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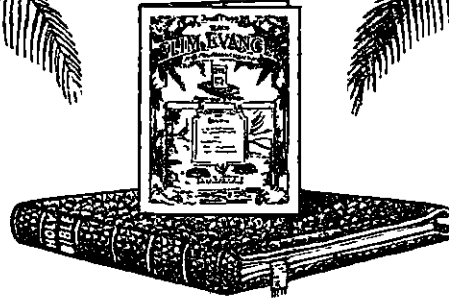
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 16

APRIL 18, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xv 27

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

Annual ELIM EASTER CONVENTION in London

Good Friday, April 18th, to Friday, April 25th

See full particulars on page 241.

THE FIFTH ANNUAL

Foursquare Gospel Demonstration

to be conducted by Principal **GEORGE JEFFREYS** in the
Royal Albert Hall on Easter Monday (April 21)

See full particulars on page 241

Easter Conventions in Scotland, Ireland & Wales

GLASGOW. April 20-27 City Temple (opposite King's Theatre) Easter Sunday, 11, 3, and 6.30 Tuesday, Wednesday, Thursday, Friday and Saturday, 7.30 Sunday (27th) 11 and 6.30

Speakers include Principal P. G. Parker and Pastor and Mrs. S. Gorman

BELFAST. April 20-23 Elim Tabernacle, Ravenhill Road Easter Sunday, 11.30 and 7 Monday and Tuesday, 11.30, 3.30 and 7 Wednesday, 8 (Baptismal Service, Monday at 3.30)

Speakers include Evangelist and Mrs. Seth Sykes, Evangelist W. H. McWhinnie, and Pastor J. Smith

CARDIFF. April 18-27 In three halls as under—

Central Hall Good Friday, 11, 3, and 6.30.

Splott Road Baptist Church Saturday, 19th—3.30 and 7.30 26th—7.30

Cory Hall. Sundays, 11, 3, and 6.30. Monday, 11, 3, and 7 Tuesday, Wednesday, Thursday, and Friday, 7.30

Speakers include Pastor W. G. Hill, W. Barton, and A. Longley

PRELIMINARY ANNOUNCEMENT OF

ANNUAL LONDON WHITSUNTIDE CONVENTION

For further particulars watch this page.

EAGER FOR MORNING BIBLE STUDY

From Worthing there comes the following testimony to the helpfulness of the

Elim Bible College Correspondence School:

These studies have been a real joy and blessing to me. I have read the Bible all my life, but I have never discovered its riches and learned to love it before. I look forward each early morning to my time of prayer and study, and God blesses the day for me.

For particulars of the seven or eight forms of Bible Study, write to the Secretary, E.B.C.S., Elim Woodlands, Clarence Road, Glapham Park, London, S.W. 4.

ELIM CAMP

Waterhall Valley, Brighton Downs

June 6-10 Whitsun week-end camp for young men who would enjoy a country picnic as a change from town life, and a helpful holiday with Christian fellowship. Room for cycles, parties or individuals will be welcome; moderate terms.

August Holiday Camp for young folks between the ages of 10 and 16 (separate weeks for boys and girls with competent supervision and escort from London). Picnics, rambles, games, and excursions, besides Bible talks and bright singing.

Apply to Camp Superintendent, Elim Woodlands, Clarence Road, London, S.W. 4.

All Convention Visitors

delight in exploring the famous Paternoster Row and should not fail to visit No. 7

ELIM BOOK SALOON

(the first Bookroom from Cheapside end)

Open on Easter Saturday until 1 p.m.

Closed Good Friday and Easter Monday.

Open Tuesday, Wednesday, Thursday, and Friday until 8 p.m.

MAKE A POINT

of seeing the Bookstalls at the

Royal Albert Hall

on EASTER MONDAY

All the latest

ELIM PUBLICATIONS

on view.

4 SQUARE

of the

Word of God

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan Ireland in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 16.

APRIL 18, 1930

Fridays, Twopence

Programme for the Week in London

The Great Convention and Demonstration

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

EASTER CONVENTION

Services will be held simultaneously in four buildings

ELIM TABERNACLE, Park Crescent, Clapham.

ELIM TABERNACLE, Stanley Road, Croydon

ELIM TABERNACLE, Central Park Road, East Ham

ELIM TABERNACLE, Fowler Road (off Halton Road), Islington

TIMES OF SERVICES

Good Friday 11 a.m., 3, 6.30 p.m.
 Saturday (Clapham and East Ham only) 7.30 p.m.
 Saturday Great Elim Crusader Rally to be conducted by Evangelist James McWhirter at Marble Arch, Hyde Park (weather permitting) 7.30 p.m.
 Easter Sunday 11 a.m., 3, 6.30 p.m.
 Easter Monday, Royal Albert Hall (see below)

Tuesday, Wednesday and Thursday 7.30 p.m.
 Friday. Closing meeting in Welsh Tabernacle, Pentonville Road 7.30 p.m.

THE SPEAKERS WILL INCLUDE.

Principal George Jeffreys (Founder and leader of the Elim Alliance), Pastors P. N. Corry (Elim Bible College), R. Mercer (Portsmouth), R. J. Jones, J.P. (South Wales), Len Jones (Australia), P. H. Hulbert (Birmingham), J. E. Mullan (Belgian Congo), R. E. Darragh and J. McWhirter (Revival Party), P. Le Tissier (Eastbourne), J. Lees (Brighton), Cheol Marks (converted Jew) and Miss Blodwen Terrell (South Wales)

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

THE FIFTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

to be conducted by Principal George Jeffreys in the Royal Albert Hall, Easter Monday, April 21, 1930

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

Doors open one hour before each meeting

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

All seats will be free except box seats and the strapped seats, which are private property. Tickets for the box seats are obtainable at the following re-

duced prices morning, 1/-, afternoon, 1/6; evening, 2/6. Apply to the Box Office, Royal Albert Hall, Kensington Gore, S W 7 (Telephone Kensington 5360)

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

Part of the Balcony will be reserved for visitors by special day excursions.

HELPS TO VISITORS

The following notes will be helpful to visitors to London

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

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

Elim Tabernacle, Park Crescent, Clapham. Nearest Underground Station Clapham Common (3 minutes). Direct Underground trains every few minutes from Euston, King's Cross, St Pancras, London Bridge, Waterloo, Charing Cross, etc

Passengers from Paddington and Marylebone change at Elephant and Castle. There is also an excellent bus and tram service

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

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

Elim Tabernacle, Fowler Road, Islington. This Tabernacle is quite near the Angel. Bus and tram passengers alight at Cross Street in Essex Road. Fowler Road is off Halton Road, and is only one minute's walk from the bus and tram stop

REFRESHMENTS.

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

CHEAP RAILWAY TICKETS.

Visitors are reminded that all those desiring cheap return tickets for the Easter Convention must obtain a voucher beforehand from the Convention Secretary, and unless this voucher is presented at the time of booking the ordinary fare will be

charged. Early application for vouchers (which are issued free) should be made to the Convention Secretary, Elm Woodlands, Clarence Road, Clapham Park, London, S W 4. With these vouchers tickets may be purchased (at a single fare and a third for the double journey) from any station in Great Britain, and from many ports abroad, enabling visitors to come to London and return to their homes any day they choose from Wednesday, April 16th to Monday, April 28th, inclusive.

DAY VISITORS TO LONDON.

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

Music! Song! Praise!

in the Royal Albert Hall on Easter Monday

A GAIN this year, preceding each of the three great Demonstration meetings in the Royal Albert Hall, there will be a 30-minutes' service of music and special singing, provided by the Elim Crusader Choir (composed of Crusaders from London and the Provinces), which will be accompanied by the grand organ and the Foursquare Orchestra.

These services will commence at 10.25 a.m., 2.25, and 5.55 p.m. respectively. Those attending the meetings are advised to obtain their seats in good time. Quietness is desired throughout the singing services and it is requested that there be NO applause.

The following pieces will be rendered by the choir:

No. 16. "THE GREAT CALL"—a brilliant piece of music throughout. The words convey a definite message of exhortation, and a call to service for the Church of God.

Have you obeyed the Master's call to follow Him?

No. 17. "MAKE HIS PRAISE GLORIOUS!"—a composition full of praise and triumph, with a swinging melody.

Does the joy of the Lord fill your soul?

No. 18. "LATTER RAIN"—a promise of the Latter Rain to all who believe, and the assurance of times of refreshing.

Have ye received the Holy Ghost since ye believed?

No. 19. "JESUS SAVES"—tells forth the glorious news that Jesus Christ is the Saviour of the world, and the All-Sufficient for all life's circumstances. The chorus is one of praise and adoration.

Do you know the Lord as your own personal Saviour?

No. 20. "NEVER GIVE UP"—an old favourite, a piece full of encouragement and promise to those journeying along the Christian pathway.

Are you pressing towards the mark for the prize of the high calling of God in Christ Jesus?

The grand organ will again be played by Mr. Ronald Cooper, organist of the Elim Tabernacle, Clapham, London, and the musical services will be under the conductorship of Mr. Douglas B. Gray, the Assistant National Secretary of the Elim Crusader Movement of the British Isles.

Peace

HOMERA HOMER-DIXON

GOD is never excited.

He is fervent, earnest, deep, keen, eager, but never excited.

God is never restless.

He is not satisfied with the world as it is, and He is working to the time of His Kingdom, but He is never in a hurry. He is swift in action at the right time, but He is never flurried. He is busier than anyone else in existence, but oh, His wonderful calm! He has more work, more responsibility, and a heavier burden of duty than anyone else. Yet He is never restless.

God is never depressed. He is often grieved and sad. He sorrows with a deeper measure of woe than anyone but All-knowing Love could. "Jesus wept." He mourns over the lost. He was the "Man of sorrows," but He was never depressed or melancholy.

The greatest things He has made are the calmest,—stars, space, eternity—and He is greater than these. He rejoices and is glad, with a gladness that even lit up Calvary (Heb. xii. 2). The joy of God

is too vast for our imagination. But it is never boisterous. The radiance of perfect joy reigns in His heart, for He is the Creator and Home of joy.

God is never cheaply emotional. His love is greater, stronger, more jealous, yea, more mighty than we can realise: His griefs more bitter, and His anger more terrible,—yet how tranquil He is, how gentle, and how reserved! He does not throw His heart open to every passer-by. He loves all; but He does not take all to be His confidants. It is not to every half-hearted Christian that He reveals His depths and heights of love and suffering and wrath and joy. The emotions of God are infinite.

And God has called you to be, through Christ, "partakers of the Divine nature" (II. Peter i. 4).

How can we partake in Him?

"He is our Peace" (Eph. ii. 14).

"Abide in Me, and I in you" (John xv.)

"Let the peace of God rule in your hearts" (Col. iii. 15).

"And the peace of God . . . shall guard (R.V.) your hearts and minds through Christ Jesus" (Phil. iv. 7).

The Spirit and the Son

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

IT is intensely interesting to study the relationship of the Spirit of God to the Son of God. It is, however, not simply interesting, but immensely practical; for the same miracles that the Spirit of God wrought in Christ our Lord He will also work in us. Now notice a number of wonderful items.

1 Christ was born through the Holy Ghost.

Luke 1: 30-35 makes that quite clear

And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and he shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

Do not let your thinking be confused in this wonderful birth. Christ as the Son of God in His eternal Deity was not born of the Holy Spirit. But Christ as the Son of God

IN HIS PERFECT HUMANITY

was born of the Holy Spirit

2 Christ was baptised in the Holy Spirit

Read Luke iii 21, 22.

Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son, in Thee I am well pleased.

Luke is the only one that tells us that, at His baptism in water and in the Spirit, Christ was *praying*.

This baptism or anointing for service is again referred to in Luke iv. 14, 18, 19

And Jesus returned in the power of the Spirit into Galilee and there went out a fame of Him through all the region round about. The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

The baptism or anointing with the Spirit was a real and definite experience to our Lord.

3 Christ was led by the Spirit

Notice how clearly Luke iv 1 sets forth this fact. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

Every step of the Lord's way was under the control of the Holy Spirit

4 Christ performed His miracles in the power of the Spirit

In Matt xii 28 the Lord uses these words. "But

if I cast out demons by the Spirit of God, then the Kingdom of God is come unto you." It was

THROUGH THE POWER

of the Holy Spirit that Christ drove out demons and healed diseases

5 Christ went to the Cross in the strength of the Spirit

Hebrews ix 14 makes that clear:

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

It was the Spirit of God who sustained the Lord. It was through the Spirit that He was enabled to set His face as a flint to go into Jerusalem—to face the human bulls of Bashan, the scourge, the thorns, the nails, the Cross

6 Christ was raised by the Spirit.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you (Romans viii 11)

The whole Trinity had a part in the resurrection of Christ. The Father gave authority to Christ to rise again. Christ the Son gave the authority to the Spirit actually to do the deed

7 The Summary.

The summary of the whole situation is found in John iii 34. "For He whom God hath sent speaketh the words of God for God giveth not the Spirit by measure unto Him."

There was a measureless giving of the Spirit to the Son. In birth, in life, in death, in resurrection, the Spirit of God was given to Christ as

AN INEXHAUSTIBLE TORRENT.

But now let us bring these thoughts to ourselves.

1 It is our privilege to be born of the Spirit

Not at our first birth, which is a natural birth, but at our second birth, which is a spiritual birth. It is our privilege to be born not of the will of man, nor of the will of the flesh, but of the will of God. John iii 3 says, "Except a man be born again, he cannot see the kingdom of God." While verse 8 of the same chapter says, "The wind bloweth where it listeth, so is every one that is born of the Spirit." But where does the wind list to blow? *Wind always blows toward empty places.* Wind is caused by the air filling empty air places, or as the air-pilot would say, air-pockets. So it is with the Spirit. He fills empty places—He fills empty hearts. Wherever there is a heart that throws itself in absolute need and emptiness at the feet of the Lord Jesus, there the new birth takes place.

2. *It is our privilege to be baptised in the Spirit*

Read Acts i. 4, 5, 8 :

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptised with water but ye shall be baptised with the Holy Ghost not many days hence.

But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth

Also read Acts ii 38, 39 .

Then Peter said unto them, Repent and be baptised every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call

How lovely this verse is! It is for all that are

AFAR OFF—THAT INCLUDED US.

For at the time it was spoken we were far off—nearly 1,900 years off, but the Lord saw us, and included us in the promise. Just recently I have read of one, and have been told by another, that at their baptisms in the Spirit it seemed as though a heavy cloak was being placed upon the shoulders. In fact one thought that somebody had actually put a cloak over him. The promise is that we may be clothed or immersed in power. The experience may vary in some details, but it never varies in this—we are clothed with and filled by power.

3 *It is our privilege to be led by the Spirit.*

Romans viii 14 reads, "For as many as are led by the Spirit of God, they are the sons of God" As definitely as Israel was led by the glory cloud without, so may we be led by the Holy Ghost within. But if we are to be led we must keep our eyes on the Holy Ghost, even as Israel kept her eyes upon the glory cloud.

4 *It is our privilege to have miraculous power given to us by the Holy Spirit.*

I. Corinthians xii. 8-11 makes that very clear.

For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will

It should be noticed that faith is as much

A MIRACULOUS GIFT

as the tongues In the 28th verse there is the mention of helps, and that is a miraculous gift, although it is not a spectacular one. But whether the gift is a striking one or a quiet one, it is God's will that some miraculous gift shall be enjoyed by all.

5. *It is our privilege to be strengthened by the Holy Spirit.*

Romans viii 11 says that our mortal bodies may be quickened by the Spirit Real life given by God! Such life will strengthen the martyr to go to the stake It will strengthen the tired worker to plod on. One has beautifully put it like this "Now we understand why, through the ages, the saints of God have been upheld through their distress; why, when men have been tied to the stake and the faggots have been lighted, and the flames have leaped up and bit them as a serpent, there has been a gentleness, a sweetness in their faces, and a thrill in the song they sang that was beyond reason It was the great mighty Holy Spirit with them in the flames

"In the dark hours of our agony, when earth's comforts cease, then the Holy Spirit, the Paraclete, the great Comforter, abides true to His office, and as He strengthened Jesus in His agony in the garden, in the trial before Pilate, in the blood-stained path from Golgotha to the Cross, and during those awful hours when He hung triumphant over death until sin was laid upon Him, we know He will strengthen us "

6 *It may be our privilege to be raised by the Holy Spirit.*

If the Lord does not come first, we shall be so raised In fact it is safe to say that the Spirit will either

RAISE US OR RAPTURE US.

Notice the words in II. Corinthians iv 14 .

Knowing that He [God by His Spirit] which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you

7 *The Summary*

But now comes the final question. The Lord Jesus received the Holy Spirit without measure. Can we do the same? An immediate reply can be given—There is a measureless supply for a measureless yielding The fuller our yielding to the Spirit of God the greater the measure of His supply.

There is a rather amusing story told of a tramp which has a real spiritual application. The tramp was asked by a lady how he decided each morning which way to go. He replied that when he awakened in the morning he noticed which way the wind was blowing, and then went in that direction, so that he might always have the wind behind him.

We should always move in the direction that the Holy Spirit is moving, then we shall have the mighty power of the Spirit ever driving us forward. May I close with this

Hail, Holy Spirit, bright immortal Dove!
Great Spring of light, of purity, and love,
Proceeding from the Father and the Son,
Distinct from Both, and yet with Both but One

O Lord, from Thee one kind and quickening ray
Will pierce all gloom and re-ignite day,
Will warm the frozen heart with love Divine,
And with its Maker's image make it shine

O shed Thine influence, and Thy power exert;
Clear my dark mind, and thaw my icy heart,
Pour on my drowsy soul celestial day,
And heavenly life to all its powers convey

The General's Story

A True Story, Paraphrased by W. G. HUMPHREY

IT was during my Indian service—stirring times ripe with mutiny, murder, riot and every other devilism

At that time I had in my regiment a little bugler I had often noticed him as being too delicate and fragile for the life he had to lead; but he was born in the regiment, and we were bound to make the best of him. His father, as brave a man as ever lived, had been killed in action, and his mother just drooped and died six months later.

She was the daughter of a Scripture reader, a delicate, refined-looking creature, and had brought up the boy strictly according to her light.

In spite of her chapel-going propensities, she was generally liked and respected, and the boy was her image; but as he preferred prayer meetings to horse-play with other boys, he was unpopular and suffered from many a coarse taunt and mocking jibe in consequence.

After his mother died—I heard this afterwards—his

LIFE WAS MADE A MISERY

to him by the scoffing sneers and ribald jokes of the men whose butt he was.

About two years later, when he was fourteen years of age, the regiment was sent away some miles for rifle practice and I had intended leaving the lad behind—thinking him too delicate—the ground being swampy and unhealthy—but my sergeant-major begged hard to take him along.

"There is mischief in the air, colonel," said he, "and rough as they treat the lad—and they do lead him a life—his pluck and his patience tells on 'em, for the boy is a saint, he is indeed."

"I don't believe in saints and their influence," I answered shortly, "but let him go."

I had a rough lot of men then, and before we had been out a fortnight, several

ACTS OF INSUBORDINATION

had been brought to my notice—those were ticklish times—and I had determined to make an example of the very next offence by having the culprit flogged.

Next day I received a report that the butts on targets had been thrown down and mutilated, and the usual rifle practice could not take place.

This was serious indeed, and on investigation the rascally act was traced to a man or men in the very tent where the little bugler was billeted, two of them being the very worst characters in the regiment.

The whole lot were instantly put under arrest, to be tried by court-martial, when enough evidence to prove that one or more of the men were guilty of the crime

In vain were they appealed to, to produce the men, and I said, "We have all heard the evidence proving that last night's dastardly acts were by one of the men before us." Turning to the prisoners I added, "If any one of you who slept in number four tent last night will come forward and take his punishment

like a man, the rest will get off free, but if not, there remains no alternative but to punish you all—each man in turn to receive ten strokes of the cat."

For the space of a couple of minutes dead silence followed, then, from the midst of the prisoners, where his slight form had been completely hidden, Willie H—, the little bugler, came forward.

He advanced to within a couple of yards of where I sat, his clear and open face was very pale, a fixed intensity of purpose stamped on every line of it, and his steadfast, shining eyes met mine clear and full. "Colonel," said he, "you have passed your word that if anyone of those who slept in No. 4 tent last night comes forward to take his punishment, the rest shall get off scot free. I am ready, Sir, and please may I take it now?"

For a moment I was speechless, so utterly was I taken by surprise, then, in a fury of anger and disgust, turned upon the prisoners:

"Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless, you know as well as I." But

SULLEN AND SILENT

they stood, with never a word. Then I turned to the boy, whose patient, pleading eyes were fixed upon my face, and never in all my life have I found myself so painfully situated.

I knew my word must stand, and the lad knew it too, as he repeated once more, "I am ready, Sir." Sick at heart, I gave the order, and he was led away for punishment.

Bravely he stood with bared back, as one—two—three—strokes descended. At the fourth a faint moan escaped his tense white lips, and before the fifth fell, a hoarse cry burst from the group of prisoners who had been forced to witness the scene, and with one bound, Jim Sykes, the black sheep of the regiment, seized the lash, as, with choking, gulping utterance, he shouted:

"Stop it, Colonel, stop it, and tie me up instead. He didn't do it, I did"; and with convulsed and anguished face he flung his arms around the boy.

Fainting and almost speechless, the little bugler lifted his eyes to the man's face and smiled. Such a smile I never saw—a light from heaven, "No, Jim," he whispered, "you are safe now; the Colonel's word will stand." His head fell forward—he had fainted.

The next day, as I was making for

THE HOSPITAL TENT

where the boy lay, I met the doctor.

"How is the lad?" I asked.

"Sinking, Colonel," he said, quietly.

"What!" I ejaculated, horrified and distressed beyond words.

"Yes, the shock of yesterday was too much for his feeble strength. I have known for some months it was only a question of time," he added. "This affair has only hastened matters."

Then gruffly, "He is more fit for heaven than earth," and with a suspicious moisture in his kind old eyes, he stood aside while I passed on into the tent.

A subdued murmur came from the further corner of it, and the sad sight that met my eyes I shall never, never forget.

The dying lad lay propped up on the pillows, and half-kneeling, half-crouching at his side was Jim Sykes. The change in the dear boy's face startled me; it was deathly white, but his great eyes were shining with a wonderful light in them, strangely sweet.

He was talking earnestly, but neither of them saw me.

At that moment the kneeling man lifted his head, and I saw

THE DROPS OF SWEAT

on his brow as he muttered brokenly.

"Why did ye do it, lad? Why did ye do it?"

"Because I wanted to take it for you, Jim," the little bugler's voice answered tenderly. "I thought if I did, it might help you to understand a little bit why Jesus died for you."

"Why Jesus died for me?" the man repeated slowly.

"Yes, He died for you because He loved you, as I do, Jim; only Jesus loves you much more. I only suffered for one sin, but Jesus took the punishment of all the sins you have ever committed. The punishment of all your sins was death, Jim, and Jesus died for you."

"Jesus has naught to do with such as me, lad; I'm one of the bad 'uns; you ought to know that."

"But He died to save bad ones—just them. He says, 'I came not to call the righteous, but sinners.' 'Though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool.' Dear Jim," the earnest voice pleaded patiently, "shall the dear Lord Jesus have died in vain? Listen,

HE IS CALLING YOU.

He has poured out His precious life-blood for you. He is knocking at the door of your heart; won't you let Him in? Oh, you must, and then, dear Jim, we shall meet again."

The dear lad's voice failed him, but he laid his hand gently on the man's bowed head.

A choking sob was the only answer, and for a few moments there was silence.

Standing there in the shadow I felt my own heart strangely stirred. I had heard such things once—long, long ago. Thoughts of the dear mother I had idolised came floating back out of the dead past, and the words seemed a faint echo of her own.

How long I stood there I know not, but I was roused by a hoarse cry from the man and then I saw that the young bugler had fallen back on his pillow fainting. I thought he was gone, but after a few drops of the cordial from the table at his side we revived him. He opened his eyes, but they were dim and sightless.

"Sing to me, mother," he whispered, "'The Gates of Pearl,'—I am so tired."

In a flash the words came back to me, I had heard them often in that shadowy past, and I found myself repeating them softly to the dying boy:

Though the path be never so steep,
And rough to walk on and hard to keep,
It will lead when the weary road is trod,
To the gates of Pearl—the City of God.

As the last words fell from my lips, his eyes brightened and met mine gratefully.

"Thank you, Colonel," he whispered; "I shall soon be there."

His tone of glad confidence seemed so strange to me. I said involuntarily, "Where?"

With a smile he answered: "Why, in heaven, Colonel! The roll-call has sounded for me; the gates are open; the price is paid." Then softly, dreamily, he repeated:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God—I come.

Then once more, he lifted his eyes to mine, "You will help him, sir?" he breathed, laying his hand feebly on

THE MAN STILL CROUCHING

at his side, "you will shew him the way to—the—Gates—of—Pearl, sir?"

As each word fell haltingly, fainter and yet fainter came the breath from between his parted lips.

Suddenly a glorious light flashed into his dying eyes, and with a radiant, happy cry he flung out his arms as if in welcome:

"Mother! Oh, mother!" His voice rang out, thrilling the heart of every man who heard it.

Then gradually the weak arms dropped, the light faded from the shining eyes, and the brave spirit of the martyred boy had fled to God.

There was silence in the room for some minutes when the general's voice ceased.

Then Jack lifted his head, and the general saw with thankful relief that the hard, strained look in the grief-stricken face had melted away.

"It was a grand object lesson," he said softly.

"Yes, and it bore grand fruit. I can safely say that not one man of the many who had gathered round the tent that day ever forgot it."

"And Jim?"

"Jim," answered the old general, dreamily. "Jim and I helped each other. I made him my orderly, and I saw a great deal of him after that. He was mortally wounded in a brush with the natives eighteen months later, and died in my arms. 'I shall see the dear little lad, Colonel,' he whispered, as I tried to staunch the wound. 'Isn't it wonderful to think that his dear Saviour is mine, too, and the gates of pearl are open for me?'"

How, When, Where, and Why

Verses found in an old Bible (author unknown)

You ask me how I gave my heart to Christ.
 I do not know
 There came a yearning for Him in my soul
 So long ago.
 I found earth's flowers would fade and die;
 I wept for something that could satisfy,
 And then—and then—somehow I seemed to dare
 To lift my broken heart to Him in prayer:
 I do not know—
 I cannot tell you—how,
 I only know
 He is my Saviour now.

You ask me when I gave my heart to Christ
 I cannot tell
 The day or just the hour—I do not now
 Remember well
 It must have been when I was all alone
 The light of His forgiving Spirit shone
 Into my heart, so clouded o'er with sin;
 I think—I think—'twas then I let Him in.
 I do not know—
 I cannot tell you—when;
 I only know
 He is so dear since then

You ask me where I gave my heart to Christ.
 I cannot say.
 That sacred place has faded from my sight
 As yesterday
 Perhaps He thought it better I should not
 Remember where. How I should love that spot!
 I think I could not tear myself away,
 For I should want for ever there to stay.
 I do not know—
 I cannot tell you—where;
 I only know
 He came and blessed me there.

You ask me why I gave my heart to Christ.
 I can reply
 My heart was drawn at length to seek His face.
 I was alone—I had no resting place
 I heard of how He loved me with a love
 Of depth so great, of height so far above
 All human ken,
 I longed such love to share;
 And sought it then
 Upon my knees in prayer

You ask me why I thought this loving Christ
 Would heed my prayer.
 I know He died upon the Cross for me;
 I nailed Him there
 I heard His dying cry, "Father, forgive."
 I saw Him drink death's cup that I might live.
 My head was bowed upon my breast in shame;
 He called me, and in penitence I came.
 He heard my prayer
 I cannot tell you how,
 Nor when, nor where
 Why, I have told you now.

The Eloquence of Living

Tongues of angels without love to inspire their silvery strains are but as tinkling cymbals. Life itself is infinitely more potent than speech. Character far surpasses elocution as a force in this world. The talking standard is a false one in the estimating of the value and power of Christian workers. Do what you have gifts to do. Be sure of your heart-life. Make your personal character a sublime force in the world. Then when the accents of silvery speech shall have died away, your influence will still remain a living power in the hearts of men, and an unfading light in the world.

Children's Bible Educator

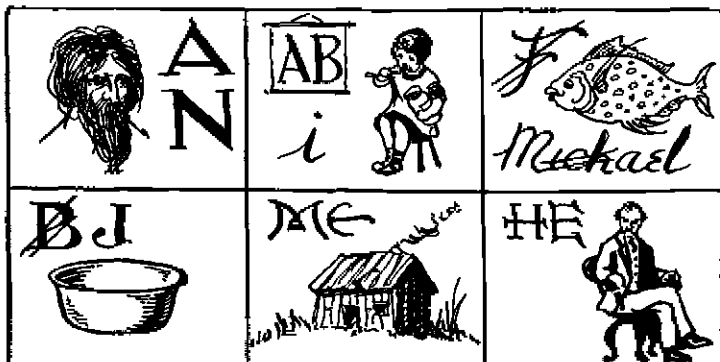
We are giving book prizes every month for the best answers.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to: "Children's Bible Educator," Elm Publishing Co., Ltd., Park Crescent, Clapham Park, London, S W 4.

Answers for April 4th Puzzle: Jericho, Aaron, Asa, Tyre, Nebat; Pharaoh

NOTE—All answers should be posted by Saturday to the above office so as to arrive not later than Monday morning, 21st April.





FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.

Founder and Leader: Principal George Jeffreys.

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God's Son-Rise

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (I. Cor. xv. 20).

"Christ rose again the third day according to the Scriptures . . . He was seen of Cephas, then of the twelve after that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (I. Cor. xv. 4-8).

"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead, and, behold, He goeth before you into Galilee, there shall ye see Him. lo, I have told you" (Matt xxviii. 5-7)

"I am He that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev 1 18)

Off to the Royal Albert Hall.

"EASTERTIDE" This word sends a thrill through Foursquairedom. Every eye can see an empty tomb. Every ear can hear the angel's message, "He is not here. He is risen." Every heart is bowed in spiritual worship before the resurrected Lord and Saviour.

The little company who heard the glad message nearly 2,000 years ago has grown until countless numbers of His followers to-day rejoice because there was an empty tomb, and a risen Christ, who gave many infallible proofs of His resurrection.

Thousands of Elm Foursquare Gospellers are counting the days and hours, looking forward with joyful hearts and great expectation to the Demonstration in the Royal Albert Hall. The vision of it all comes before us—the stir at an early hour in a multitude of Foursquare homes on that morning; the hurried preparations, the words uttered during the hurry, "We must not miss anything." The crowd outside before the many doors open. The continuous stream until every seat in the arena, amphitheatre, boxes, balcony, and vast choir stalls are full. The massive pipe organ and orchestra commencing the music. The consecrated voices of the large choir singing forth the praises of Him who has called every one of them out of darkness into His marvellous light. The congregation of thousands lifting up their hearts and joyfully singing

Death could not keep its prey,
Jesus, my Saviour,
He tore the bars away,
Jesus, my Lord

The risen Christ invisibly accompanying His servants as they move among the sick, and shewing that His touch still gives life.

The Communion which will be served to thousands of born-again people 'midst song and tears and deep sincere emotion.

The pool of crystal waters, moss-banked and flower-decked. The white-clad converts, with the joy of obedience upon their faces, all delighted to follow the Lord in this way; the closed eyes and shining faces, disappearing for a moment, as Principal George Jeffreys utters the words, "Upon the confession of your faith in the Lord Jesus Christ I now baptise you in the Name of the Father, Son and Holy Ghost Amen." We can see it all—we can hear the shouts of "Hallelujah" and "Praise the Lord" which come from all parts of the great building. We can see and hear the Principal breaking the Bread of life to the hungry multitude—that Bread which is the Word of God. We can see the saints going away edified and built up in their most holy faith—all brought into a closer contact with Him whom they love and serve.

We joyfully anticipate Easter Monday.

Back numbers of the *Elim Evangel* may be obtained at the reduced price of 8 dozen for 3/6 post free, for free distribution. This is a splendid way of spreading the truth in your district. Write at once to the Elim Publishing Co., Ltd, Park Crescent, Clapham Park, London, S W 4

The Emmaus Experience

By Pastor E. C. W. BOULTON

But we trusted that it had been He which should have redeemed Israel and beside all this, to-day is the third day since these things were done.—Luke xxiv. 21

WHAT pent-up anguish these words reveal. Night had fallen on their spirits—the pall of an irreparable loss enveloped them. The paralysis of despair had laid its icy hand upon their heartstrings. Hope had been buried in the sepulchre. For three long days the inward struggle had persisted with an increasing intensity. All the radiant possibilities which the marvellous ministry of the Lord Jesus had unveiled were utterly shrouded in the tragic events of that ghastly scene outside the city walls. The morn of that ministry had dawned full of rich promise, now its sun seemed set for ever in the gloom of failure. Life's music was hushed, and laughter's silvery notes were silenced. A veil of tears shut out the glad sunshine.

'Tis true that the vision of Christ still remained enshrined within their hearts—Calvary had not erased or eclipsed this—but alas, it was

THE VISION OF A SLAIN LORD

—the memory of an exhausted joy. To those disciples it must have seemed like some hideous night-

stances. Joys which a short time ago shed their brightness over them have taken wings and fled. Their house seems left unto them desolate. Friendship's fruits have withered ere they came to perfection. You stand bereft of life's sweetest blessedness. The chill hand of disappointment has been laid with a strange ruthlessness upon your fairest hopes. You are treading

THE VALLEY OF BACA.

You have looked in every direction for an answer to the anxious questionings within. Burning thoughts throng your mind. Has God failed? If not, where are the proofs of His presence? Is Jehovah really concerned, and does He truly care? Can the path of bitterness end in blessing? These and many kindred questions disturb the peace of your heart at this time. Listen! Strange and contradictory as events may appear, He is still the Lord God Omnipotent! The reins of government have not been wrested from His almighty hand. He sits the enthroned Potentate of the ages and you may well trust Him wholly "all for thee to do."

Foursquare Revival in Birmingham

Nearly 2,000 Conversions. Miraculous Healings

Revival scenes amidst unbounded enthusiasm are witnessed in this Birmingham Revival Campaign. Principal George Jeffreys and party are reaping a glorious harvest of regenerated souls; over nineteen hundred conversions are registered up to the present. The Congregational Church is packed; hundreds turned away; long queues line up outside. The Principal's message at one time crushes with irresistible force hollow cant and empty profession, at another it reveals enrapturing heights of Christian attainment. People are miraculously healed of all kinds of physical ailments—insomnia, diabetes, rheumatoid arthritis, abscesses, asthma, neuritis, deafness, goitre, and gastric ulcers. One person crippled with dislocated hip for thirty-five years instantly healed. Another crippled for thirty years was healed and had a short leg lengthened four

inches, her high boot being discarded. Another crippled for years and suffering agony with sciatica was healed immediately. A lad healed of a paralysed arm waved it before the wondering crowd.

Signs and wonders confirm the message in every service. Whole families together have been converted to the Lord Jesus. People drawn from all classes in life have been born again. Gospel light has penetrated the once unilluminated souls of rationalists, proving that Christ as a real and life-giving Personality has come to twentieth century modernists and critics, and they have been compelled to confess that He is moving and working amongst the crowds in these great revival meetings, producing results just as marvellous as those recorded in the Bible.—Norman Moggs, Chief Usher.

mare—some huge and horrible mistake. Somehow the whole fabric of life seemed suddenly to have given way beneath the avalanche of calamity now launched.

None but those who have drunk of the bitter cup of utter hopelessness can conceive of the state of those disciples. To them the future was blank and bitter—there was nothing to mitigate the sorrow or alleviate the pain. Even memory seemed to mock their faith—that faith which now seemed so vain. Their outlook was all draped in mourning. Every fresh recollection of the past sent a new pang through their already sorrow-swept souls.

Perchance the eyes of some may fall upon these pages whose hearts are just crushed by cruel circum-

"We trusted!" Can you not hear the plaintive cry of those two men on the Emmaus road? Can you not almost feel the splash of those scalding tears as they fall from those eyes already red with weeping? Dear distressed disciple, forget not that it is just at these tearful times that Christ is at hand to succour and save. It is our need and our sorrow that draw Him to us to help. Tears may serve as lenses with which to trace the outworking of His purpose.

It is well to remember that without the deep anguish of Calvary there never could have been the sweet rapture of the Resurrection. It is because we have passed through death's dark vale that we are able to enter into the glory and power of the resurrection,

meting out death to all that the earth-life clings to so tenaciously. Death has made us so much more God-conscious than in the old days. It is because we have drunk with Him of the gall of Golgotha that we are able to walk with Him the victory way. The "fellowship of His sufferings" makes actual "the power of His resurrection"

This the secret nature hideth,
Summer dies and lives again
Spring from winter's grave ariseth,
Harvest grows from buried grain

"We trusted!" How many things there are in our lives of which this could be said. So many of those ideals which have not been Spirit-inspired—ambitions that centred in self—desires that were born of the flesh—all of which had to go to the Cross ere we could move on with God. God in His love had to dash those earth-anchored hopes into a thousand fragments, just to lead us to the place where His thought might become the overmastering ambition of our lives. Amid the deep humiliation of

OUR FRUSTRATED PLANS

we stagger blindly, until we realise the strong hand of God beneath our weakness.

"We trusted" that success would at once crown our labours—that results would follow our first effort—that God would confirm our feverish haste—that the storm would subside at our command—that the tongue that travestied would be silenced at our rebuke—that people would recognise our authority and accept our judgment. "We trusted" that the door into public ministry or to the foreign field would open immediately, and we should pass through into service for God. We had not reckoned on being kept waiting before closed doors. Impatience possessed us. "We trusted" that prayer would be answered, and answered at once, and in the particular way that we had planned. "We trusted" that the one chosen to be our yokefellow in Christian ministry would be just that one who seemed to fit into our lives so perfectly; that the particular sphere of service would be just where we had arranged. We hoped it would be China, but God said Africa—we had expected it would be Samaria, but God said Jerusalem. "We essayed to go . . . but the Spirit suffered us not." God allowed the restraining hand of

HINDERING CIRCUMSTANCES

to be laid upon us. We had hoped that God would save us from the furnace fire, but instead He led us right into the burning, consuming flames. And so our suffering breaks in a deep heart-cry to God which does much to teach us the mystery of the ministry of the Cross, and lift us to that true greatness and gentleness which marks the man of God.

The significant and sinister fact which stood out so in the minds of these two disciples was expressed in those words, "To-day is the third day." In other words we have now reached faith's utmost limit of the time He Himself set, and nothing can happen now. Perhaps we stand at some such crisis-point—over the horizon of our thought rises no gracious reassuring indication of the coming triumph

of our heart's desire. We have strained our eyes to catch some friendly gleam through the prevailing grey of our grief. But God wants to teach us that *the third day*—the day when hope seems utterly vain—is to prove the most wonderful of all. God deliberately chooses this as the occasion of the outshining of His splendour. How little those disciples dreamt that they were on the verge of the most magnificent manifestation of their lives. God was about to lift the veil and lay bare the glory of the "new thing" which He had wrought—a revelation which would ravish their hearts, and revolutionise and anoint their lives.

EMMAUS

was to be the turning and transforming point in their experience—here they were to learn of the exodus of their Lord from the tomb, and discover the greatness of their blindness.

Is it not foolish to conclude that what we fail to see does not exist? Would it not save us from the pain of hopeless despair if we believed that God would work things out? Why attempt to measure the Infinite by the finite, or the Eternal by the temporal? Why focus upon the limitations of the human, or emphasise the seemingly insuperable and impossible? Are we going to bow to the sceptre of the material when it seems to challenge the Divine Word? Are we to be swayed by the seen rather than to be anchored to the assurances of Jehovah? Shall we allow the clamour of our sorrow to drown the voice of His Word? Can we believe God in the face of overwhelming opposition? Is our faith subject to circumstances? Does the tone and temperature of our testimony fluctuate with our feelings? Are we at the mercy of emergencies?

Let our cry be, "We still trust"—our confidence remaining unshaken even though truth be put to the sword, and righteousness be nailed to the Cross. Our eyes look beyond all the contradictions and conflicts, and await the hour of confirmation and consummation. There is One who will meet us on our way, whose presence will illumine our path and alleviate our pain, whose company shall make life rich and warm and strong, and whose touch shall transform the whole tenor and trend of the future for us. Our eyes too shall be anointed, and in the moment of awakening we shall exclaim "It is the Lord." Perhaps, like those disciples, our vision has become tomb-bound, trouble-bound. We are obsessed with a sense of

THE TRAGEDY OF LIFE;

we dwell on the edge of a precipice over which we fear we may one day fall; or we live on the verge of a volcano which may at any moment precipitate us into calamity. Why be rendered impotent by the mutterings of a storm that will never break, or be intimidated by some imaginary ill?

Some of our griefs we have cured,
And the sharpest we still have survived,
But what torments of pain we endured
From evils that never arrived

Our song, if such we have, is in the minor key, and somehow savours of defeat; it has lost that sweet

joy-chord that once distinguished it. Shall we alter our attitude, and take up a new position in God? Get on the glory side of the grave—step up to the triumph plane. Let the resurrection life of Jesus, like some great tide, bear us on its bosom to life and health and freedom in the Holy Ghost. Break away from the bondage of the ordinary and customary—plunge out into the refreshing deeps of the unconventional—there are unexplored expanses which offer a rich reward to those who will press forward into their hidden wealth. Why be tied to the traditional or be slave to the superficial? God invites the longing soul to achievement, to conquest, to possession. Stand in the power of His risen life! Claim all that the open tomb stands for! Couple your weakness on to His omnipotence!

It is related of Dr. Dale, of Birmingham, that one day, seated in his study, preparing

AN EASTER SERMON,

there flashed suddenly into his mind the thought that Christ was actually alive. Up to that time he had believed in a historical Jesus who had suffered and died, and risen again on the third day, but in the flash of a moment he suddenly realised the presence of the actual living and glorified Christ. From that day he had an Easter hymn introduced into every service. So it will be with us when we are apprehended by the resurrection splendour. We shall pass from futility and failure to fulness and fruitfulness. All our ministry will be lit up with the glory of the Divine, and possessed of a new and intense urge to the utmost. The commonest task will become a means of displaying that wonderful union with Christ. Spring-tide—glorious spiritual birth-tide will dawn, blessed and beautiful earnest of that eternal summer of which we read in Revelation

Look into the depths of the Galilean grave and see there the Church's greatest argument against the Accuser and the Adversary. Principalities and powers, and all the forces of darkness dash themselves to pieces against this rock of revelation. On the battle-field of life there is no more effective weapon than this evangel of the Risen Nazarene. How closely allied are

THE OPENED TOMB

and the opened heavens—Easter and Pentecost—the risen Christ and the descending Spirit. It is the out-poured glory of Pentecost that makes Easter real in the experience of the Lord's people. The baptism of the Divine Spirit gives to Christian life that resurrection flavour and fragrance—in other words it becomes Easter-lit—surcharged with the effulgence of the Eternal, and concentric with the life of the risen Redeemer.

One great writer has reminded us that "the empty grave of Jesus lies at the back of all the Easter gladness which has transformed and revived the world." Blessed Saviour and Redeemer, Thou hast burst the death-barriers with that love of Thine which is stronger than the grave. Through the overthrow of death Thou hast brought to birth the greatest saving, cleansing, healing dynamic that the world has ever known. Thou hast released an irresistible energy that shall compass and conquer the human race, until all creation shall acknowledge Thy dominion, and Thy lordship shall extend o'er all nations. From Thy open tomb issues a stream that pours itself into the festering wounds of humanity, destroying the venomous secretion of sin, and purging life of its poison and passion. We hail Thee, blessed Victor of Calvary! Thou hast turned our sackcloth and sorrow into the anthem of the overcomer! Thou hast made Thy foes Thy footstool, and in Thee we rejoice!

Concise Comments and Interesting Items

Mussolini has now been the dictator of Italy for seven years. In an article appearing in the "Daily Express" he reviews that seven years. The progress of the Fascist rule is summarised thus:

"During the seventh year the Fascist people have worked hard railways, bridges, roads, reclamations, schools, playing fields, hospitals, thus did the regime interpret, thus will it interpret its intentions of increasing the well-being of individuals and the power of the nation.

"A glance from all who are not blinded by bad faith is enough to see that Fascist Italy has marched forward all along the line with the order and rhythm of a mobilised army."

Remarkable things have indeed been done for Italy. The whole world is amazed. We watch carefully, wondering what man of destiny this is, and what part he will finally play in the fulfilment of prophecy.

Gipsy Simon Smith says: "There is a plot to sow the seed of unbelief in the hearts of our young people. In fact, in no fewer than twenty of the universities of the United States there have been formed atheistic societies. One of these in New York State was called, 'The society of damned souls.' The head of this society was recently arrested in Arkansas for blasphemy. For many years atheistic literature has been broadcast over the world. Isn't it strange that people will contribute to such a thing? But if we print some really good, helpful Christian literature, very few will think it worth while to contribute anything toward the expense. These atheistic pamphlets have been distributed freely among the young."

A country rector has adopted an original way of raising funds

for the British and Foreign Bible Society. All the eggs laid on Sunday by the rector's hens are sold for the benefit of the Society. Last year £3 was raised in this way.

Airmen are a real force in the world's life. This has been brought home to us in several ways, but we are reminded again of the fact by the change of the title of "The Soldiers' Christian Association," to "The Soldiers' and Airmen's Christian Association."

Pastor Eric Fleishman, writing in the "Friend of Missions," gives the following account of healing:

"A young sister living in our mission house, one day hurt her finger, and, through carelessness, her blood became infected. She had dreadful, sleepless nights, the pain from the finger to the shoulder being great. In the evenings I found her pacing her room, crying, in much pain. She showed me her finger. It was black half-way, and her arm was swollen. Brother Plesterer, two sisters and I prayed to the Great Physician, and, praise the Saviour, He immediately removed the pain! That night the sister slept well. On the following day the blackness had gone, and several large red spots which had appeared the day before on the arm had also gone. The Lord had completely healed her. Jesus is still the same!"

The Trinity has proved a perplexity to many minds. Perplexity it may be, but Scripture clearly reveals that it is not an impossibility. A recent writer has reminded us of John Wesley on this matter. Wesley asked, "Tell me how it is that in this room there are three candles and but one light, and I will explain to you the mode of the Divine existence."

Rousing Reports from the Foursquare Front

Successful Campaigns—Revival Blessing—Crusader Activities—Missionary Meetings

SUCCESSFUL CAMPAIGN.

Yeovil (Pastor W Brambleby) A three weeks' campaign, conducted by Miss W. F. Buchanan, has just concluded. We can only praise the Lord for His wonderful works. Although this is only a small assembly, as Elim assemblies go yet it is a very active and powerful one in witness in the town, and thrives on the usual opposition.

The first evening of the campaign, which had been prayed to success by faith before it started, saw the hall quite full, and, there being not enough chairs, some of our brethren had to stand for the whole of the meeting. Many strangers were amazed to find that a beautiful new hall, only recently opened, should have such an air of well-established activities. Two souls declared for Christ on the first night.

During the meetings many strangers came, and the work was assisted by such open-air meetings as are not often seen nowadays, and thousands of handbills were given away by willing workers.

As a result of the campaign we have the joy of real back-stairs coming right into fellowship, of the prayers of parents being wonderfully answered in the salvation of sons, of young children deciding for Jesus in their meeting, and young people of Crusader age saved. The saints rejoice at the spiritual quickening they have received, and the church generally has received blessed increase in every way. There are now several more candidates for the baptismal service which will take place on Good Friday.

CRUSADER SUNDAY.

Belfast, Melbourne Street (Pastor W. Field) A very blessed and enjoyable time was experienced at the Gospel service on Sunday night last. The service was conducted throughout by the Crusaders of this assembly. Helpful Gospel messages, duets, and a solo were rendered by different brothers and sisters. This is the first venture along these lines, but true to their motto, they are "going forward," and trusting that God will continue to bless and use these young lives that have been dedicated to His service.

FURTHER RESULTS OF CAMPAIGN.

Walford (Pastor J. C. Kennedy) A remarkable time of blessing has been experienced by this assembly during the three weeks' revival and healing campaign held here by Pastor Len Jones. The presence and power of the Lord was manifested at each meeting in deep conviction through the preaching of the Word. Ten souls were won for the Kingdom, and no less than fifteen who were suffering from various complaints, are now able to testify to the wonderful healing power of their Saviour. During the waiting meetings two received the Baptism of the Holy Ghost. Praise God for the tokens of His co-working in this assembly.

PASTOR MULLAN IN IRELAND

Pastor James E. Mullan has just visited the following churches in the North of Ireland: Derrykevan, Rathfriland, Moneystane, Lisburn, Megaberry, Annaghanoon, Lurgan, Ballymena, Cullybackey, Ballymoney, Newtownards, Monaghan, Armagh, Markethill, Portadown, Banbridge, Bangor, Grangemore, and Derrycreavy.

Everywhere our brother received a most hearty reception, and halls were packed to overflowing to hear his accounts of his work on the Congo. It was not the usual missionary talk, with only the sad and dark side held up before the people, but this talk was filled with such interesting little glimpses into the native life and customs, their strange superstitions, their quaint manners, together with the adventures of the African bush that there was not a dull moment in the meetings.

The bag full of African curios, trinkets, native "pianos," idols, etc., afforded much light upon native life, and a better understanding of the great darkness and need. One of the Customs officers at the Great Northern Railway Station where Mr. Mullan called to inquire as to bringing these things into the Free State kept him for almost an hour talking and asking questions about everything, and then when he let him go, said "I don't think you will have any trouble at the barrier, except that they may want to do as I have done—keep you talking about everything."

Everywhere the people were saying they never listened to such an interesting missionary talk, and were so sorry that the visit was so short. But Africa has been written in many hearts in larger letters than ever before.

CRUSADERS ACTIVE.

Brighton (Pastor J. Lees) On a recent Thursday an interesting departure from the usual week-day meeting was made, in that the whole service was undertaken by Elim Crusaders. A Crusader led the meeting and four others preached on the four aspects of the Gospel—Jesus as Saviour, Healer, Baptiser, and



ELIM TABERNACLE, BRIGHTON.

Coming King—each of the four speakers dealing with one aspect. Many of those who listened must have been greatly impressed with the way these young people handled their subject. In addition to the preaching there was a Crusader quartette and solo, and also an item sung by the Crusader choir. Pastors Lees and Wellman were present, but took no leading part in the service.

At the close of the service the Secretary of the branch told something of the work done by the young people in this town. There are three open-air bands—the sisters meeting on Thursday afternoons to preach and sing the glorious news of the Gospel message, and the brothers holding their meeting on Sunday afternoon in the poorer parts of the town, going from street to street. On Sunday evenings, following the church service, brothers and sisters hold a united open-air meeting. Many reports of appreciation have been received of this work—one from a vicar who expressed the wish that he had young people so filled with the Holy Spirit in his church.

In addition to the open-air bands there are sick-visiting bands, and a tract-distributing band, who not satisfied with house-to-house distribution have even turned their attention to cinema queues, taxi ranks and to the fishermen on the Brighton piers. The hotels on the front are visited weekly by Crusaders who supply the lounges with "Evangelists," and the proprietress of one of the largest hotels states that these are well read by her guests.

Quite recently a new enterprise has been undertaken in the visiting of public houses on Saturday evenings.

It has been a joy here to have the fellowship of some ministers during the last four weeks while on their vacation. An interesting chat with several of them revealed the fact that they had come to examine the Foursquare Gospel work, and, being overjoyed with the meetings, wished us every success in Christ. Our prayers follow these fellow-workers in the vineyard.

WELCOME TO NEW MEMBERS.

Tamworth (Pastor A. S. Thorne) On Sunday, March 23rd, following the Gospel service, a special fellowship meeting was held here, when fourteen new members were added to this branch of the Foursquare work. Among these were several

young girls belonging to the Sunday school who had recently given their hearts to the Lord

The service was a happy one. Mr Thorne read a portion from the Word in I Cor. xi. 12-31, and fittingly spoke on the subject of church membership and the fundamentals of the Foursquare Gospel, after which he extended the right hand of fellowship to each new member. A breaking-of-bread service then followed, which brought blessing to all.

Looking back, there is cause to praise God for all He has done the many prayers He has answered and the times of fellowship enjoyed in His presence, as the saints have met together to worship Him. With prayerful expectation they look forward believing God will yet do greater things, and that soon there shall be a greater gathering in of precious souls here in this town of Tamworth.

FOURSQUARE MISSION AT MADELEY.

Madeley The town of Madeley situated on the Severn Side in Shropshire is just now the scene of a gracious outpouring of the Spirit. Madeley has ever been famous as the place where the saintly "Fletcher of Madeley" laboured with such distinction. To-day however people are talking about the great revival services taking place at the Congregational church.

It had been decided that Pastor David E. Forsyth should lead in a campaign for soul-saving. Fifteen days was agreed upon as the time of duration, this time has expired, but the campaign is still going strong at the moment of writing, and Pastor Forsyth is still here. During the first few nights it became obvious that the Foursquare Gospel was going to meet the needs of the thirsty souls who gathered to hear the Word. First five, then seven, then eight, then fourteen men and women responded to the altar call during the first few nights. Altogether over eighty souls have been won for Christ, and others are still coming in.

Two special Divine healing services have been held, whilst every night opportunity has been afforded for those sick in body to present themselves for prayer, and for a touch in the Wonderful Name. Very many have responded, and many have felt the healing touch, and rejoice in the blessings which have ensued. No part of the Foursquare Gospel has been neglected. The effect of the services on members of the Church has been very pronounced. Many have found a fresh and greater Baptism of the Holy Spirit, and are on fire for God. On Sunday evening last, the church was crowded, and the singing of the choruses, and the powerful expositions by Pastor Forsyth were an experience which will long be remembered by all who were present. There is now a large community in Madeley who know Jesus as Saviour, Healer, Baptiser, and Coming King—they know Him as being the same yesterday, to-day and for ever.

REVIVAL AT ROCHESTER.

Rochester (Pastor R. Smith) This town, which has been designated by many as "hard and stony," has been wonderfully blessed and melted by God through the instrumentality of His servant, Evangelist Len Jones, proving once again that nothing is too hard for Him. The remarkable revival of the past three weeks is unprecedented in the history of the work here. One of the older saints testified that in the whole of his forty years' Christian experience he had never been so blessed before. During the campaign at least thirty adults and an even larger number of children professed conversion, many testified to the healing power of God, and eighteen of the saints were baptised with the Holy Ghost.

In one instance, a Sunday school scholar persuaded her parents to attend the Gospel meeting on Sunday evening, and both surrendered to the Lord at the close of the meeting. On the following Wednesday the mother received a remarkable touch from the Lord during a healing service, and was able to discard a surgical appliance which she had been forced to wear for over four years on account of varicose veins. Both parents were also baptised with the Holy Ghost ere the campaign ended.

Perhaps the most remarkable case of healing was that of a sister who was stricken with a bad heart attack at the beginning of the campaign, and given up by the doctor. She was visited by the Evangelist and Pastor Smith, and prayed with in accordance with James v. 14. A remarkable recovery resulted, and the sister was back again in the meetings before the campaign ended, praising God for His wonderful goodness.

Another brother decided after hearing a message on "Tithing" to give the Lord a tenth of the small sum he was receiving during unemployment. The Lord immediately honoured his faith by giving him employment on the following Monday.

Although meetings were held every night of the week they were well attended, especially the Sunday evening Gospel services. A remarkable feature of the meetings was the liberty manifested, no one knowing quite what was coming next. Besides the indoor meetings the local labour exchanges and such places were visited during the day, and the Gospel told forth. Marches and open-air meetings were also held. Prayer meetings were held before each service, and God's people have been taught to pray more, believe more and work more. Truly the saints are thanking God with all their hearts for sending His servant to Rochester. Although the Evangelist has left, the revival is still going on, and the saints, together with the converts that have been added to the fold, have cause still to sing

It is lovely

All my sins are washed away

BLESSING STILL FALLING.

Greenock (Pastor W. Kelly and Evangelist Byatt) The saints at Greenock continue to feast upon the finest of the wheat, and although changes have been made in the ministry here, blessings continue to flow. Pastor and Mrs Gorman conducted their last services on Sunday, March 9th, bringing to a close ten months of faithful and successful ministry in the town. Five souls accepted the Saviour in the evening service, and a large number of new members were received into fellowship. During this period of service many persons have been brought to a knowledge of salvation, the Greenock Foursquare Gospel Church has been formed, and in many hearts the Gospel has been revived. A fitting climax came on Saturday, March 8th, when about 400 saints journeyed by special train to the great baptismal service in the City Temple, Glasgow, many of them passing through the waters of baptism.

Since Pastor and Mrs Gorman farewelled, the meetings are being carried on by Pastor Kelly and Evangelist Byatt, who are proving themselves to be earnest and faithful ministers of the Gospel, their labours already bearing fruit for the Master. At each of the Sunday evening services since they came, souls have been won, while the weekly prayer meetings and Bible studies have been times of blessing.

The Crusaders also continue to enjoy seasons of helpful Bible study.

Spurgeon's Advice to his Students

"Look upon troubles as the shadows of coming mercies."

"Don't covet high positions, for wealth is fleeting. Riches and honours soon pass away, but wrestle hard with sin and sinners."

"If when you get into a pastorate you take matters as easy as an old shoe, the Devil will soon make a slipper of you. An idle minister is a detestable object."

"Christ said, 'Feed My sheep . . . Feed My lambs.' Some preachers, however, put the food so

high that neither lambs nor sheep can reach it. They seem to have read the text, 'Feed My giraffes.'"

"Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith."

"Seek to develop your whole character. A student who grows lopsided will never make an all-round minister."

"The common places of the Bible are the green pastures of truth. Do not be afraid to lead your people into them."

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G. PARKER

Sunday, April 20th. Matthew xxvii 1-10

"He is not here He is risen" (verse 6)

We go forth this morning to worship a living Christ. Because He lives our worship will not be formal but real. We will go forth expectantly. We will go forth with Easter joy in our hearts. There is joy in heaven over a resurrected Christ. The Cross no longer bears His suffering body. But heaven is full of Him. There is no problem in heaven too difficult for the resurrected Christ. Therefore there can be no such problem on earth. We don't worship a Christ who simply absorbs our praises and then forgets the worshippers. Our uprising of praise is the preparation for His down-pouring of blessing. We bless Him with our praises and then He blesses us with His provision. The life of praise is the life of blessing. It is impossible to worship a dead Christ. It is difficult to worship a distant Christ. But Christ is neither dead nor distant. He is alive—He is near. Easter has destroyed death and distance. Easter has brought us into life and communion. Let us enjoy our Easter. May the grace of God make this the best Easter that we have ever spent.

Monday, April 21st. Matthew xxviii 11-20

"Lo, I am with you always, even unto the end of the world" (verse 20)

These are words that have lived and helped throughout the centuries. The heroic pioneer missionary has found his strength in them, so also has the humble faithful home labourer. Every day we are conscious of situations arising which are too great for us. But no situation arises which is too great for Him. He has promised never to leave us, so that to our daily tests there may be applied, not our strength and wisdom, but His. We walk together, my Lord and I. Let us never forget that He is with us, then we shall never sink down in despair. We walk along different roads. The farmer is acquainted with the country road and the path through the meadow. The townsman is familiar with busy streets thronged with eager shoppers. The missionary plods along elusive paths and rough-cut roads. All life's roads are filled with surprises. Strange scenes and strange faces unexpectedly arise before us. Each day we step a little further along the road to the end of the age. Some tire, some drop out from the steady pace, some drop down with despair, but let us remember our heavenly Companion, and keep step with Him.

Tuesday, April 22nd. Job i 1-12

"There was a man whose name was Job" (verse 1)

The word "Job" is supposed to mean "one to whom enmity was shewn." This was certainly true of this man. Satan was his enemy, against him the bitter enmity of the enemy of mankind was revealed. No doubt God has preserved this wonderful story in order that we all may be on our guard concerning the same enemy. The Devil still moves to and fro throughout the whole earth. He still searches out for those upon whom he can cast his ridicule and his spell. He still seeks to accuse men before God. Job was a standing proof that in the midst of wealth and prosperity it is possible to stand true to God. Job was a towering personal witness for God. The Devil sought to destroy the power of this personal witness. The more openly we stand for God, the more definitely shall we have to withstand the power of the enemy. But with us, as with Job, God will not allow us to be tempted above that which we are able, but will in all things make a way of escape that we may be able to bear it. Is enmity being shewn toward us to-day? Then let us keep our eyes upon the Lord. As we do this He may permit us to feel the pain of the testing, but He will not permit us to be finally cast down.

Wednesday, April 23rd. Job i 13-22

"Job arose fell down and worshipped" (verse 20).

Trouble upon trouble fell upon Job. His smooth life of constant success was abruptly broken. Calamity fell after calamity. There was not breathing space between them. The blows were naturally shattering. What did Job do? He fell

down on his face and worshipped. It was in the presence of God that Job eased himself from the burdens of life. Are you burdened? Do you know what it is for calamity to follow calamity? Are you tempted to run this way and that way in order to relieve your woes. The first place and the best place is the presence of God. Fall down in His presence and worship. Relief comes to the burdened soul as it stoops in the presence of the One who can scatter every burden. The man who worships in the midst of his trouble is the man who will ultimately dance at the revelation of a mighty deliverance.

Thursday, April 24th. Job ii 1-13

"Thou speakest as one of the foolish women speaketh" (verse 10)

Whenever there is rebellion against God there is foolishness. Whenever there is a cessation of faith in God there is foolishness. Whoever seeks to get us to act faithlessly toward God is foolish. It may be our dearest friend, our nearest relative, but if that one seeks to get us to move from the position of faith in God, then that one is acting foolishly. It is a sad pity when we have to chide our loved ones because they counsel us unwisely in the things of God. But when they do so, let us be like Job. Instead of yielding to their foolishness let us firmly stand for faith and God. We may win our mistaken advisers. Anyway we shall maintain our own faithfulness. Better to offend our earthly relatives than to offend our heavenly Father. His approval will outweigh the contradiction of many sinners, as well as the mistakes of well-meaning saints, and will bring to our obedience the mettle that will abide the fire at the Judgment Seat of Christ.

Friday, April 25th. Job iv 1-19

"Now it is come upon thee thou fastest" (verse 5)

This verse forcefully teaches us that we may be better preachers than practisers. We may preach a theory to others which we ourselves fail to live out. We may tell others to be patient under the hand of trial yet, when trial is laid upon us, we may be very impatient. We may preach from the pulpit about victory in daily life, and yet constantly be defeated in the seclusion of the home and the office. We may tell others that they should bless God at all times, and yet ourselves only bless Him when things go well with us. Let it be clearly stated that we should not profess with our lips to have reached a standard of life which we deny by our actions. Shall we therefore lower our preaching to our practising? No, rather let us lift up our practising to our preaching. Let us be ready to be tested so that our shortcomings are revealed and then, when we know them, let us seek grace to pass from the position of shortcomers to that of overcomers. There is grace abounding and grace astounding for us all. Let us seek for it.

Saturday, April 26th. Job v. 17-27

"Thou shalt be hid from the scourge of the tongue" (verse 21)

There is a wonderful provision for the life that is hid with Christ in God—it is hid from the scourge of the tongue. Not that tongues will not seek to scourge. They do. But we have a Divine protection. Things are said in order to hurt us. They do not hurt, because the Lord gives us grace to heed them not. We may be in the midst of tongue-lashing controversy, and yet know nothing about it. There is a perverted curiosity which tries to find out what other people are saying about us. Then we feel the scourge of the tongue, and rightly so. But if we occupy ourselves with the Lord's business then we shall be too busy to trouble ourselves about the gossip that comes from lips prompted by malice and ignorance. I have heard of one great preacher who never reads news reports about himself. Whether they blame or praise they remain unread—and the preacher maintains his peace in God. Don't gossip. Above all don't gossip about other people's gossip. Look to the Lord for protection and you will find that just as it is possible to sleep through a thunderstorm and know not that there has been such a storm, so it is possible to have no knowledge of a storm of bitter talk that blows and howls around yourself.

Sunday, April 27th, 1930.
 READING. John iv. 40-54.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Go ye therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost."—Matthew xxviii. 19.

MOVE AT THE WORD OF JESUS

TEACHER'S NOTES.

When reading through this lesson the other day, the Bible that was nearest to my hand happened to be Young's Literal Translation, and I was very struck with the fresh force of our Lord's command to the nobleman whose son was sick. Jesus saith to him, "Be going on—thy son doth live", and he believed the word and "was going on and going," when his servants met him (John iv 50, 51).

Just previous to this the people of Samaria had gladly received the Word, first of the woman and then of the Lord Himself (John iv 39-42), but among His own Galileans there was a constant seeking after signs, and His word was not enough to convince them. Capernaum, from which place this nobleman came, was yet to see mighty signs and still remain in unbelief, so the Lord has to shew that His word is one of power, a word to be acted upon, not lightly pushed to one side. That was the lesson this man learned when the Lord said, "Be going on—thy son liveth." He moved and kept moving on, upon the simple command of the Lord, and in doing so proved the word to be enough. His son recovered in that very hour. So many do not believe the word of Christ, but wait to see something happen, and thus lose much blessing. Thank God the words and the promises of the Lord are words of power, and as we step out upon them they become real and living in our experience. Pray God that in your class and among your scholars there may be also not only a hearing ear but a will to act upon the Word of the Lord, to prove it in experience and life both for salvation and blessing.

The Nobleman's Journey to Jesus.

He heard that the Lord was back again in Cana where the first sign had been wrought, and now when his boy was ill he set out over the hills to that place. In spite of his anxiety and the fear that he would never see his son alive again, he sets off to ask the Lord for another sign, not because he wanted a sign but that he desired his son to be well again.

People in the East do not hurry much at the best of times, but round about the hours of midday they do not move at all. The early morning is the time for movement and work, so that when noon comes the midday siesta is inevitable in the order of the day. If any are moving about they are poor labourers who cannot do anything else, but the rich and the nobility would certainly never think of it. Yet this nobleman had come from Capernaum, nearly twenty-five miles away, and was going strong even though it was the seventh hour of the

day, or as we would say in English, about 1 p.m. His son, of whom an Eastern man thinks more than life itself, was at the point of death, and this lent speed to his footsteps. He reached the Lord, brushed aside every question of doubt or seeking for signs—it was his son that mattered, not his neighbourhood. "Sir, come down ere my child die." You can feel the haste and the anxiety in the very words, and then the Lord said, "Be going on, move on the word—thy son doth live." Keep going, the object of the visit is obtained, and he believed the word and was going on and going down home, when his servants met him with good news. He was a good goer and I cannot help but feel delighted that faith gave him the power to turn in his steps and keep going. What an awful thing it would have been if he had insisted upon the presence of Christ going with him, or refused to go without Him. But no, that word, "Keep going on home the boy lives" was a word of power which he received, and when he turned about and made for home his boy was healed. It was at that same hour that Jesus had spoken, and himself believed that the son was healed. Faith in the word not only made him seek Jesus, but turn for home when once the word of power had been given.

In Matthew viii. 13 you will see the Lord gave the same command to the centurion regarding his servant and as he went his young man was healed in that hour. So in Luke xvii. 11-19 the ten lepers received the command, "Be going to the priests, and as they went [or, as it is in Young's Literal Translation, in their going] they were cleansed." The word was one of power, and as they stepped out in obedience it became a reality. Faith is substance, faith is creative, and when the sinner sees his need, and hears the command to call upon the Name of the Lord, it is now up to the sinner to "be going" upon the word. Then as he moves the promise becomes fact. This is not only true of salvation, but of testimony for the Lord as well. So often we tell our Sunday school scholars to come to Jesus but we must never forget that the Lord's command to us as well as to these others is "Keep going on and going," so that others may hear and others may believe. Matthew xxviii. 19 has this very same imperative word of command in it "Go ye, and keep going into all the world to every creature." It is a Greek word that has in view the point to be reached—all nations, all the world and every creature. So never forget that when the Lord receives us He then says, "Be going on," until He come. Thank God we are never alone, for He has promised that He will never, never leave and never, never forsake us. The lepers had to go to the priests, the man with demons to his home, the nobleman to his son, and those who know the Lord into all the world and to every creature.

A Sufferer for Six Years

Healed by the Lord Jesus Christ

I WAS an awful sufferer for six years with a bleeding tumour. I was taken to the hospital but came home again not cured. I was given up by the doctors four years ago they could do no more for me. I lay for four weeks as one dead. I could not be moved owing to the awful bleeding, and became a wreck. At that time I was visited by the minister who gave me the Communion, as he thought I was dying. I was so weak in body, as I could not eat. But I was prayed for and anointed with oil by Principal George Jeffreys, and completely healed. I am a new woman. I can now do my own housework, including the washing, which is not light, for I am the mother of eleven strong, healthy children. Praise the Lord for His healing power and all His goodness to me: and I will always praise Him—MRS TANNAHILL (Port Glasgow)



The Love of Jesus

WR

W Rogers

Since the Saviour took my sins a - way, And taught me how to watch and pray, I
go re - joic-ing on my way, Tell-ing o - thers of the love of Je - sus!

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Bible Study Helps

THE SON AND THE SUN.

- 1 The Sun—centre of universe
The Son—Col 1 16-19 Pre-eminent in all things
- 2 The Sun—dispels the darkness
The Son—John viii 12 The Light of the world
- 3 The Sun—destroyer of disease
The Son—Matt ix 12 The Great Physician
Malachi iv 2 Healing in His wings
- 4 The Sun—Source of energy
The Son—I Cor 1 24 The power of God
- 5 The Sun—essential to life
The Son—I John v 12 He that hath the Son hath life
- 6 The Sun—ministers to the earth
The Son—Heb xiii 20 Shepherd of the sheep
Phil iv 19 Supplies all needs

Justified

GOD willing, dear young reader, I want to talk with you about being justified. How much trouble we should be spared if we always followed the God-given order. It is impossible for anyone to be sanctified before they are justified, none, whether young or old, can be made holy while they continue in their sins, for out of the natural heart comes uncleanness. Neither can an ungodly sinner really be satisfied, and certainly not glorified. I wonder if my dear young reader knows what "being justified" means. In I Peter iii 18 we read, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." It is written plainly in the Scriptures that "all have sinned," and thus all by nature are unjust. The Lord Jesus Christ, God's well-beloved Son, is the only just One (see Acts iii 14, vii 52).

What is it then to be justified? To be declared righteous in Christ—to have all the sins of our past life blotted out—remembered no more—and to have all Christ's accepted work reckoned to us. Thus it is written, "Blessed is the man whose transgression is forgiven, whose sin is covered" (Psalm xxxii 1), covered by the precious blood of Christ.

Bildad of old asked, "How then can man be justified with God?" (Job xxv. 4). Many now are asking the same question. The unchanging Word of the Lord gives the answer to those who are truly concerned—"God commendeth His love toward us, in that, while we were yet sinners (unrighteous), Christ died for us" (Romans v 8)—gave His life a ransom for many, and all who have been, by the Holy Spirit, convinced of sin, and have come to God through Christ, who alone can save, are justified by His blood (Romans v 9), and saved from wrath to come. Is it not wonderful? Therefore being justified, declared righteous in Christ, "who of God is made unto us righteousness" (I Cor 1 30), we have peace with God (Rom v 1), through Christ who is our peace. "Peace, peace," now and eternally! How real is this present and eternal blessing? So that no one may be mistaken as to the ones who are justified, the clear witness is given, "By Him (Christ) all that believe are justified from all things" (Acts xiii 39). Such believe on the Lord Jesus Christ—believe that they are sinners, (as God saith), and that Christ is the Son of God, who came to seek and to save the lost. You have read about the two men who, in the parable of the Lord Jesus, went up into the Temple to pray. One was a Pharisee, and there are many such

to-day. He prayed thus with himself "God, I thank Thee that I am not as other men extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." I hope my young reader often prays to God, not with himself or herself, as did the Pharisee. How can we expect God to answer prayer, unless we pray to Him in the Holy Spirit? The poor taxgatherer prayed to God, not with himself, saying, "God, be merciful to me, the sinner," and we read, "This man went down to his house justified" (Luke xviii 9-14). A wonderful word. The Lord is the same merciful God to-day, He never changes, and all who believe and have faith in Christ's finished work, are justified freely by His grace (Rom iii 24). Paul the apostle said to the Jews, "A man is justified by faith without the deeds of the Law" (Rom ii 28, Gal ii 16, iii 24). The justified ones have nothing whereof to boast, for it is all of God. The Just One took the place of the unjust, that He might bring us to God. Christ suffered and died instead of His people. Oh, how humble those who are justified should be, praising God continually for His free and sovereign grace, in that Christ died for the ungodly. With what object?—"That being justified (declared righteous) by His grace, we should be made heirs according to the hope of eternal life" (Titus iii 7)—"heirs of God" (Rom viii 17). Oh, what marvelous love! Believers "are justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor vi 11), in the Name of Christ who was delivered because of our offences and raised because of our justification (Rom iv 25). "Who shall lay anything to the charge of God's elect? Shall God who justifieth (declareth righteous)?" (Rom viii 33).

Has my dear young reader this heart-knowledge of justification by faith in Christ? If not, you are still unjust—a sinner, though young, and without God in the world. Oh, that such may not be the state of any who read this! In conclusion, let those who are justified remember their high and holy calling, "The just shall live by faith" (Hab ii 4)—walk in God's ways (Hosca xiv 9)—walk uprightly (Isaiah xxvi 7)—do justly (Micah vi 8)—speak with grace (Prov x 20)—their path shall be as a shining light that shineth more and more unto the perfect day (Proverbs iv 18), for they are kept by the power of God (I Peter i 5), and the memory of the just shall be blessed. May the Lord by His grace, enable His people, whether young or old, so to live to His glory.

Classified Advertisements

REVISED RATES

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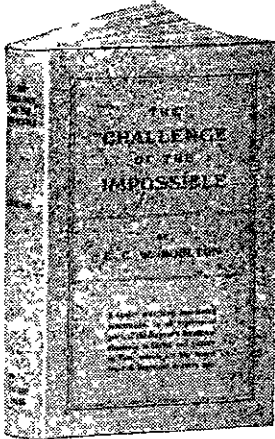
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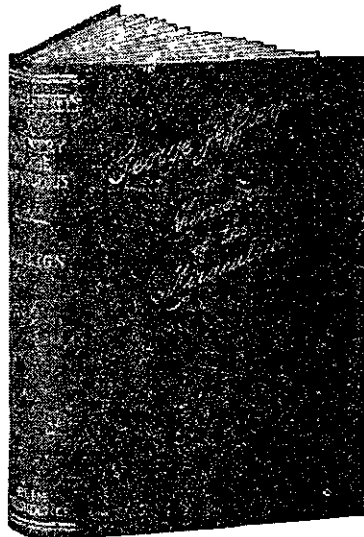
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