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REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 13

MARCH 30, 1934

Twopence

SAVIOUR



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

HEALER


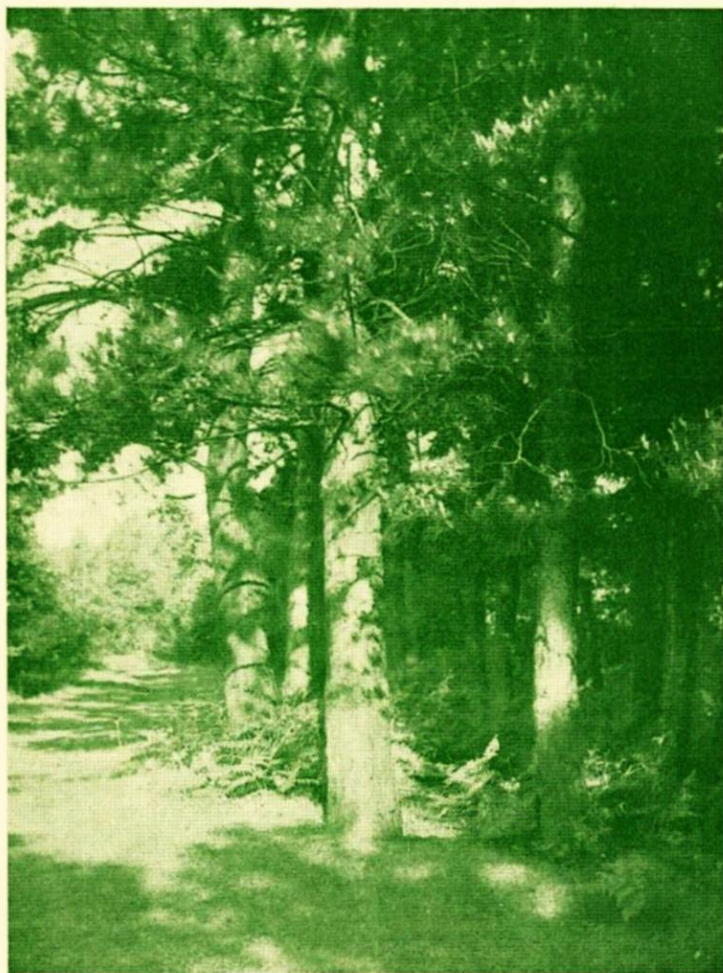




Photo by]

[E. C. W. Boulton

SPRINGTIME


"The hills shall break forth into singing, and all the trees of the field shall clap their hands."

COMING KING



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

BAPTISER



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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

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

Vol. XV. March 30, 1934 No. 13

CONTENTS

Easter Week in London	193
Unparalleled Revival Scenes in York	195
Spiritual Awakening in York	196
"Spurgeon and His Friendships"	198
Music: I Love Jesus, Hallelujah	198
Bible Study Helps	198
Family Altar	199
"If Christ be not Risen—!"	200
Editorial	202
The Risen Christ	203
The Prayer Life	204
Remarkable Testimony of James Higgs	205
Contending for the Faith	206
Elim Crusader Page	207
New Foursquare Gospel Testimony Badge	208

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

London Easter Convention and Foursquare Gospel Demonstration

See full particulars on first two pages.

PRELIMINARY ANNOUNCEMENTS.

London Whitsuntide Convention

Whit-Sunday, May 20 to Thursday, May 24

Foursquare Gospel Demonstration in the CRYSTAL PALACE

to be conducted by Principal GEORGE JEFFREYS on AUGUST 18. BOOK THE DATE!

EASTER CONVENTIONS IN THE PROVINCES

BATH. Speakers include Pastor & Mrs. H. L. D. Stoneham. **BELFAST.** April 1-3. Cister Temple, Ravenhill Road. Sunday, 11.30 and 7. Monday, 11.30, 3.30 and 7. Tuesday, 3.30 and 7. Speakers include Ministers of the Elim Alliance, and Messrs. J. Straghan (Ballymena), W. Uprichard and F. Carson (Lurgan). Convener: Pastor J. J. Morgan. **BIRMINGHAM.** Mar. 30-Apr. 3. Elim Tabernacle, Graham Street (off Newhall Hill). Good Friday, 11. 3, and 7.30. Saturday, 7.30. Sunday and Monday, 11, 3, and 6.30. Tuesday, 7.30. Speakers include Pastors J. McAvoy and W. L. Taylor.

CHELMSFORD. March 30, April 1. Elim Tabernacle, Mildmay Road. Good Friday, 11, 3, and 6.30. Sunday, 11 and 6.30. Speakers include: Pastor W. G. Hawkins, and Evangelists A. Clauer, J. Eaton, H. Jeffery and G. Backhouse. Convener: Pastor J. Woodhead.

DOWLAIS. March 31 to April 3. Elim Tabernacle, Ivor Street. Speakers: Pastor J. Smith and Mr. W. Douglas.

EXETER. March 29-April 1. Elim Tabernacle, Paris Street. Speakers include: Pastors R. A. Gordon, W. F. South and Mr. R. Channon.

HOVE. March 30, April 1. Elim Tabernacle, Portland Road. Good Friday, 7. Sunday, 11 and 6.30. Speakers include: Evangelist J. C. Cariss and Mr. G. I. Francis (Swansea).

GUERNSEY. March 30-April 3. Vazon Mission Hall, Castel. Good Friday, 11, 3 and 7. Sunday, 10.30 and 6. Monday, 7. Tuesday, 7.45. Also in Rechabite Hall, St. Peter Port. Saturday, 7.30. Speakers: Pastors W. Field and J. Hill. Convener: Pastor J. Tetclmer.

LEEDS. March 30-April 4. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Sunday, 6.30. Week-nights, 7. Mon., Tues., and Wed. afternoons, 3. Speakers include: Pastors W. Hill, Ll. Bell, L. Morris, J. McAvoy, L. Knipe and S. Hillman.

PORTSMOUTH. March 30-April 3. Elim Tabernacle, Arundel Street. Good Friday, 11 and 7. Saturday, 7.30. Sunday, 11 and 6.30. Tuesday, 7.30. Speaker: Principal P. G. Parker.

SOUTHEND-ON-SEA. March 30-April 1. Southend Christian Tabernacle, Seaview Road. Good Friday, 11, 3, and 6.30. Sunday, 11 and 6.30. Speakers: Pastor Mason, Mrs. R. Tweed, and others.

SOUTHPORT. March 31, April 1. Temperance Institute. Saturday, 7.30. Sunday, 3 and 6.30. Monday, 3 and 7. Speakers include: Rev. G. Lampard.

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

4

MAKE A POINT
of seeing the
BOOKSTALLS
at the Royal Albert Hall on
:: EASTER MONDAY ::

ALL THE LATEST ELIM PUBLICATIONS ON VIEW

ELIM SEASIDE HOLIDAY HOMES

BRIGHTON DOWNS. Elim Bungalow Camp, June and July.

EASTBOURNE. Aug. 3-Sept. 7. Mrs. Webster and Miss Ryde. Charming house in own grounds, 7 minutes from sea front.

HOVE. July 27-Aug. 31. Miss Volekman and Miss Ching. Fine house on the sea front.

SCARBOROUGH. Aug. 3-Sept. 14. Mrs. Saxon Avaslaw. Specially for Yorkshire Elim Crusaders.

Each one of these has its own distinctive natural attractions in addition to spiritual fellowship and opportunities for Bible study and waiting on the Lord. All are within easy reach of Elim Churches.

For full particulars apply to Miss Barbour, Elim Woodlands, 30, Clarence Road, London, S.W.4.

REVIVAL CAMPAIGN

at Elim Tabernacle, Park Crescent

CLAPHAM

to be conducted by Principal Jeffreys' Revival Party. Commencing Sunday, April 8; preacher: Pastor James McWhirter; Sundays at 11 & 6.30; each week-night at 7.30 (except Fridays), Thursday afternoon, Divine Healing Service, at 3.30

Principal GEORGE JEFFREYS

at

SWANSEA

March 29th & 30th

Thursday, Elim Tabernacle, Alexandra Road, 3 and 7.30 p.m.
Good Friday, Great Baptismal service at 7 p.m.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 13

MARCH 30, 1934

Fridays, Twopence

Easter Week in London

The Great Convention and Demonstration

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

TWELFTH ANNUAL EASTER CONVENTION

Services will be held simultaneously in five buildings

Kensington Temple, Kensington Park Road	Easter Monday, Royal Albert Hall (see below)	11 a m., 3, 6 30 p m
Elim Tabernacle, Park Crescent, Clapham	Tuesday, Wednesday and Thursday	7 30 p m
Elim Tabernacle, Stanley Road, Croydon	Friday Kensington Temple	7 30 p m
Elim Tabernacle, Central Park Road, East Ham	Divine Healing Services on Wednesday at 3 30 p m in Kensington Temple and on Thursday at 3 30 p m in Elim Tabernacle, Clapham	
Elim Tabernacle, Fowler Road, Islington		

TIMES OF SERVICES

Good Friday	11 a m., 3, 6 30 p m
Saturday (Clapham and East Ham only)	7 30 p m
Saturday Elim Crusader Rally at Marble Arch, Hyde Park (weather permitting)	7 30 p m
Easter Sunday	11 a m., 6 30 p m
Easter Sunday (Clapham & East Ham only)	3 p m

THE SPEAKERS WILL INCLUDE

Pastors J. T. Bradley (Bournemouth), J. Hill (Letchworth), J. Lees, B.A. (Southampton), A. W. Maccullagh (Leeds), V. S. Pritchard (Gloucester), R. Tweed (Birmingham), E. J. G. Titterington, Esq., M.A. (London), & Mrs. Titterington.

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

THE NINTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the Royal Albert Hall, Easter Monday, April 2nd,

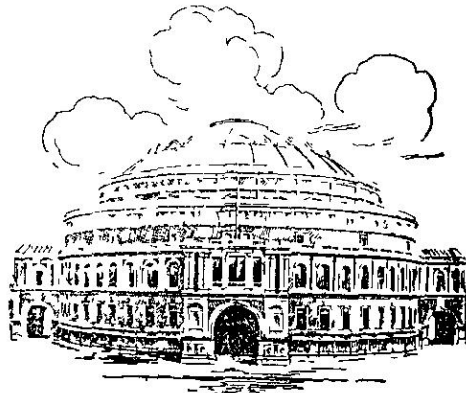
to be conducted by Principal George Jeffreys, who will preach at the three great gatherings

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

Doors open one hour before each meeting.

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

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



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

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

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

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

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

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

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

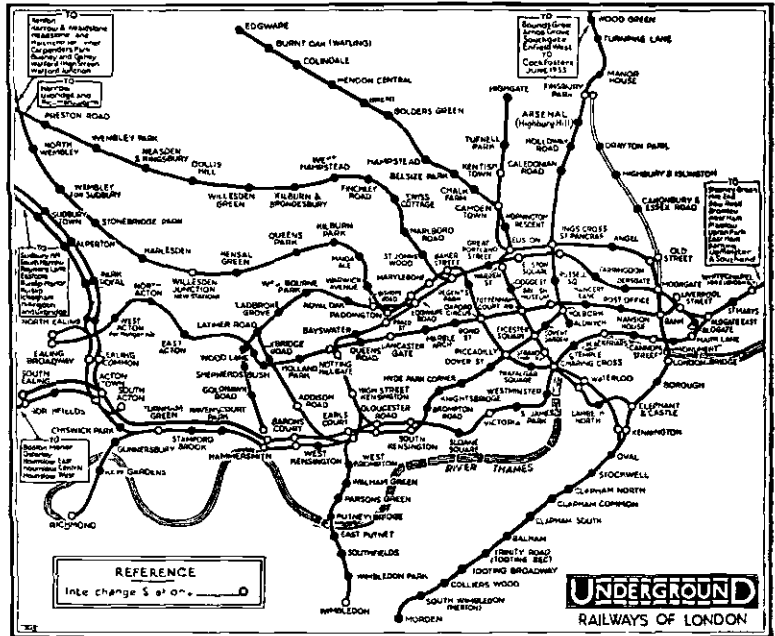
Elm Tabernacle, Stanley Road, Croydon. 'Bus and tram passengers alight at Mayday Road in London Road

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

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

REFRESHMENTS.

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



after the evening service A standard charge of 1/6 is made for teas in the tea room

CHEAP RAILWAY TICKETS.

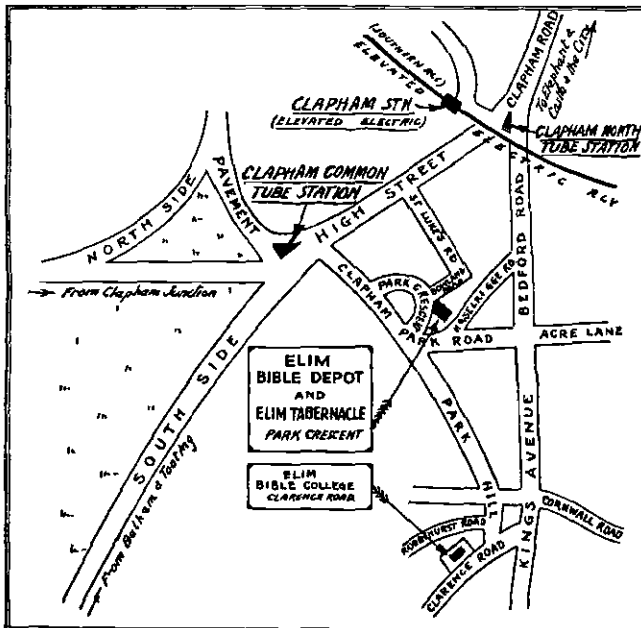
Return tickets are available from all stations at a single fare and a third for the double journey The return half is available for one month No vouchers are required

DAY VISITORS TO LONDON

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

Bring this "Evangel" with you to London It will serve as your guide

(For announcements see the Crusader Choir see Crusader page)



The above plan shows how to reach the Elm Bible College (Elm Woodlands), Elm Tabernacle, Park Crescent, and our Bible and Tract Depot next door to Elm Tabernacle.

Elm Centres in London

The nearest Elm Foursquare Gospel Church to the Royal Albert Hall is Kensington Temple, Kensington Park Road It is only one minute from Notting Hill Gate Underground Station Services are held here regularly on Sundays at 11 and 6.30, and on Wednesdays and Fridays at 7.30 p.m. There is a special divine healing service every Wednesday afternoon at 3.30

The addresses of a few of our other centres in London are given below At each of these centres the following meetings are held -

Sunday Communion, 11 a.m. Gospel, 6.30 p.m. Tuesdays Prayer meeting, 7.30 p.m. Thursdays Preaching service, 7.30 p.m. The sick are ministered to at many of the meetings Young people's meetings are also held—usually on Wednesday evenings

- CLAPHAM Elm Tabernacle, Park Crescent, Clapham Park Road
- CROYDON Elm Tabernacle, Stanley Road (off London Road)
- EAST HAM Elm Tabernacle, Central Park Road.
- BARKING Elm Hall, Ripple Road
- ILFORD Elm Hall, Scrafton Road
- WIMBLEDON Elm Hall, Southey Road
- ISLINGTON Elm Tabernacle, Fowler Road (off Halton Road)

Addresses of our many other centres in London may be obtained by writing to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4

Unparalleled Revival Scenes in York

Over Fourteen Hundred Conversions. Instantaneous Miracles of Healing. Great Communion and Baptismal Services.

The following report is written by a missionary from India, who was present at Principal George Jeffreys' Revival Campaign in the Ecclesiastical metropolis of the North. The soul-stirring revival has moved the vast audiences and scenes like those described in the Acts of the Apostles have been witnessed. Since this report was written another seven hundred souls have been saved bringing the total to over fourteen hundred conversions and two great baptismal services have been held.

WHO can ever forget the impressions of one's first Foursquare Gospel campaign? And who can analyse those impressions sufficiently to be able to write them in a way that will make them live for other people who have not been able to attend? There is so much that fills one's heart with adoration and worship, so much that causes one to say "I never saw it on this fashion."

No word of mine could truly describe all that these meetings have meant to me. I felt so completely awed and lifted right up with worship and adoration that there were times I did not think I could stand any more. At the time of writing it is hard to persuade myself that it is not a dream. Personally, I feel I have gained a new vision and a deeper faith and a truer knowledge of the mighty power today of our wonderful Lord.

The York meetings were held in the Exhibition Buildings. Although the earlier meetings took place in the smaller hall, it was soon found that the larger hall was necessary. We went in to meetings a good half hour before they were due to begin, but the crowds had already begun to collect. Little knots of people were gathered together, holding whispered conversations, and telling each other of

WHAT THE LORD HAD DONE.

But it was not the people, or the building, or even the eloquence of the preacher that has left the most lasting impression. As soon as we entered the building we were conscious that the Lord was there. The whole atmosphere was impregnated and saturated with the presence and the glory of God. Before ever the meeting began, before ever the singing began, we knew that the Lord was present in power, and that was the impression that lasted throughout the whole of the meetings and which remains to this minute.

At two of the three meetings we attended, a long line of sick people went on to the platform for healing. One of these, a man who was evidently in great pain and who hobbled on to the platform leaning heavily upon his stick, came visibly under the power of God and was healed instantaneously. His joy was unbounded and the whole audience broke into spontaneous and sympathetic clapping. They couldn't help it! It seemed as if one could almost see the beloved Jesus of Nazareth walking amongst the people. "And as many as touched Him were made perfectly whole." Hallelujah!

The Sunday evening meeting was such that one feels the need of borrowing some of Paul's magnificent superlatives to describe it! "The exceeding greatness of His power, the exceeding riches of His grace

the unsearchable riches of Christ, able to do exceeding abundantly above all that we ask or think."

The Exhibition Hall was packed to the doors. There was

NOT A VACANT SEAT ANYWHERE.

Some of the men were invited on to the platform to make more room, and still there were some standing at the back. A great sea of faces was turned towards the platform as Mr Darragh led the singing. Some were radiant and glowing with joy. Others had a doubtful look on them. "We're not used to this sort of thing," they seemed to say. But they soon thawed and were singing as enthusiastically as the rest. Some could not hide the hunger in their hearts; others had obviously got all their defences and big guns out and were not going to be influenced by these queer goings on!

Then the Principal got up to speak. A hush descended over the whole building. People forgot their own selves and with rapt and intent faces listened to the message. Even little children sat quite still. There did not seem to be a movement anywhere. The message was logical and to the point. The burden of it, as of all the messages, was "Ye must be born again." The old story, told often before, and yet somehow it was different. What was the difference? Simply that the Word of God was preached with power. At the end of the message, when everyone's head was bowed, those who wished to accept this new life were asked to signify by holding up their hands. Almost at once they responded with practically no urging, and certainly with no ultra-emotional appeal. One after another held up their hands—ten, twenty, thirty, forty, fifty, sixty, sixty-eight,—making a total of over seven hundred souls so far in the campaign. Do you wonder that

THE HALL RESOUNDED

with "Hallelujah!" and "Praise the Lord!"

How is it done? How are the crowds gathered? How are they brought to the point of decision, and how is it that after these campaigns the vast majority of those who have been saved remain steadfast and grow in grace? The only possible answer is that "This is the Lord's doing and it is marvellous in our eyes." When a man is baptised with the Holy Ghost and endued with power from on high there is no limit to what the Lord can do through him.

The climax of the Sunday night meeting was the communion service. A few of the audience had to go, but their seats were quickly filled by others. All

those who were truly born again were asked to partake of this memorial feast. We were taken back to Calvary. We saw afresh the body of our beloved Jesus broken for us. We gazed upon the wounds in His precious hands and the crown of thorns upon His dear head, and then we were taken to the veil that was rent in twain from the top to the bottom by the hand of God, and, worshipping, we entered into the holiest of all, into the very presence of God Himself.

Afterwards, two people who had been saved in these meetings spoke to the writer, and what they said was "We have never heard the Bible explained like this before. We have always been church members but now we have the life of God within." Praise God for the number who can give a like testimony!

The day ended in the only possible way, with

WORSHIP AND ADORATION.

Again and again the audience sang

Deer than all, yes, dearer than all,
He is my King, before Him I fall,

No friend like Jesus my soul can enthrall,
Jesus is dearer, far dearer than all

It seemed as if they could not stop! And then, with hymn sheets raised and waved in the air, we sang again and again "All hail the power of Jesus' name." It was a foretaste of heaven. It seemed as if we were lifted right up through the gates into the glory. "And crown Him Lord of all." Yes! there we were, surrounded by angels and archangels and all the mighty host of heaven, adding our little quota of praise to the mighty hymn of adoration and worship that surrounds the throne. It seemed as if we could not contain the praise that welled and bubbled up in our hearts as we realised afresh the beauty and preciousness of "this same Jesus"—this wonder-working Jesus, our glorious Saviour, Healer, Baptiser and Coming King. Hallelujah! To Him be all the glory. Amen. "Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen."—L G C

Spiritual Awakening in York

By Miss M F BARBOUR (Superintendent of the Elm Bible College)

YORK is a city and citadel with great religious and ecclesiastical history and traditions. Here some of the earliest scenes in Christian worship in Britain took place. The majestic Minster stands in the centre as a witness to simple form of worship as well as to elaborate ritual. In later years in this city D. L. Moody and Ira D. Sankey held their first evangelistic mission in England, a beginning which was to have such mighty issues in the spiritual awakening of this country, for here the flood-gates were opened that resulted in Britain being swept with the tide of revival. Now another servant of Christ, Principal George Jeffreys, and his party have been holding a campaign within the city walls and again a

MIGHTY FLOOD TIDE

is in progress. It has proved to be a prepared place with a prepared people, and even of this place the Lord could say, "I have much people in this city." How had it been prepared? Someone from York had been in Glasgow when the Elm Foursquare Gospel Campaign was in progress in that city. She returned home with the Foursquare Gospel message in her heart, eager for others to know it too. An Easter visit to the Elm Bible College and to the Royal Albert Hall meetings in London accentuated that desire. She gathered together a little company. Prayer was made unceasingly that Principal Jeffreys and his party might visit York and revival come to that city. At the end of four years that prayer was definitely answered. Let those who are praying as isolated members or as little companies in their own towns or villages take courage from this. Pray on till revival comes.

The full gospel message preached with Holy Ghost fire met the need of York. A picture gallery proved to be a place where souls saw a true portrait of themselves as sinners and of Christ as the Saviour of sinners.

I had the privilege of two visits to York during the campaign, one in the first week and the other during the fourth week, when vast stides had taken place. It is hard to say which visit thrilled me most. On the first occasion the meetings were held in a fine hall which was well filled, but a large number were from other Elm centres. On the second occasion the meetings had moved into the great Exhibition Hall, the body of which was filled on Sunday evening beyond seating capacity with York people who had found out what was taking place in their midst and were crowding in, fearing lest they should miss this great opportunity.

The queues of those seeking for healing had increased in size, for had not word spread around that physically afflicted ones had

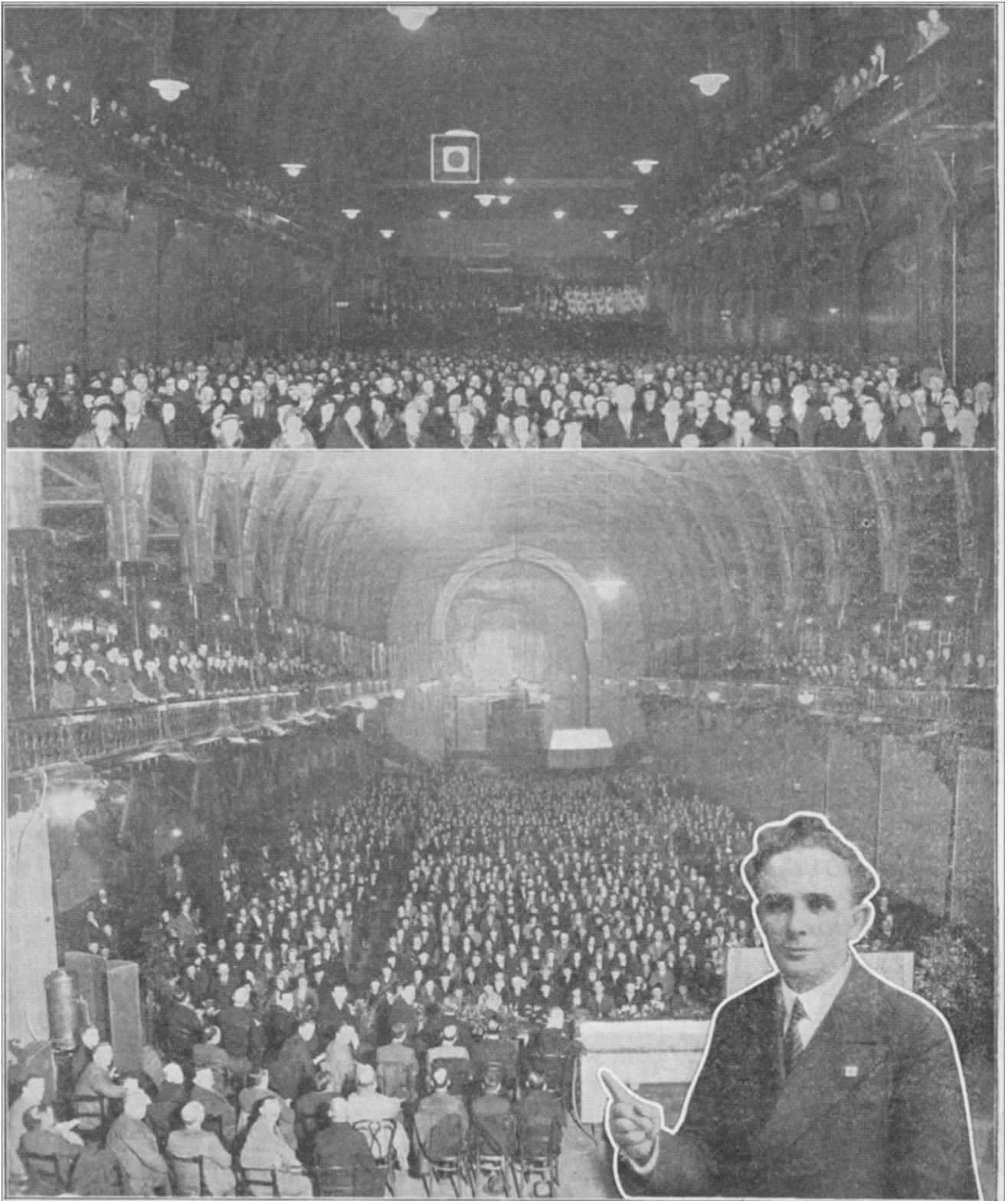
RECEIVED A QUICKENING TOUCH

from the Healer of all sicknesses?

Old, young and middle-aged were in the audiences ready to respond to the appeal to accept the gift of eternal life.

Some who on my first visit were only coming into the light were now seen with radiant faces. One volunteered the information "I received Christ that next Sunday, and then I brought my friend along and she decided two days later." Other young converts were learning by the preaching and by experience that those who are born again, born into the family of God, can pray to the Father who delights to hear and answer. "We prayed that the campaign might go on longer, and it is going on another week."

Christ was vindicating the truth of His Word "I, if I be lifted up, will draw all men unto Me." Christ exalted as the One who had been lifted up on the Cross and was now at the right hand of the Father. Many were getting the vision of Him, and, like Paul—citizens "of no mean city," were becoming partakers of the divine nature and finding themselves on the road to the "city that lieth foursquare."



FOURSQUARE REVIVAL IN YORK

In these Exhibition Buildings revival scenes unparalleled in this ancient city have been witnessed during Principal George Jeffreys' Revival Campaign. Remarkable miracles of healing were wrought, over fourteen hundred converts registered, hundreds baptised in water and the great building filled for communion services.

"Spurgeon and His Friendships"

Reviewed by Pastor E. C. W. BOULTON

IT is most appropriate that this year, the centenary of the birth of C. H. Spurgeon, should provide us with such a charming little publication as that of Mr. Cunningham Burley's entitled *Spurgeon and His Friendships* (THE EPWORTH PRESS, 3/6 net). It is rich in refreshing reminiscences of the great preacher, reminding us of that long and lustrous ministry which he sustained in South London, recalling those days when thousands flocked regularly to hear the celebrated preacher, who was undoubtedly one of the oracles of the age in which he ministered.

In the pages of this book the reader is introduced to some of the pulpit, political, and literary giants and geni of the later Victorian period; men like Alexander Maclaren, Joseph Parker, W. E. Gladstone, John Ruskin, R. L. Stevenson, and George Muller, whose life and labour thrust them into the orbit of world-wide publicity, and won for them lasting distinction. The grandeur of their spiritual ideals and the splendour of their achievements drew some of these men together in a kinship of soul that found expression in a warm and hearty appreciation of each other.

In the perusal of this pregnant and fragrant little book one feels in the fellowship of truly noble souls—in contact with those Christian greathearts whose eloquence swayed and shook the England of ours when she was threatened with spiritual and moral torpor.

The first chapter lifts the veil somewhat upon that most sacred of all relationships in the life of the renowned preacher, and provides the reader with a tender and touching glimpse of that God-ordained union which in no small measure contributed to the subsequent success of this pre-eminently accomplished servant of God. A beautiful picture of two lives linked together in the Lord and wholly devoted to the cause of Christ.

The chapter on Spurgeon as the Children's Friend, is worthy of special mention, revealing as it does the great preacher as the lover and the beloved of the little ones. This book contains no worthier tribute to the memory of Spurgeon.

We found the greatest pleasure in perusing this book. It is well written, in a style that should appeal to most readers. Its pages are replete with interesting information of the Spurgeon era, and leaves one with a longing to emulate the spirit of this great and gifted exponent of the Gospel of Jesus Christ. We do not hesitate to recommend this volume. To lovers of Spurgeon it will prove a welcome and valuable addition to their bookshelves. Whilst to those who hitherto have failed to make themselves conversant with the life of this illustrious seer of the nineteenth century, Mr. Burley's work offers a happy introduction.

Obtainable from Elm Publishing Company, Ltd., Park Crescent, Clapham Park, London, S W 4, 3/10 post free.

John xx 20

"The gladness of God flowed from Him into their hearts." That joy which they then felt was analogous to the joy of salvation. Perhaps I should not speak of it as a joy which springs out of sorrow; rather is it a joy which comes from the death and resurrection of Jesus Christ. For, in effect, that is what it is, and perhaps it will be well for us to remind ourselves that the joy of the Lord begins there—it is based on that, and is impossible apart from it; that if we would know the fulness of the joy of the Lord, if we would have this joy about which He speaks, then it will begin with a realisation of the meaning of the death of Jesus Christ in reference to ourselves—*Piebendary H. W. Hinde*

I Love Jesus, Hallelujah

Welsh Melody

When I first commenc'd my journey, People said I'd run a - way,
 CHO.—I love Je-sus, hal-le-lu-jah! I love Je-sus, yes, I do

But they all have been de-ceiv-ed, In the faith I'm still to-day
 I love Je-sus, He's my Sa-riour, Je-sus smiles and loves me too

This chorus is as sung by Principal George Jenreys and Revival Party on Eim Gramophone Record E5

Bible Study Helps

CHRIST IS ALL.

(Colossians III. 11).

- 1 Christ is the Way, therefore follow Him (John xiv 6, viii 12, xii 26)
- 2 Christ is the Truth, therefore believe Him (John xiv 6, i 12)
- 3 Christ is the Life, therefore seek Him (1 John v 11, 12, Psalm xxvii 8, Matt vi 7)
- 4 Christ is the Light, therefore look to Him (John viii 12, Heb xii 2)
- 5 Christ is the Bread, therefore desire Him (John vi 35, 48, Psalm cvii 9)
- 6 Christ is Lord and Master, therefore obey Him (Luke vi 46, John xiii 13)
- 7 Christ is Altogether Lovely, therefore love and adore Him (Song of Sol v 16, 1 John iv 19, xii 21, Psalm xcvi 6)

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, April 1st. Matthew xxviii 1-10

"And they departed quickly from the sepulchre" (verse 8)

The Christian faith does not lead to the sepulchre, it leads from it. Christianity does not speak of death, but life. Atheism leads to the sepulchre. Atheism finds its hopeless end in the grave. When the Lord Jesus rose and those women departed from the sepulchre they became typical of a great multitude who through Christ have turned their backs on death. Praise God we all belong in Christ to the crowd who depart from the sepulchre. Our cry is Life—Resurrection life, Eternal life. Because He lives we shall live also. Death may overtake our bodies, but death cannot overtake our faith. Ours is that paradox of faith indicated in the words of the Lord when He said "Some of you shall they cause to be put to death but there shall not a hair of your head perish"

Monday, April 2nd. Matthew xxviii 11-20

"So they took the money, and did as they were taught" (verse 15)

Don't sell your soul for money. It does not say "The just shall live by money." But it says "The just shall live by faith." Fear of losing money makes many a one hesitate in yielding full obedience to God. To be openly a Christian sometimes means that your customers will fall away, and that your manager will penalise you. But faith will not bow to money, faith will bow to God. Faith will seek first the kingdom of God with the absolute assurance that in some way or other the other essentials will be added. It is better to die poor in money and rich in faith than to die rich in money and poor in faith.

Tuesday, April 3rd. Ezra i 1-11

"The Lord stirred up the spirit of Cyrus" (verse 1)

The Lord has not only an interest in individuals, He moves in the affairs of nations. Cyrus was not a godly man, yet God used him. He held a key position in the world and although the key was not made of the gold of divine love yet God used the key. Only when there is a prophetic unveiling do we understand how God is working in the midst of the nations, but even when we cannot trace His movements it is good for us to know that He is moving. We open our papers and are perplexed. Threats of international carnage fill us with fear. We are almost afraid to open the paper each day, until we remember that even in our time God is restraining and constraining amongst the nations. There are modern Cyrus's whose spirits God still stirs up.

Meditations by PERCY G. PARKER

Wednesday, April 4th. Ezra iii 1-13

"As the duty of every day required" (verse 4)

The duty of every day! Yes, each day there is work to do. Let us do it and do it well. There is a joy in doing a thing well which is never felt by those who are slipshod. Whatever we do let us do it heartily unto the Lord. Our first duty is to be up in time for our duty. Some mothers have to do the early morning duties of their daughters because the daughters love their sleep better than their duty. The second duty is to prepare for our duty with prayer. God loves to bless us as we move in the way of duty. Our third duty is to do more than our duty. This sounds a paradox, yet the sweetest happiness is brought to others by our doing things that are not absolutely necessary. The nurse who bought flowers for her poor patient was doing more than her duty, but that "extra" turned an ordinary nurse into an angel of mercy.

Thursday, April 5th. Ezra iv 1-10

"Let us build with you for we seek your God" (verse 2)

But that which they said was not true. With their lips they claimed oneness with the people of God but their hearts were far from Him. It is better to remain small in number than be reinforced by those whose hearts are not with you. Apparent reinforcements may raise one's confidence, but ultimately such reinforcements scatter the work. Victory is not found in numbers, it is found in the favour of God. God's favour is greater toward three hundred with the single purpose of obeying Him than with three thousand who have a double purpose. The mixed multitude of Egypt caused the Israelites to go a-lusting. So the mixed multitude in the Church of God causes the Church to become worldly minded. Size is not power. Elimination is sometimes the shortest road to extension.

Friday, April 6th. Ezra iv 11-24

"Then ceased the work of the house of God which is at Jerusalem" (verse 24)

Forces are always at work seeking to stop the work of God. John was recently converted, and a great prayer. His voice was heard in earnest supplication after he retired at night. His brothers and sisters made the excuse that they could not sleep for him. Yet they never complained that the wireless next door, which was much louder than John's prayers disturbed their rest! In some such ways godless forces seek to stop the work of God. But when the rage of man attacks the work of God then it is that the prayers of the saints should

be multiplied. It would seem that God's work at Jerusalem ceased because the workers were not pray-ers. Work is not enough. We must work and pray. It is the pray-ers who are the stayers!

Saturday, April 7th. Ezra v 1-17
"We asked their names also" (verse 10)

"What is your name?" This is a frequent question, sometimes filling us with fear, sometimes with pleasure. If a policeman asks it then there is dismay. If a rich uncle asks it then there is pleasure. The question was asked in this case in order to inspire fear of man and bring the work of God to a standstill. The reply was "We are servants of God." It was as though they said "We are not going to be frightened by you asking our names, we are servants of God and we are just going on with His work." If God has given us a work to do let us go on with it. Many ways can be employed to frighten us. Let us remember through it all that we are not servants of man, but of God. Building for God is quite safe as long as we do not alter the pattern seen in the mount.

"God is love." This is the last revelation of His character. Long before, in His Word, He had been presented as Righteousness, Fountain of Life and Light, the Holy One. But it is given to John, at last, to give this new name, and to declare not that He is lovely or loving, but is love—the incarnation of unselfish benevolence. We are therefore dealing with One who is too wise to err in judgment, and too good to err through malice. In His hands we may safely trust ourselves, welcoming His discipline and confident that in doing as He pleases, He will please to do only what is the very best.—*Dr. A. T. Pierson.*

"Command ye Me" (Isaiah xlv. 11) is one of the most gracious words which ever fell from the lips of our wonder-working God. In infinite grace He puts Himself at our disposal, and places His almighty power in the hand of faith. Moses therefore threw himself into the breach and overcame omnipotence (Exod. xxxii. 9-17). Elijah also, "a man of like passions" to ourselves, closed the windows of heaven by prayer so that it rained not for three years and a half, and again the mighty pleader wrestled in prayer on Carmel's height, and re-opened those windows, and there was an abundance of rain revivifying the famine-stricken land (James v. 17, 18).—*George Huckleby.*

“If Christ be not Risen—!”

By Dr. WALTER B HINSON

Now is Christ risen from the dead — I Corinthians xi 20



THE greatest proof of the resurrection of Jesus Christ is Jesus

Christ Himself. And I shall show you that to be a fact in a few minutes, though it is an argument for the resurrection that I have never heard mentioned. Neverthe-

less I am not slow to recognise the other proofs that the resurrection of Jesus is a fact.

A Roman guard was stationed to keep the disciples from stealing the dead body of Christ—as though they would ever dream of so doing! What would they do with a dead body? That they did argue by the absence of the body that He was

still alive is proved to be foolishness when you remember that on the first Easter Sunday there was not one soul under God's heaven believed Christ would rise from the dead. But the guards forsook their task and they went and said, “He is risen and the grave is empty.” And the Pharisees gave them great money to spread abroad the stupid lie that the body of Jesus had been stolen by His disciples.

Nor was the resurrection of Jesus ever disproved by the enemies. There is not one word of argument against the well established fact of our Lord's resurrection. Nor was it even in dispute. The Pharisees were bitter against the early Church, but even they never questioned the fact that Christ had risen from the dead.

MARY MAGDALENE SAW HIM.

Marvellous and significant is it that a woman out of whom He had cast seven devils was the first to see the risen Lord Jesus! And you recall, if you know the Bible, how realistic and spectacular is that interview between Mary and the Master. For early she had sought the tomb to see the place where the dead Christ lay. And she found Him not. And seeing a man she thought to be the gardener she said, “Sir, they have taken away my Lord and I know not where they have laid Him, if you can tell me where the body is do so.” And He said, “Mary,” and she recognising His voice answered, “Master.” And then she ran to tell Peter and John that Christ was alive. You know that story also, how the two set out in great haste for the sepulchre, and the loving John outran the impetuous Peter and came first to the open grave. But when Peter also saw the tomb he entered in, and then the two disciples saw the grave clothes carefully folded and laid aside, their use done with for evermore. And they went abroad to tell how Christ had risen.

But other women in the early dawn had sought that grave, and they also had a vision of the once dead

but resurrected Lord Jesus, and they went to tell the ten disciples who were gathered together in a special place. And when they told their story the disciples refused to believe it, they could not understand how Christ could be alive. For had they not seen Him die? Was it not a matter of common repute that He was laid away in the tomb of Joseph of Arimathea? And so they could not believe that He had risen. And two men came in to them and they

HAD A WONDERFUL STORY.

They told how walking along the Emmaus road a stranger joined them and asked why they were sad. And they told Him about the Christ who had lived, but who had died, and was dead. And He opened the Scriptures to them, and out of the Psalms and the prophets and the great books of that marvellous Hebrew people, He showed to them that Christ ought to come, live, die, and rise again.

And then by one of His beautiful mannerisms, His way of breaking the bread, He revealed Himself to them and then disappeared. And they, full of holy exultation because of the fact of the risen Lord, hurried away to tell the disciples that they also had seen Christ. And Jesus appeared and stood in their midst and said, “Peace be unto you,” and showed them His hands and His side and proved to them that He was indeed the once dead but now risen Lord Jesus.

It is a good thing that one of those disciples was absent from that meeting. I have always been glad of that. Poor Thomas was away, and when they told him that Christ had risen from the dead he said, “Unless I put my finger in the scarred palm and my hand into the broken side, I will not believe in the resurrection of the Master. It was a pity perhaps for Thomas that he said it, and yet it is a great joy to me, I repeat, that he had that doubt. For a week afterward when he with the disciples had gathered together Christ appeared again. And He said to Thomas, “You have desired two proofs—to

TOUCH THE SCARRED PALM

and the pierced side, do so now and be not faithless, but believing. I do not think Thomas ever touched the palm or ever touched the side of Jesus, but instead he fell on his knees and said, “My Lord and my God!”

After that seven of the disciples were fishing together, and the Lord appeared on the shore preparing for them a meal, making Himself visible to them, talking to them, and convincing them that He was indeed the risen Christ.

Five hundred men were together in one place and He drew near and was seen of every one of the five hundred. And twenty-five years afterward when Paul wrote the Epistle from which I select my text he

said this most wonderful word "Afterward Christ appeared unto over five hundred brethren at once, of whom the greater part remain, though some have fallen asleep" So twenty-five years after the resurrection of Jesus there were over two hundred and fifty men who at the same time, the same place, and under the same circumstances, had seen the risen Lord

Then Stephen was being stoned and he looked up and saw this risen Jesus who had ascended to heaven in full view of the disciples, at the right hand of God. And then one day on another famous road—the road to Damascus—Saul the headstrong was marching along to persecute the Christians and destroy the early Church. And he fell to the earth and said "Who art Thou, Lord?" And the Lord answered, "I am Jesus whom thou persecutest" And you know how the vision and the voice changed Saul the persecutor into Paul the marvellous apostle

The Church came into existence on the

FACT OF THE RESURRECTION.

Fishing was all the disciples could think about while Christ lay dead, but preaching and building up the kingdom of God was their ecstatic vision after they were assured of His resurrection from the dead

When we see believers baptised into the Christian faith, what does that baptism say? It says, Christ died for our sins and He was resurrected and is alive, in the very ordinances of the Church there is imbedded the fact of the resurrection of Jesus

When we partake of the Lord's Supper, what does that Supper say? Why it says, He died for us, but He is alive and in heaven, and we are to observe that Supper until the time of His returning

And Sunday—what does Sunday say? No Jewish sabbath for us, but the first day of the week in commemoration of the time when Jesus Christ rose from the dead

And all the world over to day it is Easter Sunday. And what does Easter Sunday mean? It means that the consciousness of the Christian Church is alive to the fact that it is historically true and can experimentally be proved that Christ is alive, that He lives, and therefore we celebrate Easter as commemorative of the great gladdening fact that death was not able to hold Christ, but He conquered the grave and He is our risen, glorified Saviour

And I might tell you how an angel from heaven said, "He is not here, for He is risen, as He said"

Now all these are arguments are proofs, but the

GREATEST PROOF OF THE RESURRECTION

of Jesus I have not yet mentioned

And I repeat, I never heard it mentioned in my life. Yet it is a stronger proof than any of the others, or all of the others. What is it? All the world believes in the integrity of Jesus Christ. All the world over those who deny that He is God are free to assert He is a perfect man—the perfect man of all history

A good man is a truthful man, an untruthful man is not a good man. Here there is no controversy. Now Jesus Christ said before He died, over and over again, speaking of Himself, "The third day I will rise again" And He Himself after the resurrection

said, "Handle Me and see that I am alive and risen from the dead" And so the resurrection of Jesus Christ rests upon the honour of God. If He did not rise, then we tear every crown from His brow and assert that He was untruthful, and instead of being the One concerning whom we sing

Bring forth the royal diadem,
And crown Him Lord of all,

we have to call Him a hypocrite who said what was not true, and sought to establish a fallacy as a fact. And so I say, all these are proofs, and many I could not stop to mention are facts, but if they all melted into thin air, I know Christ rose from the dead because He said He would and He said He had. And let Christ be true, though all the world lapse into lying. So then we have fact, not fancy, under our feet and as the

FOUNDATION OF OUR FAITH

when we say, Christ is risen

One other word and my task is done. What was the effect of the resurrection? Those disciples were the worst beaten, humiliated, downhearted number of men one could find in Palestine when Jesus died. Remember how those two men on the Emmaus road said, "We hoped"—all their hope was in the past tense—"we hoped that it had been He who would redeem Israel, but He is dead"

What were they afterward? They were firebrands going everywhere with exhilaration of heart, with exultation of spirit, jubilantly affirming the risen Christ present with them, all conquering, to whom all hearts should yield. And you who know the Acts of the Apostles need not be told how on page after page you read that they preached and affirmed the resurrection of Jesus from the dead. And as keystone to arch is the fact of that resurrection to all the apostolic preaching and to the apostolic Church

And Paul came along, and you know how he affirmed and re-affirmed and affirmed again, that Jesus Christ was alive. Why, take the chapter from which my text comes, and in it he uses this remarkable language. He says, "If Christ be not risen, our preaching is vain" And what he really said was, "Our preaching is void—it is a

GREAT YAWNING GULF

that has nothing in it; there is no music there, there is no power there, there is no salvation there, our preaching is void, unless Christ be alive" And then he said, "Your faith is vain" What is the use of your faith when the One in whom you place it is dead? "Your faith is vain," and "the dead are perished" Oh, that gets very near to me every Eastertide! Jesus Christ is alive, and therefore those I have loved and lost awhile are alive, for they were saved by a Jesus who said "Because I live, ye shall live also" And to-day over all the earth there spreads the glad fact of the Easter morning. You can go to every prodigal in the far-off country to-day and tell him to go home to his God, because the living Christ does intercede for him, and is able to save to the uttermost all penitent souls

(Concluded on page 205)



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

Despair and the Reason.

"A MAN of forty" has been writing gloomily about life in one of our leading newspapers. He says: "Is life worth living? I gravely doubt it. Very often I am quite certain it is not. There have been many occasions during the past few years when, lying down to sleep, I should have been content if I had known I should not awake."

Yet he confesses that he is not a down-and-out. He is called a successful man, earns a comfortable salary, and has two charming daughters.

Giving reasons for his argument he said: "Only three things can bring a man peace. Any one of them may suffice, but two of the three are probably needed for most people. They are deep and passionate love, work that has joy and dignity and service in it, a sure belief that life is fulfilling some purpose—divine, or whatever you prefer to call it."

Finally he confessed that he lacked the third—a *divine purpose in life*. When his article is carefully analysed it is discovered that the secret of this writer's pessimism is found in the one fact that he does not know God, and consequently for him life has no divine purpose in it.

We agree that life is not worth living without a divine purpose. We allow that life would be a terrible mockery without God. But we praise God that life has a divine purpose in it. In Christ we discover the life of God and the pathway of God. Sorrows there are, but our faith in God keeps us enduring. We endure as seeing Him who is invisible. "Despair" is not in the Christian's vocabulary. If you wish to see 10,000 people who have a divine purpose in life, come to the Albert Hall on Easter Monday!

The World's Best Seller.

NEARLY two million people found the leading article in their daily paper, on 27th February, to be about the Bible. It was entitled "Why don't you read the world's best seller?" The world's best seller was declared to be the Bible. The article stated that there are 750,000 Bibles sold in Britain every year—about one for every baby born. It also informed us that since the war 20,000,000 new Bibles have gone into the homes of England, Scotland, and Wales. Thus God is using the daily press to announce His Word. Amidst the wickedness of the closing of the age the Lord is still maintaining a witness for Himself.

STRIKING statements extracted from the aforementioned article are as follows: "Admiral Lord Fisher was a constant Bible reader. During the war Earl Haig kept a Bible on his desk at Army headquarters and read it daily, sometimes alone and sometimes to his personal staff." "The Bible is the most companionable and thrilling volume in the world." "The story of Christ is the sublimest biography that was ever penned."

The Pathos of Popery.

THE following, culled from a contemporary, is illuminating. "The availability of transportation by trains, automobiles and airplanes has not deterred some 200 Holy Year pilgrims from journeying long distances on foot to gain the special indulgences proclaimed by Pope Pius XI, and two have surpassed all the others by arriving carrying large crosses over their shoulders.

"Most of the foot pilgrims are elderly persons. Many have money enough to make the trip by train, but prefer to walk as a sign of penitence.

"The greater number of the pilgrims wind down to Rome from the northern provinces of Italy. A man of seventy-nine plodded down from Vardagno to Rome in twenty-one days. A woman took three weeks to reach Rome from Milan. A man of sixty-two made the same journey in fifteen days.

"Such is Romanism, a system half Christian and half pagan. It does not deserve the name of Christianity, for it denies the efficacy of the finished work of Christ. Christ's work on the cross is not sufficient for salvation by grace. Christ therefore is dead in vain." How we should praise God that He has brought us into the true light of the glorious gospel of Christ, and that we are not engulfed in this awful night of superstition. Let us pray that the light of Christ may penetrate their gloom.

The Study and Prayer-Room.

AN impressive appeal for a minister to have a study of his own has been published in the *Moody Monthly*. A professor was asked to speak on "The Minister in His Study." Said he: "Young ministers, my first point is this: *Have a study*. Where shall that study be? Let it be in the attic of the parsonage, and enter that attic study through a small hole, put some planks over that hole, put your chair on those planks; sit down on that chair and *study, study, study*."

The vivid emphasis upon the need of a minister's study raises a smile and yet the lesson is well impressed. May we not adapt the wording and say: *Have a prayer-room*. Where shall that prayer-room be? Let it be in the attic of your house, and enter that attic-prayer-room through a small hole; put some planks over that hole; put your chair over those planks; kneel down at that chair, and *pray, pray, pray*.

❖ The Risen Christ ❖

By N. E. GUSTAFSON

UP from the grave He arose omniscient, as Prophet, omnipresent, as Priest, omnipotent as King

Omniscient, as Prophet Prophets in one sense of the word are those who unveil or reveal the future. With the exception of One they have limitations; in other words the scope of their prophecy is limited or unfinished. The one exception is our Christ. He is omniscient, He knows all, and all things, a Prophet above prophets. The Bible is God's Word. God closed the "Divine Library" by giving to His risen Word an account, so wonderful, so omniscient in its scope of prophecy, that it covers all and concludes the marvellous plans and promises for and to His children—also the awful doom that awaits those who do not guide themselves by His Word. This closing volume is "The Revelation of Jesus Christ, which God gave unto Him", of which it is written "Blessed is he that readeth, and they that hear the words of this prophecy". Oh, how we should meditate upon, and direct our path by these guiding, strengthening,

DYNAMIC WORDS

of our risen Christ, our Prophet omniscient

Omnipresent, as Priest "Jesus, made an High Priest for ever after the order of Melchisedec abideth a priest continually—wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them". This is the Priest whose eyes "run to and fro throughout the whole earth". "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto Him". A Priest who is omnipresent everywhere, all the time. The climax of our risen Christ as the omnipresent Priest is given in Hebrews iv 15, 16—"For we have

not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Omnipotent, as King "Where the word of a king is, there is power" (Eccl viii 4). Solomon states that the king's power is effective where his word is, at least that is the thought that the quotation suggests. The risen Christ is "King of kings". As the King He then has power over all the power of all kings, for we read that when God raised Him from the dead He "set Him at His own right hand in the heavenly places,

FAR ABOVE ALL

principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph 1, 20, 21). The permanency of His words is sure, Christ said: "Heaven and earth shall pass away, but My words shall not pass away" (Matt xxiv 35). Here we see Him as our omnipotent King, with power over all and for ever—the same power that He imparts to His children—and "ye shall receive power, after that the Holy Ghost is come upon you".

This is the time of the year that brings us especially near to our blessed Saviour. Shall we not, as Paul of old, forget the things that are behind and cling closer to our risen Christ? Spend more time with Him, as the Omniscient Prophet, who unveils the whole panorama of life, as the Omnipresent Priest, who sees and knows our every need, sympathises and gives constant help, as the Omnipotent King who has overcome for us and is now preparing a mansion for us over there where thieves and robbers cannot break in and where tears are wiped away?

"NOW IS CHRIST RISEN FROM THE DEAD"

THERE were three hours of darkness on the earth when Christ was on the Cross. What about the following three days? The Saviour of mankind was dead. It was the darkest period in the world's history. Without God and without hope! The veil rent in the holy place, and no one to enter the holy place of God—into the holiest.

Darkness was upon the face of the deep and the Spirit of God brooded upon the face of the waters at creation. But now the darkest ones of hell brooded over the earth.

HELL HELD HIGH CARNIVAL

on the borders of the earth. "The heir is killed, the inheritance is ours!" The invasion commenced! The stone sealed! A guard set to prevent the inheritance being retaken!

But God was not dead, though the Heir was. "Thou wilt not leave My soul in hell—in the grave." God was true to His promise. "Yet have I set My King upon My holy hill of Zion" (Psalm ii. 6). The

grave could not hold Him. The stone was rolled away, the soldiers went down, and Christ came forth.

No human witnessed it. The soldiers were as dead men. They did not see Him, though He was risen. They fled. That place was no place for them. The supernatural scared those soldiers as nothing on earth could have scared them.

God raised Him from the dead and loosened Him from the grip of death. He loosened those icy hands. He loosened Him from the tenacious grip that had snatched all mankind and had held them all, with two exceptions. God raised Him from the dead, never to die again.

Christ is now become the firstfruits of them that slept, the first of the fruits, the first of the balance. "Because I live, ye shall live also." "Every man in his own order."

CHRIST THE FIRSTFRUITS;

afterward they that are Christ's at His coming. Then cometh the end" and the final resurrection.

As sure as man goes into the grave, so sure must man come out of the grave. For Christ went down into the grave as the last Adam, and He rose, and all will have to rise because He rose. "For as in Adam all die, even so in Christ shall all be made alive." No man is fool enough to dispute the first point. The elixir of life has never been found. Books on how to prolong life and on cures have to go. The writers die and the readers. The fact is universal—the death of the sons of Adam.

And the fact is also universal that in Christ all will be, have to be, made alive. The first fact seals the second fact *As-is*. You cannot veto the first, neither can you veto the second. Man's duty is to decide in which resurrection he is going to be—the resurrection of life or the resurrection of damnation? That is

the problem—the serious problem. Not how to prolong life, but the

QUALITY OF LIFE

you are living. Do not try to prolong the natural, but seek to procure the eternal life. The wages of Satan is death eternal—that which the Word calls the second death. The gift of God is life eternal. Very early you begin earning Satan's wages, your first breath is an earnest of you last. In the meantime you have an opportunity to have the breath of the Spirit, of being born again, and having eternal life.

It is appointed unto men once to die, and after death, what? Do not shut your eyes, do not stop your ears, do not stultify your reason and stuff your conscience. After death what? You have the power to say what

The Prayer Life

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

IT is possible to form such a habit of prayer, that, sleeping or waking, we never cease to pray. Such prayer is comparable to breathing. Indeed it is kept up by the inbreathing and outbreathing of the breath of God in the inward man.

The Bible reveals that everything connected with the outward man is a replica of that which takes place in the inward man. The inner breath is often alluded to in the Bible, as, for example, in Job xxxiii 4: "The breath of the Almighty giveth me understanding." The word translated "inspired of God," is *Theopneustos*—God breathed. This inner breath, or breathing of the inward man, means an inspiration as continuous as breathing. This continual inspiration means unbroken communion with God (I John i 7). He speaks to us, and we speak to Him. The ear of the inner man is opened, so that we can say with the Master: "He wakeneth morning by morning, He wakeneth mine ear to hear as they that are taught" (Isaiah l 4). Even in the deepest sleep "He openeth the ears of men, and sealeth their instruction." It is then that they

LEARN THE MIND OF GOD,

as they cannot during waking hours, because the thoughts of the outward man hinder the operation of the mind of the Spirit. In deep sleep, *tardemah* or trance, God speaks to men. "In dreams, in visions of the night when men fall into trances, He reveals things to them" (Job xxxiii 15, Moffatt). Worship, praise, and prayer, therefore, may be as continuous as breathing.

The prayers of Elijah in James v 16 are characterised as being energised or wrought by the Holy Spirit. This is the prayer of inspiration, symbolised by the indrawn breath, but where there is inspiration, or breath indrawn, there must also be outbreathing or respiration. Now the prayer of respiration signifies even a higher kind of prayer than that of inspiration. That of inspiration is "praying in the Holy Spirit," but respiration is the Holy Spirit praying in us. Inspired prayer, praise and worship receive the words from

God, but the prayer of respiration is entirely independent of words. "The Holy Spirit Himself pleads for us in sighs that can find no utterance, or in yearnings that are beyond words and He who searches the human heart knows what is the mind of the Spirit." The Spirit pleads for us, then, with yearnings that can find no words, "and not for us only, but also for all the saints and for the whole creation" (Rom viii 22, 23).

We should offer our whole being for this great work of prayer for the whole creation, as

PRAYER DYNAMOS FOR THE HOLY SPIRIT.

This is possible to those who are willing, like Brother Lawrence, to practise continually the presence of God. It was said of Jesus that "He lived in the bosom of the Father, by an unceasing communication." If we abide in Him, and His words abide in us we also can enjoy a similar experience. Then can we ask whatever we like, in His name, and it shall be done for us. When He makes "His home in our hearts through the faith" (Eph iii 15) He becomes our life (Col iii 4), we are rooted and foundationed in love, and filled unto all the fulness of God. Our prayers, therefore, must be in accordance with God's will, since they are breathed into us by His Holy Spirit.

They arise from the same source, as did the prayers of Him who said "I know that Thou hearest Me always," and "whatsoever we ask, we receive of Him, because we do the things that are pleasing in His sight."

Study how to do the most good and let God take care of the pay

The Spirit of God has to live with many people that you can't get on with

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts. Special appeal for 1934 N.W.I. (Ebenezer), 10/-, Hull (Gratitude), 10/-
Romsey Building Fund Southampton, £4

(Concluded from page 201)

I went out in my garden last autumn and did an unkind thing to bulbs of snowdrops and crocus and jonquil and daffodil, for I put them down in the ground out of the light and the air, and covered them up in the darkness and the dampness. And they did not believe me when I said, "This is preliminary to a day when up above this earth again you will lift your heads, and at the sight of your beauty men will pray, and inhaling your fragrance women will thank God"

BUT IT ALL CAME TRUE.

I saw the summer go to its death last autumn when the leaves fell piteously down from the trees, and the branches lifted their hands as if in appeal to God

against the ravages of winter. And the cold winds blew and the sleet fell heavily and the hail rattled and the frost came. But sure as God it is spring! And the flowering currant is ringing its bells of praise on the hillsides, and the trilliums are suggesting Father, Son, and Holy Spirit by their threefold form and appearance. And the grass is green as it was last year, and it is springtime everywhere!

And I saw Christ die. And when He died the sun refused to look, and men's hearts failed them for fear, and the hope of the world was dead. But He said He would rise, and He kept His word. He came out of the grave and He led captivity captive. And it is springtime in the souls of men because Christ is alive.

Remarkable Testimony of James Higgs

Healed at Principal George Jeffreys' Bradford Campaign



Mr Higgs, before his healing

inches shorter than the other. My body was swathed in bandages and I wore a broad belt or jacket with supports for my body and spine. As I walked about with my sticks my head would roll about on my shoulder just like the pendulum of a large clock and I had no control over it whatever.

For a number of years I was unable to lie on my back. I had to be propped up in bed. I was so bad, always racked with pain, never free only when under the influence of drugs. Contracting gastric ulcers, for four and a half

years I was treated under the doctor for them, I was so ill that I used to go off into fits daily. I came out of hospital on 1st April, 1933, and was taken to the Southend Hall, Bradford, on Monday, 3rd April, to hear Principal George Jeffreys preach on divine healing. When the invitation came to the congregation for anyone to come forward who needed a divine touch from the Lord, I arose, with the aid of my two sticks, and with the help of friends was assisted towards the platform.


The Principal seeing me suffering came, not knowing my disability, and laid his hands on me and asked God in the name of Jesus to heal this poor body and straighten these crooked limbs. Instantly God answered his prayer, and I rose to my feet and commenced to walk about without my sticks, glorifying God —

(Signed) JAMES TAYLOR HIGGS



To-day a new man physically and spiritually

CONTENDING FOR THE FAITH



Church Converts and Campaign Blessings

RETROSPECTIVE VIEW.

Abundant blessings

A retrospective view of the work at Kingston-on-Thames, since the Principal conducted his tent campaign nearly four years ago leads us to express gratitude to God for abundant blessings so richly bestowed.

Recent expositions on Daniel and addresses on the Second Advent of Christ, by Pastor A. S. Gaunt, have greatly enlightened, encouraged, and edified the assembly and have been fully appreciated by all. At a recent Sunday evening communion service the Pastor gave the right hand of fellowship to nineteen new members.

The prayer meetings are times of earnest intercession, and the breaking of bread services are seasons of hallowed fellowship with the living Christ. The power of God has also been manifested in the salvation of souls at the gospel services.

INSPIRING SPECIAL EFFORT.

Campaign extended.

"Surely goodness and mercy have followed us." The first two months of this year at the Elm Church, Leigh Road, Wimborne, have been brimful with those two blessings.

Following the anniversary services and Sunday school prize-giving, both of which attracted large crowds, came the eagerly anticipated visit of Pastor R. A. Gordon, who speedily won his way to the hearts of young and old alike. Under the rich anointing of the Holy Spirit, the gospel was sounded forth with no uncertain sound, and the lucid, penetrative exposition of the truth brought blessing to many hearts. The aroused interest of the people was quickened and stimulated by a chart study of *From Cross to Crown*, and at the end of three weeks it was found needful to prolong the special meetings for a further week with added blessings as a result. The regular meetings under the ministry of Pastor J. Dyke, are being richly blessed of God.

PALESTINE TALKS.

Answered prayer.

"Where two or three are gathered together in My name, there am I in the midst." This was the experience of the saints at Elm Tabernacle, Upper Grange Road, B. R. M. D. S. E., when Pastor J. E. Goreham arranged special prayer meetings after the gospel services on Sunday evening. Prayer has ascended to the throne of grace for the work of the Lord here.

Praise God, He heard the cry of His children, and answered by sending Miss

C. L. Wells, who conducted a three weeks' campaign, giving special addresses entitled *Talks on Palestine*. Much blessing resulted from new thoughts implanted in one's mind regarding the precious truths of God's Word. The Crusaders dressed in various costumes, to illustrate the different subjects.

The meetings were well attended from the commencement—Feast of the Passover until the conclusion—The Resurrection. Praise God, two souls yielded their hearts to the Lord.

CONVENTION FELLOWSHIP.

Rich feasts from the Word.

The saints at Reading have again experienced a wonderful time in rich fellowship during the convention recently held at Waylen Street Elm Tabernacle, the Word being preached in fullness and power by Pastors J. Smith and L. Quest.

The precious truths of God's Word were vividly portrayed on the Saturday evening service when Pastor Quest spoke upon the great issues between Joshua and Caleb. At the breaking of bread service, Sunday morning, the subject of God's covenant with man was beautifully described by Pastor J. Smith, who again in the evening service gave a realistic account of the preparation of the great battle of Armageddon. The spectacle of man defeating himself in a world carnage, with modern civilisation going to its grave, made the saints feel that here they have no abiding city.

God has indeed blessed the ministry of Pastor W. B. Kelly who again had the joy of having won three more converts for our Lord and Master Jesus Christ.

Praise God for all His wonderful works to the children of men.

MONTHLY CONVENTION.

Spiritual feasting.

A time of fellowship and rich blessing was enjoyed at the first Elm convention held at Braintree recently. Pastor J. Woodhead, of Chelmsford, led the afternoon meeting. The first message was given by Pastor C. J. Kingston who, speaking on *The Personality of the Holy Spirit*, showed how the Holy Spirit is robbed of worship by those who disbelieve in his personality. Pastor A. Wright, of Maldon, brought the next message on the *Baptism of the Holy Spirit*. Much blessing was received from this message as the speaker showed the power and influence and blessing of the believer who is indwelt by the Holy Spirit.

Tea was prepared by the sisters of the assembly. After tea an open air was held by the Fountain, and invitations given to those in sin to come to the "cleansing

fountain." Then came the evening service, led by Pastor C. J. Kingston. Testimonies of healing were given by some who had been healed by the Lord. One could not help but praise Him as a sister testified to being raised up from a spinal carriage. Messages in song were brought by Evangelist Phillips, of Romford, and Mrs. Woodhead, of Chelmsford. Pastor J. Woodhead gave the first message and showed the need of God's presence in national, Church and individual life. The last speaker of the convention was Mrs. G. Kingston, who spoke on the power of the name of the Lord Jesus Christ, and the convention ended with praise to God for blessings received.

God is blessing the ministry of the Word through Pastor J. C. N. Eaton who is in charge. On a recent Sunday evening eighteen were received into fellowship. Believers are being filled with the Holy Spirit according to Acts 1:4. He doeth all things well.

Luke v. 4-11

"The livelong night we've toiled in vain,
But at Thy gracious word
I will let down the net again
Do Thou Thy will, O Lord."

So spake the weary fisher, spent
With bootless, darkling toil,
Yet on His Master's bidding bent,
For love and not for spoil.

So day by day, and week by week,
In sad and weary thought,
They muse whom God hath set to seek
The souls His Christ hath bought.

Full many a dreary, anxious hour
We watch our nets alone
In drenching spray and driving shower,
And hear the night-bird's moan.

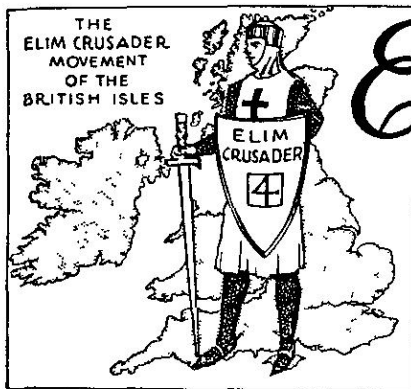
At morn we look and nought is there,
Sad dawn of cheerless day!
Who then from pining and despair
The sickening heart can stay?

There is a stay—and we are strong,
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand.

In His own time, but yet awhile
Our bark at sea must ride,
Cast after cast, by force or guile
All waters must be tried.

Should e'er Thy wonder-working grace
Triumph by our weak arm,
Let not our sinful fancy trace
Aught human in the charm.

Or, if for our unworthiness,
Toil, prayer, and watching fail,
In disappointment Thou canst bless,
So love at heart prevail.—J. Keble.



Elim Crusader Page

MOTTO

GOD'S BEST FOR US - OUR BEST FOR GOD

Our Hope

A Good Friday Meditation

Christ died for all men. The squalid savage whose creed is a perpetual terror and whose life is a perpetual war—Christ died for Him. The fettered and despairing slave into whose soul the iron has entered, and who is valued by his base oppressor about on a par with the cattle he tends or with the soil he digs—Christ died for Him. The dark blasphemer who lives in familiar crime, whose tongue is set on fire of hell, whose expatriation

would be hailed by his neighbours as a boon of chiefest value—Christ died for him. The dark recluse whom an awkward conscience harasses, and who, in vain hope of achieving merit by suffering, wastes himself with vigilant penance well nigh to the grave—Christ died for him. Oh, tell these tidings to the world and it will live, prophesy of this name in the motionless valley, and the divine Spirit who always waits to do honour to Jesus will cause those who are dead in trespasses and sins to leap into life to His praise.

Christianity is speaking in languages more numerous, by tongues more eloquent, in nations more populous than ever before, it is marshalling troops who shrink from no foe and emerge triumphantly from every conflict, it is shaking down the towers of old philosophies that exalt themselves against God, and is making the press groan under the demand for the Scriptures, emancipating the en-

slaved, civilising the lawless, refining literature, and inspiring poetry. Ten thousand Hallelujahs!

Some aver that Christianity is a failure. How vain is their delusion. How limited their outlook. How deserving of punishment are their base, Devil-inspired reflections upon the cause of Christ. Failure? A little more such failure and there will be ushered in the new heaven and earth.

More Prison Visits

The London Crusader Choir is visiting Borstal Boys' School on 8th April, and Maidstone Prison on 15th April. Crusaders pray for this ministry that the gospel in word and song will again prove the power of God unto salvation. Return visits to Brixton and Wormwood Scrubs Prisons will follow. Readers, pray on.



SOUL-STIRRING SINGING
by the great
ELIM CRUSADER CHOIR
(1,500 to 2,000 voices)

A Photograph of the Elim Crusader Choir taken at the Royal Albert Hall

Choir Music

This year's selection of choir music has already become very popular, and every piece will become a favourite. The following pieces, some of which will be actually recorded on gramophone records, will be rendered during the day.

- No 48 Saved by His Wonderful Grace
- No 49 Blessed be His Name
- No 50 I Know that My Redeemer Lives
- No 51 I Shall See the King.
- No 52 Come We 'Neath the Shrouded Skies
- No 53 Good News

Should you wish to purchase the music and follow the singing and recording, you can obtain a complete set from most local

Crusader Secretaries, or direct from the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S W 4, price 6d. You should have these beautiful pieces in your home for singing His praises.

Times of Choir Singing

There will be special singing by the choir before, as well as during, each service, at the following times:

Morning,	10 30
Afternoon,	2 30
Evening,	6 0

Plan to be in your seats in good time and hear these Crusaders making melody unto the Lord.

WHO'S WHO (Musical Personnel)

Mr Ronald Cooper, who has played the grand organ at every Foursquare Gospel Demonstration in the Albert Hall, will again this year be at the console. Mr Cooper is regular organist at the Clapham Tabernacle, and his playing will again be greatly appreciated by the great congregations.

Mr Albert Edsor, the brilliant pianist of Principal George Jeffreys' Revival Party, will again be at one of the grand pianos. The second grand piano will be played by Mr. L. Prentice, the accompanist of the London Crusader Choir. The musical arrangements for the day are again under the direction of Mr Douglas Gray.

Music, song, and praise throughout the day.

The New Foursquare Gospel Testimony Badge

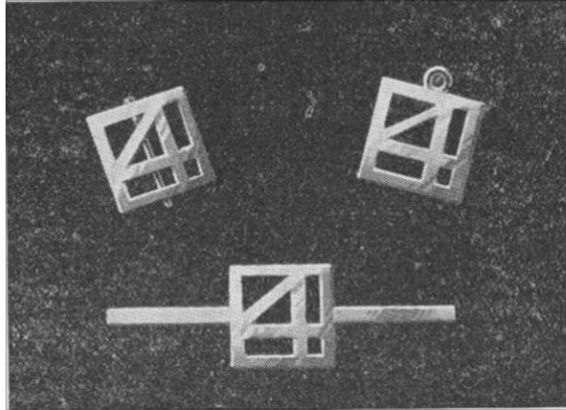
“HELLO, what club do you belong to? Is it anything to do with the Rotarians or is it Masonic? This, and many similar questions greet my new Foursquare Badge, as I move among my friends outside the movement. In fact I find it quite provocative and whereas they never asked me any questions regarding my ordinary Foursquare Gospel Testimony Badge because it was self-evident as of religious significance, this one opens up many glorious opportunities for testifying to the Foursquare Gospel to people who would otherwise never hear the witness. They understand it in a moment—the square with a four inside is so simple to explain—and soon we are deep in the subject and a heart to heart talk results.”

So writes one of our Elm ministers

For some time this badge, consisting of the figure 4 in a square, has been worn by several of our ministers. It is so striking as a badge that it has resulted in many enquiries as to its meaning, and thus the way has opened up for an intimate talk on the Foursquare Gospel and how Christ can be personally known as Saviour, Healer, Baptiser, and Coming King.

After prayerful consideration, it has been decided

to adopt this as an alternative to the well-known Bible-shaped badge of the Foursquare Gospel Testimony. Both old and new will be recognised as official badges of the Foursquare Gospel Testimony and may be purchased by members who subscribe annually to the Testimony and also by members of Elm Churches where an Annual Thank-offering is taken up.

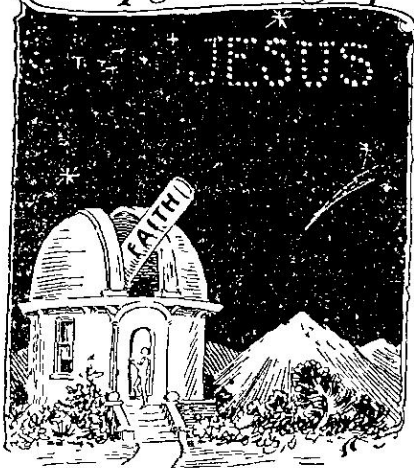


The badge is in rolled gold and is obtainable in three forms—as a brooch, a pendant, and a pin. The three types are illustrated above. Each of the three types is stocked in two sizes—the illustration shows the exact size of the larger badge, the smaller badge being a little more than half the size of the illustration. The price of the badge is 1/—, whatever type or size. When ordering, state clearly whether you require large pin, small pin, large brooch, small

brooch, large pendant, or small pendant.

Members of Elm Churches should order from their local Foursquare Gospel Testimony Secretary or Treasurer who will be supplied with samples of each badge early in April, when an announcement will be made in each Church. Other members of the Foursquare Gospel Testimony should write direct to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S W 4.

The Use of A Telescope



WHO is so silly as to buy a telescope to look at it instead of through it to the distant object we desire to see? Yet this is the strange mistake made by many as to faith, in regard to salvation. They look at their faith instead of at their Saviour. They are occupied with faith as if it had virtue in itself—as if it were to be their Saviour! What a blunder! The telescope does not contain the object to be seen, but only looks at it. So faith looks not to itself, but to the Saviour.

Faith or trust (which is the same thing as faith) has no value of itself. Persons often trust, have faith in, what is untrue, or unreal, and are deceived. It is the person in whom you trust, or have faith in, that is important. Put your trust in Jesus, my reader. He will not disappoint nor deceive you. You will find Him true to His Word. He is our God-sent Saviour, and He said "Him that cometh to Me I will in no wise cast out" (John vi 37).

Classified Advertisements

REVISED RATES.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

BOGNOR.—The "Happyman" says:—It's a grand thing to be saved and it's a grand thing to spend a holiday with saved and happy people! Campaigners and Elim workers welcomed; low terms; write to-day for tariff. Mr. & Mrs. Hollyman, Lion House, Nyetimber. B1584

BRIGHTON.—Close to Elim Assembly, trams and buses; bed and breakfast; every comfort, good home; highly recommended; single 17/6, double 15/-. Mrs. Davis, 142, Balfour Road. B1439

COWES.—Board-residence, also bed-sitting room; full or part board; large comfortable rooms, garden, view harbour, buses close; stamp, Golledge, "Denmark," Mill Hill, Cowes, I.O.W. B1572

CHRISTIAN Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 13th—September 9th. Subject: The Life of Prayer. Particulars from Mrs. Parker, The Rookery, Lynton, Devon. B1600

EASTBOURNE.—Board-residence, or bed and breakfast; near sea, easy distance Tabernacle; home comforts and Christian fellowship; Easter terms, board 5/6, bed and breakfast 3/6 per day. Mrs. D. Weeks, 4, Desmond Road. B1589

ELIM REST HOUSE.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Summer terms 4/- and 38/- per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable home, central heating and fires; moderate terms, reduction for longer stay. Apply to Superintendent, Both Rapha, Glossop, Derbyshire,shire.

HARROGATE.—Comfortable Christian home for holiday-makers; full board and lodge 27/6; good cooking; Christian fellowship. Mrs. Cummings, 14, Chestnut Grove, Bilton. B1582

HOVE.—Board-residence, own catering if preferred; home comforts, central position on the sea front, between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1592

ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1492

KESWICK or **Derwentwater.**—Board-residence; central, every convenience, good table; terms moderate. Mrs. S. Wilkinson, Waterloo House, 1, Wordsworth Street. B1595

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547 B1598

LONDON.—Lady thoroughly recommends most comfortable rooms, excellent service and food; moderate; close Kensington Temple; ten minutes West End; constant hot water. Park 7858, 39, Holland Park Avenue, W.11. B1588

LONDON.—Visitors welcomed; comfortable apartments, good food, liberal table, home comforts; select neighbourhood; easy access to all Conventions. Mrs. Howard, 40, Guernsey Grove, Herne Hill, S.E.24 B1584

SCARBOROUGH.—Foursquare meetings now held in Roscoe Rooms (temporarily). For accommodation visitors are requested to write to: Pastor Tetchner, 3, Murray Street (Londesborough Road). B1601

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

SOUTH BENFLEET.—Quiet rest home for tired and convalescent sisters; terms 25/- per week. Mrs. Harvey, "Hope Villa," Hatley Gardens. Easy access by bus to Leigh and Southend; well recommended. B1583

SUNNY WORTHING.—Inclusive board-residence, two or three sharing rooms 30/- each; Easter 6/- daily or apartments; central, near sea and assembly. Mrs. Steed, "Roslyn," 15, Bridge Road. B1586

WESTCLIFF-ON-SEA.—Comfortable board-residence, or bed and breakfast; near sea and station; select neighbourhood. "Hazelmere," 33, Cranley Road. Mrs. E. Daniell. B1574

WESTCLIFF-ON-SEA.—Comfortable, homely board-residence, select neighbourhood; bed, breakfast; near to Elim Assembly and bus. Mrs. Pease, 2, Bridgwater Drive, Southbourne Grove. B1596

HOUSES, FLATS, ETC., To Let and Wanted.

BOGNOR.—Mr. & Mrs. Hollyman have their delightful little residence, Grosvenor House, Grosvenor Gardens, Aldwick, to let furnished from April 7, any period, 35/- per week according to month; dining, bath, and four bedrooms, electric light, good garden; near sea, shops, buses. B1593

MARRIAGE.

HYLTON: MAYNARD.—On March 14th, at Christian Tabernacle, Southend-on-Sea, by Pastor Charles J. E. Kingston; Horace Hylton to Ivy Alice Maynard; both Elim Crusaders.

WITH CHRIST.

HALL.—On March 6th, Henry Hall, age 94, of Coventry. Funeral conducted by Pastor C. Johnson.

JONES.—On March 2nd, Alberta E. Jones, age 21, Hendon Elim Crusader. Funeral conducted by Evangelists G. Stormont and F. C. Packer.

JONES.—On March 7th, Mrs. T. H. Jones, age 49, of Ledbury. Funeral at Tibberton, conducted by Pastor A. Jackson.

WILLIAMS.—On March 12th, Harry Churman Williams, Chief E.R.A. Royal Navy, age 43, of Portsmouth. Drowned at sea.



ASHBOURNE. Commencing March 18. Elim Hall, South Street. Evangelistic Campaign by Miss A. Kennedy.

GOULSDON. Commencing March 21. Elim Tabernacle, Chipstead Valley Road. Revival and Healing Campaign by Pastor W. E. Smith. Sun., March 25 at 3 p.m. and Wed., March 28 at 7.30 p.m.; Miss F. Munday will give her testimony.

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

WEST SMETHWICK. Commencing March 18. Elim Tabernacle, Oldbury Road. Evangelistic Campaign by Pastor H. O. Bale.

THE PRINCIPAL & PARTY FOR SWITZERLAND

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

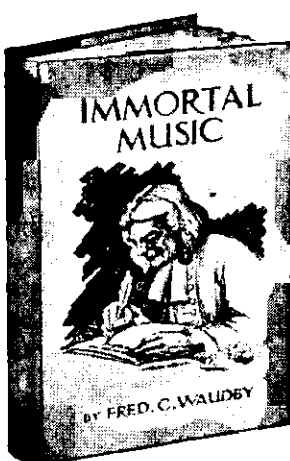
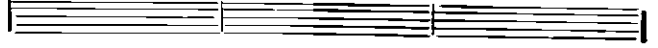
AT BIENNE

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

AT GENEVA

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

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



THIS is not a dry text book on hymnology, but a charming volume of interest to all hymn-lovers. It contains a simple account of the circumstances around which many of the famous hymns were written. Eighty-eight different hymns and fifty-seven authors are dealt with, and there is a handy alphabetical index both of authors and hymns.

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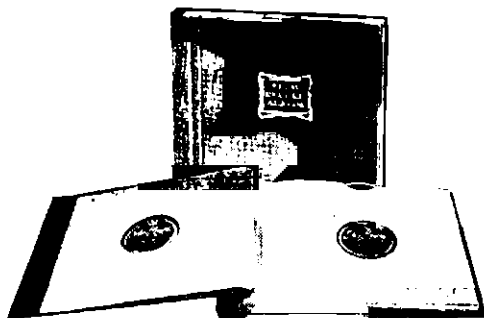
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All that Thrills My Soul: Choral Piece. |
| E3. | Leave It There: Duet.
Dearer Than All: Choral Piece. | E9. | Only Believe: Soprano Solo
Make His Praise Glorious:
Choral Piece. |
| E4. | Oh, It Is Wonderful: Choral Piece.
Negro Spiritual Medley. | E10. | A Vital Question: Sermonette
Everybody's Loved by Someone:
Duet |
| E5. | I Love Jesus: Talk and Singing.
He will Fill Your Heart To-day:
Baritone Solo. | E11. | No Disappointment in Heaven: Duet.
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