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The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

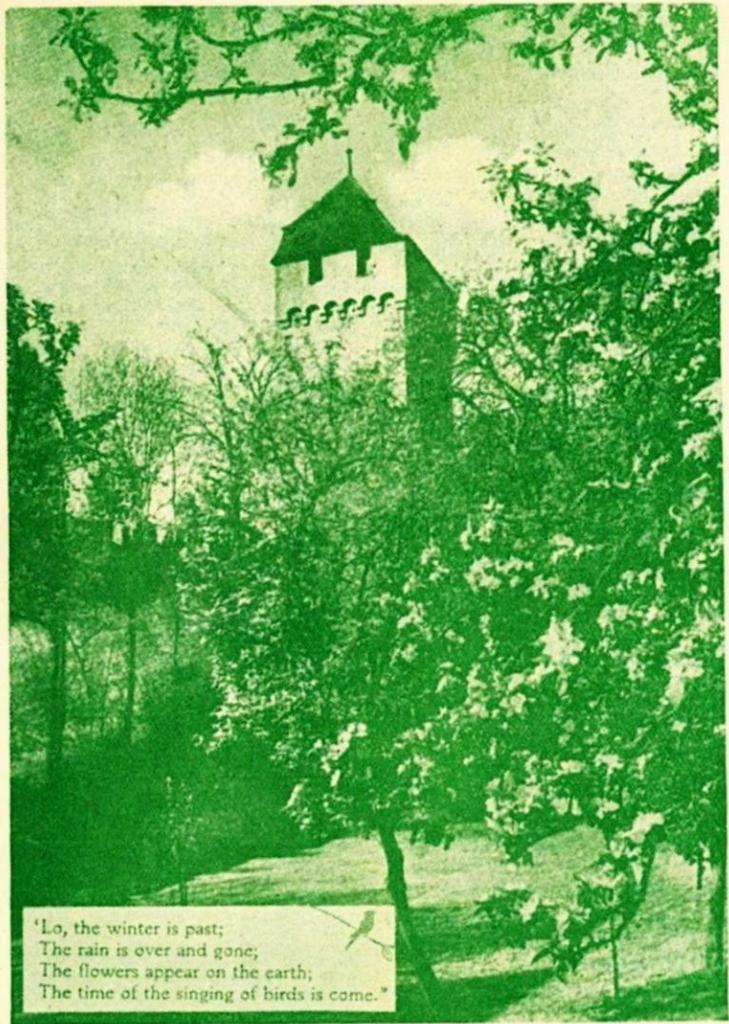
Vol. XIII., No. 12

MARCH 18, 1932

Twopence

SAVIOUR

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



"Lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."

SPRING

COMING KING

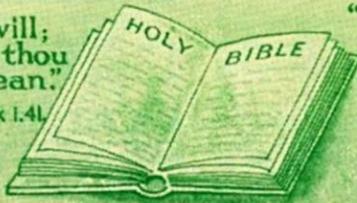
"I will come again."
John XIV. 3.

BAPTISER

HEALER



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



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



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

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

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

Vol. XIII.

March 18, 1932

No. 18

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THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

**ROYAL ALBERT HALL (London)
EASTER MONDAY (March 28th)**

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

DIVINE HEALING SERVICE.—The sick will be anointed with oil and prayed for, and requests for prayer dealt with. *James v. 14.*

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *1. Cor. xi. 26*

Evening at 6.30 o'clock.

BAPTISMAL SERVICE.—Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—*Matt. xxviii. 19.*

Pray for a great outpouring of the Holy Spirit.

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. Part of the Balcony will be reserved for visitors by special Day Excursions.

BOX SEATS.—Tickets for box seats are obtainable at 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.

London Easter Convention

Owing to the tremendous crowds attending this Convention, services will be held this year simultaneously in five buildings:

Kensington Temple, Kensington Park Road.

Elim Tabernacle, Park Crescent, Clapham.

Elim Tabernacle, Stanley Road, Croydon.

Elim Tabernacle, Central Park Road, East Ham.

Spa Fields Church, Wharton Street, King's Cross.

Times of Services: Good Friday, 11, 3, and 6.30. Saturday, 7.30 (Clapham and East Ham only). 7.30, Great Elim Crusader Rally, conducted by Pastor J. McWhirter in Hyde Park (weather permitting). Easter Sunday, 11, 3, and 6.30. Tuesday, Wednesday, and Thursday, 7.30. Closing meeting in Kensington Temple, Friday, 7.30. (Afternoon meeting at Kensington Temple, Wednesday at 3 instead of Sunday at 3).

SPEAKERS INCLUDE: Pastors J. T. Bradley, F. A. Farlow, R. J. Jones, J.P., George Lampard, J. J. Morgan, T. Tetchner, Frank Horner, Mrs. Walshaw, Mrs. Saxon Walshaw, Pastor and Mrs. C. Kingston, and others.

For Visitors to London

CHEAP RAILWAY TICKETS.—Arrangements have been made with the Railway Companies whereby cheap tickets will be issued from all stations in England, Scotland, and Wales, from the ports of Belfast, Larne, Greenore, Dublin and Cork in Ireland, and from Jersey and Guernsey. The cost will be a single fare and a third for the double journey (children half-price). Those requiring cheap tickets should write to the Convention Secretary (address below). A voucher will then be sent them, which will enable them to purchase a return ticket at their booking office at a single fare and a third. With this ticket visitors can come to London and return to their homes any days they choose from Wednesday, March 23rd to Monday, April 4th, inclusive. Visitors from across the water should note that they can cross Wednesday night and thus arrive in London on Thursday if they so desire.

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

IMPORTANT.—All enquiries should be accompanied by a stamped addressed envelope. Write now, without any delay to the

**CONVENTION SECRETARY,
20, CLARENCE ROAD, CLAPHAM PARK, LONDON, S.W.4.**

For other Easter Conventions see cover iii.

Principal GEORGE JEFFREYS' REVIVAL & HEALING CAMPAIGNS

PERTH. Now proceeding in the CITY HALLS.
Sundays, 3 and 8, in the Large Hall.
Week-nights (except Saturdays) 7.30
Wednesday afternoons ... 3.00 in the Lesser Hall.

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

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

KENSINGTON Campaign Continued by Pastors James McWhirter & R. E. Darragh.
In the Kensington Temple, Kensington Park Road.
Sundays ... 11 and 6.30
Week-nights (except Saturdays) ... 7.30
Special Divine Healing Service, Wednesday afternoons at 3.30

SPA FIELDS CHURCH. Pastor P. N. Corry conducts Special Services in the Spa Fields Church, Wharton Street, off King's Cross Road. Sundays, 11 and 6.30. Wednesdays and Saturdays, 7.30.

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. XIII., No. 12

MARCH 18, 1932

Fridays, Twopence

In the Sanctuary

A Sermon by Pastor A. C. COFFIN (Elim Tabernacle, Glossop)

But it is good for me to draw near to God—Psalm lxxiii 28

THIS psalm is particularly valuable in such days as we are living in, when so many are losing their faith in God, and making shipwreck of their spiritual life. It would be well if all young Christians prayerfully read and re-read this psalm, especially in view of their going out into life where they meet the problems of life, for which there is no explanation to be found in the world. This psalm is the personal testimony of a man who came perilously near making shipwreck of his faith in God, but who escaped that peril, and records how he managed to escape. The value of this testimony is, that it reveals the perils that confront us in facing the vexed problems of life, until we have drawn near to God, and thoroughly learnt to trust Him, so that we shall be unmoved by the things that from the natural standpoint seem to be inexplicable, and afford arguments to the infidel and agnostic. And with the revelation of these perils, is also shewn the way, and the only way, successfully to overcome them, and maintain a strong faith in God and an unshaken confidence in His Word.



Pastor
A C Coffin.

This psalm is the personal experience of a man named Asaph. He was one closely connected with the worship of God in the days of the Tabernacle. He was

one of three men who were appointed as leaders of the music and singing (I Chron xv 17, xxv 1-9, II Chron v 12, xxxv 15, Neh, xii 46). He was a Levite, and ministered before the Ark. He was the recorder, and led the thanksgiving and praise, and "he made a sound with cymbals" (I Chron. xv 17-19, xvi 5-7). He had a real part in the service and praise of God. He also composed several of the psalms (Psalms 1, lxxiii.—lxxxiii). In the 73rd Psalm he tells us his experience, and we shall find it is a very common one. Let us learn to value

and profit by the testimony of true men and women of God. If only we heeded more what is told us, we should be saved many a fall, we should escape many a snare, and be saved ever so much sorrow, discouragement and remorse. We learn from this psalm, how unwise it is to go out into life, and to look upon its problems, sorrows, distress, and apparent inequalities, until we have first drawn near to

GOD IN HIS SANCTUARY,

where we learn to look at things from the Divine point of view, as He sees things, and as they really are when all the facts are known. There is a key to fit every lock, and a solution to every riddle of life, and it will always be found in the sanctuary of God. We shall not have everything explained to us at once, and perhaps not down here, but there is an explanation and a full one, because the true one

God knows the way, He holds the key,
He guides us with unerring hand
Sometime with tearless eyes we'll see,
Yes, there, up there we'll understand

How many, like Asaph, have trodden the perilous way of viewing life from the purely human standpoint, and have been almost losing faith in God, until mercifully they have got into the sanctuary of God, and falling down before Him have recovered themselves as the truth has been revealed to them.

"It is good for me to draw near to God." Let us summarise and classify the testimony of Asaph in this Psalm, in a fourfold way.

1. *Spiritual peril and what occasions it*

In verse 2 he says, "But as for me, my feet were almost gone; my steps had well nigh slipped." Verses 3-12 tell us what had brought him into this place of peril. He considered the state, the ease, the prosperity, and the boastfulness of the wicked, and how wicked men who forsook God prospered. They oppressed God's people, and yet seemed to get on all right, while he, who feared God, and

sought to serve and please Him, experienced difficulties and sorrow. He compared his life with that of the ungodly man in the world, and it all seemed so unequal. Then the enemy, ever ready when we give him the chance, gets his shaft home, and in this fit of depression, he says, "Verily I have cleansed my heart in vain, and washed my hands in innocency." The Devil has had many a good man down in the same way. Those who do not serve God get on in life, while those who do serve Him experience hardship and difficulty, and miss so much that they might be enjoying. It was a moment of

INTENSE AND AWFUL PERIL.

His feet were almost gone. We face a crisis of fearful peril at such times, and our soul hangs in the balance. The peril must not be minimised. Such a position is reached by looking out upon life and forming our judgment by what seems to be true as viewed from outside the sanctuary.

2 *Spiritual recovery and what effects it.*

Crushed, pained, puzzled, he draws near to God in the sanctuary. Let us listen to him—"When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end" (verses 16, 17). In the quiet of the Divine presence, we see the blood-stained mercy-seat. Was that sacrifice for naught? Was there no peril to be saved from? As Calvary looms big before us, with all its wonders of Divine love, and we catch again the vision of Jesus the world's Redeemer, we see things in their true light. The prosperity of the wicked is no lasting prosperity. The security of the ungodly is a shadow, for they stand in slippery places. The proud boast of the sinner will in a moment be changed into a cry of awful despair. Defiance of God will be followed by unspeakable terror when God arises in judgment (verse 19). The wicked stand on the brink of an eternal hell, and in a moment their doom will be determined. As the psalmist sees things in their true light, from within the sanctuary, his spiritual recovery is quick, and grief of soul follows as he realises the folly of leaving God out of his thoughts, and he is

BOWED DOWN BEFORE GOD,

humbly asking His pardon. We need never envy the sinner, nor choose any of his ways. One quiet season in the sanctuary, and we cannot praise God enough for saving us, and for the grace that opened our eyes to see our peril, and caused us to flee from the wrath to come.

3. *Spiritual resolve and what prompts it.*

Now watch him, as with hands outstretched to heaven, and with tears of penitence and joy he stands in the sanctuary and utters his resolve: "Thou shalt guide me with Thy counsel, and afterward receive me to glory" (verse 24)—Thy counsels are true, O Lord, I will never doubt Thee again, I will never be so foolish as to envy the wicked what they have

in this life. To be guided by the Lord in life, and to walk in the way that Divine wisdom appoints, will end in the Gloryland. Hallelujah!

4. *Spiritual confidence and what assures it.*

Confidence is again restored in God; his feet feel the firm ground of that confidence, and it now finds expression in these words, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (verse 25).

The precious Word of God brings us light from the sanctuary, and through it God now speaks to us. Let us unhesitatingly believe God when He speaks, and accept without question what He reveals as the true state of the world, and the true position of the ungodly, and so we shall never envy them their wealth or pleasure. As we prove the grace, love and power of God in His sanctuary, as we shelter beneath the precious blood of Calvary, and rejoice in Christ as our real Saviour, Lord and King, so we shall learn to estimate things at their true valuation, and the things of earth will grow strangely dim, in the light of His glory and grace. The words of Jesus come with great force in the light of this psalm: "What shall it profit a man if he gain the whole world and lose his own soul?" Judged in the light of the sanctuary, the world and the ungodly are seen as they really are, and no one would knowingly choose shifting sand instead of firm rock foundation on which to build their house.

Royal Albert Hall

Much prayer is requested that the Easter Demonstration meetings may bring many to Christ and spread abroad the Foursquare Gospel Message.

ROYAL ALBERT HALL 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, as early as possible, with the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4? Particulars and form to be filled in by all instrumentalists will be forwarded on application. Please send a stamped addressed envelope.

Malachi iii. 1-6. Purification Promised.

The prophecy of the "messenger" (v. 1) was fulfilled in John the Baptist. He actually prepared the way before Jesus of Nazareth. But Jesus of Nazareth was Jehovah Himself incarnate (John i. 1; xiv. 9). It behoves men to let the refining fire of the Holy Spirit purge them now (I. Cor. xi. 31) rather than to wait for the awful Refiner at His second coming. The classification of those to be judged is given in verse 5.

The Tender Spirit

WE cannot live in the communion of the Holy Ghost without our asperities being smoothed away, the very power of the fellowship subdues them into tenderness. And, my brethren, there must never have been a time when it was more needful to ensure this tenderness than to-day. In these

DAYS OF HARD CONTROVERSY

we must beware of becoming hard. Men who become hard lose the power to inflict hard blows. The most tremendous antagonist is the man who is inherently tender. The only overwhelming anger is "the wrath of the Lamb." No, we cannot have power without this tenderness. We cannot fight without it! We cannot preach without it!

You may perhaps remember how Andrew Bonar and Robert M'Cheyne were having one of their frequent talks together, talking over the ways of their ministry, when "M'Cheyne asked me," says Bonar, "what my last sabbath's subject had been. It had been, 'The wicked shall be turned into hell.' On hearing this awful text he asked, 'Were you able to preach it with tenderness?'"

Shall we repeat Robert M'Cheyne's question to one another? When we speak of the destiny of the sin-

ful, or on any one of the awful severities of the Word are we "able to preach it with tenderness," with a melting heart, with secret tears? They say that M'Cheyne's severities were terrific, they were so tender! And I do not wonder at his tenderness, for he lived enfolded in the companionship of the Holy Ghost. He was ever holding converse with Him, and how could he become hard?

"Oh," said his domestic servant—"Oh, to hear Mr M'Cheyne at prayer in the morning! It was as if he would never give over, he had sae muckle to ask."

How could he become hard, when he was

ABIDING IN COMPANIONSHIP

which was for ever communicating to him the very gentleness of God?

You will not get that exquisite sensitiveness from a force, you will get it only from an intimate Friend. "Thy gentleness hath made me great."

Tender Spirit dwell with me—
I myself would tender be,
And with words that help and heal,
Would Thy life in mine reveal,
And with actions brotherly
Sprak my Lord's sincerity

The Healing of Christ in His Church

By JAMES MOORE HICKSON

An extract from the book, bearing this title, by Mr Hickson, of the Church of England

I BELIEVE our Lord is coming very near to us in His love and healing power, and that the Church has a great work to do, in the might of the Holy Spirit to prepare the way before Him. I think we should do well to realize that the spirit in which the Church should carry on this work of preparation should be the spirit of penitence—sorrowing that we have so long rejected Him as the Saviour of the body, that we have so long limited Him in all the healing that He has longed to give to His suffering ones. Can we say yet that Jesus, who in wondrous mystery took upon Him our infirmities and bore our sicknesses, has seen of the travail of His soul and has been satisfied with it? We must pray very earnestly that the Church may go forward in the spirit of penitence and of

DEEPEST HUMILITY

The faith which the Holy Spirit quickens in the soul is the humble faith of the heart that prays to God and waits, knowing our unworthiness to receive anything from Him. We must guard against that intellectual faith in which the sin of pride lurks—which claims a response from God according to its faith, as though faith were the cause of some mechanical effect, instead of the opening of the heart to receive God's free gift. Paul's words must be a living truth in our hearts. "By grace are ye

saved, through faith, and that not of yourselves: it is the gift of God."

Then we must remember in contrite humility that the way of healing is like a broken, long-disused road—it is overgrown with the thorns and briars of our long neglect, it is blocked with the boulders of thoughts and ways of the world that are not the thoughts and ways of God. The bridges of faith have been half broken, the gates of prayer have been too often closed—should we dare to ask or expect our Lord to come in healing grace and do mighty works among us, as though the way were made straight before His feet? Peter's words to the multitude whose hearts God was opening to receive the message of the Gospel are strikingly

APPLICABLE TO US TO-DAY:

"Repent ye therefore, and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus" (Acts iii 19-20, R.V.)

God grant that the Church may so prepare His way before Him in the power of the Holy Spirit that "every valley shall be filled and every mountain be brought low, that the crooked may be made straight and the rough places plain," and then may God in

His mercy grant to us the gift of His healing, "that all flesh shall see the salvation of God."

I should like to point out one of the ways in which the Church may prepare Christ's way before Him

Our Lord has given us command to preach the Gospel and to heal the sick. There is a close connection between the preaching and the healing, for Christ's message of healing must first be preached, as words of life and power, to prepare the way for the promised healing to follow. The Church has a great work to do in preparation for our Lord's coming to us in healing, by preaching the Gospel

Easter Monday

Cheap fares from all stations in Great Britain and certain ports in Ireland

—see Cover 11.

as He gave it to us, in the fulness of the good tidings of joy, that Christ has come, and is with us now to heal the broken-hearted, to bring "deliverance to the captives and recovering of sight to the blind to set at liberty them that are bruised"

The words have perhaps been familiar to us all our lives, but they have seemed to lack life and reality

But that they may, indeed, be preached as words of life and power, they must be in union with our Lord, they must come through us as a message from Christ Himself

The prophecies of healing in the Old Testament are words of life, because they were waiting and depending upon the presence of Christ for the fulfilment, and when the fulness of time had come, and our incarnate Lord was with men, we know that they were literally fulfilled

So now the promise of healing comes in words of life, because it is Christ's message and because it depends for its fulfilment upon Christ, who is indeed Emmanuel, God with us

And when we obediently preach these words of life, they seem to come from Christ, and to penetrate to the very spirit of the man who, by the preparation of the Holy Spirit, is attuned to receive them. They do not fall on deaf ears, or reach the mind only, but come to the spirit as words of power, because, as our Lord has said "The words that I speak unto you, they are spirit and they are life" (John vi 63)

Do we realize the power of God's Word and His Truth? "The Word of God is

QUICK AND POWERFUL

and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow" (Hebrews iv 12)

The preaching of the gospel message of healing is to us a matter of simple obedience, for Christ has entrusted it to us to deliver, and the fulfilling of it rests in His hands; but to many it will be a venture

of faith which must be bravely and fearlessly made

God has said "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater so shall My Word be that goeth forth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv 10, 11)

So let us be content to fulfil our mission of bearing the message of healing and leave results to God only we know that His Word shall not return unto Him void

In the days of our Lord's visible presence among men those who wanted to help the sick and afflicted would have told them of Christ who had come to heal and to save, and would have brought them in faith to Him, and Christ would have done the work. This is a great part of the Church's work now to tell the sick of Christ, to preach the Gospel message of healing, and to bring them to Christ who is present with us now. His arm is not shortened that it cannot save, and there is no limit to His power and His love. The works that He did then He can and will do now, and He is doing them now, for what I am saying to you to-day, I am saying from a real and practical experience of His doing such works, as in the days of His visible presence on earth

Children's Bible Educator

We are giving a prize every month for the best answers

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

WORD SELECTION PUZZLE. From each of the Scripture references below take the word indicated by the number in brackets after it, as for instance, (2), (30), (13) etc respectively mean that you take the 2nd, 30th, or 13th word in the scripture verse which the number follows, and so on

The nine words thus obtained are the principal words of a promise uttered by our Lord (distinct from the rest of its verse) containing 32 words in all, occurring in the 17th chapter of Matthew's Gospel, and are given in the order in which they come in the promise. Write out the promise in full, and give the number of its verse. Use your concordance if you wish

Hebrews xi 1 (2), Amos ix 9 (30), Luke xvii 6 (13), Genesis i 11 (13), Genesis xix 17 (34), Revelation ii 5 (25), Matthew xxvi 36 (24), 1 Timothy vi 7 (4), Hebrews xi 6 (6)

Solutions should arrive by first post Monday, March 21st.

SOLUTION TO BIBLE CHARADE, MARCH 4th

Answer. Enoch

Correct answers were received from: Tom Armstrong, Dorothy Baiton, Audrey Bell, Joan Bradford, Peggy M. Brighty, Edna Binco, Minnie Burke, Jessie Campbell, Lottie Caldwell, Gladys Finch, Peter J. Gale, Hazel Greenwood, Joyce Gummer, Dilys Hale, Reggie Hartley, George Hesling, Joan Hill, Mary Hurst, Vera Joyce, David Johnston, Robert J. Johnson, Muriel Lang, Marjorie London, Isa McCartney, Barbara Mappin, George Martin, Marjorie Needham, E. Neale, Beatrice Paul, H. G. Phillips, Edgar H. Phillips, Patty Rogers, Muriel Russell, Greta Simmons, Minnie Spence, Muriel Thompson, Douglas Thorpe, Ethel Wallser, Gladys Whimsey, Joan Whiteheart, D. E. Wills, Alfred Yardley

“He was Wounded”

By Dr. H. A. CAMERON

WOUNDS, according to the definition of the surgeon, are divisions of the soft parts of the body by a mechanical force applied externally, and they are classified by their different characters as (1) contused, (2) lacerated, (3) penetrating, (4) perforating, and (5) incised wounds. It is remarkable that in the simple statement “He was wounded” (Isa. liii 5), there is included each kind of wound, as we may readily see from the examination of the Scripture records concerning the

SUFFERINGS OF OUR LORD JESUS CHRIST

(1) *The contused wound.* A wound produced by a blunt instrument. Such would result from a blow by the rod, as foretold in Micah v 1 “They shall smite the Judge of Israel with a rod upon the cheek,” and fulfilled, as recorded in Matthew xxvi 67 “They smote Him with rods” (Newberry Margin), Matthew xxvii 30 “They took the reed, and smote Him on the head”, and John xviii 22 “One of the officers struck Jesus with a rod” (R. V., and Newberry margin)

(2) *The lacerated wound.* A wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of our Lord's submission to its infliction. The Roman scourge was a many-tailed lash, each thong tipped with metal or ivory, so that, in the hands of a cruel expert, the sufferer might truthfully say, “The ploughers ploughed upon my back. They made long their furrows” (Psa. cxxix 3). The torture, the laceration, and the consequent loss of blood often resulted in the death of the victim, but scourging, while part of our Lord's sufferings, was not to be the means of His death. Thus

THE PROPHETIC WORD

of Isaiah I 6 “I gave My back to the smiters,” finds its fulfilment, as recorded in Matthew xxvii 26, and in John xix 1 where we read “Then Pilate therefore took Jesus and scourged Him.” And let us remember that upon His back, thus lacerated, the cross was laid as He went forth to the place called Calvary.

(3) *The penetrating wound.* A deep wound caused by a sharp pointed instrument. This we have exemplified in the wounds upon the head produced by the crown of thorns. The Jerusalem thorn, from which that “victor's crown” was plaited, bore spicules four inches long, and, as the soldiers pressed down that cruel diadem upon His head (Matt. xxvii 29, John xix 2), a circlet of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head (Matt. xxvii 30).

(4) *The perforating wound.* From the Latin word meaning “to pierce through” “They pierced My hands and My feet” (Psalm xxii 16). The iron spikes were driven between the bones, separating but not breaking these. Crucifixion was not practised as a means of capital punishment by the Jews, and

the words must therefore have puzzled even the writer of the Psalm, but at that early date God was thereby “signifying what death He should die,” for to Him who knows the end from the beginning, the Roman subjugation of the Jews at the time of Messiah's advent, and His “cutting off” by the exquisitely

PAINFUL DEATH OF CRUCIFIXION,

were all foreknown. Yea, and to our Lord by anticipation, and at last in fearful reality, “the decease which He should accomplish at Jerusalem” was a matter of perfect knowledge. The prophetic question in Zechariah xiii, 6 “What are these wounds in Thine hands?” was ever before Him, and thus we can truly sing—

'Twas love that nailed Thee to the tree
Or iron ne'er had bound Thee

(5) *The incised wound.* A cut produced by a sharp-edged instrument. “But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water” (John xix 34). This wound was inflicted after the death of the Lord Jesus, inflicted by the practised hand of the Roman soldier to make certain that whatever vestige of life was present would be extinguished, but while it did not cause death in His case it is an assurance to all men that death had actually occurred, and it is also a fulfilment of the Scripture which saith, “They shall look on Him whom they pierced.”

And from the wound (so large that Thomas could have thrust his hand into it), “came there out

BLOOD AND WATER.

And he that saw it bare record and his record is true.” This wonderful sight awakened surprise and deep interest in John, and may surely engage our attention also, namely, the water that flowed from the pericardium, and the blood that flowed from the heart. The pericardium is a closed sac encasing the heart and lubricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. How could John, it may be asked, distinguish such a small quantity of water? In answer let me quote a significant statement from a standard work (Mallory and Wright's *Pathological Technique*) “The normal amount of the pericardial fluid is about a teaspoonful, but it may be increased to 100 c.c. (24 teaspoonfuls) where the death agony is prolonged.” Here then is a confirmation by scientists of the mute testimony borne by the “water” to the intense suffering of our Lord Jesus Christ. And what shall we say to the fact that, contrary to nature, blood flowed from One who had died? Is it not to show that in death, “He vanquished death and did not see corruption?” Thus the last wound, the last indignity offered to the Body prepared for Him, proclaims both purification and redemption, for “The very spear that pierced His side, drew forth the Blood to save.”

Israel is mournfully described by the prophet Isaiah (chapter I 6) as exhibiting to God's eye “from the

sole of the foot even unto the head. wounds," and our Lord Jesus Christ, in submitting to this perfection of wounding from head to foot, was made in one sense like unto His brethren and "perfect through sufferings" (Heb 11:10).

May the contemplation of these wounds, whereby

His body was broken and His blood was shed, deepen our love for Him who "was wounded in the house of His friends," "wounded for our transgressions and bruised for our iniquities," and cause each of us, like Thomas, to worship and acclaim Him as "My Lord and My God" (John xxi. 28)

He has Broken Ev'ry Fetter

H.L.

HAROLD LAMKIN

1 Although for ma - ny bit ter years You've toil'd as Sa - tan's slave, There's
2 The conq'ring Sa - viour, who a - rose in tri - umph from the grave, Is
3 And when tempta - tion's poison breath Would surely mas - ter you, Just
4 Should all the pow'rs of earth and hell Con spire to make you fall, Yet

hope if you but turn to Christ, The mighty One to save
wait - ing now to give to you The free - dom that 'ou crave
breathe your Sa - viour's name in pray'r And He will see you through
you can trust the Sa - viour still—He's might - er than them all

CHORUS

a tempo

For He has broken ev - 'ry fet - ter And unlock'd the prison cell, He has

brought e - man - ci - pa - tion To the slaves of sin and hell He has

made an end of bon - dage, He has purchas'd li - ber - ty, He has

brok - en ev - 'ry fet - ter, He can set the prisoner free

Copyright

A new composition written by one of the Foursquare members in Liverpool

Bible Study Helps

THE MOST NEEDFUL THING

(Luke x 38-42)

Introduction: The context This is in the answer that Christ gave to the lawyer who asked what he should do to inherit eternal life Christ shews again in this lesson what is the most needful Martha thought it was work, but Mary knew it was worship

I The Necessity of Worship.

Jesus said one thing is needful Martha was a Christian and a good Christian, but she had not learned the place or position of work and worship Many saints are loaded with work and take no time for worship

II The Excellency of Worship.

Jesus calls it the "good part" Our works will receive the just recompense of reward, but they must be upon the foundation of worship

III. The Possibility of Worship

Mary chose that good part It lies within the reach of every believer

IV. The Security of Worship.

It shall not be taken away They may get our money or home, but this cannot be taken away It is the thing worth while

Conclusion: Did it pay Mary to sit at the feet of Jesus? Ah, yes She learned the truth of the death and resurrection of Christ, which the others never realised until after His resurrection She prepared His body for burial She knew He would die and rise again

THE GREAT QUESTION AND THE ANSWER

(Acts xvi. 29-34)

- 1 Sinner Awakened "Came trembling" (verse 29)
- 2 Sinner Inquiring "What must I do?" (verse 30)
- 3 Sinner Directed "Believe on the Lord" (verse 31)
- 4 Sinner Saved "Rejoice, believing" (verse 34)

"I AM NOT ASHAMED OF THE GOSPEL"

(Romans i. 16)

Not ashamed to believe it as a man
Not ashamed to profess it as a Christian
Not ashamed to proclaim it as a witness
Not ashamed to contend for it as a good soldier of Jesus Christ
Not ashamed to spread it as a lover of the Lord

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, March 20th John xvii 13-26
 "That the world may know that Thou hast loved them, as Thou hast loved Me" (verse 23)

Here are indescribable words. Words so beautiful that our heart cannot express the ecstasy it should feel in the presence of them. The Father loves us as He loves His only begotten Son. The Lord actually prayed that the world may know that God loves us with the same measure that He loved His Son. We are only sinners, saved by grace, yet God has given us the Son-place, and lavishes upon us the same quality of love that He lavished and still lavishes upon His Son. "Impossible!" we naturally cry, "God cannot love us as He loved His Son." But the cry of "Impossible" changes when we remember that now we are in Christ. Christ is our clothing—we are clothed with Christ our Righteousness. Christ has taken responsibility for every one of His redeemed. He accepted the cloak of our sins in order that we might receive the cloak of His righteousness. He stood as our Representative on the cross, He stands as our Representative in glory. The same love lavished upon Him is now lavished upon us. Calvary changed an impossibility into a glorious possibility.

Monday, March 21st. John xviii 1-14
 "The cup which My Father hath given Me, shall I not drink it?" (ver 11)
 Calvary was not an accident. Calvary was a prepared cup. It was a cup of bitter bruising that the Father gave to His Son. "It pleased the Lord to bruise Him," said the prophet. It was not a cup of discipline—the Lord needed no discipline. It was not a cup of penalty for His personal sin—the Lord never sinned. Nay, it was a cup of imputed penalty. The penalty of the sin of the world was counted unto the only One who lived in the world without sin. He drained it—dregs and all. Nothing was left. Christ drank it all. Not a drop was left for us. He drank the cup of bitterness in order that we might drink the cup of blessing. He drank the cup of Calvary in order that we might drink the cup of glory. Blessed Lord! now we ought to love Thee, serve Thee, follow Thee with every ounce of our strength.

Tuesday, March 22nd John xviii 15-27
 "Peter stood with them, and warmed himself" (verse 18)
 Poor Peter! It is easy to condemn him. It is easy to say that he should not have been near the fire. Yet viewed from another angle it was a magnificent thing for him to be there at all. In a sense he had failed badly. He had been amongst those who had forsaken the Lord and fled—just after he had

Meditations by PERCY G PARKER.

been so boastful, too! But in the midst of his failure he was trying to keep his Lord in sight. Peter needed all his physical strength to keep near to his Lord. Probably he thought the fire would revive him. It must have been a strangely white and drawn face that Peter revealed in the flickering glow of that comforting fire. We will not condemn Peter. We will just pray that we, in circumstances far less tragic than his, may keep our Master in sight. We will not throw stones at Peter. Someone may throw far more justifiable stones at us.

Wednesday, March 23rd John xviii 28-40
 "My kingdom is not of this world" (verse 36)

But what a magnificent kingdom the Lord has! Myriads of celestial beings form His kingdom. The hosts of heaven wait on Him. Multitudes of invisible intelligences rejoice in His sway over them. Angels which no man can number sing His praises. Seraphim and Cherubim extol His holiness and His love. No, in one great sense His kingdom is not of this world. He could well have ignored this little world. It could have been crushed out of existence. Yet the King of heaven saw a pearl of great price in this world. A pearl that would adorn His kingly crown as no other gem had done. For this pearl the King came into hostile dominions. He found His Calvary. But, praise God, in finding His Calvary He unearthed His pearl. The pearl is the Church. We belong to it.

Thursday, March 24th John xix 1-16
 "I find no fault in Him" (verse 4)
 Pilate's verdict has been the verdict of intelligent men throughout the centuries. Kings, princes, philosophers, poets, and scientists have considered Him, and have been united in their conclusions—we find no fault in Him. But note the tragedy. Pilate found no fault in Him, yet he crucified Him! Great men of all the centuries have done the same thing. "No fault!" they have cried, yet, instead of crowning Him, they have crucified Him. If all who had crowned Him with their intellect had crowned Him with their heart, heaven would have been a fuller place. Christ is not now crucified with nails, He is crucified with words and thoughts and deeds. Imitation is the truest form of praise. We find no fault in Him. Then let us imitate Him.

Friday, March 25th John xix 17-30
 "There stood by the Cross of Jesus His mother" (verse 25)
 It is easy for us to sing now, "Be-

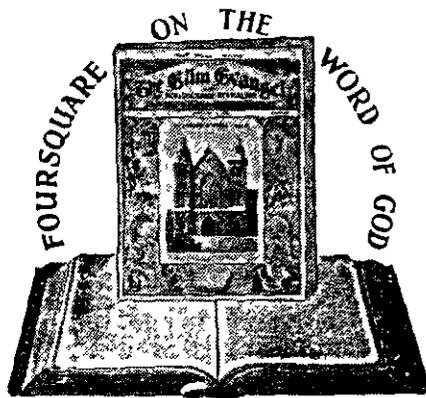
neath the Cross of Jesus I fain would take my stand." But it must have been terrible to stand beneath that Cross as Mary did. Truly an awful sword was piercing her heart with unutterable sorrow. She was there beholding the tragedy. She saw Psalm xxii in all its terrible fulfilment. We can measure weep with Mary, but only in measure. We look at the darkness of Calvary from the light of the Resurrection. But she knew not whether there would be any resurrection. It was all so tragically dark to her. But it is all so beautifully light to us. Easter presented the world with new life—eternal life. Easter was a sunset and a sunrise. But that sun will never set again. It has ushered in eternal summer.

Saturday, March 26th John xix 31-42
 "In the place where He was crucified there was a garden" (verse 41)

Beautiful places have been the scenes of horrible crimes. Tragic contrasts abound. But there has never been a greater contrast than the Garden and the Crucifixion. Yet, somehow, we feel the garden was not altogether out of place. Calvary and flowers seem to have a real connection. From Calvary many a garden has blossomed. Calvary still stands in the midst of many gardens. Many hearts are gardens filled with the flowers of the Spirit. Yet every flower in the garden of the heart is tipped with crimson. In the midst of many a modern garden of Eden there is a tree. It is the Tree of Life and the Tree of Life is none other than Calvary's Tree. Wonderful garden, wonderful Tree but above all what a wonderful Gardener!

Something to Shout About

A minister had a member who interrupted his services occasionally by shouting. He had such a wonderful appreciation of God's goodness that almost any reference to it would cause him to rejoice. The preacher persuaded him to remain in the pastor's study during the morning service, and gave him a book on geology, thinking that would be dry enough to keep him in a sober state of mind. In the midst of the service the man was heard shouting in the study. When the preacher returned, he said "What in the world could you find in that book to make you shout?" The man replied "Why, look here, brother. It says here that the ocean is eight miles deep in some places. The Bible says God will cast our sins into the depths of the sea. If a man wouldn't shout about that, what would make him shout?"



EDITORIAL

Divine Demonstration.

THOUSANDS of those who rejoice in a risen, exalted, glorified Lord and Saviour are looking forward to the great day—Easter Monday—when the Royal Albert Hall will be packed from floor to ceiling with those who will worship at His blessed feet and will bow before Him in adoration and praise. They would not miss these gatherings for worlds and many have been preparing for weeks and months to spend the whole day in the presence of One who was dead but is alive for evermore. We who have been at these Demonstration meetings for the past six years can see it all in vision and we can hardly wait until the day dawns. The crowd outside before the many doors open. The stream of happy, rejoicing people filling the arena, amphitheatre, boxes, balcony and gallery. The vast choir stalls filled with young folk from every station in life. The Orchestra getting into their places, tuning their instruments, preparing to take part in the thundering praises which will ascend from thousands of hearts and voices. We look upon the upturned faces as the hall rocks with song. The Christ filling the vision of all. We can see the result of His ministry as the sick are prayed for. We can see Him making Himself known unto His people in the breaking of bread as we gather around His table. We can see Him smile at the obedience of His children as they pass through the waters of baptism. We can hear His precious voice speaking through His Word as our

beloved Principal George Jeffreys declares the good news. We can see the hands raised of those who will yield to the claims of the Saviour. We can see the saints leaving the building at the end of a glorious day with the fire of God burning on the altar of their lives more brightly and with a stronger determination to be more like the One who is the great draw at the Foursquare Gospel Demonstration in the Royal Albert Hall—the Risen Christ.

The Seventh Year.

FOR the seventh year Elim will occupy the Royal Albert Hall for the great Easter demonstration. This annual pilgrimage has become a feast to thousands of saints, who come to London from all parts of the world as the Israelites of old came to Jerusalem. It is like a foretaste of the great convention in the air that is soon to be. There is something indefinable about the cosmopolitan atmosphere of these huge gatherings. The healing meeting in the morning is an intensely human service. The communion service in the afternoon is one of the grandest views from the Delectable Mountains. And the baptismal service in the evening answers to the mind's picture of "multitudes pressing to hear the Word of God," people being converted and others being publicly identified with Christ by the ordinance of baptism. These monster congregations throb with the Holy Spirit's presence and power. They afford a spiritual experience of joy and fellowship that have no parallel.

His Majesty the King.

WE are pleased to announce that His Majesty the King and His Royal Highness the Prince of Wales have again, as in past years, graciously granted us permission to use their private Boxes on Easter Monday at our Royal Albert Hall demonstration. Elim Foursquare Gospellers are loyal subjects of the King and believe in I Peter ii 17.

Excavations at Kish.

ONLY in recent years have the swimming baths of Great Britain been built so that the water in them is constantly being changed. The old style was to empty the water twice and in some cases once a week.

Professor Langdon, who has been carrying on excavations at the old city of Kish in Mesopotamia, has announced that he has discovered a magnificent swimming bath in the courtyard of the Royal Palace. This royal bathing pool was lined with brick and measured 45 feet by 36 feet. By means of an elaborate hydraulic system the pool was supplied constantly with fresh water, like most modern swimming baths. The drains were built of cemented tiles, and, says Professor Langdon, the whole construction of the bath shewed a high degree of engineering skill.

Once more the excavators' work in the old-world cities of Babylonia has proved that even modern swimming baths have not "evolved," but that the engineers of that early date in the world's history were capable of doing work that modern engineers are just beginning to build and to be proud of as "the latest" and the most modern!

Common Sense.

A LITTLE common sense is frequently sufficient to give us victory over fits of depression. The Devil is not fond of common sense. Common sense is simply truth, and truth defeats the Devil. The following is a good illustration, and may help some of us who are easily disturbed.

"It is said that Dr. John Clifford, a usually cheerful Baptist minister, at times became greatly depressed. On one occasion, he flung himself upon a couch in the mood of Elijah under the juniper tree, and cried out, 'It is enough now, O Lord, take away my life.' Mrs. Clifford said not a word, but prepared at once to go out. 'Where are you going?' asked her husband. She answered 'I'm going for the undertaker.' Dr. Clifford immediately recovered and never forgot the lesson."

The Divine Helper

A Sermon by Pastor J. ROBINSON (*Elm Tabernacle, Portsmouth*)

Without Me ye can do nothing—John xv 5

IS this statement true? Is the Christless man really helpless? The Christian unhesitatingly says, Yes, for these are words of our Lord Himself. But it is also capable of demonstration for mark that the question is not as to man's will to do good, but as to his capacity to succeed. Apart from Christ mankind can accomplish nothing of spiritual value. As an instance, here is a man who realises that there is very much sin and iniquity in the world, so much so that the words of Psalm xiv are fully justified by the facts of life around us—"The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one." Now let this man endeavour, by sheer rectitude of life, to lift the thoughts and habits of men to nobler, purer levels. His only result is to isolate himself from their life and thought, while leaving them unaffected. For he is only a man amongst men, and is as one beating the air. But now let such a man enter into partnership with the Lord Jesus Christ *via* the new birth, that heavenly cleansing of which our Lord so often spoke. Immediately circumstances change. Whereas previously he waged a lone warfare, with no other weapons than his own morality, there are now two engaged—this born-again man, plus Christ. And it is Christ who makes the difference—*Without Me, ye can do nothing*."

Now the New Testament bears unmistakable witness to the fact that such a life of partnership with Christ—a glorious co-operation—is God's ideal for every man. It is therefore a matter of the utmost importance, which we do well to examine. Whence comes this power? Why is the Christian assured of ultimate success?

Firstly, because there has been a regeneration of heart and life and, secondly, because of the perpetual presence of Christ.

Regeneration is a term of the old theological books, and is seldom used by the "moderns"—to their no small loss. For of all the grand truths of Divine revelation, this is surely one of the grandest. By *regeneration* we understand (using Paul's definition)—"If any man be in Christ, he is a new creation" (II Cor v 17, R V). Come, ye sinners, poor and wretched. He will re-make you! He will cause you to know joy and gladness! Who can measure the

power of God in regeneration? Truly did the prophet call His Name "Wonderful Mighty God, Everlasting Father." For they who are Christ's, gone are the old lusts and vices, gone are all things that defile, gone is the desire for that which profits nothing, gone is the burden of guilt and the sense of shame, for "if any man be in Christ, he is a new creation." He gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness. It was this Divine alchemy which transformed Newton the slaver into Newton the saint of God. It was this power which wrought in Paul out on the Damascus



PASTOR J ROBINSON

road. It is the same glorious sense of "newness" which has been the portion of every humble believer since our blessed Lord died on the Cross. For it is that very Cross which has brought it to pass. Where is the burden of sin which once oppressed?—nailed to that Cross! Where are the overmastering passions which once kept us enslaved at the feet of evil?—nailed to the Cross? For there upon that Cross of-fended Law is exacting its penalty, in order that the guilty may be pardoned. God most holy, God in flesh, is bearing the outworkings of His own holy law, in Himself, that mercy might be free to save all who shall believe. And now, whenever a poor repentant sinner shall come to the foot of this awful Cross, there shall be such a great blotting-out of sin,

that even the very angels of God shall rejoice. For this same Jesus, when walking here amongst men, had said, "Greater love hath no man than this, that a man lay down his life for his friends. *Ye are My friends*." Friends of God!—we sinners! Oh, glory! Praise be unto Him! Yea, Lord, without Thee we can do nothing!

If there had anywhere appeared in space
Another place of refuge, where to flee,
Our hearts had taken refuge in that p'ace,
And not with Thee
And only when we found in earth and air,
In heaven or hell, that such might nowhere be,
That we could not flee from Thee anywhere,
We fled to Thee

—R C FRENCH

And yet we have not told the full tale of His mercy to us. Hear again His words—"Without Me ye can do nothing" and so the Gospel of Matthew ends with these dear words of promise, "Lo, I am with you alway."

Amid the welter of sin and the strife of evil men, amid the lures of the world, the flesh, and the Devil, always within the soul of the Christian is the light of the perpetual Presence "Yea, though we walk through the valley of the shadow, we will fear no evil, for Thou art with us" In Him we live, and move, and have our being, to an extent that the world around us can never know. He will never leave us—He says so—right to the end And even then

He will not leave us, for it shall come to pass that at eventime it shall be light. "Without Me ye can do nothing" Brethren, these are words of eternal truth, and therefore words of life We have tried and failed Why not let Him take us into holy partnership? Without Him you can do nothing, and He says that if any man will come unto Him, he shall in no wise be cast out Come, then, and find peace in believing

Striking Conversions.

FROM ATHEISM TO CHRIST

MR R M Froome of Watford was not brought up in an atheistical atmosphere, but in religious surroundings As a boy he sang in the choir of a certain church at Finchley

But while there either a real or fancied wrong arose His mother it appeared to him was very badly treated by the church Young Froome got hold of the idea that it was only money that mattered with

THESE RELIGIOUS PEOPLE.

Turning from the Church the youth declared himself to be an atheist, that he neither believed there was a God or a Devil As many others thoughtlessly say, he declared that when we are dead we are done with

When twenty-five years of age Mr Froome was taken to hospital suffering with double pneumonia and pleurisy He was there for two months During that period he was visited by a Church of England clergyman But the kindly visitor was abruptly treated In Mr Froome's own words, "I told him I would die as I had lived, and if he wanted to talk about my soul he could 'pop off'"

It is not surprising to find that this young atheist's main trouble was drink. He tried to give it up, but could not Natural power was not enough, and as he denied supernatural power there was no deliverance for him at that time At such times he lost all control of himself, and on several occasions he locked his wife in the house, saying he would see her starve rather than give up the drink For twenty years home life was full of misery

Strange to say that while he took the laughter out of his wife's lips he tried to put it into the lips of others—for he was a comic singer and step-dancer As such he was well-known in the concert and club world Again and again he tried to become a teetotaler, but failed

Half hidden away just off one of the main streets of Watford is a Hall—it is

THE ELIM GOSPEL HALL

Mr and Mrs Froome frequently passed it, and the husband joked about the name "Elim"

But a few years ago Mrs Froome found out what Elim meant There, one glad night, she was converted, and entered into true Ehm rest in Christ Jesus At home she spoke of her conversion and also of the wonderful healings performed in the Name of the Lord Jesus

Deep down in the heart of worldly Mr Froome a

great hunger had arisen. At last he began to attend the meetings, and soon the great transaction had taken place Mr Froome tells the story thus, "I promised to go with my wife to the Elim Hall, which I did, and, praise the Lord, I gave myself to Christ, and instead of being a man of the world I became a child of God"

But God was leading this redeemed man on into deeper experiences He knew Christ as Saviour, he was to know Him as Healer The reader will notice as he reads the words of Mr Froome given below that a vision is mentioned The Word of God distinctly promises visions during this Pentecostal period—"Your young men shall see visions, and your old men shall dream dreams" (Acts ii 17) No doubt God has granted many visions Yet it should always be remembered that visions should be tested, even as we test any supposed supernatural experience If this were kept in mind Christian people would not condemn visions, but only seek to safeguard them

Having given this safeguarding comment on visions we will allow Mr Froome to complete

HIS OWN TESTIMONY:

"Some time after I was converted, I had an attack of shingles, which is very painful I went to the doctor, and he gave me medicine and ointment One evening Pastor Fardell asked if there were any brother or sister wishing to be prayed for My wife told me to go out and be prayed for, but I said, 'Don't talk silly, I am under the doctor' Also I did not like to go out, so Pastor Fardell came to me, anointing me in the Name of the Lord, and prayed Under the power of God I had a lovely vision of Jesus coming towards me I did not take the medicine or ointment again, as I knew I was healed, and most wonderful of all to me, cured of the craving for drink All taste and longing had gone, and I know that I shall never take to it again Bless Him

"Now I can say, Hallelujah! as He has saved me and baptised me with His Holy Spirit; and I have proved Him as my Healer and praise His holy Name, my Coming King"

ANONYMOUS GIFTS.

The following anonymous gifts have been received, which we hereby gratefully acknowledge To the Work in General Southampton, £1 Foreign Missionary Fund Beckenham, (designated) £1, Hove 10/-, Carlisle, £5

Why I Believe the Bible

By D. H. McDOWELL

LET me give some of the chief reasons
 1 Because it is practical To be practical it must serve a common purpose, that is, meet the requirements of every living person The Bible does not address itself to a clique or clan, but is universal in its appeal It holds the remedy and the only solution of

MAN'S ILLS AND PROBLEMS

2 Because it is reasonable It teaches us about a Supreme Being This is a reasonable thing for every right-minded person to believe Behind all the activities of a living universe there must be a great and wonderful Person, full of wisdom and power It speaks of facts which are capable of demonstration in our everyday lives It does not ask us to do unreasonable things, but the promises of reward for obedience are reasonable and easily understood

3. Because it is reliable It can be depended upon No one need fear being disappointed by obeying the Bible No one who has ever trusted in this book has ever been able to report that it had failed to bring the results promised by it

4 Because it is durable One need not fear that the Bible will become out of date or antiquated as to its truths and value. It ranks and always will rank at the top of the list as the greatest of literary works, dominating them as the highest mountain towers above the ant-hill at its base It has outlasted every other work of literature in point of usefulness and value as well as being more of an asset in the daily life of thousands than any other book. Had any other work been persecuted and fought against as this book has, it would have passed out of existence long ere this But

THIS BOOK IS INDESTRUCTIBLE

and, like His people Israel in Egyptian bondage, "the more they persecuted them, the more they prospered and grew"

5. Because it is indispensable The world cannot get along without the Bible any more than it can get on without sunlight Some folk might think that science can create synthetic sunlight as well as synthetic food or rubber They are having a fine time with their synthetic religion and synthetic foodstuffs The sun can not well be dispensed with Neither may we dispense with the Word of God, the Bible, without becoming dead, withered and lifeless We need the violet rays of the Sun of Righteousness in this world of darkness and sin, and we get this through contact with the Bible

6. Because it is indisputable There has been plenty of disputing over the Bible, but no argument has ever been offered that has not been exploded and disproved To condemn the Bible without trying it is like condemning a table loaded with all the finest foods obtainable without trying them

The Bible is an authority of the first water and makes no apologies for its claims It is like old Mount Everest, whitecapped and beaming with ten million crystals sparkling in the sunlight, with his base on earth and his head

TOWERING INTO THE HEAVENS

away above the clouds Does old Everest apologise for being something authentic in mountains? No, he just stands there, and we behold with wonder and amazement We might criticise him and make all kinds of objections to his claims but he stands there proof against the finest debate to his claims as a mountain of some authority So the Bible

Royal Albert Hall

Box Seats · Morning, 1/-; afternoon, 1/6; evening, 2/6. Every box ticket sold helps to reduce the heavy rent of the hall.

Do as you like about it, there it stands a memorial of all time, depicting and describing the characters of the greatest men the world has ever known, laying down achievements unmatched by any other men in the history of nations Dispute this if you can, but facts are stubborn

7 Because it is virile The Bible has a soul—a living soul There is a breath and an atmosphere that pervades the book all the way through which is common only to the Bible, and it is capable of transmitting life, hope and vigour to all who trust in its messages It is

HONEST, DEALING OUT THE TRUTH

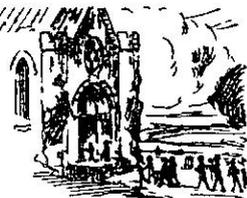
impartially It is straight, going right to the root of matters It is loving, sympathetic and merciful, calling us higher and offering an outlook more lofty and lasting than any other hope the human heart has ever conceived

8 It is individual No other book like it It has one message (a) concerning man, his creation and fall (b) concerning sin, the disease of the whole race, (c) concerning redemption, the only adequate remedy

It carries a message of one Man from the first book right through in type, shadow, portrait and direct statement, as well as by revelation to men on earth, it deals with the character and personality of the greatest of men, the Man Christ Jesus. Oh, what a wonderful Man, the Son of Man, the Son of God, the Immanuel, the Redeemer, the Advocate and High Priest and the glorious coming Lord and King. It transmits His life and Spirit to every believer and prepares one for a higher and nobler career not only in this life but in that which is to come



CONVERSIONS! HEALINGS! BAPTISMS!



Glorious Local Campaigns and Conventions—Many New Members

REVIVAL CAMPAIGN

Exeter (Pastor J E Goreham) The Lord's work at the J O C Hall, Furnhy Street, still continues to make progress in spite of the handicap in respect of halls, the week-night meetings having to be held in a different building. Several souls have been saved, and great blessing for the saints has been experienced under Pastor Goreham's ministry.



**Pastor
J. E. Goreham.**

The Sunday school had their annual tea and prize-giving recently, when the prizes were distributed by Mrs Goreham. An enjoyable time was spent at the fellowship meeting.

A fortnight's revival campaign has just been held at Topsham, being assisted by special singing by the Exeter Crusaders.

Mrs Goreham took charge of the meetings at Exeter meanwhile, and in both places special blessings were vouchsafed to young and old alike.

FRUITFUL PERSONAL WORK

Romsey (Evangelist T Tetchner) Great things are being done by a gracious Mister at Latimer Hall, Latimer Street through the Pastor, whose ministry is being much confirmed of God the Spirit.

Attendances are good, and the effort to bring a friend, or extend personal invitations, has proved quite successful, stalwarts for the faith having thus been won.

The Thursday evening Bible studies are a time of real uplift to the saints as the book of Romans is explained.

Twelve members were baptised at Salisbury, where a joint baptismal service was conducted, this making nineteen baptisms since September.

We praise God that He is ever victorious. Satan, though busy, has been defeated, and truly the workers can rejoice as "overcomers" through Christ.

The Lord greatly blessed a recent Sunday evening service when a large congregation attended, and listened to a stirring Gospel message delivered by Mrs H T D Stoneham. At the close of the service the sick were ministered to according to James v 14.

TWENTY-ONE NEW MEMBERS.

East Ham (Pastor H T D Stoneham) Spiritual results have been very

encouraging at Elim Tabernacle, Central Park Road, during the time Pastor and Mrs Stoneham have been in charge of the work. Souls are being saved every Sunday evening regularly sometimes as many as six in number coming out at one meeting, there have also been conversions on Thursday nights too.

A very happy and blessed time was spent at the annual fellowship tea, when very encouraging reports were given by the Pastor, Secretary, Treasurer, Sunday School Superintendent, and some of the other church officers and workers. On a recent Sunday, twenty-one new members were received into fellowship by Pastor Stoneham, who gave to each the right hand of fellowship and an individual word of welcome and exhortation. The meeting closed with the singing of "Blest be the tie that binds."

The following Thursday ten believers were baptised by Pastor Stoneham. Mr Numan gave the message on water baptism, which, he emphasised, should be a far more urgent concern. Thirteen more signified their desire to be baptised at the earliest opportunity.

The messages of both Pastor and Mrs Stoneham are a blessing to all. Several members requested that Mrs Stoneham should repeat a Sunday morning message on The Cleansing of the Temple, which she gladly did one Thursday evening. Waiting meetings are also held, the prayer meetings on Tuesday evening are full of power and prayer is answered.

TWENTY-TWO BAPTISMS.

Salisbury (Pastor J R Knight) Further progress is reported at the City Hall, Scotts Lane where the Lord is blessing His saints abundantly. On a recent Wednesday evening twenty-two converts were baptised in water by Pastor J R Knight, of whom twelve were from Romsey. Each of the candidates gave a short testimony to the saving power of the Lord Jesus Christ. The singing was led by Pastor Tetchner of Romsey, accompanied by a small orchestra. An address was given by Pastor J R Knight, on the importance of water baptism. At the close of the service a number expressed their desire to be baptised at the next opportunity.

God is still honouring the preaching of His Word. On two occasions this week souls came over to the Lord's side. Blessings have abounded in the past, and are abounding in the present, and we know the Lord has still more in store for the future.

TABERNACLE STUDIES

Portsmouth (Pastor J Robinson) We praise God for the way in which He is blessing at the Elim Tabernacle, Wel-

lington Street, Southsea. Pastor Robinson having just finished a series of studies on the Tabernacle, which have brought much blessing to the saints.

The Lord is still continuing to bless in the salvation of souls through the preaching of the Gospel, and many are still proving the Lord to be the Healer of the body. One or two of the recent healings to the glory of God, are those of a little baby healed of rupture, and of a brother healed of quinsy.

HUNDREDS OF CONVERTS

Barnsley (Pastor H W Fielding) When Principal George Jeffreys came to Barnsley in November last, his stay only lasted a week, but in that short time, God mightily used him to the pulling down of the strongholds of Satan.

The closing night of his stay will never be forgotten by all who were able to get in the Public Hall, the place being packed to the door and hundreds turned away. During that week over a 1,000 souls were saved.

The meetings were continued by Pastors P H Hulbert and H W Fielding, and the Lord confirmed His Word with signs following.

After a fortnight's meetings in the Public Hall, the revival was still carried on in the Arcade Hall for a week. Pastor Hulbert being then called to another part of God's vineyard, Pastor Fielding continued the campaign until Christmas.

Each meeting saw the hand of our God being made bare, and His Name glorified.

Regular meetings were started immediately the campaign finished, and, praise the Lord, He has honoured His Word. The spirit of revival is still prevailing, and each meeting proves that Jesus Christ satisfies.

Since the beginning of the new year, we rejoice to say that 205 decisions have been recorded. In one week of January there were forty-two souls, and on a recent Sunday twenty-three.

SPECIAL EFFORTS BLESSED.

Bangor (Pastor I E Francis) The three weeks' Gospel campaign held in the Elim Hall, Southwell Road, by



**Pastor
H. W. Fielding**

Evangelist W. Martin, was truly a time of rich blessing. Night after night the Gospel went forth in the power of the Holy Ghost, and souls were won for the Master, one outstanding case being that of a Christian Scientist who had embraced that doctrine for over fourteen years. When she heard the Gospel in its purity and power, all fetters were broken and she was gloriously saved.

After the campaign a convention was held, and the saints were greatly blessed by the messages delivered. Mr. Cariss gave a message on A Cave Dweller and Pastor McAvoy spoke on Standing in the Gap. In the evening Mr. Uprichard

spoke on The Feeding of the Five Thousand, and Pastor Kemp on Waiting on the Lord. Truly it was a day of blessing, and everyone went from the hall with their cups full and running over.

Guernsey (Evangelist A. F. Rash) Times of blessing are being experienced at the Vazon Mission Hall, Castel. The members here are more and more eager to learn about Christ, and to experience the blessings purchased by His Cross. The Thursday evening studies have been based recently on Galatians v. 22, the Pastor expounding in its various aspects the fruit of the Spirit. The Sunday

meetings are well attended. On a recent Sunday evening Jesus Christ proved Himself still Saviour in saving a young boy.

On the first Sunday in the month twelve new members were received into fellowship by the Pastor, who after a brief talk on what it meant to become a member, gave the hand of fellowship to each one. Also on a recent Wednesday evening the Sunday school prize distribution to the children was held. The service was bright throughout. After a short word by Pastor Rash, the expectant children received their rewards.

Back to Pentecost—How far back?

By A. W. ORWIG

"**B**ACK to Pentecost," is a cry often heard and also sometimes seen in print. But not all persons are "of one accord" as to what really constitutes a Pentecost Day personal experience or the apostolic Church standard doctrinally. Nor does it seem necessary that all should be of one mind as to minute details, since there are

DIVERSITIES OF OPERATIONS

by the same Holy Spirit. Bible fundamentals, however, must be maintained at all hazards.

Certainly there ought to be a going 'back to Pentecost' in all essentials, that is, in real spiritual things, so that results will follow as they did during apostolic times. The preaching of real scriptural repentance, regeneration and the fulness of the Holy Spirit is largely neglected in our time. Of the early Church it was said, "Great grace was upon them all," and that they "were filled with joy and with the Holy Ghost," so vastly different from the majority of present-day churches. Under the preaching of many now it cannot be said that "the Word of God grew and multiplied," or that "the Holy Ghost fell on all them which heard the Word," resulting in sinners crying out, "What must I do to be saved?" and believers led to seek the deeper experiences of Divine grace. We read that "the Lord added to the Church daily such as should be saved." Oh, the rich harvest of souls gathered! First added to the Lord and then to the Church. Now it is often an adding to some church without an adding to the Lord. Not a few churches have an appalling amount of dead material, and never experience a real Holy Ghost revival of religion. What

AN UNSPEAKABLE NEED

of getting "back to Pentecost," even as far back as the power of God makes it possible. And who will dare to limit "the Holy One of Israel" in converting and sanctifying grace? Oh that preachers and the laity would mightily cry from their hearts,

Lord God, the Holy Ghost,
In this accepted hour,
As on the Day of Pentecost,
Descend in all Thy power!

As to one's personal experience, Jesus commanded that we "tarry until endued with power from on high," and promised that we should "be baptised with the Holy Ghost." And He prayed that we might receive "the Comforter, which is the Holy Ghost," likewise that we might be sanctified through the truth. Thus fully cleansed and empowered we may expect Pentecost results in no mean sense, extending to soul and body.

But as there is no climax or finality in Christian experience, ought we to be

FULLY SATISFIED

even with getting "back to Pentecost" standards, glorious as they were? Why may we not go beyond

Easter Monday

March 28. Keep a note of the date
and plan to come to the
ROYAL ALBERT HALL.

having greatly increased light? And as to accompanying gifts and demonstrations, let us leave that to God to bestow as He may deem proper. Oh beloved, be it ours to aspire to the deepest inward graces of the Holy Spirit and the highest order of spiritual efficiency. As we draw near to the glorious millennial reign of the Lord Jesus Christ, certainly we ought to expect and realise ever-increasing and overflowing outpourings of the Holy Spirit "upon all flesh." God grant that from every Christian heart "shall flow rivers of living water," and that multitudes of convicted sinners shall cry, "What shall we do?" and be saved.

A pastor has to live very close to the Lord who can preach the Gospel as faithfully to the rich as he does to the poor of his flock.

Studies in The Acts

By P N CORRY

Acts VII. 54 to VIII 4

The rebuke of Stephen cut his hearers to the heart. It was the spark to the powder, so that they gnashed on him with their teeth. The solemn assembly lost their heads in the excess of their rage, but in contrast to their wild and blind hatred we read of the serene and peaceful witness of Stephen—"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He did not see the faces around him, but the face of Jesus, did not notice the wildness of the earthly scene, but the peace of the heavenly Jerusalem. Scripture speaks so plainly of the Lord sitting on the throne (Heb. 1:3; viii 1; x 12; xii 2), and Chrysostom, one of the early Church fathers, said, regarding this statement of Stephen, "It is as if He had risen from His throne to succour His persecuted servant, and to receive him to Himself"—the first martyr of the Church. The exclamation, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," was too much for the Jews to bear. The alleged "blasphemy" of the Lord Jesus had been repeated, and with yells of rage and shouts of anger they rushed him to his death.

Was His Death Lawful?

At the trial of the Lord the Jews plainly said, "It is not lawful for us to put any man to death" (John xviii 31), and students are agreed that at this time they had not the power of life and death without the sanction of the Roman governor in Jerusalem. Then how comes it that in the scene which follows, Stephen is rushed out to meet his death, and no reference is made to any authority being given? It happened that at this time the Procuratorship was vacant. Vitellius was on the march with his army against Aretas, and on the fourth day of his stay at Jerusalem news came that Tiberius the Emperor was dead. The campaign was abandoned, the troops dispersed to their stations, and he himself returned to Antioch. For a time the Jews were without a governor, without an emperor in power, and mob law took the occasion and the law into its own hands, so that riot and bloodshed swept many of the Christians into prison (Acts viii 3) and to death (xxvi 10).

Paul's Part in Stephen's Death.

In Acts xxii 20 Paul himself says that "when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." The word "consenting" in Acts viii 1 and xxii 20 means much more than passive consent, it means perfect agreement, pleasure, and responsibility for what was

taking place. Jewish law demanded that the witnesses should cast the first stones (Deut xvii 7), and if the condemned survived, then the bystanders should complete the despatch of the unhappy victim by stoning him. Saul standing by heard those wonderful words of Stephen as he prayed for his murderers, "Lord, lay not this sin to their charge," and though at this time he did not feel the force of the words, later on it was to be brought to his memory by the power of the Holy Ghost (cf I Tim i 12-15). Saul the chief butcher was soon to become Paul the Apostle.

The effect of Stephen's speech is to bring the full blast of the storm upon the Church, for the protection that had so far been accorded to this sect of the Nazarenes was now removed. This dying testimony of one of the leaders of the Church towards the Law and the Temple reveals to the Jews that the sect is not something to be tolerated but stamped out, and the whole city that at one time had been willing to give the apostles their protection and had even made the rulers fear for their own lives, now combine to destroy with ungovernable fury these heretics that had for so long been harboured in their midst and worshipped in their Temple. Up to this time everything had favoured the progress of the Church, they had seemed so happy and successful in Jerusalem that they were in danger of forgetting that the order was to move out. Think what an awful blow it must have been to the twelve, the cross had a first seemed the end of all hope regarding the coming of the kingdom, but after the resurrection they were soon asking the old question, "Wilt Thou at this time restore the kingdom to Israel?" (Acts i 6), and the remarkable success of the preaching of the Gospel in the chief city of the kingdom may well have seemed to them as the beginning of the kingdom. But the death of Stephen is the end of such a vision. The hurricane of persecution that now starts scatters them abroad, until everybody has gone from Jerusalem, except the apostles, and one cannot help but wonder how it was that the persecution that was directed with such fury against the ordinary members of the Church should pass them by. That they would have little in common with the sentiments expressed by Stephen in his defence before the Sanhedrin we cannot but doubt, but it even seems as though their persecutors made a difference between the wildness of the lay members of the Church and the leaders, and it is not till long afterwards that we read that it pleased the Jews to persecute the apostles. All the wonders that had happened and the attitude of the apostles towards the Temple and the Jewish customs, made it possible for them to escape the full blast of the storm, and though

others are scattered, the apostles remain. The most active agent in this persecution is Saul, and he himself tells us that he made havoc of the Church and scattered it (Acts xxii 4, xxvi 10, 11; i Tim iii 6, Gal i 13). The fame of the man was known as far as Damascus and probably further (Acts ix 13 and 21), nor was Stephen the only one to suffer death (Acts xxiii 4). Still, though the Jews were the responsible agents in this persecution, and Saul the principal butcher who seemed to revel in the work, we must not allow this to take our minds from the power that was behind the persecution, and see that God made all things work for good for "they that were scattered abroad went everywhere preaching the Word" (Acts viii 4). The Devil may do the blowing but God directed the blast. The Lord made the wrath of man to praise Him, and the efforts of man to stamp out only performed that which was the desire of the Lord. One cannot imagine what would have been the fate of the Christian testimony if it had been allowed to remain undisturbed in Jerusalem.

There was a great danger of the Church becoming a Jewish sect, and this scattering, while it must have seemed hard and ruinous to the work of the past years, was the very thing that was necessary for the continuance of the Church. Behind the gale we see One who stirred up the wind, and tempered its force, so that it did not destroy, but only scattered the seed of life in regions and to hearers that so far had never been reached, and who would not have been reached but for this persecution.

What a lesson this is for many who feel the slightest breeze of criticism from their relations and friends. Take fresh strength—let the gale blow! God's word is a seed of life that cannot be destroyed by winds of hate and persecution, and if you will not scatter it, then God will scatter you.

The Best Investment

The big Bonanza gold mine in the U.S.A. had four owners who during five years realised ten million pounds from their operations. One took his pile, lived extravagantly, lost all, and committed suicide. The second sold out, lost his money, died a pauper, and was buried at public expense. The third held tight to his money, but he became nervous and died in a lunatic asylum. The fourth spent all his share, went to work with his hands again, and saved his health.

It would have paid these men to have invested their money in the hidden treasure of Christ's kingdom.

Deuteronomy i. 36

Others saw the giants, Caleb saw the Lord. They were sore disheartened, he believed God's Word. If we are half-hearted, we'll not taste God's best, Those who follow wholly will be wholly blest.



ELIM CRUSADER PAGE



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

Everyman's Column Crusaders and the SINema

"Bats in the belfry," or some similar polite remark, uttered or unexpressed (it doesn't matter much which), is our consciousness of our friends' opinion of us, when we tell them that we do not visit the cinema. To some we are glad to try by a quiet talk to explain a Christian's path of separation from the world. It may be a bit of personal testimony as to how we lost the desire for such things when we found Christ the great Magnet of our lives. Others may only be able to understand that we prefer to occupy our time in more profitable ways and in more congenial company. But somehow our arguments generally seem to leave them cold, we convince them merely about the "bats."

How comforting it is for us sometimes to be able to convince them that our attitude is right on the common ground of morality. For twelve months the Birmingham Cinema Inquiry Committee has made a thorough investigation into the influence of the cinema upon children. Hundreds of children have been examined, and sufficient evidence collected to lay before the Home Secretary. The "Morning Post" calls their report a "remarkable and disturbing document." Their considered verdict is that the cinema is

"An Instrument of Incalculable and Irreparable Harm"

In the children's replies condemnation of "rood" pictures is prominent. "Actresses do not wear enough clothes," says one small boy. "I think that men and women who put the 'rood' pictures ought to be put in prison," says another. Some say they have learned to "strangle," and to "love and murder at the same time."

Says the editorial of the "Morning Post" "No one will accuse us of extreme puritanism if we assert that the slipshod thinking which nowadays so often poses as 'tolerance' is in danger of warping the minds and brutalising the natures of the next generation."

By the world's own testimony, therefore, the gilded sins portrayed in the cinema simply train the young in crime,

and the only safe way is to give it a wide berth, using our influence to the utmost to prevent others from going — E C W B

How to Kill a Prayer Meeting

- 1 Forget all about it until the hour arrives
 - 2 Come ten minutes late, and sit near the door
 - 3 Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer meeting
 - 4 When the meeting is begun, wait for others to speak and pray
 - 5 When you take part, occupy about twenty minutes
 - 6 Be sure and bewail the low spiritual condition of the church
 - 7 When the meeting closes, go out as from a funeral. You can speak with your brethren or the stranger at some other time and place
 - 8 If you mention the meeting during the week, tell how dull it was
- If this does not kill the prayer meeting, stay away entirely for six months or a year

SIX RULES FOR BIBLE STUDY

By Dr. A. T. Pierson

1. Search.

The wonders do not lie on the surface, like shells on the beach, but are hidden, like nuggets in veins, and must be dug up

2 Meditate

There is a process akin to rumination, which, as you dwell on the Scriptures, draws from them life power. Without such meditation, reading is like eating that which you do not digest

3. Compare

There is no error on earth which may not find apparent support from some isolated text, but no error in doctrine or practice can stand the test of the whole Scripture. We must compare scripture with scripture so that one passage may interpret another, or may correct the false impression gained from another

4. Pray

"Open Thou mine eyes, that I may behold wondrous things out of Thy law." The Spirit who inspired must be the Spirit to expound. Prayer is the illumining secret to the intellectual eye

5. Believe.

In all other departments men believe what they know but in the Divine revelation men come to know what they believe. Faith must accept God's Word in order to be confirmed in knowledge. As Isaiah said to Ahaz "If you will not believe, surely ye shall not be established"—confirmed in knowledge

6 Obey.

We can never learn the second lesson from God until we have practised the first. "If any man willeth to do His will he shall know of the teaching." Doubt is usually the result of disobedience. When you see a command in the Bible, translate it into conduct and character. Obey what God teaches, and He will lead you into larger knowledge.

Thus by searching and meditating, by comparing and praying, by believing and obeying, we are enabled to see in this Book its Divine Author, we discover the remedy for man's depraved state and nature, and we come to the deep knowledge of the mysteries of God

NOTES AND NEWS

Guernsey. Recently our Crusaders, in answer to a request from the Clifton Hall Salvation Army Corps, held a most helpful service amongst our S A friends. A programme of music and song was given by the young people, which was much appreciated by those present — N C

Portsmouth. The love and warmth in the great Foursquare family was again manifested when fifty or more of the local Crusaders recently visited Ryde. The notice board outside the Ryde church asked this question, "Does Christ satisfy the young?" Praise God, the Lord Himself in the power of the Holy Ghost gave a tremendous answer in the affirmative. Here were fifty young people with faces beaming with joy, singing the songs of Zion with gladdened hearts.

The choir pieces, duets, and the messages were given in a beautiful way, all felt such a sense of the reality of the experience of the new birth finding some expression through these channels. Although they "gave out," yet everybody left Ryde with their cups running over, because the Lord had mightily blessed and glorified His own dear Name in our midst

Shall we see
YOU
at the Royal
Albert Hall
on March 28?

God's Goal
is only
Accessible to
Obedience

Concise Comments & Interesting Items

War clouds come and pass. When will they come and burst? This really is the hidden question in many a heart. At the moment of writing it seems that the war clouds in China may pass over. Although by the time these lines appear in print they may have re-appeared in darker form than ever. But at the present moment Japan seems to be taking steps that may end the war. If she does not the whole world may be embroiled. We know not what secret treaties exist between nations. In addition Hitler of Germany has improved the situation from that direction by declaring that if he is appointed President he will do all he can to maintain international peace. We welcome every truce. Great opportunities are given to us for the spreading of the Gospel. But we must be prepared for trouble. Only faith in God can prepare us for that trouble. But, whatever betide, our hearts will be kept in perfect peace if they are stayed upon Him.

Echoes of Revival always attract us. Especially the echoes of the 1859 revival in Ireland. It has been particularly interesting to read in "The Christian" an article by Dr. Henry Montgomery concerning that revival. Dr. Montgomery was a boy eleven and a half years old when the revival took place. It would be stimulating reading if the whole article could be reproduced, but one or two paragraphs must suffice. Elim enthusiasts will appreciate the following:

"The world denounces the late hours of some religious meetings, yet tells us that at such and such a party dancing was kept up till sunrise! It condemns the crowds at open-air meetings, yet carefully registers the crowds on the racecourse. If excitement be wrong in religion, it must be wrong in everything

else. If it be wrong in the things of eternity it must be much more so in the things of time. If earnestness be fanaticism in religious matters, it must be something worse in worldly matters. If crowds are wrong at the revival meeting, they must be no less so at the racecourse. If it is right for people to feel and to give utterance to their glad and their sorrowful emotions in things pertaining to this life, it must be no less right and proper to do the same in things pertaining to that which is to come. In justice to the '59 Revival, the writer is constrained to say, 'By their fruits ye shall know them'.

This is the Lord's doing, and it is marvellous in our eyes." He works and none can number, to Him be all the glory."

Manifestations and prostrations also characterised the 1859 revival.

"There were mysterious signs that neither man nor boy could understand, when people were stricken in an instant as if pierced by an unseen arrow, and rendered apparently unconscious for the time. Big men were carried out of churches with an overwhelming sense of guilt and fear, and boys and girls on their way home from school met together for prayer. One is stricken as he plies the shuttle or the loom, another as his eye falls upon some familiar passage of Scripture, and yet another as he makes his way home from the market counting his money to see if it was all right."

The daily press provides us with an illustration which those who have no sympathy with smoking will appreciate. This is the report:

"There lives in Buckinghamshire a gentleman who has given up smoking

One day it occurred to him to work out what tobacco had cost him in the last forty years. He found that £530 had gone up in smoke. And so it is done of the Bucks Old Contemptsibles Association the other day the President refused to help himself from any of the cigarette or cigar cases proffered to him. General J. B. Wroughton has given up smoking."

The name of **Wrigley** has become well-known in connection with chewing gum. We have no sympathy with the chewing habit in any form. Yet the following cutting from a daily paper will be read with interest, especially the last paragraph, as it exhibits one of those strange contradictions that at times arise.

"Mr. William Wrigley while he lived could claim that he exerted a more direct influence on the lives of millions than many more intellectual men. He invented chewing-gum for America.

"More than that, he scattered it like seed in every land. At first only Americans chewed, and we fear that many of them chewed tobacco. William Wrigley reformed that. He set his countrymen chewing harmless, pleasant-tasting gum instead, thus, freeing their minds for thought while their jaws ruminated.

"Then by advertisement, he sowed the habit in Japan, China, Java, the Philippines, Argentina, and Peru. Wrigley's Chewing-Gum is a household word in many languages.

"By one of the ironies of fate this creator of a world-wide habit passed away after an acute attack of indigestion, an affliction which his chewing-gum was said to avert.

For the Christian, inspiration and control come directly from the risen, living Lord.

Two Warnings



TRAVELLER was journeying in the dark along a road that led to a deep and rapid river, which, swollen by sudden rains, was chafing and roaring between precipitous banks. The bridge that crossed the stream had been swept away, but he knew it not. A man met him, and, after inquiring whether he was bound, said to him, in an indifferent way—

"Are you aware that the bridge is gone?"

No," was the answer. "Why do you think so?"

"Oh, I heard such a report this afternoon,

and though I am not certain about it, perhaps you had better not proceed."

Deceived by the hesitating, undecided manner in which the information was given, the traveller pushed onward

in the way of death. Soon another, meeting him, cried in consternation:

"Sir, sir, the bridge is gone!"

"On, yes," replied the traveller, "someone told me so a little distance back, but from his careless tone and manner, I thought it might be an idle tale, perhaps!"

Oh, it is true, it is true! I know the bridge is gone. I barely escaped being carried with it. Danger is before you, and you must not go on."

Convinced by the man's earnestness, the traveller turned back and was saved. The intelligence in both cases was the same but the manner of its conveyance in the one gave it the air of a fable, in the other the force of truth.

May we not learn hereby the right way of addressing impenitent sinners going forward to eternal death? What solemn reality there is in it! Yet we fail to awaken any interest in the subject because of the indifferent manner in which we present it. "Knowing the terrors of the law, we persuade men." Yes, if we only realised the sufferings of the lost, and the joys of the saved, how differently would we approach men on the subject of their soul's salvation!

Reader, let there be no uncertainty while you read these words for the message of God's Word is clear. "The wages of sin is death, but, the gift of God is eternal life through Jesus Christ our Lord."

Classified Advertisements

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

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

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BOURNEMOUTH.—Apartments, clean, comfortably furnished, modern conveniences, openly and conveniently situated, good cooking, ten minutes Fisherman's Walk to sea. Breakfast, use sitting-room, 25/- each, weekly "Vi-Cot," Pokesdown Hill. B942

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APPLICATIONS for summer helpers now being received; give full particulars. Mrs. Parker, Christian Workers' Holiday Home, Lynton, Devon. Actual decisions may be delayed a few weeks. B946

REFINED housekeeper, 28 to 30, for gentleman living at Sanderstead, near Croydon, with two girls, 9 and 12; experience of children, and resident near London preferred; cook-general kept. State whether full blessing has been received. Write fully to Mrs. Holland, 8, Lawn Terrace, Rowley Park, Stafford. B948

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MACKENZIE.—On February 24th, George Mackenzie, of East Ham Assembly. Funeral conducted by Pastor H. T. D. Stoneham.

Easter Conventions in the Provinces

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

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

BELFAST.—March 27—31. Ulster Temple, Ravenhill Road. **Speakers include:** Pastors J. McAvoy, D. Rudkin, E. F. Cole, J. Hill, and W. Uprichard.

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

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

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

Speakers include: Pastor Wm. Barton.

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

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

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

SOUTHPORT.—March 26—28. Temperance Institute. **Speakers include:** Pastors W. L. Taylor, G. Bishop, L. H. Newsham, and R. Knox.

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

Speakers include: Principal P. G. Parker.

DOWLAIS.—March 26—30. Elim Tabernacle, Ivor Street. **Speakers include:** Pastors H. W. Fardell, A. Longley, and L. N. Knipe.

NOW FOR SUMMER HOLIDAYS!

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

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

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

Aug. 13-27. **BRIGHTON, 45, Sussex Square.**

WATCH THESE DATES

EAST HAM. March 6—20. Elim Tabernacle, Central Park Road. Palestine Campaign by Capt. and Mrs. R. M. Stephens.

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

PORTSMOUTH. March 13—20. Elim Tabernacle, Arundel Street. Campaign by Miss Kennedy.

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- VI Bodily Healing in the Dispensation of the Father
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