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The Elin Evangel

AND
FOURSQUARE REVIVALIST

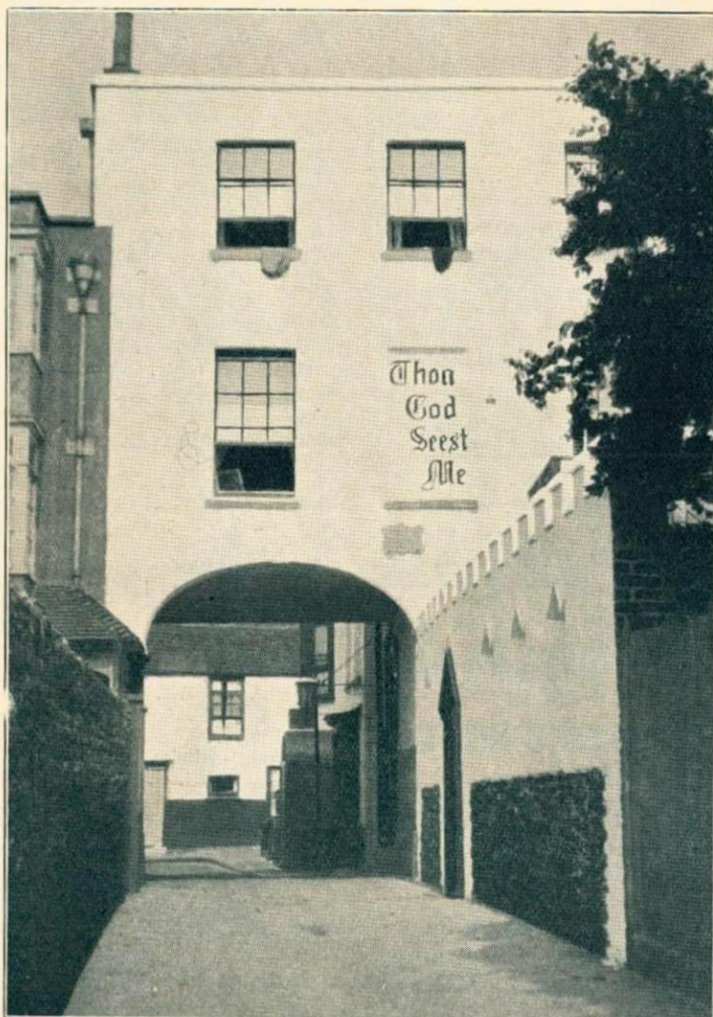
Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIV., No. 12

MARCH 24, 1933

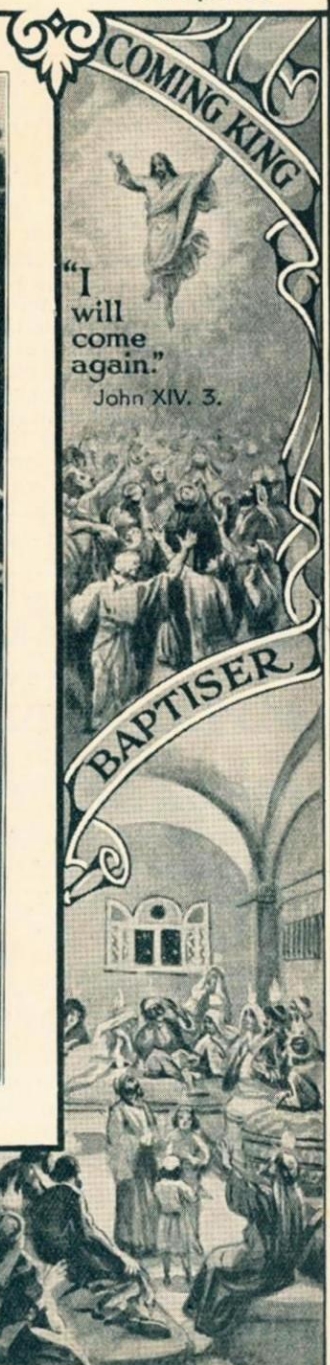
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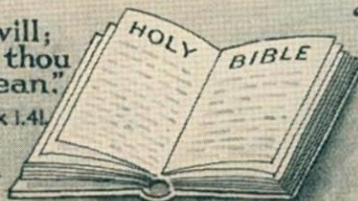
Broadstairs

A NOVEL WAY OF PREACHING THE TRUTH

[Photo by T. H. Knight



"I will; be thou clean."
Mark 1.41



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol XIV. March 24, 1933 No. 12

CONTENTS.

The Miraculous Earthquake at Calvary ...	177
The Duke and Duchess	180
Children's Bible Educator	180
A Revival of World Dimensions	181
Concise Comments and Interesting Items	182
Family Altar	183
Editorial	184
Fragrant Offerings	184
Is Spiritualism Real?	185
How Love Covers	187
Flashcs from the Foursquare Front ...	188
Elim Crusader Page	191
Music: Jesus Never Fails	192
Bible Study Helps	192
A Strange Statement	192

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EASTER MONDAY, 1933

The Eighth Annual
 FOURSQUARE GOSPEL

Demonstration

in the world-famous

ROYAL ALBERT HALL (London)

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the three great meetings on the

SECOND ADVENT OF CHRIST

Come expecting a great Pentecostal outpouring of the Holy Spirit in view of our Lord's near return.

The Principal will also officiate at the three ordinances

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

AFTERNOON at 3; COMMUNION SERVICE. *The vast assembly partaking of the Lord's Supper.*

EVENING at 6.30; BAPTISMAL SERVICE. *Believers passing through the waters of baptism*

Doors open one hour before each meeting.

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

RESERVED SEATS. Owing to the large numbers who wish to book seats, it has been arranged this year to reserve all the Boxes and Stalls. Those who purchase these tickets ensure a good seat and at the same time help to reduce the rent we pay for the hall. Tickets for these seats are obtainable at the following prices: Morning, 1/-; afternoon, 1/6; evening, 2/6. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7.

COME, Join the Testimony and share in the Festival!

LONDON EASTER CONVENTION

**GOOD FRIDAY, 14th APRIL
 to FRIDAY, 21st APRIL**

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

Kensington Temple, Kensington Park Road.
 Elim Tabernacle, Park Crescent, Clapham.
 Elim Tabernacle, Stanley Road, Croydon.
 Elim Tabernacle, Central Park Road, East Ham.
 Elim Tabernacle, Fowler Road, Islington.

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

SPEAKERS INCLUDE: The Revival Party, Pastors W. Barton, F. G. Cloke, W. Field, S. Gorman, H. W. Greenway, A. Maccullagh, and Pastor and Mrs. George Kingston.

FOR VISITORS TO LONDON

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

CHEAP RAILWAY TICKETS from all parts. Enquire at your local station for particulars.

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

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

EASTER CONVENTIONS IN THE PROVINCES

BIRMINGHAM. April 14—18. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday, 11, 3, and 6.30. Saturday, 7.30. Sunday and Monday, 11, 3, and 6.30. Tuesday, 3 and 6.30.

Speakers include: Pastors Chas. Kingston and P. Le Tissier.

BELFAST. April 16—18. Ulster Temple, Ravenhill Road. Sunday and Monday, 11.30, 3.30 and 7. Tuesday, 3.30 (Baptismal service) and 7.

Speakers include: Pastor J. Smith and other Elim Ministers.

CARDIFF. April 14-20. Cory Hall.

CHELMSFORD. April 14—16. Elm Tabernacle, Mildmay Road. Good Friday, 11, 3, and 6.45. Saturday, 7.30. Sunday, 11 and 6.30.

Speakers include: Pastors R. D. Bradley, G. Dunk, J. N. C. Eaton, A. Brazil, A. Wright, and E. Hyde.

GUERNSEY. April 14-23. Vazon Mission Hall, Castel. Convention followed by Bible School Lectures.

Speaker: Principal P. G. Parker.

HALIFAX. April 14—16. Hanover School, Bond Street. Friday, Saturday, and Tuesday, 7.30. Sunday, 10.30 and 6.30. Particulars of other Conventions in next week's issue.

BRADFORD

Opening of New Elim Tabernacle

SOUTHEND HALL (off Leeds Road)

BY

Principal GEORGE JEFFREYS
 on Saturday, March 25, at 7.30

followed by a

Revival and Healing Campaign

by the Principal and his Revival Party, commencing March 26th.

Sundays at 3 and 6.30. Each week-night at 7.30. Wednesday afternoon at 3.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 12

MARCH 24, 1933

Fridays, Twopence

The Miraculous Earthquake at Calvary

By BISHOP W. R. NICHOLSON

And the earth did quake, and the rocks rent.—Matthew xxvii. 51.

THIS third of the Calvary miraeles has a significance of its own as a link in a chain of wonders. Not only was it the cause of what followed—the opening of the graves—but was also itself a sign of great range and power. Equally with the darkness, the rending of the veil, and the opening of the graves, it was a supernatural notation, by which God made known the importance of the death of Jesus Christ, and for ever fixed the true interpretation of it.

In the first place, let us get before us the statement of fact: "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the Temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent."

The shaking of the earth was at the instant of Christ's death, and followed the loud voice of victory. His death was His victory, and to the power of that truth the trembling earth gave forth its testimony.

STRENGTH OF CONCUSSION.

Nor was its testimony of slight force. The strength of the concussion is seen in that the rocks were rent. Even if that rending was only a trivial one still it would be evidence of no small violence in the earthquake.

On the contrary, however, the rocks were rent, not in the sense of being merely lined across with just perceptible cracks, but in being wrenched asunder into such fissures as to lay open and leave unobstructed the interior of the rocky graves which abounded on Golgotha. It was a trembling of the earth of no trifling magnitude. Accordingly we are told that when the Roman witnesses of the crucifixion saw the earthquake, "they feared greatly."

It was thus a result of the Saviour's shout of victory, proportioned to the grandeur of its cause, an expressive accompaniment of the death to whose power it witnessed.

As to how far the earthquake extended, nothing is definitely said. The word "earth" may mean no

more than "land," and it may have been limited to the land of Judæa. And even of all that land, it was the immediate neighbourhood of Calvary which we may suppose would be subjected to the concussion, since the seat of the disturbing cause was there. There, beneath the cross, to whose victory it was testifying, the staggering earth would vibrate the most.

PROOF OF THE EVENT.

Whether the alleged notices of this earthquake found in certain heathen writers be rightly so applied, we care nothing at all, for within the charmed locality of Calvary, what ancient writer was likely to have been present? Or, whether present, or knowing of it only by report, would he be likely to have recognised the Christliness of the charm and thus moved to commemorate it as worthy of preferred mention in the long succession of the earth's convulsions?

It is enough that Matthew has spoken and that he spoke with a challenge to those who were witnesses of the Crucifixion. The internal harmony, too, in which this mention of the earthquake holds its place in the history demonstrates it an integral part of the history, and pledges to its support whatever evidence there is for the other events in the series of wonders. Neither, to quote another, would it "be right to reject altogether the testimonies of travellers to the extraordinary rents and fissures in the rocks near the spot." "Of course," he continues, "those who know no other proof of the historical truth of the event will not be likely to take this as one; but to us who are convinced of it, every such trace soberly and honestly ascertained, is full of interest."

THE NATURE OF THE EVENT.

So far the statement of fact. Now we may ask, what sort of an event are we to regard the earthquake as having been? We have called it supernatural and referred to it as miraculous. But are not earthquakes of frequent occurrence in nature? Why, then, should we so regard it?

A supernatural event is one brought about by the interference of God. But God's interferences are

often put forth in accordance with the established order of nature, as when, in answer to prayer, He causes it to rain. Such an event is supernatural, though not miraculous. There is a specific interference of God in such an occurrence, but at the same time He avails Himself of the forces already at work in nature.

A miraculous event, however, is one which, while being the result of an interference of God, is yet not brought about by His use of nature's established order. It is caused solely and immediately by an act of His will, as when He turned water into wine.

Now we say that this earthquake was not only supernatural, but non-natural as well—that is, miraculous. It was supernatural in that it resulted from

AN INTERFERENCE OF GOD,

and non-natural, in that it was not the result of any of the natural causes of earthquakes, or any combination of them. God's interference was independent of the established order, and, solely by an act of His will did the earth reel to and fro.

In proof of the foregoing consider the great coincidences of the occurrence of the earthquake:

Firstly it coincided with the death of Christ. It is so spoken of by the evangelist as to give the idea that it would not have taken place except as accompanying His death.

Secondly, it coincided with the attestations of the miraculous darkness and the miraculous rending of the veil. It was one of a cluster of wonders and is to be considered in the light of the company it kept.

Thirdly, it coincided with the shout of victory from the cross, as its own immediate antecedent. It was not the internal fires of the earth, but a voice on the earth which caused the earth to tremble; the voice of redemption accomplished—the shout of the Labourer going to His rest.

THE CROSS WAS NOT SHAKEN!

And fourthly, it coincided with the rending of the rocks and the opening of the graves. And strangely, violent as it was, it disturbed no other thing!

It did not displace the Saviour's cross, though Calvary itself was shaking. It opened graves and yet not all the graves that were there; but only selected graves—the graves of saints.

It seemed as if the earthquake were a living thing, whose Divine intelligence discriminated the various dead at Golgotha. It seemed as if it sensed the meaning of that shout of victory, and so applied its every reeling movement. It seemed to indicate the programme that was to follow, and to predict the Saviour's victory for His saints, by His resurrection on the third day. Thus it was a sort of compendium of all the wonders.

Now, because of all these coincidences, how plain it is that the earthquake at Calvary was not such as nature ever causes. Rather it was nature lifted out of the course of nature; lifted solely and independently by an act of God; and so lifted in the specially imposed service of Christ on the cross.

And now it remains to inquire what was the earthquake's particular testimony to the death of Jesus Christ?

That it had an attesting function of its own is evident. True, it had a part to perform in the carrying on of the series of miracles; it must open the graves. But that could not have been the sole reason for the earthquake, because the victorious shout from the cross, which was its antecedent, was also the essential antecedent of the opening of the graves. If the earthquake had not a witnessing function of its own, its occurrence was an expenditure of miracles, a waste of work, not at all in the manner of God. The evangelist's narrative produces no such impression. On the contrary, the reader is compelled to think of each of the miracles with reference to its own express coincidence with the death of Christ.

CALVARY ANSWERING SINAI.

And how was it with those who saw the earthquake? Did they lose sight of it in the opening of the graves? No, as a matter of fact, they knew nothing, at the time, of why the graves were opened, and could only have regarded it as a proof of the violence of the concussion. On them, therefore, the earthquake exerted a moral effect of its own. It was a sign in itself.

What, then, was its appropriate testimony?

First, it was Calvary answering back to Sinai. There had been an earthquake on Sinai; there was now an earthquake on Calvary, and the wrath of the former was now hushed in the mercy of the latter.

On Sinai God instituted the dispensation of the Law. Of course obligation and duty had existed before, but God on Sinai gave His verbal law in recognition of the responsibility and duty thus existing in the nature of things. He did this that He might recall them to the people, and build up a defence of sacredness around them.

The law as given at Sinai brought out the exceeding sinfulness of sin. Human sin had existed before, but the utterances from Sinai brought it forth into prominence before men, and stripping it of all disguises, made it appear as it really is—sin exceedingly sinful, the blackness of darkness for ever.

Accordingly, with what visible terrors did He, the awful Guardian of truth and righteousness, invest Himself when He came down on Sinai! "There were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet, exceeding loud; so that all the people in the camp trembled. And Mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace."

By affecting the sensibilities of men, He would make vivid their understanding; and by

TERRORS OF THE EYE AND EAR

project upon men's thoughts the shadow of those more hideous and repellent terrors of the soul and conscience.

Thus was it indicated that so great a burden is sin, and so entirely is it the object of God's overwhelming destruction, that it is impossible for man to rid himself of it. He is helpless and ruined. For, "who can stand before His indignation and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him."

It was that men might understand this teaching about sin, that such a terrible scene was enacted. Moreover, those Sinaitic terrors were only to be a rehearsal; they were not the final infliction of punishment, and therefore were meant for the sinner's instruction, and warning, and for kindling within him a longing to be saved. The terrors of Sinai were a prophecy that the great Guardian of truth and righteousness would Himself interpose to do for us what we are helpless to do for ourselves.

In this sense, Sinai was the harbinger of Calvary. And so, "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Christ died for us. He bore for us the overwhelming weight of our sins, and endured those horrors of which the terrors at the giving of the law were the figure.

Calvary absorbed into itself the fiery Sinai. By that darkness which drank up the light of day, and caused men's hearts to fail them for fear, and by that wail of suffering ringing through the darkened heavens, whose depth of anguish none but He had ever uttered, it became manifest even to the senses of men that this later scene was the more awful and powerful of the two.

THE FINISHED WORK.

But, at length, the darkness passed, and the sufferings were ended. Finished was the work of making it possible for God to be just, and yet the Justifier of him who believeth on Jesus. The greater terrors of Calvary, in which had been sunk the lesser ones of Sinai, were now themselves lost in the sweet mercies of Calvary. The shout of Calvary's victory was heard instead of the trumpet sound of Sinai's wrath.

Sinai was the prophecy of Calvary; Calvary was the fulfilment of Sinai. Sinai was the sinner's wretchedness and ruin; Calvary, the sinner's recovery and blessedness. Sinai was God's inexorable voice of condemnation; Calvary, God's fatherly voice of pardon and peace.

Now, therefore, because the quaking of the earth was made to bear testimony to the teachings of Sinai, so also was it made to manifest an equal reality in the teachings of Calvary. As, in the former instance, the earth shook as if convulsed with pain, so, in the latter, the earth shook as if convulsed with joy. It thus set forth that Calvary's merey is as powerful as Sinai's vengeance. One earthquake was the answer to the other. And meanwhile, from them both together we are taught to say, "Merey and truth have met together, righteousness and peace have kissed each other."

CREATION'S SHARE IN THE VICTORY.

And yet a second attestation was given by the earthquake to Christ's death. It was the impression made by the work of redemption upon the physical creation. Jesus Christ uttered His shout at the achievement of His work, and, lo, the earth quaked. That connection was not for nothing. It was creation's expression of its share in the victory achieved. Why should not the earth have been affected by what Christ accomplished on the cross?

Did not man's sin bring a curse on the earth? Thorns and briers, inelement seasons, man's toil and sweat, the savagery of brute beasts, and all the countless antagonisms of nature are the footprints of man's sin. If, then, man's redemption is as real as man's sin, should not the earth feel its effects?

Indeed, it would seem as if both man and earth were almost but one vital organism; the whole science of physical geography being but a systematic expression of the sympathy between the two—of their action and reaction upon one another. Is it credible that so great a change in man's estate as that of his redemption could be effected, and creation not have a share in it? And if a share, that it should not give expression to it?

MILLENNIAL GLORY.

And when we remember what the Scriptures say of the coming regeneration of the earth—a physical regeneration which shall be the counterpart of the world's moral glory under the reign of Christ—we cannot but see that we have in the earthquake of Calvary not only a pledge, but an earnest, of the fulfilment of those prophecies.

We referred to the earthquake as the earth tremulous with joy. That, of course, is figurative; and yet it is not a mere rhetorical conceit. There is substantial foundation for the figure, and it means something. In Romans, Paul speaks of "the whole creation groaning and travailing in pain together until now," and says, "The earnest expectation of the creation waiteth for the manifestation of the sons of God; because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." He even attributes to creation the feeling of "hope." So, then, we have the authority of Paul for representing the trembling of the earth as a foretaste of its destined millennial blessedness, when "the trees of the field shall clap their hands"—when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

And sunshine, such as earth has never known,
Shall fill these skies with mirth, and smiles, and beauty,
Erasing each sad wrinkle from their brow,
Which the long curse had deeply graven there.

Yes, in an earthquake of joy, creation anticipated its own regeneration; though still, indeed,

The whole creation groans,
And waits to hear that voice,
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come.

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts: New Buildings Fund: Brixton, £1; Birmingham, 10/-; Portsmouth, £2; Freshwater, I.O.W., 2/6; Nottingham, £1 10s. Foreign Missionary Fund: Exeter (designated), £2; Kensington Temple, 10/-.
Mr. and Mrs. Taylor's furlough: Hastings sister, 5/-; Hammersmith sister, £1; Armagh, £1.
Portsmouth (for local work): £2 10s.

Striking Conversions

The Duke and Duchess

THEIR name was Wellington. Thus the nick-names arose—"the Duke and Duchess."

Visualise a little crowded cottage meeting in a back street! In that meeting sat a woman who was present through the earnest persuasions of a neighbour. Her face spoke of the sin of her life. It was an awful face—bold, shameless, coarse, ugly.

It was seldom that this woman was seen without her husband—they were companions in sin. But this night he was "on duty." Their strange companionship was the object of the fun of their neighbours. Yet it was a tragic companionship. They cursed and swore *together*, lied and cheated *together*, got drunk *together*, and rolled in the gutter *together*.

This night the woman was tightly wedged in. Therefore she had to remain in the meeting, and soon became deeply interested: the gracious message laid hold of her heart, and when the call came for sinners to come to Jesus she went forward to the penitent bench, and with tears and agonising groans, as if pains racked her whole body, received the Lord Jesus as her Saviour. For a time she was in an awful state of conviction of sin, but the conviction passed, and there came an indescribable joy and peace in the

ASSURANCE OF REAL SALVATION.

The following night her husband was off duty. He must come with her to the meeting—for, as she said, "We've always gone together and we must keep it up." He strongly objected—but the argument, that they had always been together and must keep it up, finally won.

She saw to it that at the meeting he was wedged into a corner just as she had been. Several times he moved as though he wanted to go out—but then she wedged him in a little tighter! So he was forced to sit still and listen. She said, "I didn't mean him to get out till he had got what I had."

When the penitent call came she said to him, "Now you must do what I did; you must go forward and be converted." But at this point his will power (or rather the Devil's power) got the victory, and he insisted on going out. For once he was refusing to do what she did.

But for this to happen was unthinkable to her—they **COULD NOT BE PARTED**, and as she went out with him she could only inwardly cry, "Oh, Lord—oh, Lord—oh, Lord."

The Lord heard and answered. They were not to be parted.

Not far had they gone when he stopped and said, "Oh, I have a queer feeling—all over me." She was jubilant. "That's it," she cried, "you're getting saved; it comes like that—it came queer all over me." Then he staggered on a little farther, holding on by the wall. But he was forced to stop again, and cried out, "Oh, dear, I do feel awful queer. Something has got hold on me." "Yes," said she, "it's Him, it's Jesus—you're getting saved; I tell you it comes like that."

Sure enough she was right. After other similar pauses they reached home. He fell on the floor groaning, and she prayed as best she could. "Somehow" praying, she called it. That night her sinful husband also yielded to the sinner's Saviour. It was a marvellous dual conversion—it was the talk of the neighbourhood. From that night "they two went together" in the things of God.

Within a year the marks of sin had gone—they were a fine, good-looking happy couple, and the glory of the Lord was seen upon them. Their dignity and beauty of character were such that the names, "The Duke and Duchess," were by no means inappropriate.

He has now passed Home, but she maintains her clear Christian witness on earth, waiting patiently until in the Homeland they will walk the streets of the New Jerusalem together—oh, yes, *together*. One in sin—one in salvation—one in glory.

The above striking testimony is supplied by Mrs. Walshaw of Halifax.

A WIMBLEDON READER says:

"I praise God for the 'Elim Evangel,' which has been such a help to me, and a blessing to others to whom I have passed it on; and I also recommend it to others."

Mrs. D.

Children's Bible Educator

We are giving a prize every month for the best answers.

In order to encourage our children in the study of their Bibles, we are giving each week a simple and instructive Scripture puzzle, the solution of which requires the search or comparison of important passages and subjects.

JUMBLED TEXT.—Put the following words into the right order to make a complete verse in the 9th chapter of the Gospel of Luke. Add the number of the verse.

TO UNTO PUT JESUS PLOUGH BACK HIS NO AND MAN IS SAID LOOKING AND OF THE HAND HIM FIT HAVING KINGDOM FOR GOD THE.

Solutions should arrive by first post Monday, March 27th.

SOLUTION OF BIBLE CROSSWORD, MARCH 10th.

Answer. Clues across: 1. Sin; 3. Wrath; 5. Let; 6. Down.

Clues down: 1. Sun; 2. Angry; 4. Go.

Correct solutions were received from: Dorothy Baiton; Irene Boothman; Joan Bradford; Irene Dennison; Lionel Dennison; Amy Gale; Joyce Gummer; Dilys V. Hale; Muriel A. E. Hankins; Reg Hartley; Olive M. Heard; George Hesling; G. Hopper; Peggy Howard; Mary Hurst; Gladys Hyson; Muriel Love; Joe McClenaghan; Beryl Morris; Henry Makin; Victor Moore; Hulda Morris; David Newington; Mary Noble; Kenneth Orem; Arthur Painter; John W. Pearson; Kezia Sheldon; Irene Walker; Dennis Wilkinson; Alfred Yardley.

A Revival of World Dimensions

By R. A. LAPSLEY, D.D.

And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts ii. 17.

YOU will note the words, "Your young men shall see visions and your old men shall dream dreams." There is a vision or dream, it does not matter which word you use, that not a few of God's people are having just at this time. And that is the imperative need for a great outpouring of the Holy Spirit, and by this means, a

NATION-WIDE REVIVAL OF RELIGION.

We are expressly told that this prophecy was fulfilled upon the day of Pentecost, and so we may look upon the Pentecostal Church as exemplifying a typical revival of religion. And we may study the text as embodied in that first great New Testament revival.

1. The Pentecostal outpouring of the Spirit, which was what might be called the typical revival of religion in which the New Testament Church was born, was preceded by prayer. And in that prayer two promises evidently were constantly pleaded before God. One of these was our Lord's own promise (Acts i. 4). The other must have been this wonderful Old Testament promise of our text.

For ten days before Pentecost came, the Jerusalem church, numbering then something like 120 members, were on their knees before God with these two promises as the basis of their expectant petitions.

And this Pentecostal experience has been duplicated times without number, and that prayer has been shewn to be the source of religious revival. The order in which the work of God's grace in reviving the Church has proceeded is expressed in the brief formula:

FAITH, PRAYER, POWER.

2. In every genuine revival there has been a fulfilment of our Lord's promise in John xvi. 8 (first two clauses). The Holy Spirit has reproved men of sin; and this conviction of sin has begun in the Church itself. Mr. Moody has given an imaginative sketch of what may have taken place in that upper chamber in Jerusalem during the ten-day prayer meeting which preceded the day of Pentecost. At that time there was not only prayer but conviction of sins, confession, and cleansing in the blood of Christ—Peter perhaps confessing his denial of Christ which none of the other apostles knew of, it may be, up to that time; John acknowledging his self-righteous comparison of himself with Peter; Andrew, possibly, confessing his jealousy of the three favoured disciples in the inner circle, one of whom was his own brother.

We have a remarkable illustration of this in some of the scenes in China which are described in Miss Louisa Vaughan's book, *Answered or Unanswered?* giving an account of the conference of Chinese Christians in which she took part during the winter of 1903-1904. This conference of Chinese leaders seemed about to be a failure when Miss Vaughan persuaded them to get on their knees before God and

sincerely offer this simple prayer for personal revival: "Heavenly Father, forgive me my sins, send the Holy Spirit into my heart and reveal them to me. Cleanse me from my sins in the precious blood of Christ and fill me with Thy Holy Spirit. I ask in Jesus' Name, Amen." The members of the conference had hardly got on their knees and begun in silent prayer to offer this simple petition, when the Holy Spirit came upon the entire group with such power that each one seemed to feel himself alone before God, and began to sob aloud and confess his sins of omission and commission. And this was the beginning of a work of God's grace through those Chinese leaders that made the Christian churches in that section of China those wonderful illustrations of what the power of the Spirit of God can do in the midst of a heathen nation.

3. The Pentecostal revival resulted in an amazing enlargement of the Church. "That same day there were added unto them about 3,000 souls," who confessed their faith in Christ, and were baptised in His Name.

The same result inevitably follows the two features of a genuine revival which were first mentioned. Let Christian men and women get on their knees, confess their sins, receive a new cleansing in the blood of Christ and a new baptism of the Holy Spirit, and each one of them will become

A FLAMING TORCH

in the midst of a combustible world. The fire from heaven which rests on them will kindle in the dead, dry hearts of sinners until multitudes are lit up with the same fire of faith and love and shine with a new life in Christ.

4. This Pentecostal revival took out of the hearts of the New Testament Church the great darling sin of the Jewish people, and indeed, of all people, the sin of covetousness. The power of God's grace reached down, as we would say, into their pockets and they consecrated their money to God, as well as made profession of their faith in Him. "Neither said any of them that aught which he possessed was his own," is the striking record.

Barnabas is a shining example of revival power in the sale of his property (probably his ancestral estate in the Isle of Cyprus where he was born), and the dedication of the proceeds to the advancement of the Kingdom of Christ.

In these modern days there have been similar instances of wonderful devotion. William Whiting Borden, for example, came of a millionaire family and was on the way to mission work among the Mohammedans in China when he died in Egypt, and so his life came to what men might think an untimely end. But the million dollars, all of his own individual estate, which he left in his will to be distributed

largely in foreign mission work, is still going on its way and helping toward the triumph of

THE KINGDOM OF GOD.

5. Perhaps the most notable feature of a genuine revival is that which is mentioned in the text, "Your sons and daughters shall prophesy, your young men shall see visions." Every genuine revival brings about the consecration of life for whole-time service of God on the part of young men and young women especially. Let there be a great outpouring of the Spirit of God upon this land which shall so change the mind of the people, that the wonderful resources of this land shall be devoted to the speedy evangelisation of the world, and you will find that our choicest treasures, the lives of our sons and daughters, will be gladly laid at the feet of Jesus to bring about the triumph of His Kingdom in the world.

Here is the great adventure which appeals as nothing else does to the ardent spirit of youth.

We may refer again to the illustration furnished by William Borden's life, a finely educated college man, possessing every advantage which unlimited means could bestow, an athlete excelling in all sorts of manly sports, full of physical vigour and abounding in the love of outdoor activity and innocent fun, and yet responding to the call of foreign mission ser-

vice in a neglected section of China, with a joyous enthusiasm which made his brief life one of the notable careers in missionary annals.

Such are the points, therefore, disclosed by our study of the Pentecostal revival. Should we not pray and look for just such a fulfilment of the promise of the text, not only in our time but in ourselves?

Lord, send a revival
And let it begin in me.

ROYAL ALBERT HALL EASTER DEMONSTRATION ORCHESTRA

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

Concise Comments & Interesting Items

The degeneration of the world is seen at its zenith in Russia. The strength of national life is largely found in the strength of the marriage tie. Loose marriages mean loose morals, and loose morals mean unbridled children, and unbridled children mean shameless adults given over to heartless and inhuman vices. It is amazing to know that the Russian nation is all but practising free love. They have broken the sabbath tie, now they are breaking the marriage tie. Only 2½ per cent of marriages in Russia are now conducted in churches, says Mr. Harold Mitchell, M.P. One can walk into a register office in Moscow and get married for two roubles (about 4/-), and if the marriage proves unsuitable either one of the two can go into the register office and get a divorce for another two roubles. Next day the one that did not go to the register office will get an official postcard saying that the marriage is dissolved. In one bureau in Moscow, from June 1st, 1932 to September 10th of the same year, there had been approximately 3,600 marriages and 1,500 divorces!

The astonishing rise of Fascism under Hitler in Germany is focusing the attention of the world. Fourteen years ago Hitler with ten supporters set out to establish Fascism in Germany. To-day he has 17,000,000 voters on his side, and is practically the dictator of Germany. What will it all mean? The world waits and wonders. France is naturally uneasy. Does it mean an attempt on Germany's part to rise once more to full military power? It looks like it. Hitler will not be satisfied with less than Mussolini.

Both are out for the highest glories for their respective nations. Fascism is a more definite preparation for the one-man rule of Antichrist than is Communism. Some are prophesying the whole world will be Fascist in ten years' time. We are certainly living in momentous times. America's money trouble is aggravating the world situation. Japan's rapid victories in China on the surface suggest an early close to that war in the East. But nations are asking what will Japan do next. Christians are asking what the Lord Jesus will do next?

What effect on the Jews will Hitler's rule in Germany have? The Jews are afraid of Hitler and the Fascists. If reports are correct they have need to be. A secret terrorist organisation calling itself the "Jew-hunters of Europe" has written to the Central Union of German citizens of Jewish faith saying:

"If a hair is touched of the head of any of the leaders of the Nazi Government, we shall give the signal for a general mass murder of the Jews. This will only stop when all the Jews in Germany are dead."

There are about 600,000 Jews in Germany, and these come under the persecution of the Fascists' war against foreigners. Already considerable numbers of Jews are said to be seeking refuge in Czecho-Slovakia and Austria. The wandering Jew is not forgotten before God, however. He is preparing an earthly home for His earthly people, even as He is preparing a heavenly home for His heavenly people,

The Moody Monthly supplies these interesting facts about the Bible.

"The largest Bible is said to be in the Royal Library of Stockholm. The covers are made of solid plank four inches thick, and the pages, which are made of parchment, are a yard in length and number 309. The famous thumb Bible in the theological seminary at Washington is the smallest complete Bible ever printed. A New York man's son, a cripple, is reported to have spent several hours a day for two years transcribing a Bible. We are told that it does not contain an error in transcription, and that the verses and headings are beautifully engrossed in red ink. A shorthand Bible is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was held to be an offence. An American woman owns a Bible which an ancestor of hers baked in a loaf of bread when a house-to-house search was being made for copies of the Scriptures."

The right spirit in which to meet the darkness of the present circumstances is beautifully set forth in a verse given in "The Witness":

"Is the Christ alive? Let us feel it then,
The rapture, the joy, the thrill;
No sorrowing years, or despairing tears,
He lives, and is mighty still.
We, too, whom the Master calls by name,
Have nothing to do with the night;
Let us lift our eyes to the Easter skies,
And dwell in the endless light."

FAMILY ALTAR



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

Sunday, March 26th. Mark ix. 14-32.

"Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" (verse 25).

On earth we have seen a big boy attacking a smaller boy. The small boy is getting a bad and painful time when suddenly a man appears and drives the bully off. The bully has no power against the man. So it is in the spiritual world. Demons—the bullies of the supernatural world—attack mankind. Men and women experience a terrible time beneath their attacks. But the Stronger than the strong—the Lord Jesus Christ—appears, and drives away the powers of evil. It is significant that the Lord not only drove the demon off, but commanded him to return no more. The Lord can deliver, and maintain us in deliverance. Only the present power of the Lord Jesus can free us and keep us free indeed. We need Him every moment against our subtle supernatural foes. Faith lets the Lord do what we have no power to do ourselves.

Monday, March 27th. Mark ix. 33-50.

"He took a child, and set him in the midst of them" (verse 36).

The patience of the Lord was wonderful. How frequently His chosen disciples misunderstood Him and His motives. They were very slow to learn. How shortsighted and narrow they were! How big and broad and longsuffering He was! He could easily have rejected them. He could have sent some of them home in disgrace and replaced them by others. But, no, He put a child in their midst, and from that child He taught them the secret of true greatness. There are many moments in our lives when we need to go and look at that child. It is not difficult to be humble when we are unknown. But the test of popularity is a greater test than even the test of seclusion. Whenever we are tempted to be proud and self-seeking let us go and look at that simple, innocent child which the Lord held in His arms. A little child is Christ's object-lesson of humility to the world.

Tuesday, March 28th. Mark x. 13-31.

"One thing thou lackest" (verse 21).

The lack of one thing may spoil us for the service of Christ. Or, if it does not completely spoil us for service it may spoil us for the highest service. It is not always the big faults that render us useless for God. It is frequently the little things that disfigure the life, and make us unsuitable to be representatives of our perfect Lord. A chain is as weak as its weakest link. Nine hundred and ninety-nine links in a chain may be capable of hoisting a load weighing ten

tons, but if the remaining link is only strong enough to bear the weight of one hundredweight, then the lifting capacity of that chain is only one hundredweight. One secret or public fault may for ever keep us from fruitful service for God. How many things do we lack? There is grace to remove every lack. Let us seek that grace.

Wednesday, March 29th. Mark x. 32-45.

"Ye know not what ye ask" (ver. 38).

The prayer of James and John was answered. But it was answered with a "No." At that moment the Lord must have seen James and John not in the light of what they were, but in the light of what Pentecost would make them. How small the two brothers were at that moment. Even their vast ambition increased their real smallness. The very act of yearning to be big makes us little. But in His love the Lord dealt with James and John, not in the light of what they were, but in the light of what the grace and mercy of God would make them. Let us seek to judge men from the position of what they will be and not from what they are. James and John were blundering men, but the Lord turned them into pattern apostles. In training a child a parent uses many more "no's" than "yes's." So does our heavenly Parent.

Thursday, March 30th. Mark x. 46-52.

"Go thy way; thy faith hath made thee whole" (verse 52).

It was a happy way for Bartimæus. It was a way made happy by the power of the Lord Jesus. Previously his way had been a very sad one. He had groped his way timidly along a lightless path. It was always night to him. But now everything was altered. His path was one of light. He himself looked out upon the beauties of God's glorious creation. Jesus had altered his way. Jesus always does. No man can yield to the life of the Lord Jesus Christ without having his way beautified. The Lord Jesus removes the restrictions on enjoyment. Each day we can go forth in His way. Let this day be a new going forth. As we step forward toward business and school and service let us listen to the Lord commanding us, "Go thy way." May our way be His way, then there will be no need of shadows.

Friday, March 31st. Mark xi. 1-18.

"The Lord hath need of him" (ver. 3).

Blessed Lord, how strengthened I am when I remember that Thou also hast need of me. Truly I have been an unprofitable servant, but Thou dost always give fresh opportunities. In our deepest

failures Thou dost always set before us afresh the One Profitable Servant. Thou dost shew us Him as He went about everywhere doing good. Wherever He went He made people think of Thee. He transformed the thinking of men. He transformed the loving of men. Yea, He transformed the life of men. He was always the Servant in the right place at the right time. Make me more like that perfect Servant Grant that my heart may love like His, my mind may think like His, my mouth may speak like His, my hands may act like His, and my feet may travel like His.

Saturday, April 1st. Mark xi. 19-33.

"They saw the fig tree dried up from the roots" (verse 20).

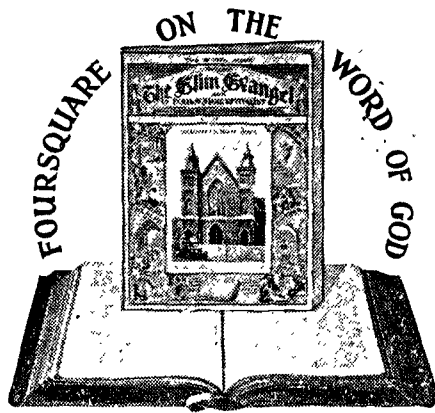
If the Lord can curse a fig tree and dry it up, then it is clear that He can curse anything and dry it up. Whatever tree of ambition we seek to grow He can destroy it with a word. Plans—costly in money and time—can be spoiled in a night at our Lord's will. He who plans apart from God is risking grievous disappointment on earth, let alone eternal loss. Many fig trees have been withered by the Lord. Ministers and mothers have seen their fig tree ambitions fade away unto death. We may shed tears over the withering of our fruitless fig trees, but actually we should rejoice, for the death of the fruitless frees us to give our attention to the fruitful. Fig trees that the Lord plants and blesses always bear fruit.

On the Cross with Christ

Dr. F. B. Meyer says that he once, became so absorbed in writing a sermon about the Cross of Christ that, while he was dressing before the mirror, he exclaimed, "Have I ever been on the cross? Yes, I was potentially there with Christ. But in my own experience, have I felt the nails in my hands, the spear in my side, the crown of thorns on my brow?"

Then he prayed, as he stretched his arms out, "O God, nail these hands with Jesus to the cross!" It was as though he saw himself actually hanging with Jesus on the cross, until the peace of God so filled his soul that his ministry was with greater power after that experience.

Have we crucified the affections and the lusts? Are we dead with Him and risen into newness of life? Dead bodies are not susceptible to sensations; being dead to sin, one does not yield to temptation. Being alive unto God, good impulses throb the soul. If we have suffered with Him, we will live wholly for the glory of His kingdom,



EDITORIAL

The Deeper Life.

AMIDST a great variety of Christian experiences there are those who claim to have entered into a deeper (sometimes called a higher) Christian life. They do not claim it with a sense of superiority to others, but with a deep sense of gratitude to God. This experience is undoubtedly that of the fulness of the Spirit of Christ. It is not the fulness or baptism in the Holy Spirit—that is primarily for power in service; but it is the fulness of the Spirit of Christ, which is for beauty in life. Evangelist A. B. Earle—an American evangelist who saw 150,000 people profess conversion—tells us that off and on for thirty years he sought this blessing. At last the desire for it became so intense that he felt he could not live without it. After much fasting and prayer the experience became his. This is how he described it. "I was in my room alone, pleading for the fulness of Christ's love, when all at once a sweet heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling in my bosom. I felt I knew, that I was accepted fully in Jesus. A calm, simple, childlike trust took possession of my whole being. Then, for the first time in my life, I had the rest which is more than peace. I had felt peace before, but feared I should not retain it. Now I had peace without fear, which really became rest.

"This change occurred about five o'clock in the evening of the 2nd November, 1863; and although I never felt so weak and small, yet Jesus has been my all since then. There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me."

What Mr. Earle received is open to us all.

SPECIAL SECOND ADVENT NUMBER.

In view of the interest centred around the second coming of Christ we have decided to make our next week's issue a special Second Advent number. It will contain articles by D. L. Moody, R. A. Torrey, and others on this vital subject,

Echoes from the Sanctuary.

FRAGRANT OFFERINGS

By Pastor E. C. W. BOULTON

Very costly.—John xii. 3.

To the cold, calculating, utilitarian spirit this act of Mary's may appear as an example of extravagant emotion—a needless expenditure of that which might have been used far more wisely. And yet love could make no lesser offering. Love would disdain to give less than its best. To take the pathway that costs is ever the prerogative and privilege of this master passion. Love always aspires to the highest altitudes of sacrifice; it climbs the steps of surrender, and rests not until all is on the altar. It cannot be satisfied with anything short of an uttermost bestowal of itself—to withhold aught would be rank treason. And so it seeks that offering of itself into which life in its entirety enters, and in which the heart's adoration and worship may find fullest expression.

"Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

O Sovereign of my soul, Thou wouldst teach me to take the path of crucifixion with Thee. Thou wouldst give to all my life the royal stamp of Gethsemane and Golgotha. To every ministry Thou wouldst give the authoritative impress of Thy Cross. Thou wouldst fain lead me outside the camp of religious popularity, constraining me to surrender the sceptre of success, making me willing to renounce the laurels of achievement. Thou hast called me to share the cup of Thy betrayal, and enter the deep shades of Thy loneliness. Thou hast shewn me that I cannot spare or save myself if I would company with Thee. Thou hast anointed mine eyes to see that all creative fellowship is costly; that only through death may I pass into life "more abundant." That as I become the partner of Thy passion, so I may share the energy of Thy resurrection. If I would be strong I must be sacrificial—if I would aspire to sovereignty I must be selfless—if I would reign I must resign my crown.

"Wherever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified,
Someone has suffered, wept, and prayed,
And fought hell's legions undismayed."

O Christ Divine, if my life is in any sense sealed—if I have allowed the stream of my compassion to become congealed—break Thou the seals and let loose a flood of Holy Ghost tenderness and grace; let the tide of a great and noble passion burst the barriers of cold conservatism, and inundate the whole of my life. Let me not come to Thy altar with a bloodless offering—with that which has not cost me deeply and dearly in soul travail. Uproot the earthly, soulish cling—destroy the baneful desire for proprietorship. Ask what Thou wilt, and incline mine heart to give Thee its utmost response. Shew me that I may give until nothing remains, and yet "possess all things." whereas—

"I lose what on myself I spend."

Is Spiritualism Real?

A Sermon by Pastor W. BARTON (Elim Tabernacle, Brighton)

To the law and to the testimony: if they speak not according to this Word it is because they have no light in them.—Isaiah viii. 20.

WHEN Sir Walter Scott was dying he said, "Bring me the Book." "What book?" was the question immediately asked. The answer was, "There is only one Book—the Bible." "To the law and to the testimony!" As a law this Book directs our practices. As a testimony it directs our faith. It is the charter of our privileges. It is the guide to our feet. It is the rule of our life. This grand old Book is the inspirer of our hopes. Creed and conduct are never divorced from this Book. Conduct is never safe unless built or based upon creed, and creed is never sound unless it issues in conduct. In other words, there is no bondage in adhering to this Book. There is no liberty in setting it aside.



Pastor W. Barton.

In this Book I find that plan of salvation, the pathway of the saved. Nothing needs to be added to it and nothing must be taken away from it. John, in the last chapter of the Book of Revelation, says,

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

God Himself never works but according to the Book. By the Word both you and I stand or fall. Every man or woman who believes the Bible accepts its answer to every question. Thus when we are faced with the question, "Is Spiritualism real?" we ask "What does the Book say?" "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." What then is God's mind on the subject of spiritualism?

Firstly, in this chapter I find that God warns His people against spiritualism. The nineteenth verse reads, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living [should they seek] to the dead?" He who seeks those who have familiar spirits is a spiritualist, one who seeks information from the dead. The Old Testament speaks about such an one as a neeromancer. Deuteronomy xviii. 10-12 says:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord.

The terms "familiar spirits" and "neeromancer" describe the powers and devotees of this modern production—spiritualism. "Neeromancer" is a com-

pound word, one part meaning "to be dead," the other part "to enquire of"; so

A NEGROMANCER

is one that enquires of the dead. In simple language the Word of God says, "Do not go to the dead to obtain information for the living." The chief feature of this wrongly called spiritual movement is, that they go to the dead to obtain information and guidance for the living. In times of bereavement there comes a longing, the heart cries

Oh for the touch of a vanished hand;
Oh for the sound of a voice that is still.

Here God breaks in upon such thoughts with a clear and definite warning. God warns His people in this chapter and right through the Book, because spiritualism is not according to His will, in that they seek to obtain messages from the dead. Spiritualism is of the Devil and not of God.

No longer can we class spiritualists with those who practise a cult little above fortune-telling and conjuring. Scientists and theologians alike have been compelled to take notice of spiritualism. I find in this cult a great uprising of supernatural manifestation from beneath. Its doctrine is not in accordance with God's Word. Timothy says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons." Doctrines of demons—not concerning demons, not about demons, but doctrines emanating from demons and which demons teach.

Ernest Graham, the preacher, and ex-spiritist medium, says, "I have no hesitation whatever in saying that it is from the pit." As a minister I have come in contact with some, and find that here is

A POWER MORE THAN HUMAN,

but a power less than that of Almighty God. Then what is this power? Satanic power.

A friend of mine, now a preacher, said, "I have had enough to do with spiritualism to know it is from the Devil. Satan, with all the subtlety of hell, is in these last days seeking to resist the purpose of God, and to deceive if it were possible the very elect. It is too late in the day for us to close our eyes to this fact. Numbers are being attracted by these people. Demons impersonate the dead to deceive the living. Spiritualism is exposed and condemned, most emphatically and in unmistakable terms, in the Bible.

God has commanded that a spiritualist medium should not be permitted to live:

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them (Lev. xx. 27).

God forbids men to have anything to do with that which savours of spiritualism. To have dealings with spiritualism is to become defiled.

Regard not them that have familiar spirits, neither seek after wizards, to be deiled by them: I am the Lord your God (Lev. xix. 31).

God cuts off from His people all that go after spiritualism:

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people (Lev. xx. 6).

Keep out of forbidden paths; trespassers will surely be punished.

Dr. Talmage said, "If ever God is struck square in the face it is when women and men sit at a table and practically say, 'Come, ye spirits of the departed, and make revelation with regard to the future world which the Bible has not made.'" These secret things belong to the Lord our God, those things which He has revealed belong to us. You cannot pick the lock of heaven with a key from hell.

DEMONS MAY IMPERSONATE.

The Devil wields his power as an angel of light; all his arts are employed to deceive you and lure you on. Remember, it is a way which will lead you to destruction and not to God. For people to say they are searching into spiritualism in search of God and truth, is the height of folly; it is simply joining hands with the enemy. You cannot trifle with spiritualism. They set aside man's only way of salvation, the way of the precious Blood. Not one scripture holds out any hope for the woman or man who seeks to enter heaven by any other way than God's way. Jesus Christ is the One "in whom we have redemption through His blood, the forgiveness of sins." "Though we, or an angel from heaven, preach any other gospel unto you, . . . let him be accursed."

Secondly, I would have you notice that we are called to *watch*. "If they speak not according to this word it is because there is no light in them." If the blind lead the blind, both will fall into the ditch. God's Word is straight; there is no beating about the bush: it is intended to keep our feet in the straight and narrow way. Spiritualists disbelieve the Deity of Jesus Christ. They undermine the value of the Atonement. Is this according to the Word of God? A true spiritualist will never sing,

What can wash away my sin?

Nothing but the blood of Jesus.

Spiritualists claim that Jesus Christ was

THE MASTER MEDIUM.

One said to me, "We believe that Jesus was the greatest medium that ever lived." Such confessoins are fatal, they dethrone Jesus Christ as the Son of God.

Another said to me, "We believe that what we are down here we shall be up there." I asked him how could he reconcile such statements with the Scripture. The Lord Jesus Christ said to the dying thief on Calvary, "To-day shalt thou be with Me in paradise." How could a bad man and a good man be both in the same place at the same time, if their denial of Atonement is correct? Admiral Nelson, when he did not want to see, put his telescope to his blind eye. There are none so blind as those who refuse to see.

In dealing with spiritualists I find that they only read part of the Scripture, they don't want the other part. Partial truth is far too rampant to-day.

Ask them what position they give to Jesus Christ. You will find that as the Redeemer of mankind He has no place. In the Word of God I read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus claimed to be that sent One. In answer to Christ's question, "Whom do ye say that I am?" Peter said, "Thou art the Christ, the Son of the living God." There is no denial on the part of the Lord, but a commendation: "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee." The woman at the well of Samaria said, "We know that Messiah cometh." Jesus said, "I that speak unto thee am He."

Reverently I would say that Jesus Christ was either all that the Word says He was, and the Divine Son of God, or else He was the biggest deceiver that ever lived. But He was what He said He was,

THE ETERNAL SON OF GOD,

the God-man. These people would try and take the only star out of the sinner's sky—the Star of Bethlehem—and they would have us set aside God's Word. If you set it aside you will be like a ship at sea without a compass.

Young men and women, flee spiritualism as you would flee the Devil. Play with fire and you will be burned. Is spiritualism real? Some people laugh at it. Some say it is conjuring. It is more than that. It is real enough, but is the work of the Devil himself. I believe the Devil laughs when people say there is nothing in spiritualism. Numbers are finding that there is something in it, but that something is not according to the Word of God.

Our text says there is no light in them. Truly spiritualism is an affair of the night. When Saul went to the witch of Endor it was at night. She held her seance at night. How different from the Gospel. No need to turn the lights off where that is preached. It was a dark night for King Saul. He asked for a woman that had a familiar spirit. His servant said, "There is one at Endor." In the Book of Samuel I read that there was a time when Saul cleared out the spiritualists, but now he seeks them. Why? Because sin had separated him from God. Having failed with God he determines to knock at

THE GATE OF HELL.

Like a thief conscience-stricken, Saul laid aside his kingly dress, and in the garb of a common soldier, he sneaks away. His attitude proves him wrong. His request to the witch is that she should bring him up Samuel. As if the spirits or souls of just men made perfect were at the beck and call of every witch. It is not reasonable. What did David, the man after God's own heart, say when the child died? "I can go to the child, but the child cannot come to me."

Saul said, "Bring me up Samuel." When the woman saw the form as of Samuel come up, she turned in fear to Saul and said, "Thou art Saul;

thou hast deceived me." If Saul did not see through Satan's disguise, Satan saw through Saul's. Did Samuel come up? Comparing scripture with scripture it is plain that Samuel did not come. He was where all the powers of hell could not touch him. The Samuel I read of in this Book is like the God whom he served; he hated sin and evil. Can you imagine Samuel answering to something that was accursed? Not he. In his life Samuel had impressed upon Saul that his sin of disobedience was as the sin of witchcraft. That which he condemned in his life, would not be encouraged by him in his death. Neither would he do

THAT WHICH GOD HATED.

Saul lost his throne, and his wretched death was the outcome of one night's dabbling in spiritualism. In I. Chronicles x. 13, 14 we read:

So Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it: and enquired not of the Lord.

A woman came to a preacher and claimed to have heard her mother's voice, "We spoke about things that only we two knew anything about." "Yes," answered the preacher, "the Devil knows all about your family affairs."

A young man, who was eventually delivered from spiritualism, said to me, "My mother spoke to me." I said, "Answer me this question. Was your mother saved?" "Yes." Then the Bible says, "Blessed are the dead which die in the Lord . . . that they may rest from their labours." Men and women, if you continue in such paths you can expect no ray of light.

We have, first of all, a warning, secondly, we are called to watch, and thirdly, there is a woe. "And they shall look unto the earth; and behold trouble

and darkness, dimness of anguish; and they shall be driven to darkness" (Isaiah viii. 22).

If you continue to dabble in spiritualism you will spend your eternity in a seance chamber, eternally dark. For such, I find in the Book of Revelation, were east into the lake of fire, which is the second death. Stop dabbling in

THE ACCURSED THING,

lest you should die as you are living. For any man or woman to set aside the only Mediator between God and man, is to set aside the only One who can save him. Worldly-wise men and worldly-wise women, both in the pulpit and in the pew, think that they know better than God. They have tried to make God the scholar and themselves the schoolmaster.

Let not the sinful one say that Satan will not notice him. Nor let the subtle say, He cannot reach me; or the noble, He dare not meddle with me. Let not the rich say he is beyond the reach of Satan. Without Jesus Christ in this age of apostasy and declension your position is of all positions the most dangerous. Jesus Christ died to save sinners. If you are a spiritualist medium Jesus Christ can save you. If you have been dabbling in the accursed thing, yet there is forgiveness for you. Sinner or backslider, Jesus is here to meet your need if you will put your trust in Him.

Whatever your sin may be, there is forgiveness for you through this Man, Christ Jesus. Will you put your trust in Him? You are your own judge and jury. If you are lost, God is not to blame. If you continue a prisoner of Satan, God is not to blame. He is still the Almighty, the all-powerful One.

None need perish, all may live,
For Christ hath died.

"Choose ye this day whom ye will serve."

How Love Covers

WHY do those professing godliness so constantly criticize Christian workers and pass on evil reports? There is only one answer: they lack the perfect love of God that covers.

Under the old covenant and under the new we have the statements: "Love covereth" (Prov. x. 12; I. Peter iv. 8). And "the Love Chapter" emphatically confirms this, as the Greek for "Love beareth all things," is "Love covereth all things with silence" (I. Cor. xiii. 7).

EARLY IN BIBLE HISTORY

We have a record of God's appreciation of the love that "covereth."

Blessings were given to Shem and Japheth because, when they heard of their father's shame, they walked backward and "covered" him, and "saw not the nakedness of their father" (Gen. ix. 23-27).

The Holy Spirit writing through Moses must needs record Lot's worldliness for our warning (Gen. xiii. 10-13). But the Holy Spirit, writing through Peter, overlooks Lot's sin, long since forgiven, and tells us, "God . . . delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man . . . in seeing and hearing, vexed his

righteous soul from day to day with their unlawful deeds" (II. Peter ii. 7, 8).

A true history must mention Rahab's falsehood, but love covers the heathen woman's sin of ignorance, and only recalls her faith when she heard of Israel's God (Joshua ii. 8-16; Heb. xi. 31).

Jesus was unsparing in His denunciation of the Pharisees to their faces, and He sent a strong characteristic word to the sly, cunning, deceitful Herod; but He never personally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how discourteous Simon had been.

With God, a forgiven sin is "covered" (Psalm xxxii. 1). There is not

A HINT OF DAVID'S TRANSGRESSION

in the New Testament, though his name occurs fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us (Eph. iv. 32).

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father (Matt. v. 44-48). They reprove those whom they believe are wrong, but they put away all "evil speaking," and "take account" only of the "lovely" things (Eph. iv. 31; Phil. iv. 8). They never mention a true but vile report, nor pass on an evil story, that possibly, after all, may be much exaggerated or altogether untrue.

Years ago, when I was a babe in Christ, somebody stabbed me. It was my rule never to tell any human being of a wrong perpetrated against me. But this time I said to myself, as I lay on my couch thinking it over: "I must just tell Tom." But the Spirit whispered, "Love covers," and I saw that I must not even tell my husband.

Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than before the Spirit said, "Love covers." I was ready to weep. "Why, Father," I cried, "may I not even tell Thee about it?" Very tenderly He said, "Love covers." I rose instantly and went to my writing. Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded, and then could not remember who or

WHAT HAD CAUSED MY PAIN.

The years went by, and whenever the Spirit said, "Love covers," He wrought in me the obliteration of the bitter wrong. But one night I found myself wholly sleepless as the surges of a cruel injustice swept over me, and the love which covers seemed to have crept out of my heart. Then I cried out to God in an agony for the power to obey His injunction, "Love covereth."

Immediately the Spirit began to work in me the power that brought the forgetfulness. Mentally I

dug a grave. Deliberately I threw up the earth until the excavation was deep. Sorrowfully I lowered into it the thing which had wounded me. Quickly I shovelled in the clods. Over the mound I carefully laid the green sods. Then I covered it with white roses and rapidly walked away. Sweet sleep came. The wound which had been so nearly deadly was healed without a scar, and I know not to-day what caused my grief.

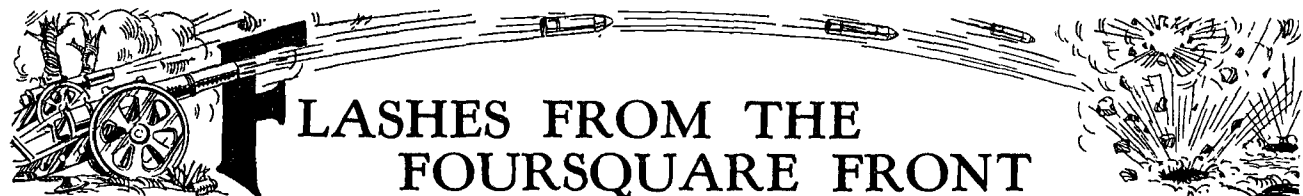
More years went by, and there came into my life a succession of daily trials, small and stinging, that I seemed utterly unable to forgive and forget. Again my agonising cry to God was answered. In vision,

I DUG ANOTHER GRAVE

down in the swamp at the side of the house. Into a casket I put the noxious things, and lowered them and covered them and put upon them the earth and the weeds and rushes, and waited for the roses, but none came. I cried out, "Father, aren't You going to give me any roses?" And then up from each corner of the rough mound there sprang a tiny evergreen tree that grew slowly toward heaven. I had my victory.

Last week, opening a letter from a dear friend, I read the words, "For your eyes alone. Read and burn." So I walked down the roadway out of human sight, and sat in a breach in the stone wall and read the letter three times over with much blessing. Then I tore it into bits and threw them into the crevices beside me. Then I covered every crevice with small stones until not a single trace of the letter could be seen.

Then I sat and prayed intensely for such a knowledge of God's thought of "Love covereth" as would make it utterly impossible for me ever to "see evil any more" (Zeph. iii. 15; Isaiah xxxiii. 15).



FLASHES FROM THE FOURSQUARE FRONT

Widespread Campaigning with Worthy Results

TRUE FELLOWSHIP.

Worthing (Pastor H. W. Greenway). Recently the Worthing assembly meeting in Grosvenor Road, were privileged to have a visit from Pastor and Mrs. Thomas, and were thrilled with accounts of their work among the Mexicans and the Indians. To many Mexico was an unknown country, but now all can picture the people and their way of living, and can share in their difficulties, and support them by prayer, thanking God for the two brave lives dedicated to His service among those living in almost heathen darkness.

On a recent Tuesday was held the rather belated annual fellowship tea, which proved to be a very happy evening, full of the joy of the Lord. A large and representative gathering met around well-filled and tastefully decorated tables, and after the hall had been

cleared, with good speed the members settled down to a perusal of the year's work. Progress seemed to be reported from all quarters, and several spoke in appreciation of the Pastor's untiring service; of his wife's loyal co-operation, of the real spiritual feasting, partaken of at the breaking-of-bread services; and of the Bible study messages, which were a source of blessing and instruction to all.

The Crusader Secretary spoke of their proposed forward movement; the Cadets, we learned, had grown in grace and in the service of the Lord; while the Superintendent of the Sunday school said his happiest times were spent among the young folk on Sunday afternoons.

The source of blessing lies in the power house of prayer, opened on Tuesday and Saturday evenings, when many avail themselves of this united time of wait-

ing upon God, real blessing and communion being the result. The supply is inexhaustible, as the Worthing saints have found to their great and lasting joy.

PRESSING TO VICTORY.

Rochester (Pastor L. Morris). "March on, we shall win the day." These words, which are part of a chorus frequently sung by the saints at Elim Hall, Star Hill, seemed to express the predominant thoughts of the various church officers, as they gave their reports at the annual church meeting held recently, following a fellowship tea kindly provided by several of the sisters of the assembly.

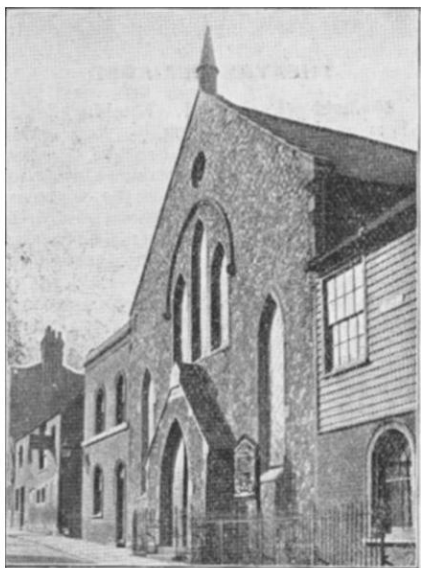
A goodly company sat down to tea, after which a bright meeting was held, and reports were given by the church Secretary, chief usher, Sunday school Superintendent, and Crusader Secretary. The Pastor wound up the evening with

a timely word of exhortation to work unitedly together in love for the Four-square Gospel cause in Rochester.

Praise God! there has been a steady increase in attendances of late, particularly in the Gospel service on Sunday evenings. Following a year's hard uphill fight whilst beset with difficulties the Rochester assembly is now praying and praising God, and trusting for a real time of victory.

SEVEN NEW MEMBERS.

Grimsbey (Pastor J. Kelly). The annual fellowship tea and meeting was held at the Elim Hall, Tunnard Street, recently. This indeed was a time of real spiritual fellowship, not only with the saints, but Jesus Himself drew near and met with His people.



Elim Tabernacle, Rochester.

At the very commencement when the saints gathered for tea, the presence of the Lord was felt in the midst, and during the interval many gathered together in little groups talking about the Lord. The service proved that the church stood well financially, and is making good spiritual progress in all departments of the work. At the close of the service seven born-again believers were received into church membership.

STUDENTS AT THE TEMPLE.

Kensington (Pastor J. J. Morgan). "What a blessed time we have had!" "Hasn't it been glorious?" Such were the expressions one heard after one of the recent Friday evening rallies at the Temple, Kensington Park Road. The meeting was conducted throughout by students from Elim Bible College, and the feast to which all were treated certainly reflects great credit on those who are responsible for training these young men and women for the Christian ministry. One could not help being impressed by the enthusiasm and fervour, the earnestness and zeal shewn by those who have dedicated their time, their talents, and their lives to the service of the Master.

The meeting was led by Mr. Homer, who conducted the singing with real zest. Prayer was offered by Mr. Murphy, of Carlisle, after which Mr. Thorne of Plymouth gave his testimony of salvation. We heard how this young man, who had been a Sunday school teacher and was religious without knowing God, at last met his Lord.

Mr. Chuter of Eastbourne then followed, testifying to the healing power of the Lord in his body on two occasions. Five years ago he was in the throes of a decline, and God wonderfully arrested the malady and healed him. Later he sustained rupture through an accident. Some of the members from the Elim Church at Eastbourne met, and prayer was made, with the result that healing came the next morning.

Next we had the pleasure of listening to a solo by Miss Burnett of U.S.A.

Mr. Jones of Birmingham passed on his testimony of being baptised in the Holy Ghost. He said, "I speak that which I do know," and we felt we believed him. We heard how, after filling lamps with oil in preparation for an open-air meeting, he had prayer with a few brothers, and the Lord graciously poured in the oil of the Holy Spirit.

The fourth testimony was from Mr. Palliser, of Bournemouth, who spoke of the stirring effect upon his life caused by the realisation of the near return of the Lord Jesus Christ.

Mr. Penney, from Ireland, passed on a message, More than Conquerors being the theme. Comparing in Romans chapter vii. with chapter viii., the latter being designated the Victory Chapter, he discoursed on The Life of Victory, the Life of Progress, The Growing Life and The Established Life. We wish this young Irishman Godspeed in his ministry. A vocal item was then rendered by the students, entitled, "Make me a blessing." The response of each of our hearts was Amen.

The service closed with a message delivered by Mr. Nelson from South Africa. After reading Song of Solomon ii. 8-17, he spoke on the close relationship of the Church to her beloved Lord. He reminded us that the Master was waiting to bless, and also that we should live fruit-bearing lives for Him.

Altogether a most enjoyable and profitable evening was spent listening to these consecrated young people, who have declared themselves on the Lord's side. All were delighted at the presence of Pastors Phillips, Corry, Hathaway, and J. Smith, who obviously shared the rejoicing in the presence of the Lord. We look forward to the time when the Elim Bible College students will again give of their ministry at Kensington Temple.

"CUPS RUNNING OVER."

Reading (Pastor F. Farlow). "Drinking deep, drinking long, full and rich in heavenly song." This is the spiritual experience of the Lord's people at the Palmer Hall, West Street.

Blessing indeed has been abundantly given. Prayer has been answered time and again, faith honoured, and rewards given without measure from God's loving hand.

Pastor Farlow has been distributing the precious Word, by the aid of the Holy Spirit, revealing new visions of God.

The subject of God's choicest gift, Jesus, has been beautifully portrayed, while the discourses upon the Apostles Paul and Peter, with the old patriarch Abraham, have made the people "thirst for more."

Praise God for a shout in the camp. Cups of joy have been filled and refilled to overflowing, none being sent empty away.

Rich and sweet has been the living rain from heaven falling at the communion services. To the saints these feasts of love will never fade. The fragrance of the truth, "There is a Balm in Gilead," is still as refreshing as when the people first heard this chorus during Pastor Martin's visit.

How unfading are God's precious promises. The remembrance and experience of them bring heavenly inspiration.

The light dawned upon three precious souls last Sunday evening unto eternal life. Glory to Jesus.

SPECIAL CAMPAIGN.

Coventry (Pastor H. O. Bale). In spite of a severe epidemic of influenza and bad weather conditions, a true Foursquare interest has been aroused in this cathedral city.

The special campaign conducted by Pastor H. O. Bale has been the means of great blessing, souls have been saved, saints edified, the foundation of a solid work has been laid, and week by week the church is growing in numbers and in grace.

The ministry of Pastor Bale since the campaign has been owned of God.

Special children's services were held each evening during the campaign, large numbers attending; these services are now held twice weekly. A Sunday school has been started under the able leadership of Mr. Clee, with the assistance of three teachers; the number of scholars being over fifty.

Our prayer is, "Let Coventry flourish by the preaching of the Word, and the praising of His Name."

Earnest prayers on behalf of this new church will be greatly appreciated.

BLESSED EXPANSION.

Hull (Pastor F. G. Cloke). The assembly meeting at Elim Hall, Mason Street, has been very much blessed by the power of God in the midst. Souls have been saved, and on a recent Sunday night eighteen were received into fellowship.

Recently a whole day of prayer was held in the hall, when a profitable time was spent together. Meetings have been held on several Tuesday nights for those



Pastor H. O. Bale.

seeking the baptism in the Holy Ghost. Among those who have been blessedly filled are some who have been seeking Him for many years.

The Pastor has been giving Bible studies on The Attributes of God, and also on The Tabernacle in the Wilderness, shewing to all what a wonderful God we have, and also enlightening all as to God's way of dealing with His saints.

The Lord has been graciously visiting His people in the healing of the sick. The daughter of one of the members suffered from mastoid trouble. An operation appeared necessary, but after being prayed for and anointed in the Name of the Lord the abscess cleared.

At the recent annual fellowship meeting, the various Secretaries gave their reports. The building fund was still growing, and members are looking forward to the day when they will be able to obtain a large hall, as the present one is proving too small.

PALESTINE EXHIBITION.

South Croydon (Evangelist O. Murphy). With grateful hearts we praise our blessed Lord for the times of refreshing and rich blessing, as God's servant faithfully ministers the Word week by week in the new Elim Hall, Selsdon Road.

The annual tea and fellowship meeting was a time of great rejoicing when this little section of "the whole family in heaven and earth," united in praising the Father for the many blessings of the past year. Reports were given by the various church officers, and hearts were filled with praise and thankfulness to our great Jehovah-Jireh as it was revealed that in every department of the work there has been an increase, some of the reports shewing that figures and numbers have more than doubled since last year. To God be all the glory! The saints were encouraged to continue standing fast.

Much blessing was experienced recently through the faithful ministry of Miss Linton, who conducted a month's

campaign. This proved to be a season of deep heart-searching, as night after night our sister delivered messages in the power of the Holy Spirit, and it was a great joy at a recent testimony meeting to hear the many testimonies of blessing received during that time.

This was followed by a further campaign in the form of a Palestine exhibition conducted by Miss Wells, which was the means of attracting a number of strangers to the meetings and a time of rich blessing, as revealed by a recent testimony meeting. God's Word was seen in a fresh light by many of His children. All Miss Wells' messages contained a real Gospel appeal, an especially solemn note being struck during the closing meeting of the campaign, when it was seen that at an Eastern wedding any who arrive late find the door shut, and while they can hear from the outside the great rejoicing within, admittance will not be granted them. The significance of this fact was realised in view of the quickly approaching marriage supper of the Lamb.

Praise God, this is now an established work, and the unity of the saints is in evidence. A Sunday school has been commenced, a Crusader branch is being formed, and much prayer is ascending to the throne of grace that this will result in the furtherance of the Gospel in the district.

GOOD TRACT WORK.

Eastbourne (Pastor S. Gorman). Praise God that, amid the change and upheaval of the present-day world, there is a little haven of peace in the Hartfield Road here, called the Elim Tabernacle, where local believers can meet and hear more of the unchanging, eternal Rock—Christ Jesus. What a joy it is to hear God's Word so faithfully ministered in all its life-giving power and truth.

The Pastor's studies on doctrinal subjects during the past few weeks, and his helpful talks on the Christian life, have been much blessed and appreciated.

Recently the annual fellowship meeting was held, when it was interesting

and inspiring to all to hear of the progress of the Elim work for the past year.

Much heart-rejoicing was also felt when the report was given of progress in this particular corner of God's vineyard; twenty-six souls have professed salvation during the year. Praise the Name of Jesus! Open-air work has been faithfully carried on, children being drawn to the Sunday school, and the number of scholars augmented by this blessed witness.

23,000 tracts, each stamped with an invitation to the Tabernacle, have been distributed by the Tract Band. These and other glad items made the evening one of truly happy fellowship. Gratefully and thankfully we praise God; to Him be all the glory.

THEATRE BESIEGED.

Sheffield (Pastor H. Kitching). At short notice the assembly here were compelled to leave the Friends' Meeting House, and seek other accommodation for one week's meetings. For the week-end meetings the Coliseum Theatre was hired. Three meetings were held: Communion service at 11 a.m., Divine healing at 2.45 p.m., and a Gospel meeting at 6.30 p.m. All three were great meetings, and truly the Lord blessed far beyond the high expectations. The theatre was the scene of Foursquare revivalism throughout the day. At the evening service 1,445 people crowded in. It was good to see the expression of delight and joy on the faces of the people. Hallelujahs and Amens rang through the building; twenty souls surrendered to Christ; and over one hundred testified to bodily healing. The Pastor preached on three special subjects, namely, The Shadow, The Withered Hand, and The Second Coming of Christ. A feature of the services was the special singing by a Crusader choir of 140 strong. At the close of the evening service great enthusiasm was shewn by the congregation, truly a fitting close to a day spent in the presence of the King.

BOOK REVIEW

Four Noble Women. By JENNIE CHAPPELL (Piekering and Inglis)

A quartette of short practical biographies by the authoress of *Women who have Worked and Won*. The four noble women are Frances Willard, Agnes Weston, Sister Dora, and Catherine Booth. Four lives in one book mean that only the outstanding features in each life are written about. But the book does one good. It brings the reader into touch with lives that had no selfish motives. They intensely loved God, and because of that they intensely loved their fellows. Each one could have settled down to a quiet home life, but instead each chose the pathway of sacrifice. "Not I, but Christ," appropriately fitted them all. Put this book into the hands of growing girls and they will be stirred up to live for

God. But many besides growing girls will read its pages with pleasure and profit. This book can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4, price 2/- net (by post 2/5).

ROYAL ALBERT HALL.

A supply of posters (20 x 30 inches), window bills (11 x 17½ inches), and folders will be obtainable this week in most Elim churches. Friends are asked to make use of these as much as possible. Those who cannot obtain them from Elim churches should write without delay to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4, stating quantity of each required.



ELIM CRUSADER PAGE



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



Leigh-on-Sea. An interesting service was held here recently, when Crusaders from five local churches gathered for a Great Crusader Rally. Pastor H. A. Mason took the chair, supported by Pastor G. Kingston and Pastor Dunk. The service opened with "Who is on the Lord's side?" and as the large company of young people and the packed congregation responded with "We are on the Lord's side," we felt that the Lord was accepting the offering and the fire was falling. Each company of Crusaders rendered separate items in song, and representatives gave short messages from the Word. God richly blessed these efforts, and our hearts rejoiced to know that the old-time fire was burning in the hearts of the young folk. The messages were interspersed with scripture readings, solos, duets, and a special item by the Leigh orchestra, led by Miss Major. A grand climax came when the Crusaders united in singing "The Awakening Chorus," under the conductorship of Mr. G. Chandler. Not (as the Pastor said) that there was much need for the exhortation in that service, but we felt that this was just the expression of the hearts of these live young men and women. A notable feature of the proceedings was the way in which all the items fitted in without pre-arrangement. We felt that the Holy Spirit thus signified the pleasure of the Lord in this effort. The inspiration received was manifest in the congregation as we sang to close, "Onward, Christian soldiers." A request was passed up at this point that another such service should be arranged, and this was fixed for May 24th, D.V. —H.A.M.

Barnsley. "Grace is flowing like a river." The hearts of all were made glad recently, on the occasion of the Crusaders taking the Sunday evening service, as they realised how the young people are growing in grace. Truly our Lord's benediction was upon the service, as the precious truth in word, song and testimony was given forth by these Spirit-filled young men and women. God's blessing is resting on the Crusader work in this northern town.

Islington. A very happy and profitable evening was spent in this North London centre recently. It was the occasion of the visit of the Forest Hill Crusaders who came, full of zeal and enthusiasm, to conduct the meeting. Anticipating a right royal time, an invitation was extended to all to come, to which there was a good response, and truly they were not disappointed.

No one, seeing these radiant young people, could say that the Foursquare Gospel was a Gospel of gloom, for the very sunshine of heaven was present in the service as they told forth in glowing words the preciousness of the Lord Jesus to them. The song items, the testimonies, the messages from the Old Book, and the united singing led the congregation from phase to phase of the Christian life, while the joy and praise of the visiting Crusaders, infectious in the power of the Holy Spirit, caught on until the meeting was alive with the joy of a risen Saviour.

Islington folks will look back with gratitude and pleasure to this fruitful visit.

The Joy of the Second Mile

Whosoever shall compel thee to go a mile, go with him twain.—Matt. v. 41.

If you'd know the joy of the "second mile,"
And would feel the peace of the Saviour's smile,
Then do a bit more than you meant to do
For the friend in trouble, now needing you.

It will mean, no doubt, that you must forgo
Some longed-for pleasure for self, I know;
But the Master notes, with a loving smile,
The sacrifice of that "second mile."

It's a long, long road, and it's all uphill;
The way is rough, and the wind blows chill:
But you'll know, my friend, it has been worth while
When you've shared the joy of the "second mile."

You'll step out bravely at first, and raise
Both heart and voice in a song of praise;
But it takes some grit to surmount the stile
And go singing on through the "second mile!"

But it's there you'll learn what it means to be
All alone in the Master's company;
For I tell you, friend, when you have no other,
"He sticketh closer than a brother."

Friends oft forsake—and even disown!
They'll leave you to journey on alone;
But I know you'll find, as you climb the hill,
That *His* comradeship grows sweeter still.

He knew what it was to be left awhile,
And to traverse alone that "second mile":
Yes, "a little bit farther" He went for you,
Then go a bit farther for Jesus—do!
If the way is rough, and you suffer loss,
Then look straight ahead—to Calvary's Cross,
And remember, 'twas in Gethsemane
That Jesus "prayed through" to victory!
—PHOEBE HADLEY.

Where it Shines

A miner's safety lamp produces a most insignificant-looking light, hardly as large as the top of one's little finger. Put it alongside of an electric light and it looks feeble indeed.

But take the same light a mile under ground, and it is surprising how powerful it seems. Down there everything is black, and the little light is a wonderful friend. By its aid one can see how to drill, timber, shovel, and do the many things that have to be done underground.

It is in the dark places that one learns to value the small lights, and to see what immense things can be done where little feeble lights shine faithfully.

Jesus Never Fails

A. A. L.

A. A. LUTHER (arr. by W. G. H.)

1. Earth-ly friends may prove un - true, Doubts and fears as - sail;
 2. Tho' the sky be dark and drear, Fierce and strong the gale;
 3. In life's dark and bit - ter hour, Love will still pre - vail:

One still loves and cares for you: Je - sus ne - ver fails.
 Just re - mem - ber He is near, And He will not fail.
 Trust His ev - er - last - ing pow'r, Je - sus will not fail.

CHORUS.

Je - sus ne - ver fails! Je - sus ne - ver fails!

Heaven and earth may pass a - way, But Je - sus ne - ver fails!

Bible Study Helps

VITAL CHOICE.

"Choose ye this day whom ye will serve"
 (Joshua xxiv. 15).
 Christ.
 Healer.
 Redeemer.
 Infinite love.
 Substitute for sinners.
 The Anointed of God. (Matt. xvi. 16)

Representing

Life.
 In Him
 For
 Ever (John v. 24).

OR

Barabbas.
 A murderer.
 Rebellious.
 A leader of sedition.
 Brutal.
 Bestial.
 Atrocious.
 Satanic.
 (Matt. xxvii. 16; Mark xv. 7; Luke xxiii. 25; John xviii. 40).

Representing

Death.
 Ever
 Approaching
 Towards
 Hell (Rev. xx. 11-15). —E. M. F.

ANDREW.

A Type of the True Believer.

1. Definite conversion (John i. 40).
2. Shows obedience by faith (John vi. 8-11).
3. Prompt service (John xii. 22).
4. Complete consecration (Matt. iv. 18).
5. His experience matures (John vi. 8).
6. He has a desire to learn (Mark xiii. 3).
7. He has spiritual discernment (John xii. 22).

A Strange Statement

"IF you could stop sinning right now, and never sin once again, and live for another fifty years, you would be no more fit for heaven than you are at the present moment, do you know that?" Well, you say, that is a strange statement, if it is true. Who, then, can be saved?

None, not one, if it depends on us, "doing good and sinning not." And the reason is, we "must be born again," and when the Lord of heaven says "must," it is time for us to sit up and take notice.

We need a new life altogether. If we were to get to heaven and only have this old life with its old nature, heaven would be an unbearable place to us, and we would find out how unsuited we were for that holy place, hence the need of a new life that has a new nature, that we might enjoy being in the presence of God, where the angels veil their faces.

If you are unsaved at this moment, if you have not been "born again," you know how much you enjoy the things of God now. You know you do not care to be in the presence of the people of God, as they talk of, and enjoy the eternal things. You know you are

like a fish out of water, and wish you were in some other place.

Then how could you enjoy being in heaven? "Oh," you say, "I think it will be different then!" No, my friend, if you have not received a new life and nature ere you leave this scene, you will find death changes nothing, but rather makes everything a fixture!

Oh, my friend, whoever you are that read this, wake up, ere you wake up in a lost eternity, where your eyes will never close. He who alone knows what we need to fit us for that eternal place, "The Father's house on high," has come down to tell us. He has spoken plainly, and in no parable, "Ye must be born again." You need a new life, and it is my joy to tell you that that life is a gift! "The gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). Only by receiving that gift will you ever be made fit for the inheritance of the saints in light. Take it now and thank the Giver

"A ruler once came to Jesus by night,
 To ask Him the way of salvation and light;
 The Master made answer in words true and plain,
 Ye must be born again!"

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REVISED RATES.

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BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BOURNEMOUTH.—Apartments, clean, comfortably furnished, bath-room, indoor sanitation, electric light, good cooking and attendance, openly and conveniently situated, ten minutes Fisherman's Walk to sea; terms moderate. "Vi-Cot," Pokesdown Hill. B1291

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CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from May to September Summer Bible School, July 16th—Sept. 10th. Subject: The Second Coming of the Lord. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1278

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HASTINGS.—Homely and comfortable board-residence, 35/-; bed and breakfast 21/-; good food and attendance. Mrs. Barnes, 10, Quarry Terrace. B1285

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SHANKLIN.—Board residence; ideal position, 2 minutes from lift, cliffs, Keats Green, and The Chine; quiet, restful house; highly recommended. Miss Prosser, "Thornbury," Alexandra Road, Phone 230. P1272

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WANTED, capable, experienced maid, able to cook; must be strong, fond of children; references; Christian home. 36, Mayfield Road, Moseley, Birmingham. B1292

WANTED, a thoroughly practical man, to do all kinds of repairs of cottage properties in the districts of Mile End and Bethnal Green, London; highest testimonials for honesty and workmanship required from a clergyman of an Elim assembly. Apply, Pastor Newby, Armadale Mission, Kingsgate, Thanet, by letter first. B1286

WANTED, a married couple; gardener to have full knowledge of flowers and fruit; no vegetables grown; 3 small houses with carnations, roses, etc., wife to understand plain cooking, and housework; another helper kept; Foursquare gospel home. Reply fully by letter, stating qualifications, etc., Pastor Newby, Armadale, Kingsgate, Thanet. B1287

PROFESSIONAL.

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MARRIAGE.

BOONE FAGE.—On March 4th, at Elm Hall, Wimbledon, by Pastor E. C. W. Boulton; Leonard W. Boone to Doris W. Page.

WITH CHRIST.

EVEREST.—On March 2nd, Mr. E. G. Everest, member of Eastbourne Tabernacle. Funeral conducted by Pastor S. Gorman.

GUIN.—On February 20th, Mr. Guin, of Finsbury Park. Funeral conducted by Pastor W. G. Hatnaway.

PILLINGER.—On March 4th, Leonard J. Pillinger, member of Elm Church, Bermondsey. Funeral conducted by Pastors J. J. Morgan and J. E. Goreham.

WATCH THESE DATES

GANNING TOWN, April 2. Elim Hall, Bethell Avenue. Visit of London Crusader Choir, 6.30.

GAUX, Switzerland, June 10—19. Principal George Jeffreys and Revival Party at Foursquare Gospel Convention. Applications for accommodation to Superintendent, Elim Woodlands, Clapham Park, S.W.4.

CLAPHAM, Feb. 9—March 30. Elim Tabernacle, Park Crescent. Every Thursday at 7.30. Bible studies in the Book of Acts by Principal P. G. Parker.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

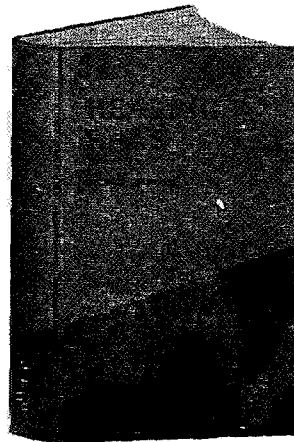
THORNTON HEATH, Feb. 21—March 28. Elim Tabernacle, Moffatt Road. Six Bible School Lectures by Principal P. G. Parker. Tuesdays at 7.30.

WEST SMETHWICK, Commenced March 12. Elim Tabernacle, Oldbury Road. Campaign by Rev. G. Lampard.

WOOLWICH, March 30. Invieta Hall, Crescent Road. Visit of Pastor W. G. Hathaway.

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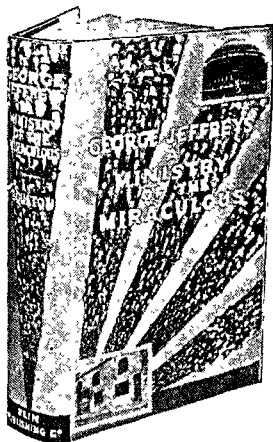
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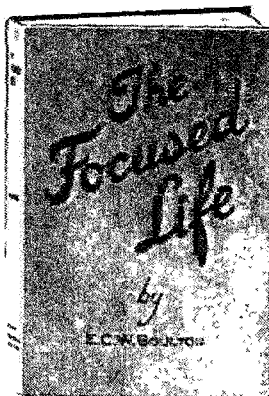
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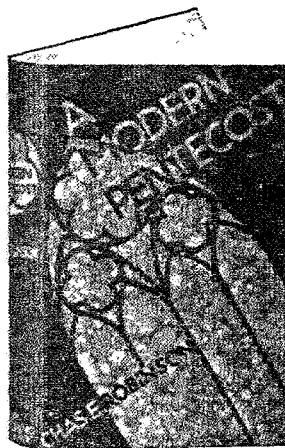
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