of to-day—for a “manifestation of the sons of God.” The Church needs not so much profession but more possession, not so much an increase of preachers as an increase of holiness and consecration. We need men and women willing to give themselves up to holy service. We need more steam, more power, more Spirit-filled vessels. Look for a moment at the wide field of Christian activity. Look at the different sects. Why! their number is legion! Think of the number who have their names upon the Church membership rolls of the various denominations, it runs into millions. Think of the thousands of preachers in the British Isles, the number makes one gasp in surprise. Think of our organisation, our committee meetings, our

synods! Think of our equipment and our many resources. But what are we doing? We are not succeeding as we ought. In the early days St Augustine went out with thirteen monks, and a country was moved to repentance. He had not an eighth of the equipment behind him that we have. John Wesley

**LEFT A DEAD DENOMINATION**

and alone brought a nation to its knees. He had not even a church to preach in. To-day we have more equipment, more machinery, more organisation. Are we doing as much as they? It seems as if our equipment has increased and our power has decreased. We need a Pentecost within Pentecost! More can be done for Christ’s kingdom with a company of Spirit-filled men than with much man-made organised Christianity. Please do not misunderstand me. I am not decrying method. We need to put our house in order. But let us beware lest we begin to place more value on the machine of denominationalism than on the Spirit-filled man. Let us apply it to our own hearts. We have heard many sermons, both good and bad. We have listened to appeals for full surrender, appeals for more prayer, and more tithing, and generous giving. But what happens? They are lost on many lives.

What are we doing with our hours? Are we telling the world that we have found a precious Saviour? On the day of Pentecost twelve men turned Jerusalem upside down. Then what ought we in our numbers to do? What are we doing? Are we lacking in this respect? God is wanting us to wake up. Why did the disciples at Pentecost succeed? Because they were born-again, enthusiastic believers, indwelt by the Holy Spirit of power. This power made each one a personal witness for Christ. If you lack this power, then seek it now. You cannot effectively witness for Christ without it. We need to be not only hearers but

**DOERS OF THE WORD.**

A few days ago I heard of a man the people nicknamed “Mr. Gonna.” A curious person asked why he was called by such a name. The reply he received was, “Well, he is always gonna do something but never gets it done.” The Bible teaches we are saved to serve. I have heard some people say “I have not been asked to undertake any work in the Church.” or “No one came to ask me to be a Sunday school teacher or to take up the collection or to arrange the flowers round the pulpit. And because they have not been asked they think that they are exempt from service. I have known others refuse to come to the

assembly because not asked They are touchy and so stay at home and mope, and make the lives of their own husbands or wives miserable by their childishness and lack of true vision of Christ We should not wait until we are asked before starting to work for God If a person really wants to find a task for furthering Christ's kingdom he will soon find it, and not want to be asked to serve at the tables There is a large field of harvest but the labourers are few If you want something to do, then first be baptised in the Holy Ghost, then testify at open air meetings, take part in public prayer meetings, give out five hundred tracts in the street every day, visit a sick soul, pray two hours or more per day for the revival campaigns held by Principal George Jeffreys and others, be punctual in your attendance at meetings, and sing when you come do not stand like one in a dream I declare emphatically that we are all

#### CALLED TO BE WITNESSES

for Christ Outside a certain building was a notice, and on it painted the words, "Sleepers for sale" There are many sleepers in the churches "Awake, thou that sleepest"

Let there be no slackening off! A young fireman once complained that he had no task in the church, and went to the pastor about it He expected to be made secretary, treasurer, or head usher, and was very disappointed when the pastor said, "All posts are filled" He expected a limelight job The minister said, "Why not start praying for somebody?" The young man seemed somewhat surprised, as he had not thought of such a thing The pastor inquired the nature of his daily work and was informed that he

was a fireman on the railway He asked, "Is the driver of the engine a Christian?" "No!" said the young man "Well," replied his minister, "why not start praying for him?" The fireman began to pray He received a new impulse, and shortly afterwards asked the driver if he believed in Jesus. A few weeks later the driver met with an accident, and when in hospital the young man went to visit him They both shook hands, and the driver's first words were, "Because of your praying and speaking to me about Christ I have accepted Him as my Saviour," and with much earnestness said to the young man, "Go and do it again, lad"

That young man was doing a great work for the Saviour We can all witness for Christ

#### IN SOME SMALL WAY.

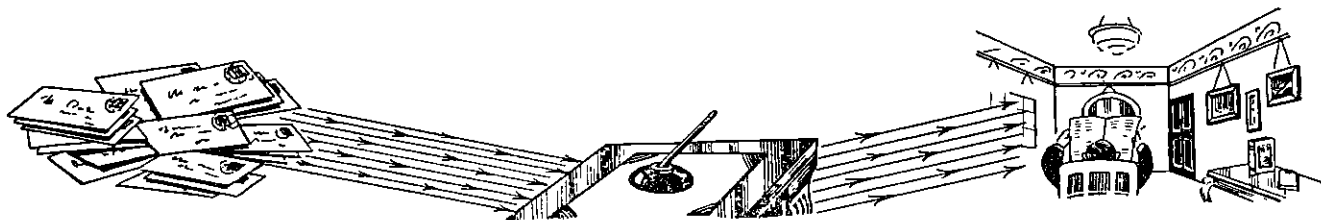
This does not mean casting our pearls before swine or making ourselves a nuisance in the street, but being personal witnesses for Christ Let us each be like Andrew, and bring another to Christ

The God of heaven, and the unsaved world are "waiting for the manifestation of the sons of God" Let us arise and shine Let us all take active orders to further Christ's coming kingdom

**Wonderful Blessing! Rapturous Praises! Inspired Ministry!**

**WHERE? WHEN?**

In a world-famed auditorium (see notice on inside of front cover)



## FOURSQUARE FAMILY FELLOWSHIPS

### UP-TO-DATE EXPERIENCES.

#### Fruitful special effort.

The conclusion of a twelve days' evangelistic campaign held recently in the Elm Tabernacle, Bridge Road, Stratford, brought with it a sense of the ever-abiding presence of God The campaign was convened by Mr W J Cotton and a deep and lasting work was done in many hearts We praise God for the salvation of at least one young man, a Jew

Glorious times are spent at the regular breaking of bread services and the prayer meetings The saints here rejoice for the light of Pentecost and an up-to-date experience of being filled with the Holy Spirit On a recent Sunday eleven born-again believers were received into fellowship The annual Fellowship Meeting, recently held, proved a great blessing to all, with the spirit of unity, love, and of one accord manifest in the midst

### RADIANT MINISTRIES.

#### Hearts thrilled.

The Lord is blessing the little assembly of saints who gather from time to time in the Elm Tabernacle, London Road, Ingatestone, under the ministry of Evangelist H Jeffery

The series of addresses on The Gifts of the Spirit and also on The Tabernacle given by the Pastor have been the means of much blessing, and hearts have been thrilled at the mystery of the marvellous things of God

The recent visit of the Ilford Quintette was mightily owned of God As the ministry of the various members was given hearts were strangely warmed within and everyone rejoiced to know the blessed Christ of God, revealed to them both in song and in word by this happy band of young men captivated by the love of the lowly Nazarene The attendances

and the blessing increased at every meeting and the result of this pleasant weekend will only be seen when we arrive in glory Ingatestone saints have truly been blessed by these special meetings

### HAPPINESS PREVAILING.

#### Crusader Choir visit

Praise God the people meeting in the Elm Hall, St Albans Road, Watford, are rejoicing in the presence and power of the Lord who has graciously blessed the work in this assembly Recently eight new members were received into fellowship, the number of those attending the various meetings has increased, and through the preaching of the Word sinners have been cleansed in the precious blood of Christ

Great joy and blessing were experienced through the recent visit of the London Crusader Choir, who conducted both after-

noon and evening services. A spirit of happiness pervaded the meetings, and the presence of the Master was felt by one and all. There was a record attendance, the hall being filled. The saints were greatly blessed and strengthened by this visit, which proved a feast of good things.

We thank God for graciously answering the prayers of His saints, and for the blessings received here during the last few weeks in seeing more souls won for the kingdom. The work is now under the shepherding care of Pastor F. D. Byatt.

**FIRST FELLOWSHIP MEETING.**  
Progress maintained

The first annual Church Fellowship meeting was held at Elim Tabernacle, Dean Street, Edinburgh, recently. God had proved Himself to be all-sufficient for the work of which He had been author. Prior to the balance sheet being read, Pastor A. Longley spoke to the congregation on the qualifications necessary in a local Church, for the growing in grace of its members. Reports of the various branches of work were afterwards given and much gratitude was felt for the prosperity which had attended the efforts of those who had given of their service.

At a recent prayer meeting the Pastor, preaching from I Samuel xii 23, impressed upon his audience the necessity for prayer under all circumstances, emphasising the blessing of God following the fervent prayer of His people. The sick are prayed for week by week and many have been the expressions of gratitude and praise for the powerful touch of the Divine Hand.

The numbers in the Sunday school have increased and also in the weekly Cadet meeting. It is inspiring to listen to the hearty singing and look on the happy faces of the children at these services. At a recent breaking of bread service several new members were received into fellowship.

**CONVENTION FELLOWSHIP**  
Spiritual feast provided.

Once again the saints meeting in the Elim Hall, Bethell Avenue, Canning Town, rejoice in the goodness of God towards them. On a recent Saturday's convention they gathered together with saints from East Ham, Barking, Ilford, Stratford and Woolwich, and God was there to bless. The first treat was given through Evangelist F. C. Packer, who touched on that glorious theme of Separation. Then the second course of the feast was spread by Evangelist J. Frame who showed through Ezekiel's prophecy that not until the Christian entered and swam in the fulness of an experience with God could he or she see the fruitfulness on the shore.

Tea was prepared and provided by members of the assembly and then came the evening meeting with much more of the blessing of God. The first channel was Evangelist G. Stormont, who dwelt on the path of obedience. When it seemed that the people were only just at the be-

ginning of the convention they were brought into the place of praise by a solo rendered by Mrs. Haith, of Woolwich. Then the grand finale came when Evangelist Dunk gave the closing message dealing with the prophecy of John the Baptist, that Christ would baptise with the Holy Ghost and fire.

As friends parted from friends, all praised God for the portion that He had meted out to them through His servants.

**ENCOURAGING REPORTS**

**Converts week by week.**

The Lord's work in Hull is still going ahead. The services held in the City Temple, Hessle Road, far exceed in power, blessing, and in every way those that used to be held in the hall in Mason Street.

The reasons are because they now have a spacious and beautiful Temple that will hold six times the number of worshippers, also half the members have only recently been converted and they along with the old members, are fully in love with their Saviour. Powerful and biblical preaching combined with lively singing attracts the outsiders, and many are won for the Lord week by week.

During recent holidays, Pastor L. C. Quest took the meetings and the saints were uplifted and blessed as he gave forth the Word of God under the power of the Holy Ghost.

At the recent Church Fellowship meeting, splendid reports were given by the Secretaries of the various departments, of the good work being done in the Cadets, Crusaders, Sunday school and in every other department of the Church. The financial report was good.

The Pastor's messages week by week on Thursday nights are a blessing to all who attend. His recent messages on the near return of the Lord Jesus Christ rekindle hope, so that amid all the perplexities of present-day life the saints realise that any moment it may end by a sudden call to the marriage supper of the Lamb and so be a joy begun that will have no sorrow with it and never end.

**CANAAN BLESSINGS.**

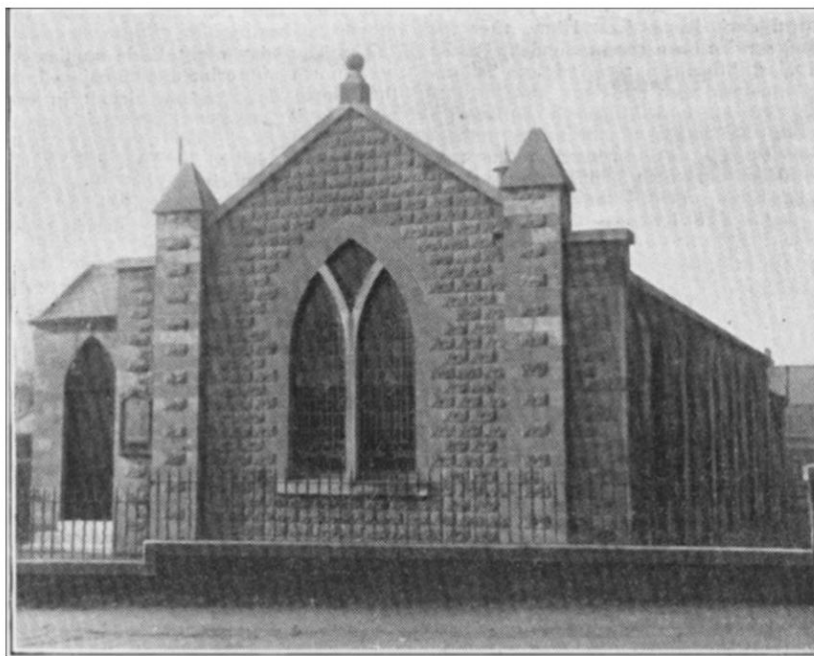
**Year of progress**

The saints at the Elim Tabernacle, Kilsyth are rejoicing in the goodness and blessing of God. The services are well attended and the expression of all hearts can be made in the words of that hymn:

I'm over in Canaan where riches abound,  
Living on the victory side  
Each day going on to possess higher ground,  
I'm living on the victory side

The Sunday morning services are times of real refreshing as the rivers of living water coming from the Holy Ghost, the fountain head, flow through the channels who have been made recipients of those precious gifts, while some of the saints have testified to having received definite touches of healing while sitting in their seats during these services.

At the annual Fellowship Meeting Mr. Burke, who is in charge of the work here, gave the right hand of fellowship to ten new members and, when reviewing the work of the past year, said it had been a year of real progress and that God had been establishing and binding the saints together in a spirit of love and unity. Unto Him be the glory!



Elim Tabernacle, Kilsyth.



## TOURING THE TOWN.

### Active Evangelistic Efforts.

The fourth annual Church Fellowship meeting held at the Elim Tabernacle, Alexandra Road, Swansea recently proved to be a very happy and encouraging time to all. The reports read by the various officers of the Church caused all hearts to praise God for the blessing and the success which had followed the earnest and faithful efforts of Pastor and saints.

A very encouraging report was made concerning the open air services, when it was stated that several thousand tracts as well as hundreds of back numbers of "Evangels" had been distributed at these meetings, and by means of the "Gospel Tours" almost every section of the town had been visited during the past two years.

It was also recalled with joy that since the last fellowship meeting, the present Tabernacle had been procured, and all the material for its renovation, together with the labour, had been contributed voluntarily by members of the Church.

During the past few weeks the Church has been encouraged by visits from Pastor and Mrs Stoneham and Pastor J Smith, whose inspiring messages have been greatly appreciated by all.

Following a special campaign conducted by the Crusaders, a very successful six days' Youth Campaign was conducted by Pastor Gowan Bishop. Crowds attended the services, the Tabernacle being packed at the last meeting. The messages were powerful and stirring, resulting in souls yielding to the claims of the gospel. Several new members were recently received into fellowship.

## NINETEEN NEW MEMBERS.

### Every section reporting blessing.

It is very encouraging to be able to report that at the Elim Tabernacle, Central Park Road, East Ham, after the gospel service on a recent Sunday, Pastor and Mrs Stoneham received into fellowship nineteen new members.

The recent annual Church Fellowship meeting was indeed a very happy gathering—over 300 were present at the tea, the tables for which had been tastefully arranged by some of the sisters during the day. The tea was followed by a

business meeting and the first report, that of the Treasurer, struck a very bright note as, instead of being in debt as are so many Churches around us at this time, there was a considerable balance in hand. Pastor Stoneham read the general report on the Elim work as a whole and then a short word was given by the leaders of the various sections, the Secretary's report reminded of many blessings received during the past year, the Sunday school Superintendent's of the Master's injunction "Feed My lambs," and the leader of the women's meeting told how the Lord had blessed their weekly gatherings. The Crusader Secretary also gave a very encouraging word on the work accomplished in 1933 and the Cadet leader told of the efforts made among this little band.

The leaders of every section were able to testify of the blessing received in their respective fields of labour.

## FRUITFUL MINISTRIES.

### Conversions and healings.

The saints meeting at Elim Tabernacle, Park Crescent Clapham give praise to God for the wonderful way in which He is blessing the faithful ministry of Pastors Joseph Smith and E C W Boulton. Much progress has been made of late, and God's children have been greatly stimulated and helped by their powerful and sincere addresses. Crusaders particularly have benefited from the earnest and practical direction received, new interest is being shown and numbers are steadily increasing.

The Sunday morning services are eagerly looked forward to, the presence of the Lord being very real. The gospel meetings too are being blessed and owned of God, the Lord setting His seal upon them by saving souls and restoring backsliders. New members are received into fellowship each first Sunday in the month, and from time to time we hear testimonies of healing.

The Thursday night Bible studies have been much appreciated and enjoyed, and the people have eagerly drunk in every word as it has gone forth with no uncertain sound. The bi-weekly prayer meetings conducted by Pastor E C W Boulton are much looked forward to, and all who have been privileged to attend have confessed they derive special

strength and help as a result, and they would not miss these gatherings for anything.

The Church as a whole has received renewed impetus and inspiration. A good work is going on week by week in the open air, the Lord is encouraging those who so faithfully attend by saving precious souls. We praise the Lord because every department of the work is flourishing.

## BRIGHTNESS AND BLESSING.

### Outstanding services

"I'm going in here, they are bright and give you a handshake!" Overheard outside of the Elim Tabernacle Arundel Street, Portsmouth, this remark speaks for itself. In reviewing recent events, here are some occasions which have been times of exceptional brightness and blessing. In the first instance there was the Service Men's night. Gazing at men wearing naval and military uniform, listening intently as they told of heavenly times on the high seas and blessing in the barrack-room—that indeed was inspiring. Or to hear that huge volume of song rising from children's lips as, after a really happy time at tea, the singers eagerly awaited their prize-giving, which was preceded by addresses from Pastor and Mrs Thorne of Ryde—that was delightful.

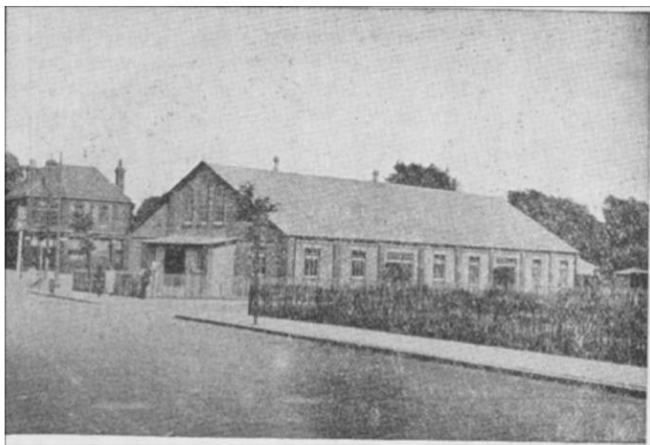
Rejoicing on earth has mingled with heaven's joy as time after time names have been added to the millions already recorded in the Lamb's book of life. When the power of God fell and a sister received a mighty pentecostal baptism in the usual weekly prayer meeting—this was yet another cause for thanksgiving.

"A record breaking year!" said the Secretary, at the annual Church Fellowship meeting. Nineteen new members were received into fellowship at this meeting, and praise provoking reports from all departments revealed God's manifestations in the midst. A great hunger for the Word is reported by brethren who week by week minister to small outlying assemblies in the district.

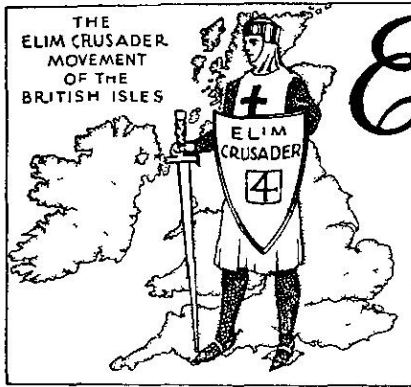
Mention must be made of the visits of Pastor Brambleby and Evangelist Green-slade and of the edification brought to the Church by their messages.

Brightness has been prevailing but the saints look forward knowing that it is "brighter on before."

Many a ship passes in the night, touching at our wharf with the precious freight which we have been praying for, but we are not there to receive it. Many a relieving force comes up the pass with glittering spears and flashing helmets; but our gates are closed. Many a dove comes to our window from the weltering waste of waters; but we are too immersed in other things to notice its light tap. We pray, but we do not wait, we ask, but we do not expect to receive; we knock, but we are gone before the door is opened.—F B Meyer



Elim Tabernacle,  
Central Park Road,  
East Ham.



# Elim Crusader Page

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

and the theme was inspiring. When the entire Crusader Choir rendered that beautiful piece, "Living for Jesus," there was a poignant feeling that the words really did express the earnest desire of all, that despite all the attractions and distractions of this modern whirl, here was a group of young people whose greatest ambition was not natural gain, or frivolous self-seeking, but fruitful discipleship and unselfishness in the cause of Christ.



## CRUSADERS, ARM!

By  
 Miss EVA WILLMOTT

I wonder if we all fully understand the meaning of that word "Crusader." To get its real significance we must turn back page by page in our history books. Will you turn back with me to the years A.D. 1073—1315? What do we find? Palestine, the Holy Land, filled with precious memories to the world of Christendom, captured by the Turks.

All down the centuries since that great day of Pentecost, honest pilgrims had visited those places sacred to the hearts of all lovers of the Lord, and though their privations and difficulties had been acute, yet they had received many a kindly word of cheer and much needed assistance as they walked through the quiet villages and throbbing towns. Now the cruel, tyrannous hand of Turkey was upon the land and all the hallowed spots were desecrated by their pagan feet. How marvelously the Lord controlled even the actions of the hated Turks however for He hid from their vulgar gazes and destructive minds the most sacred spot of all the empty tomb from which He rose on that brilliant Easter morning. Yes, it was hidden for hundreds of years and revealed to that saint of God, General Gordon, when the hour of God's time-piece had struck.

The pilgrims returned from their holy visits with harrowing tales of insults and cruel treatment at the hands of the Turks and great consternation and bitter indignation reigned in the hearts of the faithful, so that hundreds, nay thousands, volunteered to form one vast army to rout the heathen and these volunteers were called "Crusaders." Although they took upon themselves that name, they were by no means the first Crusaders in the world's history, for all those who have given their hearts to the Lord Jesus Christ are members of His army and have enlisted to rout the arch-enemy from his stronghold. God willing, at a later date we will spend some little time talking over the lives of some of the mighty Crusaders of Bible times and as we watch their struggles, disappointments, and victories, we too may learn from their experiences to make a faithful stand.

To-day we will think of the objects and dress of the Crusaders. We have already mentioned the cause of their sudden rising in pious zeal, but it can safely be repeated, as it is our purpose, too, to raise the standards of the Cross. In these days of apostasy from and open rebel-

It was fitting that Pastor J. McWhirter, who is so essentially a young people's speaker, and who had ably pioneered the Crusader Movement, should give the address of the evening. And if there be any truth in the adage, "Brevity is the soul of wit," we venture to suggest that his address was somewhat too witty! As that large audience prepared to listen to the speaker, one felt very conscious of this—that though we mingle our praises, and derive encouragement from united worship, behind all that is an individual sense of need each one has his own battle to fight, and environment to conquer and each one in such a vast gathering wanted a personal note of cheer and challenge. They got it. Mr. McWhirter's definite appeal for consecration and enlargement struck a responsive chord in every Christian heart, and aroused a deeper longing to follow more closely after the Master, and to possess all that God has promised His faithful children.

We do praise the Lord for all the joy and inspiration the Rally brought, and believe that God can and will, if we trust Him, do mighty things through the Elim Crusader Movement for the extension of His kingdom.

## The London Crusader Rally An impression by L. Molly Smith

Probably the biggest impression made on the mind by the Kensington Crusader Rally was the tremendous potentiality in consecrated youth, both collective and individual. Here were hundreds of young people, representative of the Metropolitan and South Coast assemblies, who had definitely pledged their lives to the service of the Lord Jesus Christ. They arrived full of enthusiasm and hearty praises—an eloquent testimony to the fact that happiness and holiness are not so incompatible as some good folk think. The size of the crowd and the spirit of the crowd surpassed expectations. The ground floor of the Temple had been reserved for Crusaders, but many were compelled to overflow into the well-filled galleries, and soon after the meeting began over fourteen hundred people had congregated. Surely an adequate proof to the neighbourhood of Kensington of the joy and magnetism of the Foursquare Gospel!

One especially enjoyable feature of the programme was the service in song of the Worthing contingent, they are evidently a talented company and full of zeal for the Master. Their Male Voice Quartette, which included Pastor W. Greenway, was much appreciated by all,

## UNIQUE SONG SERVICES

by the  
 London Crusader Choir

The special services entitled Immortal Music now being conducted by the London Crusader Choir are proving highly inspiring and bringing great joy and blessing to choir and congregation alike in the combined efforts. Special favourite hymns are selected and before joining in one great song of praise and worship, thoughts are turned to the composers when we are reminded how the great hymns of the ages have been the outcome of divine inspiration and have been written as a result of some outstanding circumstance in the lives of many of God's servants. Such a history when given refreshes our souls and strengthens and confirms our confidence in Him who has inspired such immortal stanzas. The service at Woolwich proved a happy evening. The hymn singing was uplifting, and the enthusiastic singing by all was a sign of the spirit of praise in our midst.

The recent visit of the choir to Ilford was a glorious time. Prior to the indoor service the choir conducted an open air meeting in the High Street, when a fine crowd listened to the glorious gospel of Christ in song and testimony. Pastor E. J. Phillips (Secretary-General), accompanied the choir and gave a thoughtful and edifying address on Praise. The varied programme given by the choir included famous hymns, excerpts from the "Messiah," and "Elijah," together with instrumental, and vocal items and recitals.



## Crusaders, Arm! (Continued)

lion against the things of God, we are called to make a firm and united stand under the banner of our Lord Jesus Christ. Let me emphasize that word **United**, for I believe that one of the objects, if not the greatest object, of the hosts of evil to-day is to bring about disunion amongst the various Christian bodies, splitting them into factions by subtle, petty insinuations and thus weakening the ranks. Let us, **Elim Crusaders**, stand solidly together, not allowing any personal attack or imagined slight to get our feet out of step.

Now the dress of the soldier is dependent upon the method of warfare. No one in the Crusading era wore a gas-mask. The warfare then was at close quarters and the men were clad in coats of mail and armed with shields and steel weapons. In modern warfare, however, every method of assault and defence has to be studied, and preparations made for every kind of emergency. How does this apply to us as soldiers of the Cross? Listen "Put on the **WHOLE** armour of God." Then ours is an intense warfare too? Most assuredly, for the Devil knows

his time is short and is determined to wear out the saints of the Most High. Then how can we possibly stand? Listen again "Put on the whole armour of **GOD**." Let us study this armour of God and turn to Ephesians vi 11-18. Loins girt with truth, a breastplate of righteousness, feet shod with the preparation of the gospel, shield of faith, helmet of salvation and sword of the Spirit.

We have a double warfare and our enemy is felt but not seen. Not only have we to make a stand against the forces of evil in the outside world and publicly proclaim the gospel, but we have to wage a war against ourselves on the battle-ground of our hearts. How painfully sad it is to know of men and women fighting valiantly for the cause of Christ on the platform and in the press and yet making no assault upon the enemy within, so that their dealings with their fellow-men are not straight or clean. What a slur on the name of our Master. Let us keep on the alert to withstand every dart of the enemy. From the moment we give our hearts to the Lord and are born of His Spirit, there is the process of the

mortification of the deeds of the body—the old life—and the growth of the new life in Christ. How necessary it is that we be clothed with the **WHOLE** armour of **GOD**, and what a privilege to serve such a Master, and to fight in such a cause. Remember, there is only victory if the ranks are unbroken. The Lord depends upon you to march in step and to keep an unbroken battle front.

SUNDAY, 11th  
MONDAY, 12th  
PRAYER DAY, 13th.  
WEDNESDAY, 14th.  
THURSDAY, 15th  
FRIDAY, 16th  
SATURDAY, 17th

## A COMMON DESIRE

By S STEWART

"**L**ET me die the death of the righteous, and let my last end be like his!" (Num xxiii 10). These memorable words of Balaam are no doubt expressive of a very common desire on the part of men and women in all ages. Instead of the general desire being, "Let me live the life of the righteous, is it not rather, "Let me die the death of the righteous, and live the life of the wicked?"

Death is unavoidable. Sooner or later it must come to all. None can escape that grim invader. "It is appointed unto men once to die" the Lord of heaven and earth has decreed, and His decree is irrevocable. But here the question asserts itself, How will death find me?

Stop the first ten people you meet on any street, and interrogate them about this important matter. I venture to say that at least nine—possibly all ten—will express their desire akin to that of Balaam. Everyone seems to want to die right, and go to heaven in the end. None look forward to dying unsaved, and in their sins.

It is of utmost importance, then, how one shall die. There are no changes in the grave. When the spirit takes its flight its eternal destiny is for ever fixed. Any alterations, therefore, must be made this side of the borderline. In other words, if we would die right we must be made right while we are in this life.

Some, too, may entertain the expectation of a death-bed repentance, while at the same time they live lives of pleasure, sin, and folly. Thank God, many have found repentance and forgiveness at the eleventh hour, but that is no guarantee that such will be your lot. Death may claim you without a moment's warning, leaving no time or opportunity to prepare to meet God.

But who are the righteous, and how is it possible to die the death of the righteous? Possibly, these problems may be the reader's present difficulty.

First, we need to learn what is God's indictment of the human race. This we find stated in the Bible in very plain and emphatic terms. In the third chapter of Romans we learn God's verdict as to man's true condition. Among other things God there declares "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one" (verse 12). We must take sides with God against ourselves, and bow to this humbling truth.

When we learn that we are unrighteous, and that no good thing can come of the flesh we must necessarily look elsewhere for salvation. Only in one direction can we look by faith for deliverance from sin, and that is to Christ crucified. On the Cross of Calvary "Christ died for the ungodly." While suspended there between the thieves God made Him to be sin for us, He who knew no sin, that we might be made the righteousness of God in Him (II Cor v 21). The very moment you turn in repentance from self to God, and place your faith in the Lord Jesus as your personal Saviour, God constitutes you righteous in His Son. Long ago Abraham experienced and rejoiced in that wondrous fact, as it is written, "Abraham believed God, and it was counted unto him for righteousness" (Rom iv 3).

It is plain, then, that this righteousness which God accepts is not of human manufacture. It is the best robe of heaven, and God in grace has provided it to adorn the sinner who acknowledges his or her guilt before Him. The prodigal of Luke xv found it so. How about the reader?

Get right with God now. Then you will not only be prepared to die the death of the righteous, but you will also find it your supreme delight to live a righteous life before God and man. That is the only life of true happiness in this world, and the only preparation for the death of the righteous. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov iv 18).

# Classified Advertisements

## REVISED RATES.

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

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

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

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

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**CLEETHORPES.**—Home for spiritual and physical refreshment, open all the year; one minute from sea; board-residence 6/- per day. Mrs. Wall, "Newport," Brooklands Avenue, Kingsway. B1575

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**GLOSSOP.**—Elim Home for spiritual and physical refreshment; com- fortable house, central heating and fires; lower winter terms, reduction for longer stay. Apply to Superintendent, Beth Rapha, Glos-op, Derbyshire.

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**SHANKLIN.**—Thornbury Guest House, ideal position, two minutes from cliffs, lift, and Keats Green; large garden; recommended by Elim workers; moderate terms. Apply Miss E. Fyfe, Phone 230. B1577

**SUTTON.**—Christian Jews offer comfortable home to Christian man, full board, 25/-; preference to one who would be willing to drive car for evangelistic work. Box 309, "Elim Evangel" Office. B1571

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### SITUATIONS VACANT.

**CHRISTIAN** wanted to help with general housework, live in. Write stating age, wages required, 1, Pine Lands Park Road, Sidcup, Kent. B1571

**WANTED** lady helpers for the Christian Workers' Holiday Home, Lynton, N. Devon, for coming summer. Apply Mrs. Parker, Elim Woodlands, 30, Clarence Road, Clapham, London. B1578

**YOUNG** lady required to manage shop and keep books; junior assist- ant. A. J. Wood, Baker, 21, Burnt Ash Hill, Lee, S.E.12. B1579

### SITUATIONS WANTED.

**TWO** Christian men, age 21 and 22 respectively, desire employment; of good influence and character; any situation would be willingly accepted; any district. Both attend Elim Foursquare Assembly. Box 310, "Elim Evangel" Office. B1573

**WORKING** housekeeper requires post to elderly couple, or business- man; fond of children; understands all duties, capable and trustworthy; a Christian home would be appreciated. Box 308, "Elim Evangel" Office. B1565

### WITH CHRIST.

**LINGARD.**—In January, Mr. Lingard, of Cleethorpes, age 74. Funeral conducted by Pastor J. Kelly.

**RIGGALL.**—On February 12th, Florence May Riggall, of Grimsby. Funeral conducted by Pastor J. Kelly.

**ROBINSON.**—On February 9th, Annie Robinson, age 27, of Elim Hall, Cullybackey. Funeral conducted by Pastors T. E. Francis and W. J. Martin.

## OPENING SERVICES

of Elim Hall, Clonavon Avenue, PORTADOWN, by Principal GEORGE JEFFREYS, Saturday, March 17 to Wednesday, March 21.



**DONAGHADEE.** Commencing Mar. 4, Sea-Rock Cafe, Special Gospel Campaign by Pastor F. J. Slemming.

**DORKING (Westcott).** Commencing Feb. 20, St. John's Church, Evangelistic Campaign by Pastor W. E. Smith. Miss F. Munday's testimony, Tuesday 27th at 7.30.

**FOREST HILL.** Mar. 10, Elim Tabernacle, Perry Vale. Special convention, 3.30 and 7 p.m. Speakers: Evangelists G. T. Dunk, G. Stormont, E. C. Packer and W. Douglas. Convener: Evangelist J. Frame

**KENSINGTON.** Every Friday at 7.30. Kensington Temple, Kensington Park Road. One minute from Notting Hill Gate Underground Station. Weekly Rally. During March, special speaker: Pastor J. Smith. Subject: Fulfilled Prophecy.

**LEIGH-ON-SEA.** Mar. 14, Elim Tabernacle, Glendale Gardens. United Rally of Essex Crusaders at 7.30 p.m.

**NOTTINGHAM.** Commencing March 4, City Temple, Halfax Place. Revival and Healing Campaign by Pastor J. Lees, B.A.

**SOUTHAMPTON.** Commencing March 4, Elim Tabernacle, Park Road, Freemantle. Evangelistic Campaign by Pastor H. W. Fielding.

**ST. PETER PORT, Guernsey.** Commencing March 4, Evangelistic Campaign by Pastor J. Hill. Sundays at 6.30 in the People's Palace, week-nights (except Tues.) at 7.30 in the Rechabite Hall.

**WATFORD.** March 10-12, Elim Hall, St. Albans' Road, Bible School campaign by Principal P. G. Parker.

**WOODSIDE.** March 18, 19, Adult School Hall, Anniversary services. Speakers: Sunday, 6.30, Pastor J. Smith; Monday, 3.30 and 7, Pastor W. G. Hathaway and Evangelist O. Murphy. Tea provided.

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